

A  
Growing  
Haggadah

Prepared for the  
5<sup>th</sup> Avenue Presbyterian Church  
New York, NY

Edited by  
Rabbi Mark Hurvitz

## Exodus 12:21-23 The First Passover

Moses called all the Israelite elders and said to them: “Select lambs, take them for your families and slaughter them for a Pesach offering. Dip a bunch of marjoram in the blood of the lamb and daub it on the lintel and doorposts. Don't anyone go out the door of his house till morning. For as God passes through to strike the Egyptians and sees the blood on your homes, God will not allow the Destroyer into your homes to strike you.”

# The Prelude

## The Seder Begins

► We start by singing:

Hine mah tov

הִנֵּה מַה־טוֹב וּמַה־נְּעִים לְשִׁבֹּת אַחִים גַּם־יַחַד

*Hine mah tov u'mah na'im shevet achim gam yachad.*

Behold how good and how pleasant it is for families to sit together.

We begin the Seder and join our efforts with those everywhere who celebrate the Passover searching for its meaning in their lives; as an expression of our liberation so far...

Here in this particular place, at this particular time, we seek to understand the value of this Passover celebration, to preserve, create and transmit this tradition.

There are many possible modes for understanding the events retold in the Passover Haggadah.

Of these, three are braided together so that, if we concentrate exclusively on any one of them, we diminish the special qualities of the entire story.

By participating in the symbolic actions built into the order of the Seder, we can share in:

the experience of the rebirth of the natural world around us,  
the national liberation of the Jewish people,  
the spiritual redemption of each individual human being.

We begin this afternoon:

some of us feeling shackled by the bonds of winter,  
some of the Jewish people —  
and other peoples of the world — persecuted,  
many of us confined by our own personal limitations.

Today we hope to set in motion:

processes of growth that encourage within each of us the  
renewal of each person's unique vision, and  
efforts to work for the freedom of the Jewish—and other, oppressed—  
people,  
as we see about us the flowering of a new year.

Indeed, we begin this Seder here.

However, our goals are neither  
our renewal,  
our efforts,  
nor our flowering.

Passover is but the pointer to the acceptance of our commitments to complete these tasks—in a harvesting of the fruits of our labors yet to come.

Our journey starts. The drama begins. We support one another and share one another's strengths.

# Seder (order) of the Pesach (Passover) Meal

The Medieval Seder had its own Table of Contents. Over the ages this has grown. Various melodies developed to help maintain the proper order. We sing this in its totality now, and as a cumulative song as we progress through the Seder.

❖ Sanctify the Festival	<i>Kadeysh</i>	קדש
❖ Wash the Hands	<i>U'rchatz</i>	ורחץ
❖ Eat the Green Vegetables	<i>Karpas</i>	כרפס
❖ Break the Middle Matzah	<i>Yachatz</i>	יחץ
❖ Tell the Story of the Exodus	<i>Maggid</i>	מגיד
❖ Wash Hands	<i>Rachatz</i>	רחץ
❖ Say the Blessings for Bread and Matzah	<i>Motzi Matzah</i>	מוציא מצה
❖ Eat the Bitter Herbs	<i>Maror</i>	מרור
❖ Make a Sandwich of Matzah and Maror	<i>Koreych</i>	כורך
❖ Eat the Pesach Dinner	<i>Shulchan Oreych</i>	שולחן עורך
❖ Finding the Hidden	<i>Tzafun</i>	צפון
❖ Say the Blessing After Meals	<i>Bareych</i>	ברך
❖ Sing Songs of Praise	<i>Hallel</i>	הלל
❖ Conclude the Seder in the hope that it has been conducted with joy and the appropriate intention	<i>Neertzah</i>	נרצה

## Candle Lighting

*Soon the evening shadows will lengthen. We prepare ourselves to light the holiday candles. In this act we unite and identify in time and space with all Jews in other periods and places of their history.*

The prophets claimed that the unity of creation called us to act. We still hear their voices. They call us to work for social justice as the foundation for community peace.

I come today because I want to join this process, as we build a creative and fulfilling life. I hope each person who participates in this Seder will add their efforts, as we learn, understand, and enrich the traditions of the Jewish past, making them meaningful for the future.

As Jews celebrate the Passover and foster the beauty and uniqueness of their own heritage, so we support them and others who further the beauty and uniqueness of their respective traditions.

We unite with Jews and with all who act so that people around the world can live in peace and freedom and develop so they can reap the fruits of their lives as human beings.

Look! The earth turns from sunshine to dusk and then to darkness. And, as others have done so often before, we assume for ourselves the task of kindling candles, to enlighten the dark corners of our world.

May these candles, lighted on the Festival of Freedom, bring light into our hearts and minds. May they renew our courage to act for justice and freedom in our time and wherever we may be. May they illumine the path to truth, justice and peace.

And so we repeat the ancient blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Baruch atah Adonai, Eloheinu Melech ha-olam, asher kiddishanu b'mitzvotav, v'tzivanu lehadlik neir shel Yom Tov.*

Blessed are You Adonai our God, Sovereign of all space and time, who has made us distinct through Your directives and has directed us to kindle the holiday lights.



Light the candles.

## ❖ 1 קדש Kadesh Sanctify the Festival

The Hebrew Bible uses different words and phrases to express the divine promises of freedom for the Jewish people. These may represent different stages of redemption. We can also read these promises as toasts to the generations of the Jewish people who committed themselves to the struggle for liberation in their own day. Like wine, we can appreciate freedom as a gift to use wisely with respect. Over the course of the Seder we will drink four cups of wine to recall each time freedom was promised.

### כוס קדוש The First Cup: The Cup of Sanctification

The first promise states (Exodus 6:6):

I am God, and I will free you from  
the burdens of the Egyptians. אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם

We may live “by the fleshpots, when we ate our fill of bread” (Exodus 16:3), as the ancient Israelites described Egypt. Yet, we often feel emotionally and physically burdened by arbitrary and external restrictions. When we gain the ability to cast these off we realize the gift of those people, who prepared themselves to leave Egypt and seek a new meaning for their lives in the uncharted desert.

This first stage of redemption and this first cup of wine we dedicate to them.

We raise our Kiddush cups and proclaim the holiness of this Day of Freedom!

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

*Baruch atah Adonai, Eloheinu Melech ha-olam, borei p'ri ha-gafen.*

Blessed are You, Adonai our God, sovereign of all space and time, creator of the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל-עַם, וְרוּמְמָנוּ מִכָּל-לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן-  
לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתְנוּ מִקְרָא  
קִדְּשׁ זָכָר לִיצִיאַת מִצְרַיִם, כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים וּמוֹעֲדֵי קִדְּשָׁה בְּשִׂמְחָה וּבְשִׂשׁוֹן  
הַנִּחְלָתָנוּ. בְּרוּךְ אַתָּה יְיָ מְקִדֵּשׁ יִשְׂרָאֵל וְהַזְמִינִים.

*Baruch atah Adonai, Eloheinu Melech ha-olam, asher bakhar banu miko-am, v'rom'manu miko-lashon v'kid'shanu b'mitzvotav. Vatitei-lanu, Adonai Eloheinu, b'ahavah moadim l'simkhah, khagim uz'manim l'sason et yom khag haMatzot hazeh, z'man kheiruteinu mikra kodesh zecher litziat Mitzrayim, ki vanu vakharta v'otanu kidashta mikol-ha'amim umoadei kodsh'kha b'simkhah u'vsason hinkhaltanu.*

*Baruch ata Adonai, m'kadesh Yisrael v'haz'manim.*

Blessed are You, Adonai our God, Sovereign of all space and time! We have been called for service from among the peoples, and have had our lives made special with directives. Given to us are festivals for rejoicing, seasons of celebration, this Festival of Matzot, the time of our freedom, a commemoration of the Exodus from Egypt. Praised be God, celebrated with this joyful heritage and Sanctifier of Israel and the festivals.

