

פסח

Happy Passover



A special thank you to the following people
for their support of this project:

- J.J. and Barbara Cutler
- Adam Dickstein and Amy Levitan
- Dr. Sundee Gable
- Stefan and Donna Keller
- Aaron Krauss and Rhonda McKitten
- James and Diane Rosenthal
- Robert and Pamela Saltzburg
- Stanley and Lois Singer
- Peter and Denise Soloff
- Rabbi Lance and Liz Sussman
- Andrew and Liz Taylor
- Anonymous Donors

Seder Song

This is the order that we follow here tonight;
Listen to our story well.

Kadesh -the recitation of Kiddush.

Urchatz -washing the hands.

Karpas -eating a vegetable dipped in salt-water.

Yachatz -breaking of the middle matzah.

Maggid -the recitation of the Hagadah.

Rachtzah -washing of the hands a second time.

Motze -the recitation of the blessing hamotzi.

Matzah -the recitation of the blessing matzah, eating the
matzah

Seder Song

Marror -eating the bitter herbs.

Korech -eating a sandwich of matzo and bitter herbs.

Shulchan Orech -eating the festive meal.

Tzafun -eating the afikomen.

Bareich -the recitation of grace.

Hallel -the recitation of Hallel psalms of praise.

Nirtzah -our prayer that G-d accepts our service.

The 15 Emojis of Seder Night!

Kadesh



Urchatz



Karpas



Yachatz



Maggid



Rachtzah



Motzi



Matzah



Marror



Korech



Shulchan Orech



Tzafun



Barech



Hallel



Nirtzah



TAKE ME OUT TO THE SEDER

Take me out to the Seder
Take me out with the crowd.
Read the Haggadah
And don't skip a word.
Please hold your talking,
We want to be heard.

And lets, root, root, root for the leader
That she will finish her spiel
So we can nosh, nosh, nosh and by-gosh
Let's eat the meal!!!

TAKE ME OUT TO THE SEDER

Take me out to the Seder
Take me out with the crowd.
Feed me on matzah and chicken legs,
I don't care for the hard-boiled eggs.

And its root, root, root for Elijah
That he will soon reappear.
And let's hope, hope, hope that we'll meet
Once again next year!

MY FAVORITE THINGS

Cleaning and cooking and so many dishes
Out with the hametz, no pasta, no knishes
Fish that's gefilted, horseradish that stings
These are a few of our Passover things.

Matzoh and karpas and chopped up haroset
Shankbones and Kiddish and Yiddish neuroses
Tante who kvetches and uncle who sings
These are a few of our Passover things.

Motzi and maror and trouble with Pharoahs
Famines and locusts and slaves with wheelbarrows
Matzoh balls floating and eggshell that cling
These are a few of our Passover things.

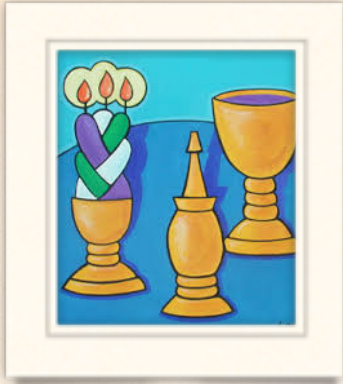
When the plagues strike

When the lice bite

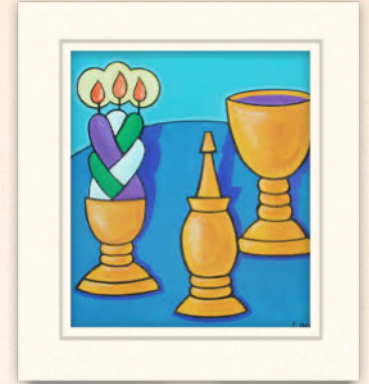
When we're feeling sad

We simply remember our Passover things

And then we don't feel so bad.



HAVDALAH

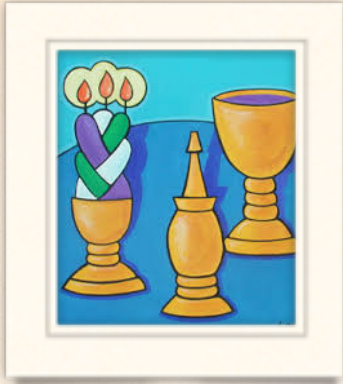


- ❖ Baruch Ata Adonai Eloheinu Melech
Ha-Olam borei pri ha-gafen.

