

# HAGGADAH FOR A MODEL SEDER



CREATED BY RABBI ADAM CHALOM



**Kol Hadash**  
HUMANISTIC CONGREGATION



Shalom (shalom)  
 Haverim (haverim)  
 Bo-a-hem, bo-a-hem l'shalom  
 (Bo-a-hem, bo-a-hem l'shalom)  
 Shalom (shalom)  
 Haverim (haverim)  
 Tset-hem, tset-hem l'shalom  
 (Tset-hem, tset-hem l'shalom)

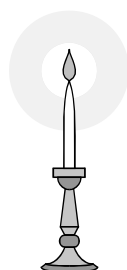
Shalom (shalom)  
 Shalom (shalom)  
 Bo-a-hem (bo-a-hem)  
 L'shalom (l'shalom)  
 L'shalom (l'shalom)

*(Hello friends, Enter in peace.  
 Good bye friend, Depart in peace.)*

The feast of Passover is here. We are together as family and friends to remember the slavery of our ancestors and the freedom of our present. Today the bond of love reaches out from our home to unite all people with memory of the past and hope for the future.

Passover is the oldest Jewish holiday. It began when the Jews were still wandering shepherds. For them, Passover was the Jewish spring festival when the lambs were born. Spring and the idea of human freedom fit very well together, and Passover later became a holiday of Jewish freedom, a chance to tell the story of an escape from slavery and an awakening to a new life.

We light special candles for Passover to celebrate being together, and to remind us that light needs to shine in the darkest parts of the world. Everyone deserves to be as free and as happy as we are today.

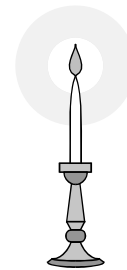


## CANDLELIGHTING    הדלקת נרות

“Let Us Light These Lights” – for Passover!

BA-ROOKH HA-OR  
 BA-ROOKH O-RAT PAY-SAKH  
 BA-ROOKH HA-OR SHA-LOM

ברוך האור  
 ברוך אורת פסח  
 ברוך האור שלום



Let us light these lights  
 And see the way to joy  
 And let us say, *simcha*.                    (x2)

Let us light these lights  
 And see the way to love  
 And let us say *ahava*.                    (x2)

Let us light these lights  
 And see the way to peace  
 And let us say, *shalom*.                    (x2)

*Debbie Friedman, adapted by Rabbi Daniel Friedman*

# יין – Wine - The First Cup

## משפחה וקהילה - Family and Community

On Passover, like Shabbat, we celebrate by sharing wine or grape juice together. Passover has four cups of wine that we drink in a special order, and the Hebrew word for order is “*Seder*.” Each cup can represent something different. Family and community are very important to us.

ALL: Our first cup is the cup of MISHPAKHA V’KEHILLA, family and community. Let us wish each other L’KHAIM, To Life!

*(Drink the First Cup)*



OO-RAY VA-NEEM L’-VA-NAY-KHA  
SHA-LOM AL YIS-RA-EL

וְרָאָה בָּנִים לְבָנֶיךָ שָׁלוֹם עַל יִשְׂרָאֵל.

May you live to see your children’s children. Peace be upon Israel!

*Psalm 128:6*



## ברפם – GREENS



After the White of Winter comes the Green of Spring. We begin our Seder meal with a taste of new life, and we mix our joy with our pain. We dip *Karpas* (Greens) into salt water, and remember the human sweat, blood, and tears that made our lives possible. We are grateful for what we receive.



The Seder table is different from any other feast. The foolish ask, “Why do you celebrate this holiday and eat these strange foods?” Because they say you, they are not part of the celebration of Passover. The wise ask, “Why do we celebrate this holiday and enjoy this beautiful feast?” Because they say we and feel part of the Seder, they can ask the Four Questions.

# ארבע הקושיות

## ARBA HAKOOSHYOT - THE FOUR QUESTIONS

Why is this night different from all other nights?

1. On all other nights, we eat either bread or matsa.  
Why, on this night, do we eat only matsa?
2. On all other nights, we eat ordinary greens.  
Why, on this night, do we eat bitter herbs?
3. On all other nights, we do not dip food in any condiment.  
Why, on this night, do we dip food twice?
4. On all other nights, we eat either sitting or reclining.  
Why on this night do we all recline?



מה נשתנה הלילה הזה מכל הלילות

שבכל הלילות אנו אוכלין חמץ ומצה

הלילה הזה כלו מצה

שבכל הלילות אנו אוכלין שאר ירקות

הלילה הזה מרור

שבכל הלילות אין אנו מטבילין אפילו פעם אחת

הלילה הזה שתי פעמים

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין

הלילה הזה כלנו מסבין

MA NISH-TA-NA HA-LIE-LA HA-ZE MIK-KOL HA-LAY-LOT?

