



The Jewish Federation
OF GREATER SEATTLE

Passover Haggadah





בְּכֹל־דּוֹר וְדוֹר חַיֵּיב אָדָם
לְרֹאוֹת אֶת־עַצְמוֹ, כְּאִלוֹ הוּא
יֵצֵא מִמִּצְרַיִם

*B'chol dor vador chayav adam lirot et atzmo k'ilu hu
yatzah mimitzrayim.*

“In every generation, each of us must see ourselves as
if we had gone forth out of *Mitzrayim*.”

— *Talmud*

“The central value affirmation of the Jewish tradition
is that every human being is created in the image of
G-d. According to the Talmud, this implies that every
human being has three intrinsic dignities: infinite
value, equality and uniqueness.
The Jewish vision of *Tikkun Olam* envisages improving
the world— politically, economically, socially,
culturally— until it fully sustains these dignities for
each and every human being...”

— *Rabbi Yitz Greenberg*

Bruchim HaBaim, Welcome.

A Night for Questions

What makes caring for the stranger, the widow, and the orphan possible?
Egypt makes it possible.

On Passover, we commemorate the triumph of freedom over slavery and right over wrong. We begin the story of our Exodus by recalling our oppression and then, turn one of our worst historical memories into an impetus for social justice.

We were slaves to Pharaoh in Egypt, and the Lord our G-d, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our parents out from Egypt, then we, our children, and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us are wise, we are still obligated to discuss the Exodus from Egypt; and anyone who discusses the Exodus from Egypt at length is praiseworthy.

- *The Haggadah*

Why do we need to repeat this concept so many times and in so many places? Something happens along the way in our integration and acculturation as a people in a new place. We may forget our personal history. We may forget about the alienation of the immigrant, the dislocation of the new resident, the discomfort of the new employee, new neighbor, new student. We no longer remember what that anguish feels like.

We need little reminders. It is we who make people strange to us, estranged from us. And it is we who have the power to turn strangers into friends.

An essential aspect of Passover is that each of us must feel as if we were slaves in Egypt and then experience, through the *Seder*, the *moment* of liberation. We who have suffered ourselves, and who have been freed from slavery or suffering, truly know how the ubiquitous "Other" suffers—that only we can truly help them.

Those who endured oppression are *particularly* and *specifically* commanded to love the *stranger*, and the widow and orphan, who may not be strangers to a community but belong to no one and are therefore as alone as people can be. (Deuteronomy 10:19)

Being wise, understanding, or knowing the Torah does not exempt us from telling this story. If anything, scholars— those who dwell in the ivory tower, as it were, far removed from the stranger, widow, and orphan— have an even greater obligation to tell the story than the layperson more acquainted with human suffering.

This is the goal of Passover and of Judaism: not only to remember the past and its injustices but to *experience* it— to taste the salty tears of interminable bondage, and then, with a newfound knowledge of the stranger, the widow, and the orphan, to set out to ease their suffering.

Reliving the Exodus

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לְאֹמֵר בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם.

V'hi'gad'ta l'vincha bayom hahu lemor, 'Ba'avur zeh asah Adonai li, b'tzeiti mi'mitzrayim.

And you shall explain to your child on that day, “It is because of what the Eternal did for me when I went free from Egypt.” (Exodus 13:8)

וְכֹל-הַמְרַבֵּה לְסַפֵּר בִּיצֵאת מִצְרַיִם הָרִי-זֶה מְשֻׁבָּח.

V'chol hamarbeh l'saper b'yitziat mitzrayim harei zeh meshubach.

Whoever elaborates upon the story of the Exodus deserves praise.

In contrast to the daily precept of remembering the Exodus (Deuteronomy 15:15), this commandment of retelling requires active, detailed participation and discussion. So central is the need for active dialogue that those who lack companions (even scholars alone for the *Seder*) should begin by asking themselves a question.

Questions for Discussion:

What exactly is the nature of this obligation? In which specific respects are we to attempt to “relive” the exodus from Egypt?

Even if we were to clearly define the exact obligation, is the expectation realistic?

Can we really view ourselves, living as we do in a free country, with great liberty and freedom, far removed from the abject suffering of slavery, as if we are leaving ancient Egypt? How then do we go about achieving a meaningful connection?

