



# The Seder



Second Edition

# The Seder Haggadah

The Ritual/Life Cycle Committee  
of Congregation Beth Adam



Congregation Beth Adam, Loveland, Ohio



**©2006 by Congregation Beth Adam**

All Rights Reserved

This book or any part thereof may not be reproduced, stored in or introduced into a retrieval system, or transmitted, in any form or by any means (electronic, mechanical, photocopying, recording or otherwise) without the prior written permission of the publisher.

Write to:

Congregation Beth Adam  
10001 Loveland-Madeira Road  
Loveland, Ohio 45140  
513-985-0400

Library of Congress Control Number: 2006937815  
ISBN: 978-0-9748846-0-8

Printed in the United States of America

First Printing: 1988







## PREFACE

W

e invite you to join us in using this Haggadah to celebrate Passover. The Seder provides a setting of warmth and unity in which all Jews are called to rededicate themselves to the ideal of freedom.

Seder means “order” or “sequence” and the ritual of this holiday requires the use of symbolic foods.

The following foods are displayed on a special Passover plate and set before the leader of the Seder:

**MAROR**

bitter herb (horseradish may be used)

**Z’ROA**

roasted lamb bone

**CHAROSET**

condiment of apples, wine, cinnamon, nuts

**KARPAS**

parsley

**BAYTZAH**

roasted egg

Also needed for the Seder:

holiday candles

a bowl of salt water

a plate with three matzot on it, covered

Elijah’s Cup

wine

extra matzot

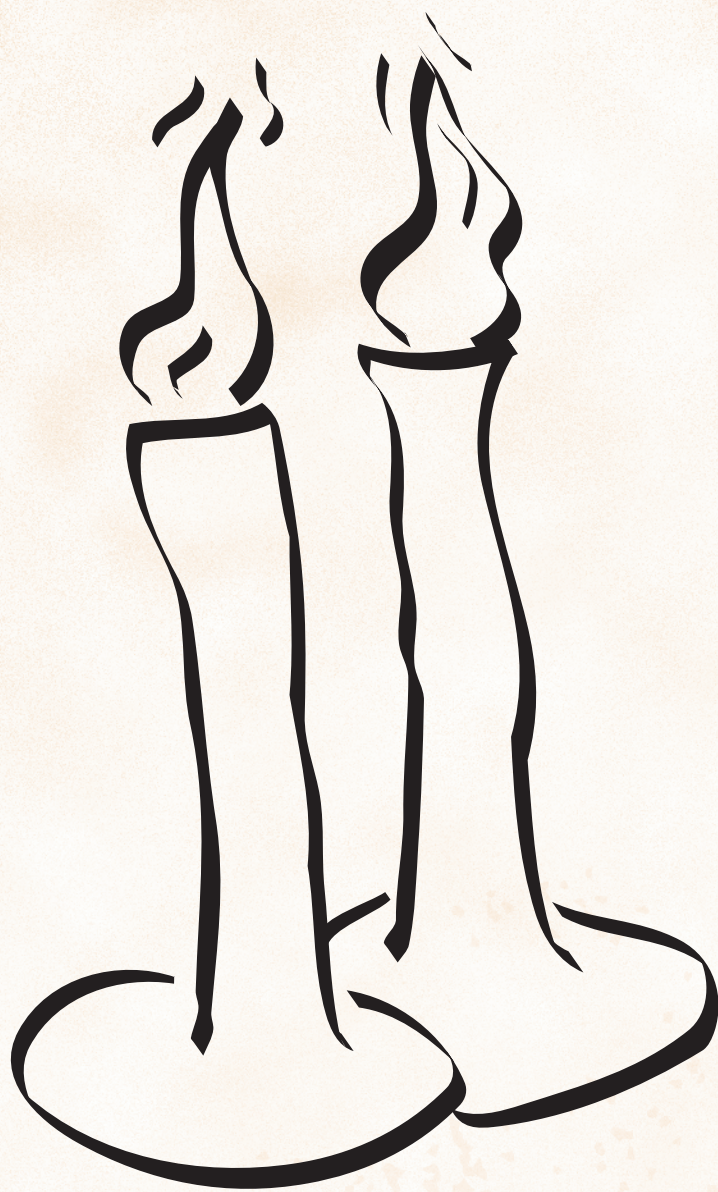


Perhaps the warmth we feel toward Passover comes from its being celebrated among family and friends, usually in the home instead of the synagogue. The Seder table itself has become a symbol of strength and continuity for the Jewish people. As we gather around the Seder table, we celebrate our relationship with one another and with Jews throughout the ages.

Passover is a time to relax, leisurely retell the story of the Exodus and enjoy the good food, wine and companionship of those who share the Seder. In the spirit of savoring this opportunity, we encourage you to adapt our Haggadah to your own needs.









## CANDLE LIGHTING

On this special night, our companionship and friendship fill the room with warmth, shutting out the chill of indifference and isolation. The bright flames of the candles will cast a welcoming glow, inviting us to celebrate the Passover festival together.

We rejoice in the gathering of family and friends. As we light these candles, we pledge ourselves anew to work for the freedom we celebrate tonight.

