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WELCOME! BRUCHIM HA-BAIM!

Jewish tradition commands that we remember the Exodus from Egypt on a daily basis. Why is it a mitzvah for us to recall the enslavement that took place thousands of years ago? We look back with gratitude for God’s miracles. We are reminded of the need to appreciate the blessing of our freedom. We are inspired to renew our commitment to the struggle for freedom in our own day. We pray for liberation from the Mitzrayim, the narrow places, in our lives. The Passover seder is that moment when we uniquely focus on these lessons.

OPENING SONG:

THERE’S NO SEDER LIKE OUR SEDER- (to the tune of “There’s No Business Like Show Business)

There’s no seder like our seder,

There’s no seder I know.

Everything about it is halakhic

Nothing that the Torah won’t allow.

Listen how we read the whole Haggada, it’s all in Hebrew

‘Cause we know how.

There’s no seder like our seder,

We tell a tale that is swell

Moses took the people out into the heat.

They baked the matza while on their feet.

Now isn’t that a story that just can’t be beat?

Let’s go on with the show! (2x)

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| --- | --- |
| Candle Blessing | הדלקת הנרות |
| *The candles are lit before the blessing is recited.* | |
| Baruch atah Adonai, Eloheinu melech ha’olam | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, |
| asher kidshanu b’mitzvotav v’tzivanu | אֲשֶׁר קִדְּשָֽׁנוּ בְּמִצְוֹתָיו וְצִוָּֽנוּ |
| l’hadlik neir shel (Shabbat v’shel) Yom Tov. | לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב. |
| Blessed are You, Adonai our God, Holy One of Blessing, who makes us holy us with mitzvot,  commanding us to kindle the lights of (Shabbat and) Yom Tov. | |

In praising God we say that all life is holy. In lighting festival lights, we preserve life’s holiness. With every holy light we kindle, the world is brightened to a higher harmony. We praise You, God, majestic Source of all life, Who makes our lives holy with commandments and bids us to kindle festive, holy light.

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| Shehecheyanu | ברכת שהחינו |
|  | music by Tzvika Pik |
| Baruch Atah Adonai, Eloheinu Melech ha’olam, | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, |
| shehecheyanu v’kiy’manu v’higianu laz’man hazeh. | שֶׁהֶחֱיָֽנוּ וְקִיְמָֽנוּ וְהִגִיעָֽנוּ לַזְמַן הַזֶה. |
| Blessed is Adonai our God, Ruler of creation, for giving us life, for sustaining us,  and for enabling us to reach this season. | |

Order of the Seder

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| --- | --- | --- |
| First Cup and Kiddush | Kadeish | קָדֵּשׁ |
| First Hand Washing (no blessing) | Urchatz | וּרְחַץ |
| First Dipping\_\_ with Greens | Karpas | כַּרְפַּס |
| Breaking the Middle Matzah\_ | Yachatz | יַחַץ |
| Retelling our Story\_\_ | Maggid | מגִּיד |
| Second Hand Washing (with blessing)\_\_ | Rochtzah | **רׇ**חְצָה |
| Blessings over Matzah\_ | Motzi Matzah\_ | מוֹצִיא מַצָּה |
| Blessings over Bitter Herbs | Maror | מָרוֹר |
| Second Dipping\_\_: Hillel Sandwich\_\_ | Koreich | כּוֹרֵךְ |
| Dinner: Let’s Eat! | Shulchan Oreich | שֻׁלְחָן עוֹרֵךְ |
| Afikoman (Dessert)\_\_ | Tzafun | צָפוּן |
| Blessing After the Meal | Bareich | בָּרֵךְ |
| Psalms of Praise | Halleil | הַלֵּל |
| Concluding Prayer and Folk Songs\_\_ | Nirtzah | נִרְצָה |

Kadeish || קָדֵּשׁ

First Cup and Kiddush

Festival Kiddush

We are prepared to drink the first of the four cups of wine. Each cup reminds us of one of the four times in the Torah that God promised to free us from slavery. The first promise says, “I will free you from the burden of the Egyptians.”

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| Kiddush for Pesach and Shabbat | קידוש לליל פסח ושבת |
| Baruch Adah Adonai eloheinu Melech ha’olam | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, |
| borei p’ri hagafen. | בּוֹרֵא פְּרִי הַגָּֽפֶן. |
| Baruch Adah Adonai eloheinu Melech ha’olam | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, |
| asher bachar banu mikol am | אֲשֶׁר בָּֽחַר בָּֽנוּ מִכָּל עָם |
| v’rom’manu mikol lashon v’kid’shanu b’mitzvotav. | וְרוֹמְמָֽנוּ מִכָּל לָשׁוֹן, וְקִדְּשָֽׁנוּ בְּמִצְוֹתָיו. |
| Vatiten lanu Adonai eloheinu b’ahavah | וַתִּֽתֶּן לָֽנוּ יְיָ אֱלֹהֵֽינוּ בְּאַהֲבָה |
| (Shabbat: shabbatot limnuchah u)mo’adim l’simchah | (בשבת: שַׁבָּתוֹת לִמְנוּחָה וּ)מוֹעֲדִים לְשִׂמְחָה, |
| chagim uz’manim l’sason, | חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, |
| et yom (Shabbat: hashabbat hazeh v’et yom) | אֶת יוֹם (בשבת: הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) |
| chag hamatzot hazeh, z’man cheiruteinu | חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵֽנוּ |
| (Shabbat: b’ahavah) mikra kodesh | (בשבת: בְּאַהֲבָה) מִקְרָא קֹֽדֶשׁ, |
| zeicher litzi’at mitzrayim. | זֵֽכֶר לִיצִיאַת מִצְרָֽיִם. |
| Ki vanu vacharta v’otanu kidashta mikol ha’amim | כִּי בָֽנוּ בָחַֽרְתָּ וְאוֹתָֽנוּ קִדַּֽשְׁתָּ מִכָּל הָעַמִּים, |
| (Shabbat: v’shabbat) umo’adei kodshecha | (בשבת: וְשַׁבָּת) וּמוֹעֲדֵי קָדְשֶֽׁךָ |
| (Shabbat: b’ahavah uvratzon) | (בשבת: בְּאַהֲבָה וּבְרָצוֹן) |
| b’simchah uv’sason hinchaltanu. | בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּֽנוּ. |
| Baruch Atah Adonai, | בָּרוּךְ אַתָּה יְיָ, |
| M’kadeish (Shabbat: hashabbat v’)Yisrael v’haz’manim. | מְקַדֵּשׁ (בשבת: הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים. |

Blessed are You, Adonai our God, Holy One of Blessing, Creator of the fruit of the vine. Blessed are You, Adonai our God, Holy One of Blessing, who has chosen us from among the nations and the languages, making us holy with Your mitzvot. Lovingly, You have given us (Shabbat for rest and) festivals for happiness, including today (Shabbat and) the holiday of matzot, season of our liberation, a holy day to gather together and to commemorate the Exodus from Egypt. For You have chosen us and made us holy among the nations. You have granted us (lovingly Shabbat and) joyfully the holidays. Blessed are You Adonai, who makes holy (Shabbat and) the people of Israel and the Festivals.

(all drink the first cup)

וּרְחַץ || Urchatz

First Handwashing (no blessing)

Water cleanses. Water purifies. Thus, we begin the seder by washing our hands, symbolically removing the impurities of the material world. While there are no words of blessing for this ritual, when we pour water for one another, it transforms our actions into blessings. Through this ritual, we bless one another.

**Miriam’s Cup**

We introduce now, toward the beginning of our evening together, Kos Miryam, Miriam’s cup. Legend tells of a mysterious well filled with Mayim Chayim, living waters, that followed the Israelites through their wandering in the desert while Miriam was alive.

Miriam’s Well was said to hold divine power to heal and renew. Its fresh waters sustained our people as we were transformed from a generation shaped by slavery into a free nation. Throughout our subsequent journeys, we have sought to rediscover these living waters.

Tonight at our seder, let us remember that we are still on the journey. Just as the Holy One delivered Miriam and her people, just as they were sustained in the desert and transformed into a new people, so may we be delivered, sustained, and transformed on our journey to a stronger sense of ourselves, both as individuals and as one people.