Lighting the Candles

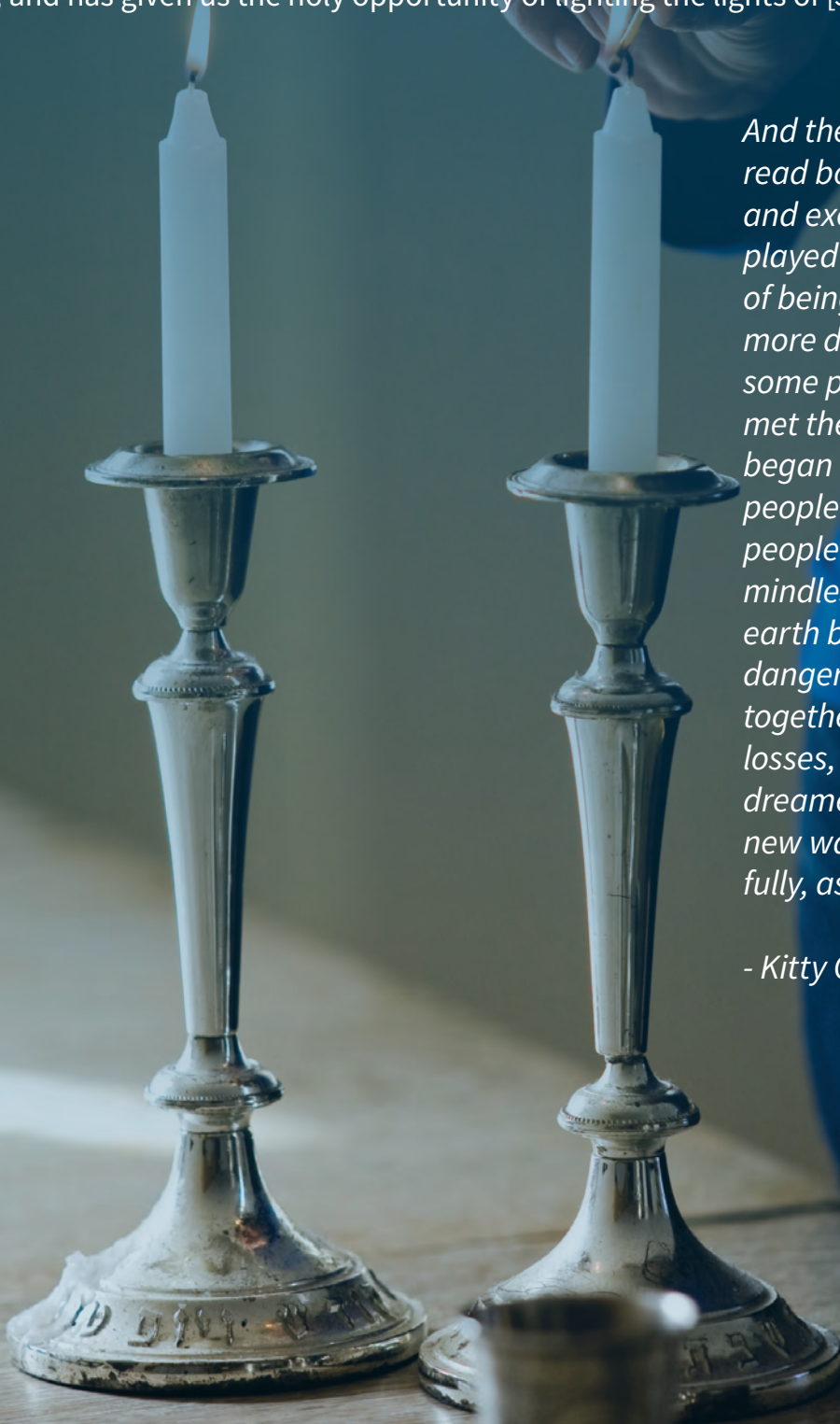
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי, וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kidshanu be'mitzvotav, v'zeevanu l'hadleek ner shel (Shabbat v'shel) Yom Tov

You are blessed, Eternal Ruler of the World, who gives us opportunities for holiness through your mitzvot, and has given us the holy opportunity of lighting the lights of [Shabbat and] Yom Tov

And the people stayed home. And read books, and listened, and rested, and exercised, and made art, and played games, and learned new ways of being, and were still. And listened more deeply. Some meditated, some prayed, some danced. Some met their shadows. And the people began to think differently. And the people healed. And, in the absence of people living in ignorant, dangerous, mindless, and heartless ways, the earth began to heal. And when the danger passed, and the people joined together again, they grieved their losses, and made new choices, and dreamed new images, and created new ways to live and heal the earth fully, as they had been healed.”

- Kitty O'Meara



The Order of the Seder

Our Passover meal is called a *seder*, which means “order” in Hebrew, because we go through fifteen steps as we retell the story of our ancestors’ liberation from slavery in Egypt. The fifteen steps recall the fifteen steps leading up to the Holy of Holies in the ancient Temple in Jerusalem, the final ascent of our ancestors’ pilgrimage on festival days. We begin our *seder* by singing the names of the fifteen steps— helping us keep track of where we are in the *Seder*!

Kiddush (the blessing over wine) | *kadeish* | קִדֵּשׁ

Ritual hand-washing in preparation for the *seder* | *urchatz* | וְרַחֵץ

Dipping a green vegetable in salt water | *karpas* | כַּרְפַּס

Breaking the middle *matzah* | *yachatz* | יַחַץ

Telling the story of Passover | *magid* | מַגִּיד

Ritual hand-washing in preparation for the meal | *rachtza* | רַחֲצָה

The blessing over the meal and *matzah* | *motzi matzah* | מוֹצִיא מַצָּה

Dipping the bitter herb in sweet charoset | *maror* | מְרוֹר

Eating a sandwich of *matzah* and bitter herb | *koreich* | כּוֹרֵךְ

Eating the meal! | *shulchan oreich* | שְׁלַחַן עוֹרֵךְ

Finding and eating the *Afikomen* | *tzafoon* | צָפוֹן

Saying grace after the meal and inviting Elijah the Prophet | *bareich* | בְּרַךְ

Singing songs that praise G-d | *hallel* | הַלֵּל

Ending the *seder* and thinking about the future | *nirtzah* | נִרְצָה

Here I am, ready to perform the *mitzvah* of the first cup of wine, and to dedicate this evening “to telling the story of miracles and wonders that were performed for our ancestors in Egypt on the night of the 15th of the month of Nisan. This is what the Torah instructs us: “Remember the day of your Exodus from Egypt.” (Exodus 13:3; Maimonides, *Chametz* 7:1)

We begin all holy days with a *Kiddush*, setting the day apart as holy. Wine is a symbol of joy. The four cups of wine at the *Seder* refer to the four promises of redemption found in the Torah. This first cup recalls “*V’hotzeiti etchem mitachat sivlot mitzrayim*” — “I will bring you out from under the burdens of *Mitzrayim*.” (Exodus 6:6).

