



A PASSOVER HAGGADAH

Drawings by Leonard Baskin

The New Union Haggadah prepared by the Central Conference of American Rabbis



זהגדת לבנק ביזם הקדוה לחמ

פסח

Hineih Mah Tov: A Song of Harmony

READER: "How good and pleasant it is when people live together in harmony" (Psalm 133:1).

May these words be a blessing for all who have come to our seder table tonight. As we begin, let us say in Hebrew these words from Psalm 133 and then join in singing *Hineih Mah Tov* (הִנֵּה מַה־טוֹב).

Together or repeat after the Reader:

הִנֵּה מַה־טוֹב וּמַה־נָּעִים שֵׁבֶת אֲחִים גַּם יַחַד.

Hineih mah tov umah na-im shevet achim gam yachad.

How good and pleasant it is
when people live together in harmony.



הִנֵּה מַה־טוֹב *HINEIH MAH TOV*

Song leader:

הִנֵּה מַה־טוֹב וּמַה־נָּעִים *Hineih mah tov umah na-im*

שֵׁבֶת אֲחִים גַּם יַחַד. *Shevet achim gam yachad.*

Together:

הִנֵּה מַה־טוֹב וּמַה־נָּעִים *Hineih mah tov umah na-im*

שֵׁבֶת אֲחִים גַּם יַחַד. *Shevet achim gam yachad.*

Song leader:

הִנֵּה מַה־טוֹב *Hineih mah tov*

שֵׁבֶת אֲחִים גַּם יַחַד. *Shevet achim gam yachad.*

Together:

הִנֵּה מַה־טוֹב *Hineih mah tov*

שֵׁבֶת אֲחִים גַּם יַחַד. *Shevet achim gam yachad.*

Together:



As we travel along the path of our lives
It's the people we meet who can change us.
If we are willing to seek, truly open our eyes
We'll find the song within that binds
Us . . . together.

(Hineih Mah Tov, by Sue Horowitz)

Reader:

Tonight we sit at this Passover seder as a family. We are the mothers, fathers, sons, daughters and friends of different peoples, races and religions. We, the descendants of Abraham and Sarah, seek to find again the purest spirit of our heritage. Each year, the celebration of Passover demands that we become aware of injustice and oppression wherever it may exist.

This seder is an invitation to us all, those in this room and those around us, to work together to make a sanctuary of blessings for our extended family: in our hearts, in our homes, in our neighbourhoods and in our country.

Together:

*We are faced with a challenge,
We the lovers,
We the parents,
We the children,
We the friends,
We the neighbours,
We the faces in the crowd.
Each of us faces a responsibility;
Each of us shares a challenge --
To enhance the lives
Of people everywhere*

*In the face of darkness,
Through times of despair,
We create hope;
We make the light.*

*Together we can sing,
Together we can eat,
Together we can pray.
As we listen to stories,*



הַדְלַקַת הַנֵּרוֹת

Lighting the Festival Candles

May the festival lights we now kindle
Inspire us to use our powers
To heal and not to harm,
To help and not to hinder,
To bless and not to curse,
To serve You, O God of freedom.

(The candles are lighted as the blessing is recited or chanted.)

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

§ 2.3

*Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvo-tav
v'tzivanu l'hadlik neir shel (shabbat v'shel) yom tov.*

BLESSING OVER THE CHILDREN

May the God of our people bless you. May the One who has guided us through difficult times and in joyful ones, lead you to be an honour to our family, a blessing to Israel, and to all human beings.

יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ,
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ,
יֵשֶׁא יְיָ פָּנָיו אֵלֶיךָ וַיַּשֵּׁם לְךָ שָׁלוֹם.

Ye'veare-che-cha Adonai, ve'yish-m-recha.
Ya-er Adonai panav elecha ve-chu-neka.
Ye-sa Adonai panav elecha ve'yasem le'cha shalom.

May God bless you and keep you;
May God look kindly upon you and be gracious to you;
May God bestow favours upon you and give you peace. AMEN

To our parents we say:

יְיָ יְבָרְכֶךָ אֶת-אַהֲבָתֵנוּ. May God bless our love for one another

אֵירוֹס שִׁחֻס



סָפֹה הַתְּנִינָה

דְּרֹכֵי כַחֵל

כַּח לִיזָה הַגִּבִּירִים



עֲרִיזָה

אֶתֶּלֶת



אֵירוֹס הַלְּבוֹן



בִּרְכֵי זֶה
צִיָּה



חֲלָחֵץ
אֶלֶס נִדְרֵזִים



חֲשִׁידֵי
פִּעֲצֵנוֹת

Miriam's Cup

- All:** We begin our *seder* with *Kos Miryam*, Miriam's Cup, symbolically filled with *mayim chayim*, living waters from Miriam's Well. Miriam's Cup is a symbol of our past redemption when our people were brought out of Egypt and delivered from slavery. Elijah's Cup, which we will speak of at the end of the *seder*, represents our future redemption, looking forward to the Messianic age when peace will fill the world.
- Reader:** Miriam's Well was said to hold Divine power to heal and renew. It became a special source of transformation for a people seeking to leave slavery behind them and form a new identity. Throughout our journey as a people, we have sought to rediscover these living waters for ourselves. We remember the sustenance and renewal of God's gift to Miriam with this cup of clear spring water, a reminder of the living waters of Miriam's Well.
- Reader:** Tonight at our *seder*, let us remember that we are still on the journey. Just as the Holy One delivered Miriam and her people, just as they were sustained in the desert and transformed until they became a new people, so may we be delivered, sustained and transformed on our journey to a stronger sense of ourselves as individuals and as one people. May the Cup of Miriam nourish us and give us inspiration as we embark on our journey through the *haggadah*.



בוס קדוש

Kos Kiddush, The First Cup—the Cup of Sanctification

Leader

Our story tells that in diverse ways, with different words, God gave promises of freedom to our people. With cups of wine we recall each one of them, as now, the first:

Group

אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם:

I am יהוה and I will free you from the burdens of the Egyptians.

Exodus 6:6

Leader

We take up the Kiddush cup and proclaim the holiness of this Day of Deliverance!

(Begin here on the Sabbath.)

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

§ 4

It was evening and morning, a sixth day, when the heaven and the earth were finished and all their array. And on the seventh day God finished all the work of creation. And God made cessation on the seventh day from all the work which God had done. And God blessed the seventh day and made it holy, for upon it, God made cessation from all the work of creating.

Genesis 2:1-3

(On weekdays begin here.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן:

§ 5

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.

We praise Thee, O God, Sovereign of Existence, Who creates the fruit of the vine!

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-עַם וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְנִתְּנָן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה חֳגִים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם הַשְּׁבֻת הַזֶּה וְאֶת-יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ (בְּאַהֲבָה) מִקְרָא קָדֹשׁ וְזָכַר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים (וְשֻׁבָּת) יְמוֹעֲדֵי קִדְּשָׁה (בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחֲלָתָנוּ. בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ (הַשְּׁבֻת וְ) יִשְׂרָאֵל וְהַזִּמְנִים:

We praise Thee, God, Sovereign of Existence! You have called us for service from among the peoples, and have hallowed our lives with commandments. In love Thou hast given us [Sabbaths for rest,] festivals for rejoicing, seasons of celebration, this Festival of *Matzot*, the time of our freedom, a commemoration of the Exodus from Egypt. Praised are You, יהוה our God, Who gave us this joyful heritage and Who sanctifies [the Sabbath,] Israel, and the festivals.

(When the Seder is held on Saturday night, the following Havdalah is added.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ.

Baruh Atah Adonai Eloheinu Meleh ha-olam borei m'orei ha-eish.

ברוך אתה יי אלהינו מלך העולם המבדיל בין קדש לחל בין אור לחשך
בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת
לקדשת יום טוב הבדלת, ואת יום השביעי מששת ימי המעשה קדשת; הבדלת
וקדשת את עמך ישראל בקדשתך. ברוך אתה יי המבדיל בין קדש לקדש.

We praise Thee, our God, Sovereign of Existence, Who creates the lights
of fire, Who teaches us to know light from darkness, sacred from pro-
fane. As we sense the holy, and sanctify the Sabbath among the days of
the week, we are ourselves consecrated. We learn to endow each sacred
day with its own holiness. We praise Thee, our God, Who has given us
to know the holy.

(On Sabbaths and weekdays continue here.)

ברוך אתה יי אלהינו מלך העולם שהחיינו וקיימנו והגיענו לזמן הזה:

*Baruch Atah Adonai Eloheinu Melech ha-olam sheh-heh-heh-yanu v'ki-y'manu
v'higi-anu lazman hazeh.*

We praise Thee, O Lord our God, Sovereign of Existence, Who has kept
us in life, sustained us, and brought us to this festive season.

(All drink the first cup of wine.)

Ur'chatz / Hand Washing

Ritual Washing of the Hands

READER: The washing of hands is a ritual of purification. We symbolically
wash away the thoughts of our daily activities and any remnants of the
slave mentality created by the many years of servitude our ancestors
endured in Egypt. Later in our seder, we wash our hands again and say a
blessing as we prepare to eat our festive meal.

*The Reader pours water (from a "washing cup" into a bowl) over each hand, and then
repeats the procedure, symbolically washing the hands for all those at the seder table.*

As we tell the story of Passover, we reflect on the role of water in our quest
to achieve freedom—in saving the life of Moses, in the parting of the Red
Sea, and for quenching our thirst and renewing our spirit through our
journey in the desert.

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

*Baruch atah, Adonai Eloheinu, Melech haolam,
asher kid'shanu, b'mitzvotav v'tzivanu, al n'tilat yadayim.*

Blessed are You, Eternal our God, Sovereign of the universe,
who has sanctified us with Your commandments and
has commanded us concerning the washing of the hands.

Karpas: Blessing for the Fruit of the Earth

Hold up the karpas.

READER: Tonight we praise God once again for creating the fruit of the earth, symbolized by the *karpas* (green vegetable) on our table. The first growth of spring, *karpas* represents rebirth and renewal. In the spirit of Passover, before we eat it we dip the *karpas* in salt water. We do so to remind ourselves of the tears shed by our ancestors while enslaved in Egypt.

The karpas is distributed, and each person dips it in salt water.

THE BLESSING

The blessing may be read or chanted in unison or by the Reader. The Reader may also read the blessing in Hebrew, one phrase at a time, with everyone joining in unison after each phrase and in the English, and then the blessing may be chanted.



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



*Baruch atah, Adonai Eloheinu, Melech haolam,
borei p'ri haadamah.*

Blessed are You, Eternal our God, Sovereign of the universe,
Creator of the fruit of the earth.

Eat the karpas.

