

HOFFERT
HAGGADAH



L. Dhekavc '18

ABOUT THIS HAGGADAH

This Haggadah was compiled and written by Paul and Brenda Hoffert for their family Seder in Ocala Florida in March 2018. In 2019, Quinton Hoffert added the section on the “Story of Moses and the Exodus”

Paul grew up in Brooklyn in an Orthodox Jewish tradition, Brenda in Toronto in a Conservative one. Marty and Iris Hoffert, co-hosts of the Seder were members of a Liberal Reformed Jewish synagogue for many years and then switched to a Humanist community. Like many Jewish families, they invited friends, Jews and non-Jews, to their Seders and tried to make their Seders inclusive and sensitive to other cultures and traditions.

Unsatisfied with the many available Haggadahs, they decided to organize and re-write this one as a pastiche from Orthodox, Conservative, Reformed, Liberal, Feminist, and Humanist traditions blended with their own views on tradition and practice.

ABOUT THE ILLUSTRATOR

Esther Gelcer is a psychologist and painter. She believes the process described in the Exodus is analogous to transformational processes that people go through in psychotherapy. We are all slaves under the yoke of life’s problems but, once we free ourselves from these, we become masters of our own world. The process, like forty years in the desert, is long and arduous, but once you go through “the parting of the sea” you’re at a point of no return; you are committed. Esther has also translated this Haggadah into Hebrew and made it available in Israel.



MAGID - INTRODUCTION

Host

Welcome to our Passover Seder. Tonight, we recount a story told for more than 3000 years, about liberation of the ancient Hebrews from slavery in Egypt, a great struggle for freedom, dignity, and justice. It is our legacy to remember and teach the story's meaning to our friends and families.

All

We are here to honor the Jewish nation's historic roots and because the struggle for human freedom never ends. We are here for all people who still struggle for their freedom.

Reader

We go out of our way to include all at our Seder table.

All

From the most downtrodden to the most celebrated, everyone is welcome because we once were strangers in a strange land [Exodus 22:21].

SONG: HEE-NAY MA TOV

ROUND

HE NAY MAH TOV

1
HEE - NAY MA TOV OO MAH NA YIM

2
HEE - - NAY MAH - - TOV

1
SHE - VET A - CHIM GAM YA - - CHAD

2
SHE - VET A - CHIM GAM YA - - CHAD

Hee-Nay Ma Tov Oo-Ma Na-Yeem
She-Vet A-Kheem Gam Ya-Khad.

It's good and joyous for brothers and sisters to be together

NAYROT – LIGHTING (2) CANDLES

Reader

In Judaism, the lighting of a candle symbolizes the creation of the spark of life (birth) and hence is usually performed by women. The Kabala (holy book) compares lighting a candle with the creation of the universe [big bang].

ברוך אתה, יי אלהינו, מלך
העולם, אשר קדשנו במצותיו וצונו
להדליק נר של יום טוב.

**Baruch Atah Adonai Eloheinu Melech
Ha-Olam, Asher Kid-Shanu B'mitz-Vo-Tav,
V'tzi-Vanu L'hadlik Neir Shel Yom Tov.**

All

May the festival lights we now kindle inspire us to use our powers to heal and not to harm, to help and not to hinder, and to promote human dignity and freedom. With every light we kindle at our Passover table, we wish that the world may be brightened with good thoughts, good words, and good deeds.



BLESSING FOR A NEW MOMENT - SHEHECHIYANU

**Baruch atah Adonai, Eloheinu melech ha-
olam, she'hecheyanu v'ki'manu v'higi-anu
laz'man hazeh.**

Blessed are You, Eternal our God, Ruler of the Universe, who has kept us alive, raised us up, and brought us to this happy moment.

ברוך אתה יי
אלהינו מלך העולם
שהחיינו וקימנו
והגיענו לזמן הזה:

KADESH – 1st CUP OF WINE

Host All Jewish celebrations include wine as a symbol of our joy

**Baruch Atah Adonai, Eloheinu Melech Ha-Olam,
Borei P'ree Hagafen**

ב
 ברוך אתה יי, אלהינו מלך העולם,
 בורא, פרי הגפן.

Sav - ri ma-ra-nan v' - ra-bo - tai. Ba - ruḥ a - tah a - do - nai e - lo -
 hei - nu me-leḥ ha - o - lam bo - rei — p' - ri ha - ga - fen. A - mein Ba -
 ruḥ a - tah a - do - nai e - lo - hei - nu me - leḥ ha - o - lam a -
 sher ba - ḥar ba - nu mi - kol am — v' - ro - m' - ma - nu mi - kol la - shon - v' - kid' -
 sha - nu b' - mitz - vo - tav. — Va - ti - tein la - nu a - do - nai e - lo - hei - nu b' a - ha -
 vah — (sha - ba - tot lim - nu - ḥa u -) mo - a - dim l' - sim - ḥa — ḥa - gim u - z' ma - nim l' - sa -
 son. — Et (yom ha - sha - bat ha - zeh v' et) yom ḥag ha - ma - tzot ha - zeh — z' -
 man hei - ru - tei - nu (b' a - ha - vah) mi - krah ko - desh zei - her li - tzi - at mitz - rai - yim. Ki
 va - nu va - ḥar - tah v' - o - ta - nu ki - dash - ta mi - kol ha - a - mim (v' - sha -
 bat) u - mo - a - dei kod - sh' - ḥa (b' - a - ha - vah uv' - ra - tzon) b' - sim - ḥa uv' - sa - son
 hin - ḥal - ta - nu. Ba - ruḥ a - tah a - do - nai m' - ka -
 deish yis - ra - eil v' - ha - z' ma - nim. Ba - ruḥ a - tah a - do - nai e - lo -
 (ha - sha - bat v' yis - ra - eil v' ha - z' ma - nim).

ברוך אתה יי
 אלהינו מלך העולם
 שהחיינו וקיימנו
 והגייענו לזמן הזה:

Drink the first glass of wine!

A SONG FOR WELCOMING AND PEACE

Hevenu Shalom Aleichem

Hebrew folk song

He-ve-nu sha - lom a - lei-chem. He-ve-nu sha - lom a - leichem.

He - ve - nu sha - - lom a - lei - chem.

He - ve - nu sha - lom sha - lom, sha - lom a - lei - chem.

All **Heyveynu Shalom Aleichem**
Heyveynu Shalom Aleichem
Heyveynu Shalom Aleichem
Heyveynu Shalom, Shalom, Shalom Aleichem!
Peace to everyone

KARPAS – REBIRTH AND RENEWAL

Reader

All holidays have their origins in nature and seasonal changes, and people throughout the world celebrate similar festivals at roughly the same times throughout the year. Our people in ancient times celebrated the yearly liberation of new growth buried beneath the earth and rejoiced in nature's springtime rebirth.

