THE COMMON ROAD TO FREEDOM A PASSOVER HAGGADAH

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EDITED BY DAVID SAPERSTEIN

1985, REVISED 1989

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INTRODUCTION

Five introductory points need to be made regarding the use of this Haggadah:

First, this Haggadah was originally prepared to be used as part of the 1985 Shabbat Hagadol celebration with guests participating from the Black community. It can, however, be used in traditional Seders as a social justice Haggadah where only Jewish participants are present. (This latter option would require only one change -- an adaptation of the second paragraph of the Seder Service.)

This Haggadah is a model liturgy. Omissions, additions, and substitutions should be made freely in accordance with the needs of your particular Seder.

Second, please note that for the passages on pages 6 and 7 regarding the phrase "Let all who are hungry come and eat," an empty chair should be placed at the table during the Seder.

Third, it is suggested that one person act as the leader of the Seder to facilitate a sense of continuity in the proceedings. The participants in the Seder should take turns reading the passages marked "Reader". Depending on the number of people participating, you may have either individuals or all the people at a particular table read the "Reader" passages, moving on to the next person or table as indicated by the Seder leader.

Fourth, the variations in typeface are deliberate. **Bold** type indicates a biblical quotation and *italics* indicate any quotation other than biblical. Songs are introduced by their title in quotation marks.

Fifth, the vibrancy of the Seder service has always depended on the give and take of questions and answers exploring the meaning of the Seder and the Haggadah. Participants should feel encouraged to raise whatever questions are prompted in their minds by the reading of the Haggadah at your Seder.

OPENING MEDITATION

(To be read aloud by the leader or silently by the group.)

The very first thing we are told we must know about God, the very first thing that God tells us we are to know, is this: I am Adonai your God who brought you out of Egypt. God tells us that before telling us not to steal and not to kill, before telling us to observe the Sabbath day and not to worship other gods. It is as if God thinks that we need to be reminded of the great favor God did for us in order to be sure that we will reciprocate by observing the commandments.

But the reminder is itself a commandment. It is the first commandment. It sounds like a simple description, but it is a commandment. What does it command us?

It commands us to know for all time that our God is a God of freedom, that the commandments God offers us are gifts, not burdens, that the acceptance of these commandments is not a form of self-denial but a form of liberation. God does not want our gratitude; what God wants is that we understand that nothing matters more, nothing is more central to God's purpose, than our freedom -- and then to teach us that freedom depends upon law.

Tonight, at the great festival of our freedom, we are, all of us, from the youngest to the oldest, colleagues in the celebration of freedom. At the same time, we are partners in a Seder -- which means order. We might have chosen to celebrate and remember our liberation with noisy carnivals; others have. But we have been taught something different. What we have been taught is that the Exodus from Egypt was only the first step in our liberation; it was the step God helped us take. And then God pointed us in the right direction, the direction of law, and God told us: "The rest is up to you. And here are my commandments as signposts along the way. And here is the Sabbath day, every week, as a zecher l'yetziat mitzrayim -- a remembrance of the Exodus from Egypt. And here, once a year, is Passover -- a time to re-enact the Exodus, to go back to the beginning and start the journey to freedom again. And maybe, just maybe, not to get lost this time. And if you don't get lost, then you know what lies in store."

And we do, for we know that if we begin at the beginning, and follow the signs, then next year, Jerusalem...the Jerusalem of our yearning, freedom's prize.

SEDER SERVICE

Leader

Welcome to our Seder! Tonight we observe a most ancient, colorful and significant festival. For more than three thousand years, Jews have gathered to retell the tale of their deliverance from Egyptian bondage.

Group

Tonight, we participate as members of two communities, Black and Jewish --communities that have historically struggled for freedom side by side. We share a common history of slavery and oppression; we share common dreams of equality, justice, and peace. Many of the symbols we use and songs we sing tonight may be strange to some, but their message will be familiar. And so tonight, we join together to send out a message of freedom which we hope will ring through the hills of our land and across the seas.

Reader

History tells us that many people were enslaved by tyrants. As most nations observe an Independence Day, so, too, the Israelites instituted this holiday commemorating their freedom from tyranny. The uniqueness of this observance stems from its profoundly religious character. Every Jewish home becomes a sanctuary, every table an altar where gratitude is expressed to God, the Author of Liberty.

Group

But the Passover Seder is more than just a ceremony marking an historical event. We are taught that "in every generation, all of us are obliged to regard ourselves as if we had personally gone forth from the Land of Egypt." Through prayer and song, ritual and symbol, custom and ceremony, we look upon ourselves as though we were among those enslaved and then brought forth unto freedom. Thus, the Seder is a re-creation and a re-living of that historical Exodus, of God's redemptive power, and the wonder of freedom.

Reader

This self-identification with the past stirs in us an appreciation of the freedom that is ours, and an empathy with the plight of those of our brothers and sisters who still dwell under the shadow of modern day Pharaohs. The Seder calls upon us to do everything in our power to assist in their emancipation from tyranny.

"In the 30's, in Germany, when they came for the Communists, I didn't speak up, because I wasn't a Communist.

Group

Then they came for the Jews, and I didn't speak up, because I wasn't a Jew.

Reader

Then they came for the Trade-Unionists, and I didn't speak up because I wasn't a Trade-Unionist.

Group

Then they came for the Catholics, and I didn't speak up because I was a Protestant.

Reader

Then they came for me, and by that time there was no one left to speak up."

(Reverend Martin Niemoeller)

Reader

The Seder, which has kept alive the Jewish people's love of liberty for three thousand years, has a significance for all humanity. Freedom, a most precious gift, must never be taken for granted. In every age it must be won anew. The Pharaoh of the Exodus is symbolic of every tyrant throughout history. The Seder expresses the need for eternal vigilance in the struggle to preserve and advance the cause of freedom and human dignity.

Group

Now in the presence of loved ones and friends, old and new, before us the emblems of festive rejoicing, we gather for a sacred celebration.

Linking and bonding the past with the future, we heed once again the Divine call to service.

Living our story that is told for all peoples, whose shining conclusion is yet to unfold, we gather to observe the Passover, as it is written:

You shall keep the Feast of Unleavened Bread, for on this very day I brought your hosts out of Egypt. You shall observe this day throughout the generations as a practice for all times.

(Ex. 12:17)

Reader

We assemble in fulfillment of the commandment:

Group

Remember the day on which you went forth from Egypt, from the house of bondage, and how God freed you with a mighty hand.

(Ex. 13:3)

Reader

In the presence of eyes which witnessed the slaughter. which see the oppression the heart could not bear. and as witness the heart that once taught compassion until days came to pass that crushed human feeling. I have taken an oath: To remember it all, to remember, not once to forget! Forget not one thing to the last generation when degradation shall cease, to the last, to its ending, when the rod of instruction shall have come to conclusion. An oath: Not in vain passed over the night of the terror. An oath: No morning shall see me at fleshpots again. An oath: Lest from this we learned nothing.

