



הגדה של פסח

The  
Liberated Haggadah

A Passover Celebration  
for Cultural, Secular and Humanistic Jews

by  
Rabbi Peter H. Schweitzer

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## A Passover Celebration

### for Cultural, Secular and Humanistic Jews

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# Introduction

Passover is the holiday most celebrated by Jews. It links us to our families and connects us to the generations that have preceded us. It recalls for us the history of our people and renews our Jewish identity. It reminds us of the inalienable human rights we enjoy and inspires us to secure freedom and liberty for all people everywhere.

Passover is a celebration of our choosing. The very freedom we celebrate starts with the choices we make about how we will actually observe the holiday.

Which haggadah will we use – and how much of it will we actually read?

Which guests will we invite – and who will sit next to whom?

Which recipes will we serve – and will the matzoh balls sink or float this year?

Just as freedom is not a matter of chance, but requires work, so too, the Passover Seder is a demanding enterprise that doesn't just happen. The Seder is much more than a mere commemoration. It's more like an elaborate dinner theater staged in your own home.

As a child, I loved Passover. What I remember most was the Haggadah we used, "The Seder Service for Passover Eve in the Home," arranged by Mrs. Philip Cowen. It was published in 1910 and was probably the oldest book I had ever seen, let alone touched. The Haggadah had all the wear and tear of generations, with vintage wine stains and matzoh crumbs that bore witness to years of use. It linked me to my great-grandfather, who I imagined using the book when it was freshly published. And it linked me even further back to ancient sages and rabbis, like Rabbi Elazar ben Azariah, who we met up with each year at the Seder and whose names we usually mangled.

This Haggadah used lofty language – "Wherefore is this night distinguished from all other nights?" – and it called the holiday by the charming name, "The Feast of Unleavened Cakes." We loved straining our eyes over the small type and even reading the footnotes. We could not wait to hunt for the afikomen and get a silver dollar in exchange.

And we loved competing with each other with all the counting songs at the end of the service.

For me – and I think for most of the family, with perhaps the exception of my great-uncle, who led the service – Passover was about having fun and getting together with cousins we did not see too often during the year. It was not really about the message of the holiday. We got the gist of it, but the Talmudic tone of the text was generally too obscure for us.

This problem has largely been solved. These days there are dozens of modernized haggadot – in bookstores and easily downloadable online – that speak to us in the “relevant” vernacular of our day. And they are available for everyone’s personal convictions and tastes. From feminist and egalitarian to ecological and vegetarian, the choice is ours. Whoever said that freedom was easy?

So why this haggadah, too? What makes this haggadah different than all the others?

A number of things.

**First**, this haggadah poses one major question that most other haggadot do not ask: If, in the face of modern scholarship, we no longer accept the Exodus narrative as historical, but as legend, why do we continue to tell the story? And if we do re-enact the story, how do we maintain our intellectual honesty?

We choose to tell the story still because we embrace the message that enslaved peoples can aspire to freedom. We choose to tell the story as a human drama that recognizes how our ancestors survived suffering and oppression by virtue of the fortitude and resilience of their human endowment. And we choose, also, to tell the story of our ancestors’ journey that has continued to our own day. Passover celebrates our forebears, ancient and modern, who have made the trip to freedom.

**Second**, this haggadah re-embraces the ancient celebration of spring that our ancestors observed long before the Exodus event was superimposed on that earlier holiday. We do so not in passing, but at every opportunity that the service provides to acknowledge this season of renewal.

**Third**, this haggadah is realistic – about how people observe their Seders at home. We know that many people have a time-honored tradition to shelve the haggadot for the year once the meal is under way. Or maybe to come back to a few old standards – like the reading about Elijah – and then wrap things up with a few songs before heading home. For those who want to stay around, this haggadah offers an innovative way to continue the observance with a thoughtful and stimulating discussion following the meal.

**Finally**, this haggadah restores the familiarity and fun of our childhood. While it updates the text to satisfy the intellectual discipline of a modern, secular and cultural Jew, it preserves older melodies that connect us to our past. We have particularly had fun bringing those old counting songs to life so that yet a new generation can enjoy the same pleasure we had when we were children! Enjoy your Seder!

# Welcome!

Welcome to our Passover Seder! Welcome to our Celebration of Life!

We are gathered this evening to celebrate and commemorate the defining legend of our people and our Jewish culture: the Exodus from Egypt and our liberation from slavery.

For generations and generations, our ancestors have gathered to recite this saga. Over time, what began probably as just a liturgical recitation developed into an elaborate banquet, styled on Roman symposia, with a prescribed order – in Hebrew, *sefer* – of rituals and readings. As this event became more elaborate, a special guidebook – known as the *haggadah*, or “retelling” – was developed to lead people through the re-enactment of this saga.

## In Every Generation

Year in and year out, we have told our story. Why the repetition? Because each generation must discover freedom anew. Even if we were venerable sages and full of wisdom it would still be incumbent upon us to recount the Exodus from Egypt and the on-going saga and journey of our people. Every generation that inherits the victories of the past will not enjoy them unless it strives to understand, appreciate, and cherish these deeds as though they themselves had fought for them.

בְּכָל־דּוֹר וָדוֹר תִּיבִים אָנוּ לְרֵאוֹת אֶת־עַצְמָנוּ  
כְּאִלוּ יָצָנוּ מִמִּצְרַיִם.

*B'chol dor va-dor cha-ya-veem a-nu leer-oht et atz-mey-nu*

*k'ee-lu ya-tza-nu mee-Meetz-ry-eem.*

*In each generation, everyone must think of himself or herself*

*as having personally left Egypt.*

## Contemporary Challenge

In the modern era, our contemporary sages – biblical scholars, archaeologists, anthropologists, and historians – have called into question practically all aspects of the legend we have so loyally commemorated each year. These scholars have identified inconsistencies in the story, chronological lapses, mythological aspects of the account, and, crucially, a total lack of corroborating evidence.

At most, perhaps a small band of our ancestors – the Levite tribe – experienced and escaped Egyptian slavery. But nearly all of the early Hebrews never

stepped foot in Egypt and had no memory of this event.

And yet, this story has enthralled the Jewish people for centuries and was embraced by Jewish culture collectively as our foundational event.

Why has it been so compelling? And why do we continue to cling to it even in the face of evidence to the contrary?

*We tell the story because it is the first ever in recorded history to celebrate the idea that slaves could become free people.*

*We tell the story because it has inspired us in our darkest moments to hope for freedom renewed.*

*We tell the story because it teaches us to have compassion for all those who are still not free – because “we, too, once were slaves in Egypt.”*

## The Victory of Life

Though it might not have been the story of our people’s origins, it certainly became the story of our journey. For the story of the Jewish people is the victory of life.

*Against the onslaught of enemies, against the trials of life, the Jewish people have survived.*

From the birth of our people to the very present, enemies have pursued us with relentless fury. But we have chosen to live.

*Neither Pharaoh, the Czars, nor Hitler could destroy our will to survive. The memories of destruction are matched by the joy of liberation and the experience of a good world.*

We have endured slavery and humiliation.

*We have also enjoyed freedom and security.*

Our ancestors traveled the world in search of safety and liberty.

*We are here today because our ancestors never lost their hope.*

We are also here today because members of our own family did not lose their hope.

*We celebrate their courage and their vision, which carried them to these shores.*

And so we say: Long ago, at this season, a people – our people – set out on a journey. Now, at this table, we, too, one human family, join that journey. We, too, shall go forth from degradation to joy.

## AVADIM HAYEENU

A-va-deem ha-yee-nu hay-ee-nu  
A-ta b'nay chor-een b'nay chor-een  
A-va-deem ha-yee-nu  
A-ta a-ta b'nay chor-een  
A-va-deem ha-yee-nu  
A-ta a-ta b'nay chor-een

We were slaves and now we are free.

## עבדים היינו

עבדים היינו היינו  
עֲתָה בְּנֵי חוֹרִין בְּנֵי חוֹרִין  
עבדים היינו  
עֲתָה עֲתָה  
בְּנֵי חוֹרִין

# Nayrot – Candlelighting

The light of Passover is the light of life, the light of freedom, the light of hope.

*Precious is the light in the world and in all humanity, which has kept us in life, sustained us, and enabled us to reach this time.*

בְּרוּךְ הָאֹר בְּעוֹלָם.

*Ba-ruch ha-or ba-o-lam.*

*Radiant is the light of the world.*

בְּרוּךְ הָאֹר בְּאָדָם

*Ba-ruch ha-or ba-ah-dahm.*

*Radiant is the light within each person.*

בְּרוּךְ הָאֹר בְּיוֹם טוֹב.

*Ba-ruch ha-or ba-yom-tov.*

*Radiant is the light of the festival.*

Light the candles.

## WE BLESS THE LIGHTS OF PESACH

lyrics by Rabbi Peter H. Schweitzer  
music by Abe Mandel

*Ba-ruch ha-or ba-o-lam  
Ba-ruch ha-or ba-ah-dahm  
Ba-ruch ha-or ba-yom-tov  
We bless the light of Pesach*

## AYFO OREE

lyrics by Rabbi Sherwin T. Wine  
music by Mickie and Abe Mandel

Where is my light? My light is in me.  
Where is my hope? My hope is in me.  
Where is my strength? My strength is in me.  
And in you.

Ay-fo o-ree? O-ree bee.  
Ay-fo teek-va-tee? Teek-va-tee bee.  
Ay-fo ko-khee? Ko-khee bee.  
V'gahm bakh.

איפה אורי - אורי בי.  
איפה תקותי - תקותי בי.  
איפה כוחי - כוחי בי.  
וגם בך.

# Kiddush – The First Cup of Wine The Cup of Freedom

Thousands of years ago, according to the legend of our people, our ancestors were slaves in the land of Egypt. In bitterness and in hardship they struggled to please their masters and win the precious opportunity of mere survival. Many died from the heat of work; others perished from the cold of despair.

Through the agonies of oppression they searched their hearts for the one thing that would make life bearable. They searched for hope and found it. They dreamed of freedom and believed that one day it would be theirs.

