

WJC Haggadah

5782/2022

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Candlelighting— הדלקת נרות

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

*Barukh atah Adonai, Eloheinu melekh ha'olam, asher kidshanu b'mitzvotav v'tzivanu l'hadlik
ner shel yom tov.*

Blessed are you, Eternal One our God, your presence fills the Universe, you have made us
holy with your mitzvot and commanded us to kindle the festival lights.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיָּנוּ
וְקִיַּמָּנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה:

*Barukh atah Adonai, Eloheinu melekh ha'olam she'hekhiyanu vekiyemanu vehigi'anu
laz'man hazeh.*

Blessed are you, Source of Life our God, who has kept us alive, sustained us, and allowed us
to reach this moment.

The Order | הסדר

קִדְּשׁ, וְרַחֵץ, כַּרְפָּס, יַחֵץ, מַגִּיד, רַחֲצָה,
מוֹצֵיא מַצָּה מְרוּרָה, כּוֹרֵךְ, שְׁלַחן עוֹרֵךְ,
צִפּוּן, בִּרְךְ, הַלֵּל, נִרְצָה:

*Kadeish, Urkhatz, Karpas, Yakhatz, Magid, Rokhtzah,
Motzi Matzah, Maror, Koreikh, Shukhan Oreikh,
Tzafun, Bareikh, Hallel, Nirtzah.*

Kadeish – First Cup | קדש

Raise your cup!

סְבִירֵי מִרְנֵן וְרַבָּנָן וְרַבּוֹתֵי:
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגָּפֶן:
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ עִם כָּל-עַם
וְרוֹמְמָנוּ עִם כָּל-לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וְתַתֵּן-לָנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם חַג הַמִּצּוֹת
הַזֶּה: זְמַן חֵירוּתְנוּ מִקְרָא קֹדֶשׁ זִכָּר לִיְצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ
וְאוֹתָנוּ קִדְּשָׁתָּ עִם כָּל-הָעַמִּים: וּמוֹעֲדֵי קֹדְשְׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן
הַנְּחַלְתָּנוּ:
בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמִינִים:

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

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

Barukh atah Adonai m'kadeish yisra'eil v'hazmanim.

Urkhatz — Handwashing | ורחץ

A BLESSING FOR WASHING HANDS

As we wash our hands
We pray,
Blessed is the Soul of the Universe,
Breathing us in and breathing us out.
May our breaths continue
And our health and the health of all
Be preserved
In this time of sickness and fear of sickness.

Holy Wholeness,
We take as much responsibility for this as we can
By observing the obligation to wash our hands
Thoroughly:
For as long as it takes to say this prayer.

Amen.

—Trisha Arlen

Karpas – Dipping the Vegetable | כרפס

Our Passover table is filled with symbolic foods. The genius of the Passover seder is that not only do we retell our ancient tale of liberation, we also ingest it by eating these foods. We actually eat our story, we metabolize it, we become it.

The Haggadah tells us that in every generation we must view ourselves as personally going forth from slavery to freedom. As we eat these foods of our feast of freedom, we embody this instruction.

Symbols are powerful precisely because they bear multiple interpretations. We can always add to the meanings that we imbue into these symbols. Some meanings can become stale over time and lose their force, other meanings resonate across all time, and new meanings are always sprouting. We can always renew our traditions, add to them, and expand upon them. In this way we keep them fresh and potent so that they speak to our moment and to our conditions.

What a wonder and a joy to celebrate Passover anew tonight!

And so we contemplate the Karpas, the sprig of parsley, which we will dip in the salty waters. What do they represent?

(Dip a sprig of parsley—or other vegetable—into the salt water)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הָאֲדָמָה:

*Barukh atah Adonai, Eloheinu melekh ha'olam,
borei p'ri ha'adamah.*

Blessed are you, Source of Life our God,
who creates the fruit of the earth.

(Eat the parsley)

Yakhatz – Breaking the Middle Matzah | יָחַץ

(Take the middle of the three matzot and break it into two pieces. Hold the pieces up.)

At every Passover seder, we break the middle matzah. In a few moments, we will put the larger piece aside for the Afikoman or dessert. Before we place the smaller piece back between the two whole Matzot, we pause so that we can consider the brokenness in our world.

This has been a year of dislocation and fear around our globe. Countless lives have been shattered by illness and by economic distress, by political instability, by climate catastrophes, by social isolation and by fear of what is to come.

Like our Israelite ancestors in Egypt when they cried out to God, we today might despair over the difficulties in repairing the brokenness of our lives and of our society.

