

THE NEW FAMILY HAGGADAH



Preparing for Passover

The following symbolic foods should be placed near the leader or on the Seder Plate. During the course of the Seder, they are pointed out, lifted up, displayed, and explained. On the Seder plate include:

- Shank bone—zaro'ah, symbolizes the lamb that was sacrificed in ancient days
- Roasted Egg—beitzah, represents the Passover offering of ancient days as well as the wholeness and continuing cycle of life
- Bitter herbs—maror (horseradish or endive), reminds us of the bitter lives of the Hebrew slaves
- Charoset (the mixture of apples, nuts, sweet wine, cinnamon and sugar in the Ashkenazic fashion or dates, nuts and sweet wine in the Sephardic tradition), reminds us of the bricks and mortar made by the Hebrew slaves
- Greens—karpas, symbolizes the springtime of the year when Passover takes place
- Orange—Symbolizes the welcome of the stranger and the outcast

Also place on the table:

- Three matzot (pl. of matzah), on a plate with a cloth or napkin cover
- Salt water, a reminder of the tears shed by the Hebrew slaves
- Cup of Elijah—Kos Eliyahu
- Cup for Miriam
- Peeled Oranges

You may want to assemble a mini-Seder plate for each participant that includes the items they will need to participate in the Seder. Place a small amount of each of the following items on a decorative paper plate or regular small plate:

- Bitter herbs
- Charoset

- Parsley
- Orange Sections

Additionally, small bowls of salt water may be placed around the table(s) for dipping the karpas along with plates of matzah for the participants to share.

Also prepare enough hot towels so that there is one for each participant.



Host:

Welcome .

Long ago, at this season, the Jewish people set out on a journey. On such a night as this, the Jews went forth from degradation to joy. We pray for all who are still bound, still denied their human rights. May all who hunger come to rejoice in a new Passover. Let all the human family sit at the table, drink the wine of deliverance, and eat the bread of freedom.

Passover is the celebration of the liberation of the Israelite people from their bondage in Ancient Egypt — a great struggle for freedom and dignity. We are here because the struggle for human freedom never stops. We are here to remember all people—Jews and non-Jews—who are still struggling for their freedom.

The name Israel means “one who wrestles with God.” Jacob earned this name when he challenged God in order to obtain a blessing. We each must wrestle with ourselves, with questions and find new answers: What is the nature of the Divine? What does it mean to be human? What is freedom and how is it achieved?

Together:

Let us remember.

For now and for all time, that freedom starts

In our hands, In our hearts, In our minds,

With our inner spirit.

Let us remember that freedom begins

With acknowledging what is,

And then choosing to be free,

Taking actions to become free,

To feel free,

To allow freedom and harmony into our lives.

SONG: HINEH MATOV

HINEH, MAT TOV U-MAH NAIM, SHEVET AHIM GAM YAHAD!

*BEHOLD, HOW GOOD AND HOW PLEASANT IT IS
WHEN PEOPLE DWELL TOGETHER IN UNITY!*

Mother:

It is said, “there is nothing new under the sun”, yet nothing remains the same. Against the backdrop of eternity the earth displays an ever-changing face. The sun rises, the sun sets, yet each day and each season is fresh and new.

Slowly, one season emerges from another. The harshness of ice and snow yields to gentle, nourishing showers. Inevitably, the cold, dark days succumb to the warmth and light of Spring. We rejoice in the warm light and rich blessings of this season.

The celebration of Passover represents the perennial rebirth and survival of the Jewish People and the world of nature. The Light of these candles symbolizes the renewal of life, a reaffirmation of freedom.



(LIGHT THE CANDLES AND FILL THE WINEGLASSES WITH WINE OR JUICE)

Together:

*Baurch ata adonai elohanu melech olam, asher kidishanu
b-mitzvotzav, vitzivanu l-hodlic nair shel pesach.*

READERS: (MOVING CLOCKWISE AROUND THE TABLE EACH PERSON SHOULD READ A PARAGRAPH)

It is traditional to drink four symbolic cups of wine at the Seder. Tonight with each cup we honor the many ways those who came before us have struggled for freedom. We drink in moderation – for remembrance, and celebration but not for oblivion.



Tonight we dedicate the first glass to the fruitfulness and wealth of our Mother Earth.

