



# A Passover Haggadah

TEMPLE  
**EMANU-EL**

Edited by Rabbi David J. Meyer  
Illustrated by Kat Gunther

Temple Emanu-El  
393 Atlantic Avenue  
Marblehead, MA 01945

## Seder Preparation Notes

In preparing for your family Seder, you might want to arrange the leader's setting as follows:

MATZAH (unleavened bread) — a plate containing three matzot covered by a cloth.

The Ceremonial Plate Contains:

1. Z'ROAH (shankbone of lamb or chicken) In a vegetarian household, a roasted beet can take its place.
2. KARPAS (greens) such as parsley.
3. MAROR (bitter herbs) a piece of horseradish root.
4. HAROSET a mixture of apples, nuts, wine and cinnamon, or, in the Sephardic style, dried fruits, spices and wine.
5. HAZERET (bitter vegetable, such as Romaine lettuce) Some seder plates call, instead, for a bowl of salt water.
6. BEITZAH (hard-boiled or roasted egg) — symbolizes springtime renewal. The roundness of the egg also mirrors the cycles of life. In addition, the egg represents the chagigah (the sacrificial offering for the Festival).

In addition, the leader's setting should have:

- Elijah's Cup — a large, festive goblet filled with wine. Some households add a second festive goblet, filled with water ("Cup of Miriam") to recognize the life-giving well of water which accompanied the Israelites while Moses' sister, Miriam, was yet living.
- Two white or festive tapers.
- A small bowl or pitcher of water and towel for the ceremonial cleansing of hands.
- A pillow to lean against on the leader's chair.

At the setting for each participant, it is suggested that there be a cup for wine and a small plate with a sprig of parsley, a small piece of horseradish, a tablespoon of haroset, and a hard boiled egg.

### Important Note:

*Lines in blue italics are for guidance only and are not to be read.*

## Introduction

We hope that many families will find this Haggadah a helpful guide for sharing in the tradition of the Passover Seder. The Seder Preparation Notes provide useful suggestions on setting the table. The person conducting the seder should look over the Haggadah a day or so before the Festival in order to feel comfortable with the readings and notes. The leader parts are clearly marked. Sections marked "Reader" should be shared by all the participants.

It is easiest to simply go around the table and have each person take the next Reader part. Traditionally, the youngest child or children able to read—Hebrew or English— should pronounce the Four Questions. It is a good idea to prepare the child a few days before for this important part of the ritual.

This booklet contains many of the most important readings and ceremonies of the traditional Haggadah, but is "comfortable" for families with children. The entire service before the meal should take about 45 minutes. The portion concluding the meal takes about 30 minutes (including one or more of the fun songs.)

Enjoy! Hag Sameach! A Happy Festival!



Behold this cup of wine! With this symbol of joy we begin our celebration of the Passover—an everlasting reminder of our freedom—as it is said: “I will BRING YOU OUT.” Tonight that call of freedom challenges us to champion the cause of all the oppressed and downtrodden, to summon all the peoples throughout the world to arise and be free.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַנֶּפֶץ:

ALL:

Ba-ruch a-ta a-do-nai e-lo-hey-nu me-lech ha-o-lam bo-rei p'ree ha-ga-fen.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחִינּוּ וְקִיְּמָנוּ וְהוֹצִיעָנוּ לְזֶמַן הַזֶּה:

Ba-ruch a-ta a-do-nai e-lo-hey-nu me-lech ha-o-lam, sh'heh-che-ya-nu v'ki-ma-nu v'hi-gi-ya-nu la-z'man ha-zeh.

Blessed are You, Adonai our God, Sovereign of the Universe, who has given us life, sustained us, and enabled us to reach this season.

*Drink the wine*

## URCHATZ—CLEANSING THE HANDS

*The leader cleanses his/her/their hands in the small bowl provided, but does not recite a blessing.*

## OPENING SONG HINEI MA TOV

הִנֵּה מָה טוֹב וְמָה נָעִים שֹׁבֵת אֲחִים גַּם יְחִיד.

Hi-nei ma tov u-mah na-eem she-vet a-cheem gam ya-chad.  
(Psalms 133:1)

How good and pleasant for people to sit together in unity.

## LIGHTING FESTIVAL CANDLES

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב.

Ba-ruch a-ta a-do-nai elo-hey-nu me-lech ha-o-lam a-sheer kid-sha-nu b'mits-vo-tav v'tsi-va-nu l'had-lik ner shel [Shabbat v'shel ] yom tov.

Blessed are You, Adonai our God, Sovereign of the Universe, Who has sanctified us by Your commandments, and commanded us to light the (Shabbat and) Festival lights.

## KIDDUSH—SANCTIFICATION

*The leader raises the first cup of wine and recites the following:*

This night we will share in four cups of wine. They stand for the four promises of redemption recorded in the story of the liberation of our people from Egyptian bondage:

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)

## THE FOUR QUESTIONS

(A child asks)

### הלילות?

מה נשתנה הלילה הזה מכל הלילות?  
שבכל הלילות אנו אוכלין חמין ומצה. הלילה  
הזה בלוי 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 בלנו מסבין:

Ma nish-ta-nah ha-lai-lah ha-zeh mi-kol ha-lay-lot?