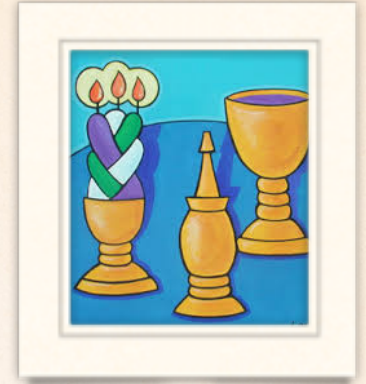
בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן

- ❖ Baruch Ata Adonai Eloheinu Melech
Ha-olam borei minei v'samiim.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מִיְּנֵי בְּשָׁמַיִם



HAVDALAH



- ❖ Baruch Ata Adonai Eloheinu Melech
Ha-Olam boraei me'orei ha'aysh

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ

- ❖ Baruch Ata Adonai Eloheinu Melech
Ha-olam hamavdil bein kodesh
l'kodesh

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ

SEDER PLATE



Candle Blessings

Baruch Ata Adonai, Eloheinu Melech, Haolam
asher Kidshanu b'mitzvotav,
v'tzivanu l'hadlik neir shel Yom Tov.

Blessed are You, Adonai, Sovereign of the Universe,
who has commanded us to light the lights of Yom Tov.

Shehecheyanu

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיָּנוּ וְקִיּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Baruch Ata Adonai Eloheinu Melech Haolam
Shehecheyanu v'kimanu v'higianu lazman hazeh. Amein

*Blessed are You, Adonai our God, Ruler of the universe
who has granted us life, sustained us,
and enabled us to reach this time.*

KADESH FIRST CUP

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

*Baruch Atah Adonai, Eloheinu
Melech ha-olam, bo-rei pri ha-
gafen.*

We praise You, Adonai our
G-d, beyond all time and space,
Who makes grapes grown on
vines.



URCHATZ ורחץ



Washing of the hands

We wash our hands symbolically. No blessing is recited.

KARPAS

כרפס

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה
Blessed are you, Adonai our G-d, Ruler of the universe,
who creates the fruit of the earth.



YACHATZ

יחץ

How often do we think about the meaning of yachatz? We merely break the middle matzah and hide one-half of it for the children to find and collect a reward at the end of the Seder.

Normally when we break bread we say a prayer. Yet, when we break the middle matzah....no prayer. How can that be? We Jews have prayers for everything we do. So what does the breaking of the matzah into two pieces symbolize?

On Passover, we celebrate freedom. But, to reach freedom, the Jewish slaves had to escape from Egypt and Pharaoh's army. Miraculously, the Red Sea split and the Jews were able to cross without harm. Yet Pharaoh's army was swallowed alive. Is splitting the matzah a symbol of the splitting of the Red Sea?



YACHATZ

יחץ

Or, is this silent and reflective act of the breaking of the matzah a symbol for our incompleteness? We have prayers to be finished and promises to be redeemed. We hide part of the broken matzah, hoping it will be found at the end of the Seder, and pray that we will ultimately know ourselves. We continue to discover what makes us whole. As we hide the larger broken part of the matzah we recognize that more is hidden to us than revealed. With many generations before us and with each other here, our search for our future presses on. And, the revelation of our true selves is yet to come.

Source: Jan Weiner



MAGGID מגיד

הָא לַחֲמַא עֲנִיָא דִּי אֲכָלוּ אַבְהָתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יֵיתִי
וְיִיכֹל, כָּל דְּצָרִיךְ יֵיתִי וְיִפְסַח. הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא
דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין

Ha lachma anya di achalu avhatana b'ara d'mitzrayim. Kol dichfin yeitei v'yeichol,
kol ditzrich yeitei v'yifsach. Hashata hacha, l'shanah habaah b'ara d'Yisrael. Hashata
avdei, l'shanah habaah b'nei chorin.

This is the bread of *anya* that our ancestors ate in the land of Egypt.
Anyone who is famished should come and eat,
anyone who needs should come and partake of the Pesach sacrifice.
Now we are here, next year we will be in the land of Israel;
this year we are slaves, next year we will be free people.

The Four Questions

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֵצָה
הַלַּיְלָה הַזֶּה כּוֹלוּ מֵצָה

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֹר יֵרָקוֹת,
הַלַּיְלָה הַזֶּה מָרוֹר.

