



*Kahal B'raira /*  
community of choice

Congregation for Humanistic Judaism

# הגדה של פסח



passover haggaṭah

# PREPARATIONS

Holiday Candles

Cup of Elijah

Seder plate

(you can find decorated seder plates, often with matching candlesticks and Cup of Elijah, but any plate can be used)

Matzo plate and cloth cover

Wine [yayin](preferably red) and grape juice

Matzo - at least 4 pieces

Parsley, celery or other greens [karpas]

Horseradish [maror]

Mixture of wine, apples, cinnamon, nuts

[kharoset]

Roasted lamb shankbone [pesakh] or root vegetable

Roasted egg [baytsa]

Orange [tapooz]

Small bowls of salt water

Pillows for leaning

The seder plate is prepared with the karpas, maror, kharoset, pesakh, baytsa, and tapooz. Three pieces of matzo are placed on the matzo plate, under the matzo cover. The empty cup of Elijah is placed on the table. Each person has a wineglass, and there are enough bowls of salt water for easy sharing. A pillow for each person is desirable but not mandatory. Make a small amount of kharoset without nuts if there are guests with allergies.

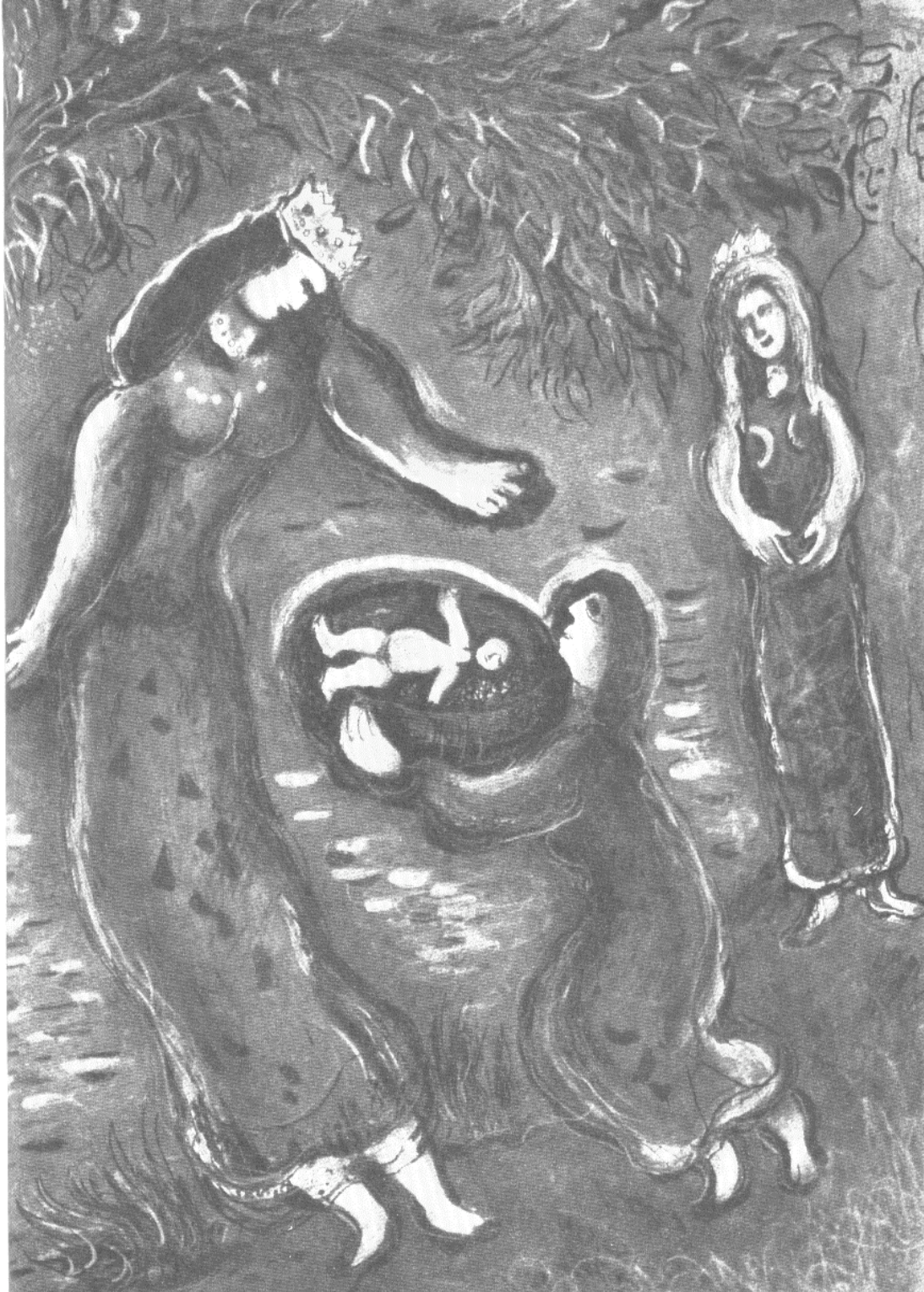
## Preface

Among many debts incurred in preparing this Haggadah we especially acknowledge the Haggadot from the Secular Jewish Circle of Puget Sound and the Humanistic Jews of Greater Portland, and the Passover Holiday Kit from the Society for Humanistic Judaism.



