



CONGREGATION  
**MISHKAN  
TEFILA**

*Community  
Seder*

2019 - 5779

# Introduction

Pesach is a time of inclusion.

On seder night, there are two moments where we metaphorically open our doors and invite others in. One is at the opening of the Magid portion of the seder, when we say, "All who are hungry come and eat." There is a beautiful message here: we were once slaves; poor and hungry, and we remember our redemption by sharing what we have with others.



The other, comes towards the end of the seder, when we have the custom of pouring a fifth cup of wine, which we claim is for Elijah the Prophet. This is a statement of faith, a statement that says that although we are a free people, our redemption is not yet complete, and we believe that it will come.

From the most downtrodden to the most celebrated, the message is clear: everyone is welcome and everyone is necessary. Why is it that we go out of our way to include all at our seder table? Perhaps it is because when we make room for others, we have the opportunity to make room for ourselves as well. In fact, the Mishnah (Pesachim 10:5) teaches us that:

**בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים**

*In every generation a person is obligated to see themselves as if they left Egypt*

The seder presents us with the obligation of identifying with the generation that left Egypt and internalizing that experience. And through that internalization, we come to feel the redemption as if it was our own as well to - **לראות את עצמו**. Further, the reliving of the story of the Exodus affords us the opportunity see one's true self. It is only when we are able to see ourselves clearly, that we are able to be redeemed. But perhaps the only way we are able to see ourselves, is when we are truly able to see those around us. This message of inclusion is Pardes's message too, and our hope is that this Haggadah Companion which offers something for everyone, will add new meaning to your seder and help bring the Jewish people a little closer together.

## The Shehecheyanu

The Shehecheyanu is a prayer that Jews have been saying for over 2000 years to mark special occasions. Tonight, all of us here together is special occasion. Whether Jewish or not, we have come here under a shared belief that everyone is entitled to be free. We all believe that everyone is entitled to certain inalienable rights. We all believe that we must treat our brothers and sisters with common decency. That is special and meaningful.

To mark this special and meaningful occasion, we join together in the words of the Shehecheyanu:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁהַחַיֵּנוּ וְקִיְּמָנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה

**Baruch atah, Adonai, eloheinu melech ha'olam,**

**shehecheyanu v'kiy'manu v'higiyanu lazman hazeh.**

*Blessed are you, Adonai, Sovereign of all worlds, who has kept us alive, sustained us, and enabled us to reach this moment.*

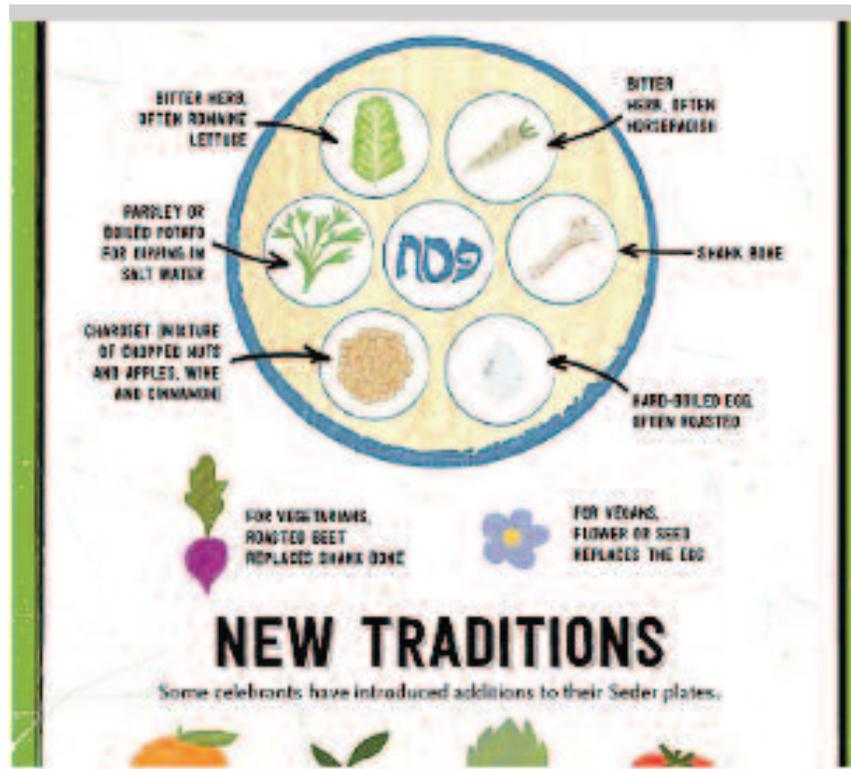
### SHOES ON THE DOORSTEP

*After the leader reads the introduction to the Haggadah supplement, either walk with your guests to the front door or have one guest rise from the table and walk to the front door. There, place a pair of shoes on the doorstep and read the words below.*

**Leader:** The heart of the Passover Seder tells the story of the Jewish people's exodus from slavery in Egypt. During the retelling of this story, we say the words, " (Arami oved avi)." This phrase is sometimes translated as "My father was a wandering Aramean" and other times as "An Aramean sought to destroy my father." Somewhere between the two translations lies the essence of the Jewish experience: a rootless people who have ed persecution time and time again.

**Group:** Soon we will recite the words "Arami oved avi" as we retell the story of our people's exodus from Egypt. These words acknowledge that we have stood in the shoes of the refugee. Today, as we celebrate our freedom, we commit ourselves to continuing to stand with contemporary refugees. In honor of this commitment and against the backdrop of terrible restrictions on refugees, we place a pair of shoes on the doorstep of our home to acknowledge that none of us is free until all of us are free and to pledge to stand in support of welcoming those who do not yet have a place to call home.

# The Seder Plate



# Order of the Seder



Our Passover meal is called a seder, which means “order” in Hebrew, because we go through specific steps as we retell the story of our ancestors’ liberation from slavery. Some people like to begin their seder by reciting or singing the names of the 14 steps—this will help you keep track of how far away the meal is!

# Between the Fires

*A Prayer for lighting Candles by Rabbi Arthur Waskow*

We are the generation that stands between the fires:  
 Behind us the flame and smoke that rose from Auschwitz and from Hiroshima;  
 From the burning forests of the Amazon,  
 From the hottest years of human history that bring upon us  
 Melted ice fields, Flooded cities, Scorching droughts.  
 Before us the nightmare of a Flood of Fire,  
 The heat and smoke that could consume all Earth.  
 "Here! The day is coming that will flame like a furnace, "  
 Says the Infinite YHWH / Yahhhh,  
 The Breath of Life - when all the arrogant, all evil-doers,  
 root and branch, will like straw be burnt to ashes.  
 Yet for those of you who revere My Name,  
 Yes! My Name, Yahhhh, the Interbreath of Life!  
 For them a sun of justice will arise with healing in its wings / rays. . . .

***Here! Before the coming of the great and awesome day  
 of YHWH/ the Breath of Life, I will send you the Prophet Elijah  
 to turn the hearts of parents to their children and the hearts of children to their parents,  
 lest I come and smite the earth with utter destruction.***

(Malachi 3: 20-21, 23-24.)

***Here! we ourselves are coming before that great and terrible day of smiting Earth –  
 For we ourselves shall turn the hearts of parents to their children  
 And the hearts of children to their parents  
 So that this day of smiting does not fall upon us.***

(Malachi 3: 20-21, 23-24.)

It is our task to make from fire not an all-consuming blaze  
 But the light in which we see each other fully.  
 All of us different, All of us bearing One Spark.  
 We kindle these candle-fires to see more clearly  
 That the earth and all who live as part of it  
 Are not for burning.  
 We light these fires to see more clearly  
 The rainbow in the many-colored faces of all life  
 Blessed is the One within the many.  
 Blessed are the many who make One.

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# Kadesh

Kadesh reminds us that the root of Mussar is *'Kedoshim Tihyu'*, You shall be holy.

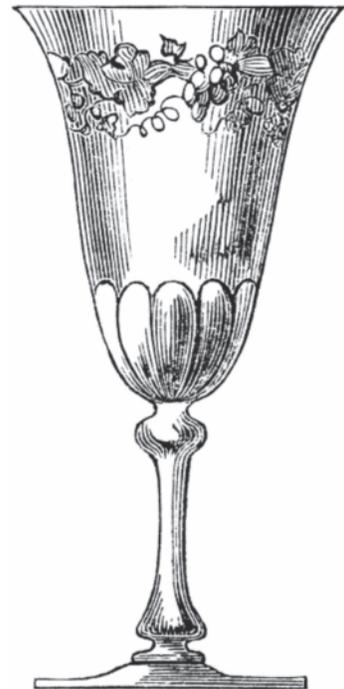
Our goal is to be holy human beings. Mussar, and the four cups of wine, the Kadesh, reminds us to work on our middot, so that every encounter is holy. We recite the Kadesh four times throughout the seder as if it is a focus phrase, to remind us

Be Holy,

Act Holy

See Yourself as Holy and

Holiness will Free Us



## *Havdalah for seder*

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הַגּוֹיִם, לְחַל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קִדְשׁוֹ הַבְּדִלְתָּ, וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ. הַבְּדִלְתָּ וְקִדְשָׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל.

**Baruch atah, Adonai, eloheinu melech ha'olam, borei m'orei ha'esh.**

**Baruch atah, Adonai, eloheinu melech ha'olam, hamavdil bein kodesh l'chol. Bein or l'choshch, bein Yisrael l'amim, bein yom ha-shvi'i l'sheishet y'mei ha-ma'aseh. Bein k'dushat Shabbat likdushat Yom Tov hivdalta. V'et-yom ha-shvi'i m'sheishet y'mei ha-ma'aseh kidashta. Hivdalta v'kidashta et-amcha Yisrael bikdushatecha. Baruch atah Adonai, hamavdil v'mgasher ben kodesh l'kodesh.**

*Praised are You, our Eternal God, who creates the lights of fire. Praised are You, our Eternal God, who separates holy from ordinary: light from dark, the people Israel from other peoples, the day of Shabbat from the six days of work. Who separates the holiness of Shabbat from the holiness of this festival, and Who makes Shabbat and festivals holy time. Just so, you separate Israel in holiness. Blessed are You, Adonai, who both separates and creates connections between holy time and holy time.*

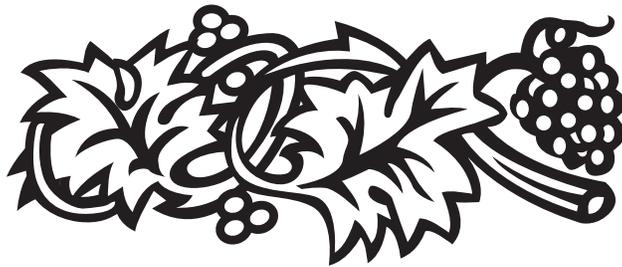
# By Drinking the Fruit of the Grapevine

We will drink from four cups of grape juice to honor FOUR STAGES on the path of LIBERATION. These cups are (1) Becoming aware of oppression, (2) Opposing oppression, (3) Imagining alternatives, (4) Accepting personal and communal responsibility to act.

## FIRST CUP OF WINE:

**the cup of awareness: learning to recognize the reality of oppression.**

*[Pour cups of grape juice.]*



סַבְרֵי מַרְבֵּן וְרַבְבֵּן וְרַבּוֹתֵי. בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.

*Blessed are You, Lord our God, Creator of the universe, who creates the fruit of the vine.*

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עַם וְרוֹמַמְנוּ מִכָּל־לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה (לשבת: שְׁבֻתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן, (לשבת: אֶת יוֹם הַשְּׁבֻת הַזֶּה ו) אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ, (לשבת: בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכַר לִיְצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (לשבת: וְשֻׁבֵת) וּמוֹעֲדֵי קֹדֶשׁ (לשבת: בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ.

*Blessed are You, Eternal our God, Source of the universe, who has chosen us from all peoples and has raised us above all tongues and has sanctified us with Your commandments. And You have given us, our God, appointed times for happiness, holidays and special times for joy, this Festival of Matsot, our season of freedom, a holy convocation in memory of the Exodus from Egypt. For You have chosen us and sanctified us above all peoples. In Your gracious love, You granted us Your special times for happiness and joy.*

## Urchatz

### WASH YOUR HANDS TO PREPARE FOR THE SEDER.

Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. We will wash our hands twice during our seder: now, with no blessing, to get us ready for the rituals to come; and then again later, we'll wash again with a blessing, preparing us for the meal, which Judaism thinks of as a ritual in itself. (The Jewish obsession with food is older than you thought!)

Let our telling pour  
forth like water:  
strengthening  
spirits  
refreshing souls

To wash your hands, you don't need soap, but you do need a cup to pour water over your hands. Pour water on each of your hands three times, alternating between your hands. If the people around your table don't want to get up to walk all the way over to the sink, you could pass a pitcher and a bowl around so everyone can wash at their seats... just be careful not to spill!

Too often during our daily lives we don't stop and take the moment to prepare for whatever it is we're about to do.

Let's pause to consider what we hope to get out of our evening together tonight. Go around the table and share one hope or expectation you have for tonight's seder.

## Karpas

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with a recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration.

We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter. Most families use a green vegetable, such as parsley or celery, but some families from Eastern Europe have a tradition of using a boiled potato since greens were hard to come by at Passover time. Whatever symbol of spring and sustenance we're using, we now dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה**

**Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.**

*We praise God, Ruler of Everything, who creates the fruits of the earth.*

We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the snow, getting ready for reappearance just when we most needed them.