(Light candles)

Ba-ruch ha-or ba-olam.

*Blessed is the light within the world.*

Ba-ruch ha-or ba-adam.

*Blessed is the light within each person.*

Ba-ruch ha-or ba-pe-sach.

*Blessed is the light of Passover.*

בְּרוּךְ הָאוֹר בְּעוֹלָם.

בְּרוּךְ הָאוֹר בְּאָדָם.

בְּרוּךְ הָאוֹר בַּפֶּסַח.



הִנֵּה מָה טוֹב וְיָמָה נְעִים  
שֶׁבֶת אֲחִים גַּם יַחַד.

The candles' glow dispels the shadows and fills the room with brightness. In the same way, we hope that freedom's light will triumph over the darkness of slavery and oppression. The Seder teaches us that just as we protect these fragile flames to preserve their flickering light, so must we protect the spirit of liberty throughout the world.

*How good and how pleasant it is  
when people live together as one.*

*Hi-nay ma tov u-ma-na-yim  
she-vet a-chim gam ya-chad.*



הנה



## INTRODUCTION

**T**he long history of our people is one of contrasts — freedom and slavery, joy and pain, power and helplessness. Passover reflects these contrasts. Tonight as we celebrate our freedom, we remember the slavery of our ancestors and realize that many people are not yet free.

Each generation changes — our ideas, our needs, our dreams, even our celebrations. So has Passover changed over many centuries into our present holiday. Our nomadic ancestors gathered for a spring celebration when the sheep gave birth to their lambs. Theirs was a celebration of the continuity of life. Later, when our ancestors became farmers, they celebrated the arrival of spring in their own fashion. Eventually these ancient spring festivals merged with the story of the Exodus from Egypt and became a new celebration of life and freedom.

As each generation gathered around the table to retell the old stories, the symbols took on new meanings. New stories of slavery and liberation, oppression and triumph were added, taking their place next to the old. Tonight we add our own special chapter as we recall our people's past and we dream of the future.

For Jews, our enslavement by the Egyptians is now remote, a symbol of communal remembrance. As we sit here in the comfort of our modern world, we think of the millions who still suffer the brutality of the existence that we escaped thousands of years ago.



The opportunities and the need to create a less violent, less oppressive world are enormous. But cruelty and apathy are still with us — across the ocean, across the border, across the street. It is up to each of us, each day, in small but profound ways to move our world one step closer to its potential.

(Lift matzah)

This is the bread of affliction,  
the bread which our ancestors ate in Egypt.  
All who are hungry — come and eat.  
All who are needy — come share our Passover  
dream, a dream which only we can create.

Ha lach-ma an-yah di-a-cha-lu  
av-ha-ta-na b'ar-ah d'mitz-ra-yim.  
Kol dich-fin yay-tay v'yay-chul,  
kol ditz-rich yay-tay v'yif-sach  
Ha-sha-tah ha-cha la-sha-nah ha-ba-ah  
b'ar-ah d'yis'ra-el, ha-sha-tah  
av-day, la-sha-nah ha-ba-ah  
b'nay chor-rin.

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ  
אֲבֹהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.  
כָּל דְּכָפִין יִיתִי וְיִכֹּל,  
כָּל דְּצָרִיךְ יִיתִי וְיִפְסֹח.  
הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה  
בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא  
עֲבָדִי, לְשָׁנָה הַבָּאָה  
בְּנֵי חוֹרִין.







## FIRST CUP OF WINE

Beginning our Seder, we drink the first cup of wine to celebrate the bounties of nature, the many joys of life. Wine symbolizes the warmth, pleasure and happiness in our lives.

Awake, O North wind,  
Come, O South wind.  
Blow upon my garden,  
That its spices may flow out.  
Let my beloved come into the garden,  
And eat its delicious fruit.

U-ri tza-fon u-vo-i tei-man  
ha-fi-chi ga-ni yiz-lu v'sa-mav  
ya-vo do-di l'ga-no  
v'yo-chal p'ri m'ga-dav.

*Song of Songs 4:16*

עוֹרֵי צָפוֹן וּבֹאִי תִימָן  
הַפִּיחִי גְּנִי יִזְלוּ בְּשִׁמְיִי  
יָבֹא דוֹדִי לְגַנִּי  
וַיֹּאכַל פְּרִי מִגְדָּיו.

בְּרוּכִים הַחַיִּים בְּעוֹלָם.

בְּרוּכִים הַחַיִּים בְּאָדָם.

(Lift cup)

As we lift this cup of wine, let us affirm the wonder and beauty of nature, the promise of spring.

*B'ru-chim ha-cha-yim ba-olam.*

*Blessed is the life within the world.*

*B'ru-chim ha-cha-yim ba-adam.*

*Blessed is the life within us.*

(Drink wine)



## KARPAS

Once again life springs forth from the earth.  
The season of gray silence has ended. Blossoms  
burst forth in a brilliant array of colors. The songs  
of birds fill the air. The world is reborn with new  
strength and hope.

Lo, the winter has passed,  
The rain has ended.  
The flowers appear on the earth,  
The time for singing has come.

