



PASSOVER HAGGADAH



JEWISH CENTER OF THE HAMPTONS



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Dear Friends,

Every year we remind the participants at the Passover table that the recounting of the experience is a “*Haggadah*,” a telling, and not a “*Kriyah*,” a reading. What’s the difference? A reading is simply going by the script of what’s on the page. A telling, on the other hand, requires both creativity, and the art making the story “pop”. While the words on the page of the Haggadah have been the basis for the Passover Seder for thousands of years, they are merely a jumping off point for rituals, conversations, and teaching the Passover narrative to our children and to each other. Taking part in a fulfilling Seder isn’t about reading every word on the page, but rather making the words that you do read come to life.

Look no further than the famous Haggadah section of the Four Children to remind us of our responsibility to make the Seder interesting for every kind of participant. The Haggadah offers us four different types of Seder guests, the wise one, the rebellious one, the simple one, and the one who doesn’t know how to ask. We are given guidelines for how to explain the meaning of Passover to each of them. The four children remind us that each type of person at the table requires a different type of experience, and it’s the leader’s job to make the narrative relevant for each of them. Not only is creativity required, but so is the differentiation between personality types. In addition to the four children, we will also have agnostics, non-Jews, Jews-of-color, traditionalists, secular Jews, and everything in between. The Passover narrative shapes who we are, but so too do our own backgrounds shape the way that we see and understand the Passover experience.

Chag Sameach,



Rabbi Joshua Franklin



Cantor Debra Stein, Rabbi

Sharing Our Own Narratives

The Seder seeks not only to strengthen our individual connections to the Jewish past, but also to forge our connections to each other.

We begin the act of creating relationships and building community by sharing our own narratives with each other.



REFLECTION QUESTIONS:

1. What is your favorite Passover ritual?
2. What makes Passover special for you?
3. What brings you to this Seder?
4. What is your funniest Passover memory?

BINGO

Wine spills at the table	Someone asks a question other than one of the four questions	The Rabbi or Seder Leader answers a question with a question	Ate some Gefilte Fish	At some Matzah
Participated in a part of the Seder	Said the word "Frog"	Sang a silly song	Someone complains that they are hungry	The wine or grape juice tastes like cough syrup
Ate an Egg	Ate Charoset	FREEDOM SQUARE	Talked about Slavery	The leader begins a sentence with the word "so"
Someone tells a joke	Someone tells a story about their family's Exodus	You hear the greeting "Chag Sameach"	Someone refers to Passover as "Pesach"	Someone eats too much horseradish
Ate some parsley	The Afikomen is found!	Opened the door for Elijah	Learned a new Hebrew word	Met someone new

The Seder Plate



Karpas

A green vegetable that represents the growth and fertility of the Jewish people in Egypt (Exod. 1:7). Around Passover the first buds emerge, and we look forward to the warmth and sense of possibility that accompany the beginning of spring. *Karpas* captures the idea of a new spring and hope of new birth.



Charoset

An apple, wine, honey and nut mixture that represents the mortar used by the Jewish slaves. The name itself comes from the Hebrew word *cheres* or clay. *Charoset* symbolizes the toil and labor of the Jewish people in Egypt (Exod. 1:14).



Maror

A bitter herb that symbolizes the bitterness and harshness of the slavery of the Israelites (Exod 1:13-14). We dip *maror* into *charoset* in order to associate the bitterness of slavery with the work that caused so much of this bitterness.



Charazet

An inedible bitter herb that symbolizes the atrocity of infanticide. This herb is deemed inedible because it “cannot be swallowed” or accepted. This second bitter herb is used in *korech* or the Hillel sandwich, which consists of matzah, the bitter herbs and *charoset*. Some use the same bitter herb for both *maror* and *chazeret*.



Z'roa

A shankbone from the roasted lamb (or goat) that symbolizes the *korban Pesach* (the sacrificed lamb whose blood was put upon the door posts Exod 12:21-23)



Beitzah

A roasted egg that symbolizes the *hagigah* sacrifice, which would be offered on every holiday when the Temple stood. The egg also represents the cycle of life — even in the most painful of times, there is always hope for a new beginning. It is dipped in the salt water before the main meal begins.



Orange

An orange is a later addition to the Seder plate that many families add to as a symbol of inclusion of gays, lesbians, and others who are marginalized within the Jewish community. Some attribute its inclusion to a mythic tale in which a man once yelled that woman should be rabbi as much as an orange belongs on the Seder plate.



Salt Water

Salt water symbolizes the tears and sweat of the slaves who toiled as slaves in Egypt.

DISORDER-E-SEDER - אֵי סֵדֶר

*When God began to create
the heavens and the earth,
the earth was chaos and disorder...*

GENESIS 1:1-2

One of the products of creation was order. God created a neat system of life upon the expanse of chaos and disorder. As we live life, we cleave to the structure and order that guide us through twists and turns. But we must never forget to let go once and a while, to return to a state of chaos and disorder. Only then can we become partners in creation, rebuilding what is broken, and giving meaning to what lays in disarray.

— Rabbi Joshua Franklin

REFLECTION QUESTIONS

1. When has something in your life not gone in order?
2. When this year have you disobeyed an order?

PASSOVER SHOPPING LIST

RITUAL FOODS:

Matzah

The machine made stuff will do, but if you are interested in hand-made shemurah matzah, visit your local supermarket.

Shankbone

Visit your local butcher shop, who usually will give away a shank bone for free. Many vegetarians substitute a beet or a drawing of a lamb.

Horseradish Root

Did you know that you can replant a horseradish root in your garden to be used for Passover the following year?

Salt

Add to water in which to dip parsley; Sephardic Jews use lemon juice or vinegar.

Parsley (or potato or celery)

Romaine Lettuce

Charoset

Typically made from apples, nuts and wines, though some Sephardic recipes replace apples with dates.

Wine

Some people prefer Manischewitz, there are a whole host of excellent Kosher for Passover wines out there.

Eggs

Vegetarians sometimes substitute a crocus (the first flowering plant of spring).

Scallions

Iranian Jews run around the table whipping each other with scallions during the singing of Dayenu.

Orange

While the orange was once a symbol of equality of women, it has come to symbolize the equality of all Jews, regardless of gender, sexual preference, race, ethnicity or religious background.

RITUAL OBJECTS

- Candles and Candlesticks
- Tzedakah Box
- Seder Plate
- Haggadot
- Matzah Cover
- Matzah tray
- Elijah's Cup
- Miriam's Cup
- Kiddish Cup
- Afikomen Bag
- Pitcher for hand washing
- Pillows for Reclining

DECORATIVE ITEMS OR GIFTS

Prizes- such books, games, candy, coins, and perhaps even money for children who find the afikomen. Some traditions give a prize to the child who asks the best questions

Plastic or Cloth Sets of “Plagues” for distribute during the reception of the 10 Plagues

Flowers for the Table

Table Decorations to pique a child’s interest - puppets of Moses, Miriam, and Aaron; Tambourines and drums; children’s coloring placements

KOSHER-FOR-PASSOVER

WINES YOU’LL ACTUALLY WANT TO DRINK

If you want to splurge:

- Castel Grand Vin, Castel
- Syrah Reserve, Tulip Winery
- Merlot, Flam
- Yatir Forest, Yatir Winery
- C Blanc du Castel, Castel

If you’re willing to spend \$20 to \$30:

- Cliff View Carignan, Beitel Winery
- Yiron, Galil Mountain
- Ever Red, Ella Valley Vineyards
- Yarden Katzrin Chardonnay, Golan Wines

If you want a budget-friendly wine:

- Cabernet Sauvignon, Segal
- Sauvignon Blanc, Binyamina Wines

Where to Find these Wines:
 Most local stores carry a limited selection of Kosher wine, but check out the internet for a more expansive selection.
 —Rabbi Joshua Franklin

ORDER / SEDER / סדר

1. קדש Sanctify
2. ורחץ Wash
3. כרפס Dip
4. יחץ Split
5. מגיד Tell
6. רחצה Wash
7. מוציא מצה Matzah
8. מרור Bitter Herbs
9. כורך Sandwiching
10. שלחן עורף Prepared Meal
11. צפון The Hidden
12. בריך Bless
13. הלל Praise
14. נרצה Be Pleased

REFLECTION QUESTIONS

1. What are the things in your life that need order?
2. What do you do to create order in your life?

THE



Seder

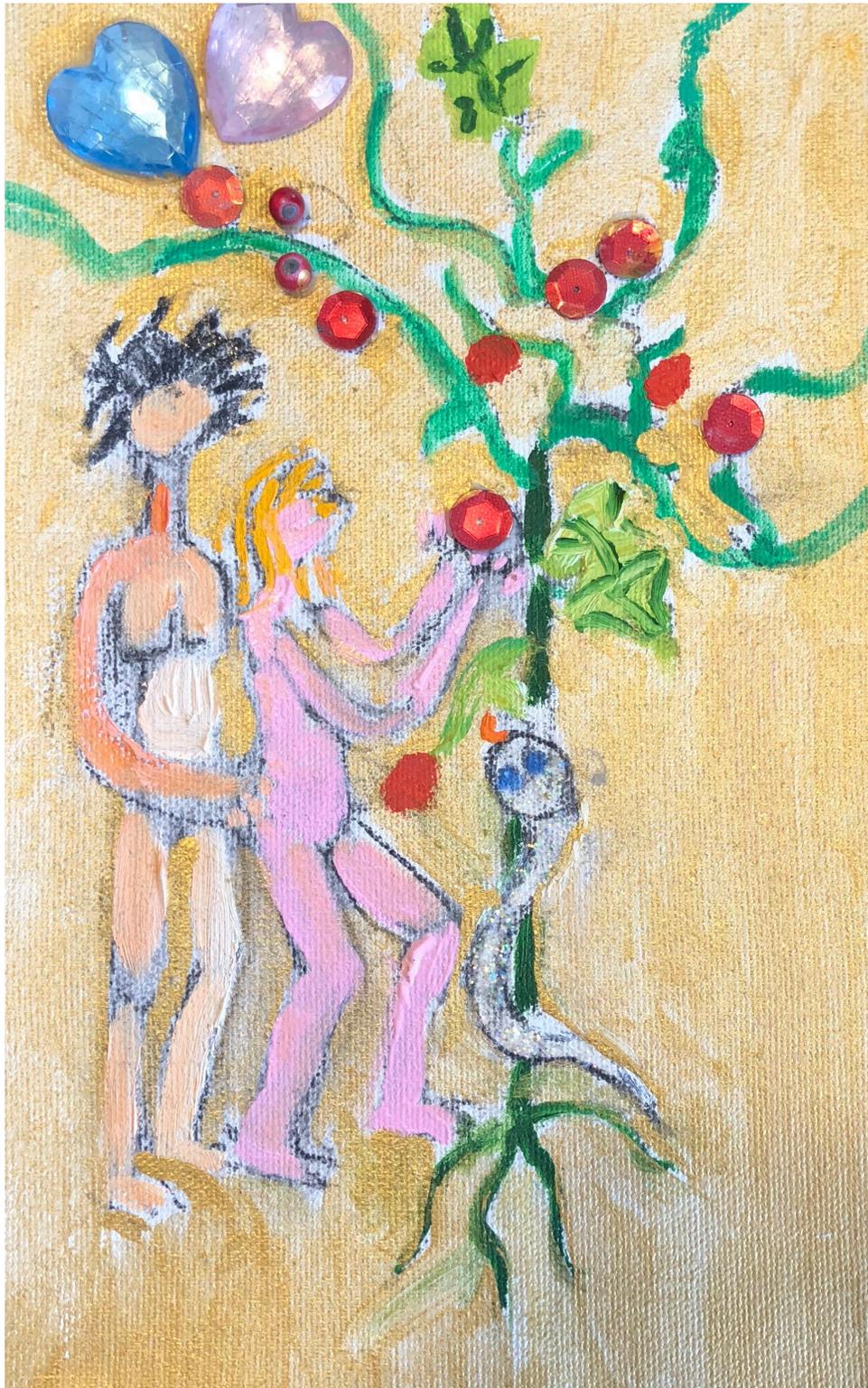
(ON SHABBAT)