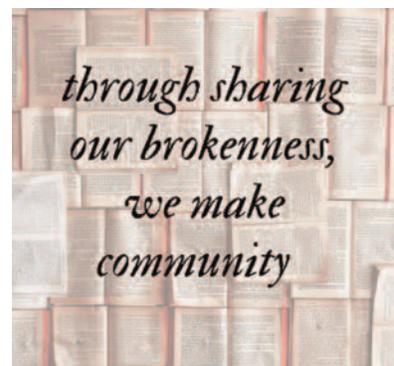
We all have aspects of ourselves that sometimes get buried under the stresses of our busy lives. What has this winter taught us? What elements of our own lives do we hope to revive this spring?

# Yachatz

We've all just named individually a place of mitzrayim – a place of constriction – in our own personal lives. We've named a place that we want to break, and, in breaking, create the open space for transformation.

This is scary work. It can be overwhelming, and it can make us feel alone. As we transition into the story of Exodus, we remind ourselves that we're here in community. We commit to our own individual healing not just for ourselves, but for each other; not just with ourselves, but with each other.

Through sharing our brokenness, we make community. Individual and collective liberation: these are not two separate processes. It is one journey.



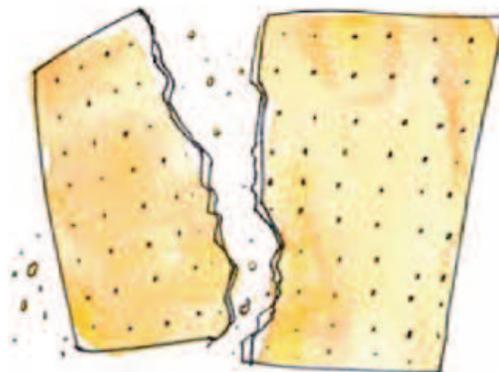
## BREAKING THE MIDDLE MATZAH

*Take the middle matzah of the three on your Seder plate. Break it into two pieces. Wrap the larger piece, the Afikoman, in a napkin to be hidden later. As you hold up the remaining smaller piece, read these words together:*

This is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are here; next year we will be in Israel. This year we are slaves; next year we will be free.

These days, matzah is a special food and we look forward to eating it on Passover. Imagine eating only matzah, or being one of the countless people around the world who don't have enough to eat.

What does the symbol of matzah say to us about oppression in the world, both people literally enslaved and the many ways in which each of us is held down by forces beyond our control? How does this resonate with events happening now?



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# Maggid

*Pour the second glass of wine for everyone.*

The Haggadah doesn't tell the story of Passover in a linear fashion. We don't hear of Moses being found by the daughter of Pharaoh - actually, we don't hear much of Moses at all. Instead, we get an impressionistic collection of songs, images, and stories of both the Exodus from Egypt and from Passover celebrations through the centuries. Some say that minimizing the role of Moses keeps us focused on the miracles God performed for us. Others insist that we keep the focus on the role that every member of the community has in bringing about positive change.

## THE MEANING OF THE PASSOVER STORY

*Resume taking turns reading.*

Passover is the celebration of life. The story of the Jewish people is truly a triumph of life. Against the odds of history, the Jewish people have done more than survive - we have adapted creatively to each new time, each new place, from the birth of our people to the present day.

Even though death has pursued us relentlessly, time and time again, we have chosen to live. During the many centuries of the Jewish experience, memories of destruction are tempered by the knowledge that the world can also be good.

We have endured slavery and humiliation. We have also enjoyed freedom and power. Darkness has been balanced by light.

Our forebears traveled the Earth in search of the safety and liberty they knew must exist. We have learned to endure. We have learned to progress.

We are proud survivors. We celebrate our good fortune and seek the advancement of all.

**Leader:** One of the customs of the seder is the asking of questions - questions about what the ritual actions of the seder mean. The Passover tradition involves the youngest children asking - actually singing - about these matters in a song we call "The Four Questions."

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## PRIMO LEVI PASSOVER POEM

Tell me: how is this night different, from all other nights?  
 How, tell me, is this Passover, different from other Passovers?  
 Light the lamp, open the door wide, so the pilgrim can come in,  
 Gentile or Jew; under the rags perhaps the prophet is concealed.  
 Let him enter and sit down with us; let him listen, drink, sing and  
 celebrate Passover;  
 Let him consume the bread of affliction, the Paschal Lamb, sweet  
 mortar and bitter herbs.  
 This is the night of differences, in which you lean your elbow on the table,  
 Since the forbidden becomes prescribed, evil is translated into good.  
 We will spend the night recounting, far-off events full of wonder,  
 And because of all the wine, the mountains will skip like rams.  
 Tonight they exchange questions: the wise, the godless, the simple-minded and the child.  
 And time reverses its course, today flowing back into yesterday,  
 Like a river enclosed at its mouth. Each of us has been a slave in Egypt,  
 Soaked straw and clay with sweat, and crossed the sea dry-footed.  
 You too, stranger. this year in fear and shame,  
 Next year in virtue and in justice.



## ASKING QUESTIONS

*"Monsters exist, but they are too few in numbers to be truly dangerous. More dangerous are... the functionaries ready to believe and act without asking questions."*

- Primo Levi

*"When a Jew prays, he's asking G-d a never-ending question."*

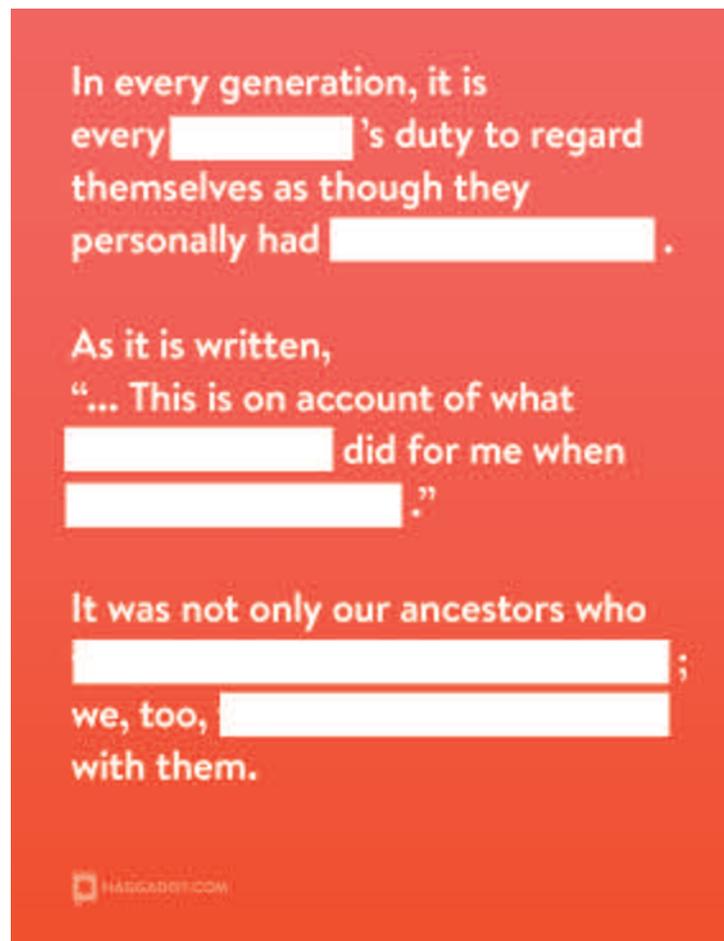
- A History of Love, Nichole Kraus

## ON ACCOUNT OF THE RIGHTEOUS WOMEN

As we remember this struggle, we honor the midwives who were the first Jews to resist the Pharaoh. Our legends tell us that Pharaoh, behaving in a way common to oppressors, tried to get Jews to collaborate in murdering their own people. He summoned the two chief midwives, Shifra and Pu'ah, and commanded them to kill newborn Jewish males at birth. He threatened the midwives with death by fire if they failed to follow his commands.

But the midwives did not follow orders. Instead of murdering the infants, they took special care of them and their mothers. When Pharaoh asked them to account for all the living children, they made up the excuse that Jewish women gave birth too fast to summon midwives in time.

The midwives' acts of civil disobedience were the first stirrings of resistance among the Jewish slaves. The actions of the midwives gave the people courage both to withstand their oppression and to envision how to overcome it. It became the forerunner of the later resistance. Thus Shifra and Pu'ah were not only midwives to the children they delivered, but also to the entire Jewish nation, in its deliverance from slavery.



What's missing in your Passover narrative? Fill in the blanks.

## The Four Questions

The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. The tradition that the youngest person asks the questions reflects the centrality of involving everyone in the seder. The rabbis who created the set format for the seder gave us the Four Questions to help break the ice in case no one had their own questions. Asking questions is a core tradition in Jewish life. If everyone at your seder is around the same age, perhaps the person with the least seder experience can ask them - or everyone can sing them all together.

### מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת

#### **Ma nishtana halaila hazeh mikol haleilot?**

*Why is this night different from all other nights?*

### שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה

#### **Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.**

*On all other nights we eat both leavened bread and matzah.*

*Tonight we only eat matzah.*

### שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מַרְרוֹר

#### **Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.**

*On all other nights we eat all kinds of vegetables, but tonight we eat bitter herbs.*

### שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּלוֹ פְּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים

#### **Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.**

*On all other nights we aren't expected to dip our vegetables one time.*

*Tonight we do it twice.*

### שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין

#### **Shebichol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.**

*On all other nights we eat either sitting normally or reclining.*

*Tonight we recline.*

## DR. SEUSS' FOUR QUESTIONS

Why is it only on Passover night  
we never know how to do anything right?  
We don't eat our meals in the regular ways,  
the ways that we do on all other days.

'Cause on all other nights we may eat  
all kinds of wonderful good bready treats,  
like big purple pizza that tastes like a pickle,  
crumbly crackers and pink pumpernickel,  
sassafras sandwich and tiger on rye,  
fifty felafels in pita, fresh-fried,  
with peanut-butter and tangerine sauce  
spread onto each side up-and-down, then across,  
and toasted whole-wheat bread with liver and ducks,  
and crumpets and dumplings, and bagels and lox,  
and doughnuts with one hole  
and doughnuts with four,  
and cake with six layers and windows and doors.  
Yes--on all other nights we eat all kinds of bread,  
but tonight of all nights we munch matzo instead.

And on all other nights we devour  
vegetables, green things, and bushes and flowers,  
lettuce that's leafy and candy-striped spinach,  
fresh silly celery (Have more when you're finished!)  
cabbage that's flown from the jungles of Glome  
by a polka-dot bird who can't find his way home,  
daisies and roses and inside-out grass  
and artichoke hearts that are simply first class!  
Sixty asparagus tips served in glasses  
with anchovy sauce and some sticky molasses--  
But on Passover night you would never consider  
eating an herb that wasn't all bitter.

And on all other nights you would probably flip  
if anyone asked you how often you dip.  
On some days I only dip one Bup-Bup egg  
in a teaspoon of vinegar mixed with nutmeg,



but sometimes we take more than ten thousand tails  
of the Yakkity-birds that are hunted in Wales,  
and dip them in vats full of Mumbegum juice.  
Then we feed them to Harold,  
our six-legged moose.  
Or we don't dip at all! We don't ask your advice.  
So why on this night do we have to dip twice?  
And on all other nights we can sit as we please,  
on our heads, on our elbows,our backs or our knees,  
or hang by our toes from the tail of a Glump,  
or on top of a camel with one or two humps,  
with our foot on the table, our nose on the floor,  
with one ear in the window and one out the door,  
doing somersaults over the greasy k'nishes  
or dancing a jig without breaking the dishes.  
Yes-- on all other nights you sit nicely when dining--  
So why on this night must it all be reclining?

## The Four Children

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who might react differently to the Passover seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child:

### **The wise child asks, What are the testimonies and laws which God commanded you?**

*You must teach this child the rules of observing the holiday of Passover.*

### **The wicked child asks, What does this service mean to you?**

*To you and not to themselves! Because they take themselves out of the community and misses the point, set this child's teeth on edge and say to them "It is because of what God did for me in taking me out of Egypt." Me, not him. Had that child been there, he would have been left behind.*

### **The simple child asks, What is this?**

*To this child, answer: "With a strong hand God took us out of Egypt, where we were slaves."*

### **What about the child who doesn't know how to ask a question?**

*Help this child ask. Start telling the story: "It is because of what God did for me in taking me out of Egypt."*

At times we approach situations like each of these children. How do we relate to each of them?

## FOUR CHILDREN, FOUR ATTITUDES

Our tradition speaks of four children or four attitudes: the wise child, the wicked child, the simple child, and the one who does not know how to ask. Each child has a different reaction to hearing about slavery. . .

**What does the wise child say?** "What are the testimonies, the statutes, and the laws that apply to this situation? How are we to discern what God demands of us?" You are to answer this child: "God brought us out of Egypt, out of the house of bondage that we may understand the heart of those suffering in slavery, and use all our powers to redeem them."

**What does the wicked child say?** "What does all this work have to do with you?" Notice: "you," not him or her. The wicked child stays far removed from suffering, and thus has lost the essence of our teachings. You might ask this child: "If you had been in Egypt, would you have been redeemed? And if you do not lift a finger now, who will redeem those who languish in slavery?"