(Said when *Pesach* falls on Friday evening):

וְיְהִי עֶרֶב וְיְהִי בֹקֶר.
 יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם
 וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
 וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
 וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ.
 כִּי בּו שַׁבַּת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

And it was evening and it was morning, the sixth day. And the Eternal finished the heavens and the earth, and all the hosts. On the seventh day, G-d completed the work that had been done, and ceased upon the seventh day from all the work that had been done. G-d blessed the seventh day and made it holy. For on it, G-d rested from all the work of creation that G-d had done.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p’ree hagafen.

You are blessed, Eternal Ruler of the World, who creates the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן
 וְקַדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֵן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לְמִנוּחָה וּמוֹעֲדִים
 לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׂוֹן, אֶת יוֹם הַשַּׁבָּת הַזֶּה) וְאֶת יוֹם חַג הַמִּצּוֹת הַזֶּה
 זְמַן חֲרוּתֵנוּ (בְּאַהֲבָה), מִקְרָא קִדְּשׁ, זִכָּר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחָרְתָּ וְאוֹתָנוּ
 קִדְּשַׁתְּ מִכָּל הָעַמִּים, (וּשְׁבָת) וּמוֹעֲדֵי קִדְּשׁךָ (בְּאַהֲבָה וּבְרַצוֹן), בְּשִׂמְחָה וּבְשִׂשׂוֹן
 הַנְּחַלְתָּנוּ. בְּרוּךְ אַתָּה יְיָ, מִקְדָּשׁ (הַשַּׁבָּת וְיִשְׂרָאֵל) וְהַזְמִינִים.

You are blessed, Eternal Ruler of the World, who has distinguished us from all peoples, and challenged us to reach higher and given us opportunities for holiness through your *mitzvot*. And You have given us, Eternal One our G-d, [in love *Shabbat* for rest], the festivals for happiness, the holidays and seasons for rejoicing, this day of [*Shabbat*, and of] the festival of *matzot*, time of our freedom [with love], a holy convocation, a remembrance of the going-out from Egypt. For you called to us, and given us opportunities for holiness to serve you, and have given us [with love and favor, *Shabbat* and all] your holy festivals, in happiness and joy. You are blessed, Eternal Ruler of the World, who makes holy *Shabbat* and the people of Israel and the festival seasons.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

Baruch Atah Adonai, Eloheinu Melech ha-olam, she-hechyanu v’key’manu v’higiyanu lazman hazeh.

You are blessed, Eternal Ruler of the World, who has kept us alive, raised us up, and brought us to this time.

Drink the first glass of wine.

We begin our story with the first stirrings of freedom. Shifra and Puah, midwives to the Hebrew women, resisted Pharaoh's decree, and by their courageous act, ensured life for the Israelite people. Miriam stood by and watched as her brother Moses (whose name means "drawn from the water") floated in a basket in the Nile River, only to be taken in by the Pharaoh's daughter, Batya. Tonight, as we recall the courage of these women, we bathe our hands in *mayim chayim*, life-giving waters, and spiritually prepare ourselves for the ritual which we now begin.

Pour water on each hand three times, alternating between hands.

Passover, like many of our holidays, combines the recollection of an event from our Jewish sacred story with a celebration of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of Spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration. We take a vegetable, *karpas*, symbolizing the budding of spring after a long, cold winter. (Some people use a green vegetable such as parsley or celery, while others use a boiled potato since greens were hard to come by at Passover time.) We taste the potential that is present, in both nature and in ourselves. We dip the vegetable into salt water, symbol of the tears our ancestors shed as slaves. We know that much of life is filled with such combinations— sorrow and joy, pain and comfort, despair and hope.

Before we eat it, we recite the blessing:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה:

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.

We praise G-d, Ruler of Everything, who creates the fruits of the earth.

The Bread of Shared Experience

We hear the crackle of the *matzah* splintering. No prayer is recited. It is a silent, reflective act, over in a moment, in a second. And then it is as if it never happened. The fragments disappear, hidden away.

And there our story starts. *Ha Lachma Anya* — “This is the bread of destitution ...”

The *Talmud* derives that the *matzah* of *seder* night must be broken, since: “Just as a poor person eats a broken piece of a loaf, so too *matzah* must be eaten as a broken piece.” And yet the *Talmud* also understands *matzah* as the bread of shared experience, ‘the bread over which many matters are said ..’

Which is it to be? The Bread of Destitution or the Bread of Shared Experience?

Rabbi Lord Jonathan Sacks writes: “One who fears tomorrow does not offer his bread to others. But one who is willing to divide his food with a stranger has already shown himself to be capable of fellowship.” And this is why we begin the *seder* by inviting others to join us.

Bread shared is no longer the bread of oppression.

