

**Kol Hadash
Northern California Community
for Humanistic Judaism**



**Modern Exodus
Passover (Zoom) Seder
5782 - 2022**

Music: Ben Brussell
April 22, 2022



WE BEGIN WITH ACKNOWLEDGEMENTS

Thank you to all who are attending our seder over Zoom again this year! We welcome you and celebrate you making us one family this evening.

Thank you to Ben Brussell for singing and playing us through this seder with skill and enthusiasm!

Thank you to all who will take a turn to read this Haggadah aloud!

Thank you to our fearless Board and program leaders who have sustained our community through these pandemic years.

Thank you to Michelle Favreault for your zoom skills, leadership and bountiful personal warmth!

Thank you to Alana Shindler for organizing, writing and editing our Haggadah!

Thank you to Kimberly Read for your generous kindness and administrative talents through these many years of service with us!



🎵 **Shalom Aleichem**

*Hevenu Shalom Aleichem
Hevenu Shalom Aleichem
Hevenu Shalom Aleichem
Hevenu Shalom! Shalom!
Shalom Aleichem!*

(We bring peace to you.)

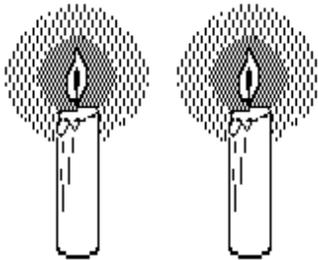
Welcome everyone – tonight we are joined as one family at Shabbat and at our Passover Seder.

CANDLE LIGHTING

The light of Passover is the light of freedom. In the exodus story, those who came before us suffered in the darkness of slavery and dreamed of their liberty. As we light the Passover candles, we hope that those oppressed around the world find light in the darkness.

Candlelighter: *Baruch ha-or ba-olam.*

Radiant is the light of the world.
Light is life. Winter passes.
The days grow longer and brighter. Hope is reborn.



Candlelighter: *Baruch ha-or ba-adam.*

***Radiant is the light of each person.
Together we ignite the sparks of justice.
We see what we never saw before.***

Candlelighter: *Baruch ha-or ba-pesach.*

***Radiant is the light of Passover.
The candles symbolize light in the world,
reason and compassion in its people.***

At the center of this holiday is what was written ages ago. For it is said: All persons, in every generation, must regard themselves as having been personally freed from bondage in Egypt.

As do Jews the world over, we gather as a family of families to remember bondage. We do this so we that we are reminded to cherish the freedoms we now have, to recognize the bondage

of those not yet free, and to encourage our sons and daughters to join in the struggle to free all men and women.

The loving ties of family and community unite us with all Jews and all people in remembering and in hope. It is said “whoever enlarges upon the telling of the exodus from Egypt, those persons are praiseworthy.”¹

To introduce our Haggadah, we read what Rabbi Sherwin Wine, the founder of the Society for Humanistic Judaism, wrote about Passover in his book *Judaism Without God*:



Pesakh began as two separate fertility holidays. The first was a farmer's festival called *Matsot* that celebrated the spring grain harvest. Flat bread was made from the unfermented new grain to dramatize the change. The second was a shepherd's holiday called *Pesakh* that celebrated the birthing of new lambs and kids. A feast of baby sheep was consumed... And the blood of the lamb was used to ward off evil spirits...

King Josiah, a descendant of David, combined the two festivals and designated the merger *Pesakh*.²

Pesakh then became linked to the story of Jewish exodus out of slavery in Egypt. However, no archeological evidence has been found to corroborate the Biblical account. Nevertheless, the Exodus functions as a foundational myth of the Jewish people, leading to receipt of the Ten Commandments, and entry into Palestine after a 40-year trek. Every year we are encouraged to retell the story of Exodus. Rabbi Wine mused:

When I was a child, I was struck by an obvious irony. The immigrant Russian Jews who sat around my table chanting the Haggadah myth had been part of an exodus experience far more dramatic and far more significant in the evolution of Jewish values than the flight from Egypt they were singing about. My parents and grandparents had been part of a massive emigration from Russia, which dwarfed all earlier emigrations in Jewish history.³

Indeed, the end of the nineteenth and early twentieth century saw three million Jews from Eastern Europe and Russia emigrate for North and South America, and Southern Africa. Sephardic Jews living in Muslim countries also experienced major dislocation, including the rescue into what was then called Palestine, now Israel, of the Yemenite and Iraqi Jews.

