

Passover Haggadah

A Celebration of Redemption

Before the Celebration

The Passover Table

To set the table for this most meaningful of holiday feasts, the best that the household has to offer is put to use. On the glistening tablecloth the polished candlesticks are centered, with the candles ready for the blessing and lighting. Flowers and blossoms provide a springtime air. Plates piled with matzot, wine-filled decanters, bowls of fruit, dishes, of confections, nuts, and raisins give the table and additional festival allure. Beside each setting is a Haggadah.

The table is also set with a special Seder tray containing a variety of symbolic foods. The tray is placed atop a matzah holder with three compartments, each containing one whole matzah. The Seder tray and the matzot are placed at the head of the table. (Ordinary paper or cloth napkins may also be used to separate the three matzot if a matzah holder is not available.)

At regular Sabbath and festival meals two loaves of bread (*challot*) are placed on the table, and a blessing recited over them. On Passover, instead of using just two matzot (as substitutes for the leavened bread which is prohibited on Passover), a third is added to mark the joyous nature of the occasion. The middle matzah is called the *afikomen* to share later and to scatter outdoors.

The entire story of the Haggadah is contained on the Seder plate; everything on it symbolizes an aspect of Exodus:

Maror, a bitter herb, reminds of the harshness of slavery, bitterness and anger. Either a head of horseradish or some grated white horseradish is placed in the *maror* compartment. An extra dish of horseradish, with a sufficient amount for each participant to have a small helping during the Seder, should be set aside.

Karpas, parsley or another green vegetable, represents hope and renewal.

Charoset, a mixture of nuts, fruit, wine and spices, represents both the mortar our ancestors were compelled to make in building the pyramids and the sweetness of freedom. Place a small amount of the mixture on the Seder plate, and keep a larger amount in a separate dish for use at the appropriate time during the Seder.

Zeroa, a roasted bone, is symbolic of the “mighty arm” of God, as the Bible describes it, which influenced Pharaoh to release the Children of Israel from bondage. In some households a meat bone is roasted; in others the neck of a chicken or some other fowl is roasted and used as a symbol on the Seder tray. According to one Talmudic tradition, a beet can be used instead.

Baytzah, a boiled egg, is symbolic of the festival sacrifice brought in temple times, as well as Spring, growth, hope, and new life.

Chazeret, the bitter herb, for the “sandwich”, which we eat later following the custom established by Hillel the Elder, as a reminder that our ancestors “ate matzah and bitter herbs together.” *Chazeret* actually has the same symbolism as the maror, mentioned above. The vegetable is usually lettuce, watercress, radish, or any variety that has a tendency to be or become bitter.

Alongside the place-setting of each participant, a wine glass should be placed for the drinking of wine. Four cups of wine are consumed during the Seder as a reminder of the four references to Redemption that are mentioned in the Book of Exodus:

I will *bring* you out of Egypt.
I will *deliver* you from bondage.
I will *redeem* you with an outstretched arm.
I will *take* you to Me for a people.

Several bowls of salt water should be placed on the table for use during the Seder. The salt water is used as a dip for the *karpas* and also for dipping the hard-boiled eggs, which are consumed immediately before the full meal is served. The salt water represents the tears of our ancestors, sorrow and mourning.

Prominently placed toward the head of the table are a wine glass for Elijah and a water glass Miriam.

Thus the Passover table is set.

The chair at the head of the table is usually an armchair, provided with pillows, to demonstrate the custom of reclining at ease, like a Roman freeman, during the meal. All who take part in the Seder may use pillows as well. An empty chair is also customary, symbolizing a welcome for guests and others who are not able to attend.

The Seder meal itself, in Biblical times, consisted of roast lamb, but today dishes vary all over the world. In the tradition of East European Jewry, the feast usually begins with gefilte fish, followed by chicken soup with matzah balls. Honey cake and sponge cake with tea are customary at Passover. After the meal one should linger, eating walnuts, macaroons, candies, and Passover honey dips called *teiglach*.



The Celebration

Tonight we join our family and friends to celebrate Passover, the annual festival of freedom, birth and renewal. We follow the Torah's command to tell our children about the Exodus. We remember slavery so that we may be inspired to cherish the freedom we now have. We remember slavery so that we can recognize the bondage of those who are not yet free. We remember slavery to encourage our daughters and sons to begin the process of Tikkun Olam, which means "repairing the world."

We come together on this night to remember and tell of our origins as a people. We relive the event that has become the great symbol of liberation, the Exodus from Egypt. In every generation we must look at ourselves as if we personally had been liberated from Egypt. In doing this, we honor all people who have struggled and those that are now struggling for freedom.

HADLAKAT NEROT LIGHTING OF THE CANDLES

Before we light the candles tonight, we read the words of Hanna Senesh, who wrote these words in a Budapest prison in 1944, as she awaited execution for organizing resistance to the Nazis.

In Unison:

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



In Unison:

We rejoice in the gathering of family and friends. As we light these candles, we pledge ourselves anew to keep the burning flame of justice alive, and to work for the very freedom we celebrate.



Light the candles, then say together:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

All: Ba-ruch ah-ta A-don-ai E-lo-hei-nu me-lech ha-o-lam a-sher kid-e-shan-u
be-mitz-vo-tav ve-tzi-va-nu le-had-lik ner shel (v'shel shabbat) yom-tov pesach.

Blessed is the spirit of freedom that we honor by kindling the lights of this holiday,
Passover.

SHEHECHEYANU

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֵחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמַן הַזֶּה.

Host: Now we join in singing the traditional blessing for any special occasion, giving thanks
for our being here to celebrate together and reminding us of the continuous wonder of
being alive.

All: Ba-ruch ah-ta A-do-nai E-lo-hei-nu me-lech ha-o-lam she-he-che-ya-nu ve-ki-ye-ma-nu
ve-hi-gi-a-nu la-ze-man ha-zeh.

We give thanks for being kept in life, being sustained and being brought into this
season of joy.



קידוש

KIDDUSH SANCTIFICATION -- BLESSING OVER WINE

Pour wine

Participant: Tonight we drink four cups of wine. There are many explanations for this custom. Some have said they represent the four corners of the earth, for freedom must reign everywhere. It has also been said they represent the four seasons of the year, for freedom must be guarded at all times. Above all the four cups stand for the four promises of redemption recorded in the story of the liberation of the Israelites from Egyptian bondage. We are told that four times, in different words, God gave promises of freedom to our people: I will bring you out of the land of Egypt, I will deliver you from bondage, I will restore you, I will take you to me for a people. We shall now drink the first cup of wine as we recite the holiday blessing.

All raise their cups and recite in unison:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

All: Ba-ruch ah-ta A-do-nai E-lo-hei-nu me-lech ha-o-lam bo-rei pre-ri ha-ga-fen

We give thanks for the fruit of the vine.

All drink the first cup.

U'RECHATZ WASHING OF THE HANDS

ורחצ

Participant: The washing of hands is a symbolic act of purification that allows us to cleanse ourselves and each other of the dust and toils of the day.

All: Let us unwrinkle our tired souls, unsnarl our garbled thoughts and words, unwind our gnarled nerves, and let us relax together.

All participants wash their hands, and assist their neighbor in doing the same.



שִׁיר הַשִּׁירִים

*The winter is past,
The rain is over and gone.
The flowers appear on the
earth;
The time of singing has
come,
And the voice of the turtle is
heard in our land;
The fig tree puts forth its
green figs,
And the vines in blossom
give forth their fragrance.
—The Song of Songs 2:12-13*

KARPAS

THE CYCLE OF RENEWAL ... SPRING!

During this season of renewal, we read from the Biblical book, Song of Songs.

Arise my beloved, my fair one,
 And come away;
 For now, 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. *(Song of Songs, 2:10-12)*

Karpas (parsley) represents the new growth of spring. It reminds us of all the little green stems quietly and secretly pushing up out of the Earth, now that the long cold winter is over. Dipping karpas in salt water reminds us of all the tears cried by our people when we were slaves in Egypt. The salt water also reminds us of the many children, women and men who are still slaves today. They cry enough tears in one day to fill our bowl to overflowing. We dip our greens in salt water as a way of paying attention to their tears. May we open our eyes, our hearts, and our hands, and help to remove suffering and want from our world.

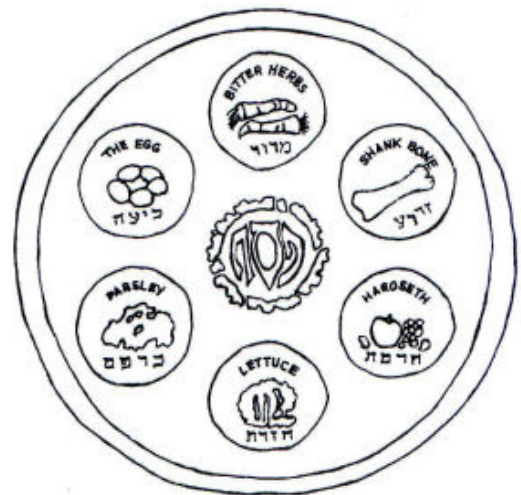
All:

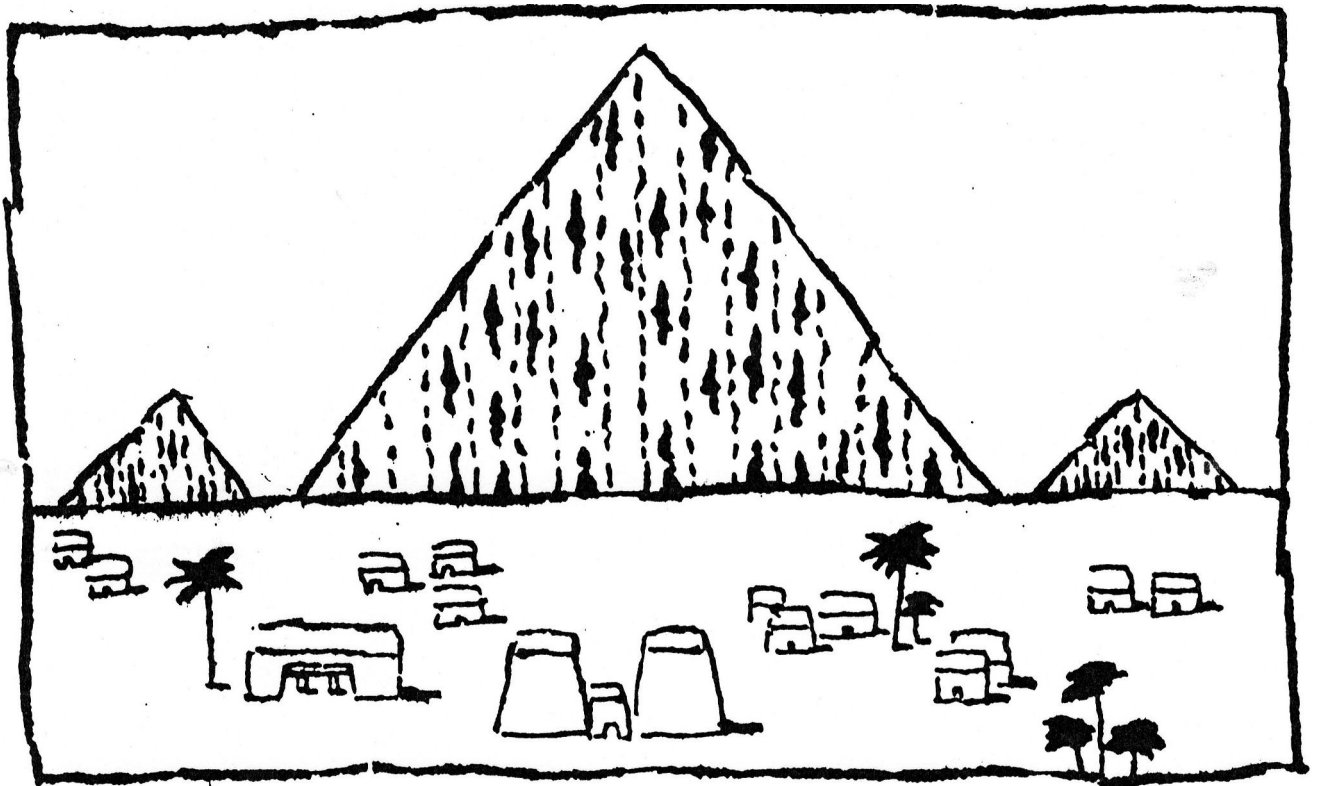
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאָדָמָה.

