

A PASSOVER HAGGADAH



Compiled and Adapted, 1985-2000

by

Robert Parnes

<http://www-personal.umich.edu/~bparnes/HAGGADAH/seder2000.pdf>

For thousands of years the people of Israel have not forgotten that their ancestors were slaves in the land of Egypt. The passage from slavery into freedom became the chief event of Israelite history. Classical Hebrew writings lay stress on the fact that the external liberation was not an end in itself but the necessary precondition for the receiving of the Law on Mount Sinai -- the sublime climax of Israel's liberation which took place thirty-two centuries ago.

"In every generation let each one feel as if he or she came forth out of Egypt." This tenet strove to make the Exodus from slavery into freedom a living personal experience. It was in this spirit that the story of the liberation was told and handed down from generation to generation, each generation in turn growing up in the knowledge that it would have the responsibility to tell the story to the next one.

KADESH, Sanctification of the Day
UR-HATZ, Washing the Hands
KARPAS, Rebirth and Renewal
YACHATZ, A Bond Formed by Sharing
MAGGID, The Story of the Exodus
ROCHTZAH, Washing our Hands
MOTZI, A Blessing for Bread
MATZAH, A Special Blessing for Matzah
MAROR, A Blessing for the Bitter Herbs
KOREICH, Continuity with Past Tradition
SHULCHAN OREICH, The Meal is Served
TZAFUN, The Afikoman is Found and Eaten
BAREICH, Thanks for Divine Sustenance
HALLEL, Praise
NIRTZAH, Conclusion

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Introduction

The Parnes Haggadah owes its existence to the confluence of two major happenings for the author in the early 1980's. One was my repeated attendance at an annual Seder hosted by my friends Edgar and Susan Taylor in Ann Arbor. The other was the advent of personal computers and my use of them.

The Taylor seder was an annual event at which several of their friends assembled for a Haggadah reading and a great dinner. Because it was pervasive and free, we used the Maxwell House Haggadah as the source of our service. After a few years I became frustrated with that source, and chanced upon the Second Edition of the New Union Haggadah illustrated by Leonard Baskin. That was a breath of fresh air to me. We were not in a position to purchase sufficient quantities of that book for our group, so I undertook the task of creating a computer document based on its text.

The first year I did it using a terrific DOS-based word processor called FinalWord that eventually evolved into Borland Sprint. Shortly afterward I acquired an early version of Ventura Publisher, and decided to redo the Haggadah using that program and to learn a bunch of Ventura in the process.

Each year I would seek out other Haggadah's, often picking up interesting local versions as I travelled around the country. Each new Haggadah provided fuel for me to tinker with my version. Sometimes I borrowed a paragraph. Sometimes I gained inspiration for a new insight into a piece of the Seder which was then reflected in some addition or change.

As the years unfolded, new computer technologies became available to me, and I would use the opportunity to convert my Haggadah to a new format in part as a way to learn the new technology. There have been versions of the Haggadah in Microsoft Word, Microsoft Publisher, and (most recently) HTML. You are now reading a version made with Adobe Pagemaker and converted to PDF for Adobe Acrobat.

Throughout my "affair" with the Haggadah I have had some guiding principles in mind. Foremost among those principles was to make a document that I would be comfortable having my

family and friends use. My comfort level requires that it be understandable and well written, based mostly in English but with sufficient Hebrew so as not to offend 3500 years of history. It had to be consistent with a view of Judaism that I hold, which leans strongly toward cultural liberalism. One of the great struggles is how to treat references to God/Adonai. I have adopted a gender-neutral way of doing it, that I hope does not offend traditionalists.

I have written the Haggadah for an audience that often had a mixed background with Judaism, but was quite educated (many graduate students and professors). I wanted to weave into the Haggadah a lot of explanatory text, but do it in a way that didn't feel like it was a digression. On top of that requirement, I had to create something that was just long enough for my crowd to be willing to sit through. It could not be as long as a more traditional service because I would face a rebellion and a lot of excision, so I had to gloss over or omit many traditional passages. For a while I played with moving the order of the service around, but I have settled into a traditional order, since one of my goals is to teach our tradition to my family and friends.

It arrived onto the Internet when I converted it to HTML. A main reason for the conversion (besides to learn HTML) was so that I would be relieved of the task of being a paper publisher of it. Once it was up on the net, I could hand out a URL whenever people asked me for a copy. That's much easier than handing out paper copies which must then be replaced. Now that it has been on the net for a few years it has obtained somewhat of an international reputation which I enjoy but which I do nothing to promote. I let people discover it as they can, then use it as they wish.

For those interested, I have an undergraduate degree in Electrical Engineering, a Masters in Experimental Psychology, and a Doctorate from the University of Michigan in Educational Psychology. I've been playing with, and earning a living from, computers for all of my adult life. Currently I am a computer consultant in the Ann Arbor Michigan area.

