



Welcome!



Welcome to the community seder of the Tri-Valley Cultural Jews. TVCJ is a Secular Humanistic community serving those who identify with the Jewish People through family, culture and history, rather than through religion. We serve the Greater East Bay with holiday celebrations, opportunities to express your progressive social values, and education for children, adults and families.

Jewish Culture School for children 5-14 meets two Sundays a month and culminates in a secular Bar or Bat Mitzvah.

Monthly family shabbat or havdalah dinners provide opportunities to build community in a relaxed atmosphere.

Adult programs create an opportunity to discuss issues, enjoy the outdoors, see movies, learn and perform community service.

We are affiliated with the Congress of Secular Jewish Organizations.

2020 • Pesakh Haggadah • 5780

The Telling . . .

R1:

*Rise up, my loved ones,
My dear friends, and come away . . .
For lo, the winter is past, the rain is over and gone.
The flowers are seen on the earth:
The time of the nightingale is come
and the voice of the turtledove is heard in the land.
The fig tree puts forth her green figs
The vines in blossom give forth their fragrance
Arise, and come with us.* (Song of Songs)

R2: Today we remember and celebrate our Exodus from ancient Egypt. That is why this book is called the *Haggadah*, which means, “the telling.” We are here to tell the story and to honor the Jewish nation’s deep historic roots and its central myth.

Over and over the phrase returns in the Bible: “Remember you were a slave in the land of Egypt. Oppress not the poor and the stranger, for you were a stranger in Egypt.” This holiday is a time to remember what it feels like to be a stranger and to renew our commitment to welcoming the strangers within our borders, immigrants, as we once were, from every place on earth.

R3: At our *seder* we note the paradox that the festival celebrates freedom and simultaneously reminds us that not everyone is yet free.

The annual retelling of the going forth from ancient Egypt, as we are doing today, has helped to shape the Jewish people. It has taught us to hate oppression for others as much as for ourselves, for Pharaoh is not merely one ancient tyrant; he stands for all tyrants of all times, and the *Pesakh* story has lessons for all times.

R3: It is good to remember that we were once slaves, that our escape from that bitterness was not won without a hard struggle. Throughout the world today, there are those struggling under the yoke of slavery and oppression, poverty and ignorance and whose escape is won only with hard struggle. We remember today all people who are struggling for their freedom and recognize our responsibility to help both them and those who have escaped and now need a home.

Avadim Hayinu

Avadim Hayinu, hayinu,

Atah benay chorin, benay chorin

Avadim hayinu, atah, atah, benay chorin

Avadim hayinu, atah, atah, benay chorin, benay chorin.

(Once we were slaves, but now we're free.)

R4:: "Passover Remembered" adapted from All Renee Bozarth

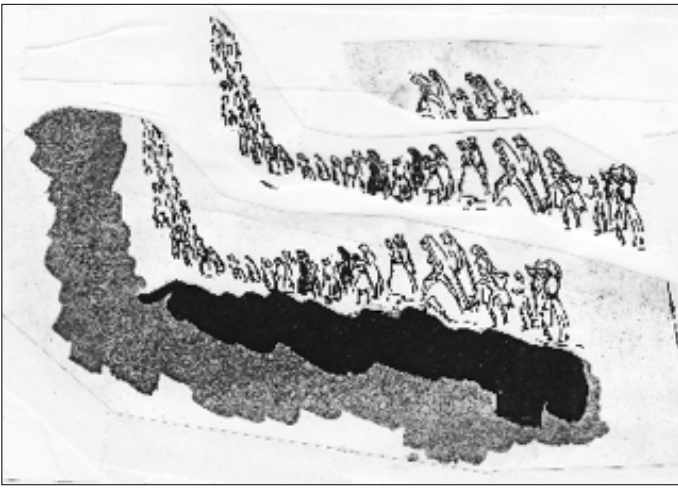
Pack nothing. Bring only your determination to serve and your willingness to be free. Don't wait for the bread to rise. The nourishment for the journey, but eat standing, be ready to move at a moment's notice.