 The leader lifts Miriam’s Cup and says:

זאֹת כּוֹס מִרְיָם, כּוֹס מַֽיִם חַיִּים, זֵֽכֶר לִיצִיאַת מִצְרָֽיִם.

Zot Kos Miryam, kos mayim chayim, zeicher litzi’at Mitzrayim.

This is the Cup of Miriam, the cup of living water. Let us remember the Exodus from Egypt.

These are the living waters, God’s gift to Miriam, which gave new life to Israel as we struggled in the wilderness. May the Cup of Miriam refresh and inspire us as we embark on our journey through the story of the Exodus from Egypt tonight.

The Ballad of the Five Women”

(may be sung to the tune of “She'll be Coming Round the Mountain” From the Kehilla Community Synagogue Haggadah, "A Passover Haggadah". Lyrics by Rabbi Burt Jacobson)

The two midwives wouldn't listen to Pharaoh

Wouldn't drown the Hebrew infants, oh, no no!

It was Shifrah, it was Puah,

Who saved each baby Jew, ah,

Those two midwives wouldn't listen to Pharaoh.

Moses' mother hid him from the evil ones,

For he was her flesh and blood, he was her son.

Yocheved made an ark,

Put her baby in the dark,

Moses' mother hid him from the evil ones.

Moses' sister took him to the river Nile,

And she watched as Pharaoh's daughter came in style.

Miriam-she brought her mother,

To nurse her baby brother,

Moses' sister took him to the river Nile.

And the princess brought him up to be a man,

Till away from Egypt Moses ran and ran.

Batya, Batya-she was great,

Joined the Hebrews in their fate,

Yes, this princess brought him up to be a man.

Moses' wife gave him the courage to go back.

If you stay in Midian you’ll wind up a hack!

Oh Tsipora, oh Tsipora!

Without her we'd have no Torah,

Moses' wife gave him the courage to go back.

In the ark, Her light upon him it did shine.

Moses sought her presence, for her he did pine.

Oh Shekhinah, soul of Torah,

Now we seek you more and more, ah,

In the ark Your light upon him it did shine!

Karpas || כַּרְפַּס

First Dipping\_\_ with Greens

What is the spiritual symbolism of Karpas? The Yismach Yisrael tells us that the fruits of the earth that are used to symbolize Karpas originate underground. This Karpas can be compared to people who may be sunk so low that they despair; they assume that they cannot aspire to higher spiritual planes- it is as if they are underground. He believed that in the same way that the plants that become our Karpas sprout from the depths and end up in a holy place, on our Seder table, so too can people rise up even to a place of redemption and holiness.[[1]](#footnote-1)

Karpas (parsley that is dipped in salt water during the seder) kavannah (spiritual focus)--time for spring awakening, new directions--renewal and bursting forth of new ideas.

We take this time to honor others who travel with us from other faiths and cultural traditions. We acknowledge the fact that they bring a new perspective to our lives and a legacy of their own that enriches ours. We are grateful for the growth that we have experienced because they are in our lives.

As a plant bursts forth with new energy to bloom, so too we recognize that at this time of Jewish history we are blossoming in different ways. As the garden needs tending, so, too, do our relationships with spouses, in-laws and families of other traditions. Weeding out all that is not necessary and loving, we make room for fresh insight and respect. Welcome those who sit around this table for the first time or the twentieth, bringing new understanding to our discussion.[[2]](#footnote-2)

(Dip the karpas in salt water and recite the following blessing:)

|  |  |
| --- | --- |
| Baruch Adah Adonai eloheinu Melech ha’olam | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, |
| borei p’ri ha’adamah. | בּוֹרֵא פְּרִי הָאֲדָמָה. |
| Blessed are You, Adonai our God, Holy One of Blessing, Creator of the fruit of the earth. | |

(Eat the karpas.)

Yachatz || יַחַץ

Breaking the Middle Matzah\_: A Bond Formed by Sharing

(During the next section, an adult leaves the table and hides the afikoman. Another tradition is for the children present to hide the afikoman and an adult will find it later)

|  |  |
| --- | --- |
| Ha lachma anya di achalu avhatana | הָא לַחְמָא עַנְיָא דִּי אֲכָלוּ אַבְהָתָנָא |
| v’ara d’Mitzrayim. Kol dichfin yeitei v’yeichol, | בְאַרְעָא דְמִצְרָיִם. כָּל דִכְפִין יֵיתֵי וְיֵיכֹל, |
| kol ditzrich yeitei v’yifsach. Hashata hacha, | כָּל דִצְרִיךְ יֵיתֵי וְיִפְסַח. הָשַּׁתָּא הָכָא, |
| l’shanah haba’ah b’ara d’Yisra’eil. | לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. |
| Hashata avdei, l’shanah haba’ah b’nei chorin. | הָשַּׁתָּא עַבְדֵי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין. |
|  |  |

*This is the bread of affliction, the poor bread, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in want share the hope of Passover. As we celebrate here, we join with our people everywhere. This year we celebrate here. Next year in the land of Israel. Now we are still slaves; next year may all be free.*

We break the middle matzah as a reminder that our world is not whole so long as there is suffering and injustice. Just as the lives of the ancient Israelites were transformed by their Exodus from Egypt, we too can find healing, for ourselves and for others, by working for freedom and an end to suffering and injustice.[[3]](#footnote-3)

What is one way you work towards alleviating suffering and injustice?

Matzah of Healing

(Refuah)

The first and second nights of Passover fall on April 22 and April 23, 2024. At a traditional seder, three pieces of matzah are used to represent the three groups of Jews: Kohanim (high priests), Levi’im (those who assist the Kohanim), and Yisraelim (all others). This year, we ask that you add a fourth matzah to represent a “matzah of healing” and read the paragraphs included below. Hold up the fourth matzah as you read:

This is the matzah of healing.

As we begin our seder, we take pride in the growing achdut (unity) about the importance of Israel today. The expression “all of Israel is responsible for one another” is truer today than ever before. The war has brought Jews from around the world together in their support and love of Israel.

Tonight we add this fourth matzah to our table to represent the matzah of healing (refuah). This is the matzah that exemplifies our hopes for a healthy future for the Jewish nation. We recognize the need for all of us to end the silence too often felt in trying times such as these. We hope that with support from others, those that need it will have the opportunity and time to heal. Just as we have shared in the sadness and trauma of October 7, we look forward to a better future. We hope this matzah will bring us healing, strength, comfort, and renewal.

May the seder tables of our people be filled with reunited families and may those who are not with us be remembered with love. We pray that all those wounded by the war will achieve a Refuah shleimah (a complete recovery) through treatment, time, love, and the observance of our ancient traditions.

Let our matzah of refuah bring healing, joy, hope, comfort, and renewal to all those celebrating Pesach around the world. And may we continue to go from strength to strength.

Am Yisrael Chai!

Upon completion of the reading, add the matzah to the other three that you’ve set aside.

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The Four Questions

For most, the asking of the Four Questions is a central focus of the seder. Why, you might ask, would such an important part be left for the youngest child present? The Torah teaches: “We will go, young and old. We will go with our sons and our daughters … for we must observe Adonai’s festival.” The midrash recognizes that we usually teach respect for the old. Why would the Torah mention the young first? The question is answered: “Children, more than adults, are our guarantors of the future of our people.”