Ki hi-neh has-tav a-var,  
ha-ge-shem cha-laf ha-lach lo.  
Ha-nitza-nim nir-u va-aretz,  
et ha-zamir hig-gi-ah.

*Song of Songs 2:11-12*

This Karpas is a symbol of rebirth, of new life.  
It reminds us of a world of promise, a world we  
can create.

As we dip the Karpas into the salt water — the  
tears of our ancestors — let us not forget their  
struggle. For it is by remembering our past that  
we gain wisdom to shape our future.

(Dip greens into salt water and eat.)



כִּי הִנֵּה הִסְתּוֹ עָבַר  
הַגֶּשֶׁם חָלַף הַלֵּךְ לוֹ.  
הַנִּצָּנִים נִרְאוּ בָּאָרֶץ  
עֵת הַזָּמִיר הִגִּיעַ.



## FOUR QUESTIONS

**T**he search for understanding and truth continues in each generation. The answers of one age may not suffice for the next. What are we to do? Do we deny our need for answers? Do we simply accept that which others taught, pushing doubts and misgivings from our minds?

The Seder offers its own response — at its core is the asking of questions. While the Four Questions are the most familiar — asking, probing and exploring are woven throughout the Haggadah. From this we learn that questioning is not a sign of disrespect for the past, but an act which affirms our freedom. We are no longer shackled by Pharaoh's chains, nor are we limited by the answers that others have offered. We are free to explore — to ask the questions anew — to find our own answers.

And thus we say —

*do not be afraid to ask, my children,  
do not be afraid to question.*

**(The youngest asks the Four Questions)**

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

She-b'chol ha-lay-lot a-nu och-lin cha-metz  
u-matzah, ha-lai-lah ha-zeh ku-lo ma-tzah?

She-b'chol ha-lay-lot a-nu och-lin sh'ar y'ra-kot,  
ha-lai-lah ha-zeh ma-ror?

She-b'chol ha-lay-lot ayn a-nu mat-bi-lin a-fi-lu  
pa-am e-chat, ha-lai-lah ha-zeh sh'tay f'a-mim?

She-b'chol ha-lay-lot a-nu och-lin bayn yosh-vin  
u-vayn m'su-bin, ha-lai-lah ha-zeh ku-la-nu  
m'su-bin?

Why is this night different from all other nights?

*On all other nights, we eat leavened bread or  
matzah.*

Why, on this night, do we eat only matzah?

*On all other nights, we eat vegetables of all kinds.*

Why, on this night, do we eat bitter herbs?

*On all other nights, we do not dip herbs at all.*

Why, on this night, do we dip twice?

*On all other nights, we eat an ordinary meal.*

Why, on this night, do we hold a Seder,  
lingering at the table with stories and songs?



(The youngest asks the Four Questions)

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.



## THE STORY OF PASSOVER

W

e answer your questions with the tale of our people's quest for freedom. Legend, myth and history woven together create for every generation a living memory not to be forgotten.

עֲבָדִים הָייְנוּ לְפָרֹעַה בְּמִצְרַיִם.

*A-va-dim ha-yinu l'faro b'mitz-ra-yim.*

*We were slaves of Pharaoh in Egypt.*

*Deuteronomy 6:21*

The Torah relates a familiar tale of oppression in which a leader with absolute power fears those he does not understand. A new Pharaoh arose “who knew not Joseph” and his services to Egypt. He feared that Joseph’s people, the Israelites, “were too numerous.” Pharaoh enslaved them and set taskmasters over them, embittering their lives with forced labor.

A young Hebrew boy, Moses, though raised by Pharaoh’s daughter and spared the taskmaster’s whip, could not help but feel the pain of his people’s suffering. He was to become the leader of the Israelites and go before Pharaoh and demand “let my people go.” In the Torah, source of wisdom and myth, it is written: “The Lord spoke



to Moses...When Pharaoh does not heed you, I will lay My hand upon Egypt and deliver My ranks, My people the Israelites, from the land with extraordinary chastisements” (Exodus. 7:4). But Pharaoh’s heart was unmoved, and tradition teaches that Ten Plagues were visited upon Pharaoh and his people.

As we recite these plagues, it is customary for us to diminish our wine, the symbol of joy, as we too are diminished by the suffering of others. For even the pain of our enemies lessens each of us. In our struggle for freedom, we risk becoming like the enemy we fight. The drops of wine remind us that in our anger we must not sacrifice our humanity.





# The Ten

Blood polluted the River Nile, Oh Pharaoh...

*Yet you did not let our People go!*

Frogs infested your fields, Oh Pharaoh...

*Yet you did not let our People go!*

Lice brought filth and infection upon your subjects, Oh Pharaoh...

*Yet you did not let our People go!*

Gnats and flies swarmed upon your cities, Oh Pharaoh...

*Yet you did not let our People go!*

Disease destroyed your herds, Oh Pharaoh...

*Yet you did not let our People go!*



# Plagues

Boils and wounds that would not heal weakened  
your subjects, Oh Pharaoh...

*Yet you did not let our People go!*

Hail rained cold upon your lands, Oh Pharaoh...

*Yet you did not let our People go!*

Locusts devoured your crops, Oh Pharaoh...

