

Happy Passover and Welcome to The Temple of Israel's Second Night Seder

Tonight we gather together to celebrate Passover, our holiday of freedom.

Take Us Out of Egypt (Sung to the tune of "Take Me Out to the Ball Game")

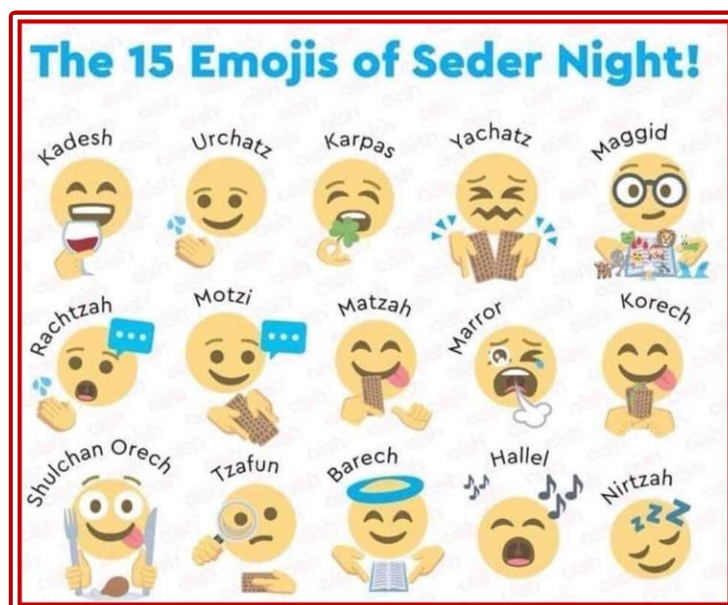
Take us out of Egypt
Free us from slavery
Bake us some matzoh in a haste
Don't worry 'bout flavor--
Give no thought to taste.
Oh it's rush, rush, rush, to the Red Sea
If we don't cross it's a shame
For it's ten plagues,
Down and you're out
At the Pesach history game.



The Order of the Seder

Our Passover meal is called a seder, which means “order” in Hebrew, because we go through 15 specific steps as we retell the story of our ancestors’ liberation from slavery. Some people like to begin their seder by reciting or singing the names of the 15 steps—this will help you keep track of how far away the main course is!

- Kiddush (the blessing over wine) | *kadeish* | קִדּוּשׁ
- Ritual hand-washing in preparation for the seder | *urchatz* | יִרְחַץ
- Dipping a green vegetable in salt water | *karpas* | כַּרְפָּס
- Breaking the middle matzah | *yachatz* | יַחַץ
- Telling the story of Passover | *magid* | מַגִּיד
- Ritual hand-washing in preparation for the meal | *rachtza* | רְחִצָּה
- The blessing over the meal | *motzi* | מוֹצִיא מַצָּה
- The blessing over the matzah | *matzah* | מוֹצִיא מַצָּה
- Dipping the bitter herb in sweet *charoset* | *maror* | מָרוֹר
- Eating a sandwich of matzah and bitter herb | *koreich* | כּוֹרֵךְ
- Eating the meal! | *shulchan oreich* | שְׁלַחַן עוֹרֵךְ
- Finding and eating the *afikoman* | *tzafoon* | צָפוּן
- Saying grace after the meal & inviting Elijah the Prophet | *bareich* | בְּרַךְ
- Singing songs that praise God | *hallel* | הַלֵּל
- Ending the seder and thinking about the future | *nirtzah* | נִרְצָה



Kiddush (the blessing over wine) | kadeish | קִדּוּשׁ

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- thus giving us four opportunities to celebrate our joy and our life with *L'Chaim!*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן :

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

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

We praise You, Adonai our God, Ruler of Everything, who gave us a heritage that endures through the ages, ever changing and ever meaningful. We thank You for the opportunities for holiness, the obligations of Your commandments, and the happiness of joyful holidays. Together we celebrate the Holiday of Matzah, the time of liberation, by reading our sacred stories, remembering the Exodus, and raising our voices in song. We praise You, Adonai our God, who sanctifies the family of Israel and the holidays.