She-b'chol ha-lay-lot a-nu och-leen cha-maytz u-matzah.  
Ha-lai-lah ha-zeh ku-lo matzah.

She-b'chol ha-lay-lot a-nu och-leen sh'ar y'ra-kot. Ha-lai-lah ha-zeh ma-ror.

She-b'chol ha-lay-lot ayn a-nu mat-bee-leen a-fee-loo pa-am e-chat. Ha-lai-lah ha-zeh sh'tay f'ah-meem.

She-b'chol ha-lay-lot a-nu och-leen bayn yosh-veen u-vayn m'su-been. Ha-lai-lah ha-zeh ku-la-nu m'su-been.

Why is this night different from all other nights?

On all other nights we eat either bread or matzah. But on Passover, why do we eat only matzah?

On all other nights we eat all kinds of herbs and vegetables. But tonight, why must we be sure to include bitter herbs?

On all other nights we do not dip even once. Why do we dip twice tonight—first the greens in salt water and later the bitter herb in the charoset?

On all other nights we eat sitting up. Why on this night do we recline?

## KARPAS—GREENS

*Each person lifts the parsley and dips it in salt water, as the leader says:*

These greens are a sign of springtime, symbolizing the earth's renewal and our hope for a renewed future. Salt water signifies the tears that we shed when we were slaves in Egypt.

ALL:

ברוך אתה יי אלהינו מלך העולם, בורא פרי האדמה:

Ba-ruch a-ta a-do-nai e-lo-hey-nu me-lech ha-o-lam,  
bo-rey p'ree ha-a-da-ma.

Blessed are You, Adonai our God, Sovereign of the Universe,  
Who brings forth the fruits of the Earth.

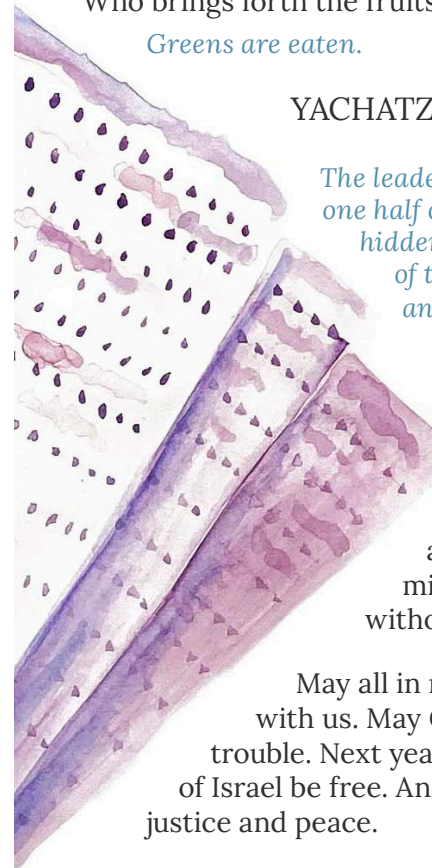
*Greens are eaten.*

## YACHATZ—BREAKING OF THE MATZAH

*The leader breaks the middle matzah, leaving one half on the matzah plate; the other half is hidden as the Afikoman to be eaten at the end of the meal. The leader lifts up the matzah and says:*

Behold, the matzah, the bread of affliction our fathers and mothers ate when they were slaves in the Land of Egypt. Let it remind us of people everywhere who are poor and hungry. This day let it call to our minds those who are still enslaved and without freedom.

May all in need come and celebrate Passover with us. May God redeem us from all servitude and trouble. Next year at this season may the whole house of Israel be free. And may all humanity enjoy liberty, justice and peace.



## MAGGID—THE STORY OF THE EXODUS

LEADER: Our history moves from slavery toward freedom. Our narration begins with degradation and rises to dignity. Our service opens with the rule of evil and advances toward the kingdom of God.

עֲבָדִים הָיינוּ לְפָרֹעַה בְּמִצְרַיִם.

*Ah-vah-deem ha-yi-nu l'far-oh b'mitz-ra-yim.*

LEADER: We were slaves to Pharaoh in Egypt, and Adonai, our God let us out from there with a mighty hand, with an outstretched arm. Had not the Holy One led our ancestors out of Egypt, we and our children and our children's children would still be enslaved.

(SINGING)

עֲבָדִים הָיינוּ, הָיינוּ  
עֲתָה בְּנֵי־חֹרִין, בְּנֵי־חֹרִין

*Ah-vah-deem ha-yi-nu, ha-yi-nu.  
A-tah v'nei cho-rin, v'nei cho-rin!*

LEADER: Therefore, even if all of us were wise, all discerning, scholars, sages, and learned in Torah, we would still have to tell the story of the Exodus. Indeed, the more we dwell on the story of our Passover, the deeper will be our understanding of what freedom means, and the stronger will be our determination to preserve it and win it for those less fortunate.

ALL: Praised is the one who lingers over the telling!

READER: A tale is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar ben Azariah, Rabbi Akiba and Rabbi Tarfon, who once reclined together at B'nei Brak telling about the departure from Egypt all night, until their disciples ran to them and said, "Rabbi, Rabbi, it's time for the morning Shema."