Ba-ruch ah-ta A-do-nai, E-lo-hei-nu me-lech ha-o-lam bo-rei pree ha-ah-dam-ah.

Blessed is the Force of Life and the strength of farm workers that brings forth the fruits, grains, and vegetables.

Participants dip and eat the karpas.





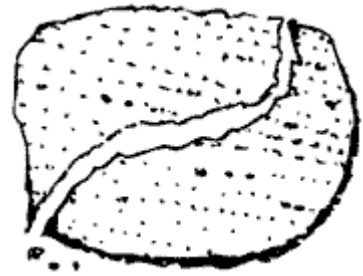


YAHCHANTZ DIVIDING THE MATZAH

Uncover the plate of three matzot.

Participants, alternating:

The top matzah represents our liberation from Egypt. The bottom, the liberation of all people yet to come. The middle matzah stands for our present situation in between. The host will divide the middle matzah and will hide one half. The breaking of the matzah symbolizes the break in the human spirit. One half represents when we are our worst selves and seek to oppress others. The other half represents our best and strongest selves. This half is wrapped and hidden until after the meal when we send the children to find and share it - the afikomen (dessert).



When the two halves are placed together, they represent our whole self, reminding us that we all have the capacity for good and evil. On this day, we seek to acknowledge both sides of ourselves so that we can recognize our ability to be both the oppressor and the liberator. Only upon seeing this in ourselves, can we move toward realizing our fullest potential.

The middle matzah of the Seder plate is broken in two, and the smaller half is placed back between the remaining two whole matzot. The larger half is wrapped and put aside to become the afikomen.

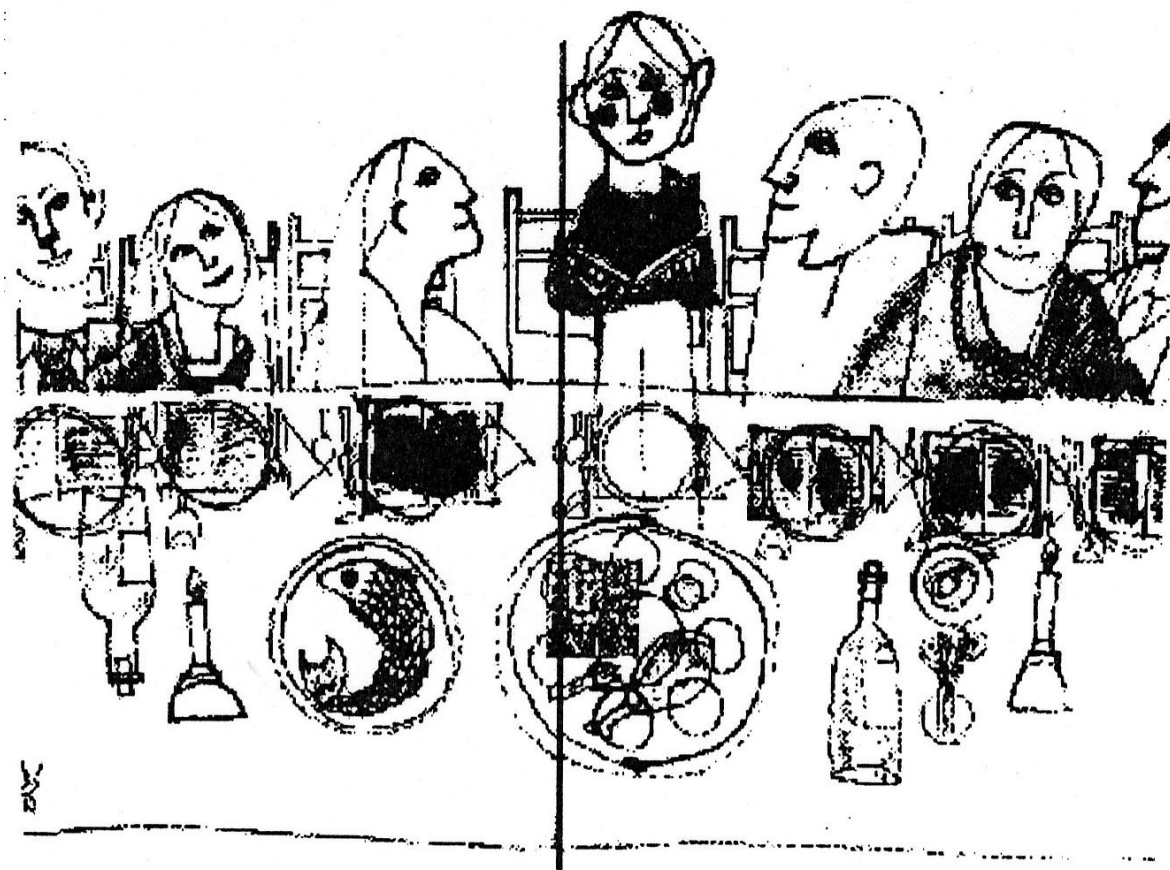
The remaining matzot are lifted, still uncovered, for all to see, and a participant proclaims:

This is matzah, the bread of affliction that our ancestors ate in the land of Egypt. Whoever is hungry, let them come and eat! Whoever is in need, let them come and celebrate Passover with us. Let all who hunger for physical and spiritual sustenance come and share this celebration. As we celebrate, we join with our people, and all oppressed people everywhere, as we have for thousands of years. This year, many remain in bondage. Next year, may we celebrate their freedom.

הא לחמא עניא דרעבולו אברהמא (ואמהתנא) בארעא
דמצריה. פלידכפין יתמי ויבול. בלידצריך יתמי ויפסח.
השתא קבא. לשנה תבא בארעא דמשכא. השקא
עבדי. לשנה תבא בני ויבנותי חורין;

In Unison: Now we are here, next year may we be in the land of freedom. Now we are slaves, next year may all be free.

The matzot are covered and lowered again.



MA NISHTANAH

THE FOUR QUESTIONS



At this point, the second cup of wine is poured. The youngest person present asks or sings:

מה-נִשְׁתַּנָּה הלַיְלָה הַזֶּה מִכָּל-הַלַּיְלוֹת.

Mah nish-ta-nah ha-lai-lah ha-zeh mi-kol ha-lei-lot?

Why is this night different from all other nights?

1. She-be-chol ha-lei-lot a-nu och-lin cha-metz u-ma-tzah, ha-lai-lah ha-zeh ku-lo mat-zah?

1. שֶׁבְּכָל-הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה. הַלַּיְלָה הַזֶּה
כָּלוּ מַצָּה:

On all other nights we eat both *chametz* and *matzah*. On this night why do we eat only *matzah*?

2. Sheh-be-chol ha-lei-lot a-nu och-lin she-ar ye-ra-kot, ha-lai-lah ha-zeh ma-ror?

2. שֶׁבְּכָל-הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יַרְקוֹת. הַלַּיְלָה הַזֶּה מְרֹר:

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

3. She-be-chol ha-lei-lot ein a-nu mat-bi-lin a-fi-lu pa-am eh-chat, ha-lai-lah ha-zeh she-tei fe-a-mim?

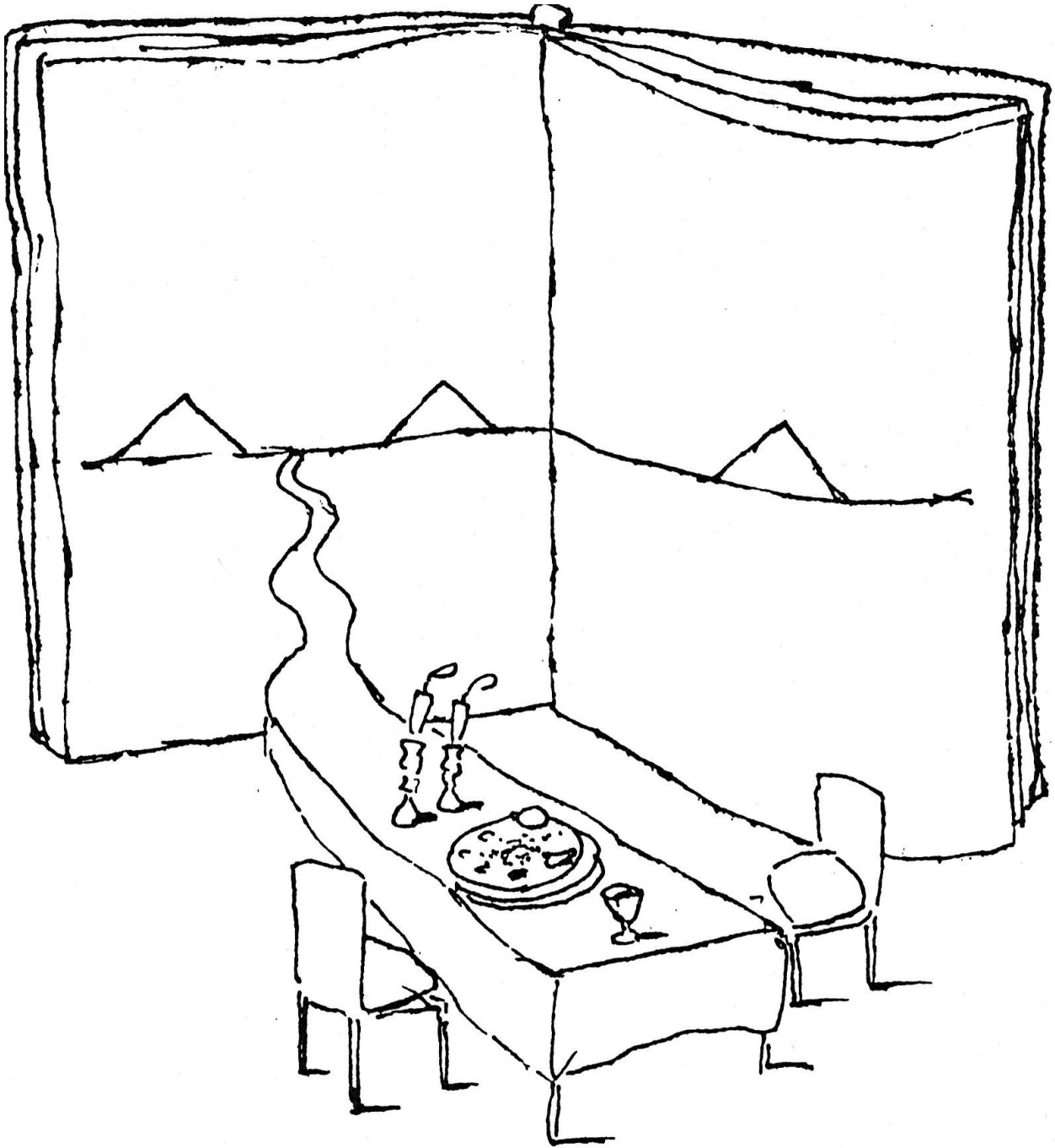
3. שֶׁבְּכָל-הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוּ פַּעַם אַחַת.
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:

On all other nights we do not dip our vegetables even once. On this night why do we dip them twice?

