

United Hebrew Congregation



First Night Passover Seder 2022

Tonight, we share the story of redemption, of leaving Mitzrayim, Egypt. Mitzrayim can also be those small, narrow places, in which we find ourselves stuck. Tonight, for many of us, our Mitzrayim is this time and place. How will we continue to “pass over or pass through” this time? We look within and dig deep for our own personal strength. Tonight, we set our intention, to not only recall our ancestors’ exodus from Mitzrayim, but to find the strength to redeem ourselves from our own Mitzrayim and find the blessings that abound.

Egypt Inside by Alden Solovy

This I confess to myself:
I have taken Egypt with me.
I’ve kept myself a slave to grief and loss,
Fear and anger and shame.
I have set myself up as taskmaster,
Driving my own work beyond the limits
Of reasonable time and common sense.
I’ve seen miracles from heaven,
Signs and wonders in my own life,
And still wait for the heavens to speak.
God of redemption,
With Your loving and guiding hand, leaving Egypt is easy.
Leaving Egypt behind is a struggle.
In Your wisdom, You have given me this choice:
To live in a tyranny of my own making,
Or to set my heart free to love You,
To love Your people
And to love myself.
God of freedom, help me to leave Egypt behind,
To hear Your voice,
To accept Your guidance
And to see the miracles in each new day.
Blessed are You, God of wonder,
You set Your people on the road to redemption.



Let the journey begin. . .

On this night, we retrace our steps from then to now, reclaiming years of desert wandering.

On this night, we ask questions, ancient and new, speaking of servitude and liberation, service and joy.

On this night, we welcome each soul, sharing stories of courage, strength and faith.

On this night, we open doors long closed, lifting our voices in songs of praise.

On this night, we renew ancient hopes and dream of a future redeemed.

On this night, we gather around Seder tables, remembering passage from bondage to freedom.

On this night, we journey from now to then, telling the story of freedom.

Tonight we are here. Next year in the land of Israel.

As we fill our four cups of wine, we pray for a time when our cups will yet again be overflowing.

As we wash our hands, we affirm our role in protecting ourselves and others.

As we dip in salt water, we cry the tears of a planet besieged.

As we break the matzah, we long to be made whole.

As we ask the four questions, we search for the answers that elude us.

As we remember the ten plagues, we contemplate our own.

As we imagine our own redemption from Egypt, we aspire to be free.

As we sing Dayenu, we beseech, may our efforts to combat this pandemic be enough.

As we eat the matzah, we contemplate our impoverished state.

As we consume the bitter herbs, we empathize with another's pain.

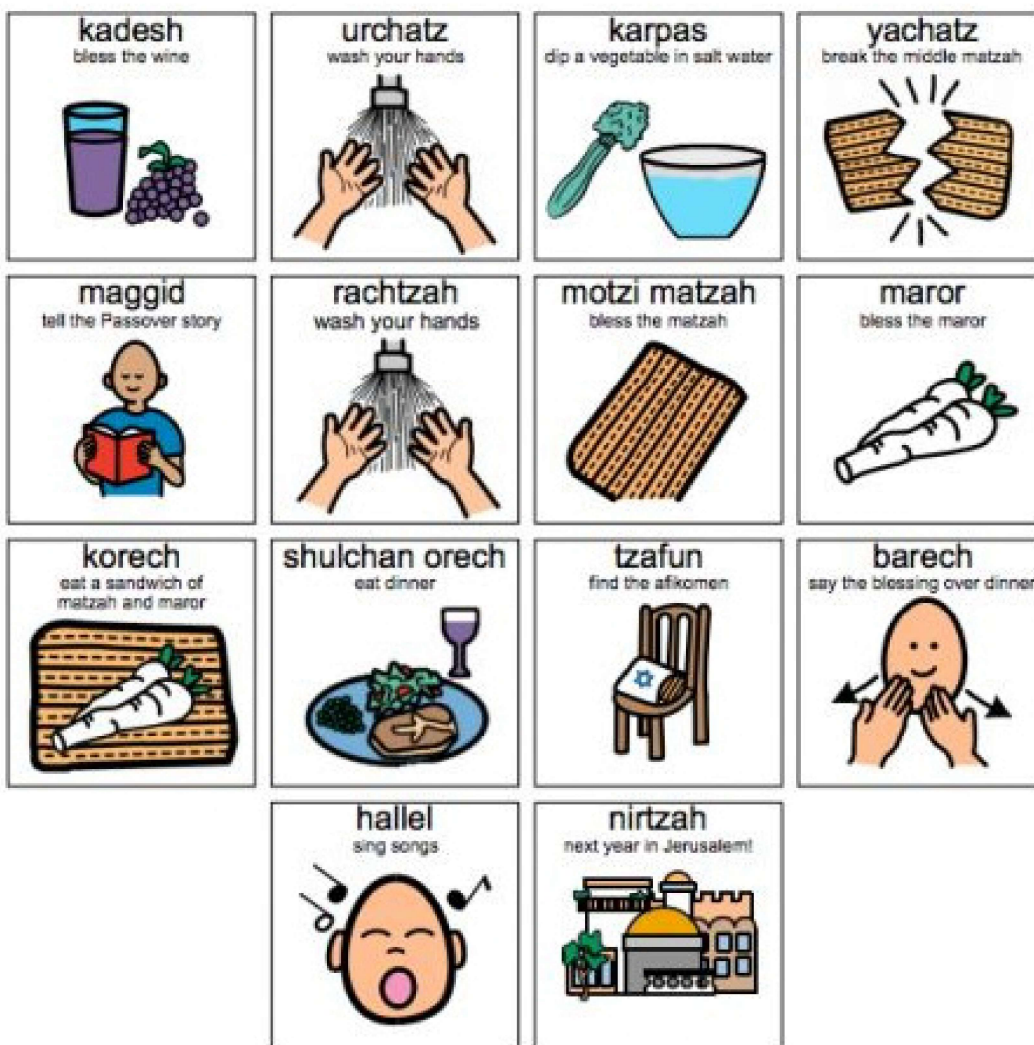
As we enjoy the haroset, we remember the sweetness which awaits us.

As we search for the afikomen, we pray to be connected to our missing pieces.

As we welcome Elijah, we pray for redemption.

As we sing songs of praise, we remain grateful for all of God's gifts.

Order of the Seder



The day ends. The earth turns from sunshine to dusk and then to darkness. We assume for ourselves the task of kindling candles in the night, to enlighten the dark corners of our world. We gather tonight to create from fire, not the heat of destruction, but the light of instruction; indeed to see more clearly the wisdom, strength and caring that glows from within each of us.