In this moment, when we hold up the *matzah*, what transforms the “bread of destitution” into the “bread of shared experience” is not the qualities of the bread itself, but rather our willingness to share it with others.

This bread-mattering is the essential ingredient of the entire *Seder*-ritual. How we share, what we share, and when we share.

And it is our fellowship tonight, our solidarity and commitments to a just society, that transforms this bread, a symbol of oppression, into a symbol of hope for a shared future.



There are three *matzot* set aside in the center of the *seder* table. We now break the middle *matzah* into two pieces. The *matzah* reminds us of the dry and tasteless food our ancestors ate while in Egypt. Like many who are poor today, they had little to eat, thus, this *matzah* represents the bread of poverty. When the word of their freedom came, they took whatever dough they had and fled before it had the chance to rise. It also represents, then, the bread of freedom. [The leader wraps the larger piece and hides it. After dinner, the children will hunt for this *matzah*, called the *afikomen*, literally “dessert” in Greek, in order to wrap up the meal.]

Uncover and hold up the middle matzah and say:

הָא לַחֲמַא עֲנִיָּה דִּי אֲכָלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל-דְּכָפְן יִיתִי וְכָל, כָּל-
דְּצָרִיךְ יִיתִי וְיִפְסַח. הַשְּׁתָּא הֵכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָה דִּישְׂרָאֵל. הַשְּׁתָּא
עֲבַדִּי, לְשָׁנָה הַבְּאָה בְּנֵי חוּרִן

This is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are here; next year may we be in Israel— and may its peoples be at peace. This year we are slaves; next year we will be free.

Now, we break the middle matzah into two pieces.

Reflection: These days, *matzah* is a special food and we look forward to eating it on Passover. Imagine being one of the countless people around the world who doesn’t have enough to eat, and is forced to eat only *matzah*, or dry, tasteless food year-round? What does the experience of eating *matzah* stir in us? What might we do to help those who are still enslaved, who are not yet free?



Pour the second glass of wine for everyone.

Asking questions is a core tradition in Jewish life.

Core questions drive our growth. We come back to them year after year. Core questions are those that matter to everyone and which have the potential to tap people's sense of curiosity - opening a space in which each individual can contribute, drawing wisdom from their own life experiences.

For the Jewish people, the study of *Torah* - asking core questions about values and meaning - is a never-ending endeavor. The narratives and stories of *Torah* offer as a reservoir from which to draw when navigating layers of complexity in our lives. Those texts become our narratives; the many possibilities and pathways to be explored within these stories can tap meanings sorted at the seams of our everyday experiences.

מה נשתנה הלילה הזה מכל הלילות?

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

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

Shebichol haleilot anu ochlin chameitz u'matzah. Halaila hazeh kulo matzah.

On all other nights we eat both leavened bread and *matzah*. Tonight we only eat *matzah*.

שבכל הלילות אנו אוכלין שאר ירקות: הלילה הזה מרור:

Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.

On all other nights we eat all kinds of vegetables, but tonight we eat bitter herbs.

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

Shebichol haleilot ain anu matbilin afilu pa'am echat. Halaila hazeh shtei pe'amim.

On all other nights we aren't expected to dip our vegetables one time. Tonight we dip twice.

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

Shebichol haleilot anu ochlin bein yoshevin uvein m'subin. Halaila hazeh kulanu m'subin.

On all other nights, we eat either sitting normally or reclining. Tonight, we recline.

Why is Tonight Different from All Other Nights?

1. On all other nights we may eat either leavened bread or *matzah*; tonight, only *matzah*, that we may recall the unleavened bread our ancestors baked in haste when they left slavery.
2. On all other nights we need not taste bitterness; tonight, we eat bitter herbs, that we may recall the suffering of slavery.
3. On all other nights we needn't dip our food in condiments even once; tonight we dip twice, once in saltwater to remember our tears when we were enslaved, and once in *charoset* to remember the mortar and the bricks which we made.
4. On all other nights we eat sitting up; tonight, we recline, to remind ourselves to savor our liberation.

We Were Slaves in Egypt

עֲבָדִים הָיִינוּ. עֵתָה בְּנֵי חוֹרִין:

Avadim hayinu. Ata b'nei chorin.

We were slaves; now we are free.

We were slaves to Pharaoh in Egypt, and G-d took us from there with a strong hand and outstretched arm. Had G-d not brought our ancestors out of Egypt, then we and our children and our grandchildren would still be slaves to this day. Even if we were all wise, knowledgeable scholars and Torah experts, we would still be obligated to tell the story of the exodus from Egypt.

Seventh Plague of Egypt - John Martin (1823)



The Ten Plagues

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of G-d. As we recall each of the plagues, we pour out a drop of wine with the naming of each plague, showing that our joy is diminished because others suffered so that we might become free.

(Dip a finger or a spoon into your wine glass for a drop for each plague.)

Blood | *dam* | דָּם

Frogs | *tzfardeiya* | צַפְרָדַיָּם

Lice | *kinim* | כִּנִּים

Beasts | *arov* | עֲרוֹב

Cattle disease | *dever* | דְּבַר

Boils | *sh'chin* | שְׁחִין

Hail | *barad* | בָּרָד

Locusts | *arbeh* | אֲרֵבָה

Darkness | *choshech* | חֹשֶׁךְ

The Angel of Death | *makat b'chorot* | מַכַּת בְּכוֹרוֹת

Reflection: Pharaoh needed ten plagues because after each one he was able to come up with excuses and explanations rather than change his behavior. Might we as a society be making the same mistake? What are the plagues in our world today? What behaviors do we need to change to fix them?

