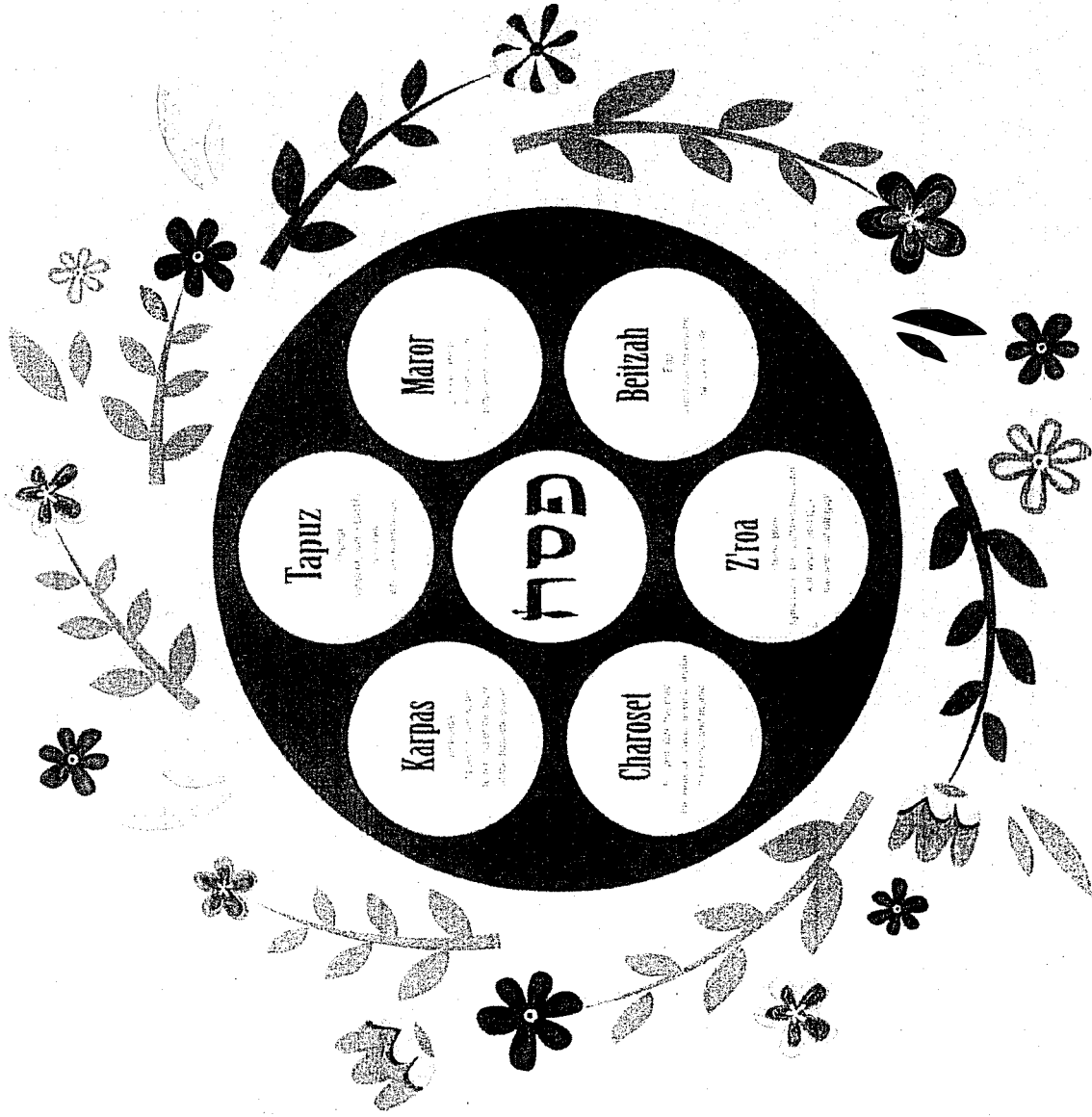




Congregation Shaarai Shomayim

Brotherhood Second Night Seder Haggadah



Join us...

you're welcome here...

you belong, among the great and ancient tales I tell.

WELCOME



*Hinei mah tov umah na'im
shevet achim gam yachad*

הנה מה טוב ומה נעים
שבט אחים גם יחד

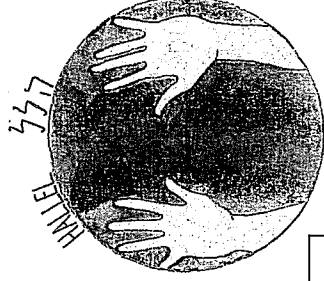
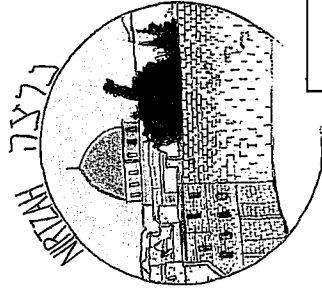
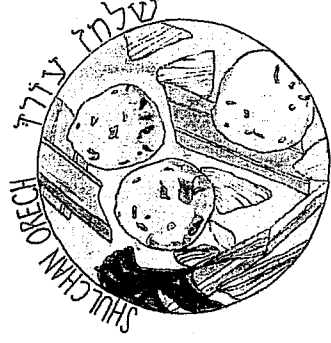
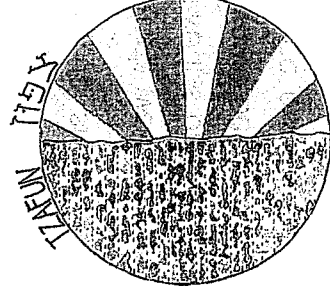
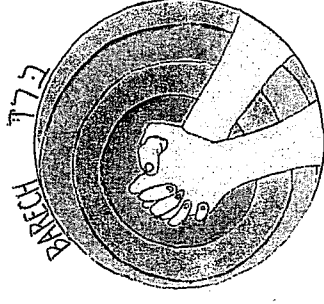
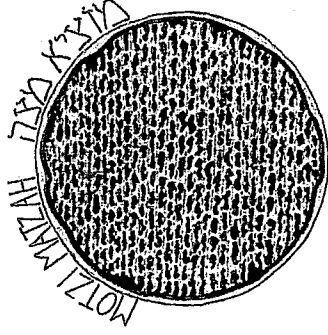
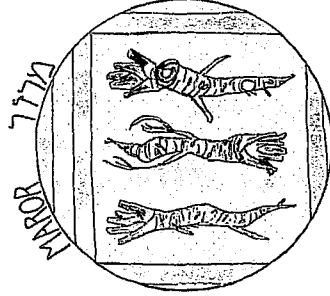
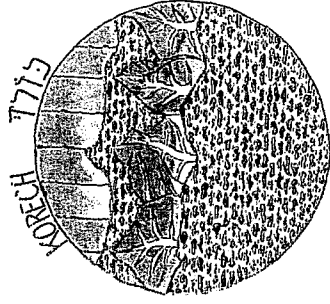
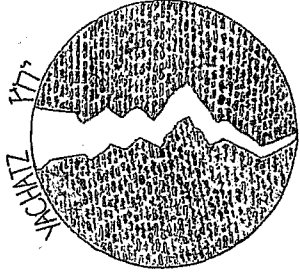
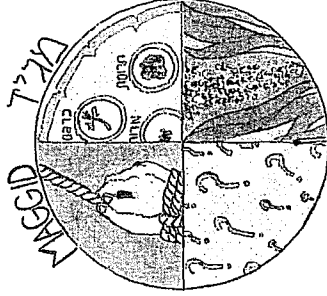
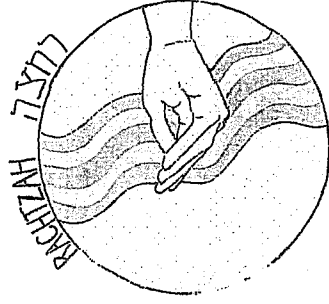
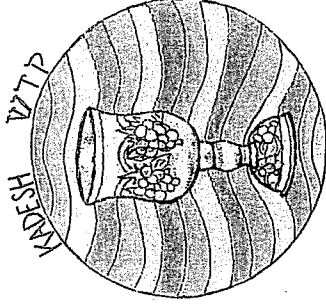
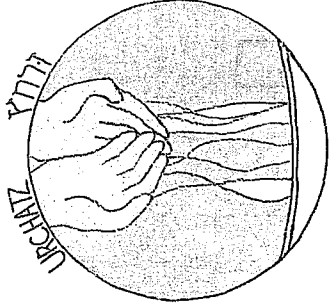
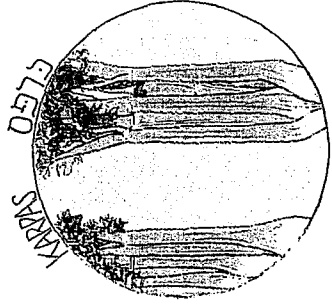
How good it is and how pleasant when
we dwell together in unity.