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מַטְבִּילִין אֶפִּילוֹ פֶּעַם אַחַת
הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵינוּ וּבֵין מְסֻבֵּינוּ,
הַלַּיְלָה הַזֶּה כָּלֵנוּ מְסֻבֵּינוּ

4 QUESTIONS: TRADITIONAL

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמֶצֶה, הַלַּיְלָה הַזֶּה – כָּלוּ מֶצֶה. שֶׁבְּכָל
הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת – הַלַּיְלָה הַזֶּה (כָּלוּ) מָרֹר. שֶׁבְּכָל הַלַּיְלוֹת
אֵין אָנוּ מַטְבִּילִין אֶפִּילוּ פֶּעַם אַחַת – הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים. שֶׁבְּכָל
הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין – הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין

Mah nishtanah halailah hazeh mikol haleilot?
Sheb'chol haleilot anu ochlin chametz
umatzah, halailah hazeh, kuloh matzah. Sheb'chol
haleilot anu ochlin sh'ar y'rakot, halailah hazeh,
maror. Sheb'chol haleilot ein anu matbilin afilu pa'am
echat; halailah hazeh, sh'tei f'amim. Sheb'chol haleilot
anu ochlin bein yoshvin uvein m'subin; halailah hazeh,
kulanu m'subin.



4 QUESTIONS: TRADITIONAL

What differentiates this night from all other nights?

On all other nights we eat chametz and matza; this night, only matza? On all other nights we eat other vegetables; tonight only maror. On all other nights, we don't dip our food, even one time; tonight we dip it twice. On all other nights, we eat either sitting or reclining; tonight we all recline.



Ballad of the Four Sons

Said the father to his children,
"At the seder you will dine"
"You will eat your fill of matza,
You will drink four cups of wine."
Now this father had no daughters,
but his sons they numbered four.
One was wise and one was wicked,
one was simple and a bore.
And the fourth was sweet and winsome,
he was young and he was small,
While his brothers asked the questions,
He could scarcely speak at all.

Ballad of the Four Sons

Said the wise son to his father,
"Could you please explain the laws,
Of the customs of the seder,
could you please explain the cause?"

And the father proudly answered,
"Every man himself must see,
In every age and generation
as if he himself were freed."

Ballad of the Four Sons

Then the wicked son said wickedly,

"What does all this mean to you?"

And the father's voice was bitter
as his grief and anger grew.

"If yourself you don't consider
as a son of Israel,

Then for you this has no meaning,
you could be a slave as well."

Then the simple son said simply,

"What is this?" and quietly,

The good father told his offspring,

"We were freed from slavery."

Ballad of the Four Sons

And the youngest son was silent
For he was not very bold.
But his eyes grew wide with wonder
as the Pesach tale was told.

Now dear children heed the lesson
and remember ever more.
The good father and his children
and his sons that numbered four.

Avadim Hayinu

Avadim hayinu

scent of freedom in the air

Avadim hayinu

Adonai has heard our prayer

ata b'nei chorin, ata b'nei chorin

We've done our time, we're ready for freedom
we do deserve the promised land
and on our way we'll sing together
a song of freedom written in the sand

Avadim Hayinu

Avadim hayinu

slaves soon to be free

Avadim hayinu

roamed the sand and crossed the sea

ata b'nei chorin, ata b'nei chorin

We've done our time, we're ready for freedom
we do deserve the promised land
and on our way we'll sing together
a song of freedom written in the sand

Raise your Cup

וְהִיא שְׁעַמְדָּה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלֶבֶד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ,
אֶלֹא שְׁבַבְכָּל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקָּדוֹשׁ בָּרוּךְ הוּא
מַצִּילֵנוּ מִיָּדָם

- ❖ *V'he sh'amda l'avoteinu v'lanu. Sh'lo echad beal-vad aleinu l'chaloteinu, eilah sh'b-chol dor va'dor omdeem aleinu l'chaloteinu, v'ha kadosh Baruch who matzeeleinu me'yadam.*
- ❖ This has been the recurring theme for our ancestors and for us: even though many rise against us and try to destroy us, but in every generation, the Holy One rescues us from their hand.
- ❖ Put your cup back down

“My father was a wandering Aramean. He went down to Egypt, and he resided there in small numbers and he became there a nation, great, powerful and numerous. The Egyptians treated us badly. They persecuted us and put us under hard labor. We cried out to the God of our ancestors. God heard our voice. God saw our persecution, our toil and our oppression. God took us out of Egypt with a strong hand and an outstretched arm, with awesome power, signs and wonders. God bought us to this place and gave us this land, a land of milk and honey. Now I have brought the first fruits of this soil, which You, God, gave me.”