Reader

We all have aspects of ourselves that are sometimes buried under the stresses of our busy lives. On the festival Pesach, we read from King Solomon's Song of Songs, in which he describes cyclic renewal in a love song.

Reader

Come, my beloved, my lovely one, come. Behold,
winter is past, the rains are over and gone. Flowers
appear on the earth.
The season for singing has come,
and the song of the turtledove is heard in our land.
The fig tree is forming its first green figs
and the blossoming vines smell oh so sweet. Come
then, my beloved, my lovely one,

Reader

We dip *karpas*, greens, symbol of the renewal of the earth at springtime, into salt water, a symbol of the tears our ancestors shed as slaves.

All

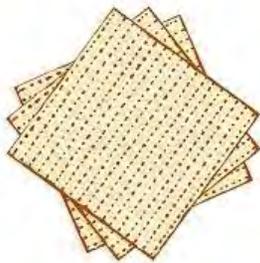
This, the first dipping of the Seder, evokes the imagery of the birth of the Jewish people (Torah at Mount Sinai) at the time of the Exodus.

YACHATZ - BREAKING THE MIDDLE MATZAH

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. The host should wrap up the larger of the pieces and, at some point between now and the end of dinner, hide it. 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 captivity. As slaves, they 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 what we call matzah.

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



הָא לַחְמָא עֲנִיא דִּי אֲכָלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכַפִּין יִיתִי וְיִיכַל, כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח. הַשְּׁתָּא
הָכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָּא עַבְדִּי,
לְשָׁנָה הַבְּאָה בְּנֵי חוּרִין.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

Written in Aramaic, this statement begins the narration of the Seder by inviting the hungry to our table. Aramaic, Jewish legend has it, is the one language which the angels do not understand. Why then is Ha Lachma spoken in Aramaic?

To teach us that where there is hunger, no one should rely upon the angels, no one should pray to the heavens for help. We know the language of the poor, for we were poor in the land of Egypt. We know that we are called to feed the poor and to call them to join our celebration of freedom.

Refill the wine cups, but don't drink yet

MA NISHTANA - THE FOUR QUESTIONS

Reader

The Haggadah doesn't tell the Passover story chronologically, starting with baby Moses being found in a basket by the daughter of Pharaoh. Instead, the story unfolds using the Socratic method [cooperative argumentative dialogue based on asking and answering questions to stimulate critical thinking and to draw out ideas and underlying presumptions]

All

The answers are not meant to be definitive. Rather, in the Talmudic fashion, they are meant to arouse controversy and discussion, an essence of Jewish culture. The questions are traditionally asked by the youngest participant, but anyone at the table, even a scholar, can ask.

Question Poser(s)

מה נשתנה הלילה הזה מכל הלילות.
שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה כלו מצה.
שבכל הלילות אנו אוכלין שאר ירקות, הלילה הזה מרור.
שבכל הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה שתי פעמים.
שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, הלילה הזה כלנו מסבין.

1 *Ma Nishtana Halaila Hazeh Mikol Haleilot?*

Why is this night different from all other nights?

2 *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.

3 *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.

4 *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
Tonight we do it twice.

5 *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.

*On all other nights, we eat either sitting normally or reclining.
Tonight we only recline*

MA NISHTANA

Israeli

Ma nish-ta - na ha - lai - lah ha-zeh mi - kol ha - lei - lot, mi -
kol ha - lei - lot? She - b' - ḥol ha - lei-lot a - nu oḥ - lin i. ḥa -
2. sh' -
meitz — u - ma - tzah, ḥa - meitz — u - ma - tzah. Ha -
ar — y' - ra - kot, sh' - ar — y - ra - kot. Ha -
lai - lah ḥa - zeh, ha - lai - lah ha-zeh ku - lo — ma - tzah, — ha -
lai - lah ha - zeh, ha - lai - lah ha-zeh ku - lo — ma - ror, — ha -
lai - lah ha-zeh ha - lai - lah ha-zeh ku - lo — ma - tzah. 2. She - b' -
lai - lah ha-zeh ha - lai - lah ha-zeh ku - lo — ma - ror.

3. She-b'ḥol ha-lei-lot ein a-nu mat-bi-lin a-fi-lu pa-am e-ḥat.
Ha-lai-lah ha-zeh, ha-lai-lah ha-zeh sh'tei f'a-a-mim.
4. She-b'ḥol ha-lei-lot a-nu oḥ-lin bein yosh-vin u-vein m'su-bin.
Ha-lai-lah ha-zeh, ha-lai-lah ha-zeh ku-la-nu m'su-bin.



AVADIM HAYINU – WE WERE SLAVES

Reader

We were once slaves. Now we are free.

All

We were slaves to Pharaoh in Egypt, and God brought us out with a strong hand and outstretched arm. Had he not, then even today we and our children and our grandchildren would still be enslaved. All of us, even wise and knowledgeable scholars are obligated to tell the story of the Exodus and our .

עבדים היינו היינו. עתה בני חורין

AVADIM HAYINU

S. Postolsky

A - va - dim ha - yi - nu, ha - yi - nu a - tah b' - nei ḥo - rin, — b' -
 nei ḥo - rin. A - va - dim — ha - yi - nu, a - tah a - tah b' - nei ḥo - rin. —
 A - va - dim — ha - yi - nu, a - tah a - tah b' - nei ḥo - rin, b' - nei ḥo - rin.

Avadim Hayinu, Hayinu

Atah B'nai Chorin, B'nai Chorin

Avadim Hayinu, Atah, Atah B'nai Chorin

Avadim Hayinu, Atah, Atah B'nai Chorin

We were slaves (to Pharaoh in Egypt)

Now we are free

ARBA BANIM – THE FOUR CHILDREN

Reader

The Torah repeats four times that one should tell children the story of the Egyptian Exodus. This has been interpreted to mean that there are four types of children who each need a different explanation – a wise child, a wicked child, a simple child, and one who doesn't ask a question.

Reader

The wise child wants to know all the details about Passover and should be given a thorough explanation including the nature of freedom and justice and the need to transform the world.

Reader

The scornful child who wants to separate from the group should be encouraged to join and contribute to the discussions. Then he or she may come to understand why the story of the Exodus is important.

Reader

The simple child who asks “what is this about?” should be told that tonight we remember a time long ago when our ancestors were slaves in a foreign land, they escaped to freedom.

Reader

To the child who has not yet started to inquire, we should take the initiative and begin to awaken his or her mind. We should explain that every spring we come together to remember that out of death, sorrow, and slavery can come freedom.

Reader

These four children represent different aspects of our selves. At times, each of us is wise, scornful, simple or silent. We hear their voices and questions as we tell the story of the Exodus.