Further, the Nazi program to eliminate Jews entirely from the European continent 75 years ago was responsible for the most traumatic exodus of all to any country who would have them. From 1933 to 1949 Jews who could do so left European shores to make new lives elsewhere. Thus exodus has been a recurring theme in Jewish life throughout the centuries, whether forced, sought freely, or both. Therefore, we read together:

All persons, in this generation and going forward, must also regard themselves as having been personally freed from tyrants and slaveholders throughout the world.

THE SEDER'S SYMBOLIC FOODS

Our story of the exodus to freedom includes symbolic foods in a particular order – the word “seder” means order.

MATZAH - unleavened bread

MAROR - bitter herb, horseradish

PESACH - roasted lamb bone, or for vegetarians--a beet

CHAROSET - a mixture of fruit, nuts, spice, and wine

KARPAS - parsley

BAYTZAH - roasted egg

YAYIN - wine, a cup at each place

ORANGE - a modern (and local!) addition

These symbolic foods are displayed on a Passover plate set before us. All, except the lamb bone or beet, and the roasted egg, are also eaten. Other elements of the Seder include:

BOWLS OF SALT WATER
CUPS for RUTH, MIRIAM, and ELIJAH



♪ Lo Yisah Goy

Lo yisa GOI el GOI che-REV, lo yil-m'-DU od MIL-cha-MAH (2X)

Lo yisa GOI el GOI che-REV, lo yil-m'-DU od MIL-cha-MAH (2X)

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

--Isaiah 2:4

THE FIRST CUP OF WINE



The earth's resources are finite and precious: our seas, air, and land; polar ice caps, rainforests, deserts, and farmland; fertile plains and great mountains, and the creatures that live among them. We must make the right choices to honor and not despoil this world for temporary gain. Let us nurture the earth that nourishes us, and celebrate the wonder of nature, the promise of spring, and the fruit of the vine.



***Baruch ha-chayim b'olam, baruch pree ha-gafen.
Blessed is the life within the world; blessed is the fruit of the vine.***

(Drink wine)



KARPAS (parsley)

The green *Karpas* is a symbol of Spring's renewal. Survival from year to year is not only physical, but also a process that is spiritual, intellectual, and emotional. Renewal is intensely personal, a time for rethinking what is important, for regaining balance in a demanding world.

As we pass around the saltwater bowl and dip the *Karpas* into it, we remember the tears of our ancestors. May we not forget their struggles, even as we celebrate our survival and the blossoming of a verdant Spring.

Before we eat the salted parsley, we say:

***The winter is passed, the rain is over and gone.
flowers appear on the earth,
and the voice of the turtledove is heard in our land.***

YACHATZ (breaking the middle *matzah*)

If we were all in one dining room today, we would break the middle *matzah*, eat one half at the meal, and hide the other portion. The hidden piece of *matzah*, called *Afikomen*, is found, traditionally by the children, in order to end the seder. May our children someday mend this broken world, as we ask them to mend the broken *matzah*.



THE FOUR QUESTIONS

We are free to ask, we are free to question.

We are free to learn from tradition—and we are free to add answers of our own.

🎵 **The Four Questions**

Ma NISH-ta-na ha-LAI-LA ha-zeh, mi KOL ha-lay-LOT?

She-b'CHOL ha-lay-lot a-NU och-lin chaMETZ u-MATZah?

Ha-LAI-LA ha-zeh, ku-LO matzah.

She-b'CHOL ha-lay-lot a-NU och-lin sh'ar y'ra-kot?

Ha-LAI-LA ha-zeh, maror.