The celebration of Passover is one of the oldest ceremonies in the Jewish calendar. Jews have observed Passover throughout the ages in order to remember the exodus of the Israelites from the cruel slavery of Egypt.

The seder is a dramatic way in which we re-live history. We do not believe that it is enough just to know about the exodus or the slavery. We believe that we must get into our history and feel what it would be like to suffer as slaves. For we are taught, "In every generation, we are to see ourselves as though we had gone forth from Egypt, as it is written, 'And you shall explain to your child on that day, it is because of what the Lord did for me when I, myself, went forth from Egypt.'"

As Jews, we relate to refugees and those suffering from other forms of slavery. We were not just refugees coming out of Egypt, but we were also refugees escaping pogroms and concentration camps during the Holocaust. Throughout history, people seek refuge due to the danger of expressing their religious beliefs. As Jewish Americans, we are particularly sensitive to the need for freedom of religion.

SEDER ... ORDER



OPEN YOUR SENSES

The Passover Seder goes beyond words to open your senses.

See the sights of Passover.

See the seder plate at your dinner table.

See your family and friends gather together.

See your children find the afikoman.

Open your eyes and welcome the season of spring.

Hear the sounds of Passover.

Hear the singing of your children and your parents.

Hear the breaking of the matzah.

Hear the children asking questions.

Listen to our history re-told generation to generation.

Taste the flavors of Passover.

Taste the bitter herbs and sweet charoset.

Taste the bread of our forefathers.

Taste the tears and joy of our ancestors.

Savor the flavors of your traditional Passover dinner.

Smell the scents of Passover.

Smell the matzah ball soup.

Smell the gefilte fish and sweet wine.

Smell the new blossoms of spring.

Inhale the smells that fill your home tonight.

Feel the wonder of Passover.

Feel the warmth of the candles glowing.

Feel the tradition of family.

Feel the love of God holding your child's hand.

And feel the joy and blessing of your freedom.

How lucky we are.

CANDLE LIGHTING

Blessed is the Match

Blessed is the match that is consumed in kindling the flame.
Blessed is the flame that burns in the secret fastness of the heart.
Blessed is the heart strong enough to stop beating in dignity.
Blessed is the match that is consumed in kindling the flame.

(Hannah Senesh)

Baruch Atah, Adonai, Eloheinu

Melech ha-olam, asher kid'shanu

b'mitzvotav v'tzivanu l'hadleek neur

shel yom tov

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ

מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ

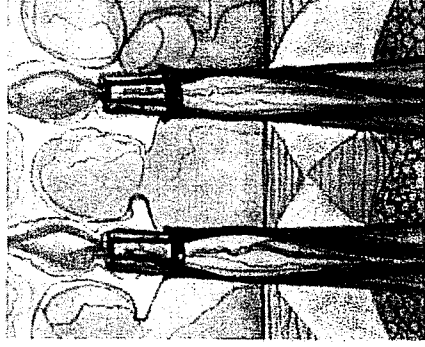
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר

שֶׁל יוֹם טוֹב

We Praise You, God, Ruler of the world, who made

us holy with mitzvot, and commanded us to light

candles for Yom Tov.



MIRIAM'S CUP

כּוֹס מִרְיָם

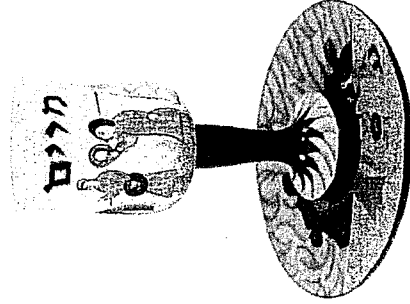
In Honor of Miriam, God made it so that a miraculous well would accompany the Israelites throughout their journey in the desert. We place Miriam's Cup on our seder table to honor the important role of Jewish women in our tradition and history.

Zot Kos Miryam, Kos Mayyim Chayyim. Zeicher

l'tzi-at Mitzrayim.

זֹאת כּוֹס מִרְיָם, כּוֹס מַיִם חַיִּים וְזֵכֶר

לְיִצְאֹת מִצְרָיִם



This is the Cup of Miriam, the Cup of Living Waters.

Let us remember the going out from Egypt.

Pour some of your water into Miriam's Cup.