## Explanation of the Typefaces

| Sample   | What it means   |
|--|---|
| <b>Let all who are hungry come and eat.</b>                            | Read or sung by everyone                              |
| So we welcome any Jew, and any other lover of freedom, to join with us | Read by one person; in a song, sung by the chorus     |
| (Drink the Wine while leaning to the left)                             | Stage directions appear between parentheses           |
| Greetings, friends,<br>How are you?<br>Peace!                          | Translations that are not sung of the words in songs. |



# Gut Yontef!

Song: Shalom Khaverim  
Song: Shalom Khaverim

|                                  |                       |
|----------------------------------|-----------------------|
| Shalom khaverim, Shalom khaverim | שלום כברים שלום כברים |
| Shalom, shalom.                  | שלם שלם               |
| Le hit ra'ot, le hit ra'ot       | להת רות להת רות       |
| Shalom, shalom                   | שלום שלום             |

Greetings, friends,  
How are you?  
Peace!

## Introduction

(Reader 1) Do you remember a time when you were treated very unfairly? A time when you couldn't do what you wanted to do or go where you wanted to go – not for any good or fair reason, but for a very unfair one? If so, you probably still remember it vividly: how angry and powerless you felt, and how much you wanted to get away. Something like that happened to a group of people more than three thousand years ago.

(All) **Who were these people? What happened to them?**

(Reader 1) We're not sure exactly who they were, or what happened, or exactly when it happened. We think they were a wandering group of people who found themselves in Mitzraim– what we now call Egypt -- and were made into slaves. We think that they managed to escape after many years. It is possible that this didn't happen in Mitzraim, or that they were let go instead of having to escape.

(Reader 2) So if we don't know very much, why is this story important?

(Reader 1) The story is important because this tribe of people always remembered what happened. Not the exact details, of course – details get fuzzy after a few thousand years. What they



remembered was how terrible it was to lose their freedom. As they joined with other wandering tribes they told their story and they listened to stories from other tribes. The stories got mixed together, and maybe strayed a bit from the truth. They also got mixed up with stories about the springtime, which is a time when the Earth itself seems to free itself from the cold grip of winter. But the story was based on a strong memory and they never forgot it — and never forgot how important freedom was. About two thousand years ago they finally wrote it down.

(All) **What happened to them?**

(Reader 1) They got together with still more tribes —although they fought with some of them — and settled in a land where they made a mighty country. After hundreds of years their country was conquered and the people were sent out of it, and formed communities all over the world. Sometimes they married people outside the tribes, sometimes people from other tribes liked their stories and ideas and decided to join them. They are the Jewish people. And we are them. Some of us are the great great grandchildren of their great great grandchildren. Some of us come from other tribes but have joined this community, or may just be visiting.

(All) **With so many differences, what brings us together?**

We are united, today, in our hatred of slavery and our belief that all the people of the world have a right to live as free people and to help their friends and neighbors and family build a country in which all people are equal and free. To celebrate freedom, and to renew our commitment to it, we have come together to tell the story, pretty much as it was written down almost two thousand years ago.

(Reader 2) When will we get to the story?

(Reader 1) Very soon. We begin first with a special invitation. This holiday, Pesakh, is so important that no Jew should ever have to miss it, no matter how far from home they may be. So we welcome any Jew, and any other lover of freedom, to join with us in telling the story of Pesakh.

(All) **Let all who are hungry come and eat. Let all who are in want share the hope of Pesakh. As we celebrate today we join**

**with our people everywhere, and with all who have tasted affliction.**

|                       |                |
|-----------------------|----------------|
| Barukh hatov b'olam   | ברוך התב בולם  |
| Barukh hatov b'kulanu | ברוך התב בקלנו |
| Barukh hatov b'Pesakh | ברוך התב בפסח  |

**Precious is the goodness in the world  
Precious is the goodness in each of us  
Precious is the joy of Pesakh**

### **Sanctification**

In the history of the Jews there are many true stories of courage in the face of oppression. These stories and actions are inspirations to us, and to all freedom-lovers and freedom seekers.

**(All) Today we all share in the joy of the delivery from oppression. We have been delivered from Mitzraim, from Spain, from Eastern Europe and Ethiopia, from Germany and the American South, from sexism and racism and political tyranny.**

We are here because others fought so that we could celebrate this evening in freedom.

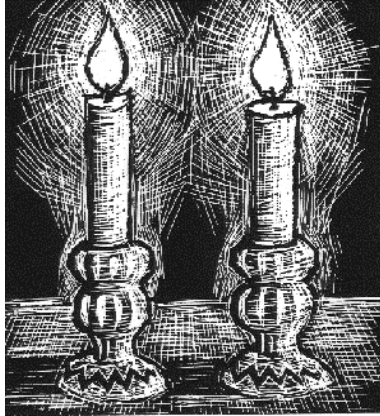
## **Lighting of the Candles**

### **Celebration of the light**

Our history begins with fire. With fire we can make homes; with homes, families have a place to sit and share. Around the fire we told stories and sang songs.

