



Maaggadah



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Dedication

Why is this Haggadah different from other haggadot? This Haggadah was written by the members of Chaverim Shel Shalom as a Haggadah of healing and wholeness. The group that worked on this wanted the emphasis to be on their recovery process rather than their illnesses. Using the metaphor of redemption - the journey from slavery to freedom - we hope our message is found in the power of freedom and the strength of community. It is with great pride and compassion that we dedicate this Haggadah to all of us - those living with a mental illness, our families, and the staff who work with us.

About Chaverim Shel Shalom

CSS is a program for Jewish adults with psychiatric conditions. The group meets two times per month for various activities which include “Nosh and Learns” (programs where members meet over light snacks for a study session relating in some way to Jewish texts, customs or holidays or other topics that are of interest to the group) and social events (i.e. outings in the community, movie nights, cooking classes and more). If you are interested in learning more about CSS, please contact Laura Shulman Brochstein, Jewish Life and Social Programs Manager ~ Services for People with Disabilities at 781 693 1386 for more information.

About JF&CS

Jewish Family & Children’s Service (JF&CS), is a nonprofit, nonsectarian health care and human services agency dedicated to strengthening and preserving the quality of individual and family life. JF&CS serves over 80 communities throughout Greater Boston with a comprehensive range of social, psychological, health and education programs designed to assist individuals and families of all ages, backgrounds and faiths.

Since its inception in 1864, the focus of JF&CS has been to support individuals and families through difficult life transitions and times of personal crisis, offering preventive programming designed to educate and promote healthy family living. JF&CS is especially responsive to the needs of vulnerable members of the community: the frail elderly, individuals with developmental disabilities or persistent mental illness and families at risk. For more information, visit our website at www.jfcsboston.org.

Acknowledgements

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We also thank the Brookline – Brighton Service Department Fund for enabling Chaverim Shel Shalom to create this Haggadah, reflective of the experiences of Jews with psychiatric conditions.

Welcome

Let us remember,
for now and for all time,
that freedom starts
in our hands,
in our hearts,
in our minds,
with our souls.

Let us remember that
freedom begins
with acknowledging what is
and then choosing to be free,
taking actions to become free,
to feel free,
to allow freedom
and harmony
into our lives.



Connections:

Go around the table and introduce yourself-your name, where you are from, and then answer this question: “Tonight when I hear the word ‘FREEDOM’, I think of...”

L'hadlik Ner Lighting of the Candles

We give praise to the light that causes our faces to shine for one another, shattering our isolation, connecting us to each other and the holy spark within ourselves.

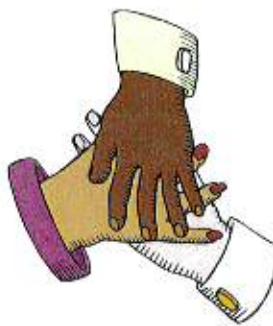
Baruch Atah Adonai, eloheinu melech ha-olam asher kid-shanu b'mitzvotav v'tzivanu l'hadlik ner shel Yom Tov.

Hi Nei Ma Tov U

לְכָךְ גָּם אֶחָד שְׁבַת גָּעִים וּמָה טֹב מֵה הַבָּה

Hi nei ma tov u ma naim
Shehvet a chim gam yachad
(repeat several times)

How good it is, how pleasant
when we dwell together in unity



Avadim Hayinu-We Were Slaves; Now We Are Free

עֲבָדִים הָיִינוּ עֲתָה בְּנֵי חֹרִין.

Avadim hayinu, hayinu. Ata b'nei khorin, b'nei khorin.

We were slaves to Pharaoh in Mitzrayim, the Narrow Place.

The Order of a Seder

1. **שָׁלֹךְ קָדֵשׁ** Kadesh: The First Kiddush
2. **וְרֹחֵץ** Urhatz: Washing Hands
3. **כְּרָפֶס** Karpas: Fresh Greens
4. **יָהְתָזֵל** Yahtaz: Breaking the Middle Matzah
5. **מַגִּיד** Maggid: Telling the Story
6. **רֹחֵץ** Rohtzah: Washing Hands
7. **מוֹצִיאָה** Motzi: The Brachah Over Bread
8. **מַצָּה** Matzah: The Brachah Over Matzah
9. **מִירָר** Maror: The Brachah Over the Bitter Herb
10. **כּוֹרֵךְ** Korekh: The Hillel Sandwich
11. **שְׁלַחַן עֲרֵךְ** Shulhan Orech: The Meal
12. **צְפָנָה** Tzafun: The Afikomen
13. **בְּרָךְ** Braekh: The Brachot After Eating
14. **הַלְלָה** Hallel: Songs Which Thank God
15. **נִרְצָחָה** Nirtzah: Final Wishes



Kadesh

There are three cups on each table. One is for Miriam, one is for Elijah and one is the Kiddush cup.