The youngest who is capable asks:

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| The Four Questions | ארבע קושיות |
| Text from the Haggadah | music by Ephraim Abileah |
| Mah nishtanah halailah hazeh mikol haleilot | מַה נִּשְׁתַּנָּה הַלַּֽיְלָה הַזֶּה מִכָּל הַלֵּילוֹת? |
| Why is this night different from all other nights? | |
| 1) Sheb’chol haleilot anu ochlin chameitz umatzah | 1 שֶׁבְּכָל הַלֵּילוֹת אָֽנוּ אוֹכְלִין חָמֵץ וּמַצָּה. |
| halailah hazeh kulo matzah | הַלַּֽיְלָה הַזֶּה כֻּלּוֹ מַצָּה. |
| On all other nights, we eat leavened products and matzah, and on this night, only matzah. | |
| 2) Sheb’chol haleilot anu ochlin sh'ar y’rakot, | 2 שֶׁבְּכָל הַלֵּילוֹת אָֽנוּ אוֹכְלִין שְׁאָר יְרָקוֹת. |
| halailah hazeh maror | הַלַּֽיְלָה הַזֶּה מָרוֹר. |
| On all other nights, we eat all kinds of herbs; tonight we especially eat bitter herbs. | |
| 3) Sheb’chol haleilot ein anu matbilin | 3 שֶׁבְּכָל הַלֵּילוֹת אֵין אָֽנוּ מַטְבִּילִין אֲפִֽילוּ |
| afilu pa'am echat, halailah hazeh sh’tei f'amim | פַּֽעַם אֶחָת. הַלַּֽיְלָה הַזֶּה שְׁתֵּי פְעָמִים. |
| On all other nights, we don't dip herbs at all; tonight, dip them twice. | |
| 4) Sheb’chol haleilot anu ochlin bein yoshvin | 4 שֶׁבְּכָל הַלֵּילוֹת אָֽנוּ אוֹכְלִין בֵּין יוֹשְׁבִין |
| uvein m’subin, halailah hazeh kulanu m’subin | וּבֵין מְסֻבִּין. הַלַּֽיְלָה הַזֶּה כֻּלָּֽנוּ מְסֻבִּין. |
| On all other nights, we eat in an ordinary manner; tonight we recline on cushioned chairs. | |

To the Editor: Isidor Rabi, the Nobel laureate in physics was once asked, “Why did you become a scientist, rather than a doctor or lawyer or businessman, like the other immigrant kids in your neighborhood?”

“My mother made me a scientist without ever intending it. Every other Jewish mother in Brooklyn would ask her child after school: ‘Nu? Did you learn anything today?” But not my mother. She always asked me a different question. “Izzy,” she would say, “Did you ask a good question today?” That difference- asking good questions- made me become a scientist.”

*Donald Sheff[[4]](#footnote-4)*

Our tradition teaches us to question. What other questions are there, that need to be answered? We can raise the questions now and discuss them over dinner.

Our tradition teaches that even if we remember all of the answers to the Passover questions, we should still review them. In doing so, we may find new ideas and a deeper understanding of our festival.

A Sample of Questions and Answer

*Why do we eat matzah instead of bread - now and throughout the week?*

When Pharaoh finally allowed our ancestors to leave Egypt, they had to flee in great haste. They had prepared dough for bread but had no time to bake it. As they traveled, the hot sun baked their dough into flat sheets of unleavened bread which they called matzah. To remember their difficult flight, we eat matzah on Passover.

*Why do we eat bitter herbs at the seder?*

When our ancestors were slaves in Egypt, their lives were very bitter. We eat bitter herbs now to remember their suffering. Only those who are willing to suffer for freedom achieve it.

*Why do we dip our food twice at the seder?*

You have already heard that we dip the karpas into the salt water to remind us of the green things which grow again in the spring, and of the tears shed by the Hebrew slaves. We dip the maror, the bitter herbs, into the sweet charoset as a sign of hope. Our ancestors were able to survive the slavery because it was sweetened by the hope of freedom.

*Why do we recline as we eat the seder meal?*

In olden days, dining in this manner was one of the signs of a free person. We dine like this at the seder table to remember that on Passover, our ancestors were freed from slavery.

*There is a fifth question we should ask. Are there still slaves in the world today?*

Yes, there are. There are many kinds of slaves today. Passover encourages us to think of them and to help them.

*Ignorance, prejudice, poverty, and inequality are all forms of modern day slavery.*

Some people are even slaves to themselves because they allow bad habits to rule over them.

*Passover is our Festival of Freedom. It calls us to bring an end to all forms of slavery.*

MAGGID- TELLING THE STORY

|  |  |
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| Avadim Hayinu | עבדים הינו |
| Text from the Haggadah | music by Shalom Postolsky |
| 1) Avadim hayinu, hayinu | 1) עֲבָדִים הָיִֽינוּ, הָיִֽינוּ |
| Atah b’nei chorin, b’nei chorin | עַתָּה בְּנֵי חוֹרִין, בְּנֵי חוֹרִין |
| 2) Avadim hayinu | 2) עֲבָדִים הָיִֽינוּ |
| Atah, atah, b’nei chorin | עַתָּה, עַתָּה בְּנֵי חוֹרִין |
| 3) Avadim hayinu | 3) עֲבָדִים הָיִֽינוּ |
| Atah, atah, b’nei chorin, b’nei chorin | עַתָּה עַתָּה בְּנֵי חוֹרִין, בְּנֵי חוֹרִין |

Once we were slaves. Now we are free.

**The Four Children**

As we answer the Four Questions – and tell the Passover story – we are guided by the many ways each of us learns. Our tradition teaches that there are four different kinds of children, and we should teach each one according to his or her needs. Today we recognize that each child and each person is unique, with an unlimited variety of characteristics. There is a bit of these four children in each and every one of us, no matter our age. Wherever our personal journeys may take us, we are always welcome home and in our community.

**The wise child asks, “What are the stories, laws, and judgments that God has instructed?”**

I am the one you call wise. I have learned to honor the traditions of my parents and their ways, and to value the path that they have shown me. I thirst for more knowledge about my past and my people. Teach me everything.

**The rebellious child asks, “What does this service mean to you?”**

I am the one you call “rebellious” and sometimes “wicked.” I have chosen my own course in life, distant from what others had hoped for me. Accept me as I am, even if you don’t always like the decisions I have made.

**The innocent child asks, “What is this?”**

I have been protected from the world and have stayed close to what is most familiar to me. I am happy with what I have been given and thankful for it. But as I grow older, I yearn for connections to my family and community. Teach me and reassure me.

**The fourth child is unable to ask.**

I am unable to ask why we are gathered together and what this gathering has to teach me, how it can prepare me for life ahead. Show me by example. Help me to grow.

“It may be that the ‘four children’ are not different people but successive stages in the development of a child. We begin by being simply unable to ask. We accept the world as given. The next stage in intellectual growth is curiosity (the ‘simple son’). We ask questions with no ulterior motive. We simply want to learn. This is often followed by a period of testing and challenging the values we have received (the ‘wicked’ or adolescent son). The Hebrew word for adolescent, *na’ar,* also means ‘to shake off’. The teenage years are ones where we develop our own identity by putting received values to the test. This can sometimes lead to rebellion as a form of self-exploration. The culmination of cognitive growth is ‘wisdom’, the point at which we have both internalized the value of our heritage and are sufficiently mature to see their objective merits. Although the Haggadah uses the word ‘wise’, rabbinic tradition preferred the phrase *talmid chacham,* a ‘wise disciple’. Wisdom, in Judaism, is not a state, but a process of constant learning. That is why it lies as much in the questions one asks as in the answers. Every answer is itself the prelude to a deeper question, and thus there is constant growth as we move to new levels of understanding.”[[5]](#footnote-5)

The Egyptians speak of Israel here always as a collective, not as individuals. We, too, often speak of those we don’t know well as though they were all alike- *the* Gentiles, *the* disabled, *the* Palestinians, *the* Blacks. We would like to think that if the Egyptians had known each of us here tonight, they would never have seen us as aliens, nor would they have been able to afflict us so. It is an ominous reminder of the dangers inherent in ignoring the ways in which members of a group really are alike: in their individuality, and their divinely created humanity.[[6]](#footnote-6)

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| Mei’avdut l’cheirut, mig’nut l’shevach | מֵעַבְדוּת לְחֵרוּת, מִגְּנוּת לְשֶֽׁבַח |
| mimalchut harishah l’malchut shamayim | מִמַּלְכוּת הָרִשְׁעָה לְמַּלְכוּת שָׁמַֽיִם |

Our history moves from slavery toward freedom.

Our narration begins with degradation and rises to dignity.

Our service opens with the rule of evil and advances toward the kingdom of God.

