

Our 2012 Passover Haggadah



CANDLELIGHTING

Leader: Before the seder begins, we light and recite the blessing over the festival candles. In the Jewish tradition, the day begins and ends at sunset. These candles symbolize the transition to a new day and remind us that Passover is a holy time.

As we light the candles, we say the blessing:

(On Shabbat add words in brackets)

All: Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam a-sheer kid'sha-nu b'mitz-v-tav v'tzi-va-nu l'had-lik ner shel (Shabbat v'shel) Yom Tov.

All: Blessed are you, Eternal God, Ruler of the Universe, who has sanctified us with laws and commanded us to light the (Sabbath and) holiday candles.

INTRODUCTION TO THE SEDER

Haggadah means “telling.” By reading the words of the Haggadah we tell the story of Pesach, the Hebrew word for Passover. “Pass over” refers to the tenth plague that befell Egypt but passed over Israelite homes. Our ceremony for Passover is called the seder which means “order”. Through this traditionally ordered ritual we will retell the story of the Israelites’ journey from slavery in Egypt to freedom in the Promised Land. We will eat special foods that symbolize Passover’s many messages and teach our children the traditions of Pesach, first celebrated more than 3,000 years ago.

Telling the story of Passover is one of the most important mitzvot in Jewish life. As the Torah tells us, “You shall tell the Pesach story to your children in the days to come.” (Exodus 13:8). An ancient rabbinic text instructs us, “Each person in every generation must regard himself or herself as having been personally freed from Egypt.” (Mishnah Pesachim).

The story of Passover begins in slavery and ends in freedom, starts with sadness and ends in joy, begins in darkness and ends in light. But tonight's seder is not just the retelling of this ancient and compelling story. We are asked actually to experience the bitterness of oppression and the sweetness of freedom so we may better understand the hope and courage of all men and women, of all generations, in their quest for liberty, security and human rights.

We have before us family (and friends), a beautifully prepared table, a great feast, and a traditionally arranged seder plate. Let us recline, enjoy, learn, and relive the dramatic and miraculous Pesach.

Place Miriam's Cup, filled with spring water, on the seder table.

Even as we begin our story, we know its end. Israel will leave Egypt and wander in the desert for forty years on the way to the Promised Land. According to legend, a well of water accompanied the Israelites on the journey in the desert. This miraculous well was provided because of the merit of Miriam, sister of Moses. She watched over her brother as he floated down the Nile, and later joined with him to lead the people across the sea. Tonight, we recall the well of water as we place Miriam's cup on our seder table. In every generation, we experience both oppression and liberation. In our wanderings, both as a people and as individuals, Miriam's well still accompanies us, helping us to thrive as well as survive. Miriam's well reminds us that our journey has both direction and destination – to a place where freedom is proclaimed for all.

THE ORDER

There are 14 steps in the order of our seder:

1. Kadesh – The Blessing
2. Urchatz – Handwashing
3. Karpas – The Greens
4. Yachatz – Breaking the Middle Matzah
5. Maggid – Telling the Story
6. Rochtza – Second Handwashing
7. Motzi Matzah – Blessing for the Matzah

8. Maror – The Bitter Herbs
9. Korech – Hillel's Sandwich
10. Tzafun – The Afikoman
11. Shulchan Orech – The Meal
12. Barech – Blessing After the Meal
13. Hallel – Psalm of Praise
14. Nirtzah – Conclusion

The Seder Plate

On our table is the seder plate on which are six symbolic foods:

Zeroa: a roasted shankbone or beet, which reminds us of the special lamb that was brought to the Temple of Jerusalem on Passover as an offering to God.