*Yet you did not let our People go!*

Darkness brought despair upon your kingdom, Oh  
Pharaoh...

*Yet you did not let our People go!*

The first born of your people were slain, Oh  
Pharaoh...

*And finally you listened.  
You Let Our People Go!*



After the Jews had marked their doorposts and Death “passed over” their homes, only then did Pharaoh let our people go. Moses led the Children of Israel out of the House of Bondage.

Over time, the hostile nomadic life in the desert weakened their resolve to be free. Those who had known only the security of slavery now longed to return to Egypt. They had forgotten the sting of the whip and the humiliation of slavery. They only remembered the fish and cucumbers and melons they had eaten and the huts in which they had lived (Numbers 11:4-6). Some turned against Moses, preferring to return to slavery rather than continue their Exodus.

Consequently, the Children of Israel were forced to wander in the desert for forty years until a new generation had arisen. This new generation was reared on challenge and strengthened by freedom. Only then were our people ready to enter a new land and begin a new life.



We carry within us the lessons of that ancient event. Like those who were slaves, we are drawn to what is familiar, bound by what is secure. Like our ancestors who wandered in the desert, we are tested and strengthened by liberty.

So each year we retell the Passover story because we, like our ancestors, often forget lessons we have already learned.

*A-va-dim ha-yi-nu  
a-tah b'nay chor-rin.*

*Once we were slaves.  
Today we are free.*

עֲבָדִים הָיִינוּ  
עַתָּה בְּנֵי חוֹרִין.

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם  
לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ  
הוּא יֵצֵא מִמִּצְרַיִם.

## SECOND CUP OF WINE

**I**n every generation all of us must look upon ourselves as if we personally had come out of Egypt.

B'chol dor va-dor cha-yav  
a-dam lirot et atzmo  
k'ilu hu ya-tza m'mitz-ra-yim.

*Pesachim 10:5*

We remember the pain of slavery

*Our world must not know it again.*

We see the cruelty of injustice

*And resolve to stand against it.*

We hear the words of hatred and prejudice

*And vow they shall not go unchallenged.*

We remember

*And we must act.*



We strive to create a world  
in which no person  
will know the pain of slavery  
the cruelties of injustice  
the hatred and anger of prejudice.

*We remember and we will act.*

They shall beat their swords into plowshares,  
and their spears into pruninghooks;  
Nation shall not lift up sword against nation,  
nor ever again shall they train for war.

Lo yisa goi el goi cherev  
v'lo yil-me-du od mil-cha-ma

*Isaiah 2:4*

(Lift cup)

*B'ru-chim ha-cha-yim ba-olam.*  
*Blessed is the life within the world.*

*B'ru-chim ha-cha-yim ba-adam.*  
*Blessed is the life within us.*

(Drink wine)

וְכָתְתוּ חֶרְבוֹתָם לְאֵתִים  
וְחִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת  
לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב  
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

בְּרוּכִים הַחַיִּים בְּעוֹלָם.

בְּרוּכִים הַחַיִּים בְּאָדָם.







## MATZAH

*What is the meaning of Matzah?*

Matzah is both a reminder of our past and a symbol of our future. It was first used to celebrate the spring festival when our farming ancestors threw out their sour dough — the leavening — and baked unleavened bread to welcome the New Year.

Later the Matzah became associated with the Exodus from Egypt. As the Torah says, “And they baked unleavened bread from the dough which they brought out of Egypt. There was not sufficient time to allow it to rise, for they were fleeing Egypt and could not wait.” Matzah recalls the slavery of our ancestors, their triumph over tyranny.

In our own generation, Matzah has become a symbol of hope, urging us to speak for those who do not yet know freedom. We who celebrate Passover commit ourselves to the continuing struggle against oppression. We become the voices for those locked within prison cells, for those exiled from their homes, their families, their communities. We who know freedom are the guardians of their ideas.

(Eat Matzah)





## CHAROSET

*What is the meaning of Charoset?*

Charoset, like many Passover symbols, is rich with meaning. This mixture of apples, nuts and wine is a reminder of the bricks and mortar which the Israelites made when they were slaves to Pharaoh in Egypt. Yet its taste recalls the sweetness of freedom when our ancestors left Egypt, and the freedom we enjoy as we celebrate this Seder.

(Eat Charoset)



## MAROR

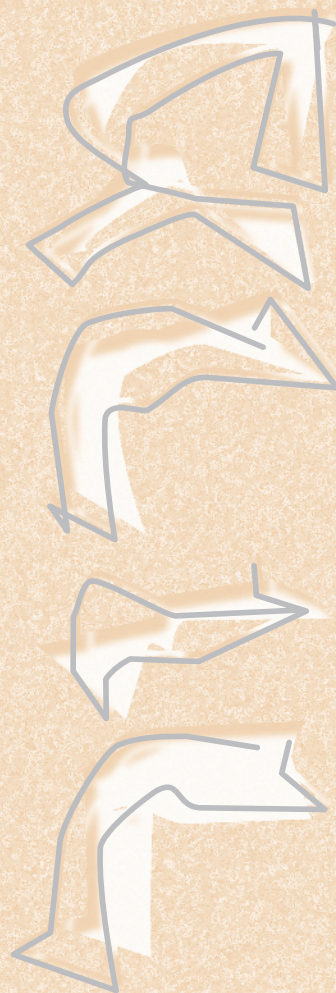
*What is the meaning of Maror?*

Maror is the bitter herb which we taste to recall our ancestors' pain. It suggests the bitterness that was so often a part of their lives. We remember not only those who were slaves of Pharaoh, but Jews throughout the ages who have suffered at the hands of oppressors.

