

Passover Haggadah

הגדה של פסח

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Welcome to our seder!

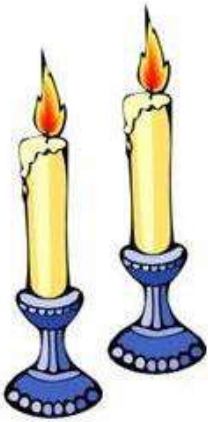
Tonight we observe a colorful and joyous festival that our people has celebrated for nearly two thousand years.

The history of our people reaches back nearly 4000 years. We began as slaves in the land of Egypt. Today we are free people.

Long ago, our ancestors set out on an important journey. On a night such as this, they went forth out of Egypt, leaving behind slavery and degradation. On a night such as this they rejoiced in their newly found freedom and dignity.

Tonight we celebrate their freedom and ours. At the same time, we remember all those who are not yet free. May this seder kindle in us the zeal to work for the freedom of all. May this seder inspire us to light the torch of freedom and dignity for all the world.

CANDLE LIGHTING



בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

*BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM A-SHER
KI-DE-SHA-NU BE-MITZ-VO-TAV V'TZI-VA-NU L'HAD-LIK NER SHEL
(SHABBAT V'SHEL) YOM TOV.*

Blessed are You, Lord our God, ruler of the universe who makes us holy with commandments and commands us to light the (Shabbat and) festival lights.

First night add:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְּמָנוּ וְהַגִּיעָנוּ
לְזִמְנוֹ הַזֶּה.

*BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM
SHE-HE-CHE-YA-NU V'KI-YE-MA-NU V'HIG-I-YA-NU LAZ-MAN HA-ZEH.*

Blessed are You, Lord our God, ruler of the universe, who has kept us alive, sustained us, and enabled us to celebrate this joyous occasion.

KIDDUSH (first cup of wine)

Tonight we will drink four cups of wine. Our tradition abounds with explanations of this custom. It has been said that the four cups represent the four corners of the universe, for we seek freedom everywhere; it has been said that they symbolize the four seasons of the year, for freedom must be scrupulously guarded at all times; it has been said the four cups represent the four ancient empires that tyrannized Israel and have since passed away, for tyranny will pass away once and for all when the messianic dream is realized. Our Sages taught that the four cups of wine symbolize God's four promises to save our people: "I will bring you out; I will deliver you: I will redeem you: I will take you to be My people" (Exodus 6:6,7).



We can also think of the four cups as representing four types of freedom. The first cup represents physical freedom, the most basic

freedom of all. Our ancestors could not accept the covenant of Torah while they were in Egypt because, as slaves, they lacked the freedom to determine the course of their own lives.

Not all Jews in our world are fully free to live as Jews. We dedicate the first cup of wine to all those who still seek their physical freedom and safety. As Jews, it is our responsibility to help them; this seder night we rededicate ourselves to that sacred purpose. May we soon share our freedom and our joy with all our brethren.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM BO-RAY P'RI HA-GA-FEN.

Blessed are You, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

KARPAS (green vegetable)



It is spring. The air is growing warmer. The trees are budding. Flowers are blooming. Pesach is a springtime holiday. The *karpas* reminds us of springtime and hope. Sometimes we despair of the evil in our world. Pesach calls us to keep hope alive and blooming.

Now we dip the *karpas* in salt water because tears taste salty. We not only remember the tears our people cried in Egypt when they were slaves, we taste them. May we never be so comfortable that we become complacent, forgetting the pain of others.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM BO-RAY P'RI HA-A-DA-MAH.

Blessed are You, Lord our God, ruler of the universe, Creator of the fruit of the earth.

AFIKOMEN



There are three matzot under the cloth on the matzah plate. We take half of the middle matzah to be our *afikomen*, which means “dessert.” We will hide the *afikomen*. We will save the other half for the blessings later in our seder service.

