



H A G G

A D A H

# ON THIS NIGHT

we retrace our steps from then to now, reclaiming years of desert wandering.

## ON THIS NIGHT

we ask questions, ancient and new, speaking of servitude and liberation, service and joy.

## ON THIS NIGHT

we welcome each soul, sharing stories of courage, strength, and faith.

## ON THIS NIGHT

we open doors long closed, lifting our voices in songs of praise.

## ON THIS NIGHT

we renew ancient hopes and dream of a future redeemed.

## ON THIS NIGHT

we gather around Seder tables remembering our passage from bondage to freedom.

## ON THIS NIGHT

we journey from now to then, telling the story of our people's birth.

# AS WE BEGIN TONIGHT'S SEDER,

let's take a moment to be thankful for being together. We make a small community of storytellers.

But, why this story again? Most of us already know the story of Passover. The answer is that we are not merely telling ,or in tonight's case, singing a story. We are being called to the act of empathy. Not only to hear the story of the Exodus but to feel as if we too were being set free. Some at our table observe this holiday every year and some are experiencing it for the first time. Some of us are Jewish and others are not. Passover is the most widely celebrated Jewish Holiday and enjoyed by people of various faiths.

At it's center, this simple message: Let all who are hungry, come and eat. All who are in need, let them come celebrate Passover with us. Now we are here. Next year in the land of Israel.



*music moment*

## TAKE US OUT OF EGYPT

(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 game

# PASSOVER REMEMBERED

Pack Nothing. Bring only your determination to serve and your willingness to be free.

Don't wait for the bread to rise. Take nourishment for the journey,  
but eat standing, be ready to move at a moment's notice.

Do not hesitate to leave your old ways behind - fear, silence, submission.

Do not take time to explain to the neighbors. Tell only a few trusted friends and family members.

Then begin quickly, before you have time to sink back into the old slavery.

Set out in the dark. I will send fire to warm and encourage you.  
I will be with you in the fire and I will be with you in the cloud.

You will learn to eat new food and find refuge in new places.  
I will give you dreams in the desert to guide you safely home to that place you have not yet seen.

The stories you tell one another around your fires in the dark will make you strong and wise.

Outsiders will attack you, some will follow you, and at times you will weary  
and turn on each other from fear and fatigue and blind forgetfulness.

You have been preparing for this for hundreds of years.  
I am sending you into the wilderness to make a way and to learn my ways more deeply.

Those who fight you will teach you. Those who fear you will strengthen you.  
Those who follow you may forget you. Only be faithful. This alone matters.

Some of you will die in the desert, for the way is longer than anyone imagined.  
Some of you will give birth.

Some will join other tribes along the way,  
and some will simply stop and create new families in a welcoming oasis.

Some of you will be so changed by weathers and wanderings that even your closest friends  
will have to learn your features as though for the first time.

Some of you will not change at all.

Sing songs as you go, and hold close together.  
You may, at times, grow confused and lose your way.

Continue to call each other by the names I've given  
you to help remember who you are. You will get  
where you are going by remembering who you are.

Tell your children lest they forget and fall into danger -  
remind them even they were not born in freedom  
but under a bondage they no longer remember,  
which is still with them, if unseen.

So long ago you fell into slavery,  
slipped into it unaware,  
out of hunger and need.

Do not let your children sleep  
through the journey's hardship.  
Keep them awake and walking  
on their own feet so that you  
both remain strong and on course.

So you will be only the first  
of many waves of deliverance  
on these desert seas.

Do not go back.  
I am with you now  
and I am waiting for you.

*music moment*

## THERE'S NO SEDER LIKE OUR SEDER

(to the tune of "There's No Business  
Like Show Business")

There's no Seder like our Seder,  
Like no Seder I know.

Everything about it is halachic  
Nothing that the Torah won't allow.  
Listen how we read the whole Haggadah  
It's all in Hebrew

'Cause we know how.

There's no Seder like our Seder,  
We tell a tale that is swell;  
Moses took the people out into the heat

They baked the matzoh  
While on their feet

Now isn't that a story  
That just can't be beat?  
Let's go on with the show!

# SEDER = ORDER

Our Passover meal is called a Seder, which means "order" in Hebrew, because we go through 14 specific steps as we retell the story of our ancestors' liberation from slavery in Egypt.

1. Kiddush (the blessing over wine)
2. Ritual hand-washing in preparation for the Seder
3. Dipping a green vegetable in salt water
4. Breaking the middle of matzah
5. Telling the story of Passover
6. Ritual hand-washing in preparation for the meal
7. The blessing over the meal and matzah
8. Eating the bitter herb
9. Eating a sandwich of charoset and bitter herb
10. Eating the meal
11. Finding and eating the Afikomen
12. Saying grace after the meal and inviting Elijah the Prophet
13. Singing songs of praise
14. Ending the Seder and thinking about the future

<b>KADEISH</b>	קדוש
<b>UCHATZ</b>	ורחץ
<b>KARPAS</b>	כרפס
<b>MATZAH YACHATZ</b>	יחץ
<b>MAGGID</b>	מגיד
<b>RACHTZA</b>	רחצה
<b>MOTZI MATZAH</b>	מוציא מצה
<b>CHAROSET MAROR</b>	חרוסת מרור
<b>KOREICH</b>	כורע
<b>SCHULAN OREICH</b>	שלחן עורר
<b>TZAFON</b>	צפון
<b>BAREICH</b>	ברך
<b>HALLEL</b>	הלל
<b>NIRTZAH</b>	נרצה

## music moment

### A PASSOVER SONG

(to the tune of "My Favorite Things")

Cleaning and cooking and so many dishes  
Out with the chametz, no pasta, no knishes  
Fish that's gefillted, horseradish that stings  
These are a few of our Passover things.

Matzoh and karpas and chopped up charoset  
Shankbones and kiddish and Yiddish neurosis  
Tante who kvetches and uncle who sings  
These are a few of our Passover things.

**CHORUS:** When the plagues strike  
When the lice bite  
When we're feeling sad

We simply remember our Passover things  
And then we don't feel so bad.

Motzi and maror and trouble with Pharaohs  
Famines and locusts and slaves with wheelbarrows  
Matzah balls floating and eggshell that cling  
These are a few of our Passover things.

→ REPEAT CHORUS

# CANDLE LIGHTING

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל  
(שַׁבָּת וְשֶׁל) יוֹם טוֹב.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיֵּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.

Ba-rukh ata Adonai / Elo-hei-nu me-lekh ha-olam /  
asher kee-d'sha-nu b'meetz-vo-tav / v'tzee-va-nu l'ha-d'leek ner shel / [Shabbat v'shel] Yom Tov.

Ba-rukh ata Adonai / Elo-hei-nu me-lekh ha-olam /  
she-he-khee-ya-nu / v'kee-ma-nu / v'hee-gee-anu / la-z'man ha-ze.

**Blessed** are You, Adonai our God, Ruler of the Universe, who sanctified us by commanding us to light the [Shabbat and] **holiday** candles.

**Blessed** are You, Adonai our God, Ruler of the Universe, who has kept us alive and brought us to **this happy moment** in our lives.

## THE FOUR CUPS

**(T) Talmud**

**(E) For the Earth**

**(H) For Hunger**

**(M) The Four Mothers**



### The First Cup

**(T)** Tell the children of Israel I will take them out of Egypt

**(E)** Access to Clean Water. We will work to ensure that everyone has access to clean water, free from pollution

**(H)** We will work to ensure that everyone has access to enough nutritious food.

**(M)** Sarah- who was the mother of a community of converts, believers by choice

### The Second Cup

**(T)** Tell the children of Israel I will rescue them

**(E)** The Importance of Water. We will provide the communities most vulnerable to the effects of climate change with the information and resources necessary to adapt

**(H)** We will learn why in a nation of such abundance there are still millions of people who struggle with hunger.

**(M)** Rebecca - who knew how to mother both Esav and Jacob, two opposed natures

### The Third Cup

**(T)** Tell the children of Israel I will redeem them

**(E)** Conservation. We will celebrate and protect all the species and natural resources of our Earth

**(H)** We will urge our elected officials and community leaders to support effective public policies and prioritize ending hunger.

**(M)** Rachel - whose son Joseph provided the whole family of Jacob with bread in a time of great famine

### The Fourth Cup

**(T)** Tell the children of Israel I will marry them taking them as my people and I will be their God.

**(E)** Climate Change Mitigation. We will, as individuals, families, and communities begin to transition to renewable energy sources

**(H)** We will create a world where all Americans and all people are free from hunger.

**(M)** Leah - the first woman to praise God.



# (1) KIDDUSH

THE BLESSING OVER THE WINE קִדּוּשׁ

בשבת:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכֹל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ  
כִּי בּו שְׁבֹת מְכֹל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

On Shabbat:

There was evening and there was morning, and the sixth day was over.  
The sky and the earth and all their contents were completed.  
On the seventh day God completed all the work. God ceased on Shabbat  
from all activity. God blessed the seventh day and declared it holy,  
because on that day God ceased from all the work of creation. (Genesis 2:1-3)

Ba-rukh ata Adonai / Elo-hei-nu me-lekh ha-olam / bo-rei pree ha-gafan.

