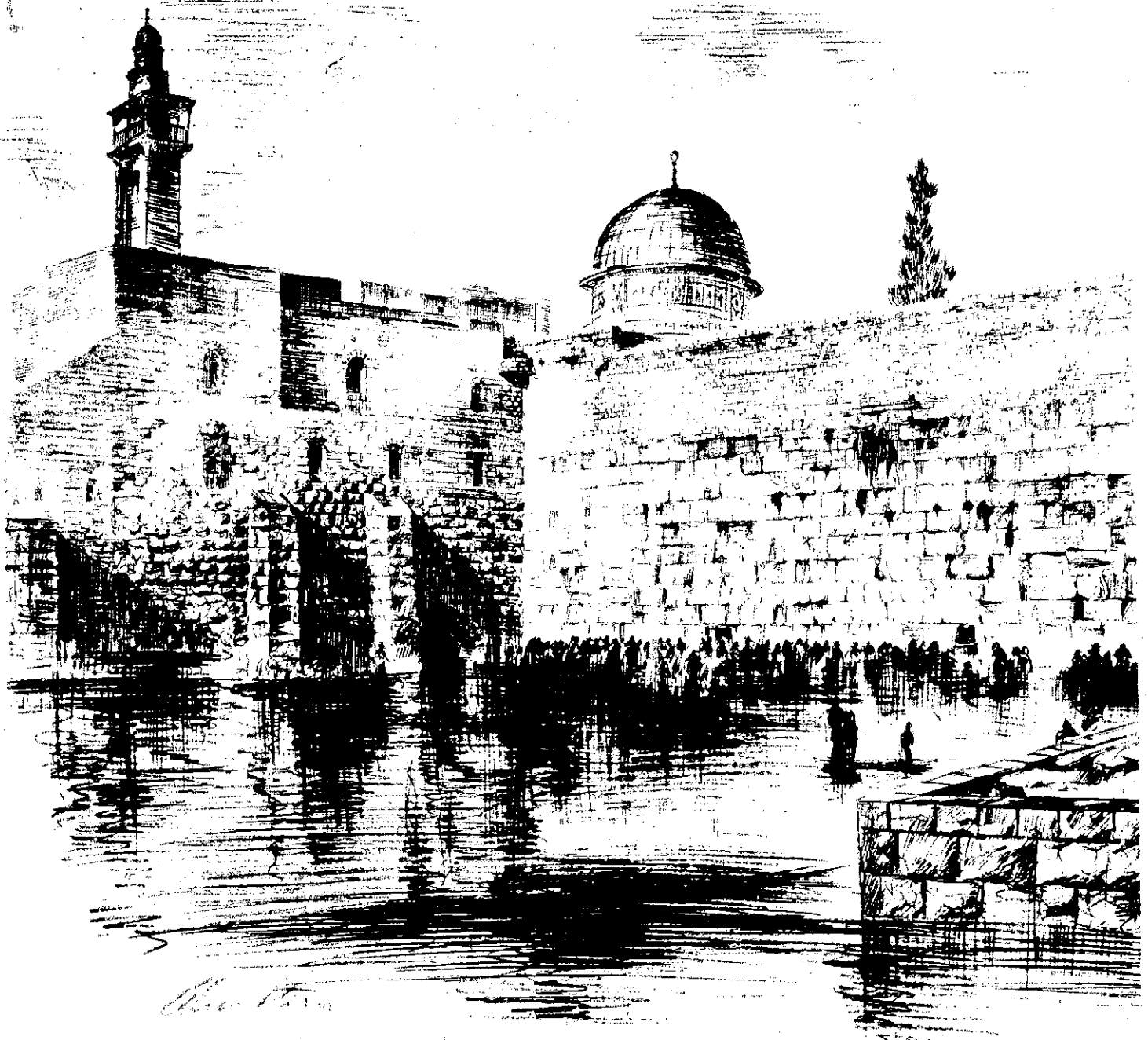
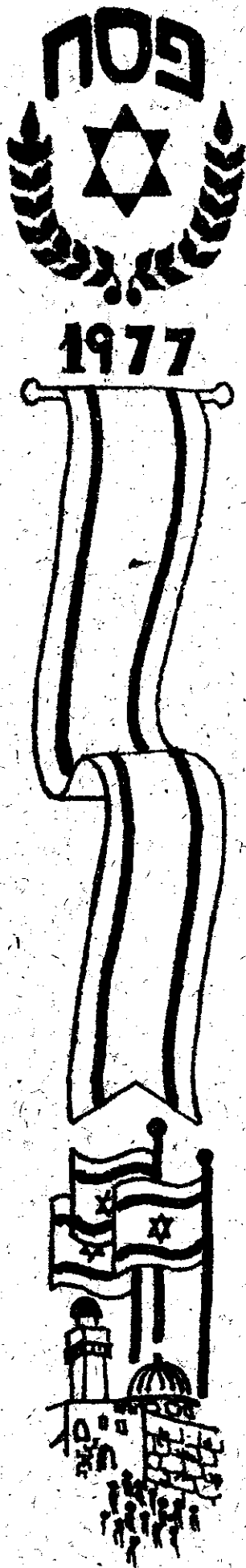


