

THE GOLDRING/WOLDENBERG
INSTITUTE OF SOUTHERN JEWISH LIFE



PASSOVER PILGRIMAGE HAGGADAH



"God drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided..."



WELCOME TO THE SEDER

We are together tonight to recount this story of our deliverance from Egypt as well as to thank God, who redeemed us “with a strong arm and an outstretched hand.” The story of *Pesach* (Passover) reminds us to celebrate this blessed gift of freedom as well as to work tirelessly to reach out and pass this gift on to others, for we cannot really savor our own freedom until we have helped achieve the dream of peace and freedom for all.

Kein y’hi ratzon, may this be God’s will as well as our own.

CANDLE LIGHTING (HADLAKAT NEIROT)

*Baruch atah, Adonai Eloheinu, melech
ha’olam asher kid’shanu b’mitzvotav,
v’tzivanu l’hadlik ner
shel (Shabbat v’) yom tov.*

הַדְּלַקַת נְרוֹת

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְּלִיק נֵר
שֶׁל (שַׁבָּת וְ) יוֹם טוֹב.

Blessed are You, Adonai our God, sovereign of the universe,
who makes us holy through Your mitzvot,
commanding us to light
the (Sabbath and) Festival candles.



BLESSINGS OF THE FAMILY (BIRCHOT HAMISHPACHA)

בְּרִכוֹת הַמִּשְׁפָּחָה

We now invite parents to place their hands on their children's heads, and share in these words of blessing:

May God embody in you all of the best attributes of our ancestors. May God grant you kindness, wisdom, mercy, and a strong sense of justice. May you always know how much you are loved.

And together as a community, we add the priestly benediction:

Y'varech'cha Adonai v'yishm'recha;

Ya'eir Adonai panav eilecha vichunecha;

Yisa Adonai panav eilecha,

v'yaseim l'cha shalom.

יְבָרֶכְךָ יי' וְיִשְׁמְרֶךָ ;
יָאֵר יי' פָּנָיו אֵלֶיךָ וְיַחֲנֶנְךָ ;
יִשָּׂא יי' פָּנָיו אֵלֶיךָ ,
וְיַשֵּׁם לְךָ שְׁלוֹם.

May God bless you and keep you;
May God's face shine upon you, and be gracious to you;
May God lift the holy countenance upon you,
and give you peace.

ORDER OF THE SEDER (SEDER SHEL HASEDER)

סֵדֵר שֶׁל הַסֵּדֵר

In the days when the great Temple stood in Jerusalem, spiritual pilgrimages led to the 15 stairs leading up to the Holy of Holies. On these steps the musicians from the tribe of Levi played and sang *Shir HaMa'alot*, the "Song of the Steps," expressing appreciation for each and every step that brought them closer to God. Thus, we are taught that reaching a spiritually worthwhile height is never a race, but it is a journey— one that allows us to appreciate every step along the way. As we embark on this collective journey tonight, let us first look at our map which lays out the 15 steps we need to take in order to reach the holy heights of freedom.

Blessing for the first cup of wine	<i>Kadeish</i>	קִדְּשׁ
Hand-washing without a blessing	<i>Urchatz</i>	וּרְחֹץ
Dipping greens into salt water	<i>Karpas</i>	כַּרְפָּס
Breaking the middle matzah	<i>Yachatz</i>	יַחַץ
Telling the story of Pesach	<i>Maggid</i>	מַגִּיד
Hand-washing with a blessing	<i>Rachtzah</i>	רְחֹצָה
Blessing for the bread	<i>Motzi</i>	מוֹצִיא
Blessing for the matzah	<i>Matzah</i>	מַצָּה
Eating the bitter herbs	<i>Maror</i>	מָרֹר
Making Hillel sandwich	<i>Koreich</i>	כוֹרֵיךְ
Eating the Pesach meal	<i>Shulchan Oreich</i>	שֻׁלְחַן עוֹרֵיךְ
Finding and eating the <i>Afikoman</i>	<i>Tzafun</i>	צָפוּן
Blessing after the meal	<i>Bareich</i>	בָּרַךְ
Singing songs of praise	<i>Halleil</i>	הַלֵּל
Blessing for fourth cup of wine and conclusion of the seder	<i>Nirtzah</i>	נִרְצָה

SANCTIFICATION (KADEISH)

קדש

Pour the first cup of wine.