—Deuteronomy 26:1-10

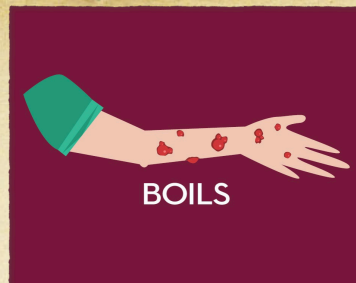
Telling the Passover Story

- ❖ Isaac's son Jacob had many sons, but his favorite was Joseph, who was sold by his jealous brothers to a caravan, and they brought Joseph to Egypt. Joseph rose to become the Pharaoh's minister over all Egypt. He prepared storehouses with grain in anticipation of the great famine. When the drought and famine fell on all the region, Joseph's brothers came to Egypt to buy food. He recognized them, and had them bring Jacob and Leah and all their families to Egypt. There the Israelites lived and prospered and multiplied.
- ❖ After Joseph died and all his brothers and all that generation...a new king arose over Egypt who did not remember Joseph. And he said to his people, "Look, the Israelite people are flourishing and getting really strong. Let us, then, deal shrewdly with them, lest they become more powerful, and in the event of war, join our enemies in fighting against us and gain control over the region."
- ❖ So they set taskmasters over them with forced labor and made them build garrison cities for Pharaoh; Pithom and Raamses. The Egyptians embittered their lives with harsh labor at mortar and brick and in all sorts of work in the fields. But the more they were oppressed, the more they increased and spread out, so that the Egyptians came to despise and dread the Israelites. Pharaoh charged all his people, saying, "Every boy that is born shall be thrown in the Nile, but let every girl live." We cried out to Adonai, the God of our ancestors, and Adonai heeded our plight, our misery, and our oppression.

- ❖ Adonai heard our moaning. and remembered the covenant that was made with Abraham and Sarah, with Isaac and Rebekah, with Jacob, Leah and Rachel, with Bilhah and Zilpah and with every member of the House of Israel, even the generations waiting to be born. And Adonai said, "I will go through the land of Egypt...and I will mete out justice against all the gods of Egypt." Adonai called to Moses, charging him to appear before Pharaoh and demand that the people be released. But Pharaoh was stubborn; he would not heed the word of God. Nine times Moses went to Pharaoh to convince him of the supreme power of the Almighty. Nine times Pharaoh denied the Almighty and placed his trust in his own powers and his own gods. In the face of all pleas and portents, he refused to free the Israelites.
- ❖ Many perished and the suffering was great. Pharaoh, nonetheless, remained obstinate; he would not yield. Finally when Adonai visited the tenth plague upon them, the death of first-born sons of Egyptians, a great cry went up throughout Egypt, and Pharaoh ordered Moses to take his people out of the land. And so Adonai brought us out of Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents; not through a messenger, not through any intermediary or any supernatural being, but the Holy One, alone, in solitary glory.

10 PLAGUES

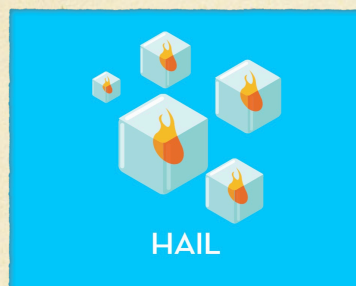
נִשְׁחִיו



דָּם



בָּרָד



צִפְרֵדֵּעַ



אַרְבֵּה



כְּנִים



חֹשֶׁךְ



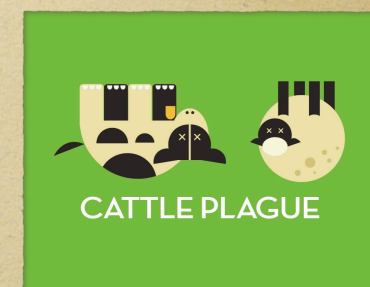
עָרֹב



מִכַּת בְּכוֹרוֹת



דָּבָר



10 PLAGUES SONG

**One, two, three, four, five, six, seven, eight,
nine, ten plagues in Egypt land. (2x)**

Blood in the water made the river run red - ten plagues in Egypt land.
Pharaoh shoulda listened to what God said - ten plagues in Egypt land.

Frogs were jumping in Pharaoh's hair - ten plagues in Egypt land.
Pharaoh didn't like it but the frogs didn't care - ten plagues in Egypt land.

Creepy, crawly, itchy lice - ten plagues in Egypt land.
Mess with the Holy One, better think twice - ten plagues in Egypt land.

