Passover Haggadah

העשתה הגדה

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The Seder

Bruchim HaBa-im! Welcome!

Lighting of the Candles

First Cup of Wine

Karpas

Matzah

The Four Questions

The Four Children

Second Cup of Wine

The Seder Plate

The Story

The Ten Plagues

Third Cup of Wine

Answers to the Questions

Elijah and Miriam

Fourth Cup of Wine

The Seder Meal

Retrieval of the Afikomen

Closing

Songs
Bruchim HaBa-im! Welcome!

Song: Hinei Ma Tov

Hinei ma tov u ma nayim
Shevet achim gam yachad

Behold how good and pleasant it is
For brothers and sisters to sit together in unity

We are about to begin the Pesach Seder. The word Seder means order, and there is an order to everything we do tonight. As we follow the steps, one by one, we share our celebration of freedom with millions of Jews, lovers of freedom throughout the world, and tens of millions who came before us. In the same way, our children, and their children, will share their celebrations with us. It is important to tell the story of Pesach every year so we never forget the bitterness of slavery and the sweetness of freedom.

In our Seder we will fill our wine cups four times. Wine is important in Jewish tradition because it is one way that we keep the warmth of the growing season stored for use through the winter. Wine reminds us of the beauty of the growing season, and of the ways we work with nature to create something beautiful and joyous. In our Seder, each cup of wine is associated with a different theme found in the Pesach holiday; these eternal themes are renewal, freedom, community, and human dignity.

For many Jews, Pesach is one of the most important holidays of the year. Families and friends get together for a seder – sharing traditions that have been passed down through generations, as well as sharing good food and company. Some Jews refrain from eating bread or anything made with flour, other than matzah, during the eight days of Passover. Depending on their tradition, some Jews will not eat foods that “rise” when cooked, like rice and beans. Some thoroughly clean their homes and remove all traces of leavened bread and other items not considered kosher for Pesach. Many use special dishes and cookware that are reserved only for Pesach. It is a big deal – equal in significance to the holiday itself!
This document, the Haggadah, guides us through the Seder. The word Haggadah is derived from the verb to tell (lehagid), and we use it to help us tell the Pesach story. Although our humanistic Seder differs from what you might be used to, there is a long tradition of adapting the Haggadah to incorporate contemporary issues and themes to meet the evolving needs of those who celebrate the holiday. The word “Mitzrayim” which you will see throughout the Haggadah is a reference to the ancient land of Egypt, representing the place of oppression.

Why is it important to tell the story of Pesach, or Passover? It is important because it has come to represent the importance of struggling for freedom against overwhelming odds, and how terrible it is to lose that freedom. As the Israelites joined with other wandering tribes they told their story and they listened to stories from other tribes. The stories got mixed together and strayed a bit from the truth. They also got mixed up with stories about the springtime, which is a time when the Earth seems to free itself from the cold grip of winter. As the story was told and retold through the generations, it became important to our people because it underscores that we must never forget the importance of freedom.

(All) What happened to them?

They got together with still more tribes, although they fought with some of them, and settled in a land where they made a mighty country. After hundreds of years their country was conquered and the people were sent out. They formed communities all over the world. Sometimes they married people outside the tribes, sometimes people from other tribes liked their stories and ideas and decided to join them. They are the Jewish people. And we are them. Some of us are the great great grandchildren of their great great grandchildren. Some of us come from other tribes but have joined this community, or some of us may just be visiting.

(All) With so many differences, what brings us together?

We are united today in our hatred of slavery, and our belief that all people have a right to live as free and equal, and to help their neighbors build a country in which all people are free and equal. To celebrate freedom, and to renew our commitment to it, we have come together to tell the story of Pesach, similar to how it was written down almost two thousand years ago.

We begin first with a special invitation. This holiday, Pesach, is so important that no Jew should ever have to miss it, no matter how far from home they may be. So we welcome any Jew, and any other lover of freedom, to join with us in telling the story of Pesach.
(All) Let all who are hungry come and eat. Let all who are in want share the hope of Pesach. As we celebrate today we join with our people everywhere, and with all who have tasted affliction.