Together:
Bauruch ata adonai elohanu melech
olam, boray pre hagfen.

(DRINK THE FIRST GLASS OF WINE)

SONG:

HEYVEYNU SHALOM ALEICHEM
HEYVEYNU SHALOM ALEICHEM
HEYVEYNU SHALOM ALEICHEM
HEYVEYNU SHALOM, SHALOM, SHALOM ALEICHEM
WE WISH PEACE UPON YOU ALL.

We physically clean our hands of dirt and symbolically wash the “dirt” out of our lives and minds. As you clean your hands, you are invited to think about things that you would like to clean out of your life.

(PARTICIPANTS SHOULD TAKE WASHCLOTHS FROM THE TABLE AND WIPE THEIR HANDS CLEAN.)

Together:
The cleansing power of water. Mayim —
The essence of life, The flow of life,
Washing away hurts, Ways of thinking
Ways of living, The things we want to let go of right now.
Clearing the way for what is to come,
Making the way for Sacred Space.

In the Mishnah, which contains our earliest rabbinic record of the Passover seder, we learn that children are to ask their parents: Why is this night different from all other nights? The young children who do not know to ask, should be instructed to by their parents. In other words, the purpose of the seder is to both teach and tell.

(THE YOUNGEST CHILDREN AT THE TABLE SHOULD READ THE FOLLOWING QUESTIONS—AN ADULT SHOULD ANSWER)

Why is this night different from all other nights?

On all other nights we eat bread or matzah, why on this night do we eat only matzah?

On all other nights we eat herbs of any kind, why on this night do we eat bitter herbs?

On all other nights we do not dip our herbs even once, why on this night do we dip them twice?

On all other nights, we eat either sitting or reclining, why on this night do we eat while reclining?



The simple answer to these questions is –

Avadim Hayinu — Because we were slaves. The longer answers to these questions can be found by listening to our story and discussion here tonight. Part of the purpose for observing Passover and participating in the seder is to make sure we never forget our past. We do this by retelling our story every year. Tonight our storytelling will start with the traditional Passover story of the Jews: their slavery in Egypt and how they became free.

Joseph the son of Jacob was an advisor to the Pharaoh of Egypt. He invited his family, the tribe called the Israelites, to live in Egypt. Over time, their population grew quite large.

A new Pharaoh who did not know Joseph came into power over Egypt. He feared that the Israelites were becoming too numerous and strong. If there was war, he feared they might join the enemies

and fight against Egypt. Conscription officers were appointed over the Israelites to crush their spirits with hard labor.

The Israelites were miserable, being forced to construct buildings and monuments as well as slaving in the fields for their Egyptian masters. But Pharaoh was still afraid. He then gave orders that every new-born Hebrew boy was to be cast into the Nile, but girls were allowed to live.

Jochebed, a Levite woman, had a son. She kept him hidden from the Egyptians for three months. When she was no longer able to hide him, she took a papyrus box and she placed her son into it. She hid the box in the rushes near the bank of the Nile. Her daughter, Miriam, stood at a distance, so that she could watch over him. That same day Pharaoh's daughter, Bithia, went to bathe in the Nile. She saw the box in the rushes, and sent her slave girls to fetch it. Opening the box she saw the baby, he was crying. She had pity on him and wanted to keep him. "It is one of the Hebrew boys," she exclaimed. Miriam said to Bithia, "Shall I go and call a Hebrew woman to nurse the child for you?" "Yes," she replied. Miriam went and got Jochebed, and Bithia said "take this child and nurse it". And so the child was nursed and raised by his own people.

Bithia adopted him as her own son, and named him Moses. As Moses grew older he began to take an interest in the suffering of his people, he saw their hard labor and tried to help as much as possible. One day he saw an Egyptian kill one of his fellow Hebrews. Moses killed the Egyptian and hid his body in the sand. When Pharaoh heard about Moses's actions, he tried to have Moses put to death. Moses fled from Pharaoh, and ended up in the land of Midian.

Years passed, and Pharaoh died. The Israelites were still in slavery. They cried out because of their slavery, and God heard their cries. He remembered His covenant with Abraham, Isaac and Jacob, and decided to deliver their descendants from bondage.

Soon after Moses arrived in Midian, he married Jethro's daughter Zipporah. Moses tended the sheep of his father-in-law.