Begin quickly, before you have time to sink back into old slavery. Set out in the dark. There will be fire to warm and encourage you...

Some of you will be so changed by weathers and wanderings that even your closest friends will have to learn your features as though for the first time. Some of you will not change at all.

Some will be abandoned by your dearest loves and misunderstood by those who have known you since birth and feel abandoned by you. Some will find new friendships in unlikely face, and old friends, faithful and true.

Sing songs as you go, and hold close together. You may at times grow confused and lose your way...touch each other and keep telling



stories...make maps as you go, remembering the way back from before you were born...

So you will be only the first of many waves of deliverance on these desert seas...

Candle Lighting

R5: So many of our Jewish holidays are celebrations of survival, but against the odds of history, the Jewish people have done more than survive —we have adapted creatively to each new time, each new place, from the birth of our ancient nation to the present day.

The freedom we celebrate tonight is not only freedom from slavery. It is also the freedom to live in peace, with dignity and the hope for a bright future. We light these candles to symbolize that bright future, which we can bring about through our personal lives, our communal lives and our political lives.

*Ashreinu b'yerushateinu
Ashreinu b'yerushateinu
Sheh'masrah lanu et ha'toreshet
L'hadlik ner shel yom tov*

אֲשֶׁרֵינוּ בְּיְרוּשָׁתֵנוּ
אֲשֶׁרֵינוּ בְּיְרוּשָׁתֵנוּ
שֶׁמָסְרָה לָנוּ אֶת הַתּוֹרָשֶׁת
לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב

All: We rejoice in our heritage which has given us the tradition of lighting holiday candles.

(one person at each table lights the candles)

Give Light (words: Ella Baker, music: Magpie)

*Give light, and people will find the way (3)
People will find the way, I do believe.*

Seek peace, and people will find the way (3)

People will find the way, I do believe.

Stand together, and people will find the way (3)

People will find the way, I do believe.

All: May these flames bring light into the dark corners of the earth. May they light the way for the coming day of peace, when everyone will recognize that we are all one family.



The First Cup of Wine

(pour the first glass of wine)

Ashreinu b'yerushateinu

Ashreinu b'yerushateinu

Sheh'masrah lanu kos pri hagafen

L'mo'adim u'l'simkha

Ki samakhnu 'khageinu.

אֲשֶׁרֵינוּ בְּרִשְׁתֵּנוּ

אֲשֶׁרֵינוּ בְּרִשְׁתֵּנוּ

שֶׁמָסַרָה לָנוּ כּוֹס פְּרִי הַתֵּנָּה

לְמוֹעֲדִים וּלְשִׂמְחָה

כִּי שָׂמַחְנוּ בְּחַגֵּינוּ

All: We rejoice in our heritage, which has preserved our people and sustained us and brought us forward to celebrate this season. We rejoice in our heritage, which has given us the cup of wine as the symbol of our happiness.

(drink the first glass of wine)

The Four Types of Children

R6: The first child to ask a question is the youngest one. She asks, “Why does everybody care so much about what’s going on here tonight?”

We answer, “Once our people were enslaved. Then we were expelled from our homes again and again. Our people were murdered and oppressed throughout the ages. This has made us care about others to whom the same things are happening.”

The next child is the complacent one. He says, “Why should I care? I’m safe, I have enough to eat, and nobody helped me get here. Why should I care about people who aren’t safe and don’t have enough to eat? Let them do what I did.”

And we answer, “You didn’t get here alone. You were born into a country that allowed you great freedoms. You were born here because your ancestors were brave and lucky enough to come here. You went to school for free, never suffered civil war or drought and you enjoyed the rights to say and think as you choose. If others are to do as you did, they need the same head start you had.”

The third child is the goodhearted one. He asks, “How can I best care for those who need me?”

And we answer, “Give what you can. Give your money to help feed the hungry. Give your time to those who need someone to coach them or to teach them to read. Give your voice to help those who are struggling for their lives. Give your vote to those who care about human rights.”



The last child is the freethinker. She asks, “Why do you get to tell me the questions I should ask?”

And we answer, “So ask. Ask the questions you want to ask. Demand answers.”

