

הגדה  
של  
פסח

**A Family  
Haggadah  
for  
Passover**



**Revised Spring 2013**

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## Introduction

Every year, it seems, Pesach slips upon us as a surprise. Oh, we know where it is in the calendar. But the time, it passes, and the day is here so quickly. Every year, we have wanted to take the time, to make the time, to create “the perfect *seder*.” Or at least one we could call our own. And every year the dishes come first, and the boxes are brought downstairs, and the new boxes brought up, and dust gets in our eyes. Time does more than slip away: we literally lose an hour in the weeks before the holiday. Symbolic, perhaps, of all the things we never get around to doing. And before we are ready, Pesach is here.

So a few years ago we decided: it was time to begin. There was no way we would finish. The layout won’t be done, the typeface won’t be right, the transliteration is inconsistent, the art isn’t here, the story is not complete. Indeed, who knows, we thought, that we might not make it past the candles. (In our first effort we got as far as The Four Children.) But it was time to start.

Now it is years later, and still what you have before you is only a beginning. It is a collection of our favorite readings, and our initial effort. If the years are kind, and fortune smiles, then next year we will be farther along the path. But in the meantime questions will be asked, songs will be sung, wine will be spilled, the story will be told. We hope all of you come to this place with an open mind and a gentle heart, and leave with a touch of a journey that never ends, and a taste of redemption.

Welcome to our seder.

Michael Feshbach and Julie Novick

The “door of hope” is still open;  
things are not what they might be.

We still believe, or many of us do, what the Exodus first taught:

first, that wherever you live, it is probably Egypt;

second, that there is a better place, a world more attractive, a promised land

and third, that “the way to the land is through the wilderness.”

There is no way to get from here to there  
except by joining together, and marching.

Michael Walzer, *Exodus and Revolution*

קַבֵּלְתָּ פָּנִים  
**Welcoming all to the table**

בְּרוּכִים הַבָּאִים בְּשֵׁם יי  
בְּרוּכוֹת הַבָּאוֹת תַּחַת כַּנְּפֵי הַשְּׁכִינָה  
*B'ruchim habaim b'shem Adonai.*  
*B'ruchot haba'ot tachat kanfei HaShechinah*

*Blessed are you who come in God's name.*  
*Blessed are you who come under God's protecting presence.*

We introduce ourselves to one another.

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 the birth of our people.*

On this night, we retrace our steps from then to now.  
*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 song and praise.*

On this night, we renew ancient hopes,  
and dream of a future redeemed.

from *The Open Door*

## HOW LONG HAVE I PREPARED FOR THIS NIGHT?

Cleaning for Passover, I discover a battered sieve from your kitchen. Now, while I work, I speak to you: How many Passovers did you prepare -- planning menus, slicing vegetables, preparing kugels, polishing silver? You worked in a kitchen flooded with light, and sang to me, a small child perched on a high stool, scraping carrots or stirring matzah meal.

When the guests arrived, we welcomed uncles and aunts, their children, your friends. Gray heads and infants, each had a place at the table that stretched into the living room.

The table shimmered and sparkled with damask and crystal, silver and porcelain. I helped you arrange plates for each guest: a sprig of parsley, a paper cup of salt water, a spoonful of *charoset*, a slice of fresh horseradish, and a peeled hard-boiled egg. And on each chair, a slim gray book, our passport to history. You sat at the end of the table, presiding over your court.

I can hear your voice now as I sit in my kitchen, years and cities away, and prepare for another seder. I turn your sieve in my lap. What must I discard, and what must I keep? The children with whom you sung have become the gray heads. Your daughter has become the matriarch and her grandchildren ask the questions. Sit here, be with me tonight. Will you hold your great-grandchild, who squirms in my lap? Pour the wine. Pass the soup. Please stand by my side as we sing *Adir Hu*. I need your help to find the first note.

from *The Open Door*

**We take a few moments of silent reflection.**

**Anyone who would like to share a memory of seders past may do so,  
or the name or an image of someone we love, who is no longer with us.**

## הדלקת הנרות Lighting the Festival Candles

We begin our Pesach seder by lighting the festival candles.  
You are blessed, God of-all and of-us, Eternal Spirit of the Universe, who has  
charged us with responsibilities,  
and instructed us to ignite a festive light.

**The candles are lit and the blessing is sung.**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב

*Baruch ata Adonai Eloheinu Melech haOlam  
asher kid'shanu b'mitzvotav v'tzivanu  
l'hadlik ner shel Yom Tov.*

*We praise You God, who makes us holy with  
commandments,  
so we light the holiday candles.*

*May these candles remind us  
that we must help and not hurt,  
cause joy and not sorrow,  
create and not destroy,  
and help all to be free.*

*We praise God for the gift of life and this happy time:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁהֵחֵינּוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה

*Baruch ata Adonai Eloheinu Melech HaOlam  
Shehechyanu v'kiy'manu v'higiyanu lazman hazeh.*



## בְּרַכַּת יְלָדִים

### Blessing the Children

Since ancient times, Jewish parents have blessed their children on the eve of Shabbat and holidays with these blessing from the Bible.

On this eve of memory, when generations sit together at the table, we bless children both present and absent.

### Blessing for daughters

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה, רִבְקָה, רָחֵל וְלֵאָה

*Yisimeich Elohim k'Sarah, Rivkah, Racheil v'Leah*

May God bless you with the strength and vision of Sarah,  
with the wisdom and foresight of Rebekah,  
with the courage and compassion of Rachel,  
and with the gentleness and graciousness of Leah.

### Blessing for sons

יְשִׁמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה

*Yisimeich Elohim K'Ephrayim v'chiM'nashe*

May God bless you with the strength and faithfulness of Ephraim  
and the wisdom of Menasseh.

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיַּשֵּׁם לְךָ שָׁלוֹם

*Yivarech'cha Adonai v'yishmerecha,*

*Ya-eir Adonai panav eilecha vichuneka,*

*Yisa Adonai panav eilecha v'yaseim l'cha shalom.*

May God bless you and watch over you.

May God's face shine upon you and be gracious to you.

May God's face be lifted up to you, and grant you peace.

Numbers 6:24-26

### Blessings for other children (to be read silently, or out loud)

#### To the wished-for child:

On this night of hope, we yearn for the time  
when you will sit among us  
and ask your questions.

#### To the child who is not present:

You are in our hearts and thoughts tonight.  
May you discover many open doors as you continue your journey,  
and may we come together once again in peace.

**Any other personal *kavvanot* (directed moments of thought and prayer)  
for any other family situations**

## **סדר הסדר**

### **The “order” of the Seder**

At the time of the Temple, the spiritual pilgrimage reached its climax  
at the 15 stairs which led, at the end of the climb, to the Holy of Holies.

As an echo of the Temple of old, the Seder, too, has 15 steps:

קִדֵּשׁ <i>Kadesh</i>	
וְרַחֵץ <i>U'rchatz</i>	<i>Let us Sanctify</i>
כַּרְפָּס <i>Karpas</i>	<i>and Wash</i>
יַחַץ <i>Yachatz</i>	<i>Dip</i>
מַגִּיד <i>Maggid</i>	<i>Split</i>
רַחֲצָה <i>Rachtzah</i>	<i>and Tell.</i>
מוֹצִיא <i>Motzi</i>	<i>Be Washed</i>
מַצָּה <i>Matza</i>	<i>And Bless</i>
מָרֹר <i>Maror</i>	<i>The Poor Man's Bread</i>
כוֹרֵךְ <i>Koreich</i>	<i>Bitter</i>
שְׁלַחַן עוֹרֵךְ <i>Shulchan Oreich</i>	<i>Bundle</i>
צִפּוּן <i>Tzafun</i>	<i>And Set Down to Eat</i>
בִּרְךָ <i>Bareich</i>	<i>Hide It</i>
הַלֵּל <i>Halleil</i>	<i>And Bless</i>
נִרְצָה <i>Nirtzah</i>	<i>Praise It</i>
	<i>Be Pleased.</i>

### **From Sacrifice to Symposium**

The term “Seder Pesach” once meant the Order of the Passover Sacrifice in the Temple. But after the Temple’s destruction in 70 CE, the Rabbis remodeled the Seder after the Greco-Roman symposium (*sym* -- together, *posium* -- drinking wine). At these Hellenistic banquets, guests would recline on divans while servants poured them wine, washed their hands, and served appetizers and dips before the meal. The guests would then take part in a philosophical debate, after which the meal was served. An ancient how-to manual for conducting such a symposium says:

“A symposium is a communion of serious and mindful entertainment, discourse and actions. It leads to deeper insight into those points that were debated at the table, for the remembrance of those pleasures which arise from meat and drink is short-lived, but the subjects of philosophical queries and discussions remain always fresh after they have been imparted.” (Plutarch, Greece, Second Century)

Thus the Rabbis prescribed such a banquet for Passover: much wine (four cups); appetizers (karpas); reclining on pillows; having our hands ceremonially washed by others; a royal feast; and, most importantly -- a philosophical discussion on the story of the Exodus and the issues of freedom versus slavery. The Rabbis wanted Pesach to be an experience of freedom and affluence -- thus they chose to borrow the dining habits of their aristocratic contemporaries.

However, there is a fundamental difference: the Greco-Roman feast was for the rich only, it exploited slaves, it restricted asking questions and exchanging opinions to the ruling class, men only. But at the Pesach seder all people, including the spouses and the youngest children, are invited to eat like royalty, to ask questions and express opinions. Alongside the wine of the rich, there is the bread of poverty. The needy must be invited to share our meal. Stylish banquets may easily turn corrupt, but the Seder encourages us to savor our liberty, without exploiting or excluding others.

*A Night to Remember: A Haggadah of Contemporary Voices*



## Four Cups, Four Mothers

The Talmud -- as we are about to read, connects the Four Cups of wine drunk at the Seder to God's four Promises to Israel. However, two 16th Century mystic rabbis identify the Four Cups with Four Matriarchs of Israel. The MaHaRal of Prague (famous for the legend of the Golem) and Rav Isaiah Horowitz of Tsfat explain:



- 1) The Cup of Kiddush stands for Sarah, who was the mother of a community of converts, believers by choice.
- 2) The Cup of Maggid is for Rebecca, who knew how to mother both Esau and Jacob, two opposed natures.
- 3) The Cup of the Blessing after Eating represents Rachel, whose son Joseph provided for the whole family of Jacob with bread in a time of great famine.
- 4) The Cup of Hallel (Praise) is for Leah, the first woman to praise God.

קדש

**Kadesh**

## The First Cup of Wine

Tonight we will drink four cups of wine.  
There are many different explanations  
about why there are four cups.  
Some say that the cups represent  
the four corners of the universe  
*for we seek freedom everywhere.*

Some say they are the four seasons of the year,  
*for we must guard our freedom at all time!*

Some say they are for the four empires  
that oppressed the Jewish people in ancient times,  
*for it is our hope that tyranny and oppression will fade forever  
in a new day of freedom for all people.*

Most people say that the four cups  
are for four different promises,  
all in the Book of Exodus,  
all in the story of how we came to be free.  
*In our Pesach story we are told four times, in different ways,  
that God promised freedom to our people.*

*We remember each of these promises  
with a cup of wine.  
With the first cup of wine,  
we recall the first promise found in the Torah:*

**אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם יְהוָה:**  
*"I am Adonai, and I will free you from the slavery of Egypt!"*  
(Exodus 6:6)

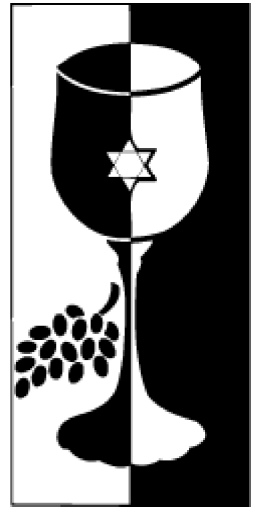
*We lift up the cup, and proclaim this Day of Deliverance!*

**בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:**  
*Barukh ata Adonai Eloheinu Melekh HaOlam Borei P'ri Hagafen*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם,  
וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה  
(לשבת שבתות למנוחה ו)מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן  
אֶת-יוֹם (לשבת השבת הַזֶּה וְאֶת-יוֹם) חַג הַמִּצּוֹת הַזֶּה.  
זִמְן חֲרוּתֵנוּ, (לשבת בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זִכָּר לִיציאת מִצְרַיִם.  
כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. (לשבת וְשִׁשְׁתָּ)  
וּמוֹעֲדֵי קֹדֶשְׁךָ (לשבת בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ:  
בָּרוּךְ אַתָּה יְיָ, מִקְדָּשׁ (לשבת השבת ו)יִשְׂרָאֵל וְהַזִּמְנִים:

*Barukh ata Adonai, Eloheinu Melekh HaOlam, asher bachar banu mikol am, v'romemanu  
mikol lashon v'kishishanu b'mitzvotav vatitein lanu Adonai Eloheinu b'ahavah  
(Shabbatot lim'nucha u) moadim l'simchah, chagim u'zmanim l'sasson,  
et yom (haShabbat hazeh, v'et-yom) Chag HaMatzot hazeh,  
Z'man Cheruteinu (b'ahavah), Mik'ra Kodesh, Zecheir Li'tziyat Mitzrayim.  
Ki Vanu Vacharta, v'otanu kiddashta mikol ha'amim (v'shabbat)  
u'mo'adei kod'shecha (b'ahava uv'ratzon) b'simcha uv'sasson hinchaltanu.  
Barukh ata Adonai, M'kadeish (haShabbat v') Yisrael v'haz'manim.*

Blessed are You, Eternal our God, Sovereign of Existence, who creates the fruit of the vine.  
Blessed are You, Eternal our God, Sovereign of Existence, who has drawn us near to you and  
sanctified us with Your commandments. And You, Eternal our God, has lovingly bestowed upon  
us (Sabbaths for rest), appointed times for happiness, holidays and seasons for joy, (this Sabbath  
day, and) this Feast of Matzot, our season of freedom, a holy convocation recalling the Exodus  
from Egypt. You chose and sanctified us. In Your gracious love, You granted us Your (holy  
Sabbath, and) appointed times for happiness and joy. Blessed are You, Eternal One, who  
sanctifies (the Sabbath,) Israel, and the appointed times.



When the Seder falls on a Saturday night we add the following blessings of *Havdalah*:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

*Barukh ata Adonai, Eloheinu Melekh HaOlam, Borei M'orei HaEish*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים,  
בֵּין יוֹם הַשְּׂבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה.  
בֵּין קִדְשָׁת שַׁבָּת לְקִדְשָׁת יוֹם טוֹב הַבְּדִלְתָּ.  
וְאַתָּה-יוֹם הַשְּׂבִיעִי מִשִּׁשֶּׁת יָמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ.  
הַבְּדִלְתָּ וְקִדְשָׁתָּ אֶת-עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ.  
בָּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

*Barukh Ata Adonai, Eloheinu Melekh HaOlam  
HaMavdil bein Kodesh L'Chol, bein Or L'Chosekh, bein Yisraeil L'Amim,  
Bein Yom HaShivi L'sheishet Y'mei HaMa'asei,  
Bein K'dushat Shabbat L'k'dushat Yom Tov Hivdalta,  
V'et Yom HaShivi'i Misheishet Y'mei HaMa'asei Kidashta.  
Hivdalta v'kidashta et amcha Yisraeil bik'dushatecha.  
Barukh ata Adonai, HaMavdil bein Kodesh L'Kodesh.*

Blessed are You, Eternal Our God, Sovereign of Existence, who creates the light of the fire.