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יּוֹם הַשְּׁשִׁי, וַיְכֻלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם:
 וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר
 עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ
 אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי,
 וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שָׁבַת מְכָל-מְלַאכְתּוֹ, אֲשֶׁר-
 בָּרָא אֱלֹהִים לַעֲשׂוֹת

*Vayehi erev vayehi voker yom hashishi vayechulu hashamayim
 vha'aretz vechol tezva'am. Vayechal elohim bayom hashvi'i melachto
 asher asah. Vayishbot bayom hashvi'i mikol melachto asher asah.
 Vayevarech elohim et yom hashvi'i vayekadesh oto. Ki vo shavat mikol
 melachto asher barah elohim la'asot.*

**There was evening and there was morning. On the sixth day, the
 heavens and the earth and all their hosts were completed. And God
 completed, on the seventh day, God's work which God had made,
 and God ceased on the seventh day, all God's work in which God had
 been engaged. And God blessed the seventh day and sanctified it;
 because on it God ceased all God's work which God had created.**



“Adam and Eve”
Contributed by Nicole Bigar

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (לשבת) שְׁבֻתוֹת לְמִנוּחָה וּמוֹעֲדִים
לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת-יּוֹם (לשבת) הַשְּׁבֻת הַזֶּה וְאֶת-יּוֹם חַג הַמִּצּוֹת
הַזֶּה. זְמַן חֲרוּתֵנוּ, (לשבת) בְּאַהֲבָה, מְקַרָּא קִדְּשׁ, זָכָר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ
וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. (לשבת) וְשֻׁבָת וּמוֹעֲדֵי קִדְּשָׁה (לשבת) בְּאַהֲבָה וּבְרָצוֹן
בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחְלָתָנוּ: בָּרוּךְ אַתָּה

יי, מְקַדְּשׁ (לשבת) יִשְׂרָאֵל וְהַזְּמַנִּים:

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

*Baruch Atah Adonai, Eloheinu Melech ha'olam, asher bachar banu mikolam,
v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu
b'ahavah (shabbatot limnucha u') moadim l'simchah, chagim uz'manim l'sason et-yom
(hashabbat hazah v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah) mikra
kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikolha'amim.
(v'shabbat) umo'adei kod'shecha (b'ahavah uvratzon) b'simchah uv'sason hinchaltanu.
Baruch Atah Adonai, m'kadeish (hashabbat v') Yisrael v'hazmanim.*

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

Blessed are You, Adonai our God, Sovereign of the Universe, who has chosen us from among the nations, and elevated us from other peoples, and sanctified us with commandments. Adonai our God gave us (*on Shabbat: Shabbat for rest, and*) the seasons in love. as a joy, the holidays and the appointed times as a celebration, this holiday of (*on Shabbat: Shabbat and*) Matzah. It is the time of our freedom, and is called (*on Shabbat: beloved and*) holy as we remember the exodus from Egypt. God chose us, and sanctified us from all the peoples. And You appointed us Your holy times (*on Shabbat: and Shabbat*) in joy and gladness (*on Shabbat: and love with desire*). Blessed are You Adonai, who sanctifies (*on Shabbat: Shabbat and*) Israel and the times.



“And It Was Good: A Blessing”
Contributed by Nicole Bigar

HAVDALLAH

(When Passover falls on a Saturday night)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.
Baruch atah, Adonai, Elohaynu melech ha'olam, boray pri hagafen.
 Blessed are you , Adonai our God, who creates the fruit of the vine

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ
Baruch atah, Adonai, Elohaynu melech ha'olam, boray me'oray ha'aysh
 Blessed are you , Adonai Our God, who creates the lights of the fire

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ
Baruch atah, Adonai, Elohaynu melech ha'olam, hamavdil bayn kodesh lechol
 Blessed are you , Adonai Our God, who separates one holy time from another.

Light These Lights

by Debbie Friedman

Oh hear my prayer
 I sing to You.
 Be gracious to the ones I love,
 And bless them with goodness,
 and mercy and peace.
 Oh hear my prayer to You.
 Let us light these lights
 And see the way to You,
 And let us say: Amen.



Candle Lighting

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר יוֹם טוֹב (וְשֶׁל שַׁבָּת)

Baruch atah adonai eloheinu melech ha'olam asher kid'shanu b'mitzvotav v'tzivanu l'hadlik neir shel yom tov (v'shel Shabbat).

Blessed are You, Adonai our God Sovereign of the Universe, who has commanded us to kindle the holiday and Shabbat lights.

שְׁהֶחֵיָנוּ Shehechiyanu

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהֶחֵיָנוּ וְקִיַּמְנוּ וְהִגַּעְנוּ לְזֶמַן הַזֶּה

Baruch atah, Adonai Eloheinu, Melech haolam, shehecheyanu v'kiy'manu v'higianu laz'man hazeh

Blessed are You, Adonai our God Sovereign of the Universe, who has enabled us to reach this time of joy!



“Sunset Sky,” Contributed by Bobbie Braun

Urchatz

Washing

No blessing is recited during urchatz, the first hand washing

The first hand-washing of the Seder is unusual. The rabbis point out that even a child would wonder at least two things: why do we wash without a blessing and why do we bother to wash when we will not be eating our meal for some time. They suggest that we wash our hands here in order to raise questions. Questions, both of wonder and of despair, are crucial to our time at the seder and, really, our growth as human beings.

We have permission to ask questions, even of God, when we see and experience suffering. One person will symbolically wash their hands for all of us seated here.

–Danielle & Misha Slutsky

כַּרְפָּס Karpas

The Green Vegetable

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.¹

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri ha-adamah.
Praised are You, Adonai our God, Sovereign of the universe, who creates
the fruit of the earth.

Karpas Meditation

By Ronnie M. Horn

Long before the struggle upward begins,
there is tremor in the seed.

Self-protection cracks,

Roots reach down and grab hold.

The seed swells, and tender shoots
push up toward light.

This is karpas: spring awakening growth.

A force so tough it can break stone.

And why do we dip karpas into salt water?

To remember the sweat and tears of our ancestors in bondage.

To taste the bitter tears of our earth, unable to fully renew itself this spring because
of our waste, neglect and greed.

To feel the sting of society's refusal to celebrate the blossoming of women's bodies
and the full range of our capacity for love.

And why should salt water be touched by karpas?

To remind us that tears stop. Spring comes.

And with it the potential for change.

1. Any vegetable that is not bitter may be eaten. Some traditional authorities insist upon parsley as the most authentic, but other vegetables used are celery, parsley, onion and potato as they also are the "fruit of the earth" and also remind us of the Spring season's greens. We dunk these vegetables in salt water (some use vinegar) to remind us of the baby boys cast in the Nile, and the tears shed by the slaves. The blessing said is the usual benediction of thanks before eating any vegetable.

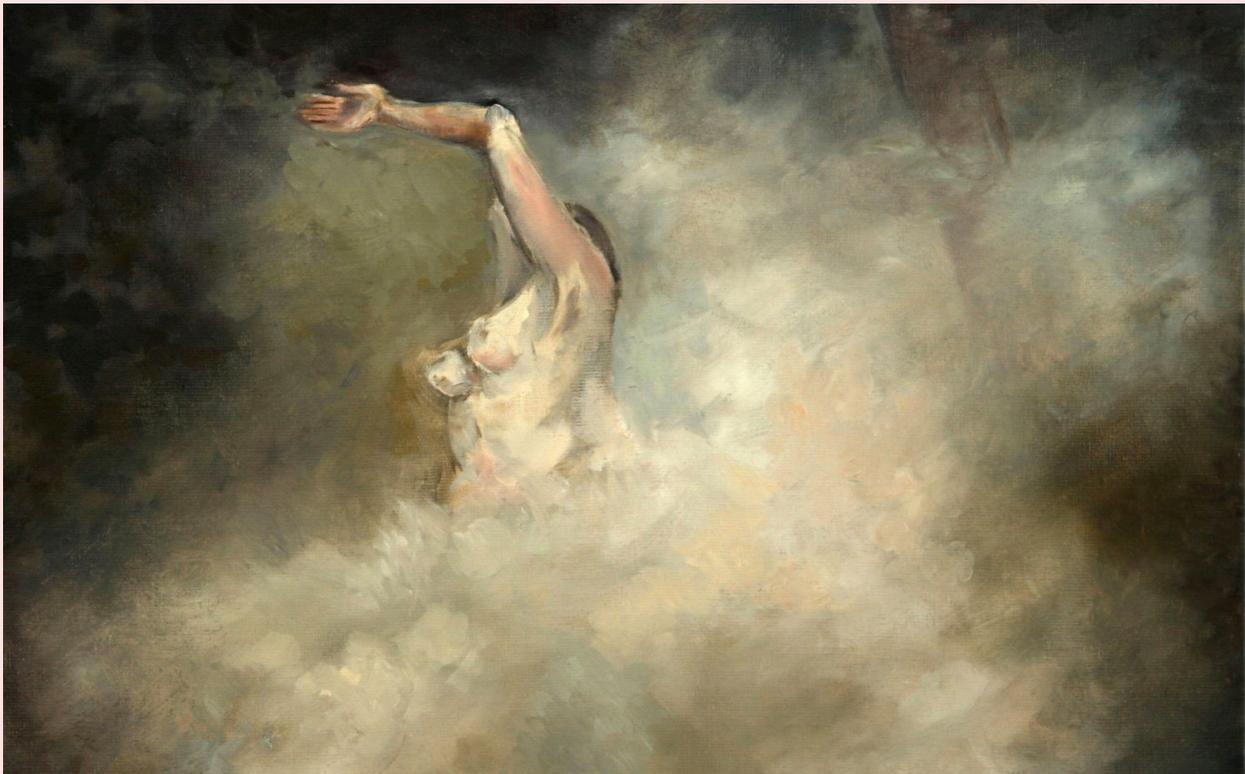
יָצַח

From Amidst Brokenness

(Contributed by HIAS)

Take the middle matzah of the three on your Seder plate. Break it into two pieces. Wrap the larger piece, the Afikoman, in a napkin to be hidden later. As you hold up the remaining smaller piece, read these words together:

We now hold up this broken matzah, which so clearly can never be repaired. We eat the smaller part while the larger half remains out of sight and out of reach for now. We begin by eating this bread of affliction and, then, only after we have relived the journey through slavery and the exodus from Egypt, do we eat the Afikoman, the bread of our liberation. We see that liberation can come from imperfection and fragmentation. Every day, refugees across the globe experience the consequences of having their lives ruptured, and, yet, they find ways to pick up the pieces and forge a new, if imperfect, path forward.