He led the flock to the edge of the desert, and he came to a place called Mount Horeb. While Moses was on the mountain he noticed a burning thorn bush near by, but although the bush burned it did not turn to ash. His curiosity aroused, he stepped closer, and out of the thorn bush he heard the voice of God: “Moses, Moses!” God called.

“Here I am,” replied Moses. God then said, “I am the God of your Father, The God of Abraham, God of Isaac, and God of Jacob. I have seen the suffering of My people in Egypt. I have heard how they cry out because of what their slave drivers do, and I am aware of their pain. I am here to rescue them from Egypt’s power. I will bring them out of that land, to a good, spacious land, to a land flowing with milk and honey. Now go to Pharaoh. Bring my people, the Israelites, out of Egypt.”

“Go, and say to the elders of Israel ‘the God of your fathers appeared to me. I declare that I will bring you out of the wretchedness of Egypt, to a land flowing with milk and honey.’ I know the Egyptian king will not allow you to leave unless he is forced to do so. I will display My power and demolish Egypt through miraculous deeds that I will perform in their land. Then Pharaoh will let you leave. Take this staff in your hand. With it, you will perform the miracles.”

Moses took his family and the staff God had given him and set out to return to Egypt. Moses and Aaron went to the Pharaoh and said, “The God of the Hebrews declares: ‘Let my people leave...’” The Egyptian king said to them, “Why are you distracting the people from their work? Get back to your own business!” That day, Pharaoh gave new orders to the slave masters. He said, “Do not give the people straw for bricks as before. Let them go and gather their own straw. Meanwhile you must require them to make the same amount of bricks as before.”

Moses returned to God and said, “Why do you mistreat your people? Why did You send me here? As soon as I came to Pharaoh to speak in Your name, he made things worse for the people. You have done nothing to help your people.”

God said to Moses, “Now you will see what I will do to Pharaoh. He will be forced to let them go. He will be forced to drive them out of his land. I will display My power against Egypt, and with great acts of judgment, I will bring forth from Egypt My People—The Israelites. Egypt will know that I am God.”

“Say to Pharaoh: God has sent me to you with a message ‘Let My people leave, and let them worship me in the desert.’ So far you have not paid attention.” And Moses told Pharaoh of the plagues that God would bring if Pharaoh did not let the Hebrews leave.

God brought ten plagues upon the Egyptians. The plagues in our society, in our world, number more than ten. But, symbolically, we recall the ten plagues and relate them to concerns of people across the globe. These are our afflictions. We see them in our streets, they threaten our health and environment, and sometimes make redemption seem impossible. As we recall the Egyptians’ plagues, we make ourselves more aware of the problems that plague our world.

So that we will not be like Pharaoh, that we do not harden our hearts and simply say, “lucky it’s not me,” and in compassion and sorrow over the evil and suffering that exists in the world, we, in numbering the plagues, pour away with each word a drop of the wine of our rejoicing.

(AS THE PLAGUES ARE READ OUT LOUD, EACH PERSON PUTS A DROP OF WINE FROM THEIR GLASS ON THEIR PLATE FOR EACH PLAGUE.)

*Together:
Blood,
The blood shed by war in our streets.*

Frogs

The leaping birthrate that results from lack of education and lack of access to adequate and affordable birth control.



Vermin

The homelessness that forces people to live in filth and degradation.

Beasts

The physical and emotional violence that we inflict on one another, which makes us lower than beasts.

Cattle Disease

The environmental chemicals that damage our ability to bear healthy children.

Boils

The crippling vanity of our society.

Hail

The hazard of toxic substances that poison our air and water and pollute the earth.

Locusts

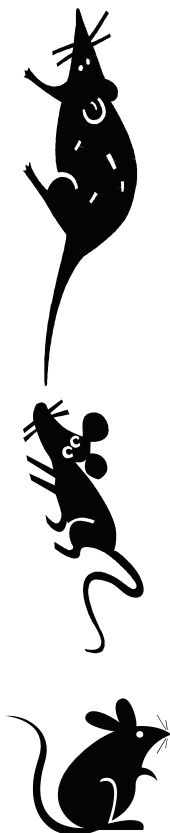
The ignorance and hate that promotes prejudice, homophobia, misogyny, and xenophobia.

Darkness

The obstacles that impede our ability to cure the ills that threaten our physical and emotional lives.