MIRIAM HANEVIAH

מרים הנביאה



*Miriam ha-n'vi'ah oz v'zimrah b'yadah.
Miriam tirkod itanu l'hagdil zimrat olam.
Miriam tirkod itanu l'taken et ha-olam.
Bimheyrah v'yameynu hi t'v'ei'nu el mey
ha-y'shuah.*

מרים הנביאה עו זמרה בידה
מרים תרקד אפנו להגדיל זמרת עולם
מרים תרקד אפנו לתקן את-העולם:
במהרה למינו היא תביאנו אל מי
הישועה

Miriam the prophet, strength and song in her hand. Miriam dance with us in order to increase the song of the world. Miriam dance with us in order to repair the world. Soon she will bring us to the waters of redemption.

The number four appears several times throughout the seder. There are four cups of wine, four questions and four types of children. There are a few theories as to why the number four appears so often in the Haggadah. One is because of the four promises from God of how the Israelites will be brought out of Egypt in Exodus 6:6-7:

I will free you, I will save you, I will redeem you,

I will take you to be My people

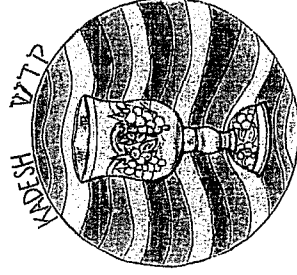
Another theory is because we are told four times in the Torah (Exodus 12:26, 13:8, 13:14 Deuteronomy 6:20) to tell the story of the Exodus to our children.

KADESH

קדש

Two 16th Century mystic rabbis identify the Four Cups with the Four Matriarchs of Israel.

The first cup stands for Sarah who was the mother of a community of converts, believers by choice.



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

בָּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם
בוֹרֵא פְרֵי הַגֶּפֶן

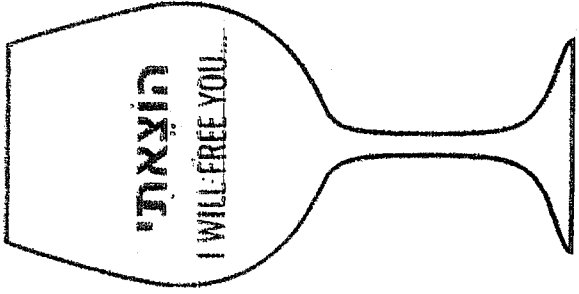
Baruch atah, Adonai, Eloheinu melech
ha'olam, asher Bacher
banu mikol am,

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר
בָּנוּ מִכָּל עַם

v'rom'manu mikol lashon,
v'kid'shanu b'mitzvotav, vatiten
lanu Adonai Eloheinu b'ahavah
(shabatot limnuchah u) moadim
l'simchah, chagim uz'manim l'sason et
yom (hashabat hazeh v'et yom) chag hamatzot
hazeh, z'man cheiruteinu, (b'ahavah,) mikra
kodesh, zeicher litziat mitzrayim. Ki vanu
vacharta v'otanu kidashta mikol ha'amim.
(v'shabat) umo'adei kod'shecha (b'ahavah
uv'ratzon) b'simchah uv'sason hinchaltanu.
Baruch atah, Adonai, m'kadeish (hashabbat v'
Yisrael v'hazmanim.

וְרוּמָמְנוּ מִכָּל לָשׁוֹן
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וַתִּתֵּן
לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה
(שַׁבָּתוֹת לְמִנוּחָהּ ו) מוֹעֲדִים
לְשִׂמְחָה, חַגִּים וְזְמַנִּים לְשִׂשׁוֹן, אֶת
יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) חַג הַמַּצּוֹת
הַזֶּה, וְזֶמַן חֵירוּתֵנוּ (בְּאַהֲבָה), מִקְרָא
קֹדֶשׁ, וְזֶכֶר לִצְיָאֵת מִצְרַיִם כִּי בָנוּ
בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
(וְשַׁבָּת) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה
וּבְרַצּוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הֵינָּה לְתַנּוּ.
בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ (הַשַּׁבָּת ו)
יִשְׂרָאֵל וְהַזְּמַנִּים.

Drink the first cup of wine.



We Praise You, God, Ruler of the world, Creator of the fruit of the vine.

We Praise You, God, Ruler of the world. You have chosen us from all peoples, exalting us and sanctifying us with mitzvot. In Your love, Our God, You have given us (Sabbaths of rest), feasts of gladness and seasons of joy; (this Shabbat day and) this Festival of Matzot, season of our freedom, in love, a holy commemoration, a reminder of the Exodus from Egypt. God, You have chosen us from all peoples, consecrating us to your service, giving us (the Sabbath, a sign of your love and favor and) the Festivals, a time of gladness and joy.

We Praise You, God, who sanctifies (Shabbat), our people Israel, and the Festivals.

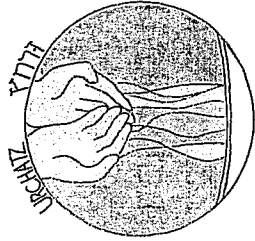
For the first night only

*Baruch atah, Adonai, Eloheinu melech
haolam, shehecheyanu v'kiymanu
v'higianu lazman hazeh.*

ברוך אתה, "אלהינו, מלך
העולם, שהחיינו וקיימנו
והגיינו לזמן הזה.

We Praise You, God, Ruler of the world, who has given us life, sustained us, and enabled us to reach this moment.

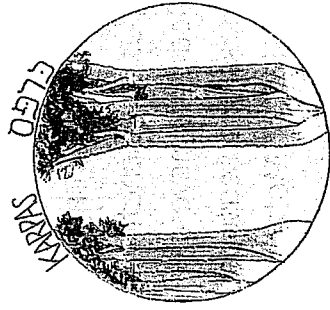
URCHATZ ורחץ



Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. We wash our hands twice during each seder: now, with no blessing, to get us ready for the rituals to come; and again later, with a blessing, preparing us for the ritual of eating the meal itself.

KARPAS

כרפס



Arise, my darling, my fair one, come away! For now the winter is past. The rains are over and gone. Flowers appear on the earth, the time of singing is here. The song of the dove is heard in our land.

(Song of Songs, 1:10 – 12)

Passover is also known as Chag HaAviv, the spring festival. We are grateful to God for the earth's produce and dip it in salt water to remember the tears of our ancestors when they were slaves in Egypt, and to remind us to show kindness to the strangers among us.

In ancient times, vegetables were served as appetizers, but only at the finest meals and banquets. On the night of Passover, every Jew is a member of an aristocratic family. We are people of status and wealth, as free as any king or queen in their palace. We grace our seder plate with karpas.

Baruch Atah, Adonai, Eloheinu Melech ha-olam, ברוך אתה, יי אלהינו מלך העולם, בורא פרי האדמה

We Praise You, God, Ruler of the world, who creates the fruit of the earth.

Dip a sprig of parsley in salt water before eating.