And so we tell the story of our ancestors, slaves of Pharaoh, and we remember: they survived the oppression in Egypt. And they lived to tell the tale. Helping each other, holding each other up, they walked through the Yam Suf, the Red Sea. With persistence and determination, they passed through those difficult times. And we will too. But like our ancestors, we must do it together. We must remember to open our hearts, open our hands, open our minds, and open our community. We will support those in need, offering comfort, companionship, and material support.

And we too will live to tell the tale.

–With thanks to Rabbi Paul Kipnes

(Wrap the larger piece in a napkin and set it aside. It will be the afikoman. Replace the smaller piece between the other two matzot).

Magid – Telling the Story | מגיד

(Uncover and hold up the matzot.)

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין
יִיְתִי וְיִכּוֹל כָּל דְּצָרִיף יִיְתִי וְיִפְסַח. הַשְּׁתָּא הַכָּא לְשָׁנָה הַבָּאָה
בְּאַרְעָא דִּישְׂרָאֵל: הַשְּׁתָּא עַבְדֵּי לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

Ha lakhma anya di akhalu avahatana b'ar'a d'mitzrayim. Kol dikhfin yeitei v'yei'khol, kol ditzrikh yeitei v'yifsach. Hashata hakha, l'shanah haba'ah b'ar'a d'yisrael. Hashata avdei, l'shanah haba'ah b'nei horin.

This is the bread of poverty, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Passover. Now we are here — next year in the land of Israel. Now we are slaves — next year we will be free.

– A Night of Questions (adapted)

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ כְּשֵׁם שְׁלֹקְחָתָּ גּוֹי
מִקְרָב גּוֹי וְהַעֲבַרְתָּ אֶת־עַמְּךָ יִשְׂרָאֵל בְּתוֹךְ הַיָּם, כִּן תִּרְחַם עַל
אֲחֵינוּ כָּל־בֵּית יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֶל הַנְּתוּנִים בְּצָרָה וּבְשִׁבְיָה,
הָעוֹמְדִים בֵּין בַּיִם וּבֵין בֵּיבְשָׁה. תִּצְיִלֵם וְתוֹצִיאֵם מִצָּרָה לְרוּחָה
וּמֵאֲפֵלָה לְאוֹרָה וּמִשְׁעָבוֹד לְגְאוּלָּה, בְּמַהֲרָה בְּיָמֵינוּ וְנֹאמַר אָמֵן.

May it be your will, Eternal One our God and God of our ancestors, that just as you took the Israelites from among the Egyptians and led them through the sea, so may you have mercy on those among the House of Israel and among all people who are distressed or oppressed, whether on land or sea, whether in body or spirit. Save them and take them from the narrow straits to abundant spaciousness, from darkness to light, from sickness to health, from enslavement to redemption, speedily in our days and let us say: Amen.

– A Night of Questions (adapted)

FOUR QUESTIONS

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת:
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה
הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת:
הַלַּיְלָה הַזֶּה מְרוֹר:

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מִטְּבִילִין אֲפִילוּ פְּעַם אַחַת:
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין:
הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:

Mah nishtanah ha'lailah hazeh mikol ha'leilot?

She'b'khol ha'lei'lot, anu okhlin, hametz u'matzah.

Ha'lailah ha'zeh, kulo matzah.

She'b'khol ha'lei'lot, anu okhlin, she'ar y'rakot.

Ha'lailah ha'zeh maror.

She'b'khol ha'lei'lot, ein anu matbilin, afilu pa'am akhat.

Ha'lailah ha'zeh, shtei f'amim.

She'b'khol ha'lei'lot, anu okh'lin, bein yoshveen u'vein m'subin. Ha'lailah ha'zeh, kulanu m'subin.

HOW IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS?

Why on all other nights do we eat hametz and matzah,
but on this night only matzah?

Why on all other nights do we eat all kinds of greens,
but on this night we focus on bitter herbs?

Why on all other nights do we not dip one food into another,
but on this night we dip twice?

Why on all other nights do we eat either sitting or reclining,
but on this night we all recline?

AVADIM HAYINU

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם: וַיּוֹצִיאֵנוּ יְהוָה אֱלֹהֵינוּ מִשָּׁם בְּיַד
חֲזָקָה וּבְזְרוּעַ נְטוּיָה וְאֵלֹנוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ
מִמִּצְרַיִם הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעָבָדִים הָיִינוּ לְפַרְעֹה
בְּמִצְרַיִם:

וְאִפִּילוּ כָּלֵנוּ חֲכָמִים כָּלֵנוּ נְבוֹנִים כָּלֵנוּ זְקֵנִים כָּלֵנוּ יוֹדְעִים אֶת־
הַתּוֹרָה מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם: וְכָל הַמְרַבֵּה לְסַפֵּר
בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח:

We were slaves to Pharaoh in Egypt. 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 would still be enslaved to Pharaoh. Therefore, even if all of us were wise scholars, all of us were sages, all of us were experienced in the ways of the world, all knowledgeable in Torah, it would still be our responsibility to tell about the Exodus from Egypt. And whoever expands upon our story of liberation is worthy of praise.