The intensity of suffering cannot be measured in numbers of people. We become numb to the pain of the masses.

As we taste the Maror, we understand that the pain of one soul is as bitter as the pain of many.

(Eat Maror)





## HILLEL'S SANDWICH

Eating Matzah and Maror together follows the practice of Hillel. He made a sandwich of Matzah and bitter herbs to fulfill the Biblical verse that reads, “with Matzah and bitter herbs they shall eat.”

*(Numbers 9:11)*

Another custom teaches that a second sandwich was made, combining three symbols of Passover — Matzah, Maror and Charoset. We eat these together as our ancestors did so many centuries ago.

(Eat Sandwich)

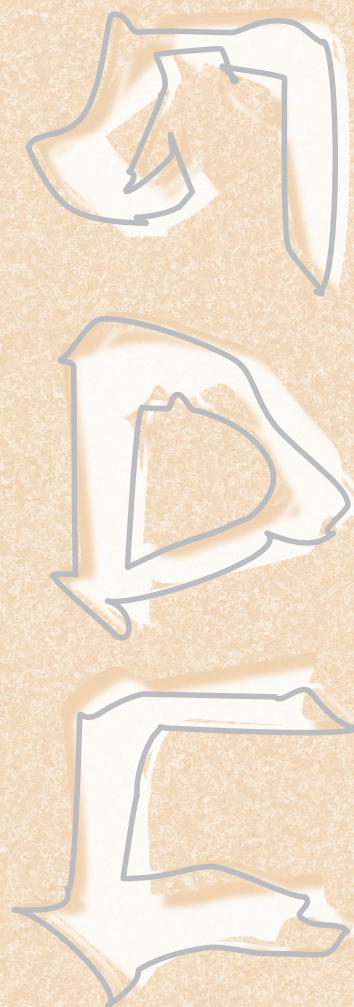


## PESACH

*What is the meaning of Pesach?*

Pesach refers to the shankbone of a lamb. Many years ago our ancestors were shepherds who depended upon sheep for their survival. In the springtime the shepherds held a special feast to celebrate the birth of lambs, for it meant they would not starve. The shankbone is a symbol of that feast.

Though many of us live in cities and the change of seasons has become less significant, we still rejoice at the arrival of spring. It is the season when nature is released from the harsh grip of winter and life is renewed.





## BAYTZAH

*What is the meaning of the Egg?*

The Egg is the symbol of life. Just as spring is a time of rebirth in nature, so does Passover commemorate the resurgence of the Jewish people from the winter of slavery into a new life of freedom. The Egg also reminds us of the wholeness of the earth, and of spring's promise of a universal reawakening.



I-lu ho-tzi-a-nu mi-mitz-ra-yim,  
Dai-yay-nu.

I-lu na-tan la-nu et ha-sha-bat,  
Dai-yay-nu.

I-lu na-tan la-nu et ha-to-rah,  
Dai-yay-nu.

If we only had our freedom from Egypt,  
Dai-yay-nu.

If we only had the Sabbath,  
Dai-yay-nu.

If we only had the Torah,  
Dai-yay-nu.

אֱלֹהֵי הוֹצִיאֵנוּ מִמִּצְרַיִם,  
דַּיְנוּ.

אֱלֹהֵי נָתַן לָנוּ אֶת הַשַּׁבָּת,  
דַּיְנוּ.

אֱלֹהֵי נָתַן לָנוּ אֶת הַתּוֹרָה,  
דַּיְנוּ.







## FOUR CHILDREN

**T**he retelling of any story over time may transform a vital celebration into an empty ritual. But when the desire to learn and willingness to question is present, the story links us to our past and provides insights for the present.

We have already heard one set of questions from the youngest at our table. But the asking does not end there. For the rabbis have taught that there are four children, all of whom ask about the Seder in their own way. And to each of them it is necessary to give an answer.

**The first child asks, “What is the meaning of the traditions and customs which we share this night? What is the meaning of our celebration?”**

To the inquisitive mind, we answer the questions with completeness and honesty. We relate how our festival has evolved and changed over time and how we remain a vital link in its continuity. We must teach that freedom is not only an historic remembrance, but a challenge for each generation.

**The second child asks, “What is the meaning of this celebration to you?”**

By saying “to you” and not “to me,” it is clear that this child feels distant and separate from the community. To this one we must teach the value of community, and why our sages taught, “Al tifrosh min ha-tzibur – do not separate yourself from the community.”





**For the third child who is unsure of what to ask:**

We briefly retell the story of the Exodus. Long ago the Jewish people were slaves in Egypt. A leader named Moses led our people out of Egypt, away from slavery, to live a life of freedom. Tonight Jews all over the world have a Seder meal to tell that story and to think about the importance of being free.

