

Congregation Beth Ahabah



הַגְּדָה שֶׁל פֶּסַח

Passover Haggadah

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Candle Lighting הַדְּלָקַת הַנֵּרוֹת

Ba-ruch ata Adonai

Elo-hei-nu me-lech ha-olam

asher ki-d'sha-nu b'mitz-vo-tav

v'tzi-va-nu l'ha-d'lik ner shel

[Shabbat v'shel] Yom Tov.

*Praised are You, Adonai your God, Ruler of the Universe,
who sanctified us by commanding us to light the (Shabbat and) holiday candles.*

Ba-ruch ata Adonai

Elo-hei-nu me-lech ha-olam

Sheh-heh-cheh-ya-nu

v'ki-yih-ma-nu

v'hi-gi-anu

la-z'man ha-zeh.

*Praised are You, Adonai our God, Ruler of the Universe,
who has kept us alive and brought us to this happy moment in our lives.*

Family Blessings בְּרָכוֹת הַמִּשְׁפָּחָה

For Our Children:

*y'simcha Elohim k'Ephrayim
v'chi-M'nasheh.*

יְשַׁמְּךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה.

May God make you like Ephraim and Menashe.

~Genesis 48:20 from Jacob's blessing for his grandchildren

*y'simeich Elohim k'Sarah,
Rivka, Rachel, v'Leah.*

יְשִׁימְךָ אֱלֹהִים כְּסָרָה רִבְקָה רָחֵל וְלֵאָה.

May God make you like Sarah and Rebecca, Rachel and Leah.

~See Ruth 4:11, the women's blessing for Ruth, a Jew by choice

For All of Us:

y'varech'cha Adonai v'yishm'recha

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ

May God bless you and keep you.

ya-er Adonai panav eilecha vichuneka

יָאֵר יי פָּנָיו אֵלֶיךָ וִיחַנְּךָ

May God's face shine upon you and favor you.

*yisa Adonai panav eilecha v'yaseim
l'cha shalom.*

יֵשָׂא יי פָּנָיו אֵלֶיךָ וְיַשֵּׁם לְךָ שָׁלוֹם

May God's face turn to you and grant you Shalom.

~Numbers 6:24-26, the Priestly Benediction

Everyone must know that within them burns a candle and no one's candle is identified with the candle of another. It is our obligation to work hard to reveal the light of our candle, and make of it a great torch to enlighten the whole world.

~Rabbi Abraham Isaac Ha-Cohen Kook

Order of the Seder

All Sing

Kadesh	First Cup and Kiddush	קִדֵּשׁ
Urchatz	First Handwashing	וּרְחָץ
Karpas	First Dipping: Vegetables and Dips	כָּרְפַס
Yachatz	Breaking the Middle Matzah	יַחַץ
Maggid	Exodus Storytelling and Second Cup	מַגִּיד
Rachtza	Second Handwashing	רְחָצָה
Motzi	First Blessing Over the Matzah	מוֹצִיא
Matzah	Second Blessing Over the Matzah	מַצָּה
Maror	Second Dipping: Maror in Charoset	מָרֹר
Korech	Hillel Sandwich	כּוֹרֵךְ
Shulchan Orech	Festival Meal	שֻׁלְחַן עֹרֵךְ
Tzafun	Afikoman (<i>dessert</i>)	צִפּוֹן
Barech	Birkat HaMazon (<i>blessing after eating</i>) and Third Cup	בָּרַךְ
Hallel	Psalms of Praise and Fourth Cup	הַלֵּל
Nirtzah	Concluding Poem, Songs and “Next Year in Jerusalem”	נִרְצָה

From Sacrifice to Symposium

The term “Seder Pesach” once meant the Order of the Passover Sacrifice in the Temple. But after the Temple’s destruction in 70 CE, the Rabbis remodeled the Seder after the Greco-Roman symposium (*sym* – together, *posium* – drinking wine). At these Hellenistic banquets, guests would recline on divans while servants poured them wine, washed their hands and served appetizers and dips before the meal. The guests would then take part in a philosophical debate, after which the meal was served. An ancient how-to manual for conducting such a symposium says:

“A symposium is a communion of serious and mirthful entertainment, discourse, and actions. It leads to deeper insight into those points that were debated at the table, for the remembrance of those pleasures which arise from meat and drink is short-lived, but the subjects of philosophical queries and discussions remain always fresh after they have been imparted.” ~*Plutarch, Quaestiones, Greece, 2nd c.*

Thus the Rabbis prescribed such a banquet for Passover: much wine (*four cups*); appetizers (*karpas*); reclining on pillows; having our hands ceremonially washed; a royal feast; and most importantly – a philosophical discussion on the story of the Exodus and the issues of freedom versus slavery. The Rabbis wanted Pesach to be an experience of freedom and affluence – thus they chose to borrow the dining habits of their aristocratic contemporaries.

However, there is a fundamental difference: The Greco-Roman feast was for the rich only, it exploited slaves, it restricted asking questions and exchanging opinions to the ruling class, men only. But at the Pesach Seder all people, including the spouses and the youngest children, are invited to eat like royalty, to ask questions and to express opinion. Alongside the wine of the rich, there is the bread of poverty. The needy must be invited to share our meal. Stylish banquets may easily turn corrupt, but the Seder encourages us to savor our liberty, without exploiting or excluding others.

Kadesh קִדֵּשׁ

Kiddush is the blessing over wine. Kadesh and Kiddush come from the word “holy.” When we say the Kiddush, we use the blessing to remember that Pesach is a holy time, a time set apart from the rest of the year.

Baruch atah Adonai

Eloheinu melech ha-olam,

borei p’ri hagafen.

Baruch atah Adonai

Eloheinu melech ha-olam,

asher bachar banu mikol am

v’rom’manu mikol lashon,

v’kid’shanu b’mitzvotav.

Vatiten lanu Adonai Eloheinu

b’ahavah

(Shabbatot limnuchah u-)

moadim l’simchah,

chagim uz’manim l’sason,

et-yom (haShabbat hazeh

v’et yom)

chag hamatzot hazeh,

z’mam cheiruteinu (b’ahavah)

mikra kodesh,

zeicher litzi-at mitzrayim.

Ki vanu vacharta

v’otanu kidashta

mikol-ha-amim (v’Shabbat)

umo-adei kodshecha

(b’ahavah uvratzon)

b’simchah uv’sason hinchaltanu.

Baruch atah Adonai,

m’kadeish (haShabbat v-)

yisra-eil v’hazmanim.

בָּרוּךְ אַתָּה יְיָ

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה יְיָ

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם

וְרוֹמַמְנוּ מִכָּל לָשׁוֹן,

וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.

