

The background of the entire page is a repeating pattern of stylized green leaves on a light cream background. The leaves are arranged in a dense, overlapping manner, creating a lush, spring-like feel. The text is centered and layered over this pattern.

Woodstock Jewish Congregation

PASSOVER
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Compiled & edited by
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In the Voice of Our Mothers, compiled and edited by
Carol Fox Prescott and Susan Rosen

Renewing Freedom Seder

Resistance Haggadah, by Rabbi Steven Blane

Gods-Children-A-Haggadah-Supplement-for-Immigrant-Justice

Welcome!

The Order

קַדֵּשׁ	Kadesh: blessing over wine or grape juice
וּרְחַץ	Urkhatz: hand washing
כַּרְפָּס	Karpas: dipping a vegetable in salt water
יַחַץ	Yakhatz: breaking the middle matzah
מַגִּיד	Maggid: telling our story
רַחֲצָה	Rakhtza: hand washing
מוֹצֵיא מַצָּה	Motzi Matzah: eating matzah
מָרוֹר	Maror: eating bitter herbs
כוֹרֵךְ	Korekh: eating matzah and maror sandwich
שֻׁלְחַן עוֹרֵךְ	Shulkhan Orekh: the meal
צַפּוּן	Tzafun: eating the afikoman
בִּרְךְ	Barekh: blessing after the meal
הַלֵּל	Hallel: songs of praise
נִרְצָה	Nirtzah: the conclusion

Lighting the Candles

LEADER: We stand between the fires. Behind us is the blaze of slavery and the smoke of indifference. Fires burning from the shacks for slaves on plantations and smoke leaping from the chimneys of Auschwitz. Before us is the nightmare of fire: wild fires that scorch our planet, domestic fires burning down our democratic institutions. The glare of gunfire and the explosions of weapons of war; the burning anger of hatred and bigotry.

It is our task to contain the fire. To transform the fire from an all-consuming blaze, into the source of light in which we see each other; each of us, different, all made in the image of God, and all worthy of a safe and healthy planet.

ALL TOGETHER: We light these candles to see more clearly, that this earth and its people shall not be consumed by the fires. We light these flames as the fiery gate through which we enter holy time, toward enlightenment and transformation.

ALL TOGETHER: Blessed are You, Giver of Breath, whose Presence fills creation, who makes us holy with Your gifts of vision, insight and clarity as we are commanded to kindle the festival lights.

HEBREW IN FEMININE

בְּרוּכָה אַתְּ יְיָ אֱלֹהֵינוּ רוֹחַ הָעוֹלָם אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ
וְצִוִּיתָנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

*B'rukha At Ya Eloheynu Ruakh ha'Olam asher kid'shatnu
b'mitzvotaha v'tzivatnu l'hadlik neyr shel Yom Tov.*

ALL TOGETHER: May we become a light for peace and freedom and healing for all people and our planet. Amen.

Kadesh —Blessing Over Wine or Grape Juice: the First Cup

LEADER: In Jewish ritual, wine accompanies the transition between ordinary and sacred time. At a Passover Seder, four cups of wine are offered, representing the four ways the Children of Israel were liberated from Egypt/ the narrow place, stages in the transformation of slaves into free people. Today we will name these four cups: 1) AWAKENING: becoming aware of oppression; 2) EMPATHY: feeling solidarity with all living things; 3) VISION: imagining alternatives; and 4) SERVICE: accepting personal and communal responsibility to act.

The first step to solving a problem is recognizing the problem.

ALL TOGETHER: For this first cup, we open our eyes. We commit ourselves to recognizing suffering, oppression and authoritarianism when we see it. We dedicate ourselves to understanding what is happening – not simply reading headlines and social media posts but learning about the effects of dehumanizing policies on the least powerful in our society, those who Torah refers to as widows, orphans, and strangers. We recognize that, even in our place and in our time, enslavement is not a metaphor or abstraction.

—Lift wine cup—

ALL TOGETHER: Blessed are You, Giver of Breath, whose Presence fills creation and affirms the joy of life in the fruit of the vine.