☆ Symbols of the Seder ☆

R7: The foods on the Seder plate are the key to understanding Pesakh. They are symbols of the central myth of the Jewish people—the legend of our exodus from slavery in Egypt.

(hold up matzah)



R8: In the matzah cover are three matzahs. Two of these symbolize the two loaves of bread Jews traditionally bake for holidays and festivals, which are, in turn, symbols of the breads brought to support the priests at the Temples in Jerusalem. The third matzah is the bread of poverty. It reminds us how our ancestors left Egypt in great haste. It reminds us how they lived in the desert. Thus the matzah is for us a reminder of life's necessities: bread and freedom.

R9: The middle matzah is broken and one half is hidden. The hidden half is called the Afikomen. It symbolizes all whose lives are broken by fear and poverty. Finding it means that with our support, they can soon be free. We are reminded that the Talmud teaches that though we may not see the completion of our work toward perfecting the world, still, we are not exempt from doing our share.

(each person takes a piece of matzah)

All: We rejoice in our heritage which teaches us to love our earth which gives us wheat and to honor the farmers who grow it and the workers who bake it into bread.

We rejoice in our heritage which has given us matzah as the symbol of our commitment to freedom.

(all taste matzah)

R10: (*hold up bone or beet*)

This is the shank bone of a lamb. Before the ancient Hebrews left Egypt, they roasted meat for food on the long journey home. They smeared lamb's blood on the doorposts of Jewish dwellings as a signal to all inside that the day they would leave slavery had come. The shank bone is the oldest *Pesakh* symbol, dating back to pre-Biblical times. Before *Pesakh* became our holiday of freedom, it was a universal springtime holiday of a herding people, celebrating the new life of spring at the time of the full moon in the month the lambs and kids were born. The shank bone teaches us that the Jewish people is constantly evolving, changing, and adding to our culture. It reminds us that constant reinterpretation of our cultural symbols for current times is an ancient Jewish tradition, one that strengthens us and helps us to survive and grow.

A vegetarian alternative for the shank bone is a beet. The red color of the beet is considered reminiscent of the Passover sacrifice.

R11: (*hold up charoses*)

This is *charoses*. It reminds us of the bricks and mortar our story tells us that we were forced to use to build palaces and pyramids for the Pharaohs. The work was hard but it made us strong.

(each person tastes charoses on a piece of matzah)

This is *moror*. These bitter herbs remind us of the bitterness of the slavery which our people endured in ancient Egypt and of the bitterness of the lives of all oppressed people.

And we think of those enslaved today—twenty-seven million of them all over the world: the young girls in Thailand, enslaved child cocoa farmers in Ghana and the Ivory coast, child soldiers in Uganda, weavers in Pakistan, charcoal burners in Brazil and so many more in Sudan, India, Nepal and almost every other country in the world, including our own.

(each person tastes moror on a piece of matzah)

R12:*(hold up greens)*

The greens symbolize new growth and the ever-fresh hope and desire of all people for freedom. We remember that the young people in Iran called theirs the “green revolution” and we hope for them that it will soon rise again.



The salt water reminds us of the tears we shed in slavery and the tears of all enslaved people. But the salt water and greens also help us to remember the ocean and the green plants of the earth, which we need for life to flourish.

(each person dips greens into salt water and eats)

R13: The egg reminds us of the new life of spring and the new life the ancient Hebrews made for themselves when they left slavery that spring so long ago. The egg is the symbol of potential. And, while the new egg is fragile, when it is roasted or boiled, it becomes firm and strong. So, too, do we gain strength from adversity and experience.

(each person tastes some egg)

R14: The first orange on a *seder* plate was placed there by Susannah Heschel as a gesture of solidarity with lesbians and gay men. Professor Heschel relates that a story later circulated that it symbolized the inclusion of women in response to an angry outburst by a man. She believes this is an example of a woman’s idea being attributed to man. But it is also an example of how a symbol, like a story, means what we need it to mean in our own time.