הָא לַחֲמָא עֲנִיא דִּי אֶכְלוּ אַבְהֵתְנָא
בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יֵיתִי וְיִיכֹל, כָּל
דְּצָרִיךְ יֵיתִי וְיִפְסַח. הַשְּׁתָּא הָכָא, לְשָׁנָה הַבָּאָה
בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

*HA LACH-MA D'AN-YA DI ACHALU AV'A-HA-TA-NA B'AR-A D'MITZRAYIM.
KOL DICH-FIN YEI-TEI V'YEICHOL, KOL DITZ-RICH YEI-TEI V'YIF-SACH.
HASH-TA HA-CHA, L'SHANA HA-BA-A B'AR-A D'YISRAEL.
HASH-TA AV-DEI, L'SHANA HA-BA-A B'NEI CHORIN.*

This is the bread of suffering which our people ate when they were enslaved in Egypt. We invite all who are hungry to join us. We pray that all who are slaves will soon be free.

FOUR QUESTIONS

Passover is a very special holiday. We do many things differently during Passover.

מה נשתנה הלילה הזה מכל הלילות?

MAH NISH-TA-NA HA-LAI-LA HA-ZEH MI-KOL HA-LEI-LOT?

Why is this night different from all other nights?

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה כלו
מצה!

*SHE-B'CHOL HA-LEI-LOT ANU OCH-LIN CHA-MEITZ U'MA-TZA,
HA-LAI-LAH HA-ZEH KU-LO MA-TZA.*



On all other nights we eat both leavened bread and unleavened bread;
why on this night do we eat only unleavened bread?



שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מְרוֹר!

SHE-B'CHOL HA-LEI-LOT ANU OCH-LIN SHE'AR Y'RA-KOT, HA-LAI-LAH HA-ZEH MA-ROR.

On all other nights we eat all kinds of herbs;
why on this night do we eat especially bitter herbs?

שֶׁבֶּכֶל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוּ פַּעַם אַחַת, הַלַּיְלָה
הַזֶּה שְׂתֵי פְעָמִים!

SHE-B'CHOL HA-LEI-LOT AIN ANU MAT-BI-LIN A-FI-LU PA-AM E-CHAT, HA-LAI-LAH SH'TEI F'A-MIM.

On all other nights we do not usually dip our foods even once;
why on this night do we dip twice?



שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין, הַלַּיְלָה
הַזֶּה כָּלְנוּ מְסֻבִּין!

SHE-B'CHOL HA-LEI-LOT ANU OCH-LIN BEIN YOSH-VIN U'VEIN M'SU-BIN, HA-LAI-LAH HA-ZEH KU-LA-NU M'SU-BIN.

On all other nights we eat while sitting up straight or reclining;
why on this night do we only recline?

(This is a good time to pause and answer these questions and also to invite people to ask more questions, as well as answers to those questions.)

THE FOUR CHILDREN

On four occasions, the Torah instructs parents to teach their children the story of the Passover. Thus the Sages inferred that there are four types of children.



Wise Children ask: “What is the meaning of the duties, laws and rules which God has commanded?” Such children should be taught everything, for their minds are open to learning about, and appreciating, our heritage.

Wicked Children ask: “What does this service mean to you?” To you and not to us. Since such children cut themselves off from the community of Israel, we respond: “I do this because of what God did for me when I came out of Egypt.” For me and not for them, for had they been there, they would not have left Egypt with us.

Simple Children ask: “What does this mean?” To them we say: “With a mighty hand God led us out of Egypt, out of the House of Bondage.”

And to children who do not know how to ask, we begin by explaining that our Torah commands: “You shall tell your child on that day.”

The Four Children represent attitudes more than types of people. All Four Children are in each of us; each is a face we sometimes show.

And so we begin our story now.

THE PASSOVER STORY

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא.
וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ! שְׁלֹא אֶחָד בְּלֶבֶד עָמַד עָלֵינוּ
לְכַלּוֹתֵנוּ, אֶלֶּא שְׁבִכָּל דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ
בְּרוּךְ הוּא

God’s unfailing help has sustained our ancestors and us. For not only one enemy has risen up to destroy us, but in many generations, people have risen up to destroy us. But the Holy One, blessed be God, delivers us from their hands.