May these candles, lit on the Festival of Freedom, bring light into our hearts and minds. May they renew our courage to act for justice and freedom here and now. May they illumine the path to truth, justice and peace.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר של שבת ושל יום טוב.

Baruch ata Adonai, Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav, v'tzivanu l'hadlik ner shel Shabbat v'shel Yom Tov.

Blessed are You, Adonai our God, who sanctifies us with mitzvot, and commands us to kindle the lights of Shabbat and the festivals.

קדש Kadesh



Fill your cup with the first glass of wine, lift the cup, say the Kiddush, and drink, leaning to the left. All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy not to mention a practical way to increase that joy. The Seder starts with first cup of wine and then gives us three more opportunities to refill our cup and drink.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:

Baruch atah Adonai, Eloheinu melech ha'olam, borei pri hagafen.

Blessed are You, Adonai our God, Ruler of the universe, who creates the fruit of the vine.

ברוך אתה יי, אלהינו מלך העולם, אשר בחר בנו מכל-עם, ורוממנו מכל-לשון,
Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol-am, v'rom'manu mikol, lashon,
וקדשנו במצותיו, ותתן-לנו יי אלהינו באהבה מועדים לשמחה, חגים וזמנים לששון
v'kid'shanu b'mitzvotav, va'ti'ten lanu Adonai Eloheinu b'ahavah mo'adim l'simchah, chagim u'zmanim l'sason
את-יום חג המצות הזה. זמן חרותנו, מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת
et-yom chag hamatzot hazeh. Z'man cheruteinu, mikra kodesh, zecher li'tzi'yat Mitzrayim. Ki vanu vacharta
ואותנו קדשת מכל-העמים. ומועדי קדשך בשמחה ובששון הנחלתנו:
v'otanu kidashta mikol-ha'amim. u'mo'adei kodshecha b'simchah u'vsason hinchaltanu.
ברוך אתה יי, מקדש ישראל והזמנים:
Baruch atah Adonai, m'kadeish Yisrael v'hazmanim.

Blessed are You, Adonai our God, Ruler of the universe, who has chosen and exalted us above all nations and has sanctified us with Your commandments. And You, Adonai our God, has lovingly bestowed upon us, appointed times for happiness, holidays and seasons for joy, this Feast of Matzot, our season of freedom, a holy convocation recalling the

Exodus from Egypt. You did choose and sanctify us above all peoples. In Your gracious love, You did grant us Your appointed times for happiness and joy. Blessed are You, O Adonai, who sanctifies Israel, and the appointed times.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:
Baruch atah Adonai, Eloheinu melech ha'olam, she'he'cheyanu v'ki'y'manu v'higiyanu lazman hazeh.

Blessed are You, Adonai our God, Ruler of the universe, who has granted us life, sustained us, and permitted us to reach this season.



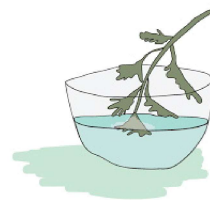
וּרְחֹץ
Urchatz

Washing The Hands

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 blessing for hand-washing.

כָּרֶפֶס
Karpas

Dipping of the Greens



Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. We now take a vegetable, representing spring, and dip it into salt water, a symbol of the tears our ancestors shed as slaves.

(All say the blessing for vegetables, then eat the parsley dipped in salt water.)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה:
Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.

Blessed are You, Adonai our God, Ruler of the universe, who creates the fruit of the earth.

יַחַץ

Yachatz

Break the Middle Matzah

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. One piece is called the Afikomen, literally dessert in Greek. The Afikomen is hidden and must be found before the Seder can be finished.

We eat matzah in memory of the quick flight of our ancestors from Egypt. As slaves, they faced many false starts before finally being let go. So when the word of their freedom came, they took whatever dough they had and ran before it had the chance to rise, leaving it looking something like matzah.

Raising the matzot, the leader declares:

הָא לַחֲמַא עֲנִיא

Ha lachma anya

דִּי אָכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם.

Di achalu avhatana b'ar'a d'mitzrayim.

כָּל דְּכַפִּין יֵיתִי וַיִּכּוֹל, כָּל דְּצָרִיךְ יֵיתִי וַיִּפְסַח.

kol dich'fin yei'tei v'yeichol, kol ditz'rich yei'tei v'yifsach.

הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל.

hashata hacha, l'shanah ha'ba'ah b'ar'a d'Yisrael.

הַשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חֹרִין:

Hashata avdei, l'shanah ha'ba'ah b'nei chotin.

This is the bread of affliction which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are here; next year we will be in Israel. This year we are slaves; next year we will be free.

LET ALL WHO ARE
HUNGRY
COME AND EAT

מגיד
Maggid
Telling of the Story

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.
Go down Moses way down in Egypt land, Tell old Pharaoh,
Let my people go.

Passover is the celebration of life. The story of the Jewish people is truly a triumph of life. Against the odds of history, the Jewish people have done more than survive - we have adapted creatively to each new time, each new place, from the birth of our people to the present day.

Even though death has pursued us relentlessly, time and time again, we have chosen to live. During the many centuries of the Jewish experience, memories of destruction are tempered by the knowledge that the world can also be good.

We have endured slavery and humiliation. We have also enjoyed freedom and power. Darkness has been balanced by light.

Our forebears traveled the Earth in search of the safety and liberty they knew must exist. We have learned to endure. We have learned to progress.

We are proud survivors. We celebrate our good fortune and seek the advancement of all.

One of the customs of the seder is the asking of questions - questions about what the ritual actions of the seder mean. The Passover tradition involves the youngest children asking - actually singing - about these matters in a song we call "The Four Questions."

Year after year we are obligated to tell the story of our departure from *Mitzrayim*. We are obligated to tell the story of our slavery and of our redemption from slavery. We are obligated to talk about being and doing and then trusting in unexplainable realities. We are obligated to tell it as often as we can, because each year, as we live our lives day-by-day, the internal reality from within which we view the world changes. And as our internal reality changes, we see the concept of "slavery" differently. By telling and retelling the story, we create a linked-chain back through the ages, all the way back to our ancestors who physically left the oppression of Egypt.

For our people to continue our history, in every generation each of us and each of our children must feel as though we ourselves were slaves in Egypt and were redeemed. In this way, each new generation can take its place in the chain of Jewish people leading down from the Exodus to the present. Questioning is a sign of freedom, proof that we are free to investigate, to analyze, to satisfy our intellectual curiosity. Anyone can ask questions; the youngest, the oldest, even a scholar at the table of scholars. Now let us together ask the Four Questions, about the differences that mark this night. Indeed, this night is very different from all other nights of the year. On this night we celebrate our ancestors' going forth in triumph from slavery into freedom.

WHY?
WHY?
WHY?
WHY?