Tonight, we will drink four cups of wine. Our tradition has many explanations of this custom: that the four cups represent the four corners of the universe, for we seek freedom everywhere; that they symbolize the four seasons of the year, for freedom must be guarded at all times; that they represent four ancient empires (Egypt, Assyria, Babylon, and Rome) that tyrannized Israel, for they have since been consumed. That the four cups of wine represent the four promises God made our people: I will bring you out, I will deliver you, I will redeem you, I will take you to be My people (Exodus 6:6-7).

We remember each of those promises with a cup of wine. With the first cup of wine, we recall the first promise: "I am Adonai, and I will bring you out from slavery in Egypt."

Raise the first cup of wine and say:

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

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

Blessed are You, Adonai our God, sovereign of the universe,
Creator of the fruit of the vine.

God, you have lovingly given us times for gladness, feasts and seasons for joy, including this Festival of Matzah, the season of our freedom. Tonight is a holy gathering to remember the Exodus from Egypt. You have granted us our special identity and our sacred heritage. Blessed are You, God, who gives us these festive seasons of joy and celebration.

*Baruch atah, Adonai Eloheinu, melech
ha'olam, shehechyanu, v'kiy'manu,
v'higianu, lazman hazeh.*

ברוך אתה, יי אלהינו, מלך
העולם, ששהחיינו וקימנו,
והגיענו לזמן הזה

Blessed are You, Adonai our God, sovereign of the universe, who has kept us
alive, sustained us, and brought us to this season.

Drink the first cup of wine.

HAND-WASHING (URCHATZ)

יְרַחֵץ

As the water runs through our fingers, let it open our minds to the sacredness that Judaism associates with the subsequent act of eating (*karpas*). For, while faith may be born from the heart, it is nurtured by the faculties of our mind and body, as we understand that every moment - even the ordinary - can be transformed with thought into the holy.

Wash hands without a blessing.

GREENS (KARPAS)

כָּרְפַס

With *karpas* (greens), we cleanse our pallet of the bitterness of the past, so that we may savor the sweet flavor of freedom we enjoy in the present. But we also dip these greens tonight in salt water to recall the tears of the enslaved people in Egypt; tears of pain and sorrow for all those years spent in slavery, and tears for those still yearning to be free.

Dip parsley in salt water and recite the following blessing:

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

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

Blessed are You, Adonai our God, sovereign of the universe, Creator of the fruit of the earth.

BREAKING MATZAH (YACHATZ)

יַחַץ

Lift the matzah plate and say:

On our Seder plate, we have three *matzot*, which our people ate when they hurriedly left Egypt. And, with these three *matzot*, we are reminded that every great story that stirs the soul is made up of a past, a present, and a future. We now take the middle of the three *matzot* and break it in two, for our present is not complete. Someone, somewhere, is still enslaved: whether physically or mentally, whether emotionally or spiritually.

Replacing the smaller of the two pieces, we wrap the larger in a napkin to be hidden as our *Afikoman* (dessert). It will then be our task to find it at the end of the meal. For we cannot enjoy our future until we collect and repair the scattered pieces of our present. This is our holy task, and its reward is the love and strength we will receive from making whole the fellowship of God's

creations. Therefore, let all who are hungry come and eat with us. All who are in need, come and join in celebrating Pesach!

Break middle matzah in half and hide the Afikoman.

Re-cover the remaining matzot and pour second glass of wine.



THE STORY (MAGGID)

מגיד

We were slaves to Pharaoh in Egypt. And Adonai, our God, brought us out of slavery with a mighty hand and an outstretched arm. If God had not brought our ancestors from Egypt, then we, our children, and our children's children would have remained slaves to Pharaoh. Though we are all wise and understanding, we still are commanded to tell the story of the Exodus from Egypt. For, whoever tells the story of the Exodus merits praise.

*Avadim hayinu l'paroh b'mitzrayim,
atah b'nai chorin.*

עבדים היינו לפרעה במצרים
עתה בני חורין.

We were Pharaoh's slaves in Egypt, and now we are free.

THE FOUR QUESTIONS

Gertrude Weil, a lifelong resident of Goldsboro, NC, raised questions throughout her life. A Jewish woman who believed women deserved better, she was a suffragist and lifelong change-maker. Her most famous quote is “it is so obvious that to treat people equally is the right thing to do.” She was always asking how we could make things better. She knew the importance of big questions. May we, too, always remember the importance of questions, as we now ask the Four Questions of our Passover seder.