# SEDER HASHACHAR

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1977 - 5737



## INTRODUCTION

*Yerushalayim! Speak its name as you would speak a prayer. Speak it with reverence and longing. Speak it with joy and wonder; with remembered suffering and triumph.*

*Yerushalayim! City of David! Site of the Temple. Beloved of Kings and mother of prophets. City of Peace...Yerushalayim! For the exiled a prayer. For all others a promise.*

*And David took the stronghold of Zion and he beautified it and fortified it and it became the "City of David."*

*David's son, Solomon, "the peaceful one," was chosen instead of David, who was a man of war, to build the Temple as a gate to heaven for all men,*

*Seventeen times destroyed, but never erased, the Jewish community in Jerusalem would, in cycles, grow and be destroyed, grow again and be destroyed again.*

*The Temple was destroyed for the first time by Nebuchadnezzar, King of Babylon, on the ninth day of Av. After being rebuilt by Ezra and Nehemiah it was defiled by the Greeks but liberated and rededicated by the Hasmoneans under Judah the Maccabee.*

*In the year Sixty, again on the ninth day of Av, the Second Temple was destroyed by Roman Legions under Titus and during the long period of exile till the War of Independence, Jerusalem was the object of conquest for one hungry Empire after another: the Romans, The Byzantines, the Egyptians, the Mongols, the Ottomans, and finally, the English.*

*Jerusalem, like all of Israel, may allow herself to be conquered by many people, but it is only at the hands of the children of Israel that she will allow herself to be rebuilt.*



1977



## THE FOUR QUESTIONS

Why is this night different from all other nights of the year? Why is it that we have made from all our tables, one table, that we might sit together as one Judaeen family? Why do we tonight make of all our stories, one story and of all our songs, one song to remind us of Jerusalem? Why tonight, more than any other night, do we feel Israel is our homeland?

## THE ANSWER

Two thousand years of dispersion were summed up in the phrase "if I forget thee, O Jerusalem." The most important wall of the synagogues of the Diaspora faced east to Jerusalem. A patch of wall in every orthodox household went unattended in Jerusalem's name. The Jewish bridegroom crushed a glass under his foot at his wedding to show his grief at the destruction of the Temple, and prayed that his marriage would provoke joy and dancing in the streets of Jerusalem. The traditional words of Jewish consolation, "May the Almighty comfort you and all the mourners of Zion and Jerusalem," evoked the city. Even the word "Zionism," defining the movement to reassemble the Jews in their ancient homeland, was inspired by a hilltop in Jerusalem - Mount Zion.

Through the generations, men with neither the interest nor the intent - nor even the remotest possibility - of ever gazing on Judea's hills, had nonetheless solemnly pledged to each other at the end of their Passover feast - "Next Year in Jerusalem."