סְבָרֵי מָרָנוּ וְרַבָּנוּ וְרַבּוֹתַי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

Savri maranan v'rabanen v'rabotai.

Barukh atah Yah, Eloheinu melekh ha'olam, borei p'ri hagafen.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם
וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וַתִּתֶּן-לָנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה חַגִּים וְיָמֵי שְׂשׂוֹן אֶת-יּוֹם חַג
הַמִּצְוֹת הַזֶּה: זְמַן חֲרוּתְנוּ מִקְרָא קֹדֶשׁ זִכָּר לִיצִיאַת מִצְרָיִם: כִּי
בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים וּמוֹעֲדֵי קִדְּשָׁךְ בְּשִׂמְחָה
וּבְשִׂשׂוֹן הִנַּחְתָּנוּ: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ דָּשׁ יִשְׂרָאֵל וְהַיָּמִים:

Barukh atah Yah, Eloheinu melekh ha'olam, asher bakhar banu mikol am, v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav, vatiten lanu Yah Eloheinu b'ahavah moadim l'simkhah, hagim uz'manim l'sason et yom hag hamatzot hazeh. Z'man heirutenu, mikra kodesh, zeikher litzi'at mitzrayim. Ki vanu vakharta v'otanu kidashta mikol ha'amim umo'adei kod'shekha b'simkhah uv'sason hinkhaltanu. Barukh atah Yah, m'kadeish yisra'eil v'hazmanim.

— Drink the first cup —

Elijah's Cup

LEADER: As we refill our glasses with wine or grape juice, let us also now fill Elijah's cup, each of us adding a bit of wine from our own glasses. We place it in the middle of the table to invite the entrance of the prophet.

ALL TOGETHER: Elijah's cup is for hope. We understand that redemption is always unfinished but that each of us is part of the answer to unresolved questions.

Miriam's Cup

LEADER: Now each person can pour a little water from their individual glasses into Miriam's cup, to invite in the prophet Miriam, which we also place in the middle of the table, right next to Elijah's cup.

ALL TOGETHER: Water is life. Our tradition teaches that wherever in the wilderness we wander, when Miriam is there, there is water. Let us remember the sacredness of clean water and to keep Miriam with us.

Urkhatz – Hand Washing (the first time)

LEADER: We wash our hands, not because they are dirty, but because what we are about to do is sacred. We symbolically wash hands, and ask what kind of world are our hands creating?

ALL TOGETHER:

Blessed be the works of Your hands, O Holy One.
Blessed be the hands that have touched life.
Blessed be the hands that have nurtured creativity.
Blessed be the hands that have held pain.
Blessed be the hands that have embraced with passion.
Blessed be the hands that have tended gardens.
Blessed be the hands that have closed in anger.
Blessed be the hands that have planted new seeds.
Blessed be the hands that have harvested ripe fields.
Blessed be the hands that have cleaned, washed, mopped, scrubbed.
Blessed be the hands that have become knotty with age.
Blessed be the hands that are wrinkled and scarred from doing justice.

—Marian Wright Edelman

Karpas – Dipping a Vegetable in Salt Water

LEADER: Karpas represents spring: new growth, rebirth, and the beginning of new life. We dip it into salt water, recalling the tears of our ancestors, whose dreams of freedom were suppressed by tyranny and oppression. But the tears of the world are still with us. Tears of refugees. Tears of the hungry. Tears of those crushed beneath systems that seem impossible to challenge. Let each of us take a sprig of parsley—or another green vegetable—dip it in salt water and recite the blessing:

ALL TOGETHER: Blessed are You, Giver of Breath, whose Presence fills creation, who brings forth food from the earth.

HEBREW IN FEMININE

בְּרוּכָה אַתְּ יְיָ אֱלֹהֵינוּ רוֹחַ הָעוֹלָם בּוֹרְאֵת פְּרִי הָאָדָמָה:

B'rukha At Yah Eloheynu ruakh ha'olam, boreyt p'ri ha'adamah.