**The simple child asks:** "What's this all about?" You should teach this child: God brought us out of Egypt with a strong hand, out of the affliction of slavery. So we must use our strength to abolish slavery around the world. We cannot stop our work until there are no longer any slaves, anywhere.

**The child who does not know to ask,** you must open his or her eyes to what is going on. For today, there are 27 million people living in slavery, and over 8 million of them are children. Surely this is one reason God took our people out of Egypt long ago - so that we might understand what slavery is like, and help free all those who remain enslaved.

**And Egyptians made the Hebrews lives bitter with hard bondage, in mortar, and in brick...**

*Exodus 1:14*

## FOUR DAUGHTERS

**The Torah speaks of four Daughters: one possessing wisdom of the heart, one rebellious, one simple and pure, and one who cannot ask questions.**

**The daughter possessing wisdom of the heart what does she say? "Father, your decree is harsher than Pharaoh's. The decree of the wicked Pharaoh may or may not have been fulfilled, but you who are righteous, your decree surely is realized." The father heeded his daughter (Miriam). So we too follow in her steps with drums and dancing, spreading her prophecy amongst the nations**

**The rebellious daughter, what does she say? "Recognize" the ways of enslavement and the tyranny of man's rule over man. Although she rebels against authority it is said: She was more righteous than he, and we enjoy no freedom until we have left our unjust ways.**

**The simple and pure daughter, what does she say? "Wherever you go, so shall I go, and where you rest your head so there will I rest mine. Your people are mine, and your God my God" (Ruth,1:16). We shall indeed fortify her in her loyalty to those she loved, and it was said to her: "May God make the woman who is coming into your house like Rachel and Leah, both of whom built up the House of Israel."**

**And the daughter who cannot ask-** only her silent weeping is heard, as it is written, "and she wept for her father and mother." We will be her mouthpiece and she will be for us a judge. We will return her to her mother's house and to her who conceived her, and we will proclaim "liberty in the land for all its inhabitants."

Each of the Four Daughters expresses a unique path from bondage to freedom in a national and human sense. They learn from examining their parents' lives and from the struggle of their nation, while their parents themselves are exposed to new spiritual layers as a result of their daughter's education.

**Wise of Heart:** According to the Midrash, young Miriam persuaded her father Amram and the other enslaved men of Israel not to separate from their wives despite Pharaoh's decree to destroy all male newborns. When her mother Yocheved gave birth to a boy, the two worked together to save the new son/brother. Miriam recognized the historical significance of this nascent struggle, as she did at the splitting of the Red Sea, and thus led her people to redemption ( Talmud Bavli, Sotah 12 ).

**Rebellious:** Tamar's complex relationship with her father-in-law, Judah, son of Jacob our forefather, expresses a rebellion whose result was critical to the continuation of the tribe of Judah and the Jewish people. With her deeds, Tamar barricaded herself against her loss of freedom as an imprisoned widow. She eventually achieves the yibum (levirate marriage) to which she is entitled, and becomes the "founding mother" of the Davidic dynasty, symbol of messianic redemption (Tamar, Genesis 38:26).

**Simple and Pure:** Ruth the Moabitess remained true to her mother-in-law Naomi, and her ingenious loyalty is absolute. This wonderful emotional closeness that Ruth so adamantly demonstrates rescues both of them from poverty and internal bondage (Ruth 4:1).

.....

**The One Who Cannot Ask:** This last of the four daughters lacks sufficient freedom to taste even slightly the redemption and thus remains weeping in utter slavery. Although the 'beautiful captive' from war is allowed to grieve for her parents before she is taken (Deuteronomy 21:13), she is a reminder of the reality of silenced bondage, which continues to exist in our midst in various ways. The silent weeping that erupts from this dark reality is a call to action for the cause of freedom and liberty of every man and woman (Leviticus 25:10), born in the image of God, in order to live securely in their homes, among their people and loving family (Song of Songs 3:4).

Rabbi Einat Ramon  
the first Israeli-born woman to be ordained as a Rabbi.

## FOUR CHILDREN

This reading allows for much personal identification and further interpretation in the text. A discussion can take place regarding with which of the four children each guest identifies most, followed by a consideration of which populations are currently “unable to ask,” who might be considered “simple,” and more. Examples for a new set of four children may include:

1. **One who sees the pain of others and works to relieve suffering.**
2. **One who cares only about him/herself.**
3. **One who cares only about other Jews but not other populations.**
4. **One who doesn't know where to begin.**

## Telling Our Story

Our story starts in ancient times, with Abraham, the first person to have the idea that maybe all those little statues his contemporaries worshiped as gods were just statues. The idea of one God, invisible and all-powerful, inspired him to leave his family and begin a new people in Canaan, the land that would one day bear his grandson Jacob's adopted name, Israel.

God had made a promise to Abraham that his family would become a great nation, but this promise came with a frightening vision of the troubles along the way: "Your descendants will dwell for a time in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth."

*Raise the glass of wine and say:*

**וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ**

**V'hi she-amda l'avoteinu v'lanu.**

*This promise has sustained our ancestors and us.*

For not only one enemy has risen against us to annihilate us, but in every generation there are those who rise against us. But God saves us from those who seek to harm us.

*The glass of wine is put down.*

In the years our ancestors lived in Egypt, our numbers grew, and soon the family of Jacob became the People of Israel. Pharaoh and the leaders of Egypt grew alarmed by this great nation growing within their borders, so they enslaved us. We were forced to perform hard labor, perhaps even building pyramids. The Egyptians feared that even as slaves, the Israelites might grow strong and rebel. So Pharaoh decreed that Israelite baby boys should be drowned, to prevent the Israelites from overthrowing those who had enslaved them.

But God heard the cries of the Israelites. And God brought us out of Egypt with a strong hand and outstretched arm, with great awe, miraculous signs and wonders. God brought us out not by angel or messenger, but through God's own intervention.

# Avadim Hayinu

WE WERE SLAVES



*Uncover the matzot.*

We were slaves.

*Avadim hayinu.*

עבדים היינו

Now we are free.

*Atah b'nei chorin.*

עתה בני חורין

עבדים היינו לפרעה במצרים. ויוציאנו יי אלהינו משם, ביד חזקה ובזרוע נטויה, ואילו לא הוציא מקור חיינו את אבותינו ואת אמותנו ממצרים, הרי אנו וצאצאינו, וצאצאי עמנו משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים, כלנו נבונים, כלנו זקנים, כלנו יודעים את התורה, מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים, הרי זה משבח.

We were slaves to Pharaoh in Egypt.

From that narrow place, God brought us out.

We were slaves to Pharaoh in Egypt.

With mighty hand and outstretched arm, God brought us out.

But if God had not brought our ancestors out from that narrow place,  
If God had not brought our mothers and fathers out of Egypt,

Then we and our children, and our children's children,  
Would still be enslaved to Pharaoh in Egypt.

So even if we were all wise beyond our years,  
Even if we were all educated in the ways of Torah,

We would still need to tell this story of the Exodus from Egypt,  
For the telling is praise.

## WE WERE SLAVES

**Avadim hayinu l'pharoh b'mitzrayim. Vayotzieinu Adonai Eloheinu misham, b'yad chazakah uvizroa netuyah. We were slaves to Pharaoh in Egypt, and Adonai, our God, brought us out from there with a strong hand and an out-stretched arm.**

Jews are a people of memory and action. On Passover, we use stories and rituals to remember and retell the narrative of our collective liberation. We share the ancient Exodus story, year after year, so that it resonates through the generations as a narrative of deliverance from slavery to freedom. In Hebrew, Egypt is called Mitzrayim, which means “a narrow place.” Every year, the Haggadah asks us not only to share the story of the Exodus, but challenges us to actively engage in the process of combating oppression. We are encouraged to connect the biblical story of Exodus to communal and individual struggles for liberation, and are reminded that the fight for freedom is ongoing.

Let's discuss the process of Exodus, moving from “a narrow place” to a place of freedom. Every day, people fight for freedom on interpersonal, systemic, global and local levels. What are modern struggles for liberation? Discuss the following questions either in pairs or as a group to inspire thought, conversation and action:

Why do you think the text starts with “We were slaves” instead of “Our ancestors were slaves?” How does this quote from Martin Luther King, Jr. “no one is free until we are all free,” connect to Avadim Hayinu? How are we free today? How are we still struggling? Share something that you are doing or can commit to doing to help move yourself or others from “a narrow place” to a place of shared freedom.

## BRICK MAKING IN PAKISTAN: A VIGNETTE

Since the 1960s, an estimated 750,000 landless Muslim peasants have hand molded hundreds of millions of mud bricks each year in Pakistan. The bricks are fired in some 7,000 vast but primitive kilns spread throughout the country.

With no other hope for sustenance, desperate families drift to kilns where they borrow money to buy food and tools from the owners. On a good day, a family will mold about fourteen hundred bricks for which they are paid two dollars. But their debts keep growing because kiln owners undercount the number of bricks produced, inflate the debt, and charge exorbitant prices for food and clothing.

Impoverished families, including young children, work as a unit. Without putting their children to work, these families would sink even deeper in debt. Even so, most families incur debts they will never earn enough to repay. If kiln owners suspect that a family may be planning to run away, they take a child to another location as a hostage.

According to one former kiln owner, “to intimidate brick makers, the owner just comes along and smashes all the freshly made raw bricks, a whole day's work, for no reason. If a young worker lifts his head or causes trouble, they will put his leg in the kiln oven for a second to burn it. This is common and brick makers are forced to watch.” When a parent dies, the children inherit their mother's or father's debts, assuring another generation of bonded brick makers.

*David Arnow, PhD*

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## *MiChamocho* - AWE AND WONDER IN THE SEA

Almighty God,  
I have known fear and I have known comfort  
And here, in this moment  
My eyes are wide open  
My heart is wide open  
With each step, my heart pounds  
And I can feel my lips stretching into a smile  
The sounds of the sea are all around  
And the sounds of children  
Laughing  
Playing  
Running  
You are here  
And everywhere  
Between me and this miracle  
In my heart  
In the winged ones above us  
And in the spray of the sea that cools my face  
This journey has been so long  
I have been so tired  
And I have been so afraid  
But here, in this moment  
Between the certainty of death and loss  
And the wonder of an open way ahead that seems to go on forever  
Between the sea and the sea  
Here I am  
And here You are  
You are a gift  
I can see with my feet on this muddy earth  
With the tips of my fingers  
Tracing wet lines through the walls of water that hold me in  
Hold me up  
Hold me close to You  
You are here  
Inside me  
Pulling me to safety  
To Your side  
One mud-soaked step at a time.

# Let My People Go

## **An African-American Spiritual**

*Sing:*

When Israel was in Egypt's land,  
"Let My people go" (Ex. 5:1).  
Oppressed so hard they could not stand,  
"Let My people go."

Go down, Moses, way down in Egypt's  
land,  
Tell old Pharaoh: "Let My people go."

Thus said the Lord, bold Moses said,  
"Let My people go."  
If not, I'll smite your first-born dead,  
"Let My people go."

Go down, Moses, way down in Egypt's  
land,  
Tell old Pharaoh: "Let My people go."

No more shall they in bondage toil,  
"Let My people go. "  
Let them come out with Egypt's spoil,  
"Let My people go."

Go down, Moses, way down in Egypt's  
land,  
Tell old Pharaoh: "Let my people go."



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## *The Exodus*

Once upon a time, during a famine our ancestor Jacob and his family fled to Egypt where food was plentiful. His son Joseph had risen to high position in Pharaoh's court, and our people were well-respected and well-regarded, secure in the power structure of the time.

Generations passed and our people remained in Egypt. In time, a new Pharaoh ascended to the throne. He found our difference threatening, and ordered our people enslaved. In fear of rebellion, Pharaoh decreed that all Hebrew baby boys be killed. Two midwives named Shifrah and Puah defied his orders. Through their courage, a boy survived; midrash tells us he was radiant with light. Fearing for his safety, his family placed him in a basket and he floated down the Nile. He was found, and adopted, by Pharaoh's daughter, who named him Moses because she drew him forth from the water. Thanks to Moses' sister Miriam, Pharaoh's daughter hired their mother, Yocheved, as his wet-nurse. Thus he survived to adulthood, and was raised as Prince of Egypt.

Although a child of privilege, as he grew he became aware of the slaves who worked in the brickyards of his father. When he saw an overseer mistreat a slave, Moses struck the overseer and killed him. Fearing retribution, he set out across the Sinai alone. God spoke to him from a burning bush, which though it flamed was not consumed. The Voice called him to lead the Hebrew people to freedom. Moses argued with God, pleading inadequacy, but God disagreed. Sometimes our responsibilities choose us.

Moses returned to Egypt and went to Pharaoh to argue the injustice of slavery. He gave Pharaoh a mandate which resounds through history: Let my people go. Pharaoh refused, and Moses warned him that Mighty God would strike the Egyptian people. These threats were not idle; ten terrible plagues were unleashed upon the Egyptians. Only when his nation lay in ruins did Pharaoh agree to our liberation.

Fearful that Pharaoh would change his mind, our people fled, not waiting for their bread dough to rise. Our people did not leave Egypt alone; a "mixed multitude" went with them. From this we learn that liberation is not for us alone, but for all the nations of the earth. Even Pharaoh's daughter came with us.

Pharaoh's army followed us to the Sea of Reeds. We plunged into the waters. Only when we had gone as far as we could did the waters part for us. We mourn, even now, that Pharaoh's army drowned: our liberation is bittersweet because people died in our pursuit. To this day we relive our liberation, that we may not become complacent, that we may always rejoice in our freedom.