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמַן הַזֶּה :**

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
she-hechyanu v'key'manu v'higiyanu lazman hazeh.*

We praise You, Adonai our 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! L'Chaim!

Ritual hand-washing in preparation for the seder | urchatz | וּרְחִיצָה

Water is refreshing, cleansing and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. We will wash our hands twice during our seder: now, with no blessing, to get us ready for the rituals to come. Later, we'll wash with a blessing, thus preparing us for the meal, which Judaism thinks of as a ritual in itself. Too often during our daily lives we don't stop and take the moment to prepare for whatever it is we're about to do. *Let us take that moment now...*

Wash Your Hands song -I Want to Wash My Hands

to the tune of "I Want to Hold Your Hand" by The Beatles

Oh yeah, I'll tell you something
It's one of God's commands
When you start the Seder... You need to wash your hands
You need to wash your hands
You need to wash your hands

Oh my what a feeling
Before the paschal lamb
And yes it's appealing... I want to wash my hands
I want to wash my hands
I want to wash my hands

And when we wash them we say the Barcha
I pass the bowl around and say
On to you...on to you...on to you...

Yeah, You got us praying ... To reach the Promised Land
Hear this we're conveying... We want to wash our hands
We want to wash our hands
We want to wash our hands

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Dipping a green vegetable in salt water| *karpas* | כַּרְפָּס

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 our ancestors' liberation, we also recognize the stirrings of spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration.

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

Before we eat it, we recite a short blessing:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה :

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

We praise You, Adonai our God, Ruler of Everything,
who creates the fruits of the earth.

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



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

Breaking the middle matzah | *yachatz* | יָחַץ

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. The larger of the two pieces is designated as the *afikoman* and, at some point between now and the end of dinner, it will be hidden. The word *afikoman*, means “dessert” in Greek. After dinner, we will have to hunt for the *afikoman* in order to wrap up the meal...and whoever finds it will win a prize.

We eat matzah in memory of the quick flight of our ancestors from captivity. 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 that 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?

Telling the story of Passover | *magid* | מַגִּיד

Pour the second glass of wine.

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

The Four Questions

The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. The tradition that the youngest person asks the questions reflects the centrality of involving everyone in the seder. The rabbis who created the set format for the seder gave us the "Four Questions" to help break the ice in case no one had their own questions. Asking questions is a core tradition in Jewish life. As Jews we should always strive to learn and therefore always be encouraged to ask questions!

The Four Questions

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה. הַלַּיְלָה הַזֶּה כָּלוּ מֶצֶה:

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.

שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאָר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר :

Shebichol haleilot anu ochlin shi'ar yirakot. Halaila hazeh maror.

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

שֶׁבֶּכֶל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּלוֹ פַּעַם אַחַת.
הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים :

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

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

Tonight we do it twice.

שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.
הַלַּיְלָה הַזֶּה כֹּלְנוּ מְסֻבִּין :

Shebichol haleilot anu ochlin bein yoshvin uvein m'subin.

Halaila hazeh kulanu m'subin.

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



Four Modern Questions to Ask Yourself...

1. Passover commemorates the Israelites' freedom from slavery. What "enslaves" you?
2. It is traditional to eliminate "chametz" or leavening, from your diet during Passover. What spiritual "chametz" would you like to eliminate from your life?
3. Upon leaving Egypt, the Israelites journeyed through the desert for 40 years in search of a homeland. Where is your "journey through the desert" taking you?
4. At Passover, we retell the story of the Israelites' freedom from slavery. What's the "story" you want today's Jewish students to tell their children about Judaism?

Answering Our Questions

עֲבָדִים הָיִינוּ הָיִינוּ. עֲתָה בְּנֵי חוֹרִין :

Avadim hayinu. Ata b'nei chorin.

