



Passover Haggadah

Compiled by Amiee Kushner and Megan Martin

Welcome - Lighting the Candles

We gather tonight to tell the ancient story of a people's liberation from Egyptian slavery. This is the story of our origins as a people. It is from these events that we gain our ethics, our vision of history, our dreams for the future. We gather tonight, as have two hundred generations of Jewish families before us, to retell the timeless tale.

Our tradition requires that on Seder night, we do more than just tell the story. We must live the story. Tonight, we will re-experience the liberation from Egypt. We will remember how our family suffered as slaves; we will feel the exhilaration of redemption. We must re-taste the bitterness and must rejoice over our new found freedom. We annually return to Egypt in order to be freed. We remember slavery in order to deepen our commitment to end all suffering; we recreate our liberation in order to reinforce our commitment to universal freedom. May all who hunger come

to rejoice in a new Passover. Let all the human family sit at Your table, drink the wine of deliverance, eat the bread of freedom:

Freedom from bondage *and freedom from oppression*,
freedom from hunger *and freedom from want*,
freedom from hatred *and freedom from fear*,
freedom to think *and freedom to speak*,
freedom to teach *and freedom to learn*,
freedom to love *and freedom to share*,
freedom to hope *and freedom to rejoice*,
soon in our days, *amen*.

We begin our Seder with the lighting of Holiday Candles. The light of Passover is the light of freedom; the hope of freedom. Our ancestors suffered in the darkness of slavery and dreamed of their liberty; some of our brothers and sisters must yet do the same. In the flame of the Passover candle we celebrate the light of freedom, the light that gives life.

**ברוך אתה ייִהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתָיו,
וַצִּינוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב**

Baruch *ata* adonai elohenu melech haolam asher kidshanu
b'mitzvotav v'tzivanu l'hadlik ner shel (Shabbat v'shel) Yom Tov.
(We praise God, Ruler of Everything, who creates the fruit of the vine.)

We are thankful that our family and friends can be together to celebrate Pesach and we wish that our absentee friends and family may too have a festive Pesach. We give thanks that we have reached this moment, this time, where we can join together in celebration.

**ברוך אתה ייִהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁהַחְיֵנוּ וְקִימֵנוּ וְהִגִּיעֵנוּ לְזֹמֶן הַזֶּה:**

Baruch Atah Adonai, Eloheinu Melech ha-olam,
she-hechiyanu v'key'manu v'higiyahu lazman hazeh.
(We praise God, Ruler of Everything, who has kept us alive,
raised us up, and brought us to this happy moment.)

Kiddush - The First Cup

Our story tells us that in many ways God promised freedom to our ancestors. With cups of wine, we remember each of God's promises. As we raise our own Kiddush cups, we are reminded of the holiness of this day of freedom.

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פֿרֵי הַגָּפָן:
Baruch ata adonai elohenu melech haolam borey pri hagafen.
(We praise God, Ruler of Everything, who creates the fruit of the vine.)

Ur-hatz -Washing the Hands

Slaves eat quickly, stopping neither to wash nor to reflect. Tonight, we are free. We wash and we express our reverence for the blessings that are ours.

We wash our hands without reciting the blessing. Please wash if it is your custom

Karpas - The greens of springtime

(Distribute pieces of karpas and dip in salt water.)

We dip the green vegetable -- the symbol of nature's renewal -- into salt water, which symbolizes the tears we shed when we were slaves. We rejoice that the world is green for us and for so many; we mourn for those for whom it is not.

**ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פֿרֵי
הָאָדָמָה:**
Baruch ata adonai elohenu melech haolam borey pri ha'adama.
(We praise God, Ruler of Everything, who creates the fruits of the earth.)

Yahatz - Breaking the Matzah

From the three Matzos, the host takes the middle piece, breaks it in two, and wraps one of the halves in a napkin. This special Matzah is called the Afikomen and will serve as

the final dessert of the supper. It is customary to hide the Afikomen so that the children may search and find it at the conclusion of the meal, and receive token gifts for its return. The host holds up the remaining Matzos, and says:

This is the bread of affliction, the simple bread which our Ancestors ate in the land of Egypt. Let all who are hungry come and eat with us. Let all who are enslaved become free. Let all who are oppressed become liberated.

Maggid - Telling the Story

Memory is not a static deposit; it is neither rules nor happenings that confront us unchanging. Jews continually remember; we retell and recast our past in light of changing communal experience and changing communal values.