*The five sages at this gathering represent three separate generations, and their students (encountering them by the dawn's early light) constitute a fourth, in one place. It is mythic that they co-existed. When the Temple stood in Jerusalem, Eliezer and Joshua were*

## A Response to the Four Questions:

LEADER: The questions you have asked point out some of the many differences between this night of Pesach and all other nights of the year. Indeed, this night is very different for on this night we celebrate one of the most important events in the history of our people—we celebrate our going forth from slavery to freedom.

Through the foods we taste tonight and the manner in which we eat them we learn the meaning of freedom. To appreciate what it means to be free we must be reminded of how it feels to be enslaved. And so, we recall tonight the historic experience of our ancestors who had been enslaved in the Egypt of the Pharaohs. By recounting their experiences, the freedom we cherish so dearly today becomes ever more meaningful and vital.

READER: You want to know why we eat only matzah during the seven days of Passover. When God forced Pharaoh to let our fathers and mothers go forth from Egypt, they didn't have time to let their dough rise and be baked in the usual manner. But the hot, desert sun baked the dough into flat, unleavened cakes, called matzah.

READER: You ask the reason for eating bitter herbs. The lives of our mothers and fathers were filled with bitterness and misery because they could not direct their own lives. They could not live as God intended; they were chained and limited because they were not free. The bitter taste of these herbs reminds us of the bitterness of all slavery.

READER: And the reason for dipping twice? Earlier in the Seder we dipped the greens, a symbol of springtime renewal, in salt water to represent the tears shed by our oppressed people who suffered agonizing years of servitude. Later in our Seder, we will dip the bitter herb into the sweet haroset as a sign that only the sweet hope of freedom made the bitter slavery endurable.

READER: And why does the leader recline during the Seder? In early days, this was a sign of a free person, and we continue this practice to remind ourselves of the blessings of freedom.

READER: How did Israel come to slavery in Egypt? How did our ancestors go from degradation to glory?

*The Service continues by reading either A or B:*

#### Selection A:

LEADER: Our ancestors were wandering Arameans. They went down to Egypt. They lived there as strangers, few in number. There they became a great nation, mighty and numerous. But the Egyptians were cruel to us. They afflicted us. They imposed hard labor upon us. Then we cried out to Adonai, the God of our ancestors. And the Eternal heard our cry, saw our plight, our woe, our oppression. Then God led us out of Egypt with a mighty hand, with an outstretched arm, with awesome power, with signs and wonder

#### Selection B:

READER: The Torah tells us that God commanded Abraham to go to the land of Canaan where he and Sarah would become the founders of “a great nation.” How difficult it must have been for them to decide between the warm security of their home and the promised glimpse of God. Yet they made the choice to follow the One God, and therefore, began the line of Patriarchs and Matriarchs: Abraham and Sarah, Isaac and Rebecca, Jacob, Rachel and Leah.

READER: Jacob’s son, Joseph, became the Prime Minister of Egypt, and he called his father and brothers to join him during the time of the great famine in the land of Canaan, that he might help them. Joseph did much for the hungry and the poor in those ancient days. But his fine work was soon forgotten by later Egyptian rulers, and Joseph’s people were to suffer the pain and cruelty of oppressive slavery.

READER: The Egyptians made the lives of the Hebrews bitter with hard service. We cried out for relief from our oppression; and God heard our cry and saw our affliction. For God had made a promise to our fathers and mothers: to set a limit to our slavery. Moses pleaded with Pharaoh on behalf of our people, that he might let them go. But Pharaoh was not moved.

*students of Yochanan ben Zakkai. Akiva and Tarfon were their students. Elazar ben Azariah was born after the Temple’s destruction. The Sages ‘all-nighter’ models an important cross-generational dimension of the night of Passover, centered not on children but on adults. The story offers us a central reminder than Pesach is not just for children; it is not a kiddie festival. Ask [“The Four Questions”] and discourse [until the break of dawn] in celebration of your liberation from Egypt/Pharaoh/slavery to none other than Almighty God.*

## THE FOUR CHILDREN

LEADER: There are four different places in the Torah where parents are commanded to relate the story of Passover to their children. The Rabbis taught that this represents four different types of people as depicted by the four children. How should the story of our freedom be told to each of them?

READER: THE WISE CHILD loves the Passover holiday and wants to celebrate it properly, and so should be told all about the beautiful customs and observances of this festival. We point out that our customs and traditions represent a great and noble ideal—the ideal of freedom and liberty for all humanity.

READER: THE STUBBORN CHILD does not feel a part of our proceedings and asks, “What does this mean to you?” The use of the word “you” instead of “me”, denies the link, the common bond among all Jewish people. It is necessary to be blunt and reply, “It is because of what God did for me when we were brought out of the land of Egypt. Had you been there, you probably would not have been worthy of freedom unless you considered yourself one of the Jewish people.”

READER: THE SIMPLE CHILD is interested in what is going on, but does not know enough to ask the proper questions. It is sufficient to say, “The Eternal One brought us out from slavery with a strong hand, and God is with us still.”

READER: THE CHILD UNABLE TO ASK  
You must open up for this one, beginning without being asked, as it is said: “And you shall tell the story to your child on that day, saying, ‘Because of what God did for me when I went out from Egypt.’”