On Passover it is fitting to remember Miriam and her many connections to water: the way she carefully set her brother, Moses, down in the Nile River and prayed the water would protect him until his rescue; the way she was able to coax water from the stone with her beautiful voice; the miraculous Well given in her name. In her honor, we now share in the ritual of Miriam's Cup. It reminds us how precious is fresh water, mayim hayim. It also reminds us how precious is our health and the health of our earth.

כוס מרים Kos Miriam

(Leader holds up the empty glass Kiddush cup)

Cup is then passed to each person at the table who pours a drop of water from the pitcher of mayim hayim saying his/her first name. When the cup is full the leader makes the blessing (below)

זאת כוס מרים כוס מים חיים

Leader:

חזק חזק ונתחזק!

*Zot Kos Miriam, Kos Mayyim Hayyim;
Hazak Hazak V'Nithazeyk!*



This is the cup of Miriam; the cup of living waters; strength, strength, and let us be strengthened!

Together: חזק חזק ונתחזק!

Hazak, Hazak, V'Nithazeyk!

Strength, strength, and let us be strengthened!

Wine/Juice is poured at each table.

Elijah's Cup

Elijah's Cup is already filled to the top. It sits on our table as a sign of our longing for redemption. Its presence at every Seder testifies to the endless capacity of our ancestors to hope, to see light where there is only darkness.

We raise our cups together to rejoice.
Bless all good things
and all those whom we have touched.
Bless the gardens that we have tended,
the decisions that we have made,
those first tentative steps we have taken.
Bless our friends and families.
Bless this night of reflection and remembrance.
Help us each to celebrate
our liberation from Egypt
and to continue hoping and working for the liberation of all peoples.

Kiddush (the first cup of wine)

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפָן.

Baruch Atah Adonai, Eloheynu Melech Haolam, borei pri hagafen

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁהַחִינָנוּ וּקְיַמָנוּ וּהְגִיְעָנוּ לְזַמָּן הַזֶּה.

Baruch Atah Adonai, Eloheynu Melech Haolam, shehechiyanu, v'keymanu,
vehigyanu lazman hazeh

Karpas

Like so many other Jewish acts, the karpas ritual has multiple, even contradictory components. The green, crisp vegetable we are about to eat is a metaphor for the return of spring. No matter how cold the winter and how bleak the skies, the cycle of life is ever turning, renewed, and fresh. Filled with the hope of new life, we give thanks for the promise it holds. Renewal is hope and like hope and like the earth, we are always evolving and growing.

And yet, what do we do with the green vegetable, this symbol of life renewed? We dip it in salt water. Why? The water represents simultaneously the origins of life itself as well as the tears and sweat we shed in the course of our own lifetime.

Four Things

These things are beautiful beyond belief:
The pleasant weakness that comes after pain,
the radiant greenness that comes after the rain,
the deepened faith that follows grief,
and the awakening to love again.



ברוך אתה ייִשְׁאָלָה יְהוָה מֶלֶךְ הָעוֹלָם בָּרוּךְ פָּרִי הָאָדָם.

Baruch Ata Adonai, Eloheynu melech ha'olam, bor-rei pri ha-adama.
Praised are You, Adonai, who creates the fruit of the earth.

(Eat the greens)



Yachatz

We now break the middle matzah in two and once again we are confronted by an odd paradox. Matzah is the lechem oni, the food of poverty and affliction. Yet it is simultaneously the symbol of our freedom. This duality, like the salt water for the karpas, signifies the struggle and the complexity of our lives.

Sometimes the greatest conflicts are our best teachers. Sometimes the moments we consider triumphs are the first signs of our downfall.

Yet in the end it is all of one piece: good and bad, luck and misfortune. Life is nothing but a collection of paradoxes. Our meal cannot end tonight until the two pieces are brought back together. With that sense of unity we can celebrate the moments of redemption in our lives for it is God's oneness that transcends the duality of our existence. Even in the brokenness of this matzah, we will, in the end, re-connect-to each other-to humanity. In the knowledge and experience of that unity, healing can begin.

(Seder leader breaks middle matzah in two, wraps up the larger half in a cloth and sets it aside for the afikoman. Someone hides it)

Maggid-Telling the Story

Ha Lachma Anya-The Bread of Affliction

הִא לְחַמְאָעָנִיא דִּירְאָכְלָו אַבְהָתָנָא בָּאָרְעָא דְמִצְרָיִם. כָּלְדָּבְּרִין
וַיְתִי וַיְכֹל. כָּלְדָּרִיךְ וַיְתִי וַיְפַסֵּח. חַשְׁחָא דָּבָא. לְשָׁנָה חַבָּא
בָּאָרְעָא דִּישְׁרָאֵל. הַשְׁחָא עֲבָדִי. לְשָׁנָה הַבָּאָה בָּנִי (וּבָנֹות)
חוֹרְדִּין.

Together: This is the bread of affliction, the poor bread which our ancestors ate in the land of Egypt.

All who are hungry, let them enter and eat.
All who are in need, let them share the hope of Passover.
Now we are here. Next year in the Land of Israel.
Now we are still in bonds. Next year may we all be free.