The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. The tradition that the youngest person asks the questions reflects the centrality of involving everyone in the seder. The rabbis who created the set format for the seder gave us the Four Questions to help break the ice in case no one had their own questions. Asking questions is a core tradition in Jewish life.

We pour the second cup of wine and ask the four questions.

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Mah nishtanah halailah hazeh mikil haleilot?

**WHY IS
THIS NIGHT
DIFFERENT
FROM ALL
OTHER NIGHTS?**

שֶׁבֶּכַל הַלֵּילֹת אָנוּ אוֹכְלִין חֲמֵץ וּמֶצֶה. הַלֵּילָה הַזֶּה כָּלוּ מֶצֶה:
She'b'chol haleilot anu ochlin chametz u'matzah. Halailah hazeh kulo matzah.

שֶׁבֶּכַל הַלֵּילֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלֵּילָה הַזֶּה מֵרֹר:
She'b'chol haleilot anu ochlin sh'ar y'rakot. Halailah hazeh maror.

שֶׁבֶּכַל הַלֵּילֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוּ פֶּעַם אַחַת. הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים:
She'b'chol haleilot ain anu mat'bilin afilu pa'am echat. Halailah hazeh sh'tei f'amim.

שֶׁבֶּכַל הַלֵּילֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין:
She'b'chol haleilot anu ochlin bein yoshvin u'vein m'subin. Halailah hazeh kulanu m'subin.

Why is this night different from all other nights?

On all other nights we eat both leavened bread and matzah.
Tonight, we only eat matzah.

On all other nights we eat all kinds of vegetables,
but tonight, we eat bitter herbs.

On all other nights we aren't expected to dip our vegetables one time.
Tonight, we do it twice.

On all other nights we eat either sitting normally or reclining.
Tonight, we recline.

When, in time to come, your children ask you: "What is the meaning of the decrees, laws, and rules that the Lord our God has enjoined upon you?" You shall say to your children:

עֲבָדִים הָייְנוּ לְפָרֹעַה בְּמִצְרַיִם.
Avadim hayinu l'Pharaoh b'Mitzrayim.

וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה.
V'yotzi'einu Adonai Eloheinu misham, b'yad chazakah u'vizro'a n'tu'a.

"We were slaves to Pharaoh in Egypt and God freed us from Egypt with a mighty hand and an outstretched arm. God produced before our eyes great and awful signs and wonders in Egypt, against Pharaoh and all his household; and God freed us from there, so that God could take us and give us the land that had been promised on oath to our ancestors." (Deuteronomy 6:20-23)

עֲבָדִים הָיִינוּ, הָיִינוּ

Avadim hayinu, hayinu.

עַתָּה בְּנֵי חֹרִין, בְּנֵי חֹרִין.

Ata b'nei chotin, b'nei chotin.

Had God not taken our ancestors out of Egypt, then we, our children and grandchildren would still be enslaved to Pharaoh in Egypt.

According to the Mishnah, "The parent should teach according to the intelligence and personality of each child. Begin with describing degradation and culminate with the liberation." (Mishnah Pesachim 10, 2)

However, Rav and Shmuel, Babylonian rabbis, disagreed about the central story to be told at this point in the seder:

Shmuel said: Start with "We were slaves in the land of Egypt" (Deut. 6:20) and move from physical enslavement to political liberation.

Rav said: Start with Terach, Abraham's father and the state of idolatry to which we had descended. "Once upon a time our ancestors were slaves of idolatry who worshipped pagan gods. Now - since Mount Sinai - God has brought us close to the Divine service."

In our Haggadah, both stories are preserved: first Shmuel's "We were slaves" and later, after the four children, Rav's story.



אַרְבָּעָה בָּנִים

The Four Children

כְּנֶגֶד אַרְבָּעָה בָּנִים דִּבְרָה תּוֹרָה:

K'neged arba'ah banim dib'rah Torah.

The Torah speaks of four sons;

אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינֹו יוֹדֵעַ לְשׂאוֹל:

Echad chacham, v'echad rashah, yodei'ah lishol.

One Wise, One Wicked, One Simple, and One Who Does Not Know How to Ask.

חֲכָם מַה הוּא אוֹמֵר?

Chacham mah hu omer?

The wise son asks: "What is the meaning of the laws and rules which Adonai our God has commanded us?"

We should explain to this child in great detail all the laws and customs of Passover.

רָשָׁע מַה הוּא אוֹמֵר?

Rasha mah hu omer?

The wicked son asks: "What does this service mean to you?"

Since this child does not want to be included in the celebration, we must answer harshly, "We celebrate Passover because of what Adonai did for us. If you had been in Egypt, you would not have been included when Adonai freed us from slavery."

תָּם מַה הוּא אוֹמֵר?

Tam mah hu omer?

The simple son asks: "What is this all about?"

We answer simply that, "With a mighty hand Adonai took us out of Egypt."

וְשֵׁאִינוּ יוֹדְעִים לִשְׁאֹל?

V'she'eino yode'a lishol?

As for the son who doesn't know how to ask?

We must explain to this child that we observe Passover to remember what Adonai did for us when we were freed from slavery in Egypt.

With which child do you identify?

Now we read a modern interpretation and ask ourselves the same question.

THE MODERN FOUR SONS Following is a new interpretation of The Four Sons that illustrates the journey of many Jews living in America. Were not judging here, just witnessing. Besides, what better time to talk about choices and change than Passover?

THE FIRST PREVIOUSLY KNOWN AS THE WISE SON Lets call him Irving. He came to America in the early 1900s, not only because his family had a terribly poor existence in Poland, but mostly because they were running for their lives to escape the pogroms (vicious riots when gangs of Russian Cossacks went into Jewish shtetls, or villages, and

raped and killed thousands of Jews). Irving, and thousands like him, came to America. They came with nothing, but at least America gave them safety and freedom. Irving flourished. As a boy, he spoke Yiddish and went to yeshiva (an orthodox school). When he arrived in America, he learned English. His family remained observant, continuing to follow kosher rules, celebrating Shabbat each week and living a traditional Jewish life. Irving's commitment to Judaism was unshakable.

THE SECOND PREVIOUSLY KNOWN AS THE WICKED SON Irving's son, David, is the second generation. David grew up in America with a strong Jewish identity. He's comfortable in his mom and dad's home, which is filled with Jewish traditions and values, but his own home and family are let's just say, more American. David experienced some antisemitism, but never felt he had to run for his life. His goal was to be a successful business executive, and if that meant working on Shabbat, something that Irving would never do, David did it. He became so successful that he was one of the first Jews to be accepted into his local country club that would never allow Jews before. David took his family to Paris and Rome but forgot to take them to Israel. He did a great job of assimilating, but sort of a lackluster job of teaching his son, Josh, who you will meet below, about Judaism.

