



MATZAH



SALT WATER



ELIJAH'S CUP



MIRIAM'S CUP



ORANGE

WELCOME

Welcome to our Seder. We gather tonight with family and friends, old and new, as we have done year after year, generation after generation.

Tonight, we recite the prayers and tell the story that our people have told since the days of the Exodus. As Reb Zebulun said, "Today we live, but by tomorrow today will be a story." The whole world, all human life, is one long story.

The word *haggadah* means *to tell*, and that is the purpose of the Seder -- to tell the story of Passover.

But why is it important to tell the story? We tell the story so that we do not forget. As the Baal Shem Tov said, "Forgetfulness leads to exile, while memory is the secret of redemption."

THE ORDER

What does “Seder” mean? It means *order*. There is a set order for all the things we do at the Seder. And thus, we will recite the order of the Seder.

Kadesh – the recitation of Kiddush

Urchatz – washing the hands

Karpas – eating a green vegetable dipped in salt water

Yachatz – breaking of the middle matzah

Maggid – the recitation of the haggadah

Rachtzah – washing of the hands a second time

Motzi Matzah – the blessings Hamotzi and Al achilas matzah

Maror – eating the bitter herbs

Korech – eating a sandwich of matzah and bitter herbs

Shulchan Orech – eating the festive meal

Tzafun – eating the Afikoman

Barech – the recitation of grace

Hallel – the recitation of Psalms of praise

Nirtzah – conclusion

KIDDUSH: THE FIRST CUP



Everyone has a glass of wine.

On Friday night only:

And it was evening, and it was morning, the sixth day. Thus the heavens and the earth were completed in their vast array. By the seventh day God had finished the work of creation; so on the seventh day God rested. Then God blessed the seventh day and made it holy, because on it God rested from all the work of creating.

PASSOVER THINGS

Sung to the tune of "These are a few of my favorite things"

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

Matzah and *karpas* and chopped up *haroses*
Shankbones and *Kiddish* and Yiddish neuroses
Tante who kvetches and Uncle who sings
These are a few of our Passover things.

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

When the plagues strike
When the lice bite
When we're feeling sad
We simply remember our Passover things
And then we don't feel so bad.

ADIR HU

אָדיר הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

Adir hu, Adir hu, Yiv-neh ve-to b'kor-ov
Bim-heh-ra, bim-heh-ra, b'ya-me-nu b'kor-ov.
El b'neh, El b'neh! B'neh veyt-cha b'kor-ov!

*God is Mighty! May God soon rebuild the Temple.
Speedily, speedily, in our days, soon.
O God, rebuild, O God, rebuild,
Rebuild Your Temple soon.*

SHEHECHEYANU

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהִתְיַמְנוּ וְקִיַּמְנוּ
וְהִגַּעְנוּ לְזַמַּן הַזֶּה:

Baruch atah Adonai
Eloheinu melech ha'olam
she'hecheyanu v'ki'y'manu
v'higiyanu lazman ha'zeh

Blessed are You, Eternal our God, Ruler of the universe, who has given us life and sustenance and brought us to this happy season.

Leaning on the left side, drink the first cup of wine.

WASHING THE HANDS

Wash your hands, but do not say the blessing.

KARPAS

Why do we dip karpas in salt water? Karpas is for renewal. It stands for our ability to reach beyond what we thought possible, not just in the springtime but on every morning of our lives. It reminds us that each generation must repair and renew the world.

Salt water not only represents the tears of our ancestors in bondage; it represents the sea that spawned all life.

When everyone has a piece of parsley dipped in salt water, recite:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ree ha'adama.

Blessed are You, Eternal our God, Ruler of the universe, Creator of the fruit of the earth.

Eat the parsley.

THE FOURTH CUP



בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן:

Baruch atah Adonai, Elohenu melech ha'olam, borei p'ree ha'gafen.

Blessed are You, Eternal our God, Ruler of the universe, Creator of the fruit of the vine.

Drink the fourth cup of wine.

EAT THE AFIKOMAN

After all other foods have been eaten, recite:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא נַפְשׁוֹת רַבּוֹת
וְחֶסְרוֹנָן, עַל כָּל מָה שֶׁבָּרָא לְהַחַיּוֹת בְּהֵם נֶפֶשׁ כָּל חַי. בָּרוּךְ
חַי הָעוֹלָמִים:

*Baruch atah Adonai, Elohenu melech ha'olam, borei n'fasot rabot
v'ches'ronan, al kol ma she'barah l'ha'chayot bahem nefesh kol chai.
Baruch Chei HaOlamim.*

Blessed are You, Eternal our God, Ruler of the universe, Creator of innumerable living beings. We thank You for all the means that You have created to sustain all. Blessed be the Eternal.

Eat the Afikoman.

CONCLUSION

How does the journey to freedom continue?