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

**Blessed** are You, Adonai our God, Ruler of the Universe,  
who has chosen us from among the nations and the languages,  
sanctifying us by your mitzvot.

Lovingly, You have given us [Shabbat for rest and] **festivals for  
happiness, including today** - [the Shabbat and] **the Holiday of  
the Matzot**, the season of our liberation, a sacred day to gather  
together and to commemorate the Exodus from Egypt.

For You have chosen us and sanctified us among the nations.

You have granted us [lovingly the Shabbat and] **joyfully the holidays**.

**Blessed** are You, Adonai, who sanctifies [the Shabbat and] **the people  
of Israel and the festivals**.

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.**

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,**  
אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.  
וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבִתוֹת לַמְנוּחָה 1) מוֹעֲדִים לְשִׂמְחָה,  
חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׁבִת הַזֶּה וְאֵת יוֹם) **חַג הַמִּצְוֹת** הַזֶּה,  
זִמְן חֲרוּתֵנוּ (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זְכַר לַיְצִיאַת מִצְרַיִם.  
כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וּשְׁבִת) וּמוֹעֲדֵי קֹדֶשׁךָ  
(בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ.  
**בְּרוּךְ אַתָּה יי, מִקְדֵּשׁ (הַשְּׁבִת 1) יִשְׂרָאֵל וְהַזִּמְנִים.**

הבדלה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.  
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֹדֶשׁ לַחֲל, בֵּין אוֹר לַחֹשֶׁךְ, בֵּין  
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה. בֵּין קֹדֶשֶׁת שְׁבִת לְקֹדֶשֶׁת יוֹם  
טוֹב הַבְּדִלָּת, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֵׂה קֹדֶשֶׁת. הַבְּדִלָּת וְקֹדֶשֶׁת אֶת  
עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ, בְּרוּךְ אַתָּה יי הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

Havdalah: When Seder falls on Saturday night:

Blessed are You, Adonai our God, Ruler of the Universe, who creates the lights of fire.  
Blessed are You, Adonai our God, Ruler of the Universe, who differentiates between the holy and the secular,  
between light and darkness, between Israel and the other nations, between the seventh day and the six days  
of creation, between the sanctity of Shabbat and the sanctity of Yom Tov (the festivals).  
You sanctified the people of Israel with your holiness.  
Blessed are You, Adonai, who **differentiates** between the holiness of Shabbat and the holiness of Yom Tov.

**Blessed** are You, Adonai our God, Ruler of the Universe,  
who has kept us alive and brought us to **this happy moment in our lives**.

Ba-rukh ata Adonai / Elo-hei-nu me-lekh ha-olam  
/ she-he-khee-ya-nu / v'kee-ma-nu / v'hee-gee-anu / laz-man ha-ze.

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,**  
**שֶׁחַחֲיָנוּ וְקִיַּמְנוּ וְהַגִּיעָנוּ לְזִמְן הַזֶּה.**

— DRINK THE FIRST GLASS OF WINE —

# SEDER PLATE

## OPTIONAL ADD-ONS FOR YOUR SEDER PLATE

The Seder plate has from time to time included some unusual additions:

**One Brick:** Jewish Union soldiers in the Civil War, fighting a war against slavery themselves, prepared their Seder in the wilderness of West Virginia. Lacking haroset, symbolizing mortar, they literally placed a brick on the Seder Plate.

**Vegetarians** often replace the roasted bone with something else that represents God's outstretched arm. Try a sugar cane.

**Orange:** Although there have been many stories told about why this sweet item has been added to the seder plate, the origin of this item represents the "fruitfulness for all Jews when members of the LGBTQ community are contributing and active members of Jewish life." - Dr. Susannah Heschel

**Tomato:** In recent years the interdenomination organization Rabbis for Human Rights has advocated that a tomato be added to the Seder plate to acknowledge the contemporary slavery of migrant workers even in our own country.

### Three Matzot

covered in a cloth, under or next to the Seder Plate. This is the food of poor slaves, but also the food of our liberation from Egypt. The three matzot symbolize the entire Jewish community with its three groups: Cohen, Levi and Israel.

### Beitza

roasted, hardboiled egg symbolizing the second sacrifice offered on holidays (often dipped in salt water)

### Zeroa

any bone, roasted symbolizing the sacrificial Pesach lamb and God's outstretched arm which liberated us from Egypt (not to be eaten)

### Maror

bitter herbs symbolizing the bitterness of slavery (often romaine lettuce)

### Karpas

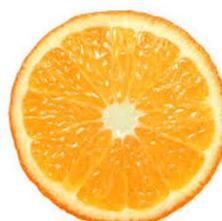
greens for dipping in salt water or any tangy sauce (often celery, parsley or potato)

### Haroset

sweet or tangy condiment symbolizing the mortar of slavery (often including apples, wine and cinnamon)

### Hazeret

more bitter herbs (often horseradish, *khrein*)



# THIS YEAR WE ARE SLAVES

What do these words mean? We are slaves because yesterday our people were in slavery and memory makes yesterday real for us. We are slaves because today there are still people in chains around the world and no one can be truly free while others are in chains.

We are slaves because freedom means more than broken chains. Where there is poverty and hunger and homelessness, there is no freedom; where there is prejudice and bigotry and discrimination, there is no freedom; where there is violence and torture and war, there is no freedom. And where each of us is less than he or she might be, we are not free, not yet. And who, this year, can be deaf to the continuing oppression of the downtrodden, who can be blind to the burdens and the rigors that are now to be added to the most vulnerable in our midst? If these things be so, who among us can say that he or she is free?

## WHAT HAPPENS TO THEM HAPPENS TO ME

MARTIN LUTHER KING, JR. AND ABRAHAM J. HESCHEL

**LEADER** Prejudice is like a hydra, a monster which has many heads, an evil which requires many efforts to overcome. One head sends forth poison against the people of a different race, another against the people of a different religion or culture. Thus the evil of prejudice is indivisible.

**GROUP** Human progress never rolls in on the wheels of inevitability. It comes through the tireless efforts and the persistent work of dedicated individuals who are willing to be co-workers with God. Without this hard work, time itself becomes an ally of the insurgent and primitive forces of irrational emotionalism and social stagnation.

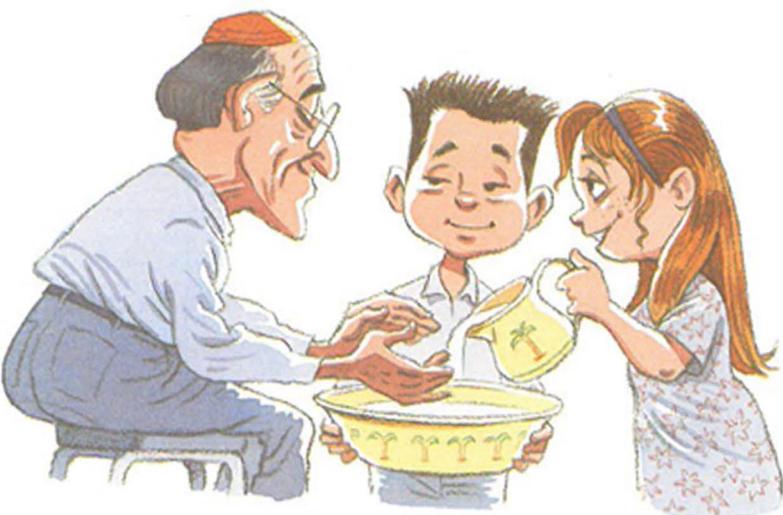
**LEADER** What is called for is not a silent sigh but a voice of moral compassion and indignation, the sublime and inspired screaming of a prophet uttered by a whole community.

**GROUP** The voice of justice is stronger than bigotry and the hour calls for that voice as well as the concerted and incessant action.

**LEADER** I have personal faith. I believe firmly that in spite of the difficulties of these days, in spite of the struggles ahead, we will and we can solve this problem. I believe there will be a better America.

# (2) URCHATZ

RITUAL HAND-WASHING IN PREPARATION FOR THE SEDER יְרַחֵץ



The ritual handwashing prepares us for eating finger foods, Karpas, the hors d'oeuvres of the Pesach banquet. Following the priestly tradition of washing hands before eating bread and even vegetables, the ritual handwashing is performed now in order to sanctify the eating of the Karpas. However, no blessing is said for this handwashing.

**Ask for two volunteers:**

one to carry a pitcher of water and to pour water over each guest's hands, and one to carry a basin and a towel. Having our hands washed by someone else is part of the Seder night experience of liberty and nobility.