(Abraham Shlonsky, "A Vow," translated by Herbert Bronstein)

LIGHTING OF THE CANDLES

Reader

Our Passover celebration begins with the lighting of the candles. As we light these candles, may we rededicate ourselves to keep alive the burning flame of justice.

Group
(The candles are lighted as the blessing is recited or chanted.)

בְּרוּךְ אַתָּה יִיָ אֶלְהִינוּ מֶלֶדְ הָעוֹלָם אֲשֶׁר קִּדְשְׁנוּ בְּמִצְוֹתִיוּ וְצִּוְנוּ לָהַדְלִיק גֵר שֵׁל (שַבָּת וְשֶׁל) יוֹם טוֹב.

Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvo-tav v'tzivanu l'hadlik neir shel (shabbat v'shel) yom tov.

In praising God we say that all life is sacred. In kindling festive lights, we preserve life's sanctity. With every holy light we kindle, the world is brightened to a higher harmony. We praise Thee, God, majestic sovereign of all life, Who hallows our lives with commandments and bids us kindle festive holy light.

THE FIRST CUP: KOS KIDDUSH

Reader

During the Seder we will drink four cups of wine. The use of four cups is based on a biblical verse, Exodus 6:6-7, which uses four different verbs to describe God's deliverance of the Children of Israel:

<u>v'hotsehti</u> -- I will bring you out

<u>v'hitsalti</u> -- I will save you

v'ga'alti -- I will redeem you

<u>v'lakakhti</u> -- I will take you

These four cups were each imbued with their own distinct significance. The first cup is called *Kos Kiddush*, the cup of sanctification.

Group

בְּרוּךְ אַתָּה יִיְ אֱלֹהְינוּ מֶּלֶךְ הְעוֹלָם בּוֹרֵא פְּרִי הַּנְּפָּן: Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen. We praise Thee, O God, Sovereign of Existence, Who creates the fruit of the vine! בָּרוּךְ אַתָּה יְיָ אֱלֹהִינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּחַר־בְּנוּ מִכְּל־עָם וְרוֹמִקְנוּ מִכְּל־ לְשׁוֹן וְקִּדְשְׁנוּ בְּמִצְוֹתִיוּ. וַתִּתְּן־לָנוּ יְיָ אֱלֹהִינוּ בְּאַהַבָּה (שַּבְּתוֹת לִמְנוּחְה וּ) מוֹעֲדִים לְשִׁמְחָה חַנִּים וּוְמַנִּים לְשָׁשׁוֹן אֶת־יוֹם (הַשַּׁבְּת הַנָּה וְאָת־יוֹם) חַג הַמַּצוֹת הַנֶּה וְמֵן חֵרוּתְנוּ (בְּאַהַבָּה) מִקְרָא לְּדֶשׁ זְכֶר לִיצִיאַת מִצְרְיִם. כִּי בְנוּ בְחַרְתְּ וְאוֹתְנוּ לִדְשְׁשׁוֹן הִנְחַלְתְנוּ בְּרוּךְ אַתָּה יְיָ מְלַבִּשׁ (הַשַּׁבְּת וְ) יִשְּרָאֵל וְהַוְּמַנִים: וּבְשְׁשׁוֹן הִנְחַלְתְנוּ. בְּרוּךְ אַתָּה יְיָ מְלַבִּשׁ (הַשַּׁבְּת וְ) יִשְּׂרָאֵל וְהַוְּמַנִּים:

We praise Thee, God, Sovereign of Existence! You have called us for service from among the peoples, and have hallowed our lives with commandments. In love Thou hast given us [Sabbaths for rest,] festivals for rejoicing, seasons of celebration, this Festival of Matzot, the time of our freedom, a commemoration of the Exodus from Egypt. Praised are You, חוד our God, Who gave us this joyful heritage and Who sanctifies [the Sabbath,] Israel, and the festivals.

Reader

The Shehekhiyanu blessing is a prayer of thanks offered to God for the opportunity to celebrate new beginnings and joyous occasions. It is traditionally said at the beginning of festivals, as well as on certain auspicious occasions, such as eating the fruits of a new harvest, or reaching the milestones of life. Tonight we will recite this blessing in gratitude for this opportunity to come together:

Group

: בָּרוּךְ אַתָּה יְיָ אֱלֹחֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהָחֵינוּ וְקּיְמְנוּ וְהָגִּיצְנוּ לַוְמֵן הַּוָּה:
Baruh Atah Adonai Eloheinu Meleh ha-olam sheh-heh-yanu v'ki-y'manu v'higi-anu lazman hazeh.

We praise Thee, O Lord our God, Sovereign of Existence, Who has kept us in life, sustained us, and brought us to this festive season.

(All drink the first cup of wine.)

KARPAS (PARSLEY): REBIRTH AND RENEWAL

Group

The Passover festival of freedom was grafted onto a yet more ancient holiday: one celebrating the spring harvest.

Reader

Spring is a time of rebirth. The snow of winter has melted. Once again the bare trees have begun to bud. Soon the flowers will bloom, filling the air with their scent, and our hearts with their life. In the Jewish tradition, we

read from the "Song of Songs" at this time of year:

Group

Arise my Beloved, my fair one. And come away; For lo, the winter is past. Flowers appear on the Earth, The time of singing is here. The song of the dove Is heard in our land.

Let us go down to the vineyards To see if the vines have budded There will I give you my love.

(Song of Songs 2:10-12, 7:13)

Reader

The fresh greens of spring serve a special purpose at this time in our Seder. As we dip these herbs, the karpas, into salt water, a symbol of the tears of slavery, we remember all those who still suffer under the yoke of oppression.

Group
(Each person takes some greens and dips them in salt water.)

בּרוּך אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאַדְּמָה:

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-adamah. Praised are You, Adonai, Sovereign of Existence, Who creates the fruit of the earth.

(Eat the greens.)

YAHATZ: A BOND FORMED BY SHARING

Reader

There are on this plate three pieces of matzah, the bread of affliction. We break the middle matzah and conceal one half as the afikoman, a word of Greek origin meaning a kind of dessert. Later we will share it, as in days of old when the Passover offering itself was shared at the service in Jerusalem. Among people everywhere, sharing of bread forms a bond of fellowship.

For the Jewish people the hope of freedom has been symbolized by the prayer: "Next year in Jerusalem." But even were we right now in Jerusalem, we would still say, "Next year in Jerusalem, the city of hope". For this year the

freedom of all humanity remains diminished because tyranny still reigns and hatred still divides. Next year we hope all will celebrate in "Jerusalem," that is, in a world made one and a world made free.