ברוך אתה יי אלהינו מלך העולם, שֶׁהֵחִינּוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַיּוֹם:

*Baruch atah Adonai, Eloheinu Melech ha-olam, shehechiyanu, vkiy'manu, vhighyanu la'z'man ha-zeh.*

Blessed are You Adonai our God, Sovereign of all space and time, who has kept us alive, sustained us, and enabled us to reach this wonderful moment.

- ▶ Drink the first cup of wine. Pour the second cup of wine.

## ❖ 2 ורחץ קדש Urchatz Wash the Hands

- ▶ Wash hands in a bowl at the table.

## ❖ 3 כרפס קדש ורחץ Karpas Eat the Green Vegetables

- ▶ Dip sprigs of parsley in salt water and distribute them to all present at the Seder table while reading the following paragraphs and singing the following songs.

On this Passover festival, we read from the Song of Songs.

- ▶ Group 1:

As a lily among thorns, so is my love among the daughters. How fair is thy love, my sister my bride! How much better is thy love than wine! And the smell of thine ointments than all manner of spices!

- ▶ Group 2:

As an apple tree among the trees of wood, so is my beloved among the sons. Under its shadow I delighted to sit, and its fruit was sweet to my taste. He has brought me to the banqueting-house and his banner over me is love.

*Awake, o north-wind; and come, thou south; Blow upon our garden that the spices thereof may flow out. May we enter our garden and eat of its precious fruits.*

Even before the Exodus from Egypt the ancient Israelites probably celebrated the mystery of life and the creation of the world each spring. Now again, we remind ourselves of the greens of the earth and the salt of the sea from which all life emerged, and on which all life depends.

But we do not simply celebrate spring's renewal nor love's warmth. Passover celebrates becoming free. Through the wondrous rebirth of life we can feel the precarious beginnings of the struggle for freedom. The sea's salt not only reminds us of life's start, but also of the brine of tears shed by the ancient slaves and by all people striving to be free.

ברוך אתה יי אלהינו מלך העולם, בורא פרי האדמה.

*Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri ha-adamah.*

Blessed are You Adonai our God, Sovereign of all space and time, who brings fruit from the earth.

- ▶ Everyone eats the parsley

## ❖ 4 יחץ קדש ורחץ כרפס Yachatz Break the Middle Matzah

- ▶ Of the three Matzot on the Seder table, break the middle one in two. Leave the smaller piece. Wrap the larger in a napkin to be hidden at some time during the evening, before dessert is served. This piece of Matzah is now called the "afikoman." It must be found and reunited with the other Matzot (and eaten) right after dinner, or the Seder cannot proceed.

These three Matzot are certainly not enough to feed us all today. What could they symbolize?

The ancient rabbis offer a variety of explanations. Among these, they suggest that the Matzot represent the three ancient branches of the Jewish people: Cohen, Levite and Israelite. They can also represent our thoughts, our speech and our action. While our thoughts and actions remain whole, our speech (like that of Moses) is often broken.

Our words form the transition from our thoughts to our actions. We should consider them well, make them honest and consistent so that they lead to proper action.

We have just broken the middle Matzah and will hide the afikoman, the larger half of it, to share later, as the Jewish people shared the Passover offering itself at this service thousands of years ago in Jerusalem.

No one knows for certain what the word afikoman means. A common tradition says it comes from the Greek word for dessert.

Another suggests that it represents the messiah. Separated from the Jewish people, the messiah will, during the course of *tikkun olam*—the ongoing struggle to perfect the world—(symbolized and re-initiated by this Seder), be reunited with the Jewish people. Today, we begin that process. As we realize how little we truly know, we can break from the mold of habit to accept the responsibility of fulfilling our commitments. We work for that time of perfection: the Messianic Era.

To commit us to the redemption of the world, to all who are in need, to the wrongly imprisoned and the beggar in the street, we retell the ancient narrative that joins us with the Jewish people.





► Uncover the Matzot, lift the plate and say:

*This is the bread of affliction, the bread of poverty the ancient slaves ate in Egypt. Let all who are hungry come and eat. Let all who are slaves to their desires share the message of Passover. While we celebrate here, we join with others everywhere. Today we celebrate here. Next year, in the Land of Israel. Now we all feel our bonds. Next year, may we all be free.*

הָא לַחֲמַא עֲנִיָא דִּי אֲכָלוּ אַבְהַתָּנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל־דְּכָפִין יִיתִי וְיִיכֹל, כָּל־דְּצָרִיךְ יִיתִי וְיִפְסֹחַ. הַשְׁתָּא  
הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

*Ha lakhma anya di achalu avahatana b'ar'a d'Mitzra'yim. Kol dichfin yaytay v'yaychul, kol ditzrich yaytay v'yifsakh. Hashata hacha, l'shanah haba'ah b'ar'a d'Yisrael. Hashata avday, l'shanah haba'ah b'nai khorin.*

Let all who wish to explore the meaning of slavery and its consequences, and all who hunger to assert their spiritual freedom, join us in our observance of the Festival of Matzah.

Let **one** who is hungry enter and eat. As never before, we now know how many are hungry, here at home, in our own communities, and around the world. The poor are not helped by our rhetoric, no matter how compelling.

So we will make our own contribution to feed one other person who cannot be at this Seder. We will send these monies to MAZON, A Jewish Response to Hunger.

# The Four Questions

The Jewish people has lived all over this earth. Wherever they go, they ask questions. These are some of their most famous questions, another in the pattern of today's quartets.

## Hebrew

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל־הַלַּיְלוֹת?  
שֶׁבְכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמֶצֶה; הַלַּיְלָה הַזֶּה כָּלוּ מֶצֶה.  
שֶׁבְכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת; הַלַּיְלָה הַזֶּה כָּלוּ מָרֹר.  
שֶׁבְכָל־הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפְלוּ פְּעַם אַחַת; הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.  
שֶׁבְכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין; הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין.

## Hebrew Transliterated

*Mah nishtanah ha'laylah ha'zeh mikol ha'leilot?*

*Shebekhol haleilot anu okhlin khametz umatzah; halailah hazeh: kulo matzah.*

*Shebekhol haleilot anu okhlin she'ar yerakot; halailah hazeh: kulo maror.*

*Shebekhol haleilot ain anu matbilin afilu pa'am ekhat; halailah hazeh: shtei feamim.*

*Shebekhol haleilot anu okhlin bein yoshvin uvein mesubin; haleilah hazeh: kulanu mesubin.*

## English

How is this night different from all other nights?

On all other nights we eat both leavened and unleavened bread; on this night: only unleavened.

On all other nights we eat the whole gamut of vegetables; on this night: we specifically eat bitter vegetables.

On all other nights we don't make a practice of dipping our vegetables even once; on this night: we do it twice.

On all other nights we eat either sitting or in a reclining position; today: we recline.

## On The Importance Of Questions

Nobel Prize winning physicist Isaac Isadore Rabi's mother did not ask him: "What did you learn in school today?" each day. She asked him: "Did you ask a good question today?"

## More Questions

Why do the same questions get asked each year? I probably have more questions than the youngest, why does a child ask the questions? How come we ask these questions, but you rarely give a straight answer?

## Some Answers

Questioning is a sign of freedom, and so we begin with questions.

To ritualize only one answer would be to deny that there can be many, often conflicting answers. To think that life is only black and white, or wine and Maror, bitter or sweet, or even that the cup is half empty or half full is to enslave ourselves to simplicity.

Each of us feels the challenge to search for our own answers. The ability to question is only the first stage of freedom. The search for answers is the next. *Can we fulfill the promise of the Exodus in our own lives if we do not search for our own answers?*

Does every question have an answer? Is the ability to function without having all the answers one more stage of liberation? Can we be enslaved to an obsessive search for **the** answer?

Do **you** have the answer?

## The Four Personalities

*Four times the Torah repeats: "And you shall tell your child on that day..." From this tradition infers that there are four different kinds of people. We see each of these kinds of people around us, and, indeed, within us. To each we respond in a different manner, according to his or her question, situation and need.*

**The active participant** represents the best and wisest in us, understanding the urgency of commitment, love, and wonder and delving deeply into the experience. This person explores not only the words, symbols and foods, but uses the values of the Seder to shape daily life. Our hope for liberation depends on encouraging these qualities. When we actively seek justice, beauty and truth, we become free and can begin to move ahead.