The wine of Passover is the wine of joy, the wine of love, the wine of celebration, the wine of freedom:

*freedom from bondage and freedom from oppression,  
freedom from hunger and freedom from want,  
freedom from hatred and freedom from fear,  
freedom to think and freedom to speak,  
freedom to teach and freedom to learn,  
freedom to love and freedom to share,  
freedom to hope and freedom to rejoice,  
soon, now, in our days, and forever.*



בְּרוּכִים הַחַיִּים בְּעוֹלָם.

*B'ruch-eem ha-hy-eem ba-o-lahm.*

*Precious is the life within the world.*

בְּרוּכִים הַחַיִּים בְּאָדָם.

*B'ruch-eem ha-hy-eem ba-ah-dahm.*

*Precious is the life within us.*

בְּרוּכִים הַיּוֹצֵרִים פְּרֵי הַגֶּפֶן.

*B'ruch-eem ha-yohtz-reem p'ree ha-ga-fen.*

*Praised are those who bring forth the fruit of the vine.*

לְחַיִּים!

*L'chaim!*

*To Life!*

## BLESSING OVER THE WINE

Traditional Melody

בְּרוּכִים הַחַיִּים בְּעוֹלָם.

בְּרוּכִים הַחַיִּים בְּאָדָם.

בְּרוּכִים הַיּוֹצֵרִים פְּרֵי הַגֶּפֶן.

לְחַיִּים!

*B'ruch-eem ha-hy-eem ba-o-lam.*

*B'ruch-eem ha-hy-eem ba-ah-dahm.*

*B'ruch-eem ha-yohtz-reem p'ree ha-ga-fen.*

*L'chaim!*

*Drink the wine or grape juice.*

## Homage to Spring

Long before the national legends of our people took shape, our ancestors lived their lives according to the cycle of the seasons and the rotations of the moon. Over time, the three major harvest festivals of the fall and spring were interpreted to fit the Exodus narrative. Passover re-enacts the escape from Egypt, Sukkot recalls the wandering in the desert, and Shavuot recounts the giving of laws and commandments.

But while the celebration of nature became submerged in, and overtaken by, the Exodus event, tell-tale signs of the earlier celebration – specifically, some of the food items of our ritual – are preserved in our Seder. One of the names of the festival itself is *Hag Ha-Aviv* – “Holiday of Spring” – and it is surely not accidental that it falls on the fifteenth day of the month, which coincides with the full harvest moon.

Thematically, of course, what better time of year is there to celebrate the joy of freedom than the spring? After the darkness of winter, spring was especially welcomed as a time of rebirth and renewal. In Israel, this is the time for new barley, the calving of lambs, the return of yellow storks, the blossoming of almond trees.

In North America, cherry blossoms scent the air, palo verde trees and magnolias are in full bloom, daffodils and tulips are springing forth, and we eagerly spot the first robin of the season.



*Spring is the season of freedom. The powers of life, long imprisoned by the tyranny of winter, escape and run wild with the pleasures of liberty and the vitality of growth.*

Even before the Exodus from Egypt, each spring our people celebrated the creation and the mystery of life. As we did then, we now remind ourselves that both the tender greens of the earth and the salts of the sea are joined together to sustain life.

*And we remind ourselves also that in slavery the salt of our tears released our strength to survive.*

We taste now the memory of our suffering that it might renew our gratitude and thanks for freedom and liberation.

### BARUCHA ADAMA

Ba-ruch-a a-da-ma b'feer-ya oo-v'too-va. (2x)  
Ba-ruch-a a-da-ma b'chol ode teef-ar-ta.

בְּרוּכָה אֲדָמָה בְּפִרְיָהּ וּבְטוּבָהּ.  
בְּרוּכָה אֲדָמָה בְּכֹל עוֹד תִּפְאַרְתָּהּ.

Praised is the earth in its produce and its goodness.  
Praised is the earth in all its splendor.

All take parsley, dip it in salt water and eat it.



## SEASONS

lyrics by Rabbi Peter H. Schweitzer  
music by Mickie and Abe Mandel

A time for winter, a time for spring  
A time to celebrate, a time to sing  
A time for summer, a time for fall  
A time to enjoy life one and all (2x)

Over and over, round and round  
Seasons fade into seasons found  
Over and over, round and round  
The cycles of nature safe and sound (2x)

Again and again, it is nature's way  
A time for planting brings time to play  
A time to sow and a time to reap  
A time to awaken, a time to sleep (2x)

It started long before we were here  
On and on it goes, year by year  
It matters not the reason why  
We treasure each gift of earth and sky (2x)

A time for winter, a time for spring  
A time to celebrate, a time to sing  
A time for summer, a time for fall  
A time to enjoy life one and all (2x)

# The Traditional Four Questions

We ask questions to arouse interest.

We ask questions to stir up conversation.

We ask questions to engage all the participants.

We ask questions, mostly, because we can!

*We are free to ask.*

*We are free to question.*

*We are free to learn the answers of tradition.*

*We are free to add answers of our own.*

## Mah nishtana

ha-ly-la ha-zey mee-kol ha-ley-lot?

*Shey b'chol ha-ley-lot ah-nu okh-leen cha-metz u-ma-tzah, ha-ly-la ha-zeh ku-lo ma-tza.*

*Shey b'chol ha-ley-lot ah-nu okh-leen sh'ar y'rah-kote, ha-ly-la ha-zeh ma-ror.*

*Shey b'chol ha-ley-lot ayn ah-nu mat-bee-leen ah-fee-lu pa-ahm eh-khat, ha-ly-la ha-zeh sh'tey f'a-meem.*

*Shey b'chol ha-ley-lot ah-nu okh-leen bayn yosh-veen u-veyn m'su-been, ha-ly-la ha-zeh ku-la-nu m'su-been.*

Why is this night different from all other nights?

On all other nights, we eat either leavened bread or matzoh. Why, on this night, do we eat only matzoh?

On all other nights, we eat ordinary greens. Why, on this night, do we eat bitter herbs?

On all other nights, we do not dip our herbs even once. Why, on this night, do we dip twice?

On all other nights, we eat our meal either upright or reclining. Why, on this night, do we recline?

## מה נשתנה

הלילה הזה מכל הלילות?

שפכל הלילות  
אנו אוכלין חמץ ומצה,  
הלילה הזה פלו מצה.

שפכל הלילות  
אנו אוכלין שאר ירקות,  
הלילה הזה מרור.

שפכל הלילות  
אין אנו ממבילין אפילו פעם אחת,  
הלילה הזה שתי פעמים.

שפכל הלילות  
אנו אוכלין ביו יושבים ובין מסבין  
הלילה הזה פלגנו מסבין.

# We Are Polyglot

Our journey has taken us to many lands where we learned to ask these same questions in many different languages. No matter where we have lived, the questions have traveled with us.

## LADINO

Cuanto fue demudada la noche la esta, mas que todas las noches? Que en todas las noches nos comientes levdo o sesenia. Y la noche la esta todo el sesenia.

## GERMAN

Warum ist diese Nacht so ganz anders als die übrigen Nächte?  
An allen anderen Nächten können wir Gesäuertes und Ungesäuertes  
essen, in dieser Nacht nur Ungesäuertes.

## YIDDISH

Farvos een di nakht fun Peysakh andersh fun alle nakht fun a gants yor? Alle nakht fun a gants yor essen mir khomets oder matse. Ober dee nakht fun Peysach essen mir nor matse.

פאַרוואָס אין די נאַכט פון פסח  
אַנדערש פון אַלע נאַכט פון אַ גאַנץ יאָר?  
אַלע נאַכט פון אַ גאַנץ יאָר עסן מיר חמץ אָדער מצה,  
אַבער די נאַכט פון פסח עסן מיר נאָר מצה.

## RUSSIAN

Chem at-lee-cha-yet-sa eh-ta noche oht droo-gikh na-chey? Vo v'see-ya droo-gee-ya nochee mee jeh-deem lee-bo cho-metz, lee-bo-ma-tsu. V'eh-tu noche tol-ka ma-tsu.

Чем отличается эта ночь от других ночей?  
Во все другие ночи мы едим либо хомец,  
либо мацу. В эту иочь только мацу.

## FRENCH

*Par quoi ce soir se distingue-t-il des autres soirs?  
Tous les autres soirs nous mangeons du chamez ou de la  
Mazzah, ce soir nous ne mangeons que de la mazzah.*

## ARABIC

Lay hazzee lay-la teh-frek mayn el lay-let el okh-roht?  
Fe lay-let el ohk-roht be nak-lu aiysh wella massa.  
Leh be zeht el lay-la be-nakol bess massa.

# Modern Questions

The age-old questions are devices that prompt us to tell our story.  
Our modern questions are catalysts for deeper discussion.

What sustains Jewish people in times of crisis?

How do we live our lives to affirm and preserve our human dignity?

What is our moral obligation to each other – and to the stranger?

Why and how do we want to maintain our Jewish identity?

Why has a solution to the Middle East conflict been so difficult to achieve?

How can safety and security be fostered for all parties?

What can be our voice from America?

What can give us renewed hope in a future of peace?

Why can we get people to the moon but we can not get the homeless adequate shelters?

How can people close their eyes and ears and hearts to the suffering of others?

What makes it possible for a parent to abuse a child?

What makes it possible for one people to oppress another?

What can we do on behalf of the downtrodden and the enslaved?

How can we free ourselves from our own anxieties and fears?

How can we work to bring about peace for the world?

How long will we have to keep asking these questions?

## A Lesson in Pedagogy

Asking questions is a very Jewish thing to do, and answering questions with more questions is an even more Jewish thing to do! The traditional questions we asked are very old questions. Our ancestors have been asking each other these questions for generations. You would think by now that we would have the answers already!

So why do we keep asking them? Because the story of our people is an on-going story. We delight in hearing it again and again, like any family story we know by heart.

And why, on this night of all nights, do we have the youngest among us do the asking? Because it reminds us that the children, too, are on the journey. We tell the Passover story so that even the youngest among us will understand.

## Four Types of Children

There are four types of children. We will answer each according to his or her ability to listen and comprehend.

The **wise** child asks: What does all this mean?  
This child is philosophical – and also practical. This child wants to know more than just the details of the Seder. She wants to know how the messages of the holiday can shape her identity. She wants to know how to take these lessons and put them into action.