# (3) KARPAS



## DIPPING A GREEN VEGETABLE IN SALT WATER כָּרְפָס

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. We now take a vegetable, representing spring, and dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְרֵי הָאָדָמָה.

Blessed are You, Adonai our God,  
Ruler of the Universe,  
who creates the fruit of the earth.

Ba-rukhh ata Adonai / Elo-hei-nu me-lekh ha-olam / bo-rei pree ha-ada-ma.

# (4) YACHATZ

## BREAKING THE MIDDLE MATZAH יַחַץ

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. One piece is called the Afikomen, literally "dessert" in Greek. The Afikomen is hidden and must be found before the Seder can be finished.

### ENTERING THE BROKEN WORLD

The Pesach story begins in a broken world, amidst slavery and oppression. The sound of the breaking of the matza sends us into that fractured existence, only to become whole again when we find the broken half, the afikomen, at the end of the Seder. This brokenness is not just a physical or political situation.

In Hebrew, Egypt is called *Mitzrayim*, reminding us of the word *tzar*, narrow. Thus, in Hassidic thought, *Mitzrayim* symbolizes the inner straits that trap our souls. Yet even here we can find a unique value, as the Hassidic saying teaches us: "There is nothing more whole – than a broken heart."

Or as Leonard Cohen wrote:

"There's a crack in everything /  
That's where the light comes in."

Some families pass out a whole matza to every Seder participant, inviting them to take a moment to ponder this entrance into a broken world, before they each break the matza themselves.

Traditionally, seders require three matzot. Why three?

Three are our patriarchs, Abraham, Isaac and Jacob.

Three are the tenses hinted-at in God's unpronounceable Name.

The three matzot can also represent one point of view,

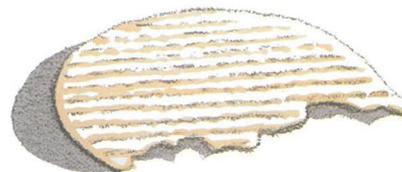
an opposing point of view,

and the compassionate understanding which bridges them both.

Of the three Matzas, the top matza is for the usual blessing over bread (ha-motzi lekhem)

The bottom matza is for the Hillel sandwich (korekh) made with matza, maror, and haroset

The middle matza has a dual purpose: The smaller portion will be eaten with the top matza when we begin the meal. The bigger portion will become the afikomen, to be eaten as the last taste of the Seder



# (5) MAGGID

THE STORY OF PASSOVER מגיד

בְּבְהִילוֹ יֵצְאוּנוּ מִמִּצְרַיִם.

**In haste** we left Egypt!

(based on Deuteronomy 16:3)

הָא לַחֲמַא עֲנִיָּא  
דִּי אֲכָלוּ אַבְהַתְנָא  
בְּאַרְעַא דְּמִצְרַיִם.

**This** is the bread  
of poverty and persecution  
that our ancestors ate  
in the land of Egypt.

כָּל דְּכַפִּין יֵיתִי וְיִכֹּל,  
כָּל דְּצָרִיךְ יֵיתִי וְיִפְסַח.

**Let all** who are hungry,  
come and eat.  
**Let all** who are in need,  
come and share the Pesach meal.

הַשְּׁתָּא הַכָּא,  
לְשָׁנָה הַבָּאָה  
בְּאַרְעַא דִּישְׂרָאֵל.  
הַשְּׁתָּא עַבְדֵּי,  
לְשָׁנָה הַבָּאָה בְּנֵי חוֹרֵינִן.

**This year** we are still here –  
Next year  
in the land of Israel.  
This year we are still slaves –  
Next year **free people**.

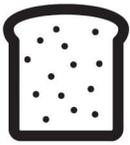
Ha la-kh-ma an-ya / Dee-akha-lu av-ha-ta-na / b'ar-ah d'meetz-ra-yeem /  
Kol deekh-feen / yei-tei v' yei-khol / Kol dee-tzreekh, yei-tei v' yee-fsakh /  
Ha-sha-ta ha-kha / I'sha-na ha-ba-ah / be-ar-ah d'Yis-rael /  
Ha-sha-ta av-dei / I'sha-na ha-ba-ah / b'nei kho-reen.

# FOUR QUESTIONS

The telling of the story of Passover is framed as a discussion with questions and answers. The tradition that the youngest person asks the questions reflects the idea of involving everyone at the Seder.

## מה נשתנה הלילה הזה מכל הלילות?

Why is this night different from all other nights?



**שֶׁבֶּכֶל** הלילות אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה,  
הַלַּיְלָה הַזֶּה - כִּלּוֹ מִצָּה.

On all other nights, we eat either leavened bread or Matza, but on this night we eat only Matza.

**שֶׁבֶּכֶל** הלילות אָנוּ אוֹכְלִין שְׂאֵר יֵרֻקוֹת,  
הַלַּיְלָה הַזֶּה - מָרּוֹר.

On all other nights, we eat other kinds of vegetables, but on this night we eat Maror (bitter herbs).



**שֶׁבֶּכֶל** הלילות אֵין אָנוּ מְטַבְּלִין אֶפְלוּ פְּעַם אַחַת,  
הַלַּיְלָה הַזֶּה - שְׁתֵּי פְּעָמִים.



On all other nights, we need not dip our vegetables even once, but on this night we dip twice.

**שֶׁבֶּכֶל** הלילות אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסַבֵּין,  
הַלַּיְלָה הַזֶּה - כֻּלָּנוּ מְסַבֵּין.

On all other nights, we eat either sitting upright or reclining, but on this night we all recline.



Ma nish-ta-na ha-lai-la ha-zeh / mee-kol ha-lei-lot?

Sheh-b'khol ha-lei-lot / anu okh-leen / kha-metz u-matza / Ha-lai-la ha-zeh / ku-lo matza.

Sheh-b'khol ha-lei-lot / anu okh-leen sh'ar y'ra-kot / Ha-lai-la ha-zeh / maror.

Sheh-b'khol ha-lei-lot / ein anu mat-bee-leen / afee-lu pa-am akhat / Ha-lai-la ha-zeh / shtei-p'ameem.

Sheh-b'khol ha-lei-lot / anu okh-leen / bein yo-shveen u-vein m'su-been / Ha-lai-la ha-zeh / ku-la-nu m'su-been.

### SONG: AVADIM HAYINU

עֲבָדִים הָיִינוּ  
עַתָּה בְּנֵי חוֹרֵין.

Avadim hayinu  
Ata b'nai chorin.

We were slaves – now we are free.

 **NARRATOR 1**  
 **NARRATOR 2**  
 **PHARAOH**  
 **SLAVE**  
 **HERALD**

 **YOCHEVED**  
 **PRINCESS**  
 **PRINCESS'S ATTENDANT**  
 **MIRIAM**  
 **SHEEP**

 **MOSES**  
 **GOD**  
 **PHARAOH'S SON**  
 **AARON**

 **NARRATOR 1:** The story of Moses has been retold thousands of times. It is a reminder to the Jewish people that once we were slaves in Egypt, but now we are free. And so, this year, as in years before, for generation upon generation, we tell the story of Passover. Now, I invite you to relax, and listen to this tale.

*In the palace*

 **PHARAOH:** Yes, I'll have more grapes. This morning I had to walk and look at all of my new pyramids and I'm just exhausted.

 **SLAVE:** Yes, your highness. I must tell you that as a slave, we are really doing a fine job at building those pyramids. Carrying bricks is just the disciplinary measure that my 14 sons need.

 **PHARAOH:** 14? Did you say 14 sons?

 **SLAVE:** Indeed I did, your most fabulousness.

 **PHARAOH:** Leave my quarters. I must think. This could be bad. I mean, I love having slaves, but now I have thousands of members of a strange culture living among us. They are not Egyptians, and maybe they don't even like me. How do I know that in time of war they might not turn against me and fight for my enemies? I must find a way to decrease this Jewish population.

 **HERALD:** Hear ye, hear ye. It is hereby decreed by Pharaoh, ruler of the land of Egypt, that any son born to a Jew is to be drowned in the Sea of Reeds.

*At the Nile River*

 **YOCHEVED:** Oh no! Did you hear about Pharaoh's awful decree? I knew he was mean, but killing babies? I need to hide my beautiful baby boy.

 **NARRATOR 2:** Yocheved wove a basket of reeds, put her son into it, and hid it in the reeds by the river. She sent her young daughter Miriam to hide nearby and watch. The Pharaoh's daughter, who was a princess, came down to the water to bathe and hears cries coming from the river.

 **PRINCESS:** What is this?

 **PRINCESS'S ATTENDANT:** It appears to be a baby, your highness.

 **PRINCESS:** A baby?

 **PRINCESS'S ATTENDANT:** Why yes, your highness. (she pulls the baby out of the water)

 **PRINCESS:** Oh, it must be one of those Jewish babies that my dad the Pharaoh wants to kill. But look at this little guy. He seems so beautiful and innocent. I know, I'll take him home and raise him as my son. He will love me and respect me as his mother.