Contributed by Bobbie Braun

The Telling מגיד

On every other holiday, we have a קריאה (kriyah), a reading of the story. Passover raises the bar of requirement. It's not simply enough to read through the words, each person must tell the story to make it relevant for his or her time, and do so in a fashion that brings the story to life.

– Rabbi Joshua Franklin



Contributed by Bobbie Braun

HaLachma Anya עֲנִיָּא לַחְמָא The Poor Man's Bread

Raise the tray with the matzot and say:

הָא לַחְמָא עֲנִיָּא דִּי אָכְלוּ אַבְהֵתְנָא בְּאֶרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יֵיתִי וְיִיכֹל, כָּל דְּצָרֵיהּ יֵיתִי וְיִפְסֹחַ. הַשְּׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאֶרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרֵין.

Ha lachma anya dee achalu avhatana b'ara d'meetzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

Refill the wine cups, but don't drink yet.

REFLECTION QUESTIONS

1. What have you done to aid those afflicted with poverty, hunger, and homelessness?
2. What is one thing that you can do in the upcoming year to give sustenance to those in need?

“Passover” By Yehuda Amichai

My father was a god and did not know it. He gave me
 The Ten Commandments neither in thunder nor in fury; neither in fire nor in cloud
 But rather in gentleness and love. And he added caresses and kind words
 and he added “I beg You,” and “please.”
 And he sang “keep” and “remember” the Shabbat
 In a single melody and he pleaded and
 cried quietly between one utterance and the next ,
 “Do not take the name of God in vain,” do not take it, not in vain,
 I beg you, “do not bear false witness against your neighbor.”
 And he hugged me tightly and whispered in my ear
 “Do not steal. Do not commit adultery. Do not murder.”
 And he put the palms of his open hands
 On my head with the Yom Kippur blessing.
 “Honor, love, in order that your days might be long
 On the earth.” And my father’s voice was white like the hair on his head.
 Later on he turned his face to me one last time
 Like on the day when he died in my arms and said
 I want to add Two to the Ten Commandments:
 The eleventh commandment – “Thou shall not change.”
 And the twelfth commandment – “Thou must surely change.”
 So said my father and then he turned from me and walked off
 Disappearing into his strange distances.

Passover: A Universal Conversation

Passover ranks as one of the most celebrated of all Jewish holidays by not just American Jews, but by Americans of all faith. The Passover narrative chronicles the Exodus of the Israelites from Egypt, and evokes the timeless themes of freedom, alleviating oppression, and fighting tyranny. Benjamin Franklin found these biblical motifs so congruent with the American experience that he proposed a seal of the United States depicting a scene from the Exodus along with the words “Rebellion to Tyrants is Obedience to God.”

It's not the food that intrigues people to join or host a Passover Seder. In fact, Passover food is notoriously less than appetizing. Jews tolerate matzah, the unleavened staple bread of Passover, which tastes only slightly more flavorful than cardboard. The menu—which includes horseradish, eggs, and gefilte fish—primarily serve as a jumping off point for intense conversations. Matzah, for example, tastes like persecution and oppression, prompting us to empathize with the experience of slavery. Eating bitter herbs like horseradish remind us of the bitterness experienced by our ancestors, and by 40 million people worldwide who still endure the yoke of slavery today.

The diverse and sometimes strange rituals elicit gripping conversations that are rarely heard at the dinner table. One interpretation of the Hebrew word for Passover, Pesach, is that it means peh-siach, the conversation of the mouth. This describes well the experience of Seder attendees. People relish talking through extended narratives, asking relentless questions, and performing rituals with highly symbolic items, because these are the ingredients for a conversation that captivates any attendee, Jewish or not.

– Rabbi Joshua Franklin

GAMES

The Story Bag Game *(For Kids)*

This activity is designed for families with young children, and utilizes their existing collection of toys to enliven their experience with telling the Passover story.

Instructions

- Find a decorative bag and fill it with random toys, action figures, legos, etc.
- During the Passover Seder, pass the bag around and have each participant pull out one thing from the bag.
- Each person must go around the table and explain how the toy they are holding connects to the passover story. Example 1: This lego man was one of the Hebrew slaves that helped Moses paint the lintels of Hebrew homes with lambs blood. Example 2: This horse is one of the horses that the Egyptians rode as they pursued the Israelites through the Sea of Reeds. He survived because of his special swimming abilities, which enabled him to make it back to shore.

Who Am I *(For Every Generation)*

- Before the Seder begins, write the names of various figures of the Passover story on index cards, one figure per each card. Characters: Pharaoh, Moses, Aaron, Miriam, Pharaoh's Daughter, A Frog, A louse, The Wise Son, and the Simple Son.
- Using a piece of tape, or even just licking the back of the card, attach the card to each participants forehead so that they can not see the name on the card.
DON'T TELL ANYONE WHO THEY ARE!
- Each person must ask yes or no questions to the table to try and figure out who they are.

Who Asks The Four Questions?

תנו רבנן: חכם בנו שואלו, ואם אינו חכם אשתו שואלתו. ואם לאו הוא שואל לעצמו.
ואפילו שני תלמידי חכמים שיודעין בהלכות הפסח שואלין זה לזה

The rabbis teach that if a son is wise enough, then he asks, but if he is not wise enough, then the man's wife asks. But if he has no wife, then he asks himself. And even if there are only two wise sages, and both of them know all the laws of Passover, then each must ask each other. (Pesachim 116a)

Who asks the four questions? The tradition has emerged that the youngest child at the table should ask four prescribed questions. The Talmudic sages placed the emphasis simply on the act of questioning. Children should always be allowed to ask questions, but it also becomes the responsibility of the Seder participants to take part in the tradition, even if they might already know the answer. Jewish tradition values a thoughtful question more than a good answer. On Passover, as we celebrate our freedom, we are also reminded that slaves lack the ability to ask questions. In simply posing questions, we show that we are free!

– *Rabbi Joshua Franklin*



“Miriam” Contributed by Corinne Soikin Strauss

The Four Questions:

The story is told of a dying sage surrounded by admiring disciples intent on obtaining the key to life. “What’s the answer?” they ask. “It depends,” the sage replies, “What’s the question?” – *Rabbi Lawrence Hoffman*

REFLECTION QUESTIONS

The four questions are a prescribed set of questions for children who don't have questions to ask. What is your big question about the meaning of Passover? The meaning of life? The meaning of being Jewish?

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

Why is this night of Passover different from all other nights of the year?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֻמֵץ וּמַצָּה. הַלַּיְלָה הַזֶּה כֵּלּוּ מַצָּה:

She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרַקוֹת הַלַּיְלָה הַזֶּה מְרֹר:

Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפְּלִיּוֹ פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׂתֵי פְּעִימַ :

Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet charoset?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבֵין. הַלַּיְלָה הַזֶּה כֵּלְנוּ מְסֻבֵין:

Sheb'chol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah hazeh kulanu m'subeen.

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

The Four Children *(Kids Activity)*

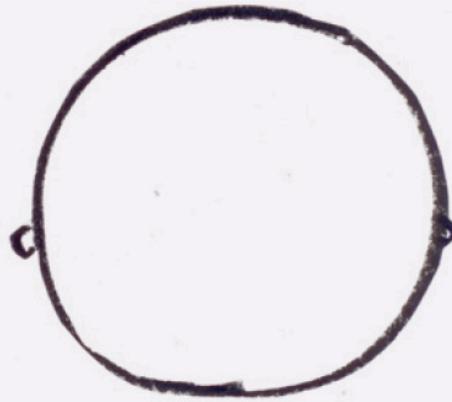
Contributed by Made it Myself Books

We are about to tell an important story, know your audience. The Haggadah tells of 4 types of children who wrestled with the story: the wise, wicked, simple and silent. What types of people do you have around your table tonight? Funny, musical sporty? Shy, sensitive, and outgoing? Draw their faces here



**BRAINY
COOL
SENSITIVE
ARTISTIC**

(other)



**QUIET
BRAVE
MUSICAL
OUTGOING**

(other)



**BOSSY
SILLY
LOUD
SPORTY**

(other)



**DULL
POWERFUL
FUNNY
MAGICAL**

(other)

Contributed by: Truah: The Rabbinic Call for Human Rights

Our tradition speaks of four children or four attitudes: the wise child, the wicked child, the simple child, and the one who does not know how to ask. Each child has a different reaction to hearing about slavery. . .

חכם מה הוא אומר? מה העדות והחקים והמשפטים, אשר צוה יי אלהינו אתכם? ואף אתה אומר-לו כהלכות הפסח: אין מפטירין אחר הפסח אפיקומן

What does the wise child say? “What are the testimonies, the statutes, and the laws that apply to this situation? How are we to discern what God demands of us?” You are to answer this child: “God brought us out of Egypt, out of the house of bondage that we may understand the heart of those suffering in slavery, and use all our powers to redeem them.”

רשע מה הוא אומר? מה העבדה הזאת לכם? לכם ולא לו. ולפי שהוציא את-עצמו מן הכלל, כפר בעקר. ואף אתה הקהה את-שניו, ואמר-לו: בעבור זה, עשה יי לי, בצאתי ממצרים, לי ולא-לו. אלו הנה שם, לא הנה נגאל

What does the wicked child say? “What does all this work have to do with you?” Notice: “you,” not him or her. The wicked child stays far removed from suffering, and thus has lost the essence of our teachings. You might ask this child: “If you had been in Egypt, would you have been redeemed? And if you do not lift a finger now, who will redeem those who languish in slavery?”

תם מה הוא אומר? מה זאת? ואמרת אליו: בחזק יד הוציאנו יי ממצרים מבית עבדים

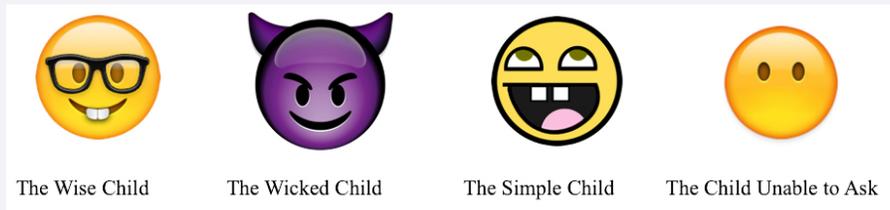
The simple child asks: “What’s this all about?” You should teach this child: God brought us out of Egypt with a strong hand, out of the affliction of slavery. So we must use our strength to abolish slavery around the world. We cannot stop our work until there are no longer any slaves, anywhere.

וְשִׂאֵינוּ יוֹדְעַ לְשִׂאוֹל, אֶת פֶּתַח לוֹ. שִׁנְאַמֵּר: וְהַגְדַּת לְבָנֶיךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר
זֶה עָשָׂה יי לִי, בְּצִאתִי מִמִּצְרַיִם

The child who does not know to ask, you must open his or her eyes to what is going on. For today, there are 27 million people living in slavery, and over 8 million of them are children. Surely this is one reason God took our people out of Egypt long ago – so that we might understand what slavery is like, and help free all those who remain enslaved.



Beauty is in the Eye of the Beholder
by Bobbie Braun



REFLECTION QUESTIONS

- Where do you see the four children reflected in yourself? your family? your friends? your community? the world?
- If you were to categorize parents into four categories, what would they be?
- When are labels helpful, and when are they hurtful?

The Four Parents

From the New American Haggadah

The **Wise Parent** is an utter bore. “Listen closely, because you are younger than I am,” says the **Wise Parent**, “and I will go on and on about Jewish history, based on some foggy memories of my own religious upbringing, as well as an article in a Jewish journal I have recently skimmed.”