וְהָיָה
 כְּחֵמֶם עֲלֵהּ אֶכְרֹז
 אֲבֹהֶתָנָם בְּאַרְעָם דְּמַצְרַיִם
 כָּל דְּכַפִּיךָ יִידִי זִכּוֹל כָּל דְּצָרִיךָ
 יִידִי זִיכּוֹסָהּ. הַשְׁתֵּם הֵכֵם לִשְׁנָה
 הַבֹּמֶה בְּאַרְעָם דִּשְׁתֵּם. הַשְׁתֵּם
 עֲבֹד. לִשְׁנָה הַבֹּמֶה בְּנִי זִכּוֹל



יָחַץ

YAḤATZ, A BOND FORMED BY SHARING

Leader

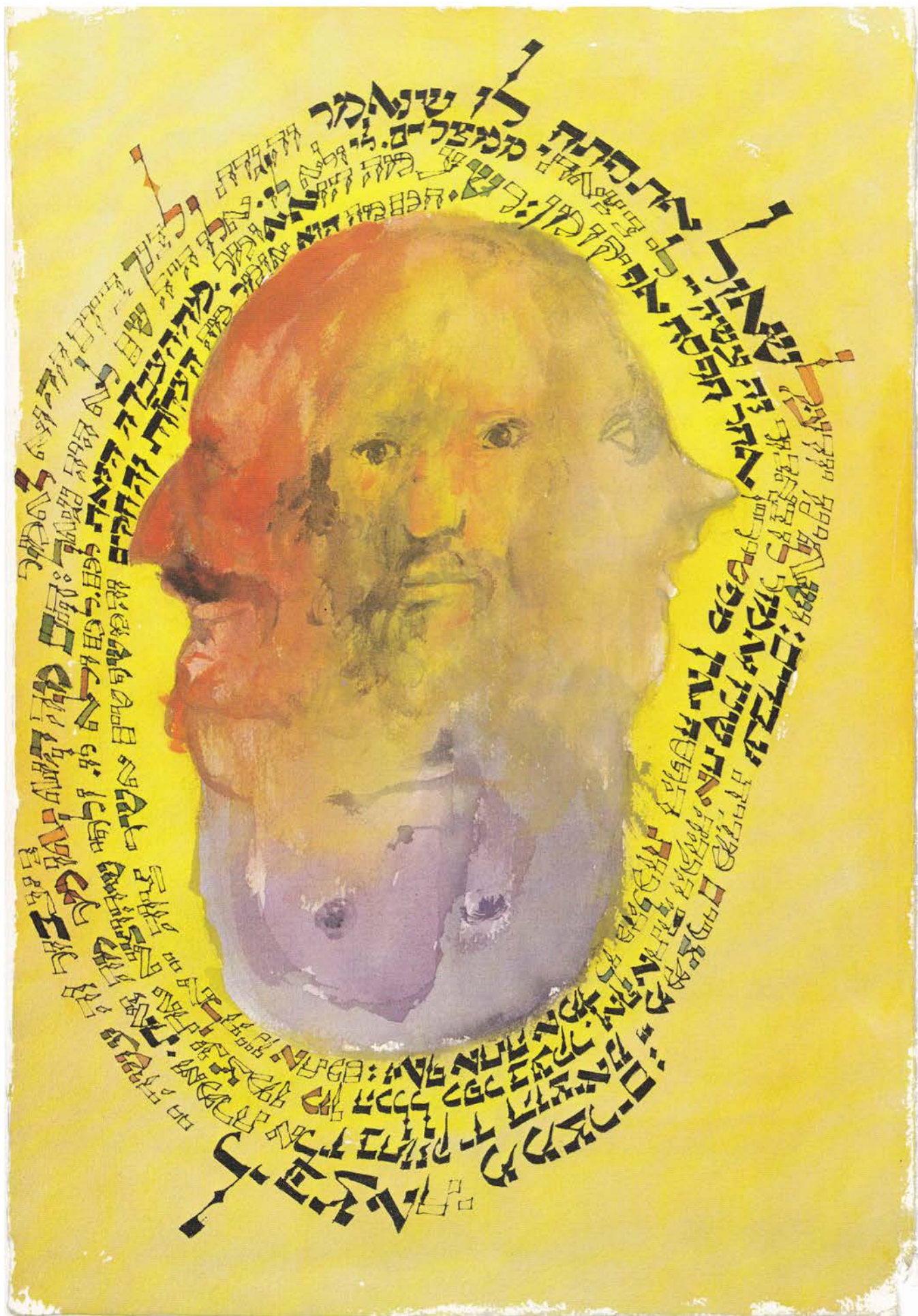
Now I break the middle *matzah* and conceal one half as the *afikoman*. Later we will share it, as in days of old the Passover offering itself was shared at this service in Jerusalem. Among people everywhere, sharing of bread forms a bond of fellowship. For the sake of our redemption, we say together the ancient words which join us with our own people and with all who are in need, with the wrongly imprisoned and the beggar in the street. For our redemption is bound up with the deliverance from bondage of people everywhere.

Group

הָא לַחֲמַא עֲנִיא דִּי אֲכָלוּ אֲבֹהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל־דְּכָפִין יִיתִי וְיִכֹּל.
כָּל־דְּצָרִיד יִיתִי וְיִפְסַח. הַשְׁתָּא הָכָא. לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא
עֲבָדִי. לְשָׁנָה הַבָּאָה בְּנִי חוֹרִין:

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

*Let all who are in want
share the hope of Passover.*



THE QUESTIONS

The Four Questions are asked. The questions may be read or chanted in English and/or in Hebrew.

מה נשתנה הלילה הזה מכל הלילות?

Mah nishtanah halailah hazeh mikol haleilot?

Why is this night different from all other nights?



קדש
Kadeish
First Cup of Wine

ורחץ
Urchatz
Washing Hands

כרפס
Karpas
Green Vegetable

יחץ
Yachatz
Middle Matzah

מגיד
Magid
Telling the Story

רחצה
Rochtzah
Washing Hands
before the Meal

מוציא/מצה
Motzi/Matzah
Matzah

מרור
Maror
Bitter Herbs

כורף
Koreich
Hillel Sandwich

שולחן עורר
Shulchan Oreich
The Meal Is Served

FIRST QUESTION

שבכל הלילות, אנו אוכלין חמץ ומצה;
הלילה הזה, כלו מצה.

*Sheb'chol haleilot, anu ochlin
chameitz umatzah;
halailah hazeh, kulo matzah?*

On all other nights we eat either
bread or matzah.
Why, on this night, do we eat only matzah?



SECOND QUESTION

שבכל הלילות, אנו אוכלין שאר ירקות;
הלילה הזה, מרור.

*Sheb'chol haleilot, anu ochlin sh'ar y'rakot;
halailah hazeh, maror?*

On all other nights, we eat all kinds of herbs.
Why, on this night,
do we eat especially bitter herbs?



THIRD QUESTION

שבכל הלילות, אין אנו מטבילין
אפלו פעם אחת;
הלילה הזה, שתי פעמים.

*Sheb'chol haleilot, ein anu matbilin
afilu paam echat;
halailah hazeh, sh'tei f'amim?*

On all other nights, we do not dip herbs in any condiment.
Why, on this night, do we dip them twice?



The Seder Service
before the Meal

FOURTH QUESTION

שְׁבַּח־הַלֵּילוֹת, אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין;
הַלֵּילָה הַזֶּה, בָּלָנוּ מְסֻבִּין.

*Sheb'chol haleilot, anu ochlin bein yoshvin uvein m'subin;
halailah hazeh, kulanu m'subin?*

On all other nights, we eat either sitting upright or reclining.
Why, on this night, do we recline?

READER: Are there additional questions that anyone would like to ask? Not all questions can be answered at our seder. The answer to some questions may require additional study. What matters tonight is that questions are asked.

Reply to the Four Questions

“WHY IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS?”

READER: We celebrate tonight because we were Pharaoh's slaves in Egypt, and God delivered us from bondage to freedom. Had our ancestors not been redeemed from Egyptian slavery, we, our children, and our children's children would have remained slaves. Even if all of us were wise and educated by our study of Torah, it would still be our responsibility each year to tell the story of our deliverance from Egypt. To dwell at length on the remembrance of our Exodus from Egypt on Passover is considered praiseworthy.



עֲבָדִים הָיִינוּ לְפָרֹעַ בְּמִצְרַיִם. וַיֹּצִיאֵנוּ יי
אֱלֹהֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבְזֵרוֹעַ נְטוּיָה.

*Avadim hayinu l'faroh b'Mitzrayim. Vayotzi-einu Adonai
Eloheinu misham b'yad chazakah uvizroa n'tuyah.*

We were slaves to Pharaoh in Egypt, and the Eternal,
our God, freed us from Egypt with a mighty hand
and an outstretched arm.

WHY, ON THIS NIGHT, DO WE EAT ONLY MATZAH?

READER: Matzah symbolizes both slavery and freedom. Matzah is our “bread of affliction.” It is a symbol of our rush to freedom, the food we ate when liberated from Egyptian bondage. When our ancestors rushed to leave Egypt, they did not have time to wait for their bread to leaven. During Passover we eat matzah to remind us of our enslavement in Egypt and of the divine help we received during our Exodus.

קַדֵּשׁ
Kadeish
First Cup of Wine

וְרַחֵץ
Urchatz
Washing Hands

כַּרְפַּס
Karpas
Green Vegetable

יַחַץ
Yachatz
Middle Matzah

מַגִּיד
Magid
Telling the Story

רֹחֵץ
Rochtzah
Washing Hands
before the Meal

מַוְצִיא/מִצָּה
Motzi/Matzah
Matzah

מָרֹר
Maror
Bitter Herbs

כּוֹרֵיךְ
Koreich
Hillel Sandwich

שְׁלַחַן עֲרִיךְ
Shulchan Oreich
The Meal Is Served

The Seder Service
before the Meal

WHY, ON THIS NIGHT, DO WE EAT ESPECIALLY BITTER HERBS?

READER: Bitter herbs, *maror*, represent the bitterness of slavery. We eat bitter herbs, later in our seder ceremony, so that we will never forget the bitter taste of oppression.

WHY, ON THIS NIGHT, DO WE DIP HERBS TWICE?

READER: *Karpas* is a symbol of renewed hope and the promise of spring. We dip *karpas* in salt water as a reminder that our ancestors viewed the hope of renewal through the tears of slavery. Later in our seder, we shall combine *maror* and *charoset*. *Maror* is dipped or mixed with *charoset* to remind us that we withstood the bitterness of slavery because it was sweetened by the hope of freedom.

**WHY, ON THIS NIGHT,
DO WE RECLINE WHEN WE EAT?**

READER: A pillow on our chair is a symbol of freedom. Historically, slaves sat on hard benches or on the floor when they ate, forced to rush through their meal in order to return to work. For our ancestors, reclining on pillows or couches, eating at leisure, and engaging in conversation were symbols of freedom. Our pillows symbolize our ability to recline as free persons, declaring to the world that we will not be enslaved.

An opportunity for a short discussion: What are other historical or current symbols of freedom?

קדש

Kadeish

First Cup of Wine

ורחץ

Urchatz

Washing Hands

קרפס

Karpas

Green Vegetable

יחץ

Yachatz

Middle Matzah

מגיד

Magid

Telling the Story

רחצה

Rochtah

Washing Hands

before the Meal

מוציא/מצה

Motzi/Matzah

Matzah

מרור

Maror

Bitter herbs



The Four Children

The isolated child asks, "Why should I be concerned with the rest of humanity?"

Together: AND WE ANSWER, "IF YOU ARE ONLY FOR YOURSELF, WHAT ARE YOU?"

The naive child asks, "When there is so much suffering and oppression in the world, how can I be selfishly concerned with myself and my family?"

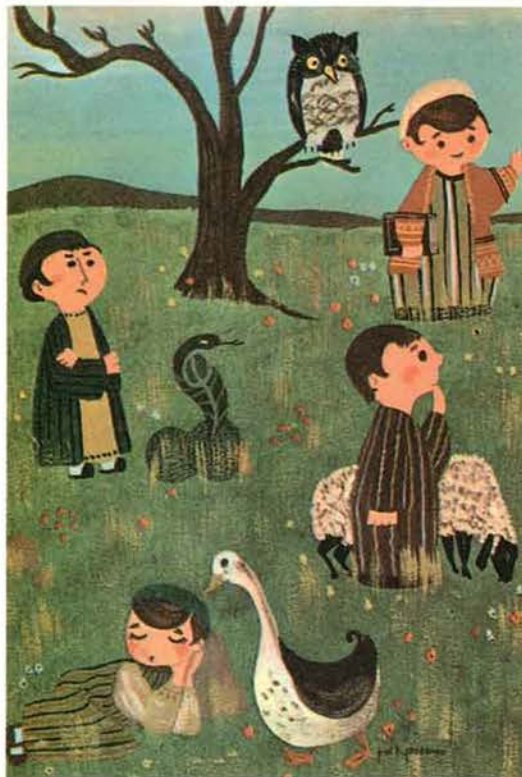
Together: WE ANSWER, "IF YOU ARE NOT FOR YOURSELF, WHO WILL BE FOR YOU?"

The third child is so overwhelmed by the magnitude of the problems in the world that she doesn't even know where to begin, and so she does nothing, not even ask.

Together: AND WE TELL HER, "IT IS NOT UP TO YOU TO COMPLETE THE TASK, BUT NEITHER ARE YOU FREE TO DESIST FROM IT. 'IF NOT NOW, WHEN?'"

But the wise child asks, "How can we, in our daily lives, put into practice the teachings and understandings of the issues we are raising here tonight?"

Together: AND WE ANSWER, "WE MUST ACT TOWARD TRANSFORMATION OF SOCIETY. BUT THE FIRST STEP IS TO GAIN AN UNDERSTANDING OF THE SOCIETY AND OUR POSITION IN IT, WHICH IS WHAT WE ARE TRYING TO DO TONIGHT, THROUGHOUT THE SEDER. LET US BEGIN WITH THE TELLING OF THE STORY OF PESACH."