# The Ten Plagues

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of God. We pour out a drop of wine for each of the plagues as we recite them.

*Dip a finger or a spoon into your wine glass for a drop for each plague.*

These are the ten plagues which God brought down on the Egyptians:

Blood | dam | דָּם

Frogs | tzfardeiya | צְפַרְדֵּיָא

Lice | kinim | כִּנִּים

Beasts | arov | אַרֹב

Cattle disease | dever | דֵּבַר

Boils | sh'chin | שְׁחִין

Hail | barad | בָּרָד

Locusts | arbeh | אַרְבֵּה

Darkness | choshech | חֹשֶׁךְ

Death of the Firstborn | makat b'chorot | מַכַּת בְּכוֹרוֹת



The Egyptians needed ten plagues because after each one they were able to come up with excuses and explanations rather than change their behavior. Could we be making the same mistakes? Make up your own list. What are the plagues in your life? What are the plagues in our world today? What behaviors do we need to change to fix them?

Even though we are happy that the Jews escaped slavery, let us once more take a drop of wine as we together recite the names of these modern plagues:

**HUNGER - WAR - TERRORISM - GREED - BIGOTRY - INJUSTICE - POVERTY**

**IGNORANCE - POLLUTION OF THE EARTH - INDIFFERENCE TO SUFFERING**

## Ten Modern Plagues

The traditional Haggadah lists ten plagues that afflicted the Egyptians. We live in a very different world, but Passover is a good time to remember that, even after our liberation from slavery in Egypt, there are still many challenges for us to meet. Here are ten “modern plagues”:

**Inequity** - Access to affordable housing, quality healthcare, nutritious food, good schools, and higher education is far from equal. The disparity between rich and poor is growing, and opportunities for upward mobility are limited.

**Entitlement** - Too many people consider themselves entitled to material comfort, economic security, and other privileges of middle-class life without hard work.

**Fear** - Fear of “the other” produces and reinforces xenophobia, anti-immigrant sentiment, antisemitism, homophobia, and transphobia.

**Greed** - Profits are a higher priority than the safety of workers or the health of the environment. The top one percent of the American population controls 42% of the country’s financial wealth, while corporations send jobs off-shore and American workers’ right to organize and bargain collectively is threatened.

**Distraction** - In this age of constant connectedness, we are easily distracted by an unending barrage of information, much of it meaningless, with no way to discern what is important.

**Distortion of reality** - The media constructs and society accepts unrealistic expectations, leading to eating disorders and an unhealthy obsession with appearance for men and women.

**Unawareness** - It is easy to be unaware of the consequences our consumer choices have for the environment and for workers at home and abroad. Do we know where or how our clothes are made? Where or how our food is produced? The working conditions? The impact on the environment?

**Discrimination** - While we celebrate our liberation from bondage in Egypt, too many people still suffer from discrimination. For example, blacks in the United States are imprisoned at more than five times the rate of whites, and Hispanics are locked up at nearly double the white rate. Women earn 77 cents for every dollar earned by a man. At 61 cents to the dollar, the disparity is even more shocking in Jewish communal organization.

**Silence** - Every year, 4.8 million cases of domestic violence against American women are reported. We do not talk about things that are disturbing, such as rape, sex trafficking, child abuse, domestic violence, and elder abuse, even though they happen every day in our own communities.

**Feeling overwhelmed and disempowered** - When faced with these modern “plagues,” how often do we doubt or question our own ability to make a difference? How often do we feel paralyzed because we do not know what to do to bring about change?

## The Passover Symbols

We have now told the story of Passover...but wait! We're not quite done. There are still some symbols on our seder plate we haven't talked about yet. Rabban Gamliel would say that whoever didn't explain the shank bone, matzah, and marror (or bitter herbs) hasn't done Passover justice.

**The shank bone** represents the Pesach, the special lamb sacrifice made in the days of the Temple for the Passover holiday. It is called the pesach, from the Hebrew word meaning "to pass over," because God passed over the houses of our ancestors in Egypt when visiting plagues upon our oppressors.

**The matzah** reminds us that when our ancestors were finally free to leave Egypt, there was no time to pack or prepare. Our ancestors grabbed whatever dough was made and set out on their journey, letting their dough bake into matzah as they fled.

**The bitter herbs** provide a visceral reminder of the bitterness of slavery, the life of hard labor our ancestors experienced in Egypt.



## In Every Generation

**בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם**

**B'chol dor vador chayav adam lirot et-atzmo, k'ilu hu yatzav mimitzrayim.**

*In every generation, everyone is obligated to see themselves as though they personally left Egypt.*

The seder reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That's why the Torah says "God brought us out from there in order to lead us to and give us the land promised to our ancestors."

We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

## Second Cup

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

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

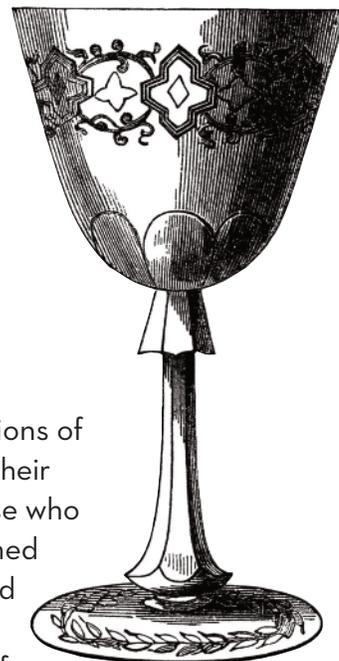
*We praise God, Ruler of Everything, who creates the fruit of the vine.*

Drink the second glass of wine!

### I WILL DELIVER YOU...

Just as we remember all of the times throughout history when the nations of the world shut their doors on Jews fleeing violence and persecution in their homelands, so, too, do we remember with gratitude the bravery of those who took us in during our times of need – the Ottoman Sultan who welcomed Spanish Jews escaping the Inquisition, Algerian Muslims who protected Jews during pogroms in the French Pied -Noir, and the righteous gentiles hiding Jews in their homes during World War II. In the midst of the current global refugee crisis, we aspire to stand on the right side of history as we ask our own government to take a leadership role in protecting the world's most vulnerable refugees. May we find the bravery to open up our nation and our hearts to those who are in need.

Blessed are You, Adonai our God, who delivers those in search of safety.



### THE SECOND CUP

**A cup to our teachers:** To those we have known and those whose work has inspired us, and made space for our lives. We are grateful to you who did and said things for the first time, who claimed and reclaimed our traditions, who forged new tools. Thank you to the teacher around us of all ages - the people we encounter everyday - who live out their values in small and simple ways, and who are our most regular and loving reminders of the world we are creating together.

## Dayenu!

**Scallions Aren't Just For Eating:** There is a Persian custom of hitting each other with scallions during Dayenu. The scallions represent the whips of our oppressors. Although this may seem a little morbid, young and old alike have a wonderful time violating social norms and slamming each other with green onions



**The plagues and our subsequent redemption from Egypt are but one example of the care God has shown for us in our history. Had God but done any one of these kindnesses, it would have been enough - dayeinu.**

אלו הוציאנו ממצרים, דינו.

Ilu hotzianu mimitzrayim. Dayenu.

Had God only brought us out of Egypt. Dayenu.

ולא נָתַן לָנוּ אֶת הַשַּׁבָּת, דינו.

Ilu natan lanu et hashabbat. Dayenu.

Had God only given us Shabbat. Dayenu.

ולא נָתַן לָנוּ אֶת הַתּוֹרָה, דינו.

Ilu natan lanu et hatorah. Dayenu.

Had God only given us the Torah. Dayenu.

ולא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דינו.

Ilu natan lanu et hatorah. Dayenu.

Had God only brought us into the land of Israel.

Dayenu.

# Motzi Matzah

## THE WANDERING IS OVER .

The familiar hamotzi blessing marks the formal start of the meal. Because we are using matzah instead of bread, we add a blessing celebrating this mitzvah.

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ**

**Baruch Atah Adonai, Eloheinu Melech ha-olam,  
hamotzi lechem min ha-aretz.**

*We praise God, Ruler of Everything, who brings bread from the land.*

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה**

**Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav  
v'tzivanu al achilat matzah.**

*We praise God, Ruler of Everything, who made us holy through obligations,  
commanding us to eat matzah.*

Distribute and eat the top and middle matzah for everyone to eat.



# Maror

## Dipping the bitter herb in sweet charoset | maror | מרור

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet charoset. We don't totally eradicate the taste of the bitter with the taste of the sweet... but doesn't the sweet mean more when it's layered over the bitterness?

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַרֹּר**

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

*We praise God, Ruler of Everything, who made us holy through obligations,  
commanding us to eat bitter herbs.*

Put some of the maror on a piece of matzah.

Together, we recite:

ברוך אתה יי אל הינו מלך העולם, א שר קדשנו ב מ צונו, ו צונו על אכילת מרוך.

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

*Blessed are You, Eternal our God, Sovereign of the universe, who has sanctified us with Your commandments and ordained that we should eat bitter herbs.*

The bitter herbs serve to remind us of how the Egyptians embittered the lives of the Israelites in servitude. When we eat the bitter herbs, we share in that bitterness of oppression. We must remember that slavery still exists all across the globe. When you go to the grocery store, where does your food come from? Who picked the sugar cane for your cookie, or the coffee bean for your morning coffee? We are reminded that people still face the bitterness of oppression, in many forms.

Now eat the maror and matzah.

### **By Rabbi David Jaffe**

In Talmud Bavli Pesachim 115b, Rava teaches, "[One who] swallows the matzah [without chewing] has fulfilled the obligation [of eating matzah]. [However, one who] swallows the maror [without chewing] does not fulfill the obligation [of eating maror]." Rashbam explains that even though ideally one should taste the matzah, after the fact, even swallowing without tasting is a form of eating and thus one has fulfilled the mitzvah. Maror is different. Actually tasting the maror, and not just eating it, is the essence of the mitzvah because the maror should remind us of how our lives were embittered by the oppression of the mitzrim. (See also Shulchan Aruch, Orech Chayyim 475:3; Mishnah Berurah 475: 29, 30.)

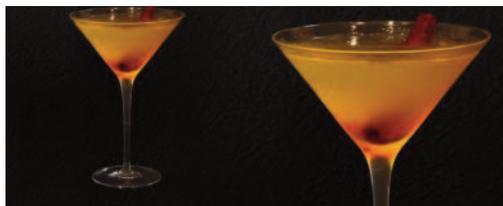
We need to slowly chew our horseradish or romaine lettuce, letting the burning juices sink into our tongues and open our sinuses! We live in a fast food culture. Except on Shabbat, our meals are often rushed; an efficient meal is something we can finish in under five minutes or eat while doing something else. The ba'alei mussar teach that the yetzer harah's main strategy is to keep us busy, moving so fast that we absorb neither our own reality nor the reality of the world around us.

There is so much suffering in the world, both our own and others', such as the migrant workers who harvest our food, exposing themselves to dangerous pesticides while being paid less than a living wage. They contract illnesses and do not have the health insurance needed to heal. Subsistence farmers in Central and South America are forced by economic need to produce only one type of crop and no longer have the ability to feed their own families. Or, closer to home, a relative may be silently suffering health problems, family strife, or economic vulnerability. This halachah is teaching us that suffering is something to be absorbed and felt if it is to have a cathartic and motivating impact. Our business urges us not to look, not to dwell, not to really feel. However, it is that bitter taste of suffering that makes it impossible for us to accept things the way they are. We must act, we must reach out, we must make change!

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## Maror Cocktail

The seder plate holds two types of bitter herbs. Both symbolize the bitterness and harsh conditions the Jews endured as slaves in Ancient Egypt. For maror, the first bitter herb, many people use freshly-grated or whole horseradish root.



Our maror cocktail is basically a “borscht martini.” We didn’t invent the idea, and we’ve heard murmurs about various incarnations of the drink for the past couple of years. Double Cross Vodka promotes a recipe for one. Eastern Standard in Boston had something similar on their menu a while back. Camper English has written about both on his Alcademics blog.

This is our favorite cocktail involving horseradish. We absolutely love beets. And, our recipe takes an interesting turn on the concept. We base our version on golden beets and use a red beet garnish so that the drink gradually changes color as you sip. It’s beautiful and a lot of fun to watch.

### Ingredients:

3 oz (90 ml) Belvedere Vodka

1 Small Golden Beet - raw, peeled

1 Slice Fresh Horseradish - peeled, about the size of a quarter (25 x 25 x 2 mm)

Fresh Red Beet - raw, peeled, for garnish

### Directions:

- 1) Cut the golden beets and horseradish into small pieces and muddle thoroughly in a mixing glass with half an ounce (15 ml) of the vodka.
- 2) Add the remaining vodka to the mixing glass and fill 2/3 full of ice. Shake vigorously.
- 3) Strain through a fine mesh strainer into a chilled cocktail glass.
- 4) Garnish with a stick of red beet (about 1/8” x 3” or 80 x 5 mm) at the moment of serving.

### Notes:

We suggest slipping the beet garnish into the cocktail as you serve it. The red color will begin to bleed out into the yellow liquid immediately. Leave it to your guest to observe or agitate the process as they see fit.