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| Avadim hayinu l’Pharaoh b’Mitzrayim, | עֲבָדִים הָיִֽינוּ לְפַרְעֹה בְּמִצְרָֽיִם, |
| v’yotzi’einu Adonai eloheinu misham | וַיּוֹצִיאֵֽנוּ יְיָ אֱלֹהֵֽינוּ מִשָּׁם |
| b’yad chazakah uvizro’a n’tuyah. | בְּיָד חֲזָקָה וּבִזְרֹֽעַ נְטוּיָה. |
| V’ilu lo hotzi haKadosh Baruch Hu | וְאִֽלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בָּרוּךְ הוּא |
| et avoteinu mimitzrayim, harei anu uvaneinu uv’nei vaneinu | אֶת אֲבוֹתֵֽינוּ מִמִּצְרָֽיִם, הֲרֵי אָֽנוּ וּבָנֵֽינוּ וּבְנֵי בָנֵֽינוּ |
| m’shubadim hayinu l’Pharaoh b’mitzrayim | מְשֻׁעְבָּדִים הָיִֽינוּ לְפַרְעֹה בְּמִצְרָֽיִם. |

We were slaves to Pharaoh in Egypt, and Adonai freed us from Egypt with a mighty hand. Had not the Holy One, blessed by God, delivered our people from Egypt, then we, our children, and our children’s children would still be enslaved.

Therefore, even if all of us were wise, all of us people of understanding, all of us learned in Torah, it would still be our obligation to tell the story of the Exodus from Egypt. Moreover, whoever searches deeply into its meaning is considered praiseworthy.

*For redemption is not yet complete.*

JEOPARDY- TELLING THE STORY BEFORE, DURING, AND AFTER THE EXODUS

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| The Ten Plagues  When Moses asked Pharaoh to free the Israelites, he refused. God then brought ten plagues on the Egyptians. Each plague frightened Pharaoh, so each time, he promised to let our people go, but as soon as the plague was over, he went back on his word. Finally, after the last plague, the death of the first born of the Egyptians, the people were able to leave.  We fill our cups to remember our joy in being able to leave Egypt, but our joy is diminished because of the suffering of the Egyptians during the plagues, for they, too, are God’s children. We remove a drop of wine from our cups as we mention each of the plagues. |

|  |  |  |
| --- | --- | --- |
| 1) Blood | Dam | דָּם |
| 2) Frogs | Tz’fardei’a | צְפַרְדֵּֽעַ |
| 3) Lice | Kinim | כִּנִּים |
| 4) Flies | Arov | עָרֹב |
| 5) Cattle Disease | Dever | דֶּֽבֶר |
| 6) Boils | Sh’chin | שְׁחִין |
| 7) Hail | Barad | בָּרָד |
| 8) Locusts | Arbeh | אַרְבֶּה |
| 9) Darkness | Choshech | חֽשֶׁךְ |
| 10) Firstborn Death | Makat b’chorot | מַכַּת בְּכוֹרוֹת |

Just as we discovered earlier that there is still slavery today, there are still plagues today, and we all suffer from their effects.

**Discrimination** In many places in the world, even in our own country, people face discrimination because of their race, sex, or creed.

*Tonight we affirm that all people should have the right to equal treatment under the law.*

**Poisoning the Earth** We have polluted our environment instead of protecting it.

*Tonight we affirm that the air we breathe, the water we drink, the food we eat, the good earth around us - all these should be humanity’s common heritage.*

**Ravages of War** In too many places, the death and destruction of war never cease.

*Tonight we affirm that the peoples of the world should be able to live together peacefully both within a nation and across borders.*

**Economic Injustice** Too often our nation’s policies have denied the poor dignity and opportunity, and have left them out on the streets, homeless.

*Tonight we affirm that even the poorest among us deserve both dignity and the fulfillment of basic human needs, including shelter.*

**Chemical Dependency** For some people, alcohol or drugs have been abused to the point where their humanity is under thrall to these chemicals.

*Tonight we affirm at this seder that wine must never be more than a symbol of joy and holiness, must never become a Pharaoh of our own creation.*

**World Hunger** This year, hundreds of thousands are dying from starvation as famine spreads through many areas of the world.

*Tonight we affirm that no one should ever have to feel the pangs of hunger.*

**Religious Intolerance** We are reminded that the roots of religious intolerance still run deep throughout the world.

*Tonight we affirm that this nation was founded on the principles of freedom and equality for all religions.*

**Unemployment** Our society has forced degradation upon the millions of perennially unemployed.

*Tonight we affirm that being able to earn one’s own livelihood is essential to human dignity.*

**Denial of Human Rights** Oppressive regimes seek to extinguish the light of freedom in many nations.

*Tonight we affirm that freedom shall never perish for any of God’s children.*

**Thread of Nuclear Holocaust** We have given our children an inheritance of nightmares, the nightmares of a nuclear cloud constantly over their heads.

*Tonight we affirm that our children deserve dreams of a peaceful future.*

**Plagues of today** The text above was written for its time (1992) and we invite everyone at the table to come up with a list of plagues in our world as you encounter them today.

What plagues do we escape by ignoring, turning off?. . . It takes a certain kind of belief to recognize that the signs of the times are a true feed-back from the Universe. Here’s an analogy: I have a headache. Why did I get one? Because my body wanted to send me a message. I took the extra-strength pain reliever; I, in effect, cut off the communication. ‘Head: I don’t want you to tell me that you hurt.’ What follows is I forget about the root cause because I have numbed the pain. Although it’s pain and it’s unpleasant, it’s better to listen. Must it get to the point where the body has to scream through something more serious before the message gets through? So what plagues are out there that we have turned off? As we discuss these plagues, we can pour out some more wine from our cups, drops for each of our own plagues. May the drops be few and may there be some wine left in our cups when we are done with this work.[[7]](#footnote-7)

God’s Promise

God said to Abraham and Sarah, “Know for certain that your children shall be strangers in a strange land, and shall be enslaved and afflicted for 400 years. But know with equal certainty that I will judge the nation that enslaved them, and that afterwards they will leave with great substance.” (Genesis 15:13-14)

*It is this promise that has given our ancestors hope and courage. For not just one enemy has arisen to destroy us; rather in every generation there are those who seek to destroy us, but the Holy One saves us from their hands.*

Dayeinu

In all the wonderful things that happened to our ancestors when they escaped from slavery to freedom, they recognized God’s help. As much as their freedom was a blessing, God continued to bless them with one thing after another, when their freedom alone would have been enough.

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| Dai, dayeinu (3x) dayeinu dayeinu | דַּי דַּיֵּֽנוּ (3x) דַּיֵּֽנוּ דַּיֵּֽנוּ |
| It would have been enough! | |
| Ilu hotzi hotzi’anu hotzi’anu mimitzrayim | אִֽלּוּ הוֹצִי-הוֹצִיאָֽנוּ, הוֹצִיאָֽנוּ מִמִּצְרַֽיִם |
| hotzi’anu mimitzrayim dayeinu | הוֹצִיאָֽנוּ מִמִּצְרַֽיִם דַּיֵּֽנוּ |
| If God had just brought us out of Egypt, it would have been enough. | |
| Ilu natan natan lanu, | אִֽלּוּ נָֽתַן נָֽתַן לָֽנוּ |
| natan lanu et haTorah (2x) dayeinu | נָֽתַן לָֽנוּ אֶת הַתּוֹרָה (2x) דַּיֵּֽנוּ |
| If God had just given us the Torah, it would have been enough. | |
| Ilu natan natan lanu, | אִֽלּוּ נָֽתַן נָֽתַן לָֽנוּ |
| natan lanu et haShabbat (2x) dayeinu | נָֽתַן לָֽנוּ אֶת הַשַּׁבָּת (2x) דַּיֵּֽנוּ |
| If God had just given us the Sabbath, it would have been enough. | |

What does this mean, “It would have been enough”? Surely no one of these would indeed have been enough for us. It means to celebrate each step toward freedom *as if* it were enough, then to start out on the next step. It means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation. It means to sing each verse as if it were the whole song- and then sing the next verse![[8]](#footnote-8)

When all the workers of the world receive just compensation and respect for their labors, enjoy safe, healthy, and secure working conditions, and can take pride in their work… Dayenu

When governments end the escalating production of devastating weapons, secure in the knowledge that they will not be necessary ...Dayenu

When technology for the production and conservation of energy and our other natural resources is developed so that we can maintain responsible and comfortable lifestyles-and still assure a safe environment for our children…Dayenu

When the air, water, fellow creatures and beautiful world are protected for the benefit and enjoyment of all, and given priority over development for the sake of profit. ..Dayenu

When all people live freely in their own countries, practicing their beliefs and cultures without interference or persecution. ..Dayenu

When all women and men are allowed to make their own decisions on matters regarding their own bodies and their personal relationships without discrimination or legal consequences. ..Dayenu

When people of all ages, sexes, races, religions, cultures and nations respect and appreciate one another. ..Dayenu

When all children grow up in freedom, without hunger, and with the love and support needed to realize their full potential. ..Dayenu .