Robert Parnes



KADESH, Sanctification of the Day

Leader

Welcome to our Passover Seder. Together with Jews everywhere, we recount tonight a story told every year for the last 3000 years; a story about the community of Israel eternally linked with humanity's divine passion for justice and liberty. We remember the event that became the great symbol of liberation--the Exodus from *Mitzrayim*, the "narrows" of the biblical land of Egypt. Tonight we remember our ancestors. We vow that we will not allow their stories, their experiences, their wisdom to be taken from us. It is our legacy and we will study it and teach it to our friends and to our children. For it is written:

Group

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

Leader

We assemble in fulfillment of the *mitzvah*:

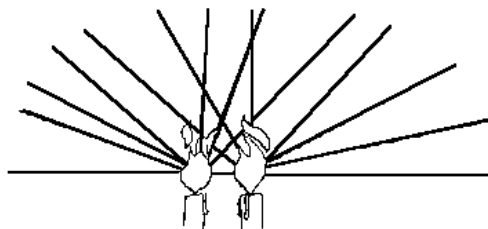
Group

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

Lighting the Festival Candles

Leader

Our Seder starts with the lighting of two candles accompanied by a blessing. It is traditionally done by the mother of the house.



(The candles are lit as the blessing is recited.)

Mother of the house

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Baruch Atah Adonai Eloheinu Melech
ha-olam, asher kid-shanu b'mitz-vo-tav, v'tzi-vanu
l'hadlik neir shel yom tov.*

In praising God we say that all life is sacred.
In kindling festive lights, we preserve life's sanctity.
With every holy light we kindle,
the world is brightened to a higher harmony.
We praise You, Adonai, majestic Sovereign of all Life,
Who hallows our lives with commandments
and bids us kindle festive holy light.

The First Cup--the Cup of Sanctification

Leader

Four times, in the course of this Seder, we partake of the wine, symbol of joy and thanksgiving. The four cups represent the four-fold promise which Adonai our God made to the Israelites in *Mitzrayim*. With each cup we recall one of the promises.

Group

"I will free you from the forced labor of the Egyptians."

Leader

We take up the Kiddush cup and proclaim the holiness of this Day of Deliverance!

Group

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגֶּפֶן.

*Baruch Atah Adonai Eloheinu Melech ha-olam,
borei p'ri ha-gafen.*

We praise You, Adonai, Sovereign of Life, who creates the fruit of the vine!

Participant

We praise You, Adonai, Sovereign of Life!
You have called us for service from among the peoples,
and have hallowed our lives with commandments.
In love You have given us festivals for rejoicing,
seasons of celebration, this Festival of Matzot,
the time of our freedom, a day of sacred assembly
commemorating the Exodus from *Mitzrayim*.
Praised are You, who gave us this joyful heritage
and who sanctifies the people of Israel, and the festival days.

Leader

We have thanked Adonai for the commandments which add holiness to life, for the wine which adds joy to life, and for the festivals which add beauty to life. Now let us thank Adonai for the wonder of life itself.

Group

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שֶׁהַחַיִּי וְקִיָּמָה וְהִגִּיעַ לָזְמַן
הַזֶּה.

*Baruch Atah Adonai Eloheinu Melech
ha-olam, she-heh-che-yanu, v'ki-y'manu, v'higi-anu lazman
hazeh.*

We praise You, Adonai, Sovereign of Life,
for giving us life, and keeping us alive,
so we may celebrate this season of joy.



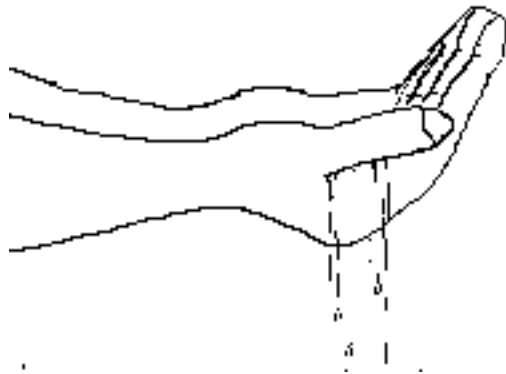
(All drink the first cup of wine.)



UR-HATZ, Washing the Hands

Leader

Traditionally, the high priests in the Temple washed their hands before all holy duties. We will wash our hands now to help us feel that holiness, but since we will not be eating just yet, we won't recite the hand-washing blessing.



KARPAS, Rebirth and Renewal

Leader

All holidays have their origins in nature and the seasonal changes, and people throughout the world celebrate similar festivals at roughly the same time throughout the year. Like all people, our people in ancient, pastoral times celebrated the liberation of the earth itself from wintry darkness, and rejoiced in the yearly rebirth of nature. In the spring of the year, the season of rebirth and renewal, on the festival *Pesach*, we read from the Song of Songs.

Participant

Come, my beloved, my lovely one, come.
Behold, winter is past, the rains are over and gone.
Flowers appear on the earth.
The season for singing has come,
and the song of the turtledove is heard in our land.
The fig tree is forming its first green figs
and the blossoming vines smell oh so grand.
Come then, my beloved, my lovely one, come.

Participant

Come, my beloved, let us go to the fields.
We'll spend the night in the village,
and in early morn we'll visit the vineyards.
We'll see if the grapes have blossomed,
if the pomegranate trees are in flower.
For then shall I give you the gift of my love.

Group

O women of Jerusalem,
Swear by the wild field doe
That you will not disturb us
Till we fulfill our love.

Leader

We dip *karpas*, greens, symbol of the renewal of the earth at springtime, into salt water, symbol of the bitter tears shed by the slaves in *Mitzrayim*. This, the first dipping of the Seder, evokes the imagery of the birth of the Jewish people at the time of the Exodus.

Group

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הָאָדָמָה.

*Baruch Atah Adonai Eloheinu Melech ha-olam,
borei p'ri ha-adamah.*

We praise You, Adonai, Sovereign of Life,
Who creates the fruit of the earth.