The orange symbolizes our welcome to all who wish to be here, whether or not they have been traditionally accepted by the Jewish community. Whether we are talking about women in leadership positions, gay men and lesbians celebrating Jewish weddings, those who were not born Jewish, or Jews and non-Jews in multicultural families, the orange, with its multiple segments, reminds us that though we are separate individuals, we are, at the same time, more alike than different.

(each person tastes an orange segment)

R15: The olive symbolizes our connection with Israel, the ancient homeland of our people, and our fervent hope that all the people of the region will grasp the olive branch, the symbol of peace.

Hine Ma Tov

*Hine ma tov u'ma nayim
Shevet amim gam yakhad*

*Hine ma tov
Shevet amim gam yakhad*

(How good and pleasant it is for nations to sit down together)

R16: The tomato, the newest item on the *seder* place, is a symbol of the immigrant workers who grow and harvest our food, but who are not protected by the same laws that we are and who, though they are integral to our economy, have no right to live among us.

What's this got to do with Passover? The Exodus Passover story is symbolic—not only of many exoduses in Jewish history, but of all the migrations taken by people throughout time, yearning for a better life.

Jews have a special relationship with migration. Our own migration stories have taught us the folly and inhumanity of restrictive policies and of hatred. A thousand years of Jewish history are full of expulsions and of voluntary migrations to seek a home with freedom.

*We, too, were strangers.
Throughout our exoduses,
They said Jews would never learn the language.
They said Jews wouldn't fit in.
They said Jews brought crime.
They said Jews were inferior and uneducated.*

Every trouble modern immigrants to America know is a trouble we have known. We have walked in their shoes. And we call for them to be treated as equals.



But why don't we eat the tomato? We eat all the other foods on the *seder* plate.

We don't eat the fruit of exploited labor. We will wait to eat the tomato until the day that all workers in our land are welcome, free and safe.

❖ Elijah's Cup ❖

R17: On this night of the Seder, we open the door to beckon the spirit of Eliyahu ha-Navi, Elijah the Prophet, champion of the common people.

Elijah's cup is set as an invitation to all those who are strangers in our land, in need of a home, of a family during this festival time. We open our door to Elijah as a symbol of welcoming all people who suffer because of their religious, spiritual, political and economic beliefs and conditions. Let us open America's door to them as the doors were opened to our own ancestors in times past.

All: Let all who are hungry enter and eat; let all who are alone come and celebrate *Pesakh* with us; let all who need asylum be welcome in our land.

R18: As we sing, let us pass around Elijah's cup and fill it from our own cups as was done at the *seder* table of Rabbi Naftali of Ropshitz, who said, "Israel will not be redeemed except through its own efforts."

Eliyahu ha-navi

*Eliyahu ha'navi, Eliyahu ha'Tishbi
Eliyahu, Eliyahu , Eliyahu, ha'Giladi*

(Elijah the prophet, from Tishbi in Gilead)

*May this year be one of peace
May our health and joys increase
May all people of all lands
Learn that we must all join hands*

*Speedily, and in our day
May we help to show the way
To the coming time of peace
When all hate and war will cease*



❖ Miriam's Cup ❖

R19: Elijah is not the only prophet in the *Pesakh haggadah*. Miriam, the sister of Moses and Aaron, too, was a prophet and a hero. It was she who led the Israelite people in song and dance after their liberation from Egypt. Leaving Egypt, all the people took what was most precious to them. Miriam brought her tambourine. Her ability to rejoice and to lead others in rejoicing reminds us all that during the hardest times, we must believe that rejoicing will follow.

You will see in the center of the tables a goblet filled with water, which represents Miriam's cup. Legend has it that the Well of Miriam sustained the Israelites during their journey in the desert. The Well of Miriam was the sustaining well of joy and song that makes even the longest journey seem possible.

Come Go With Me

*Come and go with me to that land
Come and go with me to that land
Come and go with me to that land
Where I'm bound
(repeat)*

There'll be singing in that land...

There'll be freedom in that land...



The Second Cup of Wine



R20: In honor of Miriam and all the women of valor, we mix the water and wine in our second cup.