עֲבָדִים הָיִינוּ עַתָּה בְּנֵי חוֹרִין

Avadim hayinu, hayinu atah b'nei horin, b'nei horin

Avadim hayinu atah atah b'nei horin

Avadim hayinu atah atah b'nei chorin b'nei horin

We were slaves, now we are free!

וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח:

V'khol hamarbeh l'sapeir bi'tziat mitzrayim harei zeh m'shubakh.

And whoever expands upon our story of liberation is worthy of praise.

GO DOWN MOSES

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 to 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 strike your first born dead
Let My people go

Go Down, Moses, way down to Egypt land
Tell old Pharaoh to let My people go

No more shall they in bondage be
Let My people go
And too may all humankind be free
Let My people go

Go Down, Moses, way down to Egypt land
Tell old Pharaoh to let My people go

LET CREATION GROW!

New Pharaohs rise to scorch the earth
Let creation grow
Big coal and oil parch new birth
Let creation grow

Rise up, people, rise up in every land
Tell all Pharaohs: Let creation grow!

For the Breath of Life still offers hope
Let creation grow
With sun and wind we well can cope
Let creation grow

Rise up, people, rise up in every land
Tell all Pharaohs: Let creation grow!

Oh humankind please heed the call
Let creation grow
Our Mother Earth weeps for us all
Let creation grow

Rise up, people, rise up in every land
Tell all Pharaohs: Let creation grow!

– Rabbi Arthur Waskow, adapted by JK

WEB OF WOMEN

Long ago on Egyptian soil
The Hebrew children multiplied, the Hebrew children toiled.
Nasty Pharaoh, he made a lot of noise
He told Shifrah and Puah to kill the baby boys!

Chorus:

It was a web of women, a web of women
That kept the Hebrew children alive,
It was a web of women, a web of women
That helped the Hebrew children to survive.

Shifra and Puah ignored Pharaoh's scorn
They were loving midwives, they helped life be born.
Pharaoh was a mad man, a monster through and through
But women have the power to do what they must do!

Chorus

The Hebrew women in those dark years
They kept having babies, they pushed past their fears.
Yocheved had a baby, Moshe was his name
And he would lead his people to freedom once again!

Chorus

Shifra and Puah, Yocheved, Miriam,
Pharaoh's daughter, the list goes on and on,
Long ago, as the Torah states
Women made the difference, women kept the faith!

Chorus

– *Rabbi Yaakov Gabriel*

RECOUNTING THE PLAGUES

Following the mandate of Jewish tradition, as we recite each of the ten plagues, we take a drop of wine out of our cup of joy and diminish it, acknowledging that our liberation was accompanied by the suffering and death of others.

דָּם צִפְרֵדֵי כְּנִים אֲרוֹב
דְּבַר שְׁחִין בָּרָד
אַרְבֵּה חֹשֶׁךְ מַכַּת בְּכוֹרוֹת

*Dam Tz'fardeya Kinim Arov
Dever Sh'khin Barad
Arbeh Hoshekh Makat Bekhorot*

Blood Frogs Lice Wild Beasts
Pestilence Boils Hail
Locusts Darkness Slaying of the First Born

We also face plagues today, both real and figurative. The literal plague of Covid-19 has killed millions around the world, ruined the health of unknown numbers, and caused untold suffering and loss. Indeed, The Mal'akh Hamavet – the Angel of Death - remains abroad in our world.

But let us also name the other forces that plague us today. By naming them, yes, we diminish our cup of joy. But by naming them we can then also confront them, and strive to overcome them. We are named Israel after our father Jacob who wrestled with an angel throughout that long night, and refused to succumb. To merit the name Israel we too must not shrink from our engagement with the darkness as well as the light.

RUN TO THEM

(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.

– Desirée O'Clair, from In the Voice of Our Mothers Haggadah p. 29.

A NEW DAYENU

It is time for a new *Dayenu*.

Dayenu means “we have enough, we need no more.”

Our nature is to want, to want, to want more.

Every advertisement, every sales pitch aims to stimulate that urge for more.

Our insatiability has led to the devastation and rape of our Mother Earth.

We are steadily sickening our Mother, the very source and sustainer of our existence, because of our greedy appetites.

This is madness.