**The one who passively observes** the Seder and scoffs at the efforts of others displays the worst in us. For this person, the Seder has no meaning. This passivity would have kept everyone in Egypt, enslaved by apathy and indifference.

**The shy** and those enclosed in their own private worlds of simple questions need us for support and encouragement. We can show how to ask, learn and act. This simple ignorance threatens our peace, freedom and security.

**Those who are too young** to ask will sit puzzled by our efforts here today. Our enthusiasm can show them the importance of what we do here at the Seder.

<p>A fellow asked his buddy: "Which is worse, ignorance or apathy." The buddy responded: "I don't know and I don't care."</p>
---

## The Ballad of the Four Children

to the tune of Clementine, based on the Ballad of the Four Sons by Ben Aronin

Said the parents to their children, "From your bondage you'll cut loose,  
You will eat your fill of matzah, you will drink four cups of juice."

Now these parents had four children, yes their kids they numbered four,  
One was wise and one was wicked, one was simple and a bore.

And the fourth was sweet and winsome, was so young and also small,  
While the others asked the questions, this one could not speak at all.

Said the wise one to the parents, "Would you please explain the laws...  
Of the customs of the Seder, will you please explain the cause?"

And the parents proudly answered, "Cause our forebears ate in speed,  
Ate the Pesach lamb 'ere midnight, and from slavery were freed.

"So we follow their example, and 'ere midnight we must eat  
The afikoman (O so tasty!) which will be our final treat."

Then did sneer the child so wicked, "What does all this mean to you?"  
And the parents' voice was bitter, as their grief and anger grew.

"If yourself you don't consider as a child of Yisrael,  
Then for you this has no meaning, you could be a slave as well."

Then the simple child said simply, "What is this?" And quietly,  
The good parents told their offspring. "We were freed from slavery."

But the youngest child was silent, and just could not ask at all,  
but with eyes all bright with wonder, listened to the details all.

Now dear children heed this lesson, and remember evermore,  
What the parents told their children, told their kids that numbered four.

Every Seder tells a story that belongs to you and me,  
You and I were slaves in Egypt. Now we're blessed with liberty.

# The Narrative

## Prologue

From degradation to dignity; from depression to elation; from despair to delight; from slavery to freedom... from winter to spring.

*Our story begins as evil rules. We help it advance toward the sublime.*

This is our theme:

In Egypt, Pharaoh enslaved the ancient Israelites. They were freed from bondage with a mighty hand and an outstretched arm. If they had not been delivered, they and all generations after them would still be slaves.

*Therefore, even if all of us were wise and discerning, scholars, sages and learned in Torah: we would still have to tell the story of the Exodus. And praised is the one who lingers over the telling!*

While we have no independent verification, the ancient literature relates that “our father was a wandering Aramean.”

When the famine in Canaan became severe, Jacob and his eleven sons, his daughter Dinah, and their families joined Joseph in Egypt.

As Prime Minister and Pharaoh’s assistant at that time, Joseph’s family assumed a position of wealth, power and comfort.

Soon thereafter, however, a new king arose over Egypt “who knew not Joseph,” and the Jewish people were enslaved.

The rabbis tell us that Pharaoh was able to enslave the Jewish people because of a pervasive fear among the Egyptians that they would be disloyal to their new-found homeland. Because they were different, they were not seen as an integral part of Egyptian society.

*So, too, in our day, many people distrust those of different religion, race, sexual orientation, or disability. This distrust allows oppression to flourish.*

The rabbis also tell us that the enslavement proceeded gradually. First, the Egyptians asked the Israelites to work for Pharaoh because of an emergency. Then they were told they had to work one day a week. As Pharaoh’s demands became gradually more restrictive the ancient Israelites did not resist. Eventually they took their rights & independent lives from them.

So, too, in modern times, as recounted by Rev. Martin Niemöller, the challenges to freedom begin in the gradual encroachment of liberties.

“In Germany the Nazis came first for the Communists and I didn’t speak up because I was not a Communist. Then they came for the Jews and I didn’t speak up because I was not a Jew. Then they came for the Trade Unionists and I didn’t speak up because I was not a Trade Unionist. Then they came for me; by that time there was no one to speak up for anyone.”

◇ *What new minor restrictions do I experience or see placed on others?*

Though the Egyptians succeeded in enslaving the Israelites, they could not destroy the seeds that would lead to freedom. Active resistance developed among them. The midwives Shiphrah and Puah refused to comply with Pharaoh’s orders to kill every male child born. This act of non-violent civil disobedience inspired hope among them and saved many lives, including that of Moses. There was also a spiritual resistance. The Israelites did not change

their names or their language. They continued to celebrate their holidays and worship God.

And today as well, our resistance can be both active and spiritual. We can just say “No!” to the demands and restraints imposed upon us. We can create works of art, learn new skills, acquire new knowledge, make new friends, become active in our community, work in politics, form mutual aid and self-help groups to encourage and guide one another.

◇ *What have I done to resist improper restraints?*

Go Down Moses      African-American Spiritual

When Israel was in Egypt’s land  
Let my people go;  
Oppressed so hard they could not  
stand,  
Let my people go!

Chorus:

Go down, Moses,  
Way down in Egypt’s land;  
Tell ol’ Pharaoh,  
Let my people go!

Thus saith the Lord, bold Moses  
said,  
Let my people go;  
If not I’ll smite your first born dead;  
Let my people go!

Chorus

No more shall they in bondage toil  
Let my people go;  
Let them come out with Egypt’s spoil  
Let my people go!

Chorus

We need not always weep and mourn  
Let my people go;  
And wear these slav’ry chains forlorn  
Let my people go!

Chorus

Though raised in Pharaoh’s house, Moses rejected the role of oppressor and returned to his people. Still, he found that they were unable to hear him.

*Frightened of their taskmasters they were meek and disbelieving. They had difficulty remembering freedom, they could barely dream of it.*

In our day, too, we internalize the bitterness of oppression. The young girl who thinks boys are better and the child who thinks only straight blond hair is beautiful, feel it. Through self hatred, this pain has become part of our day-to-day lives, a key to our personal and political limitations.

# The Signs

Pharaoh was unwilling to release his labor supply.

Pharaoh thought himself a god. He believed he could do whatever he wanted to with individuals or entire peoples. He needed to learn the difficult lesson: there exists a Source of Power beyond the self.

A series of signs appeared, transformations of the expected world the Egyptians had come to take for granted. Some of these signs altered the natural realm, others shifted social interactions. The Biblical text and ancient rabbis expressed these signs as though they occurred on a plane beyond human involvement. Today, we understand that we need to take an active role in the world we encounter, and in our own transformation.

In either case, whether affected by humans, divine, or a combination, the redemption could not take place without a struggle. Due to that struggle, and the resultant loss of life, we take drops from our full cups of wine—this, then, symbolizes the diminution of our joy.

We remember also those who have died in their struggle for freedom. Our joy is diminished because of their sacrifice.

◇ *Who can we name who dedicated their lives to the struggle for freedom?*

אלו עֲשָׂרַ מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

*Eilu eser makot sh'heivi haKadosh Baruch Hu al haMitzrim b'Mitzraim, v'eilu hen.*

These are the ten Signs that the Holy One brought upon Egypt.

- Remove a drop of wine from our cups as we weigh in our hearts and recite each action against the Egyptians.

Blood	<i>dam</i>	דָּם
Frogs	<i>tsfarday'a</i>	צְפַרְדַּיִם
Lice	<i>keeneem</i>	כְּנִים
Wild Beasts	<i>arov</i>	עֲרוֹב
Pestilence	<i>dever</i>	דֶּבֶר
Boils	<i>shkheen</i>	שִׁחִין
Hail	<i>barad</i>	בָּרָד
Locusts	<i>arbeh</i>	אַרְבֵּה
Darkness	<i>choshech</i>	חֹשֶׁךְ
Killing the First Born	<i>maccat b'chorot</i>	מַכַּת בְּכוֹרוֹת

We have seen these old plagues made real in our own time. In our world, as in the Egypt of the Torah, people treat others as objects they can control. We experience these as plagues of our existence.

