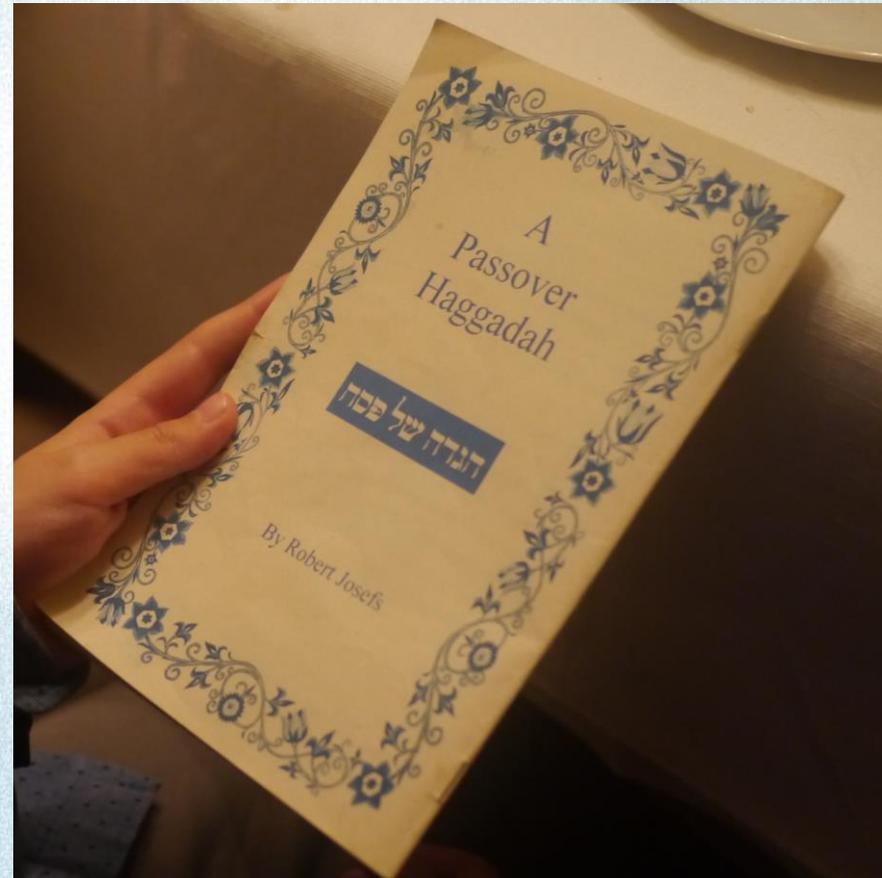


INTRODUCTION

Leader: Welcome to our Passover Seder. Together with Jews everywhere, we celebrate the eternal story of the Jewish people. It is our legacy to study it and teach it to our friends and our children. In our great yearly feast of liberation, we give thanks to the Eternal for the preservation of our spirit through every brutality and victory.



KADESH, Sanctification of the Day

Leader: The Passover Seder is one of the most important celebrations of the Jewish national calendar. It celebrates the liberation of the children of Israel from slavery in Egypt over 3,000 years ago, and provides a setting of family love and unity in which all Jews (and mankind) can rededicate themselves to the ideal of human freedom. For it is written:

(Leader raises wineglass)

Leader: Blessed art Thou, Lord our God, King of the Universe, who selected us from among all people, and exalted us among all tongues, and hallowed us with thy commandments. Lovingly, Thou hast given us times of joy, seasons for celebration, and this feast of matzah for the anniversary of our becoming free; a sacred occasion, a remembrance of our release from Egypt. Bless art Thou, our Lord, who sanctifies (the Sabbath) Israel, and the holidays.

(Leader lowers wineglass)

NAYROT, Lighting the Festival Candles

Mother/Female of the house: Our Seder starts with the lighting of two candles accompanied by a blessing.

Blessed art Thou, O Lord our God, King of the universe, who sanctified us with his commandments and commanded us to kindle the festive lights.



*Barukh atah Adonai Eloheinu melekh ha'olam asher
kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel yom
tov.*

ברוך אתה יי אלהינו מלך העולם, אשר
קדשנו במצותיו וצונו להדליק נר של
שבת (On Friday) יום טוב.

KIDDUSH, The First Cup (Sanctifications)

Leader: Four times, in the course of this Seder, we partake with wine. The four cups represent the four-fold promise which Adonai, our God, made to the Israelites in Mitzriyim. With each cup we recall one of the promises.

All: “I will free you from the forced labor of the Egyptians.”