SHE-B'KHOL HA-LAY-LOT A-NOO O-KH'LEEN KAH-MAYTS OO-MA-TSA.

HA-LIE-LA HA-ZE KOO-LO MA-TSA?

SHE-B'KHOL HA-LAY-LOT A-NOO O-KH'LEEN SH'AR Y'RA-KOT.

HA-LIE-LA HA-ZE MA-ROR?

SHE-B'KHOL HA-LAY-LOT AYN A-NOO MAT-BEE-LEEN A-FEE-LOO PA-AM E-KHAT.

HA-LIE-LA HA-ZE SH'TAY F'A-MEEM?

SHE-B'KHOL HA-LAY-LOT A-NOO O-KH'LEEN BAYN YO-SH'VEEN OO-VAYN

M'SOO-BEEN.

HA-LIE-LA HA-ZE KOO-LA-NU M'SOO-BEEN?

These questions are good questions, and their answers are right in front of us. This night is different because we sit together to share stories. This night we eat only *matsa* to remember our past. This night we eat bitter herbs to remember when life is painful. This night we dip our food to remember when life is sweet. This night we recline to celebrate our freedom.

To really answer them, we tell the story of the Exodus. “Even if we were all wise, all people of knowledge and understanding, and all of us knew all of the Torah, we should still tell the story of the Exodus from Egypt; and all those who speak of the Exodus from Egypt are praised.”

HIN-NAY MA TOV OO-MA-NA-YEEM  
SHEH-VET A-KHEEM GAM YA-KHAD

הִנֵּה מַה־טוֹב וּמַה־נָּעִים  
שֶׁבֶת אֲחִים גַּם־יַחַד

Behold, how good and how pleasant it is  
For brothers and sisters to dwell together.

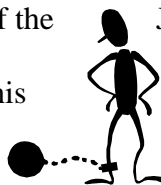
*Psalm 133:1*

## מגיד

### MAGGID - THE TELLING OF THE STORY

The Passover story is a story, and many parts of the story did not actually happen. But the Exodus from Egypt is one of the most important stories in Jewish tradition, and its themes ring true today for all peoples. So we begin our telling.

Pharaoh, the king of Egypt, was afraid of the them very hard. The life of the Jews was saved from slavery. A leader appeared: his



Jews, so he made them slaves and worked bitter with pain, and they cried out to be name was Moses

### LET MY PEOPLE GO!

When Israel was in Egypt's land,  
LET MY PEOPLE GO!  
Oppressed so hard they could not stand,  
LET MY PEOPLE GO!

Go down, Moses,  
Way down in Egypt's land,  
Tell old Pharaoh, "LET MY PEOPLE GO!"

When they had reached the other shore,  
LET MY PEOPLE GO!  
They sang the song of triumph o'er,  
LET MY PEOPLE GO!

Go down, Moses,  
Way down in Egypt's land,  
Tell old Pharaoh, "LET MY PEOPLE GO!"

Moses went to Pharaoh and said to him, "Let my people go." But Pharaoh laughed at him and threatened his life. Moses then caused 10 plagues to afflict the Egyptians. After 10 plagues of flies, darkness, storms, blood and frogs, the prince of Egypt suddenly died. Moses told his people to escape.

Pharaoh would not free the Israelites, but the ordinary Egyptians suffered the plagues. When we remember the 10 plagues, we take a drop from our glass for each plague. Our celebration is a little less sweet in memory of their pain. Plagues still happen today, and people still suffer. We must end all the plagues we can, and help everyone to enjoy the sweetness of life.

*(Fill the second cup)*

BLOOD - DAM

דָּם

HAIL - BARAD

בָּרָד

FROGS – TS'FARDAYA

צִפְרָדַיִם

LOCUSTS – ARBEH

אַרְבֵּה

LICE – KINIM

כִּנִּים

DARKNESS – KHOSHEKH

חֹשֶׁךְ

WILD BEASTS - AROOV

עֲרוֹב

DEATH OF THE FIRST BORN

CATTLE DISEASE – DEVER

דֶּבֶר

MAKAT B'KHOROT

מַכַּת בְּכוֹרוֹת

BOILS - SH'KHIN

שִׁחִין

*(Share contemporary plagues)*

NA-A-SE SHALOM BA-O-LAM

נַעֲשֶׂה שָׁלוֹם בְּעוֹלָם

NA-A-SE SHA-LOM A-LAY-NOO

נַעֲשֶׂה שָׁלוֹם עָלֵינוּ

V'-AL KOL HA-O-LAM

וְעַל כָּל הָעוֹלָם

V'-EEM-ROO SHA-LOM

וְאָמְרוּ שָׁלוֹם

Let us make peace for all the world.

