



haggadah

WHETHER IT'S YOUR FIRST SEDER

or your 107th, and whether you've cleaned your home of every last crumb of chametz (food that has leavening) or you plan to eat an English muffin for breakfast tomorrow, it doesn't matter. The Seder is a chance for us all to be taken on a short but important journey from slavery to freedom, and to join millions of Jews and non-Jews all over the world who are doing the same thing. (Think about how cool that is for a second...) The Passover story includes love, deception, belief, hope and freedom.

When you get to the skit that tells the story of Passover (Maggid), imagine yourself wearing dirty rags in the dusty desert of Egypt. Sing loudly during the music moments no matter how you think you sound. Let the readings about freedom open your heart. And for God's sake, don't worry about the Hebrew (there's barely any in here). Have an extra glass of wine if you want. Just have fun! You're in for a treat. And maybe a bit of a hangover.

Happy Passover!

Love,
team jewbelong



THE ELEPHANT AT YOUR PASSOVER TABLE

There's an elephant in the room, he'd like some attention and frankly, he should get it. This elephant has been around as long as the Jewish people, but he is getting bolder and meaner. That elephant, of course, is antisemitism. There's the familiar white supremacy movement that pretty much hates everyone who doesn't look like them, the run-of-the-mill antisemites, and a relatively new form of hate directed at Israel which crosses the line to antisemitism too often.

Let's take a moment to acknowledge the elephant, but don't let him plunder the table. If we do, we'll never get to the Four Questions, and besides, the matzoh ball soup will get cold. So let's just say this for now. Hate is hate. Jews, Christians, Muslims, Hindus, Atheists... literally, everyone is worse off for it. So what do we do? Pledge to fight antisemitism. Call it out. Talk about it. Learn about it. But don't you dare accept it. It's a toxic poison that has been following Jews for as long as we have been around. We will make it through this dangerous time like we have before, with bravery, wisdom, pride and most of all, love.

Seders end with the phrase *Next Year in Jerusalem*. We may be going out on a limb here, but we're guessing that most of us won't be in Jerusalem next year. We'll probably be sitting right here. But we can't take that for granted. We've already learned the bitter lesson that true hate is never little, it is never unimportant, and it should never, ever be ignored.

ON THIS NIGHT

we retrace our steps from then to now, reclaiming years of desert wandering.

ON THIS NIGHT we ask questions, ancient and new, speaking of servitude and liberation, service and joy.

ON THIS NIGHT we welcome each soul, sharing stories of courage, strength and faith.

ON THIS NIGHT we open doors long closed, lifting our voices in songs of praise.

ON THIS NIGHT we renew ancient hopes and dream of a future redeemed.

ON THIS NIGHT we gather around Seder tables, remembering passage from bondage to freedom.

ON THIS NIGHT we journey from now to then, telling the story of freedom.

AS WE BEGIN TONIGHT'S SEDER,

let's take a moment to be thankful for being together. We make a small community of storytellers. But, why this story again? Most of us already know the story of Passover. The answer is that we are not merely telling a story. We are being called to the act of empathy. Some at our table observe this holiday every year and some are experiencing it for the first time. Some of us are Jewish, others are not. Passover is enjoyed by people of various faiths because freedom is at the core of each of our stories. All who are in need, let them come celebrate Passover with us. Now we are here. Next year in the land of Israel.

RUTH'S MIX

Ruth, as in *The Book Of*, as in the great-grandmother of King David, was part of an interfaith marriage. Introducing Ruth's Mix, a way to welcome everyone to your Seder table, and honor the growing diversity of the Jewish people – those who were born Jewish, those who converted, those who are not Jewish, and those who just came for the singing and wine.

Everyone take a bit of Ruth's Mix, a combination of almonds, raisins and chocolate chips. Each of these ingredients is good on its own, but when mixed together they're even better.

TOGETHER: May everyone who shares in a Jewish life feel welcomed and integrated. We are deeply grateful to those who provide love and support to their Jewish partners and families by creating a home that includes Judaism. We offer special thanks to those who are raising their sons and daughters with Jewish identity. We are a very small people and history has made us smaller. Our children mean hope, life and future. We pray with all of our hearts that the gifts and blessings you have given to your family, to the community, and to the Jewish People, will come back to you and fill your life with joy.

ADAPTED FROM RABBI JANET MARDER

TAKE US OUT OF EGYPT

(TO THE TUNE OF "TAKE ME OUT TO THE BALL GAME")

Take us out of Egypt, free us from slavery
Bake us some matzah, in a haste
Don't worry 'bout flavor,
give no thought to taste
Oh it's rush, rush, rush, to the Red Sea
If we don't cross it's a shame
For it's ten plagues, down and you're out
At the Pesach game

PASSOVER REMEMBERED

Pack nothing. Bring only your determination to serve and your willingness to be free.

Don't wait for the bread to rise. Take nourishment for the journey, but eat standing, be ready to move at a moment's notice.

Do not hesitate to leave your old ways behind – fear, silence, submission.

Do not take time to explain to the neighbors. Tell only a few trusted friends and family members.

Then begin quickly, before you have time to sink back into the old slavery.

Set out in the dark. I will send fire to warm and encourage you. I will be with you in the fire, and I will be with you in the cloud.

You will learn to eat new food and find refuge in new places. I will give you dreams in the desert to guide you safely home to that place you have not yet seen.

The stories you tell one another around your fires in the dark will make you strong and wise.

Outsiders will attack you, some will follow you, and at times you will weary and turn on each other from fear and fatigue and blind forgetfulness.

You have been preparing for this for hundreds of years. I am sending you into the wilderness to make a way and to learn my ways more deeply.

Those who fight you will teach you. Those who fear you will strengthen you. Those who follow you may forget you. Only be faithful. This alone matters.

Some of you will die in the desert, for the way is longer than anyone imagined. Some of you will give birth.

Some will join other tribes along the way, and some will simply stop and create new families in a welcoming oasis.

Some of you will be so changed by weathers and wanderings that even your closest friends will have to learn your features as though for the first time.

Some of you will not change at all.

Sing songs as you go, and hold close together. You may, at times, grow confused and lose your way.

Continue to call each other by the names I've given you to help remember who you are. You will get where you are going by remembering who you are.

Tell your children lest they forget and fall into danger – remind them even they were not born in freedom but under a bondage they no longer remember, which is still with them, if unseen.

So long ago you fell into slavery, slipped into it unaware, out of hunger and need.

Do not let your children sleep through the journey's hardship. Keep them awake and walking on their own feet so that you both remain strong and on course.

So you will be only the first of many waves of deliverance on these desert seas.

Do not go back. I am with you now and I am waiting for you.

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,
Like no Seder I know.
Everything about it is halachic
Nothing that the Torah won't allow.
Listen how we read the whole Haggadah
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 matzah
While on their feet
Now isn't that a story
That just can't be beat?
Let's go on with the show!