(pour the second cup of wine with water)

R21: Traditionally we dip ten drops from our second cup to mourn the victims of the ten plagues visited upon the Egyptians and in memory of the Egyptian soldiers who were killed as the Red Sea closed over them. Though they were our enemies, they were human, too, and must have suffered terribly. Even in the most righteous of national liberation movements, there are victims. As we celebrate national liberation, we remember those for whom someone else's liberation is tied to their own tragedy. We dip from our own cup of happiness the sorrow of others.

(as we recite each plague, we dip a finger into the wine and let a drop fall)

All: The ancient plagues of:

- Rivers of Blood
- Frogs
- Lice
- Wild Beasts
- Pestilence
- Boils
- Hailstones
- Locusts
- Darkness
- Genocide: The Death of the Firstborn

R22: As ancient plagues are mirrored in modern tragedies, let us now dip ten drops symbolizing these ten contemporary plagues, which have been intensified during our current coronavirus outbreak.

ALL:

- Poverty in the midst of plenty
- Isolation
- Xenophobia
- Greed
- Fear
- Loss
- Inequity
- Ignorance
- Forced Unemployment
- Bullying

Reader: Jewish history teaches the lesson that when we are persecuted, we must fight for our own freedom. When we are free, we must join the fight to free others. We drink this second cup of wine as a rededication to the principles of freedom and justice. Let us pledge to eradicate these plagues and create a peaceful world so that future generations will be able to drink a full second cup.

(drink the second cup of wine)

Lo Yisa Goy

*Lo yisa goy el goy kherev
Lo yilmedu od milkhama*

(Nation shall not lift up sword against nation,
Neither shall they learn way any more)

The Four Questions

Ma nishtanah halaylah hazeh mikol haleylot?

- Sheh b'khol haleylot anu okhlin khametz u'matzah, halaylah hazeh kuloh matzah?
- Sheh b'khol haleylot anu okhlin she'ar- yerakot, halaylah hazeh kuloh maror?
- Sheh b'khol haleylot eyn anu matbilin afilu pa'am ekhat, halaylah hazeh shtey fe'amin?
- Sheh b'khol haleylot anu okhlin ben yoshvin u'ven m'subin, halaylah hazeh kulanu m'subin?

Farvos is di nakht andersh fun alleh nekht?

- Alleh nekht fun a gantz yor, essen mir sy broit, sy matzah. Farvos di nakht essen mir nor matzah?
- Alleh nekht fun a gantz yor, essen mir allerley grinsn. Farvos di nakht essen mir nor bittereh grinsn?
- Alleh nekht fun a gantz yor, tinkn mir nit on afileh eyn mol. Farvos di nakht tinkn mir tsvey mol, eyn mol in kharoySES un eyn mol in zalts vasser?
- Alleh nekht fun a gantz yor, essen mir sy zitsendik, sy ongeleynt. Farvos di nakht nor ongeleynt?

Why is this night different from all other nights?

- On all other nights we eat either bread or matzah. Why on this night do we eat only matzah?
- On all other nights we eat all kinds of vegetables. Why on this night do we eat bitter herbs?
- On all other nights we don't dip our food even once. Why on this night do we dip twice, once in charoses and once in saltwater?
- On all other nights we eat either sitting up or reclining. Why on this night do we only recline?

The Answer — The Story

R24: This night is different from all other nights because on this night we celebrate and learn from the central myth of the Jewish people—our liberation from slavery.

Once we were slaves in Egypt, but today we are free.

Once we were slaves in Egypt.

Matzah is the bread we ate in the wandering.

Once we were slaves in Egypt.

Our children cried bitter, salty tears.

We worked with mortar and bricks.

This is why we dip our food and eat bitter herbs.

Once we were slaves in Egypt and had no time to rest.

We recline with our family and friends because this is a sign of being free and our ancestors became free on this night.

Woke Up This Morning

*Woke up this morning with my mind (my mind it was) stayed on freedom (3)
Hallelujah (3)*

Walking and talking with my mind . . .

Singing and chanting with my mind . . .

R25: Our legend tells us that after the Jews were enslaved, the Pharaoh was afraid they would revolt, so he wanted to reduce their numbers and he decreed that all the newborn boys should be killed. This is the first genocide, and it reminds us that it was not the last.