- O Jerusalem -





1977



## MAROR

### I HAD A DREAM

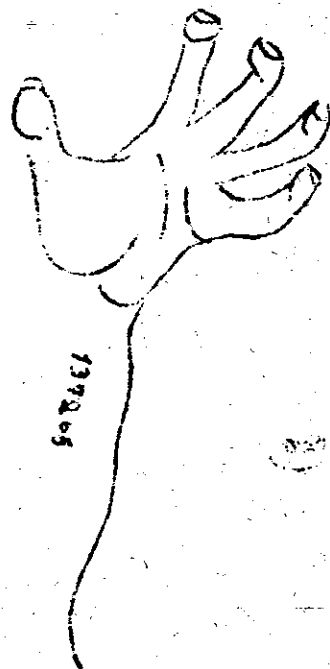
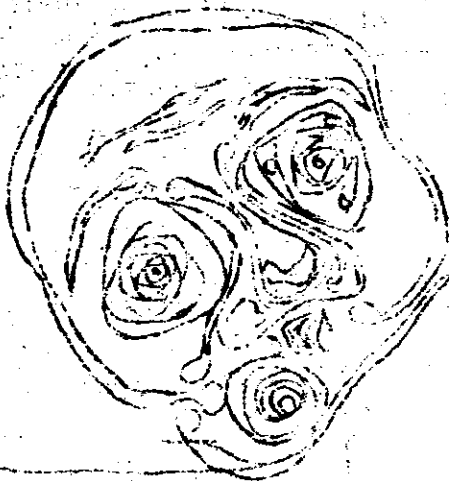
I had a dream  
A terrible dream  
That my people were no more, no more.  
I woke with a cry  
What I dreamed - was true  
It had happened  
It happened to me.

Trembling I cried:  
Why? Why Lord in Heaven  
Why and for what  
Have my people died?  
Have they died in vain?

They died not in war  
Nor on a battlefield  
but young and old  
women and children  
They are all gone.

Wring your hands in sorrow.  
I shall mourn them  
Day and night, and I shall  
always ask why,  
For what my Lord?  
Why, Oh God?

For their suffering we weep, for their suffering  
we remember. For their suffering we partake of  
the maror.



November 29-

The United Nations General Assembly by a vote of 33 to 13, decided to partition Palestine and to end the British mandate on May 15, 1948.

(Dance Group)

The decision of the United Nations in 1947 was the first sign of world agreement to give freedom to the Jewish people in their own land.

#### First Cup of Wine

Jews have stood by the gates leading into Jerusalem, watching the different armies of foreign countries enter and leave the Holy City. The armies of the Babylonians, Assyrians, Romans, Persians, Arabs, Crusaders and the British, have passed through these gates - but the Jews never gave up. Jerusalem to them was a symbol of Judaism - a symbol of freedom - freedom to be Jewish. There are still many Jews in foreign lands who are not able to see Jerusalem. They are not allowed to leave, but they don't give up. They, too, hope for the day when they will be free.

We now dedicate this first cup of wine to freedom - freedom to be Jewish.



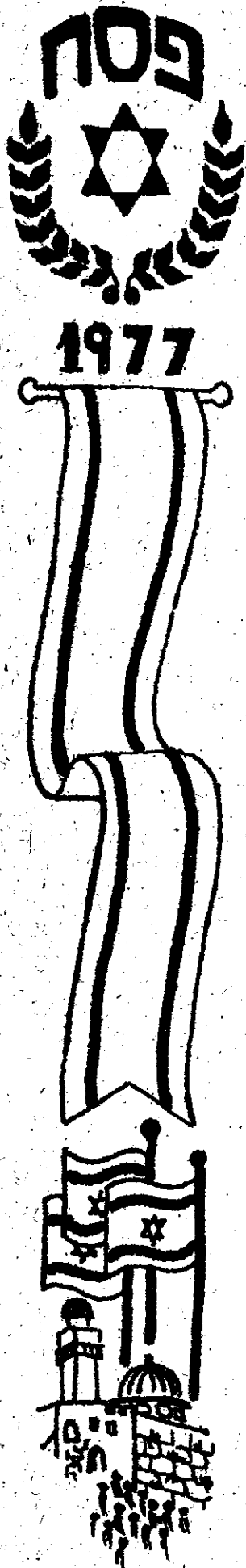
(unison)

Baruch ata adonai elohainu melech  
haolam borai pre hagafen

Blessed are you, our G-d, King of  
the Universe, who creates the fruit  
of the vine.

I believe in freedom, in man's right to be himself, to assert himself, to fight all those who prevent him from being himself. But freedom is more than the absence of violent oppression. It is more than "freedom from," it is "FREEDOM TO" - the freedom to be much rather than to have much....

- Erich Fromm -



## THE SEIGE OF JERUSALEM

Before the independence of the State of Israel, the Arab nations swept down on the City of Jerusalem in great strength. The result - a city in seige.

