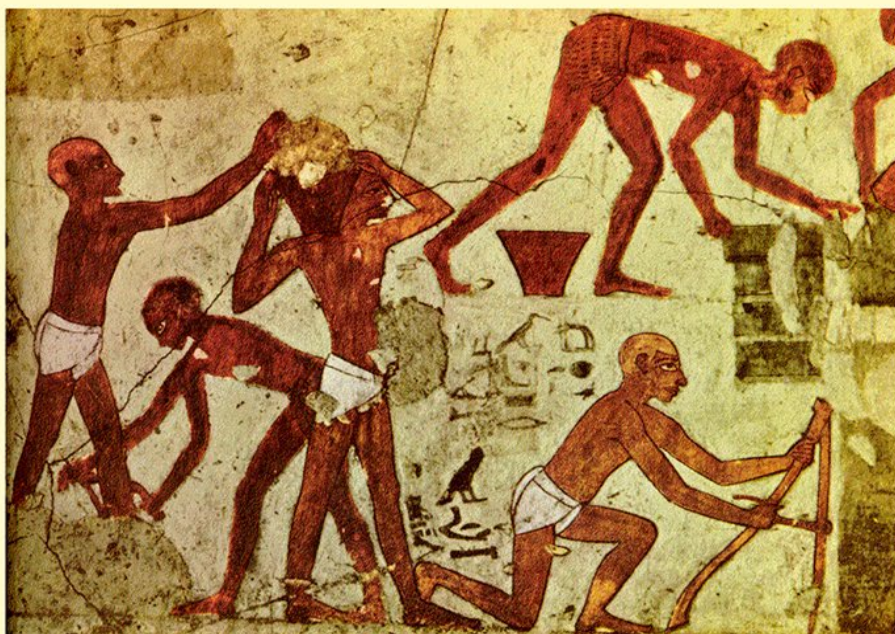


PASSOVER

FREEDOM HAGGADAH

הגדה ההרות של פסח



Tomb painting, Rekhmire 15th Century, B.C.

“We were slaves to Pharaoh in Egypt
and God brought us out” Exodus 6:21

Israelite Board of Rabbis
edited by
Rabbi Sholomo Ben Levy

Israelite Freedom Haggadah

הגדה ההרות של פסח

Search for Leaven (בדיקת חמץ)

The Torah says that we must eat unleavened bread for seven days and that during this time leaven may not be seen or found in your home. (Ex 12:19) Therefore, we must make a diligent effort to remove all leaven from our home before the start of the festival. (If the festival begins on a Saturday night, then the cleaning and removal must be complete before Friday night because work may not be done on the Sabbath.)

Many Israelites observe the common practice of involving the entire family in cleaning the home and removing all leaven. This process should be completed by the evening of the day before Passover. Those with small children may hide wrapped pieces of leaven for the children to find. Once the home is made kosher for the observance of the Festival of Matzah the following blessings are recited.

Blessed are You, Lord our God, Ruler of the universe, Who made us holy with His commandments and commanded us to remove the leaven.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוֹר חָמֵץ.

Any leaven that remains in my home, which I have neither seen nor removed, shall be annulled as if it does not exist; it shall be as the dust of the earth.

כָּל חֲמִירָא וְחֲמִיעָה דְאִפְּא בְּרִישׁוּתֵי דְלָא חֲמַתָּה וְדְלָא בְעֵרְתָּהּ וְדְלָא יִדְעָנָא לֵהּ לְבַטְל וְלִהְיֵי הַפְּקָר כְּעַפְרָא דְאַרְעָא.

A symbolic portion of the leaven should be burned in the morning before the Sedar to signify our observance of this commandment.



The ceremonial Seder plate should consist of the following foods: 1. Lamb shank, 2. Haroset, 3. Parsely, 4. Egg, and 5. Bitter Herb. In addition, there should be matzah, a glass of salt water (for dipping the parsley), and enough wine for four toasts. Chief Rabbi Matthew taught that we should we should place a glass of wine at the table for the prophet Elijah; God promised that Elijah will return before the coming of the messiah. We pray that this year—and perhaps even this evening—Elijah will enter our Seder. Chief Rabbi Levi Ben Levy built on tradition of his teacher, Chief Rabbi Matthew, by reserving a seat of honor for Elijah. The Afikoman with the broken matzah should also be on the table when the Seder begins.

In Ethiopia, the Beta Israel sacrificed a lamb as described in the Torah in Biblical times. Today, several Israelite communities around the world attempt to honor this requirement with the understanding that the temple in Jerusalem was destroyed by the Romans in 70 A.D. and since that time we have not had a priesthood to perform the actual sacrifices. Chief Rabbi Funnye encourages Israelites to have some lamb at the Seder as a symbol and in remembrance of the law.

Step 1: Kiddush(קִדּוּשׁ)

On Friday night add:

(There was evening and there was morning. On the sixth day, the heavens and the earth and all their hosts were completed. And God completed, on the seventh day, His work which He had made, and He ceased on the seventh day, all His work in which He had been engaged. And God blessed the seventh day and sanctified it; because on it He ceased all His work which He had created.)

