

Welcome to our Seder!



Passover is the festival of freedom. On this holiday we celebrate the most significant historical experience of the Jewish people, the Exodus from Egypt. A defining event thousands of years ago, our people's deliverance from slavery holds as much meaning in modern times as it did in the days of Moses, Aaron and Miriam. As we observe the festival's many rituals and traditions tonight and in the coming week, let us also rededicate ourselves to the pursuit of freedom for all the world's people.



Light the candles...

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵיר שֶׁל שַׁבָּת וַיּוֹם טוֹב:

Baruch Atah Adonai, Eloheinu Melech ha'olam,
asher kidshanu b'mitzvotav v'tzivanu l'hadlik neir shel Shabbat v'Yom Tov.
*We praise You, Adonai our God, who sanctifies us with mitzvot
and calls upon us to light the festival lights.*

On this seder night, we give thanks for this moment, for our families whom we love, and for being able to share this holiday together, as we have for so many wonderful years!



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
שֶׁהִחַיֵּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

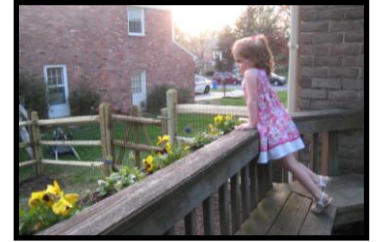
Baruch Atah Adonai, Eloheinu Melech ha'olam,
shehecheyanu v'kiy'manu v'higianu lazman hazeh.
*We praise You, Adonai our God, who has kept us alive,
sustained us, and enabled us to reach this day.*



On this seder night, as we tell the story of our ancestors' journey from slavery to freedom, let us consider our own personal journeys, and the sustenance and transformation that we seek along the way. May our seder each year serve as a marker on that journey, and help to strengthen our sense of self, both as individuals and as a people.

 *The Journey Song* 
by Debbie Friedman

*Where does the journey begin, where will we go?
Hours pass, the answers might change,
as we keep moving along.*



*Stand at the shores of the sea; fearful we want to turn back;
The sea parts, our eyes fill with wonder as we go along on our journey.*

*Where does the journey begin, where will we go?
Days pass, the answers can change, as we keep moving along.*

*Stepping into the unknown; hear the echoes of Miriam's song;
We awaken, retelling our stories as we go along on our journey.*

*Where does the journey begin, where will we go?
Years pass, the answers have changed, as we keep moving along.*

*Cross the sea, it's the time to sing a song, we are free!
Dance with your timbrels in hand, there's no turning back from this journey.*

*Where does the journey begin, where will we go?
Hours pass, the answers might change, as we keep moving along.
Days pass, the answers can change, as we keep moving along.
Years pass, the answers have changed, as we keep moving along.*



“Seder” means “order.”
The seder has a special order.
Here is the SEDER of the SEDER:

 *Kadeish Urchatz* 

1. Kadeish – we say the Kiddush, 1st cup of wine (*Pretend to hold a cup with other hand beneath*)
2. Ur'chatz – we wash our hands (*Washing hands motion*)
3. Karpas – we dip a vegetable in salt water (*Dipping motion*)
4. Yachatatz – we break the middle matzah (*Breaking in half motion*)
5. Maggid – we tell the story of Passover, Four Questions (*Hand as a talking mouth*)
6. Rachtzah – we wash our hands (*Washing hands motion*)
7. Motzi/Matzah – we say the blessings for bread and matzah (*Pretend to eat with hands at mouth*)
8. Maror – we dip the bitter herbs in charosets (*One hand at mouth with “bitter” facial expression*)
9. Korech – we eat a sandwich of matzah and bitter herbs (*One hand on top of the other*)
10. Shulchan Orech – we eat the festival meal (*Spreading hands as if across a table surface*)
11. Tzafun – we eat the Afikomen (*Hand over eyes and search around*)
12. Barech – we say the blessing after the meal, welcome Elijah (*Shape hands like a book*)
13. Hallel – we sing songs of praise, 4th cup of wine (*Hands raised in praise*)
14. Nirtzah – we complete the seder (*Lower hands and sweep out*)

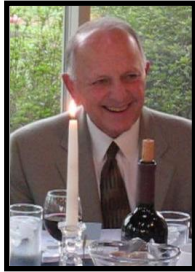


Kadeish...

We drink four cups of wine at the seder to invoke the four promises God made to the people Israel: I will bring you out, I will deliver you, I will redeem you, I will take you to be my people.



Raise wine cups for the blessing over the first cup of wine...



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגָּפֶן:

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

We praise You, Adonai our God, who creates the fruit of the vine.