For the sake of our redemption, we say together the ancient words that join us with our own people and with all who are in need, with the wrongly imprisoned and the beggar in the street. For our redemption is bound up with the deliverance from bondage of people everywhere.

Group

Ha lachma aniyah -- this is the bread of affliction that our ancestors ate in the land of Egypt. Let all who are hungry enter and eat; let all who are needy come to our Passover feast. This year, we are here; next year, may we be in Jerusalem. This year, we are slaves; next year, may we be free men and women.

Reader

Avadim Hayinu -- we were slaves. We are slaves.

How can we say, "This year we are slaves"?

We are slaves because yesterday our people were in slavery, and memory makes yesterday real for us.

We are slaves because today, around the world, there remain people in chains, and no one can be truly free while others are in chains.

We are slaves because freedom means more than broken chains. Where there is poverty and hunger and homelessness, there is no freedom. Where there is prejudice and bigotry and discrimination, there is no freedom. Where there is violence and torture and war, there is no freedom.

And where each of us is less than he or she might be, we are not free, not yet.

If these things are so, who among us can say that he or she is free?

Therefore, when we say that this year we are slaves, but that next year we shall be free, we make a pledge. It is the same pledge we made last year, and the year before that. And we shall make it next year, too, for the road to freedom is not an easy road and we will not soon reach its end, our goal.

Yet it is the road we have chosen, and the choice itself is a foretaste of freedom.

Reader

It makes it easier to accept the existance of the homeless if you believe that they have no families, no relatives, no friends. When you find out they do have people who don't

want them, it's worse. No wonder they are incoherent. It hurts too much to face reality.

(Tess Sneesby, Abby's House)

Reader

I am a Jew. I was born in Ethiopia, but my real homeland is Zion. My people lived in a small village, simply, by the Torah, in grass huts. We are poor, uneducated, but at least we were Jews...To stay alive and leave Sudan safely is a dream for me. I thank God for being alive so far. Every day people are dying. We are suffering from hunger, thirst, disease. It will be a miracle if I survive.

(Letters from Ethiopian Jewish women, 1978, 1984)

MATZAH OF HOPE

Reader (holds one matzah and says)

This is the *matzah* of hope. We are brothers and sisters in memory. We are brothers and sisters in sorrow. But most of all, we are brothers and sisters in hope. Wherever a Jew is still oppressed, wherever a Black is still put down, wherever we are cut off from our past, forbidden our future, there are our hearts, there is our hope. For let there be no doubt: As the waters of the sea once parted for our ancestors, so will they part, speedily and in our time, in South Africa, in the Soviet Union, in every place of terror and tyranny.

Reader

These deprivations are part of a person's emotional and intellectual life. They determine whether he is fulfilled as a human being.... When you are written out of history as a people, when you are given no choice but to accept the "majority" culture, you are denied an aspect of your own identity.... We must affirm that every human life is a reflex of divinity, and every act of injustice mars and defaces the image of God in man.

(Rev. Martin Luther King, Jr.)

THE FOUR QUESTIONS

Reader

We come now to the four questions the tradition has proposed to us. The Seder table was -- and is -- a time to ask, a time to search for answers. Tonight, as every Seder night, anyone may ask -- it is the asking itself that is sacred -- and yet another expression of the freedom we come to celebrate.

So let these four questions of the tradition serve as examples, let them serve as the beginning.

A Child or Children

מַה נִשְׁתַּנָה הַלַּיְלָה הַגָּה מִכָּל הַלֵּילוֹת. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצְה, הַלֹּיְלָה הַגָּה כָּלוֹ מַצְּה. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת, הַלֹּיְלָה הַגָּה מָרוֹר. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת הַלֵּיְלָה הַגָּה שְׁתִּי פְּעָמִים. שֵּבָּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסָבִּין, הַלַּיְלָה הַגָּה כְּלֵנוּ מְסָבִּין.

Why is this night different from all other nights?

On all other nights we eat either leavened bread or matzah; why on this night only matzah?
On all other nights we eat all kinds of herbs; why on this night do we especially eat bitter herbs?
On all other nights, we do not dip herbs at all; why on this night do we dip them twice?
On all other nights, we eat either sitting up or reclining; why on this night do we all recline?

Reader

The answers? The answers are in the story itself.

THE FOUR CHILDREN

Group

There are many questions. Any question is a way in. And every question is an act of freedom. Each one asks the questions in his or her own way; each must be answered in the manner best suited to him or her.

Four times the Torah bids us to tell our children of the Exodus from Egypt. Four times the Torah repeats "And you shall tell your child on that day...."

Reader

Thus the Torah speaks of four types of children: one who is wise, one who is wicked, one who is simple, and one who does not know how to ask. Those who would teach of freedom must know to whom they speak, for we are not all the same and we do not begin the search together.

Reader

The wise child asks, "What are the precepts, laws, and observances which our God commanded us?"

Group

To the wise child, we must explain all of it -- the spiritual and the legal, the ideal and the practical, our relationship to God, to our own community, and to the larger society.

Reader

The wicked child asks, "What is this service to you?"

Group

To the wicked child, we must respond sternly, for as the tradition tells us, the wicked child has missed the whole point. The wicked child has said "you," not "us," thereby separating himself or herself from the community. And so we are instructed to set the teeth of the wicked child on edge, by explaining that only those who are part of the community would have been redeemed from Egyptian bondage, that only those who share the struggle and the dream and the fellowship can share the fulfillment and the joy and the redemption.

Reader

The simple child asks, "What is this?"

Group

The question is straightforward, and it begets a straightforward answer: "With a strong hand, the Eternal brought us out of Egypt from the house of bondage." The simple child is not a simpleton; the question is pure and innocent. And the answer is not trivial, for it captures the grandeur that must move the hearts of all who are pure and innocent.

And then there is the child who does not even know how to ask, who feels so at sea that there is no place to begin, who perhaps does not even recognize that this is a special time.

Group

We answer such a child with patience and with love, for we know that such a child stands for all those outside the rooms where we have gathered to retell and to relive the story. These are the greatest challenge of all: the hoards of children who do not know how to ask, the legions of children who are not even here, who are so preoccupied with other things that they do not even know there is anything to ask about.

Reader

And so when, later, we open the door to Elijah the Prophet, harbinger of the final redemption, we open it as well to all those who may be attracted by the light of the teaching and by the fire of the promise. We open the door to all the smug and the self-satisfied, the comfortable and the indifferent, and we say to them that what connects the redemption that we remember to the redemption that has been foretold is this, our celebration, the memory come alive, the promise refreshed. Tonight, we remember not only yesterday, but also tomorrow. Tonight, we open the door for everyone -- and pray for the day it will never close.