Maggid, the Hebrew word for “story,” is at the root of the word haggadah. We are commanded to tell the story of the Exodus as though each of us were personally liberated from Egypt. In re-telling the story of the Exodus, we speak ourselves into our communal past.

The central imperative of the Seder is to tell the story. The Torah instructs: “You shall tell your child on that day saying: ‘This is because of what Adonai did for me when I came out of Egypt.’” (Exodus 13:8) We related the story of our ancestors to regain the memories as our own.

Elie Weisel wrote: “God created man because He loved stories” We each have a story to tell -- a story of enslavement, struggle, or liberation. Be sure to tell your story at the Seder table, for the Passover is offered not as a one-time event, but as a model for human experience in all generations. How have you been liberated in the past year?

Fill the second cup of wine.

The Four Questions

Free people ask questions. The custom is that the youngest at the table asks; however tradition instructs that we all must ask. The youngest among us have asked these questions many times, this year and the last and the

year before, while the oldest among us may not have asked these questions in many years. May we join together as curious children of our tradition, custom, and ancestry in asking these four questions:

הַלְילוֹת מִכָּל הַזָּה הַלְילָה נִשְׁתָּנוּ מֵה?

Ma nishtana halaila hazeh mikol haleilot?

מֵאַחֲרָה כָּלּוּ הַזָּה הַלְילָה וּמֵאַחֲרָה חָמֵץ כָּלְיָאוֹ אֲנוּ הַלְילוֹת שֶׁבְּכָל

Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

מִרְאָרָה בְּזָה הַלְילָה יְרָקּוֹת שֶׁאָר אַזְכְּלִין אֲנוּ הַלְילוֹת שֶׁבְּכָל

Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.

אַחֲת פָּעָם אֲפִילּוּ מִטְבִּילִין אֲנוּ אֵין הַלְילוֹת שֶׁבְּכָל

עֲמִים פְּשִׁתְּיָה בְּזָה הַלְילָה

Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.

מִסְבִּין וּבֵין יוֹשְׁבִין בֵּין אַזְכְּלִין אֲנוּ הַלְילוֹת שֶׁבְּכָל

מִסְבִּין כָּלָנוּ בְּזָה הַלְילָה

Shebichol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.

Why is this night different from all other nights?

Why on this night do we eat only matzah?

Why on this night do we eat bitter herbs?

Why on this night do we dip twice?

Why on this night do we recline?

The Answers

chorin b'nei ueftha . biyinu biyinu ubedim

Avadim hayinu hayinu. Ata b'nei chorin.
(We were slaves to Pharaoh in Egypt. Now we are free.)

This night is different from all other nights because once we were slaves to Pharaoh in Egypt, but Adonai took us out with a mighty hand and an outstretched arm. If Adonai had not brought our Ancestors out of Egypt, then we, and our children, our children's children would still be slaves in the land of Egypt. Even if we know the story well and have told it many times, the more we tell it in great detail, the more we are to be praised.

Our history moves from slavery toward freedom. Our narration begins with degradation and rises to dignity. Our service opens with the rule of evil and advances to the kingdom of God. In order to answer these questions properly, we must first tell the following story:

The Four Children

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who might react differently to the Passover *seder*. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child:

What does the wise child say? The wise child asks, What are the testimonies and laws which God commanded you? You must teach this child the rules of observing the holiday of Passover.

What does the wicked child say? The wicked child asks, What does this service mean to *you*? To *you* and not to *himself!* Because he takes himself out of the community and misses the point, set this child's teeth on edge and say to him: "It is because of what God did for *me* in taking me out of Egypt." *Me*, not *him*. Had that child been there, he would have been left behind.

What does the simple child say? The simple child asks, What is this? To this child, answer plainly: "With a strong hand God took us out of Egypt, where we were slaves."

What about the child who doesn't know how to ask a question? Help this child ask. Start telling the story: "It is because of what God did for me in taking me out of Egypt." Do you see yourself in any of these children? At times we all approach different situations like each of these children. How do we relate to each of them?

Telling Our Story

Four thousand years ago, our forefather, Jacob, was a wanderer, owning flocks and many tents. In a time of famine, he went down to Egypt and settled there with his family. One of his sons, Joseph, was already the Prime Minister. Pharaoh, King of Egypt, loved Joseph and gave all his family the good land of Goshen to live in. And the children of Jacob (Israel) prospered there for many generations.