She-b'CHOL ha-lay-lot ein a-NU mat-bi-LIN a-FI-lu pa-am e-CHAT?

Ha-LAI-LA ha-zeh, sh'TAY fe'AMim.

She-b'CHOL ha-lay-lot a-NU och-lin bayn YOSH-vin u-VAYN m'su-BIN?

Ha-LAI-LA ha-zeh ku-LA-nu m'su-BIN.

Why is this night different than all other nights?



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

On all other nights, we eat all kinds of herbs.
Why, on this night, do we eat only 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 while sitting up straight.
Why, on this night, do we all eat at leisure?

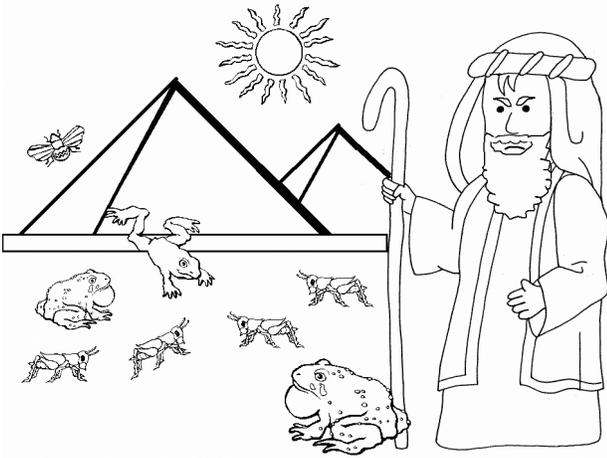
Before our Seder is completed, these questions will be answered. We start with the answer to the last question about eating at leisure. In Roman times, slaves ate hurriedly because they had to feed their rich masters who reclined on couches. Now we eat as free persons – sitting up, but at leisure.

THE EXODUS STORY

“We were slaves of Pharaoh in Egypt.” So begins the tale as a weave of legend and history. The Torah relates a tale of oppression in which a leader with absolute power fears those he does not understand. A new Pharaoh arose "who knew not Joseph" and feared that Joseph's people "were too numerous." He decreed that all male newborns be thrown into the Nile River. Pharaoh set taskmasters over them, embittering their lives with forced labor.

The newborn Moses, found by Pharaoh's daughter and raised in Pharaoh's household by his mother posing as a nurse, could not help but feel the pain of his people's suffering. When grown, he was to become their leader. He demanded of Pharaoh: "Let my people go."

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!
 Go down, Moses, way down in Egypt's land.
 Tell old Pharaoh
to let my people go!
No more shall they in bondage toil,
Let my people go!
Let them come out with Egypt's spoil,
Let my people go!
 Go down, Moses, way down in Egypt's land.
 Tell old Pharaoh
to let my people go!

But Pharaoh's heart was unmoved by the pleas, thus Plagues were visited upon Pharaoh and his people.

The plagues threatened to destroy all of Egypt: blood polluting the river Nile, frogs infesting the fields, lice bringing filth and infection to the people, gnats and flies swarming over the cities, disease destroying the herds, wounds that would not heal, hail that rained cold upon the lands, locusts devouring the crops, and darkness which brought despair upon the kingdom. The tenth plague decreed the slaying of Egyptian first-born sons. The Jews marked their doorposts with blood, thus the Angel of Death would "pass over" their homes.

Only then did the Pharaoh relent, and let the slaves go.

Moses led the Israelites through the parted waters of the Sea of Reeds (Red Sea). But Pharaoh changed his mind and sent his army after them. The waters closed upon his soldiers and drowned them all. So goes the telling of the Exodus, beginning the 40-year journey in the desert.



MODERN EXODUS

In more recent Jewish catastrophes, there is no equivalent in these accounts of supernatural intervention on our behalf. Real life history defies our desire to tell a heartfelt story in which goodness and justice triumph over evil. Perhaps this is why Jews have treasured the Exodus story over the centuries, even as our own too often tragic exoduses have continued.