Blessed are You, Eternal Our God, Sovereign of Existence,  
who distinguishes between the sacred and the secular, between light and darkness,  
between Israel and the nations, between the seventh day and the six working days.  
You distinguished between the holiness of the Sabbath and the holiness of the Festival,  
and has sanctified the seventh day above the six working days.

You have distinguished and sanctified Your people Israel with Your holiness.  
Blessed are You, Eternal God, who distinguishes between the degrees of holiness.

**On the first night we recite**

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמַּן הַזֶּה:

*Baruch ata Adonai Eloheinu Melech HaOlam  
Shehechyanu v'kiy'manu v'higiyanu lazman hazeh.*

Blessed are You, Eternal our God, Sovereign of Existence, who has granted us life  
and sustained us, and allowed us to reach this season of joy.

## ורחצ. *U'rchatz*

### **Washing our hands**

Since ancient times, Jews have ritually washing their hands to prepare for celebratory meals.

This was considered symbolic of, and analogous to, the priests washing their hands before offering up a sacrifice. The seder includes two handwashings. We perform the first, without a blessing, now, prior to dipping the *karpas*, which does not constitute a meal. We will wash with a blessing before *Motzi/Maror*, in preparation for eating the festival meal.

We wash our hands as a way of getting ready.

During *U'rchatz* we do not say a blessing.

We are free to wash, recline, read, remember, learn and teach.

**We symbolically wash our hands.**



## כרפס. *Karpas*

### **Greens**

The word “karpas” comes from the Greek “karos,” meaning fruit of the soil.

In origin this act was simply a Greco-Roman custom, like salad served first in this country today.

As with all aspect of the seder, the rabbis overlaid an existing practice with meaning linked to the story of liberation.

This is the season when life begins.  
In the month of Nisan the earth softens.  
Seeds of hope push towards the light.

Our telling begins with remembering  
that tears often clear the path to growth.

**We share the signs of spring we have seen so far.**

*As we say a blessing and eat a green herb or vegetable,  
we remember that it was springtime  
when the Pesach story took place.*

*We dip the greens in salt water  
to remind us of the tears of our ancestors  
who suffered cruel slavery.*

*As we taste the greens and salt water together,  
we think about the freshness of the spring  
and the tears of slavery*



Now we dip the greens in salt water.

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

*Barukh ata Adonai Eloheinu Melekh HaOlam*

*Borei P'ri Ha'adamah*

*We praise You, God,  
for creating food that grows from the earth.*

We eat the herbs, and may dip and eat other vegetables as well.

***Kavvanah: Dipping***

The coat of many colors, into the blood of a goat.  
The doorposts and the lintel, to protect us from the night of terror.  
The green growth into salt tears, to help us remember.

י עֲנֵה דוֹדִי וְאָמַר לִי  
קוּמִי לָךְ רַעֲיָתִי יַפְתִּי וּלְכִי-לָךְ:  
יֵא כִּי-הִנֵּה הִסְתָּו [הִסְתָּיו] עֵבֶר  
הַגֶּשֶׁם חָלַף הַלָּךְ לָו:  
יב הִנְצָנִים נִרְאוּ בָאָרֶץ  
עֵת הַזְמִיר הִגִּיעַ  
וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ:  
יג הִתְאַנְּה חֲנוּטָה פִּלְיָה וְהִגְפָּנִים | סִמְדָּר נִתְּנוּ רִיחַ  
קוּמִי לְכִי [לָךְ] רַעֲיָתִי יַפְתִּי וּלְכִי-לָךְ:

Arise my beloved, my fair one, and come away.  
For lo, the winter is past.  
Flowers appear on the earth.  
The time of singing is here.  
The song of the [turtle]dove is heard in our land.  
Let us go down to the vineyards to see if the vines have budded.  
There I will give you my love.  
Song of Songs 2:10-13

## **יָחַץ Yachatz**

### **A time for sharing**



Now we break the middle matzah  
and hide one half for the afikoman.  
After the meal the children will share the search,  
looking for the hidden half. After the meal  
we will bring the broken pieces back to the table  
and share the taste of it.

No prayer is recited before we break the middle matzah on our seder plate. This is a silent act. We realize that, like the broken matzah, we are all incomplete, with prayers yet to be fulfilled, promises still to be redeemed. We hide part of this broken matzah and hope it will be found by the end of our seder meal, for we recognize that parts of ourselves are yet unknown. We are still discovering what makes us whole.

*Harold Schulweis*

**We break the middle matzah, and hide half as the afikoman.**

## **מַגִּיד Maggid**

### **Telling the story**

There are three commandments connected with Pesach.

The three commandments are:

1. To eat Matzah (on the first night).
2. To not eat Chametz (for the entire week).
3. To tell the story.

## **הִנְנִי מוֹכֵן וּמְזֻמָּן לְקַיֵּם אֶת הַמִּצְוָה לְסַפֵּר בִּיצִיאת מִצְרָיִם**

*Hin'ni muchan u'm'zuman l'kayeim et hamitzvah l'sapeir bitziyat mitzrayim*

*Here I am, ready to fulfill the commandment of retelling the story of the Exodus from Egypt!*

## Maggid

The courage to let go of the door, the handle.  
The courage to shed the familiar walls whose very  
stains and leaks are comfortable as the little moles  
of the upper arm; stains that recall a feast,  
a child's naughtiness, a loud battering storm  
that slapped the roof hard, pouring through.

The courage to abandon the graves dug into the hill,  
the small bones of children and the brittle bones  
of the old whose marrow hunger had stolen;  
the courage to desert the tree planted and only  
begun to bear; the riverside where promises were  
shaped; the street where their  
empty pots were broken.

The courage to leave the place  
whose language you learned  
as early as your own, whose customs...  
bind you like a halter  
you have learned to pull inside, to move your load;  
the land fertile with the blood spilled on it;  
the roads mapped and annotated for survival.

The courage to walk out of the pain that is known  
into the pain that cannot be imagined,  
mapless, walking into the wilderness, going

barefoot with a canteen into the desert;  
stuffed into the stinking hold of a rotting ship  
sailing off the map into dragons' mouths.

Cathay, India, Siberia, goldenh medinah,  
leaving bodies by the way like abandoned treasure.  
So they walked out of Egypt. So they bribed their way  
out of Russia under loads of straw; so they steamed  
out of the bloody smoking channelhouse of Europe  
on overloaded freighters forbidden all ports.

out of pain into death or freedom or a different  
painful dignity; into squalor and politics.  
We Jews are all born of wanderers, with shoes  
under our pillows and a memory of blood that is ours  
raining down. We honor only those Jews who changed  
tonight, those who chose the desert over bondage.

who walked into the strange and became strangers  
and gave birth to children who could look down  
on them standing on their shoulders for having  
been slaves. We honor those who let go of every-  
thing but freedom, who ran, who revolted, who fought,  
who become other by saving themselves.

Marge Piercy

## The bread of affliction

*The sharing of the matzah later is also a way of sharing what we have  
with others who may not have as much.*

*On this night of Pesach we say to the poor and the hungry:  
"Let all who are hungry come and eat!"*

"Without bread there is no Torah." (Pirkei Avot 3:2)

The rabbis teach us that in order to have Torah, we must first have bread; in order to sustain our souls we must first sustain our bodies. But what is bread? And how much bread is enough? The answer to these questions can be found in the Torah itself. For there, we learn that when the Israelites were fleeing Egypt, when there was no time to despair, God commanded them to make the unleavened bread that we now raise before us, saying "This is the bread of affliction that our ancestors ate in the land of Egypt; let all those that are hungry enter and eat thereof." Matzah is bread, but just barely. Anything less would be mere flour and water; anything more would become the leavened bread that we eat during the rest of the year. Jewish tradition holds that no more than eighteen minutes may pass from the time we combine the flour and water to the time that we bake the mixture. Eighteen, of course, is the numerical value of the Hebrew word for "life." And so, matzah is both literally and symbolically the absolute minimum that we require for sustaining life, and, therefore, the minimum that we require for Torah -- the life of the soul. Just as our ancestors only needed "the bread of the poor" as they made their way out of Egypt to receive the Torah, so too should we ask ourselves how much bread is enough and how much is too much to make an honest and soulful life possible today.

from *New American Haggadah*

We uncover the plate of matzot,  
and lift up the entire plate.

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ אַבְהַתָּנָא בְּאַרְעָא דְּמִצְרַיִם.  
כָּל דְּכָפִין יֵיתִי וַיִּכּוֹל, כָּל דְּצָרִיד יֵיתִי וַיִּפְסַח.  
הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל.  
הַשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

*Ha lachma anya di achalu avhatana b'ara d'mitzrayim.  
Kol dichfin yeitei v'yaichol, kol ditzrich yeitei v'yifsach.  
Hashta haca! L'shana haba'ah b'ara d'yisrael!  
Hashta avdai! L'shana haba'ah b'nai chotin!*

*This is the bread of affliction which our ancestors ate in the land of Egypt.  
Let all who are hungry come and eat with us.  
Let all who are in need come and share our meal.  
This year we are here.  
This year we are still slaves.  
Next year may we all be free!*

We put down the plate of matzot and cover it once again.

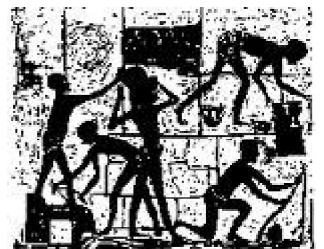
### **Kavvanah: Matzah as a symbol**

So which is it? Is matzah a **sign of redemption**, or the **bread of affliction**? What is the difference? And can it be both? The rabbis used a pun: the Aramaic *anya* ("affliction") sounds like the Hebrew root *ana* which means response, or giving answers. But perhaps it is distress, affliction, persecution, and oppression that leads us to ask the deepest questions of our lives. It does, when the distress is our own. It *should*, even if the distress belongs to someone else. So does the presence of injustice lead us to a new quest for meaning, the asking of questions, the searching for answers, and ultimately righting the wrongs of the world.

MLF, based on *A Different Night*

While there is a lower class, I am in it;  
while there is a criminal element, I am of it;  
and while there is a soul in prison, I am not free.

Eugene V. Debs, 1913





## The four questions

Now it is time.  
We begin to tell the story.  
And we begin... with questions!

### מה נשתנה הלילה הזה מכל הלילות?

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה. הַלֵּילָה הַזֶּה בְּלוּ מָצָה;  
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֹר יִרְקוֹת הַלֵּילָה הַזֶּה מָרוֹר;  
שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוּ פֶּעַם אַחַת. הַלֵּילָה הַזֶּה שְׁתֵּי  
פְּעָמִים;  
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלֵּילָה הַזֶּה בִּלְקָנוּ  
מְסֻבִּין;

*Mah Nishtanah halayla hazeh mikol halaylot.  
Shebechol halaylot anu ochlin chametz u'matzah;  
halayla hazeh kulo matzah.  
Shebechol halaylot anu ochlin she'ar y'rakot;  
halayla hazeh maror.  
Shebechol halaylot ein anu matbilin afilu pa'am echat;  
halayla hazeh shtei f'amim.  
Shebechol halaylot anu ochlin beyn yoshvin u'vein m'subin;  
halayla hazeh kulanu m'subin.*

*Why is this night different from all other nights?  
On all other nights we eat leavened products and matzah;  
why tonight do we eat only matzah?  
On all other nights we eat all vegetables;  
why tonight do we eat only bitter herbs?  
On all other nights, we don't dip our food even once;  
why tonight do we dip twice?  
On all other nights we eat sitting or reclining;  
why on this night do we only recline?*

**We answer the questions!**

## **Kavvanah: Questions**

Today, the Four Questions asked by the youngest child are exactly the same each Pesach. But these words were never meant to be anything more than examples of questions that could be asked. So, why do we ask them the same way, year after year? Because as we grow and change, our questions take on new meaning, and the answers to them differ. Because, as we grow and change, a different one among us may be asking the questions for the first time. To ask questions is to signify our desire to grow.

This, then, is the time: is there anything else anyone wants to know? Are there any other questions, about the seder or the story, the symbols or the ceremony, the holiday or its meaning?

based on *A Night of Questions: A Passover Haggadah*  
and *A Different Night: The Family Participation Haggadah*

### **We were slaves**

עֲבָדִים הָיִינוּ לְפָרַעְה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיָד חֲזָקָה וּבְזֵרוֹעַ  
נְטוּיָה, וְאָלוּ לָא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אָנוּ וּבָנֵינוּ  
וּבְנֵי בָנֵינוּ, מִשְׁעָבָדִים הָיִינוּ לְפָרַעְה בְּמִצְרַיִם. וַאֲפִילוּ כָלָנוּ חֲכָמִים, כָּלָנוּ נְבוֹנִים,  
כָּלָנוּ זָקֵנִים, כָּלָנוּ יוֹדְעִים אֶת־הַתּוֹרָה, מִצָּוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל  
הַמִּרְבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הָרִי זֶה מִשְׁבַּח:

We were slaves to Pharaoh in Egypt, but the Eternal God took us out of there with a mighty hand and an outstretched arm. Had not God taken our ancestors out of Egypt, then we, our children and grandchildren would still be enslaved to Pharaoh in Egypt. Even if we all were wise, and perceptive, experienced, and versed in Torah, it would still be our duty to tell about the Exodus from Egypt. The more one explores the meaning of the Exodus, the more that person is worthy of praise.

### **עֲבָדִים הָיִינוּ**

*Avadim hayinu, hayinu.*

*Ata b'nai chorin, b'nai chorin.*

*Avadim hayinu, ata ata b'nai chorin*

*Avadim hayinu, ata ata b'nai chorin b'nai chorin.*

We were slaves and now we are free.



“We were slaves to Pharaoh in Egypt.” This Biblical passage is considered by many to be the answer to the preceding question. In many Sephardic *haggadot*, this passage is prefaced by the statement “This is the answer.” This passage is an appropriate answer if the question is taken to mean “Why is this night different...?” However, it does not explain the connection between the specific acts mentioned and the redemption of Israel from Egypt.

To be a slave. To be owned by another person, as a car, house or table was owned. To live as a piece of property that could be sold -- a child sold from its mother, a wife from her husband. To be considered not human, but a “thing” that plowed the fields, cut the wood, cooked the food, nursed another’s child; a “thing” whose sole function was determined by the one who owned you. To be a slave. To know, despite the suffering and deprivation, that you were human, more human than he who said you were not human. To know joy, laughter, sorrow and tears and yet be considered only the equal of a table. To be a slave was to be a human being under conditions in which that humanity was denied. They were not slaves. They were people. Their condition was slavery.