Jerusalem was completely cut off from the Jewish State except for the winding road to Tel Aviv.

*This is occupied Jerusalem. Can you hear us, Tel Aviv? Over.*

*We hear you. How are you doing? Over.*

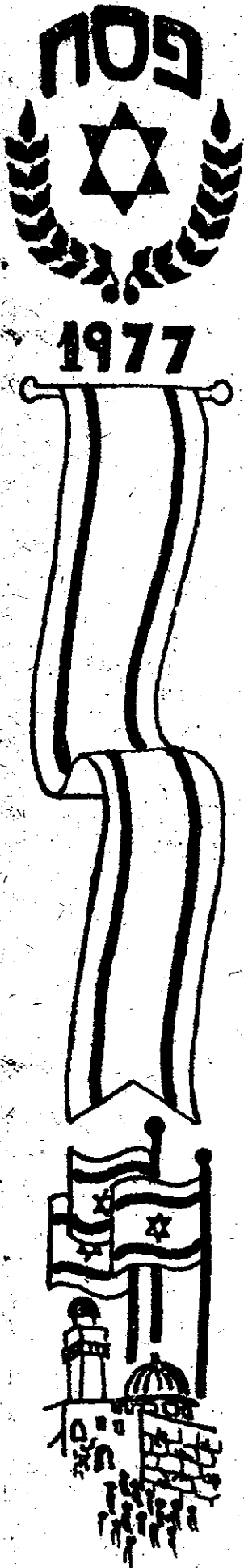
*There's almost no water. The people are forming lines in the streets for water. The Jordanians shell us constantly. Over.*

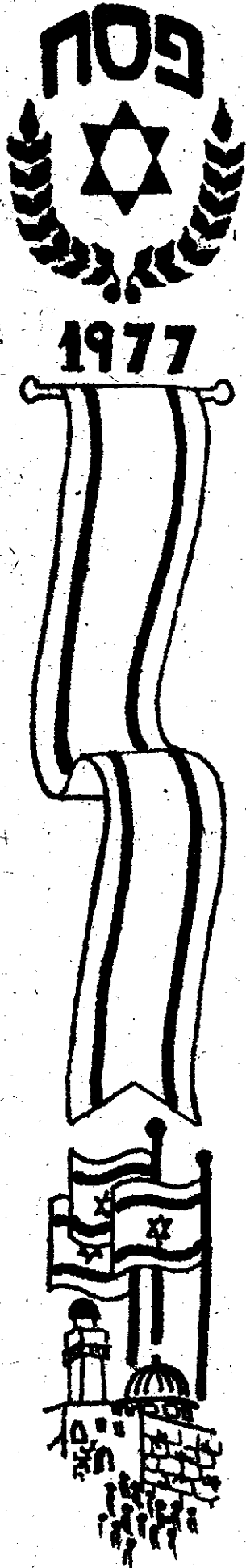
*The convoy won't be able to get through Sha'ar Hagai. They've set up a blockade. The last convoy was attacked and most of our people killed. Our situation is getting desperate. Over.*

*We'll get through to you, no matter what. Don't give up. Over and out.*

After more than seven months the seige of Jerusalem came to an end. A truce was made and the old city of Jerusalem, as well as Mount Scopus was lost to the Jewish people. There was an agreement between Jordan and Israel that the Jewish people would have visiting rights to the Jewish sacred places in the old city. This agreement was ignored by the Arabs and access was cut off.

Once again the Jewish people were unable to worship at the wailing wall; once again our people were unable to see the ancient Jewish cemetery on the Mount of Olives, and alas, the Hadassah Medical Center and The Hebrew University on Mount Scopus were lost. And thus was the wrath of the partition on the Jewish people. The Jewish people had regained their promised land, but this land was not yet complete. For nineteen years, until the liberation of Jerusalem in 1967, Israel would be like a man without a heart...missing it's most vital organ - "THE HOLY CITY."





## SECOND CUP OF WINE

We raise our second cup of wine to honor those soldiers who fought for the existence of the State of Israel in the War of 1948. It was the courage and dedication of these men who secured the State of Israel for us. During this war we watched the Old City of Jerusalem go up in flames; flames which symbolized the end of almost 2000 years of Jewish residence. We ended the war without the ownership of a piece of Jerusalem, but we did gain a Jewish State - ISRAEL!