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם,
וְרוֹמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתְנוּ,
מִקְרָא קֹדֶשׁ, זִכָּר לִיצִיאַת מִצְרַיִם
כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים. וּמוֹעֲדֵי קֹדֶשְׁךָ
בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ יִשְׂרָאֵל וְהַזְּמַנִּים.

Baruch Atah Adonai, Eloheinu Melech ha'olam asher bachar banu mikol am. V'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Vatiten lanu Adonai Eloheinu b'ahavah mo'adim l'simchah chagim uz'manim l'sasson. Et yom chag hamatzot hazeh z'man cherutenu mikra kodesh zecher liy'tziat Mitzrayim.

Ki vanu vacharta v'otanu kidashta mikol ha'amim u'moadei kadsh'cha uv'ratzon b'simchah u'v'sasson hinchaltanu. Baruch Atah Adonai mikadesh Yisrael v'hazmanim.



Karpas...

We dip a vegetable (parsley or celery) representing spring and its spirit of hope into salt water, a symbol of the tears the Israelites shed when they were slaves in Egypt, and we eat an egg which represents the new life of the Israelites as a free people.



Dip the parsley into salt water...

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הָאָדָמָה:

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

We praise You, Adonai our God, who creates the fruit of the earth.

...and eat the hard-boiled egg



Yachatz... Hold up the three pieces of matzah for all to see...

These three pieces of matzah serve as symbols of our journey from slavery to freedom. The first represents the bread of poverty which our ancestors ate when they were slaves in Egypt. The third recalls for us the haste with which our ancestors fled Egypt. And the second, the middle matzah, which we break into two pieces, is a symbol of incompleteness, reminding us that although we are free, there is much that needs repair (tikkun) in our world. We wrap and set aside the larger piece as the Afikomen, the dessert matzah, which we will eat after the meal; the other half we set aside as the matzah of hope, inspiring us to reach out to others who remain enslaved, so that we might bring them to the shores of freedom with us.

Maggid...



We begin the story of Passover with the Four Questions, traditionally asked by the youngest member of the family.

מה נשתנה הלילה הזה מכל הלילות ?

Mah nishtanah, halilah hazeh mikol haleilot?
Why is this night different from all other nights?



Shebechol haleilot, anu ochlin hameitz u'matzah, halilah hazeh kulo matzah.
On all other nights we eat either bread or matzah, but on this night we only eat matzah.



שבכל הלילות אנו אוכלין שאר ירקות, הלילה הזה מרוו

Shebechol haleilot, anu ochlin she'ar yirakot, halilah hazeh maror.
On all other nights we eat all kinds of vegetables, but on this night we eat bitter herbs.



שבכל הלילות אין אנו מטבילין אפלו פעם אחת, הלילה הזה שתי פעמים ?

Shebechol haleilot, ain anu matbilin afilu pa'am echat, halilah hazeh shetay feamim.
On all other nights we do not dip our food even once, but on this night we dip twice.



שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, הלילה הזה פלנו מסבין ?

Shebechol haleilot anu ochlin bein yoshvin uvein misubin, halilah hazeh kulanu misubin.
On all other nights we eat either sitting or reclining, but on this night we recline.

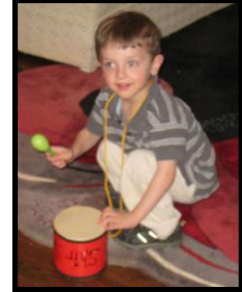


We begin to answer... *avadim hayinu*... once we were slaves, but now we are free! We say “WE were slaves, but now WE are free,” because every person in every generation must regard him/herself as having been personally freed from Egypt. Had Adonai, our God, not brought our ancestors out of Egypt, then we, and our children, and our children’s children would still be slaves.

🎵 *Avadim Hayinu* 🎵



*Avadim hayinu, ha-yi-nu,
Atah b'nei chorin, b'nei chorin,
A-va-di—m ha—yinu,
Atah (clap, clap) Atah (clap, clap), b'nei chorin!
A-va-di—m ha—yinu,
Atah, Atah, b'nei chorin, b'nei chorin!
Atah, Atah, b'nei chorin, b'nei chorin!*



The Torah commands us to teach our children about Passover. The Talmud suggests four different ways children might react...

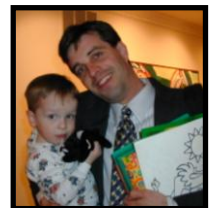
The **INNOCENT** child might ask: “What is this all about?” To this child, we should simply answer that God freed us when we were slaves in Egypt.



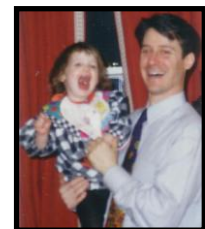
The **WISE** child might ask: “Why do we celebrate Passover in this way?” To this child, we should explain in great detail all the laws and customs of Passover.