PASSOVER THEMES

Reader

The Haggadah sets forth several essential themes. The first is an instruction to personalize the historic Exodus so we can more fully appreciate the hardships endured by our enslaved ancestors and the joy they experienced at emancipation. The Mishnah (Pesachim 10:5) teaches that, "In every generation a person should feel as if they themselves made the Exodus."

Reader

The second is the reminder that cruelty and intolerance have always plagued us and these injustices must never be forgotten or sanctioned. We continue to tell the story of suffering and redemption to ensure that the struggle to create a better world will be passed down from generation to generation.

Reader

The third is the importance of sharing a joyful evening with family, friends and even strangers. We are not alone in the world. By celebrating together, we open our minds and our hearts and receive far more than we can give.

Raise the glass of wine and say:

וְהִיא שְׁעִמְדָּה לְאַבוֹתֵינוּ וְלָנוּ
שֶׁלֹא אֶחָד בְּלֶבֶד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ
אֶלָּא שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ
וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם

*V'hi she-am'dah la-avoteinu v'lanu. Shelo echad bilvad, amad aleinu
l'chaloteinu. Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu, v'HaKadosh
Baruch Hu matzileinu mi-yadam.*

These themes stand for us as they did for our ancestors. For many enemies have risen up to destroy us, but the blessed Holy One, blessed be he, delivered us from their hands.

DAYEINU – IT WOULD HAVE BEEN ENOUGH

All

Dayeinu means “it would have been enough”. Since the world will never be perfect, and complete liberation is not attainable. We should therefore celebrate each step we take toward a better, freer world.

Reader

The complete lyrics to *Dayeinu* tell the entire story of the Exodus from Egypt as a series of divine miracles. Here we sing three verses symbolic that we have many things to be thankful for, small and large.

DAYEINU

I - lu ho-tzi ho - tzi - a - nu, ho - tzi - a - nu mi - mitz - ra - yim,
 ho - tzi - a - nu mi - mitz - ra - yim da - yei - nu.
 (Chorus) Da - da - yei - nu, da - da - yei - nu, da - da - yei - nu, da -
 yei - nu da - yei - nu da - yei - nu. yei - nu da - yei - nu.

Verse 1 **Ilu Hotsi Hotsianu, Hotsianu Mi-Mitzrayim,
 Hotisanu Mi-Mitzrayim, Dayenu**

CHORUS **Da Dayeinu, Da Dayeinu, Da Dayeinu,
 Dayeinu, Dayeinu Dayeinu...**

Verse 2 **Ilu Natan Natan Lanu, Natan Lanu Et Ha-
 Shabot, Natan Lanu Et Ha-Shabot, Dayenu.**

CHORUS **Da dayeinu...**

Verse 3 **Ilu Natan Natan Lanu, Natan Lanu Et Ha-
 Torah, Natan Lanu Et Ha-Torah, Dayeinu**

CHORUS **Da dayeinu...**

THE PASSOVER SYMBOLS

Rabbi Gamliel, the head of the Sanhedrin (rabbinical court) near of the end of the Second Temple Period (first century CE), said one must discuss the three symbols of Passover as part of the Seder:

Pesach פֶּסַח

(Point to the Shankbone) When the great Temple of Jerusalem was still in existence, our ancestors ate a special sacrificial offering called the Pesach. The word "Pesach" means to "pass over." The offering was eaten as a symbol that God passed over the houses of the Israelites.

Matzah מַצָּה

(Point to the matzah) Why do we eat matzah? To remember that even before our ancestor's dough had time to rise, God was revealed to them and saved them.

Maror מָרוֹר

(Point to the Maror) Why do we eat bitter foods? To remember that the Egyptians, "embittered the lives of our ancestors with hard labor in mortar and brick, and in every manner of drudgery in the field and worked them ruthlessly in all their labor."



בְּכָל-דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת-עַצְמוֹ, כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם.

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

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

THE ISRAELITES

Reader

Old Testament bible scrolls written more than two thousand years ago survive to this day. They tell the story of Abraham who lived about four thousand years ago and is considered by Jews, Christians and Muslims as father of these “Abrahamic” religions. The biblical story tells of Abraham’s son Isaac and his grandson Jacob who was given the additional name of “Israel”. Jacob’s twelve sons were the original “Israelites” and their families became known as the tribes of Israel.

Reader

Jacob’s son Joseph was his favorite. Joseph’s brothers were jealous of him, a situation made worse when he told them he dreamt that they and his father would bow down to him. His brothers wanted to be rid of him so they sold him to a rich Egyptian as a slave.

In Egypt, Jacob’s wisdom and correct prophecy that there would be seven years of famine for which the Egyptians must stock grain impressed the Pharaoh who appointed him Vizier (Prime Minister). During the famine, his father Jacob brought his extended family of 70 Israelites down to Egypt.

Reader

But as years passed, a new Pharaoh who did not like Joseph became the ruler of Egypt. This Pharaoh enslaved the Israelites and burdened them with heavy work. 430 years after they arrived in Egypt, the Israelites had multiplied to about 3 million people. They were so numerous that the Pharaoh became concerned that they might side with Egypt’s enemies in case of war. This is when the biblical story of Moses and the Israelite Exodus from Egypt begins.

Reader

The story of Moses is seen by believers as historical fact and by others as a metaphor for the universal thirst for freedom and against the evils of slavery. Like all good stories, the lessons it teaches remain valid and important in every age. Jews are instructed to relive the story as if we ourselves were liberated in Egypt and it is our duty to fight and eliminate slavery wherever and whenever it occurs.

LET MY PEOPLE GO (GO DOWN MOSES)

WHEN IS-RAEL WAS IN E-GYPT LAND LET MY PEO-PL E GO OP-PRESSED SO HARD THEY
WHEN MO-SES TOOK THEM FROM THEIR TOIL HE LED THEM ALL TO

7
COULD NOT STAND LET MY PEO-PL E GO GO DOWN MO-SES WAY DOWN IN
FREE-DO M'S SOIL

13
E - GYPT LAND_ TELL OLD PHA - ROAH TO LET MY PEO-PL E GO

V1: When Israel was in Egypt land,
Let my people go!
Oppressed so hard they could not stand,
Let my people go!

CHORUS: Go down Moses,
Way down in Egypt land, Tell old Pharaoh
To let my people go.

V2: When Moses took them from their toil,
Let my people go!
He led them all to freedom's soil
Let my people go!

CHORUS: ...



STORY OF MOSES AND THE EXODUS

Host:

Moses was born the son of a Hebrew slave, raised as a prince of Egypt and then chosen to lead his people out of bondage into freedom. His struggle to liberate the Israelites from their oppressive masters mirrors the struggles of people everywhere to escape their physical, emotional, and social bondage for greater freedoms.

[Young] Reader(s):

The Egyptian Pharaoh demonstrated his power over the Israelites by ordering his army to kill every male Israelite child. To save her son's life, Moses' mother Jochebed set him adrift on a small raft in the Nile river. Pharaoh's daughter Bithiah found baby Moses and adopted him, raising him as an Egyptian prince who was much beloved by the Egyptians.