THE THIRD PREVIOUSLY KNOWN AS THE SIMPLE SON Meet David's son, Josh. He's the third generation of Jews in America. Josh is like, well, lots of us. He considers himself culturally Jewish. Josh may have had a Seder at his grandfather Irving's house, but Josh, who by the way, is an excellent soccer player, never really concentrated on his Judaism. He felt very little antisemitism growing up; he quit Hebrew school because it conflicted with soccer practice, and he went to Hillel a couple of times at Duke, (see, told you Josh wasn't simple) but it felt too Jewish for him. Josh did go on Birthright but that was a few years ago. David is bummed that Josh doesn't have a stronger connection to Judaism, but what are you gonna do? By the way, Josh is married to Shannon, who is Protestant but would like to learn about Judaism. Unfortunately, Josh doesn't feel like he knows enough to teach her.

THE FOURTH PREVIOUSLY KNOWN AS THE SON WHO DOESN'T KNOW HOW TO ASK A QUESTION SON Finally, meet Josh and Shannon's son, Luke. Of course, he knows his dad is Jewish, and actually loves seeing old photographs of Irving, but other than that, he has little connection to Judaism. We really miss and need all Lukes! Let's work together to invite everyone who is disengaged from their Judaism, back to our sometimes dysfunctional, often confusing, but always loving community.

The Story of the Exodus

I. How we got to Egypt

Abraham: I'm known as the father of the Jewish people. I was living in the land of Ur Kasdim when God called out to me to leave and go to a place that I would be shown. I had never been called on like that before, so I took my wife Sarah, my nephew Lot, and all my possessions and left. I travelled to Canaan, which is now Israel.

One night, when I was walking under the starry sky God said to me, "Abraham, do you see those stars? I will make your family large, your children will be as numerous as the stars in the sky." I thought this was funny, as I did not yet have any children. But a few years later, Sarah gave birth to our son Isaac, and he had a child named Jacob.

Narrator: The Torah tells us:

אַרְמִי אֲבִד אָבִי, וַיָּרֶד מִצְרַיִמָּה, וַיַּגֵּר שָׁם בְּמִתֵּי מֶעָט. וַיְהִי שָׁם לְגוֹי גָּדוֹל, עַצּוֹם וָרֹב:
Arami Oved Avi, va'yered Mitzraimah, va'yagor sham bim'tei m'at. Vay'hi sham l'goi gadol, atzuv va'rav.

My father, Jacob, fled to Egypt and settled there. From his small family grew a great nation.

Jacob: After I married Rachel and Leah and had numerous children, I left the house of Laban, my father-in-law. We returned to Canaan and settled down, where we lived a pretty good life. But then there was a terrible famine in the land. I had twelve children to feed, eleven sons and one daughter (I used to have twelve sons, but my older sons I later found out, sold my Joseph into slavery.) I heard that Egypt had many overflowing storehouses of food, so I sent my sons there to check it out. When they got there, after some time, Joseph revealed himself to them. He had interpreted some dreams of Pharaoh's and ended up saving Egypt from famine. The Pharaoh was so thankful that he made Joseph second in command of his kingdom. Joseph forgave his brothers and invited all of us to come down to Egypt and live with him. We left Canaan to settle in Goshen, in Egypt. We were comfortable in our new home and had plenty to eat.

II. What happened to us in Egypt

Narrator: The Torah tells us:

וַיַּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ. וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה;
Vayare'u otanu ha'Mitzrayim va'y'anunu, va'yitnu aleinu avodah kashah.

The Egyptians treated us harshly and made us work very hard.

Moses: The Pharaoh who was so kind to Joseph and Jacob died, and suddenly everything changed for our family. The new Pharaoh was afraid our family was growing too fast and getting too strong. Pharaoh decided to put our family to work as slaves, building cities to glorify him. He didn't want us to continue to grow, so he ordered that all newborn boy babies should be thrown into the Nile river. I think he ignored the baby girls because he did not think that they would grow up to be strong and work hard. Little did he know how important they would be to our family.

Yocheved: Yes, little did Pharaoh know about the strength of our girls. I am Yocheved, Moses' mother. Shifrah and Puah, our midwives helped save so many of our boy babies. They helped me when my Moses was born. From the minute he was born, I knew there was something special about him. I had to save him. I put him in a basket that floated and put it in the Nile river. I told my daughter Miriam to watch over her brother and come back to tell me what happened. Soon she came back to tell me that Pharaoh's daughter had found the basket and fallen in love with our baby Moses. Miriam, being the clever girl she is, arranged for me to be Moses' wet nurse until he was old enough to move into the palace.

Moses: The palace life was terrific, but I always felt that I never quite fit in. I was out on a walk one day admiring the new pyramids that were being built and saw an Egyptian task master beating a slave. I was so angry. The slave looked so tired and it seemed so unnecessary to beat him. I hit the taskmaster so hard that I killed him. No one saw me, but I got scared and ran away. I ended up in Midian. I became a shepherd and married a local girl named Tziporah. Together we had two sons Gershom and Eliezer.

III. What happened when God hear our voices.

וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת־קוֹלֵנוּ, וַיַּרְא אֶת־עַנְיָנוּ, וְאֶת־עֲמָלָנוּ, וְאֶת לַחֲצֵנוּ:
Vanitz'ak el Adonai Elohei avoteinu, va'yishma Adonai et koleinu, va'yar et aneinu v'et a'ma'leinu v'et la'chatzeinu.

We cried out to God. God hear our voices and saw our suffering.

Moses: I had a great life in Midian. It was nice and quiet. One day as I was minding my flock, I noticed a burning bush, only the bush was not burning because its leaves remained green and unharmed!! I heard a Voice calling out to me. It was God. God told me that I needed to go back to Egypt and tell Pharaoh to let my family go. My family? It was then that I realized that I was not an Egyptian but an Israelite. My family were the slaves that I had tried to defend when I killed the taskmaster. But, what could I do? I told God that I was not much of a public speaker and that no one would listen to me. God told me that I had to go and that my brother Aaron would help me speak. God also told me that if needed, powerful signs would be provided to help convince Pharaoh to let us go. What could I do but go back to Egypt. Together with Aaron, we went to the palace to face Pharaoh.

IV. How God took us out of Egypt.

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם, בְּיָד חֲזָקָה, וּבְזֶרַע נְטוּיָה, וּבִמָּרָא גָדוֹל וּבְאוֹתוֹת וּבְמוֹפְתִים:
Va'yotzienu Adonai mi'Mitzrayim b'yad chazakah u'vizroah n'tuyah uv'mora gadol uv'o'tot uv'moftim.