**The fourth child asks, “What is the importance of these rituals? How will our Seder help people who are not free?”**

To this one we say, “You are right! Our Seder will be of little importance if we only taste the foods, drink the wine and forget what we have learned. But when we allow the message of Passover to touch our souls, we will not be content until all people live with dignity. Thus our rabbis have taught, ‘Study leads to action.’ Our Seder has meaning because it leaves us dissatisfied with what is and striving for what can be.”



## THIRD CUP OF WINE

During the Seder we recall the slavery of our ancestors, those in the Passover Story who were released from Egyptian bondage.

What about us, citizens of a free land, who become victims of our own enslavement? We enslave our minds through bigotry, through ignorance, through intolerance, through laziness, through boredom. Too often we are weakened by our own fears, by our blindness to opportunity, by the narrowness of our vision.

(Lift cup)

*As we lift this cup of wine, let us determine to throw off our individual yokes of oppression.*

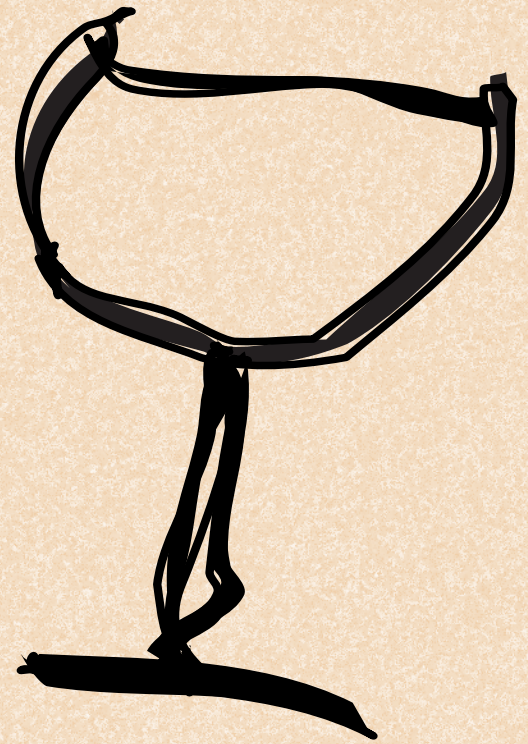
*B'ru-chim ha-cha-yim ba-olam.*

*Blessed is the life within the world.*

*B'ru-chim ha-cha-yim ba-adam*

*Blessed is the life within us.*

(Drink wine)



בְּרוּכִים הַחַיִּים בְּעוֹלָם.

בְּרוּכִים הַחַיִּים בְּאָדָם.



## BREAKING THE MIDDLE MATZAH

**I**n one more way, this night is different “from all other nights.” At other festivals we serve two loaves of bread; at the Seder we serve three, substituting Matzah for bread. We break the middle Matzah, replacing the smaller piece between the other two. This reminds us of the poor who must always set food aside to ensure that there will be another meal.

The larger piece of Matzah, the Afikomen, is often hidden. The meal cannot be concluded until it has been found and tasted.

Tradition tells us that it is the larger piece which is hidden, because in life, much is left to be discovered. As we look for answers and understanding within ourselves and within our world, we are profoundly aware that, in spite of all we have learned, there is so much more to be uncovered.

(The Meal)





1

10

## THE NUMBERS GAME

Who knows one?

I know one: One is all the universe!

Who knows two?

I know two: Two people in the Garden of Eden. One universe!

Who knows three?

I know three: Three patriarchs — Abraham, Isaac and Jacob. Two people in the Garden of Eden. One universe!

Who knows four?

I know four: Four matriarchs — Sarah, Rebecca, Rachel and Leah. Three patriarchs — Abraham, Isaac and Jacob. Two people in the Garden of Eden. One universe!

Who knows five?

I know five: Five books of the Torah. Four matriarchs — Sarah, Rebecca, Rachel and Leah. Three patriarchs — Abraham, Isaac and Jacob. Two people in the Garden of Eden. One universe!

11

6



Who knows six?

I know six: Six points in David's star. Five books of the Torah. Four matriarchs — Sarah, Rebecca, Rachel and Leah. Three patriarchs — Abraham, Isaac and Jacob. Two people in the Garden of Eden. One universe!

Who knows seven?

I know seven: Seven days of the week. Six points in David's star. Five books in the Torah. Four matriarchs — Sarah, Rebecca, Rachel and Leah. Three patriarchs — Abraham, Isaac and Jacob. Two people in the Garden of Eden. One universe!

Who knows eight?

I know eight: Eight nights of Chanukah. Seven days of the week. Six points in David's star. Five books of the Torah. Four matriarchs — Sarah, Rebecca, Rachel and Leah. Three patriarchs — Abraham, Isaac and Jacob. Two people in the Garden of Eden. One universe!

Who knows nine?

I know nine: Nine Festivals\*. Eight nights of Chanukah. Seven days of the week. Six points in David's star. Five books of the Torah. Four matriarchs — Sarah, Rebecca, Rachel and Leah. Three patriarchs — Abraham, Isaac and Jacob. Two people in the Garden of Eden. One universe!