Striking the first born

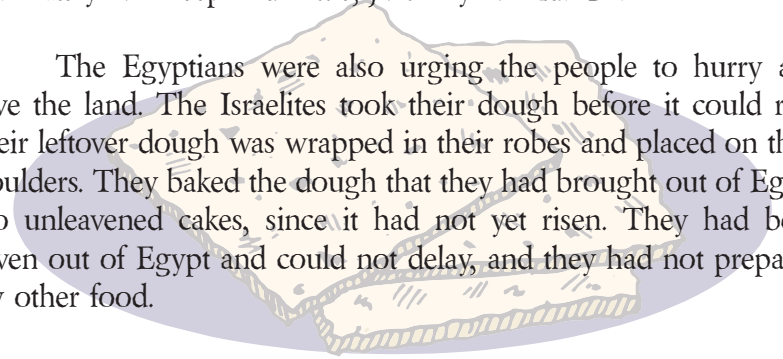
The danger in which we place our own heritage by not instilling knowledge and love of Judaism in our children.



Moses summoned the elders of Israel and said to them, “Go, Pick out lambs and slaughter the Passover offering. Apply the blood of the lamb to the lintel and to the doorposts. For when God comes to smite the Egyptians, He will see the blood on the lintel and the doorposts, and God will pass over the door and not let death enter and smite your home.”

It was midnight. God killed every first-born in Egypt, from the first-born of Pharaoh to the first-born of the prisoner in the dungeon, as well as every first-born animal. The Egyptians gave a great outcry, since there was no house where there were no dead. Pharaoh sent for Moses and Aaron during the night. “Get moving!” he said. “Get out from among my people – you and the Israelites! Go! Take your sheep and cattle, just as you said! Go!”

The Egyptians were also urging the people to hurry and leave the land. The Israelites took their dough before it could rise. Their leftover dough was wrapped in their robes and placed on their shoulders. They baked the dough that they had brought out of Egypt into unleavened cakes, since it had not yet risen. They had been driven out of Egypt and could not delay, and they had not prepared any other food.



Moses said to the people: Remember this day as the time you left Egypt, the place of slavery, when Hashem brought you out of here with a show of force. No leavening may be eaten. Eat Matzahs for seven days, and make the seventh day a festival to God. On that day, you must tell your child, “This is because God acted for me when I left Egypt”

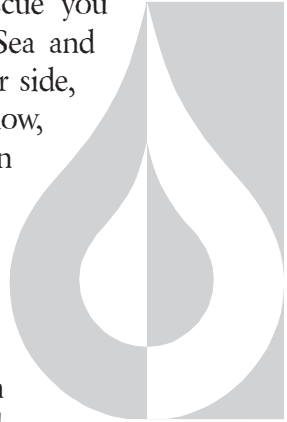
God went before them by day with a pillar of cloud, to guide them along the way. By night it appeared as a pillar of fire, providing them with light. This way they could travel day and night.

When Pharaoh received the news that the Israelites were escaping, he and his officials changed their minds. Pharaoh harnessed his chariot, and summoned his army to go with him. As Pharaoh

came close, the Israelites looked up. They saw the Egyptians marching at their rear and they were scared.

“Don’t be afraid,” said Moses to the people. “Stand firm and you will see what God will do to rescue you today.” God divided the waters of the Red Sea and the Israelites passed through safely to the other side, but when the Egyptian soldiers tried to follow, God released the water, drowning the Egyptian chariots and cavalry.

There is a traditional story we tell during the seder about the Egyptians who drowned. When the Israelites crossed over safely, the angels in heaven began to sing in praise of God. But God looked down on the waters closing over the Egyptians, and cried, “How can you sing when my children are drowning?” God wants to instill in us an understanding that each and everyone of us is valuable.



(REFILL WINEGLASSES)

Together:

As God did for us in the wilderness, so must we do for the people trapped in the wilderness today.

As God rescued us from oppression, so must we rescue people who are oppressed.

As God sent manna to feed us, so must we send resources to care for the urgent needs of people who are suffering.

As God helped us to overcome our enemies, so must we help protect people who are victimized solely because they are different.

The Meaning of the Passover Story and its Symbols

Passover is the celebration of life.