Group

Let us pretend that at this Seder table we are all wise children. So let us explore the meaning behind our actions tonight, for "Happy is the person who has attained wisdom, and the person who has acquired understanding."

Reader

And now let us ask new questions, our own questions, as we begin to tell the story of our tradition, the story of the liberation of the Jewish people from their enslavement in Egypt.

"Blowin' in the Wind"

How many roads must a man walk down before you call him a man? How many seas must a white dove sail before she sleeps in the sand? How many times must a cannonball fly before it is forever banned?

The answer my friend is blowin' in the wind. The answer is blowin' in the wind. How many times must a man look up before he sees the sky? How many ears must one man have before he can hear people cry? How many deaths will it take till he knows that too many people have died? The answer my friend is blowin' in the wind. The answer is blowin' in the wind.

(Bob Dylan)

MAGGID: THE TELLING OF THE STORY OF THE EXODUS

Reader

We were slaves unto Pharoah in Egypt and God brought us forth with a mighty hand. Had not the Holy One, Blessed is God's name, delivered our people from Egypt, then we, our children, and our children's children would still be enslaved.

Group

Therefore, even if all of us were wise, all of us people of understanding, all of us learned in Torah, it would still be our obligation to tell the story of the Exodus from Egypt. Moreover, whoever searches deeply into its meaning is considered praiseworthy.

Reader

And so Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar the son of Azaria, Rabbi Akiva, and Rabbi Tarphon are worthy of our praise. At their Seder in B'nai Brak they discussed the going-out from Egypt through the entire Passover night, until their students came and said to them, "Our teachers, the time has come to recite the morning prayers." This Seder took place at a time of Roman oppression, and so the story goes that these five rabbis, ignited by the ancient story of redemption, planned a rebellion during that celebrated Passover night.

Reader

We have known physical bondage and spiritual servitude. We have also been subjected to social degradation. For in the eyes of others we were a subject people -- Arameans.

Group

My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there, and there became a great and populous nation.

(Deut. 26:5)

Reader

A "great nation" means it was distinguished in character and tradition. In Egypt, the Israelites -- our people -- did not alter their way of life, their convictions, their names, their heritage, their faith, their language. By virtue of this self-respect and dignity they merited redemption.

(Mekhilta: Pesakhim)

Group

True redemption comes with acceptance of one's self and identification with one's people. In a world of anxiety, hatred, prejudice, anger and pain we keep before us the vision of the day when all people shall be free -- free to be themselves and free to accept each other.

Reader

I took your ancestors Abraham and Sarah from across the river and I led them into the land of Canaan, and I increased their descendants; and I gave them Isaac and Rebecca, and to Isaac and Rebecca I gave Jacob. When Jacob and his children went down into Egypt, Joseph was already in Egypt. Joseph had emerged with power over the land of Egypt.... famine in all lands, but in the land of Egypt, there was bread...and Pharoah said to the Egyptians, "Go to Joseph; whatever he tells you, you shall do"...and all the world came to Joseph in Egypt. After Joseph died and all his brothers and all that generation...a new king arose over Egypt who did not know Joseph. And he said to his people, "Look, the Israelite people are much too numerous for us. Let us, then, deal shrewdly with them, lest they increase, and in the event of war, join our enemies in fighting against us and gain ascendancy over the country." So they set taskmasters over them with forced labor and they built garrison cities for Pharaoh: Pithom and Raamses. The Egyptians embittered their lives with harsh labor at mortar and brick and in all sorts of work in the fields. But the more they were oppressed, the more they increased and spread out, so that the Egyptians came to despise and dread the Israelites. So Pharoah charged all his people, saying, "Every boy that is born shall be

thrown in the Nile, but let every girl live." We cried unto Adonai, the God of our Ancestors, and God heeded our plight, our misery, and our oppression.

(Gen., Ex., Deut., and Joshua)

Group

As we recall God's promise of redemption, we remember that in every generation and in every age some rise up to plot our destruction, even in our own time.

Reader

We got used to standing in line at seven o'clock in the morning, at twelve noon, and again at seven o'clock in the evening. We stood in a long queue with a plate in our hand into which they ladled a little warmed-up water with a salty or a coffee flavor. Or else they gave us a few potatoes. We got used to sleeping without a bed, to saluting every uniform, not to walk on the sidewalks, and then again to walk on the sidewalks. We got used to undeserved slaps, blows and executions. We got accustomed to seeing the sick amidst dirt and filth, and to seeing the helpless doctors. We got used to the fact that from time to time, one thousand unhappy souls would come here and that, from time to time, another thousand unhappy souls would go away.

(15 year old Peter Fischl, died, Auschwitz, 1944)

Reader

They took me from my place to King William's Town police station, into the security offices. One security guy who was a boy...I can never forgive that boy. Being assaulted by an eighteen-year-old Afrikaner.... I really can't explain it. The physical pain was not so much. The pain was deep inside -- that a stupid boy assaulted me. It was the pride that hurt. He beat me until I bled through my mouth...

So, they made me stand in that room Thursday, Friday, Saturday, Sunday...They didn't allow me toilet, water, food -- anything. I was just standing and they were changing shifts. Then the last day I sat down and said, "Whoever wants me to stand will have to pick me up."...

Eventually they left me alone. I remained in my cell. For three weeks they did not come. Now this is their stance: They beat you and leave you alone and you sit there

wondering what next. But it's not as bad as the first time when you don't know.

(anti-apartheid activist Tenjie Mtintsu)

"Ani Ma'amin"

Reader

I believe with perfect faith in the coming of the Messiah, And even if delayed I will wait.



"Go Down Moses"

When Israel was in Egypt's land, Let my people go! Oppressed so hard they could not stand, Let my people go! Chorus: Go down Moses, way down in Egypt land Tell old Pharoah to let my people go!

We need not always weep and mourn, Let my people go! And weave these slavery chains forlorn, Let my people go!

Chorus

O Let us all from bondage flee Let my people go! And soon may all this world be free, Let my people go!

Chorus

Group

The time the Israelites remained in Egypt was four hundred and thirty years. At the end of the four hundred and thirtieth year, to the very day, all the hosts of God departed from the land of Egypt. That same night is God's watch-night for the children of Israel throughout the generations.

(Ex. 12:40-42)

Reader

We praise God, who keeps faith with the people of Israel. God's promise of redemption in ancient days sustains us now...

Group

...for more than one enemy has risen against us to destroy us. In every generation, in every age, some rise up to plot our annihilation. But God's power sustains and delivers us.

Reader

That's the difficulty in these times: ideals, dreams and cherished hopes rise within us, only to meet the horrible truth and be shattered.

It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because, in spite of everything I still believe that people are really good at heart. I simply

can't build my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness. I hear the ever-approaching thunder, which will destroy us too. I can feel the sufferings of millions and yet, if I look up into the heavens, I think it will all come right, that this cruelty too will end, and that peace and tranquility will return again.

