

A

Kehilla

Passover

HOME Haggadah

הגדה

של

פסח

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Questions? Contact RabbiDavid@KehillaSynagogue.org

For the best use of this haggadah see the file called
“Tips for Using the Kehilla Home Seder”

The idea of this Haggadah is to invite you and your guests to be creative and to bring to the seder an offering of a reading, a song, a story, a poem... on the themes below. They can be Jewish in nature or not. Let your imagination go wild. Suggested places for having these offerings are inserted in the Haggadah at the pages below:

Places to your or your guests invited offerings:

OFFERINGS on NEW BEGINNINGS, WINE, CELEBRATION p. 3

OFFERINGS on SPRINGTIME p. 4

OFFERINGS on BREAD, MATZAH, BREADS OF NATIVE PEOPLES p. 4

OFFERINGS on THE IMPORTANCE OF ASKING QUESTIONS p. 5

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Also, consider adding other themes and inserting them where you think they might work.

On Reading “יְיָ”

יְיָ = a place-holder for the “Source of Blessings” that you can treat metaphorically or literally and for which you can insert your word/name for God, or for the grand mystery, or for the unspecified target of your gratitude. Suggestions: Adonai, Yah, Havayah, HaMakom, Shechina, HaBorey. “יְיָ” stands in for the mysterious Hebrew four-letter name for God which derives from the verb which means “to be.”

HI-NEY MA TOV הנה מה טוב

Hi-ney mah tov u-mah na-im הנה מה טוב ומה נעים

A-chim a-cha-yot gam ya-chad. אחים אחיות גם יחד:

[Here is what is good and lovely:Brothers and sisters together.]

THE SEDER ORDER AS A POEM

Sanctify and Wash	קדש ורחץ.	Kadeysh u-R'chatz
Greens, Divide	כרפס, יחץ.	Karpas Ya-chatz
Tell then Wash	מגיד, רחצה.	Maggid, Roch'tzah
Bless Bread, Matzah	מוציא מצה.	Motzi, Matzah
Bitters, Sandwich	מרור, כורף.	Maror, Ko-reych
The Table is Set	שלחן עורך.	Shul'chan O-reych
The hiding, the blessing	צפון, בריך.	Tzafun, Ba-reych
The praising, Accept	הלל, גרצה.	Hallel, Nir'tzah

CANDLELIGHTING BLESSING להדליק נר

We bless the Source of All, drawing us to holy service,
summoning us to kindle the lights of this Holyday.

**את ברוכה שכינה אלהינו חי העולמים אשר קדשנו במצותיה,
וצונו להדליק נר של יום טוב.**

**Aht b'rucha Sh'china, Elo-hey-nu chey ha-olamim asher kidash'tanu b-mitz'vo-tey-ha
v-tziv'tanu l-had'lik nehr shel Yom Tov.**

**ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו,
וצונו להדליק נר של יום טוב.**

**Baruch ata יי, Eloheynu melech ha-olam asher kid'shanu b-mitz'vo-tav
v-tzivanu l-had'lik nehr shel Yom Tov.**

Instruction: Fill your cups with wine/juice

KIDDUSH (FIRST CUP) קדוש

We bless the Source of Life creating the fruit of the vine

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:

Baruch ata יי Eloheynu ru·ach ha-olam, bo-rey p'ri ha-ga-fen

את ברוכה שכינה אלהינו חי העולמים, בוראת פרי הגפן:

Aht b'rucha Sh'china Eloheynu chey ha-olamim, bo-reyt p'ri ha-ga-fen

Blessed it is that we feel chosen, exalted, and sanctified to celebrate together; that through love we are granted these holy times of celebration, these holidays, this festival of matzah, the season of our liberation, this holiday to contemplate the exodus from bondage. We inherited these holy festivals as a legacy which we receive with joy and gladness.

Blessed is the Source of Holiness, sanctifying our seasons with joy.

ברוך אתה יי, אלהינו רוח העולם, Baruch ata יי Eloheynu ru·ach ha-olam

אשר בחר בנו עם כל-עם, asher bachar banu im kol ahm,

ורוממנו עם כל-לשון, v-rom'manu im kol lashon,

וקדשנו במצותיו, v-kid'shanu b-mitz'votav,

ותתן לנו יי אלהינו באהבה va-ti-ten lanu יי Eloheynu b-ahava

מועדים לשמחה, חגים וזמנים לששון mo-adim l-sim'cha, chagim u-z'manim l-sa-son

את-יום חג המצות הזה. זמן חרותנו, et yom chag ha-matzot ha-zeh, z'man chey-ru-teynu

מקרא קדש, זכר ליציאת מצרים. mik'ra kodesh, zey·cher li-y'tzi-at Mitz'ra-yim.

כי בנו בחרת ואותנו קדשת Ki vanu vachar'ta, v-otanu kidash'ta

עם כל-העמים. ומועדי קדשך im kol ha-amim, u-mo·a-dey kod'sheh·cha

בשמחה ובששון הנחלתנו: b-sim'cha u-v-sason hin·chaltanu

ברוך אתה יי, מקדש ישראל והזמנים: Baruch ata יי m'ka·deysh Yis'ra-el v-ha-z'manim

SHEH-HEH-CHEH-YANU שהחינו

We bless the Source of our life and strength, majesty of the universe, that we are alive, and that we thrive, and that we have arrived at this very moment.

ברוך אתה יי, אלהינו רוח העולם, שחינו וקימנו והגיענו לזמן הזה:

Baruch ata יי Eloheynu ru·ach ha-olam

sheh-heh·cheh·yanu v-ki·y'manu v-higi·anu la-z'man ha-zeh.

את ברוכה שכינה אלהינו חי העולמים, שחיינתנו וקימתנו והגיעתנו לזמן הזה.

Aht b'rucha Sh'china Eloheynu chey ha-olamim

sheh-heh·cheh·yat'nu v-ki·y'mat'nu v-higi-at'nu la-z'man ha-zeh.

Instruction: Leaning toward your left, sip the wine

OFFERINGS: Themes: NEW BEGINNINGS, WINE, CELEBRATION

Here you or your guests bring out what they brought as a reading, song, thought... on these themes

First Washing וְרַחֵץ u-R'chatz

Instruction: Either pass a handwashing bowl around and each person dips their fingers and dries them. Or a representative of the table does this on behalf of the assembled.

NO BLESSING at this point in the service.

Why? In early rabbinic times, the meal was eaten at the beginning of the seder, after which the telling or the discussion about the exodus and freedom commenced. Later they changed the order and the meal came after the telling. This handwashing and the blessing over greens are the vestigial remains of the early version of the seder order.

Greens כַּרְפָּס Karpas

Instruction: Distribute sprigs of parsley, then say the blessing below and then dip the parsley into salt water and eat it.

BLESSING OVER GREENS

We bless the Source of Life creating the fruit of the earth.

אַתָּה בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים, בּוֹרְאת פְּרֵי הָאָדָמָה:

Aht b'rucha Sh'china Eloheynu chey ha-olamim, bo-reyt p'ri ha-adamah

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרְא פְּרֵי הָאָדָמָה:

Baruch ata יי Eloheynu ru-ach ha-olam, bo-rey p'ri ha-adamah

DODI LI – I AM MY BELOVED'S דודי לי

דודי לי ואני לו הרעה בשושנים Dodi li va-ani lo ha-ro-eh ba-sho-shanim

דודי לי ואני לו הרעה בשושנים Dodi li va-ani lo ha-ro-eh ba-sho-shanim

מי זאת עלה מן-המדבר מי זאת עלה? Mi zot ola min ha-mid'bar? Mi zot ola?