4. She-be-chol ha-lei-lot a-nu och-lin bein yosh-vin u-vein me-su-bin, ha-lai-lah ha-zeh ku-la-nu me-su-bin?

4. שֶׁבְּכָל-הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.
הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:

On all other nights we eat our meals sitting or reclining. On this night why do we eat only reclining, with special ceremony?



REPLY TO FOUR QUESTIONS

Participants, alternating:

This night is different because during the Seder we relive the Exodus. We recall the deliverance of people from the house of bondage. We eat *matzah* on Passover in memory of our ancestors who had no time to let their bread rise when they fled from Egypt. And why do we call it matzah? Well, it has little holes like matzah, and it smells like matzah, and it tastes like matzah...

We eat bitter herbs to help remember the bitterness of how we felt when we were slaves, and how people feel when they get hurt by other people.

The first time we dip parsley in salt water, we remember the tears of our ancestors when they were slaves. We will also dip bitter herbs in sweet *charoset* representing the mortar our ancestors mixed as Pharaoh's slaves. This reminds us that our people were able to withstand the bitterness of slavery because it was sweetened by the hope of freedom.

We recline tonight because in ancient times, reclining at the table was the sign of a free person. Since this is the night our slavery ended, we recline to remind ourselves that we are free and should not be slaves in body or soul. We and our friends and our children can be free.

In some traditions, the Four Questions are never directly answered. Instead, they are seen as part of a tradition of critical inquiry. Questioning is a sign of freedom, proof that we are free to investigate, to analyze, to satisfy our intellectual curiosity.

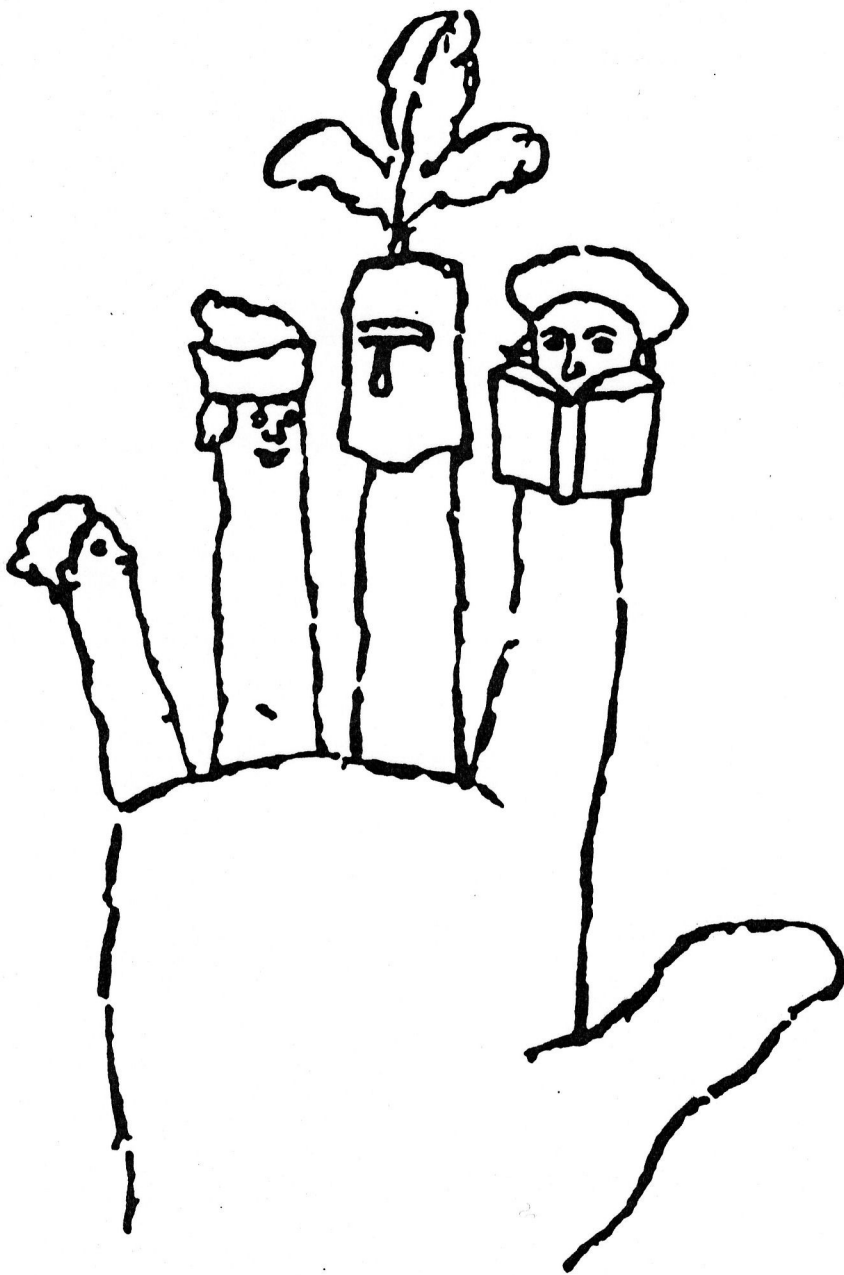
We also recognize that beyond the Four Questions, the spirit of this night invites countless other questions, such as: What does it mean to be free? Does freedom come with responsibilities? Why does oppression exist in the world? Why do we not have peace when so many people want it?

The simplest question can have many answers, sometimes contradictory ones, even as life itself is filled with complexity and contradictions. To see everything as good or bad, matzah or chametz, is to be enslaved to simplicity. The Haggadah challenges us to ask ourselves whether we are even asking the right questions.

To accept the fact that not every question has an answer, that not every problem can be neatly resolved, is another stage of liberation. In the same way that questioning is a sign of freedom, acknowledging that some things are beyond our understanding is a sign of faith. When we find the answers for ourselves, we find ourselves experiencing the true meaning of the Exodus.

The matzot are again uncovered, the participants alternate reading short sections of the Haggadah.

There are many other questions that we must now begin to answer.



THE FOUR CHILDREN

Tradition speaks of four kinds of children: one wise, one cynical and isolated, one simple, and one who is too young to know the questions to ask. Each of the children view the Seder in a different way and so asks different questions. To each, we must tell the story in a different manner, according to the question, the situation and the need.

The wise child asks: What are the laws and observances and tradition? What do they symbolize and what is their origin?

For this child, we must encourage their learning and deepen their understanding of the observances. We should teach this child about the details of the Seder, talk to this child about the nature of freedom and justice, and about the need to act to transform the world.

The defiant child asks: What does this mean to you?

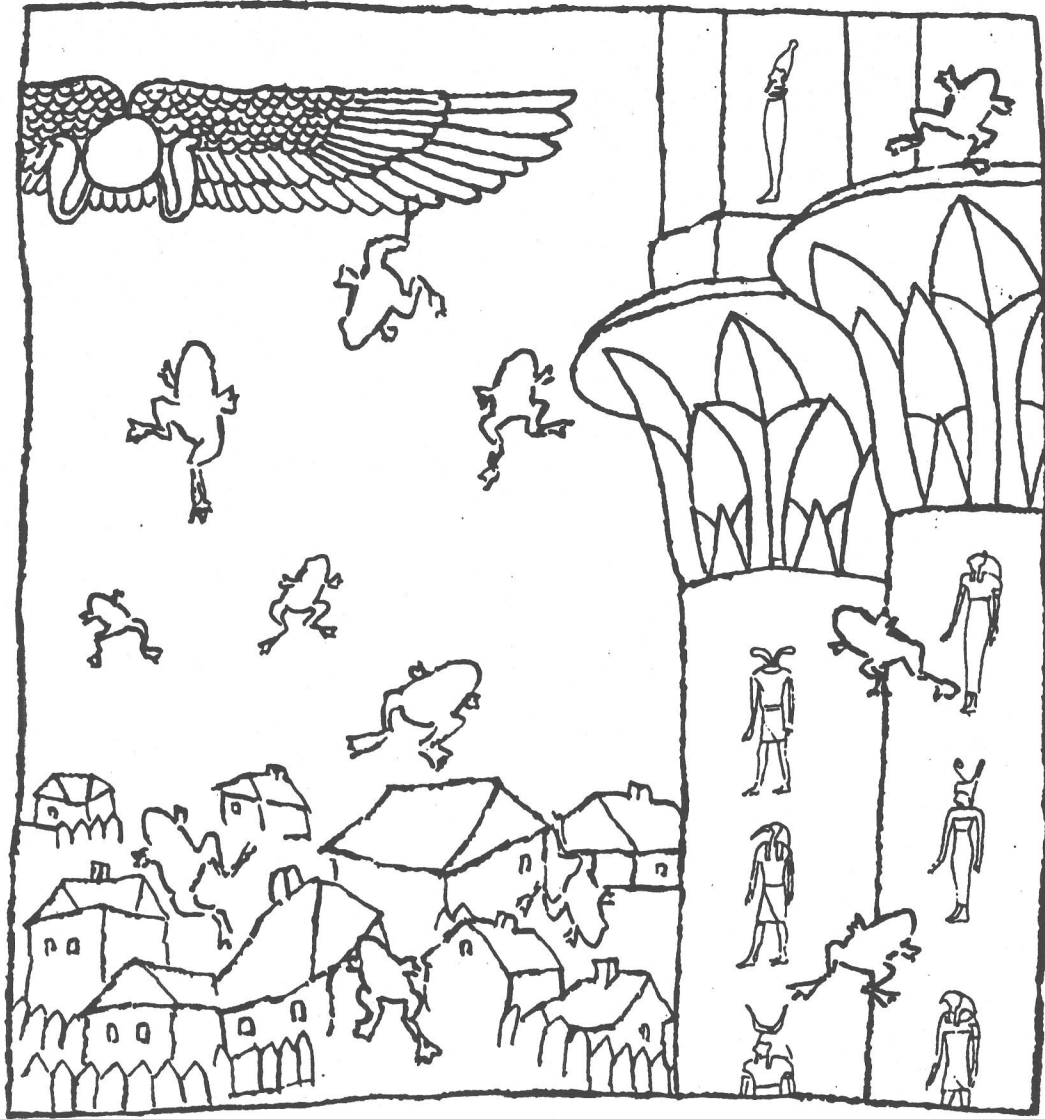
By saying "to you" and not "to us," this child seeks distance our struggle for freedom, siding with Pharaoh instead of the slaves. This child must be made to understand that in Egypt, she or he would have failed to participate in our liberation and would have been left behind as a slave of the Pharaoh. We say to this child: "Join us. Be fully here. Listen closely. Sing and read and dance and drink. Be with us, become a part of us. Then you will know what the Seder means to us."