READER: Then God brought plague after plague upon the Egyptians, and upon the land of Egypt; but with each plague, Pharaoh became more and more defiant. Nine plagues failed to move him, but the tenth and most devastating finally broke his will. Pharaoh, fearing the end of himself and his kingdom, hastily relented and allowed Moses to take our people out of Egypt unto freedom.

### THE TEN PLAGUES

READER: While we are happy that after the plagues we were finally freed from slavery, we must temper our joy with sorrow for the Egyptians who had to suffer. We are taught that the hosts of heaven were rejoicing when the Egyptian tormentors finally drowned in the Red Sea, but the Infinite One silenced them saying, “My children are drowning in the sea and you want to sing hymns?” (Talmud)

READER: Thus, as we recite the ten plagues, let us dip the end of our finger into our wine cups and cast a drop of wine onto our plate for each plague. In doing so, we diminish our own pleasure (wine), and remember to have compassion — even for our enemies.

ALL:

Dam	דָּם	Blood
Tz'fardeya	צַפְרַדְיָה	Frogs
Kinim	כִּנִּים	Vermin
Arov	עֲרוֹב	Beasts
Dever	דֶּבֶר	Cattle Disease
Sh'chin	שְׁחִין	Boils
Barad	בָּרָד	Hail
Arbeh	אַרְבֶּה	Locusts
Hoshech	חֹשֶׁךְ	Darkness
Makat B'chorot	מַכַּת בְּכוֹרוֹת:	Slaying of the Firstborn



Had God brought us the prophets and not called us to be a light to the nations—

**DAYENU!**

Had God called us to be a light to the nations and not sustained us wherever we have dwelt—

**DAYENU!**

Had God sustained us wherever we have dwelt and not returned us to the land of our ancestors—

**DAYENU!**

(SINGING!)

Ilu hotzi, hotzi-anu,  
Ho-tzi-anu mi-Mitzrayim  
Mi-Mitz-rayim, hotzi-anu:  
Dayenu!

**Refrain:**

Da-da-yaynu,  
Da-da-yaynu,  
Da-da-yaynu,  
Da-yay-nu, Da-yay-nu!

I-lu natan, natan lanu,  
Natan lanu et ha-Shabbat,  
Et ha-Shabbat natan lanu:  
Da-yay-nu.

**Refrain**

I-lu natan, natan lanu,  
Natan lanu et ha-Torah,  
Et ha-Torah natan lanu:  
Da-yay-nu.

**Refrain**

READER: But the lessons of freedom must ever be relearned. For more than one enemy has risen against us to destroy us. In every generation, in every age, some rise up to plot our annihilation. But we abstain from dwelling on such deeds lest we defame the image of God in which humanity was created. For these tyrants have not prevailed, and the remnant of our people remains to carry God's message throughout the world. A Divine Power sustains and delivers us. Ours is the hope and the promise that we shall bring about those days of the Messianic Age, when peace and justice will reign, and all will be free to follow the path of conscience.

ALL: As we were redeemed from bondage in the past, so may all human beings find freedom in the days and years ahead.

Responsive Reading:

READER: Had God brought us out of Egypt and not supported us in the wilderness—

ALL: **DAYENU!** (It would have been sufficient!)

Had God supported us in the wilderness and not given us the Sabbath—

**DAYENU!**

Had God given us the Sabbath and not given us the Torah—

**DAYENU!**

Had God given us the Torah and not brought us to the land of Israel—

**DAYENU!**

Had God brought us to the land of Israel and not sent to us the prophets—

**DAYENU!**



## THE PASSOVER SYMBOLS

LEADER: Should enemies again assail us, the remembrance of the Exodus of our fathers and mothers from Egypt will never fail to inspire us with new courage. The symbols of this festival will help to strengthen our faith in God, Who redeems the oppressed. Therefore, Rabban Gamaliel used to say: "Whoever does not well consider the meaning of these three symbols: the Pesach, the Matzah, and the Maror has not truly celebrated this Festival."

*The leader holds up the shank bone and says:*

This reminds us how the Holy One passed over the houses of our mothers and fathers in Egypt. As we read in the Torah: "And you shall say: This is the Passover Sacrifice, offered to the Eternal One, because God passed over the houses of the Israelite people in Egypt."