Each Jewish diaspora had its own distinct political and social dilemmas. After the Romans destroyed the temple in Jerusalem in 70 CE, many who were not butchered or enslaved fled to Europe, North Africa, and other Middle East destinations. Over centuries we were expelled again and again by the Church, by royalty, by conquering armies. During the Inquisition Jews who would not convert to Catholicism fled Spain in a massive exodus to avoid death.



Beginning in the 1880's, pogroms in Russia and Eastern Europe fueled a mass exodus of Jews to Western Europe, the Americas, and Southern Africa. The bulk of those choosing to remain were eliminated by the Nazi war machine across Europe in the second World War.

Over the years we have listened to each other's family stories of exodus, as well as the stories of others, as a reminder to never take our own American freedoms for granted, as we remember what has befallen others.

CURRENT EXODUS, CURRENT PLAGUES

HIAS, the Hebrew Immigrant Aid Society, wrote the following in their short reading for Passover this year:

One of the glorious paradoxes of Passover is that at the very moment we celebrate our liberation from slavery under Pharaoh, we are invited to pay attention to where there are Pharaohs in our contemporary world, and even to notice the Pharaoh-like tendencies we might harbor in our own hearts. Pharaoh's heart needed to be plagued to the utmost extremity in order to soften enough to let the Jewish people go. What kind of 'plaguing,' advocacy, action or inconvenience might serve to change the policies and practices of today's Pharaohs? What kinds of deliberate discomfort will move us out of self-protection or disinterest so that we can open ourselves to the needs of the most vulnerable people in the world?

Since last fall, the beginning of this Jewish year, tens of thousands of Afghans have been displaced from their homes in Afghanistan. Tens of thousands of asylum seekers from Central and South America and from Haiti have been denied their legal right to claim asylum at the U.S.– Mexico border. And, just since the end of February, war and violence in Ukraine have displaced more than eleven million people from their homes.

If we allow it, stories from each of these crises have the power to productively plague us. It is easy to scroll past the painful picture or turn the page on a tale that feels too terrible to read. But that very moment is an invitation to soften our hearts, to open ourselves to these very real modern- day experiences of Exodus. We can push at our internal walls and stretch the boundaries of our community to hold all those seeking refuge from oppressive Pharaohs – whoever and wherever they are.⁴

Instead of reciting the biblical plagues, we reflect on modern plagues throughout the world as we drip wine onto our plates:

- **War**
- **Corruption**
- **Purposeful spread of false news, racist lies, unscientific medical claims**
- **Starvation**

- **Fouling of our waters and air**
- **Stifling free speech**
- **Standing by while others suffer**
- **Unequal access to education, to justice, to advancement**

Even now we are diminished by the oppression our families endured over the millennia. We drip wine again on our plates with our fingers, and say together:

- **Pogroms**
- **Forced army conscription**
- **Forced religious conversions**
- **Blood libel charges**
- **Blame for killing Jesus**
- **Prohibition from citizenship, residency, landownership, professions, and trades**
- **Resentment by the upper class for being socialists**
- **Resentment by the working class for being capitalists**
- **Refusal of exit visas**
- **Forced expulsions**
- **Murder in death camps**
- **Forced slave labor**

***We remember what befell us
and will strive to create a world without injustice.***

THE SECOND CUP OF WINE



We lift our cup to honor family and friends lost this year, especially beloved Kol Hadash members Helene Lecar and Bill Nemoyten. Though infirmity and the pandemic prevented much interaction in recent years, they were part of our community and we loved them. Helene and Bill contributed their caring, humor, expertise, time, and talents to Kol Hadash over many years, and our work today is based on their contributions.



Baruch ha-chayim b'olam. baruch pree ha-gafen.
Blessed is the life within the world, blessed is the fruit of the vine.

Zaykher tsadikim liv'rakha.
May the memory of Bill Nemoyten, Helene Lecar, and all good people bless us.

(Drink wine)

RUTH and MIRIAM'S CUPS



Ruth was the first Jew by choice and great-grandmother of King David. She chose to follow our traditions and we honor her, just as we honor all who freely choose to become part of our community no matter their backgrounds. We also honor Miriam, the sister of Moses and Aaron, who is associated with a well furnishing fresh waters everywhere the Jews wandered in the desert.

