

Passover Haggadah **הגדה של פסח**

In Celebration of the Feast of Freedom



Congregational On-Line Live-Stream Seider – Wednesday night, April 08, 2020

1) Preludium: Drawing the Curtain Around a Time of Holiness.

We praise You, Eternal One— our God and universal Sovereign!— Whose commandments fill our life with higher meaning, and Who inspires us to light these festival lights.

We praise You, Eternal One— our God and universal Sovereign!— Who has given us life, sustained us, and brought us to this occasion.



ברוך אתה ייִ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קָדַשְׂנוּ בְמִצְוֹתָיו
וְצִוּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב

Ba-ruch a-tah a-do-nai,
e-lo-hei-nu me-lech ha-o-lam,
a-sher kid-sha-nu b'mitz-vo-tav,
v'tzi-va-nu l'had-lik neir shel yom tov.

ברוך אתה ייִ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁחַחְנָנוּ וְקִימָנוּ
וְהַגִּיעָנוּ לְזָמָן הַזֶּה

Ba-ruch a-tah a-do-nai
e-lo-hei-nu me-lech ha-o-lam,
she-he-che-ya-nu v'ki-y'ma-nu
v'hi-gi-ya-nu la-z'man ha-zeh.

2) *Qiddush Yom-Tov*: Consecrating the Occasion in Sweetness.

We praise You, Eternal One— our God and universal Sovereign!— Who has created the fruit of the vine.

We praise You, Eternal One, Who distinguishes the People of Israel by means of these sacred occasions.

We praise You, Eternal One— our God and universal Sovereign!— Who has given us life, sustained us, and brought us to this occasion.



ברוך אתה ייִ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרָא פַרְיִ מַפְנָן

Ba-ruch a-tah a-do-nai
e-lo-hei-nu me-lech ha-o-lam,
bo-rei p'rei ha-ga-fen.

ברוך אתה ייִ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחר בָּנוּ מִכֶּלֶעֶם

וּרְזֻמָּנוּ מִכֶּל־לְשׁוֹן וּקְדַשָּׁנוּ בְּמַצּוֹתֵינוּ, וְתִפְנַן־לָנוּ יְיָ אֱלֹהֵינוּ
בָּאֶחָדָה מוֹעֵדים לְשִׁמְךָ, מָגִים וּזְמִינִים לְשָׁוֹן, אַת־יּוֹם חַג
הַמְּצֻוֹת הָזֶה זֶהוּ חֲרוֹתָנוּ מִקְרָא קָדֵשׁ זֶכֶר לִיצְיאַת מִצְרָיִם, כִּי
בָּנוּ בְּחִרְאָתָה וְאוֹתָנוּ קָדְשָׁתָה מִכֶּל־הָעָםִים, וּמוֹעֵדִי קָדְשָׁךְ בְּשִׁמְךָ
וּבְשִׁשְׁזָן הַגְּמַלְתָּנוּ - בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וּמֶלֶךְ הָעוֹלָם:

ברוך אתה ייָ,
אלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁחַחְנָנוּ וּקְיַמָּנוּ
וְהַגְּיַעָנוּ לִזְמָנוּ הָזֶה

Ba-ruch a-tah a-do-nai
e-lo-hei-nu me-lech ha-o-lam,
she-he-che-ya-nu v'ki-y'ma-nu
v'hi-gi-ya-nu la-z'man ha-zeh.

3) Inaugurating our Feast of Freedom.

הַנְּגִニָּה מַוְכוֹן וּמַזְוִימָן לְקִים
מַצּוֹת עֲשָׂה שֶׁל סְדָר פֶּסַח,
כְּכֹתֶזה בְּתוֹרַתְךָ וּמִיהָה הַיּוֹם
הָזֶה לְכֶם לְזִיכְרוֹן וּמְגַטֵּם אֶתְךָ
חַג לְיִהְוָה לְדִרְתֵּיכֶם חֲקַת
עוֹלָם :

I hereby declare myself ready to fulfill the religious duty of performing the Passover seider— even as it is written in Your Torah:

"This day is to be for you a monument and a memorial, a Feast you are to keep to The Eternal One as an enduring practice throughout your generations."

Behold the bread of affliction, which our forebears ate in the land of Egypt. Let all who are hungry, come and eat;

let all who know oppression, come and learn the meaning of Passover freedom!

This year we are here and enslaved;

next year may we merit welcoming Passover as free people in Jerusalem!



