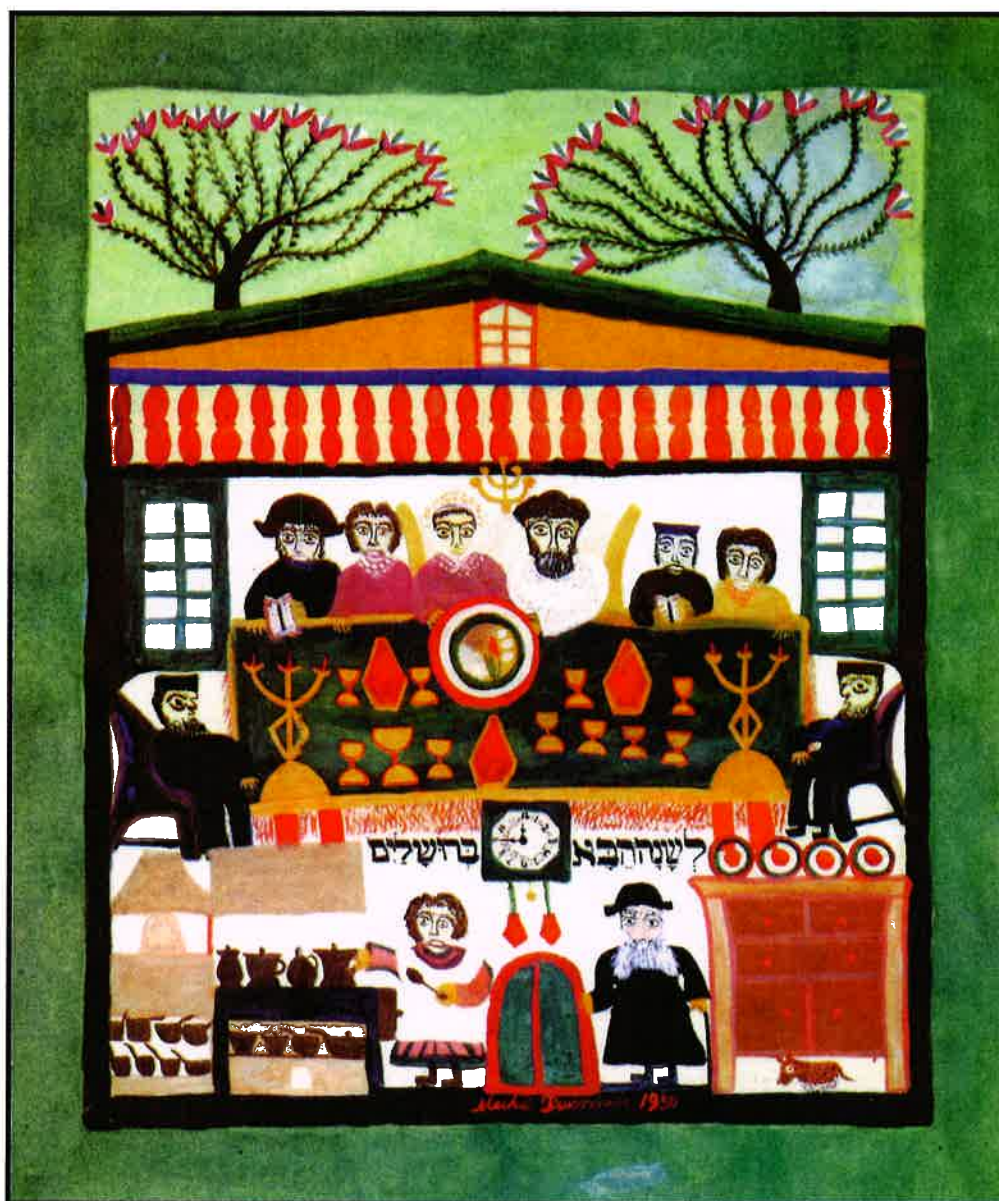


FAMILY HAGGADAH

A SEDER FOR ALL GENERATIONS

הגדה של פסח



ELIE M. GINDI

COMMENTARY BY
RABBI LEE T. BYCEL



Searching for chametz, from the *Second Cincinnati Haggadah*, Amsterdam, ca. 1716

SEARCHING FOR CHAMETZ

Children often enjoy the ritual of searching for and disposing of chametz, the term for leavened food (food and drink made from grains such as wheat, barley, rye, oats, or their derivatives that have been allowed to leaven). The night before Passover, gather the children with the necessary tools: a candle, a feather, and a spoon. Ahead of time, place some bread around the search area. Turn the lights off and allow the children to find the chametz by candlelight. They will scoop up the crumbs by using the feather and the spoon.

Recite the following biblical passage and prayer:

“Remember this day as the day you left Egypt, from the house of slavery. It was with a mighty hand that God led you out. No chametz should be eaten.” (Exodus 13:3)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוֹר חֶמֶץ.

*Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam a-sher
kid'sha-nu b'mitz-vo-tav v'tzi-va-nu al bi-ur cha-metz.*

Blessed are You, Eternal God, Ruler of the Universe, who has sanctified us with laws and commanded us to remove chametz from our homes.

THE SEDER

This book is a Haggadah. Haggadah means “telling.” By reading the words of the Haggadah we tell the story of Pesach, the Hebrew word for Passover. “Pass over” refers to the tenth plague that befell Egypt but passed over Israelite homes. Our ceremony for Passover is called the seder, which means “order.” Through this traditionally ordered ritual, we will retell the story of the Israelites’ journey from slavery in Egypt to freedom in the Promised Land, eat special foods that symbolize Passover’s many messages, and teach our children the traditions of Pesach, first celebrated more than 3,000 years ago.

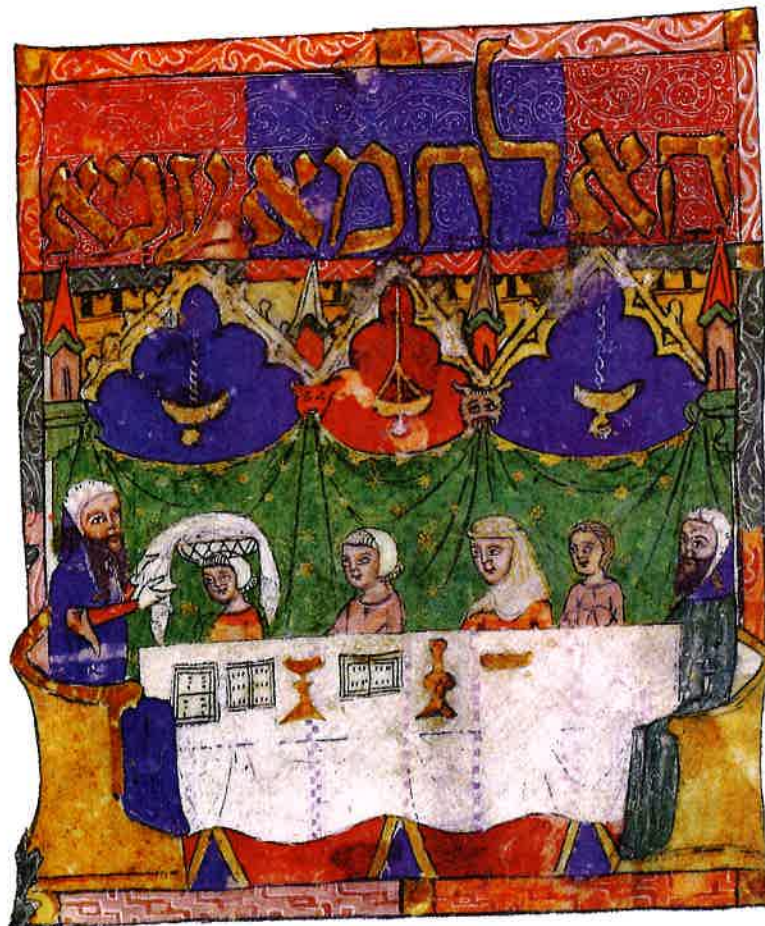
Telling the story of Passover is one of the most important mitzvot in Jewish life. As the Torah tells us, “You shall tell the Pesach story to your children in the days to come.” (Exodus 13:8)