We too need "fresh waters" (new thoughts, a helping hand, a good word) to help transform our slave habits of passivity to attain the assertive habits of a free people.

Mayim Mayim

uSHAVtem MAYim b'saSON, MImaNAY haYESHu-ah. (2x)

Chorus:

MAYim - MAYim - MAYim – MAYim - Hey, mayim b'saSON (2x)

Hey, hey, hey, hey!

MAYim - MAYim - MAYim – MAYim - MAYim – MAYim b'saSON (2x)

(Water, water, joyfully shall you draw water from the wells of liberation)



PESACH – What is the meaning of Pesach?

The shank bone or beet represents the paschal lamb, the rebirth of Spring.

It also reminds us that hunger still plagues many parts of the world, in our own country, and right here in the Bay Area. We can ease the hunger of others through our local Food Banks and international aid organizations.

MATZAH – Why on this night do we eat only matzah?

Matzah was first used to celebrate the spring festival of grain, and later associated with the haste of the Exodus, baked without yeast.

It now reminds us of the urgency of those leaving Ukraine, Russia, Central American and African countries--taking only what they can carry--leaving behind family, communities, and all that is familiar. Matzah reminds us that what we need most, we carry within us. Even in times of stress, we can nourish ourselves and each other.



(Eat matzah.)



MAROR (bitter herbs): **Why on this night do we eat only bitter herbs?** *Maror* is the bitter herb we taste as we recall our ancestors' pain. It suggests the bitterness of their lives. Intensity of suffering cannot be measured in numbers. We become numb to the pain of the masses. As we eat maror, we are aware that the pain of one is as bitter as the pain of the many.

(Eat *maror*)

HAROSET

Haroset is a rich mixture of fruit, nuts, and wine, a reminder of the bricks and mortar Israelites made as slaves in Egypt. It is a mixture of textures, like our immigrant generations. We were stone carvers and tailors, seamstresses and joiners, laborers and junkmen; we were socialists, communists, Zionists, capitalists, and all survivalists; learned and illiterate, speaking multiple languages. *Haroset* reminds us of the diversity of our people: our work, customs, and history. Each of us is part of Jewish history, past, present and future.



(Eat *haroset* on *matzah*)



HILLEL'S SANDWICH

Eating the bitter herb and *matzah* together follows the practice of Hillel to fulfill the Biblical verse: "With *matzah* and bitter herbs they shall eat." We eat these to combine the bitter and the sweet, reflecting the human condition.

(Eat *Hillel sandwich*)

BEYTZAH

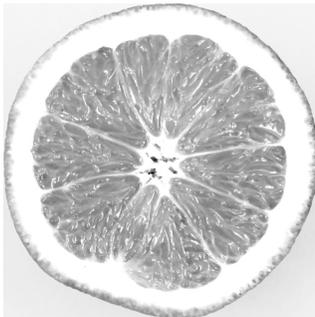
The egg, a universal symbol of life and spring, also represents bondage and new birth. The yolk--a seed of new life--is encapsulated by the egg white and shell. After developing within, the chick bursts through the shell just as the Israelites in Egypt broke the bonds of captivity by crossing the Sea of Reeds to a new beginning. Many times have we escaped tyranny and repression to burst through to new life elsewhere, against all odds.

--Bill Vidor, 2014

(Eat *egg*)

ORANGE

Why is an orange on the Seder plate? Scholar Susannah Heschel in the eighties had visited Oberlin where she happened to find a feminist Haggadah which added bread crusts on the Seder plate to symbolize the exclusion of homosexuals within Judaism. So as not to violate Passover dietary restrictions, Heschel, at her own seder the following year, added an orange in solidarity, and thus began the custom. The orange reminds us that bigotry must be expelled like seeds.



 **Dayenu** ("It would have been enough!")

IM yaish LA-nu HAY-roo TAY-nu, (3x) - Da-ye-nu!