[Young] Reader(s):

As Moses grew older, he witnessed the mistreatment of Hebrew slaves. Once, after witnessing a particularly cruel beating of a slave by his slave-driver, he struck and killed the Egyptian. Fearing his upcoming court appearance, he fled into the desert, where he lived as a nomad, fell in love, and raised a family.

[Young] Reader(s):

Moses' tranquil desert life was upended when God spoke to him in the form of an ever-burning bush atop Mount Horeb [some say it was Mount Sinai]. God commanded Moses to return to Egypt, to oppose the Israelite enslavement and free them from bondage. Moses returned to Egypt, confronted his step-father Pharaoh, and commanded him to "Let my people go!" Pharaoh was angered by Moses' return as his enemy and scoffed at Moses' request.

[Young] Reader(s):

The Hebrew God demonstrated the strength of his powers to the Pharaoh by lashing Egypt with ten horrific plagues. After the final plague claimed the life of Pharaoh's young son, Pharaoh relented and agreed that Israelites could leave Egypt. They departed with joy and songs led by Moses.

[Young] Reader(s):

Pharaoh's grief soon kindled into flames of rage and hate, and he regretted his decision to let the Israelites leave, so he raised an army to follow and destroy them once and for all. Pharaoh's army finally caught up with Moses and the Israelites at the edge of the Red Sea. Although their fate seemed hopeless, the Israelites were saved by their God who manifested as a pillar of fire that held back the Egyptian army while Moses wielded God's power and split the Red Sea, allowing the Israelites to cross to the other side. Once they were nearly across, Pharaoh's army began to follow them through the parted sea but then God brought the sea back upon itself, killing Pharaoh and his army.



All:

The angels rejoiced with song but God chastised them saying, "How can you sing when my creatures are perishing in the sea?"

Reader:

If the Egyptians had been intrinsically evil, Princess Bithia would not have saved baby Moses and Moses would not have cared so much for his Egyptian family and friends. Moses's ability to see the common humanity of all peoples as creations of God make him an ethical and heroic icon for standing against the evils of slavery without sacrificing one's humanity.



B'CHOL DOR VE-DOR IN EVERY GENERATION

Reader

Every Jew must discover freedom anew, must earn its claim to liberty, and must feel as though he/she had personally been in the Exodus. As if we were slaves...we who were strangers.

All

We recall these words from the Torah
“You shall not oppress a stranger,
for you know the feelings of the stranger,
having yourselves been strangers in Egypt.”

Reader

When strangers reside with you in your land, you shall not wrong them... You shall love them as yourself, for you were strangers in Egypt. You shall not subvert the rights of the stranger and the orphan and the widow in your midst.





THE TEN PLAGUES

Reader

The ancient Torah story recounts that the Israelites were permitted to leave Egypt because of ten plagues that afflicted the Egyptians.

All

We regret that our freedom came at the cost of Egyptians' suffering. The triumph of Passover is diminished by those plagues inflicted upon the people of Egypt. We therefore diminish our wine of celebration by dripping a drop of wine out of our glass for each of the ten plagues as we recite them. [Dip a finger or spoon into your glass for a drop of wine for each plague.]

All

<i>Dam</i>	Blood
<i>Tzfardeyah</i>	Frogs
<i>Kinim</i>	Lice
<i>Arov</i>	Swarms of Flies
<i>Dever</i>	Cattle Disease
<i>Sh'chin</i>	Boils
<i>Barad</i>	Hail
<i>Arbeh</i>	Locusts
<i>Choshech</i>	Darkness
<i>Makat B'chorot</i>	Death of First-Born.



We add the names of 10 modern plagues and dip to indicate that that human suffering continues to diminish our happiness

Hunger
Disease
Poverty
Racism
Crime

Bullying
Brutality
Lack of Inclusiveness
Destruction of our Ecosystems
Subjugation of Science, Learning, and Discourse

Raise a glass of wine and say:

Reader

We celebrate freedom from slavery and our aspiration to live in peace with dignity and hope for a brighter future. Throughout our history enemies tried to destroy us but each time our Jewish spirit saved us.

All

Let us rejoice at the wonder of our deliverance:

from bondage to freedom,

from agony to joy,

from mourning to festivity,

from darkness to light,

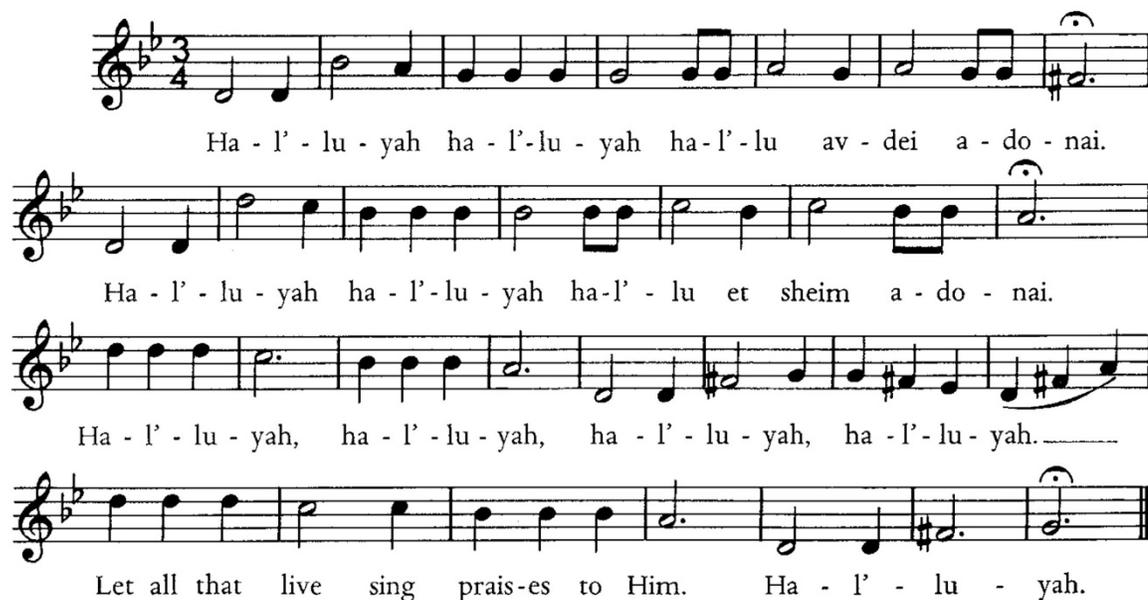
from servitude to redemption

We shall ever sing a joyous song.

Halleluyah!

HAL'LUYAH

Psalm 113



Ha - l' - lu - yah ha - l' - lu - yah ha - l' - lu av - dei a - do - nai.