 **PRINCESS'S ATTENDANT:** As you wish.

 **MIRIAM:** Excuse me, your majesty, but would you like me to call a Hebrew woman to nurse the baby, so that your attendant can continue to help you instead of being distracted by the baby?

 **PRINCESS:** A good idea. I hadn't thought of that. All right, your Hebrew woman may nurse my child, and when he is old enough to walk, she shall bring him to the palace for me to raise. I am going to name him Moses, which means drawn from the water.

 **PRINCESS'S ATTENDANT:** Whatever you say, your majesty.

 **NARRATOR 1:** And so Yocheved's son, Moses, grew up as the Pharaoh's adopted grandson, with all the riches and prestige that such a position entailed. But when he was young, Yocheved told Moses that he was Jewish, so he always had great pity for the Hebrew slaves. One day, he came upon an Egyptian guard beating an old Jewish slave. Moses got so angry that he killed the guard. Of course, by doing so he was breaking the law. He was scared of the consequences, so he ran away from home, into the desert, and became a shepherd.

*In the desert*

 **SHEEP:** baaa

 **NARRATOR 2:** One fine morning one of Moses' sheep strayed a bit from the path.

 **SHEEP:**baaaa

 **NARRATOR 2:** Moses followed the sheep and came across a bush that was burning, but not being consumed like a normal bush would be. While Moses was looking at this, God called out to him.

 **GOD:** Moses! Moses!

 **MOSES:** Here I am.

 **GOD:** I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. I have seen the affliction of my people that are in Egypt, and have heard their cry. I have come to deliver them out of the hands of the Egyptians, and to bring them up out of that land unto a good land flowing with milk and honey. Now Moses, I need you to go back to Pharaoh and tell him to let the Jews go free and leave Egypt.

 **NARRATOR 1:** Moses stuttered when he spoke, so he was always nervous to speak in public.

 **MOSES:** B-b-but why should... I mean, why, why should I be the one t-t-to lead m-m-my people?

 **GOD:** But I will be with you.

 **MOSES:** Whah-what shhould I t-t-t-ell the p-p-people?

 **GOD:** Just tell the Children of Israel that they need to listen to you, because you speak for me. Tell them to leave their homes and everything they have always known and follow you to the wilderness.

 **MOSES:** They'lll nnever llisten and besides, I am ssssslow of sssp-p-peech and sssslow of t-t-tongue.

 **GOD:** You are right, it will not be easy. I forgot to mention Pharaoh is not going to simply agree to let his slaves go free. He will take some convincing and it will not be pretty.

 **MOSES:** Puh-puh-puh-please send sssssomeone else...

 **GOD:** Your brother Aaron speaks well right? Well, he will have to help. I will only speak to you, but you can tell Aaron what I say and he can be the one who has to talk to Pharaoh and the people.

 **NARRATOR 2:** And so Moses and Aaron went to the people of Israel, and convinced them that God had spoken to Moses. They then went to the Pharaoh.

*In the palace*

 **AARON:** Pharaoh, we are here to demand, in the name of our all-powerful and all-knowing God, that you release the Hebrew people from bondage.

△ **PHARAOH:** LOL. That is really amusing guys. So, Moses, back after all of these years to bring shame on your own house and your own grandfather?

😊 **AARON:** You cared for my brother for many years. At one time, he loved you as a grandfather. But he is the son of a Hebrew slave. If you love him, you will let his people go.

△ **PHARAOH'S YOUNGSON:** Moses! I missed you! (Looks at Aaron) Hey who are you?

😊 **AARON:** I am Aaron, Moses' brother.

△ **PHARAOH'S YOUNGSON:** I thought I was his brother!

😊 **AARON:** Pharaoh, if you do not release the Hebrews, Egypt will be smitten with a greater plague than it has ever before seen.

△ **PHARAOH:** There is no way I am going to do that! I do not know of your God and I will not let your people go. Now leave!

🔊 **NARRATOR 1:** God then turned the water in the Nile to blood. It was horrible. Everyone needs fresh water to live and instead, the entire river was blood. Pharaoh calls Moses and Aaron back to the palace. He is furious!

△ **PHARAOH:** Ok! This has been horrible! The Nile River was turned to blood and it is your fault! Everyone is freaking out. Maybe your God is powerful after all. If I let your people go, will he turn it back to water?

😊 **AARON:** Yes, of course. We don't want to do permanent harm, we just want to leave and be free.

△ **PHARAOH:** Fine, then go.

🔊 **NARRATOR 2:** So Aaron and Moses left the palace and told the Jewish people to start getting ready for their journey. But then...

△ **PHARAOH:** Get Moses and Aaron back!

😊 **AARON:** Yes Pharaoh? We were just leaving.

△ **PHARAOH:** Not so fast. I realized that when you go I will have no one to build my pyramids. So, I have hardened my heart and changed my mind. You must stay.

☀️ **MOSES:** B...b..b..ut Pharaoh, m...m..more terrible things will happen to the Egyptian people if you do not let us go!

△ **PHARAOH:** I will take my chances. Now get out of my palace and tell the Jews to get back to work!

🔊 **NARRATOR 2:** Soon Egypt was overrun with frogs. Wherever you looked, there were frogs all over the land of Egypt. Pharaoh called Moses and Aaron back to the palace and said they could leave Egypt. But when they were ready to leave, Pharaoh changed his mind. This happened every time! The next plague was lice, then flies. They were everywhere. Then cattle disease, then boils...terrible blisters on everyone, then hail fell from the sky. Big pieces of hail, as big as ping-pong balls. Then locusts which ate the plants, including all of the crops.

🔊 **NARRATOR 1:** So between the cattle disease which ruined the meat, and the hail and locusts which wrecked a lot of the crops, people were hungry. Then came the plague of darkness. Of course because it was dark, the sun never came out and people were cold. The plagues were causing fear and sickness in Egypt. Yet the crazy thing was, when each plague started, Pharaoh would call Moses and Aaron to the palace and tell them that if their God would make the plague stop, the Jews could leave Egypt. So God would stop the plague and then Pharaoh would harden his heart, which meant change his mind, and make the Jews stay. It was a mess.

△ **PHARAOH:** Who is this God of yours? How is it that each of these plagues only affects the Egyptians and not the Hebrews!?

😊 **Aaron:** Pharaoh, our God is all powerful! We don't know what we can do to make you see that eventually

you will have to give in. We're warning you now that God has told Moses what the next plague will be. He is going to kill the firstborn of every Egyptian household, including your youngest son. Pharaoh, don't let this happen! Let my people go!

△ **PHARAOH:** I do not know your God, and I will not let your people go. Get out of my house! Get out!

🔊 **NARRATOR2:** God came to Moses and had him tell the Jewish people to slay a lamb and smear some of its blood on the doorposts of their houses and gates. Then, the Angel of Death flew over Egypt. He took the lives of all of the firstborn, except for those in the homes marked with blood. Pharaoh's own son died. It was devastating. The people of Egypt were mourning. Moses and Aaron went to Pharaoh yet again.

😊 **AARON:** Pharaoh, grandfather of my brother's childhood, we are sorry for your loss.

△ **PHARAOH:** Go away! Go away and leave me to my grief!

😊 **AARON:** But Pharaoh, now that you have seen how powerful God is, will you let my people go?

△ **PHARAOH:** Leave! You have ruined my empire.

🔊 **NARRATOR1:** So Aaron and Moses left Pharaoh and went to the Jews.

*Hebrew settlement outside of the palace*

😊 **AARON:** Listen to me! Remember this day, when you were able to leave Egypt, out of the house of bondage; for the strength of the hand of the Lord has brought you from this place, and the Lord shall guide you to the Promised Land.

☀️ **MOSES:** We m-m-m-must go in haste. We must m-m-m-make food, but...but we must go before, before Pharaoh changes his mind.

😊 **AARON:** He won't change his mind. Not this time.

😊 **MIRIAM:** Moses, if we leave right now, the bread won't have time to rise.

☀️ **MOSES:** F.f.f. forget the bread, let's go!

🔊 **NARRATOR2:** Most of the Jews went with Moses and Aaron. Some, who thought the whole idea of leaving their homes and going to something so unknown stayed in Egypt. But meanwhile...

△ **PHARAOH:** I have just let my slaves all go. This is not good for the people of Egypt. All that my fathers have worked for will vanish if I lose the Hebrew slaves. Who will build the cities? The entire economy of Egypt will collapse without the Hebrews. It will be the end of an empire. I WANT THEM BACK!

🔊 **NARRATOR1:** So again, Pharaoh had hardened his heart. He got his army together and went after the Jews.