Tonight’s seder is not just the retelling of an ancient and compelling story. Rather, we are asked actually to experience the bitterness of oppression and the sweetness of freedom so we may better understand the hope and courage of all men and women, of all generations, in their quest for liberty, security, and human rights.

An ancient rabbinic text instructs us, “Each person in every generation must regard himself or herself as having been personally freed from Egypt.” (Mishnah Pesachim)

We have before us family and friends, a beautifully prepared table, a great feast, and a traditionally arranged seder plate. Let us recline, enjoy, learn, and relive the dramatic and miraculous Pesach.

? Jews have celebrated Pesach for more than 120 generations. How many generations of people are at your seder table?



“Ha lachma anya,” the traditional first three words of the Haggadah, mean: “This is the bread of affliction.”

From the *Spanish Haggadah*, ca. 1350-60

CANDLELIGHTING



Before the seder begins, we light and recite the blessing over the festival candles. In the Jewish tradition, the day begins and ends at sunset. These candles symbolize the transition to a new day and remind us that Passover is a holy time.

(On Sabbath add words in brackets)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב.

*Ba-ruch a-tah A-do-nai E-lo-hey-nu
me-lech ha-o-lam a-sheer kid'sha-nu
b'mitz-vo-tav v'tzi-va-nu l'had-lik ner
shel (Shabbat v'shel) Yom Tov.*

Blessed are You, Eternal God, Ruler of the Universe, who has sanctified us with laws and commanded us to light the (Sabbath and) holiday candles.



How is your seder table the same or different from the one in this scene?



From *Haggadah for Passover*, 1921

THE ORDER

PARTICIPANT:

There are 14 steps in the order of our seder.

1. KADESH קַדֵּשׁ



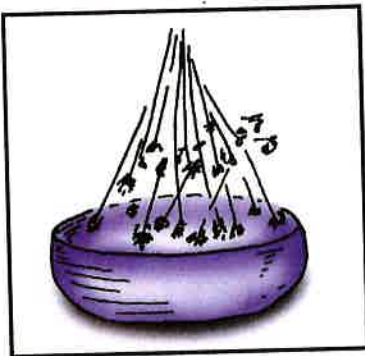
The Blessing

2. URCHATZ יִרְחֹץ



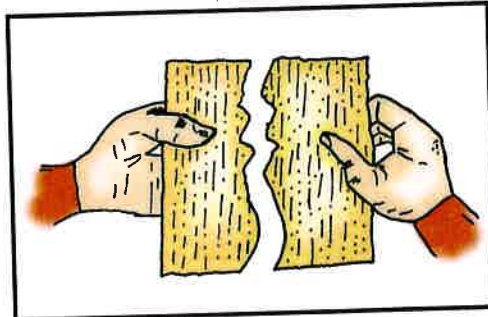
Handwashing

3. KARPAS כֶּרֶפֶס



The Greens

4. YACHATZ יַחַץ



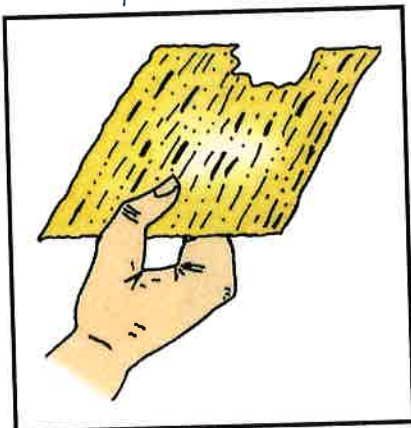
Breaking the Middle Matzah

5. MAGGID מַגִּיד



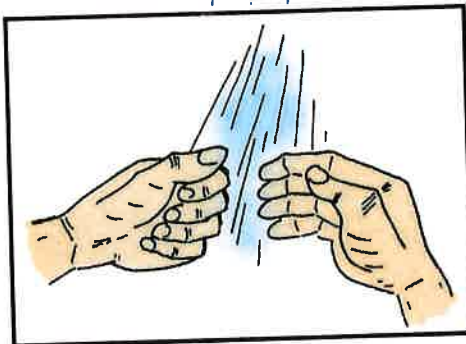
Telling the Story

7. MOTZI MATZAH מוֹצִיא מַצָּה



Blessing for the Matzah

6. ROCHTZAH רְחִיצָה



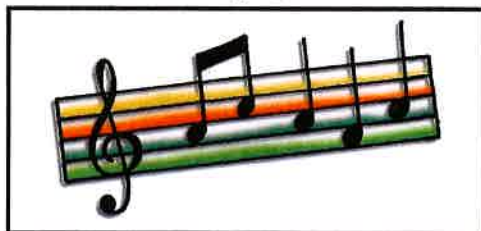
Second Handwashing

14. NIRTZAH
נִרְצָה



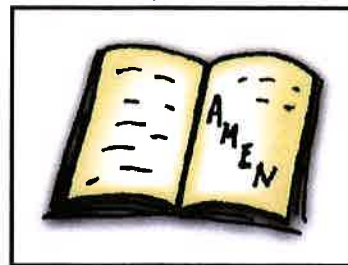
Conclusion

13. HALLEL
הלל



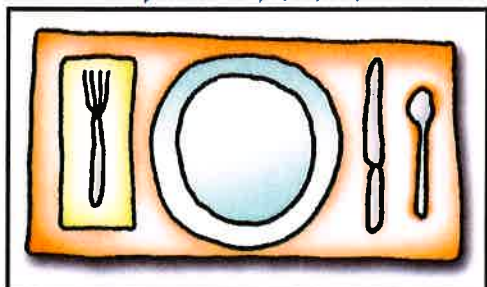
Praising God

12. BARECH
בָּרַךְ



Blessing after
the Meal

10. SHULCHAN ORECH
שֻׁלְחַן עֹרֵךְ



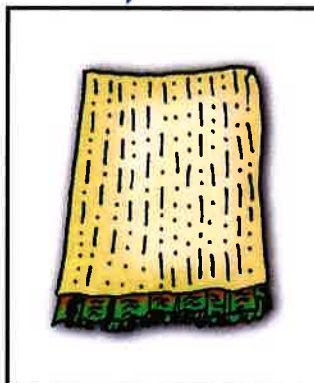
The Meal

11. TZAFUN
צָפֹן



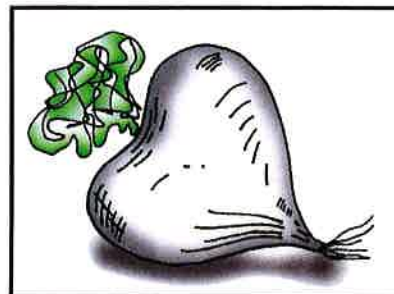
The Afikoman

9. KORECH
כּוֹרֵךְ



Hillel's Sandwich

8. MAROR
מָרֹר



The Bitter Herbs



If there are children
at your table who
made seder plates or other
seder symbols, now would
be a good time for them to
share their creative work.