Ha - l' - lu - yah ha - l' - lu - yah ha - l' - lu et sheim a - do - nai.

Ha - l' - lu - yah, ha - l' - lu - yah, ha - l' - lu - yah, ha - l' - lu - yah. ———

Let all that live sing prais-es to Him. Ha - l' - lu - yah.

The glass of wine is put down.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעַז, הָיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְשֻׁלוֹתָיו. הַיָּם
רָאָה וַיָּנֹס, הַיַּרְדֵּן יָסַב לְאַחֹר. הַהָרִים רָקְדוּ כְּאֵילִים, גְּבְעוֹת - כְּבָנֵי צֶאן. מִה לָּךְ הַיָּם כִּי תִנוֹס,
הַיַּרְדֵּן - תִּסָּב לְאַחֹר, הַהָרִים - תִּרְקְדוּ כְּאֵילִים, גְּבְעוֹת - כְּבָנֵי צֶאן. מִלְפְּנֵי אֲדוֹן חוּלֵי אֶרֶץ,
מִלְפְּנֵי אֱלֹהֵי יַעֲקֹב. הַהֶפְכִי הַצּוּר אֲגַם מַיִם, חֲלָמִישׁ - לְמַעַיְנו מַיִם.

B'tzeit Yisrael mimitzrayim, beit Ya'akov mei'am lo'eiz, haytah yihudah likodsho, Yisrael mamshilotav. Hayam ra'ah vayanos, hayardein yisov l'achor. Heharim rakedu che'eilim, giva'ot - kivnei tzon. Mah l'cha hayam ki tanus, hayardein - tisov l'achor, heharim tirkedu che'eilim, givaot - kivnei tzon. Milifnei adon chuli aretz, milifnei eloha Ya'akov. Hahofchi hatzur agam mayim, chalamish - lemayno mayim.

When Israel went out of Egypt, When the household of Jacob left a people with a strange tongue, Judah became the place from which God's holiness went forth, Israel became the seat from which the world would know of Gods rule. The sea looked and fled, The Jordan reversed its curse. Mountains skipped like rams and the hills jumped about like young lambs. What is happening that you turn back, O sea, Jordan, why do you reverse your course? Mountains, why do you skip like rams And hills why do you jump like lambs? You are beholding the face of your Creator, Before God, before the God of Jacob, turning rocks into swirling waters and stone into a flowing spring.



2nd CUP OF WINE

All

Refill everyone's wine glass.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא, פְּרִי הַגָּפֶן.

*Baruch Atah Adonai, Eloheinu Melech Ha-Olam,
Borei P'ree Hagafen.*

Drink the second glass of wine

THE SEDER PLATE

Host

We place a Seder Plate on our table as a reminder of aspects of the Passover story.



URCHATZ – HAND WASHING

Reader

The Jewish tradition to wash before eating is to pour some water two or three times over each hand and to say the blessing

*Baruch Atah Adonai Eloheinu Melech Ha-Olam,
Asher Kid'shanu B'mitzvotav V'tzivanu Al N'tilat Yadayim.*

MATZAH

Matzah is the unleavened bread that the Israelites ate after they fled Egypt. There are three pieces of **matzah** stacked on the table.

The top **Matzah** is symbolic of the simple bread the Israelites ate after they hurriedly fled Egypt, without time to leaven (with yeast) the dough and let it rise.

The middle **Matzah** is broken into two pieces, one of which is called the *afikomen*, a Greek word meaning dessert. After dinner, we will share the *afikomen* just as the Paschal lamb offering was shared at the Temple in Jerusalem.

The third and bottom **Matzah** is symbolic of the basic meals the Israelites ate during their forty-year wandering in the desert. They dwelt in tents, dressed in plain garments, and ate only the simplest of foods, like the *matzah* we eat tonight.

All

Among people everywhere, sharing of bread forms a bond of fellowship
All who are hungry, come and eat;
All who are needy, come and celebrate with us.

Host

We now distribute and eat the top and middle matzah (plus extras) for everyone to eat after we say the traditional blessings over bread and unleavened bread.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִדֶּהָאָרֶץ.

All *Baruch Atah Adonai, Eloheinu Melech Ha-Olam,
Hamotzi Lechem Min Ha-Aretz.*

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

All *Baruch Atah Adonai, Eloheinu Melech Ha-Olam,
Asher Kid'shanu B'mitzvotav V'tzivanu Al Achilat Matzah.*

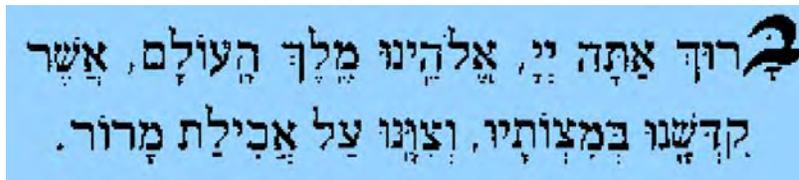
MAROR – BITTER HERB

Host

Maror is a bitter herb, symbolizing the harshness of lives of the Jews in Egypt. As it is written: "And they made their lives bitter with hard labor, toiling in in the fields, and all sorts of hard the tasks ruthlessly imposed upon them"

All

We force ourselves to taste pain so we may more readily value pleasure. Scholars inform us that bitter herbs were eaten at the Spring festivals in ancient times. The sharpness of the taste awakened the senses and made people feel at one with nature's revival.



Baruch Atah Adonai Eloheinu Melech Ha-Olam Asher
Kidshanu B'mitzvo-Tav, V'tzivanu Al A-Chilat Maror

2nd DIPPING OF GREENS IN SALT WATER

Host

We dip greens such as parsley into salt water a second time to emphasize the dual nature of Passover, the joy of freedom and the sorrow of servitude.

KOREICH – MATZAH, MAROR, & PESACH

Host

More than two thousand years ago in the time of Rabbi Hillel, Jews (including Jesus) ate a sandwich of **matzah**, **maror**, and **pesach** lamb at the Passover meal. The destruction of the Jewish Temple by the Romans in 70 AD brought an end to Temple animal sacrifices, so our sandwich today is made only with matzah and maror. I now break the third **matzah** (and extras) and pass it around the table so we can all make sandwiches of the **matzah** and **maror**.

All

Together they shall be; the matzah of freedom and the maror of slavery. For in the time of freedom, there is knowledge of servitude. And in the time of bondage, there is hope of redemption.

DIPPING MAROR INTO CHAROSET

Reader

CharoSET is a delicious mix of sweet wine, apples, cinnamon and nuts that resembles the mortar used as bricks of the many buildings the Jewish slaves built in Egypt. In creating a holiday about the joy of freedom, we mingle the story of our bitter history with the sweet celebration of emancipation by mingling our bitter herbs with the sweet **charoSET**.