IM yaish LA-nu SIM-cha TAY-nu, (3x) - Da-ye-nu!

IM yaish LA-nu TIK-va-TAY-nu, (3x) - Da-ye-nu!

*(If we only had our freedom, it would have been enough...
If we only had our Seder celebration, it would have been enough...
If we only had our hope, it would have been enough...)*

Although even now we are diminished by the oppression our families endured, we think of others.

If the world hears the cries of the oppressed, but does not come to their aid ...
It will not be enough.

If we empower our brothers and sisters to escape violence, but fail to offer them
refuge ... It will not be enough.

If our generosity supports the needs of today, but forsakes the needs of tomorrow ...
It will not be enough.

However, if we persevere until stability, peace and justice have been attained ...
Dayenu! Then it will be enough.⁵

One of the ways we can express our love and support for refugees is through a song written and sung back in the '70's by Native American folksinger Buffy Sainte Marie, called "Welcome, Welcome, Emigrante." We will always be grateful to Rita Wilson for bringing this song to us. If you were born abroad, imagine it being sung to you when you arrived. If you are native-born, imagine singing it to your parents and grandparents, neighbors and friends. This is how they should have been greeted all along.

 **Welcome, Welcome, Emigrante**

--Buffy Sainte Marie

Oh welcome, welcome, Emigrante,
to my country, welcome home.
Welcome, welcome, Emigrante, to the country that I love.

I am proud, I am proud, I am proud of my forefathers
and I say they built this country.
And they came from far away
to a land they didn't know,
the same way you do, my friend.
So welcome, welcome, Emigrante,
to my country, welcome home.
Welcome, welcome, Emigrante, to the country that I love.

I am proud, I am proud, I am proud of my forefathers
and I sing about their courage.
For they spoke a foreign language
and they labored with their hands,
the same way you do, my friend.

So welcome, welcome, Emigrante,
to my country, welcome home.
Welcome, welcome Emigrante, to the country that I love.

I am proud, I am proud, I am proud of my forefathers
and I sing about their patience,
For the work they did was lowly
And they dirtied up their clothes,
they spoke a foreign language
and they labored with their hands,
And they came from far away
to a land they didn't know,
the same way you do, my friend.

So welcome, welcome, Emigrante, to my country, welcome home.
Welcome, welcome, Emigrante, to the country that I love.

THE THIRD CUP OF WINE



We drink the third cup of wine and marvel at the strength of the human spirit. We remember with reverence and love the six million of our people who perished at the hands of a tyrant more wicked than Pharaoh. Though centuries had passed, and modernity held the promise of safety, we were once again trapped in Europe. We resisted and fought back as we could.

On the first night of Pesakh in 1943, under the full moon, the revolt of the Warsaw ghetto residents began. Remembering their ancestors struggle as recorded in the Haggadah, these starving, ragged people--armed with only the spirit of life and love--held off the massive Nazi fighting machine for over one month, before the ghetto was leveled, and its people murdered. Each year, we remember their courage with awe and humility.



Baruch ha-chayim b'olam.

Baruch pree ha-gafen.

Blessed is the life within the world.

Blessed is the fruit of the vine.

(Drink wine...and LET THE DINNER BEGIN!)

Welcome Back to our Community Seder!

Hinay Ma Tov

Hinay ma tov u-ma-na-yim
Shevet amim gam ya-chad.

How good and pleasant it is
For people to come together as one.

TZAFUN

As we are physically separated today, instead of retrieving the hidden *Afikomen* we begin to conclude our meal with thoughts of reuniting pieces of our nation's brokenness, like rejoining the pieces of matzah.

Tonight, we hold in our hearts the many people the world over who are still not free. Where better than at Passover to recommit our efforts towards helping one another? Where better than at Passover to rededicate ourselves to make good on our promise of liberty, justice and equality for all?