SEDER = ORDER

Our Passover meal is called a Seder, which means “order” in Hebrew, because we go through 14 specific steps as we retell the story of our ancestors’ liberation from slavery in Egypt.

- | | |
|---|---------------------------------------|
| 1. Kiddush (the blessing over wine) | KADEISH קִדּוּשׁ |
| 2. Ritual hand-washing in preparation for the Seder | URCHATZ וּרְחִיצָה |
| 3. Dipping a green vegetable in salt water | KARPAS כַּרְפַּס |
| 4. Breaking the middle matzah | MATZAH YACHATZ יַחַץ |
| 5. Telling the story of Passover | MAGGID מַגִּיד |
| 6. Ritual hand-washing in preparation for the meal | RACHTZA רְחִיצָה |
| 7. The blessing over the meal and matzah | MOTZI MATZAH מוֹצִיא מַצָּה |
| 8. Dipping the bitter herb in sweet | CHAROSET MAROR מָרֹר |
| 9. Eating a sandwich of matzah and bitter herb | KOREICH כּוֹרֵךְ |
| 10. Eating the meal | SCHULAN OREICH שְׁלֵחַן עֹרֵךְ |
| 11. Finding and eating the Afikomen | TZAFOON צִפּוֹן |
| 12. Saying grace after the meal and inviting Elijah the Prophet | BAREICH בָּרַךְ |
| 13. Singing songs that praise God | HALLEL הַלֵּל |
| 14. Ending the Seder and thinking about the future | NIRTZAH נִרְצָה |

A PASSOVER SONG

(TO THE TUNE OF “MY FAVORITE THINGS”)

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

Matzah and karpas and chopped up charoset
Shankbones and kiddish and Yiddish neurosis
Tante who kvetches and uncle who sings
These are a few of our Passover things.

When the plagues strike
When the lice bite
When we're feeling sad
We simply remember our Passover things
And then we don't feel so bad.

Motzi and maror and trouble with Pharaohs
Famines and locusts and slaves with wheelbarrows
Matzah balls floating and eggshells that cling
These are a few of our Passover things.

When the plagues strike
When the lice bite
When we're feeling sad
We simply remember our Passover things
And then we don't feel so bad.

CANDLE LIGHTING

The day ends. The earth turns from sunshine to dusk and then to darkness. We assume for ourselves the task of kindling candles in the night, to enlighten the dark corners of our world. We still live in perilous times. Behind us, though receding into the memories of even the oldest among us, we can still sense the fires of Auschwitz and Hiroshima. Before us, the threat of acts of terrorism and gun violence. We gather tonight to create from fire, not the heat of destruction, but the light of instruction; indeed to see more clearly the wisdom, strength and caring that glows from within each of us.

TOGETHER: May these candles, lit on the Festival of Freedom, bring light into our hearts and minds. May they renew our courage to act for justice and freedom here and now. May they illumine the path to truth, justice and peace. And so we repeat the ancient blessing:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשָׁל) יוֹם טוֹב

Baruch atah Adonai, Eloheinu Melech ha-olam,

asher kiddishanu b'mitzvotav,

v'tzivanu lehadlik neir shel [Shabbat v'shel] Yom Tov.

We praise God, Spirit of Everything,

who has directed us to kindle [the Shabbat] and holiday lights.



WOMAN'S PRAYER AT CANDLE LIGHTING

May you grant my family and all Israel a good and long life. Remember us with blessings and kindness. Give me the opportunity to raise my children and grandchildren to be truly wise and people of truth. Please hear my prayer at this time. Regard me as a worthy descendant of Sarah, Rebecca, Rachel and Leah, and let my candles never be extinguished. Let the light of Your face shine upon us. Amen.

(1) KIDDUSH

THE BLESSING OVER THE WINE קִדּוּשׁ

Fill your cup with the first glass of wine, lift the cup, say the Kiddush, and drink, leaning to the left. All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy – not to mention a practical way to increase that joy. The Seder starts with first cup of wine and then gives us three more opportunities to refill our cup and drink.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Spirit of Everything, who creates the fruit of the vine.



SHEHECHEYANU

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

שֶׁהַחַיָּינוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה

Baruch Atah Adonai, Eloheinu Melech ha-olam, she-hecheyanu v'key'manu v'higiyanu lazman hazeh.

We praise God, Spirit of Everything, who has kept us alive, raised us up,
and brought us to this happy moment.

DRINK THE FIRST GLASS OF WINE

SEDER PLATE

The seder plate holds the ritual items that are discussed during the seder.



music moment

PASSOVER ROUND

CREDIT: RANDI SPIEGEL
(TO THE TUNE OF "FRÈRE JACQUES")

Roasted shankbone

Hard-boiled egg

Karpas and charoset

Bitter herbs

ROASTED SHANKBONE

One of the most striking symbols of Passover is the roasted lamb shankbone (called zeroah), which commemorates the paschal (lamb) sacrifice made the night the ancient Hebrews fled Egypt. Some say it symbolizes the outstretched arm of God (the Hebrew word zeroah can mean “arm”). Many vegetarians use a roasted beet instead. This isn’t a new idea; the great Biblical commentator Rashi suggested it back in the eleventh century.

MAROR (BITTER HERB)

Bitter herbs (usually horseradish) bring tears to the eyes and recall the bitterness of slavery. The Seder refers to the slavery in Egypt, but people are called to look at their own bitter enslavements.

CHAROSET

There’s nothing further from maror than charoet (“cha-ROH-set”), the sweet salad of apples, nuts, wine, and cinnamon that represents the mortar used by the Hebrew slaves to make bricks.

KARPAS

Karpas is a green vegetable, usually parsley (though any spring green will do). Karpas symbolizes the freshness of spring. Some families still use boiled potatoes for karpas, continuing a tradition from Eastern Europe where it was difficult to obtain fresh green vegetables.

SALT WATER

Salt water symbolizes the tears and sweat of enslavement, though paradoxically, it’s also a symbol for purity, springtime and the sea.

ORANGE

The tradition of putting an orange on the Seder plate is a response to a less evolved rabbi who told a young girl that a woman belongs on a bimah as much as an orange on a Seder plate. The orange is now said to be a symbol of the fruitfulness of all Jews, whether they be gay, straight, male or female.

ROASTED EGG

The roasted egg (baytsah) is a symbol in many different cultures, usually signifying springtime and renewal. Here it stands in place of one of the sacrificial offerings performed in the days of the Second Temple. Another popular interpretation is that the egg is like the Jewish people: the hotter you make it for them, the tougher they get.

BOILED EGG (TO EAT)

May we reflect on our lives this year and soften our hearts to those around us. Another year has passed since we gathered at the Seder table and we are once again reminded that life is fleeting. We are reminded to use each precious moment wisely so that no day will pass without bringing us closer to some worthy achievement as we all take a moment to be aware of how truly blessed we are.