THE SEDER PLATE

PARTICIPANT:

On our table is the seder plate on which are six symbolic foods:

THE ZEROA, a roasted shankbone, reminds us of the special lamb that was brought to the Temple in Jerusalem on Passover as an offering to God.

THE BEITZAH, a boiled egg, is smooth and round and symbolizes the new life that comes with springtime.

MAROR, a bitter herb, reminds us of the bitterness of Egyptian bondage.

CHAROSET, a mixture of wine, nuts, and pulp, represents the mortar our ancestors used in building cities in the land of the pyramids.

KARPAS, a green vegetable, reminds us that Passover occurs during springtime when new life brings a feeling of hope.



Tiered seder plate, Vienna, 1814

CHAZERET, the bitter herb used in a sandwich, follows the custom established by Hillel, a wise rabbi and teacher, to remind us that our ancestors ate matzah and bitter herbs together.



1. KADESH — The Blessing

קדש

PARTICIPANT:

Wine symbolizes the “joy of life.” Tonight we drink wine four times during the seder, representing God’s four promises to the Israelites of redemption from slavery, which are mentioned in the Book of Exodus (Chapter 13):

1. “I will free you.”
2. “I will deliver you.”
3. “I will redeem you.”
4. “I will take you to be My people.”



Wine is a symbol of sanctification in Jewish life. In Jewish thought, no object or action is intrinsically good or bad. Its value is in the way it is used or misused.

PARTICIPANT:

With the first cup of wine we recall the first promise found in the Torah, "I am Adonai, and I will free you from slavery in Egypt."



From *The Haggadah*
Arthur Szyk, 1965

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

*Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech
ha-o-lam bo-rey p'ri ha-ga-fen.*

Blessed are You, Eternal God, Ruler of the
Universe, who creates the fruit of the vine.

(On Sabbath add words in brackets)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
בָּחַר בָּנוּ מִכָּל־עַם וְרוֹמַמְנוּ מִכָּל־לֶשׁוֹן
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן־לָנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה [שְׁבִתוֹת לְמִנוּחָה וְ] מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת־יּוֹם [הַשְּׁבִת הַזֶּה,
וְאֶת־יּוֹם] חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ,
[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ זָכַר לִיצִיאַת
מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל־הָעַמִּים [וְשְׁבִתָּ] וּמוֹעֲדֵי קֹדֶשְׁךָ
[בְּאַהֲבָה וּבְרָצוֹן] בְּשִׂמְחָה וּבְשִׂשׁוֹן
הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יְיָ מִקְדֵּשׁ
[הַשְּׁבִת וְ] יִשְׂרָאֵל וְהַזִּמְנִים.

Blessed are You, Eternal God, for selecting us as being
worthy of Your covenant, and for sanctifying us through Your
commandments. In Your love, You have given us (Sabbaths
for rest,) festivals for rejoicing, holidays, and seasons of
joy, including this festival of Passover, the time of our
freedom, (in love) the sacred occasion commemo-
rating the Exodus from Egypt. Blessed are You,
Eternal God, who sanctifies (the Sabbath,) Your
people Israel, and the festivals.

SHEHECHEYANU

ALL:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ
וְקִיַּמְנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה.

*Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam she-he-che-ya-nu,
v'kiy'ma-nu, v'hi-giy-a-nu, laz-man ha-zeh.*

Blessed are You, Eternal God, Ruler of the Universe, who has kept us alive
and sustained us and allowed us to reach this season.

All drink the first cup of wine while reclining.



2. URCHATZ — Handwashing

ורחץ

LEADER:

We wash our hands as a way of getting ready. During Urchatz we do not say a blessing. We are free to wash, recline, read, remember, learn, and teach.

The leader of the seder pours water over both hands.

3. KARPAS — The Greens

כרפס

PARTICIPANT WHO WAS BORN IN SPRINGTIME:

We remember that it was springtime when the Passover story took place. As we dip greens in salt water, we remember the tears of our ancestors who suffered as slaves in Egypt and the tears of those who still are not free today.

SONG OF SONGS 2:10-12

Arise, my beloved, my fair one,
And come away;
For lo, the winter is past,
Flowers appear on the earth,
The time of singing is here.
The song of the dove
Is heard in our land.

Let us go down to the vineyards
To see if the vines have budded.
There will I give You my love.



What signs of
springtime have you
seen so far this year? What
else can you expect?



From the *First Cincinnati Haggadah*,
Southern Germany, ca.1480-90

We dip parsley, celery, or lettuce in salt water and recite the prayer.

ALL:

ברוך אתה יי אלהינו מלך העולם בורא פרי האדמה.

Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam bo-rey p'ri ha-a-da-mah.

Blessed are You, Eternal God, Ruler of the Universe, who creates the fruit of the earth.

4. YACHATZ — Breaking the Middle Matzah

יָחַץ

The leader uncovers the three matzot, takes the middle one, breaks it in two, wraps up the larger part, and sets it aside for the afikoman (the symbolic seder dessert). The leader takes the smaller part, replaces it in the middle, and wraps them all in a sack. In the Sephardic tradition, each willing participant slings the sack over his or her shoulder.

ALL: “Mi attah?” – Who are you?

PARTICIPANT: “Ani Yehudi.” – I am a Jew.

ALL: From where are you coming?

PARTICIPANT: From Egypt.

ALL: And where are you going?

PARTICIPANT: To Jerusalem.

The matzot are placed back on the seder plate and the afikoman is hidden.



Matzah comb,
Germany, 18th-19th century



Why do we hide the larger piece of matzah? Some say it is because more is hidden than revealed. We ask questions and seek out the hidden messages of this special holiday.

5. MAGGID — Telling the Story

מַגִּיד

The leader lifts up a (fourth) piece of matzah.

LEADER:

This matzah is the “Matzah of Hope.” We set it aside as a symbol of hope for those Jews throughout the world who are not free to celebrate Passover.

Each participant lifts up a piece of matzah.

ALL:

הָא לַחֲמַא עֲנִיָּא — *Ha lach-ma an-ya*

This is the bread of affliction which our ancestors ate in the land of Egypt.

Let all those who are hungry come and eat with us.

Let all those who are in need come and share our meal.

This year we are here.

This year we are still slaves.

Next year may we all be free.



Matzah bag,
Moravia, 1904

*The matzot are covered.
The second cup of wine is filled.*



Are there still people who are not free? In what ways are they still enslaved?