In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out.

(Anne Frank)

MAKOT MITZRAYIM: THE PLAGUES OF EGYPT

Reader

Our Rabbis taught: "The sword comes into the world because of justice delayed and justice denied."

Group

They taught: "God is urgent about justice, for upon justice the world depends."

Reader

Our Rabbis taught: When the Jews reached the safety of the far shore of the Red Sea and the Egyptian armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. God silenced them and said, "My creatures are perishing, and you sing praises?"

(Talmud: Sanhedrin 39b)

Reader

Now we recite the plagues that God visited upon the Egyptians. As each is named, we pour a drop of wine from our cup of joy. The tradition explains this custom by reminding us that our own joy is diminished in the face of the pain of others; even though the plagues are an essential element in the saga we celebrate, we derive no pleasure from them, we do not gloat at the suffering they caused. And we pray that for all those in our own time whose hearts have hardened towards the poor and the oppressed, towards the downtrodden and the enslaved, love and reason will bring light to their eyes, wisdom and kindness to their hearts, and justice to their conduct. This we pray lest the plagues that come on the heels of injustice consume us all.

Group

Dam, Blood	ַדָּם.
Tzfardeyah, Frogs	אָפַרְדְעַ.
Kinim, Lice	כָּנִים.
Arov, Wild Beasts	ּעָרוֹב.
Dever, Blight	֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓֓
Sh'hin, Boils	שְׁחִין.
Barad, Hail	בְּרָד.
Arbeh, Locusts	אַרְבֶּה.
Hosheh, Darkness	ַרָּי, יִי
Makat B'horot, Slaying of the First-Born	מַבַּת בְּכוֹרוֹת:

Reader

Each drop of wine is our hope and prayer that people will cast out the plagues that threaten everyone everywhere they are found, beginning in our own hearts:

Group

The making of war, the teaching of hate and violence, despoliation of the earth, perversion of justice and of government, fomenting of vice and crime, neglect of human needs, oppression of nations and peoples, corruption of culture, subjugation of science, learning, and human discourse, the erosion of freedoms.

Reader

And yet how plentiful are the reasons for our gratitude to God for the many favors bestowed upon us! God brought us out of Egypt, divided the Red Sea for us, permitted us to cross on dry land, sustained us for forty years in the desert, fed us with manna, ordained the Sabbath, brought us to Mount Sinai, gave us the Torah, led us into the land of Israel, built for us the Temple, sent us prophets of truth, and made us a holy people to help perfect the world under the kingdom of the Almighty, in truth and in righteousness.

Reader

We join now in singing the song "Dayeinu": For each of these miracles would have been enough.



Had God brought us out of Egypt and not divided the sea for us, Dayeinu!

Had God divided the sea and not permitted us to cross on dry land, Dayeinu!

Had God permitted us to cross the sea on dry land and not sustained us for forty years in the desert,

Dayeinu!

 $\mbox{\it Had}$ $\mbox{\it God}$ sustained us for forty years in the desert and not fed us with $\mbox{\it manna},$

Dayeinu!

Had God fed us with manna and not given us the Sabbath,

Dayeinu!

Had God given us the Sabbath and not led us to Mount Sinai,
Dayeinu!

Had God brought us to Mount Sinai and not given us the Torah,
Dayeinu!

Had God given us the Torah and not led us into the land of Israel, Dayeinu!

 $\mbox{{\it Had}}$ God $\mbox{{\it led}}$ us into the $\mbox{{\it land}}$ of $\mbox{{\it Israel}}$ and not built for us the $\mbox{{\it Temple}},$

Dayeinu!

Had God built for us the Temple and not sent us prophets of truth, Dayeinu!

Had God sent us prophets and not made us a holy people,

Dayeinu!

What does this mean, "It would have been enough?" Surely no single one of these would indeed have been enough. It means to celebrate each step toward freedom as if it were enough, then to start out on the next step. It means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation. It means to sing each verse as if it were the whole song -- and then sing the next verse!

Reader

Liberation is costly. Even after the Lord had delivered the Israelites from Egypt, they had to travel through the desert. They had to bear the responsibilities and difficulties of There was starvation and thirst and they kept complaining. They complained that their diet was monotonous, and what is worse, many of them preferred the days of bondage and the fleshpots of Egypt. We must remember that liberation is costly. It needs unity. We must hold hands and refuse to be divided. The ruler always wants to divide and rule. We must know that before we reach our promised land there will be imprisonments, there will be bannings, there will be detentions without trial, there will be deaths in detention. there will be exile, there will be division and there will be treachery and disloyalty. We must be ready. Some of us will not see the day of our liberation physically. But these people will have contributed to the struggle. Let us be united, let us be filled with hope, let us be those who respect one another.

(Archbishop Desmond Tutu)

Reader

God has given humankind a unique gift: freedom of choice, freedom to create a better world. We cannot merely cry out or pray to the Eternal to end wars, starvation, prejudice, despair, and disease. For the world has been made in such a way that we must find our own path to peace within ourselves and with our neighbor.

Reader

The *midrash* tells us that when the Children of Israel came to the edge of the sea with the armies of Pharaoh in pursuit, the water first refused to part. It was not until the first Jews had stepped into the sea and the waters reached their necks that the sea parted and the Children of Israel passed safely through on dry land. Now as then, redemption cannot come unless we take the first step.

Aaron addressed the elders, saying: "The signs are before you. Can you harbor further doubts? I know, I know it is hard to take in. The God of the universe has chosen a people weak, enslaved, hopeless, indolent."

Group

"Chosen for what?" said one.

Reader

And Aaron: "For the working out of His divine purpose on earth. So it would seem. We must not ask too much. What we must rather do is gird our loins, prepare for the coming of the day."

Group

But an elder said: "The day, you mean, of leaving a bondage that has become -- well, all that some of us have known. We are old. It is hard to face a new life."

Reader

But Aaron cried: "We must learn to think of ourselves as a people, not as mere tribes, families, lone beings with individual sufferings. Many of us may be discarded on the way -- worn out, useless -- but the people goes on, the race continues. They that end the journey may not be those that began it. But we are all one, and the dead and the yet unborn share in the common purpose, the common goal."

Group

And one said: "I don't like this sort of talk at all. It's all blown up, like a sheep's stomach full of wind. Life is...life is what we see, smell, feel -- the taste of a bit of bread, a mouthful of water, sitting at the door, watching the evening come on with the circling of the bats. The things you talk of are only in the mind. We are too old, I tell you, for this talk of common goals and purposes and journeys."

Reader

And Aaron was angry, shouting: "You speak thus, when the Lord your God exerts himself beyond what may be thought of as proper for a God? For God has shown himself in the running blood of the rivers, in the swarming gnats and flies. God leaves us unscathed and wholesome while all Egypt screams. Does this mean nothing?"