We were slaves. Now we are free.

We were slaves to Pharaoh, and God took us from there with a strong hand and outstretched arm. Had God not brought our ancestors out of captivity, then even today we and our children and our grandchildren would still be slaves. Even if we were all wise, knowledgeable scholars and Torah experts, we would still be obligated to tell the story of the Exodus.

The Four Children

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

What does the wise child say?

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

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

What does the wicked child say?

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

To you and not to himself! Because he takes himself out of the community and misses the point, set this child's teeth on edge and say to him:

"It is because of what God did for me in taking me out of Egypt."

Me, not him. Had that child been there, he would have been left behind.

What does the simple child say?

The simple child asks, "What is this?"

To this child, answer plainly:

"With a strong hand God took us out of Egypt, where we were slaves."

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

Help this child ask. Start telling the story:

"It is because of what God did for me in taking me out of Egypt."

What about the missing children?

On this night, we remember a fifth child. This is a child of the Shoah (Holocaust), who did not survive to ask. Therefore, we ask for that child -- *Why?* We are like the simple child; we have no answer.

We can only follow the footsteps of Rabbi Elazar ben Azariah, who could not bring himself to mention the Exodus at night until Ben Zoma explained it to him through the verse: *In order that you REMEMBER the day of your going out from Egypt, all the days of your life. (Deut. 16.3)*

"The days of your life" indicates the daylight and the goodness of life. *"All the days of your life"* means even in the darkest nights when we have lost our first born, we must remember the Exodus. We answer that child's question with silence. In silence, we remember that dark time. In silence, we remember that Jews preserved their image of God in the struggle for life. In silence, we remember the Seder nights spent in the forests, ghettos, and camps; we remember that Seder night when the Warsaw Ghetto rose up in revolt. We remember our people's return to the land of Israel, the beginning of that redemption.



Pesach Man (Sing to tune of Piano Man)

Written by Rabbi Eli Garfinkel

It's eight o'clock on a festive eve
The Haggadah sons shuffle past
They are wise, and wicked, and simpleton
And one who doesn't know how to ask

The wise son says "Dad, wontcha call on me." I know the Torah and the codes
They're good and they're sweet
And I know 'em complete
The others might as well take a doze.

La-di-die-diddy-die. . .
Sing us a song you're the Pesach man
Sing us a song tonight
Well we're all in the mood for a macaroon
And you've got us feeling alright.

The wicked son curses: "bleep, bleep, bleep"
If he'd been there, he'd have died
And he's quick with a poke or to tell a bad joke
And if his lips are moving it's a lie

He says, "Dad I believe this is killing me."
As a smile grew big on his face
"Well I'm sure that I could be a movie star,
If I could get out of this place."

Low the third of the sons is a simple guy
Neither a dolt nor Einstein
He's simply gonna ask
So we'll answer, no task
And I think that's really just fine.

And the fourth of the sons really has no clue
He can't even get the words out
So we'll tell him the story
We won't make it real boring
I don't see us needing to shout.

La-di-die-diddy-die. . .
Sing us a song, you're the Pesach man
Sing us a song tonight. . . Well we're all in the mood for a macaroon
And you've got us feeling alright.

Telling Our Story

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

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

Raise the glass of wine and say:

וְהִיא שְׁעֵמְדָה לְאַבוֹתֵינוּ וְלָנוּ.

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

This promise has sustained our ancestors and us.

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

The glass of wine is put down.

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

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

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, for we cannot celebrate with full cup representing our joy when others have suffered.

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

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

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



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

The Modern Plagues

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 that affect our society today. Our journey from slavery to redemption is ongoing, demanding the work of our hearts and hands.

What are the modern plagues affecting us and the entire world today?