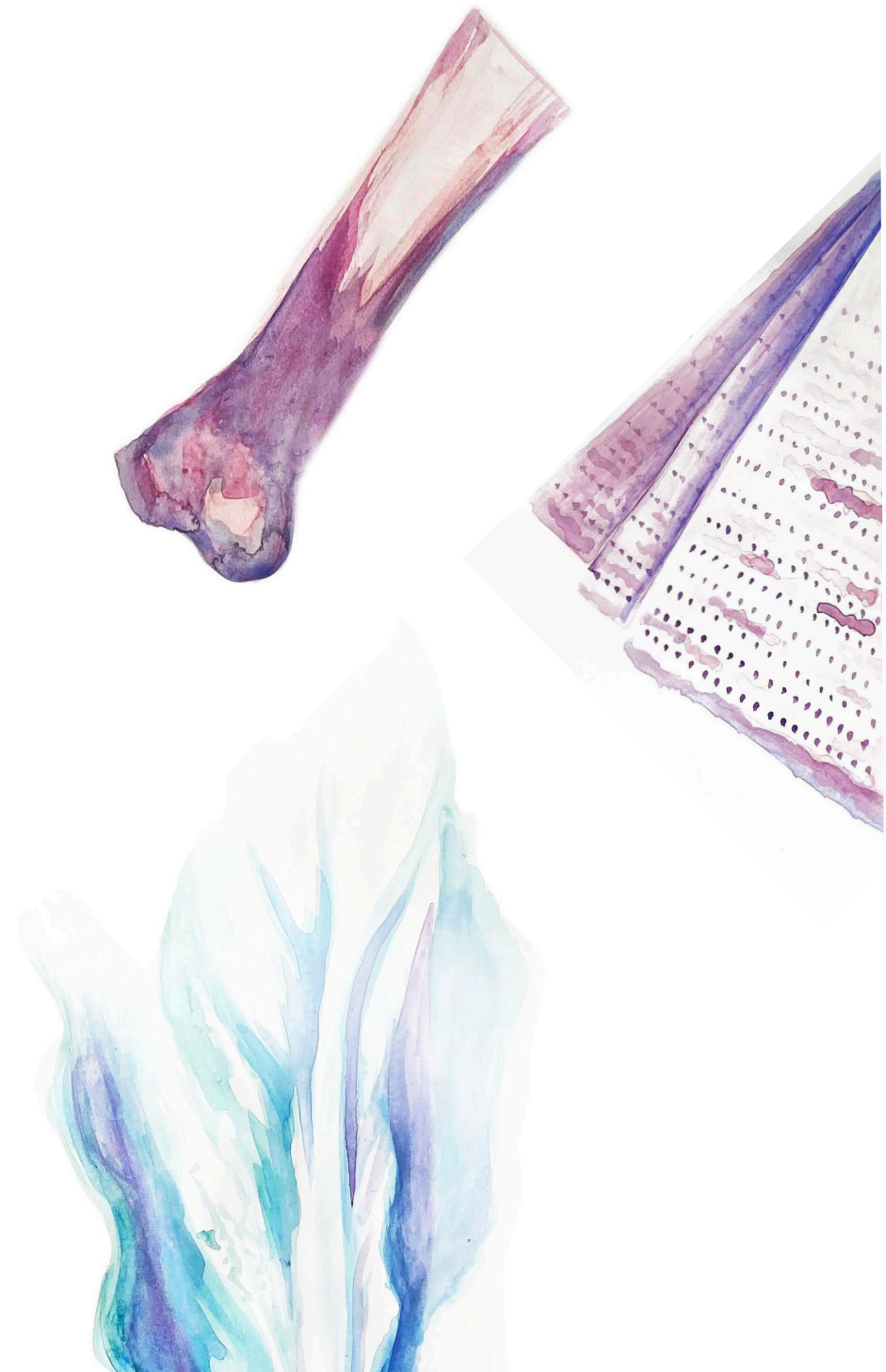
*The leader holds up a piece of matzah and says:*

This reminds us how, in the haste of their departure from Egypt, our fathers and mothers had to take along unleavened dough. As we read in the Torah: "And with the dough which they had brought them out of Egypt they baked matzah, for the dough was unleavened. For they had been rushed out of Egypt, and they could not linger, for they had not made any provisions for the road."

*The leader holds up the Bitter Herb and says:*

This reminds us how bitter the Egyptians made the lives of our mothers and fathers in Egypt. For we read: "And they made their lives bitter with forced labor, in mortar and bricks, and in all manner of work in the field. And in all this they drove our ancestors ruthlessly."

LEADER: In every generation, every Jew should feel as though he or she took part in the Exodus from Egypt; as the Torah tells us, "And you shall tell your child on that day saying: It is because of what the Eternal One did for me when I came forth out of Egypt."



## MOTZI/MATZAH—EATING THE MATZAH

*The upper matzah is broken and distributed. The following two blessings are recited in unison before eating:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא



לָחֶם מִן הָאָרֶץ:

*Ba-ruch a-ta a-do-nai e-lo-hey-nu me-lech ha-o-lam, ha-mo-tzi le-chem min ha-a-retz.*

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

*Ba-ruch a-ta a-do-nai e-lo-hey-nu me-lech ha-o-lam, a-sher kid' sha-nu b'mitz-vo-tav ve-tzi-va-nu al a-chi-lat ma-tzah.*

Blessed are You, Adonai our God, Sovereign of the Universe, Who has sanctified us by Your commandments, and commanded us to eat matzah.

*Everyone eats a small piece of matzah.*

In this generation, too, we should feel as though we, ourselves, went free when our ancestors left Egypt.

LEADER: We raise our cups in remembrance of the second promise of redemption, as it is said:

“I will DELIVER YOU from their bondage.”

