

DAYENU

Ilu hotzi hotzianu
hotzianu mimitzrayim,
hotzianu mimitzrayim, DAYENU.

אלו הוציאנו ממצרים

Had God brought us out of Egypt – It would have been enough for us

Chorus:

Day, dayenu; day, dayenu; day, dayenu; dayenu dayenu (dayenu)
Day, dayenu; day, dayenu; day, dayenu; dayenu dayenu

Ilu kara kara lanu
kara lanu et hayam
kara lanu et hayam, DAYENU.

אלו קרע לנו את־הים

Had God divided the sea for us – It would have been enough for us

Ilu natan natan lanu
natan lanu et hashabat
natan lanu et hashabat, DAYENU.

אלו נתן לנו את־השבת

Had God given us the Sabbath – It would have been enough for us

Ilu natan natan lanu
natan lanu et hatorah
natan lanu et hatorah, DAYENU.

אלו נתן לנו את־התורה

Had God given us the Torah – It would have been enough for us

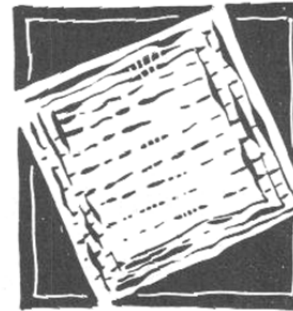
THE SYMBOLS OF THE SEDER

Rabban Gamliel used to say: Whoever does not explain the following three symbols at the Seder on Passover has not fulfilled his duty:

Pesach: The Passover Offering
Matzah: The Matzah
Maror: The Bitter Herbs

Hold up the shank bone:

The Passover offering which our fathers ate in Temple days, what was the reason for it? It was because the Holy One passed over the houses of our ancestors in Egypt, as it is written in the Bible: "And you shall say it is the Passover offering for the Eternal who passed over the houses of the children of Israel in Egypt when God smote the Egyptians and spared our houses. And the people bowed their heads and worshipped."



Hold up the matzah:

This matzah which we eat, what is the reason for it? It is because there was not time for the dough of our ancestors in Egypt to become leavened, before the Ruler of all, the Holy One, redeemed them, as it is told in the Bible: "And the dough which they had brought out from Egypt they baked into cakes of unleavened bread, for it had not leavened, because they were thrust out of Egypt and they could not tarry, nor had they prepared for themselves any provisions."

Hold up the bitter herbs:

These bitter herbs which we eat, what is their meaning? They are eaten to recall that the Egyptians embittered the lives of our ancestors in Egypt, as it is written: "And they embittered their lives with hard labor: with mortar and bricks, with every kind of work in the fields; all the work which they made them do was rigorous."

In every generation one must look upon himself as if he personally had come out from Egypt, as the Bible says: "And you shall tell your son on that day, saying, it is because of that which the Eternal did for me when I went forth from Egypt." For it was not alone our ancestors whom the Holy One, redeemed; God redeemed us too, with them, as it is said: "God brought us out from there that God might lead us to and give us the land which God pledged to our ancestors."

At their next meeting, Aaron again asks, “Let my people go.” When Pharaoh refuses, Aaron warns Pharaoh that God will strike a plague upon the land of Egypt. Then, Moses instructs Aaron to wave his rod over the Nile. All the waters of the Nile become blood! The plague goes on for seven days. But Pharaoh's magicians are able to duplicate the plague and Pharaoh refuses to let the People of Israel go.

Eight more plagues follow. After each one, Pharaoh comes begging to Moses to stop the plague. He promises to let the Jews go. So Moses prays to God and the plague immediately stops. But then Pharaoh takes back his promise!

Before the tenth plague, the death of the first born, God tells the People of Israel to select a lamb for sacrifice. Some lamb's blood would be smeared on the doorpost of every house as a sign that it is a Jewish house. The Angel of Death would “pass over” those houses.

Exactly at midnight, God kills every Egyptian first born, both man and animal. After that, Pharaoh begs the People of Israel to leave Egypt!

RECITING THE TEN PLAGUES

As we mention each of the plagues, we pour off a drop of wine from our cup. The cup of wine is the symbol of joy, but our cup is not full when we recall the suffering of the Egyptians. They, too, were human beings, God's creation.