The **QUESTIONING** child might ask: “What does this service mean to you?” To this child, we reply that we celebrate Passover so that we never forget the bitterness of slavery and the importance of freedom. For this child, we strive to find ways to make the seder relevant to her so that she finds meaning in our celebration.

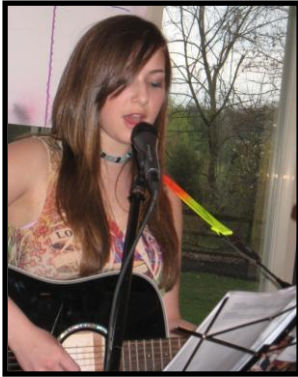


The child who is too **YOUNG** to ask, we hold in our arms as we sing so that she feels the joy of our celebration, and we let him taste the holiday foods so that the flavors of Passover are a part of his earliest memories.



And last, we remember another child, the child of the Holocaust who did not survive to ask his questions. Therefore, we ask for that child... why? Let us answer with a moment of silence and remembrance.

We begin our story with Abraham, the first Jew. God told Abraham to go forth to a new land, and led Abraham and his family across the river Euphrates to the land of Israel (then called Canaan). God promised Abraham and his wife Sarah that their descendants would become a great people, as numerous as the stars in the sky.



🎵 *L'chi Lach* 🎵

by Debbie Friedman

*L'chi lach, to a land that I will show you.
Lech l'cha, to a place you do not know.
L'chi lach, on your journey I will bless you.
And you shall be a blessing (3x), l'chi lach.*

*L'chi lach, and I shall make your name great.
Lech l'cha, and all shall praise your name.
L'chi lach, to a place that I will show you.
L'simchat chayim (3x), l'chi lach.
And you shall be a blessing (3x), l'chi lach.*



Abraham and Sarah had a son named Isaac who married Rebecca; their son, Jacob, married two sisters, Leah and Rachel, and had twelve sons.

Jacob's favorite son was Joseph. One day, his jealous brothers sold him as a slave to a traveling caravan, and eventually Joseph ended up in Egypt. Because of his special ability to interpret dreams, he rose to power as an advisor to Pharaoh. One night, Pharaoh had a terrible nightmare and called for Joseph. Joseph told him that it foretold of a great famine, and advised Pharaoh to build storehouses and fill them with grain. When the years of famine struck, there was still food to eat in Egypt. Joseph's brothers came to Egypt to buy food. Joseph recognized them, and had them bring Jacob and all their families to Egypt. There the Israelites prospered and multiplied.

After Joseph died and all his brothers and all that generation, a new king arose over Egypt who did not remember Joseph. He said to his people, "Look, the Israelite people are flourishing. Let us, then, deal shrewdly with them, lest they become more powerful, and in the event of war, join our enemies in fighting against us and gain control over the region." So they set taskmasters over them with forced labor, and made them build cities for Pharaoh. The Egyptians embittered their lives with harsh labor at mortar and brick and in all sorts of work in the fields.

🎵 *Building Cities* 🎵

by Shirley Cohen

*Bang, bang, bang, hold your hammer low,
Bang, bang, bang, give a heavy blow!
For it's work, work, work, every day and every night,
For it's work, work, work, when it's dark and when it's light.*

*Dig, dig, dig... get your shovel deep... there's no time to sleep...
Lift, lift, lift... lift that boulder high... 'til you touch the sky...*



But the more they were oppressed, the more they increased and spread out, so that the Egyptians came to despise and dread the Israelites. Pharaoh charged all his people, saying, "Every boy that is born shall be thrown in the Nile, but let every girl live."

One mother, Yocheved, hid her newborn at home for three months. When his cries became too loud, Yocheved placed him in a basket on the river. Her daughter Miriam went with him to make sure he was safe. When the Pharaoh's sister came to bathe in the river, she discovered the basket and decided to keep the baby as her own. She named him Moses, meaning "drawn from the water." Bravely, Miriam asked the princess if she needed a nurse to help her with the baby, and so it happened that Yocheved was able to care for her own son and teach him about his heritage.



🎵 *Where is Baby Moses?* 🎵

*Where is baby Moses, Moses, Moses?
Where is baby Moses? He's in the River Nile.*

*He's floating in a basket (3x)... in the River Nile.
The princess she is swimming (3x)...in the River Nile.
She finds the baby Moses (3x)... in the River Nile.
She takes him to the palace (3x)... along the River Nile.
And there our Moses grows up (3x)... along the River Nile.*

Moses could have lived as a prince of Egypt forever, but he could not ignore the suffering of his people. Once when he saw an Egyptian beating an Israelite slave, he was unable to control his anger, and he killed the Egyptian. Knowing his life would be in danger once the news of this deed spread, Moses fled to the land of Midian where he became a shepherd.