OUR STORY BEGINS WITH DEGRADATION AND ENDS WITH DIGNITY.
MAY OUR LIVES AND ENDEAVORS END AS OUR STORY, IN GLORY.

Approximately 4000 years ago, our people were slaves in Egypt. If God had not brought us out of Egypt, we would still be slaves there. Every year we retell the story, because it is our people's story and because it is wonderful to tell. We also retell this story each year to remind ourselves of the importance of human freedom. The story of our people's Exodus from Egypt reminds and reassures us that freedom is possible; deliverance can come; salvation is within our reach. May we, in our lives, help the dream of redemption become a reality.

Nearly 4000 years ago there was a famine in the Land of Israel. Our ancestor Jacob took his family and settled in Egypt, where there was plenty of food. The children of Jacob lived well in Egypt. They became a great nation, powerful and numerous.

Some time later, a new king came to the throne of Egypt. He feared the Israelites because there were so many of us. He said, "If there is a war, they will join our enemies and fight against us." So Pharaoh forced our people to become his slaves. He ordered us to make bricks and build buildings for him. Taskmasters were set over us; they imposed heavy labor and we built the cities of Pithom and Raamses.

We cried out to God for help and God heard our plea, saw our suffering and responded to our oppression. God remembered the Covenant with our ancestors Abraham, Isaac and Jacob.

Pharaoh refused to let us go free, so God brought Ten Plagues to the land of Egypt: blood, frogs, lice, insects, cattle disease, boils, hail, locusts, darkness, and the slaying of the first-born sons of the Egyptians. When Pharaoh's own son died he finally agreed to let us go.

Rabbi Aaron Samuel Tamaret of Mileitchitz explained: "God alone executed the judgment of death: 'For I will go through the land of Egypt in that night. I and not any intermediary.' The Holy One, blessed be God, could have given the Israelites the power to avenge themselves upon the Egyptians, but God did not want to sanction the use of their fists for self-defense even at that time; for, while at that moment they might merely have defended themselves against evil-doers, by such means the way of the fist spreads through the world, and in the end defenders become aggressors.

Therefore, the Holy One, blessed be God, took great pains to remove Israel completely from any participation in the vengeance upon the evil-doers, to such an extent that they were not even permitted to see the events.”

When we recall the plagues against Egypt, we remove a drop of wine —our symbol of joy—from our wine cups for each plague, because our joy is lessened when we remember the sufferings of the Egyptians. Together, let us recall the Ten Plagues against Egypt:

- | | |
|-------------------------------------|--------------------------------------|
| 1. BLOOD | דָּם (DAM) |
| 2. FROGS | צְפַרְדֵּי (TZ'FAR-DEI-A) |
| 3. LICE | כְּנִים (KI-NIM) |
| 4. INSECTS | עֲרוֹב (A-ROV) |
| 5. CATTLE DISEASE | דָּבַר (DE-VER) |
| 6. BOILS | שַׁחִין (SH'CHIN) |
| 7. HAIL | בָּרָד (BA-RAD) |
| 8. LOCUSTS | אַרְבֵּה (AR-BEH) |
| 9. DARKNESS | חֹשֶׁךְ (CHO-SHEKH) |
| 10. SLAYING OF THE FIRSTBORN | מַכַּת בְּכוֹרוֹת (MA-KAT B'CHO-ROT) |

The Jews left Egypt at midnight in such a hurry that they did not have time to let their bread dough rise. They baked it immediately and it came out flat and hard—the first matzah.

Our people escaped to the Reed Sea with the Egyptians in hot pursuit. Rabbi Judah says: When the Israelites stood at the shore of the Reed Sea, one said: “I do not want to go down to the sea first,” and another said: “I do not want to go down to the sea first, either.” While they were standing there deliberating, Nachshon the son of Aminidav leaped up, ran down to the shore, and jumped into the swirling waters. The waters rose around him and he began to drown. At the same time, Moses stood reciting long prayers before the Holy One. God said to him: “Moses, my friend is sinking in the water and the sea is closing in upon him; the enemy is pursuing and you stand there reciting long prayers!” Moses said before God: “Ruler of the universe, what else can I do?” God replied: “Lift up your rod!” Moses lifted his rod. The waters parted and the Israelites crossed

over on dry land. Salvation comes to those who work, together with God, to bring it.