Wise Daughter

The Wise daughter understands that not everything is as it appears. She is the one who speaks up, confident that her opinion counts. She is the one who can take the tradition and ritual that is placed before her, turn it over and over, and find personal meaning in it. She is the one who can find the secrets in the empty spaces between the letters of the Torah. She is the one who claims a place for herself even if others do not make room for her. Some call her wise and accepting. We call her creative and assertive. We welcome creativity and assertiveness to sit with us at our tables and inspire us to act.

Wicked Daughter

The Wicked daughter is the one who dares to challenge the simplistic answers she has been given. She is the one who asks too many questions. She is the one not content to remain in her prescribed place. She is the one who breaks the mold. She is the one who challenges the status quo. Some call her wicked and rebellious. We call her daring and courageous. We welcome rebellion to sit with us at our tables and make us uneasy.

Simple Daughter

The Simple daughter is the one who accepts what she is given without asking for more. She is the one who trusts easily and believes what she is told. She is the one who prefers waiting and watching over seeking and acting. She is the one who believes that the redemption from Egypt was the final act of freedom. She is the one who follows in the footsteps of others. Some call her simple and naive. We call her the one whose eyes are yet to be opened. We welcome the contented one to sit with us at our tables and appreciate what will be still to come.

Daughter Who Does Not Know How to Ask

Last is the daughter who does not know how to ask. She is one who obeys and does not question. She is the one who has accepted other's definitions of the world. She is the one who has not found her own voice. She is the one who is content to be invisible. Some call her subservient and oppressed. We call her our sister. We welcome the silent one to sit with us at our tables and experience a community that welcomes the voices of everyone.



four allies | four questions

for LGBTQ Liberation at Pesach

*This insert was created by the Keshet Parent & Family Connection. We provide confidential support to other parents of LGBTQ Jewish children and family members. **Learn more:** www.keshetonline.org/program/support-families*

Every year, Jews gather at seder tables around the world to remember, retell, and reconnect with the story of our collective redemption. Passover compels us to ask ourselves how we are moving out of Mitzrayim, the narrow straits of oppression and brokenness that still mar our world, and toward liberation in our lives today.

At Passover, it is the family's responsibility to retell the story, to inspire each new generation to accept the task of living out our values, of remembering that we were once strangers, and therein find an obligation to those on the margins of our own societies.

Allies can have a powerful voice in that struggle, supporting LGBTQ people in their coming out process and helping others to understand the importance of justice, fairness, acceptance, and mutual respect for people of all sexual orientations and gender identities. The role of allies is critical to the work of creating a Jewish community that is inclusive, safe, and supports all Jewish children, teens, and adults to be fully themselves.

WHO ARE THE FOUR ALLIES? WHICH ONE ARE YOU?

1. **The ally who asks what "LGBTQ" means:** The first step to taking bold action and advocating on behalf of others is to approach with curiosity, humility, and openness. An ally is open to learning new things and challenging their own assumptions.
2. **The ally who stands up for a friend:** The lives of people we care about, our friends, family, and colleagues can be powerful catalysts for action.
3. **The ally who speaks up about equality:** When we speak out against injustice because it's the right thing to do, regardless if someone we know and care about is affected, we act on behalf of our core values.
4. **The ally who comes out as an advocate to move equality forward:** As allies, we are often insulated from the vulnerabilities that LGBTQ people face in the world. However coming out publicly as an ally can also mean taking a risk on behalf of the values and people we care about.

WHAT ARE THE FOUR QUESTIONS WE COULD BE ASKING OURSELVES? CONSIDER THESE:

1. What other social movements for equality have you stood up for?
2. When have you been an ally or seen someone else be an ally?
3. What kind of ally would you like to be?
4. What are you risking by being an ally? What is on the line for you?

מגיד

MAGGID, THE NARRATION

Leader

There are many questions. Now we begin to answer.

מַעֲבָדוֹת לְחֵירוֹת
מִנְּגוֹת לְשִׁבְחָה
מִמְּלָכוֹת הָרָשָׁעָה לְמִלְכוֹת שָׁמַיִם

OUR HISTORY MOVES FROM SLAVERY TOWARD FREEDOM.

OUR NARRATION BEGINS WITH DEGRADATION AND RISES TO DIGNITY.

OUR SERVICE OPENS WITH THE RULE OF EVIL AND ADVANCES TOWARD

THE SPIRIT OF THE WORLD

This is our theme:

Group

עֲבָדִים הָיינוּ לְפָרְעָה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבְיָרוּעַ
נְטוּיָה. וְאֵלֹהֵינוּ הוֹצִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם. הֲרִי אָנוּ
וּבְנֵינוּ וּבְנֵי בְנֵינוּ מְשַׁעֲבָדִים הָיינוּ לְפָרְעָה בְּמִצְרַיִם.

♩ 10

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

Physical
Servitude

Leader

וְאִפְּלוּ כָּלֵנוּ חֲכָמִים. כָּלֵנוּ נְבוֹנִים. כָּלֵנוּ יֹדְעִים אֶת־הַתּוֹרָה.
מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמִּרְבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרִי
זֶה מְשַׁבַּח:

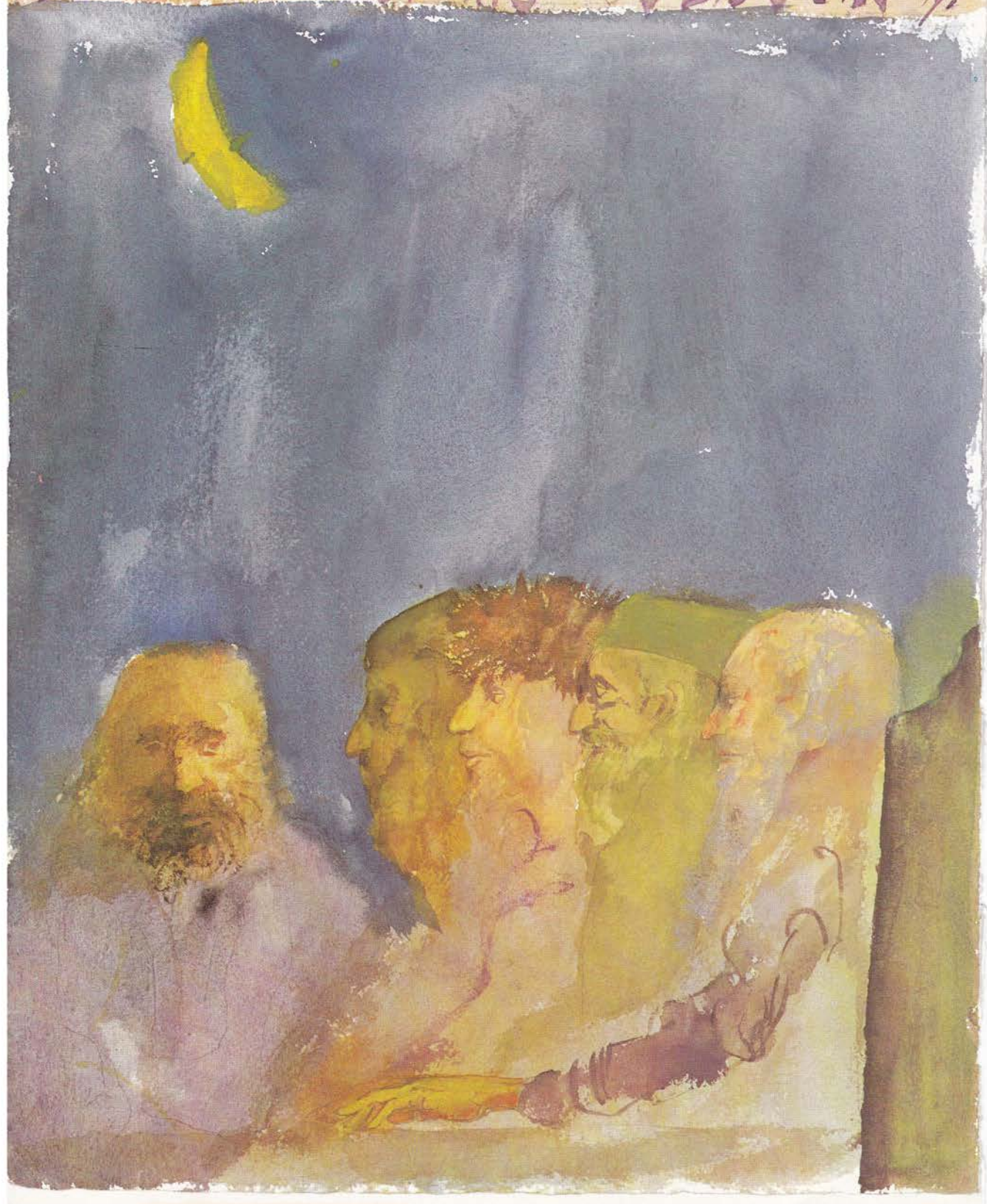
Therefore, even if
all of us were wise,
all of us people of understanding,
all of us learned in Torah,
it would still be our obligation to tell the story of the Exodus from Egypt.
Moreover, whoever searches deeply into its meaning is considered
praiseworthy.

Group

For Redemption is not yet complete.

*They discussed the going-out from Egypt
through the entire Passover night.*

מפליה ברבי אליעזר זרבי הושע זרבי אלעזר בן
עזריה זרבי עקיבא זרבי מרדכי זרבי משה זרבי
ברק. והיו מספרים ביציאת מצרים כל אלה הלוה
עד שבאו תלמידיהם ואמרו להם רבותינו הגיע זמן
קריאת שינוע שר' שחרית.



My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there, and there became a great and populous nation.

I took your father Abraham from across the river and I led him into the land of Canaan, and I increased his descendants; and I gave him Isaac and to Isaac I gave Jacob. When Jacob and his children went down into Egypt, Joseph was already in Egypt. Joseph had emerged with power over the land of Egypt. . . . There was famine in all lands, but in the

land of Egypt, there was bread . . . and Pharaoh said to the Egyptians, "Go to Joseph; whatever he tells you, you shall do" . . . and all the world came to Joseph in Egypt. After Joseph died and all his brothers and all that generation . . . a new king arose over Egypt who did not know Joseph. And he said to his people, "Look, the Israelite people are much too numerous for us. Let us, then, deal shrewdly with them, lest they increase, and in the event of war, join our enemies in fighting against us and gain ascendancy over the country."