THE FOUR QUESTIONS

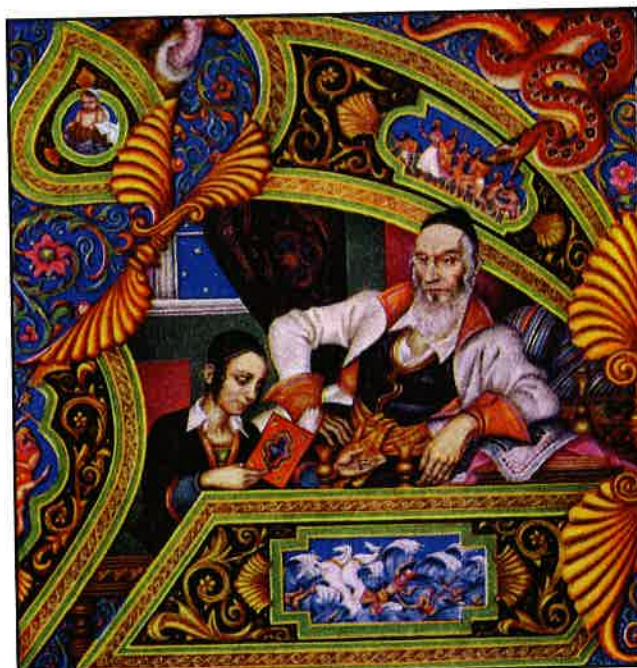
מה נשתנה הלילה הזה
מכל הלילות?

שבכל הלילות אנו אוכלין
חמץ ומצה. הלילה הזה
כלו מצה.

שבכל הלילות אנו אוכלין
שאר ירקות. הלילה הזה
מרור.

שבכל הלילות אין אנו
מטבילין אפילו פעם אחת.
הלילה הזה שתי פעמים.

שבכל הלילות אנו אוכלין
בין יושבין ובין מסבין.
הלילה הזה כלנו מסבין.



From *The Haggadah*, Arthur Szyk, 1965

Mah nish-ta-nah ha-lai-lah ha-zeh mi-kol ha-lay-lot?
She-b'chol ha-lay-lot a-nu och'leen cha-maytz u-ma-tzah.
Ha-lai-lah ha-zeh ku-lo ma-tzah.

She-b'chol ha-lay-lot a-nu och'leen sh'ar y'ra-kot.
Ha-lai-lah ha-zeh ma-ror.

She-b'chol ha-lay-lot ayn a-nu mat-bi-lin a-fi-lu pa-am e-chat.
Ha-lai-lah ha-zeh sh'tay f'a-mim.

She-b'chol ha-lay-lot a-nu och'leen bayn yosh-veen u-vayn m'su-bin.
Ha-lai-lah ha-zeh ku-la-nu m'su-bin.



"Mah Nishtanah,"
The Four Questions,
is traditionally recited by
the youngest at the table.



How does this night differ from all other nights?

On all other nights we eat either leavened or unleavened bread. Why on this night do we eat only unleavened bread?

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

On all other nights we need not dip our herbs even once. Why on this night do we need to dip twice?

On all other nights we eat sitting or reclining. Why on this night do we recline?

THE ANSWERS

The matzot are uncovered.

PARTICIPANT:

This night is different from all other nights because of our unique celebration of freedom. We eat only matzah to highlight the tale of our hasty exodus from Egypt.

We eat bitter herbs so that we too may sample at least a taste of bitterness.

We dip our bitter herbs twice, once in salt water and once in sweet charoset, as we remember both the salty tears of our ancestors and the sweetness of their hope for freedom.

As a symbol of our comfort, we recline and eat as free men and women.



From *Passover Haggadah*, Darmstadt, Germany, 1733

PARTICIPANT:

A tale is told about five rabbis on a Passover evening during the beginning of the second century of the Common Era. While reclining at a seder, they told and retold the story of the Exodus from Egypt all through the night. One of their disciples came running to tell them, "It's time to read the morning Sh'ma, the time for morning prayers." These five sages, even though well versed in the story, had reviewed the story over and over again, suggesting that they wanted to savor every nuance of the narrative. This evening, we too are discovering new meanings as we retell this ancient story.

Avadim Hayinu

no capo Allegro

A - va - dim ha - yi - nu, ha - yi - nu. A - tah b' nai cho - rin, — b'
 nai cho - rin. A - va - dim — ha - yi - nu. A -
 tah, a - tah b' nai cho - rin. — A - va - dim —
 ha - yi - nu — a - tah, a - tah b' nai cho - rin, b' nai cho - rin.

PARTICIPANT:

We were all slaves to Pharaoh in Egypt. And Adonai our God delivered us with a mighty hand and an outstretched arm. If God had not brought our ancestors out of Egypt, then we, our children, and our children's children would have remained slaves. So, even if all of us were scholars, full of understanding and wisdom, and learned in Torah, it would still be our obligation to tell the story of how we left Egypt. Everyone who studies the meaning of the Exodus from Egypt deserves praise.



This beautiful and ancient song is a remarkable, timeless allegory. We realize that pharaohs are not the only oppressive leaders, Egypt is not the only place where people feel trapped, and the Israelites are not the only ones seeking and struggling to obtain freedom. We celebrate and relive our Exodus not only to remember our enslavement, but also to highlight the manner in which we were freed. We are inspired to consider how we can protect and assure the freedom of all people.



From the *Barcelona Haggadah*, Barcelona, mid-14th century

IN EVERY GENERATION

PARTICIPANT:

בְּכָל־דּוֹר וָדּוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ
כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם.

B'chol dor va-dor cha-yav a-dam lir'ot et atz-mo k'i-lu hu ya-tza mi-Mitz-ra-yim.

Each person in every generation must regard himself or herself as
having been personally freed from Egypt.

? Which parts
of the Passover
story do you see in the
pictures below?



From *The Golden Haggadah*, Spain, probably Barcelona, ca. 1320

THE FOUR CHILDREN (Pam's favorite part)



As you read the Haggadah, identify your favorite part.

LEADER:

The Torah commands us four times to teach our children about the Exodus from Egypt. Rabbis have said there are four kinds of children, each of whom learns in a different way. Our challenge is to find the answers that best respond to each child's questions.

PARTICIPANT:

The **wise child** asks, "What is the meaning of the laws of Pesach?" This eager child has a thirst for knowledge and is told all that he or she may grasp in the experience of the seder.



"The Four Sons,"
from *Song of David I*
The Moss Haggadah,
David Moss, 1980



PARTICIPANT:

The **defiant child** asks, "What does this celebration mean to *you*?" This isolated child does not include himself or herself in the question and acts like a stranger at the seder. We challenge this child's defiance by saying, "Had you been in Egypt at the time of the Exodus, you would not have been included when God freed our ancestors from slavery." The invitation to learn and participate in the seder remains open, reflecting the belief that we all have the ability to change.

PARTICIPANT:

The **simple child** asks, "What is this all about?" We teach this unpretentious and impressionable child about the story of Exodus in terms that he or she may understand. We afford this child all the attention needed to grasp what is within his or her capacity.



