

A PASSOVER SEDER

WELCOME

KADEYSH: SANCTIFICATION OF THE DAY

Now, in the presence of loved ones and friends, before us the emblems of festive rejoicing, we gather for our sacred celebration. With the household of Israel, our elders and young ones, linking and bonding the past with the future, we heed once again the divine call to service. Living our story that is told for all peoples, whose shining conclusion is yet to unfold, we gather to observe the Passover, as it is written in the book of Exodus [12:17]:

וּשְׁמַרְתֶּם אֶת הַמִּצּוֹת כִּי בַעֲצֵם הַיּוֹם הַזֶּה
הוֹצֵאתִי אֶת צְבָאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם
וּשְׁמַרְתֶּם אֶת הַיּוֹם הַזֶּה לְדוֹרֹתֵיכֶם חֻקַּת עוֹלָם.

Ush-mar-tem et ha-ma-tzot kee b'e-tzem ha-yom ha-zeh ho-tzay-tee et tziv-o-tey-khem mey-e-retz Mitz-ra-yim ush-mar-tem et ha-yom ha-zeh l'do-ro-tey-khem khu-kat o-lam.

You shall keep the Feast of the Unleavened Bread, for on this very day I brought your hosts out of Egypt. You shall observe this day throughout the generations as a practice for all times.

We assemble in fulfillment of the commandment [EXODUS 13:3]:

זָכוֹר אֶת הַיּוֹם הַזֶּה אֲשֶׁר יָצָאתָ
מִמִּצְרַיִם מִבַּיִת עֲבָדִים כִּי בְחֹזֶק יָד
הוֹצִיא יְהוָה אֶתְכֶם מִן־הָאֶרֶץ.

Za-khor et ha-yom ha-zeh a-sheer y'tza-tem mee-Mitz-ra-yim mee-beyt a-va-deem kee b'kho-zek yad ho-tzee Adonai et-khem mee-zeh.

Remember the day on which you went forth from Egypt, from the house of bondage, and how God freed you with a mighty hand.

HADLAKAT HA'NEYROT - CANDLES

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קוֹדְשָׁנוּ בְּמִצְוֹתָיו, וְצוּנָנוּ לְהַדְלִיק נֵר
שֶׁל (שַׁבָּת וְשֵׁל) יוֹם טוֹב.

Barukh ata Adonai, Eloheynu melekh ha-olam, asher kid-sha-nu b'mitz-vo-tav v'tzee-va-nu l'had-lik ner shel (Shabbat v'shel) Yom Tov.

KOS KIDDUSH: THE 1ST CUP ... OF SANCTIFICATION

Our story tells that in diverse ways, with different words, God gave four promises of freedom to our people. With four cups, we recall each one of them. The first promise:

אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם.

A-ni Adonai v'ho-tzay-tee et-khem mee-ta-khat siv-lot Mitz-ra-yim.

"I am God, and I will free you from the burdens of the Egyptians." [EX 6:6]

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Ba-ruk h a-ta, Adonai, e-lo-hey-nu me-lekh ha-o-lahm, bo-rey p'ree ha-ga-fen.

BLESSED ARE YOU, O GOD, CREATOR OF THE UNIVERSE, WHO CREATES THE FRUIT OF THE VINE.

SHEHEKHEYANU

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

שְׁהַחַיְנוּ וְקַיְמָנוּ וְהַגִּיעָנוּ לְזִמְן הַזֶּה.

Ba-ruk h a-ta Adonai, Eh-lo-hey-nu me-lekh ha-o-lahm, she-he-khe-ya-nu v'kee-y'mah-nu v'hi-gee-ya-nu lah-z-mahn ha-zeh.

Blessed are You, Adonai our God, Who has given us life, sustained us, and brought us to this festive season.

KARPAS: FOR SPRING

Every spring for many years, we have quickly dipped the *karpas* — parsley — in salt water and continued on with our seder. This evening, however, we pause for a moment to give real thanks for the way in which Planet Earth gives us spring, new growth, and foods as varied as green parsley and the hors d'oeuvres that we are anxious to eat.

During these times of changing climate, we need to value what we have more than ever before. May God who has blessed humankind with the gift of Creation help us to care for our planet. May we renew our sense of wonder at the seasons' change ... as spring follows winter, and flowers, trees, fruits, and vegetables flourish. May we stand in awe of blue skies and clean water. May we treasure the delicate balance of butterfly, trout, and honey bee. Let the coral reefs sparkle. Let the polar bear frolic on ice and open water.