Now each of us will take a bit of the **maror**, the bitter herb, and dip it into the **charoSET**, put the combination on a piece of **matzah** and eat it.

BAYTZA - EGG

Reader

Baytza – Each of us begins life as an egg. The egg reminds us of our evolutionary past and the gifts of human inheritance. But an egg is fragile. It represents potential that can be destroyed. Left untended, it would perish. The egg also reminds us of an offering that was brought to the ancient Temple in Jerusalem. We dip the egg in salt water mostly to remind of tears but also because it tastes good

ELIJAH'S CUP

Reader

Elijah's Cup – This fifth ceremonial cup is filled now with wine but left untouched in honor of Elijah, a biblical prophet from the village of Tishbi in Gilead. He challenged injustices of the king and overthrew the worship of Baal, a pagan god. In many tales from Jewish lore, he reappears to aid the weak and cure injustice. We set a place for him at the Passover Seder.

After he died, his disciple Elisha had a vision of him being carried to the skies in a chariot of fire (reference the movie of the same name). Tradition holds that Elijah will return to herald in a new era of Messianic peace.

MIRIAM'S CUP

Reader

Miriam's Cup is filled now with water instead of wine because, according to scripture, a water well miraculously followed her during the Exodus and slaked the thirst of the Israelites as they crossed the desert. Miriam was Moses' older sister, who saved him when he was a baby and later joined him to lead the Israelites. She represents the spirit of all women.

ZEROAH – SHANK BONE

Reader

Zeroah –The roasted, burned, or scorched **shank bone** represents the **pesach**, the special lamb sacrifice made in the days of the Temple for the Passover holiday.

ORANGE – INCLUSION

Reader

Orange - The orange has come to symbolize full inclusion in modern day Judaism - for women, intermarried, disabled, and LGBT Communities.

RECLINING – THE LAST QUESTION

Reader

In ancient times, wealthy members of society frequently dined while reclining on couches. After emancipation, a tradition developed of conducting the Seder in relaxed positions, sometimes with pillows, to signify the heightened status of being free and socially mobile.

THE MEAL IS SERVED

ENJOY THE BOUNTY



TZAFUN – EATING THE AFIKOMEN

Reader

The younger participants of the seder will now be encouraged to go on a hunt for the Afikomen, the middle piece of matzah that was hidden earlier (refer back to “yachatz”).

When they find it, the seder leader will reward them with a small gift (for example, toys or sweets.)

The playfulness of finding the afikomen reminds us that we balance our solemn memories of slavery with our joyous celebration of freedom. We are grateful for moments of silliness and happiness in our lives.

BAREICH – THANKS FOR THE MEAL

Seder participants say a few words about what they are thankful for in their lives

BIRKAT HAMAZON

(Opening Section)

The musical score is written in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. It consists of seven staves of music with corresponding Hebrew lyrics and guitar chords. The chords are indicated by letters above the notes.

Staff 1: Chords: D, A. Lyrics: Ba - ruch a - ta A - do - nai E - lo - hé - nu me - lech ha - o - lam ha -

Staff 2: Chord: D. Lyrics: zan et ha - o - lam ku - lo b' - tu - vo b' - chén b' - che - sed u - v' - ra - cha - mim

Staff 3: Chords: A, A, D. Lyrics: hu no - tén le - chem l' - chol ba - sar ki l' - o - lam chas - do

Staff 4: Chords: D, Am, D, G, Em, A. Lyrics: uv - tu - vo ha - ga - dol ta - mid lo cha - sar la - nu v' - al yech - sar la - nu

Staff 5: Chords: D, A, A7, D, Em, Am, A, D. Lyrics: ma - zon l' - o - lam va - ed ba - a - vur sh' - mo ha - ga - dol ki hu ÉI zan u - m' - far - nés la -

Staff 6: Chords: A, D, Em, A7, D, A7. Lyrics: kol u - mé - tiv la - kol u - mé - chin ma - zon l' - chol bri - yo - tav a -

Staff 7: Chords: A7, D, G, D, A7. Lyrics: sher ba - ra ba - ruch a - ta A - do - nai ha - zan et ha - kol

EILYAHU HANA VI – ELIJAH THE PROPHET

Reader

We pour a fifth ceremonial cup of wine for Elijah the prophet and open the front door so that, metaphorically, his spirit may join us for the conclusion of our Seder.

All

Scripture (Malachi 3:23-24) says,
“Behold, I will send you Elijah the prophet,
and he will turn the hearts of the parents to children
and the hearts of the children to parents
before the coming of the great and awesome Day of Redemption!”

The musical score is written on four staves in a 3/4 time signature with a key signature of two flats (B-flat and E-flat). The lyrics are written below the notes. The first line of music ends with a double bar line and the word 'Fine' written above it.

Ei - li - ya - hu ha - na - vi, ei - li - ya - hu ha - tish - bi,
ei - li - ya - hu, ei - li - ya - hu, ei - li - ya - hu ha - gi - la - di.
Bim - hei - ra v' - ya - mei - nu, ya - vo ei - lei - nu
im ma - shi - ah ben da - vid, im ma - shi - ah ben da - vid.

*Eliyahu Hanavi Eliyahu Hatishbi
Eliyahu, Eliyahu, Eliyahu Hagiladi
Bimheirah B'yameinu, Yavo Eileinu
Im Mashiach Ben-David, Im Mashiach Ben-David*

3rd CUP OF WINE - REMEMBRANCE

All

During this festival of freedom, it's important to remember our lost sisters and brothers, victims of the Holocaust. Their anguish and death is with us, even in our times of celebration. We resolve that their memory shall not be lost. We accept the responsibility of working to prevent such suffering from ever occurring again.

Refill everyone's wine glass.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא, פְּרִי הַגֶּפֶן.

S

*Baruch Atah Adonai, Eloheinu Melech Ha-Olam,
Borei P'ree Hagafen.*

Drink the third glass of wine



4th CUP 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.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא, פְּרִי הַתְּפִנִּי.

**Baruch Atah Adonai Eloheinu Melech Ha-Olam
Borei P'ri Ha-Adamah.**

Drink the fourth and final glass of wine

NIRTZAH, CHASAL SIDDUR PESACH

Chasal sidur pesach kehilchato, kechol mishpato vechukat
Ka'asher zachinu lesader oto. Ken nizkeh le'asoto
Zach shochan meonah, komem kehal adat mi manah
Bekarov nahal nitei kanah. Peduyim le'tziyon berinah
Le'shanah ha'ba'ah birushalayim habnuyah

חסל סדור פסח כהלכתו, ככל משפטו וחקתו.
באשר זכינו לסדר אותוכו נזכה לעשותו.
זך שוכן מעונה, קומם קהל עדת מי מנה.
בקרוב נהל נטעי בנהפדוים לציון ברנה.