וַתֵּתֵן לָנוּ יְיָ אֱלֹהֵינוּ

בְּאַהֲבָה

(שְׁבֻתוֹת לְמִנוּחָה ו-)

מוֹעֲדִים לְשִׂמְחָה,

חַגִּים וְזִמְנִים לְשָׂשׂוֹן,

אֶת יוֹם (הַשְּׁבֻת הַזֶּה

וְאֶת יוֹם)

חַג הַמַּצּוֹת הַזֶּה,

זִמְנוֹ חֲרוּתֵנוּ (בְּאַהֲבָה)

מִקְרָא קֹדֶשׁ,

זִכָּר לִיצִיאַת מִצְרָיִם.

כִּי בָנוּ בְּחִירָתְךָ

וְאוֹתָנוּ קִדְּשָׁתְךָ

מִכָּל הָעַמִּים, (וְשְׁבֻת)

וּמוֹעֲדֵי קֹדֶשְׁךָ

(בְּאַהֲבָה וּבְרָצוֹן)

בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ.

בָּרוּךְ אַתָּה יְיָ,

מְקַדֵּשׁ (הַשְּׁבֻת ו-)

יִשְׂרָאֵל וְהַזְמַנִּים.

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

PRAISED ARE YOU, Adonai, our God, Ruler of the Universe, who has chosen us from among the nations and languages, sanctifying us by your mitzvot. Lovingly, You have given us [Shabbat for rest and] festivals for happiness, including today – [this Shabbat and] this Holiday of the Matzot, the season of our liberation, a sacred day to commemorate the Exodus from Egypt. For You have chosen us and sanctified us from among the nations; you have granted us [lovingly the Shabbat and] joyfully the holidays. Praised are You, Adonai, who sanctifies [the Shabbat and] the people of Israel and the festivals.

1. Fill each glass with wine or grape juice. Make sure the Matzot are covered.
2. Hold the Kiddush cup in your strong hand.
3. Say the blessing then drink.
(If the Seder is on Shabbat, add the parts in parentheses.)

4 Cups, 4 Promises and 4 Mothers

The Talmud connects the Four Cups of wine drunk at the Seder to God’s Four Promises to Israel: “Tell the children of Israel: I am Adonai! I will take them out...I will rescue them... I will redeem them...and I will marry them taking them as my people and I will be their God.” ~Exodus 6:6-7, Jerusalem Talmud Pesachim 10:1

However, two 16th century mystic rabbis identify the Four Cups with the Four Matriarchs of Israel. The Maharal of Prague (famous for the legend of Golem) and Rav Isaiah Horowitz of Tsfat explain:

1. The Cup of Kiddush stands for Sarah who was the mother of a community of converts, believers by choice.
2. The Cup of Maggid is for Rebecca who knew how to mother both Esav and Jacob, two opposed natures.
3. The Cup of the Blessing after eating represents Rachel whose son Joseph provided the whole family of Jacob with bread in a time of great famine.
4. The Cup of Hallel (Praise) is for Leah the first woman to praise God. ~Genesis 29:35

Ur'chatz: The First Handwashing יִרְחֹץ

1. The Leader and/or one person from each table washes their hands from the washing bowl.
2. And then dries his or her hands.

Usually we wash our hands to get them clean. At the Seder we wash our hands as a way of getting ready. It is a way of making the Seder a special, different, holy event.

During Urchatz we say no blessing.

Karpas: The First Dipping כָּרְפָס

At special events people sometimes serve a little bit of food before the main meal. These foods are called appetizers. Their job is to tease our appetites and get us ready for the meal.

At the Seder the Karpas is our appetizer. Its job is to tease our minds. Taking parsley and dipping it into salt water gets us ready for the Seder by teasing our minds to start thinking about the Story of how we left Egypt.

Some people think that the salt water tastes like the tears that Israelite families shed when we were slaves in Egypt. Other people think that it tastes like the Reed Sea that divided when we crossed into freedom.

1. Dip the parsley into salt water.
2. Say the blessing before eating the karpas.
3. Lean to the left and eat the karpas.

Baruch atah Adonai,

Eloheinu melech ha-olam,

borei p'ri ha-adamah.

בָּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הָאֲדָמָה:

Praised are You, Adonai our God, Ruler of the universe, who creates the fruit of the earth

Yachatz יָחַץ

On the Seder table we have three pieces of matzah. During Yachatz the leader takes the middle matzah and breaks it in half. Half of this matzah is taken away from the table and hidden. It becomes the afikomen, the last thing eaten at a Seder. Whoever finds the afikomen gets a prize.

Some have the custom that during Yachatz not a word is spoken.

1. Take the middle matzah.
2. Break it into two uneven pieces.
3. Wrap the larger piece in a napkin or place in a special bag. Then hide it as the afikomen.
4. Put the smaller piece of matzah back between the other two matzot.

Yachatz:

We do this to interest the youngest participants of our service, so kids keep your eyes open.



Maggid: The Telling מגיד Part 1: “What are These Things”

Our Symbols

Pesach, Matzah, U-maror פסח מצה ומרור

This is the bread of poverty and persecution that our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.

Let all who are in need come and share the Pesach meal.

This year we are still here – Next year in the land of Israel.

This year we are still slaves – Next year free people.

Avadim Hayinu (We Were Slaves) עבדים היינו

All Sing

Avadim hayinu, hayinu

l'faro b'mitzrayim, b'mitzrayim

Avadim hayinu

ata, ata b'nei chorin, b'nei chorin

avadim hayinu

ata, ata, b'nei chorin, b'nei chorin

We were slaves to Pharoh in Eygpt, Now we are free.

עבדים היינו
לפרעה במצרים
עתה בני חורין

Our Questions

Tonight, three objects on the table help us remember the Passover story.

The shank bone reminds us of the lambs the Israelites sacrificed, to thank God for their freedom. This is the Pesach.

Matzah reminds us that the Israelites had to leave Egypt so quickly they had no time to make bread. The dough baked into flat matzah on their backs as they left Egypt in a hurry.

The bitter taste of maror reminds us of how unhappy and bitter life was for the Israelites when they were slaves in Egypt.

Why is the sky blue? Why is water wet? Why does maror (bitter herbs) make my eyes water and nose tickle? And as the quintessential Passover text – the Four Questions – asks repeatedly, “Why is this night different from all others?”

Passover celebrates liberation. According to Jewish teaching, the single most important way to build a world of freedom is through listening to our children's questions.

The entire Passover seder is designed to spark our curiosity and move us to ask questions, and our children can be powerful role models. The Four Questions, about matzah and bitter herbs and dipping and leaning, are there to help us get started.

So this Passover, unearth your questions. Remember that a slave is someone who is not allowed to ask. The more questions, the more freedom.