**(All) Fire is also a symbol of hope and survival. In the cold and darkness of Winter, fire reminds us that the earth will come alive again.**

We light these candles as a reminder of the hope for the future that the Israelites shared when they left Mitzraim, and of the hopes we share that the coming season will be one of warmth, growth, and love.



**(Light the candles)**

|                              |                |
|------------------------------|----------------|
| <b>Barukh ha-or b'olam</b>   | ברוך הור בעלם  |
| <b>Barukh haor b'adam</b>    | ברוך הור באדם  |
| <b>Barukh ha-or b'shalom</b> | ברוך הור בשלום |
| <b>Barukh ha-or b'Pesakh</b> | ברוך הור בפסח  |

Precious is the light in the world  
 Precious is the light in humanity  
 Precious is the light of peace  
 Precious is the light of Pesakh

**Chorus: Candle Lighting**

|                                      |                   |
|--------------------------------------|-------------------|
| <b>Barukh ha-or she-b'khol ekhad</b> | ברוך הור שבכל אחד |
| <b>Barukh ha-or b'olam</b>           | ברוך הור בשלום    |
| <b>Barukh ha-or she-b'khol ekhad</b> | ברוך הור שבכל אחד |
| <b>Barukh ha-or ha-atid</b>          | ברוך הור האתד     |

**First Cup of Wine**

**(Fill the cups)**

We now begin the Pesakh Seder. The word Seder means order, and there is an order to everything we do tonight. As we follow the steps, one by one, we share our celebration of freedom with millions of Jews, and others, throughout the world, and tens of millions who came before us. In the same way our children, and their children, will share their celebrations with us.

In our Seder we will fill our wine cups four times. Wine is important in Jewish tradition because it is one way that we keep the

warmth of the growing season stored for use through the winter. Wine reminds us of the beauty of the growing season, and of the ways we work with Nature to create something beautiful and joyous.

### **Dedication to Spring**

Pesakh comes at the time when the days are longer than the nights. One of our great Yiddish authors, Sholem Aleichem, wrote about his feelings at this time:

The most joyous time of the year has come. The sun is high in the sky. On the hill are the first sprouts of the spring grass. With a flutter of wings a straight line of swallows flies overhead, and I am reminded of the Song of Songs: “For, lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of singing has come...”

**(All) The renewal of spring reminds us that we must never forget to renew ourselves and our commitment to freedom.**

### **Tasting Karpas**

On the plate before you is a green vegetable, a symbol of spring. Please take a bit of it now, and taste its greenness. We dip it first in salt water to remind us of the tears of our ancestors in bondage.

**(Taste the karpas)**

### **Celebration of the Wine**

Please lift your wineglass as we say together

**(All) Barukh ha-olam boray p'ri ha-gawfen**

ברוך העולם בורא פרי הגפן

**(All) Precious is the world that brings forth the fruit of the vine**

**(Drink the Wine while leaning to the left)**

**(Fill the cup)**

## Four Questions

The reason that we celebrate Pesakh every year is to make sure that no Jew ever forgets the darkness and suffering of slavery — and that we remind ourselves of the preciousness of freedom and that freedom comes with a price - responsibility. In our celebration



we have some special customs that help us remember the important points of the story. Because these customs are only for Pesakh, we have to stop and remind ourselves what they mean.

There are four questions that touch on the most important of these customs. If you understand these questions and their answers then you understand Pesakh. We invite young members of our seder to ask these traditional questions.

As we tell the story of Pesakh we'll answer them. It is your job to remember the answers until the next Pesakh.

### (All) **Why is this night different from all other nights?**

(1) On all other nights we can eat bread or Matzo. Why do we eat only Matzo tonight?

(2) On all other nights we eat all kinds of herbs. Why on this night do we eat only bitter herbs?

(3) On all other nights we do not dip even once. Why on this night do we dip twice?

(4) On all other nights we sit up at the table. Why, on this night, may we recline?



Song: Ma nish-ta-na...

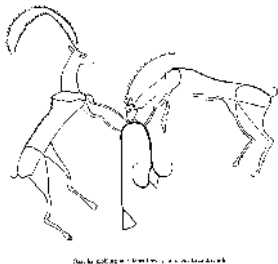
|  |  |
|--|--|
| <b>Ma nish-ta-na ha-lai-la ha-zeh mi-kol ha-lay-lot</b>  |  |
| <b>(1) Sheh-b'khol ha-lay-lot a-nu o-kh'leen kha-maytz u-matzah, ha-lai-la ha-zeh ku-lo matzah?</b>                      |  |
| <b>(2) Sheh-b'khol ha-lay-lot a-nu o-kh'leen sh'awr y'ra-kot ha-lai-la ha-zeh maror?</b>                                 |  |
| <b>(3) Sheh b-khol ha-lay-lot ayn a-nu mat-bee-leen a-fee-lu pa-am e-khod, ha-lai-lah ha zeh sh'tay f'ah-meem.</b>       |  |
| <b>(4) Sheh b'khol ha-lay-lot a-nu o-kh'leen bayn yosh-veen u-vayn m'su-been, ha-lai-lah ha-zeh ku-lah-nu m'su-been?</b> |  |

**The Four Children**

We differ from one another in many ways. Our traditions remind us that different people may learn differently. This parable of the four children reminds us of our obligation to make sure that every Jew learns the story of Pesakh.