As Jews with psychiatric conditions, what is our affliction, what is our liberation?

Our Father Abraham answers: Our medication is our hindrance and our help. You're allowed your freedom when you keep up with your therapy.

Our Mother Sarah answers: Feeling sick is the hardship. Judaism helps me feel psychologically strong. I feel good going to shul and studying.

Our Sister Miriam answers: Matzah is the road to freedom. You have to move on with your life. You don't have time to stay in the past.

The Four Questions

Why does this night differ from all other nights? For on all other nights we eat either leavened or unleavened bread; why on this night only unleavened bread? On all other nights we eat all kinds on herbs; why on this night only bitter herbs? On all other nights we need not dip our herbs even once; why on this night must we dip them twice? On all other nights we either eat sitting up or reclining; why on this night do we all recline?

מה-משתנה הלילה הנה מבל-הליות. שבעת-הליות אנו אוכליין חמץ ומצה.
הלילה הנה כלו מצה.
שבעת-הליות אנו אוכליין שאר ירכות. הלילה הנה טרוור.
שבעת-הליות אין אנו מטבליין אפילו פעם אחת. הלילה הנה שתי פעמים
שבעת-הליות אנו אוכליין בין יושבין ובין מסבין. הלילה הנה
כלנו מסבין

Together: Many thousands of years ago, our ancestors were enslaved by the Egyptians. Today some of us find ourselves enslaved by chains that bind our minds and our emotions. As we sit around the Seder table with family and friends, sharing the story of our ancestors, we can be healed to some extent through our communal spirituality.

The Four Questions of Mental Health

Participant: What is oppressing us? Is it self-imposed such as lack of achievement or externally imposed such as parents or political current events that are out of our control or both of these things together?

Participant: How can this Seder help us and heal us?

Participant: How can we take care of ourselves and maintain a positive cycle?

Participant: If we were really serious about our healing, why don't we tell the story of our deliverance every night, not just on Passover?

The Response

On this Seder night, we recognize that, as Jews with psychiatric conditions, we have a great deal to teach our community. Because we know about the unpredictability and pain of having a chronic illness, we are compassionate towards others. Because we know what it is to be labeled as "different" and "defective" by those who don't even know us as human beings, we are the contemporary embodiment of all Jewish history. Because we have experienced oppression and persecution firsthand, we each feel that we, personally, are struggling to leave Egypt behind us everyday. In this way, we are mindful of that way we pray each morning, "Moses said to the people: remember this day, in which you came out of Egypt, out of a house of slavery; for by a strong hand Adonai brought you out of this place; no leavened bread shall be eaten"

Because we have learned from each other and from sensitive caregivers about how to care for ourselves, we respond to the needs of others who are less fortunate than we are who don't know how to articulate their suffering.

Thousands of years ago, our ancestors were enslaved by the Egyptians. Today some of us find ourselves enslaved by the chains that bind our minds and our emotions. As we sit around the Seder table with family and friends, sharing the story of our ancestors, we can be healed to some extent through our communal spirituality.

About Difference

As Jews, we have experienced what it is like to be *different* ever since our Father, Abraham discovered that God is One and tried to tell the rest of the world. Through the ages we have been bullied, oppressed, degraded, punished, tortured, even murdered for our *difference* from other people. Jews who are considered *different* from other Jews, whether they are people from Ethiopia; people who are gay, lesbian, bisexual, transgender; or people with psychiatric conditions, have a lot to teach about how to accept and be enriched by *difference*.

Participant: Are we different? What makes us different?

Participant: I don't think I really am different from other people. I may be *perceived* of as being different, but I have a right to be myself. Everybody has the right to be who they are. My joys and struggles are no more or no less than yours: you're a dreamer-and so am I.

Participant: Each of us has strengths and weaknesses and whatever our differences, we all belong. We strive for acceptance of ourselves, of our difference. From here we can find acceptance of ourselves and others: We can love God and know that God loves us.

A Night of Questions

There are always questions to ask: some questions will have easy answers and some we will struggle for many years to find answers. Some answers we may never find. But we are free to search.

Avadim Hayinu-We Were Slaves; Now We Are Free

עבדים היינו עתה בני חורין.

*Avadim hayinu. Ata b'nei khorin, b'nei khorin.
We were slaves to Pharaoh in Mitzrayim, the Narrow Place.*

Mitzrayim is not just a place on an ancient map
where a narrow strait blocks the way between two seas.

Mitzrayim is a place in us
where a narrow strait blocks the sea -which is our soul-
from reaching the sea -which is its Source.

*Blessed are You who continues to seek us out,
who calls to us from the narrowness of our lives to the wilderness of freedom.
You rouse us to shatter the Pharaohs we enthrone within us,
to wrestle with the Pharaohs who curse the lives of the poor and powerless.*



When I was a Jewish Slave

In Egypt I was a young woman,
a member of a Jewish slave family (my real-life family).
About 20 years old.
My job was to fetch water
wearing a wooden yoke about 5 feet across my shoulders.
On either side I carried wooden pails, to fetch the water.
I became angry and sad when I allowed my emotions to surface.
Thinking to myself
how to get through another day.
I wanted to die.