Group

And one said: "It means, I suppose, that we are chosen people. Means we must face the desert and dream of the promise. It means -- oh, is it so blasphemous to wish to be left alone?"

(Anthony Burgess, <u>Moses</u>)

PESACH, MATZAH, MAROR

Reader

Rabban Gamliel used to say, "Whoever does not consider well the meaning of these three, *pesach*, *matzah*, *and maror*, has not fulfilled the purpose of the Seder."

Reader (holds up shankbone)

The *pesach*, or shankbone, is a reminder of God's instruction to the Jews to sacrifice a lamb and mark their doorposts with its blood -- an indication to the Angel of Death not to kill their first-born sons.

Reader

After the Exodus and many years of wandering in the desert, the children of Israel finally came to dwell in their own land. Year after year, families came from throughout the land to the Holy Temple in Jerusalem to commemorate the Exodus from Egypt. Each family would bring a lamb as its special offering in honor of the festival. This lamb was known as the *Pesach* or Pascal Lamb. As we look at this shankbone, or *pesach*, we are reminded of how our ancestors were spared the tragic fate of their Egyptian neighbors whose first born were slain. For Pesach means "pass over" and as the Torah tells us, God passed over the homes of the Israelites in Egypt when the Holy One smote the Egyptians and spared our houses (Ex. 12:26-27). This is why the festival is called *Pesach*, or Passover.

Group

O God, as we recall how you spared our first-born from death, we pray the time will not be distant when $\underline{\text{all}}$ your children may be spared the fear of injustice,

persecution, and death.

Reader (holds up matzah)

The matzah was meant to recall that the dough prepared in haste by our people had not time to rise before the final act of deliverance. And they baked unleavened cakes of dough since they had been driven out of Egypt and could not delay, nor had they prepared provisions for themselves (Ex. 12:39).

Group

To the driven of the earth we link ourselves today as we fulfill the commandment: For seven days shall you eat matzah, that you may remember your departure from Egypt as long as you live (Deut. 16:3).

Reader (holds up maror)

We eat *maror*, or bitter herbs to remind us of how the Egyptians embittered the lives of our ancestors.

Reader

As the Torah says, They made their lives bitter with hard labor in mortar and brick and in all manner of work in the field; all the labor which the Egyptians forced upon them was harsh (Ex. 1:13-14).

Group

Today, as well, wherever slavery or oppression of any sort remains, we taste its bitterness.

Reader

In every generation, each of us should feel as though we ourselves had gone forth from Egypt. And you shall explain to your child on that day, it is because of what the Eternal did for me when I went forth from Egypt (Ex. 23:9).

Group

We remember, It was we who were slaves...we who were strangers (Ex. 23:9). And therefore we recall the teachings of the Torah: You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt (Ex. 23:9).

When a stranger resides with you in your land, you shall not wrong that person...you shall love the stranger, for you were strangers in the land of Egypt (Lev. 19:33-34).

Reader

You shall rejoice before the Eternal with your son and daughter...and the stranger, and the orphan, and the widow in your midst (Deut. 16:12).

Reader

You shall not subvert the rights of the stranger or the orphan (Deut. 16:12).

Reader

Remember that you were a slave in the land of Egypt (Deut. 24:17-18).

Reader

Not only our ancestors alone did the Holy One redeem but us as well along with them, as it is written: And God freed us from Egypt so as to take us and give us the land which the Eternal had sworn to our ancestors (Deut. 6:23).

THE SECOND CUP: KOS G'ULAH -- THE CUP OF REDEMPTION

Reader

With the second cup of wine we recall the second promise of liberation:

Group

As it is written: I will deliver you from their bondage (Ex. 6:6).

Reader

Remembering with gratitude the redemption of our ancestors from Egypt, rejoicing in the fruits of our struggle for freedom, we look now with hope to the celebration of a future redemption, the building of the City of Peace in which all will rejoice in the service of God, singing together a new song.

Group

We praise Thee, O God, Redeemer of Israel!

Group

בָּרוּךְ אַתָּה יָיָ אֱלֹחֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַנְּפָּן:

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.

We praise Thee, O God, Sovereign of all existence, Who creates the fruit of the vine,

(All drink the second cup of wine.)

Reader

Excerpts from "Freedom's Plow"

And nobody knew for sure
When freedom would triumph.
"Or if it would," thought some.
But others knew it had to triumph.
In those dark days of slavery,
Guarding in their hearts the seeds of freedom,
The slaves made up a song:
Keep Your Hand On The Plow! Hold On!
The song meant just what it said: Hold on!
Freedom will come!

Keep your hand on the plow! Hold on!
If the house is not finished,
Don't be discouraged, builder!
If the fight is not yet won,
Don't be weary, soldier!
The plan and the pattern is here,
Woven from the beginning
Into the warp and woof of America:

ALL MEN ARE CREATED EQUAL NO MAN IS GOOD ENOUGH TO GOVERN ANOTHER MAN WITHOUT THAT OTHER'S CONSENT. BETTER DIE FREE THAN TO LIVE SLAVES.

Who said those things? Americans!
Who owns those words? America!
Who is America? You, me!
We are America!
To the enemy who would conquer us from without,

We say NO!
To the enemy who would divide
And conquer us from within,
We say NO!
FREEDOM!
BROTHERHOOD!
DEMOCRACY!
To all the enemies of these great words:
We say NO!

(Langston Hughes)

Reader

Five years ago, I submitted my application for exit to Israel. Now I'm further than ever from my dream. It would seem to be cause for regret. But it is absolutely otherwise. I am happy. I am happy that I lived honestly, in peace with my conscience. I never compromised my soul, even under the threat of death.

...I am fortunate to have been witness to the process of the liberation of Jews of the U.S.S.R.

For more than 2,000 years the Jewish people, my people, have been dispersed. But wherever they are, wherever Jews are found, every year they have repeated, "Next year in Jerusalem." Now, when I am further than ever from my people, from Avital, facing many arduous years of imprisonment, I say, turning to my people, my Avital: Next year in Jerusalem.

Now, I turn to you, the court, who were required to confirm a predetermined sentence: to you I have nothing to say.

(Anatoly B. Shcharansky, July 14, 1978)

After 13 years as a refusenik, Natan (Anatoly) Shcharansky now celebrates Pesach in Jerusalem. Between dreams and their realization are long roads made up of short steps.

MOTZI MATZAH

Reader

We link ourselves with our brothers and sisters in this world who are not \underline{yet} free as we fulfill the commandment to eat matzah, the bread of affliction.

Group

You shall not eat anything leavened with it; for seven days thereafter you shall eat unleavened bread, the bread of affliction, for you departed from the land of Egypt hurriedly; so that you may remember the day of your departure from the land of Egypt all the days of your life.