(Raise your wineglass)

All: Baruch Atah Adonai Eloheinu Melech ha-olam, borei p'ri hagafen.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Blessed art Thou, Eternal our God, King of the universe, creator of the fruit of the vine.

(Lower your wineglass)



KARPAS, Rebirth and Renewal

Leader: Our people in ancient, pastoral times celebrated the liberation of the earth from wintry darkness, and rejoiced in the yearly rebirth of nature. Every spring, the season of rebirth and renewal, on the festival Pesach, we read from the Solomon's Song of Songs.

Guest: We dip karpas, greens, symbol of the renewal of the earth at spring time into salt water, symbol of the bitter tears shed by the slaves in Mitzriyim to evoke the imagery of the birth of the Jewish people at the time of the Exodus.

(All: Take some greens, dip them in salt water, and eat them)

All: Baruch Atah Adonai Eloheinu Melech ha-olam, borei p'ri haadamah.

Blessed art Thou, Eternal our God, King of the universe, creator of the fruit of the earth.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְרֵי הָאָדָמָה.



OYACHATZ, Breaking The Matzah

Leader: Here before me are the three matzah. It is said they represent the priests of the temples (the Cohen), the singers and servitors of the temple (the Levite), and the congregation of Israel (the Israelite). We take the middle of the three matzah and break it in two. *(Leader breaks matzah)*

Guest: The small piece is replaced between the other two matzah. The large piece is set aside as the 'afikomen', a Greek word for dessert. Later we will share it; sharing bread forms a bond of fellowship.

Guest: For the sake of our redemption, we say the ancient words which join us with our own people and with all who suffer from hunger. Now let us repeat the call to Pesach:

All: This is the bread of affliction, the poor bread our ancestors ate as slaves in the land of Mitz-ri-yim.
Ha lachma anya dee a-cha-lu a-va-ha-sa-na b'ara d'mitzrayim.

Let all who are hungry come and eat. Let all who are needy share the hope of this Passover celebration.
Kol dichfin yay-say v'yaychul; kol ditzrich yay-say v'yifsach.

This year we are here. Next year may we be in the land of Israel.
Ha-shata hacha, l'shana ha-ba'ah b'ara d'Yisrael.

(Children close their eye's while the leader hides the afikomen)



MAH NISHTANAH, The Four Questions

Leader: Questioning is a sign of freedom, proof that we are free to satisfy our intellectual curiosity. Because we encourage our children to question and to join in our observance, we now ask the youngest to ask the Four Questions, about the differences that mark this night.



MAH NISHTANAH, The Four Questions

Why is this night different from all other nights?

Mah nishtanah ha-lahylah ha-zeh mi-kol ha-layloht, mi-kol ha-layloht?

1) Why is it that on all other nights we eat bread or matzah, but on this night we eat only matzah?

1) **She-b'khol ha-layloht anu okhlin chameytz u-matzah, chameytz u-matzah. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, kooloh matzah?**

2) Why is it that on all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs?

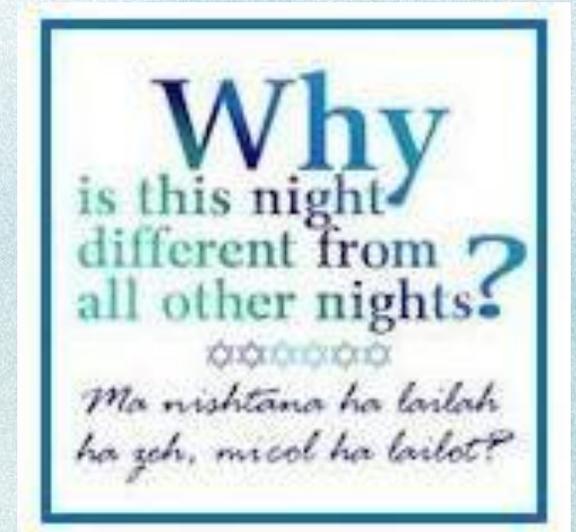
2) **She-b'khol ha-layloht anu okhlin sh'ar y'rakot, sh'ar y'rakot. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, maror?**

3) Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice?

3) **She-b'khol ha-layloht ayn anu mat'bilin afilu pa'am echat, afilu pa'am echat. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, sh'tay p'amim?**

4) Why is it that on all other nights we eat either sitting or reclining, but on this night we eat in a reclining position?

4) **She-b'khol ha-layloht anu okhlin bayn yosh'bin u'vayn m'soobin, bayn yosh'bin u'vayn m'soobin. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, koolanu m'soobin?**



The Explanations

Guest: You ask; why is this night different?

Leader: Avadim hayinu, because we were slaves to Pharaoh in Egypt...