Remove the cloth covering the Matzot so that they are in plain view during the telling of the story, the Maggid.

Raise the three Matzot and point out the broken middle Matzah (*remaining after the Afikoman has been hidden*).

Did you know that the Four Questions are given only in case no one asks a question on their own.

These are the bare minimum we ask. What other questions do you have? Everything we do tonight is to inspire questions.

The Four “Questions” Ma Nishtanah

Children Sing

“Izzy, Did You Ask a Good Question Today?”

Isidor I. Rabi, the Nobel laureate in physics was once asked, “Why did you become a scientist, rather than a doctor or lawyer or businessman, like the other Jewish kids in your neighborhood?”

“My mother made me a scientist without ever intending it. Every other Jewish mother in Brooklyn would ask her child after school: ‘Nu? Did you learn anything today?’ But not my mother. She always asked me a different question. ‘Izzy,’ she would say, ‘Did you ask a good question today?’ That difference – asking good questions – made me become a scientist.”

~Donald Sheff, *New York Times*,
January 19, 1988

It is an old saying: Ask a Jew a question, and the Jew answers with a question. Every answer given arouses new questions. The progress of knowledge is matched by an increase in the hidden and mysterious.

~Rabbi Leo Baeck, *Judaism and Science*,
Germany, 1949

A wise person’s question is half the answer.

~Shlomo Ibn Gabirol, *Spain*, 1050

Mah nishtanah

ha-laylah hazeh

mikol ha-leilot? (mikol ha’leilot)

Sheb’chol ha-leilot

anu och’lin

chametz umatzah (chametz umatzah).

Ha-laylah hazeh, ha-laylah hazeh, kulo matzah. (x2)

Sheb’chol ha-leilot

anu och’lin sh’ar y’rakot (sh’ar y’rakot).

Ha-laylah hazeh, ha-laylah hazeh, maror, maror. (x2)

Sheb’chol ha-leilot

ein anu matbilin

afilu pa-am echat (afilu pa-am echat).

Ha-laylah hazeh, ha-laylah hazeh, sh’tai f’amim. (x2)

Sheb’chol ha-leilot

anu och’lin

bein yosh’vin uvein m’subin (bein yosh’vin uvein m’subin).

Ha-laylah hazeh, ha-laylah hazeh, kulanu m’subin. (x2)

All Children

HOW IS THIS NIGHT different from all other nights?

All Adults

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

All Children

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

All Adults

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

All Children

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

מַה נִּשְׁתַּנָּה

הַלַּיְלָה הַזֶּה

מִכָּל הַלַּיְלוֹת?

שֶׁבְּכָל הַלַּיְלוֹת

אָנוּ אוֹכְלִין

חֶמֶץ וּמַצָּה.

הַלַּיְלָה הַזֶּה

כָּלּוּ מַצָּה.

שֶׁבְּכָל הַלַּיְלוֹת

אָנוּ אוֹכְלִין שְׂאֵר יֵרָקוֹת

הַלַּיְלָה הַזֶּה מָרוֹר.

שֶׁבְּכָל הַלַּיְלוֹת

אֵין אָנוּ מְטַבִּילִין

אֶפִּילוֹ פֶּעַם אֶחָת.

הַלַּיְלָה הַזֶּה

שְׁתֵּי פַעַמִּים.

שֶׁבְּכָל הַלַּיְלוֹת

אָנוּ אוֹכְלִין

בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.

הַלַּיְלָה הַזֶּה

כָּלָנוּ מְסֻבִּין

In Search of the Four Answers

As often happens after our youngest children recite the four-fold question, the family and guests applaud but do not bother to answer the questions! Since a child's questions should not go unanswered, we shall present one answer to each part of the four "questions".

ON THE ONE HAND, the matzah and the maror remind us of the slaves and the oppressed:

1. Why eat plain matzah which is hard to digest?
We imagine ourselves as poor laborers and slaves, fed matzah because it is filling and cheap and requires a long digestion period.
2. Why eat raw, bitter vegetables?
Maror is eaten plain only by the most oppressed workers who are given little time to prepare their meals. With more time they could have made these herbs into a tasty salad.

ON THE OTHER HAND, dipping and reclining typify the manners of the leisure class in Roman times:

3. Why dip twice before eating?
On seder night we are obligated to dip twice – karpas in salt water and maror in charoset – before the meal begins. Even today, finger foods dipped in tangy sauces are typical hors d'oeuvres with cocktails (*the first cup of wine*) at banquets.
4. Why recline while drinking wine?
The body language of the free reflects their ease and comfort. Reclining on sofas or pillows, everyone – big and small alike – experiences the freedom of the upper classes. On seder night these foods and these table manners are props and stage directions in the script acted out by all.

~based on Don Isaac Abrabanel, Zevach Pesach

What other questions do you have today?



Maggid Part 2: “Where Did We Come From”

The New Pharaoh

Reader 1: The Israelites settled in Egypt thousands of years ago, when there was a Great Famine in Canaan, their own land. They multiplied and prospered.

Reader 2: Then a new Pharaoh came to the throne, who was afraid of the Israelites because they were different. The new Pharaoh made the Israelites into slaves.

Reader 3: Making bricks and mortar, and building cities under the cruel watch of Pharaoh’s taskmasters became the Israelites’ lot instead of shepherding their own flocks. The taskmasters whipped them, beat them, and sometimes even killed them.

Reader 4: More straw. More bricks. Higher walls. Pharaoh increased the Israelites’ work. With all this, the Israelites still had sturdy, healthy babies. They still grew in numbers. And Pharaoh was still afraid of the Israelites.

Reader 5: Pharaoh’s magicians gave a prophecy that played on his fears. “One day a boy will be born to the Israelites,” they said. “He will grow to be their leader and free them all from slavery.” Pharaoh could not rest. He ordered the midwives, Shifrah and Pu-ah, who ministered to the Israelite women, to kill every newborn Israelite boy.