*Say to this child:*

*We welcome your thoughtfulness and commitment.*

*We will guide you to make your mark on the world.*

The **rebellious** child asks: What does this mean to all of you?

This child is oppositional – and also skeptical. This child likes to protest for protest's sake, but he still comes to the table. He wants to appear not to be listening, but he takes in all the lessons. He wants to still belong and his challenges need to be taken seriously.

*Say to this child:*

*We welcome your defiance and independence.*

*We will guide you to find your place among us.*

The **innocent** child asks: What is this?

This child is unschooled – and also open-minded. This child is eager to learn and is hungry for information. She wants knowledge and will direct her own learning by the questions she asks. She wants to deepen her identification and bring new meaning into her life.

*Say to this child:*

*We welcome your enthusiasm and curiosity.*

*We will guide you to find your way.*

Then there is the **young** child who does not know how to ask.

This child is making sounds – and also turns them into words. This child is engaged every moment in the experiences that surround him. He wants to grab hold of everything, make connections, and master skills. He wants to be held and embraced with all the protection and love we can give him.

*Say to this child:*

*We welcome your very presence.*

*We will guide you with our love, care and devotion.*

Some say there is also a **fifth** child who no longer sits at the table.

This child has fallen away by attrition and disaffection. This child has been turned away by rejection and disapproval. She is feeling sad and lonely. He is feeling angry and bitter.

*Say to this child:*

*There is always a seat at this table.*

*Please come back to us, we cherish you forever.*



# Maggid – The Short Version

*Now we are ready to tell a very old story that our ancestors have been telling for a long time. For those with shorter attention spans, including some adults, you may want to tell this condensed version of the saga. For those with no rush and who can stave off their appetite a bit longer, sit back and enjoy the fuller, unabridged version, which begins on p.16.*



**I**n the beginning, our ancestors came from a place called Aramea. From there they traveled to the land of Canaan and they made that new land their home.

Then there came a time of famine and some of our ancestors traveled to Egypt in search of food. The king of Egypt was called Pharaoh and he welcomed our ancestors, known as Hebrews, and let them share in his prosperity.

Generations passed and a new Pharaoh rose to power who was cruel to the Hebrews and enslaved them. According to legend, he feared that the Hebrews would rise up against him. His advisers prophesied that the Hebrews' future leader might not even be born yet. So Pharaoh decreed that all the Hebrew baby boys be drowned immediately although they were harmless and innocent.

Now this greatly terrified the Hebrews, and many decided to stop having children altogether. But along came a child named Miriam, who challenged her parents and said, "Pharaoh would kill only your sons, but you would sacrifice your daughters as well!" Her parents heeded her words. Soon they gave birth to a baby boy, and, according to legend, they hid him in a basket in the bulrushes beside the river Nile to protect him from Pharaoh's guards.

Pharaoh's daughter found the Hebrew baby and defied her father's order to have him drowned. She rescued him instead and said, "You will be my son," and she gave him the name Moses, which means "drawn out of the waters."

Moses was accepted as a member of the royal family, but when he went among the Hebrews he felt strangely at home. Then the time came when Moses was ready to challenge Pharaoh. He demanded that Pharaoh set the Hebrews free. But Pharaoh refused, and his rule became even harsher. Moses tried diplomacy. Then he tried magic. Then he tried plagues. This seemed to work! But then Pharaoh





hardened his heart and took back his permission to let the Hebrew people go. Under the cover of darkness, Moses and his sister Miriam led the Hebrews out of Egypt and our people escaped to freedom. Legend tells us that they left in such haste that they didn't have time for their bread to rise, which is why they ate unleavened bread in its place.

*Turn to page 19 and join in singing  
"Let My People Go." Then return here  
to continue our story.*

## The Journey Continues

Our ancestors set down their roots in ancient Canaan, but after some time, enemies rose up and conquered them. Our people were then dispersed to many lands — to Babylonia and Assyria, to the Roman Empire and Greece, and later to Spain, Italy, and France, to Russia, Germany and Poland, to nations everywhere.

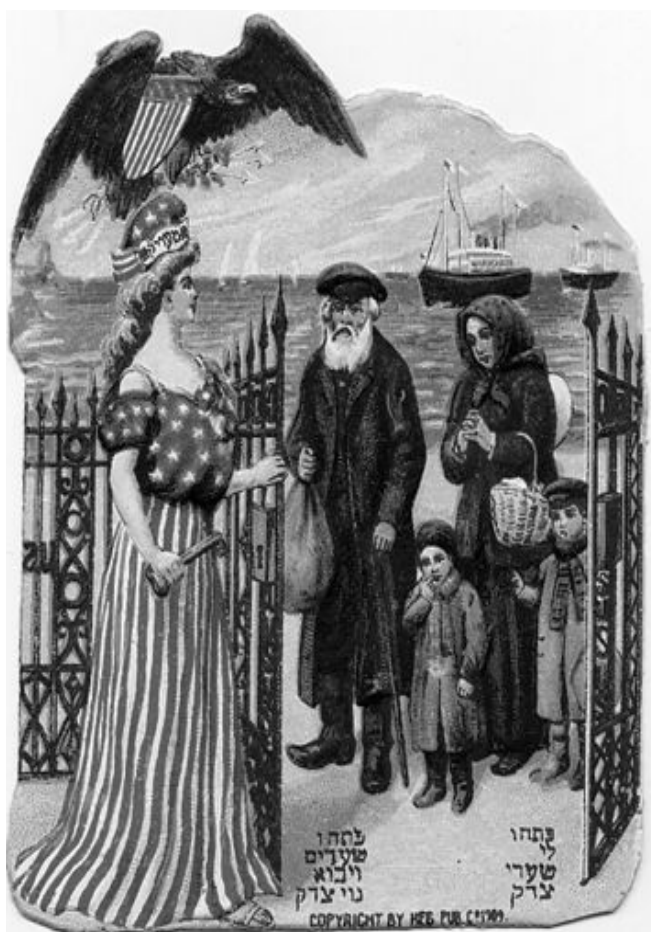
Some of our relatives eventually journeyed back to the land of Israel to establish a new state on that land.

What started as a vision of dreamers became a reality of practical men and women who built a new nation.

Some of our forebears dreamt of freedom in America. They came to flee religious discrimination, political persecution, oppression, and economic hardship, from lands where the rulers and laws were often cruel and hateful to the Jews.

They came as refugees and survivors of the Holocaust. They have come, more recently, from the lands of the former Soviet Union to seek new beginnings and new opportunities for themselves and their families.

Never before in the history of our people had so many people traveled so far to find their liberty. Because of their foresight, we are



here tonight to celebrate our freedom in a free land. Because of their determination, Passover also celebrates their will to live.

*Continue the Passover Journey on page 21 with "We are a free people."*



## Maggid – Story

Now we are ready to tell a very old legend that our ancestors have been telling for a long time.

In the beginning, our ancestors came from a place called Aramea in a far-off land known as Mesopotamia. From there they traveled to the land of Canaan and they made that new land their home. In those days they were known as Apiru or Habiru, and finally they settled on being known as Hebrews.

Then there came a time of famine, and some of our ancestors traveled to Egypt in search of food. The king of Egypt was called Pharaoh and he welcomed our ancestors and let them share in his prosperity. Our ancestors settled in a place called Goshen and there they were treated to the best produce and animals the land had to offer.

The Hebrews only intended to stay in Egypt for a brief time, but the land was plentiful, their lives were good, and there was no motivation to leave.

But then a new Pharaoh rose to power who was not friendly to the Hebrews. Like all Pharaohs before him, this king thought he was god, yet he was still



worried that the Hebrews, whose numbers had grown over the years, now posed a threat to his rule. So Pharaoh imposed a stiff tax on the Hebrews and would no longer allow them to live on the good land of Goshen.

Some Hebrews argued that now was the time to return to Canaan. Others lobbied patience. They were convinced that this evil tyrant would eventually be cast out of power and their comfortable lives would be restored again. They also believed that their god, Yahweh, would protect them from any harm that Pharaoh might bring.

They could not have been more wrong. Another Pharaoh did rise to power, but he was even worse than his predecessor. The former Pharaoh was stingy. The new Pharaoh was cruel. He took the Hebrews and made them his slaves. He forced them to make bricks with clay and would not provide the straw that they needed. And he installed terrible taskmasters over them.

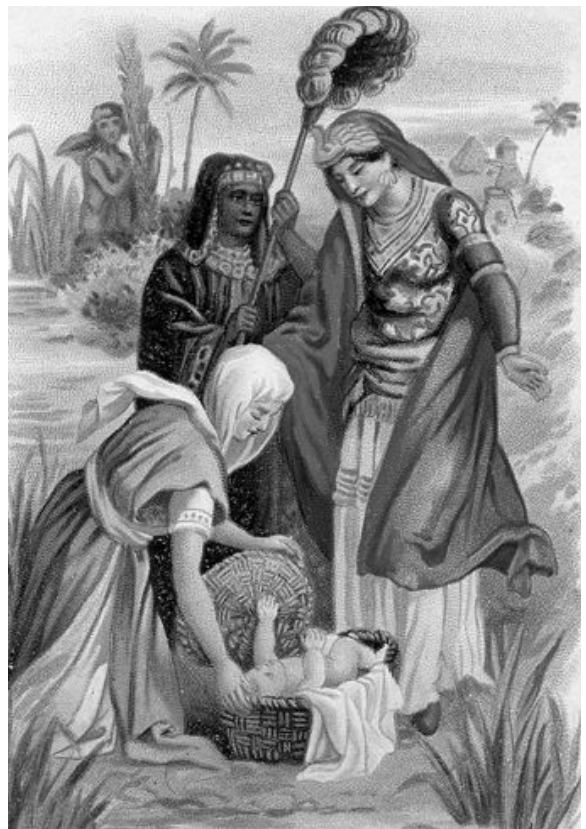
This Pharaoh was particularly vicious and paranoid. He feared that the Hebrews would rise up against him. Perhaps not today, perhaps not tomorrow, perhaps not for many years to come. In fact, his advisers prophesied that the Hebrews' future leader might not even be born yet.

And so to deal with that possibility, Pharaoh decreed that all the Hebrew baby boys be drowned immediately, although they were harmless and innocent. Now this greatly terrified and saddened the people, and many decided to stop having children altogether. But along came a precocious child who challenged her parents and said, "Pharaoh would kill only your sons, but you would sacrifice your daughters as well!?"