Julius Lester

### A Rabbinic Tale

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר, וְרַבִּי יְהוֹשֻעַ, וְרַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה, וְרַבִּי עֲקִיבָא, וְרַבִּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי־בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם, כָּל־אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע, שֶׁל שַׁחֲרִית:

It happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them: "Rabbis, it is time to recite the morning Shema."

When I was growing up I didn't like this story at all! What could be more boring, I thought, then sitting around with a group of rabbis! (Ironic, in retrospect.) But this tale is here for a reason. For the rabbis mentioned above lived in the second century of the common era, at the time when Rome ruled the land of Israel with an iron fist. It was a time of oppression, and the suppression of Judaism as a religion. These rabbis were talking about what the Exodus meant not as a past event, but in their own lives. They were staying up late to speak about the meaning of redemption -- by planning a rebellion! They are, then, a model for each one of us: that this story is not about then, and them. It is about here, and now, and you and me. It is not his-story, but our story, ever able to speak in ways as ancient as Egypt, and as fresh as tomorrow's headlines.

MLF

What was your  
most powerful,  
or most unusual  
seder experience?

## The four children

*When we explain something, we want everyone to understand.  
This is especially true of the Pesach story and seder.  
The Torah commands us four times that we must teach children  
about the Exodus from Egypt. These four commands suggest  
that there are four kinds of children,  
each of whom learns in a different way.  
from A Children's Haggadah*

## Kavvanah: Ahead of its time

The four children used to be *my* least favorite part of the Seder. But later I came to realize how ahead of its time this midrash really was: the Rabbis seemed to understand that there is, in each one of us, each one of these styles. At different times, and in different settings, all of us are each of these children.  
JAN

חֶכֶם מַה הוּא אוֹמֵר?  
מַה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֶתְכֶם?

*The **wise child** says:*

*"I want to know the meaning of all these rules."  
This child is proud to be a Jew and is interested in sharing experiences  
that are important to Jews We answer this child  
by teaching all the rules of Pesach.*

Sometimes our children ask too many questions.  
Let us remember the alternative, and try to be patient.

רָשָׁע מַה הוּא אוֹמֵר? מַה הָעֵבֶדָה הַזֹּאת לָכֶם? לָכֶם וְלֹא לוֹ.

*The **defiant child** says:*

*"Why do you bother with all these rules?"  
This child does not include himself or herself in the question  
and acts like a stranger when attending a seder.  
We answer this child by saying: "Had you been in Egypt  
you might not have been included  
when God freed our ancestors from slavery."*

To remember that we are connected to each other --  
this is a lesson that comes before all the rules and rituals of Jewish life.  
For attitude precedes understanding,  
and in love for each other lies our first redemption.

תָּס מָה הוּא אוֹמֵר? מָה זֹאת?

*The **simple child** says:*

*“What is this all about?”*

*This child needs to understand basic facts.*

*We answer this child by saying:*

*“We do all these things because God freed us from slavery.”*

Each one of us is a “simple child” in some areas of our life.

The term “lay” person really means “ignorant.”

Some of us may be experts in our fields,  
and stymied by the simplest task in an unfamiliar area.

If only we can remember what it feels like  
to be afraid and embarrassed  
we will not only be better teachers;  
we will also be better people.

וְשִׂאֵינוּ יוֹדְעַ לְשִׂאוֹל, אֶת פֶּתַח לוֹ

*For the child who **does not even know enough to ask** we explain that*

*“Passover reminds us of what God did for us when we left Egypt.”*

*This child needs to learn about Judaism.*

We can learn not only from what is said,  
but from what is not said.

Let us take a moment of reflection  
to remember the power and the potential that lies  
in silence.

## The Story

### In the beginning...

מִתְחִלָּה עֹבְדֵי עֲבֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ. וְעַכְשָׁיו קִרְבָּנוּ הַמָּקוֹם לְעֲבֹדָתוֹ.

*M't'chilah ov'dai avodah zarah hayyu avoteinu...*

In the beginning our ancestors were adulators,  
but afterwards God drew us near to God's service, as it is written:

"Of old your ancestors dwelled beyond the river Euphrates...

... and they served other gods.

And I took Abraham from across the river,

and I brought him to the land of Canaan.

And I gave him Isaac, and to Isaac I gave Jacob.

And Jacob and his children went down to Egypt."

בָּרוּךְ שׁוֹמֵר הַבְטָחָתוֹ לְיִשְׂרָאֵל. בָּרוּךְ הוּא. שֶׁהִקְדֹּשׁ בָּרוּךְ הוּא חָשַׁב אֶת־הַקָּץ

*Barukh Shomeir Hav'tachato L'Yisrael. Barukh Hu...*

Praised be the One who keeps promises to Israel.

For God calculated the end of our exile...

### We raise our cups of wine

וְהִיא שְׁעֵמָדָה לְאֲבוֹתֵינוּ וְלָנוּ.

שֶׁלֹא אֶחָד בְּלֶבֶד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ.

אֲלֹא שֶׁבְּכָל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ.

וְהִקְדֹּשׁ בָּרוּךְ הוּא מַצִּילֵנוּ מִיָּדָם:

*Vay'hi she'amda l'avoteinu v'lanu,*

*Shelo echad bil'vad amad aleinu l'chaloteinu.*

*Eleh b'chol dor vador 'om'dim aleinu l'chaloteinu.*

*V'haKadosh Barukh hu matzileinu miyadam*

It is this promise that has sustained our ancestors and us.

For not just one enemy has risen against us.

Rather in every generation there are those who seek our destruction.

But the Holy One, Praised be God, saves us from their hands.

### We put down our cups of wine

## **From Egypt to Freedom...**

READER:

Many years ago, long before any of us was born, there was a wicked king called Pharaoh who ruled the land of Egypt. Many Israelites lived there peacefully with the Egyptians. Pharaoh was afraid there were too many Israelites and that they were becoming too powerful. He commanded that they become slaves and forced them to build cities and palaces for him. Even Israelite children had to work for Pharaoh.

all narrative readings in this section are  
taken from Elie Gindi, *Family Haggadah:  
A Seder for All Generations*

### **“TALKING POINTS”**

Immigration and Assimilation.

“Legal” and “illegal” “aliens”

Fear of change, and fear of foreigners (xenophobia)

Child labor. The “edifice complex”

READER:

Pharaoh was mean to Israelite adults and children. Wicked Pharaoh did not want Israelite children to grow to be adults. One Israelite mother was afraid and wanted to protect her child from Pharaoh and his men. She put her baby in a basket made of reeds and placed him by the river Nile. Pharaoh’s daughter, the princess, was bathing in the river and found the baby. She brought him to her palace and named him Moses, which means “pulled from the water.” The princess knew Moses was an Israelite, but she kept it a secret and raised him as a prince.





TANGENT:

Something funny, something strange.  
The name of “Moses” never appears in the traditional haggadah.  
But he is central to the story!  
We would have thought he should be a central figure,  
prominently mentioned, honored and revered.  
Instead we read:

לֹא עַל-יְדֵי מַלְאָךְ, וְלֹא עַל-יְדֵי שֶׁרָף. וְלֹא עַל-יְדֵי שְׁלִיחַ.  
אֱלֹהֵי הַקָּדוֹשׁ בְּרוּךְ הוּא בְּכִבּוּדוֹ וּבְעֶצְמוֹ.

Redemption came “not by means of an angel,  
and not by means of a seraph,  
and not by means of an intermediary,  
but the Holy One, Blessed be God, in God’s glory, directly...

Why would the Haggadah say this?  
Why so downplay the role of Moses?  
The silence practically shouts at us.  
But there is a hint, here, of danger and a concern,  
and a revelation, for those who think it through...  
of when the Haggadah as we have it now must have come to be.

TALKING POINTS:

Genocide.  
Water.  
Adoption.  
Family secrets.

READER

One day, as Moses grew to be a man, he found out that he was an Israelite, and he saw how cruel Pharaoh was. One day he saw an Egyptian beating a slave, became angry, and killed the Egyptian. Afraid for his life, Moses fled Egypt and became a shepherd in a faraway land.

READER

One day, while tending his sheep, Moses saw a bush that was on fire but that was not burning up. From the bush came God’s voice. The voice told Moses to go back to Egypt to free the Children of Israel and take them far away.



### Sing

When Israel Was In Egypt Land  
Let My People Go.  
Oppressed So Hard They Could Not Stand  
Let My People Go.

#### Chorus:

Go Down, Moses, Way Down in Egypt Land.  
Tell Old Pharaoh To Let My People Go.

So God Told Moses What To Do  
Let My People Go  
To Lead the People of Israel Through  
Let My People Go.

#### READER

Moses returned to Egypt and went to see Pharaoh. Moses said to Pharaoh, "If you do not free the Children of Israel, you will be punished." The wicked king did not believe Moses and said "No!"

### Sing

Oh, Listen. Oh, Listen. Oh, Listen King Pharaoh.  
Oh, Listen. Oh, Listen. Please Let My People Go.

They Want To Go Away.  
They Work Too Hard All Day!  
King Pharaoh, King Pharaoh,  
What Do You Say?

No, No, No! I Will Not Let Them Go.  
No, No, No, I Will Not Let Them Go.

#### READER:

God was angry with Pharaoh and punished him and the Egyptians ten times.  
These punishments are called the Ten Plagues.

## The Secret Meaning of the Seder

READER:

The traditional Haggadah tells the tale in a different way. It uses an approach called a “Midrash.” A “Midrash” is “a story about a story in the Bible.” But there is something slippery -- and at the same time profoundly powerful about a Midrash. Because in *retelling* an old story, we use references and respond to issues that come not from the ancient past, but from our own lives. We thus inevitably filter an old story through the lens of our own experience. In doing so the tale becomes not about “then,” and “them,” but, in deep and often hidden ways, about “here” and “now.” It is about us.

READER:

Before we get to the Ten Plagues, then, we want to take a few moments to look at the story as it is recast by the tradition. For in the Haggadah’s Midrash we can, perhaps, uncover, and discover... the “secret message” of the Seder. And if we understand that message, put into the seder long ago, we will feel a newfound freedom... to really apply the lessons of this Festival in our own lives.

READER:

In telling the story, the rabbis who wrote the Haggadah began with words that remain familiar to us. They are words from the Book of Deuteronomy, and they *seem* to be a straightforward reference back to the story in Genesis about Abraham. For the story begins:

אַרְמִי אֵיבֵד אָבִי

*Arami Oveid Avi.*

“My father was a wandering Aramean.”

SEDER LEADER:

But the Midrash is tricky, and depends on a deliberate misreading of the words we inherited from the Torah. Here is the traditional Midrash, with an explanation about what is going on. Before we go any further, we need to understand that the whole premise of what follows, the citation of the Torah and the interpretation around it, all depends on... reading the middle word of the three word phrase above in an entirely new way. Changing the vowels -- which is a bold but legitimate thing to do, since the words as they appear in the scroll of the Torah have no vowels. But the phrase is now presumed to say: *Arami IBEID Avi* -- an Aramean (no longer a reference to Abraham, but now, instead, seen as referring to Laban) sought to destroy my father (seen now, also, not as Abraham, but as Jacob!)

By just changing the vowels, the sentence is totally new. It refers not to one story in Genesis (Abraham leaving Ancient Iraq) but to another (Jacob and Laban). It is no longer in the form of a subject-adverb-adjective, but, instead, subject-verb-object. Just change the vowels, and a whole new possible meaning emerges. That is what the traditional Haggadah did, in order for the writers to “read themselves,” and their own life situation, into the story.

Here, now, is the traditional Midrash:

צא ולמד, מה בקש לבן הארמי לעשות ליעקב אבינו.  
שפרעה לא גזר אלא על הזכרים, ולבן בקש לעקר את הכל.

“Come and learn” what Laban the Aramean sought to do to Jacob our father.  
[He was worse than Pharaoh, for] Pharaoh issued a decree against only the males, yet Laban sought to uproot the Israelites altogether.

As it is written:

**אַרְמִי אִבֵּד אָבִי,**

*Arami oveid avi*

[meaning: “my father was a wandering Aramean,”  
but rereading this as *Arami ibbeid Avi*,  
“an Aramean sought to destroy my father.”]

**וַיֵּרֶד מִצְרָיִם,**

**וַיֵּגֶר שָׁם**

**בְּמִתֵּי מֶעֶט**

**וַיְהִי שָׁם לְגוֹי גָּדוֹל,**

**עַצוֹם וָרֹב:**

The words above are rest of the verse from Deuteronomy 25:5:

“My father was a wandering Aramean.

He went down to Egypt

and sojourned there

with meager numbers;

but there he became a great nation,

very populous.

The Midrash comments on each of these phrases,  
thereby retelling the story to suit the purposes of the rabbis who wrote it:

**וַיֵּרֶד מִצְרַיִם, אָנוּס עַל פִּי הַדְּבָר.  
וַיֵּגֶר שָׁם. מִלְּמַד שֶׁלֹּא יָרַד יַעֲקֹב אֲבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם, אֲלָא לְגוֹר שָׁם**

“And he went down to Egypt” *forced by the divine decree*  
[there was a famine; they wanted to survive; they had no choice].

“And sojourned there” *to teach us that he did not come down to settle in Egypt*  
*but only to live there temporarily.*

#### READER

Does this retelling of the tale reflect any particular period in Jewish history? Was there ever a Jewish community that fit this description geographically, existentially, and emotionally? There was! For in the second century of the common era, a Jewish community took up residence in Alexandria (Egypt, not Virginia.) They did so -- because they were being persecuted elsewhere. And they felt guilty about it! Because Jews were supposed to *leave* Egypt, not settle there. So they emphasized: it was circumstances that drove them out of their ancestral homeland. They were living here, but watching there. “With their suitcases packed,” as it were. Temporary sojourners, ready to return when circumstances would allow.

#### READER

How do we *know* that this Midrash comes from that time period, and that mind-set? We don’t. But perhaps the verse was chosen with even more subtlety that it seems. For after all, changing the vowels in a word is a clumsy limb on which to hang so great a weight of meaning. Unless it was a signal to us that we were to carry the tradition forward... and change the vowels in another word as well. Perhaps we were meant to look even at the *first* word of the first phrase quoted above. Without vowels, we would not know to read *Arami*. Since the *aleph* is silent, we simply would see, transliterated: ‘ r m i. And with new vowels we *could* read this words not as *Arami* but as... ‘ *Romi*. Not as an “Aramean” but as... “a Roman.” A *ROMAN* sought to destroy my father! A reading with a secret message, a central lesson which... fits with the whole rest of the Haggadah, reflects the same time period... and justifies the choices of those who felt compelled to flee Roman rule and seek refuge in the Jewish community of Alexandria.

#### READER

If this is right, then we get an even more powerful message at the Seder table then we might even have realized before. For here we have a Jewish community boldly reading its needs, and its circumstances, back in to the Biblical story. And if that is the message at the heart of the *original* Haggadah, the pages of this tale cry out to us: can we do any less?