**(All) The interested child may ask, "What is this all about."**

We tell that child the story of Pesakh; how our ancestors escaped from slavery and became free.



**(All) The rebellious child asks, "What does all this have to do with me?"**

That child is reminded that freedom is not given easily, and that if we forget what our ancestors did to gain freedom for us we are sure to lose it.

**(All)The isolated child asks, “Why did I even bother to come here? There’s nothing for me.”**

We ask that child to be patient: Listen to the story, and enjoy the food and the singing. We say, become one of us. You are welcome here.

**(All)For the child who is too young even to ask, we explain anyway.**

We say, “Sweetheart, this wondrous evening happens in the spring of every year so that we may remember how out of death and sorrow and slavery came life and joy and freedom. Have a happy and wonderful time as you celebrate with us.”

## **Second Cup of Wine**

### **Dedication to Community**

Our ancestors did not escape from Mitzraim in ones and twos. They left as a people, a newly freed people. When they went to the land of Canaan they settled as tribes. As with all humans, the importance of belonging to a community is very strong for Jews. Our community supports us with friendship. It provides a place where we learn from each other, and where our children learn how to make their own wise and ethical decisions. Community is a place of sharing, of comfort and of love.

| <b>Song: Hinay ma tov u-ma-nayim</b> |                          |
|--------------------------------------|--------------------------|
| <b>Hinay ma tov u-ma nayim</b>       | <b>הנה מטוב ומה נעים</b> |
| <b>Shevet akhim gam ya-khad</b>      | <b>שבת אחים גם יחד</b>   |

How good and pleasant it is  
For brothers and sisters to celebrate together

## **Celebration of the Wine**

Please lift your wineglass as we say together

(All) **Barukh ha-olam boray p'ri ha-gawfen**

ברוך העולם בורא פרי הגפן

(All) **Precious is the world that brings forth the fruit of the vine**

(Drink the Wine while leaning to the left)

(Fill the cup)

## **The Seder Plate**

The Pesakh Seder is rich in symbols to help us remember the bitterness of slavery and the sweetness of freedom. Some of these symbols have been part of the Seder for more than two thousand years; others have been added to make the celebration even richer for the people who were celebrating, adding their memories and experiences to those of their ancestors.

### **Matzo — Unleavened Bread**

Matzo is the bread made without yeast which our ancestors ate on their last night in Mitzraim, before they fled into the desert.

We now break the middle Matzo – the afikomen. It is traditional that, to remember the Exodus from Mitzraim, the last taste on our tongues for the evening should be Matzo. So at home we hide the afikomen for the children to find and return; the Seder can not be completed until the afikomen is returned.

(Each Seder Committee is free to make its own arrangements for the afikomen at the seder. These should be explained here)

(All) **This is the bread that came after slavery and before freedom. Our ancestors ate it as they waited for their chance to leave Mitzraim. In that night, as they huddled and planned and waited, they were born as a people. They ate it in the desert as they were traveling toward a land of freedom, learning to work and live together as a free community.**

### **Pesakh — Shankbone (or Yam or Beet)**

Our ancestors kept sheep for wool and milk and food. The birth of new lambs was another reminder of the wonder of spring.

When they killed a sheep or lamb for food they shared it with their god. As we'll see, the lamb figures prominently in the story of the escape from Mitzraim. A lamb bone on the seder plate is a reminder of that part of the story.

Because some of us have found ways in our modern world to eat healthy meals without meat, we sometimes substitute a yam or a beet for the bone, and let its gnarly shape serve as our reminder.

### **Maror --Bitter Herbs**

The maror, the bitter herbs, are a symbol of the bitterness of slavery. They remind us of the suffering of the Jewish people throughout the ages, and the suffering that afflicts people throughout the world even today.

These three -- the Matzo, the shankbone and the maror -- are the most primitive symbols on the Seder plate. The Matzo, the lamb and the bitter herbs are the meal that the Jews ate on their last night as slaves. It is said that one cannot celebrate Pesakh without them.

### **Baytsa – Egg**

Each of us begins as an egg and grows into adulthood. It is the power of our evolutionary past and the gift of our human inheritance. The egg reminds us of spring and the new life it brings.

### **Karpas – Parsley**

This green vegetable is a tradition from the days of the Temple in Jerusalem. All formal dinners at that time began with an appetizer, just as ours did when we tasted the parsley. The green vegetable is another reminder of the renewal of nature that comes with the spring.

### **Kharoset – Sweet Spread**

The kharoset is a mixture of many things. It is a reminder of the materials that our ancestors were forced to use to build the cities of the Pharaohs. Its sweetness reminds us that even in the most oppressive situations there is joy to be found with family and friends.

