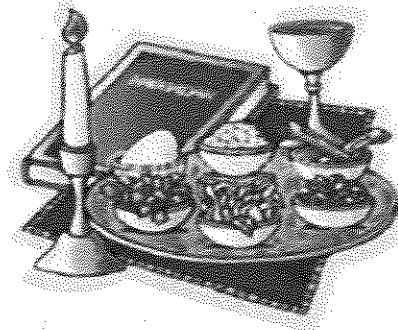


The InterFaith Council & Temple Beth El
warmly invite you to an

Interfaith Seder



**Befriending the Stranger and
Fostering Peace in a World of Hostility**

"You set a table for me in the presence of my enemies..." Psalm 23

לך באזרח מכם יהיה לכם הגר הגר אתכם,
ואתהבך לו כמוך--כי-גרים הייתם, בארץ
מצרים: אני, יהוה אלהיכם.

Leviticus 19:34 The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

Participants include...

Harbans Arya (Hindu)
Farida Rokodia (Muslim)
Fr. Andrew Awad (Christian-Coptic)
Bishop Emilio Alvarez (Christian-Pentecostal)
Eamon Aghdasi (Bah'ai)
Josephine Anderson (Christian- AME)
Frances Sink (Unitarian Universalist)

Susan Gibson (Christian-Congregational)
ReBecca Sala (Unitarian Universalist)
Kate Heichler (Christian-Episcopal)
Mary Ellen Schroeder (Multi-faith)
Joshua Hammerman (Jewish)
Magda Fishman (Jewish)
.....and many others!!!

HINDUISM

This is the sum of duty:
do not do to others what would
cause pain if done to you

Mahabharata 5:1517



BAHA'I FAITH

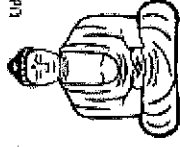
Lay not on any soul a load
that you would not wish to
be laid upon you, and
desire not for
anyone the
things you
would not
desire for
yourself
*Baha'u'llah,
Cleanings*



BUDDHISM

Treat not others in ways
that you yourself would
find hurtful

Udana-Varga 5:18



CONFUCIANISM

One word which sums up the
basis of all good conduct...

...loving kindness.

Do not do to
others what
you do not
want done
to yourself

*Confucius,
Analects 15:23*



ISLAM

Not one of you truly believes
until you wish for others what
you wish for yourself

The Prophet Muhammad, Hadith



TAOISM

Regard your neighbour's gain
as your own gain, and your
neighbour's loss as your own loss

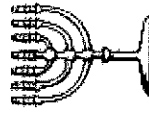
Tao Sheng Kan Ying, P'ien, 21a:21b



JUDAISM

What is hateful to you,
do not do to your neighbour.
This is the whole Torah;
all the rest is commentary

Mishna, Talmud, Shabbat 31a



SIKHISM

I am a stranger to no one;
and no one is a stranger
to me. Indeed, I am
a friend to all

Guru Granth Sahib, pg. 1299



JAINISM

One should treat all
creatures in the world
as one would like
to be treated

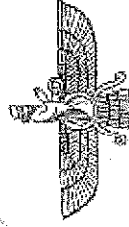
Mahavira, Sukracakanga



ZOROASTRIANISM

Do not do unto others
whatever is injurious
to yourself

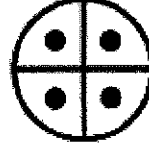
Shahnameh, Shahnameh 13:29



NATIVE SPIRITUALITY

We are as much alive
as we keep the earth alive

Chief Dan George



UNITARIANISM

We affirm and promote respect
for the interdependent
web of all existence
of which we are a part

Unitarian principle



CHRISTIANITY

In everything, do to others
as you would have them
do to you; for this is the
law and the prophets

Jesus, Matthew 7:12



Signposts for the Seder

סימני הסדר

1. The official opening of the Seder should begin by welcoming all the guests. Make sure to introduce all the participants, so that everyone will be made to feel part of the Jewish family – especially on a night when we recall what it felt like to be strangers in the land of Egypt. You may ask all the participants to say their Hebrew names as well.

2. We review briefly the order of the Seder by singing the medieval poem by Rabbenu Shmuel of Falaise (France) that summarizes the Signposts of the Seder ("Kadesh Urchatz").

3. You may wish to give credit to all who have helped prepare this Seder – its foods, its readings and its activities.

THE 15 STEPS OF THE SEDER



All sing:

Kadesh	First cup and Kiddush
UrChatz	First handwashing (without a blessing)
Karpas	First dipping: vegetable and salt water
Yachatz	Breaking the middle matza
	Storytelling
	Second handwashing (with a blessing)
	First blessing over the matza
	Second blessing over the matza
Maror	Second dipping: maror in charoset.
Koreich	Hillel sandwich
Shulchan Orech	Festive meal
Tzafun	Afikoman (dessert)
Bareich	Birkat hamazon (the blessing after eating)
Hallel	Psalms of praise
Nirtza	Concluding prayer and folk songs

קִדֵּשׁ וּרְחַץ
כָּרְפָּס יַחַץ
מַגִּיד
נִטְלַת יָדַיִם
מוֹצֵי
מָרֹר כּוֹרֵיךְ
שְׁלֵחַן עֹרֵךְ
צִפּוֹן בָּרֵךְ
הַלֵּל נִרְצָה

Candle
Lighting
Blessing
the
Children
Sign
Posts

The Agenda
of the Seder

THE FIFTEEN STEPS OF THE SEDER

The celebration of the night of Passover involves numerous ritual acts embedded in a lengthy liturgy. Given this complexity, it's not surprising that the proceedings are known as the 'Seder,' a Hebrew word that means "order" or "arrangement." The concern with order makes even more sense if you recall the Seder's development as a substitute for the Passover sacrifice in the period following the destruction of the Second Temple in 70 C.E. Just as these rites followed a carefully prescribed order, so in due time would the celebration of the festival in the post-Temple era. Following is a list of the steps in the Seder that was composed in the 11th century. Because the Haggadah continued to evolve after this period, the list does not include elements such as the Cup of Elijah and the songs after dinner that were added centuries later. Nonetheless, most Haggadahs begin with this medieval table of contents.

Exodus 23:9

You shall not pressure strangers, for you know the being of the stranger for you were strangers in the land of Egypt.

Deuteronomy 10:19

And you should love the stranger, for you were strangers in the land of Egypt.

Alepha Beta of Ben Sirach (10th century midrash - on the Passover Seder)

All who are needy: Your table should always be spread for anyone who would come and it will be fitting for God's presence to be spread above it.

Luke 6:27-35 - Emilio Alvarez

"But to you who are listening I say: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them. Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. Do to others as you would have them do to you.

"If you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who are good to you, what credit is that to you? Even sinners do that. And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. But love your enemies, do good to them, and lend to them without expecting to get anything back.

Urchatz The First Handwashing



וּרְחַצ

1. **The ritual handwashing** prepares us for eating finger foods, Karpas, the hors d'oeuvres of the Pesach banquet. It sanctifies the act of eating.

2. **Ask for two volunteers:** one to carry a pitcher of water and to pour water over each guest's hands, and one to carry a basin and a towel. No blessing is said for this handwashing.

Karpas The First Dipping — Spring Greens

כָּרְפָּס

1. **Distribute Karpas** (a vegetable) and dip it in salt water, while reciting the appropriate blessing. Some Jews dip in charoset.

2. **While some** medieval rabbis strictly forbid eating more than an olive's size of parsley for Karpas, you may wish to

revive the ancient custom of eating **extensive appetizers** — each with its own dip. You may continue dipping and tasting various fresh vegetables and other appetizers during the Seder until sufficiently full to persevere during the extensive storytelling (Maggid), but not so full as to ruin one's appetite for the matza eaten later.

For vegetables (like celery, parsley, or potatoes):

BLESSED ARE YOU, Adonai our God, Ruler of the Universe, who creates the fruit of the earth.

Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
bo-rei pree ha-ada-ma.

בְּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הָאָדָמָה.

Yachatz Breaking the Matza

יַחַצ

1. **Breaking the Matza** is one of many ritual acts that turn the food of the Seder into a symbol of meaning.

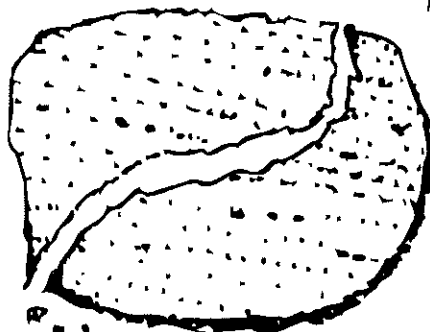
2. **Count off** the matzot from top to bottom: 1, 2, 3, naming them, if you wish, "Cohen," "Levi" and "Yisrael" (the three ritual classes of the Jewish people).

The top matza is for the usual blessing over bread (motzi). Tonight that blessing is recited over matza.

The bottom matza is for the Hillel sandwich (korech) made with matza, maror, and charoset.

3. **Break the middle** matza in two and explain that this is for a dual purpose: the bigger portion is to be hidden for the "afikoman" and

eaten when retrieved from the children for dessert. It will be the last taste of food at the Seder. The smaller portion will be eaten with the top matza when we say the special blessing over matza at the beginning of the meal.



4

Kadesh

Urchatz

Karpas

Yachatz

Washing
Hands,
Dipping
Greens,
and
Breaking
Matza

Why Do We Wash? <http://exodusconversations.org/passover-haggadah/>

David Arnow JEWISH

We wash to cleanse ourselves of indifference to the oppression of other human beings.

To purify our hearts of dark wishes to dominate others.

To loosen the unhealthy habits that enslave us.

To prepare for a clear assessment of how we use and abuse freedom.

To scrub away stains of cynicism.

To remind ourselves that we are worthy of care.

To demonstrate that we are heirs to traditions, to manners.

To reawaken the sense of wonder as water runs through our fingers.

We wash to renew feelings of gratitude. We have water. We have hands.

Mary C. Boys. CHRISTIAN

We wash for all the reasons listed.

As we wash, we also remember in particular two events in the life of Jesus, his baptism and his washing the feet of his disciples at the Last Supper. So we wash for these reasons as well:

- To renew our own promises in baptism to renounce sin and evil.
- To recall belonging to the body of Christ
- To be clothed with the baptismal garment of “compassion, kindness, humility, meekness, and patience” (see Colossians 3:12)
- To wash one another’s feet—that is, to be of service.