(Each person takes some greens, dips them in salt water, and eats them.)

יחזק

YACHATZ, A Bond Formed by Sharing

Leader

We take the middle of the three *matzot* and break it in two. The smaller piece is replaced between the other two *matzot*. The larger piece is wrapped in a napkin and set aside as the "afikomen" from a Greek word that means dessert. Later we will share it, just as in days of old the Paschal lamb offering itself was shared during this service at the Temple in Jerusalem. Among people everywhere, sharing of bread forms a bond of fellowship.

For the sake of our redemption we say together the ancient words which join us with our own people and with all who are in need, with the wrongly imprisoned and the homeless. For our redemption is bound up with the deliverance from bondage of people everywhere. Now let us repeat, in ancient Aramaic, the call to *Pesach*.

Group



הָא לַחֲמַא עֵינְיָא דִּי אַכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם:

Ha lachma anya dee a-cha-lu a-va-ha-sa-na b'ara d'mitzrayim.

This is the bread of affliction, the poor bread our ancestors ate as slaves in the land of *Mitzrayim*.

כָּל-דִּיכְפִין יִיְתִי וְיִבְלִי. כָּל-דִּזְרִיךְ יִיְתִי וְיִפְסַח:

Kol dichfin yay-say v'yaychul; kol ditzrich yay-say v'yifsach.

Let all who are hungry come and eat. Let all who are needy share the hope of this Passover celebration.

הַשָּׁתָּא הָכָא לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל:

Ha-shata hacha, l'shana ha-ba'ah b'ara d'Yisrael.

This year we are here. Next year may we be in the land of Israel.

הַשָּׁתָּא עַבְדֵי לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

Ha-shata avday, l'shanah ha-ba'ah b'nay chorin.

This year we are all still in bonds. Next year may all be free.

מגיד

MAGGID, The Story of the Exodus

Leader

Questioning is a sign of freedom, proof that we are free to investigate, to analyze, to satisfy our intellectual curiosity. The Talmud states that anyone can ask questions; the youngest, the oldest, even a scholar at the table of scholars. Because we encourage our children to question and to join in our observance, now let one of them ask the Four Questions, about the differences that mark this night.

Mah Nishtanah, the Four Questions

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל
הַלַּיְלוֹת?

A child or any inquisitive person

Mah nishtanah ha-lailah ha-zeh mi-kol ha-laylot?

Why is this night different from all the other nights?

On all other nights, we eat either leavened bread or matzah;

why, on this night--only matzah?

On all other nights, we eat all kinds of herbs;

why, on this night, do we especially eat bitter herbs?

On all other nights, we do not dip herbs at all;

why, on this night, do we dip them twice?

On all other nights, we eat in an ordinary manner;

why, tonight, do we dine with special ceremony?

Arba Banim, the Four Children

Leader

Four times the Torah bids us tell our children about 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 four kinds of children. To each we respond in a different manner, according to the question, the situation, and the need.

Participant

The wise child questions, "What are the precepts, laws, and observances which Adonai our God commanded us?" In response to this child we explain the observances of the Passover thoroughly, the very last one of which is: After the Passover Seder, we do not turn to other kinds of entertainment. We talk with this child about the nature of freedom and justice and about the need to act to transform the world.

Group

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

Participant

The scornful child questions, "What does this Seder mean *to you*?" Notice that this child says *to you* as would a person who does not feel personally a part of the Jewish people. By being distant *from us* this child denies redemption by rejecting the essential tenet of our faith: the unity of Adonai our God and the community of Israel. To this child we say: Join us tonight. Be fully here. Listen closely. Be with us, become part of us. Then you will know what the Seder means to us.

Group

It is the scornful who withdraw the self from anything beyond the self; and so, from the joy of redemption.

Participant

When the simple child questions, "*Mah zot*, what is this?" then we say, "We are remembering a time long ago in another land when we were forced to work for other people as slaves. With a mighty arm Adonai our God made us a free people and we are celebrating our freedom." Growing older, learning more about our people, and observing the seder year by year, this child too will come to love *Pesach* and to appreciate its beauty and its message.

Group

To those of open simplicity, give a straightforward answer; for "The Torah of God makes wise the simple."

Participant

And with the child who doesn't think to question, we must take the initiative. With patience and tenderness we say: This wondrous evening happens in the spring of every year, so we may remember how out of death and sorrow and slavery come life and joy and freedom. To remember the sorrow we eat bitter herbs; to remember the joy we drink sweet wine.

Group

With one who has not started to inquire, you must begin to awaken the mind.

Participant

As in the pages of our histories, so too in the events of our time, in the encounters of our daily lives, these figures, the wise, the scornful, the simple, the innocent, reappear in various guises. To this day, their questions must be pondered and answers sought anew, the story given life and meaning.

Avadim hayinu, "We were slaves to Pharaoh..."



Leader

The Haggadah sets forth two essential themes:

1. *Avadim hayinu l'Pharaoh b'Mitzrayim*. We, not just our ancestors, were slaves to Pharaoh in *Mitzrayim*, but Adonai our God brought us out from there with a mighty hand and an outstretched arm. If the Holy One had not redeemed us, we and our descendants would still be Pharaoh's slaves.
2. Even if all of us were wise, all of us people of understanding, all of us learned in Torah, it is still incumbent upon us to tell the story of the Exodus. The more we search deeply into its meaning and the more we expand upon its message of freedom, the more praiseworthy are we.