When all children, women, and men are free of the threat of violence, and domination; when personal power and strength are not used as weapons. ..Dayenu

When all people have access to the information and care they need for their physical, mental, and spiritual well being. ..Dayenu

When food and shelter are accepted as human rights, not as commodities, and are available to all. ..Dayenu

When no elderly person in our society has to fear hunger, cold, or loneliness. ..Dayenu

When the peoples of the Middle East, and all peoples living in strife, are able to create paths to just and lasting peace. ..Dayenu

When people everywhere have the opportunities we have to celebrate our culture and use it as a basis to work for progressive change in the world. ..Dayenu

If tonight each person could say, this year I worked as hard as I could toward my goals for improving this world, so that one day all people can experience the joy and freedom I feel sitting with my family and friends at the Seder table. ..Dayenu Dayenu[[9]](#footnote-9)

The Second Cup

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| Hin’ni muchan um’zuman | הִנְנִי מוּכָן וּמְזוּמָן |

I am ready to join in the tradition by drinking the second cup. We drink in remembrance of God’s second promise of freedom, “I will deliver you from bondage.”

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| Baruch Adah Adonai eloheinu Melech ha’olam | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, |
| borei p’ri hagafen. | בּוֹרֵא פְּרִי הַגָּֽפֶן. |
| Blessed are You, Adonai our God, Holy One of Blessing, Creator of the fruit of the vine. | |
| The Symbols of the Seder  According to the Mishnah, Rabban Gamliel said, “Whoever does not consider well the meaning of these three: pesach, matzah, maror, has not fulfilled the purpose of the seder.”  (The leader points to the z’ro’ah [lamb shank bone or beet])  **What is the meaning of the pesach?**  In family groups, our people ate the paschal lamb when the Temple was still standing. For them, the pesach was a reminder that God “passed over” the houses of our ancestors in Egypt during the redemption.  *In our day too, we invoke God as the guardian of the household of Israel, as in our dwellings we renew the family bond and strengthen our ties with the whole household of Israel.*  (The leader points to the matzah)  **What is the meaning of the matzah?**  Matzah was meant to recall that the dough prepared by our people had no time to rise before the final act of redemption. “And they baked unleavened cakes of dough since they had been driven out of Egypt and could not delay.”  *Thus we fulfill the commandment, “For seven days shall you eat matzah, that you may remember your departure from Egypt as long as you live.”*  Usually there are three pieces of matzah on the seder table. Today, though, we add a fourth, The Matzah of Hope. This is set aside as a symbol of hope for those Jews and other people throughout the world who are not yet free. For the Jews, this means that they are not able to celebrate the holidays, they are not free to express their identities, they are not free to learn about our tradition or to hand it down to their children. Their voices have risen in Jewish pride and protest. Tonight we add our voices to theirs. They shall not be forgotten.  And this year our hearts are torn by those who are still held hostage by Hamas, those who are not yet free to celebrate Passover with their families. For them, the maror is all too real.  (The leader points to the maror [horseradish].)  **What is the meaning of the maror?**  It was eaten, they said, because the Egyptians embittered the lives of our people, as it is written, “With hard labor at mortar and brick, and in all sorts of work in the field, with all the tasks ruthlessly imposed upon them.” | | |

**The Orange on the Seder Plate**

The story we most often hear about why it has become traditional to place an orange on the seder plate typically is told in much this way:  One time, a woman approached her Orthodox rabbi and asked him, “What do you think of women becoming rabbis?” He responded, stroking his beard, “A woman belongs on the Bimah like an orange belongs on the seder plate!”  While this story has a certain punch, this is only legend.  The true origin of placing and orange on the seder plate comes from a group of lesbian college students who likened their feeling of exclusions within the Jewish community to a crust of bread placed on the seder plate.  Wanting a physical symbol of their quest for inclusion that did not negate the ritual of Passover, they instead chose the orange, which contains the seeds of its own rebirth and has a sweet taste.  We welcome the symbol of the orange of the meaning of its origin and the meaning it has come to own:  full inclusion of the LGBTQIA+ community and women and people of all genders in the fullness of Jewish life, learning, and leadership.

Rochtzah || **רׇ**חְצָה

Washing the Hands

We didn’t say a blessing when we washed our hands at the beginning of our seder. However, we now say a blessing before washing our hands to acknowledge that the food we are about to eat and the rituals we are about to perform will be raised to a sacred level. In this way, we can become like a nation of priests, those who were responsible for the wellbeing of our community in ancient times. And our seder table thus becomes like an altar.

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| Baruch atah Adonai, Eloheinu melech ha’olam | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, |
| asher kidshanu b’mitzvotav v’tzivanu | אֲשֶׁר קִדְּשָֽׁנוּ בְּמִצְוֹתָיו וְצִוָּֽנוּ |
| al n’tilat yadayim. | עַל נְטִילַת יָדָֽיִם. |

Blessed are You, Adonai our God, Holy One of Blessing, who makes us holy with mitzvot, commanding us to wash our hands.

Before eating chametz in the concentration camp seder, Jews recited a special prayer: “Our Father in Heaven! It is well known to you that we desire to follow your will and celebrate Pesach with matza- strictly avoiding chametz. Yet our hearts are pained that the enslavement prevents us from doing so for our lives are in danger. We are here, ready to observe the positive commandment of “living by your laws” (Leviticus 18:5)- not dying by them. We must take care not to violate the negative commandment, “beware and guard yourself well”, lest we endanger our lives. Therefore, our prayer to You is to preserve our lives and redeem us quickly, so that we may observe Your will and serve You wholeheartedly. Amen.”

Motzi Matzah || מוֹצִיא מַצָּה

Blessing over Matzah

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| Baruch Adah Adonai eloheinu Melech ha’olam | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, |
| Hamotzi lechem min ha’aretz | הַמּוֹצִיא לֶֽחֶת מִן הָֽאָרֶץ |
| Blessed are You, Adonai our God, Holy One of Blessing, who brings forth bread from the earth. | |
| Baruch atah Adonai, Eloheinu melech ha’olam | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, |
| asher kidshanu b’mitzvotav v’tzivanu | אֲשֶׁר קִדְּשָֽׁנוּ בְּמִצְוֹתָיו וְצִוָּֽנוּ |
| al achilat matzah. | עַל אֲכִילַת מַצָּה. |
| Blessed are You, Adonai our God, Holy One of Blessing, who makes us holy with mitzvot,  and commands us to eat matzah. | |

Maror || מָרוֹר

Blessing over Bitter Herbs

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| Baruch atah Adonai, Eloheinu melech ha’olam | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, |
| asher kidshanu b’mitzvotav v’tzivanu | אֲשֶׁר קִדְּשָֽׁנוּ בְּמִצְוֹתָיו וְצִוָּֽנוּ |
| al achilat maror. | עַל אֲכִילַת מָרוֹר. |
| Blessed are You, Adonai our God, Holy One of Blessing, who makes us holy with mitzvot,  and commands us to eat matzah. | |

Pesach- What sacrifices would we make for freedom today? What would we leave? How deeply would we look within ourselves?

Matza- Our ancestors had no time to await the rising of the bread. Yet we, who have that time, what do we do to be worthy of our precious inheritance?