Guest: Because we were slaves to Pharaoh in Egypt, the Eternal, our God, brought us forth from there with a mighty hand and an outstretched arm. If the Holy One, blessed be He, had not brought forth our ancestors from Egypt, then we, and our children, and our children's children might still be enslaved in Egypt.

Guest: There are four questions and there are also four ways to ask them: the heedless, the foolish, the dull, and the wise. The heedless child asks, "what is this ceremony of yours?", as if it didn't concern him as well. The foolish child asks what happened, without wanting to know what it means. The dull child doesn't even see anything to ask. But the wise child asks, "What is the meaning of each thing we do?"

Guest: Let us all be wise children, for everything in the Seder has meaning. Even if we were full of wisdom; even if we were all steeped in Torah; it would still be incumbent on us to recount the Exodus from Egypt and search every word.

Guest: You ask; why we eat only matzah?

All: Avadim hayinu...we were slaves...

Guest: Our ancestors in their flight from the house of bondage in Egypt did not have time to let the dough rise, so they baked flat bread, called matzah. The Bible tells us, "They were thrust out of Egypt and could not tarry, neither had they time to prepare themselves victuals." In memory of this we eat only matzah on Passover.

The Explanations (continued)

Guest: You ask; why we eat bitter herbs?

All: Avadim hayinu...we were slaves...

Guest: We eat bitter herbs because the Egyptians made bitter the lives of our forefathers. The Bible tells us, “They made their lives bitter with hard bondage in mortar and brick, and in all manner of labor in the fields, and their servitude was terribly severe.”

Guest: You ask; why we dip twice?

All: Avadim hayinu...we were slaves...

Guest: The first time we dip our greens, in salt water, is to taste the brine of enslavement. But also, to remind ourselves of all life and growth, of earth and sea. The second time we dip, in choroset, is to remind ourselves of the mortar that our forefathers mixed as slaves for the Pharaohs in Egypt. But choroset is a mixture of sweet apples, nuts, raisins, and wine, to show us that in their bitter time of slavery our forefathers hoped for the sweet delights of freedom.

Guest: You ask; why we do we recline?

All: Avadim hayinu...we were slaves...

Guest: We recline at ease to remind ourselves that like our ancestors we can overcome slavery and bondage, for each of us is self-enslaved, and each of us is free to become his own master.

Maggid, The Story Of Exodus

Leader: The Bible tells us that in ancient times, our ancestors dwelt “on the other side of the great river and lived among idol-worshippers”. In the city of Ur, our patriarch, Abraham, was the first to understand that God is one. To worship God in freedom, Abraham had to flee from the land of idolators.

Guest: The Bible says, “I took your father Abraham from the other side of the great river and led him throughout the land of Canaan.” And the Lord said to Abraham, “All the land that thou seest, to thee I will give it, and to the seed forever.”

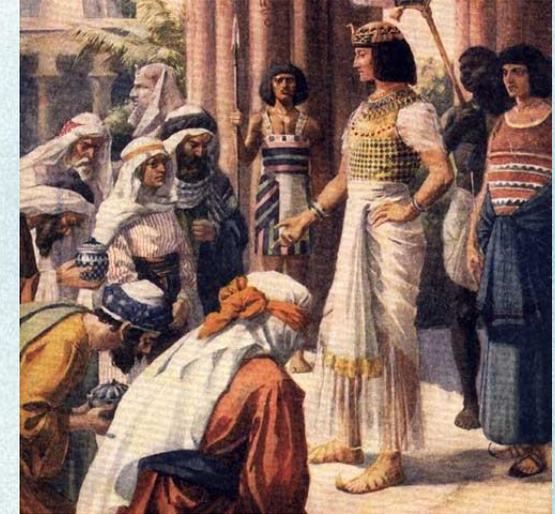
Guest: Abraham’s herd grew fat in the land, and God gave him Joseph, who was sold by his jealous brothers to a caravan, and they brought Joseph to Egypt.



Maggid, The Story Of Exodus (continued)

Guest: Joseph rose to become the Pharaoh's minister over all Egypt. He prepared store-houses with grain. When drought and famine fell upon the region, Joseph's brothers came to Egypt to buy food. Joseph recognized his brothers, and had them bring their families to Egypt. There the Hebrews lived and multiplied. Pharaoh promotes Joseph to the highest office.

Guest: There rose a new King over Egypt who knew not of Joseph. And he said unto his people, "Behold the children of Israel are too many and too mighty for us." He feared that in a war they might go against him. Therefore he set over them taskmasters to afflict them with burdens. And the Hebrews built for Pharaoh the treasured cities, Pithon and Ramses. They were slaves. And to destroy this entire people, Pharaoh charged the Hebrews, "Every son that is born ye shall cast in the river."