#### READER

Can we not remember that the slaves in the American south saw Pharaoh in the face of their oppressors? That the Jews of the Soviet Union viewed their regime as a metaphorical Egypt? That the sign on the hills leading to Dharamsala, India, the Tibetan Buddhist government-in-exile, reads “Next year in Lhasa,” a reference to both their ancestral seat inside China, and to Jewish influence on Buddhism. Wherever people have suffered, people have looked to this tale for hope. Wherever there is oppression and persecution, people see the faces of Pharaoh, the narrow places of *Mitzrayim*, the promise of redemption. In this story are all our stories, and that is the real reason we tell it and turn it over and over, year after year. It is a tale which only seems to be about yesterday. It is really about tomorrow.

## The Ten Plagues



It is a medieval custom to dip one's fingers in the seder's second cup of wine  
and to remove sixteen drops of wine. As each plague is recited we decrease our own joy,  
drop  
by  
drop

as we recall the enemy's pain.  
Besides the ten plagues,  
the extra six drops correspond to  
the three prophetic plagues mentioned by the prophet Joel --  
blood, fire and smoke

("Before the great and terrible day of the Lord comes...  
the sun shall turn to darkness and the moon to into blood." Joel 3:3)  
-- and the three word abbreviation of the ten plagues,  
invented by Rabbi Yehuda -- **d'tzach, adash, b'achab.**

from *A Different Night*

There is something wrong with the explanation above. It is redundant. It refers to the same plagues twice (as the plagues themselves, and through the abbreviation of Rabbi Yehuda.) We can only conclude that the custom of removing sixteen drops originated earlier, and for a reason we no longer know, and this homiletical explanation emerged later. For that reason most liberal Jews remove ten drops from their cups, and the custom of sixteen fades into history.

MLF commentary

The Biblical plagues reflect God's power as the creator of life and death. They exhibit nature gone awry. Water becomes blood. Dust becomes lice. The first-born, who would have carried on family names and traditions, are murdered. No one in ancient Egypt escaped the terror of these natural disasters.

from *The Open Door*

Ten plagues devastated the land of Egypt.  
Ten plagues opened the way to our people's liberation.  
from *The Open Door*

*These are the plagues that God brought upon the Egyptians in Egypt.  
Now, as we mention each plague, we will spill some wine.  
We must acknowledge that all people are God's creatures  
and that our joy is lessened when anyone,  
even our enemy, suffers.*

from *Family Haggadah*

דָּם. *Dam (Blood)*

צַפְרִידֵּי. *Tz'fardeah (Frogs)*

כְּנִים. *Kinim (Lice).*

עֲרֹב. *Arov (Beasts)*

דֵּבֶר. *Dever (Cattle Disease)*

שָׁחִין. *S'chin (Boils)*

בָּרָד. *Barad (Hail)*

אֲרֵבָה. *Arbeh (Locusts)*

חֹשֶׁךְ. *Chosech (Darkness)*

מַכַּת בְּכוֹרוֹת: *Makat B'chorim (The Slaying of the First Born)*

### **The Frog Song**

One Morning King Pharaoh Woke Up In His Bed.  
There Were Frogs In His Bed, And Frogs On His Head,  
Frogs On His Nose, And Frogs On His Toes.  
Frogs Here. Frogs There.  
Frogs Just Jumping Everywhere!





### TALKING POINTS:

When our enemy suffers? Coverage of enemy casualties.  
Violence allowed? What is the real message of the tenth plague?  
Modern plagues?

### READER:

At last Pharaoh was frightened and let the Israelites go. They hurried out of Egypt, without time to bake bread for their journey. Instead, they put raw dough on their backs, which the sun baked into hard crackers called matzot. The Children of Israel followed Moses to the edge of the Sea of Reeds, and God divided the sea.

### READER

The Israelites crossed safely on dry land to the other side. Pharaoh changed his mind and told his soldiers to chase after them. When the Israelites were safely past the sea, the sea fell upon Pharaoh's soldiers. Moses led the Israelites safely into the desert toward the Promised Land. Miriam, Moses' sister, led the Israelites in dance and song, as they celebrated their long-awaited freedom.

### Miriam's Cup

A modern tradition instructs us to symbolically remember Miriam the prophetess by placing a cup of spring water on the seder table.

The Cup for Miriam recalls a Midrash that  
wherever our ancestors wandered in the Wilderness  
Miriam's Well would appear and sustain them.



We lift up Miriam's cup and recite:

כַּ וַתִּקַּח מִרְיָם הַנְּבִיאָה אֶחָדָה אֶת־הַתִּיבָה  
בְּיָדָהּ וַתַּצְאֵן כָּל־הַנָּשִׁים אַחֲרֶיהָ בְּתִפְפִּים  
וּבְמַחֲלֹת: כֹּא וַתַּעַן לָהֶם מִרְיָם  
שִׁירוּ לַיהוָה כִּי־גָאֲהָ גָאֲהָ  
סוּס וְרֶכֶב וְרָמָה בַּיָּם:

*Then Miriam the prophetess, Aaron's sister,  
took a timbrel in her hand, and all the women went after her in dance with  
timbrels. And Miriam chanted for them:  
Sing to the Eternal One, for God has triumphed gloriously!  
Horse and driver God has hurled into the sea.*

Exodus 15:20-21

## Miriam's Song



Chorus:

And the women, dancing with their timbrels  
followed Miriam as she sang her song.  
Sing a song to the One whom we've exalted.  
Miriam and the women danced, and danced the whole night long.

And Miriam was a weaver of unique variety.  
The tapestry she wove was one which sang our history.  
With every strand and every thread she crafted her delight,  
a woman touched with spirit, she dances toward the light.

Chorus

Miriam stood upon the shores and gazed across the sea.  
The wonder of this miracle she soon came to believe.  
Whoever thought the sea would part with an outstretched hand,  
and we would pass to freedom and march to the promised land.

Chorus

Miriam the prophet took her timbrel in her hand  
and all the women followed her, just as she had planned.  
And Miriam raised her voice in song, sang with praise and might:  
We've just lived through a miracle; we're going to dance tonight.

Chorus

**Dayyeinu**  
**“It would have been enough.”**

*Dayyeinu* commemorates a long list of miraculous things God did for us,  
any one of which would have been pretty amazing just by itself...  
from *A Different Night*

In what sense is each moment of liberation enough? *Dayyeinu* signifies deep acceptance and gratitude. We acknowledge the present moment.... This acceptance allows us to move to the next moment and receive the waiting gift. When we greet each moment with conditions, judgements and expectations... our expectations keep us tense. We are not free. We are not available to receive the next moment. Our fantasies about the past and our desire to control the future cut us off from the wonders of this moment... *Dayyeinu* is a great liberator. It is a jolt into the presence of awe, compassion, attention and freedom.

Sheila Peltz Weinberg, in *A Night of Questions*

The Afghani/Iranian? Onion Free For All:

There is a custom - from the Jewish communities of either Afghanistan or Iran -- to “whip” each other with green onions or scallions during the singing of *Dayyeinu*, to recall the beatings the slaves endured. Perhaps, more specifically, this custom is tied to the Biblical story of the Jews who complained about the manna God had given them, and recalled with longing “We remember the fish we used to eat in Egypt, the cucumbers, the melons, the leeks, *the onions* and the garlic.” (Numbers 11:5-6)

*How many acts of kindness God has performed for us.*  
*For all the gifts in our lives we are grateful --*  
*without always needing to ask for more!*

אֱלֹהֵי הוֹצִיאָנוּ מִמִּצְרַיִם, יְיָנוּ:

*Ilu Hotziyanu Mimitzrayim, Dayyeinu.*  
Had God only taken us out of Egypt -- *Dayyeinu!*

אֱלֹהֵי נָתַן לָנוּ אֶת־הַשַּׁבָּת, יְיָנוּ:

*Ilu Natan Lanu et HaShabbat, Dayyeinu*  
Had God only given us Shabbat -- *Dayyeinu*

אֱלֹהֵי נָתַן לָנוּ אֶת־הַתּוֹרָה, יְיָנוּ:

*Ilu Natan Lanu et HaTorah, Dayyeinu*  
Had God only given us the Torah -- *Dayyeinu.*

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֱלוֹ בִּפְסַח, לֹא יֵצֵא יְיָדֵי חוּבָתוֹ, וְאֵלֹהֵי הָעוֹלָם:

## פְּסַח. מַצָּה וּמָרֹר:

Rabban Gamliel would say:  
Anyone who has not discussed the meaning of three things during the Seder  
has not fulfilled his or her obligation (to tell the story).  
And these are the three things:

**The Paschal offering. The Matzah. The Marror.**

**We point to the shankbone.**

פְּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזֶמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוּם מָה?  
What is the meaning of this **Pesach**?

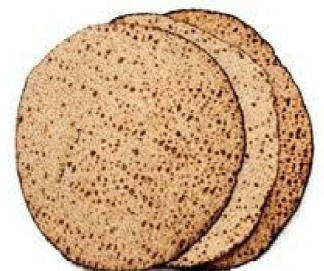
*In family groups our people ate the Paschal Lamb  
when the Temple was still standing.  
For them, the Pesach was a reminder  
that God “passed over” [Heb. “Pasach”]  
the houses of our ancestors in Egypt  
during the night of redemption,  
the time of the tenth plague.*



**We point to the Matzah.**

מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה?  
What is the meaning of this **matzah**?

*Matzah is made with carefully prepared flour mixed with water.  
It has no yeast. Matzot are baked until crispy brown, and flat.  
Eating Matzah reminds us that when our people were escaping  
they did not have time to bake fancy loaves of bread.  
We fulfill the mitzvah: “For seven days you shall eat matzah,  
that you may remember your departure from Egypt as long as  
you live.”  
(Exodus 12:15)*



We point to the maror.

מָרֹר זֶה שְׁאָנוּ אוֹכְלִים, עַל שׁוֹם מָה?

What is the meaning of this **maror**?

*Maror is the bitter herb on our seder plate.*

*Maror reminds us that the Egyptians  
made the lives of our ancestors  
bitter when they were slaves.*

*Each year, as we sit together at the seder table,  
we imagine that each of us went out of Egypt.*

*The Torah teaches us:*

*“And you shall explain to your child on that day:  
it is because of what God did for **me**,  
when **I, myself**, went out of Egypt.”  
(Exodus 13:8)*



We have reached the heart of the matter,  
the central message of the Passover seder.

We recite now important words  
which remind us why we are doing all of this tonight:

בְּכָל-דּוֹר וָדוֹר  
חַיָּב אָדָם לִרְאוֹת אֶת-עַצְמוֹ  
כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם

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

In every generation  
each one of us must see ourselves  
as if we ourselves came out from Egypt.

**We raise our cups of wine.**

לְפִיכָךְ אֲנַחֲנוּ חֲיִבִּים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר,  
לְבָרֵךְ, לְעַלֶּה וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת-כָּל-הַנִּסִּים הָאֵלֶּה.  
הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵלָה  
לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד לְגֵאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ:

*L'fikach anachnu chayavim l'hodot, l'hallel, l'shabeiach, l'fa'eir, l'romeim, l'hadeir,  
l'vareich, l'alei u'l'kaleis l'mi she'asa l'avoteinu v'lanu et kol hanisim ha'eileh:  
hotzianu mei'av'dut l'cheirut, mi'yagon l'simcha, u'mei'eivel l'yom tov, u'mei'afeilah  
l'or gadol, u'mi'shi'vid li'g'eulah. V'nomar l'fanov shirah chadasha. Halleluyah!*

*Therefore we should thank, praise, revere, extol, exalt, glorify and bless God who  
performed all these miracles for our ancestors, and for us. God took us*

*from slavery to freedom*

*from despair to joy*

*from mourning to celebration*

*from darkness to light*

*from enslavement to redemption.*

*We sing unto God a new song with our lives.*

*Halleluyah!*

**We put down the wine untasted**

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָז:  
הֵיְתָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:  
הָיָם רָאָה וַיִּנָּס, הֵיְרִדוֹן יָסַב לְאַחֹר:  
הֶהָרִים רָקְדוּ כְּאֵילִים. גְּבָעוֹת כְּבָנֵי-צֹאן:  
מִה-לֵּךְ הָיָם כִּי תָנוּס. הֵיְרִדוֹן תִּסָּב לְאַחֹר:  
הֶהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבָעוֹת כְּבָנֵי-צֹאן:  
מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:  
הֶהָפְכִי הַצּוּר אֶגַם-מָיִם. חֲלָמִישׁ לִמְעִינוּ-מָיִם.

*B'tzeit Yisrael Mimitzrayim, beit Ya'akov m'am lo'eiz.*

*Hayitah Yehudah l'kodsho, Yisraeil mam'shelotav.*

*Hayam ra'ah, vayanos, Hayardein yisov l'achor.*

*Heharim rakdu kh'eilim, g'va'a'ot kivnei tzon.*

*Mah lecha hayam ki tanos? Hayardein tisov l'achor?*

*Heharim tir'k'du kh'eilim, g'va'a'ot kivnei tzon.*

*Milifnei adon chuli aretz. Milifnei Elohah Ya'akov.*

*Hahofkhi hatzur agam mayim. Chalamish l'mayno-mayim.*

When Israel went forth out of Egypt,  
 The house of Jacob from a foreign land,  
 Then Judah became God's place  
 Israel God's dominion.  
 The sea saw and fled;  
 the Jordan turned, reversed its flow.  
 The mountains danced like rams,  
 the hills like flocks of lambs.  
 What's wrong with you, O Sea, that you flee?  
 And you, O Jordan, that you turn around?  
 You mountains, why do you rejoice like rams,  
 you hills, like flocks of lambs?  
 Tremble, earth, before the Mighty One,  
 before the God of Jacob,  
 Who turns the rock into a pool of water,  
 the flint into a bubbling fount!  
 Psalm 114



Now is the time to make justice a reality for all of God's children... And we will not be satisfied until justice rolls down like water, righteousness like a mighty stream... I say to you today, my friends, [Applause] so even though we face the difficulties of today and tomorrow, I still have a dream. (Yes) It is a dream deeply rooted in the American dream. I have a dream that one day (Yes) this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal." (Yes) [Applause] I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, (Well) sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. I have a dream (Well) [Applause] that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. (My Lord) I have a dream today. [Applause] And when this happens, [Applause continues] when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, (Yes) we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: Free at last! (Yes) Free at last! Thank God Almighty, we are free at last! [Applause]

Martin Luther King

## כוס שני

### The Second Cup

With this second cup of wine we remember  
the second promise God made to the Jewish people:  
“I will deliver you from their slavery.”  
*We learn that people should not make other people slaves.  
God wants us to be free.*  
from *A Children's Haggadah*

וְהִצַּלְתִּי אֶתְכֶם מֵעֲבָדָתָם

*V'hitzalti etchem mei-avodatam.*

*I will deliver you from their slavery.*  
(Exodus 6:6)

This is the promise of release from bondage.  
Created in God's image, born to be free,  
we need never be subject to another's will.  
*As God promises us deliverance,  
so must we ensure the freedom  
of every human being.*  
based on *The Open Door*

### We raise our cups

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

*Barukh ata Adonai, Eloheinu Melekh HaOlam, Borei P're Hagafen.*

Blessed are You, Eternal our God, Sovereign of Existence,  
who creates the fruit of the vine.