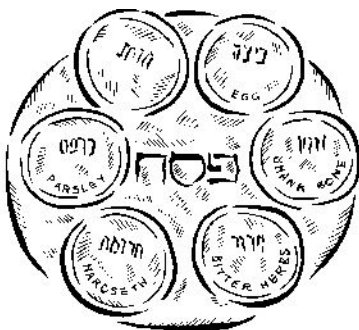
Maror: horseradish for the bitterness of our bondage in Egypt

Chazeret: another bitter herb, romaine lettuce leaves, according to a tradition started by Hillel, a wise rabbi and teacher, to remind us that our ancestors ate matzah and bitter herbs together

Charoset: a mix of wine, nuts, and pulp, representing the mortar our ancestors used in building cities in the land of the pyramids

The Beitzah: a roasted egg, symbol of the festival sacrifice. Or for some, a plain hard-boiled egg, symbolizing spring and new life.

Karpas: a vegetable, often green parsley, symbolizing spring and rebirth.



1. K A D E S H – T he B l e s s i n g

Wine symbolizes “the joy of life.” T onight we drink wine four times during the seder, remembering God’s four promises to the Israelites of redemption from slavery, which are mentioned in the Book of Exodus (C hapter 13).

1. “I will free you.”
2. “I will deliver you.”
3. “I will redeem you.”
4. “I will take you to be My people.”

We come first to the recognition of slavery, or degradation, of narrowness. U ntil we know the ways in which we are enslaved, we can never be free. We drink this first cup for awareness.

Raise a full cup and recite (for those who prefer, you may replace “E ternal God, Ruler of the U niverse” with “S pirit of the World”):

Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam bo-rey p’ri ha-ga-fen.

Blessed are You, E ternal God, Ruler of the U niverse, who creates the fruit of the vine. Blessed are You, E ternal O ne our God, sovereign of all worlds, who has called us to your service, and made us holy with your mitzvot, and given us, in love, (the S abbat h for rest,) festivals for happiness, holidays, and seasons of joy, including this festival of Passover, the time of our freedom, the sacred occasion commemorating the Exodus from Egypt.



Shehecheyanu

All: Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam she-he-che-ya-nu,
v'kiy'ma-nu, v'hi-giy-a-nu, laz-man ha-zeh.

All: Blessed are You, E ternal God, Ruler of the U niverse, who has kept us alive
and sustained us and allowed us to reach this season.

All drink the first cup of wine while reclining.

We recline at the seder because in Roman times those who were free would eat while reclining (think of Cleopatra's couch as a typical dining room chair). On the other hand, slaves would eat while standing. T he custom is to lean to the left on a pillow or the arm of your chair. We recline during the seder whenever we partake of a symbol of freedom like wine or matzah.

2. U R C H A T Z – Handwashing

Leader: We begin our story with the first stirrings of freedom. How was the desire for freedom first aroused?
By the midwives, Shifrah and Puah, who resisted
Pharaoh's decree to drown every Israelite boy in the Nile.
By Miriam, who watched over her brother Moses to insure
his safety. In the face of death, they fought for life. T he
waters of freedom open and close our story, from the Nile
to the Sea of Reeds.

T he leader of the seder takes a pitcher and basin, and
pours water over both hands of each of the participants.



3. K A R P A S – T h e G r e e n s

We remember that the Passover story takes place in the springtime. Karpas represents spring and new growth, rebirth and the beginning of new life. We taste in this fresh vegetable all the potential in nature and in ourselves. Tonight we celebrate our growth, the flowering of our spirit, and of our voices.

We do not taste the vegetable alone. As we dip greens in salt water, we remember the tears of our ancestors who suffered as slaves in Egypt and the tears of those who still are not free today.

Song of Songs 2:10-12

Arise, my beloved, my fair one,
And come away;
For lo, the winter is past,
The rains are over and gone.
Flowers appear on the earth,
The time of singing is here.
The song of the turtledove
Is heard in our land.

Let us go down to the vineyards
~~Let us go down to the vineyards~~
~~To see if the vines have budded.~~
~~To see if the vines have budded.~~
There will I give You my love.
There will I give You my love.



We dip parsley in salt water and recite the prayer:

Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam bo-rey p'ri ha-a-da mah.
Blessed are You, E ternal God, Ruler of the U niverse, who creates the fruit of the earth.

