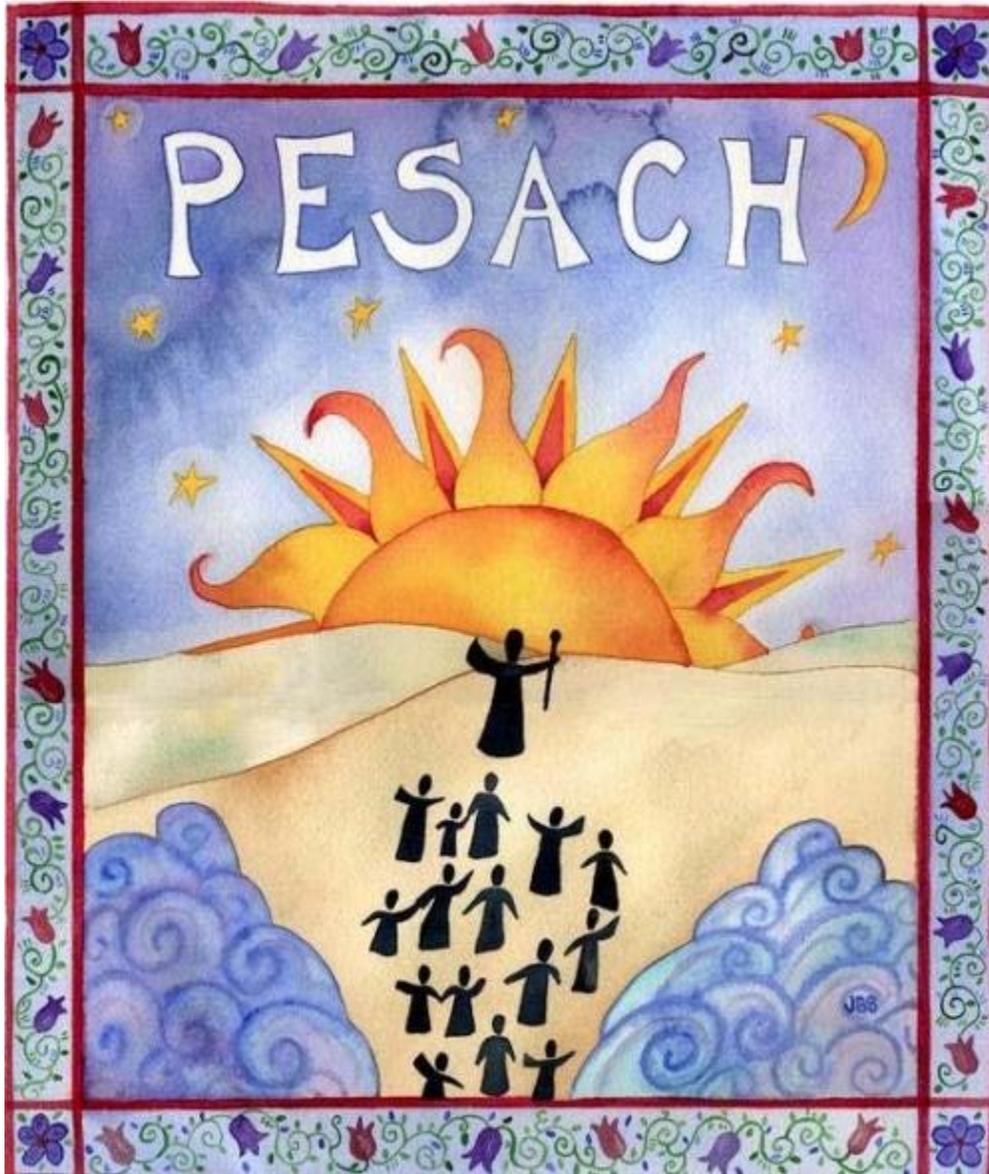


Temple Beth Shalom Haggadah: Our Journeys



Our Passover meal is called a seder, which means “order” in Hebrew, because we go through 14 specific steps as we retell the story of the Israelites’ liberation from slavery.

Introduction: Six 16 Seder Crew: <https://www.youtube.com/watch?v=LhR13I6UE1c>

ORDER OF THE SEDER SERVICE

Kadeish	קִדְּשׁ	Say the Kiddush
Urchatz	וּרְחַץ	Wash the hands
Karpas	כַּרְפָּס	Eat a green veggie
Yachatz	יַחַץ	Break the middle matzah
Maggid	מַגִּיד	Tell the Passover story
Rachtzah	רְחַצָּה	Wash hands before meal
Motzi Matzah	מוֹצֵיאַ מַצָּה	Matzah blessing
Maror	מָרוֹר	Eat the bitter herb
Koreich	כוֹרֵיךְ	Eat bitter herb and matzah
Shulchan Oreich	שֻׁלְחַן עוֹרֵךְ	Eat the meal
Tzafun	צָפוּן	Eat the Afikoman
Bareich	בָּרַךְ	Grace after the meal
Hallel	הַלֵּל	Recite Hallel
Nirtzah	נִרְצָה	Conclude the Seder

Passover Themes

Passover is a holiday with many different themes. This breadth ensures that no two seders will ever be exactly alike and encourages each of us to engage equally, whether this is the first or hundredth seder you've attended. It also challenges each of us to connect to the seder on a personal, individual level. The themes offered are just a sampling, what other themes are you drawn to?