This child was called Miriam and her parents heeded her words. Soon they gave birth to another baby, a boy, and they hid him in a basket in the bulrushes beside the river Nile to protect him from Pharaoh's guards.

Now along came Pharaoh's daughter, who realized that this was a Hebrew baby and took pity on him. She defied her father's order to have him drowned, and rescued him instead. She said, "You will be my son," and she gave him the name Moses, which means "drawn out of the waters."

Now Moses was accepted as a member of the royal family, and might



even have risen to Pharaoh himself, but he knew in his heart – some say, in his *kishkes* – that he was an outsider. He was given the best Egyptian schooling, but there seemed to be something that set him apart.

When he went among the Hebrews he felt strangely at home. He sensed a kinship he could not describe. He had great compassion for them, which went in the face of his royal upbringing. And then he couldn't help himself. He actually began to champion their cause and speak out for their freedom.

This made Pharaoh furious. He demanded that Moses be arrested and silenced. So Moses fled into the desert for safety. There he saw a bush that burst into flame, yet was not consumed. Moses heard a voice from within that said, "You are a Hebrew. Go, return to your people. Rescue your people from their tyranny."

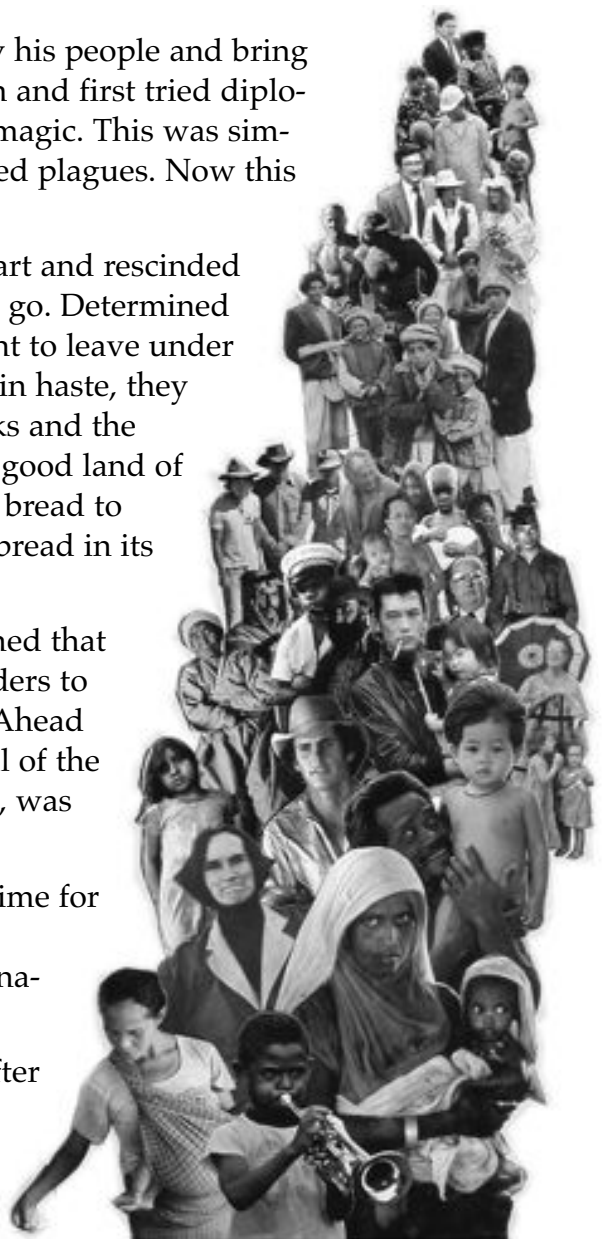
And so Moses returned to Egypt to rally his people and bring them out of slavery. He went to Pharaoh and first tried diplomacy. This was rejected. Then he tried magic. This was simply matched, trick for trick. Then he tried plagues. Now this was successful!

But even then Pharaoh hardened his heart and rescinded his permission to let the Hebrew people go. Determined to escape anyway, they woke at midnight to leave under the cover of darkness. Because they left in haste, they could take only the clothes on their backs and the pleasant memories of their youth in the good land of Goshen. They didn't have time for their bread to rise, which is why they ate unleavened bread in its place.

The next day, when Pharaoh was informed that the Hebrews had fled, he ordered his riders to saddle up their horses and give chase. Ahead of the Hebrews lay an impenetrable wall of the Red Sea. Behind them, quickly charging, was their relentless enemy.

What were they to do? This was not a time for hesitation. This was not a moment for prayer. This was a moment for determination, courage and action.

As the people stood by the shore, one after another said, "I am not going in first." Then, while they were all arguing, a quiet man named Nahshon stepped forward. Without a word, he



jumped into the water and lo! and behold! the waters parted – or at least they didn't swallow up Nahshon, and he made it safely to the other side. Immediately everyone else saw what they had to do. They jumped right in themselves and they, too, made it through the waters to the other side to freedom. And there, on the other shore, for the first time they sang and they danced and they celebrated their escape from slavery.

Of course, there's much more to the story, which we will hold for another time: like taking the long way home – wandering in the desert for forty years was not exactly a short-cut! – and writing a constitution with rules and regulations, and eventually settling in the land of Canaan.

But we do need to add one final word before we bring this epic to a close. You may have been taught a different version of this legend. In early versions of the Haggadah, Moses makes only a passing appearance, and all the credit for the escape goes to Moses' god Yahweh. Here, in this version we prefer to tell, Yahweh is the one who only gets a passing reference. The credit, instead, goes to Miriam for her principles, Moses for his leadership, and Nahshon for his courage and example, and also to all the Hebrew people, who endured unspeakable suffering, held on to hope, and staged their own hard-won escape.

Our ancestors believed in human worth, dignity and courage. May we embrace these values with the same commitment and dedication.

### LET MY PEOPLE GO

When Israel was in Egypt 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 ol' Pharaoh to let my people go.

"Do thus and so," did Moses say.  
Let my people go.  
"If not we'll fast run away."  
Let my people go. *Chorus*

We need not always weep and mourn,  
Let my people go.  
And wear these slav'ry chains forlorn,  
Let my people go. *Chorus*

As Israel stood by the water's side,  
Let my people go.  
The waters parted, they did divide,  
Let my people go. *Chorus*

When they had reached the other shore,  
Let my people go.  
Miriam led a song of triumph o'er,  
Let my people go. *Chorus*



## The Journey Continues

And so the Hebrews set down their roots in ancient Canaan and there they flourished for many generations. They established two kingdoms – of Judea and Israel – and even united them briefly. But internal division was rife and they could not hold together. What was even worse were the threats from outside. Soon enemies would rise up against these nations and our people were easily conquered.

And so began the dispersal of our ancestors to Babylonia and Assyria, to the Roman Empire and Greece, and later to Spain, Italy and France, to Russia, Germany and Poland, to nations everywhere. At times we were welcomed, at others we were persecuted. Bravely, our ancestors journeyed from country to country in search of refuge, freedom and dignity. Passover also celebrates their will to live.

Eventually, our forebears heard about a free land across the sea and they traveled to this land called America. The first Jews arrived in New Amsterdam in 1654. They came originally from Spain. Then came German Jews in the 1850s, followed by Russian Jews in the 1890s. They came to flee religious discrimination, political persecution and economic hardship, from lands where the rulers and the laws were often cruel and hateful to the Jews.

The 1930s saw the rise of Hitler, a modern-day Pharaoh, who again sought to annihilate our people. The memory of the unprecedented death and destruction he brought about will never cease to pain our hearts. We will also honor forever the heroism of Jews and our allies, who endured unspeakable horrors, refused to surrender their human dignity, and rose up against the tyranny of fascism.

And so the journey continued.

Refugees, survivors, and other displaced persons found a new home in America, in the newly born state of Israel, in countries around the world. Even in our own day, thousands of Jews have left the lands of the former Soviet Union and Ethiopia to seek new beginnings and new opportunities for themselves and their families.

Never before in the history of our people had so many traveled so far to find their liberty. Because of their foresight, we are here tonight to celebrate our freedom in a free land. Because of their determination, Passover also celebrates their will to live.

*We are a free people,  
whose diversity of faith, ethnicity and race unites us in a common campaign  
against bigotry.*

*We are a free people,  
who know the rights and dignity of all of us are jeopardized when those of  
any of us are challenged.*

*We are a free people,  
who reject the ugly slanders of the hatemongers seeking to lift up some by  
reviling others.*

*We are a free people,  
born or drawn to this land, children of immigrants, refugees, natives and  
slaves, whose work together honors the history of the civil rights struggle and  
makes it live, for all.*

**“Keep ancient lands, your storied pomp!” cries she  
With silent lips. “Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore,  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!”**

**—Emma Lazarus**

# One World – One People

The fate of every Jew is bound up with the fate of the Jewish people. And the destiny of the Jewish people cannot be separated from the destiny of all humanity. We cannot be fully Jewish unless we recognize that we are also fully human.

## "THE PLAGUES OF EGYPT"

Dam • Blood  
Tzfardeya • Frogs  
Keeneem • Lice  
Ahrov • Gnats & Flies  
Dehver • Murrain  
Sh'cheen • Boils  
Barad • Hail  
Arbeh • Locusts  
Choshekh • Darkness  
Makat B'chorot • Death of  
the First Born

According to our legend, when Pharaoh prevented our ancestors from leaving Egypt freely he brought plagues on his land with his obstinate, heavy heart. We do not rejoice, however, over his downfall and defeat. We cannot be glad when any person needlessly suffers, even our enemies who would seek to destroy us. Even as we celebrate our freedom from slavery, we mourn the death of the innocent Egyptians and express sorrow over their destruction.

We are, after all, a world people. We live in many lands and among many nations. The power of science has shrunk our planet and has made all of us the children of one human family.

Modernity has brought enormous comfort, convenience, and wealth – for many. But millions more live in poverty. They are afflicted with disease and malnutrition. They are victims of oppressive regimes and uncertain futures.