דָּם. צְפַרְדֵּי. בְּנִיּוֹת. עֲרוּבֵי. דְּבָרֵי.
 שְׁחִין. בָּרָד. אֲרֵבָה. חֲשֹׁךְ. מַכַּת
 בְּכוֹרוֹת:

| | | |
|--|------------------------------|----------------------------|
| <i>Dam</i> , Blood | <i>Tzfardeah</i> , Frogs | <i>Kinim</i> , Lice |
| <i>Arov</i> , Wild Beasts | <i>Dever</i> , Cattle Blight | <i>Sh'chin</i> , Boils |
| <i>Barad</i> , Hail | <i>Arbeh</i> , Locusts | <i>Choshech</i> , Darkness |
| <i>Makat b'chorot</i> , Slaying of the Firstborn | | |

FILLING MIRIAM'S CUP

Raise Miriam's empty goblet and say:

Miriam's cup is filled with water, rather than wine. We invite women of all generations at our Seder table to fill Miriam's cup with water from their own glasses.

A Midrash teaches us that a miraculous well accompanied the Hebrews throughout their journey in the desert, providing them with water. This well was given by God to Miriam, the prophetess, to honor her bravery and devotion to the Jewish people. Both Miriam and her well were spiritual oases in the desert, sources of sustenance and healing. Her words of comfort gave the Hebrews the faith and confidence to overcome the hardships of the Exodus. We fill Miriam's cup with water to honor her role in ensuring the survival of the Jewish people.

Like Miriam, Jewish women in all generations have been essential for the continuity of our people. As keepers of traditions in the home, women pass down songs and stories, rituals and recipes, from mother to daughter.

Pass Miriam's cup around the table and pour some water into it.

Let us each fill the cup of Miriam with water from our own glasses, so that our daughters may continue to draw from the strength and wisdom of our heritage. We place Miriam's cup on our Seder table to honor the important role of Jewish women in our tradition and history, whose stories have been too sparingly told.

When Miriam's cup is filled, raise the goblet and say together:

You abound in blessings, God, creator of the universe, who sustains us with living water. May we, like the children of Israel leaving Egypt, be guarded and nurtured and kept alive in the wilderness, and may You give us wisdom to understand that the journey itself holds the promise of redemption. Amen.

(adapted from Susan Schnur)

THE STORY OF THE EXODUS FROM EGYPT



The story of the People of Israel's enslavement in Egypt starts when Jacob, the third patriarch, passes away, leaving 70 descendants to flourish in the land of Egypt in the City of Goshen. The death of Joseph ushered in an era in which a new Pharaoh, who doesn't remember Joseph, initiates a policy of bondage. The People of Israel become slaves and are forced to build the cities of Pitom and Ramses.

The population of the People of Israel increases and multiplies. Pharaoh fears that the People of Israel will one day rebel – he must come up with a plan to cut the population drastically.

Pharaoh orders the midwives to kill all male Hebrew children at birth. But the midwives disobey, so Pharaoh orders every newborn male to be drowned.

We now zoom in to the tribe of Levi where two people, Amram and Yocheved, are parents of Miriam and Aaron. Since Pharaoh's decree, Yocheved has given birth to a second son. Yocheved hides her baby as long as possible.

After three months, when she can't hide him any longer, she puts him in a waterproof basket and floats the basket among the reeds of the Nile. His sister Miriam's job is to follow the basket and see where it ends up.

Soon after this, Pharaoh's daughter came with her maidens to the river-side to bathe. She suddenly sees the basket floating! She sees the baby and calls him "Moses," meaning "drawn out of the water."

Miriam pops out from among the reeds, offering to get a Hebrew nurse for the child. She returns with Yocheved, Moses's and Miriam's mother. The child is brought up in Pharaoh's palace as a prince.

BITTER HERBS

Dip bitter herbs in a small amount of charoses, and say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

Barukh ata Adonai Eloheinu melek ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

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

Eat the bitter herbs. Make a sandwich of bitter herbs and matzah and say:

In remembrance of the holy Temple, we do as Hillel did in Temple times: He put matzah and bitter herbs together and ate them as a sandwich, in order to observe literally the words of the Torah: "They shall eat it (the Passover offering) with matzah and bitter herbs."

Eat the Hillel sandwich.

EAT THE FESTIVAL MEAL

During the meal, children should search for the Afikoman. The leader must redeem it with a small prize.