Baruch ha tov ba olam
Baruch ha tov sheh be chol echad
Baruch ha tov shel Pesach

Blessed is the goodness in the world
Blessed is the goodness in each of us
Blessed is the goodness of Pesach

In the history of the Jewish people there are many true stories of courage in the face of oppression. These stories and actions are inspirations to us, and to all freedom-lovers and freedom-seekers.

(All) Today we all share in the joy of delivery from oppression. We have been delivered from Mitzrayim, from Spain, from Eastern Europe, and Ethiopia, from Germany and from sexism, from racism and from political tyranny. We are here because others fought so that we could celebrate this evening in freedom.
Lighting of the Candles

Celebration of the light

We light these candles as a reminder of our hope for the future that the Israelites shared when they left Mitzrayim, and of the hopes we share that the coming season will be one of warmth, growth, and love.

(Light the candles)

Baruch ha or sheh be chol echad
Baruch ha or ba olam
Baruch ha or shel Pesach

Blessed is the light in each of us
Blessed is the light in the world
Blessed is the light of Pesach
First Cup of Wine

(Fill the cups)

Dedication to Spring

Pesach comes at the time when the days are longer than the nights. One of our great Yiddish authors, Sholom Aleichem, wrote about his feelings at this time:

The most joyous time of year has come. The sun is high in the sky. On the hill are the first sprouts of spring grass. With a flutter of wings a straight line of swallows flies overhead and I am reminded of the Song of Songs “For winter has past, the rain is over and gone, flowers appear on the earth, the time for singing has come”

(All) The renewal of spring reminds us that we must never forget to renew ourselves and our commitment to freedom.

Celebration of the Wine

(Lift wine glass as we sing together)

Brucha ha aretz  ברוך הארצץ  
Brucha ha shemesh  ברוך השמש  
Baruch ha geshem  ברוך הגשם  
Haborim pri ha gafen  המב時点ין פרי הגפן

Blessed is the earth
Blessed is the sun
Blessed is the rain
Which bring forth the fruit of the vine

(Drink the wine while reclining)
Karpas

On the Seder Plate is a green vegetable, a symbol of spring. Please take a piece now to taste its greenness. We dip it first in salt water to remind us of the tears of our ancestors in bondage.

Baruch ha olam borei pri ha adama  ברוך העלם בורא פרי אדם

(All) Blessed is the world that brings forth the fruit of the earth

(Taste the karpas dipped in salt water)

Matzah

In the story of Pesach, Matzah is the unleavened bread that our ancestors made as they left Mitzrayim and fled to the desert. In their haste to leave, there was no time for the bread to rise.

We now break the middle Matzah – the Afikomen. It is traditional that, to remember the Exodus from Mitzrayim, the last taste on our tongues for the evening should be Matzah. So at home we hide the Afikomen for the children to find and return; at our community seder we do the same. The Seder cannot be completed until the Afikomen is returned.

When the rabbis, centuries ago, created the seder, they saw how valuable the matzah was as a symbol. It is the simple bread that came after slavery and before freedom. We are told, in the story, that our ancestors ate it as they waited for their chance to leave Mitzrayim. In that night, as they waited, huddled and planned, they were born as a people. In the desert, as they were traveling toward a land of freedom, learning to work and live together as a free community, they again ate Matzah.

All: Blessed is the bread of freedom.
The Four Questions

We celebrate Pesach every year to make sure that we never forget the darkness and suffering of our people. We remind ourselves of the preciousness of freedom, and that it comes with a price: responsibility. In our celebration we have special customs that help us remember the important points of the story. Because these traditions are only for Pesach, we have to stop and remind ourselves what they mean.

There are four questions that touch on the most important of these customs. If you understand these questions and their answers, then you understand Pesach. We invite the young members at our Seder to ask these traditional questions. As we tell the story of Pesach we will answer them. Let’s see if we can remember these answers until next Pesach.