Eat the vegetable.

4. Y A C H A T Z – Breaking the Middle Matzah

The leader uncovers the three matzah, take the middle one, breaks it in two, wraps up the larger part in a napkin, and sets it aside for the afikoman (the symbolic seder dessert). The leader takes the smaller part, replaces it in the middle, and wraps them all in a sack.

The afikoman is hidden.

The most common explanation for Yachatz links the breaking of the matzah to the term lehem oni. The word oni can translate as the bread of affliction, thereby expressing the notion of matzah as a symbol of the poor fare we were given as slaves in Egypt. The symbol of even that simplest fare is broken in half to stress the extreme poverty of our lives in Egypt. Oni can also be translated as the bread over which much is answered, pointing to the matzah that lies before us as we discuss and ask questions concerning the Exodus.

5. M A G G I D – Telling the Story



The leader lifts up a fourth piece of matzah.

Leader: This matzah is the Matzah of Hope. We set it aside as a symbol of hope for those Jews throughout the world who are not free to celebrate Passover.

Each participant holds up piece of matzah.

All: Ha lach-ma an-ya. This is the bread of affliction which our ancestors ate in the land of Egypt. Let all those who are hungry come and eat with us. Let all those 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.

As we invite all who are hungry, we symbolically include all who are oppressed throughout the world.

May it be come to pass, just as the Israelites were led from among the Egyptians and through the sea, that mercy may fall on those among the House of Israel and among all peoples everywhere who are distressed and oppressed. We pray that they may be saved and taken from the narrow straits to abundant favor, from darkness to light, and from enslavement to redemption, speedily in our days, Amen.

The matzot are covered. The second cup of wine is filled.

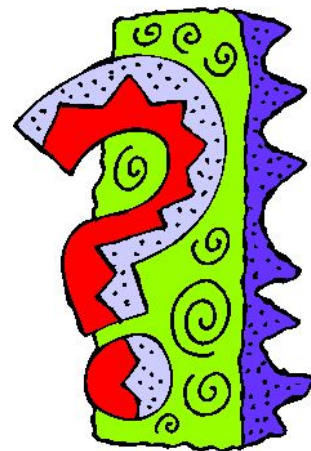
The Four Questions

Mah nishtanah, ha-lai-lah ha-zeh, mi-kol ha-ley-lot?

She-b'chol ha-ley-lot 'anu 'okhlin chameytz u-matzah,
Ha-lai-lah ha-zeh, ku-lo matzah.

She-b'chol ha-ley-lot 'anu 'okhlin sh'ar y'raqot,
Ha-lai-lah ha-zeh, maror.

She-b'chol ha-ley-lot 'eyn 'anu matbilin 'afilu pa'am
'echat,
Ha-lai-lah ha-zeh, shtey f'amim.



S he-b'khol ha-leylot 'anu 'okhlin beyn yoshvin u-veyn m'-subin,
Ha-lai-lah ha-zeh, kulanu m'-subin.

How does this night differ from all other nights?

On all other nights we may eat either leavened or unleavened bread but tonight we eat only unleavened bread. We eat only matzah to highlight the tale of our hasty exodus from Egypt. When Pharaoh let our ancestors go, they were forced to leave in great haste. They had no time to bake their bread. They could not wait for the yeast to rise. So the sun beating down on the dough as they carried along baked it in to a flat unleavened bread called matzah.

On all other nights we may eat all kinds of herbs, bitter or not bitter, but tonight we eat only bitter herbs. We eat bitter herbs because our ancestors were slaves in Egypt and their lives were made bitter. We eat bitter herbs so that we too may sample at least a taste of bitterness.

On all other nights we are not required to dip our food even once. But tonight we dip them twice, once in salt water and once in haroset. We dip our parsley in salt water because it reminds us of the tears of our ancestors and the greenery that comes to life in the springtime. We dip the bitter herbs into the sweet charoset as a sign of hope and to remember the sweetness of our ancestors' hope for freedom.