Yakhatz – Breaking the Middle Matzah

LEADER: We break the matzah because the world itself is broken. Yet, like the egg that must break in order for the chick to emerge, brokenness can be the beginning of transformation, the beginning of something new.

— **The middle matzah is broken in half.
One piece is wrapped and hidden from view.** —

LEADER: Hope is often hidden. It is easy to lose hope when the problems feel too heavy.

Question: How, in your life, are you experiencing constriction/tightness. What do you need to resolve or open this up?

Maggid – The Telling

LEADER: Now we begin the story, one which is at once collective and deeply personal, the great dream of Passover being both individual and collective liberation. And we don't just tell the story, but we embody the story, letting the narrative inform us through the foods we will eat and the company we share. We will begin in tightness, what our tradition names Egypt/Mitzrayim/the narrow place, where options seem constrained to one, and only one, way. And, together, we will let the story do its magic, releasing our despondency toward the opening of new possibilities.

The matzah plate is lifted as we recite the following:

ALL TOGETHER: This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who despair come and celebrate Pesach. Now we are slaves – next year we will be free. Until all of us are free, none of us will truly be free.

The FOUR QUESTIONS is traditionally recited by the youngest person.

HEBREW IN MASCULINE

מה נשתנה הלילה הזה מכל הלילות
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֵצָה הַלֵּילָה הַזֶּה כָּלוּ מֵצָה:
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלֵּילָה הַזֶּה כָּלוּ מְרוֹר:
שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מְטַבְּלִין אֶפְסֵלוּ פְּעַם אַחַת הַלֵּילָה הַזֶּה
שְׁתֵּי פְּעָמִים:
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין הַלֵּילָה הַזֶּה
כָּלוּ מְסֻבִּין:

*Mah nish'tanah ha'lailah ha'zeh mi'kol ha'leilot?
Sheb'khol ha'leilot anu okh 'lin ḥametz u'matzah, ha'lailah ha'zeh
kulo matzah.
Sheb'khol ha'leilot anu okh 'lin she'ar y'rakot, ha'lailah ha'zeh
maror.
Sheb'khol ha'leilot ein anu mat'bilin afilu pa'am ekhat, ha'lailah
ha'zeh sh'tei f'amim.
Sheb'khol ha'leilot anu okh 'lin bein yosh'vin u'vein mesubin
ha'lailah ha'zeh kulanu mesubin.*

Why is this night different from all other nights?

On all other nights we eat leavened bread. Why on this night do we eat only matzah?

On all other nights we eat various kinds of vegetables. Why on this night do we eat bitter herbs?

On all other nights we need not dip our vegetables even once. Why on this night do we dip them twice?

On all other nights we eat either sitting up or reclining – Why on this night do we eat while reclining?

ALL TOGETHER: We were slaves to Pharaoh in Egypt, the narrow place. The Eternal One our God brought us out from there with a strong hand and an outstretched arm. Had God not taken our ancestors out of Egypt, then we, and our children, and our children's children, might still be enslaved. And even if all of us were wise scholars, sages, experienced in the ways of the world, and all of us were knowledgeable in Torah, it would still be our responsibility to tell about the Exodus from Egypt. Whoever expands upon the story of the Exodus from Egypt is worthy of praise.

AVADIM HAYINU

עֲבָדִים הָיִינוּ עַתָּה בְּנֵי חוֹרֵין

Avadim hayinu Atah b'nei chorin

We were slaves, but now we are free.

WE SING:

Avadim hayinu, hayinu

Atah b'nei chorin, b'nei chorin.

Avadim hayinu

Atah, atah b'nei chorin

Avadim Hayinu

Atah, atah b'nei chorin, b'nei chorin

READER In ancient Egypt, two midwives—Shifra and Puah—were commanded by Pharaoh to kill every newborn Hebrew boy. They refused. The Torah says they feared God more than they feared Pharaoh. They are the first recorded act of civil disobedience in human history.

In our time, too, liberation does not begin with the powerful. It begins with ordinary people who decide that obedience has limits. Teachers who refuse to stop teaching. Journalists who refuse to stop reporting. Neighbors who refuse to turn away.