The **Wise Parent** must be faced with a small smile of dim interest.

The **Wicked Parent** tries to cram the story of our liberation into a set of narrow opinions about the world. “The Lord led us out of Egypt,” the **Wicked Parent** says, “which is why I support a bloodthirsty foreign policy and am tired of certain types of people causing problems.” The **Wicked Parent** should be told in a firm voice, “With a strong hand God rescued the Jews from bondage, but it was my own clumsy hand that spilled hot soup in your lap.”

The **Simple Parent** does not grasp the concept of freedom. “There will be no macaroons until you eat all your brisket,” says the **Simple Parent**, at a dinner honoring the liberation of oppressed peoples. “Also, stop slouching at the table.” In answer to such statements, the Wise Child will roll his eyes in the direction of the ceiling and declare, “Let my people go!”

The **Parent Who Is Unable to Inquire** has had too much wine, and should be excused from the table.

Telling the Story of Slavery

Avadim Hayinu

עֲבָדִים הָיִינוּ, הָיִינוּ

עֲתָה בְּנֵי חוֹרִין, בְּנֵי חוֹרִין

עֲבָדִים הָיִינוּ

עֲתָה, עֲתָה בְּנֵי חוֹרִין, בְּנֵי חוֹרִין

Avadim Hayinu, Hayinu

Atah B'nai Chorin, B'nai Chorin

Avadim Hayinu,

Atah B'nai Chorin, B'nai Chorin

We were slaves, and now we are free!

We were the slaves of Pharaoh in Egypt and God liberated us with a “mighty hand and an outstretched arm”. Had God not done so, then we, our children, and our children’s children would still be slaves in Egypt. Therefore no matter how wise we are, or expert in our law, tradition and history, it is still our duty to recite this story each year; the act of elaboration on the story is most praiseworthy.

We lift up our cup of wine and cover the matzah, as we recite the following and recall God’s promise to Abraham, emphasizing eternal divine watchfulness.

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד, עָמַד
עָלֵינוּ לְכַלּוֹתֵנוּ. אֶלָּא שְׁבִכֹל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ
לְכַלּוֹתֵנוּ. וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם



V’hi she-am’dah la-avoteinu v’lanu. Shelo echad bilvad, amad aleinu l’chaloteinu. Ela sheb’chol dor vador, om’dim aleinu l’chaloteinu, v’hakadosh Baruch hu matzileinu mi-yadam.

This covenant that remained constant for our ancestors and for us has saved us against any who arose to destroy us in every generation, and throughout history when any stood against us to annihilate us, the Kadosh Barukh Hu kept saving us from them.

Pharaoh Has No Name

It seems odd that in a book of the Bible entitled “Shemot,” or “Names” in English, the Torah omits the name of the Pharaoh who enslaved the Israelites. Instead, the Pharaoh is simply called “Pharaoh.” The opening of Exodus (Shemot) begins with genealogical details about each of the seventy children of Jacob who go down to Egypt, and even takes the time to name two Hebrew midwives, Shifra and Push, but the Pharaoh goes unidentified. Why does Pharaoh’s name go unmentioned? The answer, I believe, is because the paradigm of Pharaoh plays out in every generation. Pharaoh is not just one person, Pharaoh is every tyrant who subjugates people.

Pharaoh is every leader more concerned about themselves, than about the people who he or she leads. Pharaoh is the person so obsessed with power, that they can’t imagine not having it. We see Pharaohs all the time, and everywhere. Remember the Passover Haggadah which declares:

היא שעמדה לאבותינו ולנו

This stood true for our ancestors as it does for us

שלא אָחַד בְּלֶבֶד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ אֶלָּא שְׂפָכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ
It’s not just one person who stood to destroy us, but in every generation there stands a tyrant to destroy us.

In every generation, there is a Pharaoh. That Pharaoh has a name, but we need not use it. Because using a name tells us that they are a unique individual, when in fact they are not. Their names don’t deserve to be glorified. Like Amalek, another Pharaoh who the Israelites encounter, a Pharaoh’s name deserves to be blotted out. תִּמְחָה אֶת־זִכְרָם, you shall blot their memory out. לֹא תִשְׁכַּח, But do not forget their legacy, teaches the Torah, do not forget that Pharaohs seek to destroy the foundations of our way of life, and sometimes destroy us (*Deuteronomy 25:19*). Blot out their name, because these megalomaniacs believe they should be glorified, whereas Pharaohs deserve to have their names erased from history. We know that they are not unique, they are just another iteration in a long line of Pharaohs.

We omit Pharaoh’s name from our narrative because Pharaoh wasn’t a man who ruled once upon a time; Pharaohs exist all the time. Some people may find life under a Pharaoh comforting, but our tradition demands that we play Moses to every Pharaoh around us. The Psalmist asks the rhetorical question: “Can a wicked ruler [a Pharaoh] be allied with God when they frame injustice as the law? (*Psalm 94:20*) The answer of course, is: No! For every Pharaoh that arises, God calls us to be Moses.

– Rabbi Joshua Franklin

אַרְמֵי אֲבֹד אָבִי

The seemingly simple text from Deuteronomy 26:5 is a staple text of the Passover Seder. It's meaning is uncertain. Tradition dictates that participants should unpack and interpret the many meanings of the text. Here are two.

An Aramean would have destroyed my father

אַרְמֵי אֲבֹד אָבִי, וַיֵּרֵד מִצְרַיִם, וַיִּגְר שָׁם בְּמִתִּי מְעוֹט; וַיְהִי-שָׁם, לְגוֹי גָדוֹל עָצוּם וְרַב

A wandering Aramean was my father, who went down to Egypt and sojourned there, few in number. And there we multiplied becoming a great people, strong and numerous. But the Egyptians dealt afflicted, setting us to hard labour. Finally, when we cried out to The Eternal, the God of our fathers, the Eternal heard our voice, saw our affliction, saw our toil and our oppression.

My father was a wandering Aramean

”וְלָבֵן בִּקֵּשׁ לְעַקֵּר אֶת הַכֹּל, שְׁנֵאָמַר ”אַרְמֵי אֲבֹד אָבִי, וַיֵּרֵד מִצְרַיִם, וַיִּגְר שָׁם

Go and learn a midrashic understanding from from a Torah verse: What did Laban, the Aramean, wish to do to Jacob, our father? Laban wished to wipe out all the Hebrew children, as Scripture says: “An Aramean would have destroyed my father, who went down to Egypt and sojourned there, with retinue few in number.

REFLECTION QUESTIONS

What is your family story of exodus?

דְּבַר אֲחֵר

Another Interpretation

My Father Was a Refugee / An Aramean Would Have Destroyed My Father

This obscure text might generally be understood with an either or reading of the words. It might be either that our ancestors were refugees from persecution, or that the Jewish people endured the trauma of destruction under oppressors. Jewish history reminds us that we have endured both, and that those victims of tyranny often witness the systematic destruction of their people while they flee for their lives.

The Ukrainian people are currently enduring this double-edged trauma. They flee the borders of their mother country while watching the fabric of their nation being torn asunder by the invading Russian forces. They might sit in the safety of another nation's borders, but the trauma isn't yet over. The never-ending news cycles force them to see their homes in heaps of rubble, their countrymen slaughtered, and their families who remain behind in the path of danger.

Like much of the Passover narrative, these simple words come to life in each and every generation including our own.

– Rabbi Joshua Franklin

The most devastating effect of slavery, ultimately, is that the slave internalizes the master's values and accepts the condition of slavery as his proper status. People who live in chronic conditions of poverty, hunger, and sickness tend to show similar patterns of acceptance and passivity. As with slaves, their deprivation deprives from their political and economic status and then becomes moral and psychological reality. It is this reality that was overthrown in the Exodus.

– Rabbi Irving Greenberg



Let My People Go!

When Israel was in Egypt's land, Let My people go!
 Oppressed so hard they could not stand,
 Let My people go!

Refrain: Go down, Moses, Way down in Egypt's land;
 Tell old Pharaoh To let My people go!

No more shall they in bondage toil, Let My people go!
 Let them come out with Egypt's spoil, Let My people go!
 You need not always weep and mourn, Let My people go!
 And wear these slav'ry chains forlorn, Let My people go!
 Your foes shall not before you stand, Let My people go!
 And you'll possess fair Canaan's land, Let My people go!

Ten Plagues in Egypt Land by Peter and Ellen Allard

Chorus:

One, two, three, four, five, six, seven, eight, nine ten plagues in Egypt land. (2x)

1. **Blood in the water made the river run red** - ten plagues in Egypt land.

Pharaoh shoulda listened to what God said - ten plagues in Egypt land.

2. **Frogs were jumping in Pharaoh's hair** - ten plagues in Egypt land.

Pharaoh didn't like it, but the frogs didn't care - ten plagues in Egypt land.

3. **Creepy, crawly, itchy lice** - ten plagues in Egypt land.

Mess with the Holy One, better think twice - ten plagues in Egypt land.

4. **Filthy flies so dirty and vile** - ten plagues in Egypt land.

Not exactly Pharaoh's style - ten plagues in Egypt land.

5. **The cattle and the horses and the oxen died** - ten plagues in Egypt land.

I won't give up old Pharaoh cried - ten plagues in Egypt land.

6. **Boils and blisters on his skin** - ten plagues in Egypt land.

Give it up Pharaoh you're never gonna win - ten plagues in Egypt land.

7. **The hail rained down from the heavens on high** - ten plagues in Egypt land.

Hurt so much made Pharaoh cry - ten plagues in Egypt land.

8. **Swarms of locusts ate the crops** - ten plagues in Egypt land.

Hard-hearted Pharaoh just wouldn't stop - ten plagues in Egypt land.

9. **Dark descended in the light of the day** - ten plagues in Egypt land.

Pharaoh was lost, couldn't find his way - ten plagues in Egypt land.

10. **(rest) First-born, the final blow** - ten plagues in Egypt land.

Finally Pharaoh let the people go - ten plagues in Egypt land.

Darkness

The Torah teaches that the darkness was so thick that it could be felt, so blinding that a person could not see his fellow. Within such a darkness, a person does not see or feel the distress of others. Our senses are dulled. This is why our Sages teach in the Midrash that "the darkness was as thick as a golden coin." Running after golden coins increases one's egocentrism, dulls one's eyes, and makes it difficult for someone to feel the distress of others.



Contributed by Rivalyn Zweig

Coronavirus (COVID-19) We're Experiencing the 9th Plague, and the 10th too

When we look at the wrath of the coronavirus pandemic upon the world, we realize that it is, in effect, both the ninth and the tenth plagues combined. Instead of being wrought upon the Egyptians, however, these plagues are targeting us.

How is coronavirus like the plague of darkness, the ninth plague? You might recall that the darkness brought upon Egypt wasn't just a regular darkness. It was so thick, tells the Torah, "וַיִּמַשׁ הַחֹשֶׁךְ", that you could feel it." The Torah adds that "לֹא-רָאוּ אִישׁ לְאֶחָיו וְלֹא-קָמוּ אִישׁ מִתַּחַת תְּתִיבוֹ" a person was not able to see his brother, and a person could get up from where he was." This seems to be the exact reverberation of the corona plague. In our social quarantines, we are unable to physically see others, nor are we able to leave where we are. Social distancing is a far cry from a vacation, it creates a darkness that physically obscures our relationships, and prevents us from seeing the places that we love (including the Jewish Center). Remember, this wasn't a darkness that was seen, rather it was a darkness that you could feel. The feeling of darkness is loneliness, isolation, depression, fear, anxiety, and cabin fever. We are living the ninth plague this Passover, except we call it by a different name, the coronavirus.