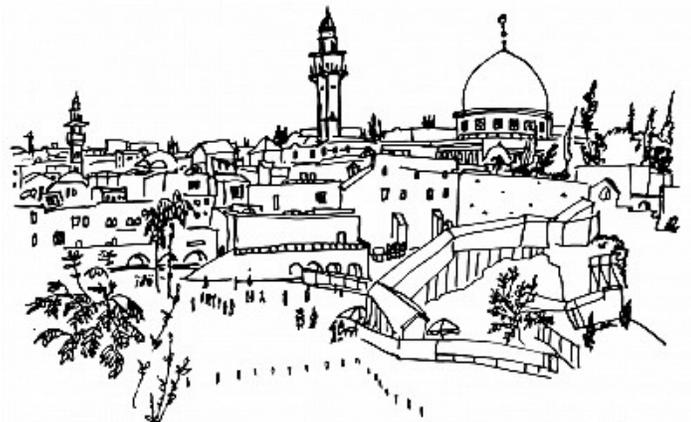
לשנה הבאה בירושלים הבנויה.

Ending the seder and thinking about the future

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...

L'shana Haba-Ah Biy'rushalayim

NEXT YEAR IN JERUSALEM!



SONGS



אחד מי יודע? Echad mi yode'a? (Who Knows One?)

אחד מי יודע? אחד אני יודע. אחד אלהינו שבשמים ובארץ.

שנים מי יודע? שנים אני יודע. שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שלושה מי יודע? שלושה אני יודע: שלושה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

ארבע מי יודע? ארבע אני יודע: ארבע אמהות, שלושה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

חמשה מי יודע? חמשה אני יודע: חמשה חומשי תורה, ארבע אמהות, שלושה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

ששה מי יודע? ששה אני יודע: ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלושה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שבעה מי יודע? שבעה אני יודע: שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלושה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שמונה מי יודע? שמונה אני יודע: שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלושה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

תשעה מי יודע? תשעה אני יודע: תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלושה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

עשרה מי יודע? עשרה אני יודע: עשרה דבריאי, תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלושה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

אחד עשר מי יודע? אחד עשר אני יודע: אחד עשר כוכביאי, עשרה דבריאי, תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלושה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שנים עשר מי יודע? שנים עשר אני יודע: שנים עשר שבטיאי, אחד עשר כוכביאי, עשרה דבריאי, תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלושה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שלושה עשר מי יודע? שלושה עשר אני יודע: שלושה עשר מדיאי, שנים עשר שבטיאי, אחד עשר כוכביאי, עשרה דבריאי, תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלושה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

ECHAD MI YODE'A?

Echad mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz. **Shnayim mi yode'a?** Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Arba mi yode'a? Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Chamishah mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shiv'ah mi yode'a? Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shmonah mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Tishah mi yode'a? Tishah ani yode'a: tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Asarah mi yode'a? Asarah ani yode'a: asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Echad asar mi yode'a? Echad asar ani yode'a: echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shnaim asar mi yode'a? Shnaim asar ani yode'a: shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah asar mi yode'a? Shloshah asar ani yode'a: shloshah asar midaiya, shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

ECHAD MI YODE'A?

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; One is our God in heaven and earth.

Who knows three? I know three! Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

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

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

Who knows six? I know six! Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

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

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

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 orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows ten? I know ten! Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

ECHAD MI YODE'A?

Who knows ten? I know ten! Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows eleven? I know eleven! Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows twelve? I know twelve! Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and 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 commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

ADIR HU

{ God is Great } אדיר הוא Adir Hu

אדיר הוא, אדיר הוא..

פזמון: יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב.

אל בנה, אל בנה, בנה ביתך בקרוב.

בחור הוא, גדול הוא, דגול הוא (פזמון)

הדור הוא, ותיק הוא, זכאי הוא, חסיד הוא (פזמון)

טהור הוא, יחיד הוא, כביר הוא, למוד הוא, מלך הוא (פזמון)

נורא הוא, סגיב הוא, עזוז הוא, פודה הוא, צדיק הוא (פזמון)

קדוש הוא, רחום הוא, שדי הוא, תקיף הוא (פזמון)

Adir hu, adir hu..

Chorus: Yivneh veito bekarov, Bimheirah, bimheirah, beyameinu beka'rov.

Ehl benei, Ehl benei, Benei veit-cha beka'arov.

Bachur hu, gadol hu, dagul hu (chorus)

Hadur hu, vatic hu, zakai hu, Chassid hu (chorus)

Tahor hu, yachid hu, Kabir hu, lamud hu, melech hu (chorus)

Nora hu, sagiv hu, iizuz hu, Podeh hu, tzadik hu (chorus)

Kadosh hu, rachum hu, shaddai hu, takif hu (chorus)

God is great, God is Great..

Chorus: May God build the Bet HaMikdash soon, Speedily in our time, soon.

God - build; God - build, Build your House soon!

Supreme is God, Great is God, O outstanding is God (chorus)

Glorious is God, Faithful is God, Worthy is God (chorus)

Kind is God, Pure is God, Unique is God (chorus)

Mighty is God, Wise is God, Majestic is God (chorus)

Awesome is God, Strong is God, Powerful is God (chorus)

Redeeming is God, Righteous is God, Holy is God (chorus)

Compassionate is God, Almighty is God, Resolute is God (chorus)

CHAD GADYA

Chad gadya, chad gadya
Dezabin aba bitrei zuzei, chad
gadya, chad gadya.

Viata shunra viachla legadya,
dizabin aba bitrei zuzei, chad
gadya, chad gadya.

Vi'ata chalba vinashach lishunra,
diachla ligadya, dizabin aba, bitrei
zuzei, chad gadya, chad gadya.

Viata chutra vihica licalba,
dinashach lishunra, diachla
ligadya, dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Viata nura visaraf lichutra, dihica
lichalba, dinashach lishunra,
diachla ligadya, dizavin aba bitrei
zuzei, chad gadya, chad gadya.

Viata maya vichaba linura, disaraf
lichutra, dihica lichalba, dinashach
lishunra, diachla ligadya, dizabin
aba bitrei zuzei, chad gadya, chad
gadya.

Viata tora vishata limaya, dichaba
linura, disaraf lichutra, dihica
lichalba, dinashach lishunra,
diachla ligadya, dizabin aba bitrei
zuzei, chad gadya, chad gadya.

Viata hashochet vishachat litora,
dishata limaya, dichaba linura,
disaraf lichutra, dihica lichalba,
dinashach lishunra, diachla
ligadya, dizavin aba bitrei zuzei,
chad gadya, chad gadya.

Viata malach hamavet vishachat
lishochet, dishachat litora, dishata
limaya, dichaba linura, disaraf
lichutra, dihica lichalba, dinashach
lishunra, diachla ligadya, dizavin
aba bitrei zuzei, chad gadya, chad
gadya.