The simple child asks: What is this all about?

To this child we must give a clear and simple answer: "We are remembering a long time ago in another land when we were forced to work for other people as slaves. We became a free people and we are celebrating our freedom."

Then there is the child that is too young to ask.

To this child we show the symbols of Passover, and say: "Bubeleh, this wondrous evening happens in the spring of every year so that we may remember how out of death and sorrow and slavery came life and joy and freedom. To remember the sorrow, we eat bitter herbs; to remember the joy, we drink sweet wine. And we sing of life because we love ourselves, and each other, and you."





MAGGID

THE TELLING OF THE STORY

Many years ago, long before we were born, our people went into Egypt during a time of famine and danger in the land of Israel. We prospered and grew in numbers and influence, and our lives in Egypt became easy and comfortable. Then a wicked Pharaoh came to power that did not know our ancestors.

Pharaoh was afraid that there were too many Israelites and they were becoming too powerful. He commanded that they become slaves and forced them to build cities and palaces and pyramids for him. Even Israelite children had to work for Pharaoh.

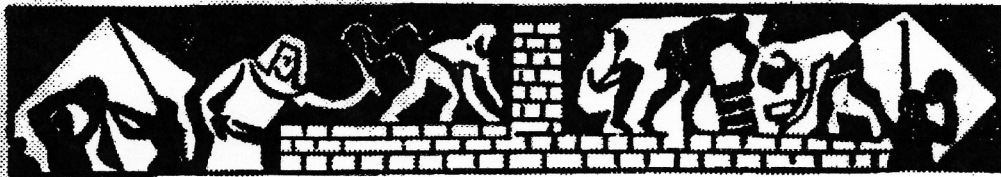
Pharaoh was wicked and did not want Israelite children to grow to become adults. He ordered that the Israelite sons be drowned in the Nile River, and allowed only the Israelite daughters to live. One loving Israelite mother, Yocheved, resisted Egyptian law. In an act of dissidence she saved her son by making a little boat of reeds and floating him in it down the 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 secret and raised him as a prince.

As Moses grew up, he found out that he was an Israelite and saw how cruel Pharaoh was. He realized that the slaves of his household were in fact his brothers and sisters, and he could not ignore their suffering. 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. He lived in exile for 40 years.

But Moses' destiny followed him to the desert. One day when he was tending his flocks, a lamb ran far away to a little pool of water to drink. Moses realized the lamb had run away because it was thirsty, but now it must be weary from its flight. He put the lamb on his shoulders and carried it back to the flock. While heading back, Moses had a vision of a thorn bush that was on fire but did not burn up. From the bush he heard 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, "If you do not free the children of Israel, you shall be punished." Pharaoh did not believe Moses and said "No!" Instead of letting them go, he became even more oppressive.



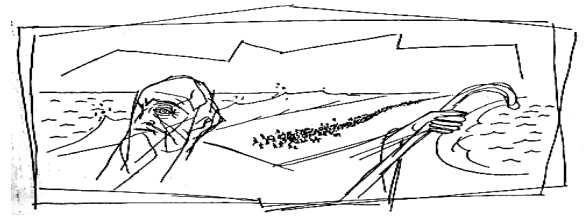
Moses returned to Pharaoh and said, “Let my people go.” But nothing he said or did had any lasting effect on Pharaoh. He was unmoved by pleas for justice and mercy, and was unaffected by threats of dire consequences.

Moses told Pharaoh that God would bring plagues on the Egyptians if Pharaoh did not let the Israelites go free. Pharaoh refused, so God brought the first plague. Pharaoh was frightened and promised to free the slaves. But when the plague ended, Pharaoh broke his promise, so God sent a second plague. This cycle was repeated again and again, as Pharaoh watched his world come crashing down around him. Frogs and locusts swarmed over the land, the stench of blood rose from the rivers, and boils and lice covered the skin of the Egyptians. But Pharaoh was still unwilling to give up his power over the slaves. And Pharaoh became more defiant after each plague.

Finally there came the tenth plague, the deaths of all first-born Egyptian sons. The Israelites marked their doorposts, and the Angel of Death “passed over” their homes. When Pharaoh heard the cries of mourning and grief of all the Egyptian parents and brothers and sisters, he finally cried out, “Let the Israelites leave my land forever.”

Miriam, the sister of Moses, organized the women to make the preparations for their departure from Egypt. The Israelites left quickly, taking only what they could carry. Because they had no time to bake bread for their journey, they carried the 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.

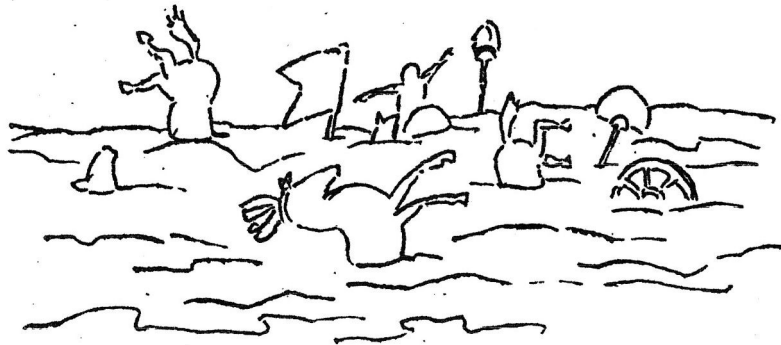
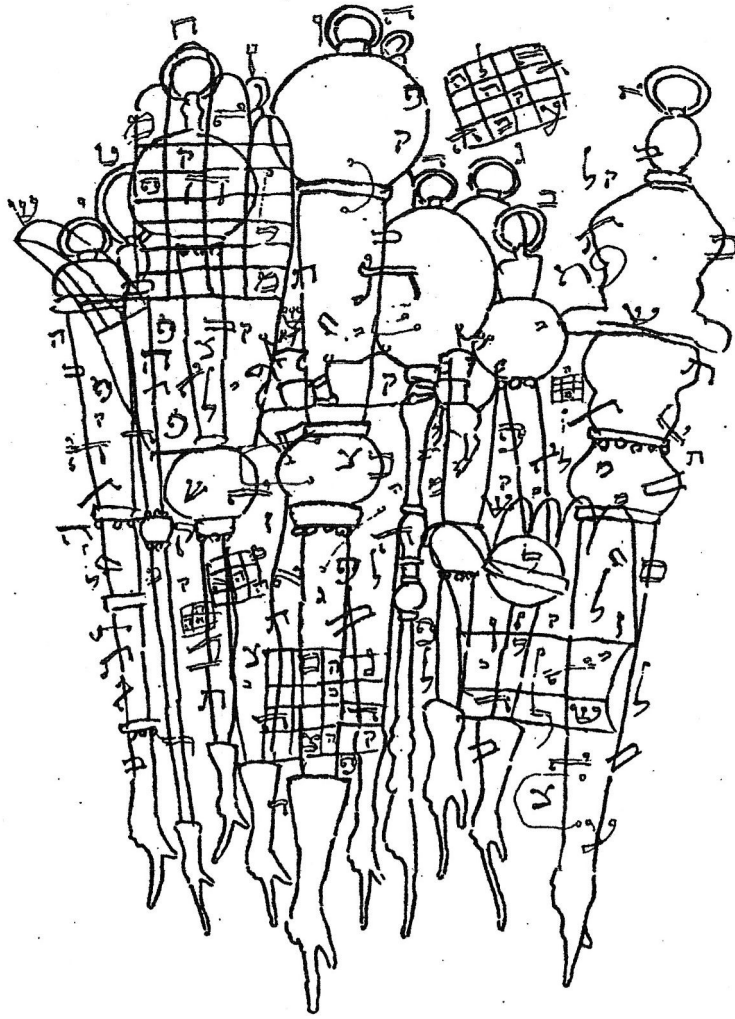
Three days after Pharaoh let the Israelites leave, he regretted his decision and ordered his army to bring them back. They caught up with the Israelites by the banks of the Sea of Reeds. When the Israelites saw the army, they were afraid and cried out. Then Moses prayed to God. “I am like a shepherd who has brought his flock to the edge of a cliff, and cannot get them down. You alone have the power to rescue your people, and you alone created Heaven and Earth and the Seas and all that is in them. We turn to you in our hour of



“Moses!” interrupted God. “My children are in trouble, and you stand there praying?! Let them march forward.”



In a stunning exercise of freedom, an Israelite named Nachson son of Aminadov, walked into the sea, risking death over slavery. In doing this, he acted as a free human being who was ready to take the ultimate risk for freedom. Thus he became a free human being. As he and others marched into the water, Moses lifted his rod. As he did, a strong wind drove back the sea, leaving a path for the Israelites to go across the sea to dry land. The Egyptian army came after them into the sea. Moses again lifted his rod, and the waters rushed back, drowning the Egyptians, their horses and chariots. Then Miriam led the Israelites in joyous dance and song, thanking God for saving their lives and celebrating the escape from slavery.



From the Sea of Reeds, our people traveled until they reached Mount Sinai where they received the Ten Commandments and the Torah. To commemorate the miraculous exodus from Egypt, we celebrate the holiday of Passover every year.

In unison:

- From slavery to freedom
- From anguish to joy
- From sorrow to festivity
- From darkness to great light
- From enslavement to redemption

The cups of wine are lifted as the following is recited in unison:

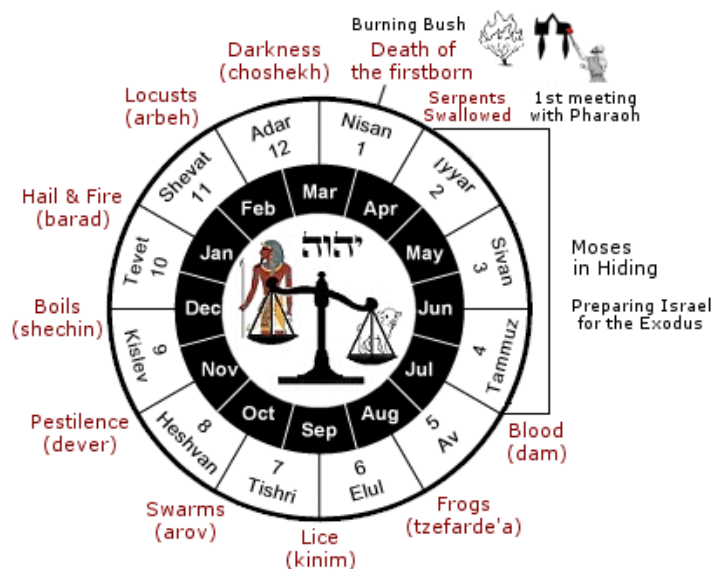
This is a promise that has sustained our ancestors and ourselves. It has always been that, in every age and generation, forces have risen to annihilate, to oppress, to enslave us; but always we are rescued from their hands.