It is no surprise that a despot intent on oppressing and marginalizing a population considered to be “foreign” would target babies, who represent pure innocence and hope for the future. It’s a sign of Pharaoh’s cruelty that he not only tries to prevent babies from being born, but decrees their death.

LEADER: The Talmud says, “The world only exists because of the breath of schoolchildren.” (Shabbat 119b) When we treat all children as our common responsibility, we sustain the world.

— Lift the cup of wine and say: —

ALL TOGETHER: Our history tells us that in every generation, some arise, bent on power, determined to control and destroy, yet here we are, Jews alive throughout the world, sustained by the wisdom of our tradition that says that freedom is possible. Let the bounds be broken. We will be free.

— Place the cup on the table. —

The Four Children

READER: My bubbe told me that the whole purpose of the Passover seder is to teach the children about the history of our people; where we come from, who we are, and that when we grow up, she hoped that we would tell the story to our children. There are even four sons mentioned in the Haggadah, she went on, to remind us that not all children are alike, and that we are asked to direct the story to each one of them, so that each one can understand and teach their own children. But there is a challenge she said, because, first of all, all children are not boys, so we direct our teachings to all children. Then she reminded us that all children were not as wise and learned about Judaism as we were.

ALL TOGETHER: There are children who are what the Haggadah calls “wicked,” but maybe they just feel unloved, or lonely, or sad. There are those who feel separate and are afraid to try to connect because maybe they won’t belong. And then, of course there are the ones who don’t even know how to ask a question, the very young ones or those with learning difficulties.

READER: My bubbe says that we must make sure that each one of these children knows and feels their value so that they may learn. She thinks the Rabbis who wrote the Haggadah were trying to find a way to remind us, “Look to your children, listen to them. Don’t forget to take care of the ones who are different, frightened, reluctant, as well as the ones for whom life seems easy. Take care of them all.”

— from *In the Voice of Our Mothers*

LEADER: We consider all who are silent, sometimes from shyness, sometimes from fear. We consider the voices of those who are written out of history by the victors.

READER

In the Voice of an Unknown Slave

I ran so fast, I couldn't look over my shoulder.

I ran so fast, I didn't feel my legs.

I ran so fast, the child clinging to my hip thought we, like birds, were flying.

I ran so fast, I out-ran my fear.

When we reached the sea, I just kept running.

We were running for our lives,

with nothing more than what we could carry on our backs.

We left our homes, our community, everything we knew.

Always the stranger.

That was long ago, but you must not forget.

When you see the refugee, washed ashore on rafts through waters that did not part,

Remember me, your ancestor, a slave.

Remember the people of your tribe.

When you see the refugee children,

hungry for the mothers and fathers who did not survive,

looking to the sky for manna that does not fall,

Remember where you came from.

The Eternal freed us from Egypt by a mighty hand, by an outstretched arm.

When you see the refugee today, remember this.

They are the strangers, and you are free.

The hands of free people are mighty

And yours are the outstretched arms.

Run to them.

— *Desiree O'Clair*

IN EVERY GENERATION

LEADER: In every generation, each of us is encouraged to open to an awareness that we, ourselves, have lived through experiences of slavery and redemption.

ALL TOGETHER: Each one of us has been a slave in Egypt and each one has somehow been delivered from that slavery by the miracles that make up our lives on this earth.

LEADER: As it is said, “And you will relate to your child on that day that this is on account of what The Eternal did for me, when I went out of Egypt.”

ALL TOGETHER: It was not our ancestors alone who were redeemed by Life Unfolding, but we ourselves who come to freedom throughout the length of our lives.

LEADER: As it is said, “And we were brought out of there, that we might be brought to the land promised to our ancestors.”

— We lift our cup of wine and say: —

ALL TOGETHER: Therefore, we are compelled in joy to sing, dance, shout praise, glorify, bless, cheer, acclaim, revere, honor and praise The One who brought about these miracles for our mothers, our fathers and for us; from slavery to freedom, from sorrow to joy, from grief to celebration, from darkness to a great light and from servitude to redemption. Let us therefore, sing a new song. Halleluyah!