Participant

As an example of how important is the search for meaning even in the midst of great adversity, the story is told that long ago, during the first century, five great scholars sat around the Seder table at B'nai Berak one Passover eve and read the words of the Haggadah, deliberating over their meaning. The Romans had destroyed the Temple; the people were plotting their struggle for freedom. And although it was in violation of Roman decree to study or teach, there they sat--these great scholars--unmindful of the hours that were flying by. The meeting broke up only when one of their students came and said to them, "Our teachers, the time has already come to recite the *Sh'ma* of the morning service."

Group

Our Redemption is not yet complete.

Participant

The struggle for freedom, for the elusive rights of life, liberty and the pursuit of justice, is a constant one. In every age, some new freedom is won and established, adding to the advancement of human happiness and security. Yet each age creates more Pharaohs and more enslavements,

requiring new liberations. The victory over the first Pharaoh in Egypt was but the beginning, a foreshadowing of all the emancipations that were to follow, and which will yet follow in the days to come. *Mitzrayim* means the narrow place--the place that squeezes the life out of a human soul and body. We are all still enslaved in *Mitzrayim*, because we are all still struggling to be free. We are duty bound to retell and expand upon the story of our Exodus from *Mitzrayim* to remind us to work for the time when all the Pharaohs of the world will be vanquished, when right will conquer might, when God alone will rule, and all peoples will enjoy peace and freedom.

Mi-techilah ovdei, beginning with degradation

Group

Without remembrance there is no redemption.

Participant

In the beginning our ancestors worshipped idols, but then Adonai our God called us to holy service. In the city of Ur, our patriarch Abraham was the first to understand that God is One, the Eternal. Abraham rebelled against the senseless practice of bowing down to the work of one's own hands. To worship God in freedom, Abraham had to flee the land of idolators and go to the land of Canaan, where he would become the founder of "a great nation." Abraham and his wife, Sarah, obeyed God's command and journeyed to Canaan. There God blessed them and their family. Their son was Isaac, who married Rebecca. Their grandson was Jacob; and it was Jacob and his family who went down to Egypt.

Leader

Yisra-el means literally "one who struggles with God." One night after Jacob had wrestled with a mysterious stranger until daybreak, he had another name given to him, the name *Yisra-el* -- "Israel." His descendents were called "the children of Israel."

Baruch shomeir

Participant

We praise the Eternal who keeps faith with the children of Israel. Adonai's promise of Redemption in ancient days sustains us now. As we read in the Torah: "Know this for certain, that your descendents will be strangers in a strange land, and be enslaved and oppressed for four hundred years. But know with equal certainty that in the end I shall bring judgment on the oppressors, and your offspring will go forth with great prosperity."

(All raise their cups of wine.)

It is this promise which has sustained our ancestors and sustains us. For neither once, nor twice, nor three times was our destruction planned; in every generation they rise against us to destroy us, and in every generation a Divine Power delivers us from their hands into freedom.

(All replace their cups untasted.)

Arami oveid avi, "My father was a wandering Aramean"



Leader

The sacred history of our people does not start with the tales of great heroes, nor of the righteous founding fathers, but with humble beginnings.

Our story begins with degradation and rises to dignity.

Our story moves from slavery toward freedom.

Our story opens with idolatry and advances toward the unity of God.

We began not with a heroic chapter but a bleak one. Not only have we known the degradation of physical bondage and spiritual servitude, but we have also been subjected to social degradation. For in the eyes of others we were nothing but a subject people -- Arameans.

Group

My father was a wandering Aramean. He went down to Egypt with a small family and sojourned there, and there became a great and populous nation.

Participant

Isaac's son Jacob had many sons, but his favorite was Joseph, who was sold by his jealous brothers to a caravan, and they brought Joseph to Egypt. Joseph rose to become the Pharaoh's minister over all Egypt. He prepared storehouses with grain in anticipation of the great famine. When the drought and famine fell on all the region, Joseph's brothers came to Egypt to buy food. He recognized them, and had them bring Jacob and Leah and all their families to Egypt. There the Israelites lived and prospered and multiplied.

Participant

After Joseph died and all his brothers and all that generation...a new king arose over Egypt who did not remember Joseph. And he said to his people, "Look, the Israelite people are flourishing and getting really strong. Let us, then, deal shrewdly with them, lest they become more powerful, and in the event of war, join our enemies in fighting against us and gain control over the region."

Participant

So they set taskmasters over them with forced labor and made them build garrison cities for Pharaoh; Pithom and Raamses. The Egyptians embittered their lives with harsh labor at mortar and brick and in all sorts of work in the fields. But the more they were oppressed, the more they increased and spread out, so that the Egyptians came to despise and dread the Israelites. Pharaoh charged all his people, saying, "Every boy that is born shall be thrown in the Nile, but let every

girl live." We cried out to Adonai, the God of our ancestors, and Adonai heeded our plight, our misery, and our oppression.



Participant

Adonai heard our moaning, and remembered the covenant that was made with Abraham and Sarah, with Isaac and Rebekah, with Jacob, Leah and Rachel, with Bilhah and Zilpah and with every member of the House of Israel, even the generations waiting to be born. And Adonai said, "I will go through the land of Egypt...and I will mete out justice against all the gods of Egypt." Adonai called to Moses, charging him to appear before Pharaoh and demand that the people be released. But Pharaoh was stubborn; he would not heed the word of God. Nine times Moses went to Pharaoh to convince him of the supreme power of the Almighty. Nine times Pharaoh denied the Almighty and placed his trust in his own powers and his own gods. In the face of all pleas and portents, he refused to free the Israelites.