What's worse, is that this isn't just a plague of isolation, it's a deadly malady.

No, this plague isn't slaying the first born. But like the tenth plague, coronavirus discriminately attacks a discrete part of our population, our elders and those who are immunocompromised. They are the people we love: our spouses, our parents, our grandparents, our friends, and our immunocompromised children too. Make no mistake, this virus is a plague. When we pour out ten drops of wine onto our plates, we do so as a memorial to the innocent Egyptians who suffered the plagues. When we do so this year, I'm sure that we will have heightened empathy as we too are suffering some the very same plagues. I would much rather have frogs, locusts, lice, and boils than suffer the coronavirus pandemic. But here we are. The Haggadah asks of us that we see ourselves as part of the Passover narrative. This year, we aren't playing the Israelites. Rather, we are the suffering Egyptians enduring unfathomable plagues.

– Rabbi Joshua Franklin

As each plague is recited, participants spill out ten drops onto the edge of their plate using their finger.

The Ten Plagues עשר מכות

- | | |
|-----------------------------|--|
| 1. Dam- blood- דם | 6. Shechin- boils - שחין |
| 2. Tzfardeia- frogs - צפרדע | 7. Barad- hail - ברד |
| 3. Kinim - lice- כנים | 8. Arbeh- locusts- ארבה |
| 4. Arov- beasts- ערוב | 9. Choshech- darkness- חשך |
| 5. Dever- pestilence- דבר | 10. Makat B'chorot- slaying of the firstborn- מכת בכורות |

Modern Plagues

- | | |
|------------------------------|------------------------------|
| 1. Homelessness | 6. Environmental Destruction |
| 2. Hunger | 7. Stigma of Mental Illness |
| 3. Inequality | 8. Gun Violence |
| 4. War | 9. Addiction |
| 5. Discrimination and Hatred | 10. Sexual Harassment |

REFLECTION QUESTIONS

1. What are the plagues that affect your life today?
2. What are the plagues that afflict our community, and what can we do about it?
3. What have you done in the last year to heal the brokenness caused by a modern plague.

Dayenu

Rabbi Moses Isserles teaches that because we are speaking of the “finger of God,” Exodus 8:15, one should use one’s forefinger to spill out the wine from your cup, and not the little finger that some suggest. Rabbi Isaac Luria recommends that we should not use any finger at all, but spill out wine from the cup onto the saucer; Chabad Lubavitch follow this custom.

Some say using the finger creates an issue of tainting the finger. All agree that we should not lick our fingers when we have completed the ritual.

*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!
Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-Sha-bat,*

אלו הוציאנו ממצרים
דינו
אלו נתן לנו את השבת
דינו
אלו נתן לנו את התורה
דינו



“Quelles Sont Belles Tes Tentes Jacob” Lounah

How many are the favors that God bestowed
on us! God...
liberated us from Egypt,
brought Judgement on the Egyptians and
their false Gods,
slew their first-born, gave us their riches,
divided the sea for us so that we could
pass through in safety,
drowned our pursuing enemies,
fed us for forty years with Manna,
gave us the Sabbath,
led us to Mount Sinai and gave us the Torah,
led us to the land of Israel to build
The Great Sanctuary

It Would Have Been Enough? Who are We Kidding

כַּמָּה יִמְרוּהוּ בַּמִּדְבָּר יַעֲצִיבוּהוּ בִישִׁימוֹן: וַיִּשׁוּבוּ וַיִּנְסוּ אֶל וּקְדוֹשׁ יִשְׂרָאֵל הַתּוֹן: לֹא-זָכְרוּ אֶת-יְדוֹ
 יוֹם אֲשֶׁר-פָּדַם מִנִּי-צָר: אֲשֶׁר-שָׂם בְּמִצְרַיִם אֶת־יָדָיו
 וּמוֹפְתָיו בְּשִׂדְה־צֹעַן: וַיִּהְפֹּךְ לְדָם יְאִרֵיהֶם וַנְזַלֵּהֶם בַּל־יִשְׁתְּיוּן

Way too often did the Israelites rebel against God in the wilderness and complain about God in the desert! And still again they complained, and openly declared their grievances against God. They didn't remember God's outstretched hand, nor the day when God redeemed them from their enemy. They forgot how God worked miracles and wonders for them in Egypt, and how God turned their rivers to blood so that the Egyptians could not drink their streams (Psalm 78:40-44).

What Might the Israelites Actually Have Said

If God had just brought us out of Egypt and not made us schlep all of our wealth . . .
 that would have been bad enough

If God had just made us schlep all our wealth, and had not frightened us half to death
 at the Red Sea... before the water finally split...that would have been bad enough

If God had frightened us half to death at the Red Sea... and not made us schlep
 through the desert for 40 years, that would have been bad enough.

If God had made us schlep through the desert for 40 years and not made us eat the
 manna, which tasted like cardboard . . . that would have been bad enough.

Three Things Need Explaining

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלוֹשָׁה דְבָרִים אֵילּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן פֶּסַח. מַצָּה וּמְרֹר.

Rabban Gamliel hayah omeir: kol shelo amar sh'loshah d'varim eilu bapesach, lo yatza y'dei chovato, v'eilu hein: Pesach, Matzah, Umaror.

Rabban Gamliel would teach that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story, and these three things are:



Matzah



Maror



Pesach

פסח The Passover Lamb (shank bone)

Everyone's attention is now drawn to the shank bone on the Seder Plate;
but it is not touched or raised:

פסח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִין בְּזֶמֶן שְׁבִית הַמִּקְדָּשׁ קָנִים, עַל שֵׁם מָה — עַל שֵׁם שְׁפָסַח הַמָּקוֹם עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמָר "וְאַמְרַתֶּם זֶבַח-פֶּסַח הוּא לַיהוָה, אֲשֶׁר פָּסַח עַל-בְּתֵי בְנֵי-יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת-מִצְרַיִם, וְאֶת-בְּתֵינּוּ הִצִּיל; וַיִּקַּד הָעַם, וַיִּשְׁתַּחֲווּ" שְׁמוֹת יב, כז

The Pesach which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesach because the Holy One, Blessed be He "passed over" the houses of our ancestors in Egypt, as it is written in the Torah: "And You shall say, 'It is the Passover offering for Adonai, who passed over the houses of the Israelites saving us in Mitzrayim but struck the houses of the Egyptians...'"

Matzah

The plate of Matzah is raised

מָצָה זוֹ שֶׁאֲנַחֲנוּ אוֹכְלִין, עַל שֵׁם מָה--עַל שֵׁם שְׁלֵא הִסְפִּיק בְּצַקָּם שְׁלֵאֲבוֹתֵינוּ לְהַחְמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מַלְאָךְ מַלְכֵי הַמַּלְאָכִים הַקְדוֹשׁ בְּרוּךְ הוּא, וְגֵאָלָם מִיָּד: שֶׁנֶּאֱמָר "וַיֹּאפּוּ אֶת-הַבֶּצֶק אֲשֶׁר הוּצִיאוּ מִמִּצְרַיִם, עֲגַת מִצּוֹת--כִּי לֹא חָמֵץ: כִּי-גִרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהַתְמַהֵמֶה, וְגַם-צִדָּה, לֹא-עָשׂוּ לָהֶם" שְׁמוֹת יב, לט

Recite:

Why do we eat Matzah at Passover? It is to remind us that when we fled from Egypt bread was prepared for the journey, but there was no time to allow the dough to rise, and so the bread was unleavened, that is to say, flat like these matzot.

מָרוֹר Maror (Bitter Herbs)

The Maror is raised.

מָרוֹר זֶה שֶׁאֲנַחֲנוּ אוֹכְלִין, עַל שֵׁם מָה? — עַל שֵׁם שֶׁמָּרְרוּ הַמִּצְרַיִים אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם שֶׁנֶּאֱמָר "וַיִּמְרְרוּ אֶת-חַיֵּיהֶם בְּעַבְדָּה קָשָׁה, בַּחֹמֶר וּבְלִבְנִים, וּבְכָל-עַבְדָּה, בְּשִׂדָּה--אֶת, כָּל-עַבְדָּתָם, אֲשֶׁר-עָבְדוּ בָהֶם, בְּפָרֶךְ" שְׁמוֹת א, יד

Why do we eat Maror? For the reason that the Egyptians embitter the lives of our ancestors in Mitzrayim, as the Torah states: "And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field, and great torment."

בְּכָל־דּוֹר וְדוֹר חַיָּב אָדָם לְרַאות אֶת־עַצְמוֹ, כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם, שְׁנֵאמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם
הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה יְיָ לִי, בְּיֹצְאֹתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתַיִנוּ בְּלֶבֶד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ
הוּא, אֶלָּא אַף אֹתָנוּ גָּאֵל עִמָּהֶם, שְׁנֵאמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אֹתָנוּ, לְתֵת לָנוּ אֶת־
הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם

*B'chol dor vador chayav adam lirot
et atzmo k'ilu hu yatza mimitzrayim,
shene'emar: v'higadta l'vincha bayom
hahu leimor, ba'avur zeh asah Adonai
li b'tzeiti mimitzrayim. Lo et avoteinu
bilvad ga'al hakadosh baruch hu, ela af
otanu ga'al imahem, shene'emar: v'otanu
hotzi misham, l'ma'an havi otanu, latet
lanu et ha'aretz asher nishba la'avoteinu.*



Contributed by Nicole Bigar

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’” (Exodus 13:8)

Not only were our ancestors redeemed by the Holy One of Blessings, 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” (Deuteronomy 6:23)

This powerful message from the Haggadah compels us to experience our own exodus from the slavery of Egypt. At the end of every exodus, we discover redemption. Our liturgical response is Hallel, praise! We sing the song that Jews have sung throughout the ages to celebrate the miracles God has bestowed upon us. At our Passover Seder, this song of thanks also celebrates the personal miracles we experience surrounded by the love of family and friends around the Passover table. Dayeinu! - Diane Wiener

Psalm 114

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֵז: הָיְתָה יְהוּדָה
 לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְּשִׁלוֹתָיו: הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יָסַב לְאַחֹר: הַהָרִים רָקְדוּ כְּאֵילִים. גְּבְעוֹת
 כְּבָנֵי-צֹאן: מֵה־לָּךְ הַיָּם כִּי תִנוּס. הַיַּרְדֵּן תִּסַּב לְאַחֹר: הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבָנֵי-צֹאן:
 מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הֵהָפְכִי הַצּוּר אֶגְמֵ-מַיִם. חָלַמִּישׁ לְמַעַיְנוֹ-מַיִם



“Bold and Flash” by Michael Knigin

*B'tzeit Yisrael mimitzrayim, beit Ya'akov
 mei'am lo'eiz, haytah yihudah likodsho,
 Yisrael mamshilotav. Hayam ra'ah vayanos,
 hayardein yisov l'achor. Heharim rakedu
 che'eilim, giva'ot – kivnei tzon. Mah l'cha
 hayam ki tanus, hayardein – tisov l'achor,
 heharim tirkedu che'eilim, givaot – kivnei
 tzon. Milifnei adonchuli aretz, milifnei
 eloha Ya'akov. Hahofchi hatzur agam
 mayim, chalamish – lemayno mayim.*

When Israel went out of Egypt, When the household of Jacob left a people with a strange tongue, Judah became the place from which God's holiness went forth, Israel became the seat from which the world would know of Gods rule. The sea looked and fled, The Jordan reversed its curse. Mountains skipped like rams and the hills jumped about like young lambs. What is happening that you turn back, O sea, Jordan, why do you reverse your course? Mountains, why do you skip like rams And hills why do you jump like lambs? You are beholding the face of your Creator, Before God, before the God of Jacob, Turning rocks into swirling waters and stone into a flowing spring.