*-Siddur (adapted)*

The Hebrews escaped into the desert, and the Egyptians chased them. The Bible story describes the power of Moses: Moses held his staff over the Red Sea, and suddenly the water split in two. Between the walls of water there was dry land. The Hebrews passed through to freedom, and the water crashed down on the Egyptian chariots. After many years of wandering, the Hebrews found their way back to the Land of Israel.

This is the traditional story, but how much of it is true? The Jewish nation in Israel was originally a mix of two groups. One came from outside the land, perhaps from Egyptian slavery. The other group came from inside the land, leaving large cities for smaller villages. So not all Jewish people came from Egypt, but all of them looked for freedom. And they all told the Exodus from Egypt as their story. They made the Passover celebration we continue today.

Long ago our people learned  
Not even food that they had earned  
Could satisfy their dignity if  
They weren't free.

Let us heed this story's lesson  
What it is requires no guessin'  
Not enough—security!  
We must be free!

*Chorus*  
Lo die-yay-nu, lo-die-yay-nu  
Lo die-yay-nu, die-yay-nu die-yay-nu  
(2x)

Da da-yey-nu, da da-yey-nu,  
Da da-yey-nu, da-yey-nu da-yey-nu  
(2x)

So they roamed for many years  
Through thirst and hunger, pain and fear  
They sought a land of liberty where  
All are free.



*Chorus*

## יין – Wine - The Second Cup חירות Freedom

Raise the emptier cup – the Second of Four. Our second cup is the cup of KHAYROOT, the cup of freedom.

ALL: The chains of slavery are rent. Shattered they lie in the sea. Onward to the “promised land.” The people now are free. L’KHAIM! To Life!

*(Drink the Second Cup)*



We have heard the Passover story. Why do we eat the special foods set before us? In the traditional *Haggadah*, Rabbi Shimon ben Gamliel said, “Whoever does not understand the meaning of the three symbols, *Pesakh*, *Matsa*, and *Maror*, has not truly celebrated the festival of Passover.” Here we find the answers to the Four Questions. When we learn about these three symbols, we sing “Dayenu,” ‘even only this would have been enough.’

## פסח

### PESAKH - PASSOVER FEAST, LAMB SHANK BONE

What is the meaning of *Pesakh*?

We read in the Exodus story that the Hebrews used the blood of a lamb to escape the 10<sup>th</sup> plague. The first name for Passover was *Khag ha-Pesakh*, when shepherds sacrificed the first spring lambs. *Pesakh* is the spring lamb, and it was offered in the Jerusalem Temple, roasted and then completely eaten up that night. The Jews celebrated their freedom by reclining while they ate, and the holiday took the name of the roasted lamb. Today we call that holiday *Pesakh*.

## דיינו

If we only had our *Pesakh* (3x), Dayenu



Why do we eat the *Matsa*?

Another early name for Passover was *Khag ha-Matzot*, when farmers sacrificed early wheat. *Matsa* is called the bread of slavery – it was like the food that Pharaoh fed the Jews. During their escape they found it useful: "And they baked unleavened bread from the dough which they brought out of Egypt. There was not enough time to let it rise, for they were fleeing Egypt and could not wait." *Matsa* is a symbol of the pain of slavery and the excitement of freedom.

Three *Matsas* represent three levels of early Israel: Cohen (priest), Levi (Levite), and Yisrael (Israel). Moses came from the tribe of Levi, so we break the middle *Matsa*, wrap it, and hide it as the *Afikomen*. At the end of the Seder, whoever finds it can share it among everyone at the table.

May all who are hungry come and eat with us. May all who are slaves this year be free next year. May the matsa we are about to eat let us feel the pain of persecution and the joy of freedom.

(all take and eat some Matsa)

## דיינו

If we only had our Matsa (3x), Dayenu





מרור

## MAROR - BITTER HERBS



Why do we eat the *Maror*? (horseradish)

*Maror* is the bitter herb. It reminds us of the pain the Jews felt as slaves. We dip the bitter herb into *Haroset*, the symbol of bricks and mortar, to remember how hard their work was. As we remember the suffering of Egypt, we also remember the pain of every generation. The taste of freedom is much sweeter.

*(all take some Maror and may eat it with Haroset)*

בורך

## KOREKH - THE 'HILLEL SANDWICH'

The Torah describes the eating of the *Pesakh* lamb: "With *Matzot* and *Maror* you shall eat it." Hundreds of years ago, a famous rabbi named Hillel would eat *Matsa* with *Maror* in a sandwich to follow this law. Today we make a sandwich of *Haroset*, *Maror*, and *Matsa* and call it the "Hillel Sandwich" in his memory. We combine the bitterness of slavery (*Maror*) with the sweetness of freedom (*Haroset*), and eat them with the bread of slavery and freedom (*Matsa*). And this is why we 'dip twice' on this night.