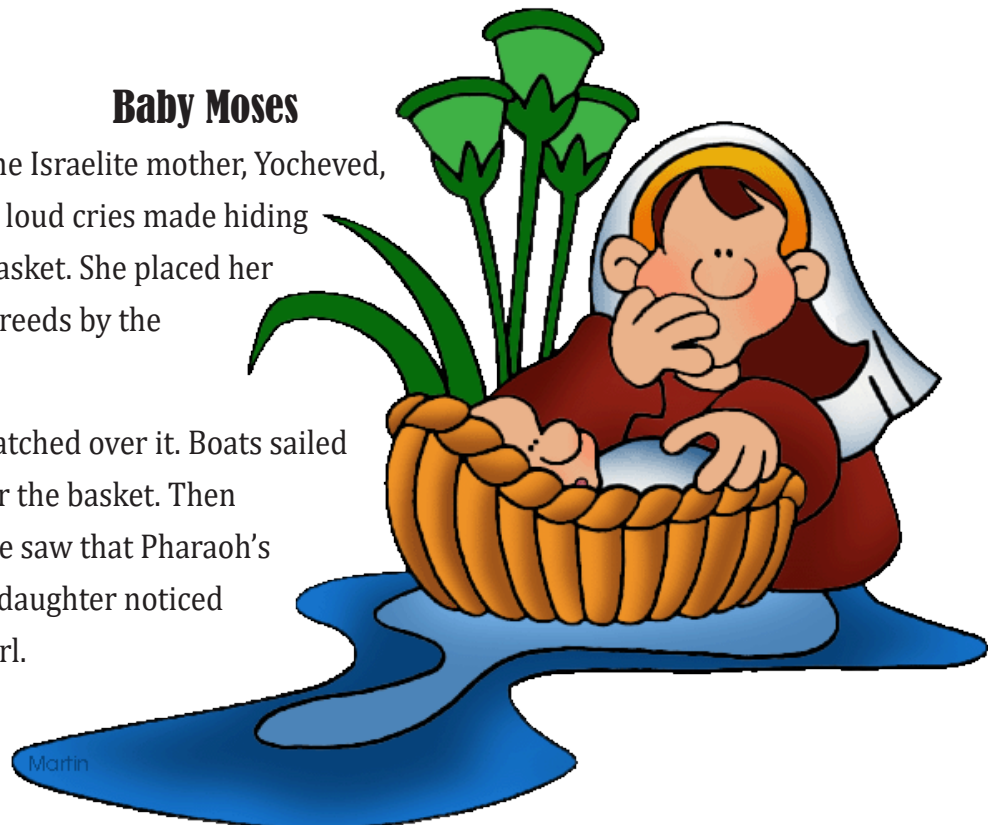
Reader 6: But, the good women could not bear to follow Pharaoh’s orders. They gave him excuses, saying, “Those Israelite women are so strong. They give birth by themselves, before we can even arrive.” So Pharaoh thought of another plan. He ordered that all baby boys born to the Israelites must be thrown into the waters of the Nile River.

Baby Moses

Reader 7: At the risk of her own life, one Israelite mother, Yocheved, kept her baby’s birth a secret. When his loud cries made hiding him impossible, she lovingly crafted a basket. She placed her baby in it and set the basket among the reeds by the river bank.

Reader 8: The baby’s sister, Miriam, watched over it. Boats sailed down the river, but only birds came near the basket. Then Miriam heard splashing in the water. She saw that Pharaoh’s daughter had come to bathe. Pharaoh’s daughter noticed the basket. Fetch it, she told her slave girl.

Reader 9: Pharaoh’s daughter opened the basket and saw Yocheved’s baby.



She knew the baby was an Israelite and felt bad, for she was not as cruel as her father. Miriam saw the princess's face soften with love, and stepped forward. "I know a Hebrew woman who could nurse the baby for you," Miriam bravely told the princess. "Shall I get her?" "Yes," said the princess. So Miriam ran and brought the baby's own mother, Yocheved, back to Pharaoh's daughter.

Reader 10: "Nurse this child for me," the princess said. "And I will pay you." Yocheved kept her son for three years. Then, as had been agreed, she brought him to the princess who took him into the palace as her own. "I'll name him Moses," the princess said, "Which means, I drew him out of the water." This is how Moses, an Israelite, came to grow up in Pharaoh's Palace.

Moses Grows Up

Reader 11: Pharaoh and his advisers decided to test little Moses by putting two objects in front of him, a glowing piece of hot coal and a shiny piece of gold. "If he takes the hot coal," said one of the advisors, "then we know means no harm to you. But if he reaches for the gold, then we know he is greedy and cunning and may someday take away your kingdom."

Reader 12: Little Moses, like any small child, wanted to reach for the shiny thing. As he began to reach for the gold, God sent the angel Gabriel to push Moses' hand away from the gold, so that he grabbed the coal instead. As a child often does, Moses immediately put the hot coal into his mouth. Ouch! He cried and dropped the coal, but it was too late. The coal burned part of his lips and tongue. From then on Moses spoke with a stutter, but at least he was saved from Pharaoh's anger.

Reader 13: One day, Moses saw a slave master severely beating a slave. This made Moses so mad that he stepped in, struck the Egyptian, and killed him. Afterward, Moses grew afraid of what would happen to him if Pharaoh learned what he had done, so Moses ran away to the land of Midian.

God Calls to Moses

Reader 14: In Midian, Moses worked as a shepherd for the priest Jethro and married one of his daughters, Tziporah. They had two sons, Gershom and Eliezer.

Reader 15: One day, when Moses drove his flock of sheep into the wilderness, he saw a thorn bush and stopped. The bush was burning, but nothing burned around it. Slowly, Moses moved closer. He could see that



the bush was on fire, but its leaves and branches were not burned up by the flames. Moses stared at the bush, for he had never seen such a fire. Then he heard a voice from inside the bush call, “Moses!, Moses!” Moses looked around. There was no one. He looked at the bush and answered, “*Hineini*, Here I am.”

Reader 16: God spoke from within the bush. “I hear the cries of my people in Egypt. I will send you to free them from slavery, to bring them to a land flowing with milk and honey.” “Me? Go before Pharaoh?” protested Moses. “The Israelites won’t believe that I was sent by You to bring them out of Egypt. Neither will Pharaoh.” “I will give you some signs,” said God. “Throw your rod on the ground.” Moses did this and the rod became a snake, slithering before him on the ground, turning back into a rod when he picked it up by its tail. Then Moses put his hand under his clothes, as God commanded, and when he removed it, the skin on his hand was ugly and scaly. He hid his hand once again, and it became like the rest of his body.

Reader 17: “If Pharaoh is not convinced by these signs, then take some water from the Nile River and pour it on dry ground. The water will turn to blood,” God said. “Tell Pharaoh to let my people go. Warn him of the signs and wonders I will bring upon Egypt”. “But what about my stutter?” Moses said, still afraid. “There is your brother Aaron,” said God. “He speaks well and he will help you. Even now, he is coming to meet you. Go back to Egypt, Moses. I will be with you.”

Moses and Aaron Speak to Pharaoh

Reader 18: When they came to Egypt, Moses and Aaron went to see Pharaoh and said “We are messengers of God, and God says: Let my people go!”