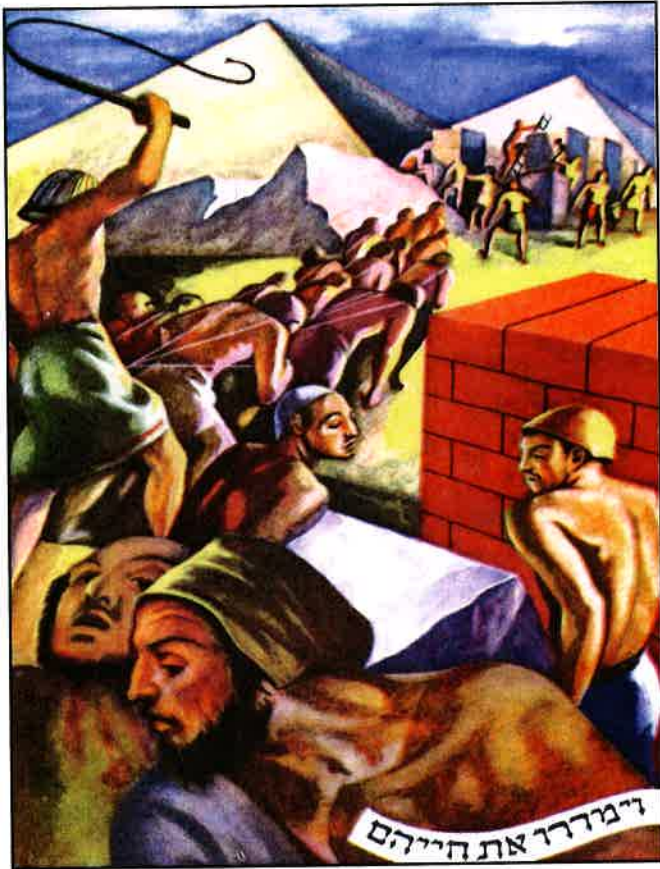
PARTICIPANT:

There is a **child who does not know how to ask**. We entertain this young child with the settings on the seder table. Let this child's imagination flourish, inspired by the things on the table.

THE STORY

CHILD:

Many years ago, long before any of us was born, there was a wicked king called Pharaoh who ruled in the land of Egypt. Many Israelites lived there peacefully with the Egyptians. Pharaoh was afraid there were too many Israelites and that they were becoming too powerful. He commanded that they become slaves and forced them to build cities and palaces for him. Even Israelite children had to work for Pharaoh. Pharaoh and his men shouted:



From *The Haggadah of Passover*, Sigmund Forst, 1955

YOUNGEST CHILDREN:

BANG, BANG, BANG...
HOLD YOUR HAMMER LOW.
BANG, BANG, BANG...
GIVE A HEAVY BLOW.

FOR IT'S WORK, WORK, WORK...
EVERY DAY AND EVERY NIGHT.
FOR IT'S WORK, WORK, WORK...
WHEN IT'S DARK AND WHEN
IT'S LIGHT.

DIG, DIG, DIG...
GET YOUR SHOVEL DEEP.
DIG, DIG, DIG...
THERE'S NO TIME FOR SLEEP.

FOR IT'S WORK, WORK, WORK...
EVERY DAY AND EVERY NIGHT.
FOR IT'S WORK, WORK, WORK...
WHEN IT'S DARK AND WHEN
IT'S LIGHT.

Bang, Bang, Bang

1. Bang, bang, bang... hold your ham - mer low.
2. Dig, dig, dig... get your sho - vel deep.

Bang, bang, bang... give a hea - vy blow. For it's work, work, work... ev' - ry
Dig, dig, dig... there's no time for sleep.

day and ev' - ry night. For it's work, work, work... when it's dark and when it's light.

CHILD:

Pharaoh was mean to Israelite adults and children. Wicked Pharaoh did not want Israelite children to grow to be adults. One Israelite mother was afraid and wanted to protect her child from Pharaoh and his men. She put her baby in a basket made of reeds and placed him by the River Nile. Pharaoh's daughter, the princess, was bathing in the river and found the baby. She brought him to her palace and named him Moses, which means "pulled from the water." The princess knew Moses was an Israelite, but she kept it a secret and raised him as a prince.



From *Haggadah of Passover*, Dr. Joseph Loewy & Joseph Guens, Tel Aviv, after 1945

CHILD:

As Moses grew to be a man, he found out that he was an Israelite and he saw how cruel Pharaoh was. One day he saw an Egyptian beating a slave, became angry, and killed the Egyptian. Afraid for his life, Moses fled Egypt and became a shepherd in a faraway land.



Let My People Go, from "The Story of Exodus" series,
Marc Chagall, Jerusalem, 1967

CHILD:

One day, while tending his sheep, Moses saw a bush that was on fire but that was not burning up. From the bush came God's voice. The voice told Moses to go back to Egypt to free the Children of Israel and take them far away. Moses returned to Egypt and went to see Pharaoh. Moses said to Pharaoh, "If you do not free the Children of Israel, you shall be punished." The wicked king did not believe Moses and said, "No." God was angry with Pharaoh and punished him and the Egyptians ten times. These punishments are called the ten plagues.

Let My People Go

Capo 3rd (play Em)
Moderately slow

Gm(Em) F#o(D#o) Gm(Em) Cm(Am) Gm(Em) D7(B7) Gm(Em)

1. When Is - rael was in E - gypt land, Op-
2. Thus saith the Lord bold Mo - ses said, If
3. The Lord told Mo - ses what to do, To
4. When they had reached the o - ther shore, They

Gm(Em) F#o(D#o) Gm(Em) Cm(Am) Gm(Em) D7(B7) Gm(Em)

press'd so hard they could not stand,
not I'll strike your first - born dead, Let my peo-ple go.
lead the child - ren of Is - rael through, To
sang a song of tri - umph o'er.

Cm(Am) D7(B7) Gm(Em)

Go down Mo - ses way down in E - gypt land.

Eb(C) Cm(Am) Gm(Em) D7(B7) Gm(Em)

Tell - old Pha-raoh, Let my peo-ple go.

THE TEN PLAGUES

LEADER:

These are the plagues that God brought upon the Egyptians in Egypt. Now as we mention each plague, we will spill some wine. We must acknowledge that all people are God's creatures and that our joy is lessened when anyone, even our enemy, suffers.

Leader or participants spill out a drop of wine as each plague is mentioned.

דֵם



1. BLOOD

צפרדע



2. FROGS

פְּנִים



3. LICE

עֲרוֹב



4. BEASTS

דָּבָר



5. CATTLE
DISEASE

מַכַּת בְּכוֹרוֹת



10. SLAYING
OF THE
FIRSTBORN

חֹשֶׁךְ



9. DARKNESS

אַרְבֵּה



8. LOCUSTS

בָּרָד



7. HAIL

שַׁחִין



6. BOILS



Do we still have
plagues? Can
you give an example?