מקטרת מור מור ולבונה מור ולבונה M'ku-teh-ret mor, mor u-l'vona, mor u-l'vona

דודי לי ואני לו הרעה בשושנים 2x *Dodi li va-ani lo ha-ro-eh ba-sho-shanim x2*

לבבתני אחתי פלה לבבתני פלה Libav'tini a-choti kalah, Libav'tini kalah

לבבתני אחתי פלה לבבתני פלה Libav'tini a-choti kalah, Libav'tini kalah

דודי לי ואני לו הרעה בשושנים 2x *Dodi li va-ani lo ha-ro-eh ba-sho-shanim x2*

עורי צפון ובואי תימן Uri tza-fon u-vo-i tey-man

עורי צפון ובואי תימן Uri tza-fon u-vo-i tey-man

דודי לי ואני לו הרעה בשושנים 2x *Dodi li va-ani lo ha-ro-eh ba-sho-shanim x2*

OFFERINGS: Theme: SPRINGTIME

Here you or your guests bring out what they brought as a reading, song, thought ... on this theme

Divide יָחַץ Ya·chatz

Instruction: From the main matzah plate of three matzot, remove the center matzah. Break this approximately in half. The larger piece is wrapped up and becomes the AFIKOMEN. The smaller piece is returned to the matzah plate and placed on top of the remaining two matzot. The smaller piece becomes the BREAD OF AFFLICTION or BREAD OF THE OPPRESSED, **Lechem Oni** also called **Lach'ma An'ya**. The Afikomen, depending on the family custom can be hidden or it can be subject to being purloined.

Instruction: Uncover and hold up the central Matzah plate and say and/or sing the following

HA LACH'MA - This is the bread of the oppressed הָא לַחְמָא

This is the bread of the oppressed that our predecessors ate in the land of Mitz'ra·yim.

Let them eat of this, all who hunger;

Let them celebrate, all who are in need.

If this year any of us be in bondage, then next year may all of us be free.

הָא לַחְמָא עֲנִיא דִּי אֶכְלוּ אַבְהַתְנָא Ha lach'ma an'ya di achalu av'hatana

בְּאַרְעָא דְּמִצְרַיִם. b-ar'ah d-Mitz'ra·yim.

כָּל דְּכַפִּין יִיתִי וַיְכוּל, Kol di-ch'fin yey-tey v-yey-chol,

כָּל דְּצָרִיךְ יִיתִי וַיִּפְסַח. הַשָּׁתָא הָכָא, kol di-tz'rich yey-tey v-yif'sach. Ha-shata ha-cha

לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. I-shanah ha-ba·ah b-ar'a d-Yis'ra-el

הַשָּׁתָא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין: Ha-shata av'dey, I-shana ha-ba·ah b'ney cho-rin

OFFERINGS: Theme: BREAD, MATZAH, BREADS OF NATIVE PEOPLES

Here you or your guests bring out what they brought as a reading, song, thought... on these themes

Instruction: Cover the matzah and set it back on the table.

MAH NISH'TA·NAH מה נשתנה

מה נשתנה הלילה הזה מכל הלילות?

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

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה כלו מצה:

Sheh-b-chol ha-ley-lot anu och'lin cha-meytz u-matzah, ha-lai-lah ha-zeh kulo matza.

שבכל הלילות אנו אוכלין שאר ירקות, הלילה הזה מרור:

Sheh-b-chol ha-ley-lot anu och'lin sh'ar y'ra-kot, ha-lai-lah ha-zeh maror.

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

Sheh-b-chol ha-ley-lot eyn anu mat'bilin afi-lu pa-am eh-chat, ha-lai-lah ha-zeh sh'tey f'amim.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, הלילה הזה בלנו מסבין:

Sheh-b-chol ha-ley-lot anu och'lin beyn yosh'vin u-veyn m'subin, ha-lai-lah ha-zeh kulanu m'subin.

Why is this night different from all other nights?

While on other nights we eat matzah and bread, tonight – only matzah.

While on other nights we eat all sorts of greens, tonight – specifically bitter herbs.

While on other nights we do not dip food even once, tonight – two times.

While on other nights we eat sitting straight or at leisure, tonight – we are at leisure.

OFFERINGS: Theme: THE IMPORTANCE OF ASKING QUESTIONS

Here you or your guests bring out what they brought as a reading, song, thought... on this theme

BLOWIN' IN THE WIND by Bob Dylan

How many roads must a man walk down
Before you call him a man?

Yes, 'n' how many seas must a white dove sail
Before she sleeps in the sand?

Yes, 'n' how many times
must the cannon balls fly

Before they're forever banned?

The answer, my friend, is blowin' in the wind,
The answer is blowin' in the wind.

How many times must a man look up
Before he can see the sky?

Yes, 'n' how many ears must one man have
Before he can hear people cry?

Yes, 'n' how many deaths
will it take till he knows

That too many people have died?

The answer, my friend, is blowin' in the wind,
The answer is blowin' in the wind.

How many years can a mountain exist
Before it's washed to the sea?

Yes, 'n' how many years can some people exist
Before they're allowed to be free?

Yes, 'n' how many times can a man turn his
head,

Pretending he just doesn't see?

The answer, my friend, is blowin' in the wind,
The answer is blowin' in the wind.

WE WERE SLAVES עבדים היינו

עבדים היינו היינו, Avadim ha-yinu ha-yinu
עַתָּה בְּנֵי חוֹרִין וּבָנוֹת חוֹרִין ata b'ney cho-rin u-v'not cho-rin
עבדים היינו, עַתָּה עַתָּה בְּנֵי חוֹרִין Avadim ha-yinu ata ata b'ney cho-rin
עבדים היינו, Avadim ha-yinu
עַתָּה עַתָּה בְּנֵי חוֹרִין וּבָנוֹת חוֹרִין ata ata b'ney cho-rin u-v'not cho-rin
Once we all were slaves, but now we have been freed.

Once it happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva, and Rabbi Tarphon were gathered relaxing at the seder table. All through the night they exchanged their views about the story of the Exodus from the land of Mitz'ra-yim. Thus they continued until their students came in and said to them: "We have arrived at the hour when the Shema is said during the morning prayers!"

Some say that the rabbis were delving into the intricacies of the text of the Torah. Others say that since these rabbis were involved in resisting Roman domination, that they were really discussing their own struggle for freedom. For centuries the ritual of the seder encourages us to talk, to share, to consider, to debate, to find consensus and to dispute. We are asked to consider how Passover relates to how we live our lives today. We are invited to ask questions and to demand meaning from our rituals and to locate ourselves in relation to the tradition.

THE FOUR CHILDREN: QUESTIONS, ANSWERS

This was emphasized by a story told of four young people at a seder. One of these the rabbis called the wise one. The second was perceived as rejecting. The third was regarded as simple. And the fourth was one who did not feel able to ask questions.

The first, the wise one asks: "From the Jewish laws and rituals that the Eternal One instructed you, what are the precise practices?" So you explain to this one the fine ritual details of the legal tradition such as "One does not end the Passover sacrifice with the Afikomen dessert."

Do you agree that this was a good answer?

The second, the rejecting one asks: "What is this worship to you?" "To you," and not to himself. Thus he denies what is essential. So you answer this one bluntly, "This is because of what the Eternal One did for *me* when *I* was liberated from Mitz'ra-yim." (from Exodus 13:8) For *me* and *not for that one* who, if present there, would not have been liberated.

Do you agree that this was a good answer?

The third, the simple one asks: "What is all this?" So you answer this one, "We were liberated from Mitz'ra-yim, from slavery, through the Eternal's powerful action."

Do you agree that this was a good answer?

As for the fourth one, who does not feel able to ask questions: Help that one start the process. As it says (in Exodus 13:8): "Teach your child on that day saying: 'This is because of what the Eternal One did for me when I was liberated from Mitz'ra-yim.'"

Do you agree that this was a good answer?

THE DUTY TO SPEAK OF THE EXODUS

Together: Even if we were all wise, so very sophisticated and smart, it would still be incumbent upon us to gather and to speak of the liberation from bondage.

OFFERINGS: Theme: SLAVERY, OPPRESSION

Here you or your guests bring out what they brought as a reading, song, thought... on these themes

TELLING THE STORY.....

Instruction: This is part of the seder where the story of the Exodus can be told interspersed with songs of your choosing. The story covers the enslavement, birth of Moses and his coming into the house of Pharaoh as a child, his growing up and fleeing to Midyan, his marriage in Midyan and his encounter with the burning bush, his return to Egypt and his encounters with Pharaoh, the plagues, the exodus from Egypt/Mitzrayim, the crossing of the sea, the dance after their escape, perhaps end here or at the giving of the commandments at Sinai. The telling can be done as a round robin. It can be done by children preparing pictures of the story and telling the adults what's in the pictures. The telling can be done as a play or as a puppet show.

An alternative is to use the seder to tell the stories of exodus from one's family background. How did you or your family come to be where they are today? What travails did they pass through...

GO DOWN MOSES

When Israel was in Egypt's land, Let my people go!
Oppressed so hard they could not stand. Let my people go!