The cups are lowered.

A full cup of wine symbolizes joy, but our joy is diminished because others had to be sacrificed for its sake. It is written that when the Egyptian armies were drowning in the Red Sea, the Heavenly Hosts broke into songs of jubilation. God silenced them and said, "My creatures are perishing and you sing praises?" Though the plagues were visited upon the Egyptians as a result of their own evil, we do not rejoice in their suffering. As we name each plague, we diminish the wine in our cups by removing a drop with one finger and leaving it on the plate.

We remember the ten plagues that God sent upon the Egyptians by taking drops of wine from our glasses and discarding them onto our plates as each plague is recited:

- Dam* (דם): - Blood
- Tsfardeia* (צַפְרֵדֵיָע) -Frogs
- Kinim* (סיניכ) - Lice
- Arov* (עֲרוֹב) - Wild Beasts
- Dever* (דֶּבֶר) - Disease
- Shkchin* (שִׁחִין) - Boils
- Barad* (בָּרָד) - Hail and Fire
- Arbeh* (אַרְבֵּה) - Locusts
- Choshech* (חוֹשֶׁךְ) - Darkness
- Makat Bechorot* (מִכַּת בְּכוֹרוֹת) - Slaying of the First Born



DAYAYNOO

אֵין — IT WOULD HAVE BEEN ENOUGH

With spirit

Ea - loo ho - tee - ho - tee - aw - noo,
 ho - tee - aw - noo mi - Mitz - rah - yeem
 Ho - tee - aw - noo mi - Mitz - rah - yeem, Da - yay - noo:
 Chorus:
 Da - da - yay - noo, da - da - yay - noo, da - da - yay - noo, da -
 1. yay - noo, da - yay - noo 2. yay - noo, da - yay - noo.

(Had He done no more Than save us from Egypt It would have been enough.)

2. I-lu na-tan, na-tan la-nu, na-tan la-nu et ha-sha-bat, na-tan la-nu et ha-sha-bat, Da-ye-nu.
 (Chorus)

(Had he done no more Than give us the Sabbath rest, It would have been enough.)

3. I-lu 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)

(Had He done no more Than bequeath to us The Holy Torah, It would have been enough.)

The promise to deliver us from bondage has been kept again and again through the ages. This very night, which we celebrate so joyfully, was often a night of terror for our ancestors. Cruel mobs often chose this night to destroy their homes and families. But undaunted, they clung to their faith. On this night of the Seder, we remember with reverence and love the six million Jews of the Holocaust, along with the many thousands of gypsies, gays and lesbians, religious minorities, and political prisoners who perished at the hands of a tyrant more wicked than Pharaoh. It was on the first night of Passover that the remnants of the Warsaw Ghetto rose up against the adversary, as had the defenders of Masada during the Passover season in Roman times. Tonight we also think about the current struggles for freedom in the Mideast and in Africa. *Who else should we remember tonight? Who is in bondage yet yearns to be free?*

DAYENU!

A Jewish philosopher was once asked, “What is the opposite of hopelessness?” His answer was, “Dayenu,” which means, “It would have been enough.” What does this mean? It means we are to celebrate each step toward freedom as if it were enough, then to start out on the next step. It means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation. It means to sing each verse as if it were the whole song - and then sing the next verse!

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

In unison:

If we had freed ourselves from slavery and not passed through the sea in safety ... dayenu!

If we had passed through the sea in safety and had not learned to survive in the desert ...dayenu!

If we had survived our sojourn in the desert and had not had the mitzvah of Shabbat... dayenu!

If we had learned to rest on Shabbat and never knew the stories and laws of the Torah ... dayenu!

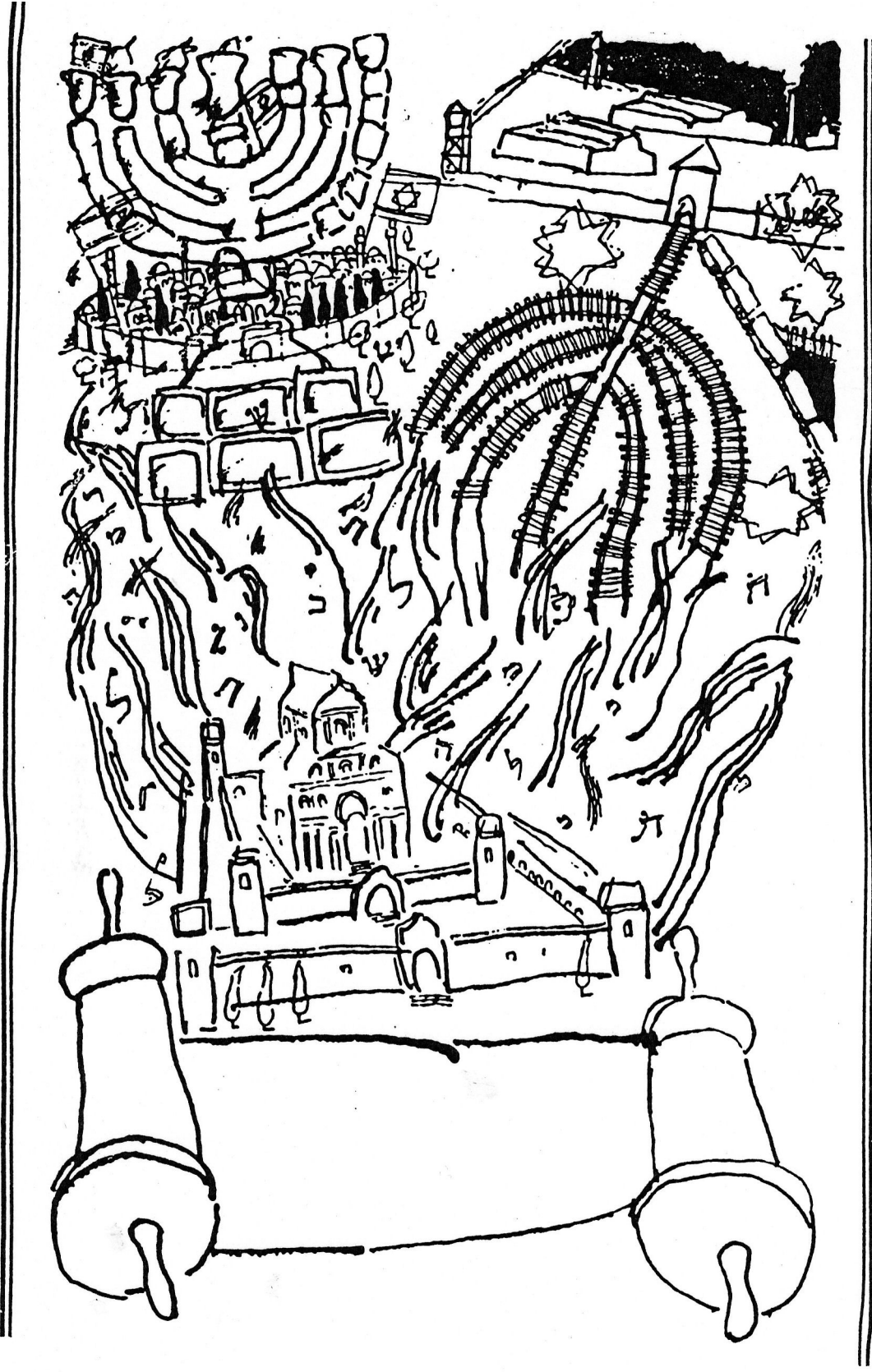
If we had studied the stories and laws of the Torah and never entered the land of Israel ... dayenu!

If we had settled in the land of Israel and not had wise teachers to better our people ... dayenu!

If we had wise teachers and had not taken those lessons to heart ... dayenu!

If we had taken their lessons to heart and never put them into practice ... dayenu!

All sing “Dayenu.”



THE PASSOVER SYMBOLS

Participants, alternating:

The *zeroa*, shankbone (or a beet, or a yam) reminds us of the night of the Tenth Plague, when the Angel of Death saw the blood of the paschal lamb on the doorposts of the houses of Israelites and "passed over" them without killing their firstborn.

Why *maror*? Maror is the bitter herb we eat to remind us of the bitterness of slavery. Today, whenever slavery and oppression remain, we taste its bitterness.

Why *matzah*? When Pharaoh heard the mournful cries of the Egyptians as they suffered the plagues, he ordered our ancestors to quickly leave Egypt. Matzah was the bread hastily baked by our ancestors who fled before the dough had time to rise. Today it also reminds us of the many people who are poor and hungry.

Let us strive for the day when all will share in the joys of bountiful food, freedom, and justice.

The *baytzah* is the roasted, hard-boiled egg. It is a symbol of birth and life. It also reminds us of the offerings our ancestors made when they prayed in the Temple in Jerusalem to give thanks for their fertile fields and flocks.

In every generation, it is our duty to regard ourselves as though we had personally gone out of Egypt, to remember that enslavement and oppression are not simply something which happened then, but which happen to this day, everyday; not simply to our ancestors, but to ourselves and to others in our extended human family.

All: We are all Jews enslaved in Egypt; we are all victims of the Holocaust; we are all displaced Palestinians; we are all Syrian refugees; we are all impoverished Asians, Africans and Latin Americans; we are all women in male-dominated societies; we are all gay, lesbian and transgendered people enduring hatred and intolerance in Uganda, Nigeria, and Russia; we are all homeless in an affluent society; we are all victims of child trafficking; we are all survivors of rape and abuse; we are all living with Ebola; we are all oppressed by ethnic and religious hatred and violence.

The Talmud teaches us that whoever is able to protest against the transgressions of his own family and does not do so is liable for his family. Whoever is able to protest against the transgressions of the people of his community and does not do so is liable for his community. Whoever is able to protest against the transgressions of the entire world and does not do so is liable for the transgressions of the entire world.





"In every generation, each person should regard himself as if he came out from Egypt." Page from a haggadah printed in Munich after the Holocaust. Munich, Germany, 1948 (HARVARD).

Participants, alternating:

We are all poor, hungry and sick. We are all oppressed as long as anyone anywhere is oppressed.

The Talmud reminds us the "one who has acquired a slave has acquired a master."

A liberation that comes at the price of another's freedom is not a true liberation, because it ensnares us in slavery again.

In Exodus we are instructed "You shall not oppress a stranger, having yourself been strangers in the land of Egypt."

All: We celebrate the struggles for liberation, we pledge ourselves to work against all forms of enslavement and we give thanks for the day when all can enjoy freedom.

SECOND CUP OF WINE

Host: We are now prepared to drink the second glass of wine, the cup that was poured when we began the Maggid, when the Four Questions were asked. As we conclude the Maggid, we drink the cup that has witnessed the tale of our deliverance and liberation. We dedicate this cup to those who perished and those who survived in their struggles to be free.

All raise their cups and recite in unison:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Ba-ruch ah-ta A-don-ai E-lo-hei-nu me-lech ha-olam bo-re-pe-ri ha-ga-fen.

We give thanks for the fruit of the vine.