10 PLAGUES SONG

**One, two, three, four, five, six, seven, eight,
nine, ten plagues in Egypt land. (2x)**

Filthy flies so dirty and vile - ten plagues in Egypt land.

Not exactly Pharaoh's style - ten plagues in Egypt land.

The cattle and the horses and the oxen died - ten plagues in Egypt land.

I won't give up old Pharaoh cried - ten plagues in Egypt land.

Boils and blisters on his skin - ten plagues in Egypt land.

Give it up Pharaoh you're never gonna win - ten plagues in Egypt land.

10 PLAGUES SONG

**One, two, three, four, five, six, seven, eight,
nine, ten plagues in Egypt land. (2x)**

The hail rained down from the heavens on high - ten plagues in Egypt land.
Hurt so much made Pharaoh cry - ten plagues in Egypt land.

Swarms of locusts ate the crops - ten plagues in Egypt land.
Hard-hearted Pharaoh just wouldn't stop - ten plagues in Egypt land.

Dark descended in the light of the day - ten plagues in Egypt land.
Pharaoh was lost, couldn't find his way - ten plagues in Egypt land.

First-born, the final blow - ten plagues in Egypt land.
Finally Pharaoh let the people go - ten plagues in Egypt land.

DAYEINU

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיֵּינוּ

!Ilu ho'tzeanu me'mitzrayim, dayenu

God took us out Egypt, our story we retell, and led us all to freedom to land of Yisrael.

CHORUS: Day, Day- einu, it would have been enough if God had only done

One thing and not the other stuff, Day, Day-einu so many wondrous things,

Every year at Pesach time, Dayeinu is what we sing.

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיֵּינוּ

!Ilu natan lanu et ha-Torah, dayenu

We camped beneath Mount Sinai in the middle of the night, and we got the Holy Torah

So we'd know our wrong from right. **CHORUS**

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיְינוּ

Ilu natan lanu et ha-Shabbat, dayenu!

Everybody needs a rest, you can't work every day, so God gave us the Sabbath,

So we could rest and pray.

CHORUS: Day, Day- einu, it would have

been enough if God had only done

One thing and not the other stuff,

Day, Day-einu so many wondrous things,

Every year at Pesach time, Dayeinu is what we sing.

SECOND CUP

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

*Baruch Atah Adonai, Eloheinu
Melech ha-olam, bo-rei pri ha-
gafen.*

We praise You, Adonai our
G-d, beyond all time and space,
Who makes grapes grown on
vines.



LET MY PEOPLE GO

When Israel was in Egypt land...
Let My People Go!
Opposed 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!

Thus said the Lord, bold Moses cried
“Let My People Go!
If not I’ll smite your firstborn child.
Let My People Go!”

Go down Moses
Way down in Egypt land
Tell old Pharaoh to
Let My People Go!

RACHTZA

רחצה

Washing of the hands

We wash our hands for the meal and say this blessing:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם

*Baruch ata Adonai, Eloheinu Melech ha-olam, asher kidshanu
b'mitzvotav vitzivanu al n'tilat yadayim.*

Blessed are You, Lord our God, King of the universe,
who has sanctified us with Your commandments, and commanded
us concerning the washing of the hands.



MOTZI

מוציא

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן
הָאָרֶץ.

*Baruch Atah Adonai, Eloheinu Melech ha-olam, ha-
motzi lechem min ha-aretz.*

We praise You, Adonai our G-d, beyond all time
and space, Who makes grain for bread grow from
the Earth.