This is the madness of Pharaoh. The madness of all tyrants is that, in their blindness, in their self-centeredness, in their lust for more, they crush the very workers upon whom their own wealth depends. Tyrants, therefore, cannot endure. They run the well dry, and their dreams of omnipotence crumble at their feet.

Humanity, in our illusions of omnipotence, have become the Pharaohs of our Mother Earth. We must wrench ourselves out of this fever dream. If we do not, our civilization will also crumble, with untold devastation and suffering in its wake.

We Jews tell this tale on Passover for a reason: so that we might resist our own urge to become Pharaohs. Rather, we recommit ourselves to serve Life Unfolding. To do so, we must be able to say “*dayenu*, we have enough”. The collective failure of our species to say *dayenu* places our very planet in bondage, struggling to breathe.

It is time for a new Dayenu:

For the sake of our kin the birds, we say

Dayenu, We have enough.

For the sake of our kin the whales, we say

Dayenu, We have enough.

For the sake of our kin the trees, we say

Dayenu, We have enough.

For the sake of our kin the hungry, we say

Dayenu, We have enough.

For the sake of our kin the coral reefs and all the life within them, we say

Dayenu, We have enough.

For the sake of the mushrooms and all the hidden life of the forests, we say

Dayenu, We have enough.

For the sake of all creation, which holds us generously in its hands, we say

Dayenu, We have enough.

May we be filled with the simple goodness of being alive, so that we can say

Dayenu, We have enough.

May we enjoy a cup of tea so fully that we can say

Dayenu, We have enough.

May we temper our greed and give of ourselves freely, so that we can say

Dayenu, We have enough.

May we commit ourselves tonight to remembering that

Dayenu, We truly have enough.

DAYENU

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם – דֵּינּוּ
אֱלוֹ נָתַן לָנוּ אֶת הַשַּׁבָּת – דֵּינּוּ
אֱלוֹ נָתַן לָנוּ אֶת הַתּוֹרָה – דֵּינּוּ

*Ilu hotzi, hotzianu hotzianu mimitzrayim
Hotzianu mimitzrayim DAYENU*

*Ilu natan, natan lanu natan lanu et hashabbat
natan lanu et hashabbat DAYENU*

*Ilu natan, natan lanu natan lanu et hatorah
natan lanu et hatorah DAYENU*

בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם
שָׁנָאֲמַר: וְהִגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי
בְּצֵאתִי מִמִּצְרַיִם: לֹא אֶת־אֲבוֹתֵינוּ בִלְבָד גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא
אֶלֹא אִף אוֹתֵנוּ גָאֵל עִמָּהֶם שָׁנָאֲמַר: וְאוֹתֵנוּ הוֹצִיא מִשָּׁם לְמַעַן
הָבִיא אֹתֵנוּ לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ:

In every generation, every individual should view themselves
as personally having gone forth from Egypt, as it is said:

“You shall explain to your child on that day, it is because of what the Eternal One did for me when I went free from Egypt” (Exodus 13:8). For God redeemed not only our ancestors; God redeemed us with them, as it is said, “God freed us from there, that God might take us and give us the land that God had promised on oath to our ancestors” (Deuteronomy 6:23).

לְפִיכָךְ אֲנַחֲנוּ חַיֵּבִים לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדָּר
לְבָרֵךְ לְעִלָּה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנִּסִּים
הָאֵלֶּה: הוֹצִיאֵנוּ מֵעֲבָדוֹת לְחֵרוֹת מִיָּגוֹן לְשִׂמְחָה וּמֵאֲבֵל לְיוֹם טוֹב
וּמֵאֲפֵלָה לְאוֹר גָּדוֹל וּמִשְׁעָבוֹד לְגִאֲלָה: וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה:
הַלְלוּיָהּ:

Therefore we should give thanks, praise, uplift, adore, glorify, magnify and bless the One who performed all these miracles for our ancestors and for us. God took us from slavery to freedom, from sorrow to happiness, from mourning to celebration, from darkness to great light, from slavery to redemption.

Let us sing before God a new song, Halleluyah!

וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה הַלְלוּיָהּ!

V'nomar l'fanav shirah hadashah

Halleluyah!