Our faith gives us many holidays to celebrate throughout the year and they are all times for reflection, gently guiding us to a better path in life. We are each given a chance to reflect on our past year, to think about where we have been and how we will live our lives in the year to come. We reaffirm our commitment to lead good and meaningful lives, promoting peace wherever we go.

A TIME OF REMEMBERING

On this Seder night, we recall with anguish and love our martyred brothers and sisters, the six million Jews of Europe who were destroyed at the hands of a tyrant more fiendish than Pharaoh. Their memory will never be forgotten.

Trapped in ghettos, caged in death camps, abandoned by an unseeing or uncaring world, Jews gave their lives in acts that sanctified God’s name and the name of the people Israel. Some rebelled against their tormentors, fighting with makeshift weapons, gathering the last remnants of their failing strength in peerless gestures of courage and defiance. Others went to their death with their faith in God miraculously unimpaired.

Unchecked, unchallenged, evil ran rampant and devoured the holy innocents. But the light of the six million will never be extinguished. Their glow illuminates our path. We will teach our children and our children’s children to remember them with reverence and with pride.

BASHERT (DESTINY)

IRENA KLEPSISZ

THESE WORDS ARE DEDICATED TO THOSE WHO DIED

Because they had no love and felt alone in the world
Because they were afraid to be alone and tried to stick it out
Because they could not ask
Because they were shunned
Because they were sick and their bodies could not resist disease
Because they played it safe
Because they had no connection
Because they had no faith
Because they felt they did not belong and wanted to die

THESE WORDS ARE DEDICATED TO THOSE WHO DIED

Because they were loners and liked it
Because they acquired friends and drew others to them
Because they drew attention to themselves and always got picked
Because they took risks
Because they were too stubborn and refused to give up
Because they asked for too much

THESE WORDS ARE DEDICATED TO THOSE WHO DIED

Because a card was lost and a number was skipped
Because a bed was denied
Because a place was filled and no other was left

THESE WORDS ARE DEDICATED TO THOSE WHO DIED

Because someone did not follow through
Because someone was overworked and forgot
Because someone left everything to God
Because someone was late
Because someone did not arrive at all
Because someone told them to wait and they just couldn't any longer

THESE WORDS ARE DEDICATED TO THOSE WHO DIED

Because death is a punishment
Because death is a reward
Because death is the final rest
Because death is eternal rage

THESE WORDS ARE DEDICATED TO THOSE WHO DIED

THESE WORDS ARE DEDICATED TO THOSE WHO SURVIVED

Because their second grade teacher gave them books
Because they did not draw attention to themselves and got lost in the shuffle
Because they knew someone who knew someone else who could help them
and bumped into them on a corner on a Thursday afternoon
Because they played it safe
Because they took risks
Because they were lucky

THESE WORDS ARE DEDICATED TO THOSE WHO SURVIVED

Because they knew how to cut corners
Because they drew attention to themselves and always got picked
Because they had no principles and were hard

THESE WORDS ARE DEDICATED TO THOSE WHO SURVIVED

Because they refused to give up and defied statistics
Because they had faith and trusted in God
Because they expected the worst and were always prepared

Because they were angry
Because they could ask
Because they mooched off others and saved their strength
Because they endured humiliation
Because they turned the other cheek
Because they looked the other way

THESE WORDS ARE DEDICATED TO THOSE WHO SURVIVED

Because life is a wilderness and they were savage
Because life is an awakening and they were alert
Because life is a flowering and they blossomed
Because life is a struggle and they struggled
Because life is a gift and they were free to accept it.

THESE WORDS ARE DEDICATED TO THOSE WHO SURVIVED. BASHERT.



READINGS ON FREEDOM

YAIR LAPID, MEMORIES AFTER MY DEATH

They marched us down the length of Pozohony Street, toward the Margaret Bridge and that was when we understood they were bringing us to the edge of the Danube, where they would shoot us and leave us to die under the ice. When we arrived at the foot of the bridge, a Soviet reconnaissance aircraft appeared out of nowhere over our heads. The death march stopped, and there was a moment of chaos while the Nazi guards sought refuge in the entrance to buildings and shot their submachine guns skyward. Mother and I were standing next to a small public toilet of metal and painted green and mother pushed me inside. ‘Pretend you’re peeing’ she said. I stood there frozen with cold and fear, but I could not pee; when you are thirteen years old and frightened, you cannot pee. The Soviet plane had meanwhile disappeared and the march resumed. Not a soul noticed that mother and I had remained in the toilet. Half an hour later, not a single person from the march was left alive. This was a key moment in my life, the moment that defines me more accurately than any other – more than anything I ever did, more than any place I ever visited, more than any person I have ever met. Not because I was spared – every survivor has his own story or a private miracle – but because I had nowhere to go... in this big wide world there was not a single place for a Jewish boy of thirteen whom everyone wants to kill.

So we went back to the ghetto. Years later on a trip I took to Budapest with my son Yair, we took a walk and found ourselves, without planning to, at the Margaret Bridge. We strolled along, chatting merrily when suddenly I stopped and, shaking, pointed at something ahead of us. At first Yair could not understand what it was that I was pointing at, but there it was: the public toilet made of metal and painted green. We stood there, two grown men, hugging and crying and stroking the green walls of the public toilet that saved my life, while the Hungarians who passed us on the street did so with caution, convinced they were looking at two lunatics. “My boy,” I said once I was calm enough to speak, “it was in this place, without my even knowing it that I became a Zionist. It is the whole Zionist idea in fact, The State of Israel is a problematic place, and we’ll always have our arguments with it, but this is the very reason it was established. So that every Jewish child will always have a place to go.” I hope that Yair understood. I am certain that he did not forget.



THIS YEAR WE ARE SLAVES

What do these words mean? We are slaves because yesterday our people were in slavery and memory makes yesterday real for us. We are slaves because today there are still people in chains around the world and no one can be truly free while others are in chains.

We are slaves because freedom means more than broken chains. Where there is poverty and hunger and homelessness, there is no freedom; where there is prejudice and bigotry and discrimination, there is no freedom; where there is violence and torture and war, there is no freedom. And where each of us is less than he or she might be, we are not free, not yet. And who, this year, can be deaf to the continuing oppression of the downtrodden, who can be blind to the burdens and the rigors that are now to be added to the most vulnerable in our midst? If these things be so, who among us can say that he or she is free?

WHAT HAPPENS TO THEM HAPPENS TO ME

MARTIN LUTHER KING JR. AND ABRAHAM J. HESCHEL

LEADER Prejudice is like a monster which has many heads, an evil which requires many efforts to overcome. One head sends forth poison against the people of a different race, another against the people of a different religion or culture. Thus the evil of prejudice is indivisible.

GROUP Human progress never rolls in on the wheels of inevitability. It comes through the tireless efforts and the persistent work of dedicated individuals who are willing to be co-workers with God. Without this hard work, time itself becomes an ally of the insurgent and primitive forces of irrational emotionalism and social stagnation.