Apathy, Brutality, Cruelty, Despair, Envy, Falsehood, Greed, Hatred, Insincerity, Jealousy...

These plagues afflict us in the world of politics about us as well as in the relationships we share with friends and families. There are even ways in which we oppress ourselves.

The ancient Israelites heeded the signs they saw about them in their day, will we respond to the signs we experience today as well?

◇ *How might we recognize these signs?*

## Getting Beyond the Straits and Narrow

How could so many people leave at one time? Refugees all over the world seek shelter and comfort. And when the Israelites left Egypt, they were pursued by Pharaoh, his horsemen and chariots. They found ourselves trapped between the Egyptians and the sea.

At times each one of us becomes a refugee, perhaps not political, but emotional. We flee pain and darkness that threaten us. We stand before the sea, pursued by our fears, either imagined or real.

Then, the rabbi tells us, one man, Nachshon by name, displayed his commitment to freedom by walking into the sea. Only at the moment when the water reached his neck, when he could go no further on his own, did the sea part. His act of faith and courage opened the way from Egypt to freedom. He enabled us all to be reborn into freedom.

*Where is this place "Egypt," is it the Egypt we know?*

Yes, though only the name of the place is the same, the people have changed. In fact we are at peace and allied with the Egypt of today.

The Egypt of the Haggadah is more than a place, it is more than a nation state, it is a state of mind.

The Hebrew word for that place is "*Mitzra'yim*" מִצְרַיִם, that is: the straits, or narrows. The geographical Mitzra'yim is a pinched green strip of land in the midst of desert along the shores of the Nile River. The metaphorical Mitzra'yim is any restriction.

We have all come through that tight passage, split the waters of the "Red Sea" to search for the way, often struggling for as long as forty years.

As with Nachshon, so also for us, we can only achieve our salvation through our own willingness to take risks.

◇ *What risk might I take to help us achieve our goals?*

When the ancient Israelites crossed the sea triumphantly, Miriam led the women in song. We will remember her actions again, later in our seder.



## Dayeinu: It Would Have Been Enough!

אלו הוציאו... הוציאנו, הוציאנו ממצרים, הוציאנו ממצרים: דיינו  
אלו נתנו, נתנו לנו, נתנו לנו את השבת, נתנו לנו את השבת: דיינו  
אלו נתנו, נתנו לנו, נתנו לנו את התורה, נתנו לנו את התורה: דיינו  
אלו הכניסו... הכניסנו לארץ ישראל, הכניסנו לארץ ישראל: דיינו

*Ilu hotzi, hotzianu; hotzianu miMitzraim; hotzianu miMitzraim: Dayeinu.*

*Ilu natan, natan lanu; natan lanu et haShabbat; natan lanu et haShabbat: Dayeinu.*

*Ilu natan, natan lanu; natan lanu et haTorah; natan lanu et haTorah: Dayeinu.*

*Ilu hichni-hichnisanu; hichnisanu l'erezt yisrael, hichnisanu l'erezt yisrael: Dayeinu.*

If only the Holy One had taken us out of Egypt...; given us Shabbat...; given us Torah...; brought us into the Land of Israel...; Dayeinu!

## “Lo Dayeinu”—It Would Not Be Enough!

We have come so far, received so much. We live in a world rich in wonders and delights. Though we sing “It would have been enough,” we know that life goes on.

New, often unanticipated situations challenge us. Frequently, our way narrows and we need to immerse ourselves in the struggle to reach the clear shore. The specific tasks for each one of us may differ, but in every generation we have so much more to do.

## 6 רחץ קדש ורחץ כרפס יחץ מגיד Rachatz Wash Hands

► All wash their hands; the meal is about to start.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על נטילת ידים.

*Baruch ata Adonai, Eloheinu Melech ha'olam, asher kiddishanu b'mitzvotav v'tzivanu al nitilat yadayim.*

Blessed are You Adonai, our God, Sovereign of all space and time, who has made us distinct through Your directives and has directed us regarding washing our hands.

# The Interpreting

## The Three Symbols of Passover

Rabban Gamliel used to say: Whoever has not explained the three symbols of Passover at the Seder has not fulfilled his or her obligations. And they are: the Pesach offering, the Matzah and the Maror.

### פסח Pesach

- Point to the Zeroa (the Shankbone) or the Beet and ask:

What is the meaning of this bloody Shankbone/Beet?

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ אוֹכְלִין בְּזֶמֶן שְׂבִיטַת הַמִּקְדָּשׁ הֲיָה קָיָם עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרַתֶּם זִבְח־פֶּסַח הוּא לִי אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתֵינוּ הִצִּיל. וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

*Pesach, shehayu avoteinu v'eemoteinu ochlin beezman she'beit haMikdash haya kayam, al shum mah? Al shum she'Pasach haKadosh Baruch Hu al batei avoteinu v'eemoteinu b'Mitzra'yim. She'ne'emar: Va'amar'tem zevach pesach hu l'Adonai, asher pasach al batei b'nai yisrael b'Mitzra'yim b'nogpo et Mitzra'yim, v'et bateinu hitzil; vayikod ha'am va'yishtachavu.*

Joseph sat in the full moonlit, cloudless night. The plentiful rains had turned the sloping hillsides a verdant green. The pleasant fragrance of the grasses and flowers mingled with the pungent flock around him. Kids snuggled near their mothers beside the still waters at the foot of the hills, some still suckling, most asleep.

Behind him Joseph smelled the sweet aroma of roasting meat. He would soon share in the feast of the yearlings. He felt a pang of remorse that so many of these little ones, who had been in his care, could not live. So much of his life depended on them: for milk and cheese and for the wool garment he wore. But to let them join in the trek would only cause greater troubles as the grasses diminished.

Joshua contacted his most trusted fighters. They called themselves (cryptically) the “What” or “Mah” after their acronym the מ"ה or מְלֹאךְ הַמָּוֶת the Angel of Death (*Malakh haMavet*). “Every first-born of the Egyptians would die, from the first-born of Pharaoh who sits on his throne to the first-born of the slave girl who is behind the millstones; and the first-born of the captive that is in the dungeon; and all the first-born of the cattle.” (Exodus 11:5, 12:29) This night group would act as the “Arm of God” and strike terror into the hearts and souls of their Egyptian tormentors. Moses had already instructed the Hebrew’s to smear the blood of the yearlings on their doorposts.

The full moonlight would show which houses to avoid and pass over. They had to move swiftly and silently through the city in order to return to their families before dawn. Then they would leave their hovels as the redemption occurred, as the howl of Egyptian parents rose.

*We recall these ancient events and do our part to make ourselves protectors and not tormentors. This Shankbone/Beet brings many images to mind. If we can learn well what it meant in the past, it shall indicate for us today that this house shall be passed over.*

## כוס גאולה The Second Cup: The Cup of Redemption

With the second cup of wine we recall the second promise, the second stage, of liberation, the actual rescue from slavery (Exodus 6:6):

I will deliver you from their bondage.

וְהִצַּלְתִּי אֶתְכֶם מֵעֲבָדֵתָם

- Raise the second cup of wine and sing:

וְהִיא שְׁעֵמֶדָה לְאַבֹּתֵינוּ וְלָנוּ, שְׁלֹא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלָּא שְׁבִכָּל-דּוֹר וְדוֹר עֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

*V'he she'amdah la'avoteinu v'lanu. Shelo echad bilvad amad aleinu l'chaloteinu. Ehlah, she'b'chol dor vador omdim aleinu l'chaloteinu. V'haKadosh Baruch Hu matzileinu miyadam.*

This force which rose up against the ancient Israelites was not the only one that rose up to destroy them. In each and every generation there are those who rise up to destroy Israel. And there are Righteous Gentiles who stand beside them, helping Israel defend itself. These are appreciated extensions of the Holy One, who is to be blessed, as together we work for a better world.

- Set down the cup of wine.

But, before we drink... Why? Why the Jewish people? Why do they play such an active role in this world...? Perhaps we can find an answer in the questions we ask and the stories we tell today.