— Return the cup to the table. —

Halleluyah!

The Ten Plagues

LEADER: As we remember each plague that hastened our freedom, let us open our hearts to the millions of people around the world enduring plagues in our society today. We spill 10 drops of wine from our cups in sorrow and solidarity.

Blood

דָּם

Dam

Frogs

צְפַרְדֵּי'עַ

Tz'fardei'a

Lice

כִּנִּים

Kinim

Wild Beasts

עֲרוֹב

Arov

Pestilence

דֶּבֶר

Dever

Boils

שִׁחִין

Sh'khin

Hail

בָּרָד

Barad

Locusts

אַרְבֶּה

Arbeh

Darkness

חֹשֶׁךְ

Hoshekh

*Slaying of the
First Born*

מַכַּת
בְּכוֹרוֹת

Makat b'khorot

LET MY PEOPLE GO

When Israel was in Egypt land | Let My people go
Oppressed so hard they could not stand | Let My people go
Go down, Moses way down in Egypt land
Tell old Pharaoh to let My people go

Then God told Moses what to do | Let My people go
To lead the people of Israel through | Let My people go
Go down, Moses way down in Egypt land
Tell old Pharaoh to let My people go

Thus spoke the Lord, bold Moses said | Let My people go
“If not I’ll smite, your firstborns dead” | Let My people go
Go down, Moses way down in Egypt land
Tell old Pharaoh to let My people go

And when they reached the other shore | Let My people go
They sang a song of triumph o’er | Let My people go
Go down, Moses way down in Egypt land
Tell old Pharaoh to let My people go

DAYEINU

LEADER: Dayeinu is one of the oldest songs of gratitude. Each line declares that even one act of liberation would have been enough. Yet the gifts kept coming. Tonight we sing *Dayeinu* for the freedoms we have—and for the freedoms we still must build.

ALL TOGETHER:

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם דַּיְנוּ:
אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת דַּיְנוּ:
אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה דַּיְנוּ:

*Ilu, ilu hotzi-anu, hotzi-anu
mi'mitzrayim, hotzi-anu
mi'mitzrayim, Dayeinu!*

*Ilu, ilu natan lanu, natan lanu
et ha'Shabbat, natan lanu et
ha'Shabbat, Dayeinu!*

*Ilu, ilu natan lanu, natan lanu
et ha'Torah, natan lanu et
ha'Torah, Dayeinu*

*Dai-Dai-yeinu, Dai-Dai-yeinu,
Dai-Dai-yeinu, Dayeinu*

If God had brought us out of Egypt,
But had not parted the sea for us, Dayeinu!
If God had parted the sea for us,
But not made us pass through on dry land,
Dayeinu!
If God had made us pass through on dry land,
But had not tended us in the desert,
Dayeinu!
If God had tended us in the desert,
But had not fed us with manna, Dayeinu!
If God had fed us with manna,
But had not given us the Sabbath, Dayeinu!
If God had given us the Sabbath,
But had not brought us near to Mount Sinai,
Dayeinu!
If God had brought us near to Mount Sinai,
But had not given us The Torah, Dayeinu!

Second Cup: The Cup of Empathy

LEADER: The first cup of wine awakened us to injustice and to our capacity to bring about change. The second cup is the first step toward realizing that change.

ALL TOGETHER: We raise our glass in solidarity with all those who experience injustice around the world and dedicate ourselves to bringing freedom together as allies.

ALL TOGETHER: Blessed are you, Giver of Breath, whose Presence fills creation and affirms the joy of life in the fruit of the vine.

BLESSING IN FEMININE

בְּרוּכָה אַתְּ יְהוָה אֱלֹהֵינוּ רוֹחַ הַעוֹלָם בּוֹרְאֵת פְּרִי הַגֶּפֶן:

B'rukha at Yah Eloheynu Ruakh ha'olam boreyt p'ri hagafen.