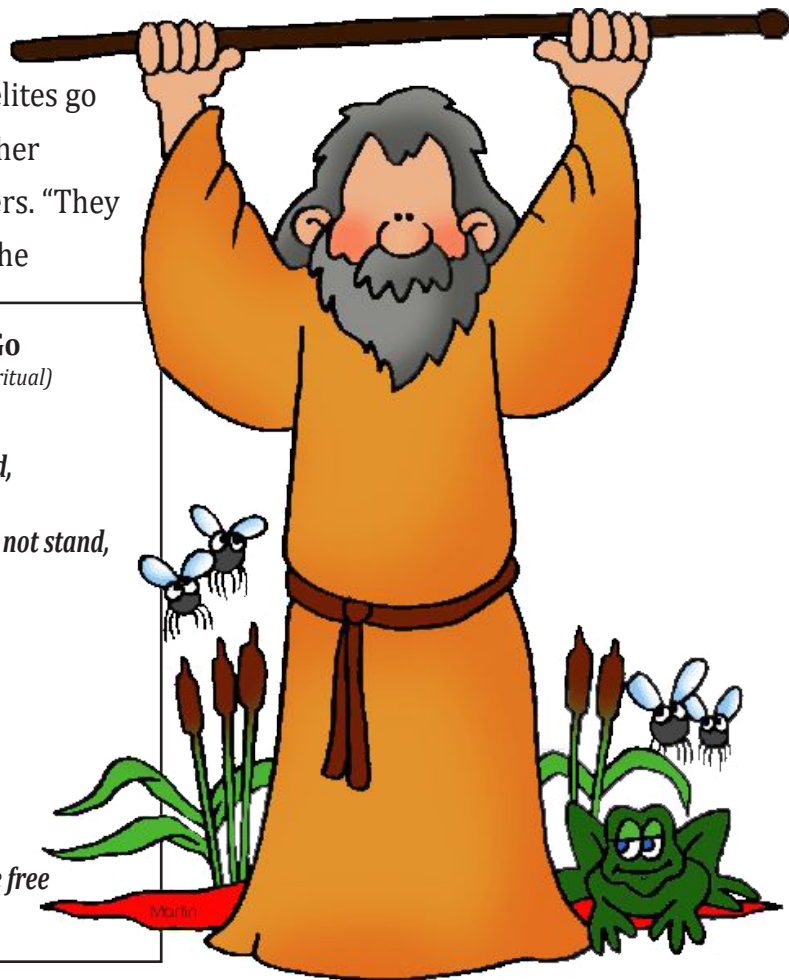
Reader 19: Not only did Pharaoh refuse to let the Israelites go and pray to God, he increased their work. “Let them gather their own straw to make bricks,” he told the slave masters. “They must still make the same number of bricks as before.” The Israelites complained to Moses, “Since you came, things are worse for us.” Moses spoke to God. “You will reassure the people with My promises,” God said, “and I will bring the Israelites out of Egypt. But first I will send signs and wonders, so that all the Egyptians and Pharaoh will know that the One God is working among them.”

Let my People Go (an African-American Spiritual) All Sing

*When Israel was in Egypt land,
“Let My people go”
Oppressed so hard they could not stand,
“Let My people go.”*

*Go down Moses
way down in Egypt land,
Tell ol’ Pharaoh:
“Let My people go.”*

*O let us all from bondage flee
“Let My people go.”
And soon may all the Earth be free
“Let My people go.”*



The Ten Plagues

God brought ten plagues on the Egyptians in Egypt:

Dam	דָּם	Blood
Tz'fardei-a	צִפְרֹדֵי	Frogs
Kinim	כִּנִּים	Lice
Arov	עֲרוֹב	Wild Beasts (or Flies)
Dever	דֶּבֶר	Cattle Plague
Sh'chin	שָׁחִין	Boils
Barad	בָּרָד	Hail
Arbeh	אַרְבֶּה	Locusts
Choshech	חֹשֶׁךְ	Darkness
Makat b'chorot	מַכַּת בְּכוֹרוֹת	Killing of the Firstborn

1. The leader calls out the name of each plague, and we repeat it.
2. Wine symbolizes joy, and we take out a drop of wine for each plague to remind us of the suffering of the Egyptians, which diminishes our joy.
3. As we say the name of each plague, we take our pinkie finger (*or spoon*) and dip it into our cup of wine (*or grape juice*), taking out a drop of wine for each plague mentioned. (*The drops can be put on our plate or on a napkin.*)

The Israelites Leave Egypt

Reader 20: In the middle of the night of the 10th plague, the Israelites heard a great wailing coming from the houses of the the Egyptians. The Egyptians' first born were dead. The Israelites were safe, for God had seen the blood on the doorposts of their houses and passed over. Pharaoh finally said, "The Israelites may go free!"

Reader 21: The Israelites hurried out of Egypt on foot, before Pharaoh changed his mind. They followed Moses and Aaron with their flocks of animals, carrying their food, and the unleavened cakes on their backs baked into flat, crispy bread as they walked toward the wilderness under the bright Egyptian sun. Slaves no longer, they were suddenly free.

Reader 22: To guide them on their journey, God went before the Israelites. By day God moved in a pillar of cloud, by night in a pillar of fire. In this way, the people walked away from Egypt. But Pharaoh did change his mind. When the Israelites reached the Sea of Reeds, they could hear and see Pharaoh's whole army chasing after them.

Reader 23: They called out to Moses. "Look! The Egyptians come from behind us! And the sea is in front of us!" "Don't be afraid," said Moses. "God told me to hold my rod above the sea so it will split open for us." Moses held his rod over the waters of the sea. "Go forward," he told the people.

Reader 24: Despite Moses' words, the people were still afraid. No one would step into the waters. "I will be the first," cried out Nachshon of the tribe of Judah. He threw himself into the sea. Only when he was in as far as he could go and the waters covered him completely, did a strong wind come and split the sea. The people could walk on dry ground. The water formed two walls alongside them.

Reader 25: Pharaoh's chariots and soldiers still followed, but as soon as the Israelites came out of the sea, Moses lifted his arm once again. The water spilled over the Egyptians, drowning each one of them. The

Israelites saw that they were safe. On the sandy banks of the sea, they sang a song of praise to God, a song of thanks for all of God's signs and wonders. The bitter had turned sweet, the fear to joy. The Israelites turned their backs to slavery and began their journey to that desert mountain where they would receive the Torah. The Torah would guide their freedom and give it new meaning. The Israelites' journey from Egypt and slavery to freedom and Mount Sinai gives us much to remember, retell, and celebrate today. Hooray!!