One day, while tending sheep, Moses saw a bush that seemed to be on fire, but was not burning up. From the bush, he heard God's voice calling him. "I am the God of your ancestors. I have seen the suffering of the Israelites and have heard their cries." God told Moses to return to Egypt to bring the message of freedom to the Israelites, and to warn Pharaoh that God would bring plagues on the Egyptians if he did not let slaves go free. And so Moses returned to Egypt. With his older brother Aaron as spokesman, Moses went before Pharaoh asking him to free the Israelites.



🎵 *Ten Plagues* 🎵

verses adapted by Josh Pizer

Chorus:

*Oh, Pharaoh, don't you know,
You must let my people go,
Or else ten plagues you will know
If you don't let them go!*

*Blood and frogs and lots of lice,
These things won't be very nice!
Beasts and boils, getting sick,
You'll change your mind real quick! (chorus)*

*Locusts, hail, dark all day;
Won't you let us go away?
The final plague is really bad –
Slaying of the first born child. (chorus)*



Pharaoh refused to let the Israelites go. God brought signs and wonders, but Pharaoh remained stubborn. He made the Israelites work even harder. Finally God brought ten plagues on the Egyptians.

With wine we celebrate the joy of freedom, yet we spill a drop on our plates as we recount each plague to remind us not to rejoice in the suffering of the Egyptians. (A drop of wine is removed from the cup with the mention of each plague.)



Blood – Dahm – דָּם

Frogs – Ts'fardah – צְפַרְדֵּי

Lice – Kineem – כִּנִּים

Flies/Wild Beasts – Arov – עֲרוֹב

Cattle Disease – Dever – דַּבֵּר

Boils – Sh'cheen – שְׁחִין

Hail – Bahrad – בָּרָד

Locusts – Arbeh – אֲרֵבָה

Darkness – Hoshech – חֹשֶׁךְ



Death of the First Born – Makat b'chorot – מַכַּת בְּכוֹרוֹת



It was only after the last plague, the death of the firstborn of the Egyptians, that Pharaoh finally agreed to let the Israelites go. But he quickly regretted his decision and ordered his army to bring them back. His soldiers caught up with the Israelites at the banks of the Sea of Reeds. God told Moses to lift his rod. When he did, a strong wind drove back the sea, leaving space for the Israelites to cross on dry land. When they were safe on the other side, Moses again lifted his rod, and the waters rushed back, covering the Egyptians and their horses and chariots.

The Israelites rejoiced in their freedom! Moses' sister, Miriam, led the women in song and dance, exclaiming in wonder: "Mi chamocha ba'eylim Adonai – Who is like You, O God, awesome in splendor, maker of miracles?!"





🎵 Miriam's Song 🎵

by Debbie Friedman

Chorus:

*And the women dancing with their timbrels
followed Miriam as she sang her song.
Sing a song to the One whom we've exalted!
Miriam and the women danced
and danced the whole night long!*



*As Miriam stood upon the shores and gazed across the sea.
The wonder of this miracle she soon came to believe.
Whoever thought the sea would part with an outstretched hand,
And we would pass to freedom, and march to the Promised Land. (chorus)*

*And Miriam the Prophet took her timbrel in her hand.
And all the women followed her just as she had planned.
And Miriam raised her voice with song, she sang with praise and might,
We've just lived through a miracle; we're going to dance tonight! (chorus)*

We say Dayeinu to express our gratitude for all of God's gifts. For each one, we say, "Dayeinu," meaning "that alone would have been enough, for that alone we are grateful."

*Adonai took us out of Egypt – Dayeinu!
Punished the Egyptians and destroyed their idols – Dayeinu!
Divided the sea and led us across on dry land – Dayeinu!
Took care of us in the desert for forty years and fed us manna – Dayeinu!
Gave us Shabbat – Dayeinu!
Brought us to Mount Sinai and gave us the Torah – Dayeinu!
Brought us to the land of Israel and built the Holy Temple – Dayeinu!
For all these, alone and together, we say – Dayeinu!*

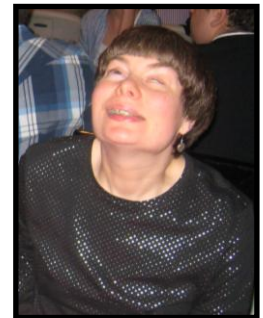
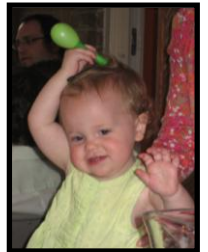
🎵 Dayeinu 🎵