The youngest child may be invited to ask:

*Mah nishtanah halailah hazeh,
mikol haleilot?*

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה
מִכָּל הַלַּיְלוֹת?

*Sheb'chol haleilot anu ochlin
chameitz u'matzah.*

שְׁבַכְּלֵה־הַלַּיְלוֹת אָנוּ אוֹכְלִין
חֶמֶץ וּמַצָּה.

Halailah hazeh kulo matzah.

הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.

*Sheb'chol haleilot anu ochlin
sh'ar y'rakot.*

שְׁבַכְּלֵה־הַלַּיְלוֹת אָנוּ אוֹכְלִין
שְׂאֵר יִרְקוֹת.

Halailah hazeh maror.

הַלַּיְלָה הַזֶּה מָרֹר.

*Sheb'chol haleilot ein anu matbilin
afilu pa'am echat.*

שְׁבַכְּלֵה־הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין
אֲפִלוּ פֶּעַם אַחַת.

Halailah hazeh sh'tei f'amim.

הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.

*Sheb'chol haleilot anu ochlin
bein yosh'vin uvein m'subin.*

שְׁבַכְּלֵה־הַלַּיְלוֹת אָנוּ אוֹכְלִין
בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.

Halailah hazeh kulanu m'subin.

הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.

Why is this night different from all other nights?

On all other nights we eat chametz and matzah, on this night only matzah.

On all other nights we eat all vegetables, and on this night only bitter herbs.

On all other nights, we don't even dip our food once, and on this night we dip our food twice.

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

ANSWERING THE FOUR QUESTIONS

- *Why do we eat matzah on Pesach?* We eat matzah to remind us that when we were leaving Egypt, we did not have time to let the bread rise. Instead we made matzah. And thus, to this day, we are commanded to eat this unleavened bread to commemorate our Exodus from Egypt.
- *Why do we eat maror on Pesach?* Maror is the bitter herb. It reminds us that the Egyptians made our lives bitter while we were slaves. Each year, we imagine ourselves in this bitterness and what it must have felt like to finally leave Egypt.
- *Why do we dip foods twice?* We dip the karpas in salt water to remind us of the tears of our ancestors. The charoset we eat reminds us of the bricks they were forced to make. Mixing the charoset with the bitter herb makes a sweet and bitter taste; it reminds us that even in sad times, there is always hope for happier times.
- *Why do we recline at the seder?* When we were slaves, our lives were very uncomfortable. Now that we are free, we are able to sit comfortably.



THE FOUR CHILDREN

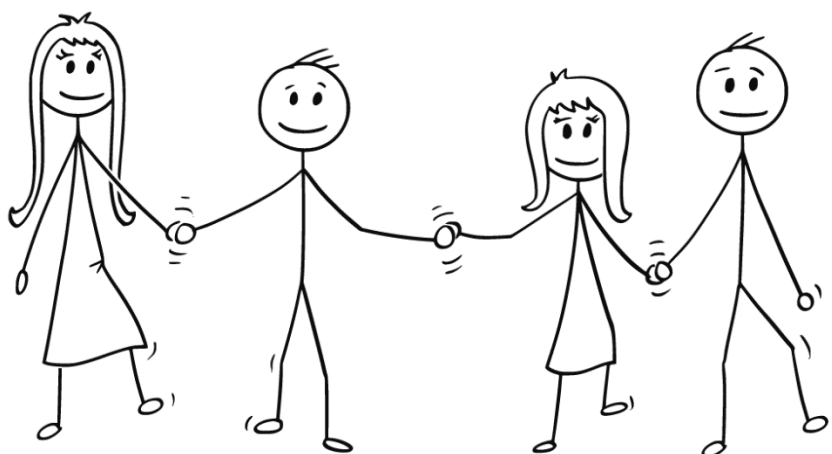
Four times the Torah tells us that we should teach our children the story of the Exodus from Egypt. The reason, the rabbis expound, is that there are four types of children, each approaching the story in a different way. Thus, we are taught to approach each child with the story in a different way.

The Wise Child: The wise child asks, “What is meant by the decrees, laws, and rules that Adonai our God has enjoined upon you?” (Deuteronomy 6:20). We teach this child: “We were slaves to Pharaoh in Egypt and Adonai freed us from Egypt with a mighty hand,” (Deuteronomy 6:21). This child is proud to be Jewish, and we teach this child all of the rules of Pesach, and what it means to be free.