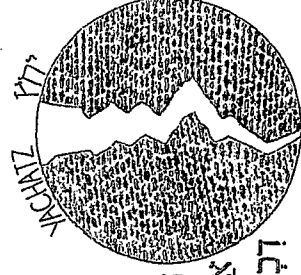
YACHATZ

יחזק

*Ha lachma anya di achalu
avhatana b'ara d'Mitzrayim. Kal
dichfin yeitei v'yeichul. Kal ditzrich
yeitei v'yifsach. Hashata hacha, l'shanah
haba'ah b'ara d'Yisrael. Hashata avdei.
L'shana haba'ah b'nei chorin.*

הוא לחמא אנא, די אכלו
אבהתנא בארעא דמצרים. כל-
דכפין ייתי ויחיל, כל דצריך

ייתי ויפסח. השתא חכא, לשנה
הבאה בארע דישורא. השתא עבדי,
לשנה הבאה בני חורין.



This is the bread of affliction which our ancestors ate while fleeing Egypt. Let all who are hungry come and eat. Let us remember by word and deed tonight and throughout the year those who are less fortunate. Now we are here. Next year may we be in the land of Israel. Now we are slaves. Next year may we all be free.

As is typical in Judaism, rabbis do not always agree with each other. There are many ideas as to why three matzot are on the table. Some believe they represent the three remaining communities of Israel – Cohen, Levi and Israelite. Others say that the three matzot represent our thoughts, speech and actions. The middle matzah, which is broken, represents the broken speech of Moses. Half of the broken piece becomes the afikomen, the Greek word for dessert. The afikomen is hidden, traditionally sometime between now and the time to search for it, to be found later by the children. Because this seder is large, two pieces of matzah have already been hidden. The afikomen is dessert; the seder cannot be completed without it. The child (or children, at this seder) who find the afikomen receive a prize for allowing the seder to continue.

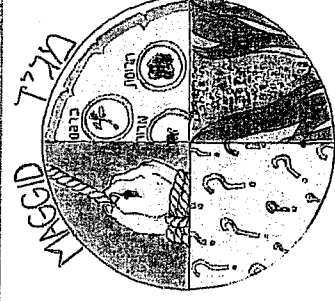
Break the middle matzah.

As we celebrate here tonight, we think of Jewish people everywhere in the world. Take time to remember those who are not yet free, those who are hungry and suffering from war. Let us all say a prayer of hope for freedom and peace.

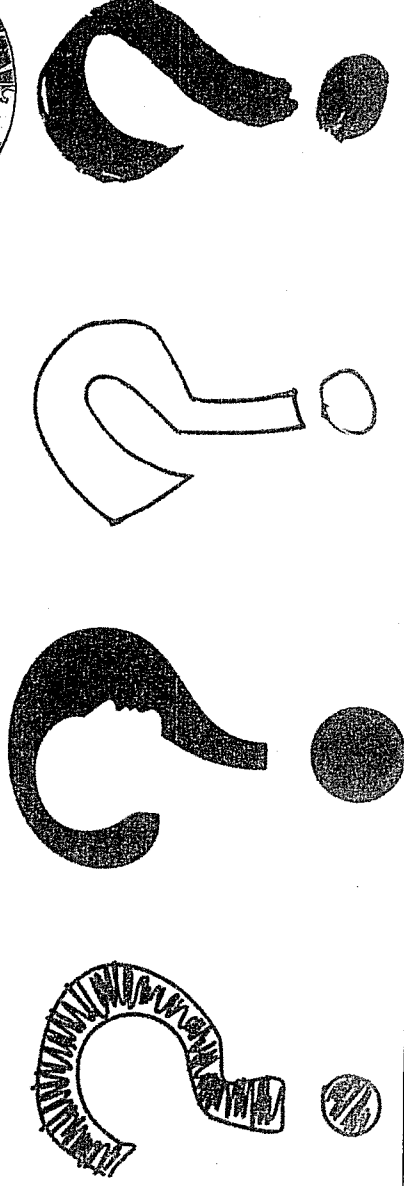
May God bring happiness, health, food and peace to all those who are suffering throughout the world. Amen.

MAGGID

מגיד



Maggid, "telling," begins with questions.



THE FOUR QUESTIONS



Ma nishtana halaila hazeh mikol haleilot?

מה נִשְׁתַּנֶּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

*Sheb'chol haleilot anu ochlin chameitz u-matzah.
Halaila hazeh kulo matzah.*

שֶׁבְּכָל הַלַּיְלוֹת אָנּוּ אוֹכְלִין חֲמֵץ וּמַצָּה.
הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.

*Sheb'chol haleilot anu ochlin sh'ar yirakot
haleila hazeh maror.*

שֶׁבְּכָל הַלַּיְלוֹת אָנּוּ אוֹכְלִין שְׂאֵר יִרְקוֹת
הַלַּיְלָה הַזֶּה מָרוֹר.

*Sheb'chol haleilot ain anu matbilin afilu
pa-am echat. Halaila hazeh shtei famim.*

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנּוּ מְטַבְּלִין אֲפִילוּ
פַּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פַעֲמִים.

*Sheb'chol haleilot anu ochlin bein yoshvin
uvein m'subin. Halaila hazeh kulanu m'subin.*

שֶׁבְּכָל הַלַּיְלוֹת אָנּוּ אוֹכְלִין בֵּין יוֹשְׁבֵין
וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין

Why is this night different from all other nights?

On all other nights, we eat both bread and matzah, but on this night only matzah.

On all other nights, we eat all types of herbs, but on this night we eat maror, bitter herbs.

On all other nights, we do not dip even once, but on this night we dip twice.

On all other nights, we eat either sitting or reclining, but on this night we all recline.

We eat matzah because our ancestors left Egypt in a hurry. Their dough did not have time to rise.

When our ancestors were slaves in Egypt, their lives were very bitter. We eat bitter herbs now to remember their suffering. Only those who are willing to suffer for freedom achieve it.

We have already dipped the parsley into the salt water to remind us of the green things which grow again in the spring, and of the tears shed by the Hebrew slaves. We dip the maror, the bitter herbs, into the sweet charoset as a sign of hope. Our ancestors were able to survive their slavery because it was sweetened by the hope of freedom.

In ancient times, dining while reclining was a sign of a free person. We dine like this at the seder table to remember that on Passover, our ancestors were freed from slavery.

Now, we tell the story.

The enslavement mentioned in Avadim Hayinu alludes to the multiple meanings of slavery. Furthermore, just as slavery has connotations beyond physical bondage, so the reference to Egypt is more than just geographic. The Hebrew word for Egypt, Mitzrayim, signifies constraint, a narrow place. The feeling of being a slave is certainly constrained and stifled.



Avadim hayinu.

עֲבָדִים הָיִינוּ.

We were slaves.

Ata b'nei chorin.

עַתָּה בְּנֵי חוֹרֵין.

Now we are free.