לְפִיכֶם אֲנַחְנוּ חַיִּיבִים לְעֲבוֹד לְצַעֵק לְהַשְׁתַּדֵּל לְהַלָּחֵם בְּעַד גְּאוּלַּת
כָּל יוֹשְׁבֵי תֵיבֵל כְּמוֹ שֶׁנֶּאֱמַר: וְגַר לֹא תִלְחָץ וְאַתֶּם יָדַעְתֶּם אֶת-נַפְשׁ
הַגֵּר כִּי-גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם. וְלִתְקוֹן עוֹלָם בְּמַלְכוּת שִׁדְי וְכָל
בְּנֵי בְשָׂר יִקְרְאוּ בְשִׁמְךָ כְּמוֹ שֶׁנֶּאֱמַר: הִנֵּה יָמִים בָּאִים נְאֻם אֲדֹנָי
יְהוִה וְהַשְׁלַחְתִּי רָעַב בְּאֶרֶץ לֹא-רָעַב לְלֶחֶם וְלֹא-צָמָא לַמַּיִם כִּי אִם-
לְשִׁמְעַ אֶת דְּבַרֵי יְהוָה. וְיִגַּל כַּמַּיִם מִשֶּׁפֶט וְצַדִּיקָה כְּנַחַל אֵיתָן. אָז
נִשְׁיֵר שִׁיר חֲדָשׁ: לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.
וְנֶאֱמַר הַלְלוּיָהּ:

Therefore we should work, speak out, strive, and fight for the redemption of all the people of the world, as it is written: “You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt.” (Exodus 23:9) Then the power of your rule will repair the world, and all the creatures of flesh will call on your name, as it is written: “A time is coming – declares my Eternal God – when I will send a famine upon the land: not a hunger for bread or a thirst for water, but for hearing the words of the Eternal One.” “So let justice well up like water, and righteousness like a mighty stream.” (Amos 8:11, 5:24) Then we will sing a new song:

“Nation shall not lift up sword against nation. Let them learn no longer ways of war” (Isaiah 2:4). And let us say Halleluyah.

– *A Night of Questions (adapted)*

לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב לֹא יִלְמְדוּ עוֹד מִלְחָמָה:

Lo yisa goy el goy herev lo yilmedu od milkhamah.

And everyone 'neath their vine and fig tree
Shall live in peace and unafraid
And into plowshares beat their swords
Nations shall learn war no more

PSALM 114

B'tzeit Yisrael

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לְעֵז הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ
יִשְׂרָאֵל מִמְשֻׁלוֹתָיו: הֵימָּה רָאָה וַיִּנָּס הַיַּרְדֵּן יֹסֵב לְאַחֹר: הַהַרִים רָקְדוּ
כְּאֵילִים גְּבַעוֹת כְּבְנֵי צֶאֱן:

B'tzeit yisraeil mimitzrayim beit ya'akov me'am lo'ez.

Hayetah yehudah l'kodsho yisraeil mamshelotav.

Ha'yam ra'ah va'yanos ha'yarden yisov l'akhor.

He'harim rak'du he'eilim g'va'ot kivnei tzon.

Mah Lekha Hayam

Mah lekha hayam | מַה לְךָ הַיָּם

Ki tanus | כִּי תִנּוּס

Ha'yardein | הַיַּרְדֵּן

Tisov l'akhor | תִּסּוֹב לְאַחֹר

He'harim | הַהַרִים

Tirk'du he'eylim | תִּרְקְדוּ כְּאֵילִים

G'va'ot | גְּבַעוֹת

Kivnei tzon | כְּבְנֵי צֶאֱן:

Mi'lifnei adon | מִלְּפְנֵי אֲדוֹן

Huli aretz | חוּלֵי אֶרֶץ

Milifney | מִלְּפְנֵי

Eloha ya'akov | אֱלֹהֵי יַעֲקֹב

Hahofkhi hatzur | הַהֹפְכִי הַצּוּר

Agam mayim | אֲגַם מַיִם

Halamish | חֲלַמִּישׁ

L'mayno Mayim | לְמַעַיְנוֹ מַיִם

What's wrong with you, O Sea, that you should flee?
And you, O Jordan, that you turn around?
You mountains, why do you rejoice like rams,
You hills, like flocks of lambs?
Tremble, earth, before the mighty one,
Before the God of Jacob,
Who turns the rock into a pool of water,
The flint into a bubbling fount!

– *Translation Kol Haneshama, Shabbat Vehagim, Reconstructionist Press, 1996*

THE SECOND CUP

(Raise your cup)

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הַגָּפֶן:

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

Blessed are you, Source of Life our God,
who creates the fruit of the vine.

Rokhtzah – Handwashing | רחצה

Once again we wash our hands

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

*Barukh atah Adonai, Eloheinu melekh ha'olam, asher kidshanu
b'mitzvotav v'tzivanu al netilat yadayim.*

Blessed are you, Eternal One our God, your presence fills the Universe, you have
made us holy with your mitzvot and commanded us to wash our hands.

PESAKH, MATZAH, MAROR

Rabban Gamliel would say: “Those who have not explained three things have not fulfilled their obligation. These are the Pesakh lamb, the matzah and the maror.”

Point to the roasted beet:

פֶּסַח עַל שׁוּם מָה?

Pesakh al shum mah?