We now dedicate this second cup of wine to the State of Israel. The land in which all Jews are free. As we drink this second cup, let us pray for the freedom of those Jews still in bondage and let us bless the independent State of Israel.



BARUCH ATA ADONAI ELOHEYNU, MELECH  
HAOLAM - BORAI PRE HAGAFEN

BLESSED ARE YOU, OUR G-D, KING OF  
THE UNIVERSE, WHO CREATES THE FRUIT  
OF THE VINE.

PESACH SHIRON

LACH YERUSHALAYIM

Lach Yerushalayim, bein chomot ha'ir  
Lach Yerushalayim, or chadash ya'ir.

B'libeinu, b'libeinu  
Rak shir echad kayam  
Lach Yerushalayim, bein yarden vayam

Lach Yerushalayim, rof k'dumim yahod  
Lach Yerushalayim, lach razim vasod.

B'libeinu ...

For your sake - Jerusalem, between the city's walls  
For your sake - Jerusalem, a new light will shine.  
CHORUS: In our heart, in our heart, there is only one song  
For your sake - Jerusalem, between the Jordan River & sea  
For your sake - Jerusalem, ancient, new and glorious  
For your sake - Jerusalem, you and your miraculous secrets  
CHORUS: In our heart, in our heart, there is only one song

\*\*\*\*\*

SISU ET YERUSHALAYIM

Sisu et Yerushalayim, giluh vah  
Giluh kol ohaveiha, kol ohaveiha

Joy with Jerusalem, Be happy with her  
Be Happy with her all her lovers, her lovers ...

Al chomotayich ir David  
Hifkade'ti shomrim kol hayom

On your wall, the City of David  
I placed guards all the day and all the night.

vechol halailah

Joy with Jerusalem ...

Sisu et ...

\*\*\*\*\*

YERUSHALAYIM (ME'AL PISGAT)

Me'al pisgat har hatzofim  
Eshtachayeh lach apayim  
Me'al pisgat har hatzofim  
Shalom lach Yerushalayim  
Me'ah dorot chalamti alayich  
Lizkot lir'ot be'or panayich

From the summit of Mt.Scopus/I bow down to you  
From the summit of Mt. Scopus/I salute you Jerusalem  
A hundred generations, I have dreamt  
To be worthy of seeing your light.  
Jerusalem, Jerusalem/Shine your face upon your son.  
Jerusalem, Jerusalem/I shall rebuild your ruins.

Yerushalayim, Yerushalayim  
Ha'iri panayich livnech  
Yerushalayim, Yerushalayim  
Mechorvotayich evnech.

\*\*\*\*\*



CHAD GAD YA

Chad gad ya, chad gad ya  
aizabeen aba bitray zuzay  
chad gad ya, chad gad ya

V'ata shuntra v'achal l'gad ya  
aizabeen aba bitray zuzay  
chad gad ya, chad gad ya

V'ata kalba unashach l'shoonra  
V'achal l'gadya  
aizabeen aba ...

V'ata chootra vneeka l'halba  
v'nashach l'shoonra d'achal l'gadya  
aizabeen aba ...

V'ata noora, usharof l'chootra  
d'heeka lkalba, d'nashof dishoonra  
d'achal l'gadya

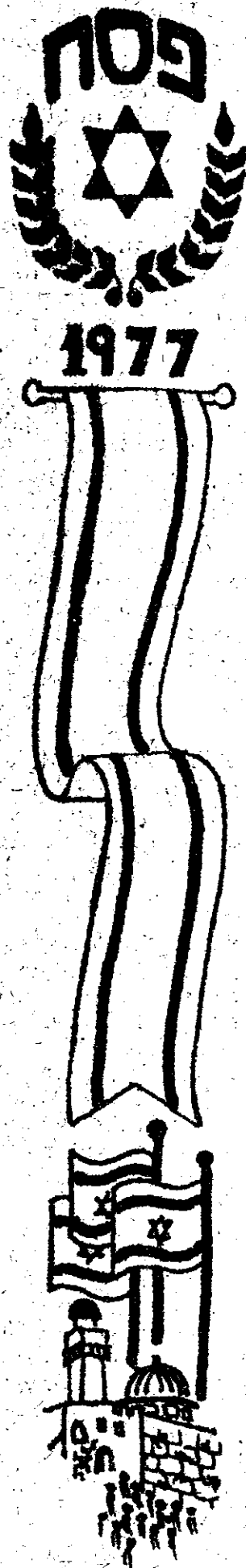
V'ata maya v'cheeba l'noonra,  
d'saraf l'chootrad neeka l'ka?ba  
a'mashach l'shoonra

u'ata tora v'shata l'maya  
a'chava l'noonra, d'saraf l'choora  
d'heeka l'kalba ...