Redemption: In the Exodus story, the Jews were redeemed physically from slavery. While Pesach is "z'man cheiruteinu," the season of our freedom, it is also a festival that speaks of spiritual redemption. Jews were freed from mental as well as physical slavery. It was as a physically and spiritually free people that the Jewish nation prepared to receive the Torah on Mt. Sinai. The seder also includes many allusions to a future messianic redemption. One of the clearest symbols is the Cup of Elijah placed on every seder table. Contained within the salvation from Egypt are the seeds of future redemption, as the Torah states, "This same night is a night of watching unto Adonai for all the children of Israel throughout their generations" (Exodus 12:42).

Creation: Passover is known by several names in Hebrew, including Chag HaAviv, holiday of the spring. Pesach celebrates spring, rebirth, and renewal, symbolized by the green "*karpas*" and the egg on the seder plate. It is also a time of "beginning," as exemplified by the first grain harvest and the birth of Israel as a nation. Also, Nissan, this Hebrew month, was traditionally seen as the first month of the Jewish year.

Education: Four different times in the Torah, the Jews are commanded to repeat the story of the Passover (Exodus 12:26, 13:8, 14; Deuteronomy 6:20). The seder is centered around teaching the story of the exodus from Egypt. In fact, Haggadah means "the telling." Two of the most important readings address education head on: the four questions and the four sons. The first encourages even the youngest children to begin asking questions, while the latter instructs us how to respond to different learning styles. Even at a seder without children present, the night takes on an educational feel. Thought provoking questions and supportive debate are encouraged.

Patterns of Four: Throughout the seder, you may notice the number four being repeated in many guises. This is based on the verse in Exodus that states, "I am the Adonai, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great judgments, and I will take you to Me for a people, and I will be to you a God..." (Exodus 6:6-7). Among many other patterns of four at the seder, we drink four cups of wine, ask four questions, and speak about four types of children.

KADEISH

Yom Tov Candle Lighting

בְּרוּךְ אַתָּה יי
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
 וְצִוָּנוּ לְהַדְלִיק נֵיר שֶׁל שַׁבָּת
 וְשֶׁל יוֹם טוֹב

Baruch atah, Adonai Eloheinu, Melech ha-olam,
 asher kid'shanu b'mitzvotav,
 v'tzivanu l'hadlik neir shel Shabbat v'shel
 Yom Tov.

*Thank you God for making us holy with your commandments
 and for commanding us to light the holiday candles.*



The Four Cups

God uses four expressions of redemption in describing our Exodus from Egypt and our birth as a nation.

1. I will take you out (salvation from hard labor)
2. I will redeem you (the splitting of the sea; after which Jews felt completely redeemed)
3. I will save you (salvation from servitude)
4. I will take you as nation (becoming a nation) *inclusion element*

During the seder we can experience these elements of redemption. In a spiritual sense, we are leaving our "Egypt" and our servitude to the narrow places in our lives.

The First Cup

All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy – not to mention a practical way to increase that joy. The seder starts with wine and then gives us three more opportunities to refill our cup and drink.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

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

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

We praise God, Ruler of Everything, who chose us from all peoples and languages, and sanctified us with commandments, and lovingly gave to us special times for happiness, holidays and this time of celebrating the Holiday of Matzah, the time of liberation, reading our sacred stories, and remembering the Exodus from Egypt. For you chose us and sanctified us among all peoples. And you have given us joyful holidays. We praise God, who sanctifies the people of Israel and the holidays.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁהֵחַיֵנוּ וְקִיְמָנוּ וְהִגִיעָנוּ לְזִמְן הַזֶּה

Baruch Atah Adonai, Eloheinu Melech ha-olam, she-he-che-yanu v'kiy'manu v'higi-anu lazman hazeh.

We praise God, Ruler of Everything, who has kept us alive, raised us up, and brought us to this happy moment.

Drink the first glass of wine!

URCHATZ - Washing 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. The washing of hands takes place twice during our seder: now, with no blessing, to get us ready for the rituals to come; and then again later, 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!). 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.

Passover Seder Symbols song: https://www.youtube.com/watch?v=awl1KCo_oZ0

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.

Yet, this is also a moment in which we remember the pain of slavery. By dipping the green into salt water, we recall the tears of our ancestors and the pain of slavery calling us to empathize with those who remain enslaved, even today.

Although we rejoice in the renewal of spring, we do not hide from the pain of enslavement. Our ancestors cried out to God, and they were saved. We cry out for others that are silenced so they may also move forward. We dip the karpas in salt water, immersing our hope into tears, recognizing that emancipation is a gift.