Participant

Many perished and the suffering was great. Pharaoh, nonetheless, remained obstinate; he would not yield. Finally when Adonai visited the tenth plague upon them, the death of first-born sons of Egyptians, a great cry went up throughout Egypt, and Pharaoh ordered Moses to take his people out of the land. And so Adonai brought us out of Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents; not through a messenger, not through any intermediary or any supernatural being, but the Holy One, alone, in solitary glory.

Makot Mitzrayim, the Plagues of Egypt

Group

Our rabbis taught: When the Egyptian armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. God silenced them and said, "My creatures are perishing, and you sing praises?"

Leader

Though we descend from those redeemed from brutal Egypt, and have ourselves rejoiced to see oppressors overcome, yet our triumph is diminished by the slaughter of the foe.

Group

Our rabbis taught: "The sword comes into the world because of justice delayed and justice denied."

Leader

To remember upheaval that follows oppression, we pour ten drops for the plagues upon Egypt.

Group

Our rabbis taught: God is urgent about justice, for upon justice the world depends...

Leader

A full cup is the symbol of complete joy. Though we celebrate the triumph of our sacred cause, our happiness cannot be complete so long as others had to be sacrificed for its sake. We shall, therefore, diminish the wine in our cups as we recall the plagues visited upon the Egyptians, to give expression to our sorrow over the losses which each plague exacted. We now recite the list of the ten ancient plagues, pouring off wine as each one is mentioned.

(Lessen your cup of wine with each of the following.)



Group

Dam, Blood

Tzfardeyah, Frogs

Kinim, Lice

Arov, Swarms

Dever, Blight

Sh'chin, Boils

Barad, Hail

Arbeh, Locusts

Choshech, Darkness

Makat B'chorot, Death of the First-Born.



Leader

Each additional drop of wine we now pour out of our cups is hope and prayer that people will cast out the plagues that today threaten everyone everywhere they are found, beginning in our own hearts:

Group

Apathy in the face of evil,
Brutal torture of the helpless,
Cruel mockery of the weak,
Despair of human goodness,
Envy of the fortune of others,
Falsehood corroding our faith,
Greedy theft of earth's resources,
Hatred of learning and culture,
Instigation of war and aggression,
Justice delayed, justice denied, justice mocked...

Dayenu, it would have been enough

Leader and Group alternate

How many are the gifts Adonai our God has bestowed upon us! Had Adonai:

Brought us out of Egypt and not divided the sea for us,

Dayenu

Divided the sea and not permitted us to cross on dry land,

Dayenu

Permitted us to cross on dry land and not sustained us for forty years in the desert,

Dayenu

Sustained us for forty years in the desert and not fed us with manna,

Dayenu

Fed us with manna and not given us the Sabbath,

Dayenu

Given us the Sabbath and not brought us to Mount Sinai,

Dayenu

Brought us to Mount Sinai and not given us the Torah,

Dayenu

Given us the Torah and not led us into the land of Israel,

Dayenu

Led us into the land of Israel and not built for us the Temple,

Dayenu

Built for us the Temple and not sent us prophets of truth,

Dayenu

Sent us prophets of truth and not made us a holy people,

Dayenu

For all these--alone and together--we say

Dayenu

Participant

What does this mean, "*Dayenu*--it would have been enough"? Surely no one of these would indeed have been enough for us. *Dayenu* means to celebrate each step toward freedom *as if* it were enough, then to start out on the next step. *Dayenu* means that if we reject each step because

it is not the whole liberation, we will never be able to achieve the whole liberation. *Dayenu* means to sing each verse as if it were the whole song--and then sing the next verse!

All sing



DAYEINU



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 - yei - nu.
(Chorus) Da - da - yei - nu, da - da - yei - nu, da - da - yei - nu, da -
yei - nu da - yei - nu da - yei - nu. yei - nu da - yei - nu.

Day, Dayenu, day, dayenu, day, dayenu, dayenu, dayenu dayenu...

Ilu hotsi hotsianu, hotsianu mi-Mitzrayim, hotisanu mi-Mitzrayim, Dayenu.

Ilu natan natan lanu, natan lanu et ha-Shabot, natan lanu et ha-Shabot, Dayenu.

Ilu natan natan lanu, natan lanu et ha-Torah, natan lanu et ha-Torah, Dayenu.

Pesach, matzah, maror

Leader

The Passover Seder is rich in symbolism, but there are three symbols that are so important and so meaningful that, in the words of Rabbi Gamaliel, grandson of Hillel, no Seder is really complete unless they are fully explained. These symbols are the *pesach*, the *matzah*, and the *maror*.

What is the meaning of this *pesach*?

Participant

This bone is the symbol of the *pesach* lamb. After many years of wandering in the desert, the Israelites came to dwell in their own land, where each year, they would gather together at the Temple to celebrate the Exodus with rejoicing and festivity. Families would come from all parts of the land for the occasion, and each family would bring a lamb as its special offering in



honor of the festival. This lamb was known as the *pesach*, in remembrance of the time when our ancestors were spared the tragic fate of the Egyptians, whose first-born were slain. For them, the *pesach* was a reminder that God *posach* -- "passed over" -- the houses of our ancestors in Egypt during the redemption.