R26: Now there arose a man of the tribe of Levi, a man named Moses who had been saved from the Pharaoh's cruel decree by the midwives, Shifra and Puah, and by the bravery of his sister, Miriam, and his mother, Yokheved, and by the daughter of the Pharaoh, who colluded with them

and who raised Moses as a prince. Moses could not stand to see the cruelty with which the Israelites were treated. Because he had been raised as a free man, he could envision freedom for his people, and he became their leader.

Moses and his brother Aaron went to Pharaoh demanding the immediate release of all Jews from bondage. Pharaoh responded, as do all tyrants, by tightening, rather than loosening, the bonds of oppression. He was unmoved by pleas for justice.

With no recourse left, the people planned for their escape. One spring night, when an epidemic had killed the prince of Egypt and the whole land was in turmoil, our ancestors arose, abandoned their homes in the land where they had lived for 400 years, and fled to the desert.

R27: If our ancestors had not fled ancient Egypt, they would have died as slaves of Pharaoh and we would not be here today. Therefore, our sages taught that from year to year we should remember the exodus of our people from Egypt and celebrate this feast of *Pesakh* in the season we became free.

R28: But our story doesn't end with the liberation from Egypt. And it doesn't immediately continue with the entry of the Hebrew people into historic Israel. There's a forty year wandering in the desert to be endured first. And these were not easy years; there was constant complaining about the living conditions, questioning every decision made by the leaders, revolts and endless fighting for power and influence among the leading families of Moses and Aaron. There was the decision to share Moses' power and responsibility with judges.



This is not an aside, but an important element of the story. Between liberation from a tyrant and the establishment of a good, fruitful, fair society, there is always turmoil, fighting, backsliding. We see as just one example in our own immediate times the story of the Arab Spring. After

the overthrow of dictators, we see the fighting, the turmoil, the jockeying for power, the emergence of horrific factions and the deaths of unarmed noncombatants and millions of people displaced from their homes. It seems that the Arab Spring has failed.

But the *Pesakh* story can give hope to those whose countries are in turmoil that after the struggle for freedom, there's a struggle about how a free society can emerge, and that the struggle will end and a new era will begin. We must just keep moving forward.

Ain't Gonna Let Nobody

*Ain't gonna let nobody turn me 'round, turn me round, turn me 'round,
Ain't gonna let nobody turn me 'round,
Keep on walking, keep on talking, marching down to freedom land.*

Ain't gonna let lies and hatred turn me round . . .

Ain't gonna let fear and bigotry turn me round . . .

Dyenu

R29: The traditional song, *Dyenu*, which means “it would be enough for us,” tells that if we had only experienced one of the wonderful things in the *Pesakh* story—the existence of Miriam, Yokheved and Moses, the exodus from ancient Egypt and freedom—we would have been satisfied. We know, of course, that each of these things depends on others, and that we would not be satisfied with any one of them without the others. But every day, we experience lovely and pleasant things that we don't value, or don't value enough, because they're not everything we could hope for. The song *Dyenu* means to remind us that we should enjoy every small happiness—the belly laugh at a joke, the perfect cup of coffee, the sight of the first bright spring flower. Our happiness and satisfaction rest on choosing to feel them, one small moment after another.

And so we sing our own *Dyenu*, expressing our happiness at what our culture brings us:

Dyenu

*If we only had our freedom, only had our precious freedom
If we only have our freedom, dyenu*

Dy-dyenu, dy-dyenu dy-dyenu, dyenu, dyenu (dyenu) (2)

*If we had our celebrations, only had our celebrations
If we had our celebrations, dyenu*

Dy-dyenu, dy-dyenu dy-dyenu, dyenu, dyenu (dyenu) (2)

*If we had hope for the future, only had hope for the future
If we had hope for the future, dyenu*

Dy-dyenu, dy-dyenu dy-dyenu, dyenu, dyenu (dyenu) (2)

R30: But on the other hand...We sing :Dyenu" - we are satisfied. But of course, we are *not* satisfied. - we cannot be satisfied. In ancient times, we escaped slavery because we were not satisfied with bondage. Later, we rebelled first against the Greeks then the Romans because we were not satisfied by their rule. We formed labor unions and fraternal organizations because we were not satisfied with the rights we had as workers. And in the lifetime of some of those here today, we founded the State of Israel because we were not satisfied with being without a homeland and safe haven.