\* *Passover, Shavuot, Rosh Hashanah, Yom Kippur, Simchat Torah, Sukkot, Chanukah, Purim and Shabbat.*

1 Who knows ten?

I know ten: Ten Commandments. Nine festivals. Eight nights of Chanukah. Seven days of the week. Six points in David's star. Five books of the Torah. Four matriarchs — Sarah, Rebecca, Rachel and Leah. Three patriarchs — Abraham, Isaac and Jacob. Two people in the Garden of Eden. One universe!

9 Who knows eleven?

I know eleven: Eleven stars in Joseph's dream. Ten Commandments. Nine festivals. Eight nights of Chanukah. Seven days of the week. Six points in David's star. Five books of the Torah. Four matriarchs — Sarah, Rebecca, Rachel and Leah. Three patriarchs — Abraham, Isaac and Jacob. Two people in the Garden of Eden. One universe!

4 Who knows twelve?

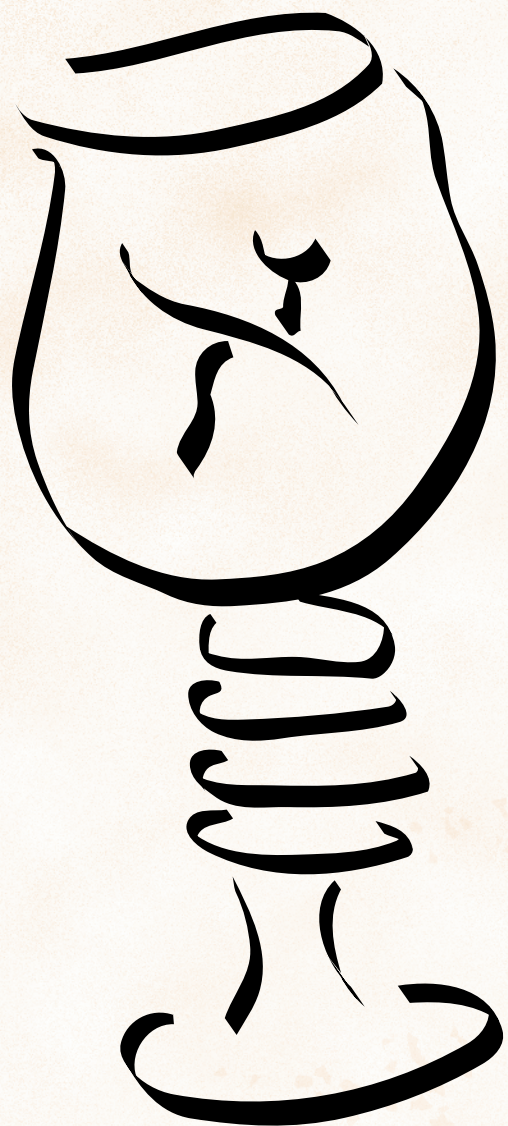
I know twelve: Twelve tribes of Israel. Eleven stars in Joseph's dream. Ten Commandments. Nine festivals. Eight nights of Chanukah. Seven days of the week. Six points in David's star. Five books of the Torah. Four matriarchs — Sarah, Rebecca, Rachel and Leah. Three patriarchs — Abraham, Isaac and Jacob. Two people in the Garden of Eden. One universe!



The background of the page is a light cream color. It is decorated with large, stylized numbers in two colors: blue and orange. The numbers are scattered across the page in various sizes and orientations. Visible numbers include 6, 5, 12, 1, 8, 7, 9, 4, 2, and 3. The numbers 12, 1, 8, 7, 9, and 4 are blue, while the others are orange. They have a hand-drawn, calligraphic feel.

Who knows thirteen?

I know thirteen: Thirteen years to Bar/Bat Mitzvah. Twelve tribes of Israel. Eleven stars in Joseph's dream. Ten Commandments. Nine festivals. Eight nights of Chanukah. Seven days of the week. Six points in David's star. Five books of the Torah. Four matriarchs — Sarah, Rebecca, Rachel and Leah. Three patriarchs — Abraham, Isaac and Jacob. Two people in the Garden of Eden. One universe!





## ELIJAH'S CUP

**E**lijah's cup stands at the center of our table. We remember him as the prophet who denounced oppression, challenged injustice and reached out to those in need. Legend teaches that Elijah never died and that he visits every Seder and sips some wine from his cup. We welcome him by opening our door in the hope that his vision of peace and freedom will soon be realized.

*Eh-li-ya-hu ha-na-vi.*  
*Eh-li-ya-hu ha-tish-bi.*  
*Eh-li-ya-hu ha-gil-a-di.*

Elijah the prophet.  
Elijah of Tishbi.  
Elijah of Gilead.

אֱלִיָּהוּ הַנָּבִיא,  
אֱלִיָּהוּ הַתִּשְׁבִּי,  
אֱלִיָּהוּ הַגִּלְעָדִי.



## AFIKOMEN

**W**e conclude our Seder with the sharing of the Afikomen. The “breaking of bread” together forms a bond of fellowship.

Sharing this Afikomen is a sign of our friendship with those at this table and our connection with Jews the world over.