The story of the Jewish People is truly a triumph of life. Against the odds of history, the Jewish people have done more than survive—we have adapted creatively to each new time, each new place, from the birth of our people to the present day.

Even though death has pursued us relentlessly, time and time again we have chosen to live. During the many centuries of the Jewish experience, memories of destruction are tempered by the knowledge that the world can also be good.

Together:

We have endured slavery and humiliation.

We have also enjoyed freedom and power.

Darkness has been balanced by light.

*Our forbearers traveled the Earth in search of
the safety and liberty they knew must exist.*

We have learned to endure.

We have learned to progress.

We are proud survivors.

*We celebrate our good fortune and
seek the advancement of all.*

Tonight with our second cup we honor our past. We remember our families; our parents, our grandparents, our great-grandparents. We honor their struggles, their joys and their achievements.

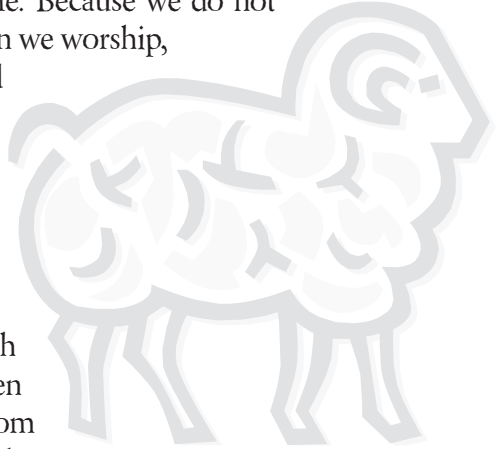
Together:

*We praise you, the Spirit of the World
who nurtures the fruit of the vine.*

(DRINK THE SECOND GLASS)

The Shankbone is on the plate is to represent the sacrificial lamb that died to protect Israel's first born. In the story it is lamb's blood that marked the doorposts and lintel of the houses and kept the families inside safe. Because we do not sacrifice animals anymore when we worship, we honor the memory and spirit of what happened then by placing the lamb shank on the plate.

Matzah, sometimes called "the bread of affliction", it is the bread made of the dough that had no chance to rise when the Israelites were escaping from Egypt. But Matzah also can be considered the bread of freedom or transformation. Matzah was not the bread that the Israelites ate while they were slaves, but the bread they made to sustain themselves while they escaped.



This Matzah, which did not have a chance to rise into bread before it was baked, can also be a symbol of not being "ready" but of having to do something anyway—doing what is necessary to take advantage of important opportunities. Just like the Israelites did then, we need to be ready to take what we have and make it sustain us while we adventure into the future. In the past unleavened bread was considered purer than regular bread. The leaven was a symbol of sin, and the bread that the priests used for sacrifices was also unleavened.

We have on our plate 3 matzah. The middle matzah represents the sacrificial lamb, later we will all share a piece of this matzah. But first we break it. One part we will keep here, the other we will hide, while the children hide their eyes. This hidden piece is called the afikomen. After dinner the children will search for the hidden piece and the finder will be rewarded. When we have both pieces in

the same place, we will put the two together again—this will be a sign that what is lost is not really gone as long as we and our children remember and search.

(BREAK MIDDLE MATZAH IN 1/2, WRAP ONE PIECE IN A NAPKIN AND HIDE)

The Spring Greens represent renewal. They remind us that each generation must repair and renew the world. This is the time of year when flowers blossom and our gardens grow green. As spring vegetables bring promise of a new season, and we plant now for harvests to come, so also does spring bring us promise of a new era, when there will be no tears and life will be joyous for all people. The salt water is for the tears shed by our ancestors in bondage; it is also for the sea that spawned all life.

The dipping of a vegetable as an appetizer is said to date back to biblical times. It is also identified with biblical descriptions of the Hebrew slaves marking their doorposts at the time of the first Passover.



Together:

Honoring the Earth, the ground beneath us, the base.

Honoring growth, from the seed of inspiration, to fruition.

The blessings of the union between what we can see and feel with our naked eye, and what we can only truly understand with our naked soul. Earth's lovemaking with the sun with the rain, With the ultimate mystery of the Divine.

Food for the body, energy for the soul.

Sustenance, nourishment and salted water.

The moisture of birth, the pain of birth, the tears at new beginnings.

We praise you, the Spirit of the World creator of the fruit of the earth.