Refrain: Go down, Moses, way down in Egypt land
Tell ol' Pharaoh: "Let my people go!"

Thus says the Lord, bold Moses said. Let my people go!
If not, I'll smite your first-born dead. Let my people go! *Refrain*

As Israel stood by the water side, Let my people go!
By God's command it did divide, Let my people go! *Refrain*

O let us all from bondage flee, Let my people go!
And soon may all the earth be free, Let my people go!
Refrain

GO TELL IT ON THE MOUNTAIN

Go tell it on the mountain, over the hills and everywhere.
Go tell it on the mountain, let my people go!

Who are the people dressed in white? Let my people go!
Must be the children of the Israelite Let my people go!
Who are the people dressed in white? Must be the children of the Israelite
Go tell it on the mountain, over the hills and everywhere.
Go tell it on the mountain, let my people go!

Who are the people dressed in red? Let my people go!
Must be the people that Moses led. Let my people go!
Who are the people dressed in red? Must be the people that Moses led.
Go tell it on the mountain, over the hills and everywhere.
Go tell it on the mountain, let my people go!

Who are the people dressed in black? Let my people go!
Must be the hypocrites a-turning back. Let my people go!
Who are the people dressed in black? Must be the hypocrites a-turning back.
Go tell it on the mountain, over the hills and everywhere.
Go tell it on the mountain, let my people go!

BALLAD OF THE SIX WOMEN

(lyrics by Burt Jacobson, music: "She'll be Coming Around the Mountain")

The two midwives wouldn't listen to Pharaoh
Wouldn't drown the Hebrew infants,
oh no no!
It was Shifrah, it was Puah,
Who saved each baby Jew, ah,
Those two midwives
wouldn't listen to Pharaoh

Moses' mother hid him from the evil ones,
For he was her flesh and blood,
he was her son.

Yocheved made an ark,
Put her baby in the dark,
Moses' mother hid him from the evil ones

Moses' sister took him to the river Nile,
And she watched
as Pharaoh's daughter came in style.
Miriam—she brought her mother
To nurse her baby brother.
Moses' sister took him to the river Nile

And the princess brought him up to be a man,
Till away from Egypt Moses ran and ran.
Batya, Batya—she was great,
Joined the Hebrews in their fate.
Yes, this princess brought him up to be a man.

Moses' wife gave him the courage to go back.
"If you stay in Midian you'll wind up a hack!"
Oh Tsipora, oh Tsipora!
Without her we'd have no Torah.
Moses' wife gave him the courage to go back.

In the ark, her light upon him, it did shine.
Moses sought Her presence,
for her he did pine.

Oh Shekhina, soul of Torah,
Now we seek You, more and more, ah,
In the ark, Your light upon him, it did shine!

OFFERINGS: Theme: LIBERATION

Here you or your guests bring out what they brought as a reading, song, thought... on this theme

Instruction: Consider singing here freedom songs of your choice.

V-HI SHEH-AM'DA והיא שעמדה

That which upheld our forbears supports us as well. Not only once has oppression confronted us, but in age after age oppression has arisen. But it is our divine responsibility to respond and to act.

וְהִיא שֶׁעָמְדָה V-hi sheh-am'da
לְאַבוֹתֵינוּ וְלָנוּ. L-avo-teynu v-la-nu.
שְׁלֹא אֶחָד בְּלֶבֶד, Sheh-lo echad bil'vad,
עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ. Amad a-leynu l'cha-lo-teynu.
אֱלֹהִים שֶׁבְּכֹל דּוֹר וָדוֹר, E-lah sheh-b-chol dor va-dor,
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. Om'dim a-leynu l'cha-lo-teynu.
וְהַקָּדוֹשׁ בְּרוּךְ הוּא V-ha-Kadosh Baruch Hu,
מְצִילֵנוּ מִיָּדָם: Matzi-leynu mi-yadam.
וְהִיא שֶׁעָמְדָה V-hi sheh-am'da
לְאַבוֹתֵינוּ וְלָנוּ. L-avo-teynu v-la-nu.

Instruction: Consider naming the plagues of our own time.

- As you intone each plague's title below, dip your finger into the wine/juice in your cup and dip a drop onto your plate.

TEN PLAGUES מכות

Blood	דָּם.	Dahm
Frogs	צְפַרְדֵּי.	Tz'far'dey-ah
Lice	כִּנִּים.	Ki-nim
Beasts	עֲרוֹב.	A-rov
Blight	דֶּבֶר.	Deh-ver
Boils	שִׁחִין.	Sh' <u>chin</u>
Hail	בָּרָד.	Ba-rad
Locusts	אַרְבֶּה.	Ar'beh
Darkness	חֹשֶׁךְ.	<u>Cho-shech</u>
Slaying of the First-Born	מַכַּת בְּכוֹרוֹת:	Mah-kat B' <u>cho</u> -rot

DA·YEY·NU דינו

אלו הוצי-הוציאנו Ilu hotzi- hotzi-anu

הוציאנו ממצרים, hotzi-anu mi-Mitz'ra-yim

הוציאנו ממצרים, דינו: hotzi-anu mi-Mitz'ra-yim, DA·YEY·NU!

די דינו די דינו די דינו, דינו da da-yey-nu, da da-yey-nu, da da-yey-nu

דינו דינו דינו da-yey-nu da-yey-nu da-yey-nu

די דינו די דינו די דינו da da-yey-nu, da da-yey-nu

דינו דינו da-yey-nu da-yey-nu

Had we been freed from the land of Mitzrayim, it would have been ENOUGH

אלו נתן נתן לנו Ilu na-tan na-tan lanu

נתן לנו את-השבת, na-tan lanu et ha-Shabbat

נתן לנו את-השבת, דינו: na-tan lanu et ha-Shabbat, DA·YEY·NU!

די דינו די דינו די דינו, דינו da da-yey-nu, da da-yey-nu, da da-yey-nu

דינו דינו דינו da-yey-nu da-yey-nu da-yey-nu

די דינו די דינו די דינו da da-yey-nu, da da-yey-nu

דינו דינו da-yey-nu da-yey-nu

But we also received the Sabbath, and this would have been ENOUGH

אלו נתן נתן לנו Ilu na-tan na-tan lanu

נתן לנו את-התורה, na-tan lanu et ha-Torah

נתן לנו את-התורה, דינו: na-tan lanu et ha-Torah, DA·YEY·NU!

די דינו די דינו די דינו, דינו da da-yey-nu, da da-yey-nu, da da-yey-nu

דינו דינו דינו da-yey-nu da-yey-nu da-yey-nu

די דינו די דינו די דינו da da-yey-nu, da da-yey-nu

דינו דינו da-yey-nu da-yey-nu

But we also received the Torah, and this would have been ENOUGH

THE PASSOVER ESSENTIALS

Instruction: Uncover the Matzah

Reader 1: Rabban Gamliel used to say:

All who have left out the following three things concerning the observance of Passover have not fulfilled the complete rite of the celebration:

The Paschal lamb – ***Pesach***

Unleavened bread – ***Matzah***

And Bitter herbs – ***Maror***

Instruction: Instead of reading Readers 2-4 below, people can volunteer their own interpretations of what is represented by the paschal lamb shank (or veggy substitute), the matzah, and the bitter herbs.

Reader 2: *Pesach*, the Passover lamb which our predecessors ate in the time of the Temple: what purpose does it serve here?

- It is to inspire us to teach and learn about the Exodus which relates a story of how in the midst of slaughter, the Israelites are passed over and are saved from death.

Reader 3: *Matzah*, this flat bread that we eat: what purpose does it serve here?

- It is to inspire us to retell the Exodus story that portrays the Israelites leaving so quickly that they could not wait for their journey's bread to rise.

Reader 4: *Maror*, these bitter herbs that we eat: what purpose do they serve here?

- It is to inspire us to retell the Exodus story which portrays the bitterness of oppression, of hard labor imposed upon them with cruelty.

Reader 5: We are taught to learn from this story and apply it in every age. It is our obligation to save others as well as ourselves from violence; we must do so without hesitation; and we must learn how to deliver the sweetness of freedom to everyone whose lives have tasted the bitterness of oppression.