(All) Why is this night different from all other nights?

(Children)
On all other nights we can eat bread or Matzah. Why do we eat only Matzah tonight?
On all other nights we eat all kinds of herbs. Why on this night only bitter herbs?
On all other nights we do not dip even once. Why on this night do we dip twice?
On all other nights we sit up at the table. Why, on this night, may we recline?

Ma nishtana ha laila hazeh
mi kol ha lailot
Sheh bechol ha lailot anu ochlin
chametz u matza
ha laila haze kulo matza
Sheh bechol ha lailot anu ochlin
sheh ar yurakot
ha laila hazeh maror
Sheh bechol ha lailot ain anu matbilin
afilu pa am echat
ha laila hazeh sh tay fe ahmim
Sheh bechol ha lailot anu ochlin
bain yoshvin u vain msabin
ha laila ha zeh kulanu msabin
The Four Children

Our tradition reminds us that different people learn differently. The parable of the four children explains that the responsibility lies with us to reach each person, young and old, so that they can understand the meaning of the Pesach story.

(All) The wise, or engaged, child asks, “What does all this mean?”
We tell that child the story of Pesach – not just the details of the Seder but also the underlying message of the holiday and how those lessons can be put into action.

(All) The rebellious child asks, “What does all this have to do with me?”
Traditionally, this child was labeled wicked but we now better understand that questioning us, far from being wicked, is actually a healthy mind at work. Our ongoing challenge is to ensure that these ancient stories are made meaningful and relevant for each generation.

(All) The uninformed child asks, “What’s going on here? What are we doing?”
This child wants to learn. We welcome the enthusiasm no matter how new Pesach is to this child. We ask that child to listen to the story, participate in the rituals, eat the special food and use that as a starting point to begin learning.

(All) The silent child who, for whatever reason, is not able to pose a question.
Even if the child cannot ask a question, we remember that each and every child deserves to be included, and is curious and eager to learn. We gladly explain the story, the rituals, and the meanings anyway.
Second Cup of Wine

Dedication to Freedom

In the story, freedom came to the Israelites as a gift; the hard work was learning how to use it. In real life freedom is never free. It takes hard work, and even more work to keep it and help others to share it. When Jews have been free they have prospered and enriched themselves and their neighbors. When they have been captive, they found ways to remember their freedom through study and by following their beliefs. When faced with a powerful oppressor they were willing to accept the loss of physical freedom, but not freedom of mind. Today, we celebrate the first great achievement of freedom ever recorded. We dedicate ourselves to seek freedom for all people to live, to think, and to believe as they will.

Avadim hayinu ata bnei chorin

We were slaves, but now we are free.

Celebration of the Wine

(Lift your wine glass as we sing together)

Brucha ha aretz
Brucha ha shemesh
Baruch ha geshem
Haborim pri ha gafen

Blessed is the earth
Blessed is the sun
Blessed is the rain
Which bring forth the fruit of the vine

(Drink the wine while reclining)
The Seder Plate

The Pesach Seder is rich in symbols to help us remember the bitterness of slavery and the sweetness of freedom. Some of these symbols have been part of the Seder for more than two thousand years; others have been added more recently, incorporating modern memories and experiences. According to the story the Israelites ate matzah, lamb, and bitter herbs as their last meal as slaves, and therefore we don’t celebrate Pesach without them.

Pesach - Shankbone

Our ancestors kept sheep for wool, milk, and food; this bone on the seder plate is a reminder of our escape from Egypt. The birth of new lambs is another reminder of the wonder of spring. Because today some of us eat don’t eat meat, we can substitute a yam or beet for the bone, and let its shape remind us.

Maror

The bitter herbs symbolize the bitterness of slavery. It reminds us of the suffering of the Jewish people throughout the ages, and the suffering that afflicts people throughout the world even today.

Baitza

The egg reminds us of spring and new life. Each of us begins as an egg and grows into adulthood.

Karpas

Parsley is a tradition from the days of the Temple in Jerusalem. All formal dinners at that time began with an appetizer, just as ours did when we tasted the parsley. It is another reminder of the renewal of nature that comes with spring.