V'ata hashochet, v'shachat l'tora  
d'shata l'maya, d'chava l'noora  
a' saraf l'choora ...

V'ata malach hamavet, ushachat l'shochet  
a'shachat l'torah, a'shata l'maya  
a'chava l'noona ...

V'ata hakodesh baruch nu,  
V'shachat l'malach hamovet, ushachat l'shochet,  
a'shochot l'torah ...



## BIRKAT HAMAZON

Chavera nevarech

Yehee shem adonai mevorach mayata vead dam

Yehee shem adonai mevorah mayata vead olam  
Bershoot Chaverai nevarech Eloheynu  
Shelchanu misheIo

Baruch elohoheynu shelchanu mishelo, uvetuvo  
chayeenu. Baruch Hu evaruch Shemo

Baruch ata adonai eloheynu melech haolam Hazan et  
haolam kuls betuvo bechen bechesed wrachameem hu  
noteh lachem lech ol basar ki leolam  
Chasdo, ew'tuvo hagadol tumid lo chasar lanu ve-al  
vechsar lanu mazon l'olan va'ed.

Beavar shemo hagadol. Ki hu zan  
u'mefarnes lakol. Umayteev lakol umavchin mazon  
lechoi briotav asherkaia Baruch ata adonai hazan  
et lakol.

Uvenay Yerushalayim eer harkodesh kimhayra vey  
amaynu. Baruch ata adonai bonay berechamav  
Yerushalayim. Amen. Harachaman hu hishlach lanu  
b'racha meruba babayit hazah Ve'a shulchan zeh  
shelchanu alav.

Bamarom yelandu. Alav v'aleynu sechoot sh'tehe  
bimishmeret shalom ve neesa B'racha me' ato adonai.  
Oots' daka mee elokay yeash 'ynu venimtza chvam  
vesechel tov b'anay Elokem ve'adam.

Harachaman hoo yevarech et medarat Yisrael, Veyogen  
aleyeha. Harachaman hoo yeverach et Yehudah  
metzoochah veyagen aleyhen

Magdil yeshuot melko ve'oseh chesed lemeshicho  
ledavid u' lezaro ad dam.

Oseh Shalom bimromav hoo ya'asheh shalom aleynu  
ve'al kol yisrael v'yinroo Amen.

Yiroo et Adonai, Kidoshav Ki ein machsor jireyav,  
kifirim, Rashor, ve ralyvoo ve doroshan adonai hoo  
jachsevu kol Hadov L'adonai ki tov, ki lealan  
chosdo poteach et yadecha oomasbeach be kol chai  
ratzon baruch hogever asher yivtach adona v'hayah  
adonai yivtzacho, nar hayitl gam zakanti vlo.

Raiti tzaddik nezar m'zaro mevakesh lachem adonai  
oz leamo yiten. Adonai yevarech et amo va Shalom.



1977



Of course, one may say that our doubts are only hypocrisy and nothing more; that we deck ourselves out in morality, perhaps even that our behavior is contradictory. But who says that war can be anything but contradictory?

Our feelings are mixed. We carry in our hearts an oath which binds us never to return to the Europe of the Holocaust; but at the same time we do not wish to lose that Jewish sense of identity with the victims.

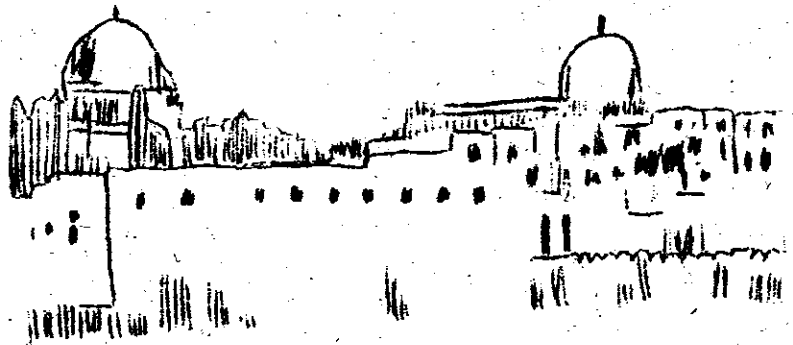
We, perhaps, are in a position exactly opposite to that of the ghetto Jew who saw the murder and felt his utter helplessness, heard the cries and yet could do nothing but rebel in his heart and dream of a time when he would have the strength to react, to hit back, to fight. We, it is true, do fight and do hit back, for we have no choice - but we dream of a time when we will be able to stop, when we will be able to live in peace.