God took us out of Egypt with a strong hand, as outstretched arm, and with signs and wonders.

Pharaoh: I chose not to pay attention to Moses until I felt the power he called God. When Moses first came and turned his staff into a snake, my magicians were able to do the same trick. Moses then told me that God would send ten plagues on Egypt. First the Nile River was turned to blood, next horrid slimy frogs were everywhere. We lived through seven more plagues: lice, wild beasts, cattle disease, boils, hail, locusts, and darkness. And, while we suffered things were normal for the Israelites!! Moses said that God passed over them during each plague. The final straw was the tenth plague, when our first born sons died.

“Go,” I said to Moses and Aaron, “I never want to see you again.”

Moses: God saved us! We would soon be free. We pack our belongings in a hurry, made some dough for bread, but it really didn't have time to rise, and began to walk out of Egypt. There were around 600,000 of us. Boy had we grown since Jacob had come to Egypt with his children.

Narrator: Just as things were looking up. . .

Pharaoh: Wait a minute. Why should I let those slaves go? If they leave, who will build my cities? I need them! I must gather my army, my chariots, and go after them.

Miriam: Wow, I cannot believe that with God's help, my brother Moses has been able to get us freed from this horrible place. I am so excited but also a little scared. We have just arrived at the Red Sea. Unfortunately, Pharaoh's army is right behind us and we have no where to go. (*Gasps*) Wait a minute, the sea water seems to be parting!! I see dry land. Moses is telling us to step forward and walk in between the walls of water on the dry sea bed. What an unbelievable experience. As I look at the walls of water on either side of me I see so many beautifully colored fish staring right at me. The dolphins are swimming along next to us as if to say, "go quickly, hurry across the sea." It is just so amazing.

Oh no, I hear the roar of the chariots. They are now crossing the sea, as well. We all begin to walk even faster. As soon as the last Israelite steps onto the shore, the waters begin closing. They close around the Egyptians, trapping them in the sea. We're free!!! We are so excited that we feel like singing and dancing and praising God for this awesome miracle!!

אֲשֶׁר מַכּוֹת Ten Plagues

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians suffering, for we are all human beings. We pour out a drop of wine for each of the plagues as we recite them to signify having a little less sweetness in our celebration. Dip a finger or a spoon into your wine glass for a drop for each plague. These are the ten plagues:

דָּם

Dam

Blood



צְפַרְדֵּי

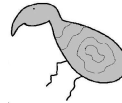
Tzfardei'a

Frogs

כִּנִּים

Kinim

Lice



עֲרוֹב

Arov

Wild Beasts



דֵּבֶר

Dever

Cattle Disease



שַׁחִין

Sh'chin

Boils



בָּרָד

Barad

Hail



אַרְבֵּה

Arbeh

Locusts



חֹשֶׁךְ

Choshech

Darkness



מַכַּת בְּכוֹרוֹת

Makat B'chorot

Death of the Firstborn



Dayeinu - It Would Have Been Enough

What does this mean, “Dayeinu – it would have been enough?” Dayeinu means to celebrate each step toward freedom as if it were enough, then to start out on the next step. Dayeinu means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation. Dayeinu means to sing each verse as if it were the whole song--and then sing the next verse!

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, הוֹצִיאָנוּ מִמִּצְרַיִם,

Ilu hotzi hotziyanu hotziyanu mi'Mitzrayim,

הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיֵּינוּ:

hotziyanu mi'Mitzrayim, Dayeinu

Had God brought us out of Egypt,
It would have been enough--Dayyenu

אֱלֹהֵינוּ נָתַן לָנוּ נֶתֶן לָנוּ נֶתֶן לָנוּ אֶת־הַשַּׁבָּת,

Ilu natan natan lanu natan lanu et haShabbat

נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיֵּינוּ:

natan lanu et haShabbat, Dayeinu

Had God given us the Sabbath,
It would have been enough--Dayyenu

אֱלֹהֵינוּ נָתַן לָנוּ נֶתֶן לָנוּ אֶת־הַתּוֹרָה,

Ilu natan natan lanu natan lan et haTorah

נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיֵּינוּ:

natan lanu et haTorah, Dayeinu

Had God given us the Torah,
It would have been enough--Dayyenu

So lets bring Dayeinu into the present. We are grateful, and yet what miracles and accomplishments would be sufficient (dayeinu) in today's world for us to be truly satisfied?



פֶּסַח. מַצָּה וּמָרֹר:

Pesah, Matzah, Maror

The Three Passover Symbols

The Passover Seder is rich in symbolism, but there are three symbols that are so important and so meaningful that Rabbi Gamaliel, grandson of Hillel said, "No Seder is really complete unless these symbols, the *Pesach*, the *Matzah*, and the *Marror* are fully explained.

Pesach

One points to the shankbone and says:

Why did our ancestors eat the Passover Offering during the period of the Temple?
It is because God passed over the houses of our ancestors in Egypt and spared them from the plagues.

Matzah

One raises the Matzah and says:

Why do we eat this matzah?
It is because God redeemed our ancestors from Egypt before their dough had time to rise.

Maror

One raises the Maror and says:

Why do we eat this bitter herb?
It is because the Egyptians embittered the lives of our ancestors in Egypt.

In every generation we should feel as if we ourselves had left Egypt. Even though we live long after the Exodus from Egypt, we must picture ourselves fleeing slavery and say, "This is on account of what God did for me when I came out of Egypt." It was not only our ancestors whom God redeemed from slavery; we, too, were redeemed with them, as it is written: "Adonai took us out from there so that Adonai might take us to the land which God had sworn to our fathers."

We have just completed the Maggid, the story that begins with slavery and ends with liberation. We have retold it as our own personal story. Now we thank God by singing praise.

*God took us from slavery to freedom,
from sorrow to joy,
from mourning to festivity,
from thick darkness to great light,
from enslavement to redemption!
Let us sing to God, a new song. Halleluyah!*

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֵז: הָיְתָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל
B'tzeit Yisrael mi'Mitzrayim, beit Ya'akov me'am lo'ez. Haytah Yehudah l'kodsho. Yisraeil
מִמְּשֻׁלוֹתָיו: הָיָם רָאָה וַיָּנָס, הַיַּרְדֵּן יָסַב לְאַחֹר: הַהָרִים רָקְדּוּ כְּאֵילִים. גְּבָעוֹת
mam'sh'lo'tav. Hayam ra'ah va'yanos, haYarden yisov l'achor. Heharim rakdu ch'elim. G'va'ot
כְּבָנֵי-צֹאן: מַה-לָּךְ הָיָם כִּי תָנֹס. הַיַּרְדֵּן תָּסַב לְאַחֹר: הַהָרִים תִּרְקְדּוּ כְּאֵילִים. גְּבָעוֹת
Ki'vnei-tzon Mah lecha hayam ki tanus. HaYarden tisov l'achor. Heharim rakdu ch'elim. G'va'ot
כְּבָנֵי-צֹאן: מִלְּפָנֵי אֲדֹנָי חוּלֵי אֶרֶץ. מִלְּפָנֵי אֱלֹהֵי יַעֲקֹב: הַהֹפְכִי הַצּוּר אֲגָם-מַיִם.
Ki'vnei-tzon Mi'lifnei adon chuli aretz. Mi'lifnei Eloha Ya'akov. Hahof'chi hatzur agam mayim.
חֲלַמִּישׁ לְמַעַיְנוֹ-מַיִם.
Chalamish l'ma'y'no mayim.