But what kept me going was knowing
the day would eventually end and
I could expect rest in sleep.
But thinking about the other members of my family
and what they were going through and suffering
made me go on.
My love for them and from them helped me the most
to keep on pushing in spite of
the nearly constant physical discomfort
and pain.
For they knew how I felt
because they suffered just as much.
We gave each other constant
love and encouragement.
Robin Roseman

I was a slave in Egypt.
What kept me going was knowing I'll be free.
Just like with my illness.
Even though there is no cure,
I hope there will be.
Steven Fin

The Four Children

The Torah has four children in mind: one- wise, a second- rebellious, a third- simple and a fourth- a child who does not yet know how to ask.

The Wise Child asks: Why do I have to go through life with a psychiatric disability? How can I learn to acknowledge that having a psychiatric condition is a part of who I am, that I'm going to accept this part of myself and be in the world as much as I can? Why did it take me so long to get here? I'm grateful that treatment is helping me, but I've still got a long way to go. Now that I'm feeling so much better, I do a lot of mitzvoth.

The Rebellious Child asks: Why do I have a psychiatric condition? Why are you, God, doing this to me? Is this a test? Maybe I'm being punished for being nasty to my parents and other people. I used to hate everybody and wanted other people to have problems too.

The Simple Child asks: What's wrong with me?

The Child Who Does Not Know How to Ask: I need others to speak for me. Sometimes when a psychiatrist prescribes medications, I may not know enough to ask about side effects. Sometimes I'm so blown away by what the doctor is saying, I can't say a word. For this child, we shall tell our stores -our struggles, our despair, our hopes and our triumphs, saying "This is what God has done for us and this is what we do for God."

The Ten Plagues

The traditional Haggadah speaks of Ten Plagues by which God accomplished our liberation from Egypt. In a moment we will recite these plagues as we recall the plagues that were inflicted upon the Egyptians. Additionally, tonight we enumerate plagues of psychiatric conditions, which hinder our sense of wholeness, health and freedom. And as we do for the reciting of the traditional plagues, for each one, our cup of joy is diminished by one drop:

Traditional plagues:

DAM/BLOOD

SH'CHIN/BOILS

<i>TZEFARDEAH/FROGS</i>	<i>BARAD/HAIL</i>
<i>KINNIM/LICE</i>	<i>ARBEH/LOCUSTS</i>
<i>AROV/BEASTS</i>	<i>CHOSHECH/DARKENSS</i>
<i>DEVER/CATTLE DISEASE</i>	<i>MKAT B'CHOROT/</i> <i>SLAYING OF FIRST-BORN</i>

Plagues of Psychiatric Conditions:

<i>ANXIETY</i>	<i>DEPRESSION</i>
<i>DENIAL</i>	<i>FEAR of DISAPPROVAL</i>
<i>IMPULSIVITY</i>	<i>FEELING LOST</i>
<i>ADDICTION</i>	<i>MOOD SWINGS</i>
<i>STIGMA</i>	<i>ABANDONMENT</i>

And some add:

<i>LOW SELF-ESTEEM</i>	<i>ISLOATION</i>
<i>OBESSIVE-COMPULSION</i>	<i>DISILLUSIONMENT</i>
<i>PARANJOA</i>	<i>HOPELESSNESS</i>
<i>GRANDIOSITY</i>	<i>PSYCHOSIS</i>
<i>DISASSOCAITON</i>	<i>SUICISDAL IDEATION</i>

Dayenu

But we also remember how many gifts are bestowed on us!

I-hu bo-tzi bo-tzi-a-nu, bo-tzi-a-nu mi-mitz-ra-yim,
Ho-tzi-a-nu mi-mitz-ra-yim da-yei-nu.
 (chorus) *Da-da-yei-nu, da-da-yei-nu, da-da-yei-nu, da-yei-nu*

Da-yei-nu da-yei-nu
I-lu na-tan, na-tan la-nu, na-tan la-nu et ha-sha-bat,
Na-tan la-nu et ha-sha-bat, dayenu.
 (chorus) *Da-da-yei-nu, da-da-yei-nu, da-da-yei-nu, da-yei-nu*
Da-yei-nu da-yei-nu
I-lu na-tan, na-tan la-nu, na-tan la-nu et ha-to-rab,
Na-tan la-nu et ha-to-rab, dayenu.
 (chorus) *Da-da-yei-nu, da-da-yei-nu, da-da-yei-nu, da-yei-nu*
Da-yei-nu da-yei-nu

Had God brought us out of Egypt and not supported us in the wilderness-
 It would have been enough!
 Had God supported us in the wilderness and not given us the Sabbath-
 It would have been enough!
 Had God given us the Sabbath and not given us Torah-
 It would have been enough!