Tonight, as we celebrate freedom in the places we call home, we also celebrate the beauty of

our largest home. We give thanks for this blue green planet earth — truly home to everything we love.

—Rabbi Mark Dov Shapiro (adapted)

all dip greens in salt water

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הָאֲדָמָה.

Ba-rukh a-ta, Adonai, e-lo-hey-nu me-lekh ha-o-lahm, bo-rey p'ree ha-a-da-mah.

Blessed are You, O God, Creator of the Universe, who creates the fruit of the earth.

eat the greens

break the middle matzah in half
larger is the Afikomen, smaller returns to middle

YAKHATZ: WHOSE BROKENNESS DO WE SHARE?

If there is a moment in the seder that should leave us feeling self-conscious, it is now. "This is the bread of affliction," we read. True enough. Matzah is the quintessential discomfort food. But what follows is a problem: "All who are hungry, come and eat." What's the problem? Caring for the needy is in some ways the mother of all mitzvot. And precisely because it is so very important, this invitation to the hungry seems empty and hypocritical.

Why? Because it comes too late. By the time we read this passage, we are seated, our hands are washed, the wine is poured, the table is crowded with fine dishes. And only now we invite the poor to join us?

Maybe this passage should be read a week, or a month, before Passover, when there would still be time to issue a meaningful invitation to a person in need. But there is no provision in Judaism for such a pre-seder seder.

So we are left with an uncomfortable question: How, as we fill our bellies with brisket, can we mourn the existence of need in the world?

Could it be teaching us that this night, in one crucial way, is just like all other nights? On all other nights we eat to satisfaction without a thought for the stranger in need. Tonight, we speak of hunger and need, but do nothing to alleviate it.

In Judaism, it is not the thought that counts, but the deed.

— New American Haggadah, Jonathan Safran Foer (adapted)

הָא לַחֲמָא עֲנִיָּא דַּי אֲכָלוּ אַבְהַתָּנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכִפִּין יִיתִי

וַיְכֹּל, כָּל הַצָּרוֹתַי וַיִּפְסַח. הֵתָּא הָכָּא, לְשָׁנָה הַבָּּאָה בְּאַרְעָא
דְּיִשְׂרָאֵל. הֵתָּא עֲבָדַי, לְשָׁנָה הַבָּּאָה בְּנֵי חוּרִין.

*Ha lakh-ma ahn-ya dee akh-lu a-va-ha-ta-na b'ar-ah d'Mitz-ra-yim. Kol dikh-feen yay-tay v'yay-khul.
Kol ditz-reekh yay-tay v'yif-sakh. Ha-sha-ta ha-kha. L'sha-nah ha-ba-ah b'ar-ah d'Yis-ra-el. Ha-sha-ta
av-dey. L'sha-nah ha-ba-ah v'ney kho-reen.*

*This is the Bread of Affliction, the poor bread, that our parents ate in the land of Egypt. LET ALL WHO
ARE HUNGRY COME AND EAT. Let all who are in want share the hope of Passover. As we celebrate
here, we join with all people everywhere. Now we are still enslaved. Next year may all be free.*

uppermost matzah is broken and distributed

MOTZL, MATZAH AND MAROR

We link ourselves with our brothers and sisters in this world who are not yet free, as we fulfill the commandment to eat matzah, the bread of affliction. As it is written [DEUTERONOMY 16:3],

שִׁבְעַת יָמִים תֹּאכַל עֲלֶיךָ מִצֹּת לֶחֶם עָנִי לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ
מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ.

*Shiv-at ya-mim to-khal a-lahv ma-tzot, le-khem o-nee, I'ma-an tiz-kor et yom tzayt-kha mey-e-retz
Mitz-ra-yim kol y'mey kha-ye-kha.*

*For seven days, you shall eat unleavened bread, the bread of poverty, so that you may remember the day of
your departure from the land of Egypt all the days of your life.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Ba-rukh a-ta, Adonai E-lo-hey-nu, me-lekh ha-o-lahm, ha-mo-tzee le-khem min ha-a-retz.