The Blessing of Diversity

Four times the Torah bids us tell our children about the Exodus from Egypt. Four times the Torah repeats: “And you shall tell your child on that day. . .” From this, our tradition infers that there are four kinds of children: the wise, the wicked, the simple, and the one who does not know how to ask.

Some of us resist these stereotypes; they label children in simplistic ways that don’t take into consideration the many facets of the human personality— facets shared by children as well as adults. We therefore reflect on how each of these facets might be present in each one of us, as well as in others. What are the consequences that result when we stereotype or label people, without taking into account the full-dimension of our own as well as others’ personalities?

The Wise Part of us says: “What is the meaning of the rules, laws and practices which G-d has commanded us to observe?” This is the curious part of us, the part that is eager to learn new things and be open to new ideas. You shall tell that part the story of the Exodus, and teach that part Torah, midrash and commentary, down to the last detail.

The Wicked Part of us says: “What is the meaning of this service to me?” We say “to me” because in asking what the service means to me we have made it clear that we do not consider ourselves a part of the community for whom the ritual has meaning. This is the part that is disdainful of our past, dismissive of our connection to our history. You shall tell this part: “We do this because of the things which G-d did for us when G-d brought our People out of Egypt.” Some part of you is in this story; or perhaps better, some part of this story is in you.

The Simple Part of us asks, “What is this?” This is the part that has no imagination, and perhaps has never been taught how to imagine. You tell this part of the deliverance from the house of bondage. You bring the story to life using creativity, igniting imagination and curiosity.

For the part of us that does not know how to question, you must open the way. This is the part that has forgotten how to ask questions, how to think critically, how to turn something over and over again, to see what it will reveal. For this part, you must show that no question is too simple; that all questions potentially lead to greater understanding and wisdom.



The Four Sons - Illustration By Arthur Szyk from Szyk Haggadah (1936)

Dayeinu

The plagues and our subsequent redemption from Egypt are but one example of the care G-d has shown for us in our history. Had G-d but done any one of these kindnesses, it would have been enough— *dayeinu*.

Ilu hotzianu mimitzrayim,
If He had brought us out from Egypt,
v'lo asah bahem sh'fatim, dayeinu!
and had not carried out judgments against them, *dayeinu!*

אלו הוציאנו ממצרים

ולא עשה בהם שפטים, דינו

Ilu asah bahem sh'fatim
If He had carried out judgments against them,
v'lo asah beloheihem, dayeinu!
and not against their idols, *dayeinu!*

אלו עשה בהם שפטים

ולא עשה באלהיהם, דינו

Ilu asah beloheihem,
If He had destroyed their idols,
v'lo harag et b'choreihem, dayeinu!
and had not smitten their first-born, *dayeinu!*

אלו עשה באלהיהם

ולא הרג את בכוריהם, דינו

Ilu harag et b'choreihem,
If He had smitten their first-born,
v'lo natan lanu et mamonam, dayeinu!
and had not given us their wealth, *dayeinu!*

אלו הרג את בכוריהם

ולא נתן לנו את ממונם, דינו

Ilu natan lanu et mamonam,
If He had given us their wealth,
v'lo kara lanu et hayam, dayeinu!
and had not split the sea for us, *dayeinu!*

אלו נתן לנו את ממונם

ולא קרע לנו את הים, דינו

Ilu kara lanu et hayam,
If He had split the sea for us,
v'lo he'eviranu b'tocho becharavah, dayeinu!
and had not taken us through it on dry land, *dayeinu!*

אלו קרע לנו את הים

ולא העבירנו בתוכו בחרבה,
דינו

Ilu he'eviranu b'tocho becharavah,
If He had taken us through the sea on dry land,
v'lo shika tzareinu b'tocho, dayeinu!
and had not drowned our oppressors in it, *dayeinu!*

אלו העבירנו בתוכו בחרבה

ולא שקע צרינו בתוכו, דינו

Ilu shika tzareinu b'tocho,
If He had drowned our oppressors in it,
v'lo sipeik tzorkeinu bamidbar arba'im shana, dayeinu!
and had not supplied our needs in the desert for forty years, *dayeinu!*

אלו שקע צרינו בתוכו

ולא ספק צרכנו במדבר
ארבעים שנה, דינו

Ilu sipeik tzorkeinu bamidbar arba'im shana,
If He had supplied our needs in the desert for forty years,
v'lo he'echilanu et ha'man, dayeinu!
and had not fed us the manna, *dayeinu!*

Ilu he'echilanu et ha'man,
If He had fed us the manna,
v'lo natan lanu et hashabbat, dayeinu!
and had not given us the *Shabbat*, *dayeinu!*

Ilu natan lanu et hashabbat,
If He had given us the *Shabbat*,
v'lo keirvanu lifnei har sinai, dayeinu!
and had not brought us before Mount Sinai, *dayeinu!*

Ilu keirvanu lifnei har sinai,
If He had brought us before Mount Sinai,
v'lo natan lanu et hatorah, dayeinu!
and had not given us the *Torah*, *dayeinu!*

Ilu natan lanu et ha'torah,
If He had given us the *Torah*,
v'lo hichnisanu l'erezt yisra'eil, dayeinu!
and had not brought us into the land of Israel, *dayeinu!*