😊 **MIRIAM:** Look! The Egyptians are coming! They will kill us all! They will work us to death! Moses, do something!

😊 **AARON:** Do not be afraid. God has provided for us up to now, and he will continue to do so.

☀️ **GOD:** Lift thou up thy rod and stretch out thy hand over the sea, and divide it; and the children of Israel shall go cross the sea safely.

🔊 **NARRATOR2:** It was amazing. When Moses raised his rod, the water of the sea parted and the children of Israel walked across safely. When Pharaoh's armies followed in pursuit, the waters closed in upon them.

😊 **MIRIAM:** That was a miracle. We made it across the Red Sea! I don't know what God has in store for us next, but we are free!

🔊 **NARRATOR1:** And Miriam took a timbrel (tambourine) in her hand; and all of the women went out after her with their timbrels and with danced and sang. This started a trek of forty years in the desert. It is also the start of manah, the food that falls from the sky but tastes like anything you want it to, but those stories are not for tonight.

*fin*

# THE FOUR SONS

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who react individually to the Passover Seder. It is our job to make our story accessible to all the members of our community:

**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, 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."



## A MODERN TAKE ON THE FOUR (FIVE) SONS

You can look at the four sons as four generations of Jews in America today. The first generation of eastern European Jewry who emigrated to America at the turn of the century are represented by **THE WISE SON**. This is the Jew who grew up with a strong connection to the Jewish way of life. His commitment to Judaism is unshakable.

**HIS SON, THE SECOND GENERATION**, is represented in the Wicked Son. This is the rebel who wants to succeed in his new life and take on Western values. Although he has grown up in a home full of Jewish values and an integrated Jewish life, he rejects this in favor of integrating into Western society and becoming accepted as the new American.

**HIS SON, THE THIRD GENERATION**, is represented by the Simple Son. This child has spent Seder nights at his grandparents' table and has seen his grandmother light the Shabbat candles. He has a spattering of knowledge picked up at Hebrew school, but he doesn't know the meaning behind any of the symbols and is not very motivated to go beyond what he sees.

**HIS SON, THE FOURTH GENERATION**, is represented in the "One who doesn't know how to ask." This child does not have memories of his great grandparents. He celebrates the American holidays and other than knowing that he is a Jew, has no connection whatsoever to Judaism. He sits at a traditional Seder night and does not even know what to ask because it is all so foreign to him.

**TODAY THERE IS A FIFTH SON**, who is off in India or out at the movies on Seder night, not even aware that Passover exists. Anyone sitting at the Seder table is still connected to the Jewish people and heritage just by being there. We just need to get him interested enough to ask a question so a door can be opened for him.



# PHARAOH PHARAOH

(to the tune of "Louie, Louie")

Pharaoh, Pharaoh Oh baby! Let my people go!  
Yeah! Yeah! Yeah! Yeah!

Singin' Pharaoh, Pharaoh Oh baby!  
Let my people go! Yeah! Yeah! Yeah! Yeah!

A burnin' bush told me just the other day  
that I should come over here and stay  
Gotta get my people outta Pharaoh's hands  
Gotta lead my people to the Promised Land

Pharaoh, Pharaoh Oh baby! Let my people go!  
Yeah! Yeah! Yeah! Yeah!

Singin' Pharaoh, Pharaoh Oh baby!  
Let my people go! Yeah! Yeah! Yeah! Yeah!

The Nile turned to blood!  
There were darkened black skies!  
Gnats and frogs! There were locusts and flies!  
The first born died, causing Egypt to grieve,  
Finally Pharaoh said, "Y'all can leave!"

Pharaoh, Pharaoh Oh baby! Let my people go!  
Yeah! Yeah! Yeah! Yeah!

Singin' Pharaoh, Pharaoh Oh baby!  
Let my people go! Yeah! Yeah! Yeah! Yeah!

Me and my people goin' to the Red Sea  
Pharaoh's army's comin' after me.  
I raised my rod, stuck it in the sand  
All of God's people walked across the dry land

Pharaoh, Pharaoh Oh baby! Let my people go!  
Yeah! Yeah! Yeah! Yeah!

Singin' Pharaoh, Pharaoh Oh baby!  
Let my people go! Yeah! Yeah! Yeah! Yeah!

Pharaoh's army was a comin' too  
So what do you think that I did do?  
Well, I raised my rod and I cleared my throat  
All of Pharaoh's army did the dead man's float

Pharaoh, Pharaoh Oh baby! Let my people go!  
Yeah! Yeah! Yeah! Yeah!

Singin' Pharaoh, Pharaoh Oh baby!  
Let my people go! Yeah! Yeah! Yeah! Yeah!



# THE TEN PLAGUES

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of God. We pour out a drop of wine for each of the plagues as we recite them. Dip a finger or a spoon into your wine glass for a drop for each plague. These are the ten plagues which God brought down on the Egyptians:

דם **BLOOD** / dam

צַפְרֵדֵיָע **FROGS** / tzfardeiya

כְּנִים **LICE** / kinim

עֲרוֹב **BEASTS** / arov

דֶּבֶר **CATTLE DISEASE** / dever

שִׁחִין **BOILS** / sh'chin

בָּרָד **HAIL** / barad

אַרְבֵּה **LOCUSTS** / arbeh

חֹשֶׁךְ **DARKNESS** / choshech

מַכַּת בְּכוֹרוֹת **DEATH OF THE FIRSTBORN** / makat b'chorot



As the pain of others diminishes our joys, let us once more take a drop of wine as we together recite the names of these modern plagues:

**HUNGER**  
**WAR**  
**TYRANNY**  
**GREED**  
**BIGOTRY**  
**INJUSTICE**  
**POVERTY**  
**IGNORANCE**  
**POLLUTION OF THE EARTH**  
**INDIFFERENCE TO SUFFERING**

**Apathy in the face of evil**  
**Brutal torture of the helpless**  
**Cruel mockery of the old and the weak**  
**Despair of human goodness**  
**Envy of the joy of others**  
**Falsehood and deception corroding our faith**  
**Greedy theft of earth's resources**  
**Hatred of learning and culture**  
**Instigation of war and aggression**  
**Justice delayed, justice denied, justice mocked...**

# DAYEINU

IT WOULD HAVE BEEN ENOUGH

One of most beloved songs in the Passover Seder is "Dayeinu". Dayeinu commemorates a long list of miraculous things God did for us, any one of which would have been pretty amazing just by itself. For example, "Had God only taken us out of Egypt but not punished the Egyptians – it would have been enough." Dayeinu, translated liberally, means, "Thank you, God, for overdoing it."

Dayeinu is a reminder to never forget all the miracles in our lives. When we stand and wait impatiently for the next one to appear, we are missing the point of life. Instead, we can actively seek a new reason to be grateful, a reason to say "Dayeinu."

Had God brought us out of Egypt,  
And not divided the sea for us,  
DAYEINU!

Had God divided the sea for us,  
And not provided for all our needs  
for forty years in the desert,  
DAYEINU!

Had God provided for all our needs for  
forty years in the desert,  
And not fed us with manna,  
DAYEINU!

Had God fed us with manna,  
And not given us the Sabbath,  
DAYEINU!

Had God given us the Sabbath,  
And not drawn us close at Mount Sinai,  
DAYEINU!

Had God drawn us close at Mount Sinai,  
And not given us the Torah,  
DAYEINU!

Had God given us the Torah,  
And not brought us into the land of Israel,  
DAYEINU!

Had God brought us into the land of Israel,  
And not given us prophets of truth and justice,  
DAYEINU!

Had God given us prophets of truth and justice,  
And not been with us through our trials,  
DAYEINU!

Had God been with our people throughout our trials,  
And not kept alive our hope for return,  
DAYEINU!

Had God kept alive our hope for return,  
And not enabled us to make the dream a reality,  
DAYEINU!

Had God enabled us to make the dream a reality,  
And not given us the strength  
to build a vibrant diaspora,  
DAYEINU!

When we see God in every human being,  
AZ Y'HI DAYEINU!

When we honor the journey of every Jew,  
AZ Y'HI DAYEINU!

When our banner is tolerance and compassion,  
AZ Y'HI DAYEINU!

When, with all God's people, we build a world  
of justice and peace,  
AZ Y'HI DAYEINU!

אלו הוציאנו ממצרים, ולא עשה בהם שפטים,

דינו

Ee-lu ho-tzee-anu mee-Meetz-ra-yeem,  
v'lo asa va-hem sh'fa-teem, Da-yeinu

אלו נתן לנו את התורה, ולא הכניסנו לארץ ישראל,

דינו

Ee-lu na-tan la-nu et ha-Torah,  
v'lo heekh-nee-sa-nu l'Eretz Yisrael, Da-yeinu

## A CONTEMPORARY DAYEINU

So let's bring Dayeinu into the present tonight. We have a vision, we take it to heart, and we work hard to make it happen. We are grateful, and yet what miracles and accomplishments would be sufficient (Dayeinu) in today's world for us to be truly satisfied?