Charoset

This sweet spread reminds us, in the story of our ancestors’ slavery in Egypt, of the materials they were forced to use to build Pharaoh’s cities. Its sweetness symbolizes the joy found even in the most oppressive situations.

Tapuz

The orange is the newest addition to our seder plate. It doesn’t seem to fit with the other symbols; its color and taste are out of place, and has no connection with the traditional story. There are many people who are told that they are out of place and do not belong. The orange reminds us that traditions are made by people, and are living customs. It helps us remember that our richness as a people comes from inclusion, not from separation. It is a proud statement of inclusivity.

(All) Let all who wish to be here and celebrate the Seder feel welcome.
The Story

The narrative of the Jewish people begins with a man and a woman named Abraham and Sarah. The Torah weaves an account of how they migrated from Mesopotamia to Israel and began a family that would become a nation.

As the story continues, after four generations, a terrifying drought struck the land. Their great-grandchildren fled to Egypt in the hope of survival. At first they were made to feel welcome.

Over time, it is told, they blossomed into a multitude. The Pharaoh enslaved them, forcing them to build his cities. Though they labored under the unyielding lashes of their taskmasters, they persevered, growing in number. Seeing how they flourished, Pharaoh feared that they would overtake him and his people. As a result, he became more vicious still, ordering the slaughter of their infant sons.

The midwives, Shifra and Puah refused to comply with this murderous command. Some have pointed to them as role models for civil disobedience in the face of great injustice.

One woman concealed her infant son in a papyrus basket and floated him down the river. The baby’s sister Miriam followed him all the way to the palace where Pharaoh’s daughter was bathing in the river. The princess drew the child from the water. She called him Moses, or Moshe, and raised him as her own.

The boy grew up with all of the advantages of a prince of Egypt, yet he could not bear the cruelty of his grandfather’s rule. One day, while investigating the suffering of the Israelites, he witnessed the horror up close when he came upon a taskmaster abusing a slave. He intervened, killing the cruel overseer. Fearing that he would be found out, Moses fled.

When he had put sufficient distance between himself and Egypt, Moses settled down. Soon he married into a kindly shepherd family. One day he came upon a fiery bush that burned but was not consumed. From this bush came a miraculous revelation instructing him to return to Egypt. There he was to approach the Pharaoh and demand that the Israelites be set free.
SONG: Let My People Go

When Israel was in Egypt’s land...Let my people go!
Oppressed so hard they could not stand...Let my people go!

Chorus:
Go down, Moses, way down in Egypt’s land.
Tell old Pharaoh to let my people go!

You need not always weep and mourn...Let my people go!
And wear these slavery chains forlorn...Let my people go!

No more shall they in bondage toil...Let my people go!
Let them thwart their evil foil...Let my people go!

Pharaoh was indisposed to cooperate, so he and the Egyptians were punished with ten frightening plagues. And though Pharaoh seemed willing to acquiesce after each plague struck, he continually changed his mind until the last and most horrific plague.

After the terror of this final plague, Pharaoh finally gave in. The Israelites were permitted to go free.
The Ten Plagues

We recite the names of the ten plagues, and as we do we spill a drop of wine from our glass for each one. This symbolizes our sadness for the people who suffered from these plagues.

<table>
<thead>
<tr>
<th>Plague</th>
<th>Hebrew</th>
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</thead>
<tbody>
<tr>
<td>Blood</td>
<td>Dahm</td>
</tr>
<tr>
<td>Frogs</td>
<td>Tzfar deah</td>
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<tr>
<td>Lice</td>
<td>Kinim</td>
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<tr>
<td>Flies</td>
<td>Arohv</td>
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<tr>
<td>Cattle disease</td>
<td>Dever</td>
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<tr>
<td>Boils</td>
<td>Sh chin</td>
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<tr>
<td>Hail</td>
<td>Barad</td>
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<tr>
<td>Locusts</td>
<td>Ahr beh</td>
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<tr>
<td>Darkness</td>
<td>Choh shech</td>
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<tr>
<td>Death of the first born</td>
<td>Makat bchorot</td>
</tr>
</tbody>
</table>

In the thousands of years that have passed since this story was first told, other people, Jews and non-Jews alike, have also suffered from terrible tragedies. Worse than hurricanes, floods, and earthquakes, there are tragedies for which people are responsible. We choose ten of these to symbolize the ways in which humans still must learn to grow and to live in peace with each other on this beautiful planet. Again, we remove a drop of wine for each of these modern plagues.