LEADER What is called for is not a silent sigh but a voice of moral compassion and indignation, the sublime and inspired screaming of a prophet uttered by a whole community.

GROUP The voice of justice is stronger than bigotry and the hour calls for that voice as well as the concerted and incessant action.

LEADER I have personal faith. I believe firmly that in spite of the difficulties of these days, in spite of the struggles ahead, we can solve this problem. I believe there will be a better world.

(2) URCHATZ

RITUAL HAND-WASHING IN PREPARATION FOR THE SEDER ורחץ



Water is refreshing, cleansing and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. Washing hands can take place twice during our Seder: now, with no blessing, to get us ready for the rituals to come; and then later, with a blessing, to prepare us for the meal.

(3) KARPAS

DIPPING A GREEN VEGETABLE IN SALT WATER כרפס

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. We now take a vegetable, representing spring, and dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

ברוך אתה יי, אלהינו מלך העולם, בורא פרי האדמה

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.

We praise God, Spirit of Everything, who creates the fruits of the earth.



(4) YACHATZ

BREAKING THE MIDDLE MATZAH יחץ

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. One piece is called the Afikomen, literally “dessert” in Greek. The Afikomen is hidden and must be found before the Seder can be finished.

We eat matzah in memory of the quick flight of our ancestors from Egypt. As slaves, they faced many false starts before finally being let go. So when the word of their freedom came, they took whatever dough they had and ran before it had the chance to rise, leaving it looking something like matzah.

Uncover and hold up the three pieces of matzah and say together: This is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are here; next year we will be in Israel. This year we are slaves; next year we will be free.

FOUR QUESTIONS

The telling of the story of Passover is framed as a discussion with questions and answers. The tradition that the youngest person asks the questions reflects the idea of involving everyone at the Seder.

מה נשתנה, הלילה הזה
מכל הלילות

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?



שבכל הלילות אנו אוכלין
חמץ ומצה
הלילה הזה, כלו מצה

1 Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

Why is it that on all other nights during the year we eat either bread or matzah, but on this night we eat only matzah?

שבכל הלילות אנו אוכלין
שאר ירקות
הלילה הזה מרור



2 Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.

Why is it that on all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs?



שבכל הלילות אין אנו
מטבילין אפילו פעם אחת
הלילה הזה, שתי פעמים

3 Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.

Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice?

שבכל הלילות אנו אוכלין
בין יושבין ובין מסבין
הלילה הזה, כלנו מסבין



4 Shebichol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.

Why is it that on all other nights we eat either sitting or reclining, but on this night we eat in a reclining position?

THE FOUR SONS

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who react individually to the Passover Seder. It is our job to make our story accessible to all the members of our community:

WHAT DOES THE WISE CHILD SAY? The wise child asks, What are the testimonies and laws which God commanded you? You must teach this child the rules of observing the holiday of Passover.

WHAT DOES THE WICKED CHILD SAY? The wicked child asks, What does this service mean to you? To you and not to himself! Because he takes himself out of the community and misses the point, say to him: "It is because of what God did for me in taking me out of Egypt." Me, not him. Had that child been there, he would have been left behind.

WHAT DOES THE SIMPLE CHILD SAY? The simple child asks, What is this? To this child, answer plainly: “With a strong hand God took us out of Egypt, where we were slaves.”

WHAT ABOUT THE CHILD WHO DOESN'T KNOW HOW TO ASK A QUESTION? Help this child ask. Start telling the story: “It is because of what God did for me in taking me out of Egypt.”

THE MODERN FOUR SONS

Following is a new interpretation of The Four Sons that illustrates the journey of many Jews living in America. We're not judging here, just witnessing. Besides, what better time to talk about choices and change than Passover?

THE FIRST (PREVIOUSLY KNOWN AS THE WISE) SON

Let's call him Irving. He came to America in the early 1900s, not only because his family had a terribly poor existence in Poland, but mostly because they were running for their lives to escape the pogroms (vicious riots when gangs of Russian Cossacks went into Jewish shtetls, or villages, and raped and killed thousands of Jews). Irving, and thousands like him, came to America. They came with nothing, but at least America gave them safety and freedom. Irving flourished. As a boy, he spoke Yiddish and went to yeshiva (an orthodox school). When he arrived in America, he learned English. His family remained observant, continuing to follow kosher rules, celebrating Shabbat each week and living a traditional Jewish life. Irving's commitment to Judaism was unshakable.

THE SECOND (PREVIOUSLY KNOWN AS THE WICKED) SON

Irving's son, David, is the second generation. David grew up in America with a strong Jewish identity. He's comfortable in his mom and dad's home, which is filled with Jewish traditions and values, but his own home and family are let's just say, more American. David experienced some antisemitism, but never felt he had to run for his life. His goal was to be a successful business executive, and if that meant working on Shabbat, something that Irving would never do, David did it. He became so successful that he was one of the first Jews to be accepted into his local country club that would never allow Jews before. David took his family to Paris and Rome but forgot to take them to Israel. He did a great job of assimilating, but sort of a lackluster job of teaching his son, Josh, who you will meet below, about Judaism.

THE THIRD (PREVIOUSLY KNOWN AS THE SIMPLE) SON

Meet David's son, Josh. He's the third generation of Jews in America. Josh is like, well, lots of us. He considers himself culturally Jewish. Josh may have had a Seder at his grandfather Irving's house, but Josh, who by the way, is an excellent soccer player, never really concentrated on his Judaism. He felt very little antisemitism growing up; he quit Hebrew school because it conflicted with soccer practice, and he went to Hillel a couple of times at Duke, (see, told you Josh wasn't simple) but it felt too Jewish for him. Josh did go on Birthright but that was a few years ago. David is bummed that Josh doesn't have a stronger connection to Judaism, but what are you gonna do? By the way, Josh is married to Shannon, who is Protestant but would like to learn about Judaism. Unfortunately, Josh doesn't feel like he knows enough to teach her.

THE FOURTH (PREVIOUSLY KNOWN AS THE SON WHO DOESN'T KNOW HOW TO ASK A QUESTION) SON

Finally, meet Josh and Shannon's son, Luke. Of course, he knows his dad is Jewish, and actually loves seeing old photographs of Irving, but other than that, he has little connection to Judaism. We really miss and need all Lukes! Let's work together to invite everyone who is disengaged from their Judaism, back to our sometimes dysfunctional, often confusing, but always loving community.

WHAT IF GOD HADN'T TAKEN OUR ANCESTORS OUT OF EGYPT?

Then we would still be enslaved to Pharaoh in Egypt, along with our children, and our children's children. Even if all of us were wise, all of us discerning, all of us scholars, and all of us knowledgeable in Torah, it would still be a mitzvah for us to retell the story of the Exodus from Egypt.

PHARAOH PHARAOH

(TO THE TUNE OF "LOUIE, LOUIE")

Pharaoh, Pharaoh! Oh baby! Let my people go!
Yeah! Yeah! Yeah! Yeah!