Muhammad Shafiq MUSLIM

We wash ourselves for all the reasons stated in the Jewish voice. As we wash ourselves, taking ablution before worship, or taking ritual baths or washing hands before meals:

- We wash to purify ourselves from any wrongdoing and sins that we may have committed against God Almighty, or ourselves or others or the environment.
- We wash so God loves us as God loves clean and pure people.
- We wash to extinguish anger, suppress greed and control our desires.
- We wash to praise God’s blessing with gratitude.

Maggid: Ha Lachma Anya



מגיד הא לחמא עניא

Telling the Story: 'This is the Bread of Poverty and Persecution'

1. The heart of the Seder is "Maggid" from the term "Haggadah" meaning storytelling. In words but also in drama we retell the Exodus, beginning with an Aramaic explanation of the origin of matza.

2. Remove the cloth covering the matzot so that they are in plain view during the telling of the story, the Maggid. **Raise** the three matzot and point out the broken middle matza. Now the afikoman, the second half of the middle matza, is hidden until dessert.

3. Some Rabbis require the Seder plate as well as the matzot to be lifted up, as if they were about to be removed from the table even before the meal has begun. This was originally designed to arouse the children to ask questions.

4. Many Jews from African-Asian countries open the Maggid with a **Passover skit**. Experiment with the script (provided on p. 13). **Moroccan Jews** pass the matzot over everyone's head while reciting Ha Lachma Anya. Some people open the door at this point, as if to offer hospitality to anyone without a Seder.

HA LACHMA ANYA

THIS IS THE BREAD of poverty and persecution that our ancestors ate in the land of Egypt. As it says in the Torah "seven days shall you eat . . . matzot – the bread of poverty and persecution" (Deut. 16:3) so that you may "remember that you were a slave in Egypt . . ."

(Deut. 16:12).

LET ALL who are hungry, come and eat
LET ALL who are in need, come and share
the Pesach meal.

THIS YEAR we are still here –
Next year, in the land of Israel.

THIS YEAR we are still slaves –
Next year, free people.

Ha la-ch-ma an-ya
Dee-acha-lu av-ha-ta-na
B'ar-ah d'meez-ra-yeem.

Kol deech-feen, yei-tei v' yei-chol,
Kol dee-tzreech, yei-tei v' yee-fsach.

Ha-sha-ta ha-cha,
L'sha-na ha-ba-ah
be-ar-ah d'yis-rael

Ha-sha-ta av-dei,
L'sha-na ha-ba-ah
B'nei cho-reen.

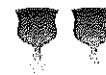


הא לחמא עניא
די אכלו אבהתא
בארעא דמצרים.

פל דכפין ייתי ויכול,
פל דצריך ייתי ויפסח.

השתא הכא,
לשנה הבאה
בארעא דישראל.

השתא עבדי,
לשנה הבאה
בני חורין.



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Ha
Lachma
Anya

All who are hungry let them come and eat: As Rabbi Israel Salanter said, "The material needs of my neighbor are my spiritual needs." The seder begins by symbolically opening the door to welcome in the needy and ends with opening it again for Elijah, the harbinger of the Messiah. In doing so, we are imitating God, (as we cite later in the Haggadah): We cried to the Lord, God of our fathers, and He heard our" voices."

Kindness

Naomi Shihab Nye (Rev. Frances Sink)

Before you know what kindness really is
you must lose things, feel the future dissolve in a moment
like salt weakened in a broth.
What you held in your hand,
What you counted and carefully saved,
all this must go so you know
how desolate the landscape can be
between the regions of kindness.
How you ride and ride
thinking the bus will never stop,
the passengers eating maize and chicken
will stare out the window forever.

Before your learn the tender gravity of kindness
you must travel where the Indian in a white poncho
lies dead by the side of the road.
You must see how this could be you,

how he too was someone
who journeyed through the night with plans
and the simple breath that kept him alive.

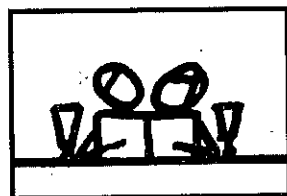
Before you know kindness as the deepest thing inside,
you must know sorrow as the other deepest thing.
You must wake up with sorrow.
You must speak to it till your voice
catches the thread of all sorrows
and you see the size of the cloth.

Then it is only kindness that makes sense anymore,
only kindness that ties your shoes
and sends you out into the day to mail letters and
purchase bread,
only kindness that raises its head
from the crowd of the world to say
It is I you have been looking for,
and then goes with you everywhere
Like a shadow or a friend.

ReBecca Sala - "Hospitality means primarily the creation of free space where the stranger can enter and become a friend instead of an enemy. Hospitality is not to change people, but to offer them space where change can take place. It is not to bring men and women over to our side, but to offer freedom not disturbed by dividing lines." — **Henri J.M. Nouwen, *Reaching Out***

Four Questions

1. Pour the second cup for everyone and let the younger children sing "Ma Nishtana."



מה נשתנה

2. Some people distribute nuts and candies to reward the children's curiosity.

MA NISHTANA

HOW IS THIS NIGHT different from all other nights?

ON ALL other nights,
we eat
either leavened bread or matza,
but on this night we eat only **matza**.

ON ALL other nights,
we eat other kinds of vegetables,
but on this night we eat **maror** (bitter herbs).

ON ALL other nights,
we need not dip
our vegetables even once,
but on this night we **dip** twice.

ON ALL other nights,
we eat
either sitting upright
or reclining,
but on this night
we all **recline**.

*Ma nish-ta-na ha-lai-la ha-zeh,
mee-kol ha-lei-lot?*

*She-b'chol ha-lei-lot,
anu och-leen,
cha-metz u-matza
Ha-lai-la ha-zeh, ku-lo matza.*

*She-b'chol ha-lei-lot
anu och-leen sh'ar y'ra-kot,
Ha-lai-la ha-zeh maror.*

*She-b'chol ha-lei-lot
ein anu mat-bee-leen,
afee-lu pa-am achat
Ha-lai-la ha-zeh, shtei-p'ameem.*

*She-b'chol ha-lei-lot
anu och-leen,
bein yo-shveen
u-vein m'su-been
Ha-lai-la ha-zeh,
ku-la-nu m'su-been.*

מה נשתנה

הַלֵּילָה הַזֶּה
מִכָּל הַלֵּילוֹת?

שֶׁבֶּכַל הַלֵּילוֹת
אֲנִי אוֹכְלִין
חֶמֶץ וּמַצָּה,
הַלֵּילָה הַזֶּה כָּלוּ מַצָּה.

שֶׁבֶּכַל הַלֵּילוֹת
אֲנִי אוֹכְלִין שְׂאֵר יֵרָקוֹת
הַלֵּילָה הַזֶּה מְרֹר.

שֶׁבֶּכַל הַלֵּילוֹת
אֵין אֲנִי מִטְבִּילִין
אֶפִּילוֹ פֶּעַם אַחַת,
הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים.

שֶׁבֶּכַל הַלֵּילוֹת
אֲנִי אוֹכְלִין
בֵּין יוֹשְׁבִין
וּבֵין מְסֻבִּין,
הַלֵּילָה הַזֶּה
כָּלָנוּ מְסֻבִּין.



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Four
Questions

Questions and Discussion

- 1) Compare Leviticus 19:18, "Love your Neighbor as yourself" with Leviticus 19:34 ("Love the stranger"). Why are there two distinct commandments saying the same thing? Does Leviticus 19 include just neighbors who live close by? What doesn't it say "friends?" Why not "enemies?"
- 2) Look at the different versions of the Golden Rule on the inside of the cover of this Hagaddah. How do they differ and how are they similar? Is there one that you prefer?
- 3) Why is it so hard to overcome the feeling of "strangeness" when you meet someone who is different in appearance, background or ideological bent? How do you overcome it?
- 4) "Stranger Shaming" has become an epidemic in our society because of the proliferation of social media and the anonymity it brings (see article excerpt below). How can we combat the abuse of the other?

Last April, 'stranger shaming' was the phrase on everyone's lips, after a Facebook group entitled 'Women Who Eat on the Tube' was discovered. Created by 39 year old artist Tony Burke, who insisted that covertly snapping women in the act of eating was "the London equivalent of wildlife photography", the group at one stage had more than 15,000 members (it has since been disbanded). Several of the unknowing subjects of photographs posted in the forum came forward to say they felt violated. One such unwilling model, [Sophie Wilkinson](#), claimed to have attracted more than 12,000 abusive comments from online trolls for having committed the fairly innocuous 'crime' of eating a salad on the Metropolitan Line. The briefest, most perfunctory Google search is all that's required to access thousands of pictures of strangers on public transport, posted to social media sites and blogs, obviously taken without permission. Whilst the desire to capture violence, or anti-social behavior for evidence purposes would be completely understandable, the vast majority of stranger shaming pics are taken in a bid to document activity which is neither illegal, nor particularly offensive.

And a fifth question.... Is the key to embracing the human stranger that we first stop viewing nature as Other?

Black Elk's Earth Prayer

Grandfather, Great Spirit, once more behold me on earth and lean to hear my feeble voice. You lived first, and you are older than all need, older than all prayer. All things belong to you -- the two-legged, the four-legged, the wings of the air, and all green things that live.

"The Six Grandfathers have placed in this world many things, all of which should be happy. Every little thing is sent for something, and in that thing there should be happiness and the power to make happy. Like the grasses showing tender faces to each other, thus we should do, for this was the wish of the Grandfathers of the World." *Black Elk (1863-1950) - Oglala Sioux*

The Rabbis as Storytellers

Shmuel's Story: "We were slaves"

Storytelling Options

The Haggadah recommends that parents now go beyond the text of the Haggadah and improvise dramatically in retelling the story of the Exodus. The traditional Haggadah does not include a script for the storyteller. For ideas, turn to pages 86-91.

When, in time to come, your children ask you: "What is the meaning of the decrees, laws, and rules that Adonai our God has enjoined upon you?" You shall say to your children: "We were slaves to Pharaoh in Egypt and Adonai freed us from Egypt with a mighty hand and an outstretched arm. Adonai produced before our eyes great and awful signs and wonders in Egypt, against Pharaoh and all his household; and God freed us from there, so that God could take us and give us the land that had been promised on oath to our ancestors" (Deut. 6:20-23).

עבדים היינו

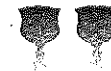
"עבדים היינו לפרעה במצרים.
ויוציאנו יי אלהינו משם,
ביד חזקה ובזרוע נטויה."



Optional Song:

עבדים היינו, היינו
עפה בנחורין, בנחורין.

Avadeem hayeenu, hayeenu,
Ata bnei choreen, bnei choreen



Kadesh
Urchatz
Karpas
Yachatz
Maggid

We Were
Slaves

What if

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 veteran 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.

THE MORE and the longer one expands and embellishes the story, the more commendable.