If the Earth Could Speak, It Would Speak with Passion

As you dip the beauty of greens into the water of tears, please hear my cry. Can't you see that I am slowly dying? My forests are being clear cut, diminished. My diverse and wondrous creatures -- birds of the sky and beasts of the fields -- small and large are threatened with extinction in your lifetimes. My splendid, colorful floral and fauna are diminishing in kind. My tropical places are disappearing before us, and my oceans are warming. Don't you see that my climate is changing, bringing floods and heat, more extreme cycles of cold and warm, all affecting you and all our Creation? It doesn't have to be! You, all of you, can make a difference in simple ways. You, all of you, can help reverse this sorrowful trend. May these waters into which you dip the greens become healing waters to sooth and restore. As you dip, quietly make this promise: Yes, I can help protect our wondrous natural places. Yes, I can try to use fewer of our precious resources and to replant and sustain more. I can do my part to protect our forests, our oceans and waters. I can work to protect the survival of creatures of all kinds. Yes, I will seek new forms of sustainable energy in my home and in my work, turning toward the sun, the wind, the waters. I make this promise to strive to live gently upon this Earth of ours for the good of all coming generations.

Before we eat the karpas, we recite a short blessing:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ri ha-adamah.
We praise God, Ruler of Everything, who creates the fruits of the earth.

YACHATZ - Breaking the Middle Matzah

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces and wrap up the larger of the two. This piece is called the afikomen, literally “dessert” in Greek. After dinner, the guests will have to hunt for the afikomen in order to wrap up the meal... and win a prize.

We eat matzah in memory of the quick flight of our ancestors from Egypt. As slaves, they had faced many false starts before finally being let go. So when the word of their freedom came, they took whatever dough they had and ran with it before it had the chance to rise, leaving it looking something like matzah.

(Uncover and hold up the three pieces of matzah and say):

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?

MAGGID

Pour the second glass of wine for everyone.

Four Questions

There is no seder without questions, which is a good thing, because asking questions opens up lines of communication. While our haggadah provides us with questions, the questions change over time to reflect current practice so they can do the job they are intended to do: stimulate the *answers*. Asking questions is so important that the Talmud

specifies that even if you find yourself alone on seder night, you should ask yourself the questions! Questioning is also a sign of freedom. Slaves don't ask questions. To ask a question is to demonstrate one's freedom to explore, to analyze, to investigate—indeed, to question the symbols, rituals, and philosophies of the seder experience.

We must avoid orthopraxis, the doing of ritual for the sake of the ritual, and instead concentrate on understanding the meaning of the ritual act: the underlying philosophy the act comes to represent. This is why questions are so critical!

The Four Questions:

מה נשתנה הלילה הזה מכל הלילות

Mah nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שבכל הלילות אנו אוכלין חמץ ומצה הלילה הזה כולו מצה

Sheb'chol 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.

שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור

Sheb'chol haleilot anu ochlin sh'ar y'rakot halaila hazeh maror.

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

שבכל הלילות אין אנו מטבילין אפילו פעם אחת הלילה הזה שתי

פעמים

Sheb'chol haleilot ein anu matbilin afilu pa-am echat. Halaila hazeh sh'tei f'amim.

On all other nights we aren't expected to dip our vegetables one time. Tonight we do it twice.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה כלנו

מסבין

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.

The Four Children

Jewish tradition tells of four children with unique ways of understanding Passover: the wise child, the wicked child, the simple child and the silent child. Yet we know that no

child is all wise, all wicked, all simple or incapable of asking anything. At different points in our lives, we have been each of these children.

What does the wise child say?

The wise child asks diligently, “What are the testimonies and laws which God commanded you?”

What does it mean to be the wise child?

It means to be fully engaged in the community, to know the limits of your understanding, to be able to search for the answers to that which you do not know.

At different points in our lives, we have been this child—inquisitive, caring, eager to learn and to understand, willing to ask for information we do not have, hopeful that an answer can be found.

What does the wicked child say?

The wicked child asks, “What does this service mean to *you*?”
To *you* and not to *himself or herself*.

What does it mean to be the wicked child?

It means to stand apart from the community, to feel alienated and alone, depending only on yourself, to have little trust in the people around you to help or answer your questions.

At different points in our lives, we have been this child—detached, suspicious, challenging.

What does the simple child say?

The simple child asks, “What is this?”

What does it mean to be a simple child?

It means to see only one layer of meaning, to ask the most basic of questions, to be too innocent or impatient to grasp complicated questions.

At different points in our lives, we have all been this child—simply curious and innocently unaware of the complexities around us.

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.”

What does it mean to be the silent child?

This can be the indifferent child, no longer willing to engage. It can be the passive child, who just shows up. Or it can be the child whose spiritual life is based on faith, not rational arguments, the child who hears something deeper than words, who knows how to be silent and to listen to the surrounding silence.

At different points in our lives, we have all been this child—unable to articulate, quiet, searching for the right words, listening in silence.



We have asked the cleverest of questions; we have challenged provocatively; we have simply wanted to know the answer; and we have been so confused that we could not speak. We have been all of these children. Which one are you tonight?

Short Summary of the Exodus Story (to be read silently):

Our ancestors, Abraham and Sarah, went to the land of Canaan, where they became the founders of “a great nation.”

Their grandson Jacob and his family went to Egypt during a time of famine throughout the land. In Egypt, Jacob’s descendants prospered. But a new Pharaoh arose who said, “The children of Israel are too many and too mighty for us. Let us then deal shrewdly with them, lest they become more powerful.”