(EVERYONE DIPS THEIR GREENS IN THE SALTWATER AND EATS IT)

The orange on the seder plate is an emerging Jewish tradition. The orange was added by professor Susannah Heschel from Dartmouth. It is there to represent the members of our society that are frequently ignored and marginalized. We eat the fruit to acknowledge that we and our culture are enriched by including all the people in our community. We spit out the seeds, symbolically throwing away our intolerance and close mindedness.

Together:

We praise you, who brings forth the harvest of the earth and creates the fruit of the tree.

(EAT ORANGE WEDGES AND SPIT OUT ANY SEEDS YOU MAY ENCOUNTER)

Miriam's Cup calls to mind a passover story we don't hear very often and illuminates women's role in the exodus. A Midrash teaches us that a miraculous well accompanied the Hebrews throughout their journey in the desert, providing them with water. This well was given by God to Miriam, the prophetess, to honor her bravery and devotion to the Jewish people. Both Miriam and her well were spiritual oases in the desert, sources of sustenance and healing. Her words of comfort gave the Hebrews the faith and confidence to overcome the hardships of the Exodus.

We fill Miriam's cup with water to honor her role in ensuring the survival of the Jewish people. Like Miriam, Jewish women in all generations have been essential for the continuity of our people. As keepers of traditions in the home, women passed down songs and stories, rituals and recipes, from mother to daughter, from generation to generation. Let us each fill the cup of Miriam with water from our own glasses,



so that our daughters may continue to draw from the strength and wisdom of our heritage.

(PASS MIRIAM'S CUP AROUND AND FILL IT WITH A LITTLE WATER FROM YOUR GLASS. WHEN MIRIAM'S CUP IS FILLED, RAISE THE GOBLET AND PLACE BACK ON THE TABLE)

We place Miriam's cup on our table to honor the important role of Jewish women in our tradition and history, their stories have been too sparingly told.

Together:

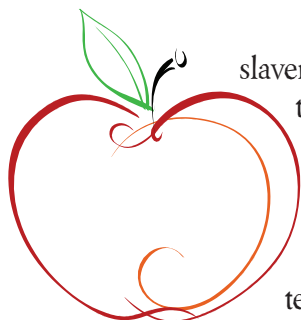
We praise you, the Spirit of the World, who sustains us with living water. May we, like the children of Israel leaving Egypt, be guarded and nurtured and kept alive in the wilderness, and may You give us wisdom to understand that the journey itself holds the promise of redemption.

The egg a symbol of spring – the season in which Passover is always celebrated. It represents the fertility of the ground, of our bodies and our minds. It also represents the offerings of thanksgiving that the Israelites gave at the temple in thanks for their freedom. We dip the egg in the saltwater to represent the salt tears that frequently accompany growth.

(DIP THE EGG IN SALTWATER AND EAT IT.)

The Maror, the bitter herb, is the symbol of the bitterness of servitude. It serves as a perpetual reminder, from generation to generation, that it is our duty to do whatever can be done to lighten the load of those less fortunate and to have sympathy for all living creatures who are enslaved by virtue of their environment, their heredity or their own sense of lack of choice.

Charoset is a symbol of the bricks and mortar that the slaves in Egypt were forced to build with everyday. But the charoset is made up of fruit and nuts and honey to remind us that even in their



slavery there was the sweetness of hope. According to legend, the use of apples in Charoset stems from the Pharaoh's decree that all male Hebrew children were to be killed at birth. Mothers would go out to the orchards to give birth, and thus save their babies (at least temporarily) from the Egyptian soldiers.

Rabbi Hillel was one of the great teachers in Jewish history, and it is said that he followed precisely the instructions about the sanctified lamb. "Upon unleavened bread and bitter herbs shall they eat it." So he placed a bit of the paschal offering (the sacrificial lamb) on the matzah, with bitter herbs. In remembrance of the Temple and Hillel, we shall place the bitter herb on the matzah in place of the paschal lamb. We eat the Maror and the charoset together to remind us that the bitterness and sweetness define each other, and in a world without both we could not appreciate either one.

(TAKE THE PIECE OF MATZAH AND A PIECE OF MAROR AND SOME CHAROSET AND MAKE A SANDWICH. ALSO FILL 3RD GLASS OF WINE.)