רבתא
RIBBIT

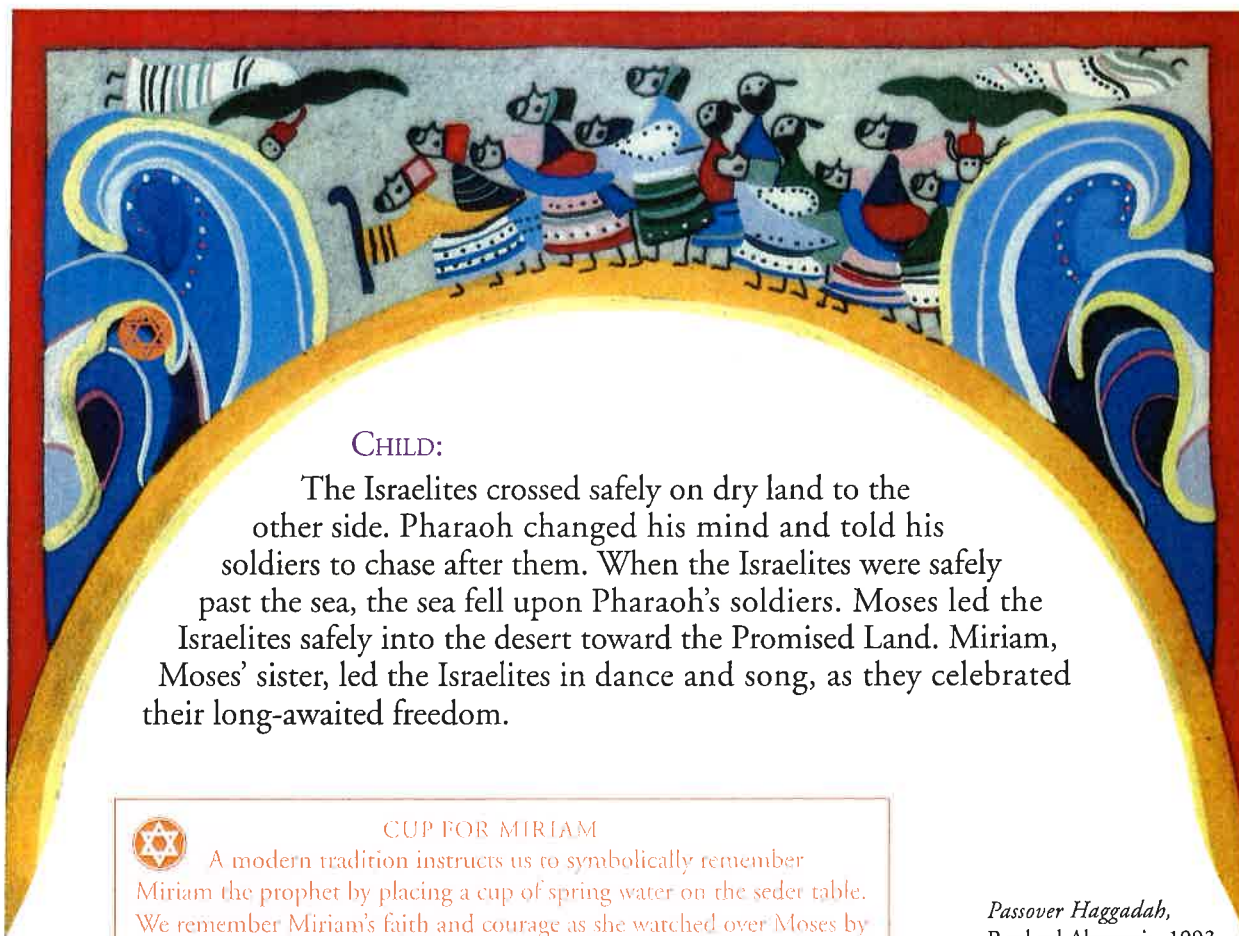


CHILDREN:

ONE MORNING, KING PHARAOH
WOKE UP IN HIS BED.
THERE WERE FROGS IN HIS BED
AND FROGS ON HIS HEAD.
FROGS ON HIS NOSE, AND FROGS
ON HIS TOES,
FROGS HERE, FROGS THERE,
FROGS WERE JUMPING EVERYWHERE!

CHILD:

At last, Pharaoh was frightened and let the Israelites go. They hurried out of Egypt, without time to bake bread for their journey. Instead, they put raw dough on their backs, which the sun baked into hard crackers called matzot. The Children of Israel followed Moses to the edge of the Sea of Reeds, and God divided the sea.



CHILD:

The Israelites crossed safely on dry land to the other side. Pharaoh changed his mind and told his soldiers to chase after them. When the Israelites were safely past the sea, the sea fell upon Pharaoh's soldiers. Moses led the Israelites safely into the desert toward the Promised Land. Miriam, Moses' sister, led the Israelites in dance and song, as they celebrated their long-awaited freedom.




CUP FOR MIRIAM

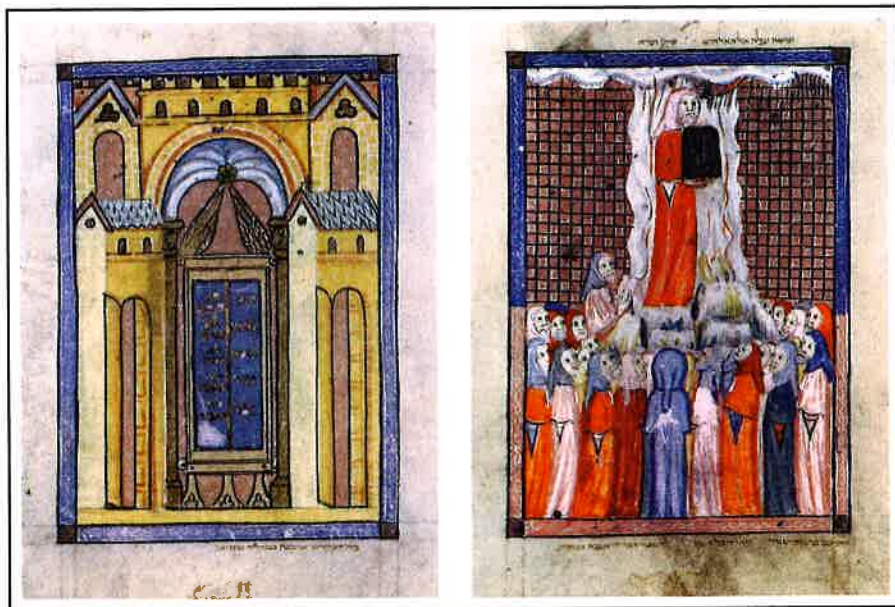
A modern tradition instructs us to symbolically remember Miriam the prophet by placing a cup of spring water on the seder table. We remember Miriam's faith and courage as she watched over Moses by the River Nile and later suggested to Pharaoh's daughter that an Israelite woman -- Moses' mother -- be his wet nurse. The Cup for Miriam recalls a midrash (rabbinic commentary) that wherever our ancestors wandered in the Sinai wilderness, Miriam's Well would appear and sustain them.

Passover Haggadah,
Raphael Abecassis, 1993

CHILD:

On their journey that would lead them to the Promised Land, the Children of Israel entered into a covenant, an agreement, with God at Mount Sinai and received the Commandments. They had many children, and their children had many children. As Jews, we are descendants of these families.

 The 14th-century *Sarajevo Haggadah* accompanied the Jews expelled from Spain in 1492. It remained in Sarajevo with one family until the 19th century, when they sold it to the National Museum. Hidden from the Nazis in a peasant hut, it later miraculously survived the Bosnian War, when many other ancient manuscripts were destroyed.



From the *Sarajevo Haggadah*, Barcelona, 14th century

LEADER:

According to the Mishnah, the ancient code of Jewish law, Rabbi Gamliel said: “Whoever does not consider the meaning of these three, PESACH, MATZAH, MAROR, has not fulfilled the purpose of the seder.” (Pesachim 10:5)



The leader points to each symbol as it is mentioned.