הָא לְחַמָּא עֲנִיאָ דִי אָכְלוּ אֶבְהָתָנָא בָּאָרְעָא דְמִצְרָיִם
כָּל דְכַפֵּין יִיתֵּי וַיַּכְלֵל, כָּל דְצִרְיךָ יִיתֵּי וַיַּפְסֵחַ :
הַשְּׁפָא הַכָּא, לְשָׁנָה הַבָּא בָּאָרְעָא דִיּוֹרָאָל
הַשְּׁפָא עֲבָדִי, לְשָׁנָה הַבָּא בְּנֵי חֹרֵין :



4) To Begin Our Narrative: A Foundation Inquiry.

מה נשתנה הלילה מזו מכל הלילות?

How different tonight is from all other nights!

שבד כל הלילות אנו אוכליין חמץ ומצה

הלילה מזו כלו מצה

For ordinarily we eat all kinds of bread;
this night, only unleavened bread.

שבד כל הלילות אנו אוכליין שאר ירקות

הלילה מזו מרור

For ordinarily we eat all kinds of vegetables;
this night, only bitter herbs.

שבד כל הלילות אין אנו מטבילים אפילו פעם אחת

הלילה מזו שטי פעמיים

For ordinarily we do not dip foods even once;
this night, we dip twice.

שבד כל הלילות אנו אוכליין בין יושבין ובין מסבין

הלילה מזו כלנו מסבין

For ordinarily we eat sitting up or reclining;
this night, reclining at ease.

5) The Story Unfolds.

The history of our people begins with Abraham and Sarah, who left their home in Mesopotamia and followed God to The Promised Land— even as it is written in the Torah:

“The Eternal One told Abraham: ‘go forth from your land and your birthplace and your father’s household to the land that I will show you, where I will make of you a great and mighty nation, and will bless you’” [Genesis 12:1-2].

Abraham and Sarah went for a time to sojourn into Egypt, as did their grandson Jacob and his family, years later— even as the Torah says:

“My forebear was a wandering A-ra-me-an who went down to Egypt to dwell, few in numbers. Yet there he came to be a great, mighty, and numerous people” [Deuteronomy 26:5]



But the Egyptians, an intolerant people always suspicious of those unlike themselves, became alarmed at our immigrant ancestors in their midst— even as it is written in the Torah:

“There arose a new ruler over Egypt, who did not acknowledge the family of Joseph. He said to his people: ‘here this people, the Israelites, are more numerous and mighty than

we. Let us deal shrewdly with them— lest they proliferate to the point that, in time of war, they ally themselves with our enemies and fight against us to conquer our land!"

[Exodus 1:8-10].

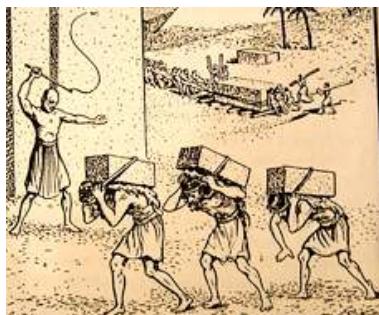
Our long-ago experience in Egypt conditions us to be aware of, and to reject, this kind of narrow-mindedness and bigotry. Nearly one in ten of God's 613 Commandments summons us to just and fair treatment of "the stranger in your midst,"

the reason for which is proclaimed precisely five times throughout the Five Books of the Torah: “you know the soul of the stranger, having yourselves been strangers in the land of Egypt!”

עֲבָדִים הַיִנּוּ, הַיִנּוּ	<i>A-va-dim ha-yi-nu, ha-yi-nu;</i>
עַתָּה בְּנֵי חֹרִין, בְּנֵי חֹרִין :	<i>a-tah v'nei cho-rin, v'nei cho-rin.</i>

We used to be slaves; now we are free.

6) Tasting the Bitterness of Servitude.



The Torah describes the harsh implementation of Pharaoh's discriminatory edict against our forebears:

“The Egyptians enslaved the Israelites with crushing tasks; they embittered their lives with hard labor at mortar-and-brick, and all manner of field work” [Exodus 1:13-14].

This night we recall the bitterness of our own long-ago servitude in the land of Egypt.

And we pledge that the harshness of this bitter herb we now eat together will not only recall our own past, but will awaken us to the bitter plight of those all over our world who are still enslaved today. We praise You, Eternal One—our God and universal Sovereign!—Whose commandments fill our lives with higher meaning, and Who has instructed us to eat these bitter herbs.