(All)

Despoiling the Earth Perversion of justice and government
Corruption of culture Teaching hate and violence
Erosion of freedom Denial of science and learning
Fomenting crime Making war
Oppression of peoples Neglect of human needs
With their backs to the sea and their destruction assured, the Israelites despaired. Yet, there was one more miracle in store for them. Moses raised his staff and the sea divided. The Israelites passed through on dry land.

When the Egyptians attempted to do the same, the sea closed over them and they perished.

We now know that the story we have just retold is a product of Israelite imagination. It does not describe actual events but we are left with a theme that continues to inspire: the thirst for freedom.

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**Song: Dayenu**

<table>
<thead>
<tr>
<th>Hebraic</th>
<th>English</th>
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<tbody>
<tr>
<td>`Ala lezai hotsianu</td>
<td>If we had only been taken from Mitzrayim, that would have been enough.</td>
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<tr>
<td>`Hotsianu mimitzrayim</td>
<td>If we had only been given Shabbat that would have been enough.</td>
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<td>`Dayenu</td>
<td>If we had only been given the Torah that would have been enough.</td>
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<td>`Dai dayenu</td>
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<td>`Dayenu dayenu</td>
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<td>`Ilu natan natan lanu</td>
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<td>`Natan lanu et ha shabbat</td>
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<td>`Dayenu</td>
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<td>`Dai dayenu</td>
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<td>`Dayenu dayenu</td>
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</table>

If we had only been taken from Mitzrayim, that would have been enough.
If we had only been given Shabbat that would have been enough.
If we had only been given the Torah that would have been enough.
Dedication to Community

In our story, when our ancestors escaped, they did not escape from Mitzrayim in ones and twos. They left as a people, a newly freed people. When they went to the land of Canaan they settled as tribes. Community is a value that continues to be important today. Our community supports us with friendship. It provides a place where we can learn from one another, and where our children learn how to make their own wise and ethical decisions. Community is a place of sharing, of comfort, and of love.

Celebration of the Wine

(Lift wine glass as we sing together)

Brucha ha aretz
Brucha ha shemesh
Baruch ha geshem
Haborim pri ha gafen

Blessed is the earth
Blessed is the sun
Blessed is the rain
Which bring forth the fruit of the vine

(Drink the wine while reclining)
Answers to the Questions

Now we are ready to answer the four questions that were asked of us before. Actually, we’ve already answered some of them!

Matzah

The eating of unleavened bread was already an important ritual among the Israelites, although we don’t know what it meant. As we heard, they ate matzah during that terrible night as they fled the bondage of slavery. Now it is time for each of us to taste the bread of freedom.

(Everyone eats a piece of matzah)

Maror

These bitter herbs are our way of remembering the bitterness of slavery that the Israelites experienced in Mitzrayim. We remember too that slavery has been practiced throughout the world, even in our own country. There are still places today where people are kept as slaves.

(All) To all enslaved peoples everywhere, as we taste the maror, we say, “I will not forget you.”

(Everyone tastes a bit of maror on a piece of matzah)

The Hillel Sandwich

Rabbi Hillel taught that we should eat maror between two pieces of matzah, the bread of freedom. In that way, he taught we should experience the joy of freedom with the bitterness of slavery. Today, we add to this Hillel Sandwich some charoset, to remind us also that life is bittersweet. Even the Israelites in Mitzrayim had the joys of family. Whenever life seems darkest, we should look forward with hope to better days.