Hallelujah by Leonard Cohen

Now, I've heard there was a secret chord
That David played, and it pleased the Lord
But you don't really care for music, do you?
It goes like this, the fourth, the fifth
The minor fall, the major lift
The baffled king composing hallelujah

Hallelujah 4X

Your faith was strong but you needed proof
You saw her bathing on the roof
Her beauty and the moonlight overthrew ya
She tied you to a kitchen chair
She broke your throne, and she cut your hair
And from your lips she drew the hallelujah

Hallelujah 4X

You say I took the name in vain
I don't even know the name
But if I did, well really, what's it to you?
There's a blaze of light in every word
It doesn't matter which you heard

The holy or the broken hallelujah

Hallelujah 4X

Maybe there's a God above
But all I've ever learned from love
Was how to shoot somebody who outdrew you
And it's not a cry that you hear at night
It's not somebody who's seen the light
It's a cold and it's a broken Hallelujah

Hallelujah 4X

I did my best, it wasn't much
I couldn't feel, so I tried to touch
I've told the truth, I didn't come to fool you
And even though it all went wrong
I'll stand before the lord of song
With nothing on my tongue but hallelujah

Hallelujah 4X

Why should we say hallelujah even when the Exodus itself was bitter?

The great poet laureate Leonard Cohen reminds us that when the world seems broken, when our faith is shaken, and when everything might seem like it's going wrong, the word "hallelujah," might be the most fitting word we have to offer. The most authentic and real praise that we offer God, Cohen tells us, "Is not the cry that you hear at night," and "It's not somebody who has seen the light." Rather, it's our expression from the heart and from the reality of the human experience. This praise often comes in the form of a "Cold and broken Hallelujah." – Rabbi Joshua Franklin

The Second Cup of Wine

Raise the second cup of wine

כּוּס שְׁנִי

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת־אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ מִמִּצְרַיִם,
וְהִגִּיעָנוּ לַלַּיְלָה הַזֶּה, לֶאֱכֹל־בוּ מַצָּה וּמָרֹר. בְּרוּךְ אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל

Baruch atah Adonai, Eloheinu Melech ha'olam, asher g'alanu v'ga'al et avoteinu v'imoteinu mimitzrayim, v'higianu lalaylah hazeh le'echol bo matzah umaror. Baruch Atah Adonai, ga'al Yisrael.

Praised are you, Adonai, our God, sovereign of the universe, who has redeemed us and our ancestors from Egypt and enabled us to reach this night that we may eat matzo and marror. Praised are you, Adonai, who has redeemed Israel.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן

Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen.

Praised are you, Adonai, our God, sovereign of the universe,
who has created the fruit of the vine



Contributed by Rabbi Joshua Franklin

Rachtzah רְחִיצָה Washing

Participants at the table wash their hands before the meal
and recite the following blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם

*Baruch atah Adonai, Eloheinu, melekh ha'olam asher kidishanu b'mitz'votav v'tzivanu
al n'tilat yadayim.*

Blessed are You, Adonai our God, Sovereign of the Universe,
who has commanded us concerning the washing of the hands.



“Waves” Contributed by Joan Kraisky

מוֹצֵי מַצָּה

Motzi Matzah

Take the three matzahs (minus the half of the middle matzah) and hold them in your hand and recite the following blessings:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Baruch atah Adonai Eloheinu Melech Ha-Olam, ha-motzeelehem min ha-aretz.

Praised are You, Adonai our God, Sovereign of the Universe,
Who brings forth sustenance from the earth.

Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

Baruch atah Adonai Eloheinu Melech Ha-Olam, asher kidshanu b'mitzvotavv'tzevanu al achilat matzah.

Praised are You, Adonai our God, Sovereign of the Universe,
Who sanctified us with the commandment to eat matzah.

The first food at the meal is, as usual, bread (naturally, however, this bread - the matzah - is unleavened bread). The usual blessing - the motzi - is recited. However, before eating the matzah, a second blessing, thanking God for the requirement to eat matzah, is recited. Since there is a debate whether one and a half matzot fulfill the custom of “lechem mishneh,” the two loaves reminiscent of the double portion of manna in the desert for Shabbat and Festivals, we raise all three pieces (*two and one-half matzot*) to recite Ha-Motzi.

מרור Maror The Bitter Herb

Small pieces of horse radish are dipped into the charoset (symbolic by color of the mud bricks our slave ancestors were forced to make) to indicate not only our servitude in Egypt, but also that bitterness can be overcome by sweet hope. Some people mix ground horse radish with charoset. Before eating the maror, a blessing thanking God for the lesson of this requirement is recited. We generally do not recline while eating maror as it is a symbol of slavery.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר
*Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav
 v'tzivanu al achilat maror.*

Praised are you, Adonai, Ruler our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.



REFLECTION QUESTIONS

1. What have you experienced in the past year that has left a bitter taste in your mouth?
2. What or who acts as your charoset to counter any bitterness that you feel in your life?
3. How have you sweetened a bitter situation?

כּוֹרֵךְ Korech The Sandwich

Sandwich some maror and some charoset between two pieces of matzah
andsay the following before eating:

זָכַר לְמִקְדָּשׁ כְּהֵיִלֵּל: כִּן עָשָׂה הַלֵּל בְּזִמְנֵן לְשִׁבִּית הַמִּקְדָּשׁ הָיָה קַיָּם. הָיָה כּוֹרֵךְ פֶּסַח מַצָּה וּמְרוֹר
וְאוֹכֵל בְּיַחַד. לְקַיָּם מָה לְשִׁנְאָמֵר: עַל־מִצּוֹת וּמְרוֹרִים יֹאכְלֵהוּ.

*Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah kayam.
Hayah koreich pesach, matzah, u-maror v'ocheil b'yachad. L'kayeim mah shene-emar.
"Al matzot um'rorim yochlu-hu."*

Eating matzah, maror and charoset this way reminds us of how, in the days of the Temple, Hillel would do so, making a sandwich of the Paschal lamb, matzah and maror, in order to observe the law, "You shall eat it (*the Pesach sacrifice*) on matzah and maror."

In ancient times, Hillel ate the three symbolic foods (lamb, matzah and bitter herbs) together so that each mouthful contained all three; we add charoset, too, again to make extra certain that we always temper bitterness with sweetness. Thus the symbols of slavery and of liberation are intermingled. Now that we do not have the Paschal Lamb, we eat just matzah and horse radish in the "Hillel sandwich." The bottom matzah serves here a double function since the destruction of the Temple: both as matzah itself and as a substitute for the Paschal Lamb. No special blessing is said, but we do read the words recalling Hillel's practice.

שלחן עורף The Meal is Served!

The Passover Meal – Seder – is the backdrop for fulfilling the commandment to tell our children the story of our Exodus from slavery to freedom. This festive meal provides us with the perfect setting to joyfully recount our people’s history with prayer, study and song – and of course food! The foods we share at our Seder have symbolic meaning, representing different aspects of our journey from the hardships of slavery to the joys of freedom. Every element of our Passover Meal elevates our experience; the Seder plate and candles on our table; the chairs we recline in; the wine we bless and drink; and the foods that remind us of the tears and bitterness we endured. The Passover Seder is like no other meal. We re-enact this defining moment in our people’s history with meaning and relevance in our everyday struggles. – Diane Wiener



The Afikomen Search Game

by Ron Wolfson

Preparation Before the Seder: Decide ahead of time where the Afikomen will be hidden. Choose a location outside of the search zone. (E.g. “refrigerator”.) Make sure the name of the location is not too short: you want a long name like “Refrigerator” or “File Cabinet” or “Linen Closet” so that the number of letters is almost the same as the expected number of participants.) Take a deck of identical index cards, and on each one write a single letter of the location. (E.g. On one write “R” and on one write “E” and on one write “F” and keep going.) Make sure for letters like “p” and “b” that you indicate what is the top and what is the bottom so there’s no confusion as to what letter it is. Keep a blank index card in your pocket. Pick a search zone. (E.g. living room, den and bathroom.) Hide each index card somewhere in the search zone. Make sure to make some kid-friendly for finding.

At the Seder: Quietly disappear at some point and hide the Afikomen in the previously decided location. Make sure it’s outside the search zone and that no one will accidentally find it. Instructions to Participants: Show the hunt participants the blank index card from your pocket, and explain that you’ve hidden these cards, with a letter on each, in the search zone. Make sure to tell them exactly how many there are!

(So in our example, R-E-F-R-I-G-E-R-A-T-O-R, it will be 12. For a location like “File Cabinet,” it’s 11.) **If they find a card, they are to return to you and put the card on the floor and start trying to spell out the name of the location. It’s one card maximum per person, so they may not return to the search zone to find more.** (This way even the youngest children can get a chance to find one.)

During the Hunt: As hunters return with cards, they all together try to spell out the name using the cards. It’s a team cooperative activity. (You may have to go help, with hints, the last ones unable to find a card find the final remaining cards.) Once they spell out the name correctly (you may have to give hints, like “it’s two words: the first starts with F and the second starts with C...”), they can go fetch the afikomen. At that point, be prepared to give ALL of them a prize. I have successfully used glow necklaces, chocolate covered matzah, or individually wrapped, small fair-trade KP chocolates.

Divide up the Afikomen and everyone eats a bite!

Tzafun צפון Finding the Hidden

Tzafun, meaning hidden, is typically the time when the Afikomen is ransomed off by a person at the Passover Seder. Yet a greater significance lies beneath the surface of this juvenile ritual. In English we have the concept of finding one's inner compass, meaning being true to oneself. The Hebrew language takes this one step further. Every time Israelis refer to pangs of conscience (“*yisurei matzpun*” or “*nekifot matzpun*”), they are, in a sense, talking about the difficulty in finding their true north. That's because “matzpun,” the Hebrew word for “conscience,” comes from the root ן-פ-צ, which means both “hidden” (“*tzafun*”) and “north” (“*tzafon*”). On Passover, we are compelled to give voice to our inner conscience. This is the time where we not only speak about the injustices of our past, but a time we bring attention to instances of discrimination, oppression and corruption in the world. – Rabbi Joshua Franklin



“Messengers of Peace,” Contributed by Ellen Frank z” |

REFLECTION QUESTIONS

- What is it that irks your conscience?