Dayenu

All Sing

ilu hotzi- hotzi-anu

hotzi-anu mi-mitzrayim

mi-mitzrayim hotzi-anu DAYEINU

Chorus:

da-da-yeinu (x3) dayeinu dayeinu dayeinu

da-da-yeinu (x3) dayeinu dayeinu

ilu natan natan lanu

natan lanu et ha-Shabbat

et ha-Shabbat natan lanu DAYEINU (Chorus)

ilu natan natan lanu

natan lanu et ha-Torah

et ha-Torah natan lanu DAYEINU (Chorus)

Had God only taken us out of Egypt, it would have been enough!

Had God only given us the Sabbath, it would have been enough!

Had God only given us the Torah, it would have been enough!

אלו הוציאנו ממצרים - דינו :

אלו נתן לנו את השבת - דינו :

אלו נתן לנו את התורה - דינו :

The Second Cup: *Toasting Our Liberation*

*Baruch atah Adonai,
Eloheinu melech ha-olam,
borei p'ri hagafen.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן.

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

Miriam's Cup

Miriam's Cup is passed around the table so that all present can fill it with water from their own water glasses.

After Miriam's Cup is filled, raise it and recite the blessing.

You abound in blessings, God, creator of the universe, Who sustains us with living water. May we, like the children of Israel leaving Egypt, be guarded and nurtured and kept alive in the wilderness, and may You give us wisdom to understand that the journey itself holds the promise of redemption. AMEN.

~Susan Schnur



Up until this point, Miriam's Cup should be beside Elijah's Cup at the center of the Seder table. (If you are planning to fill it with water from your own cups, as below, then leave Miriam's cup empty until then, or with just a little water to start with.)

Several new Passover Seder rituals are being adopted by Jewish families to honor the role of Miriam as Moses' sister and a Prophetess in the Exodus. Celebrating Miriam highlights the contribution of women to Jewish culture in the past, present and future.

One of these rituals is to add a second ceremonial cup, called *Kos Miriam* (Miriam's Cup) to the Passover dinner table along with *Kos Eliyahu* (Elijah's Cup). Miriam's Cup is filled with water and symbolizes the miracle of Miriam's well, which sustained the Israelites during their long journey in the desert.

There are many rituals and ways to celebrate Miriam and all of the Jewish women who play an important role in our tradition and our families during the Passover Seder.

Here is one possible ritual using Miriam's Cup.

Maggid Part 3: *For All Parts of Us*

The midrash of the Four Children invites us to listen to each child's question and identify different character types in all of us. The Rabbis turn the commandment of *v'higad'ta* ("you shall tell") into a mitzvah of dialogue – with give and take on both sides. Successful dialogue means that each side, and especially the side anxious to "pass on the message," be keenly attentive to what the other is saying and feeling – to the particular personality of the person and their needs.

Our Tradition Speaks of Four Children:

- One Wise or Thoughtful • One Wicked or Rebellious
 - One Simple or Innocent • One Who Does Not Know How to Ask
- Each one of us is at one time or another all of these children.

Leader

What does the wise child say?

Child #1

"What are the testimonies, the statutes, and the laws which Adonai our God has Commanded us?" ~Deuteronomy 6:20

Leader

So, you teach the child all the Laws of Pesach, till the last one.

Leader

What does the wicked child say?

Child #2

"What does this service mean to YOU?" ~Exodus 12:26

Leader

This child emphasizes "you" and not him or herself. Since the child excludes him or herself from the community, you should set his or her teeth on edge and say:

Parent

"It is because of this, that Adonai did for ME when I went free from Egypt."
~Exodus 13:8

Leader

"Me" and not that one over there! Had that one been there, they would not have been redeemed.

Leader

What does the simple child ask?

Child #3

"What is all of this?" ~Exodus 13:14

Leader

And you say to that child:

Parent

Let me tell you an awesome tale.

"With a mighty hand Adonai brought us out of Egypt, out of the house of bondage."
~Exodus 13:14

Leader

As for the child who does not know how to ask, you should prompt the child.

The Torah says: "You shall tell your child on that day."

Don't wait for the child to take the initiative. Start the story, your story, and hopefully this silent child will listen, absorb and identify with you.

Parent

"It is because of this, that Adonai did for us when we went free from Egypt."
~Exodus 13:8

רחצה Rachtzah

Now we are almost ready to eat. We wash our hands as a way of preparing. This time we do say blessing.

**Baruch Atah Adonai,
Eloheinu Melech haolam
asher kid'shanu b'mitzvotav
v'tzivanu al netilat yadayim.**

Praised are You, Adonai, our God, Ruler of the Universe, who made us holy with the mitzvot, and commanded for us to wash our hands.

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

מוציא Motzi

Because we are about to eat the matzah we say ha-Motzi, the blessing said before eating any kind of bread.

**Baruch Atah Adonai,
Eloheinu Melech haolam
ha-motzi lechem min ha-aretz.**

*Praised are You, Adonai, our God, Ruler of the Universe,
the One Who brings forth bread from the earth.*

ברוך אתה יי
אלהינו מלך העולם,
המוציא לחם מן הארץ

מצה Matzah

**Baruch Atah Adonai,
Eloheinu Melech haolam
Asher kid'shanu b'mitzvotav
v'tzivanu al achilat matzah.**

*Praised are You, Adonai, our God, Ruler of the Universe,
who made us holy with the mitzvot and commanded for us to eat matzah.*

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

מרור Maror

In the Torah we are told, "The Egyptians made slaves of the families of Israel. They made their lives bitter with hard slavery – slaving with cement and bricks in the fields." ~Exodus 1:14 On Pesach it is a mitzvah to eat maror, the bitter herb, and remember.

**Baruch Atah Adonai,
Eloheinu Melech haolam
asher kid'shanu b'mitzvotav
v'tzivanu al achilat maror.**

*Praised are You, Adonai our God, Ruler of the Universe,
who made us holy with the mitzvot and commanded for us to eat maror.*

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

כורֵךְ Koreich

At the very first Seder in Egypt our families ate the Pesach offering together with matzah and maror. In the Seder described in the Talmud, they added charoset. Charoset is a special mixture of nuts, fruits, and wine (or grape juice). It reminds us of the cement we used to glue the bricks together when we were slaves in Egypt.

Hillel was one of the Rabbis who helped write down and put together the Seder we now follow. He used to eat matzah and maror together, just as they did at the first Seder. We do just as he did, and eat a Hillel sandwich.

Many families also mix in the charoset.

שלחן עורֵךְ Shulchan Orech: The Feast

1. Lift up all three matzot and recite the ha-Motzi (the first blessing).
2. Put the bottom matzah down. Recite the matzah blessing while holding the top and middle matzot.
3. Break the top matzah and distribute it to everyone at the table. (If there is not enough, it can be mixed with the other matzot.)
4. Eat while reclining.