ALL:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי  
הַנֶּפֶץ:

*Ba-ruch a-ta a-do-nai e-lo-hey-nu me-lech ha-o-lam, bo-rei p'ree ha-ga-fen.*

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

*Drink wine.*

## RACHTZA—WASHING OF HANDS

*The leader pours water over his/her/their hands and leads everyone in the blessing.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדִים:

*Ba-ruch a-ta a-do-nai e-lo-hey-nu me-lech ha-o-lam, a-sher kid' sha-nu b'mitz-vo-tav ve-tzi-va-nu al n'tilat yadayim.*

Blessed are You, Adonai our God, Sovereign of the Universe, Who has sanctified us by Your commandments and commanded us concerning the washing of hands.

## TZAFUN

*Tzafun means “the hidden.” It is time to search for the missing half of the middle matzah (afikoman). When someone, usually a child, finds the afikoman, and if it fits the half on the matzah plate, the child ransoms it for a reward or receives a prize so that the Seder might continue. A piece of the afikoman is distributed to all.*

LEADER: This matzah is called tzafun, that which was ‘hidden’. So we pray to the God of our ancestors and God of our descendants: May the time come when the lost will be found, the broken made whole, the hidden revealed.

## BARECH—GRACE AFTER THE MEAL

*The third cup of wine is filled and the leader says:*



We now fill our cups for the third time, and offer thanksgiving for this festive meal we have just shared by saying together:

*(either A – short form or B – more traditional form)*

## BIRKAT HA-MAZON (A)

Blessed are You, Adonai our God, Sovereign of the Universe, Who sustains all humanity in Your goodness. Your mercy endures forever, and through Your great kindness we have never been in want of strength or sustenance.

*Ba-ruch a-ta a-do-nai e-lo-hey-nu me-lech ha-o-lam, ha-zan et ha-kol.*

Blessed are You, Adonai our God, Sovereign of the Universe, Who provides food for all.

## MAROR—TASTING THE BITTER HERB

*Some horseradish is placed on a piece of matzah, and then the blessing is recited:*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר:

*Ba-ruch a-ta a-do-nai e-lo-hey-nu me-lech ha-o-lam, a-sher kid-sha-nu b'mitz-vo-tav ve-tzi-va-nu al a-chi-lat maror.*

Blessed are You, Adonai, our God, Sovereign of the Universe, Who has sanctified us by Your commandments, and commanded us to eat the bitter herb.

## KORECH—THE HILLEL SANDWICH

*Matzah is broken and distributed, with each participant having two pieces about 2-3 inches square. Horseradish and haroset are placed between the two pieces of matzah.*

LEADER: While the Temple yet stood, Hillel introduced a custom of his own to the Seder service: he would put together a piece of the Paschal offering, a piece of the matzah and a piece of the bitter herb, and eat the three together, in accordance with the verse in the scripture: “They shall eat it upon unleavened bread and bitter herbs.”

*The Hillel Sandwich is eaten.*

## SHULCHAN ORECH—THE FESTIVE MEAL IS SERVED

*Traditionally, the meal begins with the eating of a hard boiled egg dipped in salt water.*



ALL: We praise You, Eternal God, Sovereign of the Universe, whose goodness sustains the world. With grace, love and compassion, You are the source of bread for all who live, for Your love is unending. By Your great goodness we do not lack and will not ever lack. For You are in the goodness that sustains and nourishes all, providing food enough for every living being. We praise You, Eternal God, Source of food for all who live.

### THE THIRD CUP

LEADER: We raise our cups in remembrance of the third promise of redemption, as it said:

"I will REDEEM YOU with an outstretched arm..."

ALL:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

*Ba-ruch a-ta a-do-nai e-lo-hey-nu me-lech ha-o-lam bo-rei p'ree ha-ga-fen.*

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

*Drink the wine.*

### BIRKAT HA-MAZON (B)

רְבוּתִי נִבְרָךְ!  
יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.  
יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.  
בְּרִשּׁוֹת רְבוּתִי, נִבְרָךְ אֱלֹהֵינוּ שְׂאֵבֵלְנוּ מִשְׁלֹ.  
בְּרוּךְ אֱלֹהֵינוּ שְׂאֵבֵלְנוּ מִשְׁלֹ וּבְטוֹבוֹ חַיֵּינוּ.  
בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הִזֵּן אֶת  
הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא  
נוֹתֵן לֶחֶם לְכָל בָּשָׂר בִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ  
הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסֹר לָנוּ מִזֶּן  
לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, בִּי הוּא אֵל זֶן  
וּמִפְרֵנִם לְכָל וּמִטִּיב לְכָל, וּמְכִין מִזֶּן לְכָל  
בְּרִיָּתוֹ אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ, הִזֵּן אֶת הַכֹּל:

LEADER: *Ra-bo-tai n'va-rech!*

ALL: *Y'hi shem a-do-nai me-vo-rach me-a-ta v'ad o-lam.*

LEADER: *Y'hi shem a-do-nai me-vo-rach me-ata v'ad o-lam.  
Bir'shut ra-bo-tai: n'va-rech e-lo-hei-nu sheh-a-chal-nu mishelo.*