Singin' Pharaoh, Pharaoh! Oh baby!
Let my people go! Yeah! Yeah! Yeah! Yeah!

A burnin' bush told me just the other day
that I should come over here and stay
Gotta get my people outta Pharaoh's hands
Gotta lead my people to the Promised Land.

The Nile turned to blood!
There were darkened black skies!
Gnats and frogs! There were locusts and flies!
The first born died, causing Egypt to grieve,
Finally Pharaoh said, "Y'all can leave!"

Me and my people goin' to the Red Sea
Pharaoh's army's comin' after me.
I raised my rod, stuck it in the sand
All of God's people walked across the dry land.

Pharaoh, Pharaoh! Oh baby! Let my people go!
Yeah! Yeah! Yeah! Yeah!

Singin' Pharaoh, Pharaoh! Oh baby!
Let my people go! Yeah! Yeah! Yeah! Yeah!

Pharaoh's army was a-comin' too
So what do you think that I did do?
Well, I raised my rod and I cleared my throat
All of Pharaoh's army did the dead man's float.


Pharaoh, Pharaoh! Oh baby! Let my people go!
Yeah! Yeah! Yeah! Yeah!


Singin' Pharaoh, Pharaoh Oh baby!
Let my people go! Yeah! Yeah! Yeah! Yeah!


(5)MAGGID

THE STORY OF PASSOVER מגיד

 NARRATOR 1 (10 LINES)	 MOSES (8 LINES)	 YOCHEDVED (1 LINE)
 NARRATOR 2 (13 LINES)	 GOD (7 LINES)	 PRINCESS (4 LINES)
 PHARAOH (15 LINES)	 PHARAOH'S SON (2 LINES)	 PRINCESS'S ATTENDANT (4 LINES)
 SLAVE (2 LINES)	 AARON (12 LINES)	 MIRIAM (4 LINES)
 HERALD (1 LINE)	 SHEEP (2 LINES)	


 **NARRATOR 1:** The story of Moses and the Exodus from Egypt has been told thousands of times. It's a reminder to the Jewish people that once we were slaves in Egypt, but now we are free. And so, this year, as in years before, generation upon generation, we tell the story of Passover. Now, I invite you to relax and listen to this tale. We begin in Pharaoh's Palace.

 **PHARAOH:** Yes, I'll have more grapes. This morning I took a tour of all of my new pyramids and I'm totally exhausted.

 **SLAVE:** Yes, your highness. I must tell you that as a slave, we are really doing a fine job at building those pyramids. Carrying bricks is just the discipline that my fourteen sons need.

 **PHARAOH:** Fourteen? Did you say fourteen sons?


 **SLAVE:** Indeed I did, your most fabulousness.


 **PHARAOH:** Leave my quarters. I've gotta think. This could be bad, really bad. I mean, I love having these Hebrew slaves, but there are just so many of them! They are not Egyptians, and as shocking as it might be, I don't think they even like me. What if there's a war and they join my enemies and fight against me? I am going to try to find a way to decrease this Jewish-Hebrew slave population.

 **HERALD:** Hear ye, hear ye. It is hereby decreed by Pharaoh, ruler of the land of Egypt, that any son born to a Jew is to be drowned in the Sea of Reeds.

ALL: NOOOOOOOO!!!!!!

 **NARRATOR 2:** Our story continues at the banks of the Nile River, where we meet Yocheved, a Jewish woman with a newborn son.

 **YOCHEDVED:** (distracted) Oh no! Did you hear about Pharaoh's awful decree? I knew he was mean, but now he's killing our babies?! I need to hide my beautiful baby boy.

 **NARRATOR 2:** So Yocheved wove a basket of reeds, which is another word for long bamboo-like sticks, put her son into it and hid it in the tall grass by the river. She then sent her young daughter, Miriam, to hide nearby and keep watch. The Pharaoh's daughter, who was a princess, eventually came down to the water to bathe and heard cries coming from the river.


 **PRINCESS:** What is this?

 **PRINCESS'S ATTENDANT:** It appears to be a baby, your highness.


 **PRINCESS:** A baby?


 **PRINCESS'S ATTENDANT:** Why, yes, your highness.

 **NARRATOR 2:** She pulled the baby out of the water.


 **PRINCESS:** Oh, it must be one of those Jewish babies that my dad, the Pharaoh, wants to kill. But look at this little guy. He seems so beautiful and innocent. I know, I'll take him home and raise him as my son. He will love me and respect me as his mother.

 **PRINCESS'S ATTENDANT:** As you wish.

 **MIRIAM:** (as she comes out of her hiding place) Excuse me, your highness, but would you like me to call a Hebrew woman to nurse the baby, so that your attendant can continue to tend to you instead of being distracted by the baby?

 **PRINCESS:** Good idea. I hadn't thought of that. All right, your Hebrew woman may nurse my child, and when he is old enough to walk, she shall bring him to the palace for me to raise. I am going to name him Moses, which means "drawn from the water."


 **PRINCESS'S ATTENDANT:** Whatever you say, your highness.

 **NARRATOR 1:** And so Yocheved's son, Moses, grew up as the Pharaoh's adopted grandson, with all the riches and prestige that such a position entailed. But when he was young, Yocheved told Moses that he was Jewish, so he always had great compassion for the Hebrew slaves. One day, he came upon an Egyptian guard beating an old Jewish slave. Moses got so angry that he killed the guard. Of course, by doing so he was breaking the law. He feared the consequences, so he ran away from the palace into the desert, and became a shepherd. That's where we pick up the story now.

 **SHEEP:** Baaaa


 **NARRATOR 2:** One fine morning, one of Moses's sheep strayed a bit from the path.


 **SHEEP:** I said, "Baaaa!"

 **NARRATOR 2:** Moses followed the sheep and came across a burning bush. It was the craziest thing. This green bush was on fire, but instead of burning up and getting all crinkled and then black, it stayed green. This was, of course, a miracle. It was God, getting Moses's attention so that he could talk to him. It worked.

 **GOD:** Moses! Moses!

 **MOSES:** Here I am.


 **GOD:** I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. I have seen the affliction of my people in Egypt and have heard their cry. I have come to deliver them out of the hands of the Egyptians, and to bring them out of that place unto a good land, flowing with milk and honey. Now, Moses, I need you to go back to Pharaoh and tell him to let the Jews go free and then you will need to lead the Jews out of Egypt.

 **NARRATOR 1:** It's important to know that Moses stuttered whenever he spoke, so he was always nervous to speak in public.


 **MOSES:** B-b-but why should... I mean, why, why should I be the one t-t-to lead m-m-my people?

 **GOD:** Fear not – I will be with you.

 **MOSES:** What should I tell the people?

 **GOD:** Just tell the Children of Israel, also known as the Jews, also now known as the slaves, that they need to listen to you, because you speak for me. Tell them to leave their homes and everything they have always known and follow you to the wilderness.