The Wicked Child: The wicked child states, “What does this rite mean to you?” (Exodus 12:26). By emphasizing “to *you*,” the child implies that they are not connected to the rest of the Jewish people. We have to teach this child the story of Pesach, and why it is so important. We say to this child, “It is because of what Adonai did for me when I went free from Egypt,” (Exodus 13:8), making the story more personal.

The Simple Child: The simple child asks, “What is this?” (Exodus 13:14) We explain to this child that we are remembering the time long ago when our ancestors were forced to be slaves in Egypt. “It was with a mighty hand that Adonai brought us out of Egypt, the house of bondage,” (Exodus 13:14).

The Child Too Young to Ask: The child who does not know to ask has to be told. We explain: “It is because of what God did for me when I went free from Egypt” (Exodus 13:8). Every spring we remember that out of slavery came freedom, out of sorrow came joy, and out of death came life.



The Ballad of the Four Children

(Words by Ben Aroninto - 1948, sung to the tune of "Clementine")

Said the father to his children,
"At the Seder you will dine,
You will eat your fill of matzah,
you will drink four cups of wine."

Now this father had no daughters,
but his sons they numbered four.
One was wise, and one was wicked,
one was simple and a bore.

And the fourth was sweet and
winsome, he was young and he was
small.
While his brothers asked the questions
he could scarcely speak at all.

Said the wise one to his father
"Would you please explain the laws?
Of the customs of the Seder.
Will you please explain the cause?"

And the father proudly answered,
"As our fathers ate in speed,
ate the paschal lamb 'ere midnight
and from slavery we were freed."

So we follow their example,
and 'ere midnight must complete
all the Seder and we should not
after twelve remain to eat.

Then did sneer the son so wicked
"What does all this mean to you?"
And the father's voice was bitter
As his grief and anger grew.

"If yourself you don't consider
as a son of Israel,
Then for you this has no meaning,
You could have been a slave as well."

Then the simple son said simply,
"What is this," and quietly
the good father told his offspring,
"We were freed from slavery."

But the youngest son was silent for he
could not ask at all,
his big eyes were bright with wonder
as his father told them all...

Now dear children, heed the lesson
and remember evermore,
what the father told his children,
told his sons that numbered four.

THE STORY OF PESACH

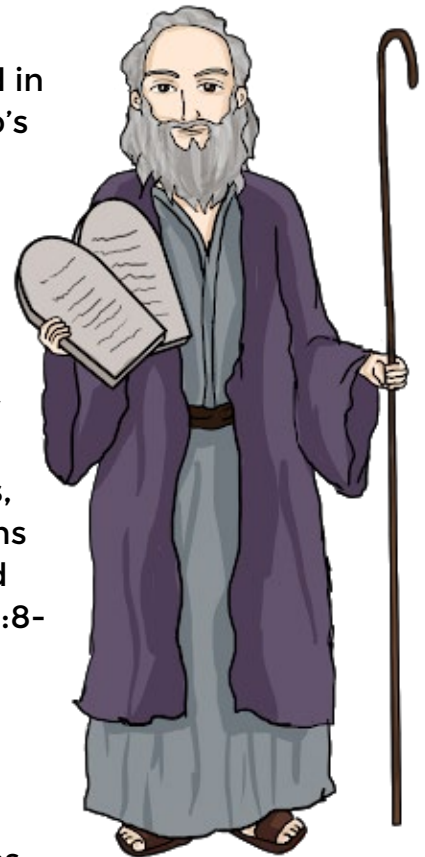
Long ago, the family of Jacob went down to Egypt to escape a famine in the land of Canaan. They remained in Egypt and grew into a numerous nation. One of Jacob's sons, Joseph, became a leader in Egypt.

However, after several generations, a new king arose over Egypt who did not remember Joseph. This Pharaoh said to his people: "Behold the Israelite people! Look how they are flourishing and getting strong. Let us then deal shrewdly with them, lest they become more powerful and - in the event of war - join our enemies." So Pharaoh set taskmasters over us, forcing us to build cities for his kingdom. The Egyptians embittered our lives with harsh labor, with mortar and brick, and with all sorts of work in the fields. (Exodus 1:8-14)

But the Jewish people continued to grow in numbers, even while enslaved. Out of fear, Pharaoh decreed, "Every Israelite boy that is born shall be thrown in the Nile, but let every girl live" (Exodus 1:22). Two midwives, Shifrah and Puah, defied the order. Through their courage, a boy survived. Fearing for this boy's safety, his mother, Yocheved, placed him in a basket, and placed the basket in the river. He floated down the Nile, with his sister Miriam overlooking his voyage the entire time. He was found and adopted by none other than Pharaoh's daughter, who named him Moshe (Moses). Thus, he survived, and was raised as a Prince of Egypt. But he was nursed by his own mother Yocheved, and told of his identity.