ALL:

PESACH, a shankbone, is a reminder that God “passed over” the houses of our ancestors in Egypt during the tenth plague.

MATZAH is meant to recall our hasty flight from Egypt. We fulfill the mitzvah, “For seven days you shall eat matzah, that you may remember your departure from Egypt as long as you live.” (Exodus 12:15)

MAROR, the bitter herb, is the symbol of the bitterness of servitude. May we have sympathy for all who are enslaved because of their heredity, environment, or self-imposed limitations.

PARTICIPANT:

Let us take a moment to remember our brothers and sisters who have been enslaved at various times in history and those who are still not free today. The following is a poem written by an 11-year-old boy while he was in the Terezin concentration camp during World War II.

I AM A JEW

I am a Jew and will be a Jew forever.
Even if I should die from hunger,
never will I submit.
I will always fight for my people,
on my honor.
I will never be ashamed of them,
I give my word.

I am proud of my people,
how dignified they are.
Even though I am suppressed,
I will always come back to life.

Franta Bass

(from *I Never Saw Another Butterfly*,
edited by Hana Volavkova, 1993
Schocken Books, Inc., New York)



During the Holocaust, Jews still celebrated Passover but often had to eat bread, as matzah was unavailable. The Jews in the Warsaw Ghetto said a special prayer asking God for permission to eat bread: "Our prayer to You is that You may keep us alive and save us and rescue us speedily so that we may observe Your commandments and do Your will and serve You with a perfect heart." Amen.



From the *Birds' Head Haggadah*, Southern Germany, ca. 1300

DAYENU



PARTICIPANT:

Dayenu means, "It would have been enough for us." The meaning of this hymn is that any one of the things God did for us, as mentioned in each verse, would have been enough to deserve our gratitude.

ALL SING "DAYENU":

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם - דַּיָּנוּ

I-lu ho-tzi-a-nu mi-Mitz'ra-yim — Dayenu

Had God only taken us out of Egypt — Dayenu

אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת - דַּיָּנוּ

I-lu na-tan la-nu et ha-Shab-bat — Dayenu

Had God only given us Shabbat — Dayenu

אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה - דַּיָּנוּ

I-lu na-tan la-nu et ha-To-rah — Dayenu

Had God only given us the Torah — Dayenu

אֱלֹהֵינוּ הֵבִיאָנוּ לְאֶרֶץ יִשְׂרָאֵל - דַּיָּנוּ

I-lu hich'niy-sa-nu l'E-retz Yis-ra-el — Dayenu

Had God only brought us to the Land of Israel — Dayenu



ALL:

We recall God's second promise, "I will deliver you from bondage."

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam bo-rey p'ri ha-ga-fen.

Blessed are You, Eternal God, Ruler of the Universe, who creates the fruit of the vine.

All drink the second cup of wine.



6. ROCHTZAH — Second Handwashing

רְחִיצָה

LEADER:

We wash our hands in preparation for eating the matzah. This time we say a blessing.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ

בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam a-sheer kid'sha-nu

b'mitz-vo-tav v'tzi-va-nu al n'ti-lat ya-da-yim.

Blessed are You, Eternal God, Ruler of the Universe, who has sanctified us with laws and commanded us to wash our hands.

All pour water over their hands using the cup and basin.

7. MOTZI MATZAH — Blessing for the Matzah מוציא מצה

The leader lifts the three matzot.

ALL:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech
ha-o-lam ha-mo-tzi le-chem min ha-a-retz.*

Blessed are You, Eternal God, Ruler of the
Universe, who brings forth bread from the earth.

ALL:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

*Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech
ha-o-lam a-sheer kid'sha-nu b'mitz-vo-tav
v'tzi-va-nu al a-chi-lat ma-tzah.*

Blessed are You, Eternal God, Ruler of the
Universe, who has sanctified us with laws
and commanded us to eat matzah.



Matzah cover,
Jerusalem, early 20th century



*The bottom matzah is put back in its place. The top and
middle matzot are distributed. All eat matzah while
reclining.*

IF MATZAH ISN'T YOUR FAVORITE FOOD, RECITE:

This is the poorest, the driest of bread.
It crinkles and crumbles all over our beds.
This is the matzah that Grand-Daddy ate
When he zoomed out of Egypt, afraid he'd be late.
You're welcome to join us—Come one or come many!
I'll give you my matzah. I sure don't want any.

From *Uncle Eli's Haggadah*,
Eliezer Segal, 1998
No Starch Press, San Francisco

IF YOU LIKE MATZAH, ADD THESE LINES:

But tomorrow you'll smear it with butter and jelly
And then you'll enjoy as it fills up your belly.



HANG IN, FOOD SOON!

8. MAROR — The Bitter Herbs

מָרֹר

PARTICIPANT:

Let us each dip a piece of maror into charoset as we recall the bitterness of slavery. We recite the blessing.

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

*Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam a-she-
kid'sha-nu b'mitz-vo-tav v'tzi-va-nu al a-chi-lat ma-ror.*

Blessed are You, Eternal God, Ruler of the Universe, who has sanctified
us with laws and commanded us to eat bitter herbs.

All dip the bitter herbs in charoset and eat while reclining.



According
to a midrash,
enslaved Israelites
called Pharaoh “Maror”
because he embittered
their lives.



Making Haroset, Toby Knobel Fluek, Czernica, Poland, 1975

9. KORECH — Hillel's Sandwich

כּוֹרֵךְ

PARTICIPANT:

When the ancient Temple still stood, Hillel would make a sandwich of matzah and maror and eat it together with charoset. The charoset reminds us of the mortar used to glue the bricks together when we built Pharaoh's cities.

The bottom matzah is distributed for Hillel's sandwich. Take a piece of matzah and break it into two pieces. Add the chazeret, the second kind of bitter herb, as the middle of the sandwich, dip the sandwich into charoset, and eat it while reclining . . . in one mouthful, if you dare.

THE SHANKBONE (Zeroa)

In the Sephardic tradition, pieces of meat from the shankbone are eaten by each participant. In the Ashkenazic tradition, the shankbone is acknowledged but not eaten.

PARTICIPANT:

The Torah speaks of God's outstretched arm (*zeroa*). The shankbone helps us remember God's might. The shankbone reminds us, too, of the special lamb that was brought to the Temple in Jerusalem on Passover as an offering to God.

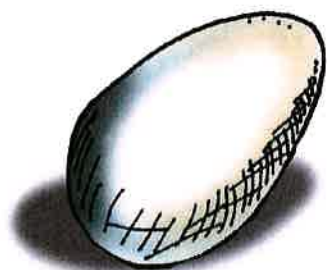


THE EGG (Beitzah)

It is customary to start off our meal with a boiled egg dipped in salt or salt water.

PARTICIPANT:

We remember the new life the Children of Israel made for themselves when they left slavery so long ago.



First Seder in Jerusalem, Reuven Rubin, Tel Aviv, 1950

10. SHULCHAN ORECH — The Meal

שֻׁלְחָן עֹרֵךְ

LEADER:

Shulchan orech means “the set table.” This is when the famous fifth question – “When do we eat?” – can be answered,


“Now!”

The seder plate is removed from the table.