*(all make Hillel sandwich and eat it)*

דינו

If we only had our *Maror* (3x), *Dayenu*



ביצה

## BEITZAH - EGG



There is one element to the Seder plate that Rabbi Gamliel forgot. The Egg is a symbol of new life. To celebrate the spring, we partake of this festival delicacy.

## OUR PASSOVER THINGS

(To the tune of “Our Favorite Things” from The Sound of Music)

Cleaning and cooking and so many dishes  
Out with the *Khametz*, no pasta, no knishes  
Fish that’s gefilted, horseradish that stings  
These are a few of our Passover things

*Matzah* and *Karpas* and chopped up *Kharoset*  
*Shankbones* and *kiddish* and Yiddish neuroses  
Tante who *kvetches* and uncle who sings  
These are a few of our Passover things

*Motzi* and *maror* and trouble with Pharaohs  
Famines and locusts and slaves with  
wheelbarrows  
*Matzah* balls floating and eggshell that clings  
These are a few of our Passover things.

When the plagues strike  
When the lice bite  
When we’re feeling sad,  
We simply remember our Passover things  
And then we don’t feel so bad!

## אֵלִיָּהוּ הַנָּבִיא

### ELIYAHU HA-NAVI – ELIJAH THE PROPHET

For Jews, the name Elijah has been the sound of hope. Elijah was a leader and prophet in ancient Israel who led a people’s rebellion against the government. Tradition says that he never died and that he will return some day to announce freedom for all the people of the world.

We always set a place for Elijah, and any hungry person who comes to the door is made welcome and may join the Seder feast. The cup of Elijah is the special cup of hope. Hope is not a feeling we wait for. It is a commitment to the future we help to create. The song of Elijah is the song of hope.

AY-LEE-YA-HOO HA-NA-VEE

AY-LEE-YA-HOO HA-TISH-BEE

AY-LEE-YA-HOO HA-GIL-LA-DEE

אֵלִיָּהוּ הַנָּבִיא

אֵלִיָּהוּ הַתְּשֻׁבִי

אֵלִיָּהוּ הַגִּלְעָדִי

Elijah, the prophet, the man from Gilead

## יין – Wine – The Third Cup

## מסורת - Tradition

Our third cup is the cup of MASORET, the cup celebrating our traditions. We celebrate our connections to our past and our future. We are part of the chain of life.

ALL: We are links in the chain of Jewish tradition and family, and we celebrate our heritage.  
L'KHAIM! To Life!

*(Drink the Third Cup)*



**אפיקומן**

**AFIKOMEN - THE 'DESERT DESSERT'**

**נרצה**

**NIRTZAH - CONCLUSION**

ALL: The service of Passover is now done according to order and custom.  
As we were worthy to prepare it now, may we also be worthy to do so in the coming year. May we enjoy our freedom, and may we work to make all free in the coming year.

**יין - Wine - The Fourth Cup**

**עתיד - Future**

Fill and Raise your cup – the Fourth of Four – A Toast!

ALL: May we be together again next year in hope, love, and friendship. L'KHAIM! To Life!

**לשנה הבאה בירושלים**  
**LASHANAH HABAAH**  
**B'YERUSHALAYIM**



**TO NEXT YEAR**  
**IN JERUSALEM**

La la la. . .  
BA-SHA-NA BA-SHA-NA HA-BA-AH  
OD TIR-EH, OD TIR-EH,  
KA-MA TOV YEE-HI-YEH  
BA-SHA-NA BA-SHA-NA HA-BA-AH  
La la la. . .

Seasons come, seasons go  
But people never seem to know  
How long it will rain, it will shine.  
Let them ask what will be,  
It doesn't mean a thing to me  
With me, every season is fine.

CHORUS

OD TIR-EH, OD TIR-EH,  
KA-MA TOV YEE-HI-YEH  
BA-SHA-NA BA-SHA-NA HA-BA-AH  
Wait and see, wait and see,  
What a world there can be,  
If we share, if we care, you and me.

Soon the day will arrive,  
When we will be together,  
And no longer will people live in fear.  
And the children will smile  
Without wondering whether  
On that day, dark new clouds will appear.

CHORUS

La la la. . .

בִּשְׁנָה הַבָּאָה  
עוֹד תִּרְאֶה עוֹד תִּרְאֶה  
כִּמָּה טוֹב יִהְיֶה  
בִּשְׁנָה הַבָּאָה

עוֹד תִּרְאֶה עוֹד תִּרְאֶה  
כִּמָּה טוֹב יִהְיֶה  
בִּשְׁנָה הַבָּאָה

Naomi Shemer