ALL: *Ba-ruch e-lo-hei-nu sheh-a-chal-nu mi-she-lo, u-v'tu-vo  
cha-yi-nu.*

LEADER: *Ba-ruch e-lo-hei-nu sheh-a-chal-nu mi-she-lo, u-v'tu-vo  
cha-yi-nu.*

ALL: *Ba-ruch hu u-va-ruch she-mo. Ba-ruch a-ta a-do-nai, e-lo-  
hei-nu me-lech ha-o-lam, ha-zan et ha-olam kul-o 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  
ye-ch-sar la-nu ma-zon l'o-lam va-ed. Ba-a-vur sh'mo ha-gadol, ki  
hu El zan u-m'far-nes la-kol u-me-tiv la-kol u-me-chin ma-zon  
l'chol b'ri-yo-tav a-she-r ba-ra. Ba-ruch a-ta a-don-ai, ha-zan et  
ha-kol.*

## KOS ELIYAHU—ELIJAH THE PROPHET

*The door is opened by a child. The fourth and last cup of wine is filled.  
The leader points to the cup of Elijah.*

LEADER: This cup of wine is called Elijah's cup. In Jewish tradition, the Prophet Elijah is the messenger of God appointed to herald the Messianic age, the era of peace and justice, when the Jewish people and all peoples throughout the world shall be free.

READER: Throughout history, Elijah, the Prophet, has been considered the beloved bearer of good tidings. Jewish legends recount the many who told of his wondrous appearance in times of trouble, promising relief and redemption, lifting up downcast spirits and planting hope in the hearts of the oppressed. On this Seder night, we again invoke the memory of the beloved, Elijah. At this hour, may his spirit enter our home and every home, bringing hope for the future, faith in the goodness of humanity, and assurance that freedom will come to all.

(SINGING!)

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-rah v'ya-mei-nu,  
ya-vo e-lei-nu;  
Im ma-shi-ach ben Da-vid,  
Im ma-shi-ach ben Da-vid.

*(Elijah, the Prophet, Elijah, the Tishbite, the Gileadite, soon may he come bringing with him the Messianic Era.)*

*Child closes the door.*



Two tablets of the Law, One is God, Sovereign of the Universe.

Who knows five?

I know five. Five books of Moses, Four are the Matriarchs, Three are the Patriarchs, Two tablets of the Law, One is God, Sovereign of the Universe.

Who knows six?

I know six. Six are the Mishnah's Orders, Five books of Moses, Four are the Matriarchs, Three are the Patriarchs, Two tablets of the Law, One is God, Sovereign of the Universe.

Who knows seven?

I know seven. Seven days make up a week, Six are the Mishnah's Orders, Five books of Moses, Four are the Matriarchs, Three are the Patriarchs, Two tablets of the Law, One is God, Sovereign of the Universe.

Who knows eight?

I know eight. Eight days are for B'rit, Seven days make up a week, Six are the Mishnah's Orders, Five books of Moses, Four are the Matriarchs, Three are the Patriarchs, Two tablets of the Law, One is God, Sovereign of the Universe.

Who knows nine?

I know nine. Nine months to childbirth, Eight days are for B'rit, Seven days make up a week, Six are the Mishnah's

Orders, Five books of Moses, Four are the Matriarchs, Three are the Patriarchs, Two tablets of the Law, One is God, Sovereign of the Universe.

Who knows ten?

I know ten. Ten are the Commandments, Nine months to childbirth, Eight days are for B'rit, Seven days make up a week, Six are the Mishnah's Orders, Five books of Moses, Four are the Matriarchs, Three are the Patriarchs, Two tablets of the Law, One is God, Sovereign of the Universe.

Who knows eleven?

I know eleven. Eleven stars in Joseph's dream, Ten for the Commandments, Nine months to childbirth, Eight days are for B'rit, Seven days make up a week, Six are the Mishnah's Orders, Five books of Moses, Four are the Matriarchs, Three are the Patriarchs, Two tablets of the Law, One is God, Sovereign of the Universe.

Who knows twelve?

I know twelve. Twelve tribes of Israel, Eleven stars in Joseph's dream, Ten for the Commandments, Nine months to childbirth, Eight days are for B'rit, Seven days make up a week, Six are the Mishnah's Orders, Five books of Moses, Four are the Matriarchs, Three are the Patriarchs, Two

## NIRTZAH—CONCLUSION

LEADER: Our redemption is not yet complete, but as we raise the final cup of wine in remembrance of the fourth promise of redemption, our hearts beat strong with hope. For it is said: "I will TAKE YOU to be My people, and I will be your God."

ALL:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

Ba-ruch a-ta a-do-nai e-lo-hey-nu me-lech ha-o-lam  
bo-rei p'ree ha-ga-fen.

Blessed are You, Adonai our God, Sovereign of the Universe, Creator of the fruit of the vine. Blessed are You, Adonai our God, Sovereign of the Universe, who has made us to be free.

*L'cha-yim TO LIFE!*

*L'sha-lom TO PEACE!*

*L'chey-root TO FREEDOM!*

*Drink the wine.*

## WHO KNOWS ONE?

Who knows One?

I know One. One is God, Sovereign of the Universe.

Who knows two?

I know two. Two tablets of the Law, One is God, Sovereign of the Universe.

Who knows three?

I know three. Three are the Patriarchs, Two tablets of the Law, One is God, Sovereign of the Universe.

Who knows four?

I know four. Four are the Matriarchs, Three are the Patriarchs,





that drank the water  
that quenched the fire  
that burnt the stick  
that beat the dog  
that bit the cat  
that ate the kid  
that father bought for two zuzim;  
chad gadya, chad gadya.