**בָּרוּךְ אַתָּה ייְ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם,**

**אֲשֶׁר קִדְשָׁנוּ בְמִצּוֹתֵינוּ וְצַנּוּ
עַל אֲכִילַת מְרוֹר.**

Ba-ruch a-tah a-do-nai e-lo-hei-nu
me-lech ha-o-lam,
a-sher kid-sha-nu b'mitz-vo-tav,
v'tzi-va-nu al a-chi-lat ma-ror.

7) The Sweet Promise of Renewal.

The Torah instructs us: “You are to observe the Spring season, by making the Passover Feast to The Eternal One, your God—“for it was at the Spring season that The Eternal One, your God, brought you out of Egypt by night” [Deuteronomy 16:1].

We gather this night of the Spring season to commemorate the long-ago liberation of our enslaved people from Egyptian servitude.

In celebration of which we eat at our Feast of Freedom a sprig of Spring greenery—as a salad course like that enjoyed by the Greeks and Romans at their luxurious banquets—as together we proclaim a blessing of thanks for God's many bounties:

We praise You, Eternal One—our God and universal Sovereign!—Who creates the fruits of the earth.

**ברוך אתה ייְהוָה
אלְהִינוּ מֶלֶךְ הָעוֹלָם,
בָּרוּא פַּרְיֵה הָאָדָמָה**

*Ba-ruch a-tah a-do-nai
e-lo-hei-nu me-lech ha-o-lam,
bo-rei p'ri ha-a-da-mah.*

8) Stages of Redemption; Opportunities for Repentance.

Pharaoh was a man of stubborn temperament. An absolute monarch, ruling the greatest dominion of the ancient world and raised to believe he was a god-made-flesh, he refused to obey God's command or to accept Moses's authority as God's messenger.

This is even as God had revealed to Moses at the Burning Bush, before ever he went to Egypt: "I know that the emperor of the Egyptians will not set you free, even under threat of force. I will therefore have to deploy My might to strike down Egypt with all My signs and wonders I will perform among them" [Exodus 3:19-20].

Each of these blows struck against his land represented another opportunity for Pharaoh to relent and to yield to God's Will... yet each time he stubbornly refused, reaffirming his own authority and in the process relegating his people to more needless suffering.

We therefore spill out now a few drops from our brimming cups of sweetness, to dramatize how our joy is diminished at the recollection of the misery our Egyptian neighbors had to endure as the price of our long-ago liberation.

- A Conceptual Schematic of The Ten Plagues -		
<i>from the Torah commentary of Rabbi Samson Raphael Hirsch, 1875</i>		
<u>Alienhood</u>	<u>Servitude</u>	<u>Affliction</u>
The Egyptians made to feel vulnerable as "strangers" in their own country.	The Egyptians have no more power than the people they enslaved.	The Egyptians are made to understand the experience of suffering.
דָּהַם <i>dahm</i>	צְפָרְדֵּעַ <i>tz'far-dei'a</i>	קִנִּים <i>ki-nim</i>
עֲרֹב <i>'ar-ov</i>	דֵּבֶר <i>de-ver</i>	שְׁחִין <i>sh'chin</i>
בָּרָד <i>ba-rad</i>	אַרְבָּה <i>ar-beh</i>	חֹשֶׁךְ <i>cho-shech</i>
מִפְתַּח בְּכוֹרוֹת <i>ma-kat b'cho-rot</i>		

*blood - frogs - lice - wild beasts - pestilence - boils -
hailstones - locusts - darkness - killing of the first-born.*



9) Celebrating All that God Has Done for Us.

Had God wrought only a single one of these miraculous signs and wonders to secure our freedom, we would have been enduringly grateful. Yet Torah recounts how the Creator of the universe pierced the veil of cosmic mystery to interfere in human affairs:

jarring Pharaoh from his complacency, punishing the people who had enslaved us and killed our children, demolishing the false gods of the Egyptians, and securing our liberty for all time.

And not only that alone: after saving us from our pursuers at the shores of the Sea and furnishing us with food and water in the Wilderness, God brought us to the foot of Sinai and entered with us into a בְּרִית עֲוָלֶם eternal Covenant of service and faith, before finally in the fullness of time bringing us home to Israel—even as it is written in the Torah:

“For you have brought this people to the land which The Eternal One swore to their forebears, to give them, and will make it their legacy” [Deuteronomy 31:7]. We therefore sing in rejoicing for all God’s numerous blessings!

בְּמַה מְעֹלָות טוֹבֹת לְפִיקּוּם עַלְינוּ -

אֲלֹו הַזָּכִיאָנוּ מִמְצָרִים...
Da-yei-nu! Da-yei-nu! Da-yei-nu!