The Second Cup

ברוך אתה ייְהוָה מלך העולם בורא פרי הגפן.

Baruch Atah Adonai, Eloheynu melech ha-olam boray pri ha-gafen!

Some say about Dayenu...It wouldn't have been enough: Then what would be enough?

- ❖ A job
- ❖ Self-confidence and peace of mind
- ❖ To be healthy, happy and holy
- ❖ A life of meaningful relationships
- ❖ The freedom to stay where you are or to go someplace else
- ❖ Freedom to work with staff and case managers that we are comfortable with.
- ❖ Patients' rights

- ❖ Freedom from my symptoms
- ❖ Not being discriminated against because of mental illness
- ❖ Freedom from unpleasant, obsessive thoughts
- ❖ Accessible, available and the right health care and services
- ❖ Finding community

If society provided compassionate care-givers and did not provide medication, **Dayneu.**

If society provided medication and did not provide comprehensive health coverage, **Dayneu.**

If society provided comprehensive health coverage and did not provide enough group homes, **Dayneu.**

If society provided enough group homes and did not eliminate ignorance, **Dayneu.**

If society eliminated ignorance and did not allocate resources for research, **Dayneu.**

If society allocated resources for research and did not provide family and community support, **Dayneu.**

If society provided family and community support and did not love us for who we are, **Dayneu.**

Then, how much are we grateful for being able to work together, to advocate for ourselves, our needs, for what we know and feel is right, when the broken shall be made whole, our shattered hearts restored anew.

Ken Rosenstein

Dayneu reminds us that each stop along the way is a place to see where we have been and where we are going. Our journey is long and not complete but we when we look back we know we are making progress along the way!

Our Cup of Wellness

Tonight we celebrate the wholeness that comes from sharing our story and our journey. Tonight we are on the path to wellness through finding wholeness in our lives.

(everyone takes turns pouring water into the Cup of Wellness and reciting one of the following)

I add to this cup: (feel free to add your own as well)

ACCEPTANCE MASTERY OF MY ENVIRONMENT

STRENGTH

PEACE OF MIND

DAILY STRUCTURE

HELPING AND CARING

CHOICE

GRATITUDE

CONNECTIONS-TO SERVICES AND PEOPLE

FAMILY, FRIENDS AND COMMUNITY SUPPORT



The Symbols of Passover

Rabbi Gamliel used to say that whoever has not explained the following three things at the Passover Seder has not fulfilled his duty:

Pesach, Matzah, Maror

Pesach פסח

Z'roah. A roasted shank bone: Symbol of the Passover sacrifice eaten during the days of the Temple to honor the fact that HASHEM passed over the

houses of the children of Israel in Mitzraim while at the same time, striking down the firstborn of the houses of the Egyptians.

Another interpretation: as HASEHEM led the Israelites out of Mitzraim, was with Z'roah Nituyah-with a strong arm. This reminds us that in creating the paths of personal evolutions, we must remember to include a strong support, a *z'roah nituyah*- a shoulder upon which we can lean, on whom we can depend.

מַצָּה *Matzah*

This Matzah, which did not have the time to rise and become bread as we generally know it, is a symbol of not being 'ready' but of having to do something anyway! We may not feel 'ready' for liberation from our Mitzraim of the Soul, from our unique from of 'slavery'. Sometimes though, we must 'eat it' as it comes, accept it when it shows its face, do it even though we don't feel quite ready and then see what happens.

Sometimes it is in the 'doing' that the 'feeling' comes-we do something and the first time it doesn't feel right at all; the second time it feels better, the third time, it is easier still. By the fourth time, it is a part of us. Whenever we eat Matzah, may we remember the 'doing' in addition to the 'feeling'.

מָרֹר *Maror*

This Maror is the symbol of the bitterness of servitude. It serves as a perpetual reminder, from generation to generation, that it is the duty of Jews, as the descendants of slaves, to do whatever can be done to lighten the load of those less fortunate and to have compassion for all living creatures who are enslaved by virtue of their environment, their heredity or their own sense of lack of choice.

Reb Zalman Schachter-Shalomi reminds us that Maror is also meant to reawaken for us the pain and the bitterness that are sometimes a part of our lives. We go through the pain and we forget it; sometimes we learn from it, sometimes we don't. Maror with its harsh taste brings us, once again, to the reality of the pain.

בְּכָל דָּוָר וְדָוָר חַיְבָ אָדָם

Bi-chol dor va-dor chab-yav ab-dam

לראות את עצמו

Leer-ot et atzmoe

באלן הוא יצא ממצרים

Ki-eey-lu who yah-tzab me-mitzrayim!!

In every generation,
we are obliged to regard ourselves
as if we personally
had been liberated from Mitzraim!!

Rochtzah-Washing the Hands

“Water is the only element of Creation that exists in Heaven, on Earth and within the human body. It is as if water represents that God is everywhere.”

Water cleanses and purifies. It cools and calms. It slakes the thirst. It is the element in our tradition that symbolizes new beginnings and life renewed. In the water there are no tears or sweat, just hope and promise for that which may yet become.