IN EVERY GENERATION

Instruction: Sing or say the following

בְּכֹל־דּוֹר וָדוֹר B-chol dor va-dor
חַיִּימִים לִּזְמַנּוֹת אֵת־עַצְמֵינוּ cha·ya·vim lit'ot et atz'mey·nu
כִּי־לֹא יֵצְאוּנוּ מִמִּצְרַיִם k-ilu ya·tza·nu mi-Mitzrayim

Together:

In every generation, each one of us must see ourself as if we are the ones who are in the exodus from bondage.

Instruction: Cover the matzah and lift your wine/juice glasses and say **Together:**

Therefore it is our duty and privilege to say thanks, to praise, to glory, to extol and exalt, and to bless and to stand in awe of these miracles:

That we yet come out:

- from servitude to freedom
- from sorrow to joy
- from grief to celebration
- from shadow to sunlight
- from slavery to liberation

Therefore, let us sing a new song, Halleluyah

Blessed it is that we and our forbears have become liberated from bondage, that we are able to sit here and celebrate, eating matzah and bitter herbs. May the time come when we celebrate future liberations and then we will sing new songs of freedom and gratitude. Blessed is the liberation of all people everywhere.

Instruction: Sing a song of Halleluyah of your choice or the following

V-NOMAR L-FANAV traditional Chassidic z'mirah

וְנֹמַר לְפָנָיו שִׁירָה חֲדָשָׁה, **V-nomar l-fanav shirah chadasha**

הַלְלוּיָהּ **Halleluyah**

Sing in In-Dwelling Presence a new song: Halleluyah!

ODE TO JOY

Build the road of peace before us
Build it wide and deep and long.
Help the weak, reming the eager,
Teach the meek and guide the strong.
None shall push aside another,
None shall let another fall.
Work beside me sister, brother,
All for one and one for all. (None shall push...)

Instruction: Refill your juice/wine cup and sip after the blessing

SECOND CUP

We bless the Source of Life creating the fruit of the vine

אַתָּה בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים, בּוֹרֵאת פְּרֵי הַגֶּפֶן;

Aht b'rucha Sh'china Eloheynu chey ha-olamim, bo-reyt p'ri ha-ga-fen

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן;

Baruch ata יי Eloheynu ru·ach ha-olam, bo-rey p'ri ha-ga-fen

Second Washing רְחִצָּה Roch'tzah

Instruction: Either pass a handwashing bowl and towel around the table, or a person on behalf of the table does this. One says the blessing and washes.

Baruch ata יי Eloheynu ru-ach ha-olam asher kid'shanu b-mitz'votav v-tzivanu al n'tilat yada-yim

ברוך אתה יי אלהינו רוח העולם, אשר קדשנו במצותיו, וצונו על נטילת ידיים:

We bless the Source of all being that draws us to holy service and instructs us on the care for our hands.

Bless Bread, Matzah מוֹצִיא מַצָּה Motzi, Matzah

BLESSINGS OVER BREAD

Instruction: Uncover the matzah, take the top two pieces (the broken one and a whole one) and hold them up and all say or sing the next two blessings.

Innovative

נְבָרֵךְ אֶת עֵין הַחַיִּים N'va-reych et eyn ha-cha-yim Let us bless the source of life
הַמוֹצִיאָה לֶחֶם מִן הָאָרֶץ ha-mo-tzi-a le-chem min ha-aretz that brings forth bread from the earth.

by Marcia Falk, Excerpted from The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival, Harper 1996, © 1996 Marcia Lee Falk. www.marciafalk.com

Traditional

ברוך אתה יי, אלהינו מלך העולם, המוציא לחם מן הארץ:

Baruch ata יי Eloheynu melech ha-olam ha-mo-tzi le-chem min ha-aretz

Blessed are You יי ruling spirit of the universe that brings forth bread from the earth

BLESSING OF THE MITZVAH OF EATING MATZAH מַצָּה

ברוך אתה יי, אלהינו מלך העולם, Baruch ata יי Eloheynu melech ha-olam

אשר קדשנו במצותיו asher kid'shanu b-mitz'vo-tav

וצונו על אכילת מצה: v-tzivanu ahl achi-lat matza.

את ברובה שכינה אלהינו חי העולמים Aht b'rucha Sh'china, Elo-hey-nu chey ha-olamim

אשר קדשתנו במצותיה, asher kidash'tanu b-mitz'vo-tey-ha

וצוהתנו על אכילת מצה: v-tziv'tanu ahl achi-lat matza

Blessed are You יי, Ruler of time and space, drawing us to holy service,
summoning us to eat unleavened bread, *matzah*.

Instruction: Break up the pieces and distribute to the table round to eat plain.

The Hiding **צפון Tzafun**

Instruction: Each family or table group does its tradition or ritual concerning the bringing the Afikomen back to the table. The Afikomen is broken up and a piece is given to each person at the table who eat all or part of it. At least one piece of matzah is left on the table as the grace is sung.

The Blessing (Grace) **ברכה Ba-reych**

VERSION 1

GRACE AFTER MEALS - ברכת המזון

by Hanna Tiferet Siegel

ואכלת ושבעת וברכת

V-a·chal'ta, v-sava·ta, u-vey·rach'ta (2)

We ate when we were hungry, and now we're satisfied;
We thank the Source of Blessing, for all that S/He provides.

V-a·chal'ta ואכלת

Hunger is a yearning, in body and soul;
Earth, air, fire, water and Spirit makes us whole.

V-a·chal'ta ואכלת

Giving and receiving, we open up our hands;
From seed-time through harvest, we're partners with the land.

V-a·chal'ta ואכלת

We share in a vision of wholeness and release;
Where every child is nourished, and we all live in peace.

V-a·chal'ta ואכלת

VERSION 2

GRACE AFTER MEALS - ברכת המזון

English version: Rabbi Burt Jacobson and Rabbi David J. Cooper

Leader: My friends let us bless!

All: May the name of the One be blessed from now 'til the end of time!

Leader: May the name of the One be blessed from now 'til the end of time.

By your leave my friends, let us bless the One from Whom we have been nourished.

All: We bless the One from Whom we have been nourished,
and by Whose goodness we do live.

Leader: Blessed be the One from Whom we have been nourished,
and by Whose goodness we do live; bless the One and bless the Name!

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
Baruch ata Adonai, Eloheinu melech ha-olam.

הֵזַן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ
Hazan et ha-olam kulo b-tuvo,

בְּחֵן בְּחֶסֶד וּבְרַחֲמִים
b-cheyn b-chesed u-v-ra-cha-mim.

הוּא נוֹתֵן לָחֶם לְכֹל בָּשָׂר
Hu no-teyn le-chem l-chol ba-sar

כִּי לְעוֹלָם חֶסֶדּוֹ.
ki l-olam chas'do.

וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ,
U-v-tuvo ha-gadol tamid lo cha-sar lanu,

וְאֵל יַחְסַר לָנוּ מִזֶּזֶן לְעוֹלָם וָעֶד.
v-al yech'sar lanu mazon l-olam va-ed.

בְּעֶבֶר שְׁמוֹ הַגָּדוֹל,
Ba-avur sh'mo ha-gadol,

כִּי הוּא אֵל זֶן וּמְפַרְנֵם לְכֹל
ki hu el zahn u-m'far'neys la-kol,

וּמְטִיב לְכֹל, וּמַכִּין מִזֶּזֶן
U-mey-tiv la-kol, u-mey-chin mazon

לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
I-chol b'ri-yo-tav asher ba-rah.

בָּרוּךְ אַתָּה יְיָ, הֵזַן אֶת הַכֹּל:
Baruch ata יְיָ, hazan et ha-kol.

We bless you now Eternal One, the power and majesty in all,

You gave us this food, You sustain our lives

Through your grace, through Your love, Your compassion.

You provide all the food that comes to us,

guiding and nourishing our lives.

Now we hope and we pray

for a wondrous day

when *no* one in our world

will lack bread or food to eat.

We will work to help bring on time

when all who hunger will eat and be filled.

Every human will know

that Your love is a power

sustaining all life and doing good to all.

We bless you now Eternal One for feeding everything!

Leader: Let us be thankful for the good earth which is forever a source of bounty every minute of every hour of every day!

All: Aht brucha Sh'china for the earth and the food it provides.

Leader: May the All-Merciful Source of blessings be gracious and preserve all the holy places of all who dwell on this planet.

All: Aht brucha Sh'china, who does build Jerusalem with mercy. Amen!

Leader: May the All-Merciful Source of blessings grant blessing upon this house and those who have shared this house with us, and upon those who have provided and served this meal, and upon all who are assembled here.