The Egyptians set taskmasters over the Israelites with forced labor and made them build cities for Pharaoh. The Egyptians embittered the lives of the Israelites with harsh labor but the more they were oppressed, the more they increased and the Egyptians came to despise them. Pharaoh ordered, “Every Hebrew boy that is born shall be thrown in the Nile River and drowned.”

God remembered the covenant God made with Abraham and Sarah. God called to Moses (an Israelite who was saved from the death decree as a baby and raised by Pharaoh’s daughter as if he were her own), telling him to appear before Pharaoh and demand that the Hebrew people be released from bondage. But Pharaoh refused to free the Israelites. Nine times Moses and his brother Aaron went to Pharaoh, and each time that Pharaoh refused Moses’ request, God sent a plague to Egypt.

After the ninth plague, Moses summoned the elders of Israel and told them to have their families mark their door posts and lintels with the blood of a lamb, so that the Angel of Death would pass over their homes and spare them from the tenth plague, the death of first-born sons.

It is written in the Torah that God hardened the heart of Pharaoh during Moses’ pleas. Finally when God brought down the tenth plague upon them, a great cry went up throughout Egypt, and Pharaoh allowed Moses to take his people out of the land.

Pharaoh changed his mind once again, but the Israelites were able to cross the Reed Sea, which, with God's help, opened before them when Moses lifted his staff. Pharaoh and his armies, chasing after the Israelites, were drowned in the sea and the Israelites crossed to freedom.

The Ten Plagues

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

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

Blood <i>dam</i>	דָּם
Frogs <i>tzfardeiya</i>	צְפַרְדֵּיָא
Lice <i>kinim</i>	כִּנִּים
Beasts <i>arov</i>	עֲרוֹב
Cattle disease <i>dever</i>	דָּבָר
Boils <i>sh'chin</i>	שְׁחִין
Hail <i>barad</i>	בָּרָד
Locusts <i>arbeh</i>	אַרְבֶּה
Darkness <i>choshech</i>	חֹשֶׁךְ
Death of the Firstborn <i>makat b'chorot</i>	מַכַּת בְּכוֹרוֹת

The Passover Haggadah recounts ten plagues that afflicted Egyptian society. In our tradition, Passover is the season in which we imagine our own lives within the story and the story within our lives. Accordingly, we turn our thoughts to the many plagues affecting our society today. Our journey from slavery to redemption is ongoing, demanding the work of our hearts and hands. Here are ten “modern plagues”:

Homelessness

In any given year, about 3.5 million people are likely to experience homelessness, about a third of them children, according to the National Law Center on Homelessness & Poverty. A recent study by the U.S. Conference of Mayors showed the majority of major cities lack the capacity to shelter those in need and are forced to turn people away. We

are reminded time and again in the Torah that the Exodus is a story about a wandering people, once suffering from enslavement, who, through God's help, eventually find their way to their homeland. As we inherit this story, we affirm our commitment to pursue an end to homelessness.

Hunger

About 49 million Americans experience food insecurity, 16 million of them children. While living in a world blessed with more than enough food to ensure all of God's children are well nourished, on Passover we declare, "Let all who are hungry come and eat!" These are not empty words, but rather a heartfelt and age-old prayer to end the man-made plague of hunger.

Inequality

Access to affordable housing, quality health care, nutritious food and quality education is far from equal. The disparity between the privileged and the poor is growing, with opportunities for upward mobility still gravely limited. Maimonides taught, "Everyone in the house of Israel is obligated to study Torah, regardless of whether one is rich or poor, physically able or with a physical disability." Unequal access to basic human needs, based on one's real or perceived identity, like race, gender or disability, is a plague, antithetical to the inclusive spirit of the Jewish tradition.

Greed

In the Talmud, the sage Ben Zoma asks: "Who is wealthy? One who is happy with one's lot." These teachings evidence what we know in our conscience—a human propensity to desire more than we need, to want what is not ours and, at times, to allow this inclination to conquer us, leading to sin. Passover urges us against the plague of greed, toward an attitude of gratitude.

Discrimination and hatred

The Jewish people, as quintessential victims of hatred and discrimination, are especially sensitized to this plague in our own day and age. Today, half a century after the civil rights movement in the United States, we still are far from the actualization of the dream Dr. Martin Luther King Jr. articulated in Washington, D.C., a vision rooted in the message of our prophets. On Passover, we affirm our own identity as the once oppressed, and we refuse to stand idly by amid the plagues of discrimination and hatred.

Silence amid violence

Every year, 4.8 million cases of domestic violence against American women are reported. Each year, more than 108,000 Americans are shot intentionally or unintentionally in murders, assaults, suicides and suicide attempts, accidental shootings and by police intervention. One in five children has seen someone get shot. We do not adequately address violence in our society, including rape, sex trafficking, child abuse, domestic violence and elder abuse, even though it happens every day within our own communities.

Environmental destruction

Humans actively destroy the environment through various forms of pollution, wastefulness, deforestation and widespread apathy toward improving our behaviors and detrimental civic policies. Rabbi Nachman of Breslav taught, "If you believe you can destroy, you must believe you can repair." Our precious world is in need of repair, now more than ever.