Barech בָּרַךְ Blessing After the Meal

(On Shabbat)

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שְׂבִיבַת צִיּוֹן הֵינּוּ כְּחֹלְמִים: אֲזַי מְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אֲזַי יֹאמְרוּ בְּגוֹיִם הַגְּדִיל
יְיָ לַעֲשׂוֹת עִם אֱלֹהִים: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הֵינּוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׂבִיבֵינוּ כְּאֶפְיָקִים בְּנִגְבִּי: הַזְרְעִים בְּדִמְעָה
בְּרִנָּה יִקְצְרוּ: הַלֹּחַ יֵלֵךְ וּבִכְהָ נִשְׂאָ מִשָּׂף הַזֶּרַע בֹּא יִבֵּא בְרִנָּה נִשְׂאָ אֶלְמֵתֵינוּ

Shir Hama'alot, b'shuv Adonai et shee-vat Tzion, ha-yeenu k'chol meem. Az y'ma-lei s'chok pee-nu u'l-sho- nei-nu reena, az yo-m'ru va-goyim, heeg-deel Adonai la-asot eem eleh. Heeg-deel Adonai la-asot eemanu, ha-yee-nu s'mei-cheem. Shuva Adonai et sh'vee-tei-nu, ka-afee-keem ba-negev. Ha-zor-eem b'deem-ah b'reena yeek-tzo-ru. Ha-loch yei-lech u-va-cho no-sei me-shech hazara, bo yavo v'reena, no-sei alu-mo-tav.

When Adonai returns us from exile back to Zion, it will be as though in a dream. We will laugh and sing with joy. It shall be said around the world: “Adonai has done great things for them.” Adonai did great things for us, and we shall rejoice. God, restore our fortunes. We shall be like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

הַמְזִמֵּן: תְּחַרֵּי נְבָרַךְ

הַמְסוּבִין: יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם הַמְזִמֵּן: יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד

עוֹלָם. בְּרִשׁוֹת תְּחַרֵּי, נְבָרַךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ

הַמְסוּבִין: בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ וּבָטוּבוֹ תְּחַיֵּנוּ

הַמְזִמֵּן: בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ וּבָטוּבוֹ תְּחַיֵּנוּ

Leader: *Chaverai n'vareich.*

Participants: *Y'hee sheim Adonai m'vo-rach mei-atah v'ad olam.*

Leader: *Y'hee sheim Adonai m'vorach mei-atah v'ad olam. Beer-shut chaverai, n'vareich
(Eloheinu) she'achalnu mee-shelo.*

Participants: *Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.*

Leader: *Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.*

Leader: Friends, let us say grace.

Participants: Blessed be the name of Adonai from this time forth and forever.

Leader: Blessed be the name of Adonai from this time forth and forever.

With your permission, let us now bless (our) God whose food we have eaten.

Participants: Blessed be (our) God whose food we have eaten and through whose goodness we live.

Leader: Blessed be (our) God whose food we have eaten and through whose goodness we live.

All Together: Blessed be God and blessed be God's name

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לְכֹל בְּשׂוֹר
כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יִחְסַר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל, כִּי
הוּא אֵל זֶן וּמְפַרְנֵס לְכֹל וּמְטִיב לְכֹל, וּמְכִין מִזֶּן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ, הַזֵּן אֶת הַכֹּל

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein
b'chesed uvrachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid
lo chasar lanu v'al yechar lanu mazon l'olam va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan
um'farneis lakol, u-meitiv lakol umeichin mazon l'chol-b'riyotav asher bara. Baruch atah
Adonai, hazan et hakol.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

כְּפָתוֹב, וְאָכַלְתָּ וְשָׂבַעְתָּ, וּבִרְכַתְּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לְךָ. בְּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל
הַמִּזֶּן

*Kakativ, v'achalta v'savata uveirachta et Adonai Elohecha al ha'aretz hatova asher
natan lach. Baruch atah Adonai al ha-aretz v'al hamazon.*

As it is written: "After you have eaten and are satisfied, you shall bless Adonai your God for the good land God has given you." Blessed art You, Adonai, for the land and the food.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמֶיךָ יְרוּשָׁלַיִם. אָמֵן

*Uv'nei Y'rushalayim ir hakodesh bimheira v'yameinu. Baruch atah Adonai, boneh
v'rachamav Y'rushalayim. Amen.*

Rebuild Jerusalem the holy city speedily in our days. Praised are you, Adonai, who will rebuild Jerusalem in Mercy.

Amen.

ברוך אתה יי, אלהינו מלך העולם, הן את העולם כלו בטובו בחן בחסד וברחמים הוא נותן לחם לכל בשר
 כי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול, כי
 הוא אל זן ומפרינס לכל ומטיב לכל, ומכין מזון לכל בריותיו אשר ברא. ברוך אתה יי, הן את הכל

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein b'chesed
 uvrachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid lo chasar
 lanu v'al yechar lanu mazon l'olam va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol,
 u-meitiv lakol umeichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who nourishes the whole world.
 Your kindness endures forever. May we never be in want of sustenance. God sustains us all,
 doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

כפתוב, ואכלת ושבעת, וברכת את יי אלהיך על הארץ הטבה אשר נתן לך. ברוך אתה יי, על
 הארץ ועל המזון

*Kakatuw, v'achalta v'savata uveirachta et Adonai Elohecha al ha'aretz hatova asher natan
 lach. Baruch atah Adonai al ha-aretz v'al hamazon.*

As it is written: "After you have eaten and are satisfied, you shall bless Adonai your God for
 the good land God has given you." Blessed art You, Adonai, for the land and the food.

ובנה ירושלים עיר הקדש במהרה בימינו. ברוך אתה יי, בונה ברחמי ירושלים. אמן

*Uv'nei Y'rushalayim ir hakodesh bimheira v'yameinu. Baruch atah Adonai,
 boneh v'rachamav Y'rushalayim. Amen.*

Rebuild Jerusalem the holy city speedily in our days. Praised are you, Adonai,
 who will rebuild Jerusalem in mercy. Amen.

הרחמן, הוא מלוד עלינו לעולם ועד

הרחמן, הוא יתברך בשמים ובארץ

הרחמן, הוא ישלח לנו ברכה מרבה בבית הזה, ועל שלחן זה שאכלנו עליו

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

Harachaman hu yimloch aleinu l'olam va'ed.
 Harachaman hu yitbarach bashamayim u'va'arets.
 Harachaman hu yishlach lanu b'racha m'ruba babayit hazeh, v'al
 shulchan zeh she'achalnu alav.
 Harachaman hu yishlach lanu et Eliyahu Hanavi zachur latov, vivaser lanu
 b'sorot tovot y'shu'ot v'nechamot.

May the Merciful One reign over us forever and ever.
 May the Merciful One be blessed in heaven and on earth.
 May the Merciful One send ample blessing into this house and upon this
 table at which we have eaten.
 May the Merciful One send us Elijah the prophet of blessed memory who
 will bring us good tidings of consolation and comfort.

(On Shabbat)

(לשבת) הַרְחֵמֵנו, הוּא יִנְחִילֵנו יוֹם שְׁכָלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים
 Harachaman hu yanchileinu yom shekulo Shabbat u'minucha ul'chayei ha'olamim.
 May the Merciful One cause us to inherit the day which will be all
 Sabbath and rest in the eternal life.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן: יי עז לעמו יתן, יי
 יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם

Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael v'imru, Amein.
 Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.

God who creates peace in His heavenly heights, may God grant peace for us and
 for all Israel; and say, Amen. Adonai will give strength to his people; Adonai will
 bless His people with peace.

The Third Cup of Wine

Grace after the meal concludes with the third cup of wine,
 which is said while leaning to the left

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן
 Baruch atah Adonai Eloheinu Melech Ha-Olam, borei p'ree hagafen.
 Praised are You, Adonai our God, Sovereign of the Universe, who hast
 created the fruit of the vine.

כוס אליהו Kos Eliyahu Elijah's Cup

Elijah's Cup is filled. Someone opens the door for Elijah the Prophet.

When we open the door for Elijah, we open the door to the possibilities of a brighter future. In the Jewish tradition, Elijah appears in our lives to offer us a glimpse into a messianic era, a time of universal peace and harmony. After a night of seeing ourselves “as if we were slaves in Egypt,” when we open the door to Elijah, we should begin to see ourselves as builders of our future. When the Seder closes with the words “Next year in a Jerusalem rebuilt,” we wonder if next year, our world will be just a little more whole than it was this past year.

- Rabbi Joshua Franklin



“Elijah's Cup,” Contributed by
Corinne Soikin Strauss

REFLECTION QUESTIONS

- What are you most looking forward to in the upcoming year?

Eliyahu HaNavi

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי, אֱלִיָּהוּ הַגִּלְעָדִי בְּמַהְרָה בְּיָמֵנו יָבוֹא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד

Eliyahu Ha-Navee, Eliyahu Ha-Tish-bee, Eliyahu, Eliyahu, Eliyahu Ha-Giladee

Bimheira beyamenu, Yavo Eileinu Eem Mashiach ben David

Elijah the Prophet, Elijah the Tishbite. Elijah, the Giliadite. May he quickly come in our days with the Messiah, son of David.

Kos Miryam כוס מרים Miriam's Cup

Fill a special glass with water, and designate it Miriam's cup.
Recite the following words:

זאת כוס מרים, כוס מים חיים. זכר ליציאת מצרים

Zot kos miriam, kos mayim chayim. Zecher l'tziyat mitzrayim

This is the cup of Miriam, the cup of living waters. Let us remember the well of Miriam gave life to the Israelites as they struggled through the wilderness.

דרש רב עזרא: בשכר נשים צדקניות שהיו באותו הדור נגאלו ישראל ממצרים

Rabi Avira taught: By the merit of righteous women, a generation of Israel was redeemed from Egypt. (Sotah 11b)



“Miriam’s Cup Cup,”
Contributed by
Corinne Soikin Strauss

Miriam's Song

by Debbie Friedman

And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we've exalted
Miriam and the women danced and danced the whole night long
And Miriam was a weaver of unique variety
The tapestry she wove was one which sang our history
With every strand and every thread she crafted her delight
A woman touched with spirit, she dances toward the light
When Miriam stood upon the shores and gazed across the sea
The wonder of this miracle she soon came to believe
Whoever thought the sea would part with an outstretched hand
And we would pass to freedom and march to the promised land
And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we've exalted
Miriam and the women danced and danced the whole night long
And Miriam the prophet took her timbrel in her hand
And all the women followed her just as she had planned
And Miriam raised her voice in song
She sang with praise and might
We've just lived through a miracle
We're going to dance tonight!

Hodu Ladonai

הודו לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ
 יֹאמְרוּ נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ
 יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ
 יֹאמְרוּ נָא יְרֵאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ

*Hodu l'Adonai ki tov, ki l'olam chasdo.
 Yomar na yisra-eil, ki l'olam chasdo.
 Yomru na veit aharon, ki l'olam chasdo.
 Yomru na yirei Adonai, ki l'olam chasdo.*

Give thanks to Adonai, for God is good; God's kindness endures forever. Let Israel declare, God's kindness endures forever. Let the house of Aaron declare God's kindness endures forever. Let those who revere Adonai say His kindness endures forever.

Hallelujah

הַלְלוּ אֶת יְיָ, כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִים. כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וַיָּאֶמֶת יְיָ לְעוֹלָם הַלְלוּיָהּ
*Hal'lu et Adonai, kol goyim, shab'chu-hu, kol ha-umeem. Ki gavar aleinu chasdo,
 ve-emet Adonai l'olam, hal'luyah.*

Praise Adonai, all you nations; praise God, all you peoples, for God's love to us is great, and the truth of Adonai endures forever. Halleluyah.

Min HaMeitzar

מִן הַמֵּיצָר קָרָאתִי יְהוָה, עָנְנִי בְמַרְחֵב יָהּ
Min hameitzar karati yah, anani vamerchav yah.