May the blessings of peace be upon all of us, upon all of Yishmael, upon all of Yisrael, and upon all who dwell upon the earth.

All: Oseh shalom bi-m'romav hu ya'aseh shalomaleyenu v-al kol Yis'ra'el v-al kol yosh'vey tey'vel. Amen!

עֲשֵׂה שְׁלוֹם בְּמִרְוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל, אָמֵן!

THIRD CUP

Instruction: Pour wine/juice into your cups and drink after the blessing.

We bless the Source of Life creating the fruit of the vine

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch ata יי Eloheynu ru-ach ha-olam, bo-rey p'ri ha-ga-fen

אַתָּ בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים, בּוֹרֵאת פְּרֵי הַגֶּפֶן:

Aht b'rucha Sh'china Eloheynu chey ha-olamim, bo-reyt p'ri ha-ga-fen

ELIJAH & MIRIAM

Elijah was a prophet in the days of the autocratic kings of ancient Israel. He was sent to defy their power. According to custom, he did not die, but stayed to witness the good that people could do in the world that would eventually bring about the ideals of a messianic era. It was a custom to see Elijah as the one who would eventually resolve all outstanding divisive issues – including the question of whether the number of cups of the seder were four or five. An extra cup is kept on the table in honor of Elijah's role in resolving conflict in the building of community.

Miriam, of the Exodus story, was seen in the Midrash as having the implement of a portable well which would overflow at each spot the Israelites would camp. The legend says that the flow from her well would create rivulets which enabled people in the encampments to raft their way to each other and create a network of community adhesiveness.

The Praising הַלֵּל Hallel

Instruction: This part of the seder is a collection of songs. Traditionally these were from a series of pieces from the Book of Psalms that had the aspect of songs of victory. This was called *Hallel*/the Praising. Below is Psalm 114 from Hallel which is about the Exodus itself. Your family may want to use songs from any prayerbook or many haggadot from the Hallel service. But this is an opportunity for the table-round to use their song books to have a rousing time with melody. Also, the seder songs such as Adir Hu, Ki Lo Naeh, Echad Mi Yodeyah, Chad Gadya which were added over the centuries as an appendix to the service can also be sung here, even though in the traditional haggadot these songs are sung after the Fourth Cup and after the Nirtza/Accept section. Several of them in different forms and other pieces are in this haggadah's appendix. You may insert the Fourth Cup during these songs whenever you are moved to do so.

From Psalm 114 בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לְעֹז.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לְעֹז.

הַיְתָה נְהִיָּתָה [הַיְתָה נְהִיָּתָה] יְהוּדָה לְקָדְשׁוֹ, יִשְׂרָאֵל מִמְּשָׁלוֹתָיו. הַיִּם רָאָה וַיָּנֶם, הַיַּרְדֵּן יָסַב לְאַחֹר:

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לְעֹז.

הַהָרִים רָקְדוּ כְּאֵילִים, גְּבָעוֹת כְּבָנֵי צֹאן. מָה לָּךְ הַיָּם כִּי תִנּוֹם הַיַּרְדֵּן תִּסָּב לְאַחֹר.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לְעֹז.

B-tzeyt Yisra'el mi-Mitz'ra'yim beyt Ya'akov mey-am lo'eyz.

B-tzeyt Yisra'el mi-Mitz'ra'yim beyt Ya'akov mey-am lo'eyz.

Hai'ta [hai'ta] Y'hudah l-kod'sho, Yisra'el mam'sh'lotav. Ha-yam ra'ah va-yanos,
ha-Yardeyn yisov l-achor.

B-tzeyt Yisra'el mi-Mitz'ra'yim beyt Ya'akov mey-am lo'eyz.

Heh-harim rak'du ch-eylim, g'va'ot ki-v'ney tzon. Mah l'cha ha-yam ki tanus
ha-Yardeyn tisov l-achor.

B-tzeyt Yisra'el mi-Mitz'ra'yim beyt Ya'akov mey-am lo'eyz.

*When the Israelites went out from the land of Mitzrayim, the house of Jacob from a foreign people,
Judah was his sanctuary, Israel was his dominion. The sea watched and fled, the Jordan turned away.
The mountains danced like rams, hills like young sheep.*

From Psalm 114 מָה לָּךְ הַיָּם [מָה לָּךְ הַיָּם] כִּי תִנּוֹם [כִּי תִנּוֹם] הַיַּרְדֵּן [הַיַּרְדֵּן] תִּסָּב לְאַחֹר.

הַהָרִים [הַהָרִים] תִּרְקְדוּ כְּאֵילִים [תִּרְקְדוּ כְּאֵילִים], גְּבָעוֹת [גְּבָעוֹת] כְּבָנֵי צֹאן.

מִלְפָּנֵי אֲדוֹן [מִלְפָּנֵי אֲדוֹן] חוּלֵי אֶרֶץ [חוּלֵי אֶרֶץ], מִלְפָּנֵי [מִלְפָּנֵי] אֱלֹהֵי יַעֲקֹב.

הַהֶפְכִי הַצּוּר [הַהֶפְכִי הַצּוּר] אֲגַם מַיִם [אֲגַם מַיִם], חֲלָמִישׁ [חֲלָמִישׁ] לְמַעַיְנוּ מַיִם:

Mah l'cha ha-yam [Mah l'cha ha-yam] ki tanus [ki tanus] ha-Yardeyn [ha-Yardeyn] tisov l-achor.

Heh-harim [heh-harim] tirk'du ch-eylim [tirk'du ch-eylim], g'va'ot [g'va'ot] ki-v'ney tzon.

Mi-li'f'ney adon [mi-li'f'ney adon] chuli aretz [chuli aretz] mi-li'f'ney [mi-li'f'ney] Eloha Ya'akov.

Ha-hof'chi ha-tzur [ha-hof'chi ha-tzur] agam ma'yim [agam ma'yim]

chalamish [chalamish] l-ma'y'no ma'yim.

How is it, o' sea, that you flee, o' Jordan that you turn away?

That the hills dance like rams and hills like young sheep?

In the presence of the Master, the earth does tremble, in the presence of Jacob's God

Who turns the rock into a pool of water, the flintstone into a spring of water.

INSERT ALL OTHER SONGS YOU DESIRE HERE

FOURTH CUP

We bless the Source of Life creating the fruit of the vine

את בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים, בּוֹרְאת פְּרֵי הַגֶּפֶן:

Aht b'rucha Sh'china Eloheynu chey ha-olamim, bo-reyt p'ri ha-ga-fen

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch ata יי Eloheynu ru-ach ha-olam, bo-rey p'ri ha-ga-fen

Accept נִרְצָה **Nir'tzah**

THE SEDER IS COMPLETE

חֲסַל סֵדוּר פֶּסַח כְּהִלְכֵתֵינוּ. Cha-sal siddur Pesach k-hi-la-cha-teynu

זֹאת עָשִׂינוּ בְּכֹל לַבֵּינוּ Zot asinu b-chol li-beynu

כְּאֲשֶׁר זָכִינוּ לְסֵדֵר אוֹתוֹ, Ka-asher za-chinu l-sa-der oto

בֵּן נִזְכָּה לַעֲשׂוֹתוֹ. Keyn niz'keh la-asoto

בְּקָרוֹב בְּיָמֵינוּ אַתָּה יְנַהֵל b-karov b-ya-meynu, ata yi-na-hel

לְעוֹלָם שֶׁל שְׁלוֹם כָּל יוֹשְׁבֵי תֵבֵל. I-olam shel shalom, kol yosh'vey tey-vel.

Thus have we concluded the order of our seder;
may it be received as a service of our hearts.

As we have been privileged to celebrate it here tonight,
so may we come to celebrate in a world at peace.

Soon and in our day and for all who dwell upon the planet

לְשָׁנָה הַבָּאָה בְּעוֹלָם שֶׁל שְׁלוֹם

Next year in a world at peace!

BY THE RIVERS OF BABYLON

From the Rastafarian tradition, based on Psalm 137, popularized by Jimmy Cliff

By the rivers of Babylon,
where we sat down,
and there we wept
as we remembered Zion.
For the wicked carry us away, captivity,
require from us a song.

How can we sing King Alpha's song
in a strange land?
O may the words of our mouth
and the meditations of our hearts
be acceptable in thy sight over I.