Why the Pesakh lamb?

The roasted lamb shank (represented in our seder by a roasted beet) is to remind us of the blood of the Pesakh sacrificial lamb. We painted that blood above our doors, so that God passed over our homes and spared us.

Hold up the matzah:

מַצָּה עַל שׁוּם מָה?

Matzah al shum mah?

Why the Matzah?

To remind us that even before the dough had time to rise, our ancestors had to flee. And to remind us of the simple flatbread of poor people the world over: grain and water - chapati, tortilla, matzah – so that we remember that even if we eat rich bread now, we commit ourselves to remain connected to the poor everywhere, with all our hearts, souls, and means.

Hold up the maror:

מָרֹר עַל שׁוּם מָה?

Maror al shum mah?

Why the Maror?

To remind ourselves of the embittered lives of the enslaved and the oppressed, for we know their feelings, having ourselves been enslaved in the land of Mitzrayim.

Motzi Matzah – Blessing over Matzah | מוציא מצה

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

*Barukh atah Adonai, Eloheinu melekh ha'olam,
hamotzi lekhem min ha'aretz.*

Blessed are you, Source of Life our God,
who brings forth bread from the earth.

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

*Barukh atah Adonai, Eloheinu melekh ha'olam, asher kidshanu
b'mitzvotav v'tzivanu al akhilat matzah.*

Blessed are you, Eternal One our God, your presence fills the Universe, you have
made us holy with your mitzvot and commanded us to eat matzah.

Maror – Bitter Herbs | מרור

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

*Barukh atah Adonai, Eloheinu melekh ha'olam, asher kidshanu
b'mitzvotav v'tzivanu al akhilat maror.*

Blessed are you, Eternal One our God, your presence fills the Universe, you have
made us holy with your mitzvot and commanded us to eat maror.

Koreikh – Eating Matzah, Haroset, and Bitter Herbs Together | כורך

What can the Haroset symbolize for us tonight?

(Make a sandwich with matzah, maror and haroset, and eat.)

Shulkhan Oreikh | שלחן עורך

Enjoy the Meal!

Tzafun – Finding and Eating the Afikoman | צפון

(Share the afikoman.)

Bareikh – Grace after the Meal | בריך

The silver rain, the shining sun,
The fields where scarlet poppies run,
And all the ripples of the wheat
Are in the bread that I do eat

So when I sit for every meal
And say a grace, I always feel
That I am eating rain and sun,
And fields where scarlet poppies run.

– Alice Corbin Henderson

THE THIRD CUP

Raise your cup!

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הַגָּפֶן:

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

Blessed are you, Source of Life our God,
who creates the fruit of the vine.

COUNTING THE OMER

On the second day of Passover in ancient times, our ancestors brought the first sheaf of barley reaped that season as an offering to God. From that day, they began counting the days and weeks to Shavuot, when they would celebrate the beginning of the wheat harvest by offering loaves made of the first wheat.

After the Temple was destroyed and offerings were no longer brought, Jews added a new layer of meaning to this practice: the seven weeks between tonight and Shavuot also mark our journey from Egypt to the foot of Mount Sinai – the journey from liberation to revelation, from a ragtag collection of refugees to a community of Torah, a community of sacred purpose.

We are forever on this journey, and we renew it again tonight. And so we recite:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל סְפִירַת הָעוֹמֵר:

Barukh atah Adonai, Eloheinu melekh ha'olam, asher kidshanu b'mitzvotav v'tzivanu al sefirat ha'omer.

Blessed are you, Eternal One our God, your presence fills the Universe, you have made us holy with your mitzvot and commanded us to count the Omer.

הַיּוֹם יוֹם אֶחָד לְעוֹמֵר:

Hayom yom ekhad la'omer.

Today is the first day of the Omer.

OPENING THE DOOR FOR ELIJAH AND MIRIAM

We welcome into our homes tonight our supernal guests:
Elijah the Prophet and Miriam the Prophet.
Let us welcome them!

Come in, come in, Elijah!
Elijah the Prophet is the one who will herald in the Messiah.
Our tradition offers us many visions of what
Messianic Days will look like.

Some say it will be a time of supernatural events and miracles.

But the Haftorah we recite just before Passover describes
the great gift Elijah will bring this way: "And he will
restore the hearts of parents to their children and the hearts of children to their parents."

Restoring love is the greatest miracle of all,
it is a Messianic dream.

Elijah comes to every bris and baby naming to teach us
this same lesson – that every single soul has a sacred role to play in the healing of hearts
across this world.

Let that healing begin tonight in my home:
Come Elijah, bless our hearts with love and forgiveness.

Come Elijah, enter this home, enter every home
and drink from your honored cup.