On all other nights we eat sitting straight, but tonight we all lean and recline. In olden times, reclining was a sign of a free person. As a symbol of our freedom and comfort, and because our ancestors were freed at this time, we recline and eat as free men and women.

Performing these rituals, we ourselves taste the bitterness of slavery and experience the joy of freedom. Thus God is made known to us again, in our day as the Author of history, assuring us that the liberty to pursue happiness, to create beauty, to perform deeds of kindness, and to find fulfillment in life are the rights and privileges of all people, and that the tasks of achieving a society where these goals may be realized is our special responsibility.

Leader: Tonight we shall add a fifth question. Why is there an orange on the seder plate? According to a modern midrash, a rabbi was asked about the place of women in Judaism. His answer was, "There is as much room for a woman on the Bimah as there is for an orange on the seder plate."

On our Seder plate, we do have a place for an orange. Our orange represents the women who celebrate Passover and enrich the Seder, and recognizes the heroic deeds of our ancestors, Miriam, Yocheved, Shifra, Puah and Batya. Yocheved was the mother of Moses. Shifra and Puah, two midwives, defied Pharaoh to save Yocheved's baby. Pharaoh's daughter Batya plotted with Miriam, Moses's sister, to adopt the baby and call him Moses. Women were the first to sense how oppression touched our people. Women took the initiative that led to our freedom.

ALL: We celebrate tonight because we were slaves to Pharaoh in Egypt, and Adonai our God delivered us with a mighty hand. Had not the Holy One redeemed our ancestors from Egypt, we, our children, and our children's children would have remained slaves. Therefore, even if we were all wise sages, it would still be our duty from year to year to tell the story of the deliverance from Egypt. In truth, the more we dwell up on the story of the Exodus, the deeper our understanding of the meaning of freedom, and the stronger our determination to win it for ourselves and for others.

The matzot are uncovered.

IN EVERY GENERATION

B'chol dor va-dor cha-yav a-dam lir'ot et atz-mo k'i-lu hu ya-tza mi-Mitz-ra-yim. Each person in every generation must regard himself or herself as having been personally freed from Egypt.

A tale is told about five rabbis on a Passover evening during the beginning of the second century of the Common Era. While reclining at a seder, they told and retold the story of the Exodus from Egypt all through the night. One of their disciples came running to tell them, "It's time to read the morning Sh'ma, the time for morning prayers." The five sages, even though well versed in the story, had reviewed the story

over and over again, suggesting that they wanted to savor every nuance of the narrative. This evening, we too are discovering more meanings as we retell this ancient story.

Rabbi Elazar son of Azariah once said, “I am like a man of seventy but I never understood why the departure from Egypt should be talked about at night, till Ben Zoma explained it. The Bible says, “So that you should remember the day when you went out of Egypt all the days of your life.” If it said only, ‘The days of your life’ it would mean that we have to talk about the departure only in the daytime; but ‘All the days of your life’ means the nighttime too.” The Wise Men had another explanation. They said, “‘The days of your life’ would stand for this life only; but ‘All the days of your life’ stands for the days of the Messiah, too.”

The Four Children

The Torah commands us four times to teach our children about the Exodus from Egypt. Rabbis have said there are four kinds of children, each of whom learns in a different way. Our challenge is to find the answers that best respond to each child's questions.

What does the WISE child ask?

The wise child asks, “What is the meaning of the law of Pesach?” This child has a thirst for knowledge and is told all that he or she may grasp in the experience of the seder.

What does the DEFIANT or WICKED child ask?

The defiant child is irreverent and does not feel involved in Passover. Motivated by a spirit of mockery, the defiant child says to the parent, “What does this service mean to you?” By saying “to you” this wicked child is speaking as an outsider who has no part in the Passover celebration. Our response is, “Had you been in Egypt at the time of

the Exodus, you would not have been included when God freed our ancestors from slavery.” The invitation to learn and participate in the seder remains open, reflecting the belief that we have the ability to change.

What does the SIMPLE child ask?