Group

Today, too, we invoke Adonai as the guardian of the people of Israel, as in our dwellings we renew the family bond and strengthen our ties with the whole people of Israel.

Leader

What is the meaning of this *matzah*?

Participant

There are three *matzot*, and so the meaning of the *matzah* is threefold. At the very beginning of the Seder, we learned that the *matzah* is, first of all, a symbol of the simple bread of poverty our ancestors were made to eat in their affliction, when they were slaves in the land of Egypt. The *matzah* also reminds us of the great haste in which the Israelites fled from Egypt. So hard did the Egyptians press them that, 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."

Participant

There is a third meaning to the *matzah*. In ancient times, the Israelites lived in the desert. Like all desert peoples, they lived simply. They dwelt in tents, dressed in plain garments, and ate only the simplest of foods. Even their bread was only an unleavened cake, like the *matzah* we eat tonight. When the Israelites settled in Canaan, they became farmers. Soon they prospered; and they began to desire fancy homes to live in, fine clothes to wear, and rich foods to eat. This made them greedy and envious. The Prophets cried out against their way of life and pleaded with them to return to the simple and modest ways of the desert.



Participant

So, for one week each year the *matzah* became the symbol of those early days when all people had little, but none had more--when equality prevailed among the Israelites. Let the *matzah* be a symbol for us this week. Let it teach us to find delight not in selfish luxuries that excite the envy of our neighbors, but in simple acts of helpfulness and kindness that inspire their respect and love. Luxuries when shared by all are good to have; they add to our enjoyment of life and help to make us happy.

But when the few have more than they need, and the many have not even life's necessities, then the plea of the Prophets must be heard. Let us strive to bring about peace with equality and justice for everyone. To the driven of the earth we link ourselves today as we fulfill the *mitzvah*:

Group

"For seven days shall you eat *matzah*, that you may remember your departure from Egypt as long as you live."

Leader

What is the meaning of this *maror*?



Participant

We eat the *maror*, or bitter herbs, to remind ourselves that the Egyptians embittered the lives of our people. As it is written: "And they made their lives bitter with hard labor at mortar and brick and in all sorts of drudgery in the field; and they ruthlessly imposed all the tasks upon them."

Group

Today, as well, wherever oppression remains, Jews taste its bitterness.

Leader

Pesach, *matzah*, and *maror* are the symbolic expressions that represent freedom in all ages. Translated into modern terms, they are sacrifice, preparedness, and remembrance. These are major elements in the battle for freedom.

B'chol dor ve-dor, in every generation

Participant

In every generation, each of us should feel as though we ourselves had personally gone forth from Egypt. Every generation must discover freedom anew. For we read in the Torah: "And you shall explain to your child on that day, it is because of what the Eternal did for me when I went forth from Egypt." Every generation must earn its claim to liberty. It is an ever recurring theme of history. We continue to remember: "It was we who were slaves...we who were strangers." And therefore, we recall these words as well:

Group

You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in Egypt.

Participant

When strangers reside with you in your land, you shall not wrong them... You shall love them as yourself, for you were strangers in Egypt. You shall rejoice before God with your son and daughter...and the stranger, and the orphan, and the widow in your midst. Always remember that you were slaves in Egypt. You shall not subvert the rights of the stranger or the orphan. Remember that you were a slave in Egypt. Not only our ancestors alone did the Holy One redeem but us as well, along with them, as it is written:

Group

"And God freed us from Egypt so as to take us and give us the land promised to our ancestors."

Le-fi-chach, let us rejoice

(The wine cups are raised.)

Participant

Therefore, let us revere, exalt, extol, acclaim, adore and glorify the Holy One who performed these miracles for our ancestors and for us.

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.

Halleluyah. Praise the name of Adonai.

Sing praises, you servants of Adonai.

(The wine cups are set down without drinking.)

Hallel, psalm 114

Participant

When Israel went forth from Mitzrayim,
When Jacob's house left the alien nation,
Then Judah became God's holy place,
Israel God's dominion...
Tremble, O earth,
At the presence of the God of Jacob,
Who turns the rocks into pools,
The flint into fountains.

The Second Cup--the Cup of Deliverance

Leader

We raise our cups as we recall the second promise of liberation to the people of Israel:

(The participants lift up their cups of wine.)

Group

"I will deliver you from bondage..."

Participant

We praise You, Adonai our God, Sovereign of all life, who has delivered us and our ancestors from Egypt and brought us here this night to eat matzah and maror. Adonai, our God and God of our ancestors, help us celebrate future holidays and festivals in peace and in joy. Then we will thank You with a new song.

Group

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא, פְּרִי הַגָּפֶן.

*Baruch Atah Adonai Eloheinu Melech ha-olam,
borei p'ri ha-gafen.*



(All drink the second cup of wine.)

רוּחַצָה

ROCHTZAH, Washing Our Hands

Leader

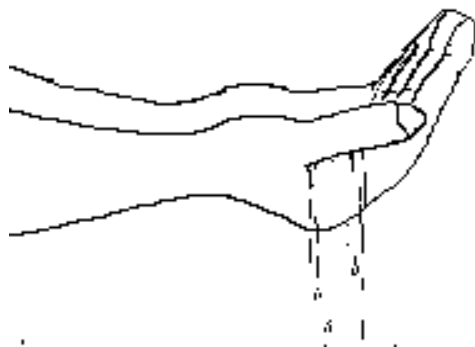
Before we eat let us wash our hands and say together:

Group

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל־נְטִילַת יָדַיִם.