ואלו לא הוציא הקדוש ברוך הוא את אבותינו
ממצרים, הרי אנו ובנינו ובני בנינו,
משעבדים היינו לפרעה במצרים.

ואפילו כלנו חכמים,
כלנו נבונים, כלנו זקנים,
כלנו יודעים את התורה,
מצוה עלינו לספר ביציאת מצרים.

וכל המרבה לספר ביציאת מצרים,
הרי זה משבח.

(Now adults are invited to retell the Exodus story in their own words, or to read aloud one story about Moshe, p. 87-90.)

These deprivations are part of a person's emotional and intellectual life. They determine whether he is fulfilled as a human being...when you are written out of history as a people, when you are given no choice but to accept the "Majority" culture, you are denied an aspect of your own identity...We must affirm that every human life is a reflex of divinity, and every act of injustice mars and defaces the image of God in man.

Rev. Martin Luther King, Jr.

Emma Lazarus's words, engraved on the Statue of Liberty:

Here at our sea-washed, sunset gates shall stand A mighty woman with a torch, whose flame Is the imprisoned lightning, and her name Mother of Exiles. From her beacon-hand Glows world-wide welcome; her mild eyes command The air-bridged harbor that twin cities frame. "Keep ancient lands, your storied pomp!" cries she With silent lips. "Give me your tired, your poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore. Send these, the homeless, tempest-tost to me, I lift my lamp beside the golden door."

Rumi, in The Soul of Rumi, Mary Ellen Schroeder (Coleman Barks, translator)

What is praised is one, so the praise is one too, many jugs being poured into one huge basin. All religions, all this singing one song. The differences are just illusion and vanity. Sunlight looks slightly different on this wall than it does on that wall, and a lot different on this other one, but it is still one light. We have borrowed these clothes, these time and space personalities from a light, and when we praise, we pour them back in.

Song: Kate Heichler

"Shepherd me, O God" Marty Haugen, 1986 *Please join in singing the refrain*

- . 1 God is my shepherd, so nothing shall I want; I rest by the meadows of faithfulness and love, I walk by the quiet waters of peace.
- . 2 Gently you raise me and heal my weary soul; You lead me by pathways of righteousness And peace; my spirit shall sing the music of your name.
- . 3 Though I should wander the valley of death, I fear no evil for you are at my side, Your rod and your staff my comfort and my hope.
- . 4 You have set me a banquet of love in the face of hatred, Crowning me with love beyond my pow'r to hold.
- . 5 Surely your kindness and mercy follow me all the days of life; I will dwell in the house of my God for evermore.

The Four Children

1. The Haggadah offers us educational advice about intergenerational storytelling. The midrash of the Four Children invites us to distinguish different character types and to suggest different approaches to our offspring. **Consider** the artistic interpretations of the Four Children, and compare and contrast them.

כנגד ארבעה בנים

2. The Rabbis turn the commandment of "v'heegadta" (you shall tell) into a mitzvah of *dialogue* – with give and take on both sides. Successful dialogue means that each side, and especially the side anxious to "pass on the message," be keenly attentive to what the other is saying and feeling – to the particular personality and his or her needs.

BLESSED be God
Blessed be He
Blessed be the Giver of the Torah to the people Israel
Blessed be He.

THE TORAH alludes to **Four Children**:
One Wise, One Wicked, One Simple,
One Who Does Not Know How to Ask.

ברוך המקום.
ברוך הוא.
ברוך שנתן תורה לעמו ישראל.
ברוך הוא.

כנגד ארבעה בנים דברה תורה.
אחד חכם, ואחד רשע, ואחד תם,
ואחד שאינו יודע לשאול.



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Four
Children



Istavan Zador, *Four Children* (Budapest, 1924)

Four Questions

Combining the festive meal with a dialogue involving questions and answers reflects the influence of the Greek Symposium on the Seder. Eighteen hundred years ago the original planners of the Seder hoped that children would be so struck by the unusual proceedings on the night of Passover that they'd spontaneously ask, "Why?" (Mishnah Pesachim 10:4). The recitation of these particular "questions" evolved from what had initially been three prompts that parents might use to engage their children if they failed to ask their own questions.

As so often happens in the development of religious practice, initial spontaneity hardened into ritual. Thus at Seders today, children try to recite the Four Questions as perfectly as they can! Although these are commonly called the Four Questions, there is, in fact, only one question with four answers.

Four Children

Here too we find the influence of the stylized question—answer format. The passage was drawn from a midrashic text compiled before the third century C.E., and not connected to the Haggadah. Although each of the first three children's questions appears in the Torah without any sense of judgment or condemnation, the Haggadah uses them to construct a polemic—precisely against whom, we cannot say. The wicked son is described as *kafar b'ikar*, variously rendered as a "heretic," one who "denies that which is essential," etc.

People Must Learn to Hate

Josephine Anderson

No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.

(Nelson Mandela)

**i
am
OTHER**

The Ten Plagues

God's Strong Hand, His Outstretched Arm, and His Little Finger

עֶשֶׂר מַכּוֹת

1. **The main ceremony** of removing ten drops of wine for the Ten Plagues is on page 46. (Some may wish to skip directly to that climax of the lengthy Rabbinic discussion of the Ten Plagues).

2. **The Rabbis** debated about the Ten Plagues:

On the one hand, they were a necessary instrument of liberation and a just punishment for Egyptian cruelty. Yet, on the other, they involved the suffering of fellow human beings. "We celebrate the Exodus from Egypt, not the downfall of the Egyptians." (Rabbi Simcha Cohen)

"GOD TOOK US OUT OF EGYPT WITH A STRONG HAND, AND AN OUTSTRETCHED ARM, WITH AWESOME POWER, SIGNS AND WONDERS" (Deut. 26:8).

"GOD TOOK US OUT" (Deut. 26:8) –

Not by the hands of an angel, . . .

Not by the hands of a messenger,

But the Holy One Blessed Be He Himself in His own Glory.

Just as it says, "I will pass through the land of Egypt, and I will strike down every first born in Egypt, both human and beast, I will execute judgment on all the gods of Egypt, I am God" (Ex. 12:12).

"WITH A STRONG HAND" refers to an epidemic of animal disease (*dever*) – the fifth plague. "The **hand** of Adonai will strike your livestock in the fields – the horses, the donkeys, the camels, the cattle, and the sheep – with a very severe disease" (Ex. 9:3).

"וַיּוֹצֵאֲנוּ יְיָ מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזֵרַע נְטוּיָה, וּבְמַרְא גְדוֹל וּבְאִתּוֹת וּבְמוֹפְתִים."

"וַיּוֹצֵאֲנוּ יְיָ מִמִּצְרַיִם." לא על ידי מלאך, ולא על ידי שָׂרָף, ולא על ידי שְׁלִיחַ, אֱלֹהֵי הַקֹּדֶשׁ בְּרוּךְ הוּא בְּכַבּוֹדוֹ וּבְעֶצְמוֹ. שְׁנֵאֲמַר (שמות יב, יב):
"וַעֲבַרְתִּי בָאָרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהָפִיתִי כָל בְּכוֹר בָּאָרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים, אֲנִי יְיָ."

"וַעֲבַרְתִּי בָאָרֶץ מִצְרַיִם בְּלִילָה הַזֶּה" – אֲנִי וְלֹא מַלְאָךְ. "וְהָפִיתִי כָל בְּכוֹר בָּאָרֶץ מִצְרַיִם" – אֲנִי וְלֹא שָׂרָף. "וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים" – אֲנִי וְלֹא הַשְּׁלִיחַ. "אֲנִי יְיָ" – אֲנִי הוּא וְלֹא אֲחֵר.

"בְּיַד חֲזָקָה." זוֹ הַדְּבָר. כְּמָה שְׁנֵאֲמַר (שמות ט, ג):
"הִנֵּה יָד יְיָ הוֹיָה, בְּמִקְנֶה אֲשֶׁר בַּשָּׂדֶה, בְּסוֹסִים בְּחֻמְרִים בְּגַמְלִים, בְּבָקָר וּבַצֹּאן, דָּבָר כָּבֵד מְאֹד."

How can we reconcile images of the merciful God with passages of God engaging in violent acts?

<http://exodusconversations.org/passover-haggadah/>

David Arnow JEWISH: God seems to grow more merciful over the course of the Bible. Or maybe the human understanding of God matures. The God of the Exodus is violently punitive. In the Book of Jonah, a later biblical work, God argues with a hard-hearted prophet who begrudges divine mercy for an evil kingdom that repents. The story ends with God's question to Jonah: "And should I not care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left [i.e., children], and many beasts as well" (Jonah 4:11). If God "becomes" more compassionate, maybe we should too.

Mary C. Boys CHRISTIAN

On this issue, Christians might draw wisdom from Martin Buber. In commenting on the notion of "holy war" in ancient Israel in the context of 1 Samuel 15:3, where the prophet Samuel demands that Saul kill all the Amalekites, including women and children, Buber asserts: "Samuel has misunderstood God." He continues: "An observant Jew of this nature, when he has to choose between God and the Bible, chooses God.... In the work of the throats and pens out of which the text of the Old Testament has arisen, misunderstanding has again and again attached itself to understanding.... Nothing can make me believe in a God who punishes Saul because he has not murdered his enemy."

Muhammad Shafiq MUSLIM

In Islam God has 99 attributes. God is Loving (*Al Wadud*), the Merciful (*Al Rahman*), the Forgiving (*Al Ghafur*), the Peaceful (*Al Salaam*), but God is Dominant and Subduing (*Al Qahhar*) too. The Qur'an reiterates that God's love and mercy extend over everything and He is the most forgiving (6:12, 6:54). However, in this life as well as in the hereafter, God punishes those who spread evil on earth. The story of Pharaoh in the Qur'an is a perfect example. God would not destroy a community for its wrongdoing if its people were unaware of right and wrong (6:131). Nor would God destroy a community merely because of its disbelief as long as its people behave justly and righteously towards one another (11:117). In other words, God may punish, but people bring misfortune upon themselves because of their deeds and behavior (16:33). I do not see any contradiction in God's being loving and punishing because both come about in response to one's moral deeds.