Ilu hichnisanu l'erezt yisra'eil,
If He had brought us into the land of Israel,
v'lo shika tzareinu b'tocho, dayeinu!
and had not built for us the Holy Temple, *dayeinu!*

אלו ספק צרכנו במדבר ארבעים שנה
ולא האכילנו את המן, דינו

אלו האכילנו את המן
ולא נתן לנו את השבת, דינו

אלו נתן לנו את השבת
ולא קרבנו לפני הר סיני, דינו

אלו קרבנו לפני הר סיני
ולא נתן לנו את התורה, דינו

אלו נתן לנו את התורה
ולא הכניסנו לארץ ישראל, דינו

אלו הכניסנו לארץ ישראל
ולא בנה לנו את בית המקדש, דינו

The Second Glass of Wine

This cup recalls the promise, “*Ve hi-tzalti etchem mey'avodatem*” - “I will deliver you from the labors of the Egyptians” (Exodus 6:6); it offers the hope that we and *all* peoples will some day be delivered from all afflictions and burdens.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן:

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise G-d, Ruler of Everything, who creates the fruit of the vine.

Drink the second glass of wine!



And the olive?

After the Flood, Noah's dove brought back an olive branch as a sign that the earth was habitable once again. Today, ancient olive groves are destroyed by violence, making a powerful symbol of peace into a casualty of war. We keep an olive on our *seder* plate as an embodied prayer for peace, in the Middle East and everywhere where war destroys lives, hopes, and the freedoms we celebrate tonight.

[Adapted from *The Velveteen Rabbi's Haggadah for Passover*, p. 28-29, including Susannah Heschel's quote, from *The Women's Seder Sourcebook* (Jewish Lights, 2002), p. 209.]

And what about the orange?

In the early 1980s, Susannah Heschel attended a feminist *seder* at which bread was placed on the *seder* plate, as a reaction to a *rebbetzin* who had claimed lesbians had no more place in Judaism than bread crusts have at a *seder*.

Bread on the *seder* plate renders everything chametz, and its symbolism suggests that being lesbian is transgressive, violating Judaism." Heschel writes. "I felt that an orange was suggestive of something else: the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life."

We have now told the story of Passover, but we're not quite done. There are still some symbols on our *seder* plate that we haven't talked about yet. Rabban Gamliel would say that whoever didn't explain the **zeroah** (shank bone), **matzah**, and **maror** (or bitter herbs) hasn't done Passover justice.

The *zeroah* (shank bone) (or, for vegetarians, a beet) represents the **Pesach**, the special lamb sacrifice made in the days of the Temple for the Passover holiday. It is called the **pesach**, from the Hebrew word meaning "to pass over," because G-d passed over the houses of our ancestors in Egypt when visiting plagues upon our oppressors. The **matzah** reminds us that when our ancestors were finally free to leave Egypt, there was no time to pack or prepare. Our ancestors grabbed whatever dough was made and set out on their journey, letting their dough bake into *matzah* as they fled. The **maror**, or bitter herbs, provide a visceral reminder of the bitterness of slavery, the life of hard labor our ancestors experienced in Egypt.



Pour water three times over right hand and then three times over the left hand. Then, recite this blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

We praise G-d, Ruler of Everything, who has given us opportunities for holiness through your *mitzvot*, and has given us the sacred obligation of washing our hands.

מוֹצֵיא מַצָּה | motzi matzah

The familiar *hamotzi* blessing marks the formal start of the meal. Because we are using *matzah* instead of bread, we add a blessing celebrating this *mitzvah*. Now, we bless the *matzot*:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ:

Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.

We praise G-d, Ruler of Everything, who brings bread from the land.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו עַל אֲכִילַת מַצָּה:

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

We praise G-d, Ruler of Everything, who has given us opportunities for holiness through your *mitzvot*, and has given us the sacred obligation of eating *matzah*.

Distribute the top and remaining half of the middle matzah for everyone to eat.

מרור | maror

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet charoset. We don't totally eradicate the taste of the bitter with the taste of the sweet, but doesn't the sweet mean more when it's layered over the bitterness?

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

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

We praise G-d, Ruler of Everything, who has given us opportunities for holiness through your mitzvot, and has given us the sacred obligation of eating bitter herbs.

כורף | koreich

When the Temple stood in Jerusalem, a lamb was offered as the *pesach* or Passover sacrifice. The Torah tells us that the *Pesach* offering should be eaten *al* (literally, "over") *matzah* and bitter herbs ("On *matzah* and bitters they shall eat it." (Numbers 9:11). Hillel, the sage of the first century, believed that this should be taken literally, "on top of," making a sandwich in which the tastes of everything represented by the *Pesach* offering are mingled: the *matzah* of affliction and freedom, and the *maror*. Today, we recall Hillel's practice, and create a sandwich of the remaining *matzah* and bitter herbs. Some people will also include *charoset* in the sandwich to remind us that G-d's kindness helped relieve the bitterness of slavery.

שלחן עורף | shulchan oreich

A custom among Ashkenazi Jews, whose roots lie in Central or Eastern Europe, is to eat hardboiled eggs dipped in salt water at this point in the *Seder* meal.

As we dip the eggs in the salt water, we remember that the cold, wet of winter will give way to the warmth of spring and the hope that it offers.