Although raised as a child of privilege, surrounded by the fineries of life, Moses went out to witness the labors of the Israelites. (Exodus 2:11) It was then that he understood that all he had was borne on the backs of those who had nothing. In a fit of rage, Moses struck down an overseer, who was mistreating a Hebrew slave. Fearing retribution, Moses fled, setting out across the desert of Sinai.

God heard the cries of the Israelite slaves and, remembering the promise that God had made to their ancestors, appeared before Moses as a burning bush. God tasked Moses with going back to Egypt to free the Israelites from bondage.



GO DOWN MOSES

When Israel was in Egypt land... Let my people go!

Oppressed so hard they could not stand... Let my people go!

Chorus: Go down Moses, way down in Egypt land.
Tell old Pharaoh... let my people go!

The Lord told Moses what to do... Let my people go!
To lead the children of Israel through... Let my people go! (chorus)

No more shall they in bondage toil... Let my people go!
Let them come out with Egypt's spoil... Let my people go! (chorus)

But Pharaoh was stubborn; he would not heed the word of God through Moses. Nine times Moses went to Pharaoh to convince him of the supreme power of the Almighty. Nine times Pharaoh denied the God and placed his trust only in his own powers and false gods. In the face of all pleas and portents, Pharaoh refused to free the Israelites. Each time, God sent a plague to punish Pharaoh. Many perished and the suffering was great. Pharaoh, nonetheless, remained obstinate; he would not yield.

Finally, Adonai visited the tenth plague upon the Egyptians, the death of first-born. A great cry went up throughout Egypt. It was only then that Pharaoh relented, ordering Moses to take his people and go (Exodus 11:30-31).

So, Adonai brought us out of Egypt by a mighty hand, by an outstretched arm and awesome power, as well as by signs and portents; not through a messenger, not through any intermediary or any supernatural being, but the Holy One, alone, in solitary glory. (Deuteronomy 26:7)

In our escape from Egypt and the crushing sea, we saw God's sovereignty displayed. And, we responded in song, singing:

Mi chamocha ba-elim, Adonai?
Mi kamocho ne'dar bakodesh,
norah t'hilot oseh feleh?

מי כְּמוֹכָה בְּאֱלֹהִים, יי?
מי כְּמוֹכָה נִאֲדָר בְּקֹדֶשׁ,
נִרְאָה תְהִלָּתוֹ, עֹשֶׂה פְלֵאָה?

Who is like You, Eternal One, among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, doing wonders?

Yet our rabbis teach us that when the Sea of Reeds came crashing upon Pharaoh's army, and we erupted in song, God silenced us. God said, "Why do you sing? The Egyptians, too, are my creations. Can you not see that my creatures are perishing?"

Though we are the descendants of those redeemed from Egypt and have ourselves rejoiced to see oppressors overcome, our triumph is diminished by the slaughter of the foe. Our rabbis taught: "The sword comes into the world because of justice delayed and justice denied."

To remember the upheaval that follows oppression, we remove ten drops of wine from our glass. A full cup is the symbol of complete joy. Though we celebrate the triumph of our sacred cause, our happiness cannot be complete so long as others had to be sacrificed for its sake. We shall, therefore, diminish the wine in our cups, as we recall the plagues visited upon the Egyptians, to give expression to our sorrow over the losses which each plague exacted.

THE TEN PLAGUES (ESER MAKOT)

עֶשֶׂר מַכּוֹת

As each plague is named, dip your finger into your wine, and place a drop on your plate.