**All drink the second cup while reclining**



## רחצה *Rachtzah*

It is customary to wash our hands before reciting the blessing over bread.

This reflects an important early democratization within Judaism, that occurred when the rabbis suggested that each home is a *mikdash me'at*, a small sanctuary. Just as the priests in the time of the Temple washed before making a meal offering on the altar, so do we wash before reciting *motzi* at our table.

In taking on this priestly function in our own homes, we accept the challenge to create holiness in our homes...

David Teutsch

Once again we wash our hands,  
but much has changed since the seder began.  
We have passed through the long night of Egypt,  
and we stand on the far side of the Sea of Reeds.

We now wash our hands to celebrate  
our crossing the sea, our rebirth as a free people.

Now we recite a blessing,  
for our hands are free to perform acts of holiness,  
to eat matzah, the symbol of liberation.

*In this moment of celebration,  
may this water, symbolically drawn from Miriam's well,  
cleanse us of all the wounds and pain of Egypt.*

*For even as we remember the past,  
we are called to strive for a healing future.*

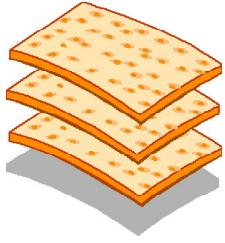
*from A Night of Questions*

**One person walks around the table  
with a pitcher of water and a basin.**

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

*Barukh ata Adonai, Eloheinu Melekh HaOlam  
Asher Kiddishanu b'Mitzvotot, v'tzivanu Al N'tilat Yadayim*

Blessed are You, Eternal our God, Sovereign of Existence,  
who has made us holy through *mitzvot*,  
and commanded us to wash our hands.



## מוציא מצה *Motzi Matzah*

We lift the three matzot and say the following two blessings:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:  
*Barukh ata Adonai, Eloheinu Melekh HaOlam, HaMotzi Lechem Min HaAretz*

Blessed are You, Eternal our God, Sovereign of Existence,  
who brings forth bread from the earth.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:  
*Barukh ata Adonai, Eloheinu Melekh HaOlam,  
Asher Kiddishanu B'mitzvotav v'tzivanu Al Akhilat Matzah.*

Blessed are You, Eternal our God, Sovereign of Existence,  
who makes us holy with Your *mitzvot*, and commands us to eat Matzah.

**We distribute pieces from the uppermost and middle pieces of Matzah  
and we eat the Matzah while reclining.**

If Matzah is not your favorite food, recite:

This is the poorest, the driest of bread.  
It crinkles and crumbles all over our beds.  
This is the matzah that Grand-Daddy ate  
when he zoomed out of Egypt, afraid he'd be late.  
You're welcome to join us -- come one or come many!  
I'll give you my matzah. I sure don't want any!

If you like Matzah add these lines:

But tomorrow you'll smear it with butter and jelly  
and then you'll enjoy as it fills up your belly.

Eliezer Segal

## מָרוֹר *Maror*

We now take some maror, the bitter herb,  
and dip it in *charoset*, which reminds us of the bricks,  
the mortar we made as slaves.

Together the symbols stand for us:  
we “taste” the message, and “eat” our history.

*May we always be able to feel human pain with all our senses,  
to bring suffering into ourselves as a first step  
in hope, in health, and in healing.*



**We dip maror in charoset and recite:**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

*Barukh ata Adonai, Eloheinu Melekh HaOlam  
Asher Kiddishanu B'mitzvotav v'tzivanu Al Akhilat Maror.*

Blessed are You, Eternal our God, Sovereign of Existence,  
who makes us holy with Your *mitzvot*, and commands us concerning  
the eating of the bitter herb.

## כּוֹרֵיץ *Koreich*

Tonight we remember that even though **we** are free,  
there are still people who are not yet free.  
Hillel, a famous rabbi who lived long ago,  
while the Temple still stood in Jerusalem,  
taught us to eat a special sandwich  
of matzah, maror and charoset together.

*By doing so, we put together  
the matzah of freedom  
and the maror and charoset of slavery.  
For in the time of freedom, there is knowledge of suffering.  
And at the time of bondage, there is the hope of redemption.  
based on A Children's Haggadah and A Passover Haggadah*

**We distribute the bottom piece of matzah for Hillel's sandwich.  
We combine matzah, maror and charoset - and add the chazeret, the other kind of bitter  
herb, to the middle of the sandwich. We eat the Hillel sandwich while reclining.**

## שלחן עורף *Shulchan Oreich*

### **The Shankbone**

In Sephardic tradition, pieces of meat from the shankbone are eaten by each participant.

In the Ashkenazic tradition, the shankbone is acknowledged but not eaten.

At “vegetarian” seders it has become customary to substitute a beet for the shankbone.

The Torah speaks of God’s outstretched arm (*zeroa*).

The shankbone (*zeroa*) helps us remember God’s might.

The shankbone reminds us, too, of the special lamb  
that was brought to the Temple in Jerusalem on Passover  
as an offering to God.

### **The Egg**

It is customary to start off our meal  
with a boiled egg dipped in salt or salt water.

The egg has come to be a symbol of new life, of hope.

The roasted egg on the Seder plate also represents,  
as does the shankbone, the ancient Temple service in Jerusalem.

We remember the new life  
the Children of Israel made for themselves  
when they left slavery so long ago.

**We serve the meal!**

## צפון Tzafun

The *Afikomen* is the other half of the middle matzah, hidden at the beginning of the seder.

It must now be eaten. Its taste lingers as the last food eaten at the seder.

But at this point the leaders of the seder discover that the *Afikomen* has been “stolen”...  
Knowing that it must be eaten at the end of the meal, the leaders must bargain for its return.

from *A Different Night*

In many Sephardic homes it is customary to wrap the *Afikomen* in a sock  
and for each participant to sling it over his/her shoulder to symbolize leaving Egypt.

The word “*Afikomen*” is derived from the Greek word “*epicumen*,”

which means a food eaten for pleasure, or a dessert.

The *Afikomen* should leave us with a lingering taste  
that captures all we have derived from the meal.

from *The Jewish World Family Haggadah*

### **The children search for the *Afikomen*.**

#### **As they search, we might read:**

When some of us were children,

this moment was the high point of the seder.

This was the time we would search for... the *afikomen*...

*Even as children we knew that it wasn't possible  
to find everything that was missing in life.*

*As much as we prized the gift...*

*it was the hunt that we really loved,*

*running through the rooms and turning everything upside down.*

The older we get, the harder the search becomes.

We aren't always sure, now, what we are seeking,

what the *afikomen* means to us,

which dessert will bring us

a sense of completion and satisfaction.

*Unlike during our childhood search,*

*there are now fewer... coaches in the next room  
giving us clues.*

There are no guarantees that we will find what we are looking for.

*But this we know: it is still the search that is important --*

*the looking, the running, and the turning everything upside down.*

from Joy Levitt, in *A Night of Questions*

**We bargain for the return of the *afikomen*,  
then share it and eat it.**

## בִּרְכָּה *Bareich*

Reciting a blessing after the meals is one of the most ancient customs of Judaism. It is clearly stated, and explicitly commanded in the Torah, where we read “When you have eaten, and are satisfied, you shall bless the Eternal your God for the good land God is giving you.” (Deuteronomy 8). These blessings, collectively known as *Birkat HaMazon*, or “Grace After Meals,” have become elaborate and lengthy; there are longer and shorter versions of these prayers. What follows below is a “medium” length version.

### ברכת המזון

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים:  
אֲזַי וְיִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אֲזַי לֵאמָרוּ בְּגוֹיִם  
הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי: הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:  
שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ כְּאַפִּיקִים בְּנֶגֶב: הָזֵרִעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ:  
הַלֹּד יִלְךְ וּבִכָּה נִשָּׂא מִשָּׁךְ הַזֶּרַע בָּא יָבֵא בְרִנָּה נִשָּׂא אֶלְמוֹתֵינוּ:

*Shir HaMa'alot, b'shuv Adonai, et shivat tziyon hayinnu k'cholmim.*

*Az y'malei s'chok pinu, u'l'shoneinu rina. Az yom'ru ba'goyim*

*higdil Adonai la'asot im eileh. Higdil Adonai la'asot imanu, hayinnu s'meichim.*

*Shuva Adonai et shiviteinu, ka'afikim banegev. Hazor'im b'dimah b'rina yiktzoru.*

*Haloch yeilech u'va'cho, nosei meshech hazara'. Bo yavo v'rina, nosei alumotov.*

A Pilgrimage Song (A Song of Ascents):

When God restores the exiles to Zion, we will feel like we are dreamers.  
Then our mouths should fill with laughter, our tongues with songs of joy.  
Then the nations will say: God has done great things for them!  
God does great things for us, and we rejoice!  
Restore, O God, our fortunes, as streams revive the Negev.  
Then those who sow in tears shall reap in joy.  
Those who go forth weeping, bearing sacks of seeds,  
shall come home with shouts of joy, carrying sheaves.

### חֲבֵרֵי נְבָרָךְ!

יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.  
יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.  
בְּרָשׁוֹת חֲבֵרֵי, נְבָרָךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ.  
בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ וּבִטּוּבוֹ חֵינּוּ.  
בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ וּבִטּוּבוֹ חֵינּוּ.

Leader: *Chavei-rye N'vareich!*  
 All: *Yihi Sheim Adonai M'vorach mei'attah v'ad olam.*  
 Leader repeats: *Yihi Sheim Adonai M'vorach mei'attah v'ad olam.*  
 All: *Bir'shut Chavei-rye, n'vareich Eloheinu she'achalnu mishelo.*  
*Barukh Eloheinu She'achalnu mishelo, uv'tuvo chayinu.*  
 Leader repeats: *Barukh Eloheinu She'achalnu mishelo, uv'tuvo chayinu.*

Friends, let us give thanks!  
*May the name of the Eternal One be praised now and always.*  
*May the name of the Eternal One be praised now and always.*  
*With our consent -- we praise our God, the one whose food we have eaten.*  
*Praised is our God, the one whose food we have eaten,*  
*and by whose goodness we live.*  
*Praised is our God, the one whose food we have eaten,*  
*and by whose goodness we live.*

**בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:**

All: *Barukh hu u'varukh sh'mo*  
*Praised by God and praised be God's name.*

**בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 הָזֵן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים  
 הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חֲסִדּוֹ.  
 וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחֲסֹר לָנוּ מִזֶּן לְעוֹלָם וָעֶד.  
 בְּעָבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמַפְרִיֵּס לְכָל  
 וּמַטִּיב לְכָל, וּמַכִּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.  
 בְּרוּךְ אַתָּה יי, הָזֵן אֶת הַכֹּל:**

*Barukh attah Adonai, Eloheinu Melekh HaOlam,*  
*Hazan et ha'olam kulo b'tuvo, b'chein b'chesed u'v'rachamim.*  
*Hu notein lechem l'khol basar, ki l'olam chasdo.*  
*U'v'tuvo ha'gadol, tamid lo chasar lanu, v'al yech'sar lanu mazon l'olam va'ed.*  
*B'avor sh'mo ha'gadol, ki hu El zan u'm'farneis lakol*  
*u'meitiv lakol, u'meikhin mazon l'khol b'riyotov asher bara.*  
*Barukh attah Adonai, HaZan et hakol.*

Blessed are You, Adonai our God, Ruler of the universe, who nourishes the whole world with grace, kindness and mercy. You give food to all creatures, for your kindness endures forever. Through Your great goodness we have never been in want; may we never be in want of sustenance for Your great name's sake. You are the God who sustains all, does good to all, and provides food for all the creatures which You have created. Blessed are You, Adonai, who sustains all.

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ,  
 יִתְבָּרֵךְ שְׁמֶךָ בְּכִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.  
 בְּכַתוּב, וְאַכְלִיתָ וְשָׂבַעְתָּ, וּבִרְכַּת אֶת יְיָ אֱלֹהֶיךָ  
 עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ.  
 בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן:

*V'al hakol, Adonai Eloheinu Anachnu Modim Lach, u'm'varchim otach,  
 yitbarach shimcha, b'fi kol chai tamid l'olam va'ed.*

*Kakativ "V'achalta, v'savata, u'veirachta et Adonai Elohecha  
 al ha'aretz hatova asher natan lach."*

*Barukh attah Adonai, Al Ha'Aretz, v'al HaMazon.*

For everything, Adonai our God, we thank and bless You. May Your name be blessed by everyone forever, as it is written: "When you have eaten and are satisfied, you shall bless Adonai your God for the good land God has given you."  
 Blessed are You, Adonai, for the land and the food.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיַגִּיעַ, וְיִרְאֶה,  
 וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר זְכוֹרֹנֵנוּ וּפְקֻדּוֹנֵנוּ,  
 וְיִזְכְּרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, וְיִזְכְּרוֹן יָמוֹת מְשִׁיחַ צִדְקָה,  
 וְיִזְכְּרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, וְיִזְכְּרוֹן כָּל עֲמָד בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  
 לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם  
 בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. זְכָרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה.  
 וּפְקֻדֵּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים,  
 וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,  
 כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

*Eloheinu veilohei Avoteinu v'Imoteinu, Ya'aleh v'Yavo vayagiah v'yeira'eh  
 v'yeiratzeh v'yishama v'yifakeid, v'yizacheir zichroneinu u'fikdoneinu,  
 v'zichron avoteinu v'imoteinu, v'zichron y'mot mashiach tzidkecha,  
 v'zichron Yerushalayim ir kodshecha, v'zichron kol amcha beit Yisrael lifanecha,  
 lifleita l'tovah l'chein u'l'chesed u'l'rachamim, l'chayim u'l'shalom  
 b'yom chag hamatzon hazeh. Zochreinu Adonai Eloheinu bo l'tovah.  
 U'fokdeinu vo livracha. V'hoshiyeinu vo l'chayyim.  
 u'vid'var y'shuah v'rachamim, chus v'choneinu, v'racheim aleinu v'hoshiyeinu,  
 ki eilecha eyneinu, ki eil melech chanun v'rachum attah.*



Our God and God of our ancestors, may our prayer rise and come to you , and be beheld, and be acceptable. Let it be heard, acted upon, remembered -- the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all Your people, the household of Israel, all surviving in Your presence. Act for goodness and grace, for love and care, for life, well-being and peace, on this day of the Festival of *matzot*. Remember us this day, Eternal One our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming, nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly our eyes are turned towards You, for You are a providing God; gracious and merciful are You.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.  
בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן

*U'v'nei Yerushalayim, ir hakodesh bimheirah v'yameinu.*  
*Barukh attah Adonai, Boneh B'rachamov Yerushalayim. Amen.*

Rebuild Jerusalem the holy city speedily in our days.  
Blessed are You, Adonai, who will rebuild Jerusalem in mercy. Amen.