The leaders of Babylonian Jewry in the eleventh century added this, one of the oldest stories **about** the Seder to the Haggadah:

During the Roman oppression, five rabbis—Akiva, Tarfon, Yehoshu'a, Elazar ben Azaria and Eliezer—held a Seder in the town of B'nai B'rak, in caves, hidden from Roman view. They delved deeply into the Haggadah until dawn broke.

Finally, their students came and told them, “Our rabbis, it is time for morning prayers.”

We don't know the reasons this story was added. However, according to tradition, it was not only the salvation from Egyptian slavery that these rabbis so avidly discussed but the struggle against Roman oppression of their time as well.

Perhaps they added the story during apparently peaceful times to remind us that in every generation men and women struggle for liberation, redemption, salvation, renewal, freedom, liberty and right.

- ◇ *Who are the people struggling for freedom in our time?*

We need to count ourselves among them.

- ◇ *What have I done this past year to increase freedom?*

*In their honor, and in honor of all the people of the world who have joined in the struggle for peace, for freedom, and to make the world a better place in which to live, we drink the second cup of wine.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

*Baruch atah Adonai, Eloheinu Melech ha-olam, borei p'ri ha-gafen.*

Blessed are You Adonai, our God, Sovereign of all space and time, who creates the fruit of the vine.

- All drink the second cup of wine.

❖ 7 מוציא מצה קדש ורחץ כרפס Motzi Say the Blessings for  
 יחץ מגיד רחץ Matzah Bread and Matzah

מצה Matzah

- Raise the Matzah and ask:

What is the meaning of the Matzah?

מַצָּה זוֹ שְׂאֵנוּ אוֹכְלִין עַל שׁוּם מָה? עַל שׁוּם שְׁלֵא הַסְפִּיק בְּצַקָּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מַלְאָךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא וּגְאָלָם, שְׁנֵאֵמַר: וַיֹּאפֶוּ אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגוֹת מַצּוֹת, כִּי לֹא חָמֵץ. כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמָה וְגַם יָצְדָה לֹא עָשׂוּ לָהֶם.

*Matzah zo, sheanu ochlin, al shum mah? Al shum she'lo hispik b'tzeikam shel avoteinu l'hachamitz ad sheniglah aleihem melech malchei ha'melachim, haKadosh Baruch Hu; uge'alam she'ne'emar: Vayofu et habatzeik asher hotziu mimitzra'yim, ugot matzot ki lo chametz; ki gor'shu mimitzra'yim, v'lo yochlu l'hitma'me'ah, v'gam tzeidah lo asu lahem.*

- Break and distribute the Matzah while reading the following paragraphs.

Matzah is the symbol of the “bread of poverty,” that is, the bread that poor people eat, which the ancient Israelites ate as slaves in Egypt. It reminds us of the great haste in which the Israelites fled from Egypt. So little time did they have to prepare food for their escape, that they baked unleavened cakes of the dough they had brought out of Egypt.

Judith came in from the fields where it appeared as though the whole community was out harvesting the new grain crop. The rains had ceased and the ground had dried enough to enable them to walk through the plants and collect the ripened sheaves. The stone house still felt damp from the winter and she helped her mother empty the storage urns of the remainder of the previous year's grains.

The moisture had gotten into everything. They recognized the aroma of slowly fermenting wheat and barley and they did not want the old to contaminate the new. Judith's mother even took the little wad of dough she always removed after kneading to put in a cool covered pot to help the next batch rise and added that also to the pile to take out and burn. They were so careful that after sweeping the stone floor with the palm fronds they took feathers and swept out the corners.

*The Matzah we eat reminds us that though we have enough, many people go hungry. Those who were slaves in Egypt and now have plenty, have a responsibility to others who do hunger.*

In this elaborate and plentiful feast the Matzah is a slender reminder of poverty. In our busy lives the Seder itself is a momentary reminder that we are descended from a mixed multitude of slaves.

*As we **break** the bonds of slavery may this meal that we share help us **form** bonds among each other so that we can eliminate all varieties of enslavement on the earth.*

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

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

*Baruch atah Adonai, Eloheinu Melech ha'olam, ha'motzee lekhem min ha'aretz.*

*Baruch atah Adonai, Eloheinu Melech ha'olam, asher kiddishanu b'mitzvotav, vetzivanu al achilat matzah.*

Blessed are You, Adonai our God, Sovereign of all space and time from whom we learn to bring bread from the earth.

Blessed are You, Adonai our God, Sovereign of all space and time, who has made us distinct through your directives and has directed us to eat Matzah.

➤ All eat the Matzah.



## 8 מרור

קדש ורחץ כרפס יחץ מגיד  
רחץ מוציא מצה

## Maror Eat the Bitter Herbs

### מרור Maror

➤ Raise the Maror and ask:

What is the meaning of the Maror?

מרור זה שאנו אוכלין על שום מה? על שום שמררו המצרים את־חיי אבותינו במצרים, שנאמר:  
וימררו את־חיייהם בעבדה קשה, בחמר ובלבנים ובכל־עבדה בשדה, את כל־עבדתם אשר עבדו בהם  
בפרך.

*Maror zeh, she'anu ochlin, al shum mah? Al shum sh'may'r'ru haMitzrim et chayei avoteinu b'Mitzra'yim, she'ne'emar: Va'y'mah'r'ru et chayeihem ba'avodah kashah, b'chomer u'vil'veinim, u'v'chol avodah basadeh; eit kol avodatam asher avdu vahem b'farech.*

➤ Distribute Maror as the following paragraphs are read.

The Maror is a symbol of the bitter lives of the ancient Israelites who were slaves in Egypt, who had to work very hard as builders and as field workers.

The rabbis teach that each generation should experience the Exodus anew:

B'chol dor vador

בכל־דור ודור תיב אדם לראות את־עצמו כאלו הוא יצא ממצרים.

*B'chol dor vador, chayav adam lirot; lirot et atzmo k'eelu hu; k'eelu hu yatza mee mitzraim.*

In each and every generation an individual should look upon him or herself; as if he or she had left Egypt.

Torah speaks of the covenant with Israel using the following words: "I make this covenant, with its sanctions, not with you alone, but with those who are standing here with us this day before Adonai your God and with those who are not here with us this day."

The Jewish people has known despots throughout its long history. But we, in supposedly civilized times, have lived through the most terrible attempt at annihilation. From this experience we learn to be ever vigilant to enemies, to resist and to overcome them before they can bring harm.

We remember with reverence and love the six millions who perished at the hands of a tyrant more wicked than Pharaoh who enslaved the Israelites in Egypt. Slavery was not enough for this one. He wanted to cut Jews off from being a people, that the name "Israel" would no more be remembered. So they slew the blameless and the pure—men and women and little ones—with vapors of poison, and burned them with fire.

Remnants in the ghettos and death camps rose up against the wicked ones and slew many of them before they themselves died. In those days, at the time of the Passover seder, remnants of the Warsaw Ghetto rose up against the adversary. They were lovely and pleasant in their lives, and in their death they brought redemption to the name of Israel through all the world.

### Zog Nit Keyn Mol

#### **Never say that there is only death for you**

Though leaden skies may be  
concealing days of blue—  
Because the hour that we've  
hungered for is near;  
Beneath our tread the earth shall  
tremble: We are here!

#### **From land of palm-tree to the far-off land of snow**

We shall be coming with our  
torment and our woe,  
And everywhere our blood has  
sunk into the earth  
Shall our bravery, our vigor  
blossom forth!

#### **We'll have the morning sun to set our day aglow,**

And all our yesterdays shall  
vanish with the foe,  
And if the time is long before the  
sun appears;  
Then let this song go like a signal  
through the years.

#### **This song was written with our blood and not with lead;**

It's not a song that birds sing  
overhead  
It was a people, among toppling  
barricades,  
That sang this song of ours with  
pistols and grenades.

▶ Light the Yahrzeit candle.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר.

*Baruch atah Adonai, Eloheinu Melech ha'olam, asher kiddishanu b'mitzvotav, vetzivanu al achilat maror.*

Blessed are You, Adonai our God, Sovereign of all space and time, who has made us distinct through your directives and has directed us to eat maror.