# Korech

## Eating a sandwich of matzah and bitter herb | koreich | כּוֹרֵיךְ

When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the pesach or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs. While we do not make sacrifices any more – and, in fact, some Jews have a custom of purposely avoiding lamb during the seder so that it is not mistaken as a sacrifice – we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Some people will also include charoset in the sandwich to remind us that God’s kindness helped relieve the bitterness of slavery.



## FREEDOM SANDWICH

We sit tonight in a place of both freedom and comfort, while we remember the bitterness of the hardships of our ancestors.

The great sage Hillel provided us with the tradition of constructing the Hillel sandwich, combining the bitterness of the maror with the sweetness of the charoset between the fortitude of the two pieces of matzah--the symbol of freedom. Through this ritual, we think about mortar and brick. We think of the Israelites traveling through the desert with no homes, no place to land and build up their strong communities, and only the matzah as a reminder of their freedom. It is not until they came to the biblical Promised Land that they experienced the sweetness of their redemption.

## Shulchan Oreich

### Eating the meal! | shulchan oreich | שְׁלֵחַן עֹרֵיךְ

Don't forget when you're done we've got a little more seder to go, including the final two cups of wine!

#### IF IT AIN'T BROKE...

Enjoy the festive meal. Talk about the things that matter in life: family, global refugee policies / solutions, Game of Thrones. When you're wrapping up, take 5 minutes to reflect on the things in life you're grateful for (go beyond health, family and friends), and try to summarize them all into a single sentence that you write down to share later.



## DINNER IS SERVED

At this time in our festive meal, we recline more fully, we share our stories more openly, and we affirm our identities as a newly freed people. We have found the Afikoman and continue this gathering with celebration and song. There re-united piece of matzah that makes our meal complete is the symbol of wholeness we feel in retelling the story of our people's liberation. We now find ourselves more complete than when we started.

Family has gathered, new friendships have been forged, and we must continue to tell our own story within the great narrative of the Jewish people. We are a part of the telling, our story today is as alive and important as the generations before us. We share this piece of matzah now and renew our promise to find wholeness in the world around us.

### Finding and eating the Afikomen | tzafoon | שְׁלֵחַן עֹרֵיךְ

The playfulness of finding the afikomen reminds us that we balance our solemn memories of slavery with a joyous celebration of freedom. As we eat the afikomen, our last taste of matzah for the evening, we are grateful for moments of silliness and happiness in our lives.

## Bareich

*Refill everyone's wine glass.*

We now say grace after the meal, thanking God for the food we've eaten. On Passover, this becomes something like an extended toast to God, culminating with drinking our third glass of wine for the evening:

We praise God, Ruler of Everything, whose goodness sustains the world. You are the origin of love and compassion, the source of bread for all. Thanks to You, we need never lack for food; You provide food enough for everyone. We praise God, source of food for everyone.

As it says in the Torah: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise God for the earth and for its sustenance.

Renew our spiritual center in our time. We praise God, who centers us.

May the source of peace grant peace to us, to the Jewish people, and to the entire world. Amen.

## The Third Cup

The blessing over the meal is immediately followed by another blessing over the wine:

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן**

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

*We praise God, Ruler of Everything, who creates the fruit of the vine.*

Drink the third glass of wine!

### I WILL REDEEM YOU...

Emboldened to welcome refugees into our communities, may we remember that true welcome is not completed upon a person's safe arrival in our country but in all the ways we help people to rebuild their lives. As God provided for our needs on the long journey from slavery to the Promised Land, let us give the refugees in our communities the tools they need not just to survive but to thrive: safe homes to settle into, quality education for their children, English language tutoring, access to jobs, and all of the things we would want for ourselves and our families. Blessed are You, Adonai our God, who gives us the opportunity to be your partner in ongoing redemption.



## Blessing After Eating the Seder Meal

### רבוּתֵי נְבִירָךְ

All who sit around these tables,  
Friends and strangers,  
In peaceful conversation  
And pleasant disagreement,  
Those who remember and  
those who are remembered,  
On this Pesakh,  
We have shared this fine meal  
And such a fine story,  
We take this moment to acknowledge  
That we are blessed  
And, in our turn,  
We bless.

### בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ

Blessed be the Creator and the created,  
Blessed be the sustainers and the sustained.  
Blessed be the eaters and the eaten,  
Blessed be the feeders and the fed.  
Blessed be the cooks and the meal,  
Blessed be the drinkers and the water.  
Blessed be the farmers and the produce,  
Blessed be the baker and the bread.  
Blessed be them all.  
Blessed be the questioners and  
the questioned,  
Blessed be the musicians and the songs.  
Blessed the comics and the jokes,  
Blessed be the artists and the illustrations.  
Blessed be the maggid and the stories,  
Blessed be the rabbis and the learning.  
Blessed be them all.  
Blessed be the doers and the done upon,  
Blessed be the freers and the freed.  
Blessed be the leaders and the led,  
Blessed be the tellers and the told.  
Blessed be the prayers and the prayed for,  
Blessed be the servers and the served.  
Blessed be them all.

### בְּרוּךְ אַתָּה יי הַזֵּן אֶת הַכֹּל נוֹדְהֵלֵךְ יי אֱלֹהֵינוּ

Blessing us, One-ness,  
We do not lack the biggest and the  
smallest of blessings:  
Blessing us, One-ness,  
With a history, ancient and current,  
that is never boring.  
We give thanks

### וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנִיחָנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ

Blessing us, One-ness,  
With boundless Mercy  
For all people,  
All made in your image.  
Those who remember and those  
who are remembered.

### רַחֲסָנָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְךָ

Blessed One-ness  
Making peace  
Sustaining wholeness  
For each other  
And all the world  
On this Pesakh  
We give thanks.

### וְאָמְרוּ אָמֵן

## *Birkat* Abbreviated

*Pour the third cup of wine and recite Birkat Hamazon (Blessing after the Meal).*

שִׁיר הַמַּעֲלוֹת: בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הִיָּינוּ כְּחֹלְמִים. אֲזַי מִלֵּא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אֲזַי יִאֲמְרוּ בְּגוֹיִם, הַגִּדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי. הַגִּדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הֵייוֹ שְׂמֵחִים. שׁוּבָה יְיָ אֶת־שְׁבִיתֵנוּ, כַּאֲפִיקִים בְּנֶגֶב. הַזֵּרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ. הַלֹּחַךְ יִלֵּךְ וּבִכְהָ נֶשֶׂא מִשָּׁךְ הַזֵּרֵעַ, בֵּא יֵבֵא בְּרִנָּה נֶשֶׂא אֶלְמִתֵּינוּ.

Shir Hama'alot, b'shuv Adonai et shee-vat Tzion, ha-yeenu k'chol meem. Az y'ma-lei s'chok pee-nu u'l-sho-nei-nu reena, az yo-m'ru va-goyim, heeg-deel Adonai la-asot eem eleh. Heeg-deel Adonai la-asot eemanu, ha-yee-nu s'mei-cheem. Shuva Adonai et sh'vee-tei-nu, ka-afee-keem ba-negev. Hazor-eem b'deem-ah b'reena yeek-tzo-ru. Ha-loch yei-lech u-va-cho no-sei me-shech hazara, bo yavo v'reena, no-sei alu-mo-tav.

When the Lord returns us from exile back to Zion, it will be as though in a dream. We will laugh and sing with joy. It shall be said around the world: "The Lord has done great things for them." The Lord did great things for us, and we shall rejoice. God, restore our fortunes. We shall be like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

Leader: רַבּוֹתַי נְבָרֵךְ. Rabotai n'vareich.

Participants: יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם. Y'hee sheim Adonai m'vo-rach mei-atah v'ad olam.

Leader: יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם. בְּרָשׁוֹת מְכֻנּוֹ וְרַבָּנוּ וְרַבּוֹתַי נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ.

Y'hee sheim Adonai m'vorach mei-atah v'ad olam. Beer-shut maranan v'rabanana v'rabotai, n'vareich (Eloheinu) she'achalnu mee-shelo.

Participants: בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חֵיֵינוּ. Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Leader: בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חֵיֵינוּ. Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

All together: בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ. Baruch hu u-varuch sh'mo.

ברוך אתה יי אלהינו מלך העולם, הזן את העולם כִּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לֶחֶם לְכָל בֶּשֶׂר, כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגְּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל יִחְסַר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגְּדוֹל כִּי הוּא אֵל זָן וּמְפָרֵס לְכָל וּמְטִיב לְכָל וּמְכִין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי, הַזֵּן אֶת הַכֹּל

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid lo chasar lanu v'al yechar lanu mazon l'olam va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

נוֹדָה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לָּאֲבוֹתֵינוּ אֶרֶץ חֲמֵדָה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחִתַּמְתָּ בְּבִשְׂרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל הַקֵּיב שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חַן וְחֶסֶד שֶׁחִנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זָן וּמְפָרֵס אוֹתָנוּ תָּמִיד בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שְׁעָה.

We thank you, Adonai, Lord our God, for having given a beautiful, good, and spacious land; for having taken us out from the land of Egypt and redeemed us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for the life, grace and kindness You have granted us; and for the food with which You always sustain us.

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ יִתְבַּרְךָ שְׁמִיךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. כִּפְתּוּב, וְאֲכַלְתָּ וְשִׁבַּעְתָּ וּבְרַכְתָּ אֶת יי אֱלֹהֵיךָ עַל הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יי, עַל הָאֶרֶץ וְעַל הַמִּזֶּן.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, בּוֹנֵה בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן

*Uv'nei Y'rushalayim ir hakodesh bimheira v'yameinu. Baruch atah Adonai, boneh v'rachamav Y'rushalayim. Amein.*

## Cup of Elijah

*We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our seder.*

In the Bible, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was whisked away to heaven. Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions, such as a baby's bris and the Passover seder.

**אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשֻׁבָּא לְיָהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי**

**בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלִינוּ**

**עַם מְשִׁיחַ בֶּן דָּוִד**

**עַם מְשִׁיחַ בֶּן דָּוִד**

Eliyahu hanavi

Eliyahu hatishbi

Eliyahu, Eliyahu, Eliyahu hagiladi

Bimheirah b'yameinu, yavo eileinu

Im mashiach ben-David,

Im mashiach ben-David

Elijah the prophet, the returning, the man of Gilad:

return to us speedily,

in our days with the messiah,

son of David.

### **THIS IS THE CUP OF ELIJAH. THIS IS THE CUP OF HOPE.**

According to tradition, we open the door to permit the possible entry of the prophet Elijah, who is, according to tradition, the herald of the era of peace and freedom for all humanity. Elijah. For millennia, Jews opened the door for him, inviting him join their Seders, hoping that he would bring with him a messiah to save the world. Yet the tasks of saving the world - once ascribed to prophets, messiahs and gods - must be taken up by us, by common people with shared goals. Working together for progressive change, we can bring about the improvement of the world, tikkun ha-olam - for justice and for peace, we can and we must.

Now, as we pour our 4th cup of wine, let us now symbolically open the door of our Seder to invite in all people and all those in need to work together with us for a better world. Let us raise our fourth cup as we dedicate ourselves to tikkun olam, the improvement of the world. Everyone, raise your glasses:

**"L' Tikkun Olam!"**

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## What is Miriam's Cup?

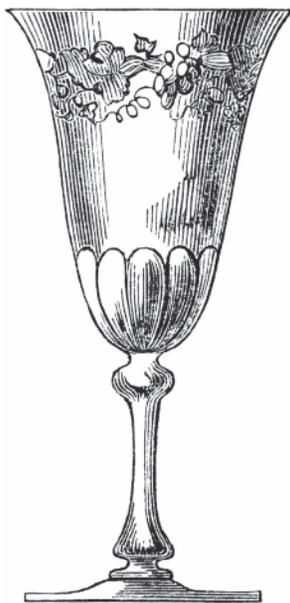
A Miriam's Cup is a new ritual object that is placed on the seder table beside the Cup of Elijah. Miriam's Cup is filled with water. It serves as a symbol of Miriam's Well, which was the source of water for the Israelites in the desert. Putting a Miriam's Cup on your table is a way of making your seder more inclusive.

It is also a way of drawing attention to the importance of Miriam and the other women of the Exodus story, women who have sometimes been overlooked but about whom our tradition says, "If it wasn't for the righteousness of women of that generation we would not have been redeemed from Egypt" (Babylonian Talmud, Sotah 9b).

There are many legends about Miriam's well. It is said to have been a magical source of water that followed the Israelites for 40 years because of the merit of Miriam. The waters of this well were said to be healing and sustaining. Thus Miriam's Cup is a symbol of all that sustains us through our own journeys, while Elijah's Cup is a symbol of a future Messianic time.

This is the Cup of Miriam, the cup of living waters. Let us remember the Exodus from Egypt. These are the living waters, God's gift to Miriam, which gave new life to Israel as we struggled with ourselves in the wilderness. Blessed are You God, Who brings us from the narrows into the wilderness, sustains us with endless possibilities, and enables us to reach a new place."

*Miriam's cup should be passed around the table allowing each participant to pour a little water from their glass into Miriam's cup. This symbolizes the support of notable Jewish women throughout our history which are often not spoken about during our times of remembrance.*



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## *Miriam Haneviah*

When your family sings “Elihu HaNavi” at the seder, try adding these words about Miriam, sung to the same melody, written by Rabbi Leila Gal Berner.