We were refugees as we left Egypt, but we had God's help in finding our way. Current day refugees have challenges different from those of the Israelites in the desert. God provided manna in the desert. Current refugees are frequently food insecure while travelling and even after they have reached their destination.

Our journey through the desert was dangerous in many ways. Today's refugees sometimes pay for safe passage, only to learn there's nothing safe about it.

Today's refugees do not always travel as a family. One parent might travel first and find a place to settle, hoping the rest of the family will join them quickly. Sometimes, the rest of the family never arrives. The Israelites left Egypt as one very large family. No Israelites were left behind.



LET MY PEOPLE GO

When Israel was in Egypt land,

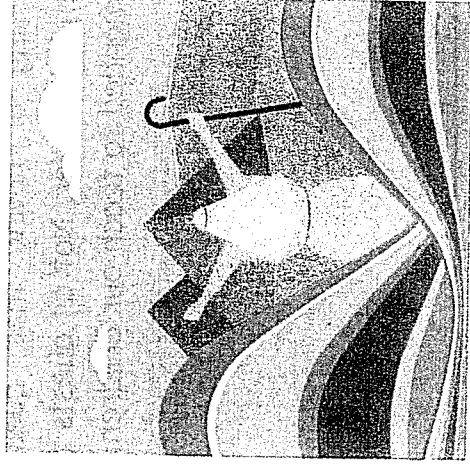
Let my people go.

Oppressed so hard they could not stand,

Let my people go.

Go down, Moses, way down to Egypt land.

Tell old Pharaoh, let my people go.



THE FOUR CHILDREN

Traditional haggadot (the plural of haggadah) refer to four sons: wise, wicked/rebellious, simple, and one who is unable to ask a question. Many contemporary haggadot speak of four children. The assumption is that these are Jewish sons and Jewish children. After all, we are commanded to teach our children.

A wise child might ask, "I want to know the meaning of all of these rules. What should all of this mean to me?" A good response would include the traditions and mitzvot, but also the meaning of freedom and justice.

Rebellious children could ask "Why does this seder matter to you?" By asking about you, these children have excluded themselves from the Jewish community. An invitation to join the observance and listen closely will help teach these children why the seder should matter to them.

A simple child asks, "What is all this?" A simple answer is "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, God made us a free people and we celebrate our freedom."


There are also children who do not know how to ask. To them, we must begin the conversation. The conversation will grow over time as these children learn to ask questions on their own.

What about adults? Some are wise, rebellious, simple, or not able to ask a question. They may have dementia or another illness that impacts their memory and ability to think logically. Some people were born intellectually challenged, or had an accident or stroke causing brain injury. Dementia can cause damage to the brain taking the choice of behavior and other functions away. Brain injury and stroke can leave a variety of changes in their wake. Some do not necessarily want to behave the way they do but are unable to control their bodies and/or minds. All are deserving of having their questions acknowledged and answered. This is a community seder. Not all guests this evening are sons, children or Jewish. We are commanded to teach our children; we choose to teach our community.

THE TEN PLAGUES

Throughout Jewish history, angry, frightened and cruel people have wanted to hurt us, but God has given us patience, strength, pride and hope. It is important to remember and re-tell the story of how God has helped our people survive. This Passover Seder is our way to re-live a time when our people were slaves over 3,000 years ago. With God's help, our people became free.

As we name each plague, we dip a finger or a spoon into our full cup of wine and spill a drop. By spilling a drop of wine when saying each plague, we remember with sadness the suffering even of our enemies. We empty our cup of joy just a little.

	Dam	Blood	דָּם
	Tzfardeiya	Frogs	צְפַרְדֵּיָא
	Kinim	Lice	כִּנִּים
	Arov	Flies	עֲרוֹב
	Dever	Cattle Disease	דָּבָר
	Sh'chin	Boils	שְׂחִין
	Barad	Hail	בָּרָד
	Arbeh	Locusts	אַרְבֵּה
	Choshech	Darkness	חֹשֶׁךְ
	Makat b'chorot	Slaying of the First Born	מַכַּת בְּכוֹרוֹת



How many are the reasons to be thankful to God? For bringing us out of Egypt, for sustaining us in the wilderness for forty years, for giving us Shabbat, for giving us the Torah, for bringing us to the land of Israel, for sending us prophets, for helping us to survive and overcome many hardships throughout our history.

DAYEINU



Ilu hotzianu, mi-mitzrayim, Dayeinu

אלו הוציאנו ממצרים, דינו

Ilu he'échilanu et haman, Dayeinu

אלו האכילנו את המן, דינו

Ilu hotzianu, et HaShabbat, Dayeinu

אלו הוציאנו את-השבת, דינו

Ilu kervanu lifnei har sinai, Dayeinu

אלו קרבנו לפני הר סיני, דינו

Ilu natan lanu, et ha-Torah, Dayeinu

אלו נתן לנו את-התורה, דינו

Ilu hichnisanu l'eretz Yisrael, Dayeinu

אלו הכניסנו לארץ ישראל, דינו

Had God brought us out of Egypt, it would have been enough. Dayeinu!

Had God fed us the manna, it would have been enough – Dayeinu

Had God given us the Sabbath, it would have been enough – Dayeinu

Had God brought us to Mount Sinai, it would have been enough – Dayeinu

Had God given us the Torah, it would have been enough – Dayeinu

Had God brought us into Israel, it would have been enough – Dayeinu

THE SECOND CUP OF WINE

The second cup is for Rebecca who knew how to mother both Esau and Jacob, two opposed natures.

Baruch atah, Adonai, Eloheinu

ברוך אתה, יי אלהינו

melech ha'olam, borei

מלך העולם בורא

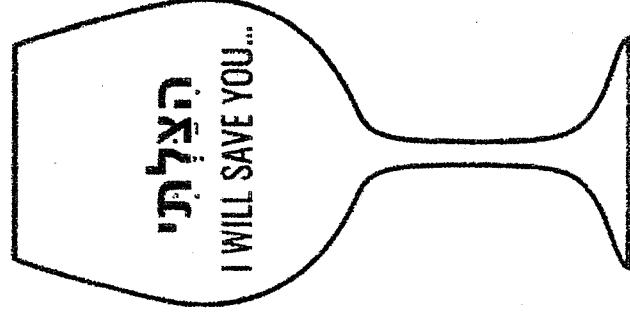
p'ri hagafen.

פרי הגפן

We Praise You, God, Ruler of the world,

Creator of the fruit of the vine.

Drink the second cup of wine.





According to the Mishnah, Rabban Gamliel said "whoever does not explain the meaning of these three Passover symbols has not fulfilled the purpose of the seder."