BLESSING AFTER THE MEAL (SHORT FORM)

Read responsively:

Praise to You, O loving God, You sustain us with Your goodness.

We thank You for Your mercy and for Your loving-kindness.

May we always share our blessings with those who are in need.

Your poor and hungry children may we ever help to feed.

We thank You for our liberation from Egyptian slavery.

We thank You for our yearning for peace and liberty.

The youngest present asks:

Why is this night different from all other nights?

- 1) On all other nights we eat either leavened bread or unleavened; on this night, why only unleavened bread?
- 2) On all other nights we eat herbs of any kind; on this night, why only bitter herbs?
- 3) On all other nights we do not dip our herbs even once; on this night, why do we dip them twice?
- 4) On all other nights we eat our meals in any manner; on this night, why do we sit around the table together in a reclining position?

Uncover the matzah and begin the reply.

THE ANSWER



We hold this Seder because we were slaves of Pharaoh in Egypt and the Eternal our God brought us out from there with a strong hand and an outstretched arm. Now if God had not brought out our ancestors from Egypt, then even we, our children, and our children's children might still have been enslaved to Pharaoh in Egypt. Therefore, even were we all wise, all men of understanding, and even if we were all old and well learned in the Torah, it would still be our duty to tell the story of the departure from Egypt. And the more one tells of the departure from Egypt, the more he is to be praised.

The stories of Miriam and Elijah both teach us important lessons. Elijah was a hermit, who spent part of his life alone in the desert. He was a visionary and prophet, often very critical of the Jewish people, and focused on the messianic era.

On the other hand, Miriam lived among her people in the desert, following the path of *chesed*, or loving kindness.

Therefore, Elijah's cup is a symbol of future redemption, while Miriam's cup is a symbol of hope and renewal in the present life. We must achieve balance in our own lives, not only preparing our souls for redemption, but rejuvenating our souls in the present. Thus, we need both Elijah's cup and Miriam's cup at our Seder table.

Sing:

Mir-i-am ha'Ne-vi-yah oz v'zim-rah b'ya-dah,
Mir-i-am tir-kod i-tan-u l'tak-e-e-en et ha'olam
Bim-he-ra ve-ya-mey-nu hi t'vi'-i-ye-nu
el mei ha'yesh-u-a, e-el mei ha'yesh-u-a

Miriam the prophetess, strength and song in her hand, dance with us to fix the world. She will soon bring us to the waters of salvation.

HALLEL

Sing together:

נִשְׁמַת כָּל חַי תְּבָרַךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ

Nishmat kol chai, t'varech et-shimcha, Adonai, Eloheinu, Eloheinu. Ya-dai...

The soul of all that lives shall bless Your Name, O Eternal God.

Were our mouths as full of song as the sea, and our tongues as full of joyous laughter as the waves, and our lips as full of praise as the breadth of the whole sky, and our eyes shining as bright as the sun and the moon, and our arms outstretched as eagles' wings, and our feet speed swiftly as deer – still we could not fully praise You, our God, and God of our ancestors, and bless Your Name enough, for even one tiny fraction of the manifold goodness that you bestowed upon our ancestors and upon us.

BREAK THE MIDDLE MATZAH

The leader breaks the middle matzah in the plate, and leaving half of it there, he puts aside the other half till after supper, for the Afikoman.

THE PASSOVER STORY

Uncover the matzah and lift up the plate for all to see.

This is the bread of affliction which our forefathers ate in the land of Egypt. All who are hungry – let them come and eat. All who are needy – let them come and celebrate the Passover with us. As we celebrate here, we join with our people everywhere. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may all be free.

The plate is put down, the matzah is covered, and the second cup of wine is filled.

THE FOUR QUESTIONS

Isidor Rabi, the 1944 Nobel laureate in physics, was once asked, “Why did you become a scientist, rather than a doctor or lawyer or businessman, like the other immigrant kids in your neighborhood?”

He replied, “My mother made me a scientist without ever intending it. Every other Jewish mother in Brooklyn would ask her child after school, 'Nu? Did you learn anything today?' But not my mother. She always asked me a different question. 'Izzy,' she would say, 'Did you ask a good question today?' That difference -- asking good questions -- made me become a scientist.”

Donald Sheff, New York Times, Jan. 19, 1988

The youngest Hebrew reader present recites:

How does the journey to freedom continue?