From the Reed Sea, our people traveled on to Mount Sinai where God gave them the Torah. At Sinai, we entered into our Covenant with God, which sustains us to this day and teaches us to cherish a vision of the world free of Pharaohs, slavery, and plagues.

God did many wonderful things for us. God brought us out of Egypt, gave us the Shabbat, gave us the Torah and brought us into the Land of Israel. Any one of these would have been enough. Therefore we sing *Dayenu* which means, “it would have been enough for us.”

אלו הוציאנו ממצרים – דיינו!
אלו נתן לנו את השבת – דיינו!
אלו נתן לנו את התורה – דיינו!

I-LU HO-TZI-A-NU MI-MITZ-RA-YIM DAYAY-NU. (chorus)

I-LU NA-TAN LA-NU ET HA-SHA-BAT DA-YAY-NU. (chorus)

I-LU NA-TAN LA-NU ET HA-TO-RAH DA-YAY-NU. (chorus)

Had God only taken us out of Egypt, it would have been enough for us.
Had God only given us the Shabbat, it would have been enough for us.
Had God only given us the Torah, it would have been enough for us.

SECOND CUP OF WINE

Midrash relates that when the Egyptians were drowning in the Reed Sea, the angels wished to join in Israel’s song of victory by singing “Halleluyah,” but God rebuked them, saying: “How can you sing Halleluyah when My creatures are drowning?” In this spirit, we fill our second cup of wine only halfway; our gladness is diminished by any human suffering, even the suffering of our enemies.



The second cup of wine symbolizes intellectual freedom—freedom of the mind. Closed minds lead to misunderstanding and human suffering. We need to open our minds to new ideas and try to understand the ideas and

beliefs of others. Knowledge and understanding will lead to greater freedom for everyone in our world.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM BO-RAY PE-RI HA-GA-FEN.

Blessed are You, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

THREE MORE SYMBOLS: PESACH, MATZAH AND MAROR

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שְׁלֹא אָמַר
שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי
חוּבְתוֹ, וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמְרוֹר.



Rabban Gamaliel said: We have not fulfilled our duty until we have explained these three symbols: Pesach, Matzah and Maror.

PESACH



(Holding up the shank bone or its symbolic replacement.)
What is the meaning of the shank bone? The shank bone reminds us of the lamb which our people sacrificed to God the night they left Egypt. In family groups, our people ate the pesach lamb while the Temple in Jerusalem was still standing. Tonight, we celebrate Pesach with family, friends, and community in our homes.

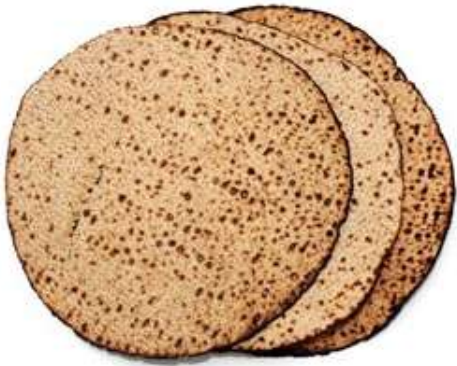
Why was the lamb chosen for sacrifice? Because this is the animal that the Egyptians worshiped. The shank bone on our seder plate symbolizes our rejection of idolatry. Idolatry has taken a different form in every age. In our own time, we have witnessed the results of idolatry when people place complete, unquestioning faith in someone or something other

than God. This occurred in Germany, where eleven million souls, including six million of our own people, were tragically and cruelly lost.

The presence of the shank bone on our seder plate reminds us of our obligation to combat idolatry whenever and wherever we encounter it, in order to insure the spiritual freedom of all.

MATZAH

(Holding up a piece of matzah.) What is the meaning of the matzah?



Matzah reminds us of the dough our people baked the night they left Egypt. We left in such a hurry that we did not have time to allow the dough to rise.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא
לֶחֶם מִן הָאָרֶץ.

*BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM HA-MO-TZI
LE-CHEM MIN HA-A-RETZ.*

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

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

*BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM A-SHER
KI-DE-SHA-NU B'MITZ-VO-TAV V'TZI-VA-NU AL A-CHI-LAT MA-TZA.*

Blessed are You, Lord our God, ruler of the universe, who makes us holy with commandments and commands us to eat matzah.

MAROR

(Holding up the bitter herbs.) What is the meaning of the maror? It is bitter and eating it makes us cry. On Passover, we try to feel the bitterness of slavery and shed the tears our people shed when they were enslaved in Egypt.



בְּכֹל דּוֹר וָדוֹר חַיֵּב אָדָם לְרֹאוֹת אֶת עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא
מִמִּצְרַיִם, שְׁנֵאמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר:
בְּעִבוֹר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם.

*B'CHOL DOR VA'DOR CHA-YAV A-DAM LIR-OT ET ATZ-MO K'IL-U HU YA-TZA
MI-MITZ-RA-YIM, SHE-NE-E-MAR: HI-GA-D'TA L'VIN-KHA BA-YOM HA-HU
LEI-MOR: BA-A-VOR ZEH A-SA LI B'TZEI-TI MI-MITZ-RA-YIM.*

In every generation, each person should feel as though he or she went forth from Egypt, as our Torah teaches: "And you shall explain to your child on that day, it is because of what the Lord did for me when I, myself, went forth from Egypt."

לֹא אֶת אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אַף אוֹתָנוּ
גָּאֵל עִמָּהֶם, שְׁנֵאמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אֶתָנוּ,
לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

*LO ET A-VO-TEI-NU BI-L'VAD GA-AL HA-KA-DOSH BA-RUKH HU EI-LEH AF
O-TA-NU GA-AL I-MA-HEM, SHE-NE-E-MAR: V'O-TA-NU HO-TZI MI-SHAM,
L'MA-AN HA-VI O-TA-NU, LA-TEIT LA-NU ET HA-A-RETZ A-SHER NISH-BA
LA-A-VO-TEI-NU.*

Not only our ancestors alone did the Holy One redeem, but us along with them, as it is written: "And God freed us from Egypt so as to take us and give us the land that God had sworn to give our ancestors."

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצָוָנוּ
עַל אֲכִילַת מָרוֹר.

BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM A-SHER

KI-DE-SHA-NU B'MITZ-VO-TAV V'TZI-VA-NU AL A-CHI-LAT MA-ROR.

Blessed are You, Lord our God, ruler of the universe, who makes us holy with commandments and commands us to eat *maror*.

In the tradition of Hillel, we follow the custom of making a matzah and *maror* sandwich. We eat the *maror* of slavery together with the matzah of freedom. In times of slavery there is always the hope of freedom. In times of freedom, there is always the memory of slavery.

THE MEAL IS EATEN

THE AFIKOMEN IS SHARED BY ALL

BAREICH — BIRKAT HA-MAZON

Let us praise God whose bounty we have eaten and whose goodness fills the world, bringing freedom to those in slavery and dignity to those suffering degradation.

Leader: רבותי, נברך!

RA-BO-TAI N'VA-REIKH.

Response: יהי שם יי מברך מעתה ועד עולם

YE-HI SHEIM A-DO-NAI M'VO-RACH MEI-A-TA V'AD O-LAM.

Leader: ברשות מרנו ורבנו ורבותי, נברך אלהינו שאכלנו משלו.

*BI-R'SHUT M'RA-NAN V'RA-BA-NAN V'RA-BO-TAI, NE-VA-REICH
E-LO-HEI-NU SHE-A-CHAL-NU MI-SHEL-O.*

Response: ברוך אלהינו שאכלנו משלו ובטובו חיינו.

BA-RUCH E-LO-HAY-NU SHE-A-CHAL-NU MI-SHEL-O U-V'TU-VO CHA-YI-NU.

Leader: ברוך אלהינו שאכלנו משלו ובטובו חיינו.