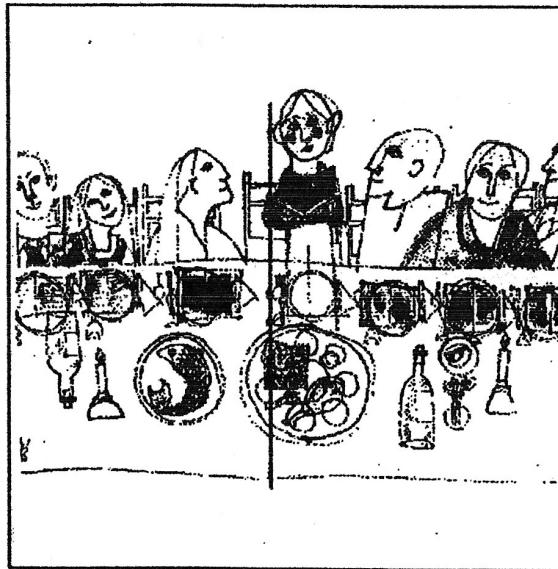
Drink the second cup.



The Jewish prisoners in the concentration camp Berge-Belson were not allowed matzah for the observance of Passover in 1944.

Under the extraordinary circumstances it was decided that it was permissible to eat hametz, leavened bread, and the following benediction was composed for the occasion:

Our Father in heaven, behold it is evident and known to You that it is our desire to do Your will and to celebrate the festival of Pesach by eating matzah and by observing the prohibition against hametz. But our hearts are pained that the enslavement prevents us from doing so, and our lives are in danger. Behold, we are prepared to fulfill Your commandment: 'And ye shall live by them and not die by them.'



"Therefore 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

Zog Maran

Tell me, Marrano, my brother, where have you prepared your Seder?

In a room in a hidden deep cellar, there my Seder is ready.

Tell me, Marrana, my sister, where will you get whole matzoth?

In the hidden cellar, under God's protection, I kneaded the dough.

Tell me, Marrano, how will you manage to get a Haggadah?

In the cellar, in a deep crevice, I hid a Haggadah long ago.

Tell me Marrana, if your voice is heard, what will you do?

When the enemy captures me, I will die singing.

(Marranos were Jews in Inquisition Spain and Portugal - many of whom continued to practice Judaism despite being forcibly converted to Christianity after 1492.)

MOTZI MATZAH

BLESSING FOR THE MATZAH

מלצ'ה

Host lifts the three matzot and says:

We link ourselves with our brothers and sisters in this world who are not yet free as we fulfill the commandment to eat matzah, the bread of affliction. Now I will break the top matzah and give pieces to everyone. And let us now also pass around the maror and haroset.

All:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵא לֶחֶם מִן הָאָרֶץ.

Ba-ruch ah-ta A-donai E-lo-hei-nu me-lech ha-o-lam ha-mo-tzi le-chem min har-a-retz.

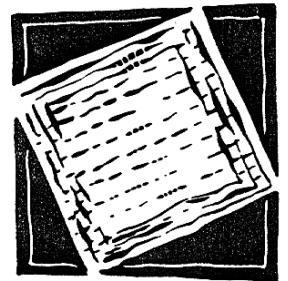
We give thanks for bread and food from the earth.

All:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצָוָנוּ עַל אֲכִילַת מַצָּה.

Ba-ruch ah-ta A-donai E-lo-hei-nu me-lech ha-o-lam a-sheer ki-de-sha-nu be-mitz-vo-tav ve-tzi-va-nu al a-chi-lat ma-tzah

We give thanks that we have been given this matzah to eat, as it was given to our ancestors in the flight from slavery.



The top and middle matzot are distributed. The bottom matzah is put back in its place.

All eat a piece of matzah.

MAROR

BITTER HERBS

מרור

Now we will take a bit of the maror (bitter herbs) and dip it in charoset (a mixture of nuts, fruit, wine and spices) to fulfill the commandment of this night to eat the bitter herb. Thus we dip for the second time. Why do we dip maror in charoset? The charoset represents the clay for the bricks we made in Egypt, another symbol of our slavery. As we dip the maror, symbol of our bitterness, into the charoset, symbol of taking risks for freedom, we remind each other that in taking these risks to break our bondage, we grow in strength and purpose.



We were slaves. In countless ways, we still dwell
Egypt.

Dip bitter herb in charoset and recite in unison:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Ba-ruch ah-ta A-donai, E-lo-hei-nu me-lech ha-o-lam, a-sher ki-de-sha-nu be-mitz-vo-tav, ve-tzi-va-nu al a-chi-lat ma-ror.

It is a mitzvah, a blessing, and a commandment to taste the bitter herbs.

Eat maror dipped in charoset.

KORECH HILLEL'S SANDWICH

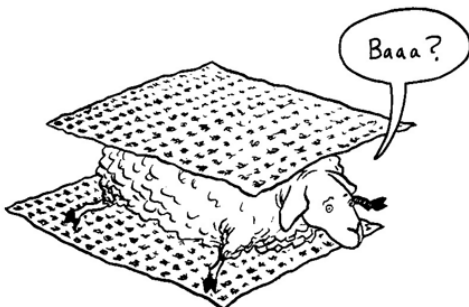
כּוֹרֵךְ

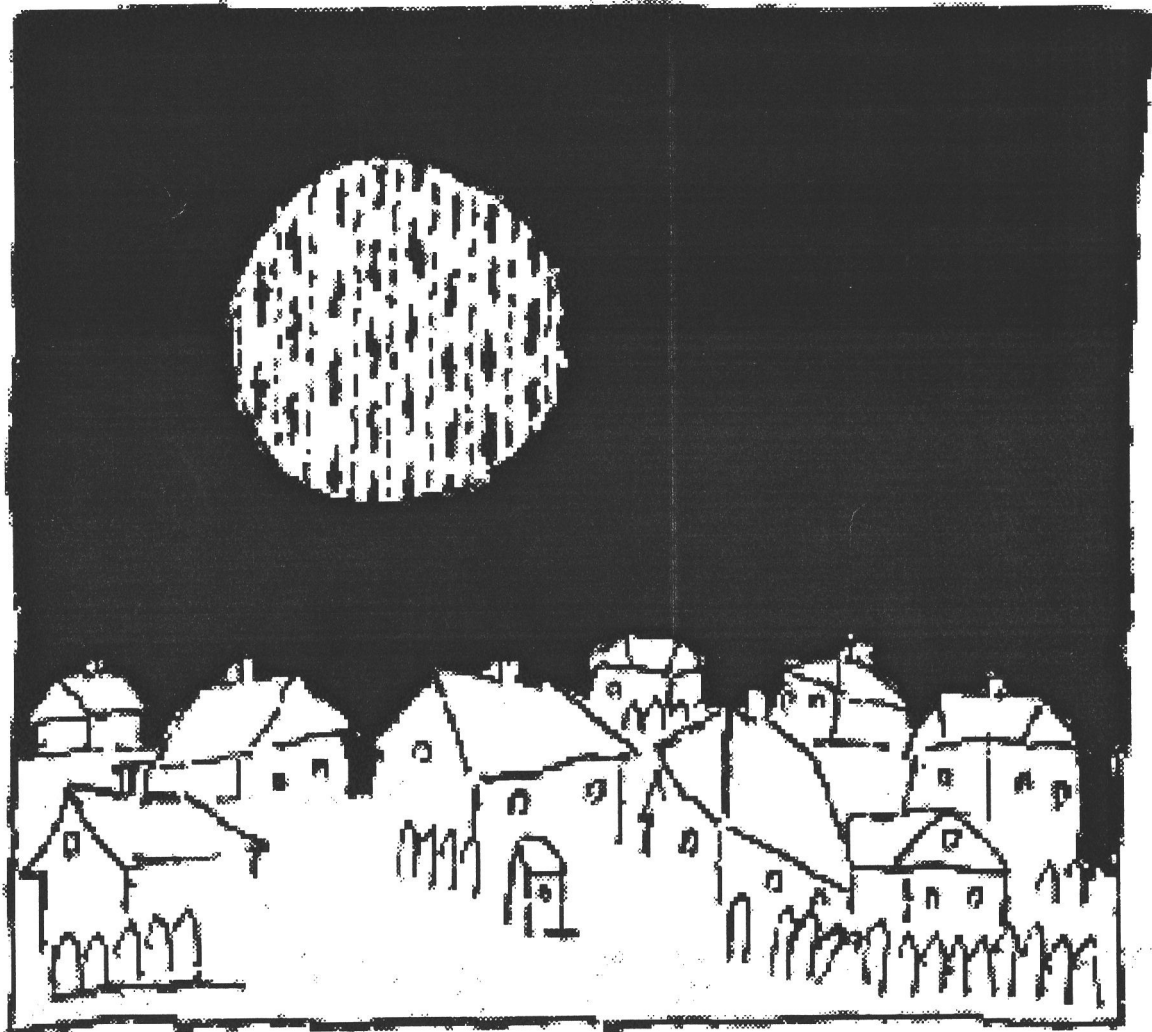
The bottom matzah is now distributed (supplemented by additional matzot if needed) and each participant makes a 'sandwich' of matzah, maror (a bit of horseradish), and haroset.

In remembrance of the Temple in Jerusalem, the great sage Hillel would make a sandwich of matzah and maror, and eat them together. To Hillel, the Israelites' slavery and freedom were merged in one historical event. In time of freedom we must not forget the bitterness of slavery; in time of oppression we must keep alive the hope of freedom.

Our sages asked: Why did we taste the matzah--which represents freedom, before the maror, which represents slavery? After all, the historical events happened in precisely the opposite sequence? The reason they gave is, only after we have had a taste of freedom do we begin to understand the bitterness of our slavery. As Rabbi Hanoch of Alexandria said: "The real slavery of the Jews in Egypt was that they learned to endure it."

Participants eat the Hillel sandwich.





SHULCHAN ORECH THE MEAL

שולחן עורף

*The Seder plate containing the ritual symbols is removed from the table.
Participants eat the meal!*

It is customary to begin the meal by eating hard-boiled eggs, a symbol of new growth, new life, and hope. While there is no text for the meal, it is still part of the Seder, and it is appropriate to take this time to reflect on the meaning of Passover, to discuss issues of oppression and freedom. In many families, there is a tradition of lively and vigorous debate at this time. The conversation should be both serious (recognizing the solemn nature of the holiday and the issues it raises) and joyful (recognizing the hopefulness of struggle and the strength and love we draw from each other). Of course, there is absolutely no harm at this time in complimenting the cooks on how delightfully light and fluffy the matzah balls are, or - - how wonderfully heavy and cannon-bally. Eat!

* * *

TZAFUN THE AFIKOMAN

צפון

After the meal is completely eaten, the Afikoman, which has been hidden earlier, is searched for. After it is found and ransomed, it is divided and eaten by all. Nothing should be eaten after the Afikoman, so that the matzah remains the last food tasted.

BARECH BLESSING AFTER THE MEAL

ברכה

The third cup of wine is filled (but not yet consumed). Participants alternate reading:

Let us drink our next glass to those who resisted, who fought back; to those who are resisting, who are fighting back, to those who will resist, who will fight back, for our freedom, for our redemption.

When we return to freedom, it will be like waking from a dream, and we will laugh and sing and the world will rejoice in the wonder of it all; all those who are captive shall be released, those who have cried tears will at last reap joy, and the poor will have plenty.