1. When all workers of the world receive just compensation and respect for their labors, enjoy safe, healthy and secure working conditions and can take pride in their work. . . **DAYEINU**
2. When governments end the escalating production of devastating weapons, secure in the knowledge that they will not be necessary. . . **DAYEINU**
3. When technology is for the production and conservation of energy and our other natural resources is developed so that we can maintain responsible and comfortable lifestyles and still assure a safe environment for our children. . . **DAYEINU**
4. When the air, water, fellow creatures and beautiful world are protected for the benefit and enjoyment of all, and given priority over development for the sake of profits. . . **DAYEINU**
5. When all people live freely, practicing their beliefs and cultures without interference or persecution. . . **DAYEINU**
6. When all women and men are allowed to make their own decisions on matters regarding their own bodies and their personal relationships without discrimination or legal consequences. . . **DAYEINU**
7. When people of all ages, sexes, races, religions, cultures and nations respect and appreciate one another. . . **DAYEINU**
8. When all children grow up in freedom, without hunger, and with the love and support they need to realize their full potential. . . **DAYEINU**
9. When all children, men and women are free of the threat of violence, abuse and domination; when personal power and strength are not used as weapons. . . **DAYEINU**
10. When all people have access to the information and care they need for their physical, mental and spiritual well-being. . . **DAYEINU**
11. When food and shelter are accepted as human rights, not as commodities, and are available to all. . . **DAYEINU**
12. When no elderly person in our society has to fear hunger, cold, or loneliness. . . **DAYEINU**
13. When the people of the Middle East, and all people living in strife, are able to create paths to just and lasting peace. . . **DAYEINU**
14. When people everywhere have the opportunities we have to celebrate our culture and use it as a basis for progressive change in the world. . . **DAYEINU**

**ALL:** If tonight each person could say this year I worked as hard as I could toward my goals for improving this world, so that one day all people can experience the joy and freedom I feel sitting with my family and friends at the Seder table. . . **DAYEINU, DAYEINU.**

**רַבֵּן גַּמְלִיאֵל** הִיא אֹמֵר:

כָּל שְׁלֹא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוּ בְּפֶסַח,

לֹא יֵצֵא יְדֵי חוֹבְתוֹ, וְאֵלוּ הֵן:

**פֶּסַח, מַצָּה וּמְרוֹר.**

**פֶּסַח** שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֵמַן

שְׁבִית הַמִּקְדָּשׁ הִיא קַיָּם, עַל שׁוֹם מָה?

**עַל שׁוֹם** שֶׁפֶּסַח הַקְּדוֹשׁ בְּרוּךְ הוּא

עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר:

"וַאֲמַרְתֶּם: זֶבַח פֶּסַח הוּא לִי,

אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם

בְּנֹגְפוֹ אֶת מִצְרַיִם – וְאֵת בְּתֵינוּ הִצִּיל.

וַיִּקַּד הָעַם וַיִּשְׁתַּחֲוּוּ."

**מַצָּה** זֶה שֶׁאֵנוּ אוֹכְלִים, עַל שׁוֹם מָה?

**עַל שׁוֹם** שֶׁלֹּא הִסְפִּיק בְּצֻקְסָם שֶׁל אֲבוֹתֵינוּ

לְהַחְמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי

הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא וְגַאֲלָם, שֶׁנֶּאֱמַר:

"וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עִגְת

מִצּוֹת, כִּי לֹא חֻמֵּץ, כִּי גֵרְשׁוּ מִמִּצְרַיִם וְלֹא

יָכְלוּ לְהַתְמַהֵמָה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם."

**מְרוֹר** זֶה שֶׁאֵנוּ אוֹכְלִים, עַל שׁוֹם מָה?

**עַל שׁוֹם** שֶׁמְרָרוּ הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ

בְּמִצְרַיִם, שֶׁנֶּאֱמַר: "וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָּה

קָשָׁה, בְּחֹמֶר וּבִלְבָנִים וּבְכָל עֲבֹדָה בְּשָׂדֵה, אֶת

כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָּהֶם בְּפָרֶךְ."

Rabban Gamliel used to say:

"All who have not explained the significance of three things during the Pesach Seder have not yet fulfilled their duty."

The three are:

the **Pesach** lamb, the **matza** and the **maror**."

Leader points at (but does not raise) the roasted bone:

"*Pesach Al Shum Ma?*" – The **Pesach** lamb (that our ancestors ate in the days of the Temple) – why did we used to eat it?

All:

To remind ourselves that God passed over our ancestors' houses in Egypt (at this very hour on this very date). Moshe instructed us: "*When your children ask you, 'What do you mean by this ceremony?' you shall say: 'It is the Passover offering to Adonai, because God passed over the houses of Israel in Egypt when God struck the Egyptians, but saved our houses!'"* (Exodus 12:26-27).

"*Matza Al Shum Ma?*" – This **matza**! Why do we eat it?

All:

To remind ourselves that even before the dough of our ancestors in Egypt had time to rise and become leavened, the Ruler of rulers, the Holy One, was revealed and redeemed them.

The Torah says: "*They baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves*" (Exodus 12:39).

Leader raises maror from the Seder plate.

Leader:

"*Maror Al Shum Ma?*" - This **maror**! Why do we eat it?

All:

To remind ourselves that the Egyptians embittered our ancestors' lives: "*They embittered their lives with hard labor, with mortar and bricks (construction) and with all sorts of field labor (agriculture). Whatever the task, they worked them ruthlessly*" (Exodus 1:14).