But there arose a new king over Egypt who feared the Jews because they were different. And he said to his people, "Look at how rich and how powerful are these children of Israel. If war comes, they may join themselves to our enemies and fight against us." This unfortunate fear has reappeared many times throughout our long history.

Therefore, Pharaoh made slaves of our ancestors and set over them taskmasters to afflict them with their burdens. He tried to subdue them by making them gather straw to make bricks, so that they could build cities for him upon the plain. He tried to reduce their numbers by casting their male children into the river. And the lives of our ancestors became bitter with pain.

But one Jewish mother, trying to save her son, placed him in the river in a little boat of reeds, trusting to the current rather than man's cruelty - and so the great story of Moses begins. It goes on to tell of how Pharaoh's daughter found and loved the child, and took for her own, and that, without knowing, hired Moses' own mother to be his nurse.

Moses grew up and became determined to free his people from bondage. His experience in the desert with the burning bush taught him that being (and becoming) is the very purpose of life. Liberation became his mission. The ancient story tells of how Moses went repeatedly to the Pharaoh, asking that the Egyptians let the Jews go -- but Pharaoh would not; his heart hardened more each time that Moses asked.

But Moses feared not; his compassion and pride made him persistent. And then, the legend says, came the PLAGUES, one by one, descending upon Egypt. Here are the Ten Plagues, as they are listed in the Torah; for each, we diminish the wine in our cups, to give expression to our sorrow for the pain and loss which each plague exacted of other humans, even our ancient oppressors.

We fill our wine cups to remember our joy in being able to leave Egypt. Yet our happiness is not complete, because Egyptians, who are also God's children, suffered from Pharaoh's evil ways. Therefore we spill a drop of wine from our cups as we say each plague.

דָם Blood | *dam* |

צְפַרְדֵּעַ Frogs | *tzfardeiya* |

כַּנִּים Lice | *kinim* |

עֲרוֹב Beasts | *arov* |

דָבֶר Cattle disease | *dever* |

שְׁחִינָה Boils | *sh'chin* |

בָּرָד Hail | *barad* |

אַרְבָּה Locusts | *arbeh* |

חֹשֶׁךְ Darkness | *choshech* |

בְּכֹרֹת כַּתָּמָן Slaying of the Firstborn | *makat b'chorot* |

Many Egyptians perished, and their suffering was great. Each time a plague appeared, Pharaoh agreed to let the Jews go. But each time the plague vanished, Pharaoh relented. Finally, amidst great sorrowing over the death of his first-born, Pharaoh ordered Moses to take his people out of the land. And Moses did, and the people arose from the midst of their oppressors, and fled from their bondage.

We have so many reasons to be grateful tonight -- for the blessings of freedom and dignity, friendship and family, prosperity and health. And one of these would have been enough...

Dayenu

The plagues and our subsequent redemption from Egypt are but one example of the care God has shown for us in our history. Had God but done any one of these kindnesses, it would have been enough – *dayeinu*.

Ilu hotzi, hotzianu
Hotzianu miMitzrayim
Hotzianu miMitzrayim
Dayenu.
Day-day-yenu, Day-dayyenu,
Day-day-yenu
Dayenu dayenu.
Ilu natan natan lanu
Natan lanu et haShabbat
Natan lanu et haShabbat
Dayenu.
Day-day-yenu, Day-dayyenu,
Day-day-yenu
Dayenu dayenu.
Ilu natan natan lanu
Natan lanu et haTorah
Natan lanu et haTorah
Dayenu.
Day-day-yenu, Day-dayyenu,

Day-day-yenu
Dayenu dayenu

In Each Generation

In each generation every individual should feel as though he or she had actually been redeemed from Egypt. As the Torah teaches: You shall tell your children on that day, saying: ‘It is because of what the Lord did for me when I went free out of Egypt. (Exodus 13:8) For the Holy One redeemed not only our ancestors; God redeemed us with them, as it says: “God brought us out of there so that God might bring us to the land promised to our ancestors.” (Deuteronomy 6:23)

Pesach, Matzah, Maror (and the Orange)

Rabban Gamliel, the first century sage who compiled the Haggadah, taught: Those who have not explained these three things during the Seder have not fulfilled their obligation:

PESACH When the great Temple of Jerusalem was still in existence, our ancestors ate a special sacrificial offering called the Pesach. The word “Pesach” means to “pass over.” The offering was eaten as a symbol that God passed over the houses of the Israelites, as the Torah teaches: “You shall say: This is the Pesach offering we offer to God, because God passed over the houses of the Israelites when he destroyed the Egyptians, but our homes God saved.” (Exodus 12:27)