Viata hakodoshe baruch hu,
vishachat limalach hamavet,
dishachat lishochet, dishachat
litora, dishata limaya, dichaba
linura, disaraf lichutra, dihica
lichalba, dinashach lishunra,
diachla ligadya, dizavin aba bitrei
zuzei, chad gadya, chad gadya.

חַד גַּדְיָא, חַד גַּדְיָא
דְּזַבִּין אַבָּא בְּתַרֵּי זֻזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא שׁוֹנְרָא וְאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא
בְּתַרֵּי זֻזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא כְּלָבָא וְנָשֵׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא
דְּזַבִּין אַבָּא בְּתַרֵּי זֻזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא חוּטְרָא וְהִכָּה לְכַלְבָּא, דְּנָשֵׁךְ
לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי
זֻזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא נוּרָא וְשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
דְּנָשֵׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא
בְּתַרֵּי זֻזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא מַיָּא וְכָבָה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא,
דְּהִכָּה לְכַלְבָּא, דְּנָשֵׁךְ לְשׁוֹנְרָא, דְּאַכְלָה
לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זֻזֵי, חַד גַּדְיָא, חַד
גַּדְיָא.

וְאַתָּא תוּרָא וְשִׁתָּה לְמַיָּא, דְּכָבָה לְנוּרָא,
דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשֵׁךְ
לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי
זֻזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא הַשׁוּחַט וְשַׁחַט לְתוּרָא, דְּשִׁתָּה לְמַיָּא,
דְּכָבָה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה
לְכַלְבָּא, דְּנָשֵׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא
דְּזַבִּין אַבָּא בְּתַרֵּי זֻזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא מְלֹאךְ הַמּוֹת וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט
לְתוּרָא, דְּשִׁתָּה לְמַיָּא, דְּכָבָה לְנוּרָא, דְּשָׂרְף
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשֵׁךְ לְשׁוֹנְרָא,
דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זֻזֵי, חַד
גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא הַקְּדוֹשׁ בְּרוּךְ הוּא וְשַׁחַט לְמְלֹאךְ
הַמּוֹת, דְּשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוּרָא,
דְּשִׁתָּה לְמַיָּא, דְּכָבָה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא,
דְּהִכָּה לְכַלְבָּא, דְּנָשֵׁךְ לְשׁוֹנְרָא, דְּאַכְלָה
לְגַדְיָא,
דְּזַבִּין אַבָּא בְּתַרֵּי זֻזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

CHAD GADYA

Chad Gadya, Chad Gadya.

My father bought for two zuzim.

Chad Gadya, Chad Gadya.

Then came a cat and ate the goat that my father bought for two zuzim.

Chad Gadya, Chad Gadya.

Then came a dog and bit the cat that ate the goat that my father bought for two zuzim.

Chad Gadya, Chad Gadya.

Then came a stick and hit the dog that bit the cat that ate the goat that my father bought for two zuzim.

Chad Gadya, Chad Gadya.

Then came a fire and burned the stick that bit the dog that bit the cat that ate the goat that my father bought for two zuzim.

Chad Gadya, Chad Gadya.

Then came some water and put out the fire that burned the stick that bit the dog that bit the cat that ate the goat that my father bought for two zuzim.

Chad Gadya, Chad Gadya.

Then came an ox and drank the water that put out the fire that burned the stick that bit the dog that bit the cat that ate the goat that my father bought for two zuzim.

Chad Gadya, Chad Gadya.

A butcher came and slaughtered the ox that drank the water that put out the fire that burned the stick that bit the dog that bit the cat that ate the goat that my father bought for two zuzim.

Chad Gadya, Chad Gadya.

Along came the angel of death came and slaughtered the butcher who slaughtered the ox that drank the water that put out the fire that burned the stick that bit the dog that bit the cat that ate the goat that my father bought for two zuzim.

Chad Gadya, Chad Gadya.

Then the Holy One, Blessed be He, came and slaughtered the angel of death who slaughtered the butcher who slaughtered the ox that drank the water that put out the fire that burned the stick that bit the dog that bit the cat that ate the goat that my father bought for two zuzim.

Chad Gadya, Chad Gadya.

IMAGINE

Imagine there's no heaven
It's easy if you try
No hell below us
Above us only sky
Imagine all the people
Living for today...

Imagine there's no country
It isn't hard to do
Nothing to kill or die for
No religion too
Imagine all the people
Living life in peace...

Imagine no possessions
I wonder if you can
No need for greed or hunger
A brotherhood of man
Imagine all the people
Sharing all the world...

You may say I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will be as one

RIVERS OF BABYLON

By the rivers of Babylon
Where he sat down
And there he went
When he remembered Zion.

But the wicked carried us away
captivity,
Require from us a song,
How can we sing King Alfa song
In a strange land.

Sing it out loud,
Sing a song of freedom sister
Sing a song of freedom brother
We gotta sing and shout it,
We gotta talk and shout it,
Shout the song of freedom now

So that the words of our mouth
And the meditation of our heart
Be acceptable in thy sight
Over I
So that the words of our mouth
And the meditation of our heart
Be acceptable in thy sight
Over I.

Sing it again
We've got to sing it together
Everyone of us together

By the rivers of Babylon
Where he sat down
And there he went
When he remembered Zion.

But the wicked carried us away
captivity,
Require from us a song,
How can we sing King Alfa song
In a strange land.

Cause the wicked carried us away
captivity,
Require from us a song,
How can we sing King Alfa song
In a strange land.

Sing it out loud,
Sing a song of freedom sister
Sing a song of freedom brother

Bridge Over Troubled Water

When you're weary
Feeling small
When tears are in your eyes I will dry them all
I'm on your side
When times get rough
And friends just can't be found
Like a bridge over troubled water
I will lay me down
Like a bridge over troubled water
I will lay me down

When you're down and out
When you're on the street
When evening falls so hard
I will comfort you
I'll take your part
When darkness comes
And pain is all around
Like a bridge over troubled water
I will lay me down
Like a bridge over troubled water
I will lay me down

Sail on silvergirl
Sail on by
Your time has come to shine, all your dreams are on their way
See how they shine
If you need a friend
I'm sailing right behind
Like a bridge over troubled water
I will lay me down
Like a bridge over troubled water
I will lay me down

ALL YOU NEED IS LOVE

(Lennon & McCartney)

Love, Love, Love (x3)

There's nothing you can do that can't be done
There's nothing you can sing that can't be sung
There's nothing you can say
But you can learn how to play the game
It's Easy

There's nothing you can make that can't be
made
There's no one you can save that can't be saved
There's nothing you can do
But you can learn how to be you in time
It's Easy

All you need is Love
All you need is Love
All you need is Love, Love
And love is all you need

(solo)

All you need is Love
All you need is Love
All you need is Love, Love
And love is all you need