Blessed are You, O God, Creator of the Universe, who brings forth bread from the earth.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קוֹדְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

*Ba-rukh a-tah Adonai, E-lo-hey-nu me-lekh ha-o-lahm, a-sheyr kid-sha-nu b'mitz-vo-tav v'tzee-va-nu al
ah-khee-laht ma-tza.*

Blessed are You, O God, Creator of the Universe, who hallows our lives with commandments, and who has commanded us regarding the eating of matzah.

eat matzah

remove your cushions and
place some Maror on matzah

ABOUT MAROR

Among the five kinds of herbs that may be used as *maror*, the Mishna lists *khazeret*, Romaine lettuce, as the most preferable. Horseradish is the second choice. The Talmud Yerushalmi asks why, since Romaine does not seem to have a bitter taste. The answer is that while sweet at first, if harvested later it will have become bitter. This is reminiscent of the Egyptians, who at first invited Jacob's family to "settle in the best parts of the land" (Gen 47:6) but later "embittered their [descendants'] lives" (Ex 1:14).

Rabbi Yaakov Kamenetsky (20th century, USA) saw in this an additional message that our observances should arouse in us a feeling of joy and pleasure. Their fulfillment should not become a burden or unpleasant experience.

In the implementation of our faith and ideals, we must remember that *we* ought not become an unpleasant burden to the family of humankind.

–The Haggadah of the Roshei Yeshivah (adapted)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Ba-rukh a-tah Adonai, E-lo-hey-nu me-lekh ha-o-lahm, a-sheyr kid-sha-nu b'mitz-vo-tav v'tzee-va-nu al ah-khee-laht ma-ror.

Blessed are You, O God, Creator of the Universe, who hallows our lives with commandments, and who has commanded us regarding the eating of maror.

eat Maror
then return cushions

KOREKH (HILLEL SANDWICH): CONTINUITY WITH PAST TRADITION

Preserving a bond with the observance of our ancestors, we follow a practice of Hillel, from the time when the Temple stood. He combined the matzah and maror, and ate them together, so that he might observe the precept handed down to him, exactly as his parents before him: "They shall eat the paschal lamb with matzah and maror together." [NUMBERS 9:11]

Together they shall be: the matzah of freedom, the maror of slavery. For in the time of freedom, there is knowledge of servitude. And in the time of bondage, there is the hope of redemption.

Maror and Haroset are eaten
between two pieces of matzah

ARBA' AT HAKUSHIYOT — THE FOUR QUESTIONS

מה נשתנה הלילה הזה מכל הלילות

Mah nish-ta-na ha-lai-lah ha-zeh mee-kol ha-ley-lot!

שבכל הלילות אנו אוכלין חמץ ומצה.
הלילה הזה כלו מצה.

She-b'kchol ha-ley-lot a-nu okh-leen kha-metz u'ma-tzah, ha-lai-lah ha-zeh ku-lo ma-tza.

שבכל הלילות אנו אוכלין שאר ירקות.
הלילה הזה מרור.

She-b'kchol ha-ley-lot a-nu okh-leen sh'ar y'ra-kot, ha-lai-lah ha-zeh ma-ror.

שבכל הלילות אין אנו מטבילין אפילו פעם אחת.
הלילה הזה שתי פעמים.

She-b'kchol ha-ley-lot ayn a-nu maht-bee-leen a-fee-lu pa-am e-khat, ha-lai-lah ha-zeh sh'tey f'ah-meem.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין.
הלילה הזה כלנו מסבין.

She-b'kchol ha-ley-lot ah-nu okh-leen beyn yosh-veen u-veyn m'su-been, ha-lai-lah ha-zeh ku-la-nu m'su-been.

Why is this night different from all other nights?

On all other nights, we eat either leavened bread or matzah. On this night, we eat only matzah.

On all other nights, we eat all kinds of herbs. On this night, we especially eat bitter herbs.

On all other nights, we do not dip herbs at all. On this night, we dip them twice.

On all other nights, we eat in an ordinary manner. Tonight, we dine with special ceremony.

THE FOUR CHILDREN

Four times the Torah bids us to tell our children of the Exodus from Egypt. Four times, the Torah repeats: "And you shall tell your child on that day ..." From this, our tradition infers that there are

different kinds of people — to each we respond in a different manner, according to the question, the situation, and the need.

הַחֵם מַה הוּא אוֹמֵר?

The wise child asks: “What are the precepts, laws, and observances which God commanded us to do?”

It is the wise who want to know the service it is theirs to do.

רָשָׁע מַה הוּא אוֹמֵר?

