A Passover Haggadah

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.

כָּלָּה: בָּרוּךְ אַ-דַּוְּ-נָּי אֶ-לֹּ-הֵי-נָּע מֶלֶךְ הַאָ-לָמָּא בָּרוּךְ אֲ-דַוְּ-נָּי אוּר גָּ-וָּן

ALL:
Ba-ruch a-ta a-do-nai elo-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.

כָּלָּה: בָּרוּךְ אַ-דַּוְּ-נָּי אֶ-לֹּ-הֵי-נָּע מֶלֶךְ הַאָ-לָמָּא שִּׁה-מְ-יָ-ָּא שִׁה-מְ-יָ-ָּא

Ba-ruch a-ta a-do-nai elo-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.
THE FOUR QUESTIONS

(A child asks)

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 fah-meem.
She-b’chol ha-lay-lot a-nu och-leen bayn yosh-veen u-vayn m’su-been. Ha-lai-lah ha-zeh ka-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:

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.

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)

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
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 that 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 אֶרֶם Blood
Tz’fardeya אֶפְרָיָם Frogs
Kinim קִנִים Vermin
Arov עֲרֹב Beasts
Dever עֵבֵר Cattle Disease
Sh’chin שֵׁיִין Boils
Barad ברד Hail
Arbeh אַרְבָּה Locusts
Hoshech חֹשֶׁךְ Darkness
Makat B’chorot מָכָּה בְּכֹרָה Slaying of the Firstborn
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—

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
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.”
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:

ברוך אתה יי אלהינו מלך העולם בברכה

Ba-ruch a-ta a-do-nai e-lo-hey-nu me-lech ha-o-lam,

Blessed are You, Adonai our God, Sovereign of the Universe,

Drink wine.

RACHTZA—WASHING OF HANDS

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

ברוך אתה יי אלהינו מלך העולם בברכה

Ba-ruch a-ta a-do-nai e-lo-hey-nu me-lech ha-o-lam,

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-za-n 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:

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָאָוֶלֶם הַשָּׁמָּאִלָה כּוֹרָה

Ba-ruch a-ta a-do-nai e-lo-hey-nu me-lech ha-o-lam, a-sher kid-sha-nu b’mitz-votav 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:

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.

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.

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.

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.
Bi-m-hei-rah v’yaa-meit-nu,
yaa-voo e-lei-uu;
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.
Leaders, 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 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 Brit, 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 Brit, 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 Brit, 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 Brit, 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 Brit, 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.

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:

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,
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

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.

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

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!
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’ Pharoah 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!”