“And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam sang unto them” [Exodus 15:20, 21].

Host:

We are prepared to fulfill the commandment of drinking the third of the Four Cups, the cup of our redemption.

Raise cup, and in unison, say:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Ba-ruch ah-ta Adonai El-o-hei-nu me-lech ha-o-lam bo-rei per-i ha-ga-fen.

We give thanks for the fruit of the vine.

Drink third cup.

WELCOMING ELIJAH & MIRIAM

Before we drink the final cup of wine, we must fill a cup for Elijah, the prophet from Tishbi who led a rebellion against an unjust king. Before he died, Elijah declared that he would return once each generation in the guise of a poor or oppressed person, coming to peoples' doors to see how he would be treated. If, as a poor beggar, he was welcomed, he would then know that humanity was ready for the long promised era of permanent peace and tranquility. Legend says that Elijah appears in times of trouble to inspire hope in the hearts of the downtrodden by reminding us that hope is not a feeling we wait for, it is a commitment to the future we help create.

Lift Elijah's cup and say together:

We ourselves shall be as Elijah.

We ourselves shall act to bring about liberation for all people.

Tonight we also honor our prophet Miriam, a woman of vision. Where others saw a chasm, Miriam became a bridge. She was the one who arranged for Moses' own mother Yokheved to be nursemaid for Pharaoh's daughter. A Midrash teaches us that because of Miriam's courage and wisdom, the Israelites were accompanied on their journeys through the desert by the well that bears her name: "Miriam's Well." Upon Miriam's death, the well disappeared. It is told the well comes and goes as it is needed, and as we remember, forget, and remember again how to call it to us.

With this ritual of Miriam's cup of water, we honor all women. We commit ourselves to finding Miriam's courage and to use that courage to transform all of our cultures into loving, welcoming spaces for all people.

EILYAHU HANAVI

Ei - li - ya - hu ha - na - vi, ei - li - ya - hu ha - tish - bi,
 ei - li - ya - hu, ei - li - ya - hu, ei - li - ya - hu ha - gi - la - di.
 Bim - hei - ra v' - ya - mei - nu, ya - vo ei - lei - nu
 im ma - shi - ah ben da - vid, im ma - shi - ah ben da - vid.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשֻׁבִי,
 אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי,
 בְּמַהְרָה בְּיָמֵינוּ יָבֵא אֵלֵינוּ
 עִם מָשִׁיחַ בֶּן דָּוִד, עִם מָשִׁיחַ בֶּן דָּוִד

Eliyahu of prophecy, Eliyahu the Tishbi,
 Eliyahu, Eliyahu, Eliyahu from Giladi,
 Come with speed and in our day
 Come to us, O come to stay
 With Messiah ben David, with Messiah
 ben David.

Lift Miriam's cup and say together:

We place Miriam's full cup on our Seder table to honor the important role of Jewish women in our tradition and history, women whose stories have been too sparingly told. May we, like the children of Israel leaving Egypt, be protected and nurtured and kept alive in the wilderness, and may we have the wisdom to understand that the journey itself holds the promise of redemption.

All: As we welcome the spirits of both Elijah and Miriam, let no one fail to see our hunger for justice and deliverance.

A child opens the door to welcome Elijah and Miriam.

May the spirits of Elijah and Miriam enter into all our hearts so we shall be strong and firm in the faith of our people, kind in our dealing with others, and peace loving. May their spirits inspire us to build a world in which peace, justice and freedom shall be the inheritance of all people.



All sing Eliyahu Hanavi.

Door is closed.

FOURTH CUP OF WINE

Host: We are prepared to fulfill the commandment by drinking the fourth cup, the cup of spiritual sustenance and fulfillment.

Raise fourth cup, and in unison, say:

Let us continue to work toward the day when slavery will give way to freedom, when hate will give way to love, when ignorance will give way to wisdom, and when despair will give way to hope.

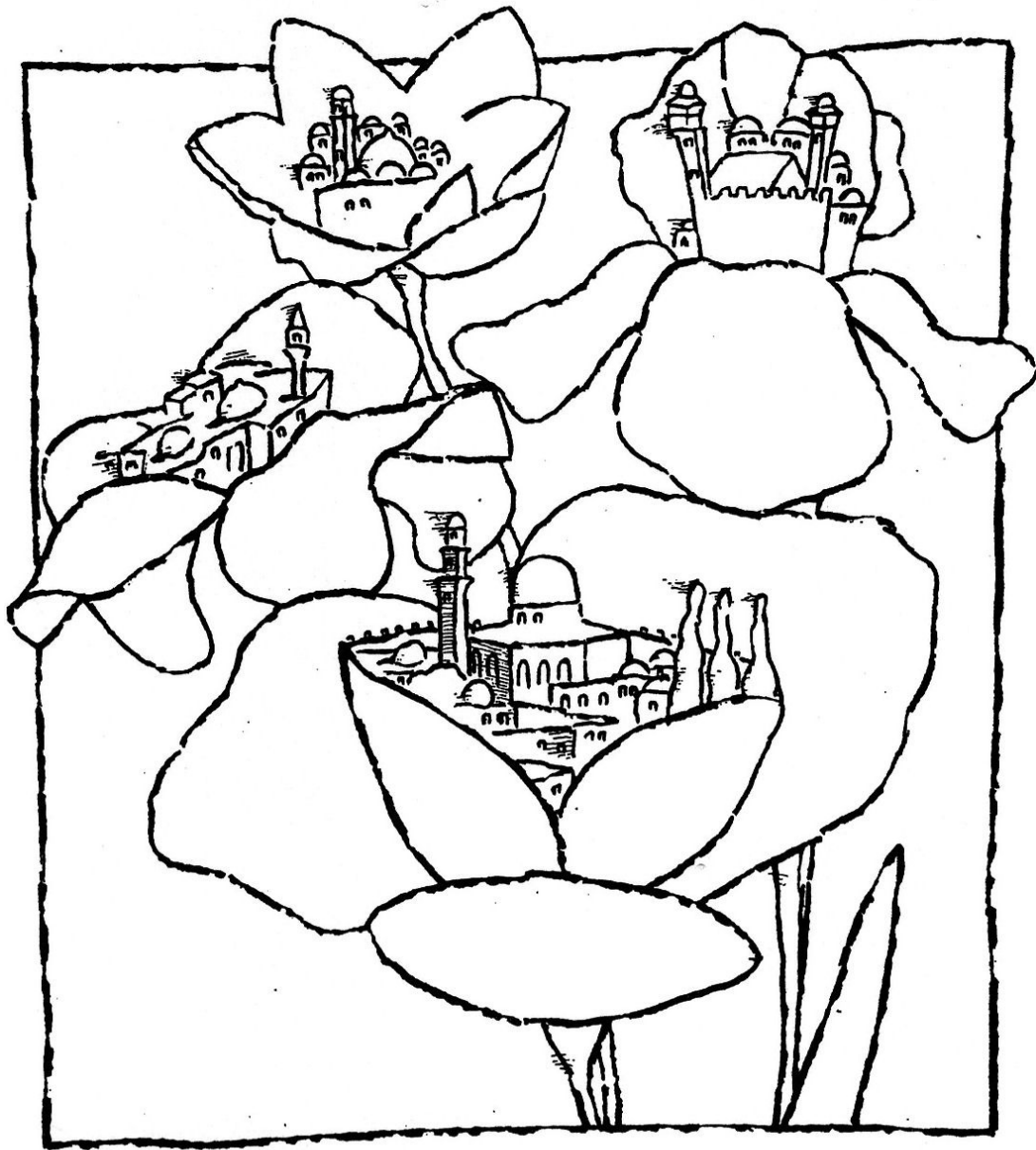
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Ba-ruch ah-ta A-do-nai E-lo-hei-nu me-lach ha-o-lam bo-rei pe-ri ha-ga-fen.

Let us drink together. To Peace! To Life! L'Chaim!

The fourth cup of wine is drunk.

Favorite songs are sung! (See song sheets at end.)



NIRTZAH

CONCLUSION OF THE CELEBRATION

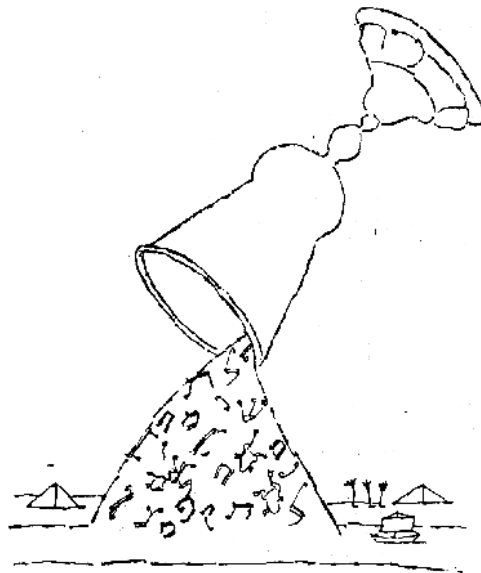
The Seder is now concluded, in accordance with its laws. May the spirit of this festival remain with us throughout the coming year, and may we be imbued at all times with its teachings. As we have been privileged to observe the festival tonight, may we all be privileged to celebrate it together in good health again next year.

All: May we celebrate Passover next year in a world at peace, a world of universal freedom.

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם!

Le-sha-na ha-ba-ah bi-ru-sha-la-yim!

Next year in a peaceful Jerusalem!





Boldly

mf Gmi. A⁷ Cmi.⁷ Gmi. *D⁷* Gmi. *D⁷*

1. When Is - rael was in E - gyp' Lan', } Let my peo-ple go, Op -
 2. Thus spoke the Lord, bold Mo - ses said, } If

mf *f* *mf*

*sed. sed. sed. sed. **

Gmi. A⁷ Cmi.⁷ Gmi. *D⁷* G *f* Chorus Cmi.

pressed so hard they could not stan', } Let my peo-ple go. Go down, Mo-ses,
 not I'll smite your first-born dead, }

f *f*

*sed. sed. sed. sed. **

Gmi. *D⁷* Gmi. Bb⁶ *Fmi.⁺6* *poco rit.* *a tempo* *D⁷* Gmi.

Way down in E - gyp' Lan', - Tell o' - Pha-raoh - To let my peo-ple go.

poco rit. *a tempo* *mf*

mf

mf

Hee-nay Mah Tov

Hee-nay mah tove uma ny-eem
she-vet ah-chim gahm yah-chad

(How good and how pleasant it is for
people to live together as brothers and sisters)

Dona, Dona

On a wagon bound for market, there's a calf with a mournful eye.
High above him there's a swallow, winging swiftly through the sky.

How the winds are laughing. They laugh with all their might.
Laugh and laugh the whole day through, and half the summer's night.
Dona dona ...etc.

Stop complaining, said the farmer, who told you a calf to be?
Why don't you have wings to fly with like the swallow so proud and free?
(Chorus)

Calves are easily bound and slaughtered never knowing the reason why.
But whoever treasures freedom like the swallow has learned to fly.
(Chorus)

Zum Gali Gali

(Group 1 chants throughout song:)
Zum gali gali gali,
Zum gali gali.
Zum gali gali gali,
Zum gali gali.