The wicked child asks: “What does this observance mean to you?”

The wicked child withdraws from anything beyond the self, and thus, from the joy of redemption.

תָּם מַה הוּא אוֹמֵר?

The simple child asks, “What is this?”

To the person of open simplicity, we give a straightforward answer, for “the Torah of God makes wise the simple.”

וְשִׂאֵינוּ יוֹדֵעַ לְשֹׂאֵל.

Then there is the child who is unable to ask.

To one who knows little, you must begin yourself, as it is written: “You shall tell your child on that day, saying, ‘This is because of what God did for me when I went free from Egypt.’”

MAGGID: THE TELLING OF OUR STORY

There are many questions. Now we begin to answer.

מֵעֲבָדוֹת לְחֵרוֹת, מֵאֲנִוִּת לְשִׁבְחָה,
מֵאֲמִלְכוֹת הָרָשָׁעָה לְמַלְכוֹת שְׁמַיִם.

May-av-dut l'khey-rut, mig-noot l'she-vakh, mi-mal-khut ha-rish-ah l'mal-khut sha-ma-yim.

Our history moves from slavery toward freedom. Our narration begins with degradation and rises to dignity. Our service opens with the rule of evil and advances toward the kingdom of God. This is our theme: We were slaves to Pharaoh in Egypt, and God freed us from Egypt with a mighty hand. Had not the Holy One delivered our people from Egypt, then we, our children, and our children's children would still be enslaved.

Therefore, even if all of us were wise, all of us people of understanding, all of us learned in Torah, it

would still be our obligation to tell the story of the Exodus from Egypt. Moreover, whoever searches deeply into its meaning is considered praiseworthy. For Redemption is not yet complete.

AVADIM HAYINU: WE WERE SLAVES

עֲבָדִים הָיִינוּ הָיִינוּ. עֲתָה בְּנֵי חוֹרֵין בְּנֵי חוֹרֵין.
עֲבָדִים הָיִינוּ עֲתָה עֲתָה בְּנֵי חוֹרֵין.
עֲבָדִים הָיִינוּ עֲתָה עֲתָה בְּנֵי חוֹרֵין בְּנֵי חוֹרֵין.

A-va-dim ha-yi-nu ha-yi-nu. A-ta b'ney kho-rin, b'ney kho-rin.

A-va-dim ha-yi-nu a-ta a-ta b'ney kho-rin

A-va-dim ha-yi-nu a-ta a-ta b'ney kho-rin b'ney kho-rin.

We were slaves; now we are free.

THE LEGACY OF THIS PEOPLE

The first time the Israelites are referred to as a people is by Pharaoh [Ex 1:9]. What is the legacy of our having come of age as a people suffering oppression in a foreign land? It is this: The commandment that appears thirty-six times, more often than any other, in the Torah is, “You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt” [Ex 22:20]. This legacy waits to be claimed and lived by each generation of Jews.

—Rabbi Ruth Sohn

FUGITIVE ARAMEANS

We have known physical bondage and spiritual servitude. We have also been subjected to social degradation.

For in the eyes of others we were a subject people — Arameans.

אֲרַמִּי אָבִד אָבִי, וַיֵּרֶד מִצְרַיִם, וַיֵּגֶר שָׁם בְּמִתֵּי מְעָט.

A-ra-mee o-vayd ah-vee, va-yay-red Mitz-ry-mah, va-ya-gur shahm bim-tay m'aht.

My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there. [Deut 26:5]

And God said, “I will go through the land of Egypt on that night ... and I will mete out justice against all the gods of Egypt.” [EX 12:12]

And God brought us out of Egypt by a mighty hand, by an outstretched arm and awesome power. Not through a messenger, not through any intermediary or any supernatural being, but the Holy One alone, in solitary glory. [DEUT 26:8]

The time the Israelites remained in Egypt was four hundred and thirty years. At the end of the four

hundred and thirtieth year, they departed from the land of Egypt. [EX 12:40-41]

cups are raised

וְהָיָא שְׁעֵמְדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֵא אֶחָד בְּלָבָד,
עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ. אֶלֶּא שְׁבָכֵל דּוֹר וְדוֹר,
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילָנוּ מִיָּדָם.