Maggid, The Story Of Exodus (continued)

Guest: A women of the tribe of Levi placed her infant son inside an ark of bulrushes by the river bank. He was found by the Pharaoh's daughter and she called him Moses.

Guest: His sister had been watching, and she offered his mother to be the nursemaid. Thus Moses was raised knowing his own people.

Guest: One day, Moses came upon an Egyptian smitting a Hebrew, and he smote the Egyptian back. Moses fled from the face of Pharaoh and dwelt in the land of Midian.

Guest: One day as he was tending his sheep, the voice of the Eternal spoke to him from a burning bush, saying "I will send thee to Pharaoh so that thou mayst bring fourth my people, the children of Israel, out of Egypt."



Maggid, The Story Of Exodus (continued)

Guest: Again and again Moses stood before Pharaoh, demanding “Let my people go!” But Pharaoh’s heart was hardened.

Guest: And as it is written, “We cried unto the Lord of our fathers and the Lord heard our voice and saw our affliction, our toil, and our oppression.”

Guest: And the Lord brought us out of Egypt with a mighty hand and an outstretched arm and with great terrors of signs and wonders.

Guest: Plague after plague was sent upon the Egyptians.



Maggid, The Story Of Exodus (continued)

Guest: And the Lord brought us out of Egypt with a mighty hand and an outstretched arm and with great terrors of signs and wonders.

Guest: Plague after plague was sent upon the Egyptians. We shall, therefore, diminish the wine in our cups as we recall the ten ancient plagues visited upon the Egyptians, to express compassion over the losses from each plague.

Blood (*Dam*) • Frogs (*Tzfardeyahv*) • Lice (*Kinim*) • Beasts (*Arov*)
Cattle disease (*Dever*) • Boils (*Sh'chin*) • Hail (*Barad*)
Locusts (*Arbeh*) • Darkness (*Choshech*)
Death of 1st-born (*Makat B'chorot*)

Guest: When Pharaoh's own first born was stricken in the final plague, he arose in the night and commanded Moses, "Get you forth from my people!". In great haste, the children of Israel departed. As it is written, "They baked their bread in haste for they could not tarry." When they came to the Red Sea, Pharaoh again broke his word, for his chariots pursued them.



Maggid, The Story Of Exodus (continued)

Guest: The Lord caused the waters to be divided and the Israelites passed over safely; then the waters closed in on the Egyptians and their chariots of war. Thus the children of Israel became free.

All: Let us remember and never forget.

Guest : Slaves were we to the Pharaoh in Egypt, and the Eternal, our God brought us out from there with a mighty hand and an outstretched arm. If the Holy One, blessed be he, had not brought forth our ancestors from Egypt then we, and our children, and our children's children might still be enslaved in Egypt.



Maggid, The Story Of Exodus (continued)

Leader: From the Red Sea, Moses led the Israelites inland. They lived in tents, and booths made of reed. Early in their wandering, they came into the wilderness of Sinai. Moses went to the top of the mount where he received God's commandments. Let us repeat the Ten Commandments.

(All raise their wineglasses)

All: I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me! Thou shalt not make unto thee a graven image; thou shalt not bow down unto them, nor serve them! Thou shalt not take the name of the Lord thy God in vain! Remember the Sabbath day and keep it holy! Honor thy father and thy mother! Thou shalt not murder! Thou shalt not commit adultery! Thou shalt not steal! Thou shalt not bear false witness against thy neighbor! Thou shalt not covet!



Dayenu, It would have been enough

Leader: The Lord has given us many gifts. He has brought us out of slavery; out of the land of Egypt, has given us the Torah, and led us into the holy land of Israel. We say Dayenu to the Eternal to let thy know that it would have been enough.

*Ilu ho-tsi, ho-tsi-a-nu,
Ho-tsi-a-nu mi-Mitz-ra-yim,
Ho-tsi-a-nu mi-Mitz-ra-yim, Da-ye-nu!*

CHORUS: *Dai, da-ye-nu, Dai, da-ye-nu, Dai, da-ye-nu, Da-ye-nu, da-ye-nu, da-ye-nu! (repeat)*

*Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-To-rah,
Na-tan la-nu et-ha-To-rah, Da-ye-nu!*

...**CHORUS**

*Ilu na-tan, na-tan la-nu,
Na-tan la-nu et Yahushua
Na-tan la-nu et Yahushua, Da-ye-nu!*