When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel God's dominion. The sea saw them and fled; the Jordan turned backward. The mountains skipped like rams, and the hills like sheep. Why is it, sea, that you fled? Why, O Jordan, did you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? Tremble earth at the Lord's presence, at the presence of the God of Jacob, who turned the rock into a pond of water, the flint into a flowing fountain. (Psalm 114)



THE SECOND CUP OF WINE

We recall our story of deliverance to freedom by blessing the second glass of wine:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:
Baruch atah Adonai, Eloheinu melech ha'olam, borei pri hagafen.

Blessed are You, Adonai our God, Ruler of the universe, who creates the fruit of the vine.

drink second cup of wine

רְחִצָּה
Rachtzah
Handwashing before Eating



Its time to wash hands again, but this time with the blessing. Its customary not to speak at all between washing your hands and saying the blessings over the matzah:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:
Baruch Atah Adonai Eloheinu melech ha'olam, asher ki'd'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

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

מוֹצִיא מַצָּה
Motzi Matzah

We are coming to the Seder meal. We recite two blessings; first is the regular blessing for bread, then a special one for *matzah*. (Each person gets a piece of the top two matzot.)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:
Baruch atah Adonai Eloheinu melech ha'olam, hamotzi lechem min ha'aretz.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:
Baruch atah Adonai, Eloheinu melech ha'olam, asher ki'd'shanu b'mitzvotav v'tzivanu al achilat matzah.

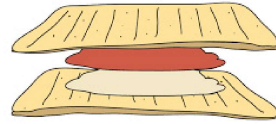
Blessed are You, Adonai our God, Ruler of the universe, who has sanctified us with Your commandments, and commanded us concerning the eating of matzah.

מָרֹר
Maror
Bitter Herbs

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר:
Baruch atah Adonai, Eloheinu melech ha'olam, asher ki'd'shanu b'mitzvotav v'tzivanu al achilat maror.

Blessed are You, Adonai our God, Ruler of the universe, who has sanctified us with Your commandments, and commanded us concerning the eating of the bitter herbs.

כֹּרֶךְ
Korech



While the English Earl of Sandwich is generally credited for inventing the snack of his namesake, Hillel may have originated it two thousand years ago by combining matzah, a slice of paschal lamb, and a bitter herb. Jews no longer sacrifice and eat the lamb, so now the Passover sandwich is only matzah, charoset, and a bitter herb.

Eat the Hillel Sandwich.

שְׁלַחַן עֹרֶךְ
Shulchan Orech
The Meal is Served

צִפּוּן
Tzafun
Finding the Hidden

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 *afikomen* as the very last food to be eaten at our Seder. Neither the meal nor the Seder can be concluded before some of the group has eaten a piece of it. Nothing is eaten after the *afikomen*, so that the *matzah* may be the last food tasted.

Here's a story about hidden things:

Once upon a time, a father gave his son a lump of salt and asked him to put it in a bucket of warm water. A few hours later, he asked the boy to bring him the salt. The boy replied that he couldn't find the salt anymore. The father asked the boy to taste the water. The boy replied that it was very salty. The father asked him to find out if all the water now tasted salty and the boy replied that it did. The father said: Although you can't see the salt you have found out that a lump of salt now fills a bucket of water. From this you can learn that your eyes can fool you if you think they are the only way to find things out. . . there are other ways to know what is real. Although you cannot see God, your other senses can tell you that God is everywhere. God is hidden in the world like the salt is hidden in the water. Use your whole self to search.

בָּרֵךְ

Barech

Blessing after the Meal

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הֵייוֹנוֹ כְּחִלְמִים: אֵז יִמְלֵא שְׂחוֹק פִּינוֹ וּלְשׁוֹנֵנוֹ

Shir Hama-a-lot, b'shuv Adonai et shivat Tzion hayinu k'cholmim. Az y'malei s'chok pinu ul-shoneinu

רְנָה אֵז יֹאמְרוּ בַגּוֹיִם הַגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הֵייוֹנוֹ

rina, az yomru vagoyim: "Higdil Adonai la-a-sot im eileh." Higdil Adonai la-asot imanu, hayinu

שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתָנוּ כְּאִפְיָקִים בְּנֶגֶב: הַזְרְעִים בְּדִמְעָה בְּרָנָה יִקְצְרוּ: הַלֹּוֹךְ

s'meichim. Shuva Adonai et sh'viteinu ka-afikim banegev. Hazor'im b'dima b'rina yik-tzoru. Haloch

יִלְךְ וּבִכָּה נִשְׂא מִשָּׁךְ הַזֶּרַע בָּא יִבֵּא בְרָנָה נִשְׂא אֶלְמָתִיו:

yeileich uvacho, nosei meshech hazara. Bo yavo v'rina nosei alumotav.

A Song of Ascents. When Adonai brought the exiles back to Zion it was like a dream. Then our mouths were filled with laughter and our tongues with song. Then was it said among the nations: "Adonai has done great things for them." Truly Adonai has done great things for us, and we rejoiced. Bring us from exile, Adonai, as the streams return to the Negev; those who sow in tears shall reap in joy. Those who go out weeping, bearing sacks of seeds, shall return with joy, bearing their sheaves. Psalm 126

חֲבֵרֵי נְבָרָךְ!

LEADER: Chaveirai n'vareich.

יְהִי שֵׁם יְיָ מְבָרָךְ מְעַתָּה וְעַד עוֹלָם.

GROUP (LEADER REPEATS): Y'hi sheim Adonai m'vorach mei-atah v'ad olam.

בְּרִשׁוֹת חֲבֵרֵי, נְבָרָךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ.

Birshut chaveirai n'vareich Eloheinu she-achalnu mishelo.

בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ וּבִטְוֹבוֹ חֵייוֹנוֹ.

GROUP (LEADER REPEATS): Baruch Eloheinu she-achalnu mishelo uv-tuvo chayinu.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

ALL: Baruch hu u-varuch sh'mo.