V'hee she-ahm-da la-a-vo-tey-nu v'la-nu. She-lo e-khad bil-vad, a-mahd a-ley-nu l'kha-lo-tey-nu. E-lah she-b'khol dor va-dor, om-deem a-ley-nu l'kha-lo-tey-nu. V'ha-Ka-dosh Ba-rukh Hu ma-tzi-ley-nu mi-ya-dam.

Blessed is the One who keeps faith with us and with our ancestors. God's promise of redemption in those ancient days sustains us now.

For more than one enemy has risen against us to destroy us. In every generation, in every age, some rise up to plot our annihilation. But God's power sustains and delivers us.

cups are set down (untasted)

MAKOT MITZRAYIM: THE PLAGUES OF EGYPT

Our rabbis taught: When the Egyptian armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. But God silenced them, saying, "My creatures are perishing, and you sing praises?" [BABYLONIAN TALMUD, SANHEDRIN 39B]

Though we descend from those redeemed from brutal Egypt, and have ourselves rejoiced to see oppressors overcome, our triumph is diminished by the slaughter of the foe. And so we lessen our joy at this Passover Seder by pouring out ten drops from our cups as we now recall the Ten Plagues upon Egypt.

dip finger in glass, once for each plague,
placing drop on plate

אֵלוּ עֵשֶׂר מִכּוֹת שְׁהֵבִיא הַקְדוֹשׁ בְּרוּךְ הוּא
עַל הַמְצָרִים בְּמִצְרַיִם, וְאֵלוּ הֵן.

Ey-lu e-seyr mah-kot she-hey-vee ha-Ka-dosh Ba-rukh Hu al ha-Mitz-ra-yim b'Mitz-ra-yim, v'ey-lu

hey.

These are the ten plagues that devastated the land of Egypt. We remove a drop of wine for each, mourning the suffering the Egyptians endured so that we could be free, and turning our hearts toward those who are suffering today's plagues of hatred, prejudice, baseless violence and war:

דָּם ... *Dahm, Blood ... we comfort and mourn those whose blood has been spilled*
צְפַרְדֵּי ... *Tz'far-dey-ah, Frogs ... we protest the proliferation of violence*
כְּנָיִם ... *Kee-neem, Lice ... we stop infestations of hatred and fear*
עָרוֹב ... *Ah-rov, Wild Beasts ... we appeal to all people to act with humanity*
דֵּבַר ... *De-veyr, Blight ... we overcome the sickness of racism and bigotry*
שָׁחִין ... *Sh'khin, Boils ... we tend to those who suffer from disease*
בָּרָד ... *Bah-rahd, Hail ... we respond to storms and disasters that claim lives*
אַרְבֵּה ... *Ar-beh, Locusts ... we fill the air with voices for change*
חֹשֶׁךְ ... *Kho-shekh, Darkness ... we bring light to those who live in the shadows*
מַכַּת בְּכוֹרוֹת ... *Ma-kat B'kho-rot, Slaying of the First-Born ... we inspire the next generation to carry on the struggle for a better world*

— American Jewish World Service Haggadah (2017)

DAYENU: IT WOULD HAVE BEEN ENOUGH

How prodigious are the reasons we are grateful to God for the favors bestowed upon us!

Tonight, we give thanks for Your many miracles. Any one of them would have been enough. Yet day by day, You continually bestow them upon us all.

Had You brought us out of Egypt, but not divided the sea for us ...

Dayenu! It would have been enough!

Had You divided the sea, but not permitted us to cross on dry land ...

Dayenu!

Had You permitted us to cross on dry land, but not sustained us for forty years in the desert ...

Dayenu!

Had You sustained us for forty years in the desert, but not fed us with manna ...

Dayenu!

Had You fed us with manna, but not given us the Sabbath ...

Dayenu!

Had You given us the Sabbath, but not led us to Mount Sinai ...

Dayenu!

Had You led us to Mount Sinai, but not given us Your Torah ...

Dayenu!

Had You given us Your Torah, but not invited us to join in perfecting Your world ...

Dayenu! It would have been enough!

אלו הוציאנו ממצרים, הינו

I-lu ho-tzi ho-tzi-a-nu, ho-tzi-a-nu mi-mitz-ra-yim, ho-tzi-a-nu mi-mitz-ra-yim, da-ye-nu!

If You had only brought us out of Egypt, it would have been enough.

אלו נתן לנו את הַשַּׁבָּת, הינו!