...**CHORUS**

The image shows a musical score for the song 'Dayenu'. It consists of four staves of music on a yellow background. The first staff is in treble clef, 4/4 time, and contains the melody for the first line of the song. The lyrics 'I - lu ho - tzi ho - tzi - a - nu, ho - tzi - a - nu mi - mitz - ra - yim,' are written below the notes. The second staff continues the melody with the lyrics 'ho - tzi - a - nu mi - mitz - ra - yim da - yel - nu.' The third staff is labeled '(Chorus)' and contains the melody for the chorus, with the lyrics 'Da - da - yel - nu, da - da - yel - nu, da - da - yel - nu, da -'. The fourth staff continues the chorus melody with the lyrics 'yel - nu da - yel - nu da - yel - nu. yel - nu da - yel - nu.' There are first and second endings marked with '1.' and '2.' above the notes in the fourth staff.

The Third Cup (Redemption)

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

All: "I will redeem you with an outstretched arm and through mighty acts of judgment."

(All raise their wineglasses)

All: Baruch Atah Adonai Eloheinu Melech ha-olam, borei p'ri hagafen.

Blessed art Thou, Eternal our God, King of the universe, creator of the fruit of the vine.

(Drink the fourth cup of wine)

רוך אתה יי, אלהינו מלך העולם,
בורא, פרי הגפן.



The Fourth Cup (Acceptance)

Leader: As our Seder draws to an end, we once again raise our cups of wine.

Guest: The fourth cup recalls us to our promise with the Eternal One, to accept the Eternal as our Lord and have faith that the Eternal will protect us.

All: “And I will take you to be my people, and I will be your God.”

(All raise their wineglasses)

All: Baruch Atah Adonai Eloheinu Melech ha-olam, borei p'ri hagafen.

Blessed art Thou, Eternal our God, King of the universe, creator of the fruit of the vine.

(Drink the fourth cup of wine)



רוך אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא, פְּרִי הַגָּפֶן.

MATZOT, A Special Blessing for Matzah

All: Baruch Atah Adonai Eloheinu Melech ha-olam, asher kidshanu b'mitzvotav v'tzivanu al a-chilat matzah.

Blessed art Thou, Eternal our God, King of the universe, who hallows our lives through commandments, and commands us to eat matzah.

(Eat your portion of the matzah)



Kos Eliyahu, The Cup of Elijah

Leader: This is the cup of Elijah. According to Jewish tradition, the Prophet Elijah was a brave man who denounced the slavery of his day. Legend teaches that he will return one day to lead everyone to peace and freedom.

Guest: Since Passover the festival of freedom expresses hope in the eventual redemption of mankind and its deliverance from all evil, who could be a more welcomed guest at the seder than Elijah? And so, in every Jewish home a special cup is reserved for the prophet Elijah, the guest of honor. We now open the door to let Elijah in.

(A participant is sent to open the door to the outside)



K'arah, The Seder Plate

Leader: Before us is the Seder plate, it contains the various symbolic foods referred to in the Seder itself.

- **Shank bone (Z'roah):** A symbol of God's 'outstretched arm', helping the Jewish people in time of trouble.
- **Bitter Herbs (Maror):** Its bitter taste is symbolic of the bitterness our ancestors experienced as slaves in Egypt.
- **Karpas:** Symbolic of spring and its spirit of hope, as well as a Jew's undying faith in the future. We dip Karpas into salt water as a sign of freedom, as slaves were not accustomed to dipping food or eating appetizers.
- **Roasted Egg (Beitzah):** Symbolizes the continuing cycle of life and the Jewish people's will to survive. Just as an egg becomes harder the longer it cooks, so the Jewish people have emerged from persecution as a strong people.
- **Charoset:** Charoset symbolizes the mortar with which our ancestors were forced to bake bricks, and the sweetness of our forefathers' optimism in the midst of degradation.
- **Salt Water:** A dish of salt water is placed on the table as a symbol of the tears our ancestors shed in Egypt.



SHULCHAN OREICH, The Meal

Leader: The Passover seder is rich with symbolism. No seder is really complete unless it is fully explained. Let us be thankful, recline, and indulge in the Passover meal. It is customary to begin the meal with hard-boiled eggs flavored with salt water. The egg is symbolic of new growth, new life, and hope.

TZAFUN, The Afikoman

Leader: After the meal the children looked for the afikoman, which I have hidden. To conclude the meal we now eat a piece of it and reward its finder. In temple times, the Passover sacrifice was eaten at the end of the meal, when everyone was almost satiated. In remembrance of this, we partake of the afikoman as the very last food to be eaten at our seder.