LEADER:

Our Seder now concludes, its rites and customs done.  
This year's task completed, we look to a time yet unborn.  
We look to the light of dawn, tomorrow's promised  
Passover, the days of peace, the days of love, the time  
of full redemption.

ALL:

Tomorrow's promised Passover: the days of peace,  
the days of love, the time of full redemption.  
For us and all Israel, for us and all humanity



*L'sha-na ha-ba-ah b'ru-sha-la-yim!*

Next year in Jerusalem!  
Next year all the world redeemed!

tablets of the Law, One is God,  
Sovereign of the Universe.

Who knows thirteen?

I know thirteen. Thirteen  
Attributes of God, Twelve  
tribes of Israel, Eleven stars  
in Joseph's dream, Ten for the  
Commandments, Nine months  
to childbirth, Eight days are  
for B'rit, Seven days make up  
a week, Six are the Mishnah's  
Orders, Five books of Moses,  
Four are the Matriarchs,  
Three are the Patriarchs, Two  
tablets of the Law, One is God,  
Sovereign of the Universe.

CHAD GADYA

Chad gadya, chad gadya,  
that father bought for two  
zuzim; chad gadya, chad gadya.

Then came the cat and ate the  
kid that father bought for two  
zuzim; chad gadya, chad gadya.

Then came the dog and bit the  
cat that ate the kid that father  
bought for two zuzim; chad  
gadya, chad gadya

Then came the stick and beat  
the dog that bit the cat that ate  
the kid that father bought for  
two zuzim; chad gadya,  
chad gadya.

Then fire came and burnt the  
stick that beat the dog

that bit the cat that ate the  
kid that father bought for two  
zuzim; chad gadya, chad gadya.

Then water came and  
quenched the fire that burnt  
the stick that beat the dog that  
bit the cat that ate the kid that  
father bought for two zuzim;  
chad gadya, chad gadya.

Then came the ox and drank  
the water that quenched the  
fire that burnt the stick that  
beat the dog that bit the cat  
that ate the kid that father  
bought for two zuzim; chad  
gadya, chad gadya.

The butcher came and killed  
the ox that drank the water  
that quenched the fire that  
burnt the stick that beat the  
dog that bit the cat that ate the  
kid that father bought for two  
zuzim; chad gadya, chad gadya.

Along came the angel of death  
and slew the butcher that killed  
the ox that drank the water  
that quenched the fire that  
burnt the stick that beat the  
dog that bit the cat that ate the  
kid that father bought for two  
zuzim; chad gadya, chad gadya.

Along came the Holy One,  
the One who is blessed, and  
destroyed the angel of death  
that slew the butcher  
that killed the ox

Go down, Moses...

3. Your foes shall not forever stand —  
“Let my people go!”  
You shall possess your own good land —  
“Let my people go!”

Go down, Moses...

4. O let us all from bondage flee —  
“Let my people go!”  
And soon may all the earth be free —  
“Let my people go!”

Go down, Moses...

HAL’LU (from Psalm 150)

Hal’lu, hal’lu, hal’lu...(2)

Kol ha-n’shamah  
t’ha-lel Ya, hal’lu, hal’lu-yah! (2)

(Praise! Let every breath praise God!)

DODI LI (from Song of Songs)

Refrain:  
Do-di li va’a-ni lo ha-ro’eh  
Ba-sho-sha-nim, do-di li.

1. Mi zot o-la min ha-mid-bar  
Mi zot o-la?  
M’ku-te-ret mor, mor u-le-vo-na  
Mor u-le-vo-na, Mor u-le-vo-na

Dodi li...

2. Li-bav-ti-ni a-cho-ti ka-la  
Li-bav-ti-ni ka-la (2x)

Dodi li...

3. U-ri tza-fon u-vo’i tei-man (2x)

Dodi li...

*(My beloved is mine and I  
am his, The shepherd  
among the roses. Who  
is this, rising up from  
the desert? Who is she,  
rising up— Perfumed with  
myrrh and frankincense?  
You have captured my  
heart, my lover, my bride.  
Awaken, O north wind,  
and come, south wind.)*

CLOSING SONG: ADIR HU

A-dir hu (2), yig-al-e-nu b’ka-rov,  
bim-he-ra, bim-he-ra  
b’ya-me-nu b’ka-rov  
El p’dei, El p’dei, p’dei am’cha b’ka-rov.

God of might, God of right  
Rock of our salvation,  
Unto You still we do  
Offer adoration,  
Since Your hand from Egypt’s land  
Led Your joyful nation.

God of all, when we call,  
On Your love unending,  
Save and hear; O be near,  
Unto us extending  
Power benign, grace Divine  
In our hearts descending.

Mighty God, by Your rod  
Freedom first was given.  
Now as then, let again  
Bonds and chains be riven,  
You, our trust, wise and just,  
God of earth and heaven.

ADDITIONAL SONGS

GO DOWN MOSES

1. 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 ol’ Pharaoh to “Let my people go!”

2. We need not always weep and mourn —  
“Let my people go!”  
And wear these slavery chains forlorn —  
“Let my people go!”