MATZAH Why do we eat Matzah? To remember that even before our ancestor’s dough had time to rise, God was revealed to them and saved them. As the Torah teaches:

“And they baked the dough which they had brought from Egypt into Matzah; it did not rise since they hurried out of Egypt, and they could not delay, nor had they prepared other provisions for themselves.” (Exodus 12:39)

MARROR Why do we eat bitter foods? To remember that the Egyptians, as the Torah teaches, “embittered the lives of our ancestors with hard labor in

mortar and brick, and in every manner of drudgery in the field; and worked them ruthlessly in all their labor." (Exodus 1:14)

THE ORANGE Since each item is supposed to spur discussion, it makes sense that adding something new has been one way to introduce contemporary issues to a seder. So how was it that the orange found its place on the seder plate as a Passover symbol of feminism and women's rights? The most familiar version of the story features Susannah Heschel, daughter of Abraham Joshua Heschel and scholar in her own right, giving a speech about the ordination of women clergy. From the audience, a man declared, "A woman belongs on the *bima* like an orange belongs on the seder plate!" However, Heschel herself tells a different story. During a visit to Oberlin College in the early 1980s, she read a feminist Haggadah that called for placing a piece of bread on the seder plate as a symbol of the need to include gays and lesbians in Jewish life. Heschel liked the idea of putting something new on the seder plate to represent suppressed voices, but she was uncomfortable with using *chametz*, which she felt would invalidate the very ritual it was meant to enhance. She chose instead to add an orange and to interpret it as a symbol of all marginalized populations.

The Second Cup of Wine

With the second cup we remember God's promise of freedom.

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ פַּרִי הַגָּפָן:
Baruch ata adonai elohenu melech haolam borey pri hagafen.
(We praise God, Ruler of Everything, who creates the fruit of the vine.)

Drink the second cup of wine, leaning to the left.

Motzi – Matzah

Holding all three matzoh, the leader of the Seder says:

בָּאָרֶץ מְn לְקַחַם בְּמֹצִיאָה הָעוֹלָם מֶלֶךְ אֱלֹהֵינוּ ייְהוָה בָּרוּךְ:

Baruch ata adonai elohenu melech haolam ha'motzi lechem min ha'aretz.
(We praise God, Ruler of Everything, who brings bread from the land.)

(The leader of the Seder breaks pieces from the upper and middle matzoh, and distributes the pieces around the table.)

Holding only the top and broken middle matzoh, the leader of the Seder says:

**בְּמַצּוֹתֵינוּ קָדְשָׁנוּ אֲשֶׁר, הָעוֹלָם מֶלֶךְ אֱלֹהִינוּ, יְיָ תָהָא בָּרוּךְ
מִזְחָה אֲכִילַת עַל וְצַדְנָה:**

Baruch ata adonai elohenu melech haolam asher kidshanu
b'mitzvotav v'tzivanu al achilat matza.

(We praise God, Ruler of Everything, who made us holy through obligations,
commanding us to eat matzah.)
Eat the Matzah, leaning to the left.

Maror - The Bitter Herbs

Maror symbolizes the bitterness of the Israelis during their enslavement in Egypt.

**בְּמַצּוֹתֵינוּ קָדְשָׁנוּ שְׁרָא, הָעוֹלָם מֶלֶךְ אֱלֹהִינוּ יְיָ אַתָּה בָּרוּךְ
רוּמָה אֲכִילַת עַל וְצַדְנָה:**

Baruch ata adonai elohenu melech haolam asher kidshanu

b'mitzvotav v'tzivanu al achilat maror.

(We praise God, Ruler of Everything, who made us holy through obligations,
commanding us to eat bitter herbs.)

Koreich - The Hillel Sandwich

(make a sandwich of bitter herbs and charoset between two pieces of the bottom matzoh)

We remember from the time of Hillel, when the Temple still stood in Jerusalem, that that sage used to put the bitter herb between the matzoh,

and eat them together, to fulfill the words: “They shall . . . eat it with unleavened bread and bitter herbs.” (Numbers 9:11)
Eat the Hillel Sandwich, leaning to the left.

Shulchan Oreich - The Seder Meal

Tzafun - The Afikomen

After the meal, take the Afikomen and divide it among all the members of the household, by giving everyone a kezayit (the volume of one olive).