(Everyone makes a sandwich with maror and charoset between two pieces of matzah)

Dipping Twice

We have already done this! We just dipped the maror in the charoset. Earlier, we dipped the greens in salt water, to remind us of both the bitter tears of slavery and the promise of spring.

(Everyone is welcome to take more karpas or another Hillel Sandwich.)

Reclining

Only the free have the leisure to recline. Slaves are too rushed, and have to eat standing or squatting on the ground. We recline while eating as the Israelites did when they became free. Because we no longer eat on couches as people did generations ago, when we drink the wine, we lean to the left, as a symbol of reclining.
Elijah and Miriam

Elijah was a prophet, a Navi, who lived about two hundred years after King David. When another King, King Ahab, allowed some of the forbidden idols to be worshipped, Elijah stood up fearlessly, and preached against this insult to the beliefs of his people. In Jewish legend Elijah is thought of as the champion of the oppressed who brings hope and relief to the downtrodden. We fill a cup and invite Elijah to join us as a symbol of welcoming all Jews, and anyone who wants to share this story, to join us at the Seder table.

(Elijah’s Cup is filled and the door is opened)

Song: Eliyahu Ha-navi

Eliyahu hanavi, Eliyahu hatishbi
Eliyahu Eliyahu Eliyahu hagiladi
Bimherah vyameinu, yavo elainu
Im shalom laalam, im shalom laolam

Elijah the Prophet, Elijah the Tishabite, Elijah the Gileadite
May he soon come to us, with peace for the world

Miriam’s Cup

Miriam was Moses’s sister, and is regarded as a prophet. As the Jews escaped Mitzrayim, the story tells that the Red Sea parted so they could pass through on dry land. Safely on the other side of the sea, the Israelites rejoiced in singing. The Torah explicitly refers to her as a prophet: “Miriam, the prophet, Aaron’s sister, took a timbrel (tambourine) in her hand, and all the women came out after her with timbrels and with dances.” She led the Jewish people in their transformation into a free people. Legend also holds that a well followed her as the Israelites journeyed in the desert for 40 years. It has come to be called Miriam’s well.

(Miriam’s cup is filled with water)

(All) This is the Cup of Miriam, the cup of living waters. Miriam led her people and brought life to them.
Fourth Cup of Wine

Dedication to Peace

The fourth cup of wine is dedicated to peace. The Torah tells us that peace follows wisdom and righteousness. Peace, like freedom, is hard to achieve and harder to keep. The history of the world shows that despite all the wars that have been fought, people can learn to live in peace. The path before us is still long and difficult, but we stay on it.

(All) Blessed is the lover of peace. Twice blessed is anyone who works for it.

At this point we take a moment to remember those places in the world today where peace is especially needed.

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Song: Lo Yisa Goy

Lo yisa go el goy cherev
Lo yil medu od mil chama

And every one 'neath their vine and fig tree will live in peace and unafraid
And into plow shares beat their swords, nation shall learn war no more!

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Celebration of the Wine

(Lift wine glass as we sing together)

Brucha ha aretz
Brucha ha shemesh
Baruch ha geshem
Haborim pri ha gafen

Blessed is the earth
Blessed is the sun
Blessed is the rain
Which bring forth the fruit of the vine

(Drink the wine while reclining)
The Seder Meal
Bon Appetit! Betayavon!

Retrieval of the Afikomen
Children search for the hidden Afikomen. Everyone tastes one last piece of matzah.

Closing
All of the rites and customs of the Seder are complete. We depart now on our individual and collective journeys into the wilderness that comes between every Mitzrayim and every Promised Land.

(All) May we each have the faith, integrity, and perseverance to reach for our Promised Land, and may we not have strayed too far when we celebrate Pesach again next year.

People all over the world today wish for peace in the same way our ancestors concluded their seders, by proclaiming “next year in Jerusalem”.