 **MOSES:** That is crazy. They'll never listen and besides, I am slow of speech and slow of tongue.


 **GOD:** You're right, it will not be easy. I forgot to mention Pharaoh is not going to simply agree to let his slaves go free. He will take some convincing, and it will not be pretty.

 **MOSES:** Please send someone else.


 **GOD:** Your brother Aaron speaks well, right? He will have to help. I will only speak to you, but you

can tell Aaron what I said, and he can be the one who speaks to Pharaoh and the people.

 **NARRATOR 2:** And so Moses and Aaron went to the people of Israel and convinced them that God had spoken to Moses. Then they went to see Pharaoh at the palace.

 **AARON:** Pharaoh, we are here to demand, in the name of our all-powerful and all-knowing God, that you release the Hebrew people from bondage.

 **PHARAOH:** LOL. That is really amusing, guys. So, Moses, back after all of these years to bring shame on your own house and your own grandfather?


 **AARON:** You cared for my brother for many years. At one time, he loved you as a grandfather. But he is the son of a Hebrew slave. If you love him, you will let his people go.


 **PHARAOH'S SON:** Moses! I missed you! (Looks at Aaron.) Hey, who are you?


 **AARON:** I am Aaron, Moses's brother.

 **PHARAOH'S SON:** I thought I was his brother!

 **AARON:** Pharaoh, if you do not release the Hebrews, Egypt will be smitten with a greater plague than it has ever before seen.

 **PHARAOH:** There is no way I am going to do that! I don't know this God you are talking about, and I will not let your people go. Now get out of my palace!

 **NARRATOR 1:** To punish Pharaoh for his refusal to let the Jews go, God turned the water of the Nile to blood. It was horrible. Everyone needs fresh water to live, and instead of water, the entire river ran red with blood. Pharaoh was furious, and he called Moses and Aaron back to the palace.

 **PHARAOH:** OK, this is horrible! The Nile River has turned to blood, and it's your fault! Everyone is freaking out. Maybe your God is powerful after all. If I let your people go, will he turn the river back to water?


 **AARON:** Yes, of course. We don't want to harm your people, we just want to leave and be free.


 **PHARAOH:** Fine, then go.


 **NARRATOR 2:** So Aaron and Moses left the palace and told the Jewish people to start getting ready for their journey. But then...


 **PHARAOH:** Get Moses and Aaron back here!


 **AARON:** Yes, Pharaoh? We were just leaving.


 **PHARAOH:** Not so fast. I realized that when you go I will have no one to build my pyramids. So I have hardened my heart and changed my mind. You need to stay.


 **MOSES:** B-b-b-ut Pharaoh, more terrible things will happen to the Egyptian people if you do not let us go!


 **PHARAOH:** I will take my chances. Now get out of my palace, and tell the Jews to get back to work!


 **NARRATOR 2:** Soon, Egypt was overrun with another of God's plagues... frogs. Wherever you looked, there were frogs all over the land. As you can imagine, it was awful. So Pharaoh called Moses and Aaron back to the palace and told them he would now allow the Jews to leave Egypt. But when they were ready to leave, Pharaoh changed his mind AGAIN.


 **NARRATOR 1:** The next plague God sent was lice... people and animals all got lice. Then flies everywhere. Then cattle disease... so all the cows got sick and died, then boils... terrible blisters on everyone... then hail fell from the sky... big pieces of hail, as big as ping-pong balls. Then locusts, which ate the plants, including all of the crops.


 **NARRATOR 2:** So between the cattle disease, which ruined the meat, and the hail and locusts, which wrecked the crops, Egypt was in bad shape. People were hungry. Then came the plague of darkness. The sun never rose, and people were frightened and cold. The plagues were spreading fear and sickness across Egypt.

 **NARRATOR 1:** But the crazy thing was, after each plague, Pharaoh would call Moses and Aaron to the palace and tell them that if their God made the plague stop, the Jews could leave Egypt. So God would end the plague, and then Pharaoh would harden his heart and change his mind, keeping the Jews in bondage. It was a mess!

 **PHARAOH:** Who is this God of yours? How is it that each of these plagues only affects the Egyptians and not the Hebrews!? Get out!

 **AARON:** Pharaoh, our God is all-powerful! We don't know what we can do to make you see that you must give in. We're warning you now that God has told Moses what the next plague will be. He's going to kill the firstborn of every Egyptian household, including your eldest son. Pharaoh, don't let this happen! Let my people go!

 **PHARAOH:** I do not know your God, and I will not let your people go. Get out of my house! GET OUT!

 **NARRATOR 2:** God then came to Moses and instructed him to have all the Jewish people slay a lamb and smear some of its blood on the doorposts of their houses. Then, when the Angel of Death flew over Egypt, he took the lives of all of the firstborn, except for those in the homes marked with blood. Pharaoh's own son died. It was devastating. The people of Egypt were mourning. Moses and Aaron went to Pharaoh yet again.


 **AARON:** Pharaoh, the grandfather my brother once loved, we are truly sorry for your loss.


 **PHARAOH:** Go away! Go away and leave me to my grief!

 **AARON:** But Pharaoh, now that you have seen how powerful God is, will you let my people go?

 **PHARAOH:** Be gone already! You and your people! You have ruined my empire.

 **NARRATOR 1:** So Aaron and Moses left Pharaoh and went to the Jews.


 **AARON:** Listen to me everyone! Remember this day, when you were able to leave Egypt, we were slaves and now we are going to be free and God will guide us out of here to the Promised Land.


 **MOSES:** We must go fast! We must make food, but... but... we must go before... before... Pharaoh changes his mind again.


 **AARON:** He won't change his mind. Not this time.

 **MIRIAM:** Moses, if we leave right now, the bread won't have time to rise.


 **MOSES:** F-f-f-forget the bread, let's go!

 **NARRATOR 2:** Most of the Jews went with Moses and Aaron. But some felt the whole idea of leaving their homes and going to some unknown land was crazy, so they stayed in Egypt. But meanwhile...

 **PHARAOH:** I have just let my slaves all go. This is not good for the people of Egypt. All that my forefathers have worked for will vanish if I lose the Hebrew slaves. Who will build the cities? The entire economy of Egypt will collapse. It will be the end of an empire. I WANT THEM BACK!


 **NARRATOR 1:** So once again, Pharaoh had hardened his heart. He got his army together and went after the Jews. Because they were walking and had a lot of kids with them who were slow walkers, the Jews had only gotten a few miles away from Egypt and they were really close to the Red Sea.

 **MIRIAM:** Look! The Egyptians are coming! They will kill us all! They will work us to death! Moses, do something!


 **AARON:** Don't be afraid. God has handled things for us before, and I don't think he would have made all those plagues just to have us die at the edge of the Red Sea now.


 **NARRATOR 2:** Then God spoke to Moses.

 **GOD:** Moses! Lift thy rod and stretch out thy hand over the sea, and divide it; and the children of Israel shall go across the sea safely.