(לשבת וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יּוֹם הַשְּׁבִיעִי, וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,

מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכָל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי, וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְכָל-מְלַאכְתּוֹ,

אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:)

First Toast

Blessed art Thou, Lord our God, King of the universe, who creates the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

* In some communities, participants lean to the side in a relaxed manner to emphasize that in our commemoration of the Exodus we have the luxury of drinking wine in relative comfort. If we were slaves would be living in fear.

Blessed art Thou, Lord our God, King of the universe, who has chosen and exalted us above all nations and has sanctified us with Thy commandments. And Thou, Lord our God, has lovingly bestowed upon us (Sabbaths for rest), appointed times for happiness, holidays and seasons for joy, (this Sabbath day, and) this Feast of Matzaht, our season of freedom, a holy convocation recalling the Exodus from Egypt. Thou did choose and sanctify us above all peoples. In Thy gracious love, Thou did grant us Thy (holy Sabbath, and) appointed times for happiness and joy. Blessed art Thou, O Lord, who sanctifies (the Sabbath,) Israel, and the appointed times.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמְמָנוּ
מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (לשבת שְׁבֻתוֹת
לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם (לשבת הַשְּׁבֻת הַזֶּה
וְאֶת-יוֹם) חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתָנוּ, (לשבת בְּאַהֲבָה,) מִקְרָא קֹדֶשׁ, זִכָּר
לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. (לשבת וְשֻׁבֹת)
וּמוֹעֲדֵי קֹדֶשׁ (לשבת בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחְלָתָנוּ: בָּרוּךְ אַתָּה
יְיָ, מִקֹּדֶשׁ (לשבת הַשְּׁבֻת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים:

On Saturday night add paragraphs in brackets: [Blessed art Thou, Lord our God, King of the universe, who creates the light of the fire.

Blessed art Thou, Lord our God, King of the universe, who has distinguished between the sacred and the secular, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou has distinguished between the holiness of the Sabbath and the holiness of the Festival, and has sanctified the seventh day above the six working days. Thou has distinguished and sanctified Thy people Israel with Thy holiness. Blessed art Thou O Lord our God, who distinguishes between the degrees of holiness.]

כשחל יו"ט במוצאי שבת מוסיפים כאן ברכות הבדלה.
[בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחַל בֵּין אוֹר לְחֹשֶׁךְ, בֵּין

יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשָּׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קִדְשַׁת שַׁבַּת לְקִדְשַׁת יוֹם טוֹב הַבְּדֻלָּה. וְאֶת-יוֹם הַשְּׁבִיעִי מִשְׁשַׁת יָמֵי הַמַּעֲשֶׂה קִדְשָׁהּ. הַבְּדֻלָּה וְקִדְשָׁהּ אֶת-עַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתָהּ. בָּרוּךְ אַתָּה יְיָ, הַמְבָדִיל בֵּין קֹדֶשׁ לְקֹדֶשׁ

Blessed art Thou, Lord our God, King of the universe, who has granted us life and sustenance and permitted us to reach this season.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

Step 2: Washing hands (וְרַחֵץ)

* The custom of many communities is to omit this blessing before washing their hands because we are not priests making an offering in the Holy Temple. However, many Israelites hold to the tradition that we should recite a blessing before performing this mitzvah—as we do on all other occasions.

Blessed art Thou, Lord our God, King of the universe, who commands us to wash our hands.

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

Step 3: Dipping vegetable in salt water (בְּרַפֵּס)

The green vegetable (parsley) is distributed to all participants who then dip it into salt water. The blessing below is said before it is eaten.

* Chief Rabbi Levi Ben Levy taught us that the taste of salt water reminds of the tears that we shed as slaves. People who have forgotten what tears taste like must be reminded.

Blessed art Thou, Lord our God, King of the universe, who creates the fruit of the earth.

Step 4: Breaking the Matzah (יִסַּח)

* The broken matzah is called the Afikoman. It's meaning is somewhat mysterious. Some authorities argue that it represents the offering, which is why the Seder cannot end until it is found and eaten. Others suggests that by placing it in some pouch or a container it represents the things we carried with us during the exodus from Egypt. Among Ashkenazi Jews, it is customary to make a game of this for the children whereby they must attempt to “steal” the Afikoman and the adults must negotiate for its return. Chief Rabbi Levi Ben Levy taught us that his teacher, Chief Rabbi Matthew, began the Israelite tradition of having the distinguished men

of the congregation take turns reaching into his Afikoman container to discover on which level the broken matzah was placed. It was hoped that God directed the hand of the person who ultimately found the Afikoman. This individual was given the title “Beloved Son of the Year.” The honor bestowed at the end of the Passover Seder carried with it the expectation that the person would be a role model to the congregation in the year that followed.

Step 5 Telling the Story (מגיד)

Passover Song

By

Cohen Levi Yisrael¹

Pass over us, pass over us, pass over us, Lord.
Pass over, pass over us, O Lord.
Make Thy children to safely tread.
Destruction hold Thy sword.

Pass over us, pass over us, pass over us, we cry.
Pass over, pass over us, we cry.
Let not the heathen keep us slaves.
No matter how they try.