Perspectives: Harbans Arya (Hindu)

The Ten Plagues

The Holy One Blessed Be He brought
ten plagues on the Egyptians in Egypt.
These are the ten:

1. *Da-am* (drop of wine) Blood
2. *Tz'far-dei-ah* (drop) Frogs
3. *Kee-neem* (drop) Lice
4. *Ah-rov* (drop) Wild beasts (or insects)
5. *Deh-ver* (drop) Cattle plague
6. *Sh'cheen* (drop) Boils
7. *Ba-rad* (drop) Hail
8. *Ar-beh* (drop) Locust
9. *Cho-shech* (drop) Darkness
10. *Ma-kat B'cho-rot* (drop) Death of the Firstborn

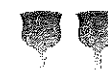
Rabbi Yehuda used to abbreviate them as an acrostic :

- | | |
|-------------------|---|
| D-Tza-Kh (drop) | (<i>Da-am/Tzefar-dei-ah/Kee-neem</i>) |
| A-Da-Sh (drop) | (<i>Ah-rov/Deh-ver/Sh'cheen</i>) |
| B'-A-Cha-B (drop) | (<i>Ba-rad/Ar-beh/Cho-shech/Makat B'chorot</i>) |

עֶשֶׂר מַכּוֹת

אלו עשר מכות שהביא
הקדוש ברוך הוא על
המצרים במצרים, ואלו הן:

1. דם
2. צפרדע
3. כנים
4. ערוב
5. דבר
6. שחין
7. ברד
8. ארבה
9. חשך
10. מכת בכורות



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Ten
Plagues

רבי יהודה היה נותן בהם סמנים:
דצ"ך
עד"ש
באח"ב.

TEN PLAGUES (*Midrash*)

Rabbi Johanan taught that God does not rejoice in the downfall of the wicked. Rabbi Johanan interpreted the words *zeh el zeh* in the phrase "And one did not come near the other all the night" in Exodus 14:20 to teach that when the Egyptians were drowning in the sea, the Ministering angels wanted to sing a song of rejoicing, as Isaiah 6:3 associates the words *zeh el zeh* with angelic singing. But God rebuked them: "The work of my hands is being drowned in the sea, and you want to sing songs?"

PLAGUES, SUFFERING AND EMPATHY

"As we ate our Pascal lambs that last night in Egypt the darkness was pierced with screams. Our door posts were protected by a sign of blood. But from the windows of the Egyptians rose an anguished cry: the death of the first-born. "Yah Sh'chinah [an appeal to God using a term associated with God's feminine side] soften our hearts and the hearts of our enemies. Help us to dream new paths to freedom. "So that the next sea-opening is not also a drowning; so that our singing is never again their wailing. So that our freedom leaves no one orphaned, childless, gasping for air" (*The Journey Continues, Ma'ayan Haggadah*).

PLAGUES AND REDEMPTION

"How can we understand God's role in the death of the firstborn? One explanation suggests that all who did not defend the Israelite slaves in Egypt are responsible for what Pharaoh imposed. Thus, God's punishment of the Egyptians was justified. Another explanation holds that only in hindsight did the Israelites see the hand of God in the death of the Egyptians. God does not intervene in human history this way... By this reckoning, what is important is not whether the firstborn died, but whether we can see the power of human redemption in our lives as flowing from the divine" (Rabbi Joy Levitt and Rabbi Michael Strassfeld, ed., *A Night of Questions*)

CONTEMPRARY PLAGUES

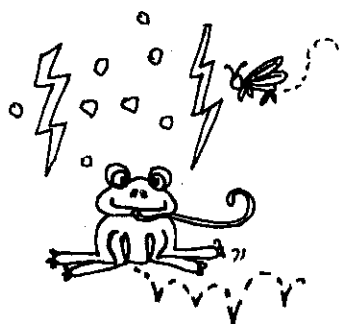
Many Jews update the seder by supplementing the recitation of the biblical plagues with the mention of contemporary "plagues" such as war, hatred, and disease. The Jewish Council on Urban Affairs' *Immigrant Justice Haggadah* counts as plagues "the detention of immigrants, unwarranted deportations, hate crimes, the denial of drivers' licenses and other services to undocumented immigrants, hopelessness, apathy, and fear of speaking out." The *Love and Justice Haggadah* includes in a tongue-in-cheek list of the plagues of contemporary life--"reality TV, muzak, and SUVs." Feminist haggadot add plagues such as sexism and violence against women; environmental haggadot mention the destruction of natural resources; and haggadot focused on inter-group relations speak of the plagues of prejudice and distrust. (Jill Jacobs, "My Jewish Learning")

Dayeinu

"It Would Have Been Enough"

Dayeinu commemorates a long list of miraculous things God did for us, 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." (See the English on page 51).



Ee-lu ho-tzee-anu mee-Meetz-ra-yeem,
v'lo asa va-hem sh'fa-teem,

Da-yeinu

Ee-lu asa va-hem sh'fa-teem,
v'lo asa vei-lo-hei-hem,

Da-yeinu

Ee-lu asa vei-lo-hei-hem,
v'lo ha-rag et b'cho-rei-hem,

Da-yeinu

Ee-lu ha-rag et b'cho-rei-hem,
v'lo natan la-nu et ma-mo-nam,

Da-yeinu

Ee-lu natan la-nu et ma-mo-nam,
v'lo kara la-nu et ha-yam,

Da-yeinu



כמה מעלות טובות למקום עלינו:

אלו הוציאנו ממצרים, דינו!

אלו עשה בהם שפטים, דינו!

אלו עשה בהם שפטים, דינו!

אלו עשה באלהיהם, דינו!

אלו עשה באלהיהם, דינו!

אלו עשה באלהיהם, דינו!

אלו עשה באלהיהם, דינו!

אלו עשה באלהיהם, דינו!

אלו עשה באלהיהם, דינו!

אלו עשה באלהיהם, דינו!

אלו עשה באלהיהם, דינו!



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Dayeinu

Dayenu: Enough

Dayenu reminds us that there is another way. Judaism offers an outlook on wealth, consumption, and sufficiency (sova) that is very counter-cultural. In Pirkei Avot (Ethics of our Fathers) 4:1, Ben Zoma teaches: "Who is rich? The one who is content with what one has." Even more austere, the Talmud instructs: "An individual who can eat barley bread but eats wheat bread is guilty of transgressing the law of bal tashchit (unlawful waste). Rabbi Papa states: one who can drink beer but drinks wine instead is guilty of transgressing the law of bal tashchit." (Babylonian Talmud, Shabbat 140b). Judaism is not, to be sure, an ascetic religion. We are encouraged to carve out occasions for excess, for enjoying the finer parts of living—on Shabbat, holidays, and other joyous occasions. But the wisdom of Judaism is that, if we want to experience delight on these special occasions, we also need moments of restraint. It is the juxtaposition of restraint and largess that creates a life of meaning.

For Matthew Boger and Tim Zaal to become friends: Dayenu!

In August 2011 in San Rafael California, two men from very different backgrounds — Matthew Boger, a gay man and former Beverly Hills celebrity hair colorist, and Tim Zaal, an ex-recruiter for the White Aryan Resistance — received the Heroes of Forgiveness Award from the Worldwide Forgiveness Alliance, for an something truly remarkable. But this is the end of the story. Let's rewind to the beginning...

Tim Zaal and Matthew Boger met in Los Angeles at the Museum of Tolerance. The extraordinary museum was opened in 1993 in honor of Simon Wiesenthal, a holocaust survivor who vowed to hunt down and bring former Nazi war criminals to justice. Through many innovative and interactive educational programs, the museum helps its yearly 250,000-plus visitors become aware of (and prevent in the future) the devastating cost in life and property of prejudice and genocide. Tim is one of the museum's special speakers, and Matthew serves there as a manager.

Matthew had a troubled childhood. He was one of seven children of an ex-nun single-mother and a Hell's Angels gang member father. At 13, Matthew's mother threw him out of their San Francisco home after he informed her that he was gay.

"I know what you're going to do," she told him, "but you're not going to do it in this house."

Matthew went to Los Angeles where he became homeless, sleeping in parks, under bridges, scavenging food from trash bins, and doing whatever it took to survive.

When Matthew was 14, a gang of teenage white supremacists showed up one night at a favorite hamburger stand on Santa Monica Boulevard, where Matthew was attacked and left for dead in a pool of blood.

Matthew eventually recovered. And after living on the streets for four and half years, he met a benefactor who helped him turn his life around. He went to beauty school and became one of Beverly Hills' leading hair stylists. His celebrity clientele included Michael Douglas, Nicole Kidman, Sharon Stone, and Liv Tyler.

When the murder of University of Wyoming gay student Matthew Shepard hit the headlines in October 1998, Matthew knew it was time to act. He decided to volunteer at the Museum of Tolerance. He would later leave his successful hair stylist profession to become the museum's manager of operations and one of its consultants.

Tim's troubled childhood took him in a different direction. He came from a dysfunctional family. His father was abusive, which pushed Tim to start his own punk rock band. His anger grew fiercer when an African American nearly killed his brother. Tim saw himself as "The God of Thunder" and terrorized those who crossed his path and who rubbed him the wrong way. Violence was like a drug he became addicted to.

Tim became the Los Angeles-area director of recruitment and propaganda for the White Aryan Resistance, and his hate crimes eventually took him to jail in 1999.

After his release, Tim decided to change his life and to give back to his community, so he began volunteering at the Museum of Tolerance, an unusual building standing majestically on the southeast corner of Pico Boulevard and Roxbury Drive.

One day, in the summer of 2005, as Tim and Matthew were having lunch together, Tim told Matthew about some of his exploits as a former skinhead. Tim explained that one night, after he and his gang had gone to a concert, they attacked a gay boy at a hamburger joint. He told Matthew how he pursued his victim down a dark alley, kicked him and knocked him down with his boots, and beat him to death. For several years, Tim said he had been haunted by the heavy burden of thinking he had killed an innocent teenager.

Matthew looked into Tim's eyes, and realized these eyes belonged to the teenager who nearly cut short his life one spring night in 1981, some 26 years earlier.

"Do you know who I am?" he asked.

Dead silence enveloped them. Victim and attacker had come face-to-face.

In the days that followed, Matthew wasn't sure what to do. Furious and confused, revenge, retaliation, and other ideas flooded his mind. But after several weeks of soul searching, Matthew decided to forgive Tim.

They are friends now. Tim acts like Matthew's protector. One day at an airport, an airline employee remarked to Matthew, "Sir, you must be some celebrity. You go around with a bodyguard." She was referring to Tim's imposing and protective presence around Matthew. Tim is a stout man, 6 feet, 3 inches tall, while Matthew is slimmer and shorter.

Matthew, on the other hand, has become Tim's confidante. Tim calls on Matthew when he needs a second opinion on life's challenges. And now, Matthew and Tim travel together to run interactive "From Hate to Hope" workshops. Together, they have spoken to thousands of people at the Museum of Tolerance and in schools where they are often invited to talk about hate, bullying, and forgiveness.