Leader

So they set taskmasters over them with forced labor and they built garrison cities for Pharaoh: Pithom and Raamses. The Egyptians embittered their lives with harsh labor at mortar and brick and in all sorts of work in the fields. But the more they were oppressed, the more they increased and spread out, so that the Egyptians

וַאֲקַח אֶת-אֲבִיכֶם אֶת-אַבְרָהָם מֵעֵבֶר
הַנֶּהָר וְאָוִלְדֹתוֹ אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן
וַאֲרָבָה אֶת-זֶרְעוֹ וְאֶתְנָן-לוֹ אֶת-
יִצְחָק: וְאֶתְנָן לְיִצְחָק אֶת-יַעֲקֹב: וַיְהִי
כָל-נֶפֶשׁ יִצְחָק יָצְאִי יֶרֶךְ-יַעֲקֹב שִׁבְעִים
נֶפֶשׁ וַיּוֹסֶף הָיָה בְּמִצְרַיִם: וַיֵּצֵא יוֹסֵף
עַל-אֶרֶץ מִצְרַיִם: וַיְהִי רָעָב בְּכָל-
הָאֲרָצוֹת וּבְכָל-אֶרֶץ מִצְרַיִם הָיָה
לֶחֶם: וַיֹּאמֶר פַּרְעֹה לְכָל-מִצְרַיִם

Joshua 24:3-4

Exodus 1:5

Genesis 41:45,
54, 55, 57

לָכוּ אֶל-יוֹסֵף אֲשֶׁר-יֹאמַר לָכֶם
תַּעֲשׂוּ: וְכָל-הָאֶרֶץ בָּאוּ מִצְרַיִם
לְשֹׁבֵר אֶל-יוֹסֵף: וַיָּמָת יוֹסֵף וְכָל-
אָחִיו וְכָל הַדּוֹר הַהוּא: וַיָּקָם מֶלֶךְ-
חָדָשׁ עַל-מִצְרַיִם אֲשֶׁר לֹא-יָדַע
אֶת-יוֹסֵף: וַיֹּאמֶר אֶל-עַמּוֹ הִנֵּה עַם
בְּנֵי יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ: הִבֵּה
נִתְחַכְמָה לוֹ פֶּן-יִרְבֶּה וְהָיָה כִּי-
תִקְרָאנָה מִלְחָמָה וְנוֹסַף גַּם-הוּא עַל-
שְׂנְאֵינוּ וְנִלְחַם-בָּנוּ וְעָלָה מִן-הָאֶרֶץ:

Exodus 1:6, 8-10

וַיַּשְׁמִימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עֲנֹתוֹ
בְּסִבְלָתָם וַיִּבְנוּ עָרֵי מִסְכְּנוֹת לְפַרְעֹה
אֶת-פִּתּוֹם וְאֶת-רַעַמְסֵס: וַיִּמְרְרוּ אֶת-
חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבְלִבְנִים
וּבְכָל-עֲבֹדָה בַּשָּׂדֶה וּכְאֲשֶׁר יַעֲנוּ אוֹתוֹ
כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיִּקְצֹוּ מִפְּנֵי בְנֵי
יִשְׂרָאֵל: וַיֵּצֵא פַרְעֹה לְכָל-עַמּוֹ לֵאמֹר
כָּל-הַבֶּן הַיָּלֹד הַיֵּאֲרָה תִּשְׁלִיכֻהוּ

Exodus 1:11,
14, 15



came to despise and dread the Israelites. So Pharaoh charged all his people, saying, "Every boy that is born shall be thrown in the Nile, but let every girl live." We cried unto

וְכָל-הַבֵּת תִּחְיֶינָה: וְנִצַּעַק אֶל-יְיָ אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְיָ אֶת-קִלְנוּ וַיֵּרָא אֶת-עֲוֹנוֹ וְאֶת-עֲמָלָנוּ וְאֶת-לַחֲצוֹנוּ.

יהוה, the God of our ancestors, and God heeded our plight, our misery, and our oppression.

וּ "The Egyptians Embittered Their Lives"

We got used to standing in line at seven o'clock in the morning, at twelve noon, and again at seven o'clock in the evening. We stood in a long queue with a plate in our hand into which they ladled a little warmed-up water with a salty or a coffee flavor. Or else they gave us a few potatoes. We got used to sleeping without a bed, to saluting every uniform, not to walk on the sidewalks, and then again to walk on the sidewalks. We got used to undeserved slaps, blows, and executions. We got accustomed to seeing piled-up coffins full of corpses, to seeing the sick amidst dirt and filth, and to seeing the helpless doctors. We got used to the fact that from time to time, one thousand unhappy souls would come here and that, from time to time, another thousand unhappy souls would go away. . . .

From the prose of fifteen-year-old Peter Fischl, who perished in Auschwitz in 1944

*

"Our Misery"

The "misery" refers, commentators say, to the enforced separation of husbands and wives. Husbands and wives were not allowed to live together. Nevertheless, the women of Israel were a source of strength to their husbands, bringing them food, consoling them when they visited, giving them hope of liberation.

Torah Sh'lema, Sh'mot, ad loc.

*

"Our Oppression"

We are taught that the Egyptians taunted the Israelites for observing the circumcision of their sons. They mocked the Hebrews for this, since the infants were to be put to death anyway. But the Hebrews answered, "We perform our duty; whatever you do later cannot affect our practice of our faith. As our ancestors were faithful to God's covenant, so shall we be."

Seder Eliyahu Rabbah 21

* * *

Leader

Exodus 1:24-25

God heard our moaning,
And God remembered His
Covenant with Abraham, Isaac,
and Jacob,
And God looked upon the
Israelites, and God knew. . . .

וַיִּשְׁמַע אֱלֹהִים אֶת-נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת-בְּרִיתוֹ אֶת-אַבְרָהָם אֶת-יִצְחָק וְאֶת-יַעֲקֹב: וַיֵּרָא אֱלֹהִים אֶת-בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים:



Leader

And God said, "I will go through the land of Egypt on that night . . . and I will mete out justice against all the gods of Egypt. I the Eternal.

And God brought us out of Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents; not through a messenger, not through any intermediary or any supernatural being, but the Holy One, alone, in solitary glory.

שָׁנָאֲמַר: וְעָבַרְתִּי בָאָרֶץ מִצְרַיִם
בְּלֵילָה הַזֶּה, וּבְכָל אֱלֹהֵי מִצְרַיִם
אֶעֱשֶׂה שְׁפָטִים, אֲנִי יְיָ. וַיּוֹצֵאֵנוּ יְהוָה
מִמִּצְרַיִם בְּיָד חֲזָקָה וּבְזֶרַע נְטוּיָה
וּבִמְרָא גָדֹל וּבְאֹתוֹת וּבְמִפְתִּים:
לֹא עַל יְדֵי מַלְאָךְ. וְלֹא עַל יְדֵי שָׂרָף.
וְלֹא עַל יְדֵי שְׁלִיחַ. אֱלֹהֵי הַקֹּדֶשׁ בָּרוּךְ
הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ.

Exodus 12:12

Deuteronomy
26:8

* * *

Leader

Exodus 12:40-42

The time the Israelites remained in Egypt was four hundred and thirty years. At the end of the four hundred and thirtieth year, to the very day, all the hosts of God departed from the land of Egypt. That same night is God's watch-night for the children of Israel throughout their generations.

וּמוֹשֶׁב בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרַיִם
שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה: וַיְהִי
מִקֵּץ שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה
וַיְהִי בַעֲצָם הַיּוֹם הַזֶּה יֵצְאוּ כָל־
צְבָאוֹת יְהוָה מֵאֶרֶץ מִצְרַיִם: לֵיל
שְׁמֵרִים הוּא לַיהוָה לְהוֹצִיאָם מֵאֶרֶץ
מִצְרַיִם הוּא־הַלֵּילָה הַזֶּה לַיהוָה
שְׁמֵרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם:

(All raise their cups of wine.)

Leader

℣ 11,12

We praise the God Who keeps faith with the people Israel. God's promise of Redemption in ancient days sustains us now.

בָּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל.
בָּרוּךְ הוּא.
וְהִיא שְׁעֵמֶדָה לְאַבֹּתֵינוּ וְלָנוּ

Group

For more than one enemy has risen against us to destroy us. In every generation, in every age, some rise up to plot our annihilation. But a Divine Power sustains and delivers us.

שְׁלֹא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ
לְכַלּוֹתֵנוּ. אֱלֹהֵי שְׁכָל־דּוֹר וָדוֹר
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקֹּדֶשׁ
בָּרוּךְ הוּא מַצִּילֵנוּ מִיָּדָם:

(All replace their cups untasted.)

“For More Than One Enemy Has Risen Against Us.

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

It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of every-

thing I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness. I hear the ever-approaching thunder, which will destroy us too. I can feel the sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquility will return again.

In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out.

From *The Diary of Anne Frank*

*

In the presence of eyes
which witnessed the slaughter,
which saw the oppression
the heart could not bear,
and as witness the heart
that once taught compassion
until days came to pass
that crushed human feeling,
I have taken an oath: To remember it all,
to remember, not once to forget!
Forget not one thing to the last generation
when degradation shall cease,
to the last, to its ending,
when the rod of instruction
shall have come to conclusion.
An oath: Not in vain passed over
the night of the terror.
An oath: No morning shall see me
at flesh-pots again.
An oath: Lest from this we learned nothing.

Abraham Shlonsky, "A Vow," translated by Herbert Bronstein. The original poem may be seen in the Yad Va-Shem Holocaust Memorial in Jerusalem and is recited at many S'darim, as a regular practice, in the land of Israel.

*

צי דארף איך פֿייערן דעם טאָג פון מײַן געבאָרן –
דאָס זאָלן זאָגן אנדערע – זיי ווייסן בעסער,
נאָר יענע שאָ פון טאָג, ווען כ'בין באפרייט געוואָרן
פון הינטער שטעכנדיקן דראַט אין טפיסע-שלעסער,
די שאָ, וואָס אָנגעקומען איז זי אומדערווארט
מיט גליווערדיקן פראַסט אין אָנהייב כוידעש מארט,
באַם הימל אויסגעשטערנטן אינמיטן טאָג,
און מיט דער בראַכע, וואָס איך האָב פון קינדווייז גיט געזאָגט, –
אַט יענער טאָג ווען ס'קומט – איך רייך אליין זיך איין:
בא יעדן מענטשן-פריינט די שאָ וועט יאָמטעו זיין,
גיט קלאפנדיק אין טיר צו אים אין שטוב אריין.

*In every generation, in every age,
some rise up to plot our annihilation.*



עֶשֶׂר מַכּוֹת

Makot Mitzrayim, the Plagues of Egypt

Leader

בְּאוֹתָהּ שָׁעָה בִּקְשׁוּ מִלֵּאכֵי־הַשָּׁרָת לִזְמַר שִׁירָה לְפָנֵי הַקָּדוֹשׁ־בְּרוּךְ־הוּא,
אָמַר לָהֶם הַקָּדוֹשׁ־בְּרוּךְ־הוּא: מַעֲשֵׂי יָדֵי טוֹבָעִים בָּיָם וְאַתֶּם אוֹמְרִים שִׁירָה
לְפָנַי! (מִד' אֲבָכִיר; סִנְהֶד' לט:).

Our rabbis taught: When the Egyptian armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. God silenced them and said, "My creatures are perishing, and you sing praises?"

*Talmud Bavli,
Sanhedrin 39b*

Group

Though we descend from those redeemed from brutal Egypt,
and have ourselves rejoiced to see oppressors overcome,
yet our triumph is diminished
by the slaughter of the foe,
as the wine within the cup of joy is lessened
when we pour ten drops for the plagues upon Egypt.

Leader

חָרַב בָּאָה לְעוֹלָם, עַל עֲנוּי הַדִּין, וְעַל עֲוֹנוֹת הַדִּין.

Pirkei Avot 5:8

Our rabbis taught: "The sword comes into the world because of justice delayed and justice denied."

Group

To remember upheaval that follows oppression,
we pour ten drops for the plagues upon Egypt.

Leader

רַבִּי אוֹמֵר כְּשֶׁם שֶׁהַזְהִיר הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַדְּבָרוֹת כִּךָ הַזְהִיר עַל
הַדִּין. לָמָּה שָׁבוּ הָעוֹלָם תָּלוּי.

*Exodus Rabbah
Mishpatim
30:19, 24*

Our rabbis taught: God is urgent about justice, for upon justice the world depends. . . .

Group

Each drop of wine we pour is hope and prayer
that people will cast out the plagues that threaten everyone
everywhere they are found, beginning in our own hearts:

The making of war,
the teaching of hate and violence,
despoliation of the earth,
perversion of justice and of government,
fomenting of vice and crime,
neglect of human needs,
oppression of nations and peoples,
corruption of culture,
subjugation of science, learning, and human discourse,
the erosion of freedoms.

אֵלֶּי עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל־הַמַּצְרִים בְּמַצְרֵיָם. וְאֵלֶּי הֵן:

We pour ten drops for the plagues upon Egypt.

עפרדע



אלוה

לם



ברד



דבר

קלם

השיר

ערז



מכת בכורות



Dam, Blood	דם.
Tzfardeyah, Frogs	צפרדע.
Kinim, Lice	כנים.
Arov, Wild Beasts	ערוֹב.
Dever, Blight	דֶּבֶר.
Sh'hin, Boils	שחין.
Barad, Hail	בָּרָד.
Arbeh, Locusts	אַרְבֶּה.
Hosheh, Darkness	חֹשֶׁךְ.
Makat B'horot, Slaying of the First-Born	מַכַּת בְּכוֹרוֹת:

A Passover Prayer to Speak Out for Children

The Women's Seder Sourcebook

On Passover, we celebrate freedom from oppression.

On this Passover, let us think of the children oppressed by poverty.

On Passover, we celebrate the promise of a free people.

On this Passover, let us recognize the promise within all children.

On Passover, we welcome the stranger into our homes.