BA-RUCH E-LO-HAY-NU SHE-A-CHAL-NU MI-SHEL-O U-V'TU-VO CHA-YI-NU.

Together:

ברוך אתה יי אלהינו מלך העולם, הזן את העולם כלו בטובו
בחן בחסד וברחמים, הוא נתן לחם לכל-בשר כי לעולם חסדו,
ובטובו הגדול תמיד לא חסר לנו ואל יחסר לנו מזון לעולם ועד,

בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זָן וּמִפְרָנִס לְכָל, וּמִטֵּיב לְכָל וּמִכִּין
מִזּוֹן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ הַזָּן אֶת הַכֹּל.

*BA-RUCH HU U-VA-RUCH SH'MO. BA-RUCH A-TA A-DO-NAI, E-LO-HAY-NU
ME-LECH HA-O-LAM, HA-ZAN ET HA-O-LAM KU-LO B'TU-VO, B'CHEIN,
B'CHE-SED U'V'RA-CHA-MIM, HU NO-TEIN LE-CHEM L'CHOL BA-SAR, KI
L'O-LAM CHAS-DO. U'V'TU-VO HA-GA-DOL, TA-MID LO CHA-SAR LA-NU,
V'AL YECH-SAR LA-NU MA-ZON L'O-LAM VA-ED, BA-A-VUR SH'MO
HA-GA-DOL. KI HU EIL ZAN U-M'FAR-NEIS LA-KOL U-MEI-TIV LA-KOL
U-MEI-CHIN MA-ZON L'CHOL B'RI-YO-TAV A-SHER BA-RA. BA-RUCH A-TA,
A-DO-NAI, HA-ZAN ET HA-KOL.*

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

*U-VE-NEI YE-RU-SHA-LA-YIM IR HA-KO-DESH BI-M'HEI-RA V'YA-MEI-NU.
BA-RUCH A-TA A-DO-AI, BO-NEH B'RA-CHA-MAV YE-RU-SHA-LA-YIM,
A-MEIN.*

(ON SHABBAT)

הַרְחֵמֵנוּ הוּא יִזְכְּנוּ לִימֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא.

HA-RA-CHA-MAN, HU YAN-CHI-LEI-NU YOM SHE-KU-LO SHA-BAT.

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

*O-SEH SHA-LOM BI-M'RO-MAV, HU YA-A-SEH SHA-LOM A-LEI-NU V'AL KOL
YIS-RA-EIL V'I-ME-RU, A-MEIN.*

יְיָ עֵז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם.

A-DO-NAI OZ L'A-MO YI-TEIN, A-DO-NAI Y'VA-REICH ET A-MO VA-SHA-LOM.

Let us praise God.

Praised be the name of God, now and for ever!

Blessed is our God, of whose abundance we have eaten.

*Blessed is our God, of whose abundance we have eaten, and by whose
goodness we live.*

Blessed is the One Who Is!

Blessed is the Lord our God, Ruler of the universe, whose goodness sustains the world. The God of grace, love and compassion is the Source of food for all who live, for God's love is everlasting. Through God's great goodness we do not lack and will not ever lack. For God is in the goodness that sustains and nourishes all, providing food enough for every living being.

Blessed is the Lord, Source of food for all who live. O, let Jerusalem, the holy city, be renewed in our time. Blessed is the Lord, by whose compassion we will see Jerusalem renewed and at peace. Amen.

(On Shabbat) May the Merciful One help us to see the coming of a time that is all Shabbat.

May God who causes peace of reign in the high heavens, let peace descend on us, on all Israel, and all the world, and let us say: Amen. The Lord will give strength to God's people. The Lord will bless our people with peace.

THIRD CUP OF WINE

The third cup of wine symbolizes spiritual freedom. Our people has known the need for spiritual resistance in many ages. Even in the worst of circumstances, we have maintained our dignity and identity as Jews. Even in the concentration camps, many Jews scrupulously observed halakhah in defiance of the oppression they suffered at the hands of the Nazis. One such Jew addressed this question to Rabbi Ephraim Oshry: "Should a Jew, having to perform forced labor for the Nazis, continue to recite the benediction in the morning prayers: 'We praise You, Adonai our God, ruler of the universe, who has not made me a slave?'" Rabbi Oshry responded: "Heaven forbid that we should give up reciting this *berakhah* (blessing)! On the contrary, now of all times we are obliged to say this *berakhah* so that our adversaries and tormentors realize that, although we are in their power to do with us as their wicked machinations devise, we nonetheless perceive ourselves not as slaves, but as free people, prisoners for the time being, whose liberation will soon come."