הַרְחֵמֵנוּ, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
הַרְחֵמֵנוּ, הוּא יִתְבָּרֵךְ בְּשָׂמִים וּבְאַרְצָה.  
הַרְחֵמֵנוּ, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים,  
וְיִתְפָּאֵר בָּנוּ לְעַד וּלְנֶצַח נְצָחִים,  
וְיִתְהַדָּר בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.  
הַרְחֵמֵנוּ, הוּא יִפְרֹנֶסֶנוּ בְּכָבוֹד.  
הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה,  
וְעַל שֻׁלְחָן זֶה שְׂאֵכְלָנוּ עָלָיו.  
הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב,  
וַיִּבְשֹׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנֶחֱמוֹת.

*Harachaman, hu yimloch aleinu l'olam va'ed.*  
*Harachaman, hu yitbarach bashamayim u'va'aretz.*  
*Harachaman, hu yishtabach l'dor dorim,*  
*v'yit'pa'ar banu l'ad u'l'netzach n'tzachim,*  
*v'yithadar banu la'ad u'l'olmay olamim.*  
*Harachaman, hu y'farseinu b'chavod.*  
*Harachaman, hu yishlach lanu beracha m'rubah babayit hazeh,*  
*v'al shulchan zeh, she'achalnu alov.*  
*Harachaman, hu yishlach lanu et Eliyahu HaNavi (Zachor Latov),*  
*V'yivaseir lanu b'sorot tovot, y'shu'ot v'nechamot.*

May the Merciful One rule over us now and always.  
 May the Merciful One be blessed in heaven and earth.  
 May the Merciful One be praised through all generations,  
 take pride in us always, and be glorified through our lives  
 in this world and in the world to come.  
 May the Merciful One enable us to earn our living in an honorable way.  
 May the Merciful One send abundant blessing to this house,  
 and to continue to allow this table at which we have eaten to be  
 a source of nurturing love and spiritual sustenance.  
 May the Merciful One send us Elijah the Prophet, of blessed memory,  
 who will bring the good news of redemption and comfort.

הַרְחָמֵנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.  
 הַרְחָמֵנוּ, הוּא יִזְכֵּנוּ לַיְמוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא.

*Harachaman, hu yanchileinu yom shekulo tov.*  
*Harachaman, hu yizakeinu li'mot haMashiach, u'l'chayei ha'olam ha'ba'ah.*

May the Merciful One bring us to a time of true goodness.  
 May the Merciful One let us merit being able to reach the time of redemption,  
 and earn the right to hope for eternal life.

עֲשֵׂה שָׁלוֹם בְּמִרְוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם,  
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*Oseh Shalom Bimromov, hu ya'aseh shalom,*  
*aleinu v'al kol Yisrael. V'imru: Amen*

May the Source of perfect peace grant peace  
 to us, to all Israel, and to all the world.

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:  
*Adonai Oz L'amo Yitein; Adonai Yivareich et amo va'Shalom.*

May the Holy One give strength unto our people;  
 May God bless our -- and all people -- with peace.

## כוס שלישי

### The Third Cup

With this third cup of wine we remember  
the third promise God made to the Jewish people:

“I will redeem you with an outstretched arm...”

*This means that God reaches out to us.*

*from A Children's Haggadah*

וְגָאַלְתִּי אֶתְכֶם בְּזְרוֹעַ נְטוּיָה וּבִשְׂפָטִים גְּדֹלִים:

*V'ga'alti etchem bizroah n'tuyah, u'vishfatim g'dolim*

*I will redeem you with an outstretched arm, and with great acts of judgment.*

*(Exodus 6:6)*

This is the promise of redemption.

God's arm extends to all; none of us is beyond God's grasp.

*When we reach out to others, redemption begins.*

*based on The Open Door*

### We raise our cups

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

*Barukh ata Adonai, Eloheinu Melekh HaOlam, Borei P're Hagafen.*

Blessed are You, Eternal our God, Sovereign of Existence,  
who creates the fruit of the vine.

**All drink the third cup while reclining**

## Redemption

### Supplemental Readings

Five years ago, I submitted my application for exit to Israel. Now I am further than ever from my dream. It would seem to be cause for regret. But it is absolutely the other way around. I am happy. I am happy that I lived honorably, at peace with my conscience. I never compromised my soul, even under the threat of death.

I am happy that I helped people. I am proud that I knew and worked with such honorable, brave and courageous people as Sakharov, Orlov, Ginzburg, who are carrying on the traditions of the Russian intelligentsia [in defending human rights in the Soviet Union]. I am fortunate to have been witness to the process of the liberation of Jews of the USSR.

I hope that the absurd accusation against me and the entire Jewish emigration movement will not hinder the liberation of my people. My near ones and friends know how I wanted to exchange activity in the emigration movement for a life with my wife Avital, in Israel.

For more that two thousand years the Jewish people, my people, have been dispersed. But wherever they are, wherever Jews are found, every year they have repeated, "*Next year in Jerusalem.*" Now, when I am further than ever from my people, from Avital, facing many arduous years of imprisonment, I say, turning to my people, my Avital, 'Next year in Jerusalem.'

Anatoly Scharansky, on the occasion of his sentencing, 1977



Not like the brazen giant of Greek fame  
With conquering limbs astride from land to land;  
Here at our sea-washed, sunset gates shall stand  
A mighty woman with a torch, whose flame  
Is the imprisoned lightning, and her name  
Mother of Exiles. From her beacon-hand  
Glowes world-wide welcome; her mild eyes command  
The air-bridged harbor that twin cities frame,  
"Keep, ancient lands, your storied pomp!" cries she  
With silent lips. "Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore,  
Send these, the homeless, tempest-tossed to me,  
I lift my lamp beside the golden door!"

Emma Lazarus

On a wall in a cellar in Cologne, Germany, where Jews had hidden from the Nazis, there was found an inscription. The anonymous author who perished with his fellow victims left behind these words:

I believe in the sun even when it's not shining.  
I believe in love even when not feeling it.  
I believe in God even when He is silent.

אֲנִי מֵאֲמִין  
בְּאֱמוּנָה שְׁלֵמָה  
בְּבִיאַת הַמָּשִׁיחַ  
וְאֶף עַל פִּי שְׂיִתְמָה־מָה,  
עִם כָּל זֶה אֶחָכָה לוֹ  
בְּכָל יוֹם שְׂיָבֵא.

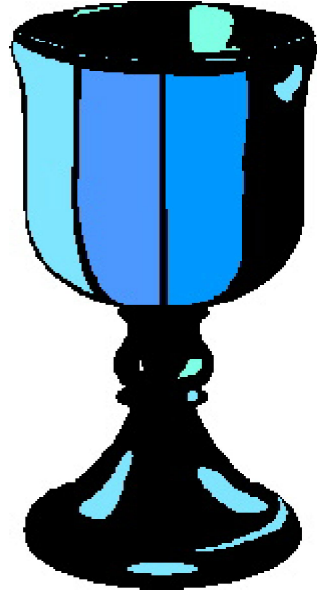
*Ani Ma'amin  
B'emunah Sheleimah,  
B'viyat HaMashiach.  
V'af al pi, sheyitma'mean,  
'im kol zot achakeh lo,  
b'khol yom sheyavo.*

I believe,  
with all my heart,  
in the coming of the Messiah.  
And even though he may be delayed,  
even so I will wait for him,  
until the day that he will arrive.

Moses Maimonides, 12th century

### **The Cup of Elijah**

The leader fills Elijah's goblet, or passes it around the table  
so every participant can add some wine from his or her own cup.  
Rabbi Naftali of Ropschitz used to fill Elijah's cup in this communal fashion,  
to demonstrate that we must work together to bring about redemption.  
*from The Feast of Freedom*



Elijah the prophet, from the village of Tishbi in Gilead,  
challenged the injustice of the king and overthrew the worship of Baal.  
He healed the humble sick and helped the widowed.  
As to the ends of his days on earth, his disciple Elisha had a vision  
of Elijah being carried to the skies in a chariot of fire.  
Elijah thus is neither alive nor dead;  
a figure of liminality, of the place "in between," he is there for us,  
at Havdalah (the twilight time in between Shabbat and the workday week)  
in a special chair at a naming ceremony (the child is not yet a member of the  
covenant people),  
and at the moment of historical transition, the beginning of the "end" of time,  
announcing the coming of the Messiah.  
And he is here, too, in the pages of the Haggadah,  
at every seder table, waiting to be invited in,  
at a moment of "passing over," between life and death,  
between slavery and redemption,  
between the world that was  
and the one that can come to be.  
*MLF, expanding on A Passover Haggadah*

*How many images this moment brings to mind,  
how many thoughts the memory of Elijah stirs in us!  
The times when we were objects of distrust,  
when our doors were open to surveillance,  
when ignorant and hostile enemies forced our doors with terror.  
from A Passover Haggadah*

Tonight we walked through walls of words  
and filled our mouths with wine and song.  
As darkness deepens. we look to the future,  
and begin to dream.

*We wake the children who doze in our laps,  
and gather those who have strayed.  
It is time to open the door.*

The night our people left Egypt was, for God, a night of watching,  
as God brought our people out of the land of Egypt.

*This same night is God's, a night of watching  
for all the children of Israel throughout the generations.*

לֵיל שְׁמִירִים הוּא לַיהוָה לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם  
הוּא הַלַּיְלָה הַזֶּה לַיהוָה שְׁמִירִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם:

*Leil Shimurim hu l'Adonai, l'hotzi'am mei'eret Mitzrayim,  
hu ha'layla hazeh l'Adonai, shimurim l'khol-B'nai Yisrael l'dorotam.*

Exodus 12:42

*This is our night of watching,  
as the old make way for the young,  
as our hearts guide us home.*

We have journeyed from degradation to dignity,  
and now we watch at the door for Elijah, the prophet of hope.  
from *The Open Door*

**We open the door for Elijah**

There have been times in our history,  
 times of tragedy and terror, times of such pain and depravation,  
 that we have cried out, not only for freedom, but also for revenge.  
 To some of us, the most troubling words in the seder appear here,  
 in the midst of the call to Elijah, at the moment of hope for deliverance.  
 For there are times when we have cried out for deliverance to be accompanied  
 by more than the mere “humbling” of our enemies.

שִׁפְךָ חֲמַתְךָ אֶל־הַגּוֹיִם, אֲשֶׁר לֹא יָדְעוּךָ  
 וְעַל־מַמְלָכוֹת אֲשֶׁר בִּשְׁמֶךָ לֹא קָרְאוּ:  
 כִּי אָכַל אֶת־יַעֲקֹב. וְאֶת־נְהוּי הַשָּׁמוּ:  
 שִׁפְךָ־עָלֵיהֶם זַעֲמָךְ, וְחֲרוֹן אַפְּךָ יִשְׁגִּיגֵם:  
 תִּרְדֹּף בְּאַף וְתִשְׁמִידֵם, מִתַּחַת שְׁמֵי יי:

*Sh'foch Chamat'kha el ha'goyim, asher lo y'da'ukha*

*v'al mam'lakhot asher b'shim'kha lo kara'u.*

*Ki akhal et ya'akov v'et naveihu heishamu.*

*Sh'foch aleihem za'mekha, v'charon apekha yasigeim.*

*Tirdof b'af v'tash'mideim, mitachat sh'mei Adonai.*

Pour out Your fury on the nations that do not know You,  
 upon the dominions that do not invoke Your name.  
 For they have devoured Jacob, and desolated his home.  
 Pour out Your wrath on them, so Your blazing anger may overtake them.  
 Pursue them in wrath and destroy them from God's heavens.

from Psalms 79:6-7 and Lamentations 3:66

#### “TALKING POINTS”

What is the “tipping point”  
 between justice and revenge?  
 Is there a place for retribution?  
 What do we do with these words?  
 Should we express our hurt and anger  
 or bury it, and suppress it?  
 What about the lesson that we learned earlier,  
 to take sweetness from our cup, for the plagues upon Egypt,  
 and the divine command to the angels  
 that they not sing praises and rejoice  
 over the death of the Egyptians?



*This night, we make a promise to ourselves.  
We will look to the future, with hope renewed.  
That those who are suffering will find relief,  
that those who are persecuted will find freedom,  
that all who are in pain will be healed.*

Light the lamp, open the door wide  
So the pilgrim can come in,  
Gentile or Jew;  
Under the rags perhaps  
the prophet is concealed.  
Let him enter and sit down with us.

Primo Levi

*“Behold, I will send you Elijah the prophet,  
who will turn the hearts of the parents to the children,  
and the hearts of the children to the parents,  
before the coming of the great and mighty Day of God!”  
Malachi 3:23-24*

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי,  
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי.  
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ,  
עִם מָשִׁיחַ בֶּן דָּוִד, עִם מָשִׁיחַ בֶּן דָּוִד.

*Eliyahu Hanavi, Eliyahu HaTishbi  
Eliyahu, Eliyahu, Eliyahu HaGiladi  
Bimheirov b'yameinu, yavo eleinu,  
Im Mashiach Ben David, Im Masiach Ben David.*

Elijah the prophet, the Tishibite, Elijah of Gilead.  
Soon, in our days, Elijah will come to herald redemption.

**We close the door once again.**

### TANGENT:

Elijah's cup. In it we find a hint of history, a wisp of an answer, a revelation of sorts. We have already seen one theory about when and where the original haggadah might have been written. Here, then, is another hint. For there are, really, *five* cups of wine at the Pesach seder, not four. As there were *five* Divine promises in Exodus 6. What is the promise linked with the cup of Elijah? What are the words that accompany the taste of redemption, that are seen as a promise *for the future*? It is this:

וְהִבֵּאתִי אֶתְכֶם אֶל-הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת-יָדִי לָתֵת אֹתָהּ  
לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מִוְרָשָׁה אֲנִי יְהוָה  
*V'heiveiti etchem el ha'aretz asher nasati et yadi lateit ota*  
*L'Avraham, Yitzchak u'l'Ya'akov, v'natati ota lakhem morasha. Ani Adonai.*

“And I will *lead you into the land* which I lifted up my hand to give  
to Abraham, Isaac and Jacob, and I will give it to you as an inheritance,  
I, the Eternal.

Exodus 6:8

But God *did* bring us into the land, in the time of Joshua! Since it sees coming in to the land as a promise held out as a hope for the future, this cup, this tradition, this seder itself... has to have its origin at a time when we were *no longer* in the land. It had to have taken shape after the destruction of the Second Temple, in the year 70 CE. Perhaps even later, sometime in the second century CE. This fits with the picture we painted above, in seeing the “Secret Message of the Seder.” But it raises an interesting question:

If “coming to the land” was the criterion for the fifth cup, should we not now, after 1948, after the declaration of independence of the Third Jewish commonwealth, after the birth of the modern state of Israel, should we not perhaps now *drink* the fifth cup? Has the promise been fulfilled?

And if we do drink here, should we then set aside a *sixth* cup for Elijah? For if the state of Israel is *reishit tz'michat ge'ulateinu*, the first flowering of redemption, still we know, sadly we see... that redemption is not yet complete. “Being there” alone is not enough. Still we look, to a future day, when we will dwell in peace, and the sword shall be beat into the plowshare, and none shall make them afraid.