Each table has a special place for hand washing. Go to that area, and as you rinse your hands, speak about a healing experience in your life.

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קָרָשָׁנוּ בְמִצְוֹתָיו וְצִוָּנוּ אֶל נְטִילַת יָדִים.

*Baruch Atah Adonai Eloheynu melech ha'olam, asher kid-shanu b'mitz-vo-tav v'tzi-va-nu
al n'ti-lat ya-da-yim*

Praised are You, Adonai our God, Ruler of the universe, who brings holiness to our lives through mitzvoth and commands us concerning the washing of the hands.

Motzi Matzah



(lift three matzot and recite)

ברוך אתה ייִּהְוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לְחֵם מִן הָאָרֶץ.

Baruch Atah Adonai Eloheynu melech ha'olam, hamotzi lechem min ha'aretz.

Blessed are You, Adonai, our God, Ruler of the universe, who brings forth bread from the earth.

ברוך אתה ייִּהְוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם קָדְשָׁנוּ בְמִצְוֹתָיו וְצָנָנוּ אֶל אַבְיָלָת מַצָּה.

Baruch Atah Adonai, Eloheynu melech ha'olam, asher kid-sha-nu b'mitz-vo-tav v'tzi-va-nu al achilat matzah

Blessed are You, Adonai our God, Ruler of the universe, who brings holiness to our lives through the commandments and commands us regarding the eating of matzah.

(Eat the matzah while reclining.)

Maror

Leader: Many of us here have personally known the bitterness of pain, of disappointment, of loss. If we have been fortunate, we have learned from our pain, matured through our disappointment, compensated for our loss through a new awareness of our own strength. Bitterness, we have learned, can be transformed into a blessing-and that is why we offer a blessing when we eat the bitter herb.

Thank you, Sovereign of all existence, for the understanding and compassion that can be released when we eat the fruit of bitterness.

(Dip some maror in charoset and recite :)

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קָדְשָׂנוּ בְּמִצְוֹתָיו וַצְנָנוּ אֶל אַכְילַת מָרוֹר
Baruch Atah Adonai Eloheynu melech ha'olam, asher kid-sha-nu b'mitz-vo-tav v'tzi-vanu
al achilat maror.

Blessed are You, Adonai our God, Ruler of the universe, who brings holiness to our lives through the commandments and commands us regarding the eating of the maror.

(Eat the maror without reclining)

Korekh-The Hillel Sandwich

Leader: When the Temple in Jerusalem stood, this was Rabbi Hillel's practice: he would combine the pesach, the Passover lamb, with the matzah and the maror. Together, he would eat them. Thus he fulfilled the Torah's teaching: "They shall eat the pesach, the matzah and the maror together" (Num. 9:11).

Leader: In our own time, we eat charoset in place of the pesach. As we combine maror and charoset in our sandwich, we recall that our ancestors were able to withstand the bitterness of slavery because it was sweetened by the hope of freedom. So also, the pain and loss in our lives have called forth miracles of sweetness: love, courage, laughter and generosity.

(put maror and charoset between two pieces of matzah and eat.)

Shulchan Orech-Eating the Festive Meal

We begin our meal with eating a hard-boiled egg dipped in salt water. Eggs have many meanings. They are symbols of springtime, of death and its opposite: of fertility, of giving of life... of new beginnings.

Most foods become softer the longer they are in hot water; but eggs, like Jews, become tougher. This is also true of the parts of ourselves that we try to hide, that we think we are setting aside; they too become tougher the more we let them boil.

Take an egg of your own and say all together:

We dip this egg in salt water to be reminded that there are tears that must accompany births and new beginnings; there are tears that accompany death and letting go. I honor the beginnings and the endings and the letting go of those in my life whose presence has hurt me, of places that don't feel good for me, of old behavior patterns that don't work for me, of ways of earning my living that harm me, of whatever it is that I need to let go of to make room for new beginning.

B'Tayavon (enjoy the meal)!

Tzafun

After the meal the Seder plate is again placed on the table. Search for the afikoman and then distribute it among those present at the Seder.

Barech

Recitation of thanks after the meal. We offer four blessings of thanks after we eat.

First blessing: We give thanks to God for providing us with food.

ברוך אתה יי' ה'ן אתה ה'כל.

Baruch Atah Adonai, ha-zan et ha-kol.

Blessed are you God sustainer of all.

Second blessing: We give thanks to God for the earth and for providing us with food from the earth.

ברוך אתה יי' על ה'ארץ וע'ל המזון.

Baruch Atah Adonai, ol ha-aretz vi-ol ha-mazon.

Thank you God for the earth and the food.

Third blessing: We give thanks to God for the holy city of Jerusalem and for our homeland, Israel. We pray for peace in Jerusalem and in all other places that have more than one people who consider it their people's homeland.

ברוך אתה ייְהוָה בונה ברחמייך ירושלים. אמן.