*Baruch Atah Adonai Eloheinu Melech ha-olam, asher
kidshanu b'mitzvo-tav, v'tzivanu al n'tee-las yadayim.*

We praise you, Adonai, majestic sovereign of all life,
Who hallows our lives with commandments and bids us wash our hands.



(The participants wash their hands.)



MOTZI, A Blessing for Bread

Leader

We are now coming to the Seder meal. As we ordinarily begin with the breaking of bread, we begin tonight with the breaking of matzah. We recite two blessings; first is the regular blessing for bread, then a special one for matzah.

(The upper and middle piece of the three matzot are broken and distributed among the group.)

Group

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

*Baruch Atah Adonai Eloheinu Melech ha-olam,
ha-motzi lechem min ha-aretz.*

We praise You, Adonai, Sovereign of Life,
Who brings forth bread from the earth.

מצה

MATZAH, A Special Blessing for Matzah

Group

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

*Baruch Atah Adonai Eloheinu Melech ha-olam, asher
kidshanu b'mitzvo-tav v'tzivanu al a-chilat matzah.*

We praise You, Adonai, Sovereign of Life,
Who hallows our lives through commandments,
and commands us to eat matzah.

(Eat your portion of the matzah)

מרור

MAROR, A Blessing for the Bitter Herbs

(Haroset is a mixture of chopped apples, nuts, wine, and spices)

Leader

Now each of us will take a bit of the *maror*, the bitter herb, and dip it into the *haroset* to fulfill the commandment of this night to eat the *maror*. Thus, we dip our food the second time.

Group

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

*Baruch Atah Adonai Eloheinu Melech ha-olam asher
kidshanu b'mitzvo-tav, v'tzivanu al a-chilat maror.*

We praise You, Adonai, Sovereign of Life,
Who hallows our lives through commandments,
and commands us to eat maror.

(Eat the maror.)



KOREICH, Continuity with Past Tradition

(We break the bottom matzoh, and use it to make a sandwich with maror.)

Leader

Tradition adds one more custom, in honor of the great teacher, Hillel, head of the rabbinic academy in Jerusalem around the time of the birth of Jesus. On Passover, Hillel combined the *pesach*, *matzah* and *maror* and ate them together, so he might observe the Law handed down to him, exactly as his ancestors before him: "They shall eat the *Pesach* lamb offering with *matzah* and *maror* together." The destruction of the Temple by the Romans brought an end forever to animal sacrifices by our people, so our sandwich today is made only with *matzah* and *maror*.

Group

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 hope of redemption.

(According to an ancient custom, we now eat the maror sandwiched between two pieces of matzah.)



SHULCHAN OREICH, The Meal is Served

Leader

It is customary to begin the meal with hard-boiled eggs flavored with salt water. This was the practice in Roman times. The egg is symbolic of new growth, of new life, of hope. The roasted egg on the Seder plate has come to represent the ancient Temple holiday sacrifice in Jerusalem, the holy city.



צפון

TZAFUN, The Afikoman is Found and Eaten

Toward the end of the meal, the children look for the afikoman, which the leader has hidden. Since neither the meal nor the Seder can be concluded before some of the group has eaten a piece of it, whoever finds the afikoman may demand a reward. Nothing is eaten after the afikoman, so that the matzah may be the last food tasted.

Leader

In temple times the Passover sacrifice was eaten at the end of the meal, when everyone was almost satiated. In remembrance of this, we partake of the afikoman as the very last food to be eaten at our seder.

(Set aside all other food and eat the afikoman.)



BAREICH, Thanks for Divine Sustenance

(The third cup is filled.)

Leader

We have eaten our Passover meal as free people.
Let us give thanks to the source of all life and freedom.
Let us say grace.

Group

May Adonai be blessed from now unto eternity.

Leader

Let us praise the Eternal of Whose bounty we have partaken.

Group

Let us praise the Eternal of Whose bounty we have partaken
and by Whose goodness we live.

Leader

On this Festival of *Matzot*, inspire us to goodness.
On this Festival of Freedom, make us a blessing.
On this Festival of *Pesach*, preserve us in life.

Group

All Merciful, rule over us forever.

Leader

Sustain us with honorable work.
Make us worthy of the Messianic promise of a world that is yet to come.

Participant

May the One who blessed Abraham, Isaac, and Jacob,
May the One who blessed Sarah, Rebekah, Rachel, and Leah,
bless this home, this table, and all assembled here;
and may all our loved ones share our blessing.

Leader

May the One who brings harmony into the spheres on high
bring peace to earth for all humanity.

Group

May Adonai give strength to our people,
May Adonai bless all people with peace.

The Third Cup--the Cup of Redemption

Leader

Together we take up the third cup of wine, now recalling the third divine promise to the people of Israel:

Group

"I will redeem you with an outstretched arm and through mighty acts of judgement."

Leader

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא, פְּרִי הַגָּפֶן.

*Baruch Atah Adonai Eloheinu Melech ha-olam,
borei p'ri ha-gafen.*



(All drink the third cup of wine.)