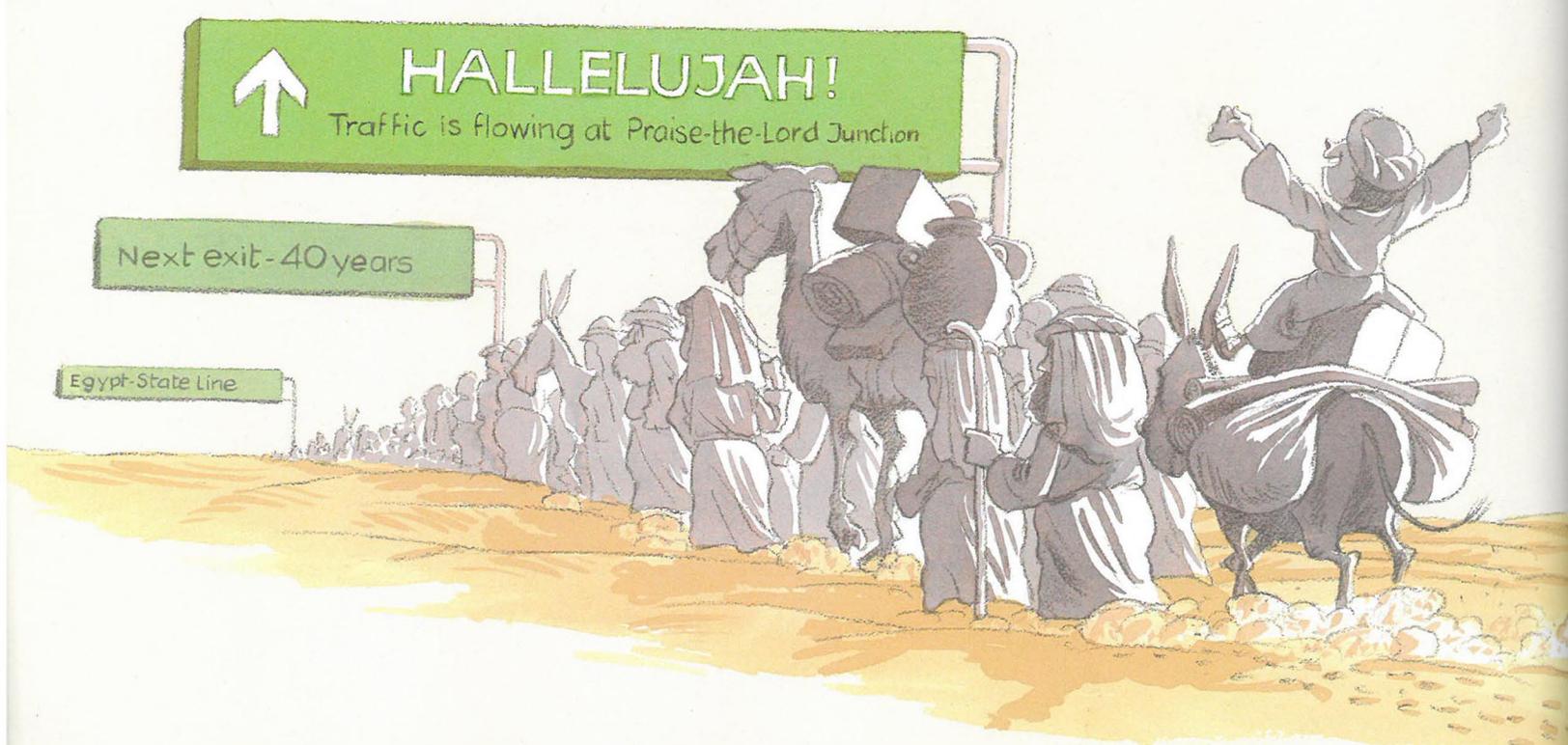


**HALLELUJAH!**

Traffic is flowing at Praise-the-Lord Junction

Next exit - 40 years

Egypt-State Line



## בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם

בֵּית יַעֲקֹב מֵעַם לֵעָז,  
 הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ  
 יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.  
 הַיָּם רָאָה וַיִּנָּס  
 הַיַּרְדֵּן יָסַב לְאַחֹר.  
 הַהָרִים רָקְדוּ כְּאֵילִים  
 גְּבְעוֹת - כְּבָנֵי צֹאן.  
 מַה לָּךְ הַיָּם כִּי תָנוּס  
 הַיַּרְדֵּן תִּסָּב לְאַחֹר,  
 הַהָרִים תִּרְקְדוּ כְּאֵילִים  
 גְּבְעוֹת - כְּבָנֵי צֹאן?  
 מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ  
 מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב,  
 הַהֹפֵכִי הַצּוּר אֶגַם מִיָּם  
 חֶלְמֵיֶשׁ - לְמַעַיְנו מַיִם!

## When Israel went out from Egypt,

The house of Jacob departed from a foreign people,  
 Judah became God's holy one,  
 Israel, God's domain.

The sea saw them and fled,  
 The Jordan ran backward,  
 Mountains skipped like rams,  
 Hills like lambs.

What alarmed you, sea, that you fled,  
 Jordan, that you ran backward,  
 Mountains, that you skipped like rams,  
 Hills, like lambs?

Tremble, earth, at the presence of Adonai,  
 at the presence of the God of Jacob,  
 Who turned the rock into a pool of water,  
 Flint into a fountain. (Psalm 114)

B'tzeit Yis-ra-el, mee-Meetz-rai-eem, Beit Ya-a-kov, mei-am lo-eiz  
 Hai-ta Ye-hu-da l'kod-sho, Yisra-el mam-sh'lo-tav.  
 Ha-yam ra-a va-ya-nos, ha-Yar-den yee-sov l'a-khor.  
 Heh-ha-reem rak-du kh'ei-leem, g'va-ot keev-nei tzon  
 Ma-l'kha ha-yam, kee-ta-noos, ha-Yar-den, tee-sov l'akhor.  
 Heh-ha-reem, teer-k'du kh'ei-leem, g'va-ot keev-nei tzon.  
 Mee-leef-nei A-don, khu-lee aretz, mee-leef-nei, Elo-ha Ya-a-kov  
 Ha-hof-khee ha-tzur, agam ma-yeem, kha-la-meesh, l'mai-no ma-yeem.

We still have a long, long way to go before we reach the promised land of freedom. Yes, we have left the dusty soils of Egypt, and we have crossed a Red Sea that had for years been hardened by a long and piercing winter of massive resistance, but before we reach the majestic shores of the promised land, there will still be gigantic mountains of opposition ahead and prodigious hilltops of injustice . . .

Let us be dissatisfied until the tragic walls that separate the outer city of wealth and comfort from the inner city of poverty and despair shall be crushed by the battering rams of the forces of justice.

Let us be dissatisfied until those who live on the outskirts of hope are brought into the metropolis of daily security.

Let us be dissatisfied until slums are cast into the junk heaps of history, and every family will live in a decent, sanitary home.

Let us be dissatisfied until the dark yesterdays of segregated schools will be transformed into bright tomorrows of quality integrated education.

Let us be dissatisfied until integration is not seen as a problem but as an opportunity to participate in the beauty of diversity.

Let us be dissatisfied until men and women . . . will be judged on the basis of the content of their character, not on the basis of the color of their skin.

Let us be dissatisfied until from every city hall, justice will roll down like waters, and righteousness like a mighty stream.

Let us be dissatisfied until that day when nobody will shout, "White Power!" when nobody will shout, "Black Power!" but everybody will talk about God's power and human power.

*Martin Luther King, Jr.*

## THE BLESSING OVER THE WINE

We recall our story of redemption and deliverance from bondage by blessing the second glass of wine:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בּוֹרֵא פְּרֵי הַגָּפֶן.

Blessed are You, Adonai our God, Ruler of  
the Universe, Creator of the Fruit of the Vine.

Ba-rukh ata Adonai / Elo-hei-nu me-lekh ha-olam / bo-rei pree ha-gafen.

## (6) RACHTZA

HANDWASHING WITH A BLESSING רַחֲצָה



It's time to wash hands again, but this time with the blessing. It's customary not to speak at all between washing your hands and saying the blessings over the matzah:

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

Blessed are You, Adonai our God,  
Ruler of the Universe, who sanctified us  
by commanding us to wash our hands.



# (7) MOTZI MATZAH

## EATING THE MATZAH

Raise the matzah and recite two blessings: the regular motzi blessing and then one specifically mentioning the mitzvah of eating matzah at Passover.

ברוך אתה יי אלהינו מלך העולם,  
המוציא לחם מן הארץ.

Blessed are You, Adonai our God,  
Ruler of the Universe, who extracts  
bread from the earth.

Ba-rukht ata Adonai / Elo-hei-nu me-lekh ha-olam / ha-mo-tzee le-khem meen ha-aretz.

ברוך אתה יי אלהינו מלך העולם,  
אשר קדשנו במצותיו וצונו  
על אכילת מצה.

Blessed are You, Adonai our God,  
Ruler of the Universe, who sanctified us  
by commanding us to eat matza.

Ba-rukht ata Adonai / Elo-hei-nu me-lekh ha-olam / asher keed'sha-nu b'mitzvotav v'tzivanu al akhee-lat matza.

# (8) MAROR

## THE BITTER HERB

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.  
Blessed are You, O Lord our God, Ruler of the universe who commands us to eat bitter herbs.

# (9) KORECH

## MATZAH SANDWICH OF BITTER HERB AND CHAROSET

While the English Earl of Sandwich is generally credited for inventing the snack of his namesake, Hillel may have originated it two thousand years ago by combining matzah, a slice of paschal lamb, and a bitter herb. Jews no longer sacrifice and eat the lamb, so now the Passover sandwich is only matzah, charoset, and a bitter herb.

# (10) SHULCHAN ORECH

## THE MEAL



# (11) TZAFUN

## THE AFIKOMEN

The half matzah, which was hidden earlier, now needs to be found before we can finish the Seder!

# (12) BAREICH

## GRACE AFTER THE MEAL בָּרֵךְ

### שִׁיר הַמַּעֲלוֹת.

בְּשׁוּב יי אֵת שִׁיבַת צִיּוֹן  
הֵינּוּ כְּחֹלְמִים.  
אִז יִמְלֵא שְׁחֹק פִּינוּ  
וְלִשְׁוֹנֵי רֶנָּה.  
אִז יֹאמְרוּ בְּגוֹיִם:  
הֲגִדִיל יי לַעֲשׂוֹת עִם אֱלֹהֵי.  
הֲגִדִיל יי לַעֲשׂוֹת עִמָּנוּ.  
הֵינּוּ שְׂמֵחִים.

### Shir HaMaalot: Song of Laughter

When Adonai restores the fortunes of Zion,  
we will see it as in a dream:  
our mouths will be filled with **laughter**,  
our tongues, with songs of joy.  
Then the nations will say:  
"Adonai has done great things for them!"  
Yes, Adonai will do great things for us  
and we will be so happy.

### שׁוֹבֵה יי אֵת שְׁבִיתֵנוּ

כְּאִפְיָקִים בְּנֶגֶב.  
הַזֹּרְעִים בְּדִמְעָה,  
בְּרֶנָּה יִקְצְרוּ.  
הַלֹּוֹךְ יֵלֵךְ וּבֹכָה  
נֹשֵׂא מִשָּׂה הַזֶּרַע,  
בֹּא יָבֵא בְרֶנָּה, נֹשֵׂא אֲלֻמֹּתָיו.

Restore our fortunes, Adonai,  
as the rain suddenly fills up dry riverbeds in the Negev.  
Those who plant seeds in tears  
will reap with songs of joy.  
Now they go walking and weeping,  
carrying the seed-bag, then they will come back  
singing for joy, carrying their sheaves of wheat. (Psalm 126)

Sheer ha-ma-alot.

B'shuv Adonai et sheev-at Tzion / ha-yeenu k'khol-meem.

Az y'ma-lei s'khok pee-nu / u'l-sho-nei-nu reena.