A multitude of social problems continues to plague the world. Whether close at home or in far-off lands, we all share in their effects and in the responsibility to overcome them. We spill wine from our cups at the mention of each of these Contemporary Afflictions. We cannot allow ourselves to drink a full measure since our own lives are sobered by these ills, which darken our lives and diminish our joy:

*AIDS*  
*Drugs*  
*Hunger*  
*Illiteracy*  
*Pollution*  
*Poverty*  
*Racism*  
*Terrorism*  
*Violence*  
*War*





# Kiddush – The Second Cup of Wine

## The Cup of Compassion

No one of us can survive alone. We must all learn to live together. Humanity is born of shared need and shared danger.

*Passover celebrates freedom, the will to live, and the solidarity and strength of community.*

### BLESSING OVER THE WINE

Traditional Melody

ברוכים הַחַיִּים בְּעוֹלָם.  
ברוכים הַחַיִּים בְּאָדָם.  
ברוכים הַיּוֹצֵרִים פְּרֵי הַגֶּפֶן.  
לְחַיִּים!

B'ruch-eem ha-hy-eem ba-o-lam.  
B'ruch-eem ha-hy-eem ba-ah-dahm.  
B'ruch-eem ha-yohtz-reem p'ree ha-ga-fen.  
L'chaim!

*Precious is the life within the world.  
Precious is the life within us.  
Praised are those who bring forth the fruit of the vine.  
To Life!*

Drink the wine or grape juice.

## A Very Long Story – A Very Old People

We have been telling a long story about our people. It is a long story because our people have been around for a long time and much has happened to us. But before we go any further, let's go back and answer those four questions and a few others we might have that we have not gotten around to yet.

*And how about eating soon? I don't know about you, but I'm starting to get hungry!*

OK, hold your camels! If our ancestors wandered around in the desert for forty years before reaching the Promised Land, we can wait a few more minutes before reaching the Promised Food!

# The Passover Symbols



What do all these symbols mean? There are many answers. Some are preserved as part of our tradition and are explained by the legend we have told. Others are provided by biblical scholars who remind us of the origins of the Spring festival that are the root of this celebration. And finally, there are the modern interpretations that we write ourselves. These give voice to our own imagination and creativity in keeping with the idea that the haggadah is forever new.

## PESACH

Hold up the lamb bone

### **Pesach – Why did our ancestors eat the Passover lamb?**

To remind ourselves that we were passed over (*pasach*) and saved when the Egyptians were plagued and ruined.

And to teach us that the lamb, newly born in the spring, is a reminder that at this season we celebrate the joy of birth, new life, and continued sustenance.

And to remind us, too, that we have not always been passed over, but too often have met with the same fate of slaughter as the innocent lamb.

## MATZOH

Hold up the matzoh

### Matzoh – Why do we eat matzoh tonight?

To remind us that when our ancestors fled Egypt they had no time to bake their bread. They could not wait for the yeast to rise.

And to remind us that matzoh is the bread of new life. In ancient Israel, flat bread was baked from the unfermented grain of the new spring harvest to celebrate the newness of the reborn earth. We reject the cold slavery of winter and affirm the warm vitality of spring.

And to teach us, too, that we will gladly give up the comforts of Egypt, with its pretense of luxury, for the simplicity of liberty and the bread of freedom.

## THE THREE MATZOHS

Hold up matzoh bag

The three matzohs before us serve as symbols of our journey from slavery to freedom and beyond.

Let the first represent the Bread of Oppression, reminding us of the burdens and pain of our servitude.

Let the second stand for the Bread of Haste, recalling for us the risks our ancestors faced when they struggled to achieve freedom and safety.

And let the third be the Matzoh of Hope, inspiring us to reach out to others who remain enslaved that we might bring them to the shores of freedom with us.

Ha-lach-ma ahn-ya dee ah-ka-lu  
ahv-ha-ta-na v'ee-ma-ha-ta-na b'ar-ah d'meez-ry-eem.  
Kol deek-feen yay-tay v'yay-khol.  
Kol deetz-reekh yay-tay v'yeef-sach.

הָא לַחֲמַא עֲנִיא דִּי־אָכְלוּ אֲבֹהֵתְנָה וְאַמְהֵתְנָה בְּאַרְעָא  
דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי וְיִכּוֹל. כָּל דְּצָרִיד יִיתִי וְיִפְסַח.

*This is the bread of our affliction that our ancestors ate in the land of Egypt. Let all who are hungry come and eat! Whoever is in need, come and celebrate the Passover.*

All take a piece of matzoh.

## MAROR

Hold up the bitter herbs

### Maror – Why do we eat maror tonight?

To remind us of the bitterness of our slavery and the gift of our freedom that we too often take for granted.

And to remind us that our ancestors ate bitter herbs at the time of the spring festival. The sharpness of the taste awakened their senses and made them feel as one with the revival of nature.

And to teach us, too, that not all know the taste of freedom. Let us also remember the embittered lives of all those in the world who remain in bondage, physically and mentally, and continue to suffer without relief.

## BARUCHA ADAMA

Ba-ruch-a a-da-ma b'fir-ya oo-v'too-va. (2x)

בְּרוּכָה אֲדָמָה בְּפִרְיָהּ וּבְטוּבָהּ.

Ba-ruch-a a-da-ma b'chol od tif-ar-ta.

בְּרוּכָה אֲדָמָה בְּכֹל עוֹד תִּפְאַרְתָּהּ.

Praised is the earth in its produce and its goodness.

Praised is the earth in all its splendor.

All take horseradish and eat it.

## HAROSET

Hold up the haroset

### Haroset – Why do we eat haroset tonight?

To remind us of our bondage in Egypt when we mixed clay to make mortar and bricks for Pharaoh.

And to remind us that just as the parsley is dipped in salt water to sharpen its flavor, so do we dip the unleavened bread and bitter herb into the haroset to sweeten our taste. In this season of life, we remember the goodness of life.

And to teach us, too, that our foremothers took risks for freedom and acted courageously when they gave birth to the next generation under the shade of the Egyptian apple trees.

All eat haroset followed by “Hillel’s Sandwich” of maror, haroset and matzoh.

## **BAYTSA**

Hold up the roasted egg

### **Baytsa – Why do we eat baytsa tonight?**

To remind us of the special Festival Offering by which the priests, in Temple days, expressed their gratitude for the well-being of the people.

And to remind us that eggs are the symbol of life, of birth and rebirth. As all around us nature dances with new life, so may this season stir within us new strength, new hope, and new joy.

And to teach us, too, that the egg, which becomes harder and tougher when heat is applied, symbolizes the toughness of the Jewish people to endure and persevere despite our suffering.

All eat part of a hard-boiled egg.

## **ORANGE**

Hold up the orange

### **Orange – Why is there an orange on the Seder Plate?**

To remind us that the Seder is always growing and that new symbols can be included in our celebration with evolving messages of their own.

And to remind us that all people have a legitimate place in Jewish life, no less than an orange on the seder plate, regardless of gender or sexual identity.

And to teach us, too, how absurd it is to exclude anyone who wants to sit at our table, partake of our meal, and celebrate with us the gift of life and the gift of freedom.

All eat part of the orange.

## **AFIKOMEN**

The matzoh bag is lifted up

### **Afikomen – Why do we break the matzoh and hide a piece of it?**

To remind us that we make the taste of matzoh the final taste of the meal to remember why we have gathered together and what we are celebrating.

And to remind us that reward awaits those who restore that which is broken and search for that which is hidden.

And to teach us, too, that if today we should go into hiding, tomorrow will see us together again. If today we are torn apart, tomorrow we will be reunited. Despite adversity, hope will prevail.

The matzoh is divided in half. One part is kept at the table and the other is hidden and will be found after the meal.

# Dayenu

According to tradition, "Dayenu" means: "It would have been enough" if we only have our freedom, our Seder, our hope.

According to the famished, "Dayenu" means: "Enough already!"  
Let's sing the song and get on with the meal!

## DAYENU (A Traditional New Version)

Eem yesh la-nu hey-ru-tey-nu. Dayenu.  
Eem yesh la-nu seem-cha-tey-nu. Dayenu.  
Eem yesh la-nu tik-va-tey-nu. Dayenu.  
If we only have our freedom. Dayenu.  
If we only have our Seder. Dayenu.  
If we only have our hope. Dayenu.

## DAYENU (A Newer New Version)

by Rabbi Judith Seid

Even if we had no Moses  
but if we had won our freedom  
but if we had won our freedom  
Dayenu!

Even had we won our freedom  
but we had not won our homeland  
if we had not won our homeland  
Dayenu!

Even had we won our homeland  
but we had no written treasures  
if we had no written treasures  
Dayenu!

If we had our written treasures  
but we did not have our music  
if we did not have our music  
Dayenu!

Even if we had our music  
but we did not have each other  
if we did not have each other  
Dayenu!

All we need is here before us  
Music, stories, and each other  
Our own homeland and our freedom  
Dayenu!

## DAYENU - NOT!

But wait a moment! Would it really be enough? Is our work ever done? "Dayenu" even implies that "we would have been satisfied with less." Or we shrug our shoulders in resignation and say, "It could have been worse." But shouldn't we hold out for more?

The fact is that our people have survived precisely because we have not been easily satisfied. In ancient times, we escaped slavery because we were not satisfied with bondage. So, too, in modern times, we have been in the forefront of movements for human rights because we have not been satisfied with the current state of the human condition.

### WE ARE NOT SATISFIED

by Rabbi Daniel Friedman

Long ago our people learned  
Not even food that they had earned  
Could satisfy their dignity  
If they weren't free.

Lo dayenu, lo dayenu  
Lo dayenu, dayenu dayenu dayenu

So they roamed for many years  
With thirst and hunger, pain and tears  
They sought a land of liberty  
Where all are free.

Lo dayenu, lo dayenu  
Lo dayenu, dayenu dayenu dayenu

The moral of this story's clear  
People cannot thrive in fear  
Justice is security  
All must be free.

Lo dayenu, lo dayenu  
Lo dayenu, dayenu dayenu dayenu

# Reclining

We have one last thing to do before we start to eat, and that's to remember to recline. Our ancestors adopted this practice to emulate free Romans who would recline on couches at their banquets while slaves attended them.