SONGS APPENDIX

ECHAD MI YODEY-AH - Who Knows One?

אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.	אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ:
שְׁנַי לְחוֹת הַבְּרִית, ^	שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ:
שְׁלֹשָׁה אָבוֹת, ^	שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ:
אַרְבַּע אֲמָהוֹת, ^	אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ:
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, ^	חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ:
שֵׁשָׁה סְדְרֵי מִשְׁנָה, ^	שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ:
שִׁבְעָה יָמֵי שַׁבָּת, ^	שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ:
שְׁמוֹנָה יָמֵי מִלָּה, ^	שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ:
תְּשַׁעַה יְרַחֵי לְדָה, ^	תְּשַׁעַה מִי יוֹדֵעַ? תְּשַׁעַה אֲנִי יוֹדֵעַ:
עֶשְׂרֵה דְבָרִיא, ^	עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ:
אֶחָד עֶשֶׂר כּוֹכְבֵיא, ^	אֶחָד עֶשֶׂר מִי יוֹדֵעַ? אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ:
שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ? שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ:	שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ? שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ:
שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשֶׂר מְדִיא, ^	שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשֶׂר אֲנִי יוֹדֵעַ:

WHO KNOWS ONE?

English version by Rabbi David J. Cooper (Varying the melody of "A Partridge in a Pear Tree")

Who knows **One**? I know One. One is the Unity.

Who knows **Two**? I know Two. Two are the tablets. And One is the Unity.

Who knows **Three**? I know Three. Three are the fathers. Two are the tablets. And One is the Unity.

Who knows **Four**? I know Four. Four are the mothers. Three are the fathers. Two are the tablets.

And One is the Unity.

Who knows **Five**? I know Five. *Five books of Moses!* Four are the mothers. Three are the fathers.

Two are the tablets. And One is the Unity.

Who knows **Six**? I know Six. Six Mishnah sections. *Five books of Moses!* Four are the mothers.

Three are the fathers. Two are the tablets. And One is the Unity.

Who knows **Seven**? I know Seven. Seven days till Shabbos. Six Mishnah sections. *Five books of*

Moses! Four are the mothers. Three are the fathers. Two are the tablets. And One is the Unity.

Who knows **Eight**? I know Eight. Eight days circumcision. Seven days till Shabbos. Six Mishnah

sections. *Five books of Moses!* Four are the mothers. Three are the fathers. Two are the tablets. And

One is the Unity.

Who knows **Nine**? I know Nine. Nine months till baby. Eight days circumcision. Seven days till

Shabbos. Six Mishnah sections. *Five books of Moses!* Four are the mothers. Three are the fathers.

Two are the tablets. And One is the Unity.

Who knows **Ten**? I know Ten. Ten are commandments. Nine months till baby. Eight days

circumcision. Seven days till Shabbos. Six Mishnah sections. *Five books of Moses!* Four are the

mothers. Three are the fathers. Two are the tablets. And One is the Unity.

Who knows **Eleven?** I know Eleven. Eleven stars of Joseph. Ten are commandments. Nine months till baby. Eight days circumcision. Seven days till Shabbos. Six Mishnah sections. *Five books of Moses!* Four are the mothers. Three are the fathers. Two are the tablets. And One is the Unity.

Who knows **Twelve?** I know Twelve. Twelve tribes of Israel. Eleven stars of Joseph. Ten are commandments. Nine months till baby. Eight days circumcision. Seven days till Shabbos. Six Mishnah sections. *Five books of Moses!* Four are the mothers. Three are the fathers. Two are the tablets. And One is the Unity.

Who knows **Thirteen?** I know Thirteen. Thirteen are the aspects. Twelve tribes of Israel. Eleven stars of Joseph. Ten are commandments. Nine months till baby. Eight days circumcision. Seven days till Shabbos. Six Mishnah sections. *Five books of Moses!* Four are the mothers. Three are the fathers. Two are the tablets. And One is the Unity.

ECHAD MI YODEY-AH – LADINO SEPHARDIC VERSION

Quien supiese i entendiense, alavar al Dyo criense,
Qualo es el uno, qualo es el uno?

**--Uno es el Creador, uno es el Creador,
Uno es el Creador, baruch Hu uvaruch sh'mo**

Quien supiese i entendiense, alavar al Dyo criense,
Qualo son los dos, qualo son los dos?

--Dos Moshe i Aaron, uno es el Creador, ^

Quien supiese i entendiense, alavar al Dyo criense,
Qualo son los tres, qualo son los tres?

--Tres nuestros padres son, Avraham, Isaac i Yacov, ^

Quien supiese i entendiense, alavar al Dyo criense,
Qualo son los cuatro, qualo son los cuatro?

--Cuatro madres de Yisrael, Sarah, Rivkah, Leah, Rachel, ^

Quien supiese i entendiense, alavar al Dyo criense,
Qualo son los cinco, qualo son los cinco?

--Cinco libros de la lei, ^

Quien supiese i entendiense, alavar al Dyo criense,
Qualo son los sesh, qualo son los sesh?

--Sesh sedres de la Mishna, ^

Quien supiese i entendiense, alavar al Dyo criense,
Qualo son los siete, qualo son los siete?

--Siete dias de la semana, ^

Quien supiese i entendiense, alavar al Dyo criense,
Qualo son los ocho, qualo son los ocho?

--Ocho dias de brit mila, ^

Quien supiese i entendiense, alavar al Dyo criense,
Qualo son los nueve, qualo son los nueve?

--Nueve mezes de la prenyada, ^

Quien supiese i entendiense, alavar al Dyo criense,
Qualo son los diez, qualo son los diez?

--Diez mandamientos de la lei, ^

Quien supiese i entendiense, alavar al Dyo criense,
Qualo son los once, qualo son los once?

--Once estrellas de sueno de Yossef, ^

Quien supiese i entendiense, alavar al Dyo criense,
Qualo son los doce, qualo son los doce?

--Doce trivos de Yisrael, ^

Quien supiese i entendiense, alavar al Dyo criense,
Qualo son los trece, qualo son los trece?

--Trece anyos de complas minyan, ^

כי לו נאה, כי לו יאה KI LO NA-EH, KI LO YA-EH

אָדיר בְּמְלוּכָה, בְּחֹר בְּהֶלְכָה, גְּדוּדָיו יֹאמְרוּ לוֹ:

Adir bi-m'lucha. Ba-chur ka-halacha. G'dudav yom'ru lo.

לְךָ וְלֶךָ, לְךָ כִּי לְךָ, לְךָ אַף לְךָ, L'cha u-l'cha. L'cha ki l'cha. L'cha af l'cha.

לְךָ יְיָ הַמְּמַלְכָה. L'cha Adonai ha-mam'lacha.

כִּי לוֹ נָאָה, כִּי לוֹ יָאָה. Ki lo na'eh. Ki lo ya'eh.

דָּגוּל בְּמְלוּכָה, הָדוּר בְּהֶלְכָה, וְתִקְוֵי יֹאמְרוּ לוֹ:

Dagul bi-m'lucha. Hadur ka-halacha. Vatikav yom'ru lo.

לְךָ וְלֶךָ... L'cha ul'cha...

זַכָּאי בְּמְלוּכָה, חָסִין בְּהֶלְכָה, טַפְסָרָיו יֹאמְרוּ לוֹ:

Za-kai bi-m'lucha. Cha-sin ka-halacha. Taf's'rav yom'ru lo.

לְךָ וְלֶךָ... L'cha ul'cha...

יְחִיד בְּמְלוּכָה, כְּבִיר בְּהֶלְכָה, לְמוּדָיו יֹאמְרוּ לוֹ:

Ya-chid bi-m'lucha. Ka-bir ka-halacha. Limu-dav yom'ru lo.

לְךָ וְלֶךָ... L'cha ul'cha...

מוֹשֵׁל בְּמְלוּכָה, נוֹרָא בְּהֶלְכָה, סְבִיבָיו יֹאמְרוּ לוֹ:

Mo-shel bi-m'lucha. No-ra ka-halacha. S'vivav yom'ru lo.

לְךָ וְלֶךָ... L'cha ul'cha...

עָנּוּ בְּמְלוּכָה, פּוֹדֶה בְּהֶלְכָה, צְדִיקָיו יֹאמְרוּ לוֹ:

A-nav bi-m'lucha. Podeh ka-halacha. Tza-di-kav yom'ru lo.