Redeem us Elijah, free us from resentments,
heal us from anger,
Bring an end to all war and bloodshed.

Let a new time of healing begin tonight.
Welcome Elijah, pull up a chair.
We need you tonight more than ever

Come Now, Elijah,
Heal our world.

Amen.

– *Rabbi Naomi Levy (adapted)*

אֵלֵיהוּ הַנְּבִיא אֵלֵיהוּ הַתְּשִׁבִי אֵלֵיהוּ הַגְּלֻעָדִי
בְּמַהְרָה בְּיָמֵינוּ יָבֵא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד:

*Eliyahu hanavi, Eliyahu hatishbi, Eliyahu, Eliyahu,
Eliyahu hagiladi.*

*Bimheirah v'yameinu yavo eileinu im mashiakh ben David,
im mashiakh ben David*

Elijah the prophet come speedily and bring us redemption.

Come in, come in, Miriam!

Miriam peered through the bulrushes on the banks of the Nile and protected her baby brother Moses.

Miriam led us in song and dance when we reached the far side of the sea and found that we had escaped Pharaoh and were free.

And legend has it that Miriam's well accompanied us as we wandered in the Wilderness, so that we could quench our thirst.

Even today, we are told, at the end of each Shabbat the waters of Miriam's well overflow out to the world and sustain us all.

Come in, come in, Miriam, so we might drink from your waters and dance and sing with joy!

מְרִים הַנְּבִיאָה עֵז וְזִמְרָה בְּיָדָהּ
מְרִים תִּרְקוֹד אֶתְנוּ לְהַגְדִּיל זִמְרַת עוֹלָם
מְרִים תִּרְקוֹד אֶתְנוּ לְתַקֵּן אֶת הָעוֹלָם
בְּמַהְרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ
אֶל מֵי הַיְּשׁוּעָה

Miriam hanevi'ah oz v'zimrah b'yadah
Miriam tirkod itanu l'hagdil zimrat olam
Miriam tirkod itanu l'takein et ha'olam
Bimheirah v'yameinu hi tevi'enu
El mei hayeshu'ah, el mei hayeshu'ah

Miriam so brave and strong
Prophetess of light and song
Miriam, come dance among us
To heal the world and right its wrongs.

– Hebrew by Leila Gal Berner, English by Margot Stein

Hallel – Singing! | הלל

PRAYERS FOR PEACE

עַל כָּל אֵלֶּה / AL KOL ELEH

עַל הַדְּבַשׁ וְעַל הָעֶקֶז	Al hadevash ve'al ha'oketz
עַל הַמֶּר וְהַמָּתוֹק	al hamar vehamatok
עַל בִּתְנוּ הַתִּינוֹקֹת	al bitenu hatinoket
שְׁמוֹר אֵלֵי הַטּוֹב	shemor eli hatov.
עַל הָאֵשׁ הַמְּבֹעֵרֶת	Al ha'esh hamevo'eret
עַל הַמַּיִם הַזְּכִימִים	al hamayim hazakim
עַל הָאִישׁ הַשָּׁב הַבַּיְתָה	al ha'ish hashav habaytah
מִן הַמֶּרְחָקִים	min hamerhakim.
עַל כָּל אֵלֶּה עַל כָּל אֵלֶּה	Al kol eleh al kol eleh
שְׁמוֹר נָא לִי אֵלֵי הַטּוֹב	shemor na li eli hatov
עַל הַדְּבַשׁ וְעַל הָעֶקֶז	al hadevash ve'al ha'oketz
עַל הַמֶּר וְהַמָּתוֹק	al hamar vehamatok.
אֵל נָא תַעֲקוֹר נְטוּעַ	Al na ta'akor natu'a
אֵל תִּשְׁכַּח אֶת הַתְּקוּהָ	al tishkah et hatikvah
הַשִּׁיבֵנִי וְאַשׁוּבָה	hashiveni ve'ashuvah
אֵל הָאָרֶץ הַטּוֹבָה	el ha'aretz hatovah.
שְׁמוֹר אֵלֵי עַל זֶה הַבַּיִת	Shemor eli al zeh habayit
עַל הַגֶּן עַל הַחֹמָה	al hagan al haḥomah
מִיָּגוֹן מִפְּחָד־פֶּתַע	miyagon mipahad peta
וּמִמִּלְחָמָה	umimilhamah.
שְׁמוֹר עַל הַמַּעַט שֵׁשׁ לִי	Shemor al hame'at sheyesh li
עַל הָאוֹר וְעַל הַטֶּף	al ha'or ve'al hataf
עַל הַפְּרִי שֶׁלֹא הִבְשִׁיל עוֹד	al haperi shelo hivshil od
וְשִׁנְאָסָף	veshene'esaf.
עַל כָּל אֵלֶּה... ←	Al kol eleh..
מֵרַשְׁרֵשׁ אֵילָן בְּרוּחַ	Merashresh ilan baru'ah
מֵרַחוֹק נוֹשֵׁר כּוֹכַב	merahok nosher kohav
מִשְׁאַלוֹת לִבִּי בַחֲשֵׁף	mishalot libi bahosheh
נִרְשָׁמוֹת עֲכָשִׁיו	nirshamot ahashav.
אָנָּה שְׁמוֹר לִי עַל כָּל אֵלֶּה	Ana shemor li al kol eleh
וְעַל אַהוּבֵי נַפְשִׁי	ve'al ahuvey nafshi
עַל הַשֶּׁקֶט עַל הַכִּי	al hasheket al habehi
וְעַל זֶה הַשִּׁיר	ve'al zeh hashir.
עַל כָּל אֵלֶּה... ←	Al kol eleh...