Stigma of mental illness

One in five Americans experiences mental illness in a given year. Even more alarming, according to the National Alliance on Mental Illness, nearly two-thirds of people with a diagnosable mental illness do not seek treatment, and minority communities are the least likely to search for or have access to mental health resources. Social stigma toward those with mental illness is a widespread plague. Historically, people with mental health issues have suffered from severe discrimination and brutality, yet our society is increasingly equipped with the knowledge and resources to alleviate the plague of social stigma and offer critical support.

Ignoring the plight of refugees throughout the world

We are living through the worst refugee crisis since the Holocaust. On this day, we remember that "we were foreigners in the land of Egypt," and God liberated us for a reason: to love the stranger as ourselves. With the memory of generations upon generations of our ancestors living as refugees, we commit ourselves to safely and lovingly opening our hearts and our doors to all peace-loving refugees.

Powerlessness

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? How often do we find ourselves powerless to transform the world as it is into the world as we know it should be, overflowing with justice and peace?

Maggid “Food for Thought”

- Different Haggadot begin the Exodus story from different times in history. Where should we start tonight and why do you pick that as a starting point?
- Was it fair for God to harden Pharaoh’s heart, given that that would lead to inflicting all 10 plagues on the Egyptians?
- Were leaders like Moses, Miriam and Aaron divinely inspired? Chosen / tasked? Or remarkable human beings who found the strength to rise to the occasion? (Discuss at your table)
- Moses confronts authority – what can we learn from how he tried to convince Pharaoh that can inform us for making change today? (Note: stay general and not political)

One Small Step

Nachshon ben Aminadav was just one face in the crowd
 He was tired and he was hungry; scared but he was proud
 He had walked across the desert to escape slavery
 And now he's caught between his taskmasters and the waters of the Red Sea

Pharaoh and his army were comin' up fast from behind
 And the Israelites were arguing; they were of two minds;
 Some said "we should turn around go back to what we know -
 Slavery can't be half as bad as drowning"

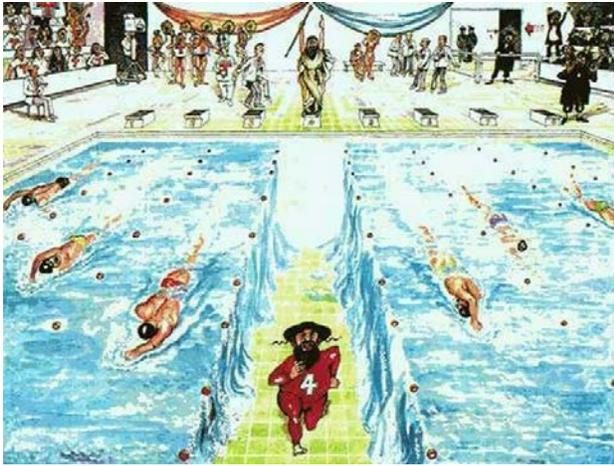
Chorus:

You gotta take -- one small step; one small step
 You gotta take -- one small step for freedom

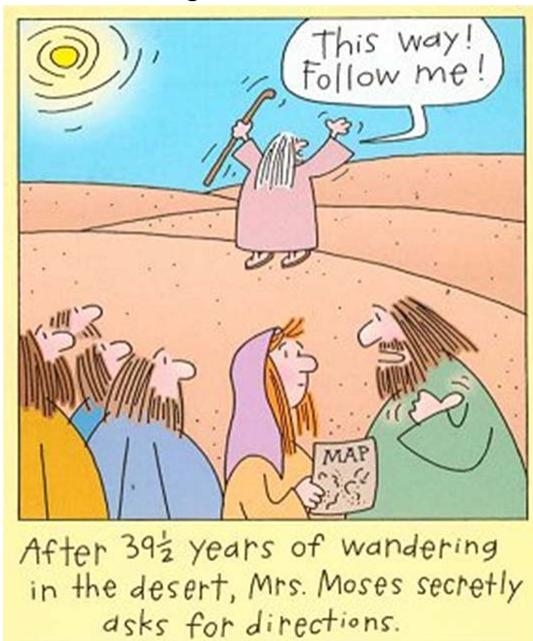
The other side, well, they were very few, said "no this cannot be
 We can't go back, we've come so far in fleeing slavery
 If you just stay put I think you'll find that God will make a move
 And a miracle will save us all — just wait"

No one noticed Nachshon over by the rippling tide
 He had one foot in the water, his shoes at his side

He took one step then another 'Til he barely could breathe
 And just when the world went dark, the waters parted and we were free
 'Cause he took...



- How / what can we learn from those who have gone before us who have moved from the known to the unknown? From quitting your job and going back to school at age 50, to getting into a boat to travel across the world to escape violence, to coming out as LGBTQ?



- Different Haggadot end the Exodus story at different times in history. Where should we end tonight and why do you pick that as an ending point?

Dayeinu - Introduction

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. The complete lyrics to Dayeinu tell the entire story of the Exodus from Egypt as a series of miracles God performed for us. Dayeinu also reminds us that each of our lives is the cumulative result of many blessings, small and large.