Remember Yisrael, the land of Egypt, son of Ham.
How our God heard us, and come to take us to our land.
We broke Thy laws, Lord, and didst forsake Thee now as then Yet Thou hast promised that Thou wilt save us once again.

Pass over us, pass over us, pass over us, we pray.
Pass over, pass over us, we pray.
Show us Thy might, in mercy, Lord

The Passover Story by Cohen Levi Yisrael

Leader - For several hundred years the children of Yisrael dwelt in the land of Egypt. After the death of the generation of Joseph, there arose kings that made Yisrael slaves to the Egyptians. Their burden was heavy and their outlook for the future dim. But The Lord our God did not forget His promises to give us the land of Canaan; a land of wealth and prosperity. He brought up Moses to lead us out and gave him Aaron to be his spokesman. By many signs and wonders did He bring us out. He caused plague and devastation in the land. He hardened the heart of Pharaoh that His glory might be known in the earth. He commanded all Yisrael to keep His Passover as a remembrance unto all generations. The Feast of Passover is a feast of joy and a

¹ Cohen Levi Ben Yisrael (1927-2014) studied with Rabbi Yirmeyahu Yisrael at B'nai Adath in Brooklyn, NY before founding his congregation, Hashabah Yisrael, in 1965. He was a teacher, poet, musician, and song writer.

time of praise unto the Lord.

Let the symbols of that time be brought forth, that we may remember and know that The Lord, He is God, and He reigneth over all the earth:

The lamb - The symbol of the first Passover sacrifice, whose blood was placed on the doorposts of the houses of Yisrael to distinguish them from the houses of the Egyptians; so that the Angel of Death would pass over those homes and slay not the first-born of Yisrael's households.

The unleavened bread - The bread of affliction, the symbol of the affliction of the children of Yisrael and the haste in which we left the land.

The bitter herb - The symbol of the bitterness of our years of slavery in Egypt.

We are in Egypt again and again we tell Pharaoh of God's word: "Let My people go that they may serve Me."

Raising the matzah, the leader declares:

This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate the Passover. At present we are here; next year may we be in Israel. At present we are slaves; next year may we be free men.

הָא לַחֲמַת עֲנִיָּא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי וַיִּכּוֹל, כָּל דְּצָרִיךְ
יִיתִי וַיִּפְסַח. הַשְּׂמָתָה הַכָּא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׂמָתָה עַבְדֵּי, לְשָׁנָה הַבָּאָה
בְּנֵי חוֹרִין:

The second cup of wine is poured and the children ask the four questions:

Why is this night different from all other nights?

1. On all other nights we eat chametz (bread) and matzah. Tonight, why do we eat only matzah?
2. On all other nights we eat any kind of herbs. Tonight, why do we eat the bitter herbs?
3. On all other nights we do not dip even once. Tonight, why do we dip the greens twice?
4. On all other nights we eat sitting or reclining. Tonight, why do we all recline?

מָה נִשְׂתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

נִשְׂבָּכַל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמִצָּה. הַלַּיְלָה הַזֶּה כִּלּוֹ מִצָּה:

נִשְׂבָּכַל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר:

נִשְׂבָּכַל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּסִילוּ פְּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:

נִשְׂבָּכַל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כִּלְגוּ מְסֻבִּין:

The following reply is recited in unison:

We were slaves to Pharaoh in Egypt, but the Lord our God took us out of there with a mighty hand and an outstretched arm. Had not God taken our fathers out of Egypt, then we, our children and grandchildren would still be enslaved to Pharaoh in Egypt. Even if we all were wise, and perceptive, experienced, and versed in Torah, it would still be our duty to tell about the Exodus from Egypt. The more one talks about the Exodus, the more praise he deserves.

It happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them: "Rabbis, it is time for the recitation of the Shema." Rabbi Elazar ben Azaryah said: "I am like a seventy-year old man and I have not succeeded in understanding why the Exodus from Egypt should be mentioned at night, until Ben Zoma explained it by quoting: "In order that you may remember the day you left Egypt all the days of your life." The Torah adds the word all to the phrase the days of your life to indicate that the nights are meant as well. The sages declare that "the days of your life" means the present world and "all" includes the messianic era.

Blessed be the Omnipresent; blessed be He. Blessed be God who has given the Torah to His people Israel; blessed be He.

בְּרוּךְ הַמָּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שְׁנַתן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל

Four Questions for Adults by Rabbi Sholomo Levy

1. Why does oppression and discrimination still exist in our world?
2. To what extent are we free and to what degree are we still slaves? [What enslaves us today?]
3. How can we achieve greater levels of freedom? [Spiritually, emotionally, politically, economically, etc.]
4. How can we help others to break the chains that oppress them? [locally, nationally, internationally]

Story of the Four Sons

The Torah speaks of four sons; a wise one, a wicked one, a simple one, and who is not able to ask a question.

The wise son asks: "What is the meaning of the testimonies, statutes, and laws which the Lord our God has commanded us?" Explain to him the laws of the Passover down to the details about the Afikomen until his intellectual curiosity is satisfied.