The simple child is innocent and naïve. He or she is shy and doesn't know how to ask, only saying, “What is this all about?” We teach this impressionable child about the story of Exodus in terms that he or she may understand. We afford this child all the attention needed to grasp what is within his or her capacity.

What about the child who does not know how to ask?

This child does not realize that something unusual is going on and must be introduced to the story in a clear and simple fashion. We entertain this young child with the settings on the seder table. Let this child's imagination flourish, inspired by the things on the table.

The Story of the Oppression

The Torah recounts the early history of the Jewish people. It describes how God commanded Abraham to leave his country and his father's house and to go to the land of Canaan, where he would become the founder of a great nation. Abraham and his wife Sarah obeyed God's command. There God blessed them and their family. Their son was Isaac who married Rebecca. Their grandson was Jacob, and it was Jacob who went down to Egypt.

Why did Jacob journey to Egypt? Because Joseph, his son by his beloved, Rachel, had become prime minister to Pharaoh, king of Egypt. When a famine broke out in Canaan, Joseph asked his father and all his family to join him there. Then Joseph gave his father and his brethren a possession, as Pharaoh had commanded. And Israel dwelt in the land of Goshen, and they were fruitful and multiplied exceedingly.

Joseph died, and all his brethren, and all that generation. Now there arose a new king over Egypt, who knew not Joseph. And he said unto his people: "Behold, the people of the children of Israel are too many and too mighty for us; come, let us deal wisely with them, lest they multiply, and it come to pass, that if there be a war, they join themselves unto our enemies and fight against us." Therefore, Pharaoh set over them taskmasters to afflict them with burdens. But the more the Egyptians afflicted them the more Israelites multiplied and the more they spread abroad.

The Egyptians dealt ill with us, and afflicted us, and laid upon us cruel bondage. And we cried unto Adonai, the God our of ancestors, and Adonai heard our voice and saw our trouble and our toils and our oppression. And Adonai brought us forth out of Egypt with a mighty hand and with an outstretched arm and with great terror and with signs and with wonders.

A Song: Let My People Go

1. 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, Let my People Go!

2. "Thus saith the Lord" bold Moses said: Let my People Go.
"If not I'll strike your firstborn dead." Let my People Go!
(Chorus)

3. The Lord told Moses what to do, Let my People Go.
To lead the children of Israel through, Let my People Go.
(Chorus)

4, When they had reached the other shore, Let my People Go.
They sang a song of triumph o'er, Let my People Go. (Chorus)

Some Passover Legends

Young Moses

After Pharaoh's daughter brought Moses back with her, she used to kiss and hug him as if he were her own child, and she let him live in the king's palace. He was very good-looking and everyone wanted to see him, and anyone who saw him could not bring himself or herself to leave. Pharaoh too used to kiss and hug him, and Moses would take the crown off Pharaoh's head and put it on his own. The Egyptian fortune-tellers were sitting there and they said, "We are afraid that when he takes your crown off and puts it on his head it is a sign that he is going to take your kingdom away from you." Some of them wanted to have him killed; but Jethro was sitting among them and said, "This boy has no sense yet. Suppose we test him. Put a plate with some gold and with a glowing coal in front of him. If he tries to pick up the gold, he understands what he is doing and you should have him killed, but if he tries to pick up the glowing coal he has no sense and should not be condemned to death." It was immediately brought to him. He stretched out his hand toward the gold, but the angel Gabriel came and pushed his hand so that he picked up the glowing coal and put it in his mouth. His tongue was burned, and that is why he always stuttered and stammered.

Moses Before Pharaoh

There was a celebration for Pharaoh on the same day that Moses came to see him. Every one of the kings had come to honor Pharaoh, and they brought crowns, which they placed on his head. Pharaoh's palace had four hundred gates, and in front of each gate there were lions, and bears, and other wild animals, and not a living thing could get in. But when Moses and Aaron came, all the animals gathered around them, and licked their feet, and followed them up to Pharaoh.