Maror- We were slaves in Egypt. . . but now we are free. How easy it is for us to relive the days of our bondage as we sit in the warmth and comfort of our Seder. How much harder to relieve the pain of those who live in the bitterness of slavery today.[[10]](#footnote-10)

כּוֹרֵךְ || Koreich

Second Dipping: Hillel Sandwich

To recall the ancient practice of Rabbi Hillel, and to remind us that the bitterness of slavery was only bearable because of the sweetness of hope, we now each eat our own sandwich of matzah, maror, and charoset.

Eggs: The eggs are a symbol of springtime, fertility, the giving of life. We are reminded of Pharaoh’s threat to kill newborn Jewish babies, and of the courageous midwives who refused to carry out his orders. The egg also teaches us, “the longer things are in hot water, the tougher they become.” Such is the case in the “oppression cooker” of life.

We dip the eggs in salt water to taste the tears which accompany birth and death in times of slavery and freedom.[[11]](#footnote-11)

Shulchan Oreich || שֻׁלְחָן עוֹרֵךְ

Dinner: Let’s Eat!

Tzafun || צָפוּן

Afikoman (Dessert)

The search for the afikoman is on!

Bareich || בָּרֵךְ

Blessing After the Meal

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| --- | --- |
| Birkat Hamazon for Pesach Seder: Blessing After the Meal | ברכת המזון לפסח |
| **Begin here** | |
| Shir hama’alot b’shuv Adonai | שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ |
| et shivat Tzion hayinu k’cholmim | אֶת שִׁיבַת צִיּוֹן הָיִֽינוּ כְּחֹלְמִים. |
| az yimalei s’chok pinu ul’shoneinu rinah | אָז יִמָּלֵא שְׂחוֹק פִּֽינוּ וּלְשׁוֹנֵֽנוּ רִנָּה. |
| az yomru vagoyim higdil Adona-i la’asot im eileh | אָז יֹאמְרוּ בַגּוֹיִם הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֵֽלֶּה. |
| higdil Adonai la’asot imanu hayinu s’meichim | הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּֽנוּ הָיִֽינוּ שְׂמֵחִים. |
| shuvah Adonai et sh’viteinu ka’afikim banegev | שׁוּבָה יְיָ אֶת שְׁבִיתֵֽנוּ כַּאֲפִיקִים בַּנֶּֽגֶב. |
| hazorim b’dimah b’rinah yiktzoru | הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ. |
| haloch yeileich uvachoh nosei meshech hazara | הָלוֹךְ יֵלֵךְ וּבָכֹה נֹשֵׂא מֶֽשֶׁךְ הַזָּֽרַע. |
| bo yavo v’rinah nosei alumotav | בֹּא יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו. |
| A song of ascents. When Adonai restores the fortunes of Zion, we will be like dreamers. Then will our mouth fill with laughter and our tongue with joyous song. Then they will say among the nations, Great things has Adonai done for them. Great things has Adonai done for us, we will rejoice. Return, Adonai, our fortunes like streams in the Negev. Those who sow in tears will reap in joy. The one who walks along tearfully carrying the bag of seed will surely come with joyous song carrying sheaves of grain. | |
| **Leaders** | |
| Chaveirai n’vareich | חֲבֵרַי נְבָרֵךְ! |
| Friends, let us offer a blessing. | |
| **Community, then leaders repeat** | |
| Y’hi sheim Adonai m’vorach mei’atah v’ad olam | יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. |
| May The Name of Adonai be blessed from now unto eternity, | |
| **Leaders** | |
| Birshut chaveirai, n’vareich Eloheinu she’achalnu mishelo | בִּרְשׂוּת חֲבֵרַי, נְבָרֵךְ אֱלֹהֵֽינוּ שֶׁאָכַֽלְנוּ מִשֶּׁלּוֹ. |
| with the permission of my friends, let us bless our God whose food we have eaten. | |
| **Community, then leaders repeat** | |
| Baruch Eloheinu she’achalnu mishelo uv’tuvo chayeinu | בָּרוּךְ אֱלֹהֵֽינוּ שֶׁאָכַֽלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִֽינוּ. |
| Blessed is our God, whose food we have eaten, and through whose goodness we live. | |
| **All** | |
| Baruch Hu uvaruch sh’mo | בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ. |
| Blessed is God, and blessed is The Name. | |
| Baruch Atah Adonai, Eloheinu Melech ha’olam | בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, |
| hazan et ha’olam kulo b’tuvo | הַזָּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ |
| b’chein b’chesed uv’rachamim | בְּחֵן בְּחֶֽסֶד וּבְרַחֲמִים |
| Hu notein lechem l’chol vasar | הוּא נוֹתֵן לֶֽחֶם לְ**כָ**ל בָשָׂר |
| ki l’olam chasdo uv’tuvo hagadol | כִּי לְעוֹלָם חַסְדּוֹ. וּבְטוּבוֹ הַגָּדוֹל |
| tamid lo chaser lanu, v’al yechsar lanu | תָּמִיד לֹא חָֽסַר לָֽנוּ, וְאַל יֶחְסַר לָֽנוּ |
| mazon l’olam va’ed. Ba’avur sh’mo hagadol, | מָזוֹן לְעוֹלָם וָעֶד. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, |
| ki Hu zan um’farneis lakol umeitiv lakol | כִּי הוּא אֵל זָן וּמְפַרְנֵס לַכֹּל וּמֵטִיב לַכֹּל, |
| umeichin mazon l’chol b’riyotav asher bara. | וּמֵכִין מָזוֹן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. |
| Baruch Atah Adonai, hazan et hakol. | בָּרוּךְ אַתָּה יְיָ, הַזָּן אֶת הַכֹּל. |
| Blessed are You, Adonai, our God, Ruler of the Universe, who sustains the world with goodness and favor, kindness, and mercy. You give food to all creatures for Your kindness is everlasting. And because of Your great goodness, never have we lacked and never will we lack food forever and ever. For the sake of Your great Name, for You nourish and keep all, and do good for all, and prepare food for all the living things You created. Blessed are You, Adonai, who nourishes all. | |
| V’al hakol Adonai Eloheinu anachnu modim lach, | וְעַל הַכֹּל יְיָ אֱלֹהֵֽינוּ אֲנַֽחְנוּ מוֹדִים לָךְ, |
| um’varchim otach, yitbarach shimcha b’fi kol chai | וּמְבָרְכִים אוֹתָךְ, יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל חַי |
| tamid l’olam va’ed. Kakatuv, v’achalta v’savata, | תָּמִיד לְעוֹלָם וָעֶד. כַּכָּתוּב, וְאָכַלְתָּ וְשְָׂבָֽעְתָּ, |
| uveirachta et Adonai Elohecha al ha’aretz hatovah | וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶֽיךָ עַל הָאָֽרֶץ הַטֹּבָה |
| Asher natan lach | אֲשֶׁר נְָֽתַן לָךְ. |
| Baruch Atah Adonai, al ha’aretz v’al hamazon. | בָּרוּךְ אַתָּה יְיָ, עַל הָאָֽרֶץ וְעַל הַמָּזוֹן. |
| As it is written, “You shall eat and be satisfied and bless Adonai Your God for the good land which God gave you. ” Blessed are You, Adonai, for the land and for food. | |
| Uv’nei Y’rushalayim ir hakodesh bim’heirah v’yameinu | וּבְנֵה יְרוּשָׁלַֽיִם עִיר הַקֹּֽדֶשׁ בִּמְהֵרָה בְיָמֵֽינוּ |
| Baruch Atah Adonai boneih b’rachamav Y’rushalayim Amein | בָּרוּךְ אַתָּה יְיָ בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלָֽיִם אָמֵן. |
| Rebuild Jerusalem, the holy city, speedily in our days. Blessed are You, Adonai, who rebuilds Jerusalem in mercy. Amen. | |
| Harachaman,Hu yimloch aleinu l’olam va’ed. | הָרַחֲמָן, הוּא יִמְלוֹךְ עָלֵֽינוּ לְעוֹלָם וָעֶד. |
| Merciful One, may You rule over us now and forever. | |
| Harachaman,Hu yitbarach bashamayim uva’aretz. | הָרַחֲמָן, הוּא יִתְבָּרַךְ בַּשָׁמַֽיִם וּבָאָֽרֶץ. |
| Merciful One, may you be praised in the heavens and on earth. | |
| Harachaman, Hu yishlach lanu b’rachah m’rubah | הָרַחֲמָן, הוּא יִשְׁלַח לָֽנוּ בְּרָכָה מְרֻבָּה |
| babayit hazeh, v’al shulchan zeh she’achalnu alav. | בַּבַּֽיִת הַזֶּה, וְעַל שֻׁלְחָן זֶה שֶׁאָכַֽלְנוּ עָלָיו. |
| Merciful One, may You send abundant blessing to this house, and upon this table at which we have eaten. | |
| Harachaman, Hu yitein achavah bein b’nei Yitzchak | הָרַחֲמָן, הוּא יִתֵּן אַחֲוָה בֵּין בְּנֵי יִצְחַק |
| uvein b’nei Yishma’eil | וּבֵין בְּנֵי יִשְׁמָעֵאל. |
| Merciful One, may we see the day when we see solidarity and fellowship between the children of Isaac and the children of Ishmael. | |
| Harachaman, Hu yishlach lanu | הָרַחֲמָן, הוּא יִשְׁלַח לָֽנוּ |
| et Eliyahu hanavi zachor latov | אֶת אֵלִיָּֽה הַנָּבִיא זָכוּר לַטּוֹב, |
| vivaseir lanu b’sorot tovot y’shu’ot v’nechamot. | וִיבַשֵּׂר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנֶחָמוֹת. |
| Merciful One, may You send Elijah the Prophet, glimpses of good to come, of redomption and consolation. | |
| *On Shabbat:* | |
| Harachaman, Hu yanchileinu yom shekulo Shabbat | הָרַחֲמָן, הוּא יַנְחִילֵֽנוּ יוֹם שֶׁכֻּלּוֹ שַׁבָּת |
| um’nuchah l’chayei ha’olamim. | וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים. |
| **On Shabbat:** Merciful One, may You grant us a day that is all Shabbat and rest reflecting eternal life. | |
| *For Pesach:* | |
| Harachaman, Hu yanchileinu yom shekulo tov. | הָרַחֲמָן, הוּא יַנְחִילֵֽנוּ יוֹם שֶׁכֻּלּוֹ טוֹב. |
| **For Pesach:** Merciful One, may You grant us a day that is good for all. | |
| Oseh shalom bimromav, Hu ya’aseh shalom, | עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, |
| aleinu v’al kol Yisrael, v’im’ru Amen | עָלֵֽינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן. |
| Adonai oz l’amo yitein, Adonai y’vareich et amo vashalom | יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם. |
| May the Source of peace grant peace to us, to all Israel, and to all the world. Amen. May Adonai grant strength to our people. May the Eternal bless our people with peace. | |