We recognize the struggle of the Ukrainian people, now at war, ordinary people taking up arms to protect their homeland, displaced within their own country, or becoming refugees in Europe and elsewhere while their families are separated. We wish all people who yearn for democracy success in their efforts to end repression, corruption, and religious strife, including those who live under tyrants like Putin. And of course, we wish Israel and her Arab neighbors the desire to face their challenges and replace fear, anger and distrust with conciliation, peace, and justice.

Like the Afikomen, whole communities have been broken in divisiveness.
Human hearts need to be heard, understood and respected.
What was broken shall be made whole.
What is shattered shall be restored.

ELIJAH'S CUP



Elijah's cup stands at the center of the table. We remember Elijah as the prophet who denounced oppression, challenged injustice, and reached out to those in need.

We welcome his ideas by opening our hearts in the hope that his vision will soon be realized. But we know that we must not wait, that the fate of our siblings is in our hands.

Eliahu Ha-navi

Eli-Ahu ha-na-VI, Eli-Ahu ha-Tish-BI
Eli-Ahu, Eli-Ahu, Eli-Ahu ha-Gila-DI
Bim-hey-ra, oob'yo-me-nu, Ya-vo Eliahu
Bim-hey-ra, oob'ya-me-nu, Ya-vo Eliahu.

Elijah, the prophet, from Tishbi
Elijah, Elijah, Elijah, from Gilead
Quickly and in our time
Peace will be achieved.



THE FOURTH CUP OF WINE

We lift the fourth and final cup of wine to toast this Seder, anticipating all the ones to come.

***Baruch ha-chayim b'olam.
Baruch pree ha-gafen.***

***Blessed is the life within the world.
Blessed is the fruit of the vine.***

(Drink wine)



There's No Seder Like Our Seder

*(to the tune of "There's No Business Like Show Business")
Lyrics by The One and Only Bill Nemozten*

There's NO Seder like OUR seder, like NO Seder we know!

Everything about it's HUMANISTIC,
Nothing like our Bubbies ever saw!
Listen how we read our own Haggadah:
We know it FILLS US with hope and awe.

There's NO Seder like OUR Seder,
We shout: Freedom must GROW!

Moses took the people out inTO the heat,
They BAKED the matzah while ON their feet.
Now isn't that a story that just CAN'T be beat?

Let's GO on with the show, Let's GO on with the show!



Shalom Haverim

*Shalom haverim, shalom haverim
Shalom, Shalom!
L'hit-ra-ot, l'hit-ra-ot,
Shalom, Shalom!*

Shalom to all until next year -- Hopefully IN PERSON!!!



Kol Hadash

Northern California Community for Humanistic Judaism

Kol Hadash is an inclusive community of Humanistic Jews who express a **non-theistic, human-centered, Judaism.**

Some of us draw our deep connection to the Jewish people from our families, and the long history, culture and achievements of our ancestors and contemporaries. Others of us have chosen to become Humanistic Jews as adults. We are all committed to promoting Jewish literacy, culture and values to present and future generations. This includes observation and celebration of Jewish holidays, rituals, and life cycle events in a manner that marries Jewish and humanist ideas and values.

As humanists, we rely on reason over faith in guiding our life's decisions and in understanding human history. We take responsibility for our own behavior, collective responsibility for the state of the world and believe humans have the responsibility for solving human problems. We are thus dedicated to the Jewish traditions of social justice and community service. We encourage leadership and active involvement as part of participation in our community.

Affiliated with the Society for Humanistic Judaism (www.shj.org), and the American Humanist Association (www.americanhumanist.org).

www.kolhadash.org * P.O. Box 2777, Berkeley CA 94702 * 510-982-1455

¹This section adapted by A. Shindler, from the Haggadah for Humanists by the Congregation for Humanistic Judaism in Westport, Connecticut, 1995, p. 1.

² Reprinted from *Judaism Beyond God*, Sherwin T. Wine, copyright 1995, with permission of the Society for Humanistic Judaism, pp 176-179.

³ Ibid.

⁴ https://www.hias.org/passover?utm_source=hias.org&utm_medium=website&utm_campaign=passover2022&utm_content=haggadah_fcb

⁵ AJWS Haggadah, p. 21