Let us thank God. Blessed is the name of God now and forever. With your permission, let us thank God whose food we have eaten. Blessed is God whose food we have eaten and through whose goodness we live. Blessed is God and Blessed is God's name.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים

Baruch atah Adonai, Eloheinu melech ha'olam, hazan et ha'olam kulo b'tuvo b'chein b'chesed uv'rachamim,

הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבִטְוֹבוֹ הַגְדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל

hu notein lechem l'chol basar, ki l'olam chasdo, uv'tuvo hagadol tamid lo chasar lanu v'al

יִחָסַר לָנוּ מִזֶּזֶן לְעוֹלָם וָעֵד. בַּעֲבוּר שְׁמוֹ הַגְדוֹל, כִּי הוּא אֵל זֶן וּמִפְרִיָּס לְכָל וּמִטִּיב

yechsar lanu mazon l'olam va'ed. Ba'avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u'meitiv

לְכָל, וּמִכֵּין מִזֶּזֶן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ, הֵזֵן אֶת הַכֹּל:

lakol u'meichin mazon l'chol b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.

Blessed is Adonai our God, Sovereign of the universe, who sustains the entire world with goodness, kindness and mercy. God gives food to all creatures, for God's mercy is everlasting. Through God's abundant goodness we have not lacked sustenance, and may we not lack sustenance forever, for the sake of God's great name. God sustains all, does good to all, and provides food for all the creatures whom God has created. Blessed is Adonai, who provides food for all.

וְעַל הַכֹּל יִי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרֵךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד
V'al hakol Adonai Eloheinu anachnu modim lach um'varchim otach yitbarach shimcha b'fi chol chai tamid
 לְעוֹלָם וָעֶד. כִּכְתוּב, וְאָכַלְתָּ וְשָׂבַעְתָּ, וּבִרְכַּת אֵת יִי אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן
 לָךְ. בְּרוּךְ אַתָּה יִי, עַל הָאָרֶץ וְעַל הַמְּזוֹן:
l'olam va'ed, kakatuv: "V'achalta v'savata uveirachta et Adonai Elohecha al ha'aretz hatova asher natan lach." Baruch Atah Adonai, al ha'aretz v'al hamazon.

For all these blessings we thank Adonai our God with praise. May God's name be praised by every living being forever, as it is written:
 "When you have eaten your fill, give thanks to Adonai your God for the good land which God has given you."
 Blessed is Adonai for the land and its produce.

וּבִנְיָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יִי, בּוֹנֵה בְּרַחֲמֶיךָ יְרוּשָׁלַיִם. אָמֵן
Uv-nei Y'rushalayim ir hakodesh bimheira v'yameinu. Baruch atah Adonai, boneh v'rachamav Y'rushalayim. Amein.
 May God rebuild Jerusalem, the holy city, speedily in our lifetime. Blessed is Adonai, who restores Jerusalem with mercy. Amen

הֶרַחֲמָן, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
Harachaman, hu yimloch aleinu l'olam va'ed.
 May the Merciful One reign over us forever and ever.

הֶרַחֲמָן, הוּא יִתְבָּרֵךְ בַּשָּׁמַיִם וּבָאָרֶץ.
Harachaman, hu yitbarach bashamayim u'va'aretz.
 May the Merciful One be extolled in heaven and on earth.

הֶרַחֲמָן, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֵבָה בִּבְיַת הַזֶּה, וְעַל שֻׁלְחַן זֶה שֶׁאָכַלְנוּ עָלָיו.
Harachaman, hu yishlach b'racha m'ruba babayit hazeh v'al shulchan zeh she'achalnu alav.
 May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten.

הֶרַחֲמָן, הוּא יִשְׁלַח לָנוּ אֶת אֱלִיהוּ הַנָּבִיא זָכוֹר לְטוֹב,
Harachaman, hu yishlach lanu et Eliyahu Hanavi, zachur latov,
 וַיַּבְשֵׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.
vivaser lanu b'sorot tovo v'shu'ot v'nechamot.
 May the Merciful One send Elijah the Prophet to us, and may he bear good tidings of salvation and comfort.

עֲשֵׂה שָׁלוֹם בְּמִרְמֵיךָ, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru: Amein.
 May the One who makes peace in the heavens let peace descend on all us and all of Israel, and let us say: Amen.

יִי עֹז לְעַמּוֹ יִתֵּן, יִי יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם:
Adonai oz l'amo yitein Adonai y'vareich et amo vashalom.
 May Adonai give strength to our people; may Adonai bless our people with peace.

כּוֹס שְׁלִישִׁי Third Cup of Wine



Upon all our hearts and minds are the circumstances of these times.

For this third cup we acknowledge the truths of this moment and as we do, we turn our attention toward compassion and connection by “praying with the news.”

Lifting our cups we say prayers for those we are concerned about, prayers for those on the front lines. We offer prayers for the outcomes we hope for and what we wish for each other and the world. Turning our attention this way can help us be present and not be consumed by unhelpful emotions and responses. (Rabbi Yael Levy)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:
Baruch atah Adonai, Eloheinu melech ha'olam, borei pri hagafen.

Blessed are You, Adonai our God, Ruler of the universe, who creates the fruit of the vine.

הַלֵּל Hallel

At all other times of the year, Hallel is introduced with a blessing, inferring that it is an obligatory prayer. But on the night of Passover, Hallel does not have a blessing preceding it at all. The Talmud associates the injunction for prayer with the verse "to serve God with all your heart" (Deuteronomy 11:13). "What is service of the heart? It is prayer" (Tractate Ta'anit 2a). As the Talmud expresses: "God desires the heart." The highest form of prayer is spontaneous. Rabbi Eliezer said: "If a person makes prayer a fixed task (keva), his prayer is no prayer" (Mishnah, Berachot IV,4). And so on Passover night, unlike the rest of the year, no blessing precedes the Hallel -- for our prayers of praise rise more from the heart than at any other time. On this night, we are obligated to feel as if we ourselves had escaped from Egypt.

Therefore, let us recite Hallel, let us sing a new song -

A song of freedom.

A song of the heart.

A song of hope.

A song of familial love and commitment to Judaism.

Halleluyah.

הוֹדוּ לַיְי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:

Hodu La'Adonai ki tov, ki l'olam chasdo.

יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ:

Yomar na Yisrael, ki l'olam chasdo.

יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ:

Yomru na veit Aharon, ki l'olam chasdo.

יֹאמְרוּ נָא יִרְאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ:

Yomru na yir'ei Adonai, ki l'olam chasdo.

Give thanks to God, for He is good, for His mercy endures for ever. So let Israel now say, God's mercy endures for ever, So let the house of Aaron now say, God's mercy endures for ever. So let them now that fear God say, God's mercy endures for ever.