### **Tapooz – Orange**

The orange is the newest addition to our Seder plate. It

doesn't seem to fit with the other symbols – its color and taste are out of place, and it has no connection with the traditional story. Yet the Matzo doesn't turn away from it, and the kharoset doesn't push it off the plate.

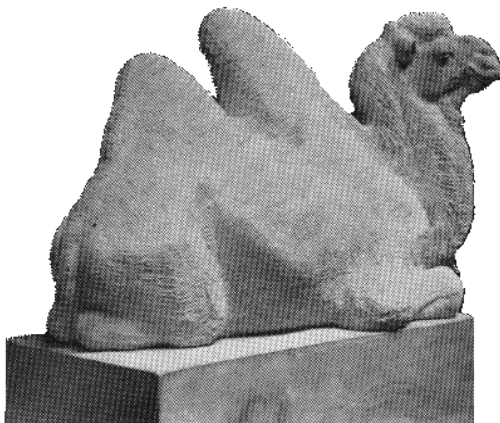
There are many people who are told that they are out of place, that they don't fit with tradition. The orange reminds us that traditions are made by people and are living customs that change to meet our needs. It helps us recall that our richness as a people comes from inclusion, not from separation.

**(All) Let all who wish to be here and celebrate the Seder feel welcome.**



## The Story

The story through the plagues



Dorothy Greenbaum, 'The Snob. Limestone. 1944.

Once upon a time a young boy named Joseph was brought to Mitzraim against his will and sold to a great Captain as a household slave. Because Joseph was bright and

honest and could tell the meanings of dreams he became an important person. In fact, he became the second most important person in Mitzraim and saved the country from a seven-year-long famine. Without Joseph tens of thousands of people would have starved. Because the Pharaoh thought so highly of Joseph, Joseph's entire family – the children and grandchildren of his father Jacob – was invited to live in Mitzraim. Because Jacob was also known by the name Israel, his family and their descendents are called Israelites.

Today's story begins years later, when many Israelites lived in Mitzraim and became prosperous as farmers and keepers of sheep and goats. The Egyptians became afraid of the Israelites. They thought that, in case of a war, the Israelites might join with their enemies. So the Israelites were taken from their homes and farms and made into slaves. They had to work hard to build cities called Pithom and Rameses, which the Egyptians needed to store grain. Still, the Egyptians were afraid. So the Pharaoh ordered that all Israelite baby boys be killed. The first time he gave the order just to the Israelite midwives, but they outsmarted him. So the next time the order went to everyone, to find the Jewish baby boys and kill them. Most families tried to save their children, and many were successful. We only know the story of one of them.

### Moses

One mother put her baby son in a basket and sent him floating down the river, hoping that he would be found and not recognized as an Israelite. She sent his sister Miriam to watch and see what happened. As luck would have it, the basket was found by the daughter of the Pharaoh. When she picked the baby up from the basket she decided to keep him. She named the baby Moses. She saw Miriam and asked her to find a nursemaid for the baby, and Miriam brought her mother. So it turned out that Moses was brought up by his mother after all, but instead of being a slave he was a member of the royal family.

Many years later Moses saw an Egyptian beating one of the Israelites to death. He killed the Egyptian and fled to a land called Midian.



Simeon Solomon, Pharaoh's Daughter  
Oxyrhynchus Collection, London.



There he met a woman named Zipporah and married her. He settled down to the life of a shepherd. Meanwhile, the Pharaoh died and a new one took his place. But the Israelites remained slaves.

One day, the story tells us, Moses was on a mountain named Horeb and he saw a fire, but the bush that was on fire did not burn up. He went closer and God spoke to him from the fire, and told Moses to go back to Egypt and rescue all the Israelites. God told Moses what to do – that he should ask Pharaoh for permission to take everyone out for a three-day religious festival into the desert, and that they would then run away. God also said that Pharaoh would not agree until he had seen how powerful God really was.

### **Song: Let My People Go**



When Israel was in Egypt land  
Let my people go  
Oppressed so hard they could not stand  
Let my people go  
**(refrain)**  
**Go down, Moses**  
**Way down, in Egypt land**  
**Tell old Pharaoh,**  
**“Let my people go.”**  
We need not always weep and mourn  
Let my people go  
And wear these chains of slaves forlorn  
Let my people go  
**(refrain)**  
Oh, it was a dark and dismal night  
Let my people go  
When Moses led the Israelites  
Let my people go  
**(refrain)**  
No more shall they in bondage toil.  
Let my people go  
They have come out of Egypt's soil  
Let my people go  
**(refrain)**

### **The Plagues**

So Moses returned to Egypt and went before Pharaoh. But Pharaoh wouldn't believe Moses, even after God had Moses and his brother Aaron perform magic – better magic than the Pharaoh's own magicians could do. For example, Moses made his walking stick turn into a snake. The Egyptian magicians could do the same thing, but when they did Moses' snake ate theirs.