1. Recite the blessing.
2. Recline and eat the maror.

1. Take the bottom one of the three matzot. Break into pieces. (If there is not enough, additional matzah can be used.)
2. Add maror. Adding charoset is an option.
3. Sandwiches may be eaten either open-faced or closed. Recline and eat. There is no blessing.

After the Meal צפון Tzafun

Tzafun means hidden. This is where the children look for the afikomen that was hidden all the way back at the beginning of the Seder. The finder usually gets a reward.

Barech בָּרַךְ Birkat Hamazon: Grace After Meals

On Shabbat

<i>Shir hama-alot b'shuv Adonai et shivat tzion</i>	שִׁיר הַמַּעֲלוֹת בְּשׁוּב יי אֶת שִׁיבַת צִיּוֹן הֵייוֹנוֹ כְּחֻלָּמִים:
<i>hayinu k'chol'mim. Az yi'malei s'chok pinu ulshoneinu rinah,</i>	אֲז יִמְלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה
<i>Az yomru vagoyim higdil Adonai la-asot im eileh.</i>	אֲז יֹאמְרוּ בְּגוֹיִם הִגְדִּיל יי לַעֲשׂוֹת עִם אֱלֹהֵי:
<i>Higdil Adonai la-asot imanu hayinu s'meichim.</i>	הִגְדִּיל יי לַעֲשׂוֹת עִמָּנוּ הֵייוֹנוֹ שְׂמֵחִים:
<i>Shuvah Adonai et sh'viteinu ka-afikim banegev.</i>	שׁוּבָה יי אֶת שְׁבִיתֵנוּ כְּאַפִּיקִים בְּנֶגֶב:
<i>Hazorim b'dimah b'rinah yiktzoru.</i>	הֲזָרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ:
<i>Haloch yeileich uvachoh nosei meshech hazara</i>	הָלוֹךְ יֵלֵךְ וּבָכָה נִשָּׂא מִשָּׁךְ הַזֶּרַע בָּא יְבֵא בְּרִנָּה
<i>bo yavo v'rinah nosei alumotav.</i>	נִשָּׂא אֲלֻמֹּתָיו:

Leader: Chaveirai n'vareich:

חֲבֵירֵי נְבָרַךְ!

The others respond:

Y'hi sheim Adonai m'vorach mei-atah v'ad olam.

יְהִי שֵׁם יי מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.

Leader: *Y'hi sheim Adonai m'vorach mei-atah v'ad olam.*

יְהִי שֵׁם יי מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.

Birshut chaveirai, n'vareich Eloheinu she-achalnu mishelo.

בְּרִשּׁוֹת חֲבֵירֵי נְבָרַךְ אֱלֹהֵינוּ שְׁאֲכַלְנוּ מִשְׁלוֹ.

The others respond:

Baruch Eloheinu she-achalnu mishelo uv'tuvo chayinu.

בָּרוּךְ אֱלֹהֵינוּ שְׁאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ.

Leader:

Baruch Eloheinu she-achalnu mishelo uv'tuvo chayinu.

בָּרוּךְ אֱלֹהֵינוּ שְׁאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ.

All:

Baruch hu uvaruch sh'mo:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ:

Baruch atah Adonai, Eloheinu melech ha-olam,

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

hazan et ha-olam kulo b'tuvo b'chein b'chesed uv'rachamim

הֵזַן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ

hu notein lechem l'chol basar ki l'olam chasdo.

בְּחֶסֶד וּבְרַחֲמִים,

Uv-tuvo hagadol tamid lo chasar lanu,

הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד.

v'al yechsar lanu mazon l'olam va-ed.

וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ,

Ba-avur sh'mo hagadol, ki hu eil zan

וְאֵל יִחְסַר לָנוּ מִזֶּן לְעוֹלָם וָעֶד.

umfarneis lakol umeitiv lakol, umeichin

בְּעִבּוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמַפְרִיֵּס לְכָל,

mazon l'chol b'riotav asher bara.

וּמַטִּיב לְכָל וּמַכִּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.

Baruch atah Adonai, hazan et hakol.

בָּרוּךְ אַתָּה יי הֵזַן אֶת הַכֹּל.

Birkat Hamazon (continued)

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

בְּכַתוּב: וְאַכַּלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ
עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ.
בָּרוּךְ אַתָּה יְיָ עַל הָאָרֶץ וְעַל הַמָּזוֹן.

*Uv'neih y'rushalayim ir hakodesh bimheirah v'yameinu.
Baruch atah Adonai, boneh v'rachamav y'rushalayim.
Amein*

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

*Harachaman, hu yimloch aleinu l'olam va-ed. Amein!
Harachaman, hu yitbarach bashamayim uva-aretz. Amein!
Harachaman, hu yishlach lanu b'rachah m'rubah
babayit hazeh, v'al shulchan zeh she-achalnu alav. Amein!*

הַרְחָמֵנוּ, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. אָמֵן
הַרְחָמֵנוּ, הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ. אָמֵן
הַרְחָמֵנוּ, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה,
וְעַל שֻׁלְחָן זֶה שֶׁאֲכַלְנוּ עָלָיו. אָמֵן

**On Shabbat: Harachaman, hu yanchileinu yom shekulo shabat
um'nuchah l'chayei ha-olamim. Amein!**

הַרְחָמֵנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שַׁבָּת
וּמְנוּחָה לַחַיֵּי הָעוֹלָמִים. אָמֵן

**On Yom Tov (Festivals):
Harachaman, hu yanchileinu yom shekulo tov. Amein!**

הַרְחָמֵנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב. אָמֵן
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

*Oseh shalom bimromav, hu ya-aseh shalom,
aleinu v'al kol yisra-eil, v'imru amen.*

Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.

(On Shabbat: A song of ascents. When Adonai brought the exiles back to Zion it was like a dream. Then our mouths were filled with laughter and our tongues with song. Then was it said among the nations: "Adonai has done great things for them." Truly, Adonai has done great things for us. And we rejoiced. Bring us from exile, Adonai, as the streams return to the Negev; those who sow in tears shall reap in joy. Those who go out weeping, bearing sacks of seeds, shall return with joy, bearing their sheaves.)

Let us thank God. Blessed is the name of God now and forever. With your permission, let us thank God whose food we have eaten. Blessed is God whose food we have eaten and through whose goodness we live. Blessed is God and Blessed is God's name.

Blessed is Adonai our God, Sovereign of the universe, who sustains the entire world with goodness, kindness and mercy. God gives food to all creatures, for God's mercy is everlasting. With abundant goodness we have never lacked, and may we never lack sustenance forever in God's great name. God sustains all, does good to all, and provides food for all the creatures created. Blessed is Adonai, who provides food for all.

As it is written: "When you have eaten your fill, give thanks to Adonai your God for the good land which God has given you." Blessed is Adonai for the land and its produce.