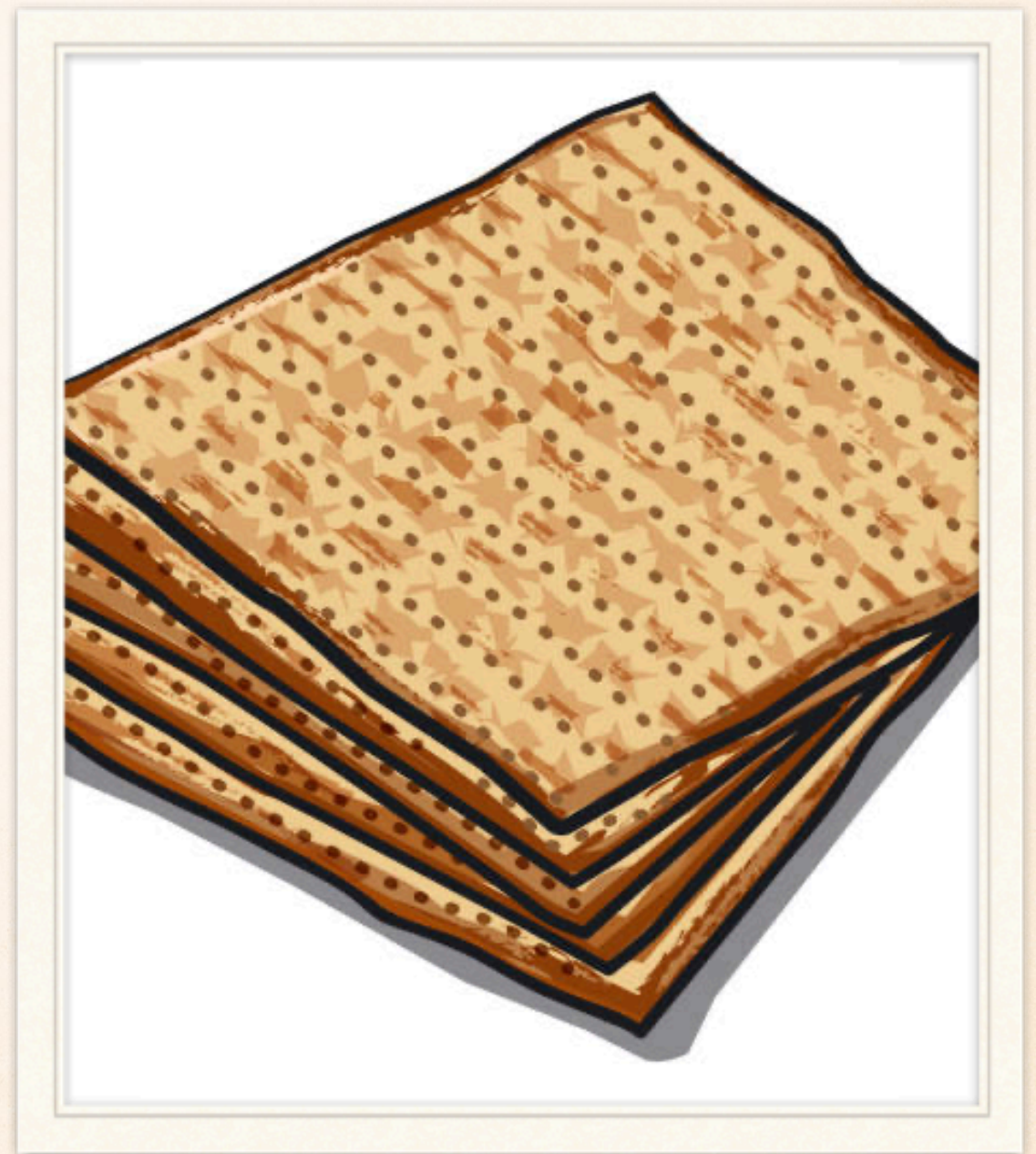
MATZA

מצה

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

*Baruch Atah Adonai, Eloheinu Melech
ha-olam, asher kidshanu b'mitz-vo-tav
v'tzi-vanu al a-chi-lat matza.*

We praise You, Adonai our G-d,
beyond all time and space, Who
leads us to enrich our lives through
Mitzvot and directs us to eat
Matza.





MAROR

מרור

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher
kidshanu b'mitz-vo-tav v'tzi-vanu al a-chi-lat maror.*

We praise You, Adonai our G-d, beyond all time
and space, Who leads us to enrich our lives
through Mitzvot and directs us to eat Maror.

KORECH

כּוֹרֶךְ

Prepare a sandwich of matzah and maror and charoset



JUST A TAD OF CHAROSET

Chorus: Just a tad of charoset helps the bitter herbs go down,
The bitter herbs go down, the bitter herbs go down.
Just a tad of charoset helps the bitter herbs go down,
In the most disguising way.

Oh, back in Egypt long ago, The Jews were slaves under Pharoah.
They sweat and toiled and labored through the day.
So when we gather Pesach night, we do what we think right.
Maror, we chew, To feel what they went through. Chorus

So after years of slavery they saw no chance of being free.
Their suffering was the only life they knew.
But baby Moses grew up tall, and said he'd save them all.
He did, and yet, we swear we won't forget. That..... Chorus

While the maror is being passed, we all refill our water glass,
Preparing for the taste that turns us red.
Although maror seems full of minuses, It sure does clear our sinuses.
But what's to do? It's hard to be a Jew!!! Chorus

שֶׁלַח עוֹרֵךְ EAT THE FESTIVE MEAL



EAT THE AFIKOMEN צפון



בִּרְךְ Bareich

Birchat Ha Mazon: Blessing After the Meal

רבותי נְבָרְךְ.