On this Passover, let us think of those children who have no place to call home.

On Passover, we dip the herbs in salt water to remind us of the tears shed by our ancestors.

On this Passover, let us think of all the children whose tears must be dried.

On Passover, the breaking of the matzah represents the bread of affliction.

On this Passover, let us place a fourth piece of matzah and remember those children who have no more than crumbs to eat.

On Passover, we spill wine to represent the ten plagues visited upon the Egyptians.

On this Passover, let us think of the hunger, homelessness, poverty, and abuse plaguing so many children's lives.

On Passover, the children recite the four questions.

On this Passover, let us resolve to speak out and act for the children who have no voice.

Dayeinu: "It Would Have Been Sufficient"

READER: *Dayeinu* is a song of gratitude. *Dayeinu* means "It would have been sufficient" or "enough." As we rejoice in the many blessings bestowed upon us in the journey from slavery to freedom, we give thanks to God, acknowledging that even a single blessing "would have been sufficient." *Dayeinu* celebrates our relationship with God. The song is a reminder to each of us and a lesson to each new generation of the blessings we have received and our responsibility to ensure that all men, women, and children know the gifts of freedom.

Before we sing, we read each of the verses, concluding each verse by saying together in a loud, strong voice: *Dayeinu!*

Everyone at the seder table may take turns being the Reader. All join together to say, "Dayeinu!"

READER: How manifold are the blessings and favors that God has conferred upon us! Had God brought us out of Egypt, and not divided the Sea for us—*Dayeinu!*

READER: Had God divided the sea for us, and not sustained us for forty years in the desert—*Dayeinu!*

If everyone had enough to eat - *Dayeinu!*

If everyone had a warm place to call home in the winter - *Dayeinu!*

If everyone had a good education - *Dayeinu!*

If everyone had a dignified health care - *Dayeinu!*

If everyone lived a life free of prejudice - *Dayeinu!*

If everyone had the love of family and the care of close friends - *Dayeinu!*

If everyone had faith in themselves and their abilities - *Dayeinu!*

READER: Had God sustained us for forty years in the desert, and not fed us with manna—*Dayeinu!*

READER: Had God fed us with manna, and not ordained the Sabbath—*Dayeinu!*

READER: Had God ordained the Sabbath, and not drawn us close to Mount Sinai—*Dayeinu!*

READER: Had God drawn us close to Mount Sinai, and not given us the Torah—*Dayeinu!*

READER: Had God given us the Torah, and not brought us into the Land of Israel—*Dayeinu!*

READER: Had God brought us into the Land of Israel, and not sent us prophets of truth and justice—*Dayeinu!*

READER: Had God sent us prophets of truth and justice, and not given us the strength to keep alive hope through the generations—*Dayeinu!*

READER: Had God given us the strength to keep alive hope through the generations, and not given us the gift of the courage and compassion of the righteous men and women among us—*Dayeinu!*

Sung together in Hebrew to the traditional melody. All join in together or follow song leader in chorus.

קִדֵּשׁ
Kadeish
First Cup of Wine

וְרָחַץ
Urchatz
Washing Hands

כֶּרֶפֶס
Karpas
Green Vegetable

יָחַץ
Yachatz
Middle Matzah

מַגִּיד
Magid
Telling the Story

רִחֲצָה
Rochtzah
Washing Hands
before the Meal

מוֹצֵיא/מִצָּה
Motzi/Matzah
Matzah

מָרֹר
Maror
Bitter Herbs

כּוֹרֵיחַ
Koreich
Hillel Sandwich
שִׁלְחַן עֹרֵךְ
Shulchan Oreich
The Meal is Served

דַּיְינוּ DAYEINU



אֵלֹהֵי הוֹצִיאָנוּ, הוֹצִיאָנוּ *Ilu hotzi, hotzianu*
הוֹצִיאָנוּ, מִמִּצְרַיִם *Hotzianu, miMitzrayim*
הוֹצִיאָנוּ, מִמִּצְרַיִם *Hotzianu, miMitzrayim*
דַּיְינוּ *Dayeinu!*

Chorus:

דַּיְינוּ, דַּיְינוּ, דַּיְינוּ *Day-day-einu (repeat 3 times)*
דַּיְינוּ דַּיְינוּ *Dayeinu dayeinu*

אֵלֹהֵינוּ נָתַן, נָתַן לָנוּ *Ilu natan, natan lanu*
נָתַן לָנוּ אֶת־הַשַּׁבָּת *Natan lanu et haShabbat*
נָתַן לָנוּ אֶת־הַשַּׁבָּת *Natan lanu et haShabbat*
דַּיְינוּ *Dayeinu!*

Chorus:

דַּיְינוּ, דַּיְינוּ, דַּיְינוּ *Day-day-einu (repeat 3 times)*
דַּיְינוּ דַּיְינוּ *Dayeinu dayeinu*

The Seder Service
before the Meal

אלו נתן, נתן לנו *Ilu natan, natan lanu*
 נתן לנו את־התורה, *Natan lanu et haTorah*
 נתן לנו את־התורה *Natan lanu et haTorah*
 דינו. *Dayeinu!*

Chorus:

דינו, דינו, דינו *Day-day-einu (repeat 3 times)*
 דינו דינו *Dayeinu dayeinu*

If we had been brought forth from Egypt,
Dayeinu!

If we had been given the Sabbath,
Dayeinu!

If we had been given the Torah,
Dayeinu!

*In the days of
 the ancient
 Temple in
 Jerusalem, our
 ancestors ate
 the Passover
 sacrifice of
 a lamb, the
 pesach, as a
 remembrance
 that God
 passed over
 our houses.
 After the
 destruction
 of the Second
 Temple in
 70 C.E. the*

על אחת כמה טובה כפולה ומכפלת למקום עלינו. שהוציאנו ממצרים.
 וקרע לנו את הים. והעבירנו בתוכו בחרבה. וספק צרכנו במדבר ארבעים
 שנה. והאכילנו את־המן. ונתן לנו את־השבת. וקרבנו לפני הר סיני. ונתן לנו
 את־התורה. והכניסנו לארץ ישראל. ובנה לנו את־בית הבחירה. ושלח
 אלינו נביאי האמת. ושמנו לעם קדוש לתקן עולם במלכות שדי באמת
 ובצדקה.

How plentiful are the reasons for our gratitude to God for the many favors bestowed upon us! God brought us out of Egypt, divided the Red Sea for us, permitted us to cross on dry land, sustained us for forty years in the desert, fed us with manna, ordained the Sabbath, brought us to Mount Sinai, gave us the Torah, led us into the land of Israel, built for us the Temple, sent us prophets of truth, and made us a holy people to perfect the world under the kingdom of the Almighty, in truth and in righteousness.

Leader

רבן גמליאל היה אומר. כל־שלא אמר שלשה דברים אלו בפסח לא יצא
 ידי חובתו. ואלו הן. פסח מצה ומרור:

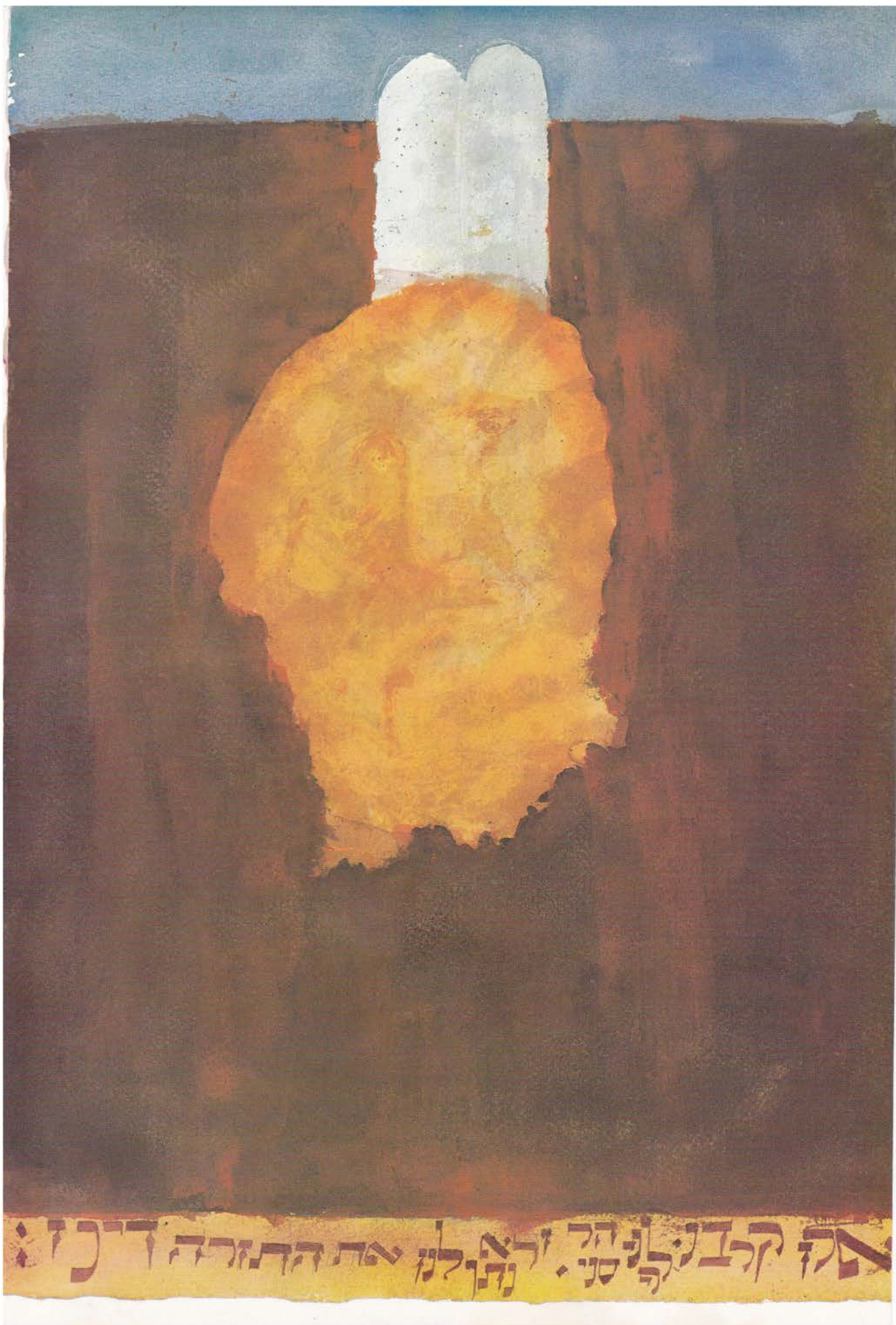
Pesachim 10:5

According to the Mishnah, Rabbi Gamliel said: Whoever does not consider well the meaning of these three, *pesah*, *matzah*, *maror*, has not fulfilled the purpose of the Seder. *AND IN MODERN TIMES WE ADD AN ORANGE*

(The leader points to the z'roah or shankbone.)

פסח שהיו אבותינו אוכלין בזמן שבית המקדש קיים. על שום מה.

What is the meaning of this *pesah*?



אֵלֶּה קְרִיבֵי לֵבָב. יִרְחֹק לֵב אֶת הַתְּזוּרָה דִּי כִּז:

A Participant

עַל שׁוּם שְׁפִסַּח הַקֹּדֶשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בַּמִּצְרִים. בְּנִגְפוֹ אֶת-מִצְרַיִם.
In family groups, our people ate the paschal lamb when the Temple was still standing. For them, the *pesah* was a reminder that God “passed over” (*pasah*) the houses of our ancestors in Egypt during the redemption.

Group

In our day, too, we invoke God as the guardian of the household of Israel, as in our dwellings we renew the family bond and strengthen our ties with the whole household of Israel.

(The leader points to the matzah.)

Leader

מַצָּה זוֹ שְׂאֵנוּ אוֹכְלִים עַל שׁוּם מָה.

What is the meaning of this *matzah*?

A Participant

עַל שׁוּם שֶׁלֹא הִסְפִּיק בְּצֻקָם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ: שֶׁנֶּאֱמַר וַיֹּאפּוּ אֶת-הַבֶּצֶק
אֲשֶׁר הוּצִיאוּ מִמִּצְרַיִם עֲגַת מִצּוֹת כִּי לֹא חֵמֵץ כִּי-גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ
לְהִתְמַהֵמֵה וְגַם-צָדָה לֹא עָשׂוּ לָהֶם:

Exodus 12:39

Of old, *matzah* was meant to recall that the dough prepared by our people had no time to rise before the final act of Redemption. “And they baked unleavened cakes of the dough since they had been driven out of Egypt and could not delay, nor had they prepared provisions for themselves.”