Blood	<i>Dam</i>	דָּם
Frogs	<i>Tz'fardei-a</i>	צְפַרְדֵּי
Lice	<i>Kinim</i>	כְּנִים
Wild Beasts	<i>Arov</i>	עֲרוֹב
Disease	<i>Dever</i>	דֶּבֶר
Boils	<i>Sh'chin</i>	שִׁחִין
Hail	<i>Barad</i>	בָּרָד
Locusts	<i>Arbeh</i>	אַרְבֵּה
Darkness	<i>Choshech</i>	חֹשֶׁךְ
Death of the First Born	<i>Makat B'chorot</i>	מַכַּת בְּכוֹרוֹת

God delivered us from Egypt, by a mighty hand and an outstretched arm. God divided the sea, sustained us in the desert, gave us Shabbat, revealed to us the Torah, and gave us the Land of Israel. Any one of those would have been enough, as we sing together:

DAYEINU

Ilu hotzianu mimitzrayim, dayeinu! אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיְינוּ!

Ilu natan lanu et haShabbat, dayeinu! אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת, דַּיְינוּ!

Ilu natan lanu et haTorah, dayeinu! אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה, דַּיְינוּ!

After each line below, we cry out together: DAYEINU!

Had God only brought us out of Egypt, but not divided the sea for us...
Had God only given us the Sabbath, but not brought us to Mount Sinai...
Had God only given us the Torah, but not led us into the land of Israel...

How plentiful are the reasons for our gratitude to God!

For the many favors which Adonai bestowed upon us we say... Dayeinu!

CUP OF DELIVERANCE - THE SECOND CUP

Southern Jewish historian Eli N. Evans said: "If you go up humbled, you'll come down proud; but if you go up proudly, you'll come down humbled." We offer our humble thanks and simultaneously express our pride in our tradition as we recall that each one of us was taken out of Egypt.

*B'chol dor vador chaiyav adam lirot et
atzmo, k'ilu hu yatza m'mitzrayim.*

בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לְרַאֲוֹת אֶת
עַצְמוֹ, כְּאִלוֹ הוּא יָצָא מִמִּצְרַיִם.

In every generation, each of us must see ourselves as if we,
personally, had been delivered from Egypt.

Lift the second cup of wine and say:

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

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

Blessed are You, Adonai our God, sovereign of the universe,
Creator of the fruit of the vine.

With the second cup of wine, we recall God's second promise found in the Torah: "I am Adonai, and I will deliver you from slavery in Egypt."

We praise You, Adonai our God, Sovereign of the universe, who delivered us and our ancestors from Egypt, enabling us to experience this night on which we eat *matzah* and *maror*. May Adonai, our God and God of our ancestors, lead us to celebrate future festivals and holidays together. May all of life's moments meet us in peace. We thank You for our deliverance and for the liberation of our souls. Blessed are You, God, bringer of peace!



Drink the second cup of wine.

HAND-WASHING (RACHTZAH)

רְחִיצָה

We wash our hands and say the blessing:

*Baruch atah, Adonai Eloheinu, Melech
ha'olam asher kid'shanu b'mitzvotav,
al n'tilat yadayim.*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
עַל נְטִילַת יָדַיִם.

Blessed are You, Adonai our God, Sovereign of the universe,
who makes us holy with Your commandments,
commanding us to wash our hands.

THE SEDER PLATE

Before us sits our festive Seder plate. Upon it are symbolic foods, each capturing an aspect of the Passover story.

As we recall our redemption from the bitterness in Egypt, let us truly savor the flavors of freedom:

- **מַצָּה (Matzah)** has a double identity. It is both the 'bread of our liberation' as well as the 'bread of our affliction.' Why? Because

although we may be free, not everyone is. Real freedom is not individual, it is communal. We cannot be satisfied until all are free.

- **חֲרוֹסֶת (Charoset)** is a mixture of nuts, apples, and wine. The texture and color of this Passover treat remind us of the mortar and bricks our ancestors were forced to make in Egypt for monuments to false gods. But this mixture is sweet, for the strong beliefs sustained.
- **מָרוֹר (Maror)** is the bitter herbs, which evoke the overwhelming bitterness of slavery, experienced by the Hebrew slaves in Egypt and enslaved people everywhere.
- **כַּרְפָּס (Karpas)** is the greens that remind us of spring, when life is fresh and hope permeates the senses as we recall the cyclical nature of life, and the promise that spring will always return.
- **בֵּיצָה (Beitzah)** is the roasted egg that symbolizes renewal. As a priestly people, we have the sacred responsibility to sacrifice a portion of what we have to others who may be in need.
- **מֵי מֶלַח (Mei Melach)** is the salt water that reminds us of the sad and bitter tears shed by our people in slavery as well as the tears for those who are still not free today. Although we release a little from the reservoir today, there is still a great many tears that remain.
- **זְרוּעַ (Zroah)** is the shank bone or beet that, like the Matzah, serves a dual role. It reminds us of the lamb's blood that was smeared on the doorposts of our ancestors in Egypt as the Angel of Death passed over our houses, delivering God's edict upon the first-born sons of Egypt. Also, the shank bone calls to mind the Paschal sacrifice that was offered in the great Temple in Jerusalem, where once a year all the people would gather to dine with their neighbors.
- **תַּפּוּז (Tapuz)** is the orange that represents inclusion for Jews of all identities, reminding us of the vibrancy that people of all backgrounds bring to our communities.