Let us seek the spiritual freedom that generations before us sacrificed to maintain. Let us open our hearts and minds to experience God in our own lives.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM BO-RAY P'RI HA-GA-FEN.

Blessed are You, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

ELIJAH'S CUP

Tradition holds that we reserve a special cup of wine for the prophet Elijah. At each seder we open our door so that the spirit of Elijah may enter our homes and our lives. According to one legend, Elijah takes a drop of wine from every seder in the world, bottles all the wine and distributes the bottles to Jews who are too poor to buy wine for their own seders.

Elijah's cup represents the promise of messianic freedom. It symbolizes a time that has not yet come, but for which we yearn and pray. The cup of Elijah is a cup from which we cannot drink until the redemption is complete, until the world is whole and at peace, until justice and compassion reign where corruption and bigotry now hold sway.



And lest we despair of that time ever arriving, let us take hope from the words of a child who had no reason to hope, yet did: "That's the difficulty in these times: ideals, dreams, and cherished hopes rise within us, only to meet the horrible truth and be shattered. It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery and death. I see the world gradually being turned into a wilderness. I hear the ever approaching thunder, which will destroy us too. I can feel the 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*)

Generations that came before us feared to open their doors. Elijah, we welcome you into our homes and into our hearts. May your message of a world redeemed from pain, injustice and hatred inspire us to become God’s partners in bringing closer the messianic age.

As we open the door for the prophet Elijah, we sing:

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי, אֱלִיָּהוּ הַגִּלְעָדִי
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד.

*EI-LI-YA-HU HA-NA-VI, EI-LI-YA-HU HA-TISH-BI,
EI-LI-YA-HU EI-LI-YA-HU EI-LI-YA-HU HA-GIL-A-DI.
BIM-HEI-RA VE-YA-MEI-NU, YA-VO EI-LEI-NU;
IM MA-SHI-ACH BEN DA-VID, IM-MA-SHI-ACH BEN DA-VID.*

Elijah the prophet, Elijah the Tishbite, Elijah the Gileadite; may he soon come and bring the Messiah, son of David.

MIRIAM'S CUP

We also honor the prophet Miriam by setting aside a cup of water, a reminder of the miraculous well that midrash tells us accompanied the Israelites through the wilderness, Miriam’s account. The well was a source of life, strength, and optimism. May we draw strength and courage from the memory of Miriam’s well.

In remembering Miriam, we say: O God, Creator of the universe, You bless us abundantly. You sustain all Your creatures with life-giving water, and You sustain us, the Jewish People, with *mayim-chaim*, the life-giving waters of Torah. May we draw wisdom and compassion from the well of Torah to share with the world.



SONGS

Who Knows One?

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 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 is the number of the patriarchs;
 Two are the tables of the covenant;
 One is our God in heaven and earth.

Chad Gadya



Chorus: *Chad gadya, Chad gadya,
 My father bought for two
 Chad gadya, Chad gadya.*

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 my father bought for two zuzim,
Chad gadya...

FOURTH CUP OF WINE

As our seder draws to an end, we take up our cups one last time. The redemption is not yet complete. Not everyone in our world is yet free. This fourth cup reminds us of our responsibility to be God's partners in bringing freedom to those enslaved, peace to those at war, food to those who hunger. This is our purpose as Jews. May we live to fulfill it.



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

*BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM BO-RAY
P'RI HA-GA-FEN.*

Blessed are You, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

CONCLUSION

Our seder service is now concluded, its rites observed and its purposes revealed. As we gathered together to celebrate this seder tonight, may we be worthy to celebrate again in freedom next year. And may God, who redeemed our ancestors from slavery and degradation, redeem all who are enslaved and bring freedom and dignity to our entire world. And may we be God's partners in bringing redemption. Together, let us say:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

LE-SHA-NA HA-BA-A BI-RU-SHA-LA-YIM!