אֲלֹו נָתָנוּ לָנוּ אַתְּה שֶׁבֶת...
Da-yei-nu! Da-yei-nu!

וְלֹא נָתָנוּ לָנוּ אַתְּה תּוֹרָה...
Da-yei-nu! Da-yei-nu!

...that, alone, would have been enough for us!

10) An Enduring Affirmation of Hope and Faith.

The sure sense of God’s saving power has stood by the Jewish people throughout the centuries;

the spirit of Passover has been our beacon of hope and faith beyond the years.

In the holy Temple in Jerusalem—God’s Own House—pilgrims come from all over the world would converge to slaughter their Passover offering at dusk to commemorate the long-ago birth of our nation;

and when the Temple was destroyed and lay in ruins, the Jewish people scattered across the faith of the earth pointed to the shank bone on the seider plate as a reminder of the Passover offering, and of God’s eternal promise of freedom.

The Judean patriots atop Masada, surrounded by the Roman Legion that would break through their defenses to slaughter them the next day, were inspired by their Passover *seider* to die free rather than live as slaves.

The Jews of the Medieval ghettos found in the remembrance of God’s long-ago redemption of our people from Egypt the courage and dignity to affirm their faith in the face of the blood-libel and the Crusades.

The Jews of the Warsaw Ghetto kept a meager *seider* meal before boldly launching their

armed uprising against their Nazi murderers in 1943; the Jews of Dachau, in the final month of the War two years later, risked death to steal flour from the camp kitchen to make *matzah* for a secret Passover observance.

Humbly asking God for forgiveness that they were compelled to keep such a poor seider—with only the unleavened wafers, and their own bitter suffering under the Nazis as maror—the Dachau inmates offered fervent praise for their long-ago deliverance from Egypt, together with an equally fervent prayer: “please deliver us now, O Lord, from the hands of our enemies who in this generation have once again risen up to destroy us.”

**וַהֲי֏א שְׁעָמְדָה
לְאָבוֹתֵינוּ וּלְנוּ**

V'hi she-am-dah

la-vo-tei-nu v'la-nu.

**שֶׁלֹּא אִחָד בַּלְבָד
עָמֵד עַלְינּוּ לְכָלּוֹתָנוּ
אֶלָּא שְׁבָכֶל דָּוָר וְדָוָר,
עוֹמְדִים עַלְינּוּ לְכָלּוֹתָנוּ
וּמְקֻדּוֹשׁ בָּרוּךְ הוּא
מַצִּילָנוּ מִידָם**

She-lo e-chad bi-l'vad

a-mad a-lei-nu l'cha-lo-tei-nu;

e-la she-b'chol dor va-dor

om-dim a-lei-nu l'cha-lo-tei-nu,

v'ha-ka-dosh ba-ruch hu

ma-tzi-lei-nu mi-ya-dam.

This Divine promise of protection has stood by our forebears and us all through time. For not just one enemy rose up to make an end of us; rather, in every generation they rise up against us, to make an end of us—but the Holy And Blessed One saves us from their power.

11) The Enduring Immediacy of the Experience.

One month ago we celebrated Purim, commemorating our escape from the murderous edict of the Amalekite dictator Haman; tonight, one month later, we celebrate Passover, commemorating our rescue from servitude to the despotic Emperor of Egypt. Israeli essayist and educator Yossi Klein haLeivi reminds us of how these two holy events—only one month apart!—represent the two opposite poles of the Jewish spirit.

In the Jewish imagination, “Amalek,” the nation of which the Purim villain Haman is a descendant, represents the genocidal threat that Jews face in every generation.

The purpose of remembering Amalek is to remember that we live in a world where genocide is possible. The message of the holiday is: “Don’t be foolish. Protect yourselves.”

Passover offers us a very different commandment of memory: “remember that you were strangers in the land of Egypt,” the Torah repeatedly admonishes.

“Remember that you live in a world where others also suffer, and that you are obliged to defend their interests along with your own.”

When the Purim and Passover sensibilities fail to temper each other, the result is a deep

distortion in the Jewish persona. Built into our being is the imperative to be distinct from the world and at one with the world.

Any attempt to delegitimize universal longings among Jews threatens our ultimate purpose as a people. Any attempt to trivialize the need to protect and enhance the well-being of the Jewish people undermines an essential source of universal blessing.

We need multi-dimensional Jews, who embody the creative tension between the particularist and universalist pulls within the Jewish soul.

We need to be at the same time both Purim Jews and Passover Jews, zealously protecting the Jewish people from threat while also feeling responsible for the well-being of humanity.