*Ilu hotzi, hotzi'anu, hotzi'anu miMitzrayim,
Hotzi'anu miMitzrayim – Dayeinu!*

*Dai-dai-einu (3x)
Dayeinu, Dayeinu (Dayeinu)
(repeat)*

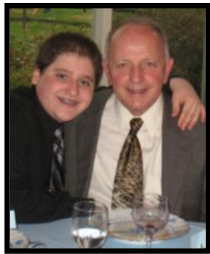
*Ilu natan, natan lanu, natan lanu, et haShabbat
Natan lanu, et haShabbat – Dayeinu!*

*Ilu natan, natan lanu, natan lanu, et haTorah
Natan lanu, et haTorah – Dayeinu!*



Throughout the year, we remember how despots have sought the exile and annihilation of the Jewish people – at Pesach, we tell of Pharaoh; at Chanukah, of Antiochus; at Purim, of Haman; at Yom HaShoah, of Hitler. But we also give thanks for those in every generation who came forward to lead our people out of the darkness.

On this night of Passover, we recall Shifra and Puah, the two Egyptian midwives who defied Pharaoh’s edict to drown the male children of Israel, and Pharaoh’s sister who reached out to save Moses. Likewise, we remember the righteous gentiles who saved Jews from the Holocaust despite the risk to their own lives and those of their families to do what was human, compassionate, and in keeping with civilization’s moral compass. Let us ensure that the stories of all of these heroes are remembered and passed down to our children and our children’s children.



🎵🎵 *L'dor Vador* 🎵🎵
by Josh Nelson



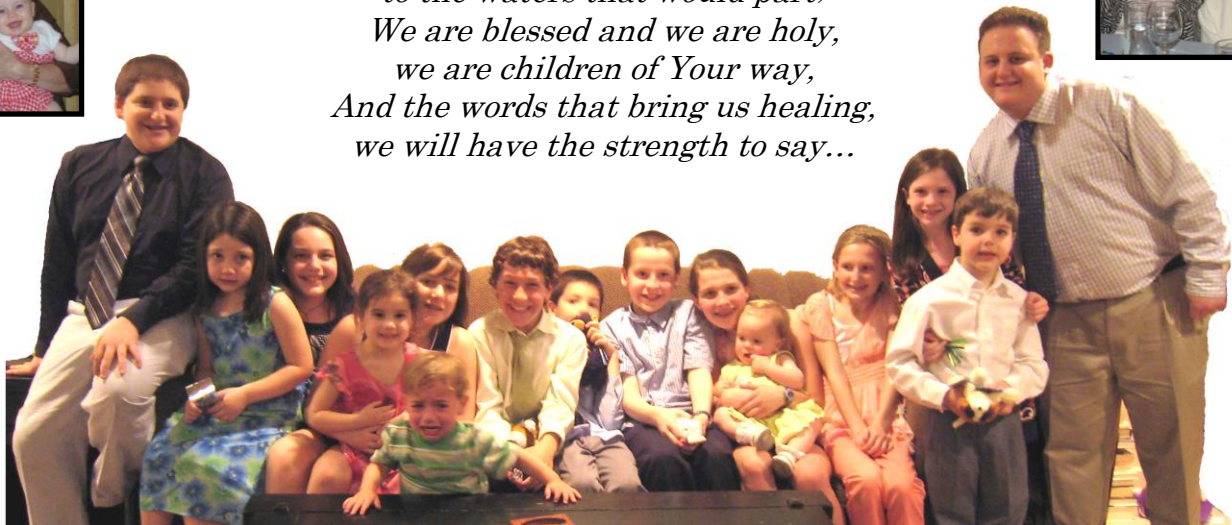
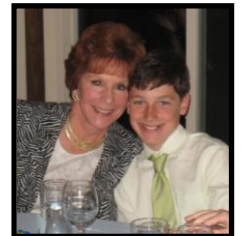
*We are gifts, and we are blessings,
we are history in song.
We are hope, we are healing,
we are learning to be strong.
We are words, and we are stories,
we are pictures of the past.
We are carriers of wisdom,
not the first and not the last.*



*L'dor vador nagid god'lecha,
L'dor vador we protect this chain.
From generation to generation,
L'dor vador, these lips will praise Your name.*



*Looking back on the journey
that we carry in our heart,
From the shadow of the mountain
to the waters that would part;
We are blessed and we are holy,
we are children of Your way,
And the words that bring us healing,
we will have the strength to say...*



The Passover Symbols...

Our obligation to teach at the Passover table is not fulfilled until we interpret the three most important symbols on our table: the Pesach (shankbone), matza and maror.