Kos Eliyahu, the Cup of Elijah

Leader

This cup of wine is called "Kos Eliyahu" the cup of Elijah--a cup from which we cannot drink, until all the world is redeemed from pain, injustice, denial of love. In the ninth century B.C.E., a farmer arose to challenge the domination of the ruling elite. In his tireless and passionate advocacy on behalf of the common people, and his ceaseless exposure of the corruption and waste of the court, Elijah sparked a movement and created a legend which would inspire people for generations to come.

Group

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

Participant

Before he died, Elijah declared that he would return once each generation in the guise of any poor or oppressed person, coming to people's doors to see how he would be treated. By the treatment

offered this poor person, who would be Elijah himself, he would know whether the population had reached a level of humanity making them capable of participating in the dawn of the Messianic age.

Group

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

(A child is sent to open the door to the outside.)

Leader

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!

All sing

*Eliyahu ha-Navi, Eliyahu ha-Tishbi,
Eliyahu, Eliyahu, Eliyahu ha-Giladi.
Bimheirah, b'yameinu yavo eileinu,
Im Ma-shiach ben David, im Ma-shiach ben David.
Eliyahu ha-Navi, Eliyahu ha-Tishbi,
Eliyahu, Eliyahu, Eliyahu ha-Giladi.*

Leader

From beyond, Elijah's spirit enters in these walls
And tastes again with us the wine of endless promise.

(Door is closed.)

Leader

And may Your day come soon when swords are beaten into plowshares and spears into pruning-hooks, when nation does not lift up sword against nation, nor do they prepare for war any more.

Participant

But that day is still far from sight. Ignorance, prejudice, hatred; contempt for truth and justice; hunger and terror; the fear of a world-destroying disaster--these remain to plague the human race. To end these plagues, to summon Elijah--that is the task of all who care. It is *our* task, for we are the people who know the stranger's heart, the slave's aching bones, the shaking hands of the exile. When will Elijah come with the news of freedom?

Group

When we have called him by our deeds.

Kaddish, a prayer of praise and peace

Leader

It is our tradition to say *Kaddish* for a loved one who has died. During the Holocaust entire families died with no one to remember them. Tonight we remember; we dare not forget. Tonight we recite the *Kaddish* for those people.

Group (each at your own pace)

Magnified and sanctified is the name of God throughout the world, which is created according to God's will. May the kingdom of God be established during the days of our lives and during the life of all the house of Israel. Speedily, yes, and soon. And we say Amen.

May God's great name be blessed for ever and ever. Exalted and honored is the name of the Holy One, blessed in glory, transcending all praises, hymns and blessings we can offer. And we say Amen.

May there be abundant peace from heaven and life for us and for all Israel. And we say Amen.

As there is peace in the heavens, grant there be peace for us and for all Israel and for all the peoples of the world. And we say Amen.



HALLEL, Praise

Leader

Not for our sake, Adonai, not for our sake do we give praise, but to reveal Your love and Your truth.

Psalm 117

Group

Praise Adonai, all you nations;
Sing praises, all you peoples!
For great is God's love for us;
God's faithfulness never-ending. Halleluyah!

The Great Hallel--Psalm 136

Leader and Group alternate

Give thanks to Adonai, who is good,
Whose love endures forever!
Give thanks to the God of gods,
Whose love endures forever!
Give thanks to the Eternal One,
Whose love endures forever!
Who alone works great wonders,
Whose love endures forever!
Who, with understanding, made the heavens,
Whose love endures forever!
Who stretched out the earth above the waters,
Whose love endures forever!
Who made the great lights,
Whose love endures forever!
The sun, to rule by day,
Whose love endures forever!
The moon and stars, to rule by night,
Whose love endures forever!
Who gives food to all creatures,
Whose love endures forever!
Give thanks to the God of heaven,
Whose love endures forever!

Nishmat, a hymn as old as the Talmud

Participant

The breath of all that lives praises you, Adonai, our God.
The spirit of all flesh exalts you, our Sovereign, always.
Transcending space and time, you are the Eternal.
Except for you we have no redeemer, no saviour.

Could song fill our mouths as water fills the sea,
and could joy flood our tongues like countless waves,
Could our lips utter praise as limitless as the sky,
and could the sparkle of our eyes match the splendor of the sun,
Could we soar with outstretched arms like eagle's wings,
and could we run with the gentle grace of swiftest deer,

Yet never could we fully state our gratitude to you,
Nor could we bless your name for even a thousandth part
Of the enduring love, your most precious blessing Dearest God,
That you granted to our ancestors and to us.

(Traditionally, many more psalms are recited and songs are sung.)

נִרְצָה

NIRTZAH, Conclusion

The Fourth Cup--the Cup of Acceptance

(The fourth cup of wine is poured.)

Leader

As our Seder draws to an end, we once again take up our cups of wine. 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 holy service, to a great purpose for which the people of Israel live: the preservation and affirmation of hope.

Group

"And I will take you to be my people, and I will be your God."

Leader

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן.

*Baruch Atah Adonai Eloheinu Melech ha-olam,
borei p'ri ha-gafen.*



(All drink the fourth cup of wine.)

Kerovah, from a medieval liturgical poem

Participant

Our Seder now has ended
with its history-laden rites.
We have journeyed from Mitzrayim
on this storied night of nights.
We bore witness, we remembered
our covenant with You.
So we pray that You redeem us
as You pledged Your word to do.

Leader

Peace!

Group

Peace for us! For everyone!

Leader

For all people, this, our hope:

Group

Next year may Jerusalem be at peace! Next year may all be free!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shanah ha-ba-ah birush-a-la-yim