בְּכָל־דֹּור וְדֹר חִיב אָדָם לַרְאֹת לַרְאֹת אֶת־עַצְמוֹ כִּאֵלֹהוּ הוּא כִּאֵלֹהוּ הוּא יֵצֵא מִמּוֹצְרִים	<i>b'chol dor va-dor</i> <i>cha-yav a-dam lir-ot</i> <i>lir-ot et atz-mo k'i-lu hu</i> <i>k'i-lu hu ya-tza mi-mitz-ra-yim</i>
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*Each of us, throughout time, is to regard ourself
as if it was we personally who had left Egypt.*

12) Hallel Psalm of Thanks-Giving.

בְּצָאת יִשְׂרָאֵל מִמּוֹצְרִים בֵּית יַעֲקֹב מֵעַם לְעוֹז	<i>B'tzeit yis-ra-eil mi-mitz-ra-yim,</i> <i>beit ya-a-kov mei-am lo'eiz.</i>
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*...when our people of Israel went forth from Egypt,
the Household of Jacob from a foreign land.*

<i>B'tzeit...</i>	יִשְׂרָאֵל מִמּוֹשְׁלֹתָיו : הַיְרֵדוּ יָסַב לְאַחֲרָיו גְּבוּעֹת כְּבָנֵי-צָאן : הַיְרֵדוּ תַּסְבֵּב לְאַחֲרָיו : גְּבוּעֹת כְּבָנֵי-צָאן : מִלְפָנֵי אֱלֹהָה יַעֲקֹב : חַלְמִישׁ לְמַעַינָּו-מִים :	הִנֵּתָה יְהוָה לְקַדְשָׁו הַיָּם רָאָה וַיַּנֶּס הַהֲרִים רָקְדוּ כְּאַיִלִים מַה-לְךָ הַיָּם בַּיְתָנוֹס הַהֲרִים תַּرְקְדוּ כְּאַיִלִים מִלְפָנֵי אֱדוֹן חֹולִי אָרֶץ הַהֲפָכִי הַצּוֹר אֲגַם-מִים
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[Psalm 114] Upon the departure from Egypt, Judah became consecrated to God; Israel became God's dominion. The sea, beholding it, fled; the mountains quaked to their roots; the Jordan River turned and flowed upstream—all before the Sovereign of all the earth, before the God of Jacob!

13) The Feast of Freedom.

Earlier on we enjoyed Spring greenery as a prelude to our Feast of Freedom. Now, having told the story of our adventurous departure from Egypt into destiny, we offer a toast to our Liberator and Redeemer,

as together we proclaim over our second cup of wine: “We praise You, Eternal One— our God and universal Sovereign!— Who has created the fruit of the vine!”



**ברוך אתה ייְהוָה
אלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בָּרוּךְ פַּרִי הַגְּפֻן**

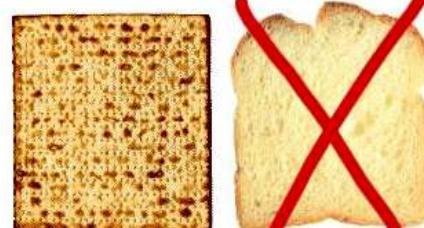
*Ba-ruch a-tah a-do-nai,
e-lo-hei-nu me-lech ha-o-lam,
bo-rei p'ri ha-ga-fen.*

Matzah is called **לֶחֶם עֲנֵי** “the bread of affliction,” because it recalls our suffering in Egypt. But it is also called **לֶחֶם בְּחַפּוֹזָן** “the bread of haste,” because it commemorates the drama of our sudden departure from servitude to freedom—

even as it is written in the Torah: “They baked the bread-dough they brought out of Egypt as unleavened cakes; for it had not had time to leaven, since they were driven out of Egypt and could not tarry” [Exodus 12:39].

We hereby stand ready to fulfill the religious duty of eating unleavened bread at our Pass-over *seider*, as commanded in the Torah: “you are to eat it on *matzah*, the bread of affliction— and the bread of haste, since it was in haste that you departed the land of Egypt!— in order that you may remember the occasion of your departure from Egypt all the days of your life” [Deuteronomy 16:3].

We praise You, Eternal One— our God and universal Sovereign!— Who brings forth bread from the earth.



We praise You, Eternal One— our God and universal Sovereign!— Whose commandments fill our lives with higher meaning, and Who has instructed us to eat unleavened bread.

We praise You, Eternal One— our God and universal Sovereign!— Who has given us life, sustained us, and brought us to this occasion.