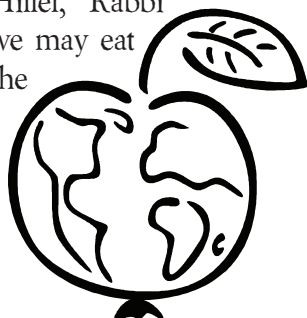
Together:

We praise you, the Spirit of the World who brings forth the bread from the earth. We praise you, who brings forth the harvest of the earth and creates the fruit of the vine. We praise you, who make us holy and instructs us to eat bitter herbs.

(EAT THE HILLEL SANDWICH AND DRINK THE 3RD GLASS OF WINE)

It was the grandson of Rabbi Hillel, Rabbi Gamaliel, who gave us the rule for when we may eat the meal. He said that we must explain the symbols of Passover. Since we have discussed both traditional symbols and some newer ones, it is time to eat the meal.

(EAT ALREADY!)





After the meal

Host:

We have eaten our dinner tonight as free people.

Together:

*We praise you, the Spirit of the World,
through whose bounty we have been fed and
through whose love we are given life.*

We are told that the prophet Elijah comes to visit every house where a Seder is being held. Let us open the door for Elijah. The open door is also a symbol of hospitality and friendliness, a sign that no one should be turned away from the seder.

(CHILDREN ARE SENT TO OPEN THE DOOR, AND THEN FATHER RAISES THE CUP FOR ELIJAH)

This is the cup for Elijah the Prophet. Our legends tell us that Elijah enters every house where a Seder is taking place. Why Elijah? Of all our Biblical Prophets, it is Elijah who became the kindly mediator between Heaven and Earth. The Bible stories tell us of a fiery chariot sent to carry him up to Heaven. And from Heaven, he was to return to help prepare mankind for the dreamed-of time of the coming of the Messiah, the time of judgement and redemption.

In the centuries when our people suffered in the ghettos, they longed for this kind-hearted messenger of the millennium, and they told innumerable tales of how Elijah would instantly appear if a Jew in great trouble or danger called out, "Elijah! Help me!" In such stories, he would appear in different ways—Elijah may come and go in different disguises, unrecognized, but the person who calls out, and has been helped by him knows that he came.
(door is closed)

Now the children may hunt for the afikomen, and perhaps Elijah will help one of them to find it.

(THE CHILDREN LEAVE THEIR SEATS THEY HUNT FOR THE AFIKOMEN. DURING THIS TIME, THE CUP OF ELIJAH MAY BE MYSTERIOUSLY DRAINED. WHILE THE HUNT GOES ON, THE SONG OF ELIJAH IS SUNG.)

SONG:

ELIAHU HA-NAVI,

ELIAHU HA-TISHBI,

ELIAHU, ELIAHU,

ELIAHU HA-GILADI

BIMHERA BIYAMENU, YAVO AYLENU

IM MASHIACH BEN DAVID,

IM MASHIACH BEN DAVIDHALLEL

(THE CHILD WHO HAS FOUND THE AFIKOMEN BRINGS IT TO THE FATHER, WHO TAKES THE OTHER PART OF THIS MATZAH FROM THE PLATE AND HOLDS UP THE TWO PARTS, MATCHING THEM TOGETHER.)

Father: What is broken shall be made whole. What is shattered shall be restored. Our hope is in our children, to find what is lost, to bring together what is broken, to restore our faith.

(PIECES OF AFIKOMEN ARE DISTRIBUTED TO EVERYONE AND EVERYONE, REFILL THE GLASS FOR THE 4TH TIME.)

We should know the difference between “more” and “enough” (in Hebrew – dayeanu (die-ay-new)) We always want more – more freedoms, more love, more attention, more things, more knowledge, more playtime, more money, more ... more... more... and we want it NOW!!

The haddagah teaches us that each step along our path must be acknowledged. All paths should be celebrated and that we should learn to appreciate our riches. If there is abundance in our cups, then we are Blessed. We should realize that these riches and abundance are a gift from the Universe, and we should give thanks.

What are the areas of abundance in our lives right now?
What are we thankful for?

(GO AROUND THE TABLE EACH MENTIONING ONE THINGS WE ARE GRATEFUL FOR ...)

Mother: Thank you for the honor and pleasure of you participation this evening. The more I value my freedom, finding it worth the courage and work and sacrifice, the more I value everyones freedom. So please join me in a toast, and drink to the freedoms that we have gained, and to a free future.