(Deut. 16:3)

Group
(The uppermost of the three matzot is broken and distributed among the group. Then all read together:)

בָּרוּךְ אַתָּה יָיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Baruh Atah Adonai Eloheinu Meleh ha-olam ha-motzi lehem min ha-aretz. We praise Thee, O God, Sovereign of Existence, Who brings forth bread from the earth.

בָּרוּךְ אַתָּה יָיָ אֶלהִינוּ מֶלֶדְ הָעוֹלֶם אֲשֶׁר לִדְּשֶׁנוּ בְּמִצְוֹתִיו וְצְוְנוּ עַל אֲכִילַת מַצָּה:

Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvo-tav v'tzivanu al uhilat matzah.

We praise Thee, O God. Sovereign of Existence, Who hallows our lives with commandments, Who has commanded us regarding the eating of matzah.

(Eat the matzah.)

MAROR

Reader

Tonight, as we taste the bitter herbs, we share in the bitterness and disappointment of the lives of our forebears. We recognize the bitter consequences of exploitation and repression -- the loss of lives and the waste of human potential.

Group
(A bit of horseradish is placed on a piece of matzah and the following blessing is said.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִּדְּשֶׁנוּ בְּמִצְוֹתִיו וְצִוְּנוּ עַל אֲכִילַת מַרוֹר:

Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvo-tav v'tzivanu al ahilat maror.

We praise Thee, O God, Sovereign of Existence, Who hallows our lives through commandments. Who has commanded us regarding the eating of maror.

(Eat the maror.)

Reader

The *charoset* is a mixture of apples, nuts, wine and spices made into a paste. It symbolizes the mortar our ancestors used to build the Pharoah's pyramids. Its sweetness is symbolic of the blessings of freedom.

Reader

Preserving a bond with the observance of our ancestors, we follow a practice of Hillel, from the time when the Temple stood. He combined the matzah and maror and ate them together, so that he might observe the precept handed down to him, exactly as his father before him: They shall eat the Pascal Lamb with matzah and maror together (Numbers 9:11).

Group

Together they shall be: the *matzah* of freedom, the *maror* of slavery. For in the time of freedom, there is knowledge of servitude. And in the time of bondage, the hope of redemption.

(In accordance with the ancient custom, maror and charoset are eaten between two pieces of matzah.)

SHULHAN OREKH: THE MEAL IS SERVED

(It is customary to begin the meal with hard-boiled eggs dipped in salt-water. The egg has come to symbolize new growth, new life, hope. The roasted egg on the Seder plate has come to represent the ancient Temple service in Jerusalem, the holy city.)

TZAFUN: THE SEARCH FOR THE HIDDEN AFIKOMAN

BAREKH: THANKS FOR DIVINE SUSTENANCE

Reader

A Song of Ascent:

When God restores the exiled of Zion, We shall be as those who dream. Our mouths will be full of laughter then, Our tongues with song.

Then will they say among the nations:
"God has done great things for them."
God has done great things for us,
And so we now rejoice.
Restore us once again, 0 God,
Like sudden floodstreams in the desert.
Then those who sow in tears,
Will reap in joy.
Those who go weeping,
Bearing the seed for sowing,
Will return bearing the sheaves,
With song and with laughter.

(Psalm 126)

Reader

Friends, let us say Grace.

Group

The name of the Eternal be blessed from now unto eternity.

Reader

Let us praise God of Whose bounty we have partaken.

Group

Let us praise God of Whose bounty we have partaken and by Whose goodness we live. Through God's kindness, mercy and compassion, all existence is eternally sustained. God is forever faithful. The Eternal's surpassing goodness fills all time and space. Sustenance there is for all. None need ever lack; no being ever want for food. We praise our God, the One, sustaining all. And build Jerusalem, O God, speedily in our days. We praise our God Whose

compassion ever builds Jerusalem.

Reader

On this Festival of Matzot, inspire us to goodness.

Group

On this Day of Liberation, make us a blessing.

Reader

On this Festival of Pesach, preserve us in life.

Group

All Merciful, rule over us forever.

Reader

Sustain us with honorable work. Make us worthy of the promise of a world that is yet to be.

Group

May God Who blessed Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah, bless this house, this table, and all assembled here; and so may all our loved ones share our blessing.

Reader

May the One Who brings harmony into the spheres on high bring peace to earth for all humanity.

Group

God will give strength unto our people. God will bless us with peace.

THE THIRD CUP: KOS B'RACHA -- THE CUP OF BLESSING

Reader

Together we take up the cup of wine, now recalling the third divine promise:

Group

As it is written: I will redeem you with an outstretched arm (Ex. 6:6).

Group

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגְּפָּן:

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen. We praise Thee, our God, Sovereign of the universe, Who has created the fruit of the vine.

(All drink the third cup of wine.)

KOS ELIYAHU: THE CUP OF ELIJAH

Reader

Elijah, the prophet from the village of Tishbi in Gilead, challenged the injustice of the king and overthrew the worship of Baal. He healed the sick and helped the widowed. Legend has it that Elijah returns to earth, from time to time, to befriend the helpless.

This man of mystery became associated with the end of days, with the messianic hopes of our people. The prophet Malachi promised that Elijah would come to turn the hearts of parents to children, and the hearts of children to parents, and to announce that time when all humanity would celebrate freedom.

Group

Hence, he has a place in every Seder. We open the door that he may enter, and set a cup of wine to represent the triumph of justice and freedom for all God's children.

Reader

Basically I long and work for a South Africa that is more open and more just; where people count and where they will have equal access to the good things of life, with equal opportunity to live, work and learn. I long for a South Africa where there will be equal and untrammeled access to the courts of the land, where detention without trial will be a thing of the hoary past, where bannings and other such arbitrary acts will no longer be even so much as mentioned and where the rule of law will hold sway in the fullest sense.

(Archbishop Desmond Tutu)

How many images this moment brings to mind, how many thoughts the memory of Elijah stirs in us! The times when we were objects of distrust, when our doors were open to surveillance, when ignorant and hostile people forced our doors with terror!

Group

They devoured Jacob, laid waste his habitation (Psalm 79:7).

Reader

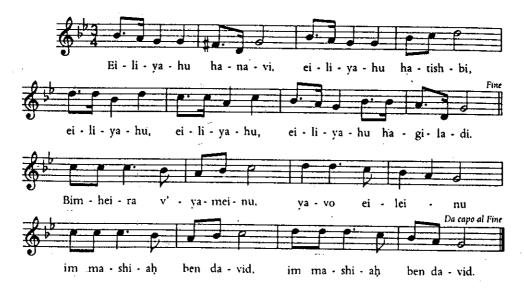
As we confront the injustice of this world, may we be like Elijah, who in defense of justice, challenged power.