When Moses and Aaron went into Pharaoh's palace they looked like angels from heaven. They were as tall as the cedars of Lebanon, their eyeballs were like the sphere of the sun, their beards were like palm-fronds, the speech of their mouth was like a blazing fire, and the staff of the Lord with His Mysterious Name engraved on it

was in their hands. That was at the time that all the kings of the East and the West were sitting before Pharaoh. As soon as they saw Moses and Aaron a sudden fear fell on them; and Pharaoh and all those sitting near him shook and shivered, and took their crowns off their heads and bowed before them.

Then Pharaoh's courage came back, and he sat and watched them to see if they would crown him or give him a petition. But they did not even greet him.

"Who are you?" Pharaoh said to them.

"We are the messengers of the Holy One," they answered.

"What do you want?"

"Thus saith the Lord," they answered him, "Let My people go and hold a celebration for Me in the desert."

Then Pharaoh grew angry and said, "Who is your god that I should listen to him? Wait till I search in my book."

He immediately went into his strong-room, took out a list of gods, and looked up each people and its gods. He began to read, "The gods of Moab, the gods of Ammon, the gods of Sidon..." He went back to Moses and Aaron and said to them "I have searched in my strong-room for the name of your god and could not find it."

"Fool!" they said to Pharaoh. "These gods you are talking about are all dead, but our God is alive. Our God is the Living God and the Ruler of the Earth!"

"Is your god young or not?" Pharaoh asked them. "How old is your god? How many cities has your god conquered? How many countries has your god captured? How many years has your god been ruling?"

And they said to him, "Our God's strength and Our God's power fill the world. Our God existed before the world was created, and Our God will exist after the end of the world. And Our God created you and gave you the breath of life."

"And what does your god do?" he asked them.

"Our God spreads the skies and founds the land," they said to him. "Our God creates the mountains and the valleys, brings down the rains and the dews, covers the mountains with greenery, makes the grasses grow and helps the animals. Our God's bow is fire, our God's arrows are flame, our God's spear is a torch, and

our God's shield is the clouds, our God's sword is lightning, and our God thrones kings and dethrones them.

"You are lying!" He said to them. "I am the lord of the world, and I created myself and the Nile."

Slavery in Egypt

The Bible says: "The Egyptians made the Israelites do back-breaking work, and they embittered their lives with hard work with bricks and cement and with all kinds of work in the fields." What does the Bible mean by "All kinds of work in the fields"? After an Israelite had finished his work laying bricks and had come home in the evening to rest, then some Egyptian would come and say, "Go and pick me vegetables from the garden, split this tree for me, fill this barrel for me at the river." Pharaoh fooled the Israelites into working very hard. He had them all gathered together and he said to them, "Please work with me today as a favor." Whoever saw Pharaoh picking up a basket and trowel and laying bricks did the same thing. The Israelites immediately started working with him as hard as they could. As soon as it grew dark he appointed foremen over them and said, "Count the bricks." They counted them. Then he said, "You have to lay just as many every single day."

The Ten Plagues

When Pharaoh defied the command of God and refused to release the Israelites, he brought trouble upon himself and his people, for the Almighty afflicted the Land of Egypt with plagues.

These plagues came upon the Egyptians because of their evil; yet we do not rejoice over their downfall and defeat.

Judaism teaches us that all human beings are children of God, even our enemies who seek to destroy us.

We cannot be glad when any person needlessly suffers. So we mourn the loss of the Egyptians and express sorrow over their destruction.

These are the plagues that God brought upon the Egyptians in Egypt. Now as we mention each plague, we will spill a drop of wine, a symbol of regret that the victory had to be purchased through misfortune visited upon God's creatures, the Egyptians.

- 1) Blood
- 2) Frogs
- 3) Gnats
- 4) Flies
- 5) Cattle Disease
- 6) Boils
- 7) Hail
- 8) Locusts
- 9) Darkness
- 10) Slaying of the First Born

(Dam, Tz'far-dey-a, Ki-nim, A-rov, De-ever, Sh'hin Ba-rad, Ar-beh, Ho-sheh, Ma-kat B'ho-rot)



DAYENU

We all repeat the refrain “Dayenu” which means, “It would have satisfied us.”