Our people escaped to the Reed Sea with the Egyptians in hot pursuit. Rabbi Judah says: When the Israelites stood at the shore of the Reed Sea, one said: “I do not want to go down to the sea first,” and another said: “I do not want to go down to the sea first, either.” While they were standing there deliberating, Nachshon the son of Aminidav leaped up, ran down to the shore, and jumped into the swirling waters. The waters rose around him and he began to drown. At the same time, Moses stood reciting long prayers before the Holy One. God said to him: “Moses, my friend is sinking in the water and the sea is closing in upon him; the enemy is pursuing and you stand there reciting long prayers!” Moses said before God: “Ruler of the universe, what else can I do?” God replied: “Lift up your rod!” Moses lifted his rod. The waters parted and the Israelites crossed over on dry land.

Salvation comes to those who work, together with God, to bring it.

Dayeinu

The plagues and our subsequent redemption 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*.

אֱלֹהֵי הוֹצִיאֵנוּ מִמִּצְרַיִם, דַּיֵּינוּ :

Ilu hotzianu mi-mitzrayim, Dayeinu

If God had only taken us out of Egypt, that would have been enough!

אֱלֹהֵי נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיֵּינוּ :

Ilu natan lanu et ha-Torah, Dayeinu

If God had only given us the Torah, that would have been enough.

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

If God had taken us out of Egypt and not judged the Egyptians—*Dayeinu*.

If God had judged the Egyptians, and not their idols—*Dayeinu*.

If God had judged their idols, and not killed their firstborns—*Dayeinu*.

If God had killed their firstborns, and not given us their wealth—*Dayeinu*.

If God had given us their wealth, and not torn the sea in two—*Dayeinu*.

If God had torn the sea in two, and not let us through it on dry land—*Dayeinu*.

If God had let us through on dry land, and not drowned our enemies—*Dayeinu*.

If God had drowned our enemies, and not sustained us with manna in the desert for 40 years—*Dayeinu*.


If God had fed us manna, and had not given us Shabbat—*Dayeinu*.

If God had given us Shabbat, and had not brought us to Mount Sinai—*Dayeinu*.

If God had brought us to Mount Sinai, and had not given us the Torah—*Dayeinu*.

If God had given us the Torah, and had not brought us to the land of Israel—*Dayeinu*.

If God had brought us to the land of Israel, and not built the Temple for us—*Dayeinu*.

 *What are your blessings? Take a moment to share both the small and large blessings you have in your life.*

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 Gamaliel 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 when visiting plagues upon our oppressors. Why was the lamb chosen for sacrifice? Because this is the animal that the Egyptians worshiped. The shank bone on our seder plate symbolizes our rejection of idolatry. Idolatry has taken a different form in every age. In our own time, we have witnessed the results of idolatry when people place complete, unquestioning faith in someone or something other than God. This occurred during the Holocaust, where eleven million souls, including six million of our own people, were tragically and cruelly lost. The presence of the shank bone on our seder plate reminds us of our obligation to combat idolatry whenever and wherever we encounter it, in order to insure the spiritual freedom of all.

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

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

The Orange

So how was it that the orange found its place on the seder plate as a Passover symbol of feminism and women's rights?

Susannah Heschel, daughter of Abraham Joshua Heschel and a scholar in her own right, says that at the height of the Jewish feminist movement of the 1980s, she was inspired by the abundant new customs expressing women's viewpoints and experiences and started placing an orange on the seder plate.

At an early point in the seder, she asked each person to take a segment of the orange, make the blessing over fruit and eat the segment in recognition of gay and lesbian Jews, of widows, of orphans, of Jews who are adopted, and of all others who sometimes feel marginalized within the Jewish community. She encouraged each guest to spit out the seeds from their orange segment to reject homophobia and hatred. The orange suggests the fruitfulness for all Jews when *everyone* in our community is a contributing and active member of Jewish life. (*Written in collaboration with the Jewish Women's Archive*)

In Every Generation

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 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."