Pesach

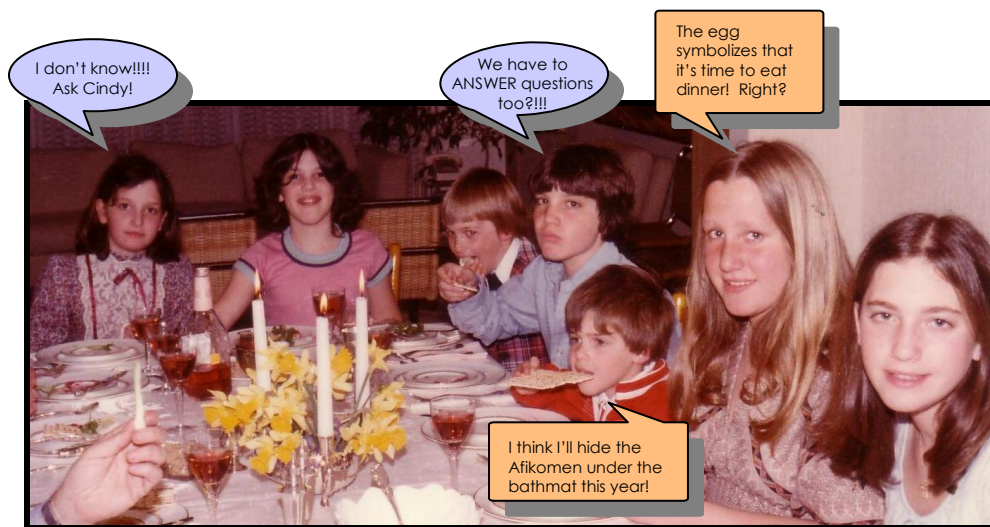
The roasted bone is called the Pesach. It recalls the lamb our ancestors sacrificed and ate in the days of the Temple. As a symbol on our seder plate, it reminds us that during the tenth plague, Adonai 'passed over' the homes of the Israelites and spared their first born.

Matzah

We eat the matzah to remind us how our ancestors had to leave Egypt in such haste that the dough for their bread did not have time to rise. Matzah is both the bread of slavery *and* the bread of freedom.

Maror

We eat this maror to remind us how bitter the Egyptians made the lives of our ancestors by forcing them to be slaves.



B'chol dor vador, in every generation, we must each think of ourselves as having personally left Egypt. We give thanks and sing praises to God for bringing us from slavery to freedom, from sadness to joy, from darkness to light.

🎵 *Halleluyah* 🎵
by Shlomo Carlebach

Hal-le-lu-yah, Hal-le-lu-yah, Hal-le-lu-yah, (clap) Hal-le-lu-yah!
Hal-le-lu-yah, Hal-le-lu-yah, Hal-le-lu-yah, Hal-le-lu-u-yah! (repeat)

Hal-le-lu-yah, Hal-le-lu-yah, Hal-le-, Hal-le-, Hal-le-lu-yah!
Hal-le-lu-yah, Hal-le-lu-yah, Hal-le-lu-u-yah! (repeat)



Raise wine cups for the blessing over the second cup of wine...



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

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

We praise You, Adonai our God, who creates the fruit of the vine.



Raise Miriam's Cup...



A Midrash teaches us that a miraculous well accompanied the Israelites in the desert, providing them with water for 40 years. The well was said to be a gift from God honoring Miriam's bravery and devotion to the Jewish people. Like the well, Miriam was a source of sustenance and healing to the Israelites on their long journey; she comforted them, encouraging them when they lost faith.

We place this special cup on our seder tables to remind us of Miriam's role in ensuring the survival of the Jewish people, and to honor the important role of Jewish women in our tradition and history. We fill this cup with water as a symbol of all that sustains us on our journeys. As we drink from it, may we be strengthened and renewed.



Rachtzah...

**בְּרוּךְ אַתָּה יְהוָה 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 You, Adonai our God, who sanctifies us with mitzvot
and calls upon us to wash our hands.*



Motzi/Matzah...

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

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

We praise You, Adonai our God, who brings forth bread from the earth.

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

Baruch Atah Adonai, Eloheinu Melech ha'olam,

asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

*We praise You, Adonai our God, who sanctifies us with mitzvot
and calls upon us to eat matzah.*



Maror...

We dip the maror into charoset to recall that our ancestors were able to withstand the bitterness of slavery, because it was sweetened by the hope of freedom.



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

Baruch Atah Adonai, Eloheinu Melech ha'olam,
asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.
*We praise You, Adonai our God, who sanctifies us with mitzvot
and calls upon us to eat maror.*



Korech... Make a Hillel sandwich with matzah, maror and charosets

Shulchan Orech... DINNER!