Dayeinu

דַּיְינוּ

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיְינוּ

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיְינוּ

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיְינוּ

CHORUS: Day-da-yeinu, day-da-yeinu, day-da-yeinu, dayeinu, dayeinu (dayeinu)

I-lu hotzi hotziyanu,
Hotzi-anu mi-mitzrayim
Hotzi-anu mi-mitzrayim, Dayeinu.

I-lu natan, natan la-nu,
Natan lanu et hashabbat,
Natan lanu et hashabbat, Dayeinu.

I-lu natan, natan la-nu,
Natan lanu et hatorah
Natan lanu et hatorah, Dayeinu.

“Telling Your Story” the “Why” of Maggid, the Retelling of the Exodus Story

We are taught it's a mitzvah to retell the story of Exodus at Passover, to teach the next generation the history of our slavery then liberation. But why this story, at this time? Moses gave us the commandment "And you shall tell your child on that day, saying, 'It is because of what G-d did for me when I went forth from Egypt.' And it shall be for a sign unto you upon your hand, and for a memorial between your eyes, that the law of G-d may be in your mouth; for with a mighty hand did G-d bring you out of Egypt (Exodus 13:8)."

This commandment was given during a time of fear and uncertainty, of not knowing what the next day would bring. The commandment was given *before* the Israelites were fully liberated, and before they crossed the Reed Sea. Why did Moses give this commandment to remember that day, when the Israelites didn't even know what was to come and what was to be remembered?

One interpretation might be that Moses, like any good leader, was acting as "comforter-in-chief" so to speak. When people are in the midst of fear and chaos, they need to cling to hope. Sometimes hope is all there is, especially when you are entrapped (either physically or mentally) in a situation where there seems to be no good outcome. Moses was giving them hope by telling his people that one day this will be but a memory, that they will survive to retell the story.

Haggadot have changed with the generations to speak to the human struggles of the time. While the Exodus story remains the same, the storyline adapts to the current events of the time. The Hebrew word for Egypt is "Mitzrayim", which means "narrow places". What is true in all human lives is that we will encounter uncertainty; fear, of living in a "narrow place" where we can't really foresee a way out. But another human truth is hope. And that is what Moses gave to the Israelites, and what the Passover story gives to us. Your personal liberation may not have happened yet – you may at this moment be in the midst of fear and chaos – but the Passover story tells us to have hope, to continue to move and work towards a time that the Reed Sea will part for you, to strive for a day when you will be able to share your experience with the next generation, teaching them through telling your story.

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 maror (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 Pesach sacrifice was done in each individual home but collectively performed by all the Israelites on the same day. The shank bone reminds us that we all have both individual collective responsibilities as Jews. Our seder is held tonight in our temple home but it is a custom enjoined on our entire people.

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.

"Today, though, is the first moment in history when Jews are not predominantly refugees. Rooted in our communal experience, in this generation, as in all generations before us, the Jewish people knows that our futures are bound up with those who now seek to enter our country, particularly refugees and asylum seekers fleeing violence and persecution. May no more generations suffer at the hands of those who vilify the other, and may we continue to be God's partners in the ongoing redemption of those who long for freedom."

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

We are meant to feel the sting of the whip on our back. We have spent 3,000 years closing our eyes, imagining the hopelessness and outrage of working in that mud. We see ourselves as people who know what it is like to be slaves. We are oppressed. We are born into hardship. We, but for the deliverance of God, are helpless against tyranny. We relive our slavery each year so that the pain, oppression, and struggle of others living it today will feel more immediate to us. We are "chosen" to be the ones who have seen darkness, been delivered into light, and now will deliver others.

Contemporary Symbols: This year we will learn about a cup of tea/coffee through the Passover Ritual for the Midwives:

Fill a mug with strong tea or coffee.

Moses is not the hero of our story. And Miriam is not the heroine. God is the Hero(ine) of our story.

The Bible records: “The Eternal freed us from Egypt with a mighty hand.” (Deuteronomy 6:21).

The *haggadah* adds: “‘And the Eternal brought us forth from Egypt’... not by a messenger, but by Godself.”

We see God in the river flowing with blood, in the parting of waters, in the lightning at Sinai. We also see God in the courage of Moses, in the loyalty of Aaron, and the joyful dance of Miriam. We see God in the frustration of Amram, the resourcefulness of Yocheved, and in Bat-Paroh’s unconditional love for a stranger’s child. We see God in people who say “no” to tyranny. We see God in people who say “yes” to life.

Rabbi Akiva explains: “As the reward for the righteous women who lived in that generation were the Israelites delivered from Egypt” (Babylonian Talmud Sotah 11b).

The story of our Exodus begins with the defiant act of the midwives to the Hebrew women. Shifra and Puah transformed a situation in which death was mandated into one in which life was held sacred. In a place where Hebrews were treated like animals, Shifra and Puah cared for them as human beings worthy of the chance to live.

Tonight, in celebration of the midwives’ courage and defiance, we place a cup of strong tea or coffee on our Seder table.