 **NARRATOR 1:** It was amazing. When Moses raised his rod, the water of the sea parted, and the children of Israel walked across on the ground at the bottom of the sea. They were totally fine. But when Pharaoh's armies followed to catch them, the waters closed in and Pharaoh's armies were drowned.

 **MIRIAM:** That was a miracle! We made it across the Red Sea! I don't know what God has in store for us next, but at last we are free!

 **NARRATOR 2:** And Miriam took a timbrel – which is another word for a tambourine – in her hand; and all of the women went out after her with their timbrels and danced and sang. This kicked off a trek of forty years through the desert.

 **NARRATOR 1:** It was also when God started sending manna, food from the sky that tasted like anything you wanted it to and sustained the Jews until they reached the Holy Land of Israel. But all of that is for another story. In the meantime, Happy Passover!

THE END!

THE TEN PLAGUES

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings. We pour out a drop of wine for each of the plagues as we recite them to signify having a little less sweetness in our celebration. Dip a finger or a spoon into your wine glass for a drop for each plague. These are the ten plagues:

דם **BLOOD** / dam

צפרדע **FROGS** / tzfardeiya

כנים **LICE** / kinim

ערוֹב **BEASTS** / arov

דֵּבֶר **CATTLE DISEASE** / dever

שִׁחִין **BOILS** / sh'chin

בָּרָד **HAIL** / barad

אַרְבֶּה **LOCUSTS** / arbeh

חֹשֶׁךְ **DARKNESS** / choshech

מַכַּת בְּכוֹרוֹת **DEATH OF THE FIRSTBORN** / makat b'chorot



Even though we are happy that the Jews escaped slavery, let us once more take a drop of wine as we together recite the names of these modern plagues:

**HUNGER
WAR
TERRORISM
GREED
BIGOTRY
INJUSTICE
POVERTY
IGNORANCE
POLLUTION OF THE EARTH
INDIFFERENCE TO SUFFERING**

DAYEINU

IT WOULD HAVE BEEN ENOUGH

One of the most beloved songs in the Passover Seder is Dayeinu. Dayeinu commemorates a long list of miraculous things God did, any one of which would have been pretty amazing just by itself. For example, “Had God only taken us out of Egypt but not punished the Egyptians – it would have been enough.” “Dayeinu,” translated liberally, means, “Thank you, God, for overdoing it.”

Dayeinu is a reminder to never forget all the miracles in our lives. When we stand and wait impatiently for the next one to appear, we are missing the point of life. Instead, we can actively seek a new reason to be grateful, a reason to say “Dayeinu.”

Ilu ho-tsi, ho-tsi-a-nu, ho-tsi-a-nu mi-Mitz-ra-yim, ho-tsi-a-nu mi-Mitz-ra-yim, da-ye-nu!
If he had brought us all out of Egypt, it would have been enough!

CHORUS: Dai, da-ye-nu, Dai, da-ye-nu, Dai, da-ye-nu, Da-ye-nu, da-ye-nu, da-ye-nu!

Ilu na-tan, na-tan la-nu, na-tan la-nu et-ha-Sha-bat, na-tan la-nu et-ha-Sha-bat, da-ye-nu!
If he had given us Shabbat it would have been enough!

CHORUS: Dai, da-ye-nu, Dai, da-ye-nu, Dai, da-ye-nu, Da-ye-nu, da-ye-nu, da-ye-nu!

Ilu na-tan, na-tan la-nu, na-tan la-nu et-ha-To-rah, na-tan la-nu et-ha-To-rah, da-ye-nu!
If he had given us the Torah it would have been enough!

CHORUS: Dai, da-ye-nu, Dai, da-ye-nu, Dai, da-ye-nu, Da-ye-nu, da-ye-nu, da-ye-nu!
Dai, da-ye-nu, Dai, da-ye-nu, Dai, da-ye-nu, Da-ye-nu, da-ye-nu!

A CONTEMPORARY DAYEINU

So let’s bring Dayeinu into the present. We are grateful, and yet what miracles and accomplishments would be sufficient (dayeinu) in today’s world for us to be truly satisfied?

When all 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... **DAYEINU**

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

When technology is 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... **DAYEINU**

When the air, water, fellow creatures and beautiful world are protected for the benefit and enjoyment of all... **DAYEINU**

When all politicians work honestly for the good of all... **DAYEINU**

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... **DAYEINU**

When people of all ages, genders, races, religions, cultures and nations respect and appreciate one another... **DAYEINU**

When all children grow up in freedom, without hunger, and with the love and support they need to realize their full potential... **DAYEINU**

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

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

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

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

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

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

TOGETHER: 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... **DAYEINU, DAYEINU**

THE SECOND GLASS OF WINE

We recall our story of deliverance to freedom by blessing the second glass of wine:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Spirit of Everything, who creates the fruit of the vine.



(6) RACHTZA

HANDWASHING WITH A BLESSING רְחִיצָה


It's time to wash hands again, but this time with the blessing. It's customary not to speak at all between washing your hands and saying the blessings over the matzah:

Baruch Atah Adonai, Eloheinu Melech ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

We praise God, Spirit of everything, who commands us to wash our hands.


JUST A TAD OF CHAROSET

(TO THE TUNE OF "A SPOONFUL OF SUGAR")




Oh, back in Egypt long ago,
the Jews were slaves under Pharaoh
They sweated and toiled and labored through the day
So when we gather pesach night, we do what we think right
Maror, we chew, to feel what they went through


Just a tad of charoset helps the bitter herbs go down,
the bitter herbs go down; the bitter herbs go down
Just a tad of charoset helps the bitter herbs go down,
In the most disguising way




So after years of slavery, they saw no chance of being free
Their suffering was the only life they know
But baby Moses grew up tall, and said he'd save them all
He did, and yet, we swear we won't forget that ...



Just a tad of charoset helps the bitter herbs go down,
the bitter herbs go down; the bitter herbs go down
Just a tad of charoset helps the bitter herbs go down,
In the most disguising way



While the maror is being passed,
we all refill our water glass,
Preparing for the taste that turns us red
Although maror seems full of minuses,
it sure does clear our sinuses
But, what's to do? It's hard to be a Jew!



Just a tad of charoset helps the bitter herbs go down,
the bitter herbs go down; the bitter herbs go down
Just a tad of charoset helps the bitter herbs go down,
In the most disguising way

(7) MOTZI MATZAH

EATING THE MATZAH מוציא מצה

Raise the matzah and recite two blessings: the regular bread blessing and then one specifically mentioning the mitzvah of eating matzah at Passover.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא

לֶחֶם מִן הָאֶרֶץ.

Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.

We praise God, Spirit of Everything, who brings bread from the land.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ

עַל אֲכִילַת מַצָּה.

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Blessed are You, Spirit of Everything, who commands us to eat matzah.

(8) MAROR

THE BITTER HERB מרור

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Blessed are You, Spirit of Everything, who commands us to eat bitter herbs.