▶ All eat the Maror.



9 כורך

קדש ורחץ כרפס יחץ מגיד  
רחץ מוציא מצה מרור

Koreych

Make a Sandwich of  
Matzah and Maror

### חרוסת Charoset

- ▶ Distribute more Maror and Charoset on pieces of Matzah.

Charoset is a smooth mixture of various chopped fruits including apples, and nuts, as well as wine and spices. It represents the mixture of clay and straw from which the mortar was made during slavery. It also calls to mind the women of Israel who bore their children in secret beneath the apple trees of Egypt, and, like the apple tree that first produces fruit and then sprouts leaves to protect the fruit, these heroic mothers first bore children without any assurance of security or safety. This beautiful and militant devotion sweetened the misery of slavery, even as we dip our bitter herbs in Charoset. The pattern of the celebration is the mixture of the bitter and the sweet, sadness and joy, of tales of shame that end in praise.

*And when we see the tragedies of our own time, we sweeten this bitter taste with the thought of the liberation that is yet to come.*

Hillel, a rabbi who lived during the first century of the Common Era, invented the sandwich. This sandwich is his foundation of the Seder, a concentrated version of the three symbols Rabban Gamliel stressed according to the biblical command: "Together with unleavened bread and bitter herbs they shall eat the paschal lamb (the last replaced by the Charoset)."

- ▶ All eat the Hillel Sandwich.

### ביצה The Beitzah (egg)

Rabbi Meir ben Tzipporah v'Nechemia haLevi was often asked about the meaning of the roasted egg. It remains on the Seder Plate, yet never discussed.

The egg reminds us of many things. Its presence on the Seder Plate represents the holiday sacrifice our ancestors made when the Temple stood. But, as with any good symbol it is rich with meaning. The egg itself is symbolic of life and reminds us of the blossoming world around us. The egg's roundness reminds us of the unending nature of life.

But why is it roasted? Some tell us that, like the roasted egg, the Jewish people gets harder and stronger the more they are tested.



10 שולחן עורך

קדש ורחץ כרפס יחץ מגיד  
רחץ מוציא מצה  
מרור כורך

Shulchan Eat the Pesach  
Oreych Dinner

# The Response

## ❖ 11 צפון

קדש ורחץ כרפס יחץ מגיד  
רחץ מוציא מצה מרור  
כורך שולחן עורך

## Tzafun Finding the Hidden

- ▶ After the meal negotiate for and receive the afikoman from the child who found it. Distribute parts to all, who then eat it. It is customary to eat nothing else during the rest of the Seder.

Our children, you possess the key to the future. What can we give you so that you will share it with the rest of us?

We see the beginning of the unification of the Jewish people and the stirrings of liberation among all peoples. As we each direct our own energies toward encouraging light and life, helping others we meet in their efforts, together we will find the hidden half of the Matzah, the Messianic afikoman.

## ❖ 12 ברך

קדש ורחץ כרפס יחץ מגיד  
רחץ מוציא מצה מרור  
כורך שולחן עורך צפון

## Bareych Say the Blessing After Meals

We are ready to sing and give thanks for the food we have eaten, through the goodness of which we live. Let there be food for all, abundant and healthful.

May we have the wisdom to choose only those foods that enhance our precious energy and sustain us through our labors and our rest.

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הֵינּוּ כְּחֹלְמִים: אֲזַיִּמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה.  
אֲזַיִּאמְרוּ בְּגוֹיִם הִגְדִּיל יְהוָה לַעֲשׂוֹת עִם אֱלֹהֵי: הִגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הֵינּוּ שְׂמֵחִים.  
שׁוּבָה יְהוָה אֶת־שְׁבִיתָנוּ כְּאֶפְיָקִים בְּנֶגֶב: הִזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ.  
הַלֹּךְ יֵלֶךְ וּבָכָה נִשְׂא מִשָּׁךְ הִזְרַע בְּאֶיבָא בְּרִנָּה נִשְׂא אֶלְמֹתָיו.

*Shir hama'alot b'shuv Adonai et shivat tzion hayinu k'cholmim. Az yimalei s'chok pinu ul'shoneinu rina, Az yomru vagoyim higdil Adonai la'asot eim ayleh: hegdil Adonai laasot eimano hayinu s'meichim. Shuva Adonai et sh'viteinu ka'afikim banegev. Hazorim b'dima b'rina yiktzoru. Holoch yelech uvacho nosei meshech hazara. Bo yavo v'rina nosei alumotav.*

*Singing as we ascend:*

*As the Holy One returns us to the Land of Promise we arrive as in a dream; our mouths filled with laughter and our tongues singing with joy. Then all the nations say that "The Holy One has done great things with them." Indeed, the Holy One has done great things for us and we rejoice. Pour us back into our land as the torrents course through the wadis of the Negev; Those who wept as they planted, now joyously reap! We may have gone on through vales of tears, carrying our seed from generation to generation; now we come in joy, our children in our arms.*



*Chaveirai n'varech*

Friends, the time to give thanks for this meal has come.

יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:

*Yehi Shem Adonai m'vorach mei'atah v'ad olam*

*May the Source of all be praised through all time and space!*

בְּרִשׁוֹת חֲבֵרֵי נְבִרָה אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְּׁלוֹ:

*Bir'shut chaveirai, n'varech eloheinu she'achalnu meeshelo*

With your permission, friends, we praise the Source, from which we have eaten.

בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְּׁלוֹ וּבְטוֹבוֹ חַיֵּינוּ:

*Baruch eloheinu she'achalnu meeshelo u'vtuvo chayeenu*

Praised is the Source from whom we have eaten; on whose goodness we live!

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת־הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לָחֶם לְכָל־  
בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֶל־יִחְסַר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֵבֹר שָׂמוּ  
הַגָּדוֹל כִּי הוּא אֵל זֶן וּמִפְרִיָס לְכָל וּמִטֵּיב לְכָל וּמַכִּין מִזֶּן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ הַזֶּן  
אֶת־הַכֹּל:

*Baruch atah Adonai, Eloheinu melech ha'olam, hazan et ha'olam kulo b'tuvo, b'chen b'chesed, uv'raachamim. Hu notein lechem l'chol basar, ki l'olam chasdo. uv'tuvo hagadol, tamid lo chasar lanu, v'al yachsar lanu mazon l'olam va'ed. Ba'avur shemo hagadol, ki hu el zan um'farnes hakol, umeitiv lakol, umeichin mazon, l'chol b'ri'otav asher bara. Baruch ata Adonai, hazan et hakol.*

*Blessed are You Adonai our God, Sovereign of all space and time, You feed the entire universe in Your goodness, grace, lovingkindness and mercy. From the Source comes bread for all flesh, because of unlimited lovingkindness. And in great goodness You never withdraw from us, nor will we lack food, now or forever. On account of the greatness of our understanding of You, because this is a judge who feeds and provides for all, and in goodness for all provides food for all the creatures that emerge from the Source. Blessed are You Adonai, who provides food for all.*

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם אָמֵן:

*Uv'nei Y'rushalaim ir hakodesh bim'heira v'yameinu. Baruch ata Adonai, boneh v'rachamav Y'rushalaim, Amen.*

*And may You cause Jerusalem to be rebuilt, now, in our own time. Praised are you Source of all, the merciful builder of Jerusalem.*

עֲשֵׂה שְׁלוֹם בְּיַמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְעַל־כָּל־הָעוֹלָם וְאָמְרוּ אָמֵן.

*Oseh Shalom bim'romav, hu ya'aseh shalom, aleinu v'al kol Yisrael, v'al kol ha'olam v'imru: Amen.*

*May the One who causes peace to prevail in the reaches beyond us, cause peace to prevail for us, for all Israel and for all the world; and to this we say: Let it be!*

יְיָ עֵז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשְׁלוֹם.

*Adonai oz l'amo yeetein, Adonai y'varech et amo va'shalom.*

*May the Source of all give endurance to this people, may the Source bless this people with Peace.*

## כוס ברכה The Third Cup: The Cup of Blessing

- ▶ The third cup of wine is filled.