— Drink the second cup. —

Rakhtzah: Hand Washing (with a blessing)

LEADER: Washing is a health act – We wash our hands as an act of cleanliness and prevention of disease. We wash not only for our own healthcare but with respect for the people around us.

As we all learned from Dr. Covid, the best first-line defense against most viruses is the one that mom and common sense taught us: hand washing.

Washing is also a spiritual act: when the angels visited Abraham to announce the birth of his child, Isaac, Abraham greeted them by washing their feet, symbolic of their status as honored guests.

We wash again, symbolically, this time with the blessing:

ALL TOGETHER:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*Barukh atah Yah eloheinu melekh ha'olam asher kid'shanu
b'mitzvotav v'tzivanu al netilat yadaim.*

Blessed are you source of life, as we lift our hands in blessing.

Motzi Matzah – Eating Matzah

LEADER: Matzah is the bread of affliction, which the Hebrews ate as they were rushing toward their release from bondage. Matzah is the bricks that our ancestors were conscripted to bake, the building blocks of the walls of their containment. And it is also the bread of humility, when we face reality with our truest, most essential selves, without the rising and assertion of ego.

ALL TOGETHER: We eat this matzah, connecting us to our grandparents, our great-grandparents and generations of ancestors and to all tonight, on this evening, throughout the world. We join with them, through time and space, humble in our prayers for liberation and release.

HEBREW IN MASCULINE

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

*Barukh atah Yah eloheinu melekh ha'olam, ha-motzi lekhem min
ha'aretz*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

*Barukh atah Yah eloheinu melekh ha'olam, asher kid'shanu
be'mitz'votav v'tzivanu al akhilat matzah.*

ALL TOGETHER: Blessed are you, Giver of Breath, whose Presence fills creation, providing us with grain, water and sunshine commanding us to eat matzah.

— Eat a piece of matzah. —

Maror – Eating Bitter Herbs

LEADER: Maror is the bitterness of the oppressed who comply to survive. We serve power and tyrants as an alternative to beatings and death.

ALL TOGETHER: Let the sharp, bitter taste of maror stay in our mouths to remind us to speak on behalf of those in bondage, who cannot speak for themselves.

HEBREW IN FEMININE

בְּרוּכָה אַתְּ יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם אֲשֶׁר קִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ
עַל אֲכִילַת מָרֹר:

*B'rukha At Yah Eloheynu Ruakh ha-Olam asher kid'shatnu
b'mitzvoteha v'tzivatnu al akhilat maror.*

ALL TOGETHER: Blessed are you, Giver of Breath, whose Presence fills creation, sanctifying us with your words in remembrance of the bitterness of slavery, and commanding us to eat bitter herbs.

The Hillel Sandwich

LEADER: Charoset resembles the mortar used by slaves in Egypt. Yet it tastes sweet.

ALL TOGETHER: Hope is the light that filters through the tiniest cracks. Tyrants want us to lose hope because it helps ensure their control by shutting down options. We will survive even in the most challenging situations by keeping hope alive.

— Make a matzah sandwich filled with maror and charoset —
AND EAT!

Shulkhan Orekh – The Festive Meal

Tzafun – Eating The Afikomen

Barekh: Blessing After The Meal

LEADER: We give thanks for the food and company of this meal.

ALL TOGETHER:

ARAMAIC IN MASCULINE

בְּרִיךְ רַחֲמָנָא מְלַכָּא דְעֵלְמָא מֵרִיה דְהָאֵי פִּיתָא:

B'rikh rakhamana, mal'ka d'alma, marei d'hai pita. (x2)
You are the Source of life for all that lives,
and Your blessing flows through me.

— Interpretive translation and melody by Rabbi Shefa Gold

Third Cup: Imagining Alternatives

LEADER: The third cup is the cup of vision.

ALL TOGETHER: It is up to us to visualize a world where children can grow up without trauma and fear. It is up to us to conceive a world where all humanity can live peacefully. And if we can imagine it, it can come to pass.