Next year in Jerusalem!



ADIR HU

אָדיר הוּא יבְנֵה בֵּיתוֹ בְּקָרוֹב בְּמַהְרָה, בְּמַהְרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בְּחֹר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהְרָה,
בְּמַהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

הַדּוֹר הוּא, וְתִיק הוּא, זָכַאי הוּא, חֶסֶד הוּא יבְנֵה בֵּיתוֹ
בְּקָרוֹב. בְּמַהְרָה, בְּמַהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה,
בְּנֵה בֵּיתְךָ בְּקָרוֹב.

טָהוֹר הוּא, יַחִיד הוּא, כְּבִיר הוּא, לָמוּד הוּא, מְלַךְ הוּא יבְנֵה
בֵּיתוֹ בְּקָרוֹב. בְּמַהְרָה, בְּמַהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל
בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא, פּוֹדֵה הוּא, צְדִיק הוּא יבְנֵה
בֵּיתוֹ בְּקָרוֹב. בְּמַהְרָה, בְּמַהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל
בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא יבְנֵה בֵּיתוֹ
בְּקָרוֹב. בְּמַהְרָה, בְּמַהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה,
בְּנֵה בֵּיתְךָ בְּקָרוֹב.

*A-DIR-HU, A-DIR-HU, YIV-NEH VEI-TO BE-KA-ROV.
BIM-HEI-RAH BIM-HEI-RAH BE-YA-MEI-NU BE-KA-ROV.
EIL B'NEI EIL B'NEI B'NEI VEIT-CHA BE-KA-ROV.*

*BA-CHUR HU, GA-DOL HU, DA-GUL HU. YIV-NEH VEI-TO BE-KA-ROV.
BIM-HEI-RAH BIM-HEI-RAH BE-YA-MEI-NU BE-KA-ROV.
EIL B'NEI EIL B'NEI B'NEI VEIT-CHA BE-KA-ROV.*

HA-DUR HU, VA-TIK HU, ZA-CHAI HU, CHA-SID HU YIV-NEH VEI-TO BE-KA-ROV.

BIM-HEI-RAH BIM-HEI-RAH BE-YA-MEI-NU BE-KA-ROV.

EIL B'NEI EIL B'NEI B'NEI VEIT-CHA BE-KA-ROV.

TA-HOR HU, YA-CHID HU, KA-BIR HU, LA-MUD HU, ME-LEKH HU YIV-NEH VEI-TO BE-KA-ROV.

BIM-HEI-RAH BIM-HEI-RAH BE-YA-MEI-NU BE-KA-ROV.

EIL B'NEI EIL B'NEI B'NEI VEIT-CHA BE-KA-ROV.

NA-OR HU, SA-GIV HU, IZ-UZ HU, PO-DEH HU, TZA-DIK HU YIV-NEH VEI-TO BE-KA-ROV.

BIM-HEI-RAH BIM-HEI-RAH BE-YA-MEI-NU BE-KA-ROV.

EIL B'NEI EIL B'NEI B'NEI VEIT-CHA BE-KA-ROV.

KA-DOSH HU, RA-CHUM HU, SHA-DAI HU, TA-KIF HU, YIV-NEH VEI-TO BE-KA-ROV.

BIM-HEI-RAH BIM-HEI-RAH BE-YA-MEI-NU BE-KA-ROV.

EIL B'NEI EIL B'NEI B'NEI VEIT-CHA BE-KA-ROV.

God of might, God of right, we would bow before Thee,
Sing Thy praise in these days, celebrate Thy glory,
As we hear, year by year, freedom's wondrous story:
How God gave to each slave promised liberation,
This great word Pharaoh heard, making proclamation:
Set them free to serve Me, as a holy nation.
We enslaved thus were saved, through God's might appearing,
So we pray for the day when we shall be hearing,
Freedom's call reaching all, people God revering.