Together we take up our third cup of wine recalling the third promise of redemption (Exodus 6:6)

I will redeem you with an outstretched arm.

וְגֵאֲלֹתִי אֶתְכֶם בְּזְרוּעַ נְטוּיָהּ

*Together we thank generations of our forebears who have brought us to this day.*

*Together we thank the brave women and men of all the peoples of the world who have struggled and sacrificed to make this world a better place in which to live. As we extend our outstretched arms to one another, we know we will bring redemption closer.*

*Together we dedicate this cup of wine to our ancestors who, from generation to generation, escaped from slavery, struggled against oppression and tyranny, maintained a vision of hope, and have given us a legacy of liberty and freedom.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

*Baruch atah Adonai, Eloheinu Melech ha'olam, borei p'ri hagafen.*

Blessed are You, Adonai our God, Sovereign of all space and time who creates the fruit of the vine

- ▶ All drink the third cup of wine. Fill the fourth cup of wine.

### O Freedom

O Freedom!

O Freedom!

O Freedom over me!

And before I'd be a slave

I'd be buried in my grave

And I'll fight for my right to be free!

No more killing....

No more hunger...

No more homeless...

## Fill the Cup of Elijah

Our Seder draws to an end but Redemption is not yet complete. Our activities here today recall us the covenant with the Eternal One, to the tasks that still await us all as people called to service, to a great purpose for which we believe each people lives: to bring to reality a world of wholeness, and, until that time, the preservation and affirmation of hope.

- One of those present opens the door.

*Listen to us, neighbors! Come see what we do. We have nothing here to hide. We have much to share.*

There are many who express their disdain for this living globe. Let the heavens and the earth pour their wrath upon them. Yes, let those who reject the beauty of creation and despoil its gifts feel our wrath, for their callousness destroys all that sustains them.

*But we state by our words and our actions that we will live in harmony with our creation, recognizing within each fragment, the wondrous image of the Whole.*

- Pass the cup of Elijah around the table so that everyone can pour some of his or her wine into it.

We call this cup of wine Elijah's cup—for the Prophet Elijah, the messenger of God, appointed to announce the era of the Messiah. Until now, this cup has stood empty.

*We do not look for a Messiah who will magically remake the world. When we have accepted our responsibilities, pooled our efforts and remade the world—**we** will usher in the Messianic Era.*

This will be a time of abundance and peace, when all the peoples of our earth, will live in security and plenty, and will be free to live in dignity with others. Just as we open the door for the messenger of the Messiah, so do we open the doors of our hearts and work for the Messianic Era.

We sing of Elijah resolving to bring about the Messianic Era.

### Eliahu haNavi

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי. בְּמַהֲרָה בְיָמֵינוּ יָבֹא אֱלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד, עִם מָשִׁיחַ בֶּן דָּוִד.

*Eliyahu ha-navi, Eliyahu ha-Tishbi, Eliyahu, Eliyahu, Eliyahu ha-Giladi; Bimheira v'yameinu yavo eileinu Im-Mashiach ben David, Im-Mashiach ben David.*

Elijah the prophet... Elijah from Tishbi..., Elijah of Gilead; Soon, in our day, may he come to us; With the messiah, the son of David.

- Close the door.



We have filled our cups for the fourth and final time. Having eaten this delicious ceremonial meal means that we have rededicated ourselves to its purpose: to recall for us the time when the ancient Israelites came out of slavery so that we may live in such a way as to help others escape the bonds of slavery today.

As Israel left Egypt,  
*The house of Israel from a foreign people.*

Judah became the sanctuary of God,  
*Israel, the dominion of Adonai.*

The sea saw and fled,  
*The Jordan flowed in reverse.*

The mountains skipped like rams,  
*Hills as the young of the flock.*

What's with you sea, that you flee?  
*Jordan, why do you flow upstream?*

Mountains, why do you skip like rams?  
*Hills, why like the young of the flock?*

Yes! Dance, earth before Adonai,  
*In the presence of the God of Jacob,*

Who transformed rock into a water pool,  
*Flint into a flowing spring!*

(Psalm 117)

Avadim ha-yinu

*Avadim ha-yinu , ha-yinu. Ata v'nei Khorin, b'nai Khorin*  
Once we were slaves; now we are free.

Give thanks to Adonai, so good,  
*Your concern stretches through all time and space.*

Let Israel now say:  
*"Your concern stretches through all time and space."*

Let the House of Aaron now say:  
*"Your concern stretches through all time and space."*

Let all who revere God now say:  
*"Your concern stretches through all time and space."*

Blessed is the one who comes to seek Adonai;  
*We bless you from God's house.*

You are My God, and I will thank You;  
*You are my God and I will exalt You.*

Give thanks to Adonai, so good,  
*Your concern stretches through all time and space.*

(Psalm 118)

עֲבָדִים הָיִינוּ, הָיִינוּ. עַתָּה בְּנֵי חֹרִין, בְּנֵי חֹרִין.

This, the completion of our final set of fours, is phrased differently. We seem to have turned a corner. We've been "removed" from burdens, "delivered" from bondage, and "redeemed". It may seem that we have been "set free" on the other side to do as we wish. But, no, the text continues. (Exodus 6:7)

And I will take you to be My people.

וְלָקַחְתִּי אֶתְכֶם לִי לְעָם

Enough of this back-patting already. Once the Israelites were slaves to Pharaoh in Egypt and they have experienced many other horrors. But this people has also been on the other side, both individually and collectively. They've been slavers and oppressors. What shall we make of that?

Jews try, not always with success, to learn from their experience of slavery and homelessness. Assassinations, massacres, murders, home demolitions and expulsions, even talk of "transfers" disturb and frighten us. They should call us to action. Our cousins, our neighbors begin to establish their own independent society. Many of us try to understand the plight of the Palestinians, yet we see that still, only a minority of the Palestinian people seem to understand our need and pain. Much of their internal rhetoric remains the same. They still have not changed the text of their covenant calling for the end of the Jewish State.

And extremists on both sides feed each others' expectations.

- Raise the fourth cup of wine.

Today we recline. Our reclining is not a sign of laziness, but of freedom, a respite as we await instructions on how to proceed. No one forces us to eat on the run, at our desks, or out in the fields at our work. We can enjoy a meal that includes conversation and song, a meal that focuses our attention on the burgeoning year as it blossoms around us and encourages renewed growth within us. Our meal also intensifies our awareness of the efforts for freedom still pursued by ourselves and others.

After drinking three of our four cups of wine, we also know that we have come most of the way from the degradation of slavery to the dignity of freedom. But freedom, like wine, can lead to a powerful headiness. Liberation itself is not the goal.

*We have the strength to act according to our own decisions. Yet we understand that not every decision we make is the correct one, merely because it is ours. Though we can act out of strength, we have also learned that not by might, nor by power, but by the awesome divine attributes of justice and mercy will we all achieve wholeness.*

Therefore, before we drink this fourth and last cup of wine, we pause.

- Set down the cup of wine.

As we drink to honor the Jews and other peoples of our own time:

Those who struggle in so many ways to maintain the Jewish state, Israel, sometimes needing to take up arms in defense other times daring to extend arms in comradely embrace in either case taking chances with their lives.

And those everywhere who strive to develop a life guided by Prophetic ideas. We ask ourselves how we use our power to place other people in the narrow, limiting straits of "Mitzra'yim."

*We will continue our work.*

We understand that our societies are but the basis on which the struggle to create that messianic era, the life envisioned in the Passover Seder, is to be built.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

*Baruch atah Adonai, Eloheinu Melech ha-olam, borei p'ri ha-gafen.*

Blessed are You, Adonai our God, sovereign of all space and time, creator of the fruit of the vine.

- All drink the fourth cup of wine.

## Drink from Miriam's Well

- Empty whatever wine remains in the wine glasses into the empty bowls then pour some water from the pitcher that has stood on the table into everyone's wine glass.

We have escaped bondage and crossed the sea. We enter the arid land before us, made hesitant by generations of servitude — mixed with our recent struggle, and yet heady in our new freedom.

Miriam, the midwife of our liberation has stood ready, waiting to sustain us in the time ahead as we come to grips with our tasks and responsibilities.