May God rebuild Jerusalem, the holy city, speedily in our lifetime. Blessed is Adonai, who restores Jerusalem with mercy. Amen

May the Merciful One Rule over us forever and ever. May the Merciful One be blessed in heaven and on earth.

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten.

(On Shabbat: May the Merciful One grant us a world that shall be entirely Shabbat and eternal rest.)

(On Yom Tov (Festivals): May the Merciful One grant us a world that shall be entirely good.)

May the One who makes peace in the heavens let peace descend on all us, and let us say Amen.

May Adonai give strength to our people; may Adonai bless our people with peace.

The Third Cup of Thanksgiving

*Baruch atah Adonai,
Eloheinu melech ha-olam,
borei p'ri hagafen.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגָּפֶן.

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

Elijah's Cup: Eliyahu Hanavi

A cup of wine is poured in honor of the Prophet Elijah. The door is opened.

Elijah the prophet is said to usher in the Messiah. Elijah is called upon three times in Jewish life.

The first is during Passover as we open the door and set aside a special cup for Elijah. Tonight we pray that all people of all races and nations are free to celebrate as we do now. When we say "Next year in Jerusalem" it is a prayer wishing for that time to come when the world shall find peace – The Messianic Age ushered in by Elijah the prophet.

The second time we sing about Elijah is at the end of each Shabbat during Havdalah. When Elijah ushers in the Messianic Age Shabbat will never end.

The third time is when we set aside a chair for Elijah at every bris or baby naming for there is the potential in every child that they may grow to be the Messiah.

Eliyahu hanavi, Eliyahu hatishbi,

Eliyahu hanavi, Eliyahu hagiladi.

Bim'heira v'yameinu, yavo eileinu;

Im mashiach ben David,

im mashiach ben David.

*We are waiting for a time to come,
when injustice shall be gone.*

*Pain and violence will be no more,
done with hatred, done with war.*

*And all the people in the land,
will lend their voices, lend their hand.*

*And that day starts with you and me,
and Eliyahu (Eliyahu), Eliyahu (Eliyahu), Eliyahu Hanavi.*

*So we will not wait a minute more (so we will not wait a minute more),
to build the world we're waiting for (to build the world we're waiting for)*

*Building starts with you and me (building starts with you and me),
and Eliyahu (Eliyahu), Eliyahu (Eliyahu), Eliyahu Hanavi.*

Hallel: Praise הַלֵּל

Kol Haneshama

from Psalm 150

Hal'lu...

Kol han'shamah t'haleil Yah,

Hal'lu, Hal'lu Yah!

Let us praise...

Let all that breathes praise Yah, Halleluyah!

הַלְלוּ ...

כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ

הַלְלוּ-יְיָ!

The Fourth Cup of Praise

*Baruch atah Adonai,
Eloheinu melech ha-olam,
borei p'ri hagafen.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן.

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

Chad Gadya: One Little Goat חַד גָּדְיָא

A classic Passover singalong with many verses in Aramaic and Hebrew. Each verse layers on top of the next in a wild connect-the-dots from a little baby goat to God. Some commentators say the baby goat is Israel, and everything else in the song represents the journey from Egypt through the desert and its misfortunes, or the nations which conquered Israel (and then each other) over time.

Remember to add the sound effects when we sing the final verse in English!

*Chad gadya, chad gadya
Dizvan abba bitrei zuzei
Chad gadya, chad gadya*

חַד גָּדְיָא, חַד גָּדְיָא
דִּזְבֵּן אַבָּא בִּתְרֵי זוּזֵי
חַד גָּדְיָא, חַד גָּדְיָא

*One little kid, just one kid.
That my father bought for two zuzim,
Chad gadya, chad gadya.*

*The came the Holy One, and smote the Angel of Death (WHOOSH),
Who killed the butcher (OY), who slaughtered the ox (MOO),
That drank the water (💧), which quenched the fire (🔥), that burned the stick (🔪),
That beat the dog (RUFF), that bit the cat (MEOW), that ate the kid (MAAAH),
That my father bought for two zuzim.
Chad gadya, chad gadya.*

Nirtzah נִרְצָה

L'shanah haba-ah birushalayim!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Next year in Jerusalem!

Counting the Omer סְפִירַת הָעֹמֶר

On the second night of Pesach we begin counting the Omer, counting UP from one to forty-nine days (seven weeks of seven days), from Passover until the festival of Shavuot which is on the fiftieth day. During the Omer period, we say the blessing and give the updated count every night when it gets dark.

First say this declaration:

I am ready to fulfill the mitzvah of counting the Omer.

Then say the blessing for counting the Omer:

Baruch atah Adonai
Eloheinu melech ha'olam
asher kid'shanu b'mitzvotav
vitzivanu al sefirat ha'omer.

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

*Blessed are You, Adonai our God, Sovereign of all,
who sanctifies us with mitzvot, commanding us to count the Omer.*

Then say the count for tonight using the formula below:

Hayom yom echad la-omer.

הַיּוֹם יוֹם אֶחָד לָעֹמֶר.

Today is the FIRST day of the Omer!



לְשִׁנָּה הַבָּאָה בִּירוּשָׁלַיִם

Havdalah

(When the Seder falls on a Saturday night)

We begin our celebration this evening with Havdalah,
a ceremony that marks the end of Shabbat and ushers in the new week.

First we light the Havdalah candle which brings many wicks together into one united flame.

(Light candle)

Blessing Over the Wine

(Pick up wine)

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

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.
בוֹרֵא פְּרִי הַגָּפֶן

Blessed are You, Adonai our God, Ruler of the Universe, Creator of the fruit of the vine.

(Don't Drink Yet)

Blessing Over the Spices

Baruch Atah Adonai, Elohaynu Melech ha-olam,
boreh minay visamim.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.
בוֹרֵא מִיְּנֵי בְשָׂמִים

Blessed are You, Adonai our God, Ruler of the Universe, Creator of all kinds of spices.

(Smell the Spices)

Blessing Over the Havdalah Candles

Baruch Atah Adonai, Elohaynu Melech ha-olam,
boreh mi'oray ha'esh.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.
בוֹרֵא מְאוֹרֵי הָאֵשׁ

Blessed are You, Adonai our God, Ruler of the Universe, Creator of the lights of fire.

(Observe the Light and Shadow on Your Fingertips)

Blessing of Havdalah (Separation)

Baruch ata Adonai, Eloheinu melech ha-olam,
hamavdil bein kodesh l'hol.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל

Blessed are You, Adonai our God, Ruler of the Universe, Who distinguishes between sacred and ordinary.

(Sip the wine or grape juice. Extinguish the Havdalah candle in the remaining wine/juice.)



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