Chaverai n'vareich!

יְהִי שֵׁם יי מְבָרְךְ מֵעַתָּה וְעַד עוֹלָם.

Y'hi shem Adonai m'vorach mei-atah v'ad olam

יְהִי שֵׁם יי מְבָרְךְ מֵעַתָּה וְעַד עוֹלָם. בְּרָשׁוֹת מָרְנוּ וּרְבָנוּ וּרְבוּתֵי, נְבָרְךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ.

Y'hi shem Adonai m'vorach mei-atah v'ad olam. Birshut hachevrab, n'vareich Eloheinu she-achalnu mishelo.

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ.

Baruch Eloheinu she-achalnu mishelo uv'tuvo chayinu.

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ.

Baruch Eloheinu she-achalnu mishelo uv'tuvo chayinu

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

Baruch hu uvaruch sh'mo.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֶזֶן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחוֹ
בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶדּוֹ. וּבְטוֹבוֹ
הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחֲסֹר לָנוּ מִזֶּזֶן לְעוֹלָם וָעֶד. בַּעֲבוּר שְׁמוֹ
הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמִפְרִיֵּס לְכָל וּמִטֵּיב לְכָל, וּמַכִּין מִזֶּזֶן לְכָל
בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ, הֶזֶן אֶת הַכֹּל.

*Baruch atah Adonai, Eloheinu Melech haolam, hazan et haolam kulo
b'tuvo, b'chein b'chesed uv'rachamim.*

*Hu notein lechem l'chol basar ki l'olam chasdo Uv'tuvo hagadol tamid lo
chasar lanu, v'al yechsar lanu, mazon l'olam va-ed, baavur sh'mo
hagadol. Ki hu El zan um'farneis lakol umeitiv lakol, umeichin mazon
l'chol b'riyotav asher bara.*

Baruch atah Adonai, hazan et hakol.

כַּכְתוּב, וְאֶכְלָתָּ וְשָׂבַעְתָּ, וּבִרְכָּתָּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ
הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן.

*Kakatu v: v'achalta v'savata, uveirachta et Adonai
Elohecha al haaretz hatovah asher natan lach. Baruch atah
Adonai, al haaretz v'al hamazon.*

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה
יְיָ, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן

*Uv'neih Y'rushalayim ir hakodesh bimheirah v'yameinu.
Baruch atah Adonai, boneh v'rachama v'Y'rushalayim.
Amen.*

הַרַחֲמֹן, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הַרַחֲמֹן, הוּא יִתְבָּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ.

הַרַחֲמֹן, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שֻׁלְחַן זֶה שֶׁאֲכָלְנוּ עָלָיו.

הַרַחֲמֹן, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיא זָכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

HaRachaman, hu yimloch aleinu l'olam va-ed.

HaRachaman, hu yitbarach bashamayim uvaaretz.

HaRachaman, hu yishlach b'rachah m'rubah babayit hazeh, v'al shulchan zeh she-achalnu alav.

*HaRachaman, hu yishlach lanu et Eliyahu HaNavi, zachur latov, vivaser lanu b'sorot tovat,
y'shuot v'nechamot*

*Oseh shalom bimromav, hu yaaseh shalom,
aleinu v'al kol Yisrael, v'imru amen.*

Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.

THIRD CUP

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

*Baruch Atah Adonai, Eloheinu
Melech ha-olam, bo-rei pri ha-
gafen.*

We praise You, Adonai our
G-d, beyond all time and space,
Who makes grapes grown on
vines.



ELIJAH'S CUP



This cup is Elijah's cup. In setting this cup at our table, we invite Elijah to join us, and we bring his passion for justice into our lives. But the cup is empty. No one has yet stepped forward to fill it.

According to Hasidic custom begun at the table of the master Rabbi Naftali of Ropschutz, we pass Elijah's cup from person to person at the table, each person pouring a little wine into Elijah's cup from our own cups, until it is filled. In this way we recognize that we must act together, each contributing our best talents and energies, to bring Elijah's promise to the world. Only through the efforts of our hands will the world be redeemed. We open the door, we stand, and we sing of the Jewish dream of freedom.

ELIJAH'S CUP

Eliyahu ha-navi.