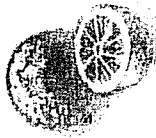
Passover Offering (Pesach) What is the meaning of the shank bone? The bone reminds us of the Paschal lamb our ancestors sacrificed to use its blood to mark their doorposts. In addition, a roasted egg is displayed as a reminder of the festival offering.



Matzah: What is the meaning of the matzah? The matzah was baked in haste so the Israelites could leave Egypt quickly.



Maror: Why do we eat bitter herbs? The Egyptians made life bitter for the Israelites with harsh labor using mortar and bricks and with all sorts of tasks in the field.

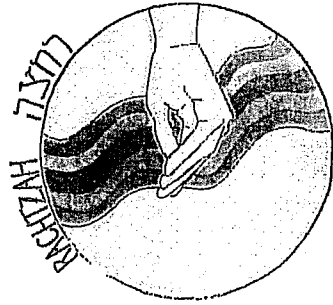


Modern seders add an orange to the seder plate as a symbol of the value of inclusion of gays and lesbians and all others who are marginalized within the Jewish community.

After this "telling" part of the seder, we perform a few more rituals preparing us to eat our meal and remind us of the slavery and freedom we have just talked about.

RACHTZAH

רחצתה



Traditionally, Jews wash their hands before eating bread or matzah. A basin and cup of water are passed around the table. The water is then poured over our right hand twice; we repeat the same process with the left hand. We then dry our hands with a towel.

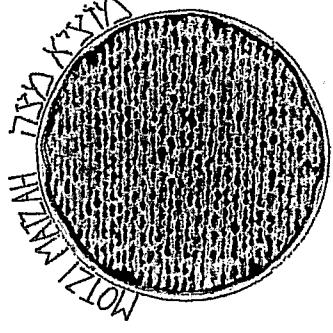
*Baruch Atah, Adonai, Eloheinu Melech ha-olam,
asher kid'shanu b'mitzvotav v'zivanu al n'filat
yadayim.*

*ברוך אתה, יי אלקינו מלך העולם,
אשר קדשנו במצוותיך, וצונו על נפילת
ידיים.*

We Praise You, God, Ruler of the world, who made us holy with mitzvot, and commanded us to wash our hands.

MOTZI MATZAH

מוציא מצה



It's time to eat matzah!

As always, we recite blessings first. The first blessing is the daily Motzi, followed by a blessing specifically for matzah.

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

ברוך אתה, "אלהינו מלך העולם,
המוציא לחם מן הארץ

We Praise You, God, Ruler of the world, who brings bread from the land.

*Baruch Atah, Adonai, Eloheinu Melech ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al achilat
matzah.*

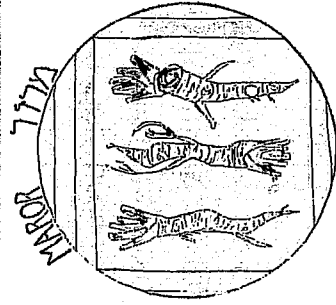
ברוך אתה, "אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו על אכילת
המצה

We Praise You, God, Ruler of the world, who made us holy with mitzvot and commanded us to eat matzah.

Eat a small piece of matzah.

MAROR

מרור



Tasting the bitterness of maror is like tasting a little of the bitterness of slavery. Even smelling the maror may make your eyes water and your nose run.

*Baruch Atah, Adonai, Eloheinu Melech
ha-olam, asher kid'shanu b'mitzvotav
v'tzivanu al achilat maror.*

ברוך אתה, "אלהינו מלך
העולם, אשר קדשנו במצותיו
וצונו על אכילת מרור

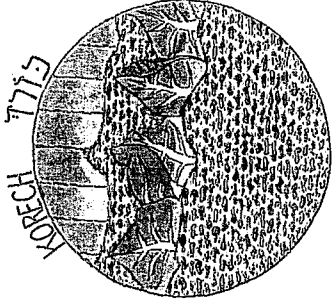


We Praise You, God, Ruler of the world who made us holy with mitzvot, and commanded us to eat bitter herbs.

Eat some maror on matzah.

KORECH כּוֹרֵךְ

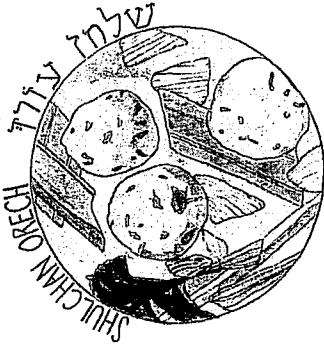
The great sage Hillel would put the meat from the sacrifice in a sandwich made of matzah, along with some of the bitter herbs. While we do not make sacrifices anymore we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Many people will also include charoset in the sandwich to remind us that God's kindness helped relieve the bitterness of slavery. On Passover we mix the sweet charoset with the bitter maror, mixing bitter and sweet of slavery and freedom all in one bite.



Eat a sandwich of matzah, maror and charoset.



SHULCHAN ORECH שְׁלַחן עֹרֵךְ

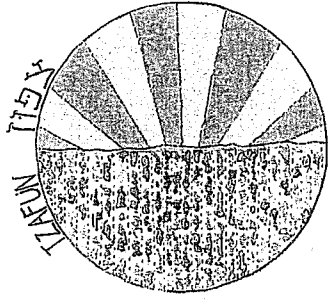


Enjoy the meal! To kick off your dinner conversation, consider the following ...

Let us all be wise tonight and full of questions. Everything in the seder has multiple meanings. It is incumbent upon us to dip into the wine of history, to recount the Exodus from Egypt, and to re-examine the events for new insights.

TZAFUN

צפון



That afikomen that was hidden earlier (during Yachatz) is now needed to complete our seder. "Afikomen" comes from the Greek word for dessert. We must eat dessert, after finishing the meal, to conclude our seder.

The afikomen helps us to remember that what seems lost may be recovered; what seems broken may be repaired.

Today we still hunt for the treasures hiding inside and around us – freedom, peace, kindness and hope.

BARECH

ברך

Begin here on Shabbat.

*Shir ha-malot b'shuv Adonai et
shivat Tziyon hayinu k'cholmim.*

Az y'maleh s'chok pinu ul'shoneinu

*rina az yomru vagoyim hig'dil Adonai
la'asot im ehleh.*

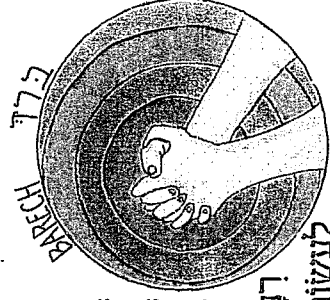
Higdil Adonai la'asot imanu hayinu s'meichim.

Shuva Adonai et shiviteinu ka-afikim baNegev.

Hazorim b'dimah b'rinah yiktzoru. Haloch

yelech u'vacho nosei meshech hazarah bo

yavo v'rina nosei alumotav.