**Miriam HaNeviah**

**Oz v'zimra b'yadah**

**Miriam tirkod itanu l'hagdil zimrat olam**

**Miriam tirkod itanu l'taken et ha-olam**

**Bimherah v'yameynu hi tevi-eynu**

**el mey ha-yeshua, el mey ha-yeshua.**

Miriam, the prophet, strength and song are in her hands,  
Miriam will dance with us to strengthen the world's song,  
Miriam will dance with us to heal the world.  
Soon, and in our time, she will bring us  
To the waters of redemption.

## Hallel

This is the time set aside for singing. Some of us might sing traditional prayers from the Book of Psalms. Others take this moment for favorites like Chad Gadya & Who Knows One. To celebrate the theme of freedom, we might sing songs from the civil rights movement. Or perhaps your crazy Uncle Frank has some parody lyrics about Passover to the tunes from a musical. We're at least three glasses of wine into the night, so just roll with it.

## The Fourth Cup

As we come to the end of the seder, we drink one more glass of wine. With this final cup, we give thanks for the experience of celebrating Passover together, for the traditions that help inform our daily lives and guide our actions and aspirations.

**בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן**  
**Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.**

*Blessed are You, Ruler of the Universe, who creates the fruit of the vine.*

Drink the fourth and final glass of wine!



### I WILL TAKE YOU TO BE MY PEOPLE...

When we rise up from our Seder tables, let us commit ourselves to stamping out xenophobia and hatred in every place that it persists. Echoing God's words when God said, "I take you to be my people," let us say to those who seek safety in our midst, "we take you to be our people." May we see past difference and dividing lines and remember, instead, that we were all created b'tzelem Elohim, in the image of God. May we see welcoming the stranger at our doorstep not as a danger but as an opportunity - to provide safe harbor to those seeking refuge from oppression and tyranny, to enrich the fabric of our country and to live out our Jewish values in action. Blessed are You, Adonai Our God, who has created us all in Your image.

## Nirtzah

Nirtzah marks the conclusion of the seder. Our bellies are full, we have had several glasses of wine, we have told stories and sung songs, and now it is time for the evening to come to a close. At the end of the seder, we honor the tradition of declaring, “Next year in Jerusalem!”

For some people, the recitation of this phrase expresses the anticipation of rebuilding the Temple in Jerusalem and the return of the Messiah. For others, it is an affirmation of hope and of connectedness with Klal Yisrael, the whole of the Jewish community. Still others yearn for peace in Israel and for all those living in the Diaspora.

Though it comes at the end of the seder, this moment also marks a beginning. We are beginning the next season with a renewed awareness of the freedoms we enjoy and the obstacles we must still confront. We are looking forward to the time that we gather together again. Having retold stories of the Jewish people, recalled historic movements of liberation, and reflected on the struggles people still face for freedom and equality, we are ready to embark on a year that we hope will bring positive change in the world and freedom to people everywhere.

In *The Leader’s Guide to the Family Participation Haggadah: A Different Night*, Rabbi David Hartman writes: “Passover is the night for reckless dreams; for visions about what a human being can be, what society can be, what people can be, what history may become.”

What can **we** do to fulfill our reckless dreams? What will be our legacy for future generations?

Our seder is over, according to Jewish tradition and law. As we had the pleasure to gather for a seder this year, we hope to once again have the opportunity in the years to come. We pray that God brings health and healing to Israel and all the people of the world, especially those impacted by natural tragedy and war. As we say...

**לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם**

**L’shana haba-ah biy’rushalayim**

**NEXT YEAR IN JERUSALEM!**

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## *The Tasks Ahead?*

Once again we have recited the age-old epic of our liberation from slavery.

We have tasted the new growth of a world released from winter

We have celebrated advances our, and other peoples of the world, have made toward freedom from oppression.

We have focused our attention on how each one of us can become strengthened to feel, think and act so as to take an active role in our own lives.

Each year we repeat the same phrase and seem to return to the same place from where we began.

We began our Seder by asking

Who are you? Where are you coming from? Where are you going?

To which we answered:

I am Israel. I am one who struggles with God. I am coming from Mitzra'yim, from a narrow tightness to openness.

I am going to Jerusalem. There are at least two "Jeruselems." For thousands of years we have imagined both a Jerusalem of stone and one of the spirit. If, on reflection, we can state that we have—each of us, in our own individual way—made some progress to draw together the various strands of our lives, then, perhaps "Israel," "Egypt," and "Jerusalem" represent something different to us now. There may be a glimmer of a change in our lives as we transition from one metaphorical Egypt to, perhaps, a different metaphorical Jerusalem. If so, we can conclude, stating that we have conducted our Seder with the appropriate intention. Therefore, as we have celebrated this festival tonight, so may we celebrate it, all of us together, next year again—in joy, in a world which we have helped to bring closer to the Messianic era. We begin by celebrating our current freedom with song!

## Counting the Omer

*(Second night only)*

Jewish holidays celebrate important historical moments, and many are also linked to the seasons of nature. In addition to celebrating our going out of Egypt, Passover marks the beginning of the barley harvest. On the second day of Passover, an omer, a sheaf of barley, was brought to the Temple as an offering. Shavuot, which comes 49 days later, commemorates the giving of the Torah, and also marks the beginning of the wheat harvest. At the second seder it is traditional to begin counting off these 49 days, referred to as the Days of the Omer.

This symbolic “countdown” from Pesach to Shavuot shows the connection between the two holidays. Our freedom from slavery was not complete until we received the Torah, which gives our lives purpose and meaning.

We count the Omer with a blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

הַיּוֹם יוֹם אֶחָד לְעֹמֶר.

*Baruch Atah Adonai Eloheinu melech ha'olam asher kid'shanu b'mitzvotav  
v'tzivanu al s'firat ha'omer. Hayom yom echad la'omer.*

We praise You, Adonai our God, Ruler of the Universe, who makes us holy by Your mitzvot and commands us to count the Omer.

Today is the First Day of the Omer.

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# *Modern Commentaries on the Haggadah*

## **CALL TO ACTION FOR REFUGEES**

We hope you are inspired to take action on behalf of refugees after tonight's Seder and will become part of the Jewish response to the global refugee crisis at this critical moment in history.

Add your voice and advocate for the most needed reforms in American and international policy to protect all refugees at [www.hias.org/take-action](http://www.hias.org/take-action).

Call your elected officials to tell them that you support refugees and ask them to act to ensure that refugees are welcomed and protected in the United States. Instructions and script at the link below.

Ask your synagogue to join the hundreds of synagogues stepping up for refugees through HIAS' Welcome Campaign at [www.hias.org/hias-welcome-campaign](http://www.hias.org/hias-welcome-campaign).

Educate yourself and others using HIAS' FAQs, fact sheets, holiday resources, Jewish sources, and more on [www.hias.org/resources](http://www.hias.org/resources).

Volunteer locally with refugees in your community.

Donate to support HIAS' vital work helping refugees rebuild their lives in the U.S. and around the world. Visit [hias.org/helprefugees](http://hias.org/helprefugees) for more information about all of these ways to help refugees.



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## 20 TABLE TOPICS FOR YOUR PASSOVER SEDER

1. What do you consider your “promised land,” or heaven on earth?
2. In Hebrew, the word for Egypt is “Mitzraim,” which literally means “narrow place.” What is one way that you wish for our society to be more open?
3. Moses is considered one of the greatest leaders in our history – he is described as being smart, courageous, selfless and kind. Which of today’s leaders inspires you in a similar way?
4. Miriam was a prophetess and the sister of Moses who, after crossing the Red Sea, led the women in song and dance with tambourines. She is described as being courageous, confident, insightful and nurturing. Which musician or artist today inspires you in a similar way?
5. More recent and ongoing struggles for freedom include civil rights, GLBTQ equality, and women’s rights. Who is someone involved in this work that you admire?
6. Is there someone – or multiple people – in your family’s history who made their own journey to freedom?
7. Freedom is a central theme of Passover. When in your life have you felt most free?
8. If you could write an 11th commandment, what would it be?
9. What’s the longest journey you have ever taken?
10. How many non-food uses for matzah can you think of? Discuss!
11. Let’s say you are an Israelite packing for 40 years in the desert. What three modern items would you want to bring?
12. The Haggadah says that in every generation of Jewish history enemies have tried to eliminate us. What are the biggest threats you see to Judaism today?
13. The Passover seder format encourages us to ask as many questions as we can. What questions has Judaism encouraged you to ask?
14. Israel is central to the Passover seder. Do you think modern Israel is central to Jewish life? Why or why not?
15. The manna in the desert had a taste that matched the desire of each individual who ate it. For you, what would that taste be? Why?
16. Let’s say you had to swim across the Red Sea, and it could be made of anything except water. What would you want it to be?
17. If the prophet Elijah walked through the door and sat down at your table, what’s the first thing you would ask him?
18. Afikoman means “dessert” in Greek. If you could only eat one dessert for the rest of your life, what would it be?
19. What is something you wish to cleanse yourself of this year? A bad habit? An obsession or addiction?
20. The word “seder” means “order.” How do you maintain order in your life?

## THE ARTICHOKE ON THE SEDER PLATE

The seder plate holds the main symbols of a traditional Passover seder-- the shank bone, egg, karpas, charoset, and maror. The Kabbalists of the Middle Ages added hazeret, another kind of bitter lettuce. And in recent years feminists have added an orange on the seder plate to symbolize women's leadership roles and full empowerment in Jewish life.

The artichoke however is a new development. What is an artichoke? Surely a work of God's imagination! Many petals, with thistle and a heart. To me this has come to represent the Jewish people.

We are first of all, very diverse in our petals. We call people Jews who are everything from very traditional Orthodox Hassidim, to very liberal secular. We are Reform, Reconstructionist, Orthodox, traditional, Modern Orthodox, Conservative, Renewal, and, of course, post-denominational. We are social justice activists and soldiers; we are Israelis and Jews of the Diaspora. We are young, old, single, married. Many are vegetarian, while others swear by Hebrew National. Our skin can be white as Scandinavian, dark black as Ethiopian, and we now welcome many Chinese and Latin American adoptees. Lately we add another category, that of interfaith.

Like the artichoke, which has thistles protecting its heart, the Jewish people have been thorny about this question of interfaith marriage. Let this artichoke on the seder plate tonight stand for the wisdom of God's creation in making the Jewish people a population able to absorb many elements and cultures throughout the centuries--yet still remain Jewish. Let the thistles protecting our hearts soften so that we may notice the petals around us.

## OLIVES ON THE SEDER PLATE

The olive branch is a universal symbol of peace, associated with the dove in the story of Noah's Ark and the Flood.

Olive trees mature slowly, so only when there was an extended time of peace, with agriculture left undisturbed, could the olive tree produce its fruit. In 2008, Jewish Voice for Peace promoted putting an olive on the seder plate as part of its Trees of Reconciliation project, which sought to donate 3,000 olive saplings to Palestinian farmers to replant trees torn down to make room for Jewish settlements in the West Bank.

This year, we have olives on our seder plate to remind us that not only are we not free until everyone is free, but we are not free until there is peace in our homes, in our community and in our world.

**Adonai oz l'amo yitein, Adonai yivarech v'et amo v'shalom.**

God give strength to our people, God bless our people with peace.

**Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'eitz.**

Blessed are you, Adonai, who gives us the fruit of the tree.

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## BUT WHY IS THERE AN ORANGE AND A TOMATO ON THE SEDER PLATE?

**Tomato** - This tomato brings our attention to the oppression and liberation of farmworkers who harvest fruits and vegetables here in the United States. And it reminds of us of our power to help create justice.

A tomato purchased in the United States between November and May was most likely picked by a worker in Florida. On this night when we remember the Jewish journey from slavery to freedom, we remember numerous cases of modern slavery that have been found in the Florida tomato industry. The tomato on our seder plate might have been picked by someone who has been enslaved. Perhaps this tomato was picked by someone facing other abusive working conditions, such as wage theft, harassment, exposure to dangerous pesticides, or poverty level wages that have not changed for more than 30 years.

But a transformation is underway. Since 1993, the Coalition of Immokalee Workers, a farmworker organization, has been organizing for justice in the fields. Together with other organizations, they have convinced 11 major corporations, such as McDonald's and Trader Joe's, to join the Fair Food Program, a historic partnership between workers, growers and corporations. We can work to help convince other businesses to join this program. There is link to the Coalition where you can find more information and get involved at the end of the Haggadah.

**Orange** - The orange on the Seder plate has come to symbolize full inclusion in modern day Judaism for those who were traditionally not seen as full participants or leaders in Jewish life and traditions, especially women and lesbian, gay, bisexual, transgender, and queer people. Initially, and for some still, people see the orange as originating as a response to sexism and exclusion of women. The tale was that a man once said that women don't belong leading aspects of worship in Judaism by saying "A woman on the bimah s like an orange on the Seder plate." Feminists (people believing in gender equality) responded by celebrating the orange, by placing it in the center the Seder plate. The true origin of the orange on the Seder plate is different.