Pharaoh became angry and ordered that the Israelites would no longer be given straw to make bricks; they would have to go searching for straw, but they would still have to make the same number of bricks.

So God sent a plague on Egypt. The river Nile was changed into blood. Even though the Egyptians had no drinking water, Pharaoh refused to let the Israelites go into the desert. After all, his own magicians showed him that they, too, could turn water into blood – although they didn't have the magic to turn the Nile back to water.

Seven days later God sent another plague – frogs. There were frogs in the houses, frogs in the wells, frogs all over the land. Again, the magicians also showed that they could create frogs – but couldn't get rid of them. Pharaoh agreed to let the Israelites go if Moses would kill the frogs. So Moses asked God to kill the frogs, and soon there were heaps of dead frogs everywhere. But, now that the plague was over, Pharaoh changed his mind.

The next plague produced nasty little lice that crawled all over everyone. And this time the Egyptian magicians couldn't copy God – they couldn't make their own lice. So they told Pharaoh that this must mean that there's a real God on the side of the Israelites. But Pharaoh still didn't agree to let Moses and his people go. With the next plague, flies, Pharaoh first agreed to let Moses and his people go, but then again changed his mind after the plague was lifted.

Now the story gets hard for us to understand. Because with the next plague – a disease that killed the cattle – Pharaoh agrees to let the Israelites go. This time, God makes him change his mind. As plague follows plague, each time Pharaoh gives in and then God makes him change his mind. This goes on until the very last and very worst of the plagues, when the firstborn child of every family in Egypt dies. Only the Israelite families, who are instructed to mark their houses with lamb's blood, are spared. At this point, Pharaoh gives up. He does more than let the Israelites go out for three days,

he kicks them out of Egypt entirely.

Why must God keep changing Pharaoh's mind, so that more plagues can be inflicted? It seems so unfair! The story doesn't really tell us. And since it's only a story, it doesn't have to. In stories, gods do things that people never understand. But Jews have always recognized how unfair God was to the Egyptians. As far back as we can remember, when Jews have told the story they have always stopped at this point. Not only to celebrate the victory, but also to mourn for all of the pain of the Egyptians who lost their children; not just the Pharaoh, but also the farmers and the scribes, and the cooks and the stonemasons, people who had probably never seen either a Pharaoh or an Israelite. Our joy at being released from slavery is tempered by our sadness for the pain of others.

At this point, we will take one drop from our wineglasses for each of the plagues that had to fall on the Egyptians in order that we could be free. In this way we reduce the sweetness of our joy.

We'll say the names in English and in Hebrew

| (All)The Ten Plagues    |                |            |
|-------------------------|----------------|------------|
| Blood                   | Dam            | דם         |
| Frogs                   | Tz'fard'ea     | צפרדע      |
| Lice                    | Kinim          | כנים       |
| Flies                   | Arov           | ערוב       |
| Death of all the cattle | Dever          | דבר        |
| Boils                   | Sh'khin        | שחין       |
| Hail                    | Barad          | הרד        |
| Locusts                 | Arbeh          | ארבה       |
| Darkness                | Khoshekh       | חשך        |
| Death of the first-born | Makat b'khorot | מכת בכורות |

### The Modern Plagues

In the thousands of years that have passed since this story was first told other people, Jews and non-Jews, have also suffered from terrible tragedies. Sadly, and worse than the hurricanes and floods and earthquakes, there are tragedies that people are responsible for. We choose ten of these to symbolize all of the ways in which human beings still must learn to grow and to live in peace with each other on this beautiful planet. Again, we remove a drop of wine for each of these modern plagues:

(All)

**Despoiling the Earth**  
**Corruption of culture**  
**Erosion of freedom**  
**Fomenting crime**  
**Perversion of justice and government**  
**Teaching hate and violence**  
**Oppression of peoples**  
**Denial of science and learning**  
**Making war**  
**Neglect of human needs**

### The Exodus

After the Israelites leave Mitzraim, God again hardens Pharaoh's heart and Pharaoh decides to go after the Israelites and bring them back to be slaves. So he takes all of his armies and chariots and rides out after them. God brings the Israelites to a small inland sea, the Sea of Reeds, and makes the waters part right in the middle so that the Israelites can cross over. When the Egyptians try to follow, God brings the waters together and the Egyptians are drowned.

Tradition teaches us that God was sad when the Israelites celebrated, for even though God had chosen to bring the Israelites from slavery into freedom and bring them to the land of Canaan, the Egyptians were God's children, too.

Getting away from Egypt, believe it or not, was the easy part for the Israelites. It isn't so easy to be free – to be responsible for yourself. It took them forty years of wandering in the desert before they could learn that. The rabbis later said, "Not only was it necessary to take the Jews out of Mitzraim, it was also necessary to take Mitzraim out of the Jews." But, that's another story.



The Giving of the Law and the Education of the Israelites. Page of a 15th-century German *Messner*. (Bodleian Library, Oxford).