שיר המעלות בשוב י את

שיבת ציון היינו כחלמים:

אז ימלא שחוק פינו ולשונונו

רנה אז יאמרו בגוים הגדיל יי

לעשות עם אלה:

הגדיל יי לעשות עמנו היינו שמחים:

שובה יי את שבתנו כאפיקים בנגב:

החזורים בדמעה ברנה יקצרו: הלוח

ילך ויבכה נשא משך החרט בא

יבא ברנה נשא אלמותיו:

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 had 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.

Begin here on weekdays.

(Leader) Chaveirai n'vareich

(All) Y'hi shem Adonai m'varach m'atah v'ad olam.

(Leader) Y'hi shem Adonai m'varach m'atah v'ad olam.

Birshut chaveirai n'vareich Eloheinu she-achalnu mishelo.

(All) Baruch Hu u'varuch shmo.

Baruch atah, Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo b'chen b'chesed u'vrachamim hu notein lechem l'kol basar ki f'olam chasdo. Uv'tuvo hagadol tamid lo chasar lanu, v'al yechsar lanu mazon f'olam vaed. Ba'avzur shmo hagadol, ki hu el zan um'farnes lakol u'meitiv lakol, u'meichin mazon f'chkol b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.

(Leader) הַבָּרִי וְהַבְּרָךְ!

(All) יְהִי שֵׁם יי מְבָרַךְ מְעַפָּה וְעַד עוֹלָם.

(Leader) יְהִי שֵׁם יי מְבָרַךְ מְעַפָּה וְעַד עוֹלָם.

בְּרַשְׁוֹת הַבָּרִי וְהַבְּרָךְ אֱלֹהֵינוּ שְׂאֲבָלְנוּ מִשְׁלֹו.

(All) בְּרוּךְ הוּא וְהַבְּרָךְ שְׁמוֹ.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּה אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֶן בְּחֶסֶד וְהַרְחָמִים הוּא נוֹתֵן לָחֶם לְכֹל בֶּשָׂר כִּי לְעוֹלָם חֶסֶדוֹ. וְהַטּוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יִחְסַר לָנוּ מִזֶּן לְעוֹלָם וְעַד. בְּעֶבֶד שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶה וּמִפְרִיָס לְכֹל וּמְטִיב לְכֹל, וּמְכִין מִזֶּן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי, הַזֶּה אֶת הַכֹּל.

We praise You, 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. With abundant goodness we have never lacked, and may we never lack sustenance forever in God's great name. God sustains all, does good to all, and provides food for all the creatures created. Blessed is Adonai, who provides food for all.

Kakatuv: V'achalta vsavata uveirachta et Adonai Elohecha al ha-aretz hatova asher natan lach. Baruch Atah, Adonai, al ha-haretz v'al hamazon.

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.

*U'vnei Yerushalayim ir hakodesh bimheirah
v'yameinu. Baruch atah, Adonai, boneh
b'rachamav Yerushalayim. Amen.*

ובְנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה
בְּיָמֵינוּ. בָּרוּךְ אַתָּה, יי, בּוֹנֵה
בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.

May God rebuild Jerusalem, the holy city, speedily in our lifetime. Blessed are you, Adonai, who restores Jerusalem with Mercy. Amen.

*Harachaman, Hu yimloch aleinu l'olam vaed.
Harachaman, Hu yitbarach bashamayim
u'va-aretz.*

הַרְחָמֵנוּ, הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
הַרְחָמֵנוּ, הוּא יִתְבָּרֵךְ בַּשָּׁמַיִם
וּבָאָרֶץ.

*Harachaman, Hu yishlach lanu b'racha
m'rubah babayit hazeh, val shulchan zeh
she-achalnu alav.*

הַרְחָמֵנוּ, הוּא יִשְׁלַח לָנוּ בְּרַכָּה
מְרֻבָּה בַּבַּיִת הַזֶּה, וְעַל שֻׁלְחָנוֹ זֶה
שֶׁאֲכַלְנוּ עָלָיו.

May the Merciful One Rule over us forever and ever. May the merciful One be blessed in heaven and on earth. May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten.

*B'yom chag hamatzot hazeh zochreinu Adonai
Eloheinu bo l'tovah.*

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה וְזָכְרֵנוּ יי
אֱלֹהֵינוּ בּוֹ לְטוֹבָה.

Shabbat only

On this Festival of Matzot, inspire us to goodness.

*Harachaman, Hu yanchileinu yom shekulo Shabbat
u'imenucha l'chayei ha-olamim.*

הַרְחָמֵנוּ, הוּא יַנְחִילֵנוּ יוֹם שְׁכֻלוֹ שַׁבָּת
וּמְנוּחָה לַחַיֵּי הָעוֹלָמִים.

May the Merciful One grant us a world that shall be entirely Shabbat and eternal rest.

*Oseh shalom bimromav, Hu ya'aseh shalom,
aleinu val kol Yisrael, v'imru amen. Adonai oz
l'amo yitein Adonai y'avarech et-amo vashalom.*

עוֹשֵׂה שְׁלוֹם בְּמִרְמֹוֹ, הוּא יַעֲשֶׂה שְׁלוֹם,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. יי עֹז
לְעַמּוֹ יִתֵּן יי יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם

May the One who makes peace in the heavens let peace descend on all us, and let us say Amen. May Adonai give strength to our people; may Adonai bless our people with peace.

ANOTHER STORY

The Kid of the Haggadah

There in the market place, bleating among the billy goats and nannies wagging his thin little tail — as thin as my finger — stood the kid — downcast, outcast, the leavings of a poor man's house. Put up for sale without a bell, without even a ribbon, for just a couple of cents.

Not a single soul in the market paid him any attention, for no one knew — not even the goldsmith, the sheep-shearer — that this lonesome little kid would enter the Haggadah and his tale of woe become a mighty song. But Daddy's face lit up, he walked over to pat the kid's forehead — and bought him. And so began one of those songs that people will sing for all history.

The kid licked Daddy's hand, nuzzled him with his wet little nose; and this, my brother, will make the first verse of the song: "One only kid, one only kid, that my father bought for two zuzim."

It was a spring day, and the breezes danced; young girls winked and giggled, flashed their eyes; while Daddy and the kid walked into the Haggadah to stand there together — small nose in large hand, large hand on small nose.

To find in the Haggadah — so full already of miracles and marvels — a peaceful place on the last page, where they can hug each other and cling to the edge of the story.

And this very Haggadah whispers, "Join us ... you're welcome here ... you belong, among my pages full of smoke and blood, among the great and ancient tales I tell."

So I know the sea was not split in vain, deserts not crossed in vain — if at the end of the story stand Daddy and the kid looking forward and knowing their turn will come."