The wicked son asks: "What does this service mean to you?" By the words "to you" he implies that this service is only for you-- not for himself. By excluding himself from the community, he denies God. So tell him bluntly: "This is done on account of what the Lord did for me when I

came out of Egypt." For me, not for him; had he been there, he would not have been redeemed. [Alternatively, our rabbis encourage you to patiently explore why this person feels alienated from the Israelite people. Explain to him that as individuals our people would not have survived slavery and despite the illusion of self-sufficiency, we still need each other. At least slaves understood that what happened to one eventually happened to all. As people retreat into their minds, electronic devices, chemical substances, and virtual reality, our society, our civilization, and our future disintegrates.

The simple son asks: "What is this all about?" Tell him simply, "With a strong hand the Lord brought us out of Egypt from the house of slavery." [Do not offer a complicated answer to a simple question. Remember, the purpose of Passover is to educate—not impress guests with our knowledge.]

As for the son who is unable to ask a question, you must open up the subject to him, as it is written: "You shall tell your son on that day: This is on account of what the Lord did for me when I came out of Egypt." [Everyone has questions—even those who does not express their queries in words. Even the person who appears to be bored, disinterested, or even antagonistic, has profound questions within them that have not yet reach the level of cognition. Therefore, you must ask what is truly on their minds for them. Does God really exist? Are we really his "chosen people"? And, "What are we chosen to do?" These unspoken questions are at the heart of the Passover Seder. If you take the time to explore them the guest at your Seder may be emerge emancipated from doubt, confusion, and the monotony of ritual without reason.]

Four Personality Types at the Passover Seder (Corollary to Rabbi Elazar's Four Sons by Rabbi S. Levy)

1. The Person who understands the true meaning of Passover asks: "What can we do immediately to end the suffering of those who are still oppressed today?"

Answer: Multiply your power, commitment, and effectiveness by supporting a variety of progressive organizations locally and globally. Be the leader who helps passive or cynical friends and family members achieve higher levels of engagement. Motivate. Educate. Demonstrate. (MED)

2. The liberal who regards Passover as a mere religious ritual that celebrates what God did for the Jews, asks this question: "Why should we be concerned about other people when there is still so much anti-Semitism in the world and needy Jews here and in Israel who need our help?"

Answer: God "chose" us to be a "light unto the world." This is the reason for our existence as a people. We have a purpose and a mission that goes far beyond self-preservation. Passover teaches us what happens when people don't care about the enslaved, the oppressed, and the discriminated because they are different. The book of Exodus commands us to 'Remember that that you were slaves in Egypt.' Our empathy and activism flows from an understanding of our history."

3. The conservative who is pessimistic about our ability to repair the world through collective actions asks the following question: "How can we save people from themselves? Most of the people who claim to be oppressed spend far too much time blaming others and expecting other

people to take care of them. We Jews have suffered slavery and discrimination of every kind for thousands of years and we managed to survive and thrive on our own. Why can't other people do the same?"

Answer: When Moses told Pharaoh to "Let my people go!" Pharaoh responded by saying the Hebrews were lazy, constantly complaining, and show no gratitude for being allowed to live in Egypt, the greatest country in the world at that time. To teach us a lesson in self-sufficiency, the Egyptians required the Hebrew slaves to gather their own straw with which to make bricks. "Now, they will appreciate how much we, Egyptians, give them." This was done because Moses demanded freedom and the quota of bricks the slaves was forced to make remained the same. Passover teaches us that those who benefit in any way from the exploitation or neglect of other people will always seek to blame the oppressed for their own misery. Moses could have said, "I was born to a Hebrew slave, but through hard work, perseverance, and sober living I elevated myself to become a prince of Egypt. If I could do it, other people can do the same." Instead, the Torah tells us that Moses killed an Egyptian for beating a Hebrew slave and buried his body in the sand. The Hebrew are not presented as angels, they complained about the Egyptians, their incessant whining drove Moses to the point of utter despair, and the Israelites even blamed God for not providing their every comfort in the wilderness. Their faults did not excuse or justify their oppression. Therefore, we should not look for excuses for not doing more to fight evil, injustice, and inequality.

The average person says: "I have not seriously thought about these issues. I care about all people, but the world is a complicated place and so many of our leaders are flawed and corrupt so I don't know to do."

Answer: "Feeling, but being unable to act is a form of paralysis. It is slavery without the visible chains. However, your heart is constrained; your actions are confined; and your good intentions are nothing more than dreams. You are not free. Every slave has felt as you do. The forces arrayed against them as individuals seem overwhelming and insurmountable. The final and most important act of liberation in Egypt was not anything that Moses did; it was not any of the plagues upon the Egyptians. Liberation came only after slaves found the faith and courage to place the blood upon the door posts of their homes. This public sign of defiance announced to the world that the people who lived in that house set themselves free. We are free of fear. We are free of the illusion of helplessness. When the Angel of Death saw the blood upon the door posts it "Passed Over" our homes. Leave this Seder tonight committed to taking a stand against some injustice. Proclaim it publically. Yes, wear a T-Shirt, place a bumper sticker on your car or the door of your dormitory room. Sign a petition. Post online. Make a donation. Vote. Stand up at a peaceful march or rally with other free people. If shackles makes you a slave, throwing off those chains will make you free.