The Second Glass of Wine

We praise God, Ruler of Everything, who redeemed us and our ancestors from slavery, 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 יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן :

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

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

Drink the second glass of wine!

Ritual hand-washing in preparation for the meal | *rachtza* | רְחִיצָה

As we now transition from the formal telling of the Passover story to the celebratory meal, we once again wash our 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.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת יְדַיִם :

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

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

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

The familiar *hamotzi* blessing marks the formal start of the meal. We then add the blessing over the matzah as we are about to fulfill the commandment to eat matzah as our ancestors did.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵיאַ לֶחֶם מִן הָאָרֶץ :
Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.

We praise You, Adonai our God, Ruler of Everything, who brings bread from the land.

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

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

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

Dipping the bitter herb in sweet *charoet* | *maror* | מְרוֹר

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 *charoet*. We don't totally eradicate the taste of the bitter with the taste of the sweet, but by knowing there is sweetness, we can withstand the bitterness.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מְרוֹר :

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

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

Sweet Charoset to the tune of “Sweet Caroline”

Before it begins, I get some nuts and apples
And cinnamon to make it strong
Chag in the spring
Prepare for Seder table
The family comes to sing this song

Dip, Karpas, dip
Reaching out--- some for me, some for you
Sweet Charoset...
Every year it seems so good (so good, so good)
We sit reclined...
Tell the story as we could
And then we

Go through the night
And we read the Hagadah
We started with cups one and two
After we eat
We bentch and say the Hallel
Then it's time for the second two
Dip, Karpas, dip
Reaching out, some for me, some for you
Sweet Charoset...
Every year it seems so good (so good, so good)

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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 made of matzah, charoset and bitter herbs. This special sandwich (or Passover s'more) reminds us that God's presence and love helped relieve the bitterness of slavery.

Eating the meal! | *shulchan oreich* | שְׁלַחַן עוֹרֵיךְ

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!

Finding and eating the *afikoman* | *tzafoon* | צפון

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

בְּרַךְ

Saying Birkat Hamazon and inviting Elijah the Prophet | *bareich* |

Refill everyone's wine glass.

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

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

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

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

The Third Glass of Wine

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

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן :

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

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

Drink the third glass of wine!

The Cup of Elijah

Tradition holds that we reserve a special cup of wine for the prophet Elijah. At each seder we open our door so that the spirit of Elijah may enter our homes and our lives. According to one legend, Elijah takes a drop of wine from every seder in the world, bottles all the wine and distributes the bottles to Jews who are too poor to buy wine for their own seders.

Elijah's cup represents the promise of messianic freedom. It symbolizes a time that has not yet come, but for which we yearn and pray. The cup of Elijah is a cup from which we cannot drink until the redemption is complete, until the world is whole and at peace, until justice and compassion reign where corruption and bigotry now hold sway.

And lest we despair of that time ever arriving, let us take hope from the words of a child who had no reason to hope, yet did: "That's the difficulty in these times: ideals, dreams, and cherished hopes rise within us, only to meet the horrible truth and be shattered. It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery and death. I see the world gradually being turned into a wilderness. I hear the ever approaching thunder, which will destroy us too. I can feel the sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquility will return again. In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out."

(from *The Diary of Anne Frank*)

Generations that came before us feared to open their doors. Elijah, we welcome you into our homes and into our hearts. May your message of a world redeemed from pain, injustice and hatred inspire us to become God's partners in bringing closer the time of the messianic age.

As we open the door for the prophet Elijah, we sing:

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתְּשֻׁבִי,
אֵלִיָּהוּ, אֵלִיָּהוּ, אֵלִיָּהוּ הַגִּלְעָדִי.
בְּמַהְרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ
עִם מָשִׁיחַ בֶּן דָּוִד,
עִם מָשִׁיחַ בֶּן דָּוִד.