The Sages spoke of Miriam's Well, created in the twilight of creation's week. It now lies hidden in the sea of Galilee for Elijah to restore to us. Ishmael received water from it as "the well of living and seeing"; Rebecca drew from it when she greeted Eliezer; the well first appeared to the people when Moses struck the rock on Miriam's account at the bitter place in Sinai — and it travelled with throughout the desert years. Its waters, we are told, taste of old wine and new wine, of milk and of honey.

*This is the well of the Ancestors of the world:*

*Abraham & Sarah, Isaac & Rebecca, Jacob & Leah and Rachel dug it;*

*the leaders of olden times have searched for it; the heads of the people, the lawgivers of Israel, Moses, Aaron and Miriam, have caused it to flow with their staves.*

*In the desert we received it as a gift and thereafter it followed us on all our wanderings: to lofty mountains and deep valleys.*

*Not until we came to the boundary of Moab did it disappear because we squandered our freedom by not fulfilling our responsibilities.*

*Now, as we begin a new season of renewal, may these cleansing, refreshing waters, reminiscent of Miriam's well, recall for us a time of purity of purpose and help us focus on the tasks ahead.*

- All drink the water from Miriam's well.



נרצה 14

קדש ורחץ כרפס יחץ  
מגיד רחץ מוציא  
מצה מרור כורך  
שולחן עורך צפון  
ברך הלל

Neertzah

Conclude the Seder in the Hope that it Has Been Conducted with Joy and the Appropriate Intention

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

We have tasted the new growth of a world released from winter. We have celebrated advances made toward freedom from oppression. We have focused our attention on how each one of us can become strengthened to feel, think and act so as to take an active role in our own lives.

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

Yet, if, on reflection, we can state that we have — each of us, in our own individual way — made some progress to draw together the various strands of our lives, then, we can conclude, stating that we **have** conducted our Seder with the appropriate intention.

*Therefore, as we have celebrated this festival today, so may we celebrate it, all of us together, next year again—in joy,*

*in a world which we have helped to bring closer to the Messianic era.*

We begin by celebrating our current freedom with song!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

*Lashannah haba'ah birushalaim*

Next Year in Jerusalem

Next Year in the City of Peace

Next Year in a Community of Wholeness

= We Shall Overcome

We shall overcome,  
We shall overcome,  
We shall overcome some day!  
Deep in my heart, I do believe,  
We shall overcome some day.

We'll walk hand in hand...  
We are not afraid...  
The people shall be free...  
We shall live in peace...  
We shall overcome...

## Adir Hu

א *Adir hu, adir hu.* [Mighty]

Yivneh veito b'karov.

Bimheirah, bimheirah b'yameinu b'karov. Eil b'neh, eil b'neh b'neh veitkha b'karov

ב *Bakhur hu* [Supreme]

ג *Gadol hu* [Great]

ד *Dagul hu* [Exalted]

ה *Hadur hu* [Honored]

Yivneh veito b'karov....

ו *Vatik hu* [Worthy]

ז *Zakai hu* [Faultless]

ח *Chasid hu* [Merciful]

ט *Tahor hu* [Pure]

Yivneh veito b'karov....

י *Yachid hu* [Sole]

כ *Kabir hu* [Powerful]

ל *Lamud hu* [Knowledgeable]

מ *Melech hu* [Sovereign]

Yivneh veito b'karov....

נ *Na'or hu* [Glorious]

ס *Sagiv hu* [Sublime]

ע *Eezuz hu* [Strong]

פ *Podeh hu* [Redeemer]

Yivneh veito b'karov....

צ *Tzadik hu* [Righteous]

ק *Qadosh hu* [Holy]

ר *Rachum hu* [Compassionate]

ש *Shadai hu* [Almighty]

ת *Takif hu* [Omnipotent]

Yivneh veito b'karov....

God of Might, God of Right Thee we give all glory.

Thine all praise in these days As in ages hoary.

When we hear, year by year Freedom's wonderous story.

Then God gave to each slave Promised liberation.

God's great word Pharaoh heard Making proclamation.

Set them free to serve me As a holy nation.

The mighty One, will soon build a Dwelling. Speedily, in our days, soon.

Builder build Your Dwelling soon.



## Ehad Mi Yodeah

*Echad mi yo-dei-ah? Echad a-ni yo-dei-ah.  
Echad e-lo-hei-nu she-ba-sha-ma-yim u-va-a-retz.  
Sh'nayim mi yo-dei-ah? Sh'nayim a-ni yo-dei-ah.  
Sh'nei luchot habrit. Sh'nei luchot habrit.  
Echad e-lo-hei-nu she-ba-sha-ma-yim u-va-a-retz.  
Sh'lo-sha mi yodei-ah? Sh'lo-sha a-ni yo-dei-ah.  
Sh'lo-sha a-vot. Sh'nei luchot habrit  
Echad e-lo-hei-nu she-ba-sha-ma-yim u-va-a-retz.  
Arbah mi yodei-ah? Arbah a-ni yo-dei-ah.  
Arba i-ma-hot. Sh'lo-sha a-vot. Shn'nei luchot habrit.  
Echad e-lo-hei-nu she-ba-sha-ma-yim u-va-a-retz.  
Cha-mi-sha mi yodei-ah? Cha-mi-sha a-ni yo-dei-ah.  
Cha-mi-sha chum-shei to-rah. Arba i-ma-hot. etc.  
Shi-sha mi yodei-ah? Shi-sha a-ni yo-dei-ah.  
Shi-sha sid-rei mish-nah. Cha-mi-sha chum-shei to-rah. etc.  
Shi-va mi yodei-ah? Shi-va a-ni yo-dei-ah.  
Shi-va y'mei shab-ta. Shi-sha sid-rei mish-nah. etc.  
Sh'mo-na mi yodei-ah? Sh'mo-na a-ni yo-dei-ah.  
Sh'mo-na y'mei mi-lah. Shi-va y'mei shab-ta. etc.  
Ti-sha mi yodei-ah? Ti-sha a-ni yo-dei-ah.  
Ti-sha yarchei lei-dah. Sh'mo-na y'mei mi-lah. etc.  
A-sa-rah mi yodei-ah? A-sa-rah a-ni yo-dei-ah.  
A-sa-rah dib'ra-yah. Ti-sha yarchei lei-dah. etc.  
Ahad-asar mi yodei-ah? Ahad-asar a-ni yo-dei-ah.  
Ahad-asar koh-va-yah. A-sa-rah dib'ra-yah. etc.  
Sh'neim-asar mi yodei-ah? Sh'neim-asar a-ni yo-dei-ah.  
Sh'neim-asar shiv-ta-yah. Ahad-asar koh-va-yah. etc.  
Sh'losha-asar mi yodei-ah? Sh'losha-asar a-ni yo-dei-ah.  
Sh'losha-asar mi-da-yah. Sh'neim-asar shiv-ta-yah. etc.*

Who knows one? I know one. One is:

1: Our God in Heaven; 2: Tablets of the Covenant; 3: Patriarchs; 4: Matriarchs; 5: Books of Torah; 6: Sections of the Mishnah; 7: Days of the Week; 8: Days before Circumcision; 9: Months of Pregnancy; 10: Commandments; 11: Stars that bowed to Joseph; 12: Tribes of Israel; 13: Attributes of God.

## Chad Gadya

Chad Gadya, Chad Gadya  
My father bought for two zuzim  
Chad Gadya, Chad Gadya.  
Then came a **cat** and ate the *kid*  
My father bought for two zuzim  
Chad Gadya, Chad Gadya.  
Then came a **dog** and bit the *cat*  
That ate the kid  
My father bought for two zuzim  
Chad Gadya, Chad Gadya.  
Then came a **stick** and beat the  
*dog*  
That bit the cat  
That ate the kid  
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*  
That 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*  
Who killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought for two zuzim  
Chad Gadya, Chad Gadya.  
Then came the **Holy One**  
blessed be God and  
destroyed the *angel of death*  
That slew the butcher  
That killed the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought for two zuzim  
Chad Gadya, Chad Gadya.