Following fire and cloud, we stumble, shivering with cold and fear.
Some will always cry out for Egypt, longing to return to the known.

מָה נִשְׁתַּנָּח הַלַּיְלָה הַזֶּה מִכָּל
הַלַּיְלוֹת?

1) שֶׁבֶּחַל הַלַּיְלוֹת אָנוּ אוֹכְלִין
חָמֵץ וּמַצָּה. הַלַּיְלָה הַזֶּה כֵּלּוּ מַצָּה:

2) שֶׁבֶּחַל הַלַּיְלוֹת אָנוּ אוֹכְלִין
שָׂאֵר יְרַקוֹת הַלַּיְלָה הַזֶּה מָרֹר:

3) שֶׁבֶּחַל הַלַּיְלוֹת אֵין אָנוּ
מַטְבִּילִין אֲפִילוּ פַעַם אַחַת. הַלַּיְלָה
הַזֶּה שְׁתַּי פְּעָמִים:

4) שֶׁבֶּחַל הַלַּיְלוֹת אָנוּ אוֹכְלִין
בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין.

הַלַּיְלָה הַזֶּה כֵּלְנוּ מְסֻבִּין:

Transliteration:

Mah nishtanah halailah hazeh mikol halaylot?

1) Shebechol halaylot anu ochlin chametz u'matzah. Halailah hazeh kulo matzah.

2) Shebechol halaylot anu ochlin she'ar y'rakot. Halailah hazeh maror.

3) Shebechol halaylot ayn anu matbilin afilu pa'am echat. Halailah hazeh sh'tay f'amim.

4) Shebechol halaylot anu ochlin bayn yoshvin u'vayn m'subin. Halailah hazeh kulanu m'subin.

We thank You for the Torah, and for its commandments too.

We thank You for the covenant which binds us unto You.

We thank You for Israel, may it see peace in our days.

Watch o'er this world in mercy, blessed with peace always.

THE THIRD CUP



Baruch atah Adonai, Elohenu melech ha'olam, borei p'ree ha'gafen.

Blessed are You, Eternal our God, Ruler of the universe, Creator of the fruit of the vine.

Drink the third cup of wine. Fill the fourth cup of wine.

WELCOMING ELIJAH AND MIRIAM

On our Seder table there is a large cup of wine we have reserved for Elijah, the Prophet.

According to tradition, Elijah never died, but ascended to Heaven in a chariot. One day he will return to announce the arrival of a time when all people will live in peace and treat each other with kindness and love.

Now let us open the door for Elijah and let us welcome him with this song.

Open the door; all rise and sing:

El-i-ya-hu ha-na-vi, El-i-ya-hu ha-tish-bi,
El-i-ya-hu, El-i-ya-hu, El-i-ya-a-hu ha-gi-la-di
Bim-he-ra ve-ya-mey-nu, ya-vo el-ey-nu
Im Mash-i-ach Ben Da-vid, Im Mash-i-ach Ben Da-vid

Elijah the prophet, Elijah the Tishbite, Elijah the Gileadite. May he soon come to us with Messiah son of David.

Close the door and be seated.

THE BALLAD OF THE FOUR SONS

To the tune of "Clementine"

By Ben Aronin, first published in his community Haggadah, 1954

Said the father to the children
"At the Seder you will dine,
You will eat your fill of matzah,
You will drink four cups of wine."

Now this father had no daughters,
But his sons they numbered four,
One was wise, and one was
wicked,
One was simple and a bore.

And the fourth was sweet and
winsome,
He was young and he was small,
While his brothers asked the
questions,
He could scarcely speak at all.

Said the wise one to his father,
"Would you please explain the
laws.
Of the customs of the Seder
Will you please explain the cause?"

And the father proudly answered
"As our fathers ate in speed,
Ate the Pascal lamb 'ere midnight,
And from slavery were freed,"

"So we follow their example,
And 'ere midnight must complete,
All the Seder, and we should not
After twelve remain to eat."

Then did sneer the son so wicked,
"What does all this mean to you?"
And the father's voice was bitter
As his grief and anger grew.

"If yourself you don't consider,
As a son of Israel,
Then for you this has no meaning,
You could be a slave as well!"

Then the simple son said softly,
"What is this?" and quietly
The good father told his offspring
"We were freed from slavery."

But the youngest son was silent,
For he was not very bold.
His bright eyes were big with
wonder
As the Pesach tale was told.

Now, dear people, heed the lesson
And remember evermore,
The good father and his children,
Yes, his sons who numbered four!

WASHING THE HANDS

ברוך אתה ה' אלוהינו מלך העולם, אשר
קדשנו במצותיו וצונו על נטילת ידים.

*Barukh ata Adonai Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat
yadayim.*

Blessed are You, Lord our God, Ruler of the
universe, Who has sanctified us with Your commandments and
commanded us concerning the washing of hands.