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| B’rich Rachamana | בריך רחמנא |
| Liturgy | music by Noah Aronson |
| B’rich rachamana, malka d’alma | בְּרִיךְ רַחֲמַנָא מַלְכָּא דְעָלְמָא |
| mareih d’hai pita | מָרֵיהּ דְהַאי פִּתָּא |

Blessed is the Merciful One, Ruler of the Universe, Provider of this bread.

The Third Cup

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| Hin’ni muchan um’zuman | הִנְנִי מוּכָן וּמְזוּמָן |

By drinking the third cup, we remember God’s promise of redemption with the words, “I will redeem you with an outstretched arm and through extraordinary judgements.”

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| Baruch Adah Adonai eloheinu Melech ha’olam | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, |
| borei p’ri hagafen. | בּוֹרֵא פְּרִי הַגָּֽפֶן. |
| Blessed are You, Adonai our God, Holy One of Blessing, Creator of the fruit of the vine. | |

Welcoming our Prophets: Elijah & Miriam

This is Elijah’s cup.  We set aside this cup and open the door to welcome Elijah the Prophet, who according to Jewish tradition will announce the coming of the Messiah.  The messianic time is said to be a more perfect world, free from judgment and persecution and war.  We can work toward that vision now by engaging in social action and advocacy, working toward a more whole and healed world.  We can work toward that vision now by creating spaces where anybody who wants to participate in the Jewish community is celebrated and welcomed.  This seder is one of those spaces.

We sing now, lifting our voices together and naming both Elijah and Miriam the Prophets, acknowledging that a more perfect world cannot be created until we work together to bring about justice and peace.

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| Eilliyahu hanavi, Eiliyahu hatishbi; | אֵלִיָֽהוּ הַנָבִיא, אֵלִיָֽהוּ הַתִשְׁבִּי, |
| Eiliyahu, Eiliyahu, Eiliyahu hagiladi. | אֵלִיָֽהוּ, אֵלִיָֽהוּ, אֵלִיָֽהוּ הַגִלְעַדִי. |
| Bimheirah v’yameinu, yavo eileinu; | בִּמְהֵרָה בְיָמֵֽינוּ, יָבֹא אֵלֵֽינוּ; |
| Im mashiach ben David, im mashiach ben David. | עִם מָשִֽׁיחַ בֶּן דָוִד, עִם מָשִֽׁיחַ בֶּן דָוִד. |

Elijah the prophet, Elijah the Tishbite, Elijah the Giladite. Come speedily to us in our day, along with the saving one, the son of David.

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| Miriam han’vi’ah, oz v’zimrah b’yadah. | מִרְיָם הַנְּבִיאָה, עֹז וְזִמְרָה בְּיָדָהּ. |
| Miriam tirkod itanu l’hagdil zimrat olam. | מִרְיָם, תִּרְקֹד אִתָּֽנוּ לְהַגְדִּיל זִמְרַת עוֹלָם. |
| Miriam tirkod itanu l’takein et ha’olam. | מִרְיָם, תִּרְקֹד אִתָּֽנוּ לְתַקֵּן אֶת הָעוֹלָם. |
| Bimheirah v’yameinu, hi t’vi’einu el mei hay’shu’ah. | בִּמְהֵרָה בְּיָמֵֽינוּ הִיא תְּבִיאֵֽנוּ אֶל מֵי הַיְּשׁוּעָה. |

Miriam the prophet, strength and song are in her hand. Miriam will dance with us to swell earth’s song. Miriam will dance with us to redeem the world. Soon, in our day, she will bring us to the waters of redemption.

This door could be the Temple door, opened in Jerusalem on the seder night to receive those who came on foot from all around the country to appear in the place where God could be most intimately encountered.

This door could be the door of every synagogue, opened throughout the ages to demonstrate Jewish innocence before the slanderers who spread rumors of terrible things Jews did behind closed portals on the Seder night.

This door could be the door of every Jewish home, opened before the hostile neighbors to show that the Seder celebration was meant to harm none, but to promise justice for the oppressed- and retribution for the oppressors.

This door has also been opened by our oppressors themselves: by the Spanish Inquisition, taking our people out to false trials and executions; by the SS troops of Hitler, dragging our people from their hiding places or their dining tables; by the secret police of the Soviet KGB, hustling our people off to torture in prison or to the Siberian wastes.

But doors have two sides. We spend some moments now recalling how this door has been opened to throw us into the terrifying night of suffering but let us also recall how it has been opened to rescue us from that night and hold aloft the hope of suffering’s end.

May God punish those who have thrown innocents into the void; may God protect those who have saved them.[[12]](#footnote-12)

Hallel || הַלֵּל

Psalms of Praise

Hal’luyah! We praise God. Our song is one with the chants of the Levites in the days of the Temple’s glory. On this very festival, they sang their psalms of praise, the Hallel. And so tonight, we sing a section of the Hallel:

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| Hodu LAdonai | הודו ליי |
| Psalm 118:1-4 | sung to Adir Hu, the Misinai melody for Pesach |
| Hodu LAdonai ki tov, ki l’olam chasdo | הוֹדוּ לַיָיְ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ: |
| Yomar na Yisrael, ki l’olam chasdo | יֹאמַר־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ: |
| Yomru na veit Aharon, ki l’olam chasdo | יֹאמְרוּ נָא בֵית־אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ: |
| Yomru na yirei Adonai, ki l’olam chasdo | יֹאמְרוּ נָא יִרְאֵי יְיָ כִּי לְעוֹלָם חַסְדּוֹ: |
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Praise Adonai, for God is good, God’s steadfast love is eternal. Let Israel declare, God’s steadfast love is eternal. Let the house of Aaron declare, God’s steadfast love is eternal. Let those who fear Adonai declare, God’s steadfast love is eternal.