MOTZI

מוציא

Lift the three matzot and say:

*Baruch atah, Adonai Eloheinu, melech
ha'olam, ha'mot'zi lechem min ha'aretz.*

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

Blessed are You, Adonai our God, sovereign of the universe,
who brings forth bread from the earth.

PRAYER OVER MATZAH (MATZAH)

מצה

Return the bottom matzah, hold the top two matzot and say:

*Baruch atah, Adonai Eloheinu, melech
ha'olam asher kid'shanu b'mitzvotav,
v'tzivanu al achilat matzah.*

ברוך אתה, יי אלהינו, מלך
העולם, אשר קדשנו במצותיו
וצונו על אכילת מצה.

Blessed are You, Adonai our God, sovereign of the universe,
who makes us holy with Your commandments,
commanding us to eat matzah.

Distribute and eat the matzah.

BITTER HERB (MAROR)

מרור

Dip the maror into the charoset and say:

*Baruch atah, Adonai Eloheinu, melech
ha'olam asher kid'shanu b'mitzvotav,
v'tzivanu al achilat maror.*

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

Blessed are You, Adonai our God, sovereign of the universe,
who makes us holy with Your commandments,
commanding us to eat *maror*.

Eat the bitter herb with charoset.

THE HILLEL SANDWICH (KOREICH)

כּוֹרֵיךְ

With the bottom matzah, make a sandwich with the *maror*. We eat this sandwich combining matzah and *maror* (and sometimes a little *charoset*) just as Hillel once did, in order to fulfill what was written in our holy texts: “They shall eat it (i.e. the Passover meal-offering) with unleavened bread and with bitter herbs” (Exodus 12:8).

Eat the sandwich.

THE FESTIVE MEAL (SHULCHAN OREICH)

שְׁלֵחַן עוֹרֵיךְ

We enjoy our festive meal!

B'tei avon - good appetite!



AFIKOMAN SEARCH (Tzafun)

צפון

As the festive meal concludes, we now search for the *Afikoman*. Once it is found and ransomed, pass it around so each person gets a piece. This should be the last thing eaten at the seder, so that the taste of the matzah - the taste of freedom - will remain with each person.

The *Afikoman* helps us remember that what seems lost may be recovered; what seems broken may be repaired. Today, while we hunt for this treasure hiding around us, let us also continue to search and find the treasures of freedom, peace, kindness, and hope that are still missing for so many.

BLESSING AFTER THE MEAL (BAREICH)

ברך

Pour the third cup of wine.

We thank You, Adonai our God, for giving food and allowing us to celebrate this festival of freedom.

Baruch atah Adonai, hazan et hakol.

ברוך אתה יי, הַזֵּן אֶת הַכֹּל.

Blessed are you, Adonai, who sustains all life.
And let us say: *Amen!*

CUP OF REDEMPTION - THE THIRD CUP

As we raise the third cup of wine, we recall God's third promise found in the Torah: "I am Adonai, and I will redeem you from slavery in Egypt."

Lift the third cup of wine and say:

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

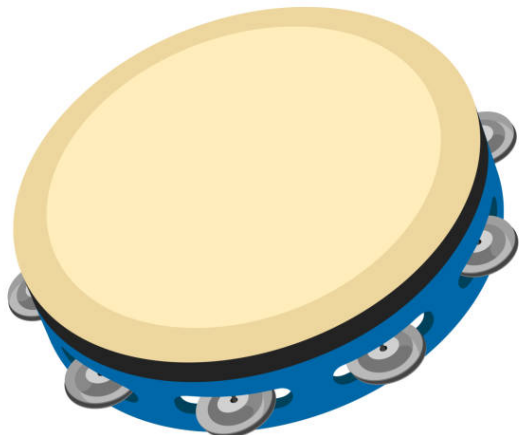
ברוך אתה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Blessed are You, Adonai our God, sovereign of the universe,
Creator of the fruit of the vine.