Blessed be He who keeps His promise to Israel; blessed be He. The Holy One, blessed be he, predetermined the time for our final deliverance in order to fulfill what He had pledged to our father Abraham in a covenant, as it is written: "He said to Abram, Your descendants will surely sojourn in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth."

Raise the wine cup and say:

These are the ten plagues which the Holy One, blessed be He, brought upon the Egyptians in Egypt, namely:

The Ten Plagues

1. Blood	.דָּם
2. Frogs	.צְפַרְדֵּי
3. Vermin	.כְּנָיִם
4. Wild Animals	.עֲרֹב
5. Cattle Disease	.דָּבָר
6. Boils	.שִׁחִין
7. Hail	.בָּרָד
8. Locusts	.אַרְבֵּה
9. Darkness	.חֹשֶׁךְ
10. Death of the Firstborn	מַכַּת בְּכוֹרוֹת

Prayer For Those Lost in the Trans-Atlantic Slave Trade

By

Rabbi Sholomo Ben Levy

(Read together)

Oh, merciful God who heard the cries of slaves, we beseech you now to hear the prayers of their decedents. Just as you stretch out Your mighty hand to deliver us from our first African captivity in Egypt, we implore you to remember the souls of the millions who were lost in all the places where Your people were held in cruel bondage.

The slave ships of the Middle Passage carried us across time as we moved between contents. Only You, our God is eternal and universal. We are your people, stagnant in our spiritual progress. And because we have not truly understood the meaning of Your Torah, we repeat our mistakes and repeat our captivity in a loop that began in Egypt, followed us to ancient Israel, scattered most us to oblivion in the Assyrian Exile (722 B.C), saw the surviving remnant

carried away in the Babylonian Exile (586 B.C.). Only the names of our oppressors change. The Greeks persecuted us. The Romans destroyed our Holy Temple and sent survivors wandering aimlessly for centuries. The Spanish Inquisitors tortured us and forced many to forsake their heritage. Our brothers sold us to European slave traders. Eventually and inevitably we once again found ourselves slaves to “a people neither we nor our forefathers had known.” Oh, Lord, as You said, we “came to serve God of wood and stone” because we rejected the Creator and abandoned our covenant. The tears of your people filled the oceans and became the watery coffins for those thrown from the slave ships. From the point of “No Return” in Ghana, we cried out to you “My God, my God, Why haste though forsaken me.” (Psalm 22:1) From the ports of Jamaica, Haiti, and Barbados, the blood of Your people grew the sugar cane that sweetened the lives of our oppressors. Our toil made them rich and powerful. From the auction blocks of Virginia to the rice fields of South Carolina, we have been slaves to man because we refuse to freely serve God. Just as we made bricks for Pharaoh, we picked cotton for master. The crack of the whip echoes through our history. “By the rivers of Babylon we sat and wept when we remembered Zion. There on the poplars we hung our harps, for there our captors asked us for songs, our tormentors demanded songs of joy; they said, "Sing us one of the songs of Zion!" How can we sing the songs of the LORD while in a foreign land?” (Psalm 137:1-4) On the banks of the Mississippi, we fell down and raised our hands to Thee while those who hung our bodies from poplar trees said, “Sing us one of the songs of Zion!” With tears in our eyes we sung “Go Down Moses,” “Marching to Zion,” “Roll Jordan Roll” and “Wade in the Water.”

On this night of Passover, as we remember our first African enslavement in Egypt, let us also spill a drop of wine as we recount some of the other places where the blood of Your people was shed. Hallowed places like Auschwitz, Treblinka, and Buchenwald, which are remembered for the suffering that our people endured there during the Holocaust, stand in our memory along with the forgotten places where our Israelite ancestors were taken into captivity at Goree Island, Senegal; Bridgetown, Barbados; Kingston, Jamaica; and Jamestown, Virginia.

Our ancestors forgot the true meaning of Passover. They failed to heed the warning and dire prophecy contained in your Torah: “Thou shalt betroth a wife, and another man shall take her: thou shalt build a house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. . . Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand. . . Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. . . And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.” (Deuteronomy 28:30-64) Thy word is true and just. Thy prophecy of repeated enslavement has been visited upon us with terrible wrath. Our Israelite ancestors lost more than their lives--they lost their identities. Act now as you have promised. Gather your dispersed people from all the places where they were scattered. Bring us back to you in whole-hearted repentance. Restore your forgotten and exiled people. Give us back our names, language, land, culture, values, mission, and heritage as an everlasting covenant. Amen.

Dayyenu

God has bestowed many favors upon us.