Because of our unwillingness to be satisfied with life as we find it, Jews I every country of the world have been in the forefront of movements for human rights and for the betterment of the human condition.

So, on the third hand...When we sing Dyenu, it means we celebrate each step toward our goal *as if* it were enough - and then 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 libera-

tion, It means to sing each verse as if it were the whole song - and then sing the next verse!

Resisting Oppression

R31: In all generations we have known oppression. We have always resisted. We rebelled against Rome three times. However, our resistance did not always take the form of armed rebellion. We often fought oppression by striving to maintain our culture and identity in the face of its attempted annihilation.

The Jews in fifteenth century Spain were subjected to intense persecution, culminating in the expulsion of all Jews from Spain in 1492. This fate could be escaped only through conversion to Christianity. When faced with the choice between expulsion and baptism, many Spanish Jews officially converted to Christianity, but continued to practice Judaism in secret, though they faced torture and death if discovered.

R32: And our memory still holds images of young Jewish fighters standing guard in the bunkers and sewers of Warsaw, watching for Nazi patrols. Pesakh, 1943, is a historic date in Jewish history. On that date, the revolt against the Nazis was begun by the last Jews remaining in the Warsaw ghetto. The uprising in that ghetto, as in others, is a shining light in our history as a fight waged for the honor and dignity of our people.

Against the formidable Nazi war machine, sovereign countries resisted for only a few weeks or even days. But a half-starved band of Jews, armed only with what they could buy for almost nothing, steal, or make themselves, fought, while the ghetto of Warsaw burned around them, for forty-two days, a full six weeks.

Although few of the Jewish fighters survived the battle, the story of their courage—and the courage of those who resisted in Minsk, Vilna, Bialystock, in the cities and towns of Poland, and even in the death camps—Treblinka, Sobibor, Auschwitz—that story will never die.



The Third Cup of Wine



(pour the third cup of wine)

R33: Today we remember the heroism of those who fought against fascism and tyranny in the forests and the cities of Europe. Men, women and children who loved freedom and humanity, struggled with their own hands against the powerful armies of those who sought to oppress and kill them. Let us drink the third cup of wine in memory of the ghetto fighters, almost all young Secular Jews:

To the young Jewish girls who stole arms and carried messages outside the ghetto, traveling through sewers to bring in guns and bread;
to the memory of Vitke Kempner, who ambushed Nazi trains and truck convoys while the Allies refused to bomb the railroad tracks;
to Franceska Mann, who, about to be gassed at Auschwitz-Birkenau, attacked a Nazi guard and shot him with his own gun;
to the partisans in the forests who risked their lives to fight the Nazis wherever they could; and
to all who kept hope alive and fought for our people in the darkest days.

(drink the third cup of wine)

R34: In honor of our resistance fighters, we sing their song, the Partisan Leed. This song was written in a concentration camp by the songwriter Hersh Glik, who did not survive.

(please stand if you are able)

Zog Nit Keynmol

*Zog nit keynmol az du geyst dem letstn veg
Ven himlen blayeneh farshteln bloyeh teg*

*Vile kumen vet nokh undzer oysgebenkteh sho
S'vet a poyk ton undzer trot: Mir zaynen do.*

*Never say that you are walking your last mile
When the dark clouds hide the blue skies for a while
Because the hour we have hungered for is near
Our tread shall be a drumbeat: We are here!*

Hope

R35: In all times, though we Jews have suffered adversities and persecutions, we have been optimistic about the future of our people and our ideals. Symbolic of this mixture of sorrow and hope, we combine the bitter herbs and the sweet charoses on matzah, as did the sage, Hillel, in the time of the Second Temple.