Eleanor Roosevelt said, “A woman is like a tea bag—you never know how strong she is until she gets in hot water.”

Many foods change when plunged into hot water: vegetables soften; eggs harden. Tea, however, changes the water that surrounds it.

In the end, we had no choice but to flee from Egypt. But Shifra and Puah strove to make the world better from where they stood, crouched next to the birthstool. As we celebrate our freedom tonight, let us celebrate those who did not wait for God to act, but rather—through their own actions—made themselves instruments of the Divine.

And now, we ask all those gathered here: How can we be instruments of God in the year to come?

In Every Generation & Second Cup

בְּכָל־דּוֹר וְדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יֹצֵא 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.

בְּרוּךְ אַתָּה יי, 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!

RACHTZAH

As we now transition from the formal telling of the Passover story to the celebratory meal, we once again wash hands to prepare ourselves. In Judaism, a good meal together with friends and family is itself a sacred act, so we prepare for it just as we prepared for our holiday ritual, recalling the way ancient priests once prepared for service in the Temple.

After pouring the water over hands, this short blessing is recited:

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל
נְטִילַת יָדַיִם**

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to wash our hands.

MOTZI MATZAH

The blessing over the meal and matzah | *motzi matzah* | **מוֹצֵיא מַצָּה**

The familiar motzi 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 יי, 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 יי, 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 | מָרוֹר

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 יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מָרוֹר

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.

KOREICH

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

SHULCHAN OREICH

Eating the meal! | *shulchan oreich* | עֹרֵךְ | שְׁלֵחַן

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

TZAFOON

Finding and eating the Afikomen | *tzafoon* | תְּצַפּוּן

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.

AFIKOMAN!

Afikomen! Every year I know that I am cursed.

After it’s been hid, some other kid is the one who always finds it first.

Afikomen! If I had a better pair of eyes, I could have some fun, I’d be the one who would get to claim the special prize. God brought us to the promised land. And the land that God gave us is grand. But when I say, “Oy,” - you’re gonna hear me pray, “Oy, please let me find it.” All that I want is to find the afikomen! Amein.

BARECH

Birkat Hamazon (modified)

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 and sustains us.

בְּרוּךְ אַתָּה יי, הַזֵּן אֶת הַכֹּל.

Baruch atah Adonai, hazan et hakol.

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

עֲשֵׂה שְׁלוֹם בְּמִרְמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

Oseh shalom bimromav, hu ya-aseh shalom aleinu v'al kol Yisra-eil, v'imru amein.

The Third Glass of Wine

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

בְּרוּךְ אַתָּה יי, 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!

HALLEL

Singing songs that praise God | hallel | הלל

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, which you can find in the appendix. 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.

Fourth Glass of Wine

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

Drink the fourth and final glass of wine.

HALL'LUYAH

א הַלְלוּ-יָהּ :
הַלְלוּ, עַבְדֵי יְהוָה ; הַלְלוּ, אֶת-שֵׁם יְהוָה.

Hall'luyah, hall'luyah, hall'lu avdei Adonai
Hall'luyah, hall'luyah, hall'lu et shem Adonai
Hall'luyah, hall'luyah, hall'luyah, hall'luyah (2x)

*Praise God! Praise, O servants of God!
Praise the name of Adonai!*

Elijah the Prophet - 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 הַתְּשֻׁבִי, אֱלִיָּהוּ הַגִּלְעָדִי. בְּמַהֲרָה
בְּיָמֵינוּ, יָבֹוא אֵלֵינוּ, עִם 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.

ADIR HU

אָדִיר הוּא אָדִיר הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב
אֵל בְּנֵה אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב

Adir hu, adir hu / Yivneh vei-to b'karov

Bim-hei-rah, bim-hei-rah b'yameinu b'karov.

El b'neh, el b'neh / B'neh veitcha b'karov.

God of might, God of right, / We would bow before Thee
Sing Your praise, in these days, / Celebrate Your glory,
As we hear, year by year, / Freedom's wond'rous story:

How God gave to each slave / Promised liberation,
This great word, Pharaoh heard / Making proclamation:
Set them free to serve Me / As a holy nation.

We, enslaved, thus were saved / Through God's might appearing,
So we pray for the day / When we shall be hearing
Freedom's call reaching all, / People, God revering.