When the meal is finished, children search for the afikoman.

Passover Seders

Conducted By
JAN PEECE



DEAUVILLE HOTEL
NAPOLEON ROOM

First Seder — April 2, 1969
7:00 P.M.

Second Seder — April 3, 1969
7:00 P.M.

Menu

Traditional Bitter Herbs	Sacramental Wine
~~~~~	
Charoses, Hard Boiled Egg, Salt Water	
~~~~~	
Crisp Celery Hearts	Rosebud Radishes
~~~~~	
Stuffed Fresh Water Fish, Beet Horseradish	
~~~~~	
Chicken Broth with Matzoh Ball	
~~~~~	
ROAST HALF SPRING CHICKEN Deauville Dressing	
Potato Kugel	Carrot Tzimmes
~~~~~	
Tossed Green Salad French Dressing	
~~~~~	
Honey Cake	
Lemon Sponge Cake	Passover Macaroons
~~~~~	
Cafe Noir	Orange Pekoe Tea

Passover seder menu: Well-known Jewish singers often appeared at hotel seders. Jan Peerce (1904–1984), a Metropolitan Opera star, conducted the seder at the Deauville Hotel in Miami Beach, 1969.



11. TZAFUN — The Afikoman

צפון

The seder plate is returned to the table.

LEADER:

Tzafun means “hidden.” Afikoman means “dessert.” Since tradition tells us that neither the meal nor the seder can be concluded without finding and eating the hidden dessert, whoever finds it may demand a reward.

Children – Now is the time for you to negotiate your reward.

Parents and grandparents – **We need you!**

All eat the afikoman. The third cup of wine is filled.



Pouch for afikoman, China, 19th century

12. BARECH — Blessing after the Meal

ברך

LEADER:

It is a mitzvah to say Grace after Meals. As it is written, "When you have eaten and are satisfied, you shall bless Adonai, your God, for the good land which God has given you."

ALL: Praised are You, Adonai our God, Ruler of the Universe, who in goodness, mercy, and kindness gives food to the world.

Blessed is our God, whose food we have eaten and by whose goodness we live.

Praised are You, Adonai our God, who provides food for all life.

Blessed be Your Name forever in the mouth of every living thing.

Praised be the Creator of Life.



Seder show towel,
Alsace, France, 1821

ברכת המזון (Grace)

LEADER:

ALL:

LEADER:

ALL:

חברי נברך:
יהי שם יי מברך מעתה ועד עולם:
ברשות מרנן וחברי נברך אלהינו שאכלנו משלו.
ברוך אלהינו שאכלנו משלו ובטובו חיינו:
ברוך אתה יי אלהינו מלך העולם הן את העולם כלו
בטובו בחן ובחסד וברחמים. הוא נותן לחם לכל בשר. כי
לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו, ואל יחסר
לנו מזון לעולם ועד בעבור שמו הגדול. כי הוא אל זן ומפרנס
לכל ומטיב לכל, ומכין מזון לכל בריותיו אשר ברא.
ברוך אתה יי הן את הכל.
בפתיב ואכלת ושבעת וברכת את יי אלהיך על הארץ
הטבה אשר נתן לך. ברוך אתה יי על הארץ ועל המזון.
ובנה ירושלים עיר הקדש במהרה בימינו.
ברוך אתה יי בונה ברחמי ירושלים. אמן.
הרחמן הוא ינחילנו יום שכלו טוב.
עשה שלום בברומיו, הוא יעשה שלום עלינו ועל כל ישראל
ואמרו אמן.

ALL:

We recall the third divine promise, "I will redeem you with an outstretched arm."

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.

Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam bo-rey p'ri ha-ga-fen.

Blessed are You, Eternal God, Ruler of the Universe, who creates the fruit of the vine.

All drink the third cup of wine.



ELIYAHU



Kiddush cup,
Palestine, 20th century

ANY CHILD STILL AT THE TABLE :

There is an extra cup of wine at the table. This is the cup for Eliyahu. There is a tale that Eliyahu, or Elijah, a great ancient prophet who challenged rulers to live more justly, visits every seder to wish everyone a year of peace and freedom. As we open the door for Elijah, we recognize that Passover is a night for openness. We open our doors to visitors, our minds to learning and personal growth, and our hearts to those less fortunate.

The door is opened. Elijah's filled cup remains on the table.



Elijah's cup is filled before the door is opened. One tradition is to fill Elijah's cup by passing it around, allowing participants to pour a little wine from their cups into Elijah's. This reminds us that we must all do our part to make this a better world and assure our redemption.

ALL SING:

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתְּשֻׁבִי, אֵלִיָּהוּ, אֵלִיָּהוּ הַגִּלְעָדִי,
בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֵלֵינוּ, עִם מְשִׁיחַ בֶּן דָּוִד, עִם מְשִׁיחַ בֶּן דָּוִד.

Eliyahu Hanavi

Capo 1st (Play Em)
With Feeling

E - li - ya - hu ha - na - vi,
E - li - ya - hu ha - tish - bi, E - li - ya - hu
E - li - ya - hu, E - li - ya - hu ha - gi - la - di,
bim - hey - ra b' ya - mey - nu ya - vo ey -
ley - nu, im Ma - shi - ach ben Da - vid
im Ma - shi - ach ben Da - vid.



Watch Eliyahu's cup to see if any of the wine disappears.

The door is closed.



From the *Second Cincinnati Haggadah*, Amsterdam, ca. 1716

13. HALLEL — Praising God הלל

The fourth cup of wine is filled.

PARTICIPANT:

It is our duty to thank and praise, laud and glorify, extol and honor, exalt and adore God who performed all these miracles for our fathers and mothers and for us.

May it be Your will to bring all families who are suffering persecution into freedom as You brought our ancestors to freedom.

May we be worthy to enjoy the Passover holiday together with all the families of Israel in freedom and unity.

Amen.



Many parts of the seder are structured in fours. How many can you name?

14. NIRTZAH — Conclusion

נִרְצָה

PARTICIPANT:

As our seder draws to a close, we raise our cups of wine. The final cup recalls us to our covenant with the Eternal One, reminds us that tasks still await us as a people, and validates a great purpose for which the people of Israel live: the preservation and affirmation of hope.

ALL:

As it is written, “And I will take you to be my people.”

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Ba-ruch a-tah A-do-nai E-lo-hey-nu me-lech ha-o-lam bo-rey p'ri ha-ga-fen.

Blessed are You, Eternal God, Ruler of the Universe, who creates the fruit of the vine.

All drink the fourth cup of wine.



Israel Independence Day celebration, 1948, from *Israel*



From the film *The Animated Haggadah*, Rony Oren, 1985



Many feel this ancient Aramaic song is best sung faster and faster with each verse.

Chad Gadya

With Spirit

Chad gad - ya, chad gad - ya, di—

z' van a - ba bit - rei— zu - zei. Chad gad - ya, di—

chad gad - ya. **Fine** V' a - ta shun - ra v' a chal l' gad-ya di—

2nd verse: V' a - ta chal - ba v' nashach l' shun - ra d' a - chal l' gad -

3rd verse: ya di— V' a - ta chut - ra v'hi-kah l' chal-ba d'—

na - shach l' shun - ra d' a - chal l' gad - ya di—

(verses 4-9 as above)