**Song: Dayenu**

|   |                  |
|---|------------------|
| I-lu hotsi hotsianu                                       | אלו הוציאנו      |
| Hotsianu mi-Mitzraim                                      | הוציאנו ממצרים   |
| Hotsianu mi-Mitzraim                                      | הוציאנו ממצרים   |
| Dayenu  | דינן             |
| <b>Dai, dayenu, Dai, dayenu, Dai, dayenu, dayenu (2x)</b> |                  |
| I-lu natan natan lanu                                     | אלו נתן לנו      |
| Natan lanu et ha-Shabbat                                  | נתן לנו את השבת  |
| Natan lanu et ha-Shabbat                                  | נתן לנו את השבת  |
| Dayenu  | דינן             |
| <b>Dai, dayenu, Dai, dayenu, Dai, dayenu, dayenu (2x)</b> |                  |
| I-lu natan natan lanu                                     | אלו נתן לנו      |
| Natan lanu et ha-Torah                                    | נתן לנו את התורה |
| Natan lanu et ha-Torah                                    | נתן לנו את התורה |
| Dayenu  | דינן             |
| <b>Dai, dayenu, Dai, dayenu, Dai, dayenu, dayenu (2x)</b> |                  |

If we had only been taken from Mitzraim, that would have been enough.  
If we had only been given Shabbat, that would have been enough.  
If we had only been given the Torah, that would have been enough.

### **Third Cup of Wine**

#### **Dedication to freedom**

In the story, freedom came to the Israelites as a gift; the hard work was learning how to use it. In real life freedom is never free. It takes work to get it, work to keep it, and work to help others to share it. When Jews have had freedom, they have prospered and enriched themselves and their neighbors. When they have not had freedom, they have found ways to remember it through study and by following their beliefs. They have been willing to accept the loss of physical freedom when faced with a powerful oppressor, but have often chosen to die rather than give up the freedom of the mind.

Today, we seek freedom for all peoples to live and to think and believe as they will. We know that it is possible to have societies where these freedoms are available to everyone. Throughout history Jews have fought for their own freedoms, and when they had those

they have often argued or fought for the freedom of others. Today, as we celebrate the first great achievement of freedom in all of recorded history, we celebrate those who struggle for the freedom for all people from slavery and deprivation.

| Song: Avadim Hayinu                |               |
|------------------------------------|---------------|
| A-va-dim ha-yi-nu ha-yi-nu         | עבדים היינו   |
| A-ta b'nei khorin, b'nei khorin    | אתה בני חורין |
| A-va-dim, ha-yi-nu                 |               |
| Ata, ata, b'nei khorin             |               |
| A-va-dim ha-yi-nu                  |               |
| Ata ata b'nei khorin, b'nei khorin |               |
| Ata ata b'nei khorin, b'nei khorin |               |

We were slaves, but now we are free.

We were slaves, but now we are free.

| Please lift your wineglass as we say together |                          |
|---|--------------------------|
| (All) Barukh ha-olam boray p'ri ha-gawfen     | ברוך העולם בורא פרי הגפן |

**(All) Precious is the world that brings forth the fruit of the earth**

(Drink the Wine while leaning to the left)

(Fill the cup)

## Answers to the questions

Now we are ready to answer the four questions that were asked of us before. Actually, we've already answered some of them!

### Matzah

The eating of unleavened bread was already an important ritual among the Israelites, although we don't know what it meant. As we heard, they ate matzah during that terrible night when all the firstborn children of Mitzraim were killed.

And we are also told that matzah has another special meaning at Pesakh. When the people were leaving Mitzraim – and remember they were being kicked out – they had no time to let yeasted bread

rise. So all they had time to put together before they left was some unleavened bread. Now it is time for each of us to taste the bread of freedom.

(Everyone eats a piece of matzah)

### **Bitter herbs**

These bitter herbs are our way of remembering the bitterness of slavery that the Israelites experienced in Mitzraim. We remember too that slavery has been practiced throughout the world, even in our own country. Even today there are places where people are kept as slaves.

(All) **To all enslaved peoples everywhere, as we taste the maror, we say, "I will not forget you."**

(Everyone tastes a bit of maror on a piece of matzah.)



### **The Hillel Sandwich**

Rabbi Hillel taught that we should eat maror between two pieces of matzah, the bread of freedom. In that way he taught we should experience the joy of freedom with the bitterness of slavery. Today, we add to this Hillel sandwich some of the kharoset, to remind us also that life is bittersweet. Even the Israelites in Mitzraim had the joys of family. Whenever life seems darkest we should look forward hopefully to better days.

(Everyone makes a sandwich with maror and kharoset between two pieces of matzah.)

### **Dipping Twice**

We have already done this! We just dipped the maror in the kharoset. Earlier, we dipped the greens in salt water, to remind us of both the bitter tears of slavery and the promise of spring.

(Everyone is welcome to take more karpas or another Hillel sandwich.)

### Reclining

Only the free have the leisure to recline. Slaves are too rushed, and have to eat standing or squatting on the ground. We recline while eating as the Israelites did when they became free. Because we no longer eat on couches as people did generations ago, we lean to the left when we drink the wine as a symbol of reclining.