## הלל *Hallel*

It is customary at this point in the seder to recite the psalms of praise known as *Hallel*, (except for Psalms 113 and 114, which were sung before the meal was served). The traditional *haggadah* includes Psalms 115-118 here, followed by a long liturgical passage which serves as a “seal” or a summary. We include below only an English introduction, and small selections from Psalm 118. These selections echo with imagery from the past century; “open for us the gates of righteousness” were words sung on the Exodus by the refugees from Europe, trying to reach the land of Israel. “The stone which the builders rejected has become *Rosh Pinah*, the chief cornerstone.” This sentiment -- and this phrase -- were used by the pioneers among the early Zionists who founded the town of Rosh Pinah in the north of Israel. The jubilation with which these psalms were once sung finds emotional resonance once again in the rebuilding, and the liberation, of the land of Israel in our own day.

READER:

*Halleluyah!* We praise. Our song is one with the chants of the Levites in the days of the Temple's glory. On this very Festival, they sang their psalms of praise, the Hallel. Our song is one with all the hymns of humankind which lift up our voices in jubilation at the triumph of justice and freedom over the powers of evil.

*Praise for the earth, restored to its goodness. Praise for people restored to themselves. Praise for life, fulfilled in sacred celebration.*

*based on A Passover Haggadah*

הוֹדוּ לַיְי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ:  
יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסִדּוֹ:  
יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חֲסִדּוֹ:  
יֹאמְרוּ נָא יִרְאִי יי, כִּי לְעוֹלָם חֲסִדּוֹ:

*Hodu Ladonai, ki tov, ki l'olam hasdo.*

*Yo-mar, na', Yisrael. Ki l'olam hasdo.*

*Yom-ru, na', beit Aharon. Ki l'olam has-do.*

*Yom-ru na', yir-ei Adonai, Ki l'olam has-do.*

Give thanks to the Eternal, for God is good!

God's love is everlasting!

Let Israel now say: God's love is everlasting.

Let the house of Aaron now say: God's love is everlasting.

Let all who revere the Eternal now say: God's love is everlasting.

פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק , אָבֹא בָם אוֹדֶה יְהוָה.  
זֶה הַשַּׁעַר לֵי, צַדִּיקִים יָבֹאוּ בּוֹ.

*Pit'chu Li, Sha'arey Tzedek, Avo Vam Odeh Yah.  
Zeh HaSha'ar L'Adonai, Tzadikim Yavo'u Vo.*

Open for me the gates of righteousness; let me enter and give thanks to God!  
This is the gateway to the Eternal! The righteous shall enter it!

אוֹדֶה כִּי עָנִיתָנִי, וַתִּהְיֶה לִּי לִישׁוּעָה.  
אֶבֶן מַאֲסוֹ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פִּנָּה.  
מֵאֵת יְיָ הִיְתָה זֹאת, הִיא נִפְלְאֶת בְּעֵינֵינוּ:  
זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׁמְחָה בּוֹ.

*Od'kha Ki Anitani, vatihi li'shuah (2x)  
Even ma'asu habonim, hayita l'rosh pinah (2x)  
Mei'eit Adonai, hayita zot, hi nifleit b'eyneinu (2x).  
Zeh hayom asa Adonai; nagilah v'nis'm'cha vo! (2x)*

I thank You for You have answered me; You have become my salvation.  
The stone which the builders rejected has become the chief cornerstone.  
It is the Eternal One who did this; it is marvelous in our eyes.  
This is the day which Adonai has made; we will be glad and rejoice in it.

## כוס רביעי The Fourth Cup

Our Seder is almost over.  
We lift our cups for the last time.  
With this fourth cup of wine we remember  
the fourth promise to the Jewish people:  
“And I will take you to be my people.”  
*We learn that God loves us.*

*from A Children's Haggadah*

וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים  
וַיִּדְעֻתֶם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרַיִם:  
*V'lakachti etkhem li l'am, v'hayyiti lakhem leilohim,  
vi'da'tem ki ani Adonai eloheikhem, hamotzi etkhem mitachat sivlot Mitzrayim.  
I will take you to me as a people, and I will be for you God,  
that you will know that I, the Eternal, am your God,  
who brought you out from under the burden of the Egyptians.*

*Exodus 6:7*

This is the promise of covenant.  
*As God has kept this promise for five thousand years,  
so may we keep our commitments to others,  
building connections of justice and integrity,  
seeking to make this world a better place.*

*based on The Open Door*

### We raise our cups

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:  
*Barukh ata Adonai, Eloheinu Melekh HaOlam, Borei P're Hagafen.*

Blessed are You, Eternal our God, Sovereign of Existence,  
who creates the fruit of the vine.

**All drink the fourth cup while reclining**

## ספירת העומר

### The Counting of the Omer (on the Second Night only)

Passover is both an historical festival celebrating the Exodus from Egypt and an agricultural holiday marking the beginning of the barley harvest.

On the second day of Passover, an omer - a sheaf of barley - was brought to the Temple in Jerusalem as an offering.

Shavuot, which comes 49 days later, marks the beginning of the wheat harvest.

Shavuot is also the time of the giving of the Torah.

We count the 49 days until this festival to show the connection -- that our freedom was not complete until we received the Torah.

At Sinai, we switched our allegiance from a human ruler to become "servants of God."



בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
עַל סְפִירַת הָעוֹמֶר.

*Barukh ata Adonai Eloheinu Melekh haOlam  
asher kid'shanu b'mitzvotav v'tzivanu  
al s'firat ha'omer.*

*We praise You God, Ruler of the Universe,  
who sanctifies us with mitzvot,  
and calls upon us to count the Omer.*

הַיּוֹם יוֹם אֶחָד לְעוֹמֶר

*Hayom Yom Echad La'Omer.*

*Today is the first day of the Omer.*

## Songs of the Seder

### *Adir Hu* (God of Might)

“God of Might” is a *piyyut*, a medieval liturgical poem,  
originating in this case in Germany in the 15th century.

It is an alphabetical acrostic which prays for the rebuilding of the Temple.

אָדיר הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב,  
בְּמִהְרָה בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקָרוֹב.

*Adir Hu, Adir Hu, Yivneh Veito B'karov,  
Bimheirah, Bimheira, b'yameinu b'karov. Eil B'nei, Eil B'nai, B'nai Beitcha B'karov!*

בַּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב,  
בְּמִהְרָה בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקָרוֹב.

*Bachur Hu, Gadol Hu, Dagul Hu...*

הָדוּר הוּא, וְתִיק הוּא, זָכַאי הוּא, חֲסִיד הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב,  
בְּמִהְרָה בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקָרוֹב.

*Hadur Hu, Vatik Hu, Zachai Hu, Chasid Hu...*

טְהוֹר הוּא, יָחִיד הוּא, כְּבִיר הוּא, לָמוּד הוּא, מְלֶכֶךְ הוּא, נוֹרָא הוּא,  
סָגִיב הוּא, עֲזוּז הוּא, פּוֹדֶה הוּא, צַדִּיק הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב,  
בְּמִהְרָה בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקָרוֹב.

*Tahor Hu, Yachid Hu, Kabir Hu, Lamud Hu, Meleh Hu, Nora Hu,  
Sagiv Hu, 'Izuz Hu, Podeh Hu, Tzadik Hu...*

קָדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמִהְרָה  
בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקָרוֹב.

*Kadosh Hu, Rachum Hu, Shadai Hu, Takif Hu...*

*God of might, God of right, we would bow before Thee.  
Sing Thy praise in these days, celebrate Thy glory.  
As we hear, year by year, freedom's wondrous story.*

*How God gave to each slave promised liberation.  
This great word Pharaoh heard, making proclamation.  
Set them free, to serve me, as a holy nation.*

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

*Echad Mi Yodeah (Who Knows One?)*

“Who Knows One” is a classic “counting song,” found in many cultures, here designed as a riddle to keep the children awake and to teach the fundamentals of the Jewish faith. It is modelled on a German non-Jewish folk song from the 16th century,

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ:  
אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ:  
שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ:  
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית  
אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ:  
אַרְבַּע אֱמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ  
חֲמִשָּׁה חוּמֵי תוֹרָה, אַרְבַּע אֱמָהוֹת, שְׁלֹשָׁה אָבוֹת,  
שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

שִׁשָּׁה מִי יוֹדֵעַ? שִׁשָּׁה אֲנִי יוֹדֵעַ:  
שִׁשָּׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמֵי תוֹרָה, אַרְבַּע אֱמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ:  
שִׁבְעָה יְמֵי שַׁבָּת, שִׁשָּׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמֵי תוֹרָה,  
אַרְבַּע אֱמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית  
אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.



שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ:  
שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבֻתָּא, שְׁשָׁה סְדְרֵי מִשְׁנָה,  
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,  
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ:  
תִּשְׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבֻתָּא,  
שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

עֶשְׂרָה מִי יוֹדֵעַ? עֶשְׂרָה אֲנִי יוֹדֵעַ:  
עֶשְׂרָה דְּבָרִיא, תִּשְׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבֻתָּא, שְׁשָׁה סְדְרֵי  
מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד  
אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

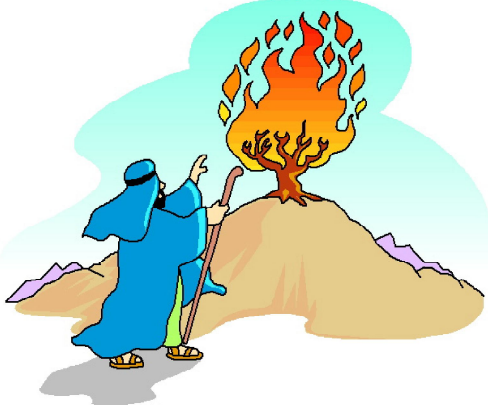
אֶחָד עֶשֶׂר מִי יוֹדֵעַ? אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ:  
אֶחָד עֶשֶׂר כּוֹכְבֵּיא, עֶשְׂרָה דְּבָרִיא, תִּשְׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי  
שְׁבֻתָּא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,  
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ? שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ:  
שְׁנַיִם עֶשֶׂר שְׁבִטִיא, אֶחָד עֶשֶׂר כּוֹכְבֵּיא, עֶשְׂרָה דְּבָרִיא,  
תִּשְׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבֻתָּא,  
שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשֶׂר אֲנִי יוֹדֵעַ:  
שְׁלֹשָׁה עֶשֶׂר מִדֵּיא, שְׁנַיִם עֶשֶׂר שְׁבִטִיא, אֶחָד עֶשֶׂר כּוֹכְבֵּיא,  
עֶשְׂרָה דְּבָרִיא, תִּשְׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבֻתָּא, שְׁשָׁה סְדְרֵי  
מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

*Echad mi yode'a Echad ani yode'a  
Echad Elokeinu shebashaim uva'aretz.*

*Shnaim mi yode'a Shnaim ani yode'a  
shnei luchot habrit echad elokeinu shebashaim uva'aretz.*



*Shlosa mi yode'a, Shlosa ani yode'a.  
Shlosa avot, shnei luchot habrit  
echad elokeinu shebashaim uva'aretz.*

*Arba mi yode'a arba ani yode'a  
arba imahot Shlosa avot, shnei luchot habrit  
echad elokeinu shebashaim uva'aretz.*

*Chamisha, mi yode'a Chamisha, ani yode'a  
Chamisha chumshei torah arba imahot Shlosa avot,  
shnei luchot habrit echad elokeinu shebashaim uva'aretz.*

*Shisha, mi yode'a? Shisha, ani yode'a  
Shisha, sidre mishna Chamisha chumshei torah arba imahot Shlosa avot,  
shnei luchot habrit echad elokeinu shebashaim uva'aretz.*

*Shiv'ah mi yode'a shiv'ah ani yode'a.  
shiv'ah yemei shabatah Shisha, sidre mishna Chamisha chumshei torah  
arba imahot Shlosa avot, shnei luchot habrit  
echad elokeinu shebashaim uva'aretz.*

*Shmonah mi yode'a shmonah ani yode'a  
shmonah yemei milah shiv'ah yemei shabatah  
Shisha, sidre mishna Chamisha chumshei torah  
arba imahot Shlosa avot, shnei luchot habrit  
echad elokeinu shebashaim uva'aretz.*

*Tish'ah mi yode'a tish'ah ani yode'a.  
tish'ah chodshei leidah shmonah yemei milah shiv'ah yemei shabatah  
Shisha, sidre mishna Chamisha chumshei torah arba imahot Shlosa avot,  
shnei luchot habrit echad elokeinu shebashaim uva'aretz.*

*Asara mi yode'a asara ani yode'a  
asara dibraya tish'ah chodshei leidah shmonah yemei milah shiv'ah yemei shabatah  
Shisha, sidre mishna Chamisha chumshei torah arba imahot Shlosa avot,  
shnei luchot habrit echad elokeinu shebashaim uva'aretz.*

*Achad asar mi yode'a achad asar ani yode'a  
achad asar kochvaya asara dibraya tish'ah chodshei leidah  
shmonah yemei milah shiv'ah yemei shabatah Shisha, sidre mishna  
Chamisha chumshei torah arba imahot Shlosa avot,  
shnei luchot habrit echad elokeinu shebashaim uva'aretz.*

*Shneim-asar mi yode'a shneim-asar ani yode'a  
shneim-asar shiv'taya achad asar kochvaya asara dibraya tish'ah chodshei leidah  
shmonah yemei milah shiv'ah yemei shabatah Shisha, sidre mishna  
Chamisha chumshei torah arba imahot Shlosa avot, shnei luchot habrit  
echad elokeinu shebashamaim uva'aretz.*

*Shlosa-asar mi yode'a Shlosa-asar ani yode'a  
Shlosa-asar midaya shneim-asar shiv'taya achad asar kochvaya asara dibraya  
tish'ah chodshei leidah shmonah yemei milah shiv'ah yemei shabatah  
Shisha, sidre mishna Chamisha chumshei torah arba imahot Shlosa avot,  
shnei luchot habrit echad elokeinu shebashamaim uva'aretz.*

Who knows *one*? I know *one*!  
One is our God in heaven and earth.

Who knows *two*? I know *two*!  
Two are the tablets of the covenant; One is our God in heaven and earth.

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

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

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

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

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

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

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

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

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

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

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

### ***Chad Gadya (One Only Kid)***

"One Only Kid" consists of ten stanzas, written in the form of a nursery rhyme, and phrased in the simple style of Aramaic. It did not appear in the Haggadah until the Prague edition of 1590.

It has no inherent connection to Pesach; it is meant as entertainment, but it has a darker side as well -- it is meant to convey the idea that, "measure for measure," every oppressor will be swallowed by a greater oppressor, until God redeems the world from death.

Elie Wiesel wondered, one year: "Why does God always come too late?"

There in the marketplace, bleating among the billy goats and nannies,  
Wagging his thin little tail -- as thin as my finger --  
Stood the Kid -- downcast, outcast, the leavings of a poor man's house,  
Put up for sale without a bell, without even a ribbon, for just a couple of cents.