From the narrow I called to Adonai, and God answered me in the great freedom of space.

Ilu Finu

אֵלוּ פִינוּ מְלֵא שִׁירָה כַּיָּם
Eilu finu malei shirah kayam,

Were our mouth filled with song as the ocean, we should still be unable to thank You enough.

כּוֹס רְבִיעִית Kos R'vi'it The Fourth Cup of Wine

Our Seder is almost over. We lift our cups for the last time.
With this fourth cup of wine we remember the fourth promise to the Jewish people:
“And I will take you to be my people.” We learn that God loves us.
I will take you to me as a people, and I will be for you God, that you will know that I,
the Eternal, am your God, who brought you out from under the burden of the
Egyptians. This is the promise of covenant.

As God has kept this promise, so may we keep our commitments to others, building
connections of justice and integrity, seeking to make this world a better place.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

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

Praised are you, Adonai, Ruler of the universe, who has created the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן. וְעַל תְּנוּבַת הַשָּׂדֶה, וְעַל אֶרֶץ
הַמְּדֵדָה טוֹבָה וְרַחֲבָה, שֶׁרָצִיתָ וְהִנְחַלְתָּ לְאַבוֹתֵינוּ וְלְאִמּוֹתֵינוּ, לְאֵכוֹל מִפְּרִיָּהּ וְלִשְׂבּוֹעַ מִטוֹבָהּ

*Baruch Atah Adonai Eloheinu Melech ha'olam, al ha-gafen v'al p'ri ha-gafen, al t'nuvat
hasadeh v'al aretz chemdah tovah u'r'chavah sheratzita v'hinchalta la'avoteinu le'echol
mipiryah v'lisboa mituvah*

Praised are you, Adonai, Ruler of the universe, for the vine and the fruit, and for
produce of the field, for the beautiful and spacious land, which you gave to our
ancestors as a heritage.

All drink the fourth cup while reclining

After the following words are said, the Seder is formally concluded.
Don't forget to enjoy singing fun Passover songs following.

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם

Lshana Haba'ah b'Y'rushalayim
Next Year in Jerusalem!

Jerusalem has been the longing of Jews for centuries. Even today with a thriving State of Israel, the connection to Israel and particularly Jerusalem remains at the core of most of our liturgy. It is therefore not surprising that we would conclude the Passover Seder with, “Next Year in Jerusalem.” This call is not only an expression of solidarity with Klal Yisrael (the collective people Israel), but an expression of our hope for an Israel blessed with peace and a future home for all Jews. During the Seder we personally experience our journey from slavery to freedom. We are keenly aware of our all humankind who continue to live under political or economic oppression. Therefore the call for, “Next Year in Jerusalem” is also a cry of hope for redemption of all humankind and for the day when we can celebrate freedom and liberty for all. – Diane Wiener

Counting the Omer

On the second night of Passover, we begin a forty-nine-day count, which ends with Shavuot, the holiday celebrating receiving the Ten Commandments at Mount Sinai.

בָּרוּךְ אַתָּה יְיָ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר

*Baruch atah Adonai elohainu melech ha'olam, asher kidshanu bmitzvotav,
v'tsivanu al s'firat ha'omer.*

Blessed are You, Adonai our God, Master of the Universe, who has sanctified us with commandments, and commanded us concerning the counting of the Omer.

הַיּוֹם יוֹם אֶחָד לְעוֹמֵר

Ha'yom yom echad la-omer.

Today is the first day of the Omer.

Adir Hu

אָדיר הוּא, יְבִנֶה בֵּיתוֹ בְּקָרוֹב, בְּמִהְרָה בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב
בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יְבִנֶה בֵּיתוֹ בְּקָרוֹב, בְּמִהְרָה בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל
בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב
הַדוּר הוּא, וְתִיק הוּא, זַכַּאי הוּא, חֲסִיד הוּא, יְבִנֶה בֵּיתוֹ בְּקָרוֹב, בְּמִהְרָה בְּמִהְרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב
טָהוֹר הוּא, יָחִיד הוּא, כַּבִּיר הוּא, לָמוּד הוּא, מְלֶךְ הוּא, נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא,
פוֹדֵה הוּא, צַדִּיק הוּא, יְבִנֶה בֵּיתוֹ בְּקָרוֹב, בְּמִהְרָה בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה
בְּנֵה בֵּיתְךָ בְּקָרוֹב
קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא, יְבִנֶה בֵּיתוֹ בְּקָרוֹב, בְּמִהְרָה בְּמִהְרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב

Adir hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

*Bachur hu, gadol hu, dagul hu, yivei baito b'karov. Bimheirah, bimheirah,
b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Hadur hu, vatic hu, zakai hu, chasid hu, yivei baito b'karov. Bimheirah,
bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Tahor hu, yachid hu, kabir hu, lamud hu, melech hu yivei baito b'karov.
Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu, yivei baito b'karov.
Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Kadosh hu, rachum hu, shadai hu, takif hu yivei baito b'karov.
Bimheirah, bimheirah, b'yamainu b'karov.
El b'nai, El b'nai, b'nai baitcha b'karov.*

Echad mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz.

Shnayim mi yode'a? Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Arba mi yode'a? Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Chamishah mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shiv'ah mi yode'a? Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shmonah mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnailuchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Tishah mi yode'a? Tishah ani yode'a: tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad

Eloheinu shebashamayim u'va'aretz. Asarah mi yode'a? Asarah ani yode'a: asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Echad asar mi yode'a? Echad asar ani yode'a: echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shnaim asar mi yode'a? Shnaim asar ani yode'a: shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah asar mi yode'a? Shloshah asar ani yode'a: shloshah asar midaiya, shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows one? I know one! One is our God in heaven and earth.

Who knows two? I know two! Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows three? I know three! Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows four? I know four! Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows five? I know five! Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows six? I know six! Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows seven? I know seven! Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows eight? I know eight! Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows nine? I know nine! Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows ten? I know ten! Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows eleven? I know eleven! Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows twelve? I know twelve! Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

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

Chad Gad Ya

חַד גַּדְיָא, חַד גַּדְיָא

דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא שׁוֹנְגָרָא, וְאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא כְּלָבָא, וְנָשֵׁף לְשׁוֹנְגָרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא
חַוְטָרָא, וְהִפָּה לְכָלְבָּא, דְּנָשֵׁף לְשׁוֹנְגָרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא נוֹרָא, וְשָׂרְף לְחַוְטָרָא, דְּהִפָּה לְכָלְבָּא, דְּנָשֵׁף לְשׁוֹנְגָרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא מִיָּא, וְכַבָּה לְנוֹרָא, דְּשָׂרְף לְחַוְטָרָא, דְּהִפָּה לְכָלְבָּא, דְּנָשֵׁף לְשׁוֹנְגָרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא תּוֹרָא, וְשִׁתָּא לְמִיָּא, דְּכַבָּה לְנוֹרָא, דְּשָׂרְף לְחַוְטָרָא, דְּהִפָּה לְכָלְבָּא, דְּנָשֵׁף לְשׁוֹנְגָרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא הַשׁוֹחֵט, וְשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמִיָּא, דְּכַבָּה לְנוֹרָא, דְּשָׂרְף לְחַוְטָרָא, דְּהִפָּה לְכָלְבָּא, דְּנָשֵׁף לְשׁוֹנְגָרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא מְלֵאדָּה הַמְּוֹת, וְשַׁחַט לְשׁוֹחֵט, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמִיָּא, דְּכַבָּה לְנוֹרָא, דְּשָׂרְף לְחַוְטָרָא, דְּהִפָּה לְכָלְבָּא, דְּנָשֵׁף לְשׁוֹנְגָרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא הַקְּדוּשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמְלֵאדָּה הַמְּוֹת, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמִיָּא, דְּכַבָּה לְנוֹרָא, דְּשָׂרְף לְחַוְטָרָא, דְּהִפָּה לְכָלְבָּא, דְּנָשֵׁף לְשׁוֹנְגָרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא

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 angel of death And slew the butcher . .

Then came the Holy One, blest be God! And destroyed the angel of death.

Silly Seder Songs

Pharaoh Pharaoh (to the tune of Louie Louie)

CHORUS: Pharaoh, Pharaoh, whoa baby, let my people go! (2x)

A burnin' bush told me just the other day
That I should go to Egypt and say,
"It's time to let my people be free -
Listen to God if you won't listen to me!"

CHORUS

Well me and my people goin' to the Red Sea,
With Pharaoh's best army comin' after me.
I took my staff, stuck it in the stand,
And all of God's people walked on dry land.
Singin...

CHORUS

Now Pharaoh's army was a-comin' too,
So whattaya think that God did do?
Had me take my staff and clear my throat,
And all of Pharaoh's army did the dead man's float.

CHORUS

Well that's the story of the stubborn goat.
Pharaoh should've know that chariots don't float.
The lesson is simple, it's easy to find,
When God says, "GO!" you had better mind!

Take Me Out To The Seder

(To the tune of, of course, "Take Me Out to the Ballgame!")

Take me out to the Seder
 Take me out with the crowd.
 Feed me on matzah and chicken legs,
 I don't care for the hard-boiled eggs.
 And its root, root, root for Elijah
 That he will soon reappear.
 And let's hope, hope, hope that we'll meet
 Once again next year!
 Take me out to the Seder
 Take me out with the crowd.
 Read the Haggadah
 And don't skip a word.
 Please hold your talking,
 We want to be heard.
 And lets, root, root, root for the leader
 That he will finish his spiel
 So we can nosh, nosh, nosh and by-gosh
 Let's eat the meal!!!

Pharaoh doesn't Pay

(To the tune of "I've been Working on the Railroad")

We've been working on these buildings;

Pharaoh doesn't pay.

We've been doing what he tells us

Mixing straw with clay.

Can't you hear the master calling,

"Hurry up, make that brick!"

Can't you feel the master whip us

'Til we're feeling sick.

Oy vay, it's a mess,

A terrible distress,

Oy vay, it's a mess for Jews, us Jews.

Moshe's in the palace with Pharaoh,

Warning of all God's clout, clout, clout.

Moshe's in the palace with Pharaoh,

And God's gonna get us out!

We're singing

Fee, Fi, Fiddely eye oh,

Make our matzahs "to go" oh oh oh.

Fee, Fi, Fiddely eye oh,

Stick it to the ol' Pharaoh!

Moses Island

(Sung to the tune of Gilligan's Island)

Just recline right back and you'll hear a tale,
 a tale of dreadful trip.
 That started with ten awful plagues brought onto Egypt,
 brought unto Egypt.
 The boss he was a Jewish man raised as a Pharaoh's son.
 Then G-d he did come calling and soon the fun begun,
 soon the fun begun.
 More blood, such frogs, and all those bugs,
 Pharaoh could just barely see.
 The Jews were really scoring points and soon they would be free.
 and soon they would be free.
 They shlepped and shlepped for forty years across a desert land.
 He went up to Mount Sinai and a party soon began,
 a party soon began.
 Moses, the Pharaoh too, Aaron and his wife.
 Marianne the skipper too here
 on the desert island.



*We Join In Wishing You A Joyous
And Redemptive Passover!*

Rabbi Joshua Franklin

Cantor Debra Stein, Rabbi



JEWISH CENTER OF THE HAMPTONS

44 Woods Lane, PO Box 5107, East Hampton, NY 11937

www.jcoh.org • Tel 631.324.9858 • Fax 631.329.6654