**ברוך אתה ייְהוָה
אלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ**

*Ba-ruch a-tah a-do-nai
e-lo-hei-nu me-lech ha-o-lam,
ha-mo-tzi le-chem min ha-a-retz.*

**ברוך אתה ייְהוָה
אלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְשָׁנוּ בְּמִצּוֹתָיו
וְצִוּנוּ עַל אֲכִילַת מַצָּה**

*Ba-ruch a-tah a-do-nai,
e-lo-hei-nu me-lech ha-o-lam,
a-sher kid-sha-nu b'mitz-vo-tav,
v'tzi-va-nu al a-chi-lat ma-tzah.*

ברוך אתה ייִהּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁחַחְנָנוּ וּקְיֻמָנוּ
וְהִגְיַעֲנוּ לְזֹמֶן הַזֶּה.

Ba-ruch a-tah a-do-nai
e-lo-hei-nu me-lech ha-o-lam,
she-he-che-ya-nu v'ki-y'ma-nu
v'hi-gi-ya-nu la-z'man ha-zeh.

14) Putting Things Together: The Hilleil Sandwich.

The Talmud records a divergence of opinion between our sages of antiquity. Recognizing the respective holiness of *matzah* and *maror* as reminders of the Exodus, the rabbis felt each should properly be acknowledged with its own benediction.

But Hilleil, the co-President of the Sanhedrin, asserted that both foods should be combined and eaten together—even as it is said in the Torah: “they are to eat it with matzah and bitter herbs” [Numbers 9:11].

In compliance with the consensus of the sages, we did in fact recite separate benedictions for our *maror* earlier this evening, and for our *matzah* just now. But we also recognize the wisdom underlying Hilleil’s recommendation: by putting things together, we celebrate their differences by letting them complement each other.

May our coming together on this seider night bridge the many differences that we refuse to allow to divide us, uniting us into a single people and a single community of faith as we commemorate the long-ago occasion when our forebears—all of us: men and women, young and old—went forth into freedom together.

ברוך אתה ייִהּ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר גָּאַלְנוּ וָגַּאֲלָתָ
קָדְמוֹנוֹתֵינוּ מִפְּצָרִים, וְהִגְיַעֲנוּ
לְלִילָה הַזֶּה, לְאַכְלָבָו מִצָּה
וּמְרוֹר.

ברוך אתה ייִהּ אֱלֹהֵינוּ מֶלֶךְ יִשְׂרָאֵל:

We praise You, Eternal One—our God and universal Sovereign!—

Who redeemed us and our forebears from Egypt,

allowing us to reach this night on which to eat matzah and maror.

Praised are You, Eternal One, Redeemer of Israel!

15) Dinner is Served **שְׁלַחַן עֹזֶךְ**.



This will mark the conclusion of our JCMI distance-seider, as participants unplug to enjoy their holiday supper. For your convenience, the ensuing pages include some content for the balance of the Passover ritual following the meal.

We appreciate your interest in and support of our Congregational family; we hope you and yours remain well, in the face of the current situation; and we anticipate being together again ‘Next Year on Marco Island!’

16) Tzafun: Ransom of the Afikomen.

A morsel of the matzah set aside at the beginning of the evening is eaten by every diner as the last taste of food before continuing with the second portion of our seider.

17) The Third Cup - *Birkat haMazon* (Grace After Meals).

ברוך אתה ייִ, מְזוּ אֶת חַפְלָ

We praise You, Eternal One, universal Sovereign, Who in your grace and compassion and kindness furnishes sustenance for every living thing.

**עֲשֵׂה שָׁלוֹם בְּמַרְוָמִיו, הָוָא יַעֲשֵׂה שָׁלוֹם, עַלְיָינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן
יְיָ עַז לְעַמּוּ יִתְנַ, יְיָ יִבְרַך אֶת עַמּוּ בְשָׁלוֹם**

May the One Who makes peace On High make peace, for all the world.

May the Eternal One give strength to our people, and bless us with peace.

**ברוך אתה ייִ,
אלְהַיָּנוּ מֶלֶךְ הָעוֹלָם,
בָּרוּא פָּרִי חַגָּפָן**

*Ba-ruch a-tah a-do-nai
e-lo-hei-nu me-lech ha-o-lam,
bo-rei p'rei ha-ga-fen.*

We praise You, Eternal One— our God and universal Sovereign!— Who has created the fruit of the vine.

18) Elijah the Prophet - Dreams of Future Redemption.