Bareich - Birchot HaMazon

Passover is the only time when we are obligated to eat bread, “In the evenings you should eat matzah” it is commanded in the Torah. Thus the Birchot takes on a special significance, an obligation to eat bread obligates us to say grace over meals (bread) as well. With the Birchot, we complete the fulfillment of the commandment.

בריך רחמנא מלכָא דעולם מְרִיאָה דֵהֶן פַתָּא.	Blessed are You, Merciful One, the one who is everywhere, always, Creator of this bread.
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B'rech rahamana malka d'alma mareih d'hahy pita.

The Third Cup - The Cup of Thanksgiving

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ פָּרִי הַגָּפָן:	Baruch ata adonai elohenu melech haolam borey pri hagafen. (We praise God, Ruler of Everything, who creates the fruit of the vine.)
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Drink the third cup of wine, leaning to the left.

Welcoming Elijah

This cup is for Elijah the Prophet. We open our front door to greet our honored guest and invite him to join our seder. We pray that he will return to us bringing a time of peace and freedom.

May Elijah the Prophet come to us quickly and in our day, bringing the time of the Messiah.

Eliyahu ha-navi, Eliyahu ha-tishbi,
Eliyahu, Eliyahu, Eliyahu ha-giladi.
Bim-hei-rah be'yamenu, yavo eileinu,
im mashiach ben David, im mashiach ben David.

The Fourth Cup - The Cup of Hope

As our seder comes to an end, we take up our Kiddush cups. The fourth cup reminds us that there is much to be done, that many people still are not free, but we always have hope.

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ פַּרְעִי הַגָּפָן :

Baruch ata adonai elohenu melech haolam borey pri hagafen.

(We praise God, Ruler of Everything, who creates the fruit of the vine.)

Drink the fourth cup of wine, leaning to the left.

Nirtzah, Conclusion

Redemption Seemed As Close As The Kitchen Sink

We have reached the end of the seder. We have traveled through sacred time, making the journey from slavery to freedom. We have pushed the limits of our imaginations, embracing the idea that we, too, were slaves in Egypt, and we, too, will celebrate next year's seder in a Jerusalem filled with peace.

We are poised, right now, somewhere between Jerusalem and our kitchen sinks. The demands of the ordinary pull us away from the seder's extraordinary delights, and we are faced with the task of keeping the songs of freedom ringing in our ears. There is no easy way to do this; no simple formula can guide every one of us. But each of us needs to reflect: What

does it mean to say that God brought our ancestors out of Egypt? What does it mean to say that we, too, were slaves in that place? What are the consequences of these words? What kinds of responsibilities do they place on us?

How do we walk away from this table and still keep the teachings of this evening close to our hearts? Tonight, let's turn away from platitudes and easy answers. Let's acknowledge how hard it is to keep the seder with us, how difficult it is to stay in touch with wonder, gratitude, and the call to justice.

Soon we will clear away the glasses and sweep up the crumbs. But sometime in the coming year, we may notice the smallest crumb of matzah stuck between the cracks in the floor. And if that happens, perhaps we will hold that crumb in our hands and be brought back to this moment, when redemption seemed as close as the kitchen sink.

(—Deborah Glanzberg-Krainin)

Our seder is completed. May we be blessed with celebrating Pesach for many years to come. May there be peace for all of us and for all people in the world. Next year, may we all be free.

בִּירוּשָׁלַיִם הַבָּאָה לְשָׂנָה:

L'shana haba-ah biy'rushalayim

NEXT YEAR IN JERUSALEM!

Chad Gadya

Chad gadya (2x)
My father bought for two zuzim
Chad gadya (2x).
Then came the cat
And ate the kid
My father bought for two zuzim
Chad gadya (2x).
Then came the dog
And bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya (2x).
Then came the stick
And beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya (2x).
Then came the fi re
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya (2x).
Then came the water
That quenched the fi re
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya (2x).
Then came the ox
That drank the water
That quenched the fi re
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya (2x).

Then came the butcher
That slew the ox
That drank the water
That quenched the fi re
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Chad gadya (2x).
Then came the Angel of Death
And killed the butcher
That slew the ox
That drank the water
That quenched the fi re
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya (2x).
Then came the Holy One
Blessed be G-d
And destroyed the Angel of Death
That killed the butcher
That slew the ox
That drank the water
That quenched the fi re
That burned the sticks
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya (2x).