*But we re-enact this scene without slaves to celebrate the fall of slave masters who thought their rule would last forever.*

Leaning is a way of rejoicing. It is a symbol of our hope that before long, all the families and peoples of the earth will eat and drink at freedom's banquet.

*Now let us enjoy the food of this table, which nourishes our body just as the experience of freedom and the message of hope nourishes our spirit.*

B'tey-a-von!

*Bon appetit!*

Enjoy the meal!

## Arukha – The Meal





# Concluding Our Feast

## Kiddush – The Third Cup of Wine

### The Cup of Thanksgiving

We have feasted in freedom and in joy. As we conclude our feast let us remember that we cannot live by bread alone. We survive because we choose to survive. We survive because others choose to help us live.

*May we protect the bountiful earth that it may continue to sustain us.*

*And may we share of its richness with all who are in need of sustenance in the world.*



#### BLESSING OVER THE WINE

Traditional Melody

*B'ruch-eem ha-hy-eem ba-o-lam.*

*B'ruch-eem ha-hy-eem ba-ah-dahm.*

*B'ruch-eem ha-yohtz-reem p'ree ha-ga-fen.*

*L'chaim!*

*Precious is the life within the world.*

*Precious is the life within us.*

*Praised are those who bring forth the fruit of the vine.*

*To Life!*

Drink the wine or grape juice.

בְּרוּכִים הַחַיִּים בְּעוֹלָם.  
בְּרוּכִים הַחַיִּים בְּאָדָם.  
בְּרוּכִים הַיּוֹצֵרִים פְּרֵי הַגֶּפֶן.  
לְחַיִּים!

## Finding the Afikomen

But wait! Our feast is not yet complete. Only when we find the hidden matzoh can we have the final dessert. So now let us be wise seekers and discover what is hidden. Then we will keep our word to reward those who restore that which is broken.

Children search for the afikomen and present it to the leader.

A reward is given not just to the finder, but to all the seekers.

The hidden matzoh has been found! The two halves are put together again. Let this be a sign that what is broken off is not really lost to our people, as long as we remember and search.

And now we will have our dessert. We will make the taste of matzoh the final

taste of the meal to remember why we have gathered together and what we are celebrating.

Pieces of the afikomen are distributed to the participants.

## Choices

We have reached a critical juncture of our journey. A second act lies before us to further explore the meaning of this holiday. Or we can jump ahead and bring our service to an end right now.

We're realists. The choice is ours. There is no one way to conduct a Seder. Each family and household will create its own traditions.

(Note: For those who are wrapping things up, you may still want to conclude with the Fourth Cup of Wine and readings for Elijah's Cup and Miriam's Cup on page 36, and perhaps even stick around a bit longer for some singing when that's done!)

## A Night for Talking

A story is related of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon that they once met on the night of Passover in Bene Brak and spoke of the departure from Egypt all that night, until their disciples came and said to them, "Rabbis, it is time for morning prayers."

What were they talking about that lasted all night, that so consumed them that they lost track of time and did not realize when morning had come? Likely the Exodus story, the suffering and the response to servitude. Or perhaps they were talking in code, or maybe even openly and more bravely, about how to cope with Roman oppression of their own day, how to rally the people, how to inspire hope.

Passover is not just about distant memories. It is much more about recent events of our own lifetime. It is about very old legends and it is also about very real, contemporary challenges.

In the tradition of the rabbis of Bene Brak, and in the spirit of the ancient symposia that defined this banquet, we, too, will talk and discuss. Probably not through the night, but with perhaps the same intensity and seriousness of those earlier sages.

(What follows are possible topics for discussion.  
You may decide that more pressing events of the day  
demand attention and take precedence.)

## RIGHTEOUS PEOPLE

In the account of our slavery in Egypt, we extol the Egyptian midwives, Shifra and Puah, who defied Pharaoh's decree and assisted the Hebrew women to deliver their newborn children.

These women displayed courage in the face of tyranny. They stood up to injustice, and they did what was right at great personal risk.

We have praise for all the righteous people who have stood with us in times of persecution. In our time some have names that are familiar to us: Schindler, Wallenberg, Sugihara. There are countless others whose names we will never know – and that is how they would probably prefer it.

What makes people refuse to participate in the barbaric acts that are normal in their day?

What makes a person look beyond the boundaries of race, religion and nationality to act on behalf of another?

Can we imagine having the same courage if the situation were reversed?

What risks are we willing to take for others?

## RESISTANCE

There were several means of escape from the concentration camps: first, there was imagination, and the power of the mind to transcend boundaries, to remain free even in captivity. Second, there was the option to succumb, to fail to wake up for roll call, and who was not tempted, at least once, to take this route out? And third was to literally escape, usually a dead-end trip back to the gallows once caught.

And then there was the fourth option – to revolt, to fight back. In the cities, in the camps, in the countryside, the heroism of the Jews offers us another model for response. Even as we gather here, we commemorate the most famous uprising of them all, the Warsaw Uprising, which began on Pesach 1943.

In Germany they first came for the Communists,  
And I didn't speak up because I wasn't a  
Communist.

Then they came for the Jews,  
And I didn't speak up because I wasn't Jewish.

Then they came for trade unionists,  
And I didn't speak up because I wasn't a trade  
unionist.

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

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

– Pastor Martin Niemöller

Which option would we have chosen?

Or would one have been chosen for us?

How do people find the courage to pick up arms despite the unequal numbers against them?

### **PRISONERS OF OUR MEMORIES**

We were slaves in Egypt. We were slaves – and worse – in fascist Europe. Cruel taskmasters struck us not just with blows and slaps but with executions, firing lines, extermination.

Over time, we became inured to our suffering. We became accustomed to seeing dirt and filth, piled-up corpses, the living dead. Our sages said, “Not only was it necessary to take the Jews out of Egypt; it was also necessary to take Egypt out of the Jews.”

Can the same not be said of the Holocaust?

How do we escape becoming enslaved to the traumas and memories of the past?

How do we resist enshrining the Holocaust as the defining moment of our identity?

### **MODERN DAY SLAVERY**

Slavery did not end with Egypt. Nor did it end with the emancipation of slaves in our country. Tragically, slavery is very much still alive. Contemporary forms of human bondage include forced labor and prostitution, debt bondage, servile marriage and child labor. Modern slaves may be weaving carpets in India or harvesting sugar cane in Haiti. They may be sex slaves in Southeast Asia, chattel slavery in Sudan or Bangladeshi children shipped off to Gulf States, ostensibly to help support their families back home, never to be heard from again.

Who are these people and how did they become slaves?

Why do we know so little about their plight?

Why is it that the modern-day slave trade gets so little attention in the West, which is sympathetic to all sorts of other human-rights violations?

How can the world abide the ancient scourge of slavery in our own day?

## FACING CONTEMPORARY CHALLENGES

Our journey, which started in ancient Canaan, has ended, for many, in the land of modern Israel. Some came to build a homeland. Others came to escape hatred. Once the vision of dreamers, Israel has become a reality. But enduring peace and safety are elusive. Forces from without threaten the lives of its citizens. Disparate views sharply divide its people.

How can secular Israelis bring about pluralism, tolerance and equality in personal law and religious choice?

How do people live normal lives in a state of siege and perpetual war?

What is our relationship to Israel, as North American Jews, and how does this connection shape our Jewish identity?

## REPARATIONS

We have been taught that when the Hebrew slaves left Egypt they left in such a rush that they didn't have time to let their dough rise. What we are not generally taught, but is also part of the legend, is that the Hebrews actually plundered the Egyptians. Right before their departure they went to their neighbors and asked for clothing and jewelry of gold and silver. (Ex. 12:35-6).

More than 140 years have passed since the African-American slaves of America's South were freed by the Union soldiers in 1865. In all this time, the debate about reparations continues and, of course, a racial divide lingers long after that event.

After extracting large reparations for the survivors of the Holocaust, is there also a responsibility to advocate for just payments to America's former slaves and their descendants?

But what formula could possibly be an appropriate restitution six generations later?

Ultimately, what steps are necessary to close the racial divide and bring about equality and economic justice in America?

# The Final Stage of the Journey

## Kiddush – The Fourth Cup of Wine The Cup of Responsibility

Tonight we are free, while so many remain enslaved.

*Let us not stand idly by.*

*Let us work to bring them freedom too.*

Tonight we are free, while so many remain embittered.

*Let us not stand idly by.*

*Let us work to bring them gladness too.*

For freedom does not come by chance.

*It is born of earnest struggle.*

*It is the gift of life, which we must now bring to others.*

### BLESSING OVER THE WINE

Traditional Melody

*B'ruch-eem ha-hy-eem ba-o-lam.  
B'ruch-eem ha-hy-eem ba-ah-dahm.  
B'ruch-eem ha-yohtz-reem p'ree ha-ga-fen.  
L'chaim!*

*Precious is the life within the world.  
Precious is the life within us.  
Praised are those who bring forth the fruit of the vine.  
To Life!*

בְּרוּכִים הַחַיִּים בְּעוֹלָם.  
בְּרוּכִים הַחַיִּים בְּאָרֶם.  
בְּרוּכִים הַיּוֹצֵרִם פְּרֵי הַגֶּפֶן.  
לְחַיִּים!

Drink the wine or grape juice.



# The Cup of Elijah – The Cup of Miriam

Our journey is nearing an end, and we gaze with longing to a day when all people will be free.

*The name Elijah has been the symbol of hope for that future redemption.*

A leader and prophet, a lone visionary in the wilderness, Elijah led a people's rebellion against a wicked government.

*According to legend, Elijah never died and will return some day to announce freedom for all the people of the world.*

Throughout the history of our people the name Miriam has been the symbol of protection and healing.

*A leader and a prophet, Miriam lived in that same wilderness and accompanied the Hebrew people at every stage of their journey.*

According to legend, wherever Miriam went, a wellspring of water sprung up that sustained the people.



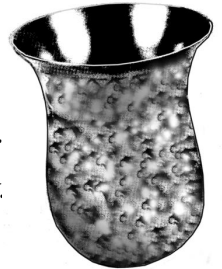
*The cup of Elijah, filled with wine, is a cup of hope.*

*It stands for the vision that lies ahead.*

*The cup of Miriam, filled with water, is the cup of life.*

*It offers the sustenance to take us on that journey.*

*Miriam, with her wellspring of water,  
is always at our side.*



We now open the door of our house and our hearts and invite Elijah to enter.