VERUSHALAYIM SHEL ZAHAV

(unison)

Avzer hareem tzalul kayayeen  
Ve'neyach oraneem  
Neesa beruach ha-aryayeen  
Eem kol pa'amoneem  
Uv'tardemat ilan va'even  
Shvooyah bachalomah  
Ha'eer asher badad yoshevet  
Uveleebah chomah

Verushalayeem shel zahav  
Veshel nechoshet veshel or  
Haloh le'chol sheerayich ani keenor



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1977



The inhabitants of Jerusalem came out of their shelters and returned to the homes and holy places they had been expelled from twenty years before. They extended the pipeline to the Old City. The watermain was turned on and the city sprang to life.

### KARPAS

Behold the Karpas, our symbol of spring. Pesach marks the coming of warmer weather and with it comes a new prayer for life. With the eating of the Karpas we renew our dedication and affirm our belief in Jewish laborers. We have once again become a people of the land. Jerusalem, our beloved city, is glorified by the green which surrounds her. We are rebuilding our city and we are replanting her forest. The once bleak valley of Bab el Wad has, with the freedom of Jerusalem - bloomed into a forest.



### CHAROSET

Through centuries of exile from our Holy City, the children of Israel have comforted themselves with the prayer "Next year in Jerusalem." When that year finally came in 1967, non-religious and Orthodox Jews alike swarmed to the Western Wall, thankfully reclaiming their most sacred place of prayer. And now that we have come home to Jerusalem, we do not intend to leave. "Jerusalem", says Abba Eban, "is the only matter which for Israelis lies on a higher plane than rationality."

In the traditional Seder we eat the Charoset to remind us of the work we were forced to do under Pharaoh. Today we eat the Charoset to signify the metamorphoses Jerusalem is undergoing. Israel has developed a master plan that will transform the city's face and more than double its population. Architects are now shaping stark modern housing out of ancient stone of the Judean Hills, ringing the city with sharp silhouettes of the new Jerusalem.