Eliyahu hanavi

Eliyahu hatishbi

Eliyahu, Eliyahu, Eliyahu hagiladi

Bimheirah v'yameinu, yavo eileinu

Im mashiach ben-David,

Im mashiach ben-David

Elijah the prophet, Eliah the Tishbite, the man of Gilad:
return to us speedily, in our days with the messiah, son of David.

Elijah

(Sung to the tune of "Maria")

Elijah!
I just saw the prophet Elijah.
And suddenly that name
Will never sound the same to me.

Elijah!
He came to our seder...Elijah!
He had his cup of wine,
But could not stay to dine
This year--Elijah!

For your message all Jews are waiting:
That the time's come for peace
and not hating—Elijah...
Next year we'll be waiting...
Elijah!



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." To celebrate the theme of freedom, we might sing songs from the civil rights movement. Or perhaps someone at the table 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.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן :

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!

Ending the seder and thinking about the future | *nirtzah* | נִרְצָה

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 and SHALOM to Israel and all the people of the world. As we say...



לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם :

L'shana haba-ah biy'rushalayim!



NEXT YEAR IN JERUSALEM!

Let My People Go

“When Israel was in Egypt land, let my people go”
“Oppressed so hard they could not stand, let my people go”
Go down, Moses, way down in Egypt land
Tell old Pharaoh, let my people go

“Thus said the Lord,” bold Moses said, “Let my people go”
“If not I’ll smite your firstborn dead, let my people go”
Go down, Moses, way down in Egypt land
Tell old Pharaoh, let my people go

“No more shall they in bondage toil, let my people go”
“Let them come out with Egypt’s spoils, let my people go”
Go down, Moses, way down in Egypt land
Tell old Pharaoh, let my people go

“When people stop this slavery, let my people go”
“Soon may all the earth be free, let my people go”
Go down, Moses, way down in Egypt land
Tell old Pharaoh, let my people go

Chad Gadya

Chad gadya, chad gadya
My father bought for two *zuzim*
Chad gadya, chad gadya

Then came the cat that ate the kid
My father bought for two *zuzim*
Chad gadya, chad gadya

Then came the dog that bit the cat
That ate the kid
My father bought for two *zuzim*
Chad gadya, chad gadya

חַד גַּדְיָא, חַד גַּדְיָא
דְּזָבִין אָבֵא בְתַרְי זִזִּים,
חַד גַּדְיָא, חַד גַּדְיָא.

Then came the stick that beat the dog
That bit the cat
That ate the kid
My father bought for two *zuzim*
Chad gadya, chad gadya

Then came the fire that burnt the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two *zuzim*
Chad gadya, chad gadya

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

Then came the ox that drank the water
That quenched the fire
That burnt the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two *zuzim*
Chad gadya, chad gadya

Then came the butcher that killed the ox
That drank the water
That quenched the fire
That burnt the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two *zuzim*
Chad gadya, chad gadya

Then came the Angel of Death
Who slayed the butcher that killed the ox
That drank the water
That quenched the fire
That burnt the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two *zuzim*
Chad gadya, chad gadya

Then came the Holy One, Blessed Be He
Who destroyed the Angel of Death
Who slayed the butcher that killed the ox
That drank the water
That quenched the fire
That burnt the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two *zuzim*
Chad gadya, chad gadya
Chad gadya, chad gadya



Who Knows One?

Who knows thirteen?

I know thirteen. Thirteen are the attributes of God;

Twelve are the tribes of Israel;

Eleven were the stars in Joseph's dream;

Ten commandments were given on Sinai;

Nine is the number of the holidays;

Eight are the days to the service of the covenant;

Seven days there are in a week;

Six sections the Mishnah has;

Five books there are in the Torah;

Four is the number of the matriarchs;

Three is the number of the patriarchs;

Two are the tables of the covenant;

One is our God in heaven and earth.

*Seder compiled and edited by Rabbi Emily Losben-Ostrov based on Rabbi
Amy Schneirman's Haggadah, Haggadot.com and
the Haggadah of Jewish Boston*