לְךָ וְלֶךָ... L'cha ul'cha...

קָדוֹשׁ בְּמְלוּכָה, רַחוּם בְּהֶלְכָה, שְׁנֵאָנָיו יֹאמְרוּ לוֹ:

Kadosh bi-m'lucha. Ra-chum ka-halacha. Shin'anav yom'ru lo.

לְךָ וְלֶךָ... L'cha ul'cha...

תְּקִיף בְּמְלוּכָה, תּוֹמֵךְ בְּהֶלְכָה, תְּמִימָיו יֹאמְרוּ לוֹ:

Ta-kif bi-m'lucha. To-mech ka-halacha. T'mimav yom'ru lo.

לְךָ וְלֶךָ... L'cha ul'cha...

The song means essentially It's so Beautiful, It's so Nice (to praise God)

Using alphabetic progression **Adir** (mighty) in sovereignty, **Bachur** (chosen) in truth, **G'dudav** (His minions) say unto Him: To You, yes You; to You because of You; to You, only You; to You Adonai is the power to rule. It's so Beautiful, It's so Nice. It continues through the aleph bet in this vein. **Dagul** (famous), **Hadur** (glorious), **Vatikav** (His faithful ones), **Zakai** (guiltless), **Chasin** (strong), **Tafs'rav** (His angels)

CHAD GAD'YA חד גדיא

חד גדיא, חד גדיא דזבין אבא בתרי זווי, חד גדיא, חד גדיא.

ואתא שונרא, ואכלה לגדיא, דזבין אבא בתרי זווי, חד גדיא, חד גדיא.

ואתא כלבא, ונשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זווי, חד גדיא, חד גדיא.

ואתא חוטרך, והפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זווי, חד גדיא, חד גדיא.

ואתא נורא, ושךרף לחוטרך, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זווי, חד גדיא, חד גדיא.

ואתא מיא, וכבה לנורא, דשךרף לחוטרך, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זווי, חד גדיא, חד גדיא.

ואתא תורא, ושתא למיא, דכבה לנורא, דשךרף לחוטרך, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זווי, חד גדיא, חד גדיא.

ואתא השוחט, ושחט לתורא, דשתא למיא, דכבה לנורא, דשךרף לחוטרך, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זווי, חד גדיא, חד גדיא.

ואתא מלאך המות, ושחט לשוחט, דשחט לתורא, דשתא למיא, דכבה לנורא, דשךרף לחוטרך, דהפה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זווי, חד גדיא, חד גדיא.

Chad gad'ya. Chad gad'ya, d-za·bin aba bi-t'rey zu·zey. **Chad gad'ya. Chad gad'ya.**

- V-ata shun'ra, v- achla l-gad'ya, d-za·bin aba bi-t'rey zu·zey. **Chad gad'ya. Chad gad'ya**

- V-ata chal'ba, v-nashach l-shun'ra, d-achla l-gad'ya, d-za·bin aba bi-t'rey zu·zey. **Chad gad'ya...**

- V-ata chut'ra, v-hika l-chal'ba, d-nashach l-shun'ra, d-achla l-gad'ya, d-za·bin aba bi-t'rey zu·zey.

Chad gad'ya...

- V-ata nura, v-saraf l-chutra, d-hika l-chal'ba, d-nashach l-shun'ra, d-achla l-gad'ya, d-za·bin aba bi-t'rey zu·zey. **Chad gad'ya...**

- V-ata maya, v-chava l-nura, d-saraf l-chutra, d-hika l-chal'ba, d-nashach l-shun'ra, d-achla l-gad'ya, d-za·bin aba bi-t'rey zu·zey. **Chad gad'ya...**

- V-ata tora, v-shata l-maya, d-chava l-nura, d-saraf l-chutra, d-hika l-chal'ba, d-nashach l-shun'ra, d-achla l-gad'ya, d-za·bin aba bi-t'rey zu·zey. **Chad gad'ya...**

- V-ata ha-shochet, v-shachat l-tora, d-shata l-maya, d-chava l-nura, d-saraf l-chutra, d-hika l-chal'ba, d-nashach l-shun'ra, d-achla l-gad'ya, d-za·bin aba bi-t'rey zu·zey. **Chad gad'ya...**

- V-ata Mal'ach Ha-Mavet, v-shachat l-shochet, d-shachat l-tora, d-shata l-maya, d-chava l-nura, d-saraf l-chutra, d-hika l-chal'ba, d-nashach l-shun'ra, d-achla l-gad'ya, d-za·bin aba bi-t'rey zu·zey.

Chad gad'ya...

- V-ata Ha-Kadosh Baruch Hu v-shachat l-Mal'ach Ha-Mavet, d-shachat l-shochet, d-shachat l-tora, d-shata l-maya, d-chava l-nura, d-saraf l-chutra, d-hika l-chal'ba, d-nashach l-shun'ra, d-achla l-gad'ya, d-za·bin aba bi-t'rey zu·zey. **Chad gad'ya. Chad gad'ya**

HIGHDOWN FAIR (English translation of Italian Chad Gadya)

from Angelo Branduardi

At Highdown fair for two farthings my father bought me a little white mouse

At Highdown fair for two farthings my father bought me a little white mouse

Along came a grey cat and ate up the white mouse my father bought in the market square

Along came a grey cat and ate up the white mouse my father bought in the market square

At Highdown fair for two farthings my father bought me a little white mouse

Along came a black dog and jumped on the grey cat who ate up the white mouse

my father bought in the market square

At Highdown fair for two farthings my father bought me a little white mouse

Along came an old stick and beat off the black dog who jumped on the grey cat who ate up the

white mouse my father bought in the market square

At Highdown fair for two farthings my father bought me a little white mouse

Along came a fire and burnt up the old stick which beat off the black dog that jumped on the grey

cat who ate up the white mouse my father bought in the market square

At Highdown fair for two farthings My father bought me a little white mouse

Along came sweet water and put out the fire which burnt up the old stick which beat off the black

dog that jumped on the grey cat who ate up the white mouse my father bought in the market

square

At Highdown fair for two farthings my father bought me a little white mouse

Along came a great ox and drunk all the water which put out the fire which burnt up the old stick

which beat off the black dog that jumped on the grey cat who ate up the white mouse my father

bought in the market square

At Highdown fair for two farthings my father bought me a little white mouse

Along came a butcher and slaughtered the great ox which drunk all the water which put out the

fire which burnt up the old stick which beat off the black dog that jumped on the grey cat who ate

up the white mouse my father bought in the market square

At Highdown fair for two farthings my father bought me a little white mouse

And the angel of death came by for the butcher who slaughtered the great ox which drunk all the

water which put out the fire which burnt up the old stick which beat off the black dog that jumped

on the grey cat who ate up the white mouse my father bought in the market square

At Highdown fair for two farthings my father bought me a little white mouse

And last came the lord, who threw down the angel who came for the butcher, who slaughtered the

great ox which drunk all the water which put out the fire which burnt up the old stick which beat

off the black dog that jumped on the grey cat who ate up the white mouse my father bought in the

market square

At Highdown fair for two farthings my father bought me a little white mouse

ALLA FIERA DELL'EST (the Italian Chad Gadya) from Angelo Branduardi

Alla fiera dell'est, per due soldi, un topolino mio padre comprò
Alla fiera dell'est, per due soldi, un topolino mio padre comprò

E venne il gatto, che si mangiò il topo, che al mercato mio padre comprò
E venne il gatto, che si mangiò il topo, che al mercato mio padre comprò

Alla fiera dell'est, per due soldi, un topolino mio padre comprò

E venne il cane, che morse il gatto, che si mangiò il topo che al mercato mio padre comprò.

Alla fiera dell'est, per due soldi, un topolino mio padre comprò

E venne il bastone, che picchiò il cane, che morse il gatto, che si mangiò il topo che al mercato mio padre comprò.

Alla fiera dell'est, per due soldi, un topolino mio padre comprò

E venne il fuoco, che bruciò il bastone, che picchiò il cane, che morse il gatto, che si mangiò il topo che al mercato mio padre comprò.

Alla fiera dell'est, per due soldi, un topolino mio padre comprò

E venne l'acqua che spense il fuoco che bruciò il bastone che picchiò il cane che morse il gatto, che si mangiò il topo che al mercato mio padre comprò.