(Group 2 sings:)
Hechalutz le maan avoda
Avoda le maan hechalutz

Ha shalom le maan ha amin
Ha amin le maan ha shalom

The words mean:

Pioneers all work as one, work as one all pioneers
Peace shall be for all the world, all the world shall be for peace

WHO KNOWS ONE? (ECHOD MI YODEA?)

Who knows One?

I know One: One is the God of the World. Who knows Two?

I know Two: Two tablets of the Covenant, One God of the World. Who knows Three?

I know Three: Three patriarchs, Two Tablets of the Covenant, One God of the World. Who knows Four?

I know Four: Four Mothers of Israel, Three patriarchs, Two Tablets of the Covenant, One God of the World. Who knows Five?

I know Five: Five Books of Moses, Four Mothers of Israel, Three patriarchs, Two Tablets of the Covenant, One God of the World. Who knows Six?

I know Six: Six Days of Creation, Five Books of Moses, Four Mothers of Israel, Three patriarchs, Two Tablets of the Covenant, One God of the World. Who knows Seven?

I know Seven: Seven Days of the Week, Six Days of Creation, Five Books of Moses, Four Mothers of Israel, Three patriarchs, Two Tablets of the Covenant, One God of the World. Who knows Eight?

I know Eight: Eight lights of Chanukkah, Seven Days of the Week, Six Days of Creation, Five Books of Moses, Four Mothers of Israel, Three patriarchs, Two Tablets of the Covenant, One God of the World. Who knows Nine?

I know Nine: Nine months of childbirth, Eight lights of Chanukkah, Seven Days of the Week, Six Days of Creation, Five Books of Moses, Four Mothers of Israel, Three patriarchs, Two Tablets of the Covenant, One God of the World. Who knows Ten?

I know Ten: Ten Commandments, Nine months of childbirth, Eight lights of Chanukkah, Seven Days of the Week, Six Days of Creation, Five Books of Moses, Four Mothers of Israel, Three patriarchs, Two Tablets of the Covenant, One God of the World. Who knows eleven?

I know Eleven: Eleven Stars in Joseph's Dream, Ten Commandments, Nine months of childbirth, Eight lights of Chanukkah, Seven Days of the Week, Six Days of Creation, Five Books of Moses, Four Mothers of Israel, Three patriarchs, Two Tablets of the Covenant, One God of the World. Who knows twelve?

I know Twelve: Twelve Tribes of Israel, Eleven Stars in Joseph's Dream, Ten Commandments, Nine months of childbirth, Eight lights of Chanukkah, Seven Days of the Week, Six Days of Creation, Five Books of Moses, Four Mothers of Israel, Three patriarchs, Two Tablets of the Covenant, One God of the World. Who knows Thirteen?

I know Thirteen: Thirteen Attributes of God, Twelve Tribes of Israel, Eleven Stars in Joseph's Dream, Ten Commandments, Nine months of childbirth, Eight lights of Chanukkah, Seven Days of the Week, Six Days of Creation, Five Books of Moses, Four Mothers of Israel, Three patriarchs, Two Tablets of the Covenant, One God of the World.



חד גדיא

One Only Kid

Refrain

Had gad - ya, ————— had gad - ya 1. di -

z' - van a - bah bit - rei — zu - zei. 2. V'a - a - tah shun - rah
3. V'a - a - tah kal - bah

v' - a - hal l' - gad - ya. (.) Di - z' - van a - bah
v' - no - shah l' - shun - rah d' - a - hal l' - gad - ya.

bit - rei — zu - zei. 4. V'a - a - tah hu - trah v'hi - kah l' - kal - bah d' -

no - shah l' - shun - rah d' - a - hal l' - gad -

ya di - z' - van a - bah bit - rei — zu - zei.

CHAD GAD YAH (AN ONLY KID)

Had Gad Yah is often the last song at the Seder, and the last note is held to show our desire for the Seder not to end. This beautiful, innocent song tells the story of a father who buys a little goat for his son. But everything goes wrong: God's creatures wound and devour one another, the elements try to destroy one another. The real meaning of the song may be that, in Jewish history, all creatures, all beings, all events are connected. The goat, the cat, the fire and the water, the slaughterer and the redeemer are all part of the story. Sometimes stories are sad. Still it is important to tell them and retell them, to live them again and again, this year and next, when we shall meet again around the Seder table.

There was a kid, one very little kid my father bought for two zuzim. Chad gad yah! Chad gad yah!

Then came a cat and ate the kid my father bought for two zuzim. Chad Gad yah! Chad Gad yah!

Then came the dog and bit the cat that ate the kid my father bought for two zuzim. Chad gad yah! Chad gad yah!

Then came the stick that beat the dog that bit the cat that ate the kid my father bought for two zuzim. Chad gad yah! Chad gad yah!

Then came the fire that burnt the stick that beat the dog that bit the cat that ate the kid my father bought for two zuzim. Chad gad yah! Chad gad yah!

Then came the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the kid my father bought for two zuzim. Chad gad yah! Chad gad yah!

Then came the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the kid my father bought for two zuzim. Chad gad yah! Chad gad yah!

Then came the butcher who slew the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the kid my father bought for two zuzim. Chad gad yah! Chad gad yah!

Then came along the angel of death who killed the butcher who slew the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the kid my father bought for two zuzim. Chad gad yah! Chad gad yah!

Then came the Holy One, blessed be, who slew the angel of death who killed the butcher who slew the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the kid my father bought for two zuzim. Chad gad yah! Chad gad yah!

Take Us out of Egypt

(sung to the tune of Take me out to the ball game")

Take us out of Egypt
Free us from slavery
Bake us some matzah in a haste
Don't worry 'bout flavor--
Give no thought to taste.
Oh it's rush, rush, rush, to the Red Sea
If we don't cross it's a shame
For it's ten plagues,
Down and you're out
At the Pessah history game.

There's No Seder Like Our Seder

(to the tune of "There's no Business like Show business")

There's no seder like our seder,
There's no seder I know.
Everything about it is halachic
Nothing that the Torah won't allow.
Listen how we read the whole Haggadah
It's all in Hebrew
'Cause we know how.
There's no Seder like our seder,
We tell a tale that is swell:
Moses took the people out into the heat
They baked the matzah
While on their feet
Now isn't that a story
That just can't be beat?
Let's go on with the show!

You Must Let My People Go

To the tune of "If I Only Had a Brain"

I have come to tell you clearly
To let you know sincerely □
My people suffer so. □
God has sent me to order
Stop the bricks and the mortar
You must let my people go.

If you don't let them skedaddle,
You'll have some real sick cattle
And a frog will bite your toe.
All the common folks and royals
Will be breaking out in boils.
You must let my people go.

Right now we're in a mess.
But this is just a phase. □
God will bring the Hebrew people better
days
And, Pharaoh, you will change your ways.

You're afraid that the Egyptians
Will have some big conniptions
If you change the status quo.
In the end, you'll have to do it
So you might as well get to it.
You must let my people go.

A Few of My Favorite Things

To the tune of "These are a few of my favorite things"

Cleaning and cooking and so many dishes
Out with the hametz, no pasta, no knishes
Fish that's gefillted, horseradish that stings
These are a few of our passover things.

Motzi and maror and trouble with Pharoahs
Famines and locusts and slaves with
wheelbarrows
Matzah balls floating and eggshell that cling
These are a few of our Passover things.

When the plagues strike
When the lice bite
When we're feeling sad
We simply remember our Passover things
And then we don't feel so bad.

Just a Tad of Haroset

(to the tune of "Just a spoon full of sugar")

Chorus:

Just a tad of haroset helps the bitter herbs
go down,
The bitter herbs go down, the bitter herbs go down.
Just a tad of Charoset helps the bitter herbs
go down,
In the most disguising way.

Oh, back in Egypt long ago,
The Jews were slaves under Pharaoh
They sweat and toiled and labored
through the day.
So when we gather Pesach night,
We do what we think right.
Maror, we chew,
To feel what they went through.

Chorus

So after years of slavery
They saw no chance of being free.
Their suffering was the only life they knew.
But baby Moses grew up tall,
And said he'd save them all.
He did, and yet,
We swear we won't forget.
That.....

Chorus

While the Maror is being passed,
We all refill our water glass,
Preparing for the taste that turns us red.
Although Maror seems full of minuses,
It sure does clear our sinuses.
But what's to do?
It's hard to be a Jew!!!

Chorus

Les Miselijah□

(to the tune of "Do you hear the people Sing" from Les Miserables)

Do you hear the doorbell ring,
And it's a little after ten?
It can only be Elijah
Come to take a sip again.
He is feeling pretty fine
But in his head a screw is loose.
So perhaps instead of wine
We should only give him juice.

The Red and the White

*(The Horseradish Song)
(to the tune of "The Red and the Black" from Les Miserables)*

Red, the color of the beet.
White, the color I desire.
Red has much too little heat.
White, I feel my mouth on fire...

Goodbye, Goodbye, Mitzrayim!

to the tune of "To Life!" from Fiddler on the Roof

Goodbye, goodbye, Mitzrayim!
Mitzrayim, Mitzrayim, goodbye!
We're sick of building the pyramids,
Losing our first born kids.
So Mitzrayim, goodbye!

To us and our good fortune!
To Moses and to Adonai!
Say adios to the overseer.
We're getting out of here.
So Mitzrayim, goodbye!

God told Moses,
"There's a simple message
That the Pharaoh really needs to know.
Take your rod and take your brother Aaron.
Tell the Pharaoh, 'Let my people go.'"

To us and our good fortune!
To Moses and to Adonai!
Say adios to the overseer.
We're getting out of here.
So Mitzrayim, goodbye!



Ode to Elijah

(to the tune of "Be Our Guest")

Be our guest! Be our guest! Put our seder to the test!
All you have to do is come on in And we'll provide the rest.
Here's some wine in a cup! Just recline and drink it up!
It will be your favorite flavor
If it's Concord grape you favor!
Life is sweet! Life is good!
When you're in our neighborhood! And when you are here,
Elijah, we are blessed!
Just park your golden chariot.
You don't need a Marriot!
Be our guest! Be our guest! Be our guest!

Matzah Ball Tonight

(to the tune of "Comedy Tonight")

Something historic, something caloric
Something for everyone, a matzah ball tonight.
Tales that are thrilling, food that is filling
Something for everyone, a matzah ball tonight.
Waters that part, great pyramids,
Bring on the yentas, kvetchers and kids.
Something neurotic, something melodic
Singing of Hebrews taking flight!
Matzah brei tomorrow, matzah balls tonight!

Some yadda yadda from the Haggaddah
Something for everyone, a matzah ball tonight
So much to question, such indigestion
Something for everyone, a matzah ball tonight

Hide your brioche, throw out your bread.□
Eat macaroons and matzah instead.
Something observant, festive and fervent
Praise Adonai with all your might!
Matzah brei tomorrow, matzah balls tonight!

Something enduring, see Grandma snoring
Something for everyone, a matzah ball tonight!
Motzi and Kiddush, Hebrew and Yiddish
Something for everyone, a matzah ball tonight.
Prayers to be prayed, songs to be sung,
Family and friends, the old and the young.
Something so Jewish, so Dayenu-ish,
Thank God it all turned out alright!
Matzah brei tomorrow, matzah balls tonight!