אלְיהוֹ הַנְּבִיא

Ei-li-ya-hu ha-na-vi

אלְיהוֹ הַטְשִׁבִּי

Ei-li-ya-hu ha-tish-bi

אלְיהוֹ הַגְּלָעִדי

Ei-li-ya-hu ha-gil-a-di

בְּמַהְיָרָה וּבְיִמְינָנוּ

bim-hei-rah u-v'ya-meinu

יִבּוֹא אֱלֹיָנוּ

ya-vo ei-lei-nu

עַם מֶשִׁיחַ בֶּן דָוִיד

im ma-shi'ach ben da-vid

May the prophet Elijah, from Gil'ad, return soon in our day to bring glad tidings of the perfect messianic future.

19) The Fourth Cup – *Halleil Psalms, Part Two*

הָדוֹ לִי כִּי טוֹב	כִּי לְעוֹלָם חֶסְדָוּ	... <i>ki l'o-lam chas-do!</i>
יֹאמֵר נָא יִשְׂרָאֵל	כִּי לְעוֹלָם חֶסְדָוּ	יֹאמְרוּ נָא בֵּית אַהֲרֹן
יֹאמְרוּ נָא יַרְאֵי יְיָ	כִּי לְעוֹלָם חֶסְדָוּ	אָנָא יְיָ הַוְשִׁיעָה נָא
אָנָא יְיָ הַצְלִיחָה נָא	כִּי לְעוֹלָם חֶסְדָוּ	אֵלִי אַתָּה וְאַזְךָ
אֱלֹהֵי אַרְומָמָךְ	כִּי לְעוֹלָם חֶסְדָוּ	הָדוֹ לִי כִּי טוֹב

Give thanks to the Eternal One, Who is good, and Whose kindness is everlasting! Let all Israel; let all the righteous and all the redeemed, give thanks to the Eternal One, Who is good, and Whose kindness is everlasting!

**ברוך אתה ייָ,
אלָהֵינוּ מֶלֶךְ הָעוֹלָם,
בָּרוּא פַּרְיִחְגּוֹן**

*Ba-ruch a-tah a-do-nai
e-lo-hei-nu me-lech ha-o-lam,
bo-rei p'rei ha-ga-fen.*

We praise You, Eternal One— our God and universal Sovereign!— Who has created the fruit of the vine.

20) Passover Songs *Adir Hu.*

אָדִיר הוּא יבְּנָה בֵּיתוֹ בְּקָרֹוב בְּמִתְרָה בְּמִתְרָה בְּיַמִּינָו בְּקָרֹוב אֶל בְּנָה אֶל בְּנָה בְּנָה בִּיתְךָ בְּקָרֹוב.	a-dir hu, a-dir hu <i>yiv-neh bei-to b'qa-rov</i> <i>bim-hei-rah bim-hei-rah</i> <i>b'ya-meいnu b'ka-rov</i> <i>eil b'neh, eil b'nei</i> <i>b'nei beit-cha b'ka-rov.</i>	בְּחוֹר הוּא, זָגָול הוּא.... וְתִיקָּה הוּא.... רְחוּם הוּא, קָדוֹשׁ הוּא....
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... soon and in our own day, rebuild the Jerusalem Temple.

20)

Passover Songs

Chad Gadya.



חַד גָּדִיא, חַד גָּדִיא
דְּזֵבִין אֲבָא בְּתִרִי זֹויִ
חַד גָּדִיא, חַד גָּדִיא

*Chad gad-ya, chad gad-ya!
D'za-bin a-ab-a bi-t'rei zu-zei
Chad gad-ya, chad gad-ya!*