Tzafun... Search for the Afikomen

Barech...



Birkat Hamazon



**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
הִזַּן אֶת-הָעוֹלָם כְּלוֹ בְּטוֹבוֹ בְּחֵן בְּחָסֵד וּבְרַחֲמִים.
הוּא נוֹתֵן לָחֶם לְכָל-בָּשָׂר כִּי לְעוֹלָם חֶסֶד.
וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל יִחְסַר-לָנוּ
מְזוֹן לְעוֹלָם וָעֶד: בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זָן וּמְפָרֵס
לְכָל, וּמֵיטֵיב לְכָל וּמְכִין מְזוֹן לְכָל-בְּרִיּוֹתָב אֲשֶׁר בָּרָא:
בְּרוּךְ אַתָּה יי הִזַּן אֶת-הַכֹּל:**



**כְּפָתוֹב: וְאָכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַתָּ אֶת-יי
אֱלֹהֶיךָ עַל הָאֲרֶז הַטּוֹבָה אֲשֶׁר נָתַן לָךְ:
בְּרוּךְ אַתָּה יי עַל הָאֲרֶז וְעַל הַמְּזוֹן:
וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ:
בְּרוּךְ אַתָּה יי בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם: אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
יי עַז לַעֲמוֹ יִתֵּן יי יְבָרֵךְ אֶת-עַמּוֹ בְּשְׁלוֹם:**

Baruch Atah Adonai, Eloheinu Melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein b'chesed uv-rachamim.
Hu notein lechem l'chol basar, ki l'olam chasdo. Uv'tuvo ha-gadol, tamid lo chasar lanu v'al yechar lanu mazon
l'olam va-ed. Ba'avur sh'mo ha-gadol, ki hu eil zan um-farneis la-kol u'meitiv la-kol, u'mechin mazon, l'chol
b'ri-yo-tav asher bara. Baruch Atah Adonai, hazan et hakol. Kakatuv v'al-cha-ta v'sav-a-ta u'vei-rach-ta et
Adonai E-lo-he-cha. Al ha-a-retz ha-to-vah a-sheer na-tan lach. Baruch Atah Adonai, al ha-a-retz v'al hamazon.
U've-neih Yrushalayim ir ha-ko-desh bim-hei-rah b'ya-mei-nu. Baruch Atah Adonai, bo-nei v'racha-mav,
Yrushalayim, Amein. Oseh Shalom bimrovav, hu ya-a-seh shalom, aleinu v'al kol Yisrael v'im'ru, Amein.
Adonai oz l'amo yitein Adonai y'vareich et-amo va-shalom.

May God give us strength, and may God bless us with peace.



Raise wine cups for the blessing over the third cup of wine...

ברוך אתה יי אלהינו מלך העולם. בורא פרי הגפן:
Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.
We praise You, Adonai our God, who creates the fruit of the vine.



Pour a cup of wine and put it in the center of the table...



This cup is for Eliyahu Hanavi, Elijah the Prophet. One of the many legends associated with Elijah is that he will announce the dawn of the Messianic era, when peace and freedom will reign throughout the world. We open our front door to greet our honored guest. May Elijah the Prophet come to us quickly and in our day, bringing a time of peace and freedom to the entire world!

Eliyahu Hanavi

*Ei-li-ya-hu ha-na-vi, Ei-li-ya-hu ha-tish-bi
Ei-li-ya-hu, Ei-li-ya-hu, Ei-li-ya-hu ha-gil-a-di*

*Bim-hei-rah v'ya'mei'nu ya-vo ei-lei-nu
Im ma-shi-ach ben Da-vid, Im ma-shi-ach ben Da-vid*



Hallel... Sing songs of praise to God for redeeming us from slavery

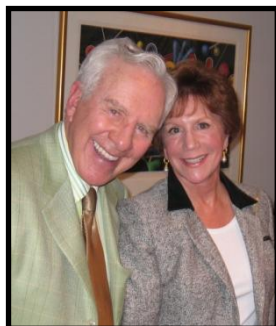
Adir Hu

*Adir hu, adir hu...
yiv-neh vei-to b'karov,
bim-hei-rah, bim-hei-rah
bi-ya-mei-nu b'ka-rov
El b'nei, el b'nei,
b'nei veit-cha b'ka-rov*



*Bachor hu, gadol hu...
Dagol hu, chador hu...*

*Sing Your praise in these days, and celebrate Your glory.
As we hear, year by year, freedom's wondrous story.*



🎵🎵 *Chad Gadya* 🎵🎵

Chad Gadya is an allegory describing Israel's history. The kid is Israel, the two zuzim, the two tablets of the law. The list refers to Israel's oppressors (Assyria, Babylonia, Persia, Greece, Rome, Saracens, Crusaders, Ottomans). The song ends with an expression of hope that God will bring peace to the people of Israel.