At the World Forgiveness Alliance awards ceremony honoring both men that August night, Tim played down his role in what some have called a miracle of forgiveness. "Matthew is the one who deserves the honor," Tim expressed.

"You and Matthew are honored as a team," Bob Platt, the 85-year-old founder of the Worldwide Forgiveness Alliance, told Tim. Both of them dealt with a very severe hate crime, he said. It was a miracle they came out to the other side as friends.

Sometimes people wonder if Tim's transformation is for real; if people can really change. "Yes, they do, I'm living proof," Tim told Davida Wilis Hurwin, whose novel *Freaks and Revelations* is based on the lives of these two heroes. "But it's a conscious thing... I have to separate myself from the person I was in that alley, because even now, when I'm angry or feel stereotyped or victimized, I can slip into the kick-your-ass skinhead attitude."

Matthew says it was difficult to forgive Tim, but that he has learned many lessons on his forgiveness journey. "I've learned that by forgiving those who have hurt us, we set ourselves free from the pain and the fear that lock us in a room." The process of forgiveness is not a one-shot deal. "It was not that I forgave Tim in one moment and was set free," Matthew said. "This is work I continue to do because I'm often tortured by the feelings and pain of what took place that night."

Matthew believes there was a gain for him for forgiving Tim.

"The reward of forgiveness for me is that I've set myself free and I stand in confidence. I know that I'm created exactly as who I'm supposed to be. There's nothing wrong with me. No one has the right to take that from me."

Worldwide Forgiveness Alliance is an organization headquartered in Mill Valley, California, which seeks to spread the healing power of forgiveness to the entire world. www.forgivenessalliance.org.

Miriam: The Red Sea

High above shores and times,
I on the shore
forever and ever.
Moses my brother
has crossed over to milk, honey,
that holy land.
Building Jerusalem.

I sing forever on the seashore.
I do remember
horseman and horses,
waves of passage
poured into war,
all poured into journey.
My unseen brothers
have gone over,

chariots deep seas under.
I alone stand here
ankle-deep
and I sing, I sing,
until the lands
sing to each other.
(Muriel Rukeyser)

In Every Generation

בְּכָל דּוֹר וָדוֹר

Identifying with the Exodus

"The Exodus from Egypt occurs in every human being, in every era, in every year and even on every day," said the

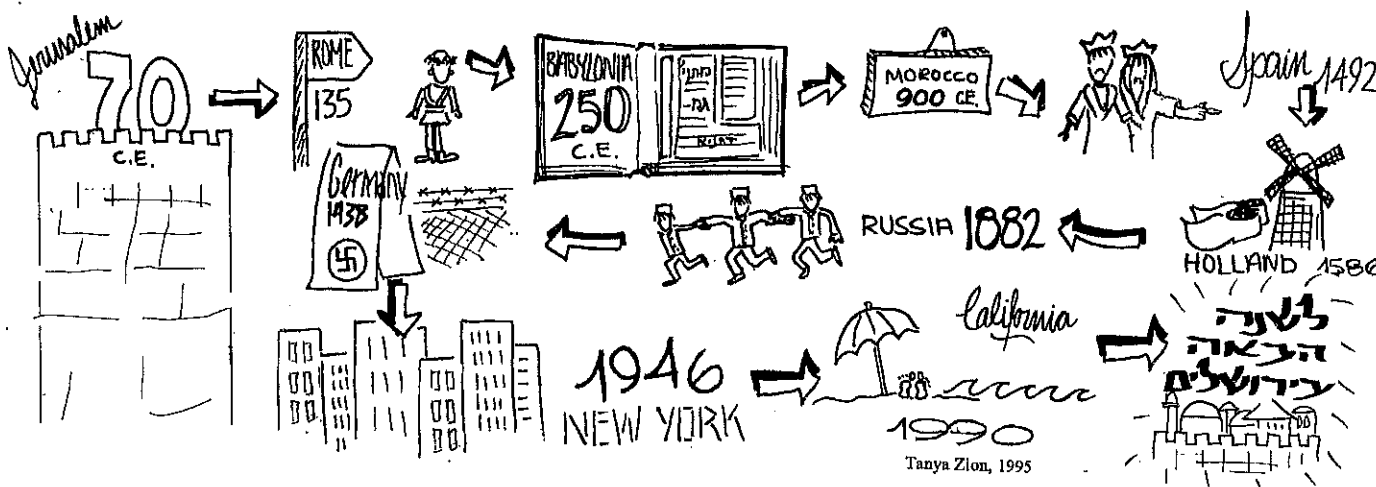
Hassidic Rabbi Nachman of Bratslav. At the Seder we must try to empathize with that original liberation and discover its relevance throughout the generations.

IN EVERY generation one is obligated to see oneself as one who personally went out from Egypt. Just as it says: "You shall tell your child on that very day: 'It's because of this that God did for me when I went out from Egypt'" (Ex. 13:8).

NOT ONLY were our ancestors redeemed by the Holy One Blessed Be He, but even *we* were redeemed with them. Just as it says: "God took us out from there in order to bring us and to give us the land God swore to our ancestors" (Deut. 6:23).

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ, כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם.
שְׁנָאֵמַר (שְׁמוֹת יב, ח): "וְהַגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה יי לִי, בְּצֵאתִי מִמִּצְרַיִם."

לֹא אֶת אֲבוֹתֵינוּ בְּלֹבֵד, גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אֶף אוֹתֵנוּ גָאֵל עִמָּהֶם, שְׁנָאֵמַר (דְּבָרִים ו, כג): "וְאוֹתֵנוּ הוֹצֵא מִשָּׁם, לְמַעַן הָבִיא אֹתֵנוּ, לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ."



Kadesh
Urchatz
Karpas
Yachatz
Maggid

In Every
Generation
Hallel
Begins

Wherever we live, it is probably Egypt. There is, there really is, a better place, a promised land. And there is, there really is, a promised time. And there is no way to get from here to there, from now to then, except by joining together and marching – and sometimes stumbling – through the wilderness, watching this time not for signs and wonders, but for an opportunity to act. – Michael Walzer (adapted)

It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because, in spite of everything I still believe that people are really good at heart. I simply can't build my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness. I hear the ever-approaching thunder, which will destroy us too. I can feel the sufferings of millions and yet, if I look up into the heavens, I think it will all come right, that this cruelty too will end, and that peace and tranquility will return again. In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out.

Anne Frank

Salaam

Od yavo' shalom aleinu
Od yavo' shalom aleinu
Od yavo' shalom aleinu

Ve al kulam

Salaam

Aleinu ve al kol ha olam,

Salaam, Salaam

Salaam

Aleinu ve al kol ha olam,

Salaam, Salaam

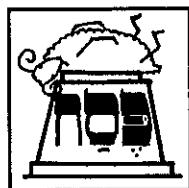
Translation:

Peace will come upon us Peace will come upon us

Peace will come upon us and on everyone.

Salaam ('peace' in Arabic) on us and on everyone Salaam, Salaam

Pesach, Matza and Maror



פֶּסַח, מַצָּה, וּמָרֹר

1. The Maggid section (devoted to storytelling and explanations) is almost complete. Before eating the Seder's edible symbols, the Haggadah brings us **Rabban Gamliel's checklist** on the three essential foods, whose significance must be understood by all the participants in the Seder.

Why these three? The Pesach lamb, matza and maror constituted the original menu in the Egyptian Seder. "They shall eat the meat (of the lamb) . . . roasted over the fire, with matza and with maror" (Ex. 12:8).

2. As in a three act play Rabban Gamliel identifies these foods with three progressive historical moments in the Exodus: (1) **Maror** captures the bitterness of the enslavement; (2) The **Pesach lamb**, represented today by the roasted bone (zeroa), recalls the blood on the doorposts and the terror and anticipation of the night of the plague of the first born; (3) **Matza** stands for the following morning, when Israel was rushed out of Egypt with no time to let their dough rise.

RABBAN GAMLIEL used to say: "All who have not explained the significance of three things during the Pesach Seder have not yet fulfilled their duty. The three are: the Pesach lamb, the matza and the maror."

WHY THE PESACH LAMB?

Leader points at (but does not raise) the roasted bone:

"Pesach Al Shum Ma?" – The Passover lamb (that our ancestors ate in the days of the Temple) – why did we used to eat it?

All:

TO REMIND ourselves that God passed over our ancestors' houses in Egypt (at this very hour on this very date). Moshe has already instructed us: "When your children ask you, 'What do you mean by this ceremony?' you shall say: 'It is the **Passover** offering to Adonai, because God **passed over** the houses of Israel in Egypt when God struck the Egyptians, but saved our houses . . .'" (Ex. 12:26-27).

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בְּפֶסַח, לֹא יֵצֵא יְדֵי חֻבָּתוֹ, וְאֵלּוּ הֵם: פֶּסַח, מַצָּה, וּמָרֹר.



Arye Allweil, 1949
(first Israeli army Haggadah)

פֶּסַח שֶׁהָיָה
אֲבוֹתֵינוּ אוֹכְלִים,
בְּזֶמַן שֶׁבֵּית
הַמִּקְדָּשׁ הָיָה קַיָּם,
עַל שׁוֹם מָה?

עַל שׁוֹם שֶׁפֶּסַח הִקְדוּשׁ
בְּרוּךְ הוּא, עַל בִּתְּי אֲבוֹתֵינוּ
בְּמִצְרַיִם, שֶׁנֶּאֱמַר (שְׁמוֹת יב, כז): "וְאֶמְרָתֶם זֶבַח פֶּסַח הוּא
לִי, אֲשֶׁר פֶּסַח עַל בִּתְּי בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת
מִצְרַיִם, וְאֶת בִּתְּיֵנוּ הִצִּיל. וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּ."



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Rabban
Gamliel

Why matzah? Because we could not tarry. Why were we in such a rush to leave Egypt that we could not wait for the bread to rise? Or HaHayim (Exodus 3:7-8) teaches that as strangers in Egypt, the Jews were at rock bottom. Had God waited any longer, we would have sunk to depths of immorality from which there was no return. **Rabbi Eliezer suggests that this behavior is characteristic of the stranger: what we might call "at-risk."** Precisely to avoid this potential downward spiral, says Rabbi Eliezer, the Torah repeats thirty-six times the imperative of caring for the foreigner.