Open the door.

## PEACE AND FREEDOM

To the traditional melody "Eliyahu Hanavi"  
lyrics by Rabbi Peter H. Schweitzer

Peace and freedom, let there be  
Sha-lom v'hey-root loo-ya-hee  
Peace and freedom  
Peace and freedom  
Peace and freedom and liberty

Beem-hey-ra v'ya-mey-noo  
Let us build a world anew

In our days and speedily  
It is up to you and me

Peace and freedom, let there be  
Sha-lom v'hey-root loo-ya-hee  
Peace and freedom  
Peace and freedom  
Peace and freedom and liberty

# A World at Peace

Our Passover Seder is now complete. We have told the story of our people.

*We have made the journey to freedom.*

It is not enough to simply remember.

*We will make this Seder a call to action against injustice and oppression.*

We dream of a world not threatened by destruction.

*We dream of a world in which Jews and all people everywhere are free.*

We dream that next year Jerusalem may be at peace.

*We dream that next year the world may be at peace.*

Shalom al Yisrael. Shalom al ha-olam.

*Peace be unto Israel. Peace be unto the world.*

## NAASE SHALOM

Nah-ah-say sha-lom bah-oh-lahm  
nah-ah-say sha-lom ah-lay-noo  
v'al kol hah-oh-lahm  
v'eem-roo eem-roo sha-lom

Nah-ah-say sha-lom (2x)  
sha-lom ah-lay-noo  
v'al kol hah-oh-lahm

Let us make peace and friendship  
for all the world.

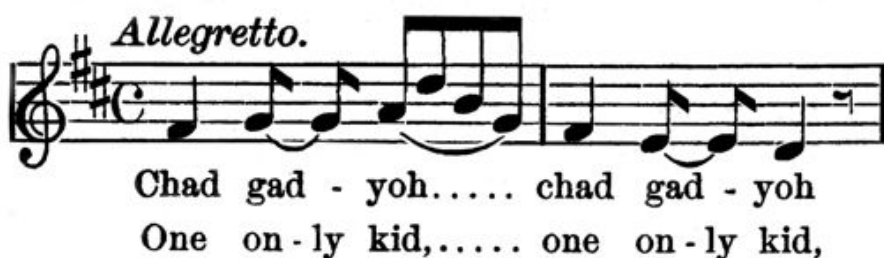
נַעֲשֵׂה שְׁלוֹם בְּעוֹלָם  
נַעֲשֵׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל הָעוֹלָם  
וְאָמְרוּ אָמְרוּ שְׁלוֹם.

נַעֲשֵׂה שְׁלוֹם  
נַעֲשֵׂה שְׁלוֹם  
שְׁלוֹם עָלֵינוּ  
וְעַל כָּל הָעוֹלָם



# The Celebration Continues with Song!

## CHAD GADYOH



### CHAD GADYA – ONE ONLY KID, ONE ONLY KID

Traditional Version with a slight change at the end!

This song has been interpreted as a metaphor for all the succeeding nations – from the Egyptians to the Babylonians to the Persians to the Fascists and Nazis of our day – who were thwarted in their plans to destroy Israel.

*Chorus:*

Chad Gadya, Chad Gadya.

Then came the cat that ate the kid that my father bought for two zuzim. *Chorus*

Then came the dog that bit the cat that ate the kid that my father bought for two zuzim. *Chorus*

Then came the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim. *Chorus*

Then came the fire that burnt the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim. *Chorus*

Then came the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim. *Chorus*

Then came the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim. *Chorus*

Then came the slaughterer who planned to kill the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim. *Chorus*

Then came the vegetarian who set free the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim. *Chorus*

**THE NEW ONE ONLY KID,  
ONE ONLY KID**

by Rabbi Peter H. Schweitzer

D'ya-been ah-ba bee-trey zoo-zey  
*chad gadya, chad gadya!*

Then came the kid my father bought for two zuzim, *chad gadya, chad gadya!*

Then came the old song about the kid my father bought for two zuzim, *chad gadya, chad gadya!*

Then came the participants who sang the old song about the kid my father bought for two zuzim, *chad gadya, chad gadya!*

Then came the haggadah that included the old song the participants sang about the kid my father bought for two zuzim, *chad gadya, chad gadya!*

Then came the Seder that used the haggadah that included the old song the participants sang about the kid my father bought for two zuzim, *chad gadya, chad gadya!*

Then came Passover when the Seder was held that used the haggadah that included the old song the participants sang about the kid my father bought for two zuzim, *chad gadya, chad gadya!*

Then came the spring harvest that coincides with Pesach when the Seder was held that used the haggadah that included the old song the participants sang about the kid my father bought for two zuzim, *chad gadya, chad gadya!*

Then came the final verse of this new song that celebrates the spring harvest that coincides with Pesach when the Seder is held that uses the haggadah that replaces the old song the participants used to sing about the kid my father bought for two zuzim, *chad gadya, chad gadya!*

**OD YAVO SHALOM ALEYNNOO**

words and music by Sheva

Od yavo shalom aleinu,  
Od yavo shalom aleinu,  
Od yavo shalom aleinu  
Ve al kulam. (2x)

Salaam

Aleinu ve al kol ha olam,  
Salaam, Salaam. (2x)

Peace will come to us.

**HAYVEYNOO SHALOM ALEICHEM**

Hay-vey-noo Sha-lom A-ley-chem.

Jib-na Sal-aam A-ley-koom.

Let us bring peace unto you.

## FOLLOW THE DRINKING GOURD

When the sun comes back  
And the first quail calls,  
Follow the drinking gourd.

For the old man is a-waiting for to carry you to freedom,  
If you follow the drinking gourd.

The riverbank makes a very good road,  
The dead trees will show you the way,  
Left foot, peg foot, traveling on,  
Follow the drinking gourd.

The river ends between two hills,  
Follow the drinking gourd.

There's another river on the other side, follow the drinking gourd.

When the great big river meets the little river,  
Follow the drinking gourd.

For the old man is a-waiting for to carry you to freedom,  
If you follow the drinking gourd.

### NO WAR TODAY!

sung to the tune of "Ki Lo Noeh"  
by Rabbi Peter H. Schweitzer

Bring peace to the land  
Bury guns in the sand  
Smiles for everyone

*Chorus:*

To me and to you  
To you and to me  
To one and all –  
To all the world, let there be  
No war today! No war today!

Wipe away hurt and hate  
Let's make friends, it's not too late  
Smiles for everyone / *Chorus*

Spread love, peace and joy  
To every girl and boy  
Smiles for everyone / *Chorus*

Let's become one family  
Living together in harmony  
Smiles for everyone / *Chorus*

## WE SHALL OVERCOME

We shall overcome, We shall overcome,  
We shall overcome some day.

*Chorus:*

Oh deep in my heart I do believe: We shall overcome some day.

We'll walk hand in hand, We'll walk hand in hand,  
We'll walk hand in hand some day / *Chorus*

We shall all be free, We shall all be free,  
We shall all be free some day / *Chorus*

We are not afraid, We are not afraid,  
We are not afraid today / *Chorus*

We are not alone, We are not alone,  
We are not alone today / *Chorus*

The whole wide world around,  
The whole wide world around,  
The whole wide world around some day / *Chorus*

We shall overcome, We shall overcome,  
We shall overcome some day / *Chorus*

## A WORLD RENEWED

sung to the tune of "Adir Hu"  
by Rabbi Peter H. Schweitzer

Let us help  
Let us make

*Chorus:*

A world renewed for everyone  
Beem-hey-ra, speedily, b'ya-mey-nu  
in our day

Let us say: "Don't delay!

Don't put off what you can do today!"

Let us work  
Let us build / *Chorus*

Let us act  
Let us bring / *Chorus*

Hillel said  
If not now, when / *Chorus*

## LO YISSA GOY

Isaiah 2:4

Lo-yis-sah goy el goy heh-rev  
Lo yil-m'doo ode mil-hah-ma

And everyone 'neath vine and tree,  
Shall live in peace and harmony (2x)  
And into ploughshares  
beat their swords,  
Nations shall study war no more (2x)

## ZOG NIT KEYNMOL

by Hirsch Glik

This song was written while Hirsch Glik was imprisoned in a concentration camp. It was inspired by the Warsaw Ghetto Uprising and was immediately chosen as the official hymn of the Jewish underground of the Partisan Brigades.

Zog nit keynmol az du geyst dem lestn veg,  
Chotsh himlen blayene farshteln bloye teg;  
Kumen vet noch undzer oysgebenkte sho,  
S'vet a poyk ton undzer trot---mir zaynen do!

Never say that there is only death for you,  
Tho' leaden skies may be concealing days of blue.  
Because the hour that we have hungered for is near,  
Beneath our tread the earth shall tremble: We are here!

From land of palm tree to that far off land of snow,  
We shall be coming with our torment and our woe.  
And everywhere our blood has sunk into the earth,  
Shall our bravery, our vigor blossom forth.

We'll have the morning sun to set our day aglow,  
And all the yesterdays will vanish with the foe.  
And if the time is long before the sun appears,  
Then let this song go like a signal through the years.

This song was written with our blood and not with head;  
It's not a song that birds sing overhead.  
It was the people amidst toppling barricades,  
That sang this song of ours with pistols and grenades.

Zog nit keynmol az du geyst dem lestn veg,  
Chotsh himlen blayene farshteln bloye teg;  
Kumen vet noch undzer oysgebenkte sho,  
S'vet a poyk ton undzer trot---mir zaynen do!