### Song: Ha lakhma anya

(Chorus:)

Ha lakh-ma an-ya(3x)

הלחמה עניה

The bread that we ate in Mitzraim

**The bread that we ate in Mitzraim**

**All who are hungry, let them come and eat (3x)**

**Ha lakh-ma an-ya**

(chorus)

**All who are in need, let them come and celebrate (3x)**

**Ha lakh-ma an-ya**

(chorus)

**Next year may we all be free. (3x)**

**Ha lakh-ma an-ya**

(chorus)

### Elijah

Elijah was a prophet – a Navi -- who lived about two hundred years after King David. When another King — Ahab — allowed some of the forbidden idols to be worshipped Elijah stood up to Ahab fearlessly and preached against this insult to the beliefs of the people. In Jewish legend he is thought of as the champion of the oppressed who brings hope and relief to the downtrodden.

We fill a cup and invite Elijah to join us as a symbol of our welcome to all Jews, and to anyone who wants to share this story, to join us at the Seder table.



WINE CUP FOR PROPHET ELIJAH, Silver, England, eighteenth century.

**Song: Eliahu Ha-navi**

| <b>Song: Eliahu Ha-navi</b> |               |
|-----------------------------|---------------|
| Eliyahu Ha-na-vi,           | אליהו הנבי    |
| Eliyahu Ha-tishbi           | אליהו התבי    |
| Eliyahu, Eliyahu,           | אליהו אליהו   |
| Eliyahu Ha-Gi-la-di         | אליהו הגלעדי  |
| Eliyahu Ha-na-vi,           | אליהו הנב     |
| Eliyahu Ha-tishbi           | אליהו התבי    |
| Eliyahu, Eliyahu,           | אליהו אליהו   |
| Eliyahu Ha-Gi-la-di         | אליהו הגלעדי  |
| Bim-hei-ra v'ya-mei-nu      | במהרה נימיני  |
| Ya-vo ei-lei-nu             | יעוא אלינו    |
| Im Shalom la-olam (2x)      | עמ שלום לעולם |

Elijah the Prophet, Elijah the Tishabite

Elijah the Gileadite

May he soon come to us

With peace for the world.

(The cup is filled and the door is opened)

## **Fourth Cup of Wine**

### **Dedication to Peace**

The fourth cup of wine is dedicated to peace. The Bible tells us that peace follows from wisdom and righteousness. Peace, like freedom, is hard to get and harder to keep. The history of the world shows that despite all the wars that have been fought, people can learn to live in peace. The path before us is still long and difficult, but we stay on it.

**(All) Blessed is the lover of peace. Twice blessed is anyone who works for it.**

At this point we take a moment to remember those places in the world today where peace is especially needed.

| <b>Song: Lo yisa goy</b>    |                       |
|-----------------------------|-----------------------|
| Lo yis-sa goy el goy kherev | לא ידא גוי אל גוי חרב |
| Lo yil-m'du od mil-kha-ma   | לא ילמדו עוד מלחמה    |
| Lo yis-sa goy el goy kherev | לא ידא גוי אל גוי חרב |
| Lo yil-m'du od mil-kha-ma   | לא ילמדו עוד מלחמה    |

**And every one 'neath their vine and fig tree  
Will live in peace and unafraid**

**And every one 'neath their vine and fig tree  
 Will live in peace and unafraid  
 And into plowshares beat their swords  
 Nation shall learn war no more!**

|   |                          |
|---|--------------------------|
| Please lift your wineglass as we say together |                          |
| (All)Barukh ha-olam boray p'ri ha-gawfen      | ברוך העולם בורא פרי הגפן |

**(All)Precious is the world that brings forth the fruit of the earth**

**(Drink the Wine while leaning to the left)**

## **The Seder Meal**

**(Enjoy)**

## **Retrieval of the Afikomen**

**(Everyone tastes one last piece of matzah.)**

## **Closing**

All of the rites and customs of the Seder are complete. We depart now on our individual and collective journeys into the wilderness that comes between every Mitzraim and every Promised Land.

**(All)May we each have the faith and integrity and perseverance to reach for our Promised Land, and may we not have strayed too far when we celebrate Pesakh again next year.**

**Song: Na'a'se Shalom  
 Song: Na'a'se Shalom**

|                                 |                         |
|---------------------------------|-------------------------|
| Na-a-se shalom ba-olam          | נעשה שלום בולם          |
| Na-a-se shalom a-lei-nu         | נעשה שלום עלינו         |
| V'al kol ha-o-lam               | ועל כל האולם            |
| V'ee m'roo shalom               | ואמרו שלום              |
| Na'a'se shalom, na'a'se shalom  | נעשה שלום נעשה שלום     |
| Shalom aleinu v'al kol ha-olam  | שלום עלינו ואל כל העולם |
| Na'a'she shalom, na'a'se shalom | נעשה שלום נעשה שלום     |
| Shalom aleinu v'al kol ha-olam  | שלום עלינו ואל כל העולם |

Let us make peace and freedom for all the world.



A page from the Prague *Haggadah* of 1526. Printed by Solomon ha-Cohen's sons' woodcut.