What is the meaning of this *matzah*? There are three *matzot*, and so the meaning of the *matzah* is threefold. At the beginning of the Seder, we learned that the *matzah* is, first of all, a symbol of the simple bread of poverty our ancestors were made to eat in their affliction, when they were slaves in the land of Egypt. The *matzah* also reminds us of the great haste in which the Israelites fled from Egypt. So hard did the Egyptians press them that, as we read in the Torah: "They baked unleavened cakes of dough since they had been driven out of Egypt and could not delay, nor had they prepared provisions for themselves." There is a third meaning to the *matzah*. In ancient times, the Israelites lived in the desert. Like all desert peoples, they lived simply. They dwelt in tents, dressed in plain garments, and ate only the simplest of foods. Even their bread was only an unleavened cake, like the *matzah* we eat tonight. When the Israelites settled in Canaan, they became farmers. Soon they prospered; and they began to desire fancy homes to live in, fine clothes to wear, and rich foods to eat. This made them greedy and envious. The Prophets cried out against their way of life and pleaded with them to return to the simple and modest ways of the desert. **So, for one week each year the *matzah* became the symbol of those early days when all people had little, but none had more when equality prevailed among the Israelites. Let the *matzah* be a symbol for us this week. Let it teach us to find delight not in selfish luxuries that excite the envy of our neighbors, but in simple acts of helpfulness and kindness that inspire their respect and love. Luxuries when shared by all are good to have; they add to our enjoyment of life and help to make us happy. But when the few have more than they need, and the many have not even life's necessities, then the plea of the Prophets must be heard. Let us strive to bring about peace with equality and justice for everyone.** To the driven of the earth we link ourselves today as we fulfill the mitzvah: "For seven days shall you eat *matzah*, that you may remember your departure from Egypt as long as you live." The *matzah* we eat reminds us that though we have enough, many people go hungry. We who were slaves in Egypt and now have plenty, have a responsibility to those who do hunger. In this elaborate and plentiful feast the *matzah* is a slender reminder of poverty. In our busy lives the Seder itself is a slender reminder that we are descended from a mixed multitude of slaves. As we break the bonds of slavery may this meal that we share help us form bonds among each other so that we can eliminate all varieties of enslavement on the earth.

Eamon Aghdasi (Baha'i) – Baha'i text

Why This Matza?

Everyone holds up matza.

Leader:

"Matza Al Shum Ma?" – This matza! Why do we eat it?

All:

TO REMIND ourselves that even before the dough of our ancestors in Egypt had time to rise and become leavened, the King of kings, the Holy One Blessed be He, revealed Himself and redeemed them.

The Torah says: *"They baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves"* (Ex. 12:39).

מצה על שום מה?



מצה זו שאנו אוכלים, על שום מה?

על שום שלא הספיק בצקם של אבותינו להחמין, עד שנגלה עליהם מלך המלכים, הקדוש ברוך הוא, וגאלם, שנאמר (שמות יב, לט): *"ויאפו את הבצק, אשר הוציאו ממצרם, עגת מצות, כי לא חמץ. כי גרשו ממצרים, ולא יכלו להתמהמה, וגם צדה לא עשו להם."*

Why This Maror?



Everyone raises maror from the Seder plate.

Leader:

"Maror Al Shum Ma?" – This maror! Why do we eat it?

All:

TO REMIND ourselves that the Egyptians embittered our ancestors' lives: *"They embittered their lives with hard labor, with mortar and bricks (construction) and with all sorts of field labor (agriculture). Whatever the task, they worked them ruthlessly"* (Ex 1:14).

מרור על שום מה?

מרור זה שאנו אוכלים, על שום מה?

על שום שמררו המצרים את חיי אבותינו במצרים, שנאמר (שמות א, יד): *"וימררו את חייהם בעבדה קשה, בחמר ובלבנים, ובכל עבדה בשדה. את כל עבדתם, אשר עבדו בהם בפרה."*

What is the meaning of this *marror*?

We eat the *marror*, or bitter herbs, to remind ourselves that the Egyptians embittered the lives of our people. As it is written: "And they made their lives bitter with hard labor at mortar and brick and in all sorts of drudgery in the field; and they ruthlessly imposed all the tasks upon them." **One of the most radical messages of the Torah is that cruelty is not destiny. Though we tend to treat others the way that we ourselves were treated, the message of Torah is that the chain of pain can be broken that we do not have to pass on to others what was done to us.** How easy it is, in a time of comfort, to forget the suffering of our past. How easy it is, in an era of affluence, to fail to see the suffering of others. Each year the Seder reminds us that we were once oppressed, and that we can never truly be free until all people everywhere can celebrate their freedom with us.

In Every Generation...

Fighting Contemporary Slavery

Rabbi Joel Soffin of Temple Shalom in Succasunna, New Jersey, wrote the following prayer to be included in the Passover seder. It expresses empathy for people living as victims of slavery today and commits to helping free them. (You may say this prayer at any point during the seder. We recommend saying it after the Bread of Affliction reading--Ha Lachma Anya--which immediately precedes the Four Questions.)

On this holiday when we are commanded to relive the bitter experience of slavery, we place a fourth matzah with the traditional three and recite this prayer (recite while holding the Fourth Matzah):

"We raise this fourth matzah to remind ourselves that slavery still exists, that people are still being bought and sold as property, that the Divine image within them is yet being denied. We make room at our seder table and in our hearts for those who are now where we have been.

We have known such treatment in our own history. Like the women and children enslaved in Sudan and elsewhere today, we have suffered while others stood by and pretended not to see, not to know. We have eaten the bitter herb, we have been taken from our families and brutalized. We have experienced the horror of being forcibly converted. In the end, we have come to know in our very being that none can be free until all are free.

And so, we commit and recommit ourselves to work for the freedom of these people. May the taste of this 'bread of affliction' remain in our mouths until they can eat in peace and security. Knowing that all people are Yours, O God, we will urge our government and all governments to do as You once commanded Pharaoh on our behalf, '*Shalah et Ami!* Let MY People Go!'"

-- Reprinted with permission from *iAbolish: The Anti-Slavery Portal*.

The Cup of Redemption



כוס שני

1. We conclude the long Maggid section (storytelling) by drinking the second cup of wine, the Cup of Redemption.

2. Recline on a pillow to the left and drink at least half the second cup of wine.

HERE I AM, ready to perform the mitzvah of the second of the four cups, the cup of redemption.

BLESSED ARE YOU, Adonai our God, Ruler of the Universe, who redeemed us and redeemed our ancestors from Egypt, and who brought us to this night to eat matza and maror. Adonai, our God and God of our ancestors, may You bring us in peace to future holidays. May we celebrate them in your rebuilt city, and may we be able to eat the Pesach lamb and the other sacrifices offered on the altar. We will thank you for our redemption. BLESSED ARE YOU, the Redeemer of Israel.

BLESSED ARE YOU, Adonai our God, Ruler of the Universe, Creator of the Fruit of the Vine.

*Ba-ruch ata Adonai, Elo-hei-nu
me-lech ha-olam, bo-rei pree ha-gafen.*

הנני מוכן ומזמן לקיים מצות כוס שני של ארבע כוסות.

ברוך אתה יי, אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים, והגיענו לליל הזה לאכל בו מצה ומרור. כן, יי אלהינו ואלהי אבותינו, יגיענו למועדים ולרגלים אחרים, הבאים לקראתנו לשלום, שמחים בבגן עיר, וששים בעבודתך. ונאכל שם מן הזבחים ומן הפסחים, אשר יגיע דמם, על קיר מזבחך לרצון, ונודה לך שיר חדש על גאלתנו, ועל פדות נפשונו.

ברוך אתה יי, גאל ישראל.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן.

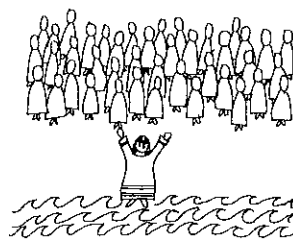


Kadesh
Urchatz
Karpas
Yachatz
Maggid
Rachtza
Motzi
Matza

Second
Cup
Washing
Hands
and
Eating
Matza

Miriam's Cup

Many contemporary women pour water into a large decorative cup in honor of Miriam the heroine and poet/prophet, the singer and dancer, who not only saved baby Moshe from the Nile but led the celebration of redemption at the Red Sea. The water in her cup recalls the Rabbis' identification of Miriam with the legendary "wandering well" that nourished Israel in the desert with its waters of life but it also symbolizes the rebirth of freedom. Sometimes each guest is asked to pour a little water into the Cup of Miriam and to express their wishes for healing and rejuvenation.



The Second Cup

This cup is dedicated to a unique group of immigrants to our country -- **survivors of genocide and war crimes** who have come to the United States seeking freedom and a foundation to rebuild their lives and help others achieve peace and justice. Eugenie Mukeshimana, a survivor of the Rwandan genocide who first came to the United States in 2001, is one such immigrant. The following is her story. Eugenie was 8 months pregnant when the genocide transpired in Rwanda in 1994. Over the next months and years, though her pain, sorrow, and nightmares were inescapable, she struggled to raise her daughter and hold on to her hope for a better future for herself and her family. In 1996, she joined the International Aid Agencies workforce and found solace in working with communities that had been divided and disintegrated as a result of the genocide. In 2001, Eugenie first came to the U.S. to pursue a degree in Social Work. She soon discovered that her classmates and teachers knew nothing about the Rwandan genocide. This shocking discovery inspired her to begin speaking out. Eugenia enrolled in a Master's degree in Holocaust and Genocide Studies at West Chester University of Pennsylvania. Through this program, Eugenie was invited to speak on a panel about genocide with Judi Bernstein Baker, the executive director of HIAS Pennsylvania. After the program, Eugenia shared with Judi the fact that she had applied for asylum in the U.S. but had had her claim denied. Judi took on the case and after obtaining expert testimony, and demonstrating the psychological trauma Eugenie had suffered, Eugenie was granted asylum. Eugenie's peers in the Holocaust and Genocide Studies program raised the money to cover travel and other expenses incurred during the trial. Eugenie finished school and began working with homeless families in New Jersey. She then went on to found the Genocide Survivors Support Network (GSSN), a charitable organization with a mission to help genocide survivors rebuild their lives and educate communities about the crime of genocide. She continues to speak and teach all over the world about genocide education, conflict transformation, women's empowerment, community building, and trauma and grief counseling.

We raise our cups now in honor of Eugenie Mukeshimana and survivors of genocide, war crimes and prejudice related violence everywhere. We recognize the immense contributions to the fabric of our country from brave individuals who build on their experiences of pain and triumph to serve others, teach tolerance, and heal our world.

Raise cup and recite: *Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen* Praise to You, Eternal our God, Sovereign of the Universe, Creator of the fruit of the vine.

Perspectives: Farida Rokodia (Muslim), Fr. Andrew Awad (Christian-Coptic)

Rachatza Washing Before Eating Matza



רחצה
T : T

1. Finally we begin the Passover meal, the third section or "third cup" of the Seder. Storytelling leads into communal eating, because on Passover, "Jews eat history."