I-lu na-tan na-tan la-nu, na-tan la-nu et ha-Sha-bat, na-tan la-nu et ha-Sha-bat, da-ye-nu!

If You had only given us the Sabbath, it would have been enough.

אלו נתן לנו את התורה, הינו!

I-lu na-tan na-tan la-nu, na-tan la-nu et ha-To-rah, na-tan la-nu et ha-To-rah, da-ye-nu!

If You had only given us the Torah, it would have been enough.

PESAKH, MATZAH AND MAROR

רבן גמליאל היה אומר: כל שלא אמר שלשה דברים אלו בפסח, לא יצא ידי חובתו, ואלו הן: פסח מצה ומרור.

According to the Mishna, Rabbi Gamliel taught, “Whoever does not consider well the meaning of these three — פסח מצה ומרור ... *pesakh, matzah, and maror* — has not fulfilled the purpose of the Seder.” And so we ask, as we have throughout our evening together, questions — seeking their answers. [MISHNA PESAKHIM 10:5]

leader lifts up Z'roah —
the roasted shankbone

פסח שהיו אבותינו אוכלים, בזמן שבית המקדש היה קיים, על שום
מה?

Pe-sakh she-ha-yoo ah-vo-tay-noo okh-leen, biz-mahn she-bayt ha-mik-dahsh ha-ya ka-yahm, al shoom mah?

What is the meaning of this פסח (Pesakh), this roasted shankbone?

In family groups, our people ate the פסח (*peh-sakh*) — the paschal lamb — when the Jerusalem

Temple was still standing. For them, the פֶּסַח (*peh-sakh*) was a reminder that God had “passed over” the houses of our ancestors in Egypt during the Redemption. In our day, too, we invoke God as the guardian of the household of Israel — indeed, of all people — as we renew the family bond and strengthen our ties with the whole household of Israel.

leader lifts up Matzah

מַצָּה זוֹ שְׂאֵנוּ אוֹכְלִים, עַל שׁוֹם מָה?

Ma-tzah zo she-ah-noo okh-leen — al shoom mah?

What is the meaning of this מַצָּה (MATZAH), this unleavened bread?

Of old, מַצָּה (*matzah*) was meant to recall that the dough prepared by our people had no time to rise before the final act of Redemption. As we read in the Torah, “They baked unleavened cakes of the dough since they had been driven out of Egypt and could not delay, nor had they prepared provisions for themselves.” [EX 12:39] To the driven of the earth, we link ourselves as we fulfill the commandment: “For seven days you shall eat מַצָּה (*matzah*), that you may remember your departure from Egypt forever.” [DEUT 16:3]

leader lifts up Maror

מָרוֹר זֶה שְׂאֵנוּ אוֹכְלִים, עַל שׁוֹם מָה?

Ma-ror zeh she-ah-noo okh-leen, al shoom mah?

What is the meaning of this מָרוֹר (MAROR), this bitter herb?

It was eaten, they said, because the Egyptians embittered the lives of our people. As it is written in the Torah, “With hard labor at mortar and brick and in all sorts of work in the field, with all the tasks ruthlessly imposed upon them.” [EXODUS 1:13-14] Today as well, wherever slavery or oppression of any sort remains, we taste the bitterness of מָרוֹר (*maror*).

בְּכֹל דּוֹר וָדוֹר, תִּיב אָדָם לְרֵאוֹת אֶת עֲצָמוֹ
כִּי אֵלֹהֵינוּ הוּא יָצָא מִמִּצְרָיִם.

B'chol dor va-dor kha-yav a-dahm lir-ot et ahtz-mo k'ee-lu hu ya-tza mee-Mitz-ra-yim.

In every generation, all of us are obliged to regard ourselves as if we had personally experienced the Exodus from Egyptian slavery. And we are to explain to our children: "It is because of what God did for me when I myself went forth from Egypt." [EX 13:8]

We remember that it was we who were slaves, we who were strangers. And therefore, we recall these words as well:

וְגַר לֹא תִלְחֹץ וְאַתֶּם יָדַעְתֶּם אֶת נַפְשׁ הַגֵּר
כִּי גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרָיִם.

V'geyr lo til-khatz v'a-tem y'da-tem et ne-fesh ha-geyr kee gey-reem heh-yi-tem b'e-retz Mitz-ra-yim.