Had He brought us out of Egypt, and not executed judgments against the Egyptians, It would have been enough--Dayyenu

Had He executed judgments against the Egyptians, and not their gods, It would have been enough--Dayyenu

Had He executed judgments against their gods and not put to death their firstborn, It would have been enough--Dayyenu

Had He put to death their firstborn, and not given us their riches, It would have been enough--Dayyenu

Had He given us their riches, and not split the Sea for us, It would have been enough--Dayyenu

Had He split the Sea for us, and not led us through it on dry land, It would have been enough--Dayyenu

Had He led us through it on dry land, and not sunk our foes in it, It would have been enough--Dayyenu

Had He sunk our foes in it, and not satisfied our needs in the desert for forty years, It would have been enough--Dayyenu

Had He satisfied our needs in the desert for forty years, and not fed us the manna, It would have been enough--Dayyenu

Had He fed us the manna, and not given us the Sabbath, It would have been enough--Dayyenu

Had He given us the Sabbath, and not brought us to Mount Sinai, It would have been enough--Dayyenu

Had He brought us to Mount Sinai, and not given us the Torah, It would have been enough--Dayyenu

Had He given us the Torah, and not brought us into Israel, It would have been enough--Dayyenu

Had He brought us into Israel, and not built the Temple for us, It would have been enough--Dayyenu

How much more so, then should we be grateful to God for the numerous favors that He bestowed upon us: He brought us out of Egypt, and punished the Egyptians; He smote their gods, and slew their firstborn; He gave us their wealth and split the Sea for us; He led us through it on dry land, and sunk our foes in it; He sustained us in the desert for forty years, and fed us with the manna; He gave us the Sabbath, and brought us to Mount Sinai; He gave us the Torah, and brought us to Israel; He built the Temple for us, to atone for all our sins.

Rabbi Gamliel used to say: Anyone who has not discussed these three things on Passover has not fulfilled his duty, namely:

Pesach, the Passover Offering; Matzah, the Unleavened Bread; Marror, the Bitter Herbs.

Pesach Why did our fathers eat the Passover Offering during the period of the Temple? It is because the Holy One, Blessed be He, passed over the houses of our fathers in Egypt, as it is written: "You shall say: It is the Passover offering for the Lord, who passed over the houses of the children in Egypt when he smote the Egyptians and spared our houses. The people knelt and bowed down."

One raises the Matzah and says: Matzah Why do we eat this matzah? It is because the King of Kings, the Holy one, revealed Himself to our fathers and redeemed them before their dough had time to ferment, as it is written: "They baked the dough which they had brought out of Egypt into unleavened cakes; for they were driven out of Egypt and could not delay, nor had they prepared any provision for their journey." One raises the Marror and says: Maror Why do we eat this bitter herb? It is because the Egyptians embittered the lives of our fathers in Egypt, as it is written: "They made life bitter for them with hard labor, with clay and bricks, and with all kinds of labor in the field; whatever work tasks they performed were backbreaking." In every generation it is man's duty to regard himself as though he personally had come out of Egypt, as it is written: "You shall tell your son on that day: This is on account of what the Lord did for me when I came out of Egypt." It was not only our fathers whom the Holy One redeemed from slavery; we, too, were redeemed with them, as it is written: "He took us out from there so that He might take us to the land which He had sworn to our fathers." The matzah is covered and the cup of wine is raised until the conclusion of the blessing, 'Ga-al Yisrael', so that the Hallel is recited over wine: Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! Halleluyah!

Psalm 113

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forever. From the rising of the sun to its setting, the Lord's name is to be praised. High above all nations is the Lord; above the heavens is His glory. Who is like the Lord our God, who though enthroned on high, looks down upon heaven and earth? He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!

Psalm 114

When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel His kingdom. The sea saw it and fled; the Jordan turned backward. The mountains skipped like rams, and the hills like lambs. Why is it, sea, that you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? O earth, tremble at the Lord's presence, at the presence of the God of Jacob, who turns the rock into a pond of water, the flint into a flowing fountain.

Blessed art Thou, Lord our God, King of the universe, who hast redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzah and marror. So Lord our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion thy city, and joyful at thy service. There we shall eat of the offerings and Passover sacrifices (On Saturday night read: of the Passover sacrifices and offerings) which will be acceptably placed upon thy altar. We shall sing a new hymn of praise to Thee for our redemption and for our liberation. Blessed art Thou, O Lord, who hast redeemed Israel.

Over the second cup of wine, one recites:

Blessed art Thou, Lord our God, King of the universe, who createst the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Step 6: Wash the hands for the meal

Blessed art Thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

Step 7: Blessings over the matzah

Blessed art Thou, Lord our God, King of the universe, who bringest forth bread from the earth.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Blessed art Thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the eating of matzah.

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

Step 8: Bitter herbs dipped in Charoseth

Blessed art Thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the eating of the bitter herbs.

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

Step 9: Marror and matzah sandwich

To remind us of the Temple we do as Hillel did in Temple times; he combined matzah and marror in a sandwich and ate them together, to fulfill what is written in the Torah: "They shall eat it with unleavened bread and bitter herbs."

Step 10: Serve the meal

Who Knows One / ECHAD MI YODEA

1. Who knows one? I know one! One is our God in heaven and earth.
2. Who knows two? I know two! Two are the tablets of the covenant; One is our God in heaven and earth.
3. Who knows three? I know three! Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.
4. Who knows four? I know four! Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.
5. Who knows five? I know five! Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.
6. Who knows six? I know six! Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.
7. Who knows seven? I know seven! Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.
8. Who knows eight? I know eight! Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

9. Who knows nine? I know nine! Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

10. Who knows ten? I know ten! Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

11. Who knows eleven? I know eleven! Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

12. Who knows twelve? I know twelve! Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

13. Who knows thirteen? I know thirteen! Thirteen are the attributes of God; Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Freedom Quotations for the Israelite Haggadah

* Following the meal, guest can take turns reading quotations about freedom.