Risking together what we never imagined possible on our own, we keep walking. The sea rises to our nostrils. Then, with a breath, the waters part.

How does the journey to freedom continue?

We build fragile shelters and watch as they sway in the wind. Aching for song, our throats are parched. The water is too bitter to drink. Even manna sometimes tastes like sand.

But ours is a holy journey. We falter but will not turn back.

Embracing the challenge of tradition, we clear new paths to the future. Ours is a holy journey, a journey towards new life.

Our God and God of our ancestors, be You ever mindful of us, as You have been of our fathers and mothers. Grant us grace, mercy, life and peace on this Feast of unleavened bread.

All: Amen.

Remember us this day in kindness.

All: Amen.

Visit us this day with blessing.

All: Amen.

Preserve us this day for life.

All: Amen.

The Seder now concludes: its rites observed in full, its purposes revealed. Let us all join hands in love and friendship, and may God’s highest blessing be bestowed upon us:

Join hands. Together:

Peace! Peace for us! For everyone!

For all people, this, our hope: Next year in Jerusalem! Next year, may all be free!

All other days, begin here (on Shabbat add words in parentheses):

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַנֶּפֶשׁ:

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. Blessed are You, Eternal our God, Ruler of the universe, who chose us with all peoples and exalted us, by making us holy with Your commandments. With love You gave us (the Sabbath for rest, and) the festivals for happiness, holidays and seasons for rejoicing; as this day (of Sabbath, and this day) of the Feast of Matzot, the season of our freedom, which is a holy assembly, in remembrance of the going out from Egypt. For You have made us holy with (the Sabbath and) Your holy festivals (with love and favor) in joy and in happiness. Blessed are You, who makes holy (the Sabbath and) Israel and the festive seasons.

If the festival falls on Saturday night, add the following:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ

Baruch atah Adonai, Elohenu melech ha'olam, borei m'orei ha-eish.

Blessed are You, Eternal our God, Ruler of the universe, Creator of light and fire.

Blessed are You, Eternal our God, Ruler of the universe, who makes a distinction between the holy and the plain, between light and darkness, between the seventh day and the six days of work. You have made a distinction between the holiness of the Sabbath and the holiness of the festivals, and You made the seventh day holier than the six days of work. You have distinguished and made holy Your people Israel with Your holiness. Blessed are You, who makes a distinction between holiness and holiness.

WHO KNOWS ONE



Who knows one? I know one!
One is Hashem, one is Hashem, one is Hashem
In the heavens and the earth
Oo Ee Oo Ah Ah. I said Oo Ee Oo Ah Ah



Who knows two? I know two!
Two are the tablets that Moses brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and the earth.
Oo Ee Oo Ah Ah. I said Oo Ee Oo Ah Ah

In the same vein, add more verses:



Three are the Papas,
Four are the Mamas,
Five are the books of the — Torah,
Six are the parts of the — Mishnah,



Seven are the days of the week — ooh ah,
Eight are the days til a brit milah,
Nine are the months til a baby's born,
Ten are the ten commandments,
Eleven are the stars in Joseph's dream,
Twelve are the tribes of Yisroel,

BLESSING THE CHILDREN

It is not only ourselves we must remind; it is the children we must teach.
Therefore, we begin our Seder with the blessing of the children.

For boys: May God make you like Ephraim and Menashe.

For girls: May God make you like Sarah and Rebecca, Rachel and Leah.

For all:

*Yevarekhekha Adonai
veyishmerekha.*

*Ya'eir Adonai panav
eleykha vichunekha,*

Yissa Adonai panav

elykha, v'yaseim lekha shalom.

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ.
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.
יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שָׁלוֹם.

May God bless you and keep you.

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

May God's face turn to you and grant you peace.

KINDLING THE FESTIVAL LIGHTS

ברוך אתה ה' אלוהינו מלך העולם, אשר קדשנו במצותיו
וצונו להדליק נר של (שבת ושל) יום טוב.

*Baruch atah Adonai, Elohenu melech ha'olam, asher kideshanu
bemitzvotav vetzivanu l'hadlik ner shel (Shabbat v'shel) Yom Tov.*

Blessed are You, Eternal our God, Sovereign of the universe, who has sanctified us by Your commandments and instructed us to kindle the (Sabbath and) festival lights.