ECHAD MI YODEA

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

Echad mi yodea? Echad ani yodea

Echad Eloheinu Eloheinu, Eloheinu, Eloheinu, Eloheinu

Shebashamayim uva'aretz

שְׁנַי לַחֹת הַבְּרִית: שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ

Shnayim mi yodea? Shnayim ani yodea Shnei luchot habrit

שְׁלוֹשָׁה אָבוֹת: שְׁלוֹשָׁה מִי יוֹדֵעַ? שְׁלוֹשָׁה אֲנִי יוֹדֵעַ

Shlosha mi yodea? Shlosha ani yodea Shlosha avot

אַרְבַּע אִמָּהוֹת: אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ

Arbah mi yodea? Arbah ani yodea Arbah imahot

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חֻמְשֵׁי תוֹרָה

Chamisha mi yodea? Chamisha ani yodea Chamisha chumshei Torah

שֵׁשָׁה סְדְרֵי מִשְׁנָה: שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ

Shisha mi yodea? Shisha ani yodea Shisha sidrei mishnah

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּת

Shivah mi yodea? Shivah ani yodea Shivah y'mei shabta

שְׁמוֹנָה יְמֵי מִלָּה: שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ

Shmonah mi yodea? Shmonah ani yodea Shmonah y'mei milah

תשעה מי יודע? תשעה אני יודע: תשעה ירחי לדה

Tishah mi yodea? Tishah ani yodea Tishah yarchei leidah

עשרה מי יודע? עשרה אני יודע: עשרה דבריא

Asarah mi yodea? Asarah ani yodea Asarah dibrayah

אחד עשר מי יודע? אחד עשר אני יודע: אחד עשר כוכביא

Achad asar mi yodea? Achad asar ani yodea Achad asar kochvayah

שנים עשר שבטיא: שנים עשר מי יודע? שנים עשר אני יודע

Shneim asar mi yodea? Shneim asar ani yodea Shneim asar shivtayah

שלשה עשר מדיא: שלשה עשר מי יודע? שלשה עשר אני יודע

Shlosha asar mi yodea? Shloshah asar ani yodea Shlosha asar midayah

Who Knows One?

At some seders, people go around the table reading a question and the answers in one breath. Thirteen is hard!

Who knows one? I know one. One is our God in Heaven and Earth

Who knows two? I know two. Two are the tablets of the covenant

Who knows three? I know three. Three are the patriarchs.

Who knows four? I know four. Four are the matriarchs

Who knows five? I know five. Five are the books of the Torah

Who knows six? I know six. Six are the orders of the Mishnah

Who knows seven? I know seven. Seven are the days of the week

Who knows eight? I know eight. Eight are the days for circumcision

Who knows nine? I know nine. Nine are the months of childbirth

Who knows ten? I know ten. Ten are the Words from Sinai

Who knows eleven? I know eleven. Eleven are the stars in Joseph's dream

Who knows twelve? I know twelve. Twelve are the tribes of Israel

Who knows thirteen? I know thirteen. Thirteen are the attributes of God

Chad Gadya

An only kid, an only kid

CHORUS: My father bought for two zuzim Chad gadya, chad gadya.

נִרְטָזָה תֵּד ,נִרְטָזָה תֵּד

Then came the cat and ate the kid. Chorus

Then came the dog and bit the cat that ate the kid. Chorus

Then came the stick and beat the dog that bit the cat, that ate the kid. Chorus

Then came the fire and burned the stick that beat the dog, that bit the cat that ate the kid. Chorus

Then came the water and quenched the fire that burned the stick, that beat the dog, that bit the cat, that ate the kid. Chorus

Then came the ox and drank the water that quenched the fire, that burned the stick that beat the dog, that bit the cat that ate the kid. Chorus

Then came the butcher and killed the ox that drank the water, that quenched the fire that burned the stick, that beat the dog, that bit the cat, that ate the kid.
Chorus

Then came the Angel of Death, and slew the butcher, that killed the ox, that drank the water, that quenched the fire, that burned the stick, that beat the dog, that bit the cat that ate the kid. Chorus

Then came the Holy One, blessed is God and destroyed the Angel of Death that slew the butcher, that killed the ox, that drank the water, that quenched the fire, that burned the stick, that beat the dog, that bit the cat, that ate the kid. Chorus

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’shanah haba-ah biy’rushalayim
NEXT YEAR IN JERUSALEM!

Bibliography

This haggadah was compiled over two nights (and many more hours) by a team of congregants who came to study and learn about the Haggadah in the spring of 2019. By using the resources below, as well as their own traditions and perspectives on the holiday of Passover, they created this thoughtful Haggadah! Sources for the readings included throughout the Haggadah can be found below.

Haggadot:

The Open Door: A Passover Haggadah, Ed. Sue Levi Elwell, Illustrated by Ruth Weisberg, Published by the Central Conference of American Rabbis, NY, NY 2002/5762

Passover, The Family Guide to Spiritual Celebrations, 2nd Ed., Dr. Ron Wolfson with Joel Lurie Grishaver, Jewish Lights Publishing, Woodstock, VT., 2010

THE WANDERING IS OVER HAGGADAH *Written in collaboration with Rabbi Matthew Soffer of Temple Israel of Boston.* <https://www.jewishboston.com/free-download-jewishbostons-contemporary-and-customizable-haggadah/> (Modern Plagues)

The Velveteen Rabbi's Haggadah

<https://velveteenrabbi.blogs.com/blog/2015/02/velveteen-rabbis-haggadah-for-pesach-version-8.html>

HIAS Haggadah 2019: <https://www.hias.org/passover>

Midwives ritual: <https://jwa.org/blog/celebrating-women-s-seders-vs-celebrating-women-at-seder>

Music:

One Small Step - by Peri Smilow

Team:

Geri Cohen, Marcia Feldt, Loren Paeglis, Jennifer Doherty, Hope Lawrence, Anne Corn, Carly Johnson, Kat Lukens, Imran Khan, Michelle Bolin