How many and wonderful are the favors which God has conferred upon us!
Had God taken us out of Egypt and not punished them, Dayenu!
Had God punished them and not their gods, Dayenu!
Had God punished their gods and not slain their first-born sons, Dayenu!
Had God given us their wealth and not split the sea for us, Dayenu!
Had God split the sea for us and not brought us through it on dry land, Dayenu!
Had God brought us through it on dry land and not sunk our enemies in its waters,
Dayenu!
Had God sunk our enemies in its waters and not taken care of us in the desert for
forty years, Dayenu!
Had God taken care of us in the desert and not fed us the manna, Dayenu!
Had God fed us with manna, and not ordained the Sabbath, Dayenu!
Had God ordained the Sabbath and not brought us to Mt. Sinai, Dayenu!
Had God brought us to Mount Sinai, and not given us the Torah, Dayenu!
Had God given the Torah and not led us into Israel, Dayenu!
Had God led us into Israel and not given us the Temple, Dayenu!

And so we thank God again and again for taking us out of Egypt, for punishing them,
for punishing their gods, for giving us their wealth, for splitting the sea for us, for
bringing us through on dry land, for taking care of us in the desert for forty years, for
feeding us the manna, for giving us the Sabbath, for bringing us before Mount Sinai,
for giving us the Torah, for bringing us into the Land of Israel, and for building us the
chosen Temple to atone for all our sins.

The Passover Symbols

Rabbi Gamaliel used to say, “Whoever does not well consider the meaning of these
three symbols: the Passover Sacrifice, the Matzah and the Bitter Herb, has not truly
celebrated Passover.”

Point to the roasted beet and say: This reminds us how the Holy One passed over
the houses of our ancestors in Egypt.

Hold up the matzah and say: As the T orah says, “A nd with the dough which they had brought with them out of E gypt they baked matzah, for the dough was unleavened. For they had been rushed out of E gypt and could not linger. For they had not made any provisions for the road.”

Hold up the bitter herb and say: O ur lives were made bitter by forced labor and our ancestors were driven ruthlessly in the fields and with mortar and bricks.

Raise the second cup of wine.

We recall God’s second promise, “I will deliver you from bondage.”
B a-ruch a-tah A -do-nai E -lo-hey-nu me-lech ha-o-lam bo-rey p’ri ha-ga-fen.

Blessed are You, E ternal God, Ruler of the U niverse, who creates the fruit of the vine.

All drink the second cup of wine.

6. R O C H T Z A H – Second Handwashing

We wash our hands in preparation for eating the matzah. T his time we say a blessing.

A L L: B a-ruch a-tah A -do-nai E -lo-hey-nu me-lech ha-o-lam a-sher kid’sha-nu
b’mitz-vo-tav v’tzi-va-nu al n’ti-lat ya-da-yim.

A L L: Blessed are You, E ternal God, Ruler of the U niverse, who has sanctified us with laws and commanded us to wash our hands.

T he leader comes around the table with a pitcher, bowl, and towel, and pours water over everyone’s hands.

7. M O T Z I M A T Z A H – Blessing for the Matzah

The leader lifts the three matzah.

A L L: Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam ha-mo-tzi le-chem min-ha-a-retz.

Blessed are You, E ternal God, Ruler of the Universe, who brings forth bread from the earth.

Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam a-she- r kid'sha-nu b'mitz-vo-tav v'tzi-va-nu al n'ti-lat ma-tzah.

Blessed are You, E ternal God, Ruler of the Universe, who has sanctified us with laws and commands us to eat matzah.

The bottom matzah is put back in its place. The top and middle matzah are distributed. All eat matzah.