(make a sandwich of matzah, charoses and maror, and eat)



The Fourth Cup of Wine



(pour the fourth cup of wine)

R36: Jerusalem has always been our people's symbol of national freedom and self-determination. It is not the physical city of Jerusalem today, divided between Jew and non-Jew, between religious and secular, that we wish to visit next year. It is the Jerusalem of our dreams, a place where all can live in freedom, dignity and equality.

We drink the fourth and final cup of wine as a tribute to those who work today for the freedom and dignity of humanity. To those who live in fear,

in shame and in humiliation, we hold the candle of hope. As a people, we know the threat and reality of indignity and oppression. Traditionally, this is where we'd speak the phrase "next year in Jerusalem," meaning that next year, may the diaspora end and all Jews celebrate Passover together in the land of Israel.

R37: But today, when any Jew recognized as a Jew by Israel can become an Israeli citizen, this sentiment is disingenuous at best—disingenuous because it leaves out Jews of Color, Jews by choice, and Jews whose ancestors were bad at paperwork—disingenuous because millions of Palestinians live under Israeli occupation or in exile, without freedom of movement in Jerusalem or the right to return to their hometowns.

Our diaspora nationalist socialist ancestors coined the term "doikayt" (dough-ick-ite)—"here-ness"—to affirm the richness of life in the Diaspora. In their own words, then:

Dorten, vu mir lebn, dort iz unzer land.

All: *Wherever I live, that is my home.*

So, this year, let's not say "next year in Jerusalem." Let us instead wish for peace everywhere, and for everyone.

All: *L'chaym!*

(drink the fourth cup of wine)

Remembrance of Those Who Worked for Freedom and Dignity

R38: As we begin our meal, let's take a moment to think about the people who brought it to us. We think of the vast numbers of farm workers who live without the luxury of citizenship, without the luxury of being able to quarantine, without the luxury of health insurance or paid sick leave or

government benefits. We think of farm workers who are exploited and overworked, who are treated as expendable and denied access to the fruits of their labor. While we shelter in place, we thank those who are still working, at greater risk than ever, to bring us food.

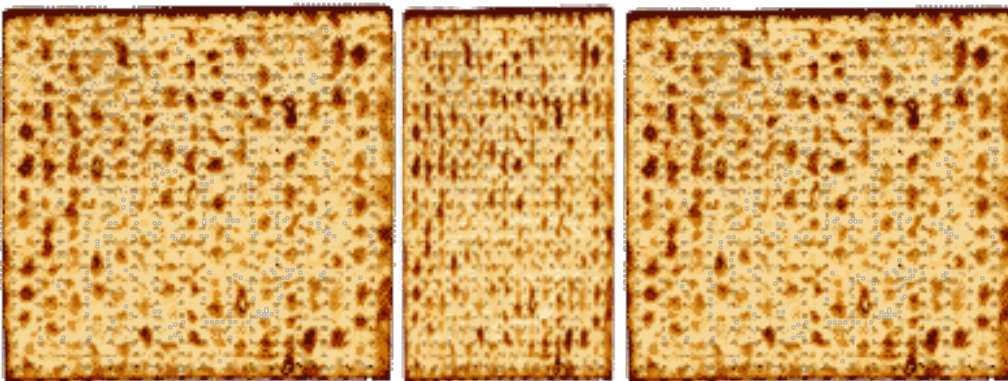
All: May we always remember that we were slaves in Egypt. May we always be counted among those who work today for the freedom and dignity of humanity. As we celebrate this festival tonight, so may we celebrate it, all of us together, next year again, in joy, in peace and in freedom.

Sholem Lid

*Lomir alleh freylakh zayn,
Lomir alleh zingen (x2)*

*Zingen far sholem,
Zingen far broyt
Boyen a morgn
Ohn hass oon ohn noyt*

*Zingen far sholem,
Zingen far broyt
Boyen a morgn fun sholem,
Boyen a morgn fun sholem.*



(the afikomen is now ransomed and dinner is eaten)

Kids...Find the Afikomen in a text adventure written by Seth Alter:
http://juliankjarboe.com/5780/colossal_afikomen_adventure.html