Not a single soul in the market paid him any attention,  
For no one knew -- not even the goldsmith, the sheep-shearer --  
That this lonesome little Kid would enter the Haggadah  
And his tale of woe become a mighty song.

But Daddy's face lit up,  
He walked over to pat the Kid's forehead -- and bought him.  
And so began one of those songs that people will sing for all history.

The Kid licked Daddy's hand,  
Nuzzled him with his wet little nose;  
And this, my brother, will make the first verse of the song:  
"One only Kid, one only Kid, that my father bought for two zuzim."

It was a spring day, and the breezes danced;  
Young girls winked and giggled, flashed their eyes;  
While Daddy and the Kid walked into the Haggadah  
To stand there together -- small nose in large hand, large hand on small nose.

To find in the Haggadah --  
So full already of miracles and marvels --  
A peaceful place on the last page,  
Where they can hug each other and cling to the edge of the story.

And this very Haggadah whispers,  
"Join us... you're welcome here... you belong,  
Among my pages full of smoke and blood,  
Among the great and ancient tales I tell."

So I know the sea was not split in vain,  
Deserts not crossed in vain --  
If at the end of the story stand Daddy and the Kid  
Looking forward and knowing their turn will come.

Nathan Alterman, translated by  
Arthur Waskow and Judy Spelman



חד גִּדְיָא, חד גִּדְיָא  
דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חד גִּדְיָא, חד גִּדְיָא.

וְאַתָּא שׁוּנְרָא, וְאַכְלָה לְגִדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חד גִּדְיָא, חד גִּדְיָא.

וְאַתָּא כִּלְבָּא, וְנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה לְגִדְיָא,  
דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חד גִּדְיָא, חד גִּדְיָא.

וְאַתָּא חוּטְרָא, וְהִכָּה לְכִלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה לְגִדְיָא,  
דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חד גִּדְיָא, חד גִּדְיָא.

וְאַתָּא נוֹרָא, וְשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה לְגִדְיָא,  
דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חד גִּדְיָא, חד גִּדְיָא.

וְאַתָּא מְיָא, וְכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא,  
דְּאַכְלָה לְגִדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חד גִּדְיָא, חד גִּדְיָא.

וְאַתָּא תוֹרָא, וְשִׁתָּא לְמְיָא, דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא,  
דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה לְגִדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חד גִּדְיָא, חד גִּדְיָא.

וְאַתָּא הַשׁוּחַט, וְשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמְיָא, דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא,  
דְּהִכָּה לְכִלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאַכְלָה לְגִדְיָא,  
דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חד גִּדְיָא, חד גִּדְיָא.

וְאַתָּא מְלֵאךְ הַמָּוֶת, וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמְיָא,  
דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא,  
דְּאַכְלָה לְגִדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חד גִּדְיָא, חד גִּדְיָא.

וְאַתָּא הַקְדוּשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמְלֵאךְ הַמָּוֶת, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמְיָא,  
דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא,  
דְּאַכְלָה לְגִדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָ, חד גִּדְיָא, חד גִּדְיָא.

*Chad gadya, chad gadya, dizvan abah bitrei zuzei.  
Chad gadya, chad gadya.*

*V'ata shunra, v'achla l'gadya, dizvan abah bitrei zuzei.  
Chad gadya, chad gadya.*

*V'ata chalba, v'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei.  
Chad gadya, chad gadya.*

*V'ata chutra, v'hikah l'chalba, d'nashach l'shunra,  
d'achla l'gadya, dizvan abah bitrei zuzei.  
Chad gadya, chad gadya.*

*V'ata nura, v'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra,  
d'achla l'gadya, dizvan abah bitrei zuzei.  
Chad gadya, chad gadya.*

*V'atah maya, v'chavah l'nura, d'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra,  
d'achla l'gadya, dizvan abah bitrei zuzei.  
Chad gadya, chad gadya.*

*V'atah torah, v'shatah l'maya, d'chavah l'nura, d'saraf l'chutra, d'hika l'kalba,  
d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei.  
Chad gadya, chad gadya.*

*V'atah hashochait, v'shachat l'torah, d'shatah l'maya, d'chavah l'nura, d'saraf l'chutra, d'hika  
l'kalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei.  
Chad gadya, chad gadya.*

*V'atah malach hamavet, v'shachat l'shochait, d'shachat l'torah, d'shatah l'maya,  
d'chavah l'nura, d'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra, d'achla l'gadya,  
dizvan abah bitrei zuzei.  
Chad gadya, chad gadya.*

*V'atah hakadosh baruch hu, v'shachat l'malach hamavet, d'shachat l'shochait,  
d'shachat l'torah, d'shatah l'maya, d'chavah l'nura, d'saraf l'chutra, d'hika l'kalba, d'nashach  
l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei.  
Chad gadya, chad gadya.*

An only kid, an only kid, my Father bought for two zuzim;  
*had gadya, had gadya.*

Then came the cat and ate the kid  
my father bought for two zuzim; *had gadya, had gadya.*

Then came the dog and bit the cat that ate the kid  
my father bought for two zuzim; *had gadya, had gadya.*

Then came the stick and beat the dog that bit the cat that ate the kid  
my father bought for two zuzim; *had gadya, had 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; *had gadya, had 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; *had gadya, had 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; *had gadya, had 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;  
*had gadya, had gadya.*

Then came the angel of death and slew the butcher that killed the ox  
that drank the water that quenched the fire that burned the stick  
that beat the dog that bit the cat that ate the kid  
my father bought for two zuzim; *had gadya, had gadya.*

Then came the Holy One, Blessed be God, and slew 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;  
*had gadya, had gadya.*



## נִרְצָה *Nirtzah*

*Nirtzah* means “accepted.”

The Passover Seder ends with a prayer  
that all our efforts to perform the Seder properly  
may be pleasing and acceptable to God. (Yosef Tov Elem, 11th Century)

חֲסַל סְדוּר פֶּסַח כְּהִלְחָתוֹ, כָּכָל מִשְׁפָּטוֹ וְחֻקָּתוֹ.  
כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, בִּין נִזְכָּה לַעֲשׂוֹתוֹ.  
זָד שׁוֹכֵן מְעוֹנָה, קוֹמִים קָהֵל עֲדַת מִי מָנָה.  
בְּקָרוֹב נֵהֵל נְטַעֵי כָנָה, פְּדוּיִם לְצִיּוֹן בְּרָנָה.

*Chasal Siddur Pesach k'hilkhato, k'chol mishpato v'chukoto.*

*K'asher zakhinu l'sadeir oto, kein nizkeh l'asoto.*

*Zakh shokhein m'avona, komeim k'hal adat mi manah.*

*B'karov naheil nit'ei khana, p'duyim l'tziyon b'rinah.*

LEADER:

The seder service now concludes,  
its rites observed in full, its purposes revealed.

*This privilege we share will ever be renewed,  
until God's plan is known in full,  
God's highest blessing sealed.*

You who are pure, dwelling on high,  
raise up your countless people.  
Soon bring your offshoots strong,  
Redeemed to Zion, in joyful song.

Peace!

*Peace for us, for everyone!*

For all people, this is our hope:

*Next year in Jerusalem!  
Next year may all be free!*

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

*L'shana Ha'ba'ah B'yirusalayim!*



## **Yerushalayim Shel Zahav**

אור הרים צלול כיון  
ורח אורנים  
נישא ברוח הערביים  
עם קול פעמונים.

ובתרדמת אילן ואבן  
שבויה בחלומה  
העיר אשר בדד יושבת  
ובליבה חומה

ירושלים של זהב  
ושל נחושת ושל אור  
הלא לכל שיריך  
אני כינור...

חזרנו אל בורות המים  
לשוק ולכיכר  
שופר קורא בהר הבית  
בעיר העתיקה.

ובמערות אשר בסלע  
אלפי שמשות זורחות  
נשוב נרד אל ים המלח  
בדרך יריחו.

אך בבואי היום לשיר לך  
ולך לקשור כתרים  
קטונתי מצעיר בניך  
ומאחרון המשוררים.

כי שמך צורב את השפתיים  
כנשיקת שרף  
אם אשכחך ירושלים  
אשר כולה זהב

**Avir harim tzalul kayayin  
vere'akh oranim  
nisa beru'akh ha'arbayim  
im kol pa'amonim.**

**Uvtardemat ilan va'even  
shvuya bakhhaloma  
ha'ir asher badad yoshevet  
uveliba khoma.**

**Yerushalayim shel zahav  
veshel nekhoshet veshel or  
halo lekol shirayikh  
ani kinor.**

**Khazarnu el borot hamayim  
lashuk velakikar.  
Shofar kore beHar haBayit  
ba'ir ha'atika.**

**Uvame'arot asher basela  
alfey shmashot zorkhot  
nashuv nered el Yam haMelakh  
bederekh Yerikho.**

**Akh bevo'i ayom lashir lakh  
velakh likshor ktarim  
katonti mitze'ir banayikhv  
ume'akhron hameshorerim.**

**Ki shmekh tzorev et hasfatayim  
kineshikat saraf.  
Im eshkakhekh Yerushalayim  
asher kula zahav.**



## ***Jerusalem of Gold***

The mountain air is clear as wine  
And the scent of pines  
Is carried on the breeze of twilight  
With the sound of bells.

And in the slumber of tree and stone  
Captured in her dream  
The city that sits solitary  
And in its midst is a wall.

Jerusalem of gold,  
and of bronze, and of light  
Behold I am a violin  
for all your songs.

We have returned to the cisterns  
To the market and to the market-place  
A ram's horn (shofar) calls out  
(i.e. is being heard) on the Temple Mount  
In the Old City.

And in the caves in the mountain  
Thousands of suns shine -  
We will once again descend to the Dead Sea  
By way of Jericho!

Jerusalem of gold,  
and of bronze and of light  
Behold I am a violin for all your songs.

But as I come to sing to you today,  
And to adorn crowns to you (i.e. to tell your praise)  
I am the smallest of the youngest  
of your children (i.e. the least worthy of doing so)  
And of the last poet (i.e. of all the poets born).

For your name scorches the lips  
Like the kiss of a seraph  
If I forget thee, Jerusalem,  
Which is all gold...

Jerusalem of gold, and of bronze, and of light  
Behold I am a violin for all your songs.

## **Hatikvah: Where Have All Our Hopes Gone?**

Early in the fall of 2005, I visited a high school in Sha'ar HaNegev, not far from S'derot and the Gaza border, to interview some students. I asked them two questions. "You'll be middle aged when Israel's 100 years old," I told them. "So tell me, as you imagine the future, what do you dream of, and what are you afraid of?"

These were fifteen highly intelligent, very articulate kids. But interestingly, none of them had anything terribly substantive to say about their dreams. As they sat quietly, trying to think what they could say that might not sound platitudinous, one of the guys spoke up. "Can I tell you," he asked with a slight hesitation, "what I'm afraid of?"

There was a moment of discomfort in the group, and a stifled giggle here and there. Sixteen-year-old guys, sitting in a group that also includes girls, aren't supposed to want to talk about what they're afraid of. But this guy wanted to speak, and within seconds it was completely silent in the room. Everyone looked at him and waited. "I'm afraid," he said after a pause, "that the future will be just like this."

What does it mean to be sixteen or seventeen and to be afraid that the future will be like the present?

Rabbi Daniel Gordis

### **The End? It's Only the Beginning**

Here in my study in Jerusalem, in Israel, in "the promised land" to which the Jews have returned time and again from exile, I think about my ancestors, the children of Israel, during those first days after the maelstrom that uprooted them from Egypt. They are in the desert, and the desert is empty. They are being led, like an immense herd, to an unknown destination. What can they cling to? They escaped bondage in Egypt, but also abandoned their daily routine, their habits and customs, a familiar place and the social interactions and hierarchies that had become fixed over the course of generations. Suddenly everything is new and strange. Nothing can be taken for granted. What had appeared to be the end of the road now appears to be its beginning. Stunned, they strive onward, as if in a void. They follow their leader and he tells them that they are at long last free...but perhaps free is the last thing they feel or want to be. Every day brings new experiences, new religious regulations and laws, and strange food -- enough for one day -- that falls from the skies. If they have any spirit left they will realize that a miracle has befallen them, that they are privileged to have been given the chance to reinvent themselves, to be redeemed. If they dare, they can fashion a new identity for themselves. But to do so, they must fight the ponderous gravity of habit, of anxiety and doubt, of inner bondage.

David Grossman

## **No Future Without A Past**

“A self-made man is as likely as a self-laid egg.” (Mark Twain).

The parent is a story-teller who narrates a world the children never knew. Parents transmit a knowledge of reality outside the child’s experience. The [parents] must provide frames of reference rooted in the memories and the history of the covenantal community of Israel.

A primary source for evil, according to Jewish tradition, is the loss of memory. Those who do not build upon their memory and who are frightened and ashamed of their past may manifest hostility towards others because their sense of worth and dignity is derived only by manipulation and control of others. The poor people who prevail through difficult struggles to attain wealth, and then block out the memory of their past, become harsh taskmasters. “Self-made” [individuals] can be sensitive to others only when they are unashamed to talk about their former destitution. If they cannot bear the thought of their former poverty, they will act with cruelty to those who remind them of their former degradation.

In recalling Egypt, the Jews are exhorted to remember that they were once slaves. Rather than deny it, they are to incorporate that slavery into consciousness. Thus “love the stranger because you too were outcasts in Egypt.” Have regard for the poor because you too were once servants; care for the oppressed because you too were persecuted. *Be cautious with power, because you have suffered the perversions of another’s might.*

The role of parents is to develop in the identity of the child a sense of history, a temporal consciousness, an empathy for a whole world of experience that was not theirs. Whether these memories are relevant and meaningful, and how the child will live by them, are different issues. The [parents’] task is not to decide how the children will use their memories. Their obligation is to see to it that the child does not enter into the future without a past.

Rabbi David Hartman

*Hatikvah*

כָּל עוֹד בַּלֵּב פְּנִימָה  
נֶפֶשׁ יְהוּדִי הוֹמִיָּה,  
וּלְפָאֵתֵי מִזְרָח, קְדִימָה,  
עֵין לְצִיּוֹן צוֹפִיָּה,

עוֹד לֹא אָבְדָה תִּקְוַתֵּנוּ,  
הַתִּקְוָה בַּת שָׁנוֹת אֶלְפִים,  
לְהִיּוֹת עִם חֶפְשִׁי בְּאַרְצֵנוּ,  
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

*Kol od balevav penima  
Nefesh Yehudi homiya,  
Ulfa'atei mizrach kadima  
Ayin l'Tziyon tzofiya.*

*Od lo avda tikvatenu,  
Hatikva bat sh'not alpayim,  
Lihyot am chofshi be'artzenu  
Eretz Tziyon virushalayim.*

THE HOPE

As long as deep within the heart  
A Jewish soul stirs,  
And forward, to the ends of the East  
An eye looks out, towards Zion.

Our hope is not yet lost,  
The hope of two thousand years,  
To be a free people in our land  
The land of Zion and Jerusalem.



## Sources and acknowledgements (incomplete list)

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