Group

*Deuteronomy
16:3*

To the driven of the earth we link ourselves today as we fulfill the *mitzvah*: “For seven days shall you eat *matzah*, that you may remember your departure from Egypt as long as you live.”

(The leader points to the maror.)

Leader

מָרֹר זֶה שְׂאֵנוּ אוֹכְלִים עַל שׁוּם מָה.

What is the meaning of this *maror*?

A Participant

עַל שׁוּם שֶׁמָּרְרוּ הַמִּצְרַיִם אֶת-חַיֵּי אֲבוֹתֵינוּ בַּמִּצְרִים. שֶׁנֶּאֱמַר וַיִּמְרְרוּ אֶת-

חִיֵּיהֶם בַּעֲבֹדָה קָשָׁה בַּחֹמֶר וּבְכָל-עֲבֹדָה בַּשָּׂדֶה אֶת כָּל-עֲבֹדָתָם
אֲשֶׁר-עָבְדוּ בָּהֶם בְּפִרְיָ:

It was eaten, they said, because the Egyptians embittered the lives of our people, as it is written: "With hard labor at mortar and brick and in all sorts of work in the field, with all the tasks ruthlessly imposed upon them."

Exodus 1:14

Group

Today, as well, wherever slavery remains, Jews taste its bitterness.

("Pesah Time" may be sung at this point, should it be helpful for the amusement and interest of children present.)

♩ 14

Leader

בְּכָל יוֹר וָיוֹר חַיִּיב אָדָם לִרְאוֹת אֶת-עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם. שְׁנֵאמַר
וְהִנֵּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בִצְאוֹתִי מִמִּצְרַיִם:

In every generation, each of us should feel as though we ourselves had gone forth from Egypt, as it is written: "And you shall explain to your child on that day, it is because of what the Eternal did for me when I, myself, went forth from Egypt."

Exodus 13:8

Group

Still we remember: "It was we who were slaves, . . . we who were strangers." And therefore, we recall these words as well:

Leader

You shall not oppress a stranger, for you know the feelings of the stranger,

Exodus 23:9

Group

וְגֵר לֹא תִלְחָץ וְאַתֶּם יָדַעְתֶּם אֶת-נֹפֶשׁ הַגֵּר כִּי-גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם:
having yourselves been strangers in the land of Egypt.

Leader

When strangers reside with you in your land, you shall not wrong them. . . . You shall love them as yourself,

Leviticus
19:33-34

Group

וְאַהֲבַתֶּם אֶת-הַגֵּר כִּי-גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם:
for you were strangers in the land of Egypt.

WHY DO WE PLACE AN ORANGE ON THE SEDER PLATE?

In our own days, as in the ancient days of our people, an event becomes a story, a story becomes a legend, and the legend becomes a lesson. So it is with the orange on the seder plate.

It is told that in the last quarter of the last century, a woman in the far-flung American Diaspora asked a teacher of the old tradition, "What is the place of lesbians in Jewish life?" The teacher responded, "Lesbians have as much place in Jewish tradition as a piece of bread on the seder plate."

In response, some lesbian Jews expressed their liberation from the narrow place of oppression by placing bread upon their seder plates. But others challenged this teaching, saying: "Bread on the seder plate shatters tradition. Welcoming lesbians and gay men into our communities transforms Jewish life, but does not shatter it. Let us place on the seder plate not bread but an orange, a symbol of transformation, not transgression."

Why an orange? The orange carries the seeds of its own rebirth. When our ancestors went forth from *Mitzrayim*, they passed through a narrow place and were born into the world. In our generation, the Jewish people is again giving birth to itself. For the first time, all who have been silent or silenced, all who have been invisible and marginalized — women and men, gay men and lesbian women, bisexuals and transgendered people, Jews by birth and Jews by choice, and so many more — all shape the future of the Jewish people. So tonight, we add this orange to our seder plate.



בּוֹס גּוּלָּה

Kos G'ulah, the Second Cup—the Cup of Redemption

Leader

With the second cup of wine we recall the second promise of liberation:

Group

שֶׁנֶאֱמַר וְהִצַּלְתִּי אֶתְכֶם מֵעֲבָדָתָם.

As it is written: "I will deliver you from their bondage. . . ."

Exodus 6:6

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם,
וְהִנֵּי עַתָּה לְלִילָה הַזֶּה, לְאָכֹל-בּוֹ מַצָּה וּמָרוֹר. כֵּן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
יְנַיְעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אֲחֵרִים, תְּבָאִים לְקִרְאָתָנוּ לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיַן
עִירָךְ, וְשֹׁשֵׁים בְּעֲבוֹדָתְךָ. בְּרוּךְ אַתָּה, יְיָ, גָּאֵל יִשְׂרָאֵל.

Remembering with gratitude the redemption of our ancestors from Egypt,

rejoicing in the fruits of our struggle for freedom,

we look now with hope to the celebration of a future redemption,

the building of the City of Peace in which all will rejoice

in the service of God, singing together a new song.

We praise Thee, O God, Redeemer of Israel!

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן:

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.

We praise Thee, O God, Sovereign of all existence, Who creates the fruit of the vine^c

(All drink the second cup of wine.)

(Those who deferred the reading of the "Motzi" and "Koreh" sections on page 28 should read them here.)

קדוה

זֶה שְׁמֵנוּ וְהִזְכֵּרֵנוּ עַל שְׁמֵנוּ מִיָּד

על שם ש"מ
 א"ת א"ת א"ת
 ש"מ א"ת א"ת
 בעבדה קשה באמל ובעב
 עבדה בשדה א"ת קל עבדה
 עבדו בהם בפניך :

OPENING THE DOOR FOR ELIJAH

CHILD: Has Elijah come? We do not see him.

READER: Elijah cannot be seen. He comes as the goodness that is in the hearts of all people. He represents justice and peace. Just as it is our responsibility to open the door for Elijah at the seder, so too, does it remain our obligation to keep our hearts open to each other and the doors of freedom open for all. May God grant that next year all people may live together in freedom and peace.

BLESSING FOR ELIJAH

Together or repeat after the Reader:

בָּרוּךְ אַתָּה בְּבוֹאֶךָ, וּבְרוּךְ אַתָּה בְּצֵאתְךָ.

Baruch atah b'vo-echa, u-varuch atah betzeitecha.

Blessed are you in your coming; blessed are you in your going.

Sung in Hebrew to traditional melody.



אֱלִיָּהוּ הַנָּבִיא

ELIYAHU HANAVI

אֱלִיָּהוּ הַנָּבִיא

Eliyahu haNavi

אֱלִיָּהוּ הַתִּשְׁבִּי,

Eliyahu haTishbi,

אֱלִיָּהוּ אֱלִיָּהוּ

Eliyahu Eliyahu

אֱלִיָּהוּ הַגִּלְעָדִי.

Eliyahu haGiladi.

בִּמְהֵרָה בִּימֵינוּ

Bimheirah v'yameinu

יָבוֹא אֵלֵינוּ

Yavo eileinu

עִם מָשִׁיחַ בֶּן דָּוִד

Im mashiach ben David

עִם מָשִׁיחַ בֶּן דָּוִד.

Im mashiach ben David.

אֱלִיָּהוּ הַנָּבִיא

Eliyahu haNavi

אֱלִיָּהוּ הַתִּשְׁבִּי,

Eliyahu haTishbi,

אֱלִיָּהוּ אֱלִיָּהוּ

Eliyahu Eliyahu

אֱלִיָּהוּ הַגִּלְעָדִי.

Eliyahu haGiladi.

מוציא מצה מרור

MOTZI, MATZAH, MAROR

(This section and "Koreh," below, may be deferred, if desired, according to the long-standing custom, to page 60, following the second cup of wine and immediately before the meal.)

(The uppermost of the three matzot is broken and distributed among the group. Then all read together:)

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ:

Baruh Atah Adonai Eloheinu Meleh ha-olam ha-motzi lehem min ha-aretz.

We praise Thee, O God, Sovereign of Existence, Who brings forth bread from the earth.

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

Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvotav v'tzivanu al ahilat matzah.

We praise Thee, O God, Sovereign of Existence, Who hallows our lives with commandments, Who has commanded us regarding the eating of matzah. (Eat the matzah.)

(A bit of horseradish is placed on a piece of matzah and the following blessing is said.)

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על אכילת מרור:

Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvotav v'tzivanu al ahilat maror.

We praise Thee, O God, Sovereign of Existence, Who hallows our lives through commandments, Who has commanded us regarding the eating of maror. (Eat the maror.)

בורך

KOREH, CONTINUITY WITH PAST TRADITION

Leader

זכר למקדש כהלל: כן עשה הלל בזמן שבית המקדש היה קיים. היה כורך פסח מצה ומרור ואוכל בחד. לקיים מה שנאמר: על-מצות ומרורים יאכלהו:

Preserving a bond with the observance of our ancestors, we follow a practice of Hillel, from the time when the Temple stood. He combined the matzah and maror and ate them together, so that he might observe

the precept handed down to him, exactly as his father before him:
“They shall eat the paschal lamb with matzah and maror together.”

Group

Together they shall be: the *matzah* of freedom, the *maror* of slavery.
For in the time of freedom, there is knowledge of servitude.
And in the time of bondage, the hope of redemption.

(According to an ancient custom, maror and haroset are eaten between two pieces of matzah.)



שְׁלַחן עֹרֵיף

SHULHAN OREIH, THE MEAL IS SERVED

It is customary to begin the meal with hard-boiled eggs flavored with salt water. This was the practice in Roman times. The egg has come to be symbolic of new growth, of new life, of hope. The roasted egg on the Seder plate has come to represent the ancient Temple service in Jerusalem, the holy city.

צִפּוּן

TZAFUN, THE SEARCH FOR THE HIDDEN

Toward the end of the meal, the children look for the afikoman, which the leader has hidden. Since neither the meal nor the Seder can be concluded before some of the group has eaten a piece of it, whoever finds the afikoman may demand a reward. Nothing is eaten after the afikoman, so that the matzah may be the last food tasted.

The afikoman replaces the “after-dinner entertainment” (epikomios), an aspect of the ancient Roman feast that the rabbis eliminated from the Seder so that the entire evening might be devoted only to the observance of Passover. Yet song and festivity remain a part of the Seder feast, including some planned merriment for the children, appropriate to the service.

צפון
Tzafun
Afikoman

ברך
Bareich
Blessing After
the Meal

הלל
Hallel
Songs of Praise

נרצה
Nirtzah
Conclusion

CONCLUDING THE SEDER

Afikoman

Afikoman is a Hebrew word based on a Greek word meaning "that which comes after the meal." After the meal, children search for the afikoman. (If no children are present, everyone may join the search.) When it is found and returned (sometimes for a reward), the afikoman is distributed and eaten by all present. The seder then continues. The afikoman is the last food to be eaten so that the taste and experience of the seder will stay with us until we come together and celebrate again next year.



Birkat Hamazon

Leader

רבותי נברך

Friends, let us say Grace.

Group

יהי שם יי מברך מעתה ועד-עולם:

The name of the Eternal be blessed from now unto eternity.

Leader

ברשות מרנן ורבנן ורבותי נברך אלהינו שאכלנו משלו:

Let us praise God of Whose bounty we have partaken.

Group

ברוך אלהינו שאכלנו משלו ובטובו חיינו:

Let us praise our God of Whose bounty we have partaken and by Whose goodness we live.

ברוך הוא וברוך שמו:

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

Through God's kindness, mercy, and compassion,
all existence is eternally sustained.

God is forever faithful.

Surpassing goodness fills all time and space.



Sustenance there is for all.
 None need ever lack,
 no being ever want for food.
 We praise our God, the One, sustaining all.

וּבִנֵּה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ בּוֹנֵה בְּרַחֲמָיו
 יְרוּשָׁלַיִם. אָמֵן:

And build Jerusalem, O God, speedily in our days. We praise our God
 Whose compassion ever builds Jerusalem.