(Nathan Alterman, translated by Arthur I. Waskow and Judy Spelman)

SONGS



Then the Holy One, Blessed be God, came and
slaughtered the angel of death

who slaughtered the butcher

that slaughtered the ox

that drank the water

that put out the fire

that burned the stick

that bit the dog

that bit the cat

that ate the goat

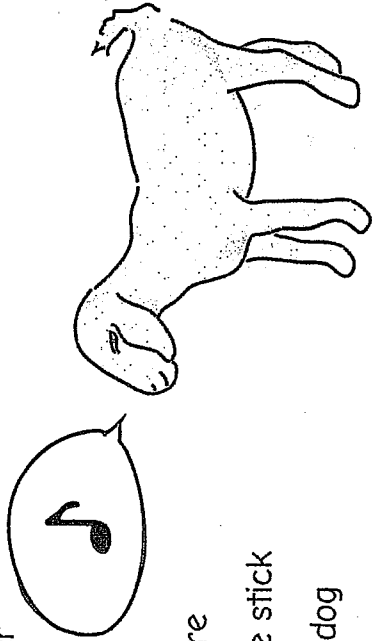
that my father bought for two zuzim.

(Translation by Eve Levavi)

Chad gadya, chad gadya

אֶת הַבָּרַד, אֶת הַבָּרַד

One little goat, one little goat.



THE THIRD CUP OF WINE

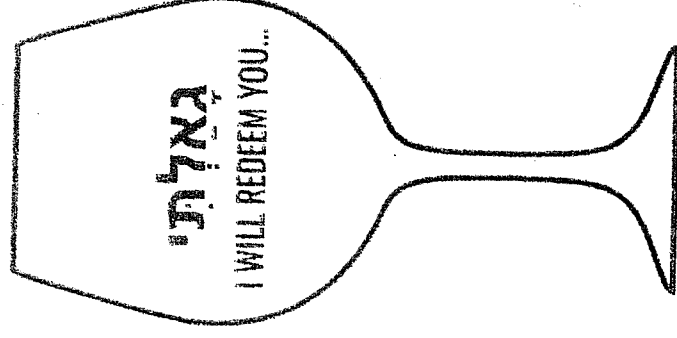
The third cup of wine represents Rachel whose son Joseph provided the whole family of Jacob with bread in time of great famine.

*Baruch atah, Adonai, Eloheinu
melech ha'olam, borei
p'ri hagafen.*

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרִי הַגָּפֶן

We Praise You, God, Ruler of the world,
Creator of the fruit of the vine.

Drink the third cup of wine.



ELIJAH'S CUP כוס אליהו



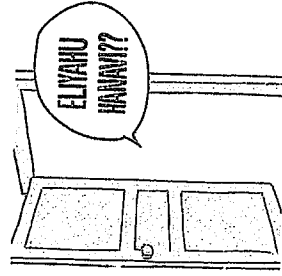
We now refill our wine glasses one last time and open the door to invite the prophet Elijah to join our seder. In the Bible, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was whisked away to heaven. Tradition holds that he will return in advance of Messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions, such as a baby's brit milah or naming ceremony and the Passover seder.

*Eliyahu ha-navi, Eliyahu ha-Tishbi,
Eliyahu ha-Giladi.*

אֱלִיָּהוּ הַנָּבִיא אֱלִיָּהוּ הַתִּשְׁבִּי
אֱלִיָּהוּ הַגִּלְעָדִי

*Bimheirah v'yameinu, yavo ei-leinu
im Mashiach ben David*

בְּמַהֲרָה בְּיָמֵנוּ יָבוֹא אֱלֵינוּ
עִם מָשִׁיחַ בֶּן דָּוִד

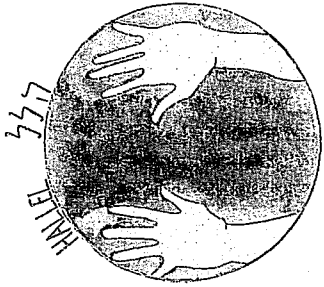


Elijah, the prophet; Elijah, the Tishbite; Elijah, of Gilead!

Come quickly in our days with the Messiah from the line of David.

HALLEL

הלל

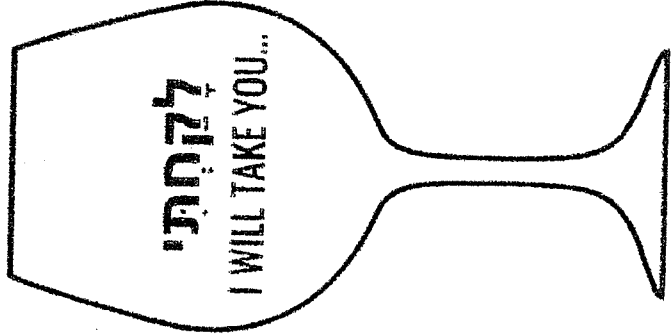


Freedom. It isn't once, to walk out under the Milky Way, feeling the rivers of light, the fields of dark — freedom is daily, prose-bound, routine remembering. Putting together, inch by inch the starry worlds. From all the lost collections. (Adrienne Rich "For Memory" in *A Wild Patience Has Taken Me This Far*)

Hodu l'Adonai ki tov, ki l'oplam chasdo.
Yomar na Yisrael, Ki'lolam chasdo.
Yomru na vet Aharon, ki l'olam chaso.
Yomru na yirei Adonai, ki l'olam chasdo.

הודו לַיְי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:
 אָמַר-נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ:
 אָמַר-נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ:
 אָמַר-נָא יִרְאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ:

Give thanks unto God for God is good, for God's truthfulness is forever.
 As Israel shall bear witness: the truth of God is eternal.
 As the House of Aaron now proclaims: Infinite is God's mercy.
 As all will declare who revere God's name: Endless is God's loving kindness..



THE FOURTH CUP OF WINE

The fourth cup of wine is for Leah who came to realize that the pursuit of the impossible, Jacob's love, must give way to appreciation of what one has.

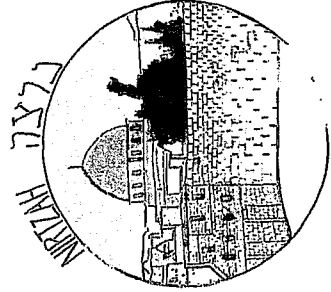
Baruch atah, Adonai, Eloheinu בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ
melech ha'olam, borei מֶלֶךְ הָעוֹלָם בּוֹרֵא
p'ri hagafen. פְּרִי הַגָּפֶן

We Praise You, God, Ruler of the world,
 Creator of the fruit of the vine.

Drink the fourth cup of wine.

NIRTZAH

נִרְצָה



Our seder has now 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.

L'shanah hab'ah b'erushalayim!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Next Year in Jerusalem!