לשנה הבא בירושליםím

Song: Na’aseh Shalom

Na’aseh shalom ba olam
Na’aseh shalom ah leinu
Ve al kol ha olam
Ve imru, imru shalom
Na’aseh shalom, na’aseh shalom
Shalom ah leinu ve al kol ha olam

Let us make peace and freedom for all the world
Take Me Out to the Seder
(to the tune “Take Me Out to the Ball Game”)

Take me out to the Seder
Take me out to the crowd
Feed me some matzah and kosher wine
We’ll wine and dine and we’ll have a good time
For we’ll root for Moshe Rabbeinu
And our crossing through the Red Sea
For its one, two, four cups of wine
We’ll rejoice that we are free

These are a Few of Our Passover Things
(to the tune “These are a Few of Our Favorite Things”)

Cleaning and cooking so many dishes
Out with the chametz, no pasta, no knishes
Fish that’s gefilted, horseradish that stings
These are a few of our Passover things

Matzah and karpas and copped up charoset
Shankbones and Kiddush and Yiddish neuroses
Tante who kvetches and uncle who sings
These are a few of our Passover things

When the plagues strike
When the lice bite
When we’re feeling sad
We simply remember our Passover things
And then we don’t feel so bad
Miriam’s Song

And the woman dancing with their timbrels
Followed Miriam as she sang her song
Sing a song and let’s all come together
Miriam and the women danced and danced the whole night long

And Miriam was a weaver of unique variety
The tapestry she wove was one which sang our history
With every strand and every thread she crafted her delight
A woman touched with spirit she dances toward the light

When Miriam stood upon the shores and gazed across the sea
The wonder of this miracle she soon came to believe
Whoever thought the sea would part with an out-stretched hand
And we would pass to freedom and march to the Promised Land

And Miriam the prophet took her timbrel in her hand
And all the women followed her just as she had planned
And Miriam raised her voice in song, she sang with praise and might
We’ve just lived through a miracle, we’re going to dance tonight

The Froggie Song

One morning when Pharaoh woke up in his bed
There were frogs on his bed
And frogs on his head
Frogs on his nose
And frogs on his toes
Frogs here
Frogs there
Frogs were jumping everywhere
Pharaoh Pharaoh

(to the tune “Louie Louie”)

Chorus:
Pharaoh, Pharaoh Oh baby let my people go! Huh! Yeah, yeah, yeah
Pharaoh, Pharaoh Oh baby let my people go! Huh! Yeah, yeah, yeah

Well, the burning bush told me just the other day
That I should come over here and say
Got to get my people out of Pharaoh's hand
And lead them on over to the Promised Land

Well, all the Israelites came to the Red Sea
With Pharaoh's army coming after me
I raised my rod, stuck it in the sand
And all the Israelites walked across dry land

Well, all of Pharaoh's army was coming too
So what do you think that I did do?
I raised my rod and cleared my throat
And all of Pharaoh's army did the dead man's float

Well, that's the story of the stubborn goat
Pharaoh should've known that chariots don't float
The lesson is simple, it's easy to find
When its time to go you had better mind!

Shalom Chaverim

Shalom chaverim, shalom chaverim
Shalom, shalom
Lehitraot, lehitraot, shalom, shalom

Greetings friends, untill we meet again, peace
We are very grateful to past contributors from Kahal B’raira and other congregations who created the foundation of this Haggadah. This 2018 updated was revised by Ryan Katofsky, Stan Eichner, Gladys Maged, Nomie Turnbull, Rebecca Ottinger, and Ruth Smolash. The cover photo is by Stan Eichner.

Humanistic Judaism is continually engaged in claiming meaning from our traditions, while based in what historical and archeological research has shown to be true today. We chose a telling of the Pesach story that reflects this. With great appreciation, we acknowledge that the story of Pesach, beginning on page 14, is taken from A Humanistic Seder: The Birmingham Temple Haggadah, 2018, written by Rabbi Jeffrey L. Falick with artwork by Sarah Doré Brooks.

Kahal B’raira is a secular humanistic Jewish community organization that offers holiday celebrations, adult education, Sunday school and youth programs. Learn more at www.communityofchoice.org.