Eliyahu ha-tish-bee.

Eliyahu, Eliyahu, Eliyahu ha-gee-ladee.

Beem'hay'rah b'yamay'nu Yavo ay'laynu Eem mashiach ben daveed

Legend relates that Elijah enters the world each day in disguise, waiting for someone to do him a simple act of kindness. That one, caring act will trigger the redemption of the world. Where is Elijah? He could be anywhere - He could even be the person sitting beside you right now.

WHO KNOWS ONE?

Who knows one? I know one!
One is the God, one is the God, one is the God
In the heaven and the earth.

Who knows two? I know two!
Two are the tablets that Moses brought.
One is the God. . . .

Who knows three? I know three!
Three are the papas
And two are the tablets that Moses brought.
And one is the God. . . .

Who knows four? I know four!
Four are the mamas, three are the papas
Two are the tablets that Moses brought.
And one is the God. . . .

Five are the books of the (clap) Torah. . . .
Six are the books of the (clap) Mishnah. . . .
Seven are the days of the week (clap clap)
Eight are the days before a Brit. . . .
Nine are the months before a baby's born. . . .
Ten are the commandments. . . .
Eleven are the stars in Joseph's dream. . . .
Twelve are the tribes of Israel. . . .
Thirteen are the ways that God is good. . . .

CHAD GADYA

Chad Gadya, chad gadya
My Father bought for two zuzim,
Chad Gadya, chad gadya.

Then came a cat
and ate the goat,
That Father bought for two zuzim,
Chad Gadya, chad gadya.

Then came a dog
and bit the cat,
that ate the goat,
That Father bought for two zuzim,
Chad Gadya, chad gadya.

Then came a stick
and beat the dog,
that bit the cat,
that ate the goat,
That Father bought for two zuzim,
Chad Gadya, chad gadya.

Then came the slaughterer
and slaughtered the ox,
that drank the water,
that quenched the fire,
that burnt the stick,
that beat the dog,
that bit the cat,
that ate the goat,
That Father bought for two zuzim,
Chad gadya, chad gadya.

Then came the Angel of Death
and killed the slaughterer,
that slaughtered the ox,
that drank the water,
that quenched the fire,
that burnt the stick,
that beat the dog,
that bit the cat,
that ate the goat,
That Father bought for two zuzim,
Chad gadya, chad gadya.

Then came fire
and burnt the stick,
that beat the dog,
that bit the cat,
that ate the goat,
That Father bought for two zuzim,
Chad gadya, chad gadya.

Then came water
and quenched the fire,
that burnt the stick,
that beat the dog,
that bit the cat,
that ate the goat,
That Father bought for two zuzim,
Chad gadya, chad gadya.

Then came the ox
and drank the water,
that quenched the fire,
that burnt the stick,
that beat the dog,
that bit the cat,
that ate the goat,
That Father bought for two zuzim,
Chad gadya, chad gadya.

Then came the Holy One, Blessed be He
and slew the the Angel of Death,
that killed the slaughterer,
that slaughtered the ox,
that drank the water,
that quenched the fire,
that burnt the stick,
that beat the dog,
that bit the cat,
that ate the goat,
That Father bought for two zuzim,
Chad gadya, chad gadya!

Nirtzah נִרְצָה

COMPLETE THE SEDER AND DRINK THE FOURTH CUP

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן.

*Baruch Atah Adonai, Eloheinu
Melech ha-olam, bo-rei pri ha-
gafen.*

We praise You, Adonai our
G-d, beyond all time and
space, Who makes grapes
grown on vines.





Hatikvah

arr. by Ben Hayim

Kol od baleivav pnima
nefesh y'hudi homiya
ulfatey mizrach kadima
ayin l'Tzion tzofiyah
od loavdah tikvateinu
Hatikvah bat sh'not alpayim

lih'yot am chofshi b'artzeinu
Eretz Tziyon vi'Yrushalayim 2x

*Our ancient hope
remains in our hearts.*

America

O beautiful for spacious skies, for amber waves of grain,
For purple mountain majesties above the fruited plain!

*America! America! God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!*

O beautiful for patriot dream, that sees beyond the years
Thine alabaster cities gleam undimmed by human tears.

*America! America! God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!*

L'SHANA HABBA



L'shana Haba (2x)
L'shana haba birushalayim!

Next year in Jerusalem!

This haggadah is a special project of
Reform Congregation Keneseth Israel
of Elkins Park, PA

This haggadah is intended for private
use only and is not available for sale