Together:

*We praise you, the Spirit of the World
who nurtures the fruit of the vine.*

*We praise you, the Spirit of the World who
brings forth the bread from the earth.*

(DRINK THE 4TH GLASS OF WINE, AND EAT THE AFIKOMEN)



לשנה הבאה בירושלים!

SONGS

DAYEINU!

*ILU HOTSI, HOTSIANU,
HOTSIANU MIMITSRAYIM,
HOTSIANU MIMITSRAYIM,
DAYEINU!*

*REFRAIN: DA, DAYEINU!
DAYEINU! DAYEINU!*

*ILU NATAN, NATAN LANU,
NATAN LANU ET HATORAH,
NATAN LANU ET HATORAH,
DAYEINU!*

*ILU NATAN, NATAN LANU,
NATAN LANU ET HASHABBAT,
NATAN LANU ET HASHABBAT,
DAYEINU!*

CHAD GADYO

*CHAD GADYA, CHAD GADYA.
MY FATHER BOUGHT FOR TWO ZUZIM.
CHAD GADYA, CHAD GADYA.*

*THEN CAME THE CAT AND ATE THE KID,
MY FATHER BOUGHT FOR TWO ZUZIM.
CHAD GADYA, CHAD GADYA.*

*THEN CAME THE DOG AND BIT THE CAT,
THAT ATE THE KID,
MY FATHER BOUGHT FOR TWO ZUZIM.
CHAD GADYA, CHAD GADYA.*

*THEN CAME THE STICK
AND BEAT THE DOG,
THAT BIT THE CAT THAT ATE THE KID,
MY FATHER BOUGHT FOR TWO ZUZIM.
CHAD GADYA, CHAD GADYA.*

*THEN CAME THE FIRE AND
BURNED THE STICK,
THAT BEAT THE DOG THAT BIT THE CAT,
THAT ATE THE KID,
MY FATHER BOUGHT FOR TWO ZUZIM.
CHAD GADYA, CHAD GADYA.*

*THEN CAME THE WATER AND
AND QUENCHED THE FIRE,
THAT BURNED THE STICK
THAT BEAT THE DOG,
THAT BIT THE CAT THAT ATE THE KID,
MY FATHER BOUGHT FOR TWO ZUZIM.
CHAD GADYA, CHAD GADYA.*

*THEN CAME THE OX AND
DRANK THE WATER,
THAT QUENCHED THE FIRE
THAT BURNED THE STICK,*

THAT BEAT THE DOG THAT BIT THE CAT,
THAT ATE THE KID,
MY FATHER BOUGHT FOR TWO ZUZIM.
CHAD GADYA, CHAD GADYA.

THEN CAME THE BUTCHER
AND SLEW 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,
MY FATHER BOUGHT FOR TWO ZUZIM.
CHAD GADYA, CHAD GADYA.

THEN CAME THE ANGEL OF DEATH,
AND KILLED THE BUTCHER
THAT SLEW THE OX,
THAT DRANK THE WATER THAT
QUENCHED THE FIRE,
THAT BURNED THE STICK
THAT BEAT THE DOG,
THAT BIT THE CA THAT ATE THE KID,
MY FATHER BOUGHT FOR TWO ZUZIM.
CHAD GADYA, CHAD GADYA.

THEN CAME THE HOLY
ONE, BLESSED BE HE!
AND DESTROYED THE ANGEL OF DEATH,
THAT KILLED THE BUTCHER
THAT SLEW 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,
MY FATHER BOUGHT FOR TWO ZUZIM.
CHAD GADYA, CHAD GADYA. GADYA

EILYAHU HANAVI (ELIJAH, THE PROPHET)

EILYAHU HANAVI,
EILYAHU HATISHBI,
EILYAHU, EILYAHU,
EILYAHU HAGILADI.

BIM'HEIRA B'YAMEINU,
YAVO EILEINU,
IM MASHIACH BEN DAVID,
IM MASHIACH BEN DAVID.

ELIJAH THE PROPHET,
IN ELIJAH WE WILL REJOICE,
MAY THE DAY COME QUICKLY,
WHEN THE MESSIAH WILL COME,
THE DESCENDANT OF KING DAVID.



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