Baruch Atah Adonai, boe-nay bi-rachamav Yerushalayim, amen.

Thank you God for the moments of mercy when you build and rebuild both the geographic Jerusalem as well as the Jerusalem of the spirit and the sacred spaces.

Fourth blessing: We give thanks for loving-kindness wherever it manifests.

ברוך אתה ייְהוָה כי הטוב והמיטיב לכל.

Baruch Atah Adonai, ha-tov vi-ha-may-teev la-kol.

Thank your God for bringing us the light of goodness, thus making us better human beings.

Oseh Shalom

Together:

עֲשֵׂה שָׁלוֹם בְּמָרוּמָיו הוּא יַעֲשֶׂה שָׁלוֹם עַלְינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.
בְּעֵז לְעַמּוֹ יִתְּהַן. בְּעֵז בְּרַךְ אַתָּה עָמָּךְ בְּשָׁלוֹם

*Oseh shalom bim-romav, bu ya-aseh shalom aleinu v'al kol Yisrael, v'im'ru amen.
Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.*

May the one who causes peace to reign in the heavens above grant peace to us, to all Israel and all the world.

O God, give strength unto your people;
O God, bless your people with peace. Amen.



The Third Cup

We continue to sanctify this gathering with this third cup of wine

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ פָּרִי הַגָּפָן.

Baruch Atah Adonai, elohaynu, melech ha-o-lam, bo-ray Pri ha-ga-fen.

Elijah's Cup

We open the door to beckon the spirit of Elijah, the prophet Elijah.

Before he died, Elijah declared that he would return once each generation in the guise of any poor or oppressed person, coming to people's doors to see how he would be treated. By the treatment offered this poor person who would be Elijah himself, he would know whether the population had reached a level of humanity making them capable of participating in the dawn of the Messianic age.

We have been remembering our slavery and our liberation. But just as it was we, not only our ancestors, who were liberated in Egypt; so it is we, not only our ancestors, who live in slavery. Our slavery is not over, and our liberation is not complete. The task of liberation is long and it is work that we ourselves must do.

We will share the cup of Elijah. To each other and to You we say: We ourselves shall be Elijah, we ourselves shall act to bring Messiah."

We may not live to complete the task, but neither may we refrain from beginning. If not now, when? We have eaten; may food give us strength for the work ahead! We will drink; may our wine give us joy for the work ahead!

The Fourth Cup

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ פָּרִי הַגָּפָן.

Baruch Atah Adonai eloyhenu melech ha-olam, boray pri ha-gafen.

Blessed are You, God our God, who created the fruit of the vine.

Eiyahu ha-navi
Eliyahu ha tisbbi
Eliyahu, Eliyahu
Eliyahu ha-giladi
Bimbeyrah b'yameynu
Yahvoh elehnu
Immosbiach ben David
Im mosbiach ben David

אלְيָהו הַנְּבִיא, אֶלְיָהו הַתְּשִׁבֵּי,
אלְיָהו, אֶלְיָהו, אֶלְיָהו הַגָּלָעִי.
בָּמָהָרָה בַּיּוֹמָנוֹ, יָבָא אֶלְיָהו,
עִם מֶשֶׁיחַ בֶּן דָוִד.

S'firat ha'omer-Counting the Omer

Leader: Every evening, from the 2nd night of Pesach until the night before Shavuot, we count the days of the Omer. Omer (literally “Sheaf”) refers to the offering from the new barely crop, which was brought to the Temple in ancient days on the 16th of Nisan, the eve of the second day of Pesach. During these 49 days between Pesach and Shavuot, we observe a mourning period for the students of Rabbi Akiba, said to have been killed at this season by a terrible plague. With special intensity we count the Omer for we are “counting the days” until the plague of our own time comes to an end.

(rise and recite:)

ברוך אתה ייָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קָרָשָׁנוּ בְמִצְוֹתֶיךָ וַצְנָנוּ עַל סְפִירַת הָעֵמֶר
*Baruch Atah Adonai, Eloheynu melech ha'olam, asher kid-sha-nu b'mitz-vo-tav v'tzi-va-nu
al s'firat ba'omer*

הַיּוֹם עֲרַבָּה יָמִים לְעֵמֶר

Praised are You, Adonai our God, Ruler of the universe, whose mitzvoth add holiness to our lives and who gave us the mitzvah of counting the Omer.

Today is the ____ day of the Omer.
(Be seated)

Hallel

אָדִיר הַוָּא

A poet of 15th c. Germany recounts the Divine attributes in alphabetical order and prays for the building of the third Temple.