The meal is served! Enjoy! But don't forget when you're done we've got a little more seder to go, including the final two cups of wine!

צפון | tzafoon

The playfulness of finding the *afikomen* reminds us that we balance our solemn memories of slavery with a joyous celebration of freedom. As we eat the *afikomen*, our last taste of *matzah* for the evening, we are grateful for moments of silliness and happiness in our lives.

ברך | *bareich*

Refill everyone's wine glass.

We now say *Birkat HaMazon*, a prayer of gratitude after the meal, thanking G-d for the food we've eaten. It culminates with our third glass of wine for the evening:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כְּלוּ בְטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֵם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחֲסֵר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמַפְרִיֵס לְכָל וּמַטִּיב לְכָל, וּמְכִין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי, הַזֵּן אֶת הַכֹּל

We praise G-d, Ruler of Everything, whose goodness nourishes the whole world. Your kindness endures forever. May we never be in want of food, for G-d provides for all the creatures which G-d has created. Blessed are You, Eternal One, for feeding everything.

כְּכַתוּב, וְאָכַלְתָּ וְשָׂבַעְתָּ, וּבִרְכַתְּ אֶת יי אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל הַמִּזוֹן

As it says in the *Torah*: When you have eaten and are satisfied, give praise to your G-d who has given you this good earth. We praise G-d for the earth and for its sustenance.

Renew our spiritual center in our time.

עֲשֵׂה שְׁלוֹם בְּמִרְוָמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן

Oseh shalom bimromav, hu ya'aseh shalom, aleynu v'al kol yisrael v'imru amen.

May the source of peace grant peace to us, to the Jewish people, and to the entire world. Amen.

The Third Glass of Wine

This third cup represents “*Ve-ga’alti*” - “And I will redeem you with an outstretched arm and great judgments.” (Exodus 6:6):

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

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise G-d, Ruler of Everything, who creates the fruit of the vine.

Drink the third glass of wine!

The Cups of Elijah and Miriam

We refill our wine glass one last time and open the door to invite the prophet Elijah to join our *seder*. The prophet Elijah was a fierce defender of G-d to a disbelieving people. Tradition says that at the end of his life, rather than dying, he was whisked away to heaven, and will return in advance of messianic days to herald a new era of peace. Hoping that day is near, we sing a song to welcome Elijah into our midst. We also set aside a special cup, *Cos Miriam*, for Miriam the Prophetess, to recall the miraculous “well of Miriam” whose healing waters followed the Israelites in their wanderings. Miriam’s cup represents the miraculous redemptions of everyday life, and reminds us that so many of the miracles in the Exodus story take place in or around water.

Eliyahu hanavi, Eliyahu hatishbi

אֱלִיָּהוּ הַנְּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי

Eliyahu, Eliyahu, Eliyahu hagiladi

אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי

Bimheirah b'yameinu, yavo eileinu

בְּמַהֲרָה בְּיָמֵנו יָבוֹא אֵלֵינוּ

Im mashiach ben-David

עִם מְשִׁיחַ בֶּן דָּוִד

Im mashiach ben-David

עִם מְשִׁיחַ בֶּן דָּוִד

Elijah the prophet, Elijah the Tishbite,
Elijah the Giladite!
May he soon come to us,
Signaling the days when the world will be healed of its brokenness.

Mir'yam han'vi-a, oz v'zimra b'yada

מִרְיָם הַנְּיָאָה, עַז וְזִמְרָה בְּיָדָהּ

Mir'yam, tirkod itanu, l'hagdil zimrat olam.

מִרְיָם תִּרְקֹד אֵתָנוּ, לְהַגְדִּיל זִמְרַת עוֹלָם

Mir'yam, tirkod itanu, l'takein et ha'olam.

מִרְיָם תִּרְקֹד אֵתָנוּ, לְתַקֵּן אֶת-הָעוֹלָם

Bim'heira, v'yameinu, (hi) t'vi-einu. El mei ha'y'shua, el mei ha'yeshua

בְּמַהֲרָה בְּיָמֵנוּ, (הִיא) תְּבִיאֵנוּ, אֶל מֵי הַיְּשׁוּעָה, אֶל מֵי הַיְּשׁוּעָה

Miriam the Prophetess, Strength and Song are in her Hand
Miriam, Dance among us, to increase Song in the World
Miriam, Dance among Us, to bring Repair to the World
Speedily, in our days, may (she) bring us, to the Waters of Deliverance
To the Waters of Deliverance.

hallel | הלל

We praise the Source of All before we eat, and after as well! In the concluding part of our *Seder*, we offer more Psalms of praise, looking toward the future with our hopes and prayers for a redeemed world.