(9) KORECH

MATZAH SANDWICH OF BITTER HERB AND CHAROSET כּוֹרֵךְ

While the English Earl of Sandwich is generally credited for inventing the snack of his namesake, Hillel may have originated it two thousand years ago by combining matzah, a slice of paschal lamb, and a bitter herb. Jews no longer sacrifice and eat the lamb, so now the Passover sandwich is only matzah, charoset, and a bitter herb.

(10) SHULCHAN ORECH

THE MEAL שֻׁלְחַן עֹרֵךְ



(11) TZAFUN

THE AFIKOMEN צֶפֶן

The half matzah, which was hidden earlier, now needs to be found before we can finish the Seder!

(12) BAREICH

GRACE AFTER THE MEAL בָּרֵךְ

Baruch Atah Adonai Eloheinu melech ha'olam, hazan et ha'olam kulo b'tuvo b'chen b'chesed w'rachamin. Hu noten lechem l'chol basar ki l'olam chasdo. Uv'tuvo hagadol tamid lo chasar lanu v'al yech'sar lanu mazon l'olam va'ed. Ba'avur sh'mo hagadol ki hu zan um'farnes lakol umetiv lakol umechin mazon l'chol b'riyotav asher bara. Baruch Atah Adonai hazan et hakol.

We praise God, Spirit of Everything, whose goodness sustains the world. You are the origin of love and compassion, the source of bread for all, food for everyone. As it says in the Torah: When you have eaten and are satisfied, we thank you for the earth and for its sustenance. Renew our spiritual center in our time. May the source of peace grant peace to us, to the Jewish people, and to the entire world. Amen.

THE THIRD GLASS OF WINE

The blessing over the meal is immediately followed by another blessing over the wine:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַנֶּפֶץ.
Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.
We praise God, Spirit of Everything, who creates the fruit of the vine.



(13) HALLEL

SINGING SONGS הַלֵּל

ECHAD MI YODEA? WHO KNOWS ONE?

Who knows one? I know one!
One is our God in heaven and earth.
Two are the tablets of the covenant.
Three are the patriarchs.
Four are the matriarchs.
Five are the books of the Torah.
Six are the sections of the Mishnah.
Seven are the days of the week.
Eight are the days to circumcision.
Nine are the months to childbirth.
Ten are the commandments at Sinai.
Eleven are the stars in Joseph's dream.
Twelve are the tribes of Israel.
Thirteen are the attributes of God.



CHAD GADYA

JUST ONE GOAT

חַד גָּדְיָא, חַד גָּדְיָא One only goat, one only goat
דִּזְבִּין אָבִא בִּתְרֵי זֻזִים That my father bought for two zuzim
חַד גָּדְיָא, חַד גָּדְיָא One only goat, one only goat

CHAD GADYA, CHAD GADYA

dizabin aba bitrei zuzei,
chad gadya, chad gadya
Va'ata shunra,
ve'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya

An only kid! An only kid!
My father bought for two zuzim
Chad gadya, chad gadya

Then came the cat and ate the kid
My father bought for two zuzim
Chad gadya, chad gadya

Then came the dog and bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, chad gadya

Then came the stick and beat the dog
That bit the cat that ate the kid
My father bought for two zuzim
Chad gadya, chad gadya

Then came the fire and burned the stick
That beat the dog that bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, chad gadya

Then came the water and quenched the fire
That burned the stick that beat the dog
That bit the cat that ate the kid
My father bought for two zuzim
Chad gadya, chad gadya

Then came the ox and drank the water
That quenched the fire that burned the stick
That beat the dog that bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, chad gadya

Then came the butcher and killed the ox
Then came the ox and drank the water
That quenched the fire that burned the stick
That beat the dog that bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, chad gadya

Then came the angel of death and slew the butcher
Then came the butcher and killed the ox
Then came the ox and drank the water
That quenched the fire that burned the stick
That beat the dog that bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, chad gadya

Then came the Holy One, blessed be He!
And destroyed the angel of death
Then came the angel of death and slew the butcher
Then came the butcher and killed the ox
Then came the ox and drank the water
That quenched the fire that burned the stick
That beat the dog that bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, chad gadya

THE FOURTH GLASS OF WINE

We refill our wine glasses one last time.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.
Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.
We praise God, Spirit of Everything, who creates the fruit of the vine.



ELIJAH'S CUP

We begin by pouring wine into the prophet Elijah's cup from our own cups until it is filled. This helps us remember that we must all contribute our best talents and energies to help fulfill Elijah's promise of a peaceful world. Elijah dedicated himself to defending God against non-believers, and as reward for his devotion and hard work, he was whisked away to heaven at the end of his life. Tradition says that Elijah will return to earth one day to signal the arrival of the Messiah, and the end of hatred, intolerance and war.

As we sing Elijah's song, we watch to see if the wine in Elijah's cup decreases even a *little*, a sure sign that he has visited.

אֱלֹהֵינוּ הַנְּבִיאַ, אֱלֹהֵינוּ הַתְּשִׁבִי, אֱלֹהֵינוּ הַגִּלְעָדִי, בְּנֵהרָה בִּימֵנוּ יָבֵא אֱלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד.
Eliyahu hanavi Eliyahu hatishbi Eliyahu, Eliyahu,
Eliyahu hagiladi Bimheirah b'yameinu,
Yavo eileinu Im mashiach ben-David
Im mashiach ben-David
Elijah the prophet,
the returning, the man of Gilad:
return to us speedily, in our days with the messiah, son of David.

MIRIAM'S CUP

Miriam's cup is filled with water to symbolize Miriam's Well, a magical source of water that lasted during the 40 years the Jews spent wandering in the desert. We also honor Miriam's role in liberating the Jewish people, first by saving Moses from death on the Nile and then helping to raise him. Miriam's cup also celebrates the critical role of all Jewish women, past and present.

TOGETHER: This is the Cup of Miriam, to symbolize the water which gave new life to Israel as we struggled with ourselves in the wilderness. Blessed are You, Spirit of the Universe, who sustains us with endless possibilities, and enables us to reach a new place.

(14) NIRTZAH

ENDING THE SEDER AND THINKING ABOUT THE FUTURE נִרְצָה

Our Seder is over, according to Jewish tradition and law. As we had the pleasure to gather for a Seder this year, we hope to once again have the opportunity in the years to come. We pray that God brings health and healing to Israel and all the people of the world, as we say...

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם
L'shana haba-ah biy'rushalayim

NEXT YEAR IN JERUSALEM!

I COULD HAVE EATEN MORE

CREDIT: IRVINE SOBELMAN, JENNY SOBELMAN & MARTHA ACKELSBURG
(TO THE TUNE OF "I COULD HAVE DANCED ALL NIGHT")

I could have eaten more,
I could have eaten more,
but it's afikomen time.

The Seder rituals
and all those victuals,
the evening was sublime.

I had my matzah with charoset
and matzo dipped in chocolate too.

I drank down all my wine
and now I'm feeling fine.
How good to share this meal with you!