May the One Who brings har-
 mony into the spheres on high
 bring peace to earth for all
 humanity.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Group

God will give strength unto our
 people.
 God will bless all people with peace.

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת-עַמּוֹ
 בְּשָׁלוֹם:



Blessing for the Third Cup of Wine

READER: Now we remember God's promise to our ancestors and to every generation:

"I will redeem you with an outstretched arm
and great acts of judgment." (Exodus 6:6)

וְגָאַלְתִּי אֶתְכֶם בְּזֵרוֹעַ נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים.

V'gaalti etchem bizroa n'tuyah uvishfatim g'dolim.

READER: As we drink the third cup of wine, we celebrate the holy bonds between family and friends and our sacred connection to all men, women, and children of every religion, race, and creed. May the goodwill in each of us draw us closer to one another, strengthening the ties between us so we may help each other through hard times as well as joyously celebrate good times together.

THE BLESSING

The blessing may be read or chanted in unison or by the Reader. The Reader may also read the blessing in Hebrew, one phrase at a time, with everyone joining in unison after each phrase and in the English, and then the blessing may be chanted.

READER: Together let us raise the third cup of wine and say:

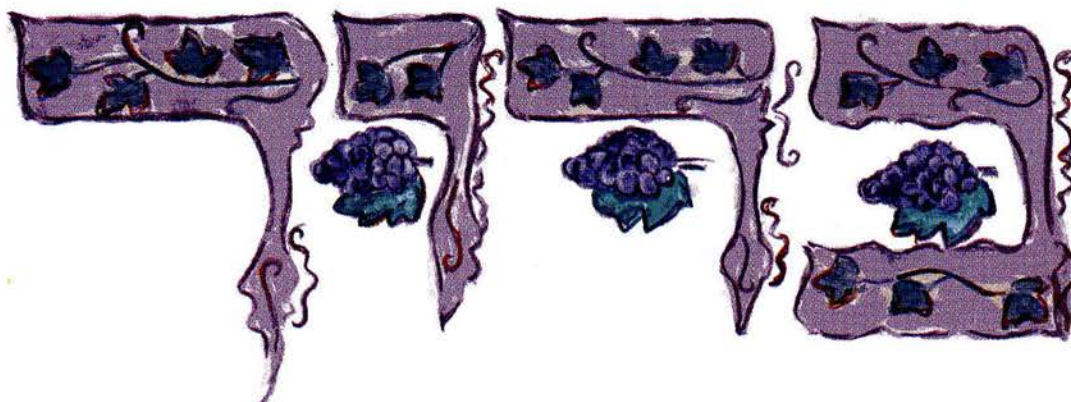


צפון
Tzafun
Afikoman

ברך
Bareich
Blessing After
the Meal

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Hallel
Songs of Praise

נרצה
Nirtzah
Conclusion

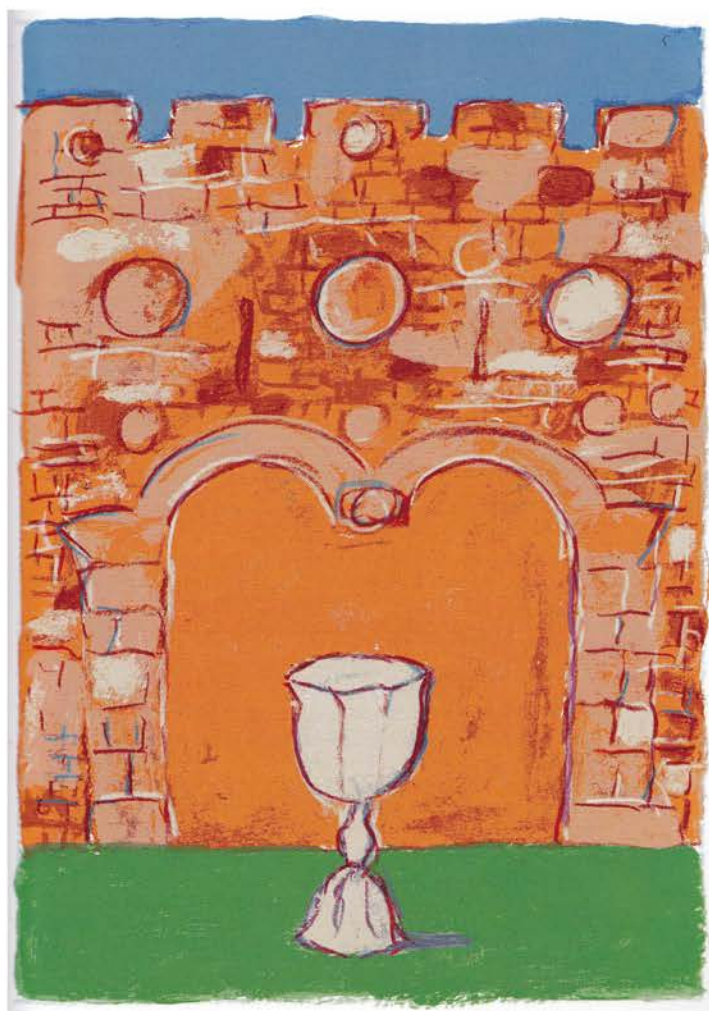


בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

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

Blessed are You, Eternal our God, Sovereign of the universe,
who has created the fruit of the vine.

Drink the third cup of wine, and refill the wine cups.



Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows ten? I know ten.
Ten commandments were given on Sinai;
Nine is the number of the holidays;
Eight are the days to the service of the covenant;
Seven days there are in a week;
Six sections the Mishnah has;
Five books there are in the Torah;
Four is the number of the matriarchs;
Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows eleven? I know eleven.
Eleven were the stars in Joseph's dream;
Ten commandments were given on Sinai;
Nine is the number of the holidays;
Eight are the days to the service of the covenant;
Seven days there are in a week;
Six sections the Mishnah has;
Five books there are in the Torah;
Four is the number of matriarchs;
Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows twelve? I know twelve.
Twelve are the tribes of Israel;
Eleven were the stars in Joseph's dream;
Ten commandments were given on Sinai;
Nine is the number of the holidays;
Eight are the days to the service of the covenant;
Seven days there are in a week;
Six sections the Mishnah has;
Five books there are in the Torah;
Four is the number of the matriarchs;
Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows thirteen? I know thirteen.
Thirteen are the attributes of God;
Twelve are the tribes of Israel;
Eleven were the stars in Joseph's dream;
Ten commandments were given on Sinai;
Nine is the number of the holidays;
Eight are the days to the service of the covenant;
Seven days are there in a week;
Six sections the Mishnah has;
Five books there are in the Torah;
Four is the number of the matriarchs;
Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

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

Who knows two? I know two.
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows three? I know three.
Three is the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows four? I know four.
Four is the number of the matriarchs;
Three, the number of patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

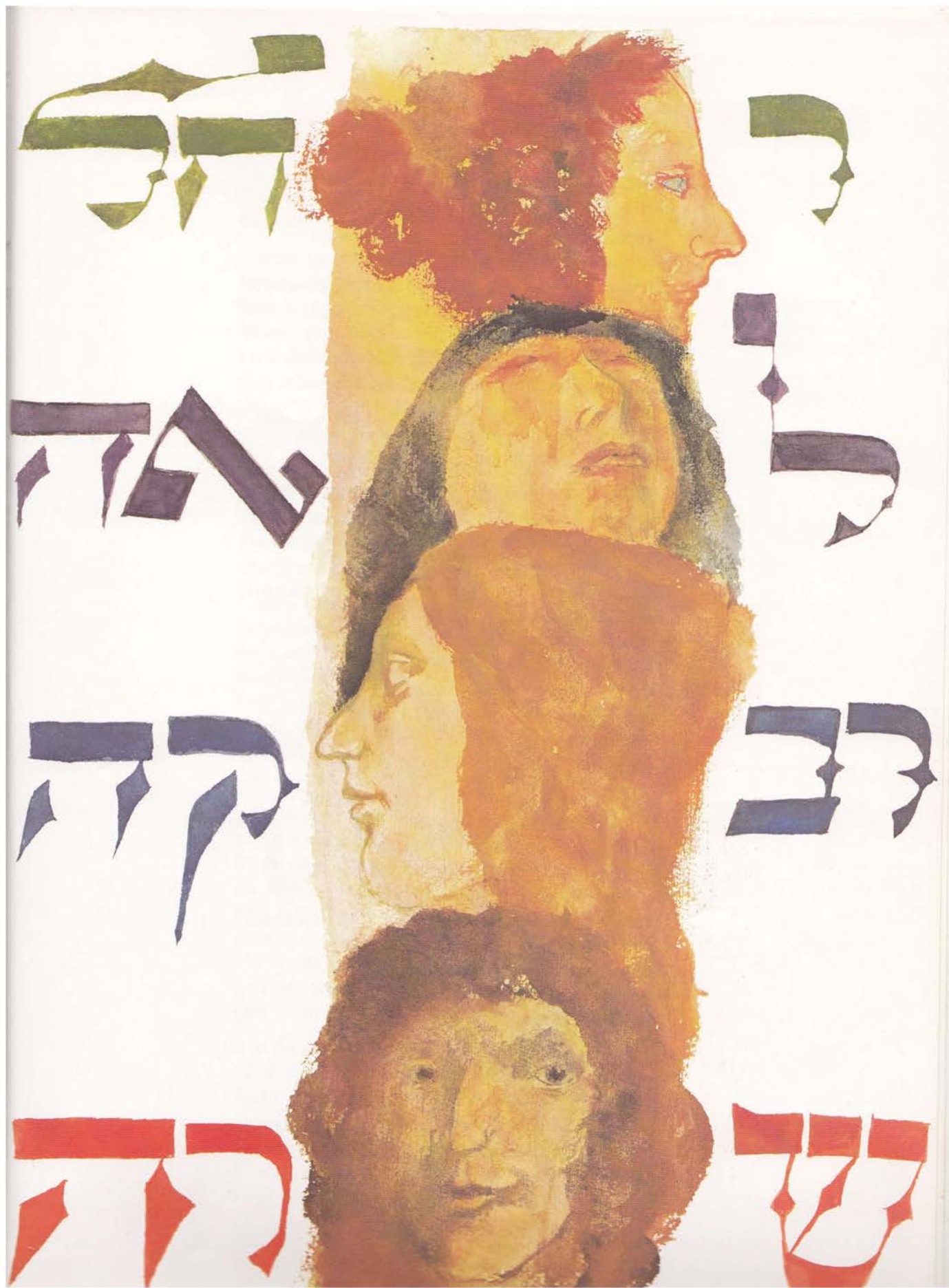
Who knows five? I know five.
Five books there are in the Torah;
Four is the number of the matriarchs;
Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows six? I know six.
Six sections the Mishnah has;
Five books there are in the Torah;
Four is the number of matriarchs;
Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows seven? I know seven.
Seven days there are in a week;
Six sections the Mishnah has;
Five books there are in the Torah;
Four is the number of matriarchs;
Three, the number of patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows eight? I know eight.
Eight are the days to the service of the covenant;
Seven days there are in the week;
Six sections the Mishnah has;
Five books there are in the Torah;
Four is the number of the matriarchs;
Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows nine? I know nine.
Nine is the number of the holidays;
Eight are the days to the service of the covenant;
Seven days there are in a week;
Six sections in the Mishnah;
Five books there are in the Torah;
Four is the number of the matriarchs;



🌀 The Kid of the Haggadah

There in the market place, bleating among the billy goats and nannies,
Wagging his thin little tail—as thin as my finger—
Stood the Kid—downcast, outcast, the leavings of a poor man's house,
Put up for sale without a bell, without even a ribbon, for just a couple of cents.

Not a single soul in the market paid him any attention,
For no one knew—not even the goldsmith, the sheep-shearer—
That this lonesome little Kid would enter the Haggadah
And his tale of woe become a mighty song.

But Daddy's face lit up,
He walked over to pat the Kid's forehead—and bought him.
And so began one of those songs
That people will sing for all history.

The Kid licked Daddy's hand,
Nuzzled him with his wet little nose;
And this, my brother, will make the first verse of the song:
"One only Kid, one only Kid, that my father bought for two zuzim."

It was a spring day, and the breezes danced;
Young girls winked and giggled, flashed their eyes;
While Daddy and the Kid walked into the Haggadah
To stand there together—small nose in large hand, large hand on small nose.