Alla fiera dell'est, per due soldi, un topolino mio padre comprò

E venne il toro, che bevve l'acqua, che spense il fuoco, che bruciò il bastone, che picchiò il cane, che morse il gatto, che si mangiò il topo che al mercato mio padre comprò.

Alla fiera dell'est, per due soldi, un topolino mio padre comprò

E venne il macellaio, che uccise il toro, che bevve l'acqua, che spense il fuoco, che bruciò il bastone, che picchiò il cane, che morse il gatto, che si mangiò il topo che al mercato mio padre comprò.

Alla fiera dell'est, per due soldi, un topolino mio padre comprò

E l'angelo della morte, sul macellaio, che uccise il toro, che bevve l'acqua, che spense il fuoco, che bruciò il bastone, che picchiò il cane, che morse il gatto, che si mangiò il topo che al mercato mio padre comprò.

Alla fiera dell'est, per due soldi, un topolino mio padre comprò

E infine il Signore, sull'angelo della morte, sul macellaio, che uccise il toro, che bevve l'acqua, che spense il fuoco, che bruciò il bastone, che picchiò il cane, che morse il gatto, che si mangiò il topo che al mercato mio padre comprò.

Alla fiera dell'est, per due soldi, un topolino mio padre comprò.

NON-VIOLENT HAD GADYA

(From Meta-Parshiot 5756 by Rabbi David Wolfe-Blank)

One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.

Then came a cat that meowed to the kid.

One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.

Then came a dog that played with the cat that meowed to the kid.

One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.

Then came a stick that drummed for the dog that played with the cat that meowed to the kid.

One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.

Then a fire that danced before the stick that drummed for the dog that played with the cat that meowed to the kid.

One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.

Then came water that calmed and agitated the heart of the fire that danced before the stick that drummed for the dog that played with the cat that meowed to the kid.

One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.

Then came an ox that bathed and played in the water that calmed and agitated the heart of the fire that danced before the stick that drummed for the dog that played with the cat that meowed to the kid.

One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.

Then came a *Shokhet* and treated the ox to a sensitive massage, the same ox that bathed and played in the water that calmed and agitated the heart of the fire that danced before the stick that drummed for the dog that played with the cat that meowed to the kid.

One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.

Then came the angel of transformations who lovingly guided the *Shokhet* to a logical, rewarding, life-enhancing career change, that *Shokhet* who had treated the ox to a sensitive massage, the same ox that bathed and played in the water that calmed and agitated the heart of the fire that danced before the stick that drummed for the dog that played with the cat that meowed to the kid.

One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.

Then came the Holy One, Blessed be He and She, who healed the heavy heart of the angel of transformations who lovingly guided the *Shokhet* to a logical, rewarding, life-enhancing career change, that *Shokhet* who had treated the ox to a sensitive massage, the same ox that bathed and played in the water that calmed and agitated the heart of the fire that danced before the stick that drummed for the dog that played with the cat that meowed to the kid.

One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.

OH MARY, DON'T YOU WEEP, DON'T YOU MOURN

Oh Mary, don't you weep, don't you mourn Oh Mary, don't you weep, don't you mourn.
'Cause Pharoah's army got drowned Oh Mary don't you weep.

If I could I surely would Stand on the rock where Moses stood.
'Cause Pharoah's army got drowned Oh Mary don't you weep.
Oh Mary, don't you weep, don't you mourn Oh Mary, don't you weep, don't you mourn.
'Cause Pharoah's army got drowned Oh Mary don't you weep.

God told Moses what to do, to lead the Hebrew children through.
'Cause Pharoah's army...

Moses stood on the red sea shore, smotin' the water with a two by four.
'Cause Pharoah's army...

One of these nights about 12 o' clock This old world's going to reel and rock.
'Cause Pharoah's army...

ADIR HU הוּא אָדִיר

אָדִיר הוּא, אָדִיר הוּא, Adir hu. Adir hu.

יְבַנֶּה בֵּיתוֹ בְּקָרוֹב. Yiv'neh bey-to b-karov...

בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. Bi-m'hey-ra, bi-m'hey-ra. B-ya-mey-nu b-karov.

אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב. Eyl b'ney, Eyl b'ney. B'ney veyt'cha b-karov.

בָּחור הוּא, גְּדוֹל הוּא, דָּגוּל הוּא, Ba-chur hu. Ga-dol hu. Da-gul hu.

יְבַנֶּה בֵּיתוֹ בְּקָרוֹב ... Yiv'neh bey-to b-karov...

הָדוּר הוּא, וְתִיק הוּא, זָכַאי הוּא, חָסִיד הוּא, Ha-dur hu. Va-tik hu. Za-kai hu. Cha-sid hu.

יְבַנֶּה בֵּיתוֹ בְּקָרוֹב ... Yiv'neh bey-to b-karov...

טָהוֹר הוּא, יָחִיד הוּא, כְּבִיר הוּא, לְמוֹד הוּא, Ta-hor hu. Ya-chid hu. Ka-bir hu. La-mud hu.

יְבַנֶּה בֵּיתוֹ בְּקָרוֹב ... Yiv'neh bey-to b-karov...

מְלֶכְךָ הוּא, נוֹרָא הוּא, סַגִּיב הוּא, עֲזוּז הוּא, Meh-lech hu. No-ra hu. Sa-giv hu. I-zuz hu.

יְבַנֶּה בֵּיתוֹ בְּקָרוֹב ... Yiv'neh bey-to b-karov...

פּוֹדֵה הוּא, צַדִּיק הוּא, קְדוֹשׁ הוּא, רַחוּם הוּא, Po-deh hu. Tza-dik hu. Ka-dosh hu. Ra-chum hu.

שְׁדַי הוּא, תְּקִיף הוּא, Shaddai hu. Ta-kif hu.

יְבַנֶּה בֵּיתוֹ בְּקָרוֹב ... Yiv'neh bey-to b-karov...

Powerful One, build Your temple, soon in our days. Chosen One, Great One, Outstanding, Splendid, Ancient, Righteous, Kind, Pure, Unique, Mighty, Ancient, Worthy...

THE BALLAD OF MO AMRAMSON

(to the tune of "The Ballad of Jed Clampett")

Come and listen to a story 'bout a man named Mo
His people they were slaves to the evil Pharaoh.
Until one day he was lookin at a bush,
And he heard the voice of G-d, though he wasn't a lush.
(The Lord, that is, I AM, the BIG "G")

Next thing you know, Mo's talkin to Pharaoh,
Mo says, "God said you gotta let my people go!"
But the king says "No, they always will be slaves to me!"
So God sent down 10 big plagues
 on Pharaoh's whole country.
(Blood'n frogs, that is, Pestilence, Special effects!)

When the first borns died, Pharaoh sent the Jews away.
They ran and ate some matzoh on that very day.
So now we have our Seder to commemorate that feat-
We drink some wine & talk a lot, and we also sing and eat!
(Matzoh, that is, Maror too.
Y'all come back now, y'hear!)

A PASSOVER SONG

(sung to the tune of "These are a Few of My Favorite Things")

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

Matzoh and karpas and chopped up charoset
Shankbones and Kiddish and Yiddish neuroses
Tante who kvetches and Uncle who sings
These are a few of our Passover things

Motzi and maror and trouble with Pharaohs
Famines and locusts and slaves with wheelbarrows
Matzoh balls floating and eggshells 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

TA·KEYN OLAM – To Heal the World Words: Traditional liturgy; Music: Tirzah Firestone

תִּקְוֵן עוֹלָם (תִּקְוֵן עוֹלָם, תִּקְוֵן עוֹלָם) בְּמַלְכוּת שִׁדְי

Ta·keyn olam, ta·keyn olam, ta·keyn olam b-mal'chut shaddai

To heal the world, we must feel the world, then heal the world with the power of Shaddai
Amen

OD YAVO SHALOM

Music and Hebrew ascribed to Mosh Ben Ari and to The Sheva Band

Raach Yejee El Sallaam Alainaa

Wa-A'l Koll El- A'llaam

Shalom A'llaina Wa-A'l Kol El-A'llam

Shalom Shalom

עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ וְעַל כּוֹלָם Od yavo shalom aleynu v-al kulam.

שָׁלָאָם עָלֵינוּ וְעַל כָּל הָעוֹלָם שָׁלָאָם שָׁלָאָם Salaam aleynu v-al kol ha-olam. Salaam Salaam

[Peace will yet come, upon us, upon everyone, and the whole world]

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