1. An only **kid**, an only kid...
*my father bought for two zuzim,
chad gadya, chad gadya!*
2. Then came a **cat** that ate the kid...
3. Then came a **dog** that bit the cat
that ate the kid...
4. Then came a **stick** that beat the dog
that bit the cat that ate the kid...
5. Then came a **fire** that burned the stick
that beat the dog that bit the cat that
ate the kid...
6. Then came **water** that quenched the
fire that burned the stick that beat the
dog that bit the cat that ate the kid...
7. Then came an **ox** that drank the water
that quenched the fire that burned the
stick that beat the dog that bit the cat
that ate the kid...
8. Then came a **butcher** who killed the ox
that drank the water that quenched the
fire that burned the stick that beat the
dog that bit the cat that ate the kid...
9. Then came the **Angel of Death** who slew
the butcher that killed the ox that drank
the water that quenched the fire that
burned the stick that beat the dog that
bit the cat that ate the kid...
10. Then came the **Holy One**, blessed be He,
and destroyed the Angel of Death who
slew the butcher that killed the ox that
drank the water that quenched the fire
that burned the stick that beat the dog
that bit the cat that ate the kid...



🎵🎵 *Echad Mi Yodeah* 🎵🎵

*E-echad mi yodeah-ah-ah-ah?
E-echad ani yodeah!*

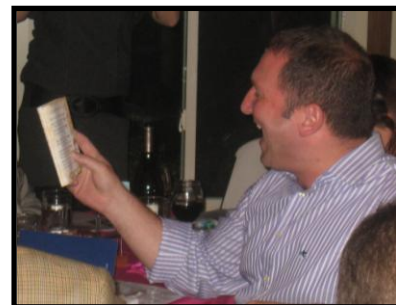
*E-echad Eloheinu,
Eloheinu, Eloheinu, Eloheinu, Eloheinu,
She-ba-sha-ma-yim u'va'aretz!*

*Who will know of the number two-oo-oo-oo (3-13)?
We will know of the number 2.....13!*

13 virtues of our God
12 tribes of Israel
11 stars in Joseph's dream
10 are the commandments
9 months to birth a child
8 days before a brit

7 days in every week
6 books of the Mishnah
5 books of the Torah
4 for the matriarchs
3 for the patriarchs
2 tablets of the law

*E-echad Eloheinu, Eloheinu, Eloheinu, Eloheinu, Eloheinu,
She-ba-sha-ma-yim u'va'aretz!*



Nirtzah...



Raise wine cups for the blessing over the fourth cup of wine...



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

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

We praise You, Adonai our God, who creates the fruit of the vine.

Let us drink this glass of wine in gratitude for the State of Israel.

We pray that Israel remains safe, secure and strong, and that in our day we will see at Israel at peace with her neighbors.

🎵 Hatikvah 🎵

So long as still within the inmost heart a Jewish spirit is bustling and an eye looks east, gazing toward Zion, our hope is not yet lost: The hope of two thousand years to be a free people in our own land, in the land of Zion and Jerusalem.

כָּל עוֹד בְּלִבְבֵנו פְּנִימָה נֶפֶשׁ יְהוּדִי הוֹמָתָה:
וּלְפָאֵתֵינוּ מִזְרַח קַדִּימָה עֵינֵינוּ לְצִיּוֹן צוֹפִיָה

עוֹד לֹא אֲבָדָה תְּקוּמָתֵנוּ הַתְּקוּמָה בְּת שָׁנוֹת אֲלֵפִים
לְהִיּוֹת עִם חֶפְשֵׁנוּ בְּאַרְצֵנוּ אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם

*Kol-od ba-le-vav p'ni'ma ne-fesh Y'hu-di ho-mi-ya
Ul'fa-a te miz-rach ka-di-ma a-yin l'tsi-yon tso-fi-ya
Od lo av-da tik-va-te-nu ha-tik-va bat-shnot al-pa-yim
Li-yot am chof-shi b'ar-tse-nu e-retz tsi-yon v'ru-sha-la-yim
Li-yot am chof-shi b'ar-tse-nu e-retz tsi-yon v'ru-sha-la-yim*

🎵 L'shana Haba'ah 🎵

by Moshe Nathanson

*The fervent hope of our ancestors who were scattered throughout the diaspora...
Next year in Jerusalem!*

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

*L'shanah haba'ah (3x) b'Yerushalayim (2x)
L'shanah haba'ah, l'shanah haba'ah b'Yerushalayim*