## MODERN DAYENU

by Rabbi Peter H. Schweitzer

If the Seder was just a fun way to teach a history lesson geared for different age groups using show-and-tell and strange symbolic foods,

*DAYENU*

If the Seder was just an excuse once a year to see distant relatives, some of whom you actually like,

*DAYENU*

If the Seder was just an adventure story, campfire-tale and sing-along all rolled into one,

*DAYENU*

If the Seder was just a chance to use fancy dishes and crystal and spill wine all over your heirloom tablecloth,

*DAYENU*

If the Seder was just a culinary delight especially if the matzoh balls come out fluffy and despite the fact that the wine is too sweet,

*DAYENU*

If the Seder was just a chance for grandparents to kvell at how their grandchildren can read from the Haggadah,

*DAYENU*

If the Seder was just a time for the youngest child to complain that it's not fair that I'm always the youngest child each year,

*DAYENU*

If the Seder was just a game of hide-and-go-seek and getting a silver dollar for finding the Afikomen,

*DAYENU*

If the Seder was just a kind of performance art whereby we re-enact through psychodrama and role play the experience of our people and make up our own list of plagues and bring the story up-to-date and cap it all off with a new rendition of DAYENU,

*DAYENU.*

## WHO KNOWS ONE?

by Rabbi Peter H. Schweitzer

Q. Who knows One?

A. One? I know One. One is the Flame of Enlightenment, which gives light for people all over the world.

Q. Who knows Two?

A. Two? I know Two. Two are the Air and the Earth that we must protect and One is the Flame of Enlightenment, which gives light for people all over the world.

Q. Who knows Three?

A. Three? I know Three. Three are the Values: Mercy, Justice, and Peace. Two are the Air and the Earth, and One is the Flame of Enlightenment, which gives light for people all over the world.

Q. Who knows Four?

A. Four? I know Four. Four are the Seasons: Spring, Summer, Fall and Winter. Three are the Values, Two are the Air and the Earth, and One is the Flame of Enlightenment, which gives light for people all over the world.

Q. Who knows Five?

A. Five? I know Five. Five are the Senses with which we perceive the world: sight, touch, taste, smell, and hearing. Four are the Seasons, Three are the Values, Two are the Air and the Earth, and One is the Flame of Enlightenment, which gives light for people all over the world.

Q. Who knows Six?

A. Six? I know Six. Six are the Degrees of Separation that connect us together. Five are the Senses, Four are the Seasons, Three are the Values, Two are the Air and the Earth, and One is the Flame of Enlightenment, which gives light for people all over the world.

Q. Who knows Seven?

A. Seven? I know Seven. Seven are the Seas we have traveled around the world. Six are the Degrees of Separation, Five are the Senses, Four are the Seasons, Three are the Values, Two are the Air and the Earth, and One is the Flame of Enlightenment, which gives light for people all over the world.

Q. Who knows Eight?

A. Eight? I know Eight. Eight are the Steps of the Ladder of Charity. Seven are the Seas, Six are the Degrees of Separation, Five are the Senses, Four are the Seasons, Three are the Values, Two are the Air and the Earth, and One is the Flame of Enlightenment, which gives light for people all over the world.

**Q.** Who knows Nine?

**A.** Nine? I know Nine. Nine are the Months from conception to birth. Eight are the Steps of Giving, Seven are the Seas, Six are the Degrees of Separation, Five are the Senses, Four are the Seasons, Three are the Values, Two are the Air and the Earth, and One is the Flame of Enlightenment, which gives light for people all over the world.

**Q.** Who knows Ten?

**A.** Ten? I know Ten. Ten are the Commandments we impose upon ourselves. Nine are the Months from conception to birth, Eight are the Steps of Giving, Seven are the Seas, Six are the Degrees of Separation, Five are the Senses, Four are the Seasons, Three are the Values, Two are the Air and the Earth, and One is the Flame of Enlightenment, which gives light for people all over the world.

**Q.** Who knows Eleven?

**A.** Eleven? I know Eleven. Eleven are the Odd Moments of delight that catch us by surprise. Ten are the Commandments, Nine are the Months from conception to birth, Eight are the Steps of Giving, Seven are the Seas, Six are the Degrees of Separation, Five are the Senses, Four are the Seasons, Three are the Values, Two are the Air and the Earth, and One is the Flame of Enlightenment, which gives light for people all over the world.

**Q.** Who knows Twelve?

**A.** Twelve? I know Twelve. Twelve are the Tribes we claim for ancestors. Eleven are the Moments of Surprise, Ten are the Commandments, Nine are the Months from conception to birth, Eight are the Steps of Giving, Seven are the Seas, Six are the Degrees of Separation, Five are the Senses, Four are the Seasons, Three are the Values, Two are the Air and the Earth, and One is the Flame of Enlightenment, which gives light for people all over the world.

**Q.** Who knows Thirteen?

**A.** Thirteen? I know Thirteen. Thirteen are the Superstitions and Bubbe Mayses we reject. Twelve are the Tribes, Eleven are the Moments of Surprise, Ten are the Commandments, Nine are the Months from conception to birth, Eight are the Steps of Giving, Seven are the Seas, Six are the Degrees of Separation, Five are the Senses, Four are the Seasons, Three are the Values, Two are the Air and the Earth, and One is the Flame of Enlightenment, which gives light for people all over the world.



## AFTERWORD

I wrote my first haggadah, *Passover Haggadah for a Secular-Humanist Seder*, in 1995. Over time I began to feel that it needed updating and expansion and especially had to address the critical questions raised at the outset of this new haggadah, namely, why, and if so, how, should we celebrate Passover when we no longer accept the Exodus as historical? That older haggadah now serves as the basis for this new haggadah.

This project would never have come to pass without the collaboration of my wife, Myrna Baron. Myrna provided essential editorial input that greatly improved the text – from critically challenging loose thinking to correcting errant grammar. Her enthusiasm for this project – and for all the projects that we have undertaken together – has been a great gift and a source of continuous joy.

I am also grateful to Gina Duclayan for copyediting the original text as well as offering her usual invaluable suggestions.

Illustrations and artwork came from items in my personal collection of Jewish Americana, now housed at the National Museum of American Jewish History in Philadelphia.

I have drawn on images from postcards, tradecards, sheet music, textile artwork, haggadot, and other assorted books. The cover art is a collage I designed of assorted images collected from *National Geographic* magazine.

Virtually all of the writing in *The Liberated Haggadah* is original – with one main exception. As I did in the earlier edition, I gratefully continue to draw upon ideas and some short passages from Rabbi Sherwin T. Wine's *Humanist Haggadah*. More critically, I am indebted to Rabbi Wine for shaping my thinking about Jewish history and my personal identity as a Jew.

I am also especially grateful to The City Congregation for Humanistic Judaism and its members, with whom I have shared wonderful Passover celebrations using this Haggadah.

## CREDITS

Egalitarian formulations of traditional verses are based on passages from "The Journey Continues," Ma'yan Passover Haggadah, 1998.

"We are a Free People" is an adaptation of a reading published by The American Jewish Committee, originally entitled "We are Americans."

Two new versions of Dayenu – one by Rabbi Judith Seid, and another by Rabbi Daniel Friedman – are also gratefully included.

In addition, I was inspired by a multitude of resources:

## TEXTS

"Asking Four Timelier Questions," Fein, Leonard. *Forward*, April 21, 2000

*Celebration: A Ceremonial and Philosophic Guide for Humanists and Humanistic Jews*, Sherwin T. Wine, 1988

"Freedom in the Concentration Camp": Excerpts from novels by Imre Kertesz, *The New York Times*, October 11, 2002

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"The Real Story of Passover," Rabbi Sherwin T. Wine, *Humanistic Judaism*, 1984

"What It Takes to Stop Slavery," Barbara Crossette, *The New York Times*, April 22, 2001

## WEBSITES

Miriam's Cup Ritual for the Family Seder: [www.miriamscup.com/RitualFirst.htm](http://www.miriamscup.com/RitualFirst.htm)

Enlivening Your Seder by Karen G.R. Rockard: [www.santacruzhasag.com/enlivening.html](http://www.santacruzhasag.com/enlivening.html)

Slavery is not history, Dr. Charles Jacobs, March 27, 2002, *Israelinsider*:  
[www.israelinsider.com/views/articles/views\\_0319.htm](http://www.israelinsider.com/views/articles/views_0319.htm)

## HAGGADOT

Assorted Haggadot written by: Rabbi Miriam Jerris; Maxine Marshall; Daniel Radosh,

Alice Radosh, and Gina Duclayan; David and Sharon Rubin; Eva Scholle

*A Children's Haggadah*, Rabbi Daniel Friedman, *Humanistic Judaism, A Passover Manual*

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*A Different Night*, Noam Zion and David Dishon, 1997

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*Knitting Factory Passover Haggadah*, Festival of Freedom, 1997

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*The Shalom Seders, Three Haggadahs* by New Jewish Agenda, 1984

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*Unity Seder*, Jewish Board of Family and Children's Services, New York City, 1997

## ABOUT THE AUTHOR

RABBI PETER H. SCHWEITZER is the leader of The City Congregation for Humanistic Judaism in New York City and a recognized leader in Humanistic Judaism nationally. Humanistic

Judaism is the denomination in Jewish life that celebrates Judaism as the cultural and human-centered historical experience of the Jewish people.



He is the author of *The Liberated Haggadah: A Passover Celebration for Cultural, Secular and Humanistic Jews* (The Center for Cultural Judaism, 2006), *The Guide for a Humanistic Bar/Bat Mitzvah* (The City Congregation for Humanistic Judaism, 2003) and *Let There Be Lights! A Secular, Cultural, Humanistic Celebration of Chanukah* (The City Congregation for Humanistic Judaism, 2007). He is a regular contributor to Moment Magazine's "Ask the Rabbi" column from the Humanistic perspective.

For 25 years, Rabbi Schweitzer amassed one of the most significant collections of Jewish Americana, with more than 10,000 items and artifacts that he donated to the National Museum of American Jewish History in Philadelphia in

2005. Main items from the collection became part of the core display with the opening of the museum's new building in 2010.

Rabbi Schweitzer was ordained from the Hebrew Union College-Jewish Institute of Religion and went on to serve a Reform congregation in Indianapolis. But doubts arose as he questioned the theological message he was espousing. He left the rabbinate and returned to New York City where he found new interests in publishing and then social work.

In 1992, when he discovered Humanistic Judaism, he realized that he had found a secular Jewish home.

Rabbi Schweitzer received a B.A. from Oberlin College, ordination from Hebrew Union College-Jewish Institute of Religion and an M.S.W. from New York University. He serves on the board of Theater of the Oppressed NYC, and resides in New York City with his wife, Myrna Baron, founder of The City Congregation, and their family.

**The Liberated Haggadah**  
By Rabbi Peter H. Schweitzer