Drink the third cup of wine.

CUP OF MIRIAM

Lift a cup of water.



We place a cup of water on our seder plate to remind us that - by Miriam's presence - wherever Israel went in the desert, water came with them. Its presence also reminds us that, throughout our history, women have played a pivotal role in the story of our people. May their efforts continue to bless our people as we bless the Source of Life, who has provided us with living waters.

*Baruch atah, Adonai Eloheinu, melech
ha'olam, notein lanu mayyim chayyim.*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, נוֹתֵן לָנוּ מַיִם חַיִּים.

Blessed are You, Adonai our God, sovereign of the universe,
who gives us the waters of life.

CUP OF ELIJAH

There are so many stories of Elijah the Prophet - but on Passover, we hope that his visit will signal the coming of peace for the entire world. Elijah is a symbol of hope, and the ultimate belief in something better. Elijah opens the door of mystery and wonder, of opportunity and possibility.

Miriam, too, is seen as a prophet - one leading joyful praise. After the safe passage of our people across the Sea of Reeds, Miriam led the women in celebratory song and dance. At Passover and all year long, we too want to express such thankful happiness.

So, let us now open the door for the promise of Elijah and the gratitude of Miriam!

Open the door.

ELIYAHU HA'NAVI V'MIRIAM HA'N'VI'AH

*Eliyahu ha-navi
Eliyahu ha-tish'bi
Eliyahu ha-giladi
Bim'heira v'yameinu
ya'avo aleinu im
mashi'ach ben David.*

אֵלִיָּהוּ הַנָּבִיא
אֵלִיָּהוּ הַתִּשְׁבִּי
אֵלִיָּהוּ הַגִּלְעָדִי
בְּמַהְרָה בְּיָמֵינוּ
יָבֹא אֵלֵינוּ עִם
מָשִׁיחַ בֶּן דָּוִד.

*Elijah the prophet, Elijah the Tishbite, Elijah the Giladite.
May he come in our days and usher in a peaceful era!*

*Miriam ha'nevi'ah,
Oz v'zim'ra b'yadah
Miriam tirkod itanu
L'hag'dil zim'rat olam
Miriam tirkod itanu
L'taken et ha-olam.
Bim'heirah v'yameinu,
he t'vi'einu
el mei ha-yeshuah.*

מִרְיָם הַנָּבִיאָה
עַז וְזִמְרָה בְּיָדָהּ
מִרְיָם תִּרְקֹד אִתָּנוּ
לְהַגְדִּיל זִמְרַת עוֹלָם
מִרְיָם תִּרְקֹד אִתָּנוּ
לְתַקֵּן אֶת הָעוֹלָם.
בְּמַהְרָה בְּיָמֵינוּ
הִיא תָבִיאנוּ
אֶל מֵי הַיְשׁוּעָה.

Miriam, the prophet, strength and song in her hand, Miriam will dance with us to strengthen the world's song, Miriam will dance with us to heal the world. Soon and in our time, she will bring us to the waters of the redemption.

(Miriam Ha'Nevi'ah credit: Rabbi Leila Gal Berner)

Close the door.

PRAISE (HALLEL) הלל

Now is the time in our seder celebration when we offer songs of praise, raise our voices, and share our gratitude for freedom, family, and all our many blessings!



CONCLUSION (NIRTZAH)

נרצה

Pour the fourth cup of wine.

As our Seder draws to an end, we once again take up our cups of wine, for our Redemption is not yet complete. In our covenant with the Eternal One, we are tasked with one final mission: completing God's work, the work of creation. This mission is our life's holiest task and the reason we were brought, delivered, redeemed by God— and finally taken to be God's people. God has said we should be a light unto the nations, illuminating for all how to transform swords into plowshares and spears into pruning hooks. In this way, there shall come a day when nation will not lift up sword against nation, nor shall we study war any more.

Lift the fourth cup of wine and say:

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

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

Blessed are You, Adonai our God, Sovereign of the universe,
Creator of the fruit of the vine.

For all people, this is our hope: Next year may Jerusalem, and all the world, be at peace! Next year may all be free!

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם!

L'shana Haba'a B'Yirushalayim!

Next year in Jerusalem!