On the honey and the thistle
On the bitter and the sweet
On our little baby daughter
Blessing I entreat.
On the fire brightly burning
And the crystal waterfall
Tired partner who's returning
Dear God, bless them all.

Chorus:

Grant them blessing, grant them blessing,
Peace and blessing, I entreat,
Bless the honey and the thistle
Bless the bitter with the sweet.
Oh, uproot not what we have planted,
Keep our ancient hope alive,
And our prayer for peace and blessing,
Let our homeland ever thrive.

Guard this cottage, God, I pray you,
And the garden, and the wall
From all anguish, sudden terror,
And from cruel war.
Keep the little that you gave us,
Guard the children, guard the town,
Guard the fruit that hasn't ripened
And the grain that's grown.

Chorus

The breeze rustles in the treetops
Far off, a falling star
Here in the dark I've listed
My heart's prayers thus far.
Guard all these that I now pray for
All I've dearly loved so long
And bless this silence, and this weeping
And please bless this song.

Chorus

– Naomi Shemer; English lyrics by Judith Kaplan Eisenstein and J.K.

Peace Poem

There's a name for war and killing
And there's a name for giving in
When you know another answer
For me, the name is sin

But there's still time to turn around
And make all hatred cease
And give another name to living
We could call it peace

And peace would be the road we walk
Each step along the way
Peace would be the way we work
And peace the way we play

And in all we see that's different
In all the things we know
Peace would be the way we look
Peace the way we grow

There's a name for separation
There's a name for first and last
When it's all of us or nothing
For me, the name is past

But there's still time to turn around
And make all hatred cease
And give a name to all the future
We could call it peace

And if peace is what we pray for
And if peace is what we give
Then peace will be the way we are
And peace the way we live

For there still is time to turn around
and make all hatred cease
And give another name to living
We could call it peace.

– *John Denver*

Last Night I Had the Strangest Dream

Last night I had the strangest dream
I ever dreamed before
I dreamed the world had all agreed
To put an end to war

I dreamed I saw a mighty room
Filled with women and men
And the paper they were signing said
They'd never fight again

And when the paper was all signed
And a million copies made
They all joined hands and bowed their heads
And grateful prayers were prayed

And the people in the streets below
Were dancing round and round
And guns and swords and uniforms
Were scattered on the ground

Last night I had the strangest dream
I ever dreamed before
I dreamed the world had all agreed
To put an end to war.

– Ed McCurdy

עוֹשֶׂה שְׁלוֹם בְּמִרְוּמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ

Oseh shalom bimromav

Hu ya'aseh shalom aleinu

May the One Who brings peace

Bring peace down

– Elana Jagoda

Nirtzah – the End | נרצה

(Raise your cup!)

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הַגָּפֶן:

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

Blessed are you, Source of Life our God,
who creates the fruit of the vine.

We conclude our Seder with words of prayer, hope and uplift:

Next Year in Jerusalem!

Next Year in Health!

Next Year with Family and Friends!

Next Year Feasting!

Next Year Rejoicing!

Next Year in Laughter!

Next Year in Love!

Next Year in Song and Celebration!

Next Year in Abundance!

Next Year in Peace!

Next Year in Blessings!

NEXT YEAR IN PERSON!

AMEN

– Rabbi Naomi Levy

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

La'shanah haba'ah birushalayim!

This Haggadah was created with assistance
from the following wonderful resources:

A Night of Questions: A Passover Haggadah, edited by
Rabbi Joy Levitt and Rabbi Michael Strassfeld, ©1999 by
The Reconstructionist Press

In the Voice of Our Mothers: A New Way to Tell the Story of Passover, edited and compiled
by Carol Fox Prescott and Susan Rosen, ©2019 by the authors

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