(A child opens the door.)

"Eliyahu Hanavi"

Reader

May Elijah the Prophet come soon and in our time, ushering in the Messianic age.



(The door is closed.)

HALLEL: PSALMS OF PRAISE

Reader

Halleluyah. We praise. Our song is one with the chants of the Levites in the days of the Temple's glory. On this very festival, they sang their psalms of praise, the *Hallel*.

Our song is one with all the hymns of flesh and blood which sing of triumph over the powers of destruction.

Group

And our song will be one with the songs of praise, songs of all peoples:
Praise for the earth restored to its goodness;
Praise for people restored to themselves;
Praise for life fulfilled in sacred celebration:

Praise God, all ye nations! Sing praises, all ye peoples, For the faithfulness of God has been mighty with us And the God's truth is forever. Halleluyah.

(Psalm 115)

Reader

O give thanks unto the Holy One for God is good, for God's truthfulness is forever.

As Israel shall bear witness:
 the truth of God is eternal.

As the House of Aaron now proclaims:
 Infinite is God's mercy.

As all will declare who revere the Eternal's name:
 Endless is God's loving kindness!

(Psalm 118:1-4)

Group

Open up, O gates of righteousness, That we may enter and sing your praise! To You, O God, Does Israel's song arise Wondrous in our eyes. This is the day Which God has ordained for us, For we were destined of old. We lift our voice. Our souls within rejoice. God's endless praise be told!

(Psalm 118:17, 18)

Reader

I will lift up the cup of deliverance and call upon the name of the Sovereign.

Group

We will praise God forever.

Reader

Out of the depths, I called upon God! God answered me with deliverance!

Group

With merriment and song and poem we celebrate the Feast of Freedom.

"Who Knows One?"

אֶחָד מִי יֹדְעַ, אֶחָד אֲנִי יוֹדְעַ: אָחָד אֵל הֵינוּ שֶׁבַּשְׁמֵיִם וּכָאָרֶץ.

Who knows thirteen? I know thirteen. Thirteen are the attributes of God; Twelve are the tribes of Israel; Eleven were the stars in Joseph's dream; Ten commandments were given on Sinai; Nine is the number of the holidays; Eight are the days to the service of the covenant; Seven days are there in a week; Six sections the Mishnah has; Five books there are in the Torah; Four is the number of the matriarchs; Three, the number of the patriarchs; Two are the tables of the commandments; One is our God, in heaven and on earth.



Chorus: My father bought for two zuzim had gadya.

- 1 Then came the cat And ate the kid Chorus
- 2 Then came the dog
 And bit the cat
 That are the kid
 Chorus
- 3 Then came the stick And beat the dog That bit the cat That ate the kid Chorus
- 4 Then came the fire
 And burned the stick
 That beat the dog
 That bit the cat
 That ate the kid
 Chorus

- 5 Then came the water
 And quenched the fire
 That burned the stick
 That beat the dog
 That bit the cat
 That are the kid
 Chorus
- 6 Then came the ox
 And drank the water
 That quenched the fire
 That burned the stick
 That beat the dog
 That bit the cat
 That ate the kid
 Chorus
- 7 Then came the butcher And killed the ox
 That drank the water
 That quenched the fire
 That burned the stick
 That beat the dog
 That bit the cat
 That ate the kid
 Chorus

- 8 Then came the angel of death And slew the butcher That killed the ox That drank the water That quenched the fire That burned the stick That beat the dog That bit the cat That ate the kid Chorus
- 9 Then came the Holy One, blessed be He, And destroyed the angel of death That slew the butcher
 That killed the ox
 That drank the water
 That quenched the fire
 That burned the stick
 That beat the dog
 That bit the cat
 That ate the kid
 Chorus

Laugh at all my dreams, my dearest, Laugh and I repeat anew That I still believe in humanity As I still believe in you;

Group

By the passion of our spirit Shall our ancient bonds be shed. Let the soul be given freedom, Let the body have its bread!

Reader

For my soul is not yet sold To the golden calf of scorn; For I still believe in humanity, And the spirit in it born.

Group

Life and love and strength and action In our heart and blood shall beat, And our hopes shall be both heaven And the earth beneath our feet.

(Saul Chernichovsky, translated from the Hebrew by Maurice Samuel)

NIRTZAH: CONCLUSION

THE FOURTH CUP: KOS HARTZA-AH -- THE CUP OF ACCEPTANCE

Reader

As our Seder draws to an end, we take up our cups of wine one last time. The redemption is not yet complete. The fourth cup recalls us to our covenant with the Eternal One, to the tasks that still await us as a people called to the service of God, to a great purpose for which the people of Israel lives: the preservation and affirmation of hope.

Group

As it is written: And I will take you to be my people (Ex. 6:7).

Group

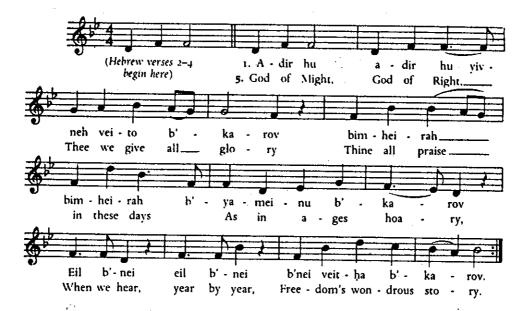
בָּרוּךְ אַתָּה יָיָ אֱלְהֵינוּ מֶלֶדְ הָעוֹלָם בּוֹרֵא פְּרִי הַגְּפֶּן:

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.

We praise Thee, our God, Sovereign of all Existence, Who has created the fruit of the vine.

(All drink the fourth cup of wine.)

"Adir Hu"



- 2. Ba-hur hu, ga-dol hu, da-gul hu . . .
- 3. Na-or hu, sa-giv hu, iz-uz hu . . .
- 4. Po-deh hu, tsa-dik hu, ka-dosh hu . . .

"We Shall Overcome"

We shall overcome
We shall overcome some day
Oh, deep in my heart
I do believe
That we shall overcome some day.

THE SEDER SERVICE NOW CONCLUDES ITS RITES OBSERVED IN FULL, ITS PURPOSES REVEALED.

Group

THIS PRIVILEGE WE SHARE WILL EVER BE RENEWED. UNTIL GOD'S PLAN IS KNOWN IN FULL, GOD'S HIGHEST BLESSING SEALED.

Reader

PEACE!

Group

PEACE FOR US! FOR EVERYONE!

Reader

FOR ALL PEOPLE, THIS, OUR HOPE:

Group

L'SHANA HABA-AH B'YERUSHALAYIM! NEXT YEAR IN JERUSALEM! NEXT YEAR, MAY ALL BE FREE!