1977



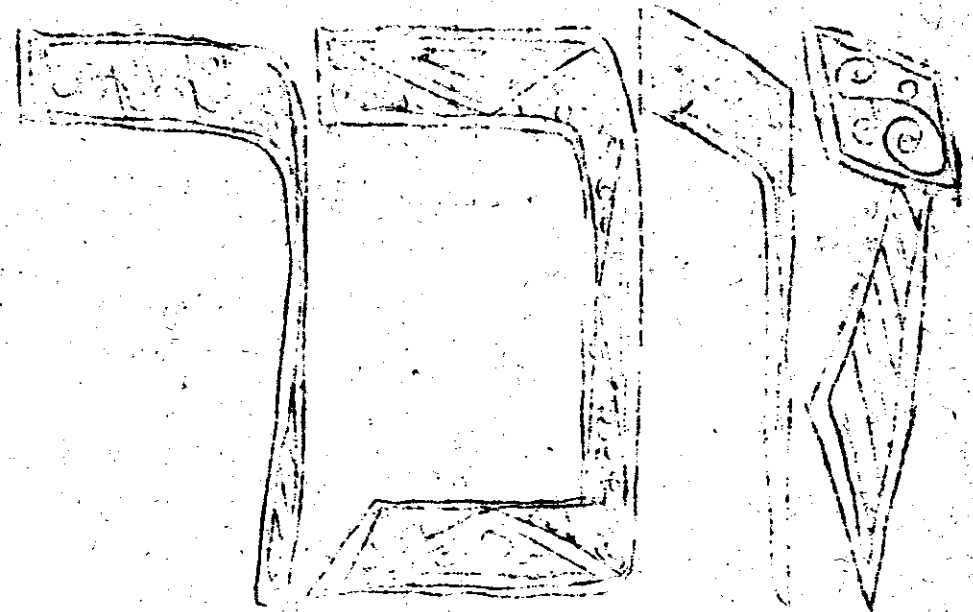
## IN MEMORIAM \*

BY DAVID BEN GURION

"LET US STAND SILENT In memory of our dearly beloved sons and daughters who gave their lives for the liberation of our homeland and the security of our people. They gave all they had. They poured out their very life-blood for the freedom of Israel, even as the waters quench the thirst of the arid soil. Not on monuments of stones or trees shall be preserved their memory, but in the reverence and pride which will until the end of time fill the hearts of our people when their memory is recalled.

"Our hearts are filled to overflowing with praise and thanksgiving to the Rock of Israel. But let us not delude ourselves that our work is finished. We are still at the beginning. The road stretching ahead is long and hard and there are still many obstacles in our way....the sword is still girded around our loins; let us not boast as men who have taken it off.

"On our festive day let us review in joy and thanksgiving the mighty deeds of the past and let us resolve to apply ourselves with all our might and all our heart to the new efforts of the future."



\*from an address on Independence Day, May 4, 1949

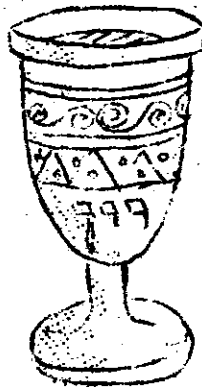
### FOURTH CUP OF WINE

Freedom is the heart of the Passover holiday. As we celebrate this festival of deliverance, we hope that it will mark the liberation of the State of Israel from the fear of attack and the dangers of war.

The people of Israel welcome this Passover season with the hope that the coming steps in negotiations with the Arab states will lead to an end to hostility in the region, that Israel and the Arab states will pass-over from war to peace and that the barriers of enmity and isolation will give way to cooperation, understanding and normal co-existence.

May this be the year when Israel will achieve freedom from conflict and from threats to her survival.

We dedicate the fourth cup of wine to the realization of the dream of 2000 years; ERETZ VISRAEL. It is this reality of the Jews as a nation that awakens our hopes for the future and continues the dreams of our forefathers, our fathers and, in turn, ourselves. To this promise for the future we now drink this fourth cup of wine.



(unison)

*Baruch ata adonai elohainu melech  
haolam Borai pre Hagafen*

*Blessed are you, our G-d, King of  
the Universe, who creates the fruit  
of the vine.*



1977





1977



### THE KID OF THE HAGGADAH

There in the marketplace, bleating among the  
Billygoats and nannies,  
Wagging his thin little tail  
As thin as my finger,  
Stood the kid - downcast, outcast,  
the leavings of  
A poor man's house,  
Put up for sale without a bell,  
Without even a ribbon, for just  
a couple of cents.

Not a single soul in the market  
paid him any attention.  
For no one knew  
Not even the goldsmith,  
the Sheepshearer -  
That this lonesome little kid  
Would enter the Haggadah.  
And his tale of woe became a mighty song.  
But daddy's face lit up.  
He walked over to pat the kid's forehead,  
and bought him.  
And so began one of those songs that  
people will sing for all history.

The kid licked daddy's hand.  
Nuzzled him with his wet little nose.  
And this, my brother, will  
Make the first verse of the song:

"Only one kid, one only kid,  
that my father bought for two zuzim"

It was a spring day, and the breezes danced;  
Young girls winked and giggled,  
flashed their eyes;  
While daddy and the kid walked  
into the Haggadah,  
To stand there together.  
Small nose in large hand,  
Large hand on small nose.

To find in the Haggadah  
So full already of miracles and marvels,  
A peaceful place on the last page,  
Where they can hug each other,  
And cling to the edge of the story.

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U

**A LARGE THANK YOU TO:**

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Bini Silver

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Yona Lichtenberg

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Mrs. Elaine Zide, Coordinator

The Maskirut of Gesher Shalom Hashachar  
Daran Horowitz, President

Gesher Shalom Dance Group

Gesher Shalom clubs for their presentations

Temple Emanu-el

. . . And to all of you for coming, as well as all the unnamed parents, poets and songwriters, and especially all those who read parts!

THANK  
YOU

תודה רבה