MOTZI AND MATZAH

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

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

*Barukh ata Adonai Eloheinu melekh ha-olam, ha'motzi lechem min
ha'aretz.*

Blessed are You, Eternal our God, Ruler of the universe, Who brings forth
bread from the earth.

*Barukh ata Adonai Eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav
v'tzivanu al achilat matzah.*

Blessed are You, Eternal our God, Ruler of the Universe, Who made us
holy with Your commandments, and commanded us concerning the
eating of matzah.

Eat the matzah.

When Moses is a grown man, he goes out among the Hebrews and
observes their suffering. He witnesses a task master beating a Hebrew
slave. Moses kills the Egyptian, burying his body in the sand, thinking that
no one has witnessed his actions.

The next day Moses breaks up a quarrel between two Hebrews. One
taunts Moses, "Will you kill us like you killed the Egyptian?"

Moses realizes that he might be in terrible trouble. Before Pharaoh
discovers the truth, Moses runs off to the land of Midyan and becomes a
shepherd.

As Moses lives on in Midyan, gets married and has children, the old
Pharaoh dies. The new Pharaoh is even harsher with the Hebrews. The
People of Israel feel the burden of bondage and cry out to God.

One day, Moses sees an incredible sight: a bush that is on fire but doesn't
burn up! God tells Moses he must free the Jews from Egypt. Moses is
reluctant to take on this task, partly because he can't speak well. God
informs him that his brother, Aaron, will serve as his spokesman.

Moses and Aaron travel together to Egypt and meet the elders of Israel.
The elders believe that God has responded to their prayers.

Moses and Aaron appear before Pharaoh and ask, "Let my people go."
Pharaoh not only refuses, but decides to impose even harsher measures.
From now on, no straw would be supplied for brick making. The slaves
would have to gather their own straw, and still fill the same brick quota as
before. The Hebrew task masters would be whipped for not reaching
these quotas.

The elders beg Pharaoh to change the decree. But Pharaoh does not. The
Elders turn to Moses and Aaron, accusing them of making the situation
worse.

Moses is very frustrated. But God assures Moses that Pharaoh will
eventually be compelled to let the People of Israel go. However, the
People refuse to believe Moses. He thinks, if his own people won't believe
him, what will Pharaoh say?

THE ORANGE ON THE SEDER PLATE

Susannah Heschel, Professor of Jewish Studies at Dartmouth College, added an orange to her family Seder plate in the early 1980's as a sign of solidarity with Jewish lesbians, gay men, and others who are sidelined by the Jewish community. She was inspired by a crust of bread that had represented Jewish lesbians at a Seder at Oberlin College.

Susannah wrote: "Bread on the Seder plate brings an end to Pesach – it renders everything chometz. And its symbolism suggests that being lesbian is being transgressive, violating Judaism. I felt that an orange was suggestive of something else: the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life."

We eat this orange as a gesture of solidarity with Jewish lesbians and gay men, converts, widows, and other Jews who have been marginalized within the Jewish community. May we strive to create a stronger community for all.

ברוך אתה ה' אלוהינו מלך העולם, בורא פרי העץ.

Baruch ata Adonai, Elohenu, melech ha-olam, borei p'ree ha-etz.

Blessed are You, Lord our God, Ruler of the universe, Who creates the fruit of the tree.

Eat a piece of orange.

THE SECOND CUP



Baruch atah Adonai, Elohenu melech ha'olam, borei p'ree ha'gafen.

Blessed are You, Eternal our God, Ruler of the universe, Creator of the fruit of the vine.

Drink the second cup of wine.



The People of Israel leave their homes in such a rush that their bread dough has no time to rise. The tradition of eating matzah on Pesach is begun.

As soon as the People of Israel leave, Pharaoh regrets his decision to let them go. He gathers together a huge army of soldiers on chariots. The People of Israel catch a view of the Egyptian army and complain: "It would have been better if we had remained in Egypt. We would have been slaves but at least we'd be alive!"

Suddenly, the cloud of fire that had led them to the sea moves from the front to the rear of the line, creating a wall of total darkness, blocking the Egyptian army.

Moses is getting nervous, with a sea on one side and an army on the other. The People of Israel continue to complain. God tells Moses to spread his hands over the water. In an amazing moment, the Red Sea splits! Between two walls of water, dry land appears, on which the People of Israel cross to safety.

When the last of the People of Israel is safely across, the pillar of fire lifts and the army of Pharaoh fills the seabed path. But the path becomes muddy and the thousands of soldiers, chariots and horses sink into the thick, muddy thrway.

Moses stretches out his hands and the solid walls of water come back together over the Egyptian army.

Moses leads the men of Israel, while Miriam leads the women of Israel in a song of praise to God. Now God would lead the People of Israel to the land of Canaan.