וְאַתָּא שׁוֹנְרָא, וְאֶכֶּלֶת לְגָדִיא,
דְּזֵבִין אֲבָא בְּתִרִי זֹויִ, חַד גָּדִיא, חַד גָּדִיא.
וְאַתָּא כְּלָבָא, דְּנָשֶׂךָ לְשׁוֹנְרָא,
דְּזֵבִין אֲבָא בְּתִרִי זֹויִ, חַד גָּדִיא, חַד גָּדִיא.
וְאַתָּא חֻוְטָרָא, וְהַכֶּה לְכְלָבָא,
דְּנָשֶׂךָ לְשׁוֹנְרָא, דְּאֶכֶּלֶת לְגָדִיא,
דְּזֵבִין אֲבָא בְּתִרִי זֹויִ, חַד גָּדִיא, חַד גָּדִיא.
וְאַתָּא נֹרָא, וְשָׁרֶף לְחֻוְטָרָא,
דְּהַכֶּה לְכְלָבָא, דְּנָשֶׂךָ לְשׁוֹנְרָא,
דְּאֶכֶּלֶת לְגָדִיא, דְּזֵבִין אֲבָא בְּתִרִי זֹויִ, חַד גָּדִיא, חַד גָּדִיא.
וְאַתָּא מַיִּא, וְכָבֵה לְנוֹרָא,
דְּשָׁרֶף לְחֻוְטָרָא, דְּהַכֶּה לְכְלָבָא,
דְּנָשֶׂךָ לְשׁוֹנְרָא, דְּאֶכֶּלֶת לְגָדִיא, דְּזֵבִין אֲבָא בְּתִרִי זֹויִ, חַד גָּדִיא.
וְאַתָּא תּוֹרָא, וְשַׁתָּא לְמַיִּא,
דְּכָבֵה לְנוֹרָא, דְּשָׁרֶף לְחֻוְטָרָא,
דְּהַכֶּה לְכְלָבָא, דְּנָשֶׂךָ לְשׁוֹנְרָא,
דְּאֶכֶּלֶת לְגָדִיא, דְּזֵבִין אֲבָא בְּתִרִי זֹויִ, חַד גָּדִיא, חַד גָּדִיא.
וְאַתָּא הַשׁוֹחֵט, וְשְׁחַט לְתוֹרָא,
דְּשַׁתָּא לְמַיִּא, דְּכָבֵה לְנוֹרָא, דְּשָׁרֶף
לְחֻוְטָרָא, דְּהַכֶּה לְכְלָבָא,
דְּנָשֶׂךָ לְשׁוֹנְרָא, דְּאֶכֶּלֶת לְגָדִיא,
דְּזֵבִין אֲבָא בְּתִרִי זֹויִ, חַד גָּדִיא, חַד גָּדִיא.
וְאַתָּא מַלְאָךְ הַמֹּות, וְשְׁחַט לְשׁוֹחֵט,
דְּשַׁתָּא לְמַיִּא, דְּכָבֵה לְנוֹרָא,
דְּשָׁרֶף לְחֻוְטָרָא, דְּהַכֶּה לְכְלָבָא,
דְּנָשֶׂךָ לְשׁוֹנְרָא, דְּאֶכֶּלֶת לְגָדִיא,
דְּזֵבִין אֲבָא בְּתִרִי זֹויִ, חַד גָּדִיא, חַד גָּדִיא.
וְאַתָּא מַקְדוֹשׁ בָּרוּךְ הוּא,
וְשְׁחַט לְמַלְאָךְ הַמֹּות,
דְּשְׁחַט לְשׁוֹחֵט,
לְתוֹרָא, דְּשַׁתָּא לְמַיִּא,
דְּכָבֵה לְנוֹרָא, דְּשָׁרֶף לְחֻוְטָרָא,
דְּהַכֶּה לְכְלָבָא,
דְּנָשֶׂךָ לְשׁוֹנְרָא,
דְּאֶכֶּלֶת לְגָדִיא, דְּזֵבִין אֲבָא בְּתִרִי זֹויִ, חַד גָּדִיא, חַד גָּדִיא.

No matter how many enemies come and supplant one another, after the fire that burned the stick that beat the dog that bit the cat, there remains the Jewish people—the one innocent little kid that our Celestial Parent bought for the two tablets of the Torah.

21) Signing Off On Our *Seider*.

Our *seider* is now complete, in accord with its prescribed rituals and rules.

As we have had the privilege of performing it this night, so may we merit celebrating it next year in Jerusalem.

מִסְלָסֶל סְדִיר פֵּסֶח בַּהֲלֹכַתּוּ כִּכְלָמָשְׁפָטוּ וְחַקְתּוּ
כַּאֲשֶׁר זָכִינוּ לְסִידָר אֹתוֹ כִּן נָזְפָה לְעַשּׂוֹתָו

לִשְׁנָה הַבָּאָה
בִּירוּשָׁלָיִם

L'sha-nah ha-ba-ah
bi-y'ru-sha-la-yim

קוֹמָם קְמָל עֲדַת מֵי מִנָּה
פָּדוּים לְצִיוֹן בְּרִיחָה

זֶה שָׁוֹכֵן מַעֲוָנָה
בְּקֻרְובָּה נְהַל נְטָעֵי כְּנָה

לִשְׁנָה הַבָּאָה
בִּירוּשָׁלָיִם

L'sha-nah ha-ba-ah
bi-y'ru-sha-la-yim