ALL TOGETHER: Blessed are You, Giver of Breath, whose Presence fills creation and affirms the joy of life in the fruit of the vine.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

Barukh atah Yah eloheinu melekh ha'olam, borei p'ri ha'gafen.

Opening the door

LEADER: We open the door to new possibilities, to Elijah, to the promise of redemption.

— Open the door for Elijah and sing: —

אֱלֹהֵינוּ הַנְּבִיא אֱלֹהֵינוּ הַתְּשִׁבִי אֱלֹהֵינוּ הַגְּלֻעָדִי
בְּמַהְרָה בְּיָמֵינוּ יָבוֹא אֱלֵינוּ עִם מְשִׁיחַ בֶּן-דָּוִד:

*Eliyahu ha'navi, Eliyahu ha'tish'bi,
Eliyahu, Eliyahu, Eliyahu ha'giladi,
Bim'heirah v'yameinu yavo eileinu,
Im mashi'akh ben David, im mashi'akh ben David.*

— Raise the Cup Of Miriam and sing: —

מְרִים הַנְּבִיאָה עַז וְזַמְרָה בְּיָדָהּ
מְרִים תְּרַקֵּד אֶתְנוּ לְהַגְדִּיל זְמַרְת עוֹלָם
מְרִים תְּרַקֵּד אֶתְנוּ לְתַקֵּן אֶת-הָעוֹלָם
בְּמַהְרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ
אֶל מִי הִישׁוּעָה:

*Miriyam ha'nevi'ah, oz v'zim'rah v'yadah,
Miriyam Tir'kod itanu lehag'dil zim'rat olam,
Miriyam Tir'kod itanu letakein et ha'olam,
Bim'heirah ve'yameinu hi tevi'einu
El mei ha'Yeshu'ah, el mei ha'Yeshu'ah.*

Counting The Omer

LEADER: On the second night of Passover we begin counting the 50 days until Shavuot, recapitulating the journey of our ancestors from the slavery in Egypt to the revelation at Mount Sinai. This practice has its origins in our ancient agricultural cycle. As our Torah proclaims, we are to offer the first sheaf, an Omer, of barley today, the symbolic beginning of the grain harvest. In seven weeks we will celebrate the first harvest of the new wheat.

ALL TOGETHER: Just as bread nourishes our body, so does our Torah nourish our mind and spirit. When we engage in the study of Torah, we are truly free. We also understand that freedom is not an end in itself: it must be attached to actions that affirm the value and sanctity of life.

HEBREW IN MASCULINE

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר: הַיּוֹם יוֹם אֶחָד בְּעֹמֶר:

*Barukh atah Yah eloheinu melek ha'olam, asher kid'shanu
b'mitz'votav v'tzivanu al sefirat ha'omer. Hayom yom ekhad la'omer.*

Blessed are You, Giver of Breath, who asks us to keep track of each day as we prepare to receive the Torah. This is the first day of the Omer.

Fourth Cup: Accepting Personal and Communal Responsibility to Act

LEADER: The fourth cup of wine is our call to action.

ALL TOGETHER: We understand that responsibilities accompany liberation. We commit tonight to acting on our values to bring freedom to all. We will not stand idly by. We will stand up, speak out and protest inequity and hate. We will act on our belief that change is possible.

ALL TOGETHER: Blessed are You, Giver of Breath, whose Presence fills creation and affirms the joy of life in the fruit of the vine.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

Barukh atah Yah eloheinu melek ha'olam, borei p'ri ha'gafen.

—Drink the fourth cup. —

Hallel

Ozi V'Zimrat Yah

עֲזִי וְזִמְרַת יְהוָה יְהִי־לִי לִישׁוּעָה:

Ozi v'zimrat Yah, Va'y'hi-li li'shua

God is my strength and might; And has become my deliverance.

Nirtzah – Conclusion

ALL TOGETHER: We still have a great deal of work to do before we can all sit at one, global, communal Seder table to celebrate universal exodus from slavery. But as we keep telling our stories and celebrating our truths, we become more aware, generation after generation, of what our liberation costs. As we decide that it is always worth the price, we come closer to meeting there, all together, as one. Amen.