Hallel

אָנָּה יְיָ הוֹשִׁיעָה נָּא:

Ana Adonai hoshi'ah na

Eternal God be our help.

אָנָּה יְיָ הוֹשִׁיעָה נָּא:

Ana Adonai hoshi'ah na.

Eternal God be our help.

אָנָּה יְיָ הַצְלִיחָה נָּא:

Ana Adonai ha'tzlichah na.

Eternal God, sustain us!

אָנָּה יְיָ הַצְלִיחָה נָּא:

Ana Adonai ha'tzlichah na.

Eternal God, sustain us!

בָּרוּךְ הֵבֵא בְּשֵׁם יְיָ, בְּרִכּוֹתֵיכֶם מִבֵּית יְיָ.

Baruch haba b'shem Adonai, beirach'nuchem mi'beit Adonai.

Blessed is the one who comes to seek God; we bless you out of the house of God.

אֵלִי אַתָּה וְאֹדְךָ אֱלֹהֵי אֲרוּמִיךָ.

Eli atah v'odeka Elohai aro'm'mecha.

You are my God, and I will thank You; You are my God, I will exalt You.

הוֹדוּ לַיְי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:

Hodu La'Adonai ki tov, ki l'olam chasdo.

Give thanks to God, for He is good, for His mercy endures for ever.

כּוֹס אֵלִיָּהוּ

Elijah's Cup

Filling the Cup of Redemption Ourselves



Elijah by Alden Solovy

Eternal One,
Hear our cause!
Love and gladness,
Hope and salvation,
Israel restored,
The world redeemed,
Righteousness and mercy in an age of peace.
We are ready for healing.
Nations dream of justice,
While communities yearn for wisdom.
Leaders search for guidance,
While people seek hope and comfort,
Solace and rest.
Answer us, O God, answer us.
For You are not in the wind
Or in the shattering rocks.
You are not in the earthquake
Or in the raging fire.
You are the still, small voice.
Ancient One,
God of our fathers and mothers,
Let us hear Your voice
From Your holy mountain
As in the days of old.
Send us Your messenger,
Elijah, prophet among prophets,
To announce the time of blessing and wisdom,
To herald the return of holiness,
To proclaim Your world to come.

Let us now open the door for Elijah!

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתִּשְׁבִּי, אֵלִיָּהוּ, אֵלִיָּהוּ הַגִּלְעָדִי.

Eliyahu hanavi, eliyahu hatishbi, eliyahu, eliyahu, eliyahu hagiladi.

בְּמַהֲרָה בְּיָמֵינוּ, יָבֹא אֵלֵינוּ, עִם מָשִׁיחַ בֶּן דָּוִד עִם מָשִׁיחַ בֶּן דָּוִד.

Bimheira v'yameinu, yavo eleinu, im mashiach ben david, im mashiach ben david

(Door is closed.)



CHAD GADYA JUST ONE GOAT

My father bought for two zuzim, chad gadya, chad gadya

Then came the cat and ate the kid, My father bought for two zuzim

Then came the dog that bit the cat that ate the kid, My father bought for two zuzim

Then came the stick that beat the dog that bit the cat. . .

Then came the fire that burned the stick that beat the dog . . .

Then came the water that quenched the fire, that burned the stick. . .

Then came the ox that drank the water that quenched the fire. . .

Then came the butcher who slaughter the ox that drank the water. . .

Then came the Angel of Death who killed the butcher that slaughtered the ox. . .

Then came the Holy One who smote the Angel of Death, who killed the butcher. . .

Adir hu

אָדיר הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה,

Adir hu, Yivnei baito b'karov. Bimheirah, bimheirah,

בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

בַּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא

Bachur hu, gadol hu, dagul hu (chorus)

הַדוֹר הוּא, וְתִיק הוּא, זָכַאי הוּא, חֲסִיד הוּא,

Hadur hu, vatic hu, zakai hu, chasid hu (chorus)

טָהוֹר הוּא, יַחִיד הוּא, כָּבִיר הוּא, לָמוּד הוּא, מֶלֶךְ הוּא,

Tahor hu, yachid hu, kabir hu, lamud hu, melech hu (chorus)

נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא, פּוֹדֶה הוּא, צַדִּיק הוּא,

Nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu (chorus)

קָדוֹשׁ הוּא, רַחוּם הוּא, שֵׁדִי הוּא, תִּקְיָה הוּא,

Kadosh hu, rachum hu, shadai hu, takif hu (chorus)

God is mighty.

May God rebuild God's temple soon!

Speedily, speedily, in our days, soon!

God, build! God, build!

Rebuild Your temple soon!

God is select. God is great. God is lofty.

God is glorious. God is just.

God is blameless. God is righteous.

God is pure. God is singular.

God is powerful. God is learned.

God is Sovereign. God is radiant.

God is strong. God is valorous.

God is just. God is holy. God is merciful.

God is God. God is commanding.

נִרְצָה Nirtzah

כּוֹס רְבִיעִי Fourth Cup of Wine



As our Seder draws to an end, we once again take up our cup 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.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:
Baruch atah Adonai, Eloheinu melech ha'olam, borei pri hagafen.

Blessed are You, Adonai our God, Ruler of the universe, who creates the fruit of the vine.

We have shared a Seder together and found new meaning in the Haggadah's ancient words. We recognize that the lessons of Passover remain meaningful to our lives and in our day. May the hope and optimism of the Passover Seder spread and last beyond a few short days. May we find renewed strength in each other. With God's help, may we all join together next year, in Jerusalem, in peace and in health, to celebrate another Seder.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:
NEXT YEAR IN JERUSALEM

The following Resources were utilized in the creation of this Haggadah:

Pesach from the Melton Together Series at http://learn.jtsa.edu/topics/kids/pesah_together/

A Growing Haggadah, Edited by Rabbi Mark Hurvitz
<http://www.davka.org/what/haggadah/index.html>

A Different Night Haggadah by Noam Zion and David Dishon, 1997

Why on This Night? A Passover Haggadah for Family Celebration by Rahel Musleah

Haggadah Supplement (USCJ) "Keeping the Spirit Alive: A Work in Progress," a Haggadah supplement created by the staff of The United Synagogue of Conservative Judaism.
http://detroit.jewish.com/modules.php?name=Passover_USCJ

5766 / 2006 Seder Supplement of Readings, Activities, and Resources
Jewish Family Education Haggadah, Rabbi Barry Dov Lerner; Author, Editor, Collector
<http://www.jewishfreeware.org/>

2020 JewBelong Passover Seder

Alden Solovy's Passover Seder Companion

This Year is Different From All Other Years: The Four Cups
By Rabbi Yael Levy