If Matzah isn't 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 E gypt, 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, you can add this:

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

8. M A R O R – Bitter Herbs

Leader: According to a midrash, enslaved Israelites referred to Pharaoh as “Maror” because he embittered their lives. Let us each dip a piece of maror into charoset as we recall the bitterness of slavery. We recite this blessing:

All: Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam a-sheer kid'sha-nu b'mitzvo-tav v'tzi-va-nu al a'chi-lat ma-ror.

All: Blessed are You, Eternal God, Ruler of the Universe, who has sanctified us with laws and commanded us to eat bitter herbs.

All dip the bitter herbs in charoset and eat while reclining.

9. K O R E C H – Hillel's sandwich

When the ancient temple still stood, Hillel started his own custom of making a sandwich of matzah and maror and ate it together with charoset. Charoset reminds us of the mortar used to glue the bricks together when we built Pharaoh's cities.

The bottom matzah is given out for Hillel's sandwich. Take a piece of matzah, break it in two pieces. Add the chazeret, the second kind of bitter herb (romaine lettuce), as the middle of the sandwich, dip the sandwich into charoset, and eat it while reclining.

10. S H U L C H A N O R E C H – The Meal

The seder plate is removed from the table. Everyone eat!

After the meal:

11. A F I K O M A N

Bring the seder plate back to the table.

Afikoman means “dessert.” Since tradition tells us that neither the seder nor the meal can be concluded without finding and eating the hidden dessert, whoever finds it may demand a reward. We have three afikoman hidden tonight, and each one has a name on it. Find your name on the afikoman and redeem it for a prize.

After the afikoman is found, fill the third cup of wine.

12. B A R E C H – Blessing after the Meal

It is a mitzvah to say Grace after Meals. As it is written, “When you have eaten and are satisfied, you shall bless Adonai, your God, for the good land which God has given you.”

A L L: Praised are You, Adonai, Ruler of the Universe, who in goodness, mercy, and kindness gives food to the world.

Blessed is our God, whose food we have eaten and by whose goodness we live.

Praised are You, Adonai our God, who provides food for all life.

Blessed be Your Name forever in the mouth of every living thing.

Praised be the Creator of Life.

We recall the third divine promise, “I will redeem you with an outstretched arm.”

A L L: Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam bo-rey p’ri ha-a-da mah. Blessed are You, Eternal God, Ruler of the Universe, who creates the fruit of the earth.

The third cup of wine is drunk.

ELIYAHU

To be read by a child: There is an extra cup of wine at the table. This is the cup for Eliyahu, or Elijah, a great ancient prophet who challenged rulers to live more justly, and who visits every seder to wish everyone a year of peace and freedom. As we open the door for Elijah, we recognize that Passover is a night for openness. We open our doors to visitors, our minds to learning and personal growth, and our hearts to those less fortunate.

Leader: Now let's fill Elijah's cup. The tradition is for the cup to be passed around and everyone add some wine from their own cups. This reminds us that we must all do our part to make this a better world and assure our redemption.

The door is opened. Elijah's cup remains on the table.

13. HALLEL – Psalm of Praise

The fourth cup of wine is filled.

It is our duty to thank and praise, laud and glorify, extol and honor, exalt and adore God who performed all these miracles for our fathers and mothers and for us.

May it be Your will to bring all families who are suffering persecution into freedom as You brought our ancestors to freedom.

May we be worthy to enjoy the Passover holiday together with all the families of Israel in freedom and unity. Amen.

14. NIRTZAH – Conclusion

As our seder draws to a close, we raise our cups of wine. The final cup recalls us to our covenant with the Eternal One, reminds us of the tasks that still await us as a people, and validates a great purpose for which the people of Israel live: the preservation and affirmation of hope. May we celebrate next year in a world of peace.

A L L: As it is written, “And I will take you to be my people.”

A L L: Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam bo-rey p’ri ha-a-da mah.
Blessed are You, E ternal God, Ruler of the Universe, who creates the fruit of the earth.

T he fourth cup of wine is drunk.

Next Year in Jerusalem, Next Year May We All Be Free!



E dited by Susan Schappert
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