The actual story is that in the 1980s, a group of Oberlin College students had composed a new, feminist Haggadah. And in it a story is told in which a woman asks a rabbi, "What room is there for a lesbian in Judaism?" The rabbi responds, "There's as much room for a lesbian in Judaism as there is for a crust of bread on the Seder plate." And thus these students began putting bread on their Seder plate. However, a Jewish feminist scholar, Susannah Heschel, who was visiting the college, was uncomfortable with the idea that a lesbian be equated with bread at Passover, since bread is considered a violation of Passover law and tradition. But she loved the idea of adding to the Seder plate to acknowledge lesbian and gay Jews. So instead, she choose an orange as the symbol to be added to the Seder plate because, she said "because it suggests the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life." Today, many use the orange to "queer" the Seder and to symbolize the struggle for freedom faced by lesbian, gay, bisexual, transgender, and queer people and solidarity with the LGBTQ community. For those of us who are part of the LGBTQ community here at our Seder, it makes us feel good to be acknowledged and included, especially when we were not during many times of history, and still today in many places.

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## MIRACLES BY YEHUDA AMICHAI

From a distance everything looks like a miracle but up close even a miracle doesn't appear so. Even someone who crossed the Red Sea when it split only saw the sweaty back of the one in front of him and the motion of his big legs, and at most, a hurried glance to the side, fish of many colors in a wall of water, like in a marine observatory behind walls of glass.

The real miracles happen at the next table in a restaurant in Albuquerque: Two women were sitting there, one with a zipper on a diagonal, so pretty, the other said, "I held my own and I didn't cry." And afterwards in the reddish corridors of a strange hotel I saw boys and girls holding in their arms even smaller children, their own, who also held cute little dolls.

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## CAGED BIRD

**By Maya Angelou**

A free bird leaps - on the back of the wind - and floats downstream - till the current ends -  
and dips his wing - in the orange sun rays - and dares to claim the sky.

But a bird that stalks - down his narrow cage - can seldom see through - his bars of rage -  
his wings are clipped and - his feet are tied - so he opens his throat to sing.

The caged bird sings - with a fearful trill - of things unknown - but longed for still - and his tune  
is heard - on the distant hill - for the caged bird - sings of freedom.

The free bird thinks of another breeze - and the trade winds soft through the sighing trees -  
and the fat worms waiting on a dawn bright lawn - and he names the sky his own

But a caged bird stands on the grave of dreams - his shadow shouts on a nightmare scream -  
his wings are clipped and his feet are tied - so he opens his throat to sing.

The caged bird sings - with a fearful trill - of things unknown - but longed for still - and his tune  
is heard - on the distant hill - for the caged bird - sings of freedom

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## *Elijah's Cup*

At each table, someone pours juice from the Cup of Elijah, sitting untasted in the center of the table, into each person's glass. All say together: I take responsibility to become the Prophet Elijah, "turning the hearts of the parents to the children and the hearts of the children to the parents, lest the earth be utterly destroyed."

**Barukh atah YHWH elohenu ruakh ha-olam boray p'ri eytz.** Blessed are You, YHWH our God, Who creates the fruit of the vine. {All drink the fourth cup, the cup of personal and communal commitment to action.}

"God has allowed me to go up to the mountain. And I've looked over, and I've seen the Promised Land. I may not get there with you, but I want you to know tonight that we as a people will get to the Promised Land.

– **Dr. Martin Luther King, April 3, 1968, the night before his death.**

*All sing:*

Circle 'round for freedom, Circle 'round for peace; For all of us imprisoned, Circle for release.  
Circle for the planet, Circle for each soul; For the children of our children, Keep the circle whole.

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## *Seder Jokes*

Q: Why do we have an Haggadah at Passover?

A: So we can Seder right words.

A British Jew is waiting in line to be knighted by the Queen. He is to kneel in front of her and recite a sentence in Latin when she taps him on the shoulders with her sword. However, when his turn comes, he panics in the excitement of the moment and forgets the Latin. Then, thinking fast, he recites the only other sentence he knows in a foreign language, which he remembers from the Passover seder: "Ma nishtana ha layla ha zeh mi kol ha laylot."

Puzzled, Her Majesty turns to her advisor and whispers, "Why is this knight different from all other knights?"

A little boy once returned home from Hebrew school and his father asked, "what did you learn today?" He answered, "The Rabbi told us how Moses led the children of Israel out of Egypt."

"How?" The boy said "Moses was a big strong man and he beat Pharaoh up. Then while he was down, he got all the people together and ran towards the sea. When he got there, he has the Corps of Engineers build a huge pontoon bridge. Once they got on the other side, they blew up the bridge while the Egyptians were trying to cross."

The father was shocked. "Is that what the Rabbi taught you?"

The boy replied, "No. But you'd never believe the story he DID tell us!"

As Moses and the children of Israel were crossing the Red Sea, the children of Israel began to complain to Moses of how thirsty they were after walking so far. Unfortunately, they were not able to drink from the walls of water on either side of them, as they were made up of salt-water.

Then, a fish from that wall of water told Moses that he and his family heard the complaints of the people, but that they through their own gills could remove the salt from the water and force it out of their mouths like a fresh water fountain for the Israelites to drink from as they walked by.

Moses accepted this kindly fish's offer. But before the fish and his family began to help, they told Moses they had a demand. They and their descendants had to be always present at the seder meal that would be established to commemorate the Exodus, since they had a part in the story. When Moses agreed to this, he gave them their name which remains how they are known to this very day, for he said to them, "Go Filter Fish!"

Knock, Knock  
Who's there?  
EliYa  
EliYa who?  
EliYaHu HaNavi

#### Passover Research

A group of leading medical researchers has published data indicating that Seder participants should NOT partake of both chopped liver and charoses. It seems that this combination can lead to Charoses of the Liver.

What kind of cheese do I eat on Pesach? Matzo-rella

Who was the best businesswoman in the Bible?  
Pharaoh's daughter, she pulled a profit out of the water.

The Jews are camped in front of the Red Sea. They see the Egyptian chariots approaching. Moses turns to his PR man.

Moses - "Nu, where are those boats you got us?"

PR Guy - "Boats? You didn't say nothing 'bout no boats."

Moses - "So what do you want I should do? Part the waters and we can all just walk across?"

PR Guy - "If you can swing that, I'll get you your own chapter in the Bible!"

Did you know that the horseradish root goes back in time as far as the matzoh does? The horseradish root also crossed the Red Sea with the fleeing Israelites. The Israelites were slaves at the time and only had access to a few vegetables. The hard and woody horseradish was one of them and was a household staple.

Nearly all the fleeing Israelites took horseradish with them. Moshe and Sadie, however, while gathering up their scant belongings, found to their dismay that they had run out of horseradish. Sadie immediately sent Moshe into the field to dig up a large horseradish root to take with them. However, because it was dark and everyone was running around in panic, Moshe dug up a ginger root by mistake.

After forty years in the desert, the Israelites finally entered the Promised Land - all, that is, except Moshe and Sadie. It took them forty-one years to arrive. When asked where they had been, Sadie, now grown old, shrugged her shoulders and replied, "Moshe insisted on taking an alternative root."

.....

Moshe has been living in Poland all his life, but just before the 2nd World War, he sees big trouble coming. So he sells all his assets, converts them into gold and then melts down the gold to have five sets of false teeth made for him. He flees Poland and after much travelling, arrives at Ellis Island, New York, where he is interrogated by an immigration official who also goes through the contents of his battered suitcase.

When the official sees the 5 sets of false teeth, he asks Moshe why he has so many. Moshe replies, "As you might know, we orthodox Jews have two separate sets of dishes, one for meat and one for dairy products. However, I'm so kosher and religious that I also need to have separate sets of teeth."

The official is confused. "Well that accounts for two sets of teeth. What are the other three for?"

"Well," Moshe replies, "we ultra-Orthodox Jews also use separate dishes for Passover and I'm so observant that I need two sets of Passover teeth to go with the dishes, one for meat and one for dairy food."

The official is still confused. "You've convinced me that you're a highly religious man and I accept that you therefore need four sets of teeth. But what about the fifth set?"

"Well, to tell you the truth, mister official," replies Moshe, "every once in a while I like to eat a ham and cheese sandwich."

After the tenth plague, the slaying of all the Egyptian first born, the Pharaoh told Moses the Jews were free to leave Egypt. So, the Jews packed their carts with their belongings and tried to leave. The problem was, with all the dead Egyptians, the funeral homes could not handle the demand. The end result was streets littered with coffins. With the streets impassable, the Jews couldn't get their carts out of their driveways.

They complained to Moses. "We can't get out of Egypt unless you do something about these blocked streets". Moses in turn, called out to God. "Lord, please do something about this coffin problem." With all the commotion, it was hard for God to hear what Moses was saying. He thought Moses said 'Coughin" and responded by turning all the wine into cough syrup. And that is why, to this day, Jews drink Passover wine that resembles cough syrup.

What's the difference between matzoh and cardboard??

Cardboard doesn't leave crumbs in the rug!

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## *Science at the Seder* BY POPULAR SCIENCE

### **MAROR AND CHAZERET**

Horseradish is generally used as maror, and it is by far the most spicy and most bitter herb of them all. One good spoonful is more than enough to clear out the sinuses, but only if the plant is damaged. According to Harold McGee's *On Food and Cooking*, horseradish stores its spicy chemical, theocyanate, by combining it with a sugar molecule. "When [horseradish] cells are damaged, special enzymes reach the storage form and break it apart, liberating the irritant molecules," McGee writes. So grating the horseradish is what gives a Hillel sandwich its famous kick.

### **HAROSET**

This sweet mixture symbolizes the bricks that the Israelites made during their captivity in Egypt. Those bricks, composed primarily of reeds and gypsum-rich mud, may have been a pain for the Israelites to make, but they are a boon to modern scientists. In 2005, University of Chicago graduate student Virginia Emery published a paper in *The Journal of Archaeological Science* detailing how she figured out the organization of Egyptian work gangs based solely on the chemical composition of the bricks they used to build a house. And, according to Nadine Moeller, an assistant professor of Near Eastern Language and Civilization at the University of Chicago, that's just the tip of the iceberg. "Brick chemistry is something that's completely understudied in Egyptology," said Moeller. "We can really accurately trace which source the clay came from; it is actually very useful."

### **BEITZAH**

The hard-boiled (or roasted) egg wouldn't take on that solid consistency we all know and love without the protein ovotransferrin. While ovalbumin makes up the majority of the egg white, ovotransferrin coagulates at lower temperatures. That's important when cooking eggs, as temperatures above 140 degrees Fahrenheit result in the release of hydrogen sulfide, which gives off that terrible, rotten egg smell. Ovotransferrin sets at 145 degrees Fahrenheit, while ovalbumin doesn't coagulate until it reaches a much higher temperature.

### **KARPAS**

Most people use celery or lettuce for karpas. According to Rabbi Ari Zivotofsky, however, the original karpas was actually wild Israeli lettuce, or *Lactuca serriola*, and that plant may explain why you recline while eating on Passover. *Lactuca serriola* contains both lactucopicrin and lactucin, opiate-like sedatives and analgesics. Much like the famed tryptophan-coma that accompanies Thanksgiving meals, a hearty helping of lactucopicrin and lactucin would leave anyone sideways.

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## Z'ROA

The lamb shank symbolizes the tenth plague in particular, and all the plagues in general. Plagues that, according to Siro Trevisanato's book *The Plagues of Egypt: Archaeology, History, and Science Look at the Bible*, were caused by the eruption of the volcano Thera (now known as Santorini, and covered more thoroughly in a previous PopSci.com gallery). As Trevisanato tells it, fallout from the volcano rained down as flaming chunks of rock, blotted out the sun and filled up the river, turning it blood red. The ash polluted the river, driving the frogs onto land, where they died. Without the frogs to control the insect population, locusts and fleas had a field day. That more or less takes care of plagues one, two, three, seven and nine.

## MATZOH

While not technically part of the seder plate, matzoh is too important a part of Passover to pass over here. If you believe Martin Blaser, the Frederick H. King Professor of Internal Medicine at New York University Medical Center, however, matzoh actually predates Passover and its affiliated Exodus. Blaser thinks that matzoh, which relates to the traditional disposal of yeast and bread products from the house during Passover, actually originated as a defense against plague-spreading rats. "This festival of the unleavened bread goes back thousands of years in Palestine," said Blaser. "Whoever wrote the Bible, human or otherwise, knew the ecology of plague." In his view, residents of the Middle East learned early on that grain attracted rats, and that rats carried the deadly bubonic plague. Thus, the holiday where grain is cleared out of the house coincides with the time of the year when the rats would emerge from their winter burrows, plague-infested and hungry. Blaser says his theory is corroborated by the relatively low mortality rates among Jews during a 16th century plague outbreak in Venice, Italy. Matzoh may be flavorless, but Blaser claims the tradition of eating it has saved thousands of lives.

# Word Search



P C A T T L E D I S E A S E  
 E H O P N D G G X L P D H H  
 C O K A N H A G G A D A H V  
 L A B S M S Z R X Y J Y X W  
 I R N S O O G Q K I G E I X  
 C A B O I L S O L N V N B Z  
 E H Q V N A B E R G E U E T  
 A P A E P V R S S F N S A M  
 F O U R Q U E S T I O N S L  
 I Q A C O V H G Z R B D T R  
 K C R Y A S R M E S K O S E  
 O D P L B O E A G T N O U D  
 M V S I R J T T Y B A L C E  
 E C H A M E T Z P O H B O S  
 N F M H K Q I A T R S V L E  
 E P V X V L B H K N K R Q E



AFIKOMEN	FROGS
BEASTS	HAGGADAH
BITTER HERBS	HAIL
BLOOD	LICE
BOILS	LOCUSTS
CARPAS	MAROR
CATTLE DISEASE	MATZAH
CHAMETZ	PASSOVER
CHAROSET	PHARAOH
CUP	SEDER
DARKNESS	SHANKBONE
DAYENU	SLAVES
EGG	SLAYING FIRSTBORN
EGYPT	VEGETABLE
ELIJAH	WINE
FOUR QUESTIONS	

# Songs

## ECHAD ME YODEAH

This song began to appear in Haggadot during the 16th century. Since the song is popular among children, we substituted “mothers and fathers” for “matriarchs and patriarchs” to facilitate the singing.