Az yo-m'ru va-goyim / heeg-deel Adonai la-asot eem eleh.

Heeg-deel Adonai / la-asot eemanu / ha-yee-nu s'mei-kheem.

Shuva Adonai / et sh'vee-tei-nu / ka-afee-keem ba-negev.

Ha-zor-eem b'deem-a / b'reena yeek-tzo-ru.

Ha-lokh yei-lekh u-va-kho / no-sei meshekh hazara.

Bo yavo v'ree-na, no-sei alu-mo-tav.

## THE THIRD GLASS OF WINE

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

**Blessed** are You, Adonai our God, Ruler of

בוֹרֵא פְרֵי הַגֶּפֶן.

the Universe, Creator of the Fruit of the **Vine**.

Ba-rukh ata Adonai / Elo-hei-nu me-lekh ha-olam / bo-rei pree ha-gafen.



## COUNTING OF THE OMER

הֲנִי מוֹכֵן וּמוֹמֵן לְקַיֵּם מִצְוַת גֹּשֶׁה שֶׁל סְפִירַת הָעוֹמֵר.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל

סְפִירַת הָעוֹמֵר.

הַיּוֹם יוֹם אֶחָד לְעוֹמֵר.

**Blessed** are you, Adonai our God,  
Ruler of the Universe, who has  
sanctified us with Divine laws and  
commanded us to count the **Omer**.

Today is the first day of the Omer.

Ba-rukh ata Adonai / Elo-heinu me-lekh ha-olam / asher keed'shanu

b'meeetz-vo-tav v'tzee-vanu al s'feerat ha-omer / Ha-yom yom ekhad la-omer.

# (13) HALLEL

SINGING SONGS הלל



PSALM 118:1-4

*Responsively:*

הודו לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.

*Hodu ladonai ki tov, ki l'olam chasdo.*

יֹאמְרוּ-נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.

*Yomar na Yisrael, ki l'olam chasdo.*

יֹאמְרוּ-נָא בֵּית-אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.

*Yomru na veit Aharon, ki l'olam chasdo.*

יֹאמְרוּ-נָא יְהוָה, כִּי לְעוֹלָם חַסְדּוֹ.

*Yomru na yirei Adonai, ki l'olam chasdo.*

Praise the Eternal, for God is good!

God's love endures forever!

So let Israel now say:

God's love endures forever!

So let the House of Aaron now say:

God's love endures forever!

So let all of us now say:

God's love endure's forever!

PSALM 117

הֲלָלוּ אֶת-יְהוָה כָּל-גּוֹיִם שִׁבְחֵהוּ כָּל-הָאֲמִיּוֹת.  
כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאֵמֶת יְהוָה לְעוֹלָם. הֲלֹלוּיָהּ.

*Hal'lu et Adonai kol goyim shab'chuhu kol ha-umim.*

*Ki gavar aleinu chasdo ve-emet Adonai l'olam. Hal'luya*

Praise God, every nation!

Praise God every people!

For God's mercy is great toward all of us!

And God's truth endures forever!

Halleluyah!

# CHAD GADYA

## JUST ONE GOAT

חַד גְּדִיָּא, חַד גְּדִיָּא      One only goat, one only goat  
דְּזַבִּין אַבָּא בִּתְרֵי זֻזִין      That my father bought for two zuzeem. . .  
חַד גְּדִיָּא, חַד גְּדִיָּא      One only goat, one only goat .

### CHAD GADYA, CHAD GADYA

dizabin aba bitrei zuzei,  
chad gadya, chad gadya.

Va'ata shunra,

ve'achla legadya

dizabin aba bitrei zuzei,

chad gadya, chad gadya.

An only kid! An only kid  
My father bought for two zuzim  
Chad gadya, Chad gadya

Then came the cat and ate the kid  
My father bought For two zuzim  
Chad gadya, Chad gadya

Then came the dog And bit the cat  
That ate the kid  
My father bought For two zuzim  
Chad gadya, Chad gadya

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

Then came the angel of death and slew the butcher  
Then came the butcher and killed the ox  
Then came the ox and drank the water  
That quenched the fire that burned the stick  
That beat the dog that bit the cat  
That ate the kid  
My father bought for two zuzim  
Chad gadya, Chad gadya

Then came the Holy One, blest be He!  
And destroyed the angel of death  
Then came the angel of death and slew the butcher  
Then came the butcher and killed the ox  
Then came the ox and drank the water  
That quenched the fire that burned the stick  
That beat the dog that bit the cat  
That ate the kid  
My father bought for two zuzim  
Chad gadya, Chad gadya

# THE 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 יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְרֵי הַגָּפֶן.

Blessed are You, Adonai our God, Ruler of  
the Universe, Creator of the Fruit of the Vine.

Ba-rukhh ata Adonai / Elo-hei-nu me-lekh ha-olam / bo-rei pree ha-gafen.

## THE CUP OF ELIJAH

We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our Seder. In the Bible, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was whisked away to heaven. Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions.



אֱלֹהֵינוּ הַנְּבִיא  
אֱלֹהֵינוּ הַתְּשֻׁבִי  
אֱלֹהֵינוּ הַגְּלֻעָדִי  
בְּמַהֲרָה בְּיָמֵינוּ  
יָבוֹא אֱלֵינוּ  
עַם מְשִׁיחַ בְּרָדִיד.

*Eliyahu hanavi,  
Eliyahu haTishbi,  
Eliyahu Eliyahu, Eliyahu haGiladi.  
Bimheirah v'yameinu,  
yavo eleinu,  
im Mashiach ben David (repeat).*

Come, O messenger of God, O Elijah, seer of old!  
Come Elijah, longed-for herald,  
give to us your word of hope!  
In our time, we humbly pray,  
speed the coming of that day.  
In the world shall justice reign,  
peace and love at last proclaimed!

Everybody knows that we place a cup of wine for the prophet Elijah at the center of the Seder table. At a dramatic moment in the Seder, the door is opened to welcome this usually unseen guest into our homes in the hope that the final, messianic, redemption of all people is at hand. Our ancient traditions tell us that final redemption will come at the season of Israel's redemption from Egyptian bondage - on some Passover to come.

We sing Elijah's song, and watch expectantly and hopefully for the wine in the cup to diminish, a sure sign that Elijah has visited and the dawn of a new redemption is near. Less known, and of more recent origin, is the custom of placing a second cup on the Seder table for a second unseen but deserving guest - the prophetess, Miriam, sister of Moses and Aaron.

Why Miriam? Well, who was it who watched wistfully as her baby brother was whisked away in a basket floating on the waters of the Nile? Who was it who, disregarding her own safety, dared to approach the Pharaoh's daughter, Princess of Egypt, and offer to find a Hebrew woman to nurse the child for her? Who was it who led the redeemed Israelite women and men in song and dance to celebrate their salvation at the Sea? Who was it, according to tradition, for whose sake a well of fresh water followed the wandering Israelites through the wilderness so they might survive the perilous journey?

It was Miriam, the Prophetess, symbol of all the courageous and worthy women who kept the home fires burning, even when the men became discouraged and despaired of redemption. Who then is more deserving to be "toasted" with wine and saluted for service "above and beyond" than she?

If the Cup of Elijah is one symbolizing hope for future redemption, Miriam's Cup symbolizes redemption realized through the tireless efforts of Israel's women. Let us honor her for her heroism, and through her, all the brave, capable, devoted, faithful and loyal women of Israel who have been, and continue to be, the ongoing source of Israel's strength.

For the sake of our righteous women were our ancestors redeemed from Egypt. L'Hayim!

— DRINK THE FOURTH GLASS OF WINE —

# (14) NIRTZAH

ENDING THE SEDER AND THINKING ABOUT THE FUTURE

נִרְצָה

חֶסֶל סְדוֹר פֶּסַח בְּהִלְכָתוֹ,	Concluded is the Pesach Seder,
בְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ.	Finished down to the last detail
כֹּאֲשֶׁר זָכִינוּ לְסֵדֶר אוֹתוֹ	With all its laws and customs.
בֵּן נִזְכָּה לַעֲשׂוֹתוֹ.	As we have been able to conduct this Seder,
	So may we someday perform it in Jerusalem.
זֶךְ שׁוֹכֵן מְעוֹנָה,	Pure One who dwells in the palace,
קוֹמֵם קְהַל עֵדֶת מִי מְנָה.	Support your congregation countless in number.
בְּקֶרֶב נֵהַל נִטְעֵי כִנָּה	May you soon lead the offshoots of your stock,
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.	Bringing the redeemed to Zion in joy.

All sing:

לִשְׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה!

**Next Year in Jerusalem!**

La-Shana Ha-ba-a Bee-Yeru-sha-layeem!

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו	God makes peace in heaven,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ	and so may God make peace over us.
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.	Amen.

**NEXT  
YEAR IN  
JERUSALEM!**

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