To find in the Haggadah—
So full already of miracles and marvels—
A peaceful place on the last page,
Where they can hug each other and cling to the edge of the story.

And this very Haggadah whispers,
"Join us . . . you're welcome here . . . you belong,
Among my pages full of smoke and blood,
Among the great and ancient tales I tell."

So I know the sea was not split in vain,
Deserts not crossed in vain—
If at the end of the story stand Daddy and the Kid
Looking forward and knowing their turn will come.

Nathan Alterman, translated by Arthur I. Waskow and Judy Spelman



An only kid, an only kid.

Chorus: My father bought for two zuzim *had gadya*.

1 Then came the cat
And ate the kid

Chorus

2 Then came the dog
And bit the cat
That ate the kid

Chorus

3 Then came the stick
And beat the dog
That bit the cat
That ate the kid

Chorus

4 Then came the fire
And burned the stick
That beat the dog
That bit the cat
That ate the kid

Chorus

5 Then came the water
And quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid

Chorus

6 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

Chorus

7 Then came the butcher
And killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid

Chorus

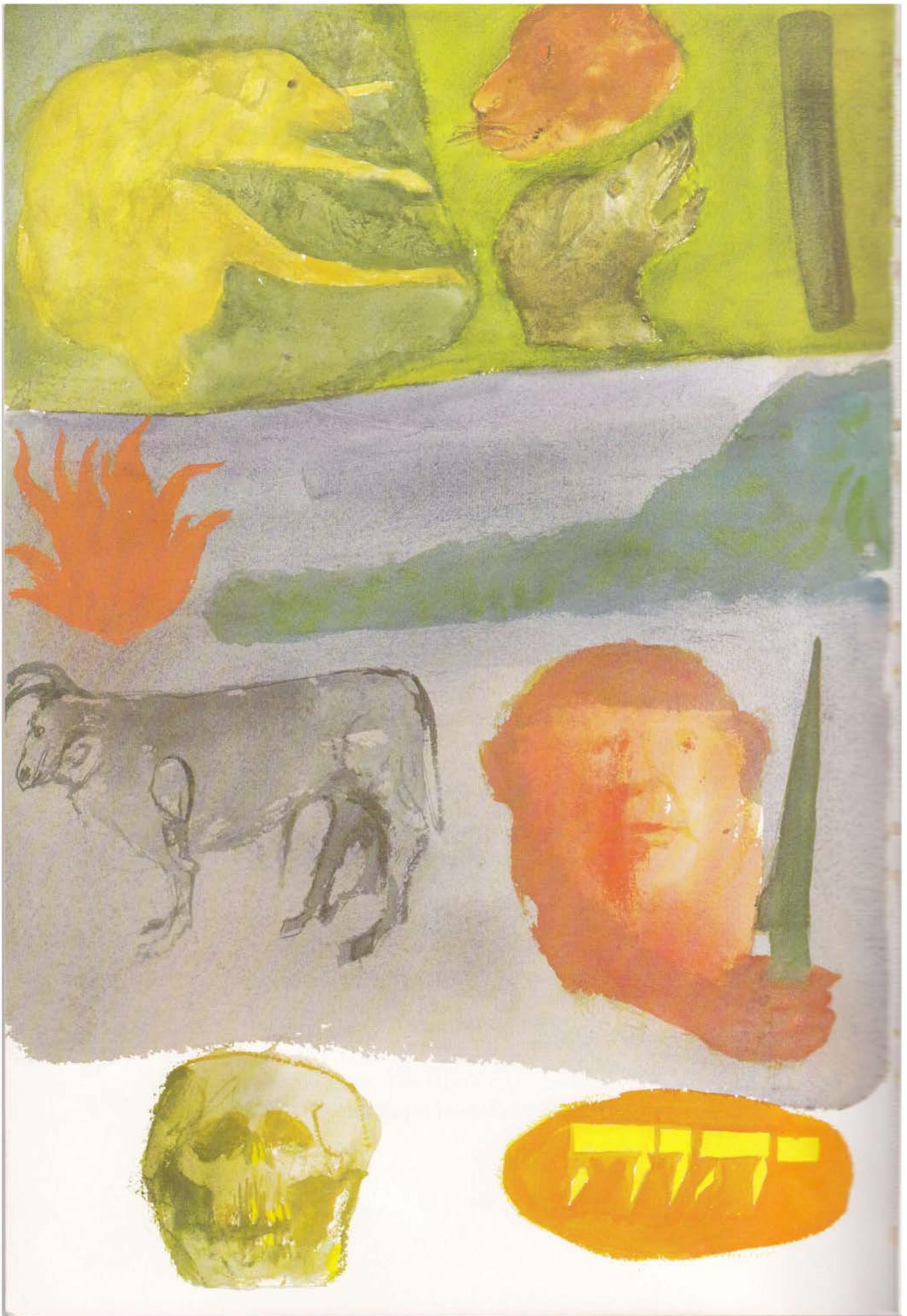
8 Then came the angel of death
And slew the butcher
That killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid

Chorus

9 Then came the Holy One, blessed be God,
And destroyed the angel of death
That slew the butcher
That killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid

Chorus

חַד גַּדְיָא, חַד גַּדְיָא.



NIRTZAH, CONCLUSION

כוס הרצאה

Kos Hartza-ah, the Fourth Cup—the Cup of Acceptance

Leader

As our Seder draws to an end, we take up our cups of wine. The Redemption is not yet complete. The fourth cup recalls us to our covenant with the Eternal One, to the tasks that still await us as a people called to the service of God, to a great purpose for which the people of Israel lives: The preservation and affirmation of hope.

שְׁנֵאֵמַר וְלִקְחֵתִי אֶתְכֶם לִי לְעָם:

Group

As it is written: “And I will take you to be my people.”

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruh Atah Adonai Eloheinu Meleḥ ha-olam borei p'ri ha-gafen.

We praise Thee, our God, Sovereign of all Existence, Who has created the fruit of the vine.

(All drink the fourth cup of wine.)

Leader

THE SEDER SERVICE NOW CONCLUDES:
ITS RITES OBSERVED IN FULL,
ITS PURPOSES REVEALED.

חֶסֶל סְדוֹר פֶּסַח כְּהִלְכָתוֹ,
כָּכֹל מְשַׁפְטוֹ וְחֻקָּתוֹ.
בְּאֶשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ,
כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ.
וְךָ שׁוֹכֵן מְעוֹנָה,
קוֹמֵם קֹהֵל עֲדַת מִי מְנָה.
בְּקִרְוֹב נִהְלֵל נִטְעֵי כֶּנֶה,
פְּדוּיִם לְצִיּוֹן בְּרָנָה.

Group

THIS PRIVILEGE WE SHARE WILL EVER BE RENEWED.
UNTIL GOD'S PLAN IS KNOWN IN FULL,
GOD'S HIGHEST BLESSING SEALED:

Leader

PEACE!

Group

PEACE FOR US! FOR EVERYONE!

Leader

FOR ALL PEOPLE, THIS, OUR HOPE:

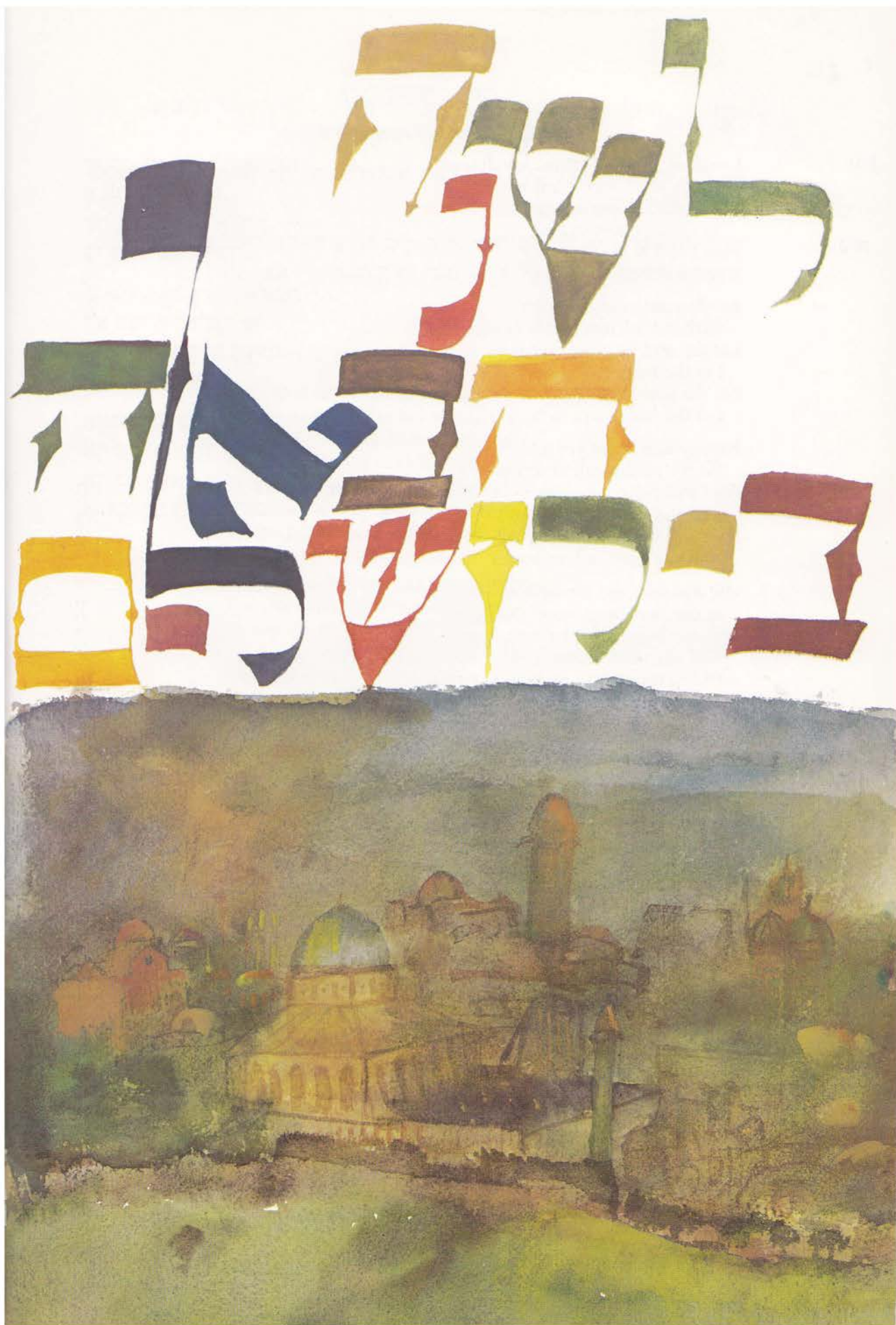
Group

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

(Next year in Jerusalem is ever the hope of our people. Still we affirm that all people will rejoice together in the Zion of love and peace.)

L'SHANAH HABA-AH BIRUSHALA-YIM!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:



Reader:

Our seder is now coming to a close. We have embarked
this evening on a spiritual journey from
oppression to freedom, from disconnectedness to wholeness.
We realize that this journey is not yet
complete, so together we conclude with the following words,
our hope for the future:

Together:

*And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind*

*And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will*

*And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in Earth's abundance*

*And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures*

And then all will live in harmony with each other and the Earth

And then everywhere will be called Eden once again

If I Had a Hammer

IF I HAD A HAMMER
I'd hammer in the morning
I'd hammer in the evening
All over this land.
I'd hammer out danger
I'd hammer out warning
I'd hammer out love between
My brothers and my sisters
All over this land.

IF I HAD A BELL
I'd ring it in the morning
I'd ring it in the evening
All over this land.
I'd ring out danger
I'd ring out warning
I'd ring out love between
My brothers and my sisters
All over this land.

IF I HAD A SONG
I'd sing it in the morning
I'd sing it in the evening
All over this land.
I'd sing out danger
I'd sing out warning
I'd sing out love between
My brothers and my sisters
All over this land.

WELL, I GOT A HAMMER
And I've got a bell
And I've got a song to sing
All over this land.
It's the hammer of justice!
It's the bell of freedom!
It's the song about love between
My brothers and my sisters
All over this land.