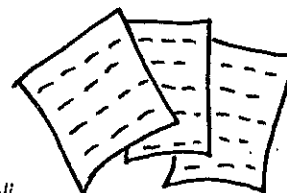
2. On Passover the traditional handwashing is often done seated, while volunteers bring around a pitcher, a towel and a basin to each participant. After pouring water over each hand, say the blessing.

BLESSED ARE YOU, Adonai our God, Ruler of the Universe, who sanctified us with Divine mitzvot and commanded us on the washing of the hands.

*Ba-ruch ata Adonai, Elo-hei-nu
me-lech ha-olam, asher kee-d'shanu
b'meeetz-vo-tav v'tzee-va-nu al
n'teelat ya-da-yeem.*

ברוך אתה יי אלהינו מלך
העולם, אשר קדשנו
במצותיו, וצונו
על נטילת ידים.

Motzi/Matza Eating the Matza



מוציא/מצה
T

1. This is the one time during Pesach in which one is obligated to eat matza. (It must be plain matza without eggs or other ingredients that might enrich this bread of poverty).

Take the three matzot in hand. Make sure the middle one is broken and the others are still whole. Recite the usual blessing for all forms of bread – the "motzi" – and the special blessing for matza – "al acheelat matza."

2. Take and eat from the top and middle matza, while reclining (left). Save the third matza for the Hillel sandwich.

You may dip the matza in salt or charoset.

Some rabbis require that one eat an amount equivalent to at least 1/2 - 2/3 of a standard machine-made matza.

HERE I AM, ready to perform the mitzvah of eating matza.

הנני מוכן ומזומן לקיים מצות אכילת מרור.

BLESSED ARE YOU, Adonai our God,
Ruler of the Universe,
who extracts bread from the earth.

*Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
ha-mo-tzee le-chem meen ha-aretz.*

ברוך אתה יי אלהינו
מלך העולם, המוציא
לחם מן הארץ.

BLESSED ARE YOU, Adonai our God,
Ruler of the Universe, who sanctified us
by commanding us to eat matza.

*Ba-ruch ata Adonai, Elo-hei-nu me-lech
ha-olam, asher keed'sha-nu b'meeetz-vo-tav
v'tzee-va-nu al ahee-lat matza.*

ברוך אתה יי אלהינו מלך
העולם, אשר קדשנו במצותיו
וצונו על אכילת מצה.

Maror

מרור

1. Take an ounce of raw maror, preferably romaine lettuce, but almost equally good is horseradish ("chrein") which was popular in wintry northern Europe when lettuce was unavailable. Maror embodies the taste of slavery.

2. Dip maror in charoset (but not so much that it eradicates the bitter taste). Recite the blessing, eat and savor the maror, but **do not recline!** Reclining is a custom of the free, while maror and charoset remind us of persecution.

HERE I AM, ready to perform the mitzvah of eating maror.

הִנְנִי מוכן ומזְמֵן לְקַיֵּם מִצְוַת אֲכִילַת מָרֹר.

BLESSED ARE YOU, Adonai our God,
Ruler of the Universe who has sanctified
us by commanding us to eat maror.

*Ba-ruch ata Adonai, Elo-hei-nu me-lech
Ha-olam, asher kee-d'sha-nu b'meeitz-vo-
tav v'tzee-va-nu al achee-lat maror.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרֹר.

Union Soldiers

ONE OF THE MOST literal yet inventive representations of charoset was conceived during the American Civil War, when a group of Jewish Union soldiers made a Seder for themselves in the wilderness of West Virginia. They had none of the ingredients for traditional charoset handy, so they put a real brick in its place on the Seder tray (*Ira Steingroot*).

"Charoset Taste Test"

Though neither the Torah nor Rabban Gamliel lists charoset with the essential "big three" — Pesach, matza and maror, it is still a mitzvah to eat charoset with the maror. In fact the rabbis were very explicit about its ingredients and their rationales.

Taste and compare two traditional recipes for charoset. Identify as many ingredients as possible. (See *Leader's Guide* p. 13)



Weeping Man

Ben Shahn ©
Ben Shahn/Vaga, NY



Kadesh
Urchatz
Karpas
Yachatz
Maggid
Rachtza
Motzi
Matza
Maror

Eating
Bitter
Herbs

Eating the Hidden Afikoman



צפון
T

1. **The Afikoman**, the other half of the middle matza which was hidden at the beginning of the Seder, must now be eaten. Its taste lingers as the last food eaten at the Seder.

2. **At this point** the leaders of the Seder "discover to their dismay" that the afikoman has been "stolen" by the children. Knowing that it must be eaten at the end of the meal, the leaders must bargain for its return.

3. **It is recommended** that Jewish prizes be offered (a book, a game) as well as the promise of some money. Some families ask the children to give 10% of their afikoman prize to a **Tzedaka** of their choice and to announce the beneficiary at this point. The adults may be solicited for matching gifts.

Meditation: Seeking Our Lost Other Half

Pesach is a holiday celebrating our reunion with the lost parts of ourselves. Often hiding and separating are essential stages in our life. On Seder night we hide and then seek the afikoman, reuniting the two parts separated at the beginning of the Seder. May we learn to discover the lost parts of ourselves, to become reconciled with relatives who have become distant and to find wholeness in a Jewish tradition from which we have become alienated. May the Divine Face, which is sometimes hidden, shine upon us.

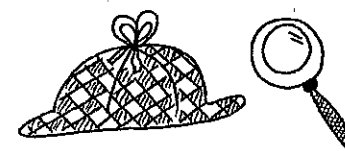


Find the hidden Pesach Fours: 4 matzot, 4 presents, 4"?, 4 cups!

Tanya Zion

הנני מוכן ומזמן לקיים מצות
אכילת אפיקומן זכר לקרבו
פסח הנאכל על השובע.

HERE I AM, ready to fulfill the mitzvah of eating the afikoman. This matza is a reminder of the Pesach sacrifice which was eaten on a full stomach in the days of the Temple!



THE AFIKOMAN PLEDGE

(When the Afikoman is found, the following is an alternative or supplementary reading on the part of all Seder participants:)

"Tonight we read together:

Lo! This is the bread of poverty that our ancestors ate.

Let all who are hungry come and eat!

Let all who are in need share in the hope of Passover!

This year we all are slaves,

Next year may we all be free.

Tonight, to redeem the Afikoman:

We renew our commitment to help all who are hungry
round the world,

So that next year we may all be free."

In the presence of eyes

Which witnessed the slaughter,

Which see the oppression

The heart could not bear,

And as witness the heart

That once taught compassion

Until days came to pass

That crushed human feeling,

I have taken an oath: To remember it all,

To remember, not once to forget!

Forget not one thing to the last generation

When degradation shall cease,

To the last, to its ending,

When the rod of instruction

Shall have come to conclusion.

An oath: Not in vain passed over the night of the terror.

An oath: No morning shall see me at fleshpots again.

An oath: Lest from this we learned nothing.

Family (Dalai Lama)

Whenever I meet even a 'foreigner',

I have always the same feeling:

'I am meeting another member of the human family.,

This attitude has deepened

My affection and respect for all beings.

May this natural wish be

My small contribution to world peace.

I pray for a more friendly,

More caring, and more understanding

Human family on this planet.

To all who dislike suffering,

Who cherish lasting happiness -

This is my heartfelt appeal.

הרחמן, הוא ישלח לנו את אליהו הנביא זכור לטוב,
ויבשר לנו בשורות טובות ישועות ונחמות.

הרחמן, הוא יברך את כל המסבין כאן אותנו ואת כל אשר לנו,
כמו שנתברכו אבותינו, אברהם יצחק ויעקב. כפל, כפל, כל.
כן יברך אותנו כלנו יחד בברכה שלמה, ונאמר אמן.

במרום ילמדו עליהם ועלינו זכות, שתהא למשמרת שלום,
ונשא ברכה מאת יי וצדקה מאלהי ישענו,
ונמצא חן ושכל טוב בעיני אלהים ואדם.

[On Shabbat add]:

הרחמן, הוא ינחילנו יום שכלו שבת ומנוחה לחיי העולמים.

הרחמן, הוא ינחילנו יום שכלו טוב.

הרחמן, הוא יברך את מדינת ישראל.

הרחמן, הוא ישפין שלום בין בני יעקב ובני ישמעאל.

הרחמן, הוא יזכנו לימות המשיח ולחיי העולם הבא.

"מגדול ישועות מלכו, ועשה חסד למשיחו לדרך ולזרעו עד עולם."
עשה שלום במרומיו, הוא יעשה שלום, עלינו ועל כל ישראל,
ואמרו אמן.

"יראו את יי קדשיו, כי אין מחסור ליראיו. כפירים רשו ורעבו,
ודורשי יי לא יחסרו כל טוב. הודו ליי כי טוב,
כי לעולם חסדו. פותח את ידו ומשביע לכל חי רצון."
ברוך הגבר אשר יבטח ביי, והיה יי מבטחו."



"נער הייתי גם זקנתי ולא ראיתי צדיק נעזב,
ואליו מפקש לחם."
יי עוז לעמנו ויהי יי יברך את עמו בשלום."

The Third Cup

We conclude the Blessing over the Meal by drinking the Third Cup, the Cup of Blessing, while reclining to the left.

HERE I AM, ready to perform
the mitzvah of the third cup of wine,
which concludes this Pesach meal.

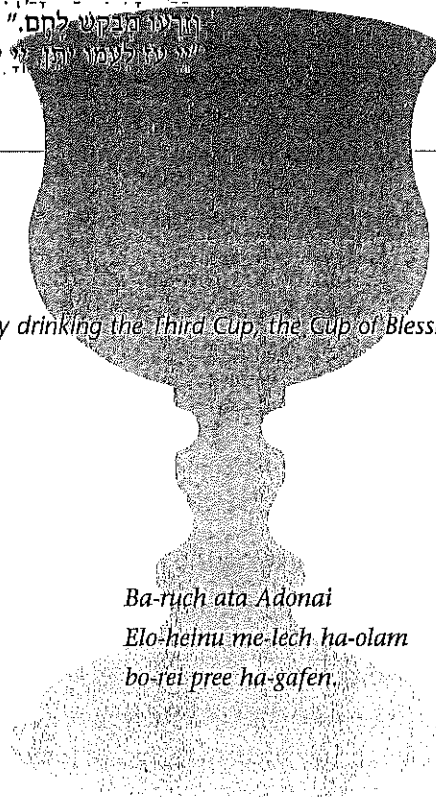
BLESSED ARE YOU, Adonai
our God, Ruler of the Universe,
who creates the fruit of the vine.