You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt. [EX 23:9]

When a stranger resides in your land, you shall not wrong him; you shall love him as yourself, for you were strangers in the land of Egypt. [LEV 19:33-34]

לֹא תִטֶּה מִשְׁפַּט גֵּר יְתוֹם.
וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרָיִם.

Lo ta-teh mish-paht geyr ya-tom. V'za-khar-ta kee e-ved ha-yi-ta v'Mitz-ra-yim.

You shall not subvert the rights of the stranger, or the orphan. Remember that you were a slave in the land of Egypt. [DEUT 24:17-18]

Not only our ancestors alone did the Holy One redeem, but us as well, along with them. As it is written, "And God freed us from Egypt, to take us and give us the land which the Eternal had sworn to our ancestors." [DEUT 6:23]

cups are raised

Therefore, let us rejoice at the wonder of our deliverance ...

From bondage to freedom,

From agony to joy,

From mourning to festivity,

From darkness to light,

From servitude to redemption.

Before God let us ever sing a new song.

cups are set down (untasted)

KOS GEULAH: THE 2ND CUP ... OF REDEMPTION

With the second cup of wine, we recall the second promise of liberation. As it is written,

הִצַּלְתָּנִי אֶתְכֶם מֵעֲבָדְתֶם.

Hi-tzal-tee et-khem mey-a-vo-da-tahm.

"I will redeem you from your bondage." [EX 6:6]

Remembering with gratitude the redemption of our ancestors from Egypt, rejoicing in the fruits of our struggle for freedom, we look now with hope to the celebration of a future redemption, the building of the City of Peace, in which all will rejoice in the service of God, singing together a new song.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרוֹי הַגָּפֶן.

Ba-rukh a-ta, Adonai, e-lo-hey-nu me-lekh ha-o-lahm, bo-rey p'ree ha-ga-fen.

Blessed are You, O God, Creator of the Universe, who creates the fruit of the vine.

all drink second cup

dinner!

HALLEL: EKHAD MI YODEA? (TRY EACH RESPONSE IN ONE BREATH!)

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 commandments. One is our God, in heaven and earth.

Who knows three? I know three.

Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows four? I know four.

Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows five? I know five.

Five books there are in the Torah. Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows six? I know six.

Six sections the Mishna has. Five books there are in the Torah. Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows seven? I know seven.

Seven days there are in the week. Six sections the Mishna has. Five books there are in the Torah. Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows eight? I know eight.

Eight are the days to the service of the covenant. Seven days there are in the week. Six sections the Mishna has. Five books there are in the Torah. Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows nine? I know nine.

Nine is the number of the holidays. Eight are the days to the service of the covenant. Seven days there are in the week. Six sections the Mishna has. Five books there are in the Torah. Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows ten? I know ten.

Ten commandments were given on Sinai. Nine is the number of the holidays. Eight are the days to the service of the covenant. Seven days there are in the week. Six sections the Mishna has. Five books there are in the Torah. Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows eleven? I know eleven.

Eleven were the stars in Joseph's dream. Ten commandments were given on Sinai. Nine is the number of the holidays. Eight are the days to the service of the covenant. Seven days there are in the week. Six sections the Mishna has. Five books there are in the Torah. Four is the number of the

matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows twelve? I know twelve.

Twelve are the tribes of Israel. Eleven were the stars in Joseph's dream. Ten commandments were given on Sinai. Nine is the number of the holidays. Eight are the days to the service of the covenant. Seven days there are in the week. Six sections the Mishna has. Five books there are in the Torah. Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. 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 were the stars in Joseph's dream. Ten commandments were given on Sinai. Nine is the number of the holidays. Eight are the days to the service of the covenant. Seven days there are in the week. Six sections the Mishna has. Five books there are in the Torah. Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

KOS B'RAKHA: THE 3RD CUP ... OF BLESSING

Together, we take up the cup of wine, now recalling the third divine promise. As it is written,

וְגִאֲלֹתֶיךָ אֶתְּכֶם בְּזֵרֹעַ נְטוּיָהּ.

V'ga-al-tee et-khem biz-ro-a n'tu-yah.

"I will redeem you with an outstretched arm." [EX 6:6]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרוֹי הַגָּפֶן.

Ba-rukh a-ta, Adonai, e-lo-hey-nu me-lekh ha-o-lahm, bo-rey p'ree ha-ga-fen.

Blessed are You, O God, Creator of the Universe, who creates the fruit of the vine.

all drink third cup

KOS ELIJAHU: THE CUP OF ELIJAH

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 people forced our doors with terror!