Adeer hu, adeer hu

Refrain: *Yeev-neb veito b'ka-rov,
Beem-bei-ra, beem-bei-ra,
B'ya-meinu b'ka-rov, Eil b'nei,
Eil b'nei, B'nei veit-cha b'ka-rov.*
*Ba-chur hu, ga-dol hu, da-gul hu,
Yeev-neb vei-to b'ka-rov...*

*Ha-dur hu, va-teek hu, za-kai hu,
Yeev-neb vei-to b'ka-rov*

*Cha-sid hu, ta-bor hu, ya-cheed hu,
Yeev-neb vei-to b'ka-rov...*
*Ka-beer hu, la-mud hu, me-lech hu,
Yeev-neb vei-to b'ka-rov...*

*No-ra hu, sa-geev hu, ee-zuz hu,
Yeev-neb vei-to b'ka-rov...*

*Po-deb hu, tza-deek hu, ka-dosh hu,
Yeev-neb vei-to b'ka-rov...*

*Ra-chum hu, sha-dai hu, ta-keef hu,
Yeev-neb vei-to b'ka-rov...*

אָדִיר הַוָּא, אָדִיר הַוָּא

יבְּנָה בַּיְתָו בְּקָרֹב, בְּמַהְרָה בְּמַהְרָה,
בְּיִמְנָו בְּקָרֹב. אֶל בְּנָה, אֶל בְּנָה,
בְּנָה בַּיְתָךְ בְּקָרֹב.

בְּחוֹר הַוָּא, גָּדוֹל הַוָּא, דָּגָול הַוָּא,
יְבָנָה בַּיְתָו בְּקָרֹב...

הַדּוֹר הַוָּא, וְתִיק הַוָּא, זְכָאי הַוָּא,
יְבָנָה בַּיְתָו בְּקָרֹב...

חַסִּיד הַוָּא, טָהוֹר הַוָּא, יְחִידָה הַוָּא,
יְבָנָה בַּיְתָו בְּקָרֹב...

כְּבִיר הַוָּא, לְמֹדֶד הַוָּא, מֶלֶךְ הַוָּא,
יְבָנָה בַּיְתָו בְּקָרֹב...

נוֹרָא הַוָּא, סְגִיבָה הַוָּא, עַזּוֹז הַוָּא,
יְבָנָה בַּיְתָו בְּקָרֹב...

פּוֹדֵה הַוָּא, צָדִיקָהוּא, קָדוֹשָׁהוּא,
יְבָנָה בַּיְתָו בְּקָרֹב...

אֶחָד מֵי יֹדֵעַ

Echad Mee Yodei-a Who knows one?

“Who knows one?” is modeled on a German non-Jewish folksong (15th or 16th c.). It consists of a numerical quiz written like a basic Jewish trivia game.

The Jewish Trivia Song

1. Who knows one?
I know one.
One is our God, who is in heaven and on earth.
2. Who knows two?
I know two.
Two are the tablets of the Covenant.
One is our God, who is in heaven and on earth.
3. Who knows three?
I know three.
Three are the Fathers.
Two are the tables of the Covenant.
One if our God, who is in heaven and on earth.
4. Four are the Mothers.
5. Five are the books of Torah.
6. Six are the Mishnah sections.
7. Seven are the days of the week.
8. Eight are the days before circumcision.
9. Nine are the months of pregnancy.
10. Ten are the Ten Commandments.
11. Eleven are the stars in Joseph’s dream.
12. Twelve are the tribes of Israel.
13. Thirteen are God’s attributes of mercy.



חַד גָּדִיא

Chad Gaya Just one Kid

Chorus: Just one kid, just one kid
That my Abba bought for two zuzeem...
Chad Gaya, Chad Gaya.

1. Along came the cat ("meow")
And ate the kid ("maa")
That my Abba bought for two zuzeem
Chad Gaya, Chad Gaya.
2. Along came the dog ("woof")
And bit the cat ("meow")
And ate the kid ("maa")
That my Abba bought for two zuzeem
Chad Gaya, Chad Gaya.
3. Along came the stick ("bang")
And hit the dog ("woof")
4. Along came the fire ("sizzle")
And burned the stick ("bang")
5. Along came the water ("gurgle")
And quenched the fire ("sizzle")
6. Along came the ox ("slurp")
And drank the water ("gurgle")



Final Verse:

9. The came the Holy One, blessed be He
And destroyed the angel of death
That slew the slaughterer
That kidded the ox ("slurp")
That drank the water ("gurgle")
That quenched the fire ("sizzle")
That burned the stick ("bang")

That beat the dog ("woof")
That bit the cat ("meow")
That ate the kid ("maa")
That my Abba bought for tow zuzeem...
Chad Gaya, Chad Gaya.

Nirtzah

Request for acceptance of prayers.

ALL: We have completed the Passover Seder and fulfilled our obligations according to law and custom. We ask that You accept our prayers, that You lead us out of the Mitzrayim of the soul in which we find ourselves and into the Jerusalem of the soul-a place of beauty, abundance, openness and grace.

Leader: PEACE!

ALL: PEACE FOR US! FOR EVERYONE!

Leader: FOR ALL PEOPLE, THIS, OUR HOPE.

ALL: NE

לָשָׁנָה הַבָּאָה בִּירוּשָׁלָם

FREE!

L'SHANAH HA-BA'AH B'YERUSHALAYIM!