Ba-ruch ata Adonai
Elo-hetnu me-lech ha-olam
bo-rei pree ha-gafen.

כוס שלישי

הנני מוכן ומזמין לקיים
מצות כוס שלישי של
ארבע כוסות.

ברוך אתה יי,
אלהינו מלך העולם,
בורא פרי הגפן.



Anne Frank: I Still Believe

That's the difficulty in these times: ideals, dreams, and cherished hopes rise within us, only to meet the horrible truth and be shattered.

It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness. I hear the ever-approaching thunder, which will destroy us, too. I can feel the suffering of millions – and yet, if I look up into the heavens, I think it will come out all right, that this cruelty too will end, and that peace and tranquillity will return again.

In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out. (*Diary of Anne Frank, Amsterdam 1944*)



Opening the Door for Elijah

Moritz Oppenheim (19th C. Germany)

MESSIANIC SONGS OF HOPE

ELIJAH the prophet,
Elijah the Tishbee,
Elijah the Giladee.
May he soon come to us
Along with the Messiah, son of David.

I BELIEVE with a perfect faith
in the coming of the Messiah
and even though he delays
I will await
the day of his coming.

Ellyahu ha-navee
Ellyahu ha-Tish-bee
Ellyahu ha-Giladee
beem-hei-ra b'ya-mei-nu
yavo ei-leinu eem ma-shee-ach ben David

Anee ma-a-meen b'eh-eh-mu-na
shlei-ma b'vee-at ha-ma-shee-ach
v'af-al-pee she-yeet-ma-mei-ah
eem kol zeh acha-keh lo
b'chol yom she-yavo

אליהו הנביא,
אליהו התשבי,
אליהו הגלעדי.
במהרה בימנו, יבוא אלינו
עם משיח בן דוד.

אני מאמין באמונה
שלמה בביאת המשיח,
ואף על פי שיתמהמה,
עם כל זה אֶחְפָּה לוֹ
בכל יום שיבוא.

The Fourth Cup



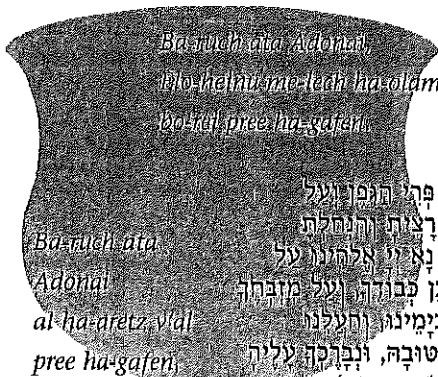
כוס רביעי

Raise the fourth cup of wine, recite the blessing over it and recline to the left while drinking.

BLESSED ARE YOU, Adonai our God,
Ruler of the Universe, who created
the fruit of the vine.

Blessing after Drinking Wine:

BLESSED ARE YOU, Adonai, for the vine and
the fruit, for the beautiful and spacious land
You gave us. Have mercy on us and bring us
there to eat its fruits. Grant us happiness on
this Feast of Matzot. Blessed are You, Adonai,
for the land and for the fruit of the vine.



ברוך אתה יי,
אלהינו מלך העולם,
בורא פרי הגפן.

ברוך אתה יי אלהינו מלך העולם על הגפן ועל פרי הגפן ועל
תנובת השדה, ועל ארץ חמדה טובה ורחבה, שרצית והחלית
לאבותינו, לאכול מפריה ולשבוע משובה. רחם נא יי אלהינו על
ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מזבחך
ועל היכלך, ובנה ירושלים עיר הקדש במהרה בימינו, והעלנו
לתוכה, ושמחנו בבנינה ונאכל מפריה ונשבוע משובה, ונברכה עליה
בקדשה ובטהרה (בשבת ורצח והחליצנו ביום השבת הזה) ושמחנו
ביום חג המצות הזה. כי אתה יי טוב ומטיב לכל, ונודה לך על
הארץ ועל פרי הגפן. ברוך אתה יי, על הארץ ועל פרי הגפן.

On the second night of Pesach only:

Counting the Omer

On the second night of Pesach we begin counting the 50
days from the Exodus to Sinai, from Pesach, the harvest of
barley, until Shavuot, the harvest of wheat. We arrive at the

giving of the Torah at Sinai and thus we move from freedom
to responsibility.

Please rise and count off the first day of the Omer.

ספירת העמר

HERE I AM, ready to perform the mitzvah
of counting the Omer:

BLESSED ARE YOU, Adonai our God, Ruler
of the Universe, who has sanctified us with
Divine laws and commanded us to count
the Omer.

Ba-ruch ata Adonai, Elo-heinu me-lech
ha-olam, asher keed'shanu b'meeitz-vo-
tav v'tzee-vanu al s'feerat ha-omer

Ha-yom yom echad la-omer.

הנני מוכן ומזמן לקיים מצות
עשה של ספירת העמר.

ברוך אתה יי אלהינו מלך
העולם, אשר קדשנו במצותיו
וצונו על ספירת העמר.

היום יום אחד לעמר.

TODAY is the first day of the Omer.

Chad Gad-ya Just One Kid



חַד גָּדְיָא
T : -

This is the Jewish "Old MacDonald Had a Farm." Preassign a stanza to volunteers who must produce an appropriate sound or gesture for each subsequent aggressor. For example, the goat might say "maa," the cat "meow," and the dog "woof." The stick could make a banging sound, the fire might "sizzle," and the water, "glug-glug." Think up appropriate sounds for the ox and the slaughterer. The angel of death

and God require the greatest creativity and delicacy. Everyone sings the verses, while the preassigned participant adds a sound and/or visual effect each time. For example, "ata shunra (meow) v'achla l'gad-ya (maa-maa) . . ." [The cat came (meow) and ate up the goat (maa-maa) that my Father bought for two coins].

The song, translated below, appears in Hebrew on p. 82.

Chorus:

Just one kid, just one kid
That my Abba bought for two zuzeem.
GHAD GADYA, CHAD GADYA.

1 Along came the **cat** ("meow")
and ate the **kid** ("maa")
that my Abba bought for two zuzeem.
CHAD GADYA, CHAD GADYA.

2 Along came the **dog** ("woof")
and bit the **cat** ("meow")
that ate the **kid** ("maa")
that my Abba bought for two zuzeem.
CHAD GADYA, CHAD GADYA.

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 Then came the **Holy One**, blessed be He
and destroyed the **angel of death**
that slew the **slaughterer**
that killed the **ox** ("slurp")
that drank the **water** ("gurgle")
that quenched the **fire** ("sizzle, crackle")
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 two zuzeem.
CHAD GADYA, CHAD GADYA.



Kadesh
Urchatz
Karpas
Yachatz
Maggid
Rachtza
Motzi
Matza
Maror
Korech
Shulchan
Orech
Tzafun
Barech
Hallel
Nirtza

Chad
Gadya

Let Us Be At Peace (*Thich N'hat Hanh - Buddhist*):

Let us be at peace with our bodies and our minds. Let us return to ourselves and become wholly ourselves. Let us be aware of the source of being, common to us all and to all living things. Evoking the presence of the Great Compassion, let us fill our hearts with our own compassion – towards ourselves and towards all living beings. Let us pray that we ourselves cease to be the cause of suffering to each other. With humility, with awareness of the existence of life, and of the sufferings that are going on around us, let us practice the establishment of peace in our hearts and on earth.

Prayer of St. Francis of Assisi

*Lord, make me an instrument of your peace,
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.
O Divine Master,*

*grant that I may not so much seek to be consoled, as to
console;
to be understood, as to understand;
to be loved, as to love.
For it is in giving that we receive.
It is in pardoning that we are pardoned,
and it is in dying that we are born to Eternal Life.
Amen.*

“Without realizing it, we fill important places in each other’s lives. It’s that way with the guy at the corner grocery, the mechanic at the local garage, the family doctor, teachers, neighbors, coworkers. Good people who are always “there,” who can be relied upon in small, important ways. People who teach us, bless us, encourage us, support us, uplift us in the dailiness of life. We never tell them. I don’t know why, but we don’t.

And, of course, we fill that role ourselves. There are those who depend in us, watch us, learn from us, take from us. And we never know.

You may never have proof of your importance, but you are more important than you think. There are always those who couldn’t do without you. The rub is that you don’t always know who.”

— **Robert Fulghum, *All I Really Need to Know I Learned in Kindergarten***

Conclusion - Nirtza

נִרְצָה

1. **The Pesach Seder** ends with a prayer that all our efforts to perform the Seder properly may be pleasing and acceptable to God. The prayer was composed by Rabbi Yosef Tov-Elem, 11th C. France.

2. **We also** look forward to next year's Seder. Hopefully we will celebrate it in a more peaceful world and in a fully restored Jerusalem. We conclude with **Next Year in Jerusalem**.

Oseh Shalom

GOD makes peace in heaven, and
so may God make peace over us,
all Israel [and humanity]. Amen.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

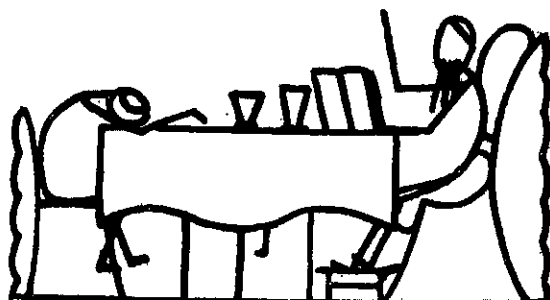
Oseh shalom beem-romav
hu ya-aseh shalom aleinu
v'al kol Yisrael v'eemru amen.

The Concluding Poem: Looking Forward to Next Year's Seder

CONCLUDED is the Pesach Seder,
Finished down to the last detail
with all its laws and customs.
As we have been able to conduct this Seder,
So may we someday perform it in Jerusalem.
Pure One who dwells in the palace,
Support your congregation countless in number.
May you soon lead the offshoots of your stock,
Bringing the redeemed to Zion in joy.

חֶסֶל סְדוֹר פֶּסַח כְּהִלְכָתוֹ,
כָּכָל מִשְׁפָּטוֹ וְחֻקָּתוֹ.
בְּאֶשֶׁר זָכִינוּ לְסֵדֶר אוֹתוֹ,
כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ.

זֶה שׁוֹכֵן מַעֲוֹנָה,
קוֹמֵם קָהָל עֲדַת מִי מְנָה.
בְּקֶרֶב נִהַל נְטָעֵי כֶּנֶה,
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.



Otto Geismar, 1927

All sing:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

La-Shana Ha-ba-a Bee-Yeru-sha-layeeem!

NEXT YEAR IN JERUSALEM!