(Share Afikomen)



## FOURTH CUP OF WINE

Lingering after our meal, we sip the last glass of wine together. As candles burn low and the evening fades, we stay on to complete our Seder.

We retold this story not only to teach of the past, but to remind ourselves and our children that the search for freedom and the struggle to overcome oppression is not simply talk of long ago and far away. Let us not forget that our ancestors' passion for freedom must be ours as well.

In celebration of the victory of our people over enslavement, we raise our voices and lift this fourth cup of wine to undo the shackles of oppression and bondage that exist in our world today.



הַשְׁתָּא עֲבָדִי,  
לְשָׁנָה הַבָּאָה  
בְּנֵי חוֹרִין.

בְּרוּכִים הַחַיִּים בְּעוֹלָם.

בְּרוּכִים הַחַיִּים בְּאָדָם.

Ha-sha-ta av-day.  
L'shana ha-bah-ah  
b'nay cho-rin.

*This year many people of different lands  
do not know freedom. Next year may all  
people of every land be free.*

(Lift cup)

*B'ru-chim ha-cha-yim ba-olam.  
Blessed is the life within the world.*

*B'ru-chim ha-cha-yim ba-adam.  
Blessed is the life within us.*

(Drink wine)



## CONCLUSION

Passover is the Festival of Life.

*Passover is the Festival of Freedom.*

Passover is the Festival of Hope.

*L'shana ha-bah-ah.*

In the year to come —

*May Jerusalem know peace.*

*L'shana ha-bah-ah.*

In the year to come —

*May the world know peace.*

*L'shana ha-bah-ah.*

In the year to come —

*May all people know freedom.*





## **What is Congregation Beth Adam?**

### **What is the philosophy of Congregation Beth Adam?**

Judaism is the unfolding experience of the Jewish people, which has changed, evolved, and grown through the centuries, and to which each generation adds its voice. Our goal and challenge is to draw from the best of our past while creating thoughtful and relevant contributions to Judaism in the twenty-first century.

Confronted with the mystery and majesty of human nature and the nature of the universe, we seek to give expression to our Jewish identity. We accept the constancy of the laws of nature and believe that individuals direct their own destinies and are accountable for their own life choices. Recognizing the diversity of Jewish thought regarding the concept of God, we honor the belief that spirituality can take multiple forms of expression.

### **Who are the members of Congregation Beth Adam?**

Beth Adam embraces Jews from different historic and cultural traditions. Our diverse membership includes individuals raised in Secular, Conservative, Reform, Orthodox and Humanistic traditions. We welcome singles, families, interfaith couples, gays and lesbians. Beth Adam membership is also open to non-Jews who feel a kinship to the Beth Adam community.

## **What is OurJewishCommunity.org?**

OurJewishCommunity.org is an online congregation, launched by Congregation Beth Adam in 2008. OurJewishCommunity.org serves tens of thousands of Jews around the world. On [www.OurJewishCommunity.org](http://www.OurJewishCommunity.org), you can find a variety of materials including blogs, podcasts, videos, recipes, holiday information, educational materials, and more. In addition, you can find us on Facebook at [www.Facebook.com/OurJewishCommunity](http://www.Facebook.com/OurJewishCommunity). OurJewishCommunity.org is led by Rabbi Robert B. Barr. To learn more, **visit us online.**



## **Who writes the liturgy of Congregation Beth Adam?**

Since Beth Adam's inception, members of our Ritual & Life Cycle Committee have written the Beth Adam liturgy, under the guidance of Rabbi Barr.

## **Why do members write the Beth Adam liturgy?**

At Congregation Beth Adam we write our own liturgy because we want our services to reflect our values of intellectual honesty and open inquiry. We strive to write liturgy that deepens our moral and spiritual selves and guides us to accept our responsibilities to ourselves and humanity. Because we respect our ancestral Jewish heritage, our liturgy also incorporates historical Jewish texts.

## **What other services has Beth Adam Published?**

Beth Adam has published both congregational and home services along with small volumes of readings for crisis and loss (*Beyond the Silence: Readings for Times of Crisis* and *A Benediction for Life*). Congregational liturgies include services for Shabbat, High Holidays and Bar/Bat Mitzvah. For the home, we produce a collection of home services. The *Home Service Set* includes: A Shabbat Service, Havdalah Service, Hanukkah Service and Home Dedication service. For further information, or to order, please visit our Web site: **[www.bethadam.org](http://www.bethadam.org)**. You can contact the congregation at 513-985-0400 or [publications@bethadm.org](mailto:publications@bethadm.org).



Beth Adam's Liturgy seeks to give voice to who we are and what we believe. We have tried to create the opportunity for all who read it to experience a deeper sense of their moral and spiritual selves. Our liturgy strives to foster intellectual honesty, human responsibility, self expression and shared participation.

#### Acknowledgement

We are grateful to Photonics Graphics for invaluable assistance with illustration and design.





ISBN-10: 0-9748846-0-X  
ISBN-13: 978-0-9748846-0-8



9 780974 884608



BETH ADAM

10001 Loveland-Madiera Rd.  
Loveland, OH 45140  
513-985-0400

[www.OurJewishCommunity.org](http://www.OurJewishCommunity.org)