The injustice of this world still brings to mind Elijah who, in defense of justice, challenged power.

Appearing in our folktales, he helps those in dire need. Our people has always prayed:

הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוּר לְטוֹב.

Ha-ra-kha-man, hu yish-lakh la-nu et E-li-ya-hu ha-na-vee.

Ha-ra-kha-man, hu yish-lakh la-nu et E-li-ya-hu ha-na-vee za-khur la-tov.

וַיִּבְשֹׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

Vee-va-seyr la-nu la-nu, vee-va-seyr la-nu la-nu, vee-va-seyr la-nu b'so-rot to-vot y'shu-ot v'ne-kha-mot.

May the All Merciful send us Elijah the Prophet, to comfort us with tidings of deliverance.

For every undecided question, then, of pain and sorrow, of unrewarded worth and unrequited evil, Elijah would someday provide the answer.

: תִּיבֵּ שֶׁ יֵאָרֵת קִתּוּיֵּ שׁוֹ וְתוֹעֵב

Tish-bee y'ta-retz koosh-yot oov-a-yot.

Tey-ku! Elijah the Tishbite will settle all questions and problems, for there are links between heaven and earth which promise an answer and resolution to life's perplexities.

Elijah opens up for us the realm of mystery and wonder. Let us now open the door for him!

door is opened

Behold, I will send you Elijah the Prophet, and he 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 awesome Day of God!

אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ הַתּוֹשֵׁב, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגְּלֵעָדָי.

Ey-lee-ya-hu ha-na-vee, Ey-lee-ya-hu ha-Tish-bee, Ey-lee-ya-hu, Ey-lee-ya-hu, Ey-lee-ya-hu ha-Gil-a-dee.

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלֵינוּ, עִם מְשִׁיחַ בֶּן דָּוִד, עִם מְשִׁיחַ בֶּן דָּוִד.

Bim-hey-ra v'ya-mey-nu ya-vo ey-ley-nu, eem ma-shee-akh ben Da-veed, eem ma-shee-akh ben Da-veed.
May Elijah the Prophet come soon and in our day, ushering in the Messianic Age.

door is closed

KOS HARTZA'AH: THE 4TH CUP ... OF ACCEPTANCE

As our seder draws to an end, we take up our cups of wine one last time. The Redemption is not yet complete. The fourth cup recalls us to our covenant with the Eternal One, to the tasks that still await us as a people called to the service of God, to a great purpose for which the people of Israel lives: the preservation and affirmation of hope. As it is written,

וְלָקַחְתִּי אֶתְכֶם לִי לְעָם.

V'la-kakh-ti et-khem lee l'ahm.

“And I will take you to be My people” [EX 6:7].

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Ba-ruk h a-ta, Adonai, e-lo-hey-nu me-lekh ha-o-lahm, bo-rey p'ree ha-ga-fen.

Blessed are You, O God, Creator of the Universe, who creates the fruit of the vine.

all drink fourth cup

NIRTZAH: CONCLUSION

As we conclude our evening together, may we hear the Mystery call:

V'ho-tzay-tee ...

I will take you out

V'hi-tzal-ti ...

I will deliver you

V'ga-al-tee ...

I will call you present

V'la-kakh-ti ...

I will take you into relationship

And you will know your beloved place amid the myriad of all life.

–Exodus 6:6-7

As we journey through the season, may our hearts soften.

May our eyes lift.

May we hear the cries for freedom that sound throughout the world.

May we know them as our own.

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:

Peace!

Peace for us!

Peace for everyone! For all people, this then is our hope:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

L'sha-nah ha-ba-ah bee-ru-sha-la-yim!

Next year in Jerusalem!

Next year may all be free!

ADIR HU: GOD OF MIGHT

אֲדִיר הוּא, אֲדִיר הוּא, יְבֹנֶה בֵּיתוֹ בְּקָרוֹב
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

Ah-deer hu, ah-deer hu, yiv-neh vay-to b'ka-rov,

Bim-hey-ra bim-hey-ra, b'ya-mey-nu b'ka-rov.

Eyl b'nei, Eyl b'nei, b'nei veyt-kha b'ka-rov.

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.

Be with all who in thrall
To their task are driven;
In Thy power speed the hour
When their chains are riven;
Earth around will resound
Gleeful hymns to heaven.