Psalm 114:

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֵעָז: הִיְתָה יְהוּדָה לְקִדְשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו הַיָּם רָאָה וַיִּנָּס
הַיַּרְדֵּן יָסַב לְאַחֹר הַהָרִים רָקְדוּ כְּאֵילִים גְּבַעוֹת כְּבִנְיָצָאן: מֵהַלֵךְ הַיָּם כִּי תִנּוּס הַיַּרְדֵּן תִּסָּב לְאַחֹר:
הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבַעוֹת כְּבִנְיָצָאן: מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוּר אֶגְמֵ-
מַיִם חֲלֹמֵי־שׁ לְמַעֲיְנוֹ-מַיִם: הַהֶפְכִי הַצּוּר אֶגְמֵ-מַיִם חֲלֹמֵי־שׁ לְמַעֲיְנוֹ-מַיִם

When Israel went forth from *Mitzrayim*, the house of Jacob from a people of strange speech, Judah became the place from which G-d's holiness went forth; Israel, the seat from which the nations knew G-d's rule. The sea saw them and fled, the Jordan ran backward, mountains skipped like rams, hills like sheep. What alarmed you, O sea, that you fled, Jordan, that you ran backward, mountains, that you skipped like rams, hills, like sheep? Tremble, O earth, at the presence of *Adonai*, at the presence of the G-d of Jacob, who turned the rock into a pool of water, the flinty rock into a fountain.

From Psalm 117:

הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שִׁבְחוּהוּ כָּל־הָאֻמִּים: כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאַמַּת־יְהוָה לְעוֹלָם הַלְלוּיָהּ

*Ha-le-lu et Adonai, kol goyim
Sha-be-chu-hu kol ha'u'mim
Ki gavar aleynu chas-do
V'e'emet Adonai le'olam Ha'le-lu-yah!*

Sing Hallel to *Adonai*, all peoples!
Praise G-d, all nations!
For G-d's love empowers us,
G-d's truth immortalizes us, Halleluyah!

From Psalm 136:

*Hodu l'Adonai kee tov: kee l'olam chasdo.
Hodu l'elohei ha-elohim: kee l'olam chasdo.
Hodu l'adonei ha-adonim: kee l'olam chasdo.*

Give thanks to G-d, who is good:
Whose loving kindness is everlasting.
Give thanks to the supreme G-d,
Whose loving kindness is everlasting.
Give thanks to the supreme Ruler,
Whose loving kindness is everlasting.
Give thanks to G-d who alone performs
great wonders

הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לַאֱלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם חַסְדּוֹ

Whose wisdom made the heavens
Who spread the earth over the waters
Who made the heavenly lights,
the sun to rule by day,
The moon and stars to rule by night:
G-d's loving kindness is everlasting.

[*Adapted from *The Velveteen Rabbi's Haggadah for Passover*, p. 37-39, 41.]

Fourth Glass of Wine

As we come to the end of the *seder*, we drink one more glass of wine. The fourth cup celebrates “*Ve-la-kach-ti*,” “I will take you to Me for a people, and I will become G-d for you” (Exodus 6:7). With this final cup, we give thanks for the experience of celebrating Passover together, for the traditions that help inform our daily lives and guide our actions and aspirations.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן:

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p’ree hagafen.

We praise G-d, Ruler of Everything, who creates the fruit of the vine.

Drink the fourth and final glass of wine!



Hallelujah

Leonard Cohen

Now, I've heard there was a secret chord
That David played, and it pleased the Lord
But you don't really care for music, do you?
It goes like this, the fourth, the fifth
The minor fall, the major lift
The baffled king composing Hallelujah

Hallelujah (x4)

Your faith was strong but you needed proof
You saw her bathing on the roof
Her beauty and the moonlight overthrew ya
She tied you to a kitchen chair
She broke your throne, and she cut your hair
And from your lips she drew the Hallelujah

Hallelujah (x4)

You say I took the name in vain
I don't even know the name
But if I did, well really, what's it to you?
There's a blaze of light in every word
It doesn't matter which you heard
The holy or the broken Hallelujah

Hallelujah (x4)

I did my best, it wasn't much
I couldn't feel, so I tried to touch
I've told the truth, I didn't come to fool you
And even though it all went wrong
I'll stand before the Lord of Song
With nothing on my tongue but Hallelujah
Hallelujah (x18)



Moses vs. Pharaoh - Gerard Kravchuk (2018)

nirtzah | נִרְצָה

It is traditional to end a *seder* with *l'shanah ha'ba'ah b'Yerushalayim*—Next Year in Jerusalem! The call speaks to a feeling of exile which characterized the Jewish Diaspora for centuries. But these days, our prayer is different. We imagine Jerusalem truly being an *ir shel shalom*—a city of peace—for all those who live within and beyond its borders.

Because of My Friends - *Lema'an Achai* Rabbi Shlomo Carlebach z"l

Because of my brothers and friends,
Because of my sisters and friends,
Please let me ask, Please let me sing,
Peace to you.
This is the house,
The house of the Lord,
I wish the best for you,
This is the house,
The house of the Lord,
I wish the best for you.

*Lemaan achai vereai,
lemaan achai vereai,
Adabra na, adabra na
shalom bach.
Lemaan bait
Hashem Elokainu,
avaksha tov lach.*

לְמַעַן אַחֵי וְרַעֵי
לְמַעַן אַחֵי וְרַעֵי,
אֲדַבְרָה נָא, אֲדַבְרָה נָא
שְׁלוֹם בָּךְ.
לְמַעַן בַּיִת
ה' אֱלֹהֵינוּ,
אֲבַקֶּשָׁה טוֹב לָךְ.

A Prayer for Peace

Spread over us your canopy of peace *Oo'phros aleinu sookat shlomecha* וּפְרוֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמְךָ

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

L'shanah ha'ba'ah b'Yerushalayim—ir shel shalom l'kulam.

NEXT YEAR IN JERUSALEM—a city of peace for all.





The Jewish Federation
OF GREATER SEATTLE