The Fourth Cup

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| Hin’ni muchan um’zuman | הִנְנִי מוּכָן וּמְזוּמָן |

The time has come now for the fourth and final cup of wine. May its warm glow remain with us long after the seder has concluded. May it symbolize our rededication to freedom, not merely for ourselves, but for all people everywhere. In drinking this cup, we remember God’s fourth promise, “I will take you to be My people, and I will be your God.”

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| Baruch Adah Adonai eloheinu Melech ha’olam | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, |
| borei p’ri hagafen. | בּוֹרֵא פְּרִי הַגָּֽפֶן. |
| Blessed are You, Adonai our God, Holy One of Blessing, Creator of the fruit of the vine. | |

Nirtzah || נִרְצָה

Concluding Prayer and Folk Songs

It is said that Napoleon, passing a synagogue on Tishah B’Av, was struck by the sounds of lament coming from the building. ‘What,’ he asked one of his officers, ‘are the Jews crying for?’ ‘For Jerusalem,’ came the reply. ‘How long ago did they lose Jerusalem?’ ‘More than seventeen hundred years ago.’ Napoleon was silent for a moment and then said, ‘A people that can remember Jerusalem for so long will one day have it restored to them.’ So it has come to pass in our time.[[13]](#footnote-13)

The seder now concludes, its rites observed in full, its purposes revealed. This privilege we share will ever be renewed, until God’s plan is known in full, God’s highest blessing sealed: *Peace! Peace for us! peace for everyone!*

For all people, this, our hope:

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| L’shanah Haba’ah Birushalayim! | לְשָׁנָה הַבָּאָה בִּירוּשָׁלַֽיִם! |

NEXT YEAR IN JERUSALEM! NEXT YEAR MAY ALL BE FREE!

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| Chad Gadya | חד גדיא |
| Text from the Haggadah | folk melody arr Erik Contzius |

**CHORUS**

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| Chad gadya, chad gadya | חַד גַּדְיָא, חַד גַּדְיָא |

**VERSES:** One little goat (baaa) that my abba bought (Thanks dad!!)

For 2 zuzim (CHORUS)

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| 10. Then came our God! (yay!)  9. Who slew the malach hamavet (boo!)  8. Who killed the shochet (chop)  7. Who killed the ox (moo)  6. Who drank the water (splash)  5. Who put out the fire (ouch!) | 4. Who burnt the stick (whack!)  3. Who beat the dog (bark!)  2. Who bit the cat (meow)  1. Who ate the little goat (baa)  That my Abba bought (THANKS DAD!)  For 2 zuzim |

Miriam's Song  
Lyrics & music by Debbie Friedman

**Chorus:**   
And the women dancing with their timbrels  
followed Miriam as she sang her song. (clap clap)  
Sing a song to the One whom we've exalted   
Miriam and the women danced, 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 outstretched 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

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| Echad Mi Yodei’a | אחד מי יודע |
| Text from the Haggadah | Yemenite folk melody |
| 1 echad mi yodei’a | 1 אֶחָד מִי יוֹדֵֽעַ |
| 1 echad ani yodei’a | 1 אֶחָד אֲנִי יוֹדֵֽעַ |
| 1 echad Eloheinu, Eloheinu (4x) shebashamayim uva’aretz | 1 אֶחָד אֱלֹהֵֽינוּ שֶׁבַּשָּׁמַֽיִם וּבָאָֽרֶץ |
| 2 sh’nayim mi yodei’a | 2 שְׁנַֽיִם מִי יוֹדֵֽעַ |
| 2 sh’nayim ani yodei’a | 2 שְׁנַֽיִם אֲנִי יוֹדֵֽעַ |
| 2 sh’nei luchot hab’rit | 2 שְׁנֵי לוּחוֹת הַבְּרִית |
| 1 echad Eloheinu, Eloheinu (4x) shebashamayim uva’aretz | 1 אֶחָד אֱלֹהֵֽינוּ שֶׁבַּשָּׁמַֽיִם וּבָאָֽרֶץ |
| etc, continue with this pattern | etc, continue with this pattern |
| 13 sh’loshah asar midaya (Attributes of God) | 13 שְׁלשָׁה עָשָׂר מִדַּיָּא |
| 12 sh’neim asar shivtaya (Tribes of Israel) | 12 שְׁנֵים עָשָׂר שִׁבְטַיָּא |
| 11 achad asar kochvaya (Stars in Joseph’s dream) | 11 אַחַד עָשָׂר כּוֹכְבַיָּא |
| 10 asarah dibrayah (10 Commandments) | 10 עֲשָׂרָה דִּבְּרַיָּא |
| 9 tishah yarchei leidah (Months of pregnancy) | 9 תִּשְׁעָה יַרְחֵי לֵדָה |
| 8 sh’monah y’mei milah (Days before a baby’s bris) | 8 שְׁמוֹנָה יְמֵי מִילָה |
| 7 shivah y’mei shabta (Days of the week) | 7 שִׁבְעָה יְמֵי שַׁבְּתָא |
| 6 shishah sidrei Mishnah (Books of the Mishnah) | 6 שִׁשָּׁה סִדְרֵי מִשְׁנָה |
| 5 chamishah chumshei Torah (Scrolls of the Torah) | 5 חֲמִשָּׁה חֻמְשֵׁי תּוֹרָה |
| 4 arba imahot (Matriarchs - Sarah, Rebecca, Rachel, & Leah) | 4 אַרְבַּע אִמָּהוֹת |
| 3 sh’loshah avot (Patriarchs - Abraham, Isaac, & Jacob) | 3 שְׁלֹשָה אָבוֹת |
| 2 sh’nei luchot habrit (Tablets of the 10 Commandments) | 2 שְׁנֵי לוּחוֹת הַבְּרִית |
| 1 echad Eloheinu, Eloheinu (4x) shebashamayim uva’aretz | 1 אֶחָד אֱלֹהֵֽינוּ שֶׁבַּשָּׁמַֽיִם וּבָאָֽרֶץ |

Who knows thirteen? I know thirteen! Thirteen are the attributes of God. Twelve are the tribes of Israel. Eleven are the stars of Joseph’s dream. Ten are the Commandments. Nine are the months of pregnancy. Eight are the days before a bris. Seven are the days of the week. Six are the sections of the Mishnah. Five are the books of Torah. Four are the mothers. Three are the fathers. Two are the tablets of the covenant. One is our God in the heaven and the earth.

1. Roekard, Karen G. R., The Santa Cruz Haggadah, CA: Capitola, The Hineni Consciousness Press, 1991, pp. 7-8, Leader’s Guide [↑](#footnote-ref-1)
2. Rabbi Geela Rayzel Raphael [↑](#footnote-ref-2)
3. Rabbi Harold Schulweis [↑](#footnote-ref-3)
4. NY Times, Jan. 19, 1988 [↑](#footnote-ref-4)
5. Sacks, Jonathan, Rabbi Jonathan Sacks’s Haggadah, NY: Continuum International Publishing House, 2007, p. 17 [↑](#footnote-ref-5)
6. Roekard, op. cit., Leader’s Guide [↑](#footnote-ref-6)
7. Reb Zalman Schachter-Shalomi, http://www.rzlp.org/worldpress/?p=58 [↑](#footnote-ref-7)
8. New Jewish Agenda, The Shalom Seders, NY: Adama Books, 1984, Pp. 88-89 [↑](#footnote-ref-8)
9. [↑](#footnote-ref-9)
10. Congregation Beth El of the Sudbury River Valley, V’Taher Libenu, MA.: 1980, p. 132 [↑](#footnote-ref-10)
11. New Jewish Agenda, op. cit., p. 78 [↑](#footnote-ref-11)
12. Levy, Rabbi Richard, On Wings of Freedom, NJ: Ktav Publishing House, 1989, pp. 95-96 [↑](#footnote-ref-12)
13. Sacks, op. cit., p. 99 [↑](#footnote-ref-13)