Who knows one? I know one.  
One is our God in heaven and on earth.

Who knows two? I know two.  
Two are the tablets of the Covenant. One is our God in heaven and on earth.

Who knows three? I know three.  
Three are the fathers. Two are the tablets of the Covenant. One is our God in heaven and on earth.

Who knows four? I know four.  
Four are the mothers. Three are the fathers. Two are the tablets of the Covenant. One is our God in heaven and on earth.

Who knows five? I know five.  
Five are the books of the Torah. Four are the mothers. Three are the fathers. Two are the tablets of the Covenant. One is our God in heaven and on earth.

Who knows six? I know six.  
Six are the sections of the Mishnah. Five are the books of the Torah. Four are the mothers. Three are the fathers. Two are the tablets of the Covenant. One is our God in heaven and on earth.

Who knows seven? I know seven.  
Seven are the days of the week. Six are the sections of the Mishnah. Five are the books of the Torah. Four are the mothers. Three are the fathers. Two are the tablets of the Covenant. One is our God in heaven and on earth.

Who knows eight? I know eight.  
Eight are the days to circumcision. Seven are the days of the week. Six are the sections of the Mishnah. Five are the books of the Torah. Four are the mothers. Three are the fathers. Two are the tablets of the Covenant. One is our God in heaven and on earth.

## אֶחָד מִי יוֹדֵעַ

Despite the song's fun question and answer format, we should be mindful of its title. This expresses the belief that God is One, which is central to Judaism and was reinforced during the time of Passover.

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ  
שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת,  
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמּוֹת,  
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
שְׁבַשְׁמַיִם וּבְאָרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי  
תּוֹרָה, אַרְבַּע אִמּוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה,  
חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע אִמּוֹת, שְׁלֹשָׁה אָבוֹת,  
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יָמֵי  
שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה,  
אַרְבַּע אִמּוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִילָה,  
שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי  
תּוֹרָה, אַרְבַּע אִמּוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

## ECHAD ME YODEAH *continued*

Who knows nine? I know nine.

Nine are the months to childbirth. Eight are the days to circumcision. Seven are the days of the week. Six are the sections of the Mishnah. Five are the books of the Torah. Four are the mothers. Three are the fathers. Two are the tablets of the Covenant. One is our God in heaven and on earth.

Who knows ten? I know ten.

Ten are the Ten Commandments. Nine are the months to childbirth. Eight are the days to circumcision. Seven are the days of the week. Six are the sections of the Mishnah. Five are the books of the Torah. Four are the mothers. Three are the fathers. Two are the tablets of the Covenant. One is our God in heaven and on earth.

Who knows eleven? I know eleven.

Eleven are the stars in Joseph's dream. Ten are the Ten Commandments. Nine are the months to childbirth. Eight are the days to circumcision. Seven are the days of the week. Six are the sections of the Mishnah. Five are the books of the Torah. Four are the mothers. Three are the fathers. Two are the tablets of the Covenant. One is our God in heaven and on earth.

Who knows twelve? I know twelve.

Twelve are the tribes of Israel. Eleven are the stars in Joseph's dream. Ten are the Ten Commandments. Nine are the months to childbirth. Eight are the days to circumcision. Seven are the days of the week. Six are the sections of the Mishnah. Five are the books of the Torah. Four are the mothers. Three are the fathers. Two are the tablets of the Covenant. One is our God in heaven and on earth.

Who knows thirteen? I know thirteen.

Thirteen are the attributes of God. Twelve are the tribes of Israel. Eleven are the stars in Joseph's dream. Ten are the Ten Commandments. Nine are the months to childbirth. Eight are the days to circumcision. Seven are the days of the week. Six are the sections of the Mishnah. Five are the books of the Torah. Four are the mothers. Three are the fathers. Two are the tablets of the Covenant. One is our God in heaven and on earth.

תְּשֻׁעָה מִי יוֹדֵעַ? תְּשֻׁעָה אֲנִי יוֹדֵעַ: תְּשֻׁעָה  
יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבְּתָא,  
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,  
אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

עֲשָׂרָה מִי יוֹדֵעַ? עֲשָׂרָה אֲנִי יוֹדֵעַ: עֲשָׂרָה דְּבָרֵיָא,  
תְּשֻׁעָה יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִילָה, שִׁבְעָה יָמֵי  
שַׁבְּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,  
אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

אֶחָד עֶשֶׂר מִי יוֹדֵעַ? אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ: אֶחָד עֶשֶׂר  
כּוֹכְבֵיָא, עֲשָׂרָה דְּבָרֵיָא, תְּשֻׁעָה יְרַחֵי לְדָה, שְׁמוֹנֶה  
יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבְּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,  
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,  
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ? שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ: שְׁנַיִם  
עֶשֶׂר שְׁבַטֵיָא, אֶחָד עֶשֶׂר כּוֹכְבֵיָא, עֲשָׂרָה דְּבָרֵיָא,  
תְּשֻׁעָה יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִילָה, שִׁבְעָה יָמֵי  
שַׁבְּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,  
אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשֶׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה  
עֶשֶׂר מִדְּבָרֵיָא, שְׁנַיִם עֶשֶׂר שְׁבַטֵיָא, אֶחָד עֶשֶׂר כּוֹכְבֵיָא,  
עֲשָׂרָה דְּבָרֵיָא, תְּשֻׁעָה יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִילָה,  
שִׁבְעָה יָמֵי שַׁבְּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי  
תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

## CHAD GADYA

## חַד גַּדְיָא

*There's more to this song than meets the eye!*

Chad Gadya was introduced into the Haggadah by German Jews. The song is written in Aramaic — not Hebrew — and is adapted from a popular German ballad first produced in the 12th century.

**One kid** — Israel, which was acquired by God for two zuzim, the two tablets of the Torah. The two zuzim have also been interpreted to be Moses and Aaron.

**Cat** — Assyria, which conquered Israel in 721 B.C.E.

**Dog** — Babylonia, which conquered the southern kingdom of Judah in 586 B.C.E.

**Stick** — Persia, which replaced Babylonia in 538 B.C.E. as the leading power of the Middle East.

**Fire** — The Greeks, who conquered the Persians in 334 B.C.E.

One kid, just one kid.  
My father bought for two zuzim,  
*Chad gadya, chad gadya.*

Then came a cat and ate the kid  
that my father bought for two zuzim,  
*Chad gadya, chad gadya.*

Then came a dog and bit the cat, that ate the kid,  
that my father bought for two zuzim,  
*Chad gadya, chad gadya.*

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

Some scholars believe Chad Gadya is really the story of the Jewish people — how our enemies have tried to destroy us, but we continue on. Here is an interpretation of the various characters:

**Water** — Rome, which invaded Judca in 66 B.C.E.

**Ox** — Islam, which ruled the land of Israel beginning in the middle of the seventh century.

**Shochet** (Slaughterer) — The Crusaders, who destroyed the Rhineland Jewish communities in the 11th century.

**Angel of Death** — The Ottomans, who later occupied the land of Israel.

At the end of the song, God kills the Angel of Death and restores the land of Israel for the Jewish people. This has been realized in our generation with the development of Israel as the Jewish State.

חַד גַּדְיָא, חַד גַּדְיָא  
דְּזָבֵן אֲבָא בְּתַרֵּי זִוְזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא שׁוֹנְרָא, וְאָכַל לְגַדְיָא, דְּזָבֵן אֲבָא בְּתַרֵּי זִוְזִי,  
חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא כְּלָבָא, וְנָשַׁף לְשׁוֹנְרָא, דְּאָכַל לְגַדְיָא, דְּזָבֵן  
אֲבָא בְּתַרֵּי זִוְזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא חוּטְרָא, וְהִכָּה לְכְּלָבָא, דְּנָשַׁף לְשׁוֹנְרָא, דְּאָכַל  
לְגַדְיָא, דְּזָבֵן אֲבָא בְּתַרֵּי זִוְזִי, חַד גַּדְיָא, חַד גַּדְיָא.

## CHAD GADYA *continued*

Then came a fire and burnt the stick,  
that beat the dog, that bit the cat, that ate the kid,  
that my father bought for two zuzim,  
*Chad gadya, chad gadya.*

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

Then came an 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 my father bought for two zuzim,  
*Chad gadya, chad gadya.*

Then came a shochet and slaughtered 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 my father bought for two  
zuzim, *Chad gadya, chad gadya.*

Then came the angel of death, who killed the  
shochet, who slaughtered 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 my father bought for two zuzim,  
*Chad gadya, chad gadya.*

Then came the Holy One, who is to be praised, and  
destroyed the angel of death, who killed the  
shochet, who slaughtered 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 my father bought for two zuzim,  
*Chad gadya, chad gadya.*

וְאֵתָא נֹרָא, וְשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׂךָ  
לְשׁוֹנְרָא, דְּאָכַל לְגַדְיָא, דְּזָבַן אַבָּא בְּתַרְי זְוּי,  
חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאֵתָא מַיָּא, וְכָבַה לְנֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה  
לְכַלְבָּא, דְּנִשְׂךָ לְשׁוֹנְרָא, דְּאָכַל לְגַדְיָא, דְּזָבַן אַבָּא  
בְּתַרְי זְוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאֵתָא תּוֹרָא, וְשָׂתָא לְמַיָּא, דְּכָבַה לְנֹרָא, דְּשָׂרְף  
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׂךָ לְשׁוֹנְרָא, דְּאָכַל  
לְגַדְיָא, דְּזָבַן אַבָּא בְּתַרְי זְוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאֵתָא הַשׁוֹחֵט, וְשַׁחַט לְתוֹרָא, דְּשָׂתָא לְמַיָּא,  
דְּכָבַה לְנֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,  
דְּנִשְׂךָ לְשׁוֹנְרָא, דְּאָכַל לְגַדְיָא, דְּזָבַן אַבָּא בְּתַרְי  
זְוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאֵתָא מַלְאַךְ הַמּוֹת, וְשַׁחַט לְשׁוֹחֵט, דְּשַׁחַט לְתוֹרָא,  
דְּשָׂתָא לְמַיָּא, דְּכָבַה לְנֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה  
לְכַלְבָּא, דְּנִשְׂךָ לְשׁוֹנְרָא, דְּאָכַל לְגַדְיָא, דְּזָבַן אַבָּא  
בְּתַרְי זְוּי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאֵתָא הַקְּדוֹשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמַלְאַךְ הַמּוֹת,  
דְּשַׁחַט לְשׁוֹחֵט, דְּשַׁחַט לְתוֹרָא, דְּשָׂתָא לְמַיָּא,  
דְּכָבַה לְנֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,  
דְּנִשְׂךָ לְשׁוֹנְרָא, דְּאָכַל לְגַדְיָא, דְּזָבַן אַבָּא בְּתַרְי זְוּי,  
חַד גְּדִיָּא, חַד גְּדִיָּא.

## HATIKVA

כָּל עוֹד בְּלִבָּב פְּנִימָה	So long as still within our breasts
<i>pe-ni-mah ba-le-vav od Kol</i>	<i>Kol od ba-le-vav pe-ni-mah</i>
נֶפֶשׁ יְהוּדִי הוֹמִיָּה,	The Jewish heart beats true,
<i>ho-mi-yah ye-hu-di ne-fesh</i>	<i>ne-fesh ye-hu-di ho-mi-yah</i>
וּלְפָאַתִּי מִזְרַח קַדִּימָה	So long as still towards the East,
<i>ka-di-mah miz-rach U-le-fa-a-tey</i>	<i>U-le-fa-a-tey miz-rach ka-di-mah</i>
עֵין לְצִיּוֹן צוֹפִיָּה.	To Zion, looks the Jew,
<i>tzo-fi-yah le-Tzi-yon a-yin</i>	<i>a-yin le-Tzi-yon tzo-fi-yah</i>
עוֹד לֹא אָבְדָה הַתְּקוּנָה	So long our hopes are not yet lost --
<i>tik-va-te-nu av'-dah lo Od</i>	<i>Od lo av-dah tik-va-te-nu</i>
הַתְּקוּוָה מִשְׁנֹת אֲלָפִים.	Two thousand years we cherished them --
<i>al-pa-yim sh'not Ha-tik-vah</i>	<i>Ha-tik-vah sh-not al-pa-yim</i>
לְהֵיוֹת עִם חֹפְשֵׁי בְּאֶרֶצֵנוּ.	To live in freedom in the Land
<i>be-ar-tze-nu hof-shi am Li-h'yot</i>	<i>Li-h'yot am hof-shi be-ar-tze-nu</i>
בְּאֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.	Of Zion and Jerusalem
<i>vi-ru-sha-la-yim. Tzi-yon E-retz</i>	<i>E-retz Tzi-yon vi-ru-shal-la-yim.</i>

The Exodus  
from Egypt  
occurs in every  
human being,  
in every era,  
in every year,  
and in every day.

Rabbi Nachman  
of Bratzlov  
(1772-1822)