“If there is no struggle there is no progress. Those who profess to favor freedom and yet deprecate agitation are men who want crops without plowing up the ground; they want rain without thunder and lightning. They want the ocean without the awful roar of its many waters.”

Frederick Douglass, Abolitionist, 1857

“There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest.” **Elie Wiesel**, Holocaust survivor

“If I am not for me, who is for me; and if I am (only) for myself, what am I. And if not now, when?” – **Hillel**, *Ethics of the Fathers*, 1:14

“Who is wise? One who learns from every man... Who is strong? One who overpowers his inclinations... Who is rich? One who is satisfied with his lot... Who is honorable? One who honors his fellows.” Ben Zoma, *Ethics of the Fathers*, 4:1

"The one who causes a good deed to be performed is as meritorious as the one who performs

it."

Talmud, Sanhedrin

"Abhor not an Egyptian, for you were a stranger in his land!" **Deuteronomy**

23:8 "Justice and only justice shall you follow." **Deuteronomy** 16:20

"Cursed be he that causes a blind man to stray! " **Deuteronomy** 27:18"Despite everything, I believe that people are really good at heart. " **Anne Frank**, Died in the Holocaust

"I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented." **Elie Wiesel**, Holocaust Survivor

"Most people do not really want freedom, because freedom involves responsibility, and most people are frightened of responsibility." **Sigmund Freud**, Psychologist

"Let us realize the arc of the moral universe is long but it bends toward justice." **Martin Luther King, Jr.**

"I will go to the king, even though it is against the law. And if I perish, I perish." **Esther** 4:17

"I learned that courage was not the absence of fear, but the triumph over it. The brave man is not he who does not feel afraid, but he who conquers that fear." **Nelson Mandela**, South African Freedom Fighter

"Education is the most powerful weapon which you can use to change the world." **Nelson Mandela**, South African Freedom Fighter

"Who would be free themselves must strike the blow." **Frederick Douglass**, Abolitionist

"Freedom is a state of mind: a spiritual unchoking of the wells of human power and superhuman love." **W.E.B. DuBois**, Black Scholar and Freedom Fighter

"When we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: Free at last! Free at last! Thank God Almighty, we are free at last!" **Martin Luther King, Jr.**

"Rather die free men, than live to be slaves." **Henry Highland Garnet**, Abolitionist

"The soul of one man cannot by human laws be made the property of another." **John Quincy Adams**, President of the United States

"There is no dishonor in being slaves. The dishonor is being slaveholder." **Mohandas K.**

Gandi,
Indian Freedom Fighter, Pacifist

“As I would not be a *slave*, so I would not be a *master*.” **Abraham Lincoln**, President

“If God now wills the removal of a great wrong, and wills also that we of the North as well as you of the South, shall pay fairly for our complicity in that wrong, impartial history will find therein new cause to attest and revere the justice and goodness of God.”
Lincoln, Preside
“The best way to find yourself is to lose yourself in the service of others.” **Mahatma Gandhi**,
Indian Freedom Fighter, Pacifist

“You must be the change you wish to see in the world.” **Mahatma Gandhi**, Indian Freedom Fighter, Pacifist

Step 11: Partaking of the Afikoman

Step 12: Grace after meals

Psalm 126

A Song of Ascents. When the Lord brought the exiles back to Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with glad song. Then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our captives, O Lord, like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

The word "our" in parentheses is added if a minyan is present.

Seder leader: Gentlemen, let us say grace.

Guests respond, then Seder leader continues: Blessed be the name of the Lord from this time forth and forever.

Seder leader: With your permission, let us now bless (our) God whose food we have eaten.

Guests respond, then Seder leader: Blessed be (our) God whose food we have eaten and through whose goodness we live.

All: Blessed be He and blessed be His name

Blessed art Thou, Lord our God, King of the universe, who nourishes the whole world with grace, kindness and mercy. Thou givest food to all creatures, for thy kindness endures forever. Through this great goodness we have never been in want; may we never be in want of sustenance for His great name's sake. He is the God who sustainest all, doest good to all, and providest food for all the creatures which He hast created. Blessed art Thou, O Lord, who sustains all.

We thank Thee, Lord our God, for having given a beautiful, good, and spacious land to our fathers as a heritage; for having taken us out, Lord our God, from the land of Egypt and redeemed us from the house of slavery; thy covenant which thou hast sealed in our flesh; for thy Torah which Thou has taught us; for thy statutes which Thou hast made known to us; for the life, grace and kindness Thou has bestowed on us; and for the food which Thou sustains us at all times.

For everything, Lord our God, we thank Thee and bless Thee. Be Thy name constantly blessed by all forever, as it is written: "After you have eaten and are satisfied, you shall bless the Lord your God for the good land He has given you." Blessed art thou, O Lord, for the land and the food.

Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy glory, on the kingdom of the house of David thy anointed one, and on the great and holy Temple that bears thy name. Our God, our Father, tend and feed us; sustain and support us and relieve us. Speedily, Lord our God, grant us relief from all our troubles. Lord our God, O make us not rely on the gifts and loans of men but rather on thy full, open and generous hand, that we may never be put to shame and disgrace.

On Sabbath add following paragraph: (Favor us and strengthen us, Lord our God, with thy commandments-with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before Thee to abstain from work and rest on it in love according to thy will. In thy will, Lord our God, grant us rest so that there be nor sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion thy city comforted, Jerusalem thy holy city rebuilt, for Thou art Master of all salvation and consolation.)

Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend, come, appear, be heard, and be accepted before Thee for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Feast of Matzacht. Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to Thee, for Thou art a gracious and merciful God and King.

Rebuild Jerusalem the holy city speedily in our days. Blessed art Thou, O Lord, who will rebuild Jerusalem in mercy. Amen.

Blessed art Thou, Lord our God, King of the universe. God Thou art our Father, our King and Sovereign, our Creator, our Redeemer, our Maker, the Holy One of Jacob, the Shepherd of Israel, the good King who does good to all and has done good, is doing good, and will do good. Thou bestowest favors on us constantly. Thou dost ever lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. Mayest Thou never deprive us of any good thing.

May the Merciful One reign over us forever and ever.
May the Merciful One be blessed in heaven and on earth.

May the Merciful One be praised for all generations; may He be glorified in us forever and ever; may He be honored in us to all eternity.

May the Merciful One grant us an honorable livelihood.

May the Merciful One break the yoke from our neck; may He lead us upstanding into our land.

May the Merciful One send ample blessing into this house and upon this table at which we have eaten.

May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.

May the Merciful One bless At parents' table, add words in parenthesis: (my revered father) the master of this house and (my revered mother) the mistress of this house. At own table, add: myself (my wife/my husband and children) and all that belongs to me and all those who are participating in this meal. May He bless us all together and all our possessions just as He blessed our forefathers Abraham, Isaac, and Jacob, with every blessing. May He bless us all together with a perfect blessing, and let us say, Amen.

May they in heaven find merits with us so that we may enjoy a lasting peace. May we receive blessings from the Lord, justice from the God of our salvation, and may we find favor and good sense in the eyes of God and men.

On Sabbath add sentence in parenthesis: (May the Merciful One cause us to inherit the day which will be all Sabbath and rest in the eternal life).

May the Merciful One cause us to inherit the day of total goodness.

May the Merciful One enable us to live in the days of the Messiah and in the world to come. He is the tower of salvation of His chosen king and shows kindness to His anointed prince, to David and his descendents forever. He who creates peace in His heavenly heights, may He grant peace for us and for all Israel; and say, Amen.

Revere the Lord, you His holy ones for those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord shall not lack any good thing. Give thanks to the Lord, for He is good; His kindness endures forever. Thou openest thy hand and satisfiest the desire of every living thing. Blessed is the man who trusts in the Lord, and whose trust is in the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children wanting bread. The Lord will give strength to his people; the Lord will bless His people with peace.

Over the third cup of wine, say:

Blessed art Thou, Lord our God, King of the universe, who createst the fruit of the vine.

The Third Cup

A cup of wine is poured in honor of the Prophet Elijah. The door is opened and the Hallel continues, introduced by the paragraph 'Shfoch Chamatcha'.

Step 13: Hallel

Psalm 115:1-11

Nor for our sake, O Lord, not for our sake, but for thy name's sake give glory, because of thy kindness and thy truth. Why should the nations say: "Where is their God?" Our God is in the heavens; He does whatever He pleases! Their idols are silver and gold, the work of human hands. They have a mouth, but they cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; nor can they utter a sound with their throat. Those who make them shall become like them, whoever trusts in them. O Israel, trust in the Lord! He is their help and shield. You who revere the Lord, trust in the Lord! He is their help and shield.

Psalm 115:12-18

The Lord who has remembered us will bless; He will bless the house of Israel; He will bless the house of Aaron; He will bless those who revere the Lord, the small with the great. May the Lord increase you, you and your children. You are blessed by the Lord, who made the heaven and earth. The heaven is the Lord's heaven, but He has given the earth to mankind. The dead cannot praise the Lord, nor can any who go down into silence. We will bless the Lord from this time forth and forever. Halleluyah!

Psalm 116:1-11

I love that the Lord hears my supplications. Because He has inclined His ear to me, I will call upon Him as long as I live. The cords of death encircled me; the pains of the grave have overtaken me; I found trouble and sorrow. Then I called upon the name of the Lord: "O Lord, save my life!" Gracious is the Lord, and righteous and our God is merciful. The Lord protects the simple; I was brought low and He saved me. Return to thy rest, O my soul, for the Lord has been kind to you. Thou hast delivered my soul from death, my eyes from tears and my feet from stumbling. I shall walk before the Lord in the lands of the living. I kept faith even when I cry out: "I am greatly afflicted." [I kept faith even when] I said in haste: "All men are deceitful."

Psalm 116:12-19

How can I repay the Lord for all His kind acts toward me? I will raise the cup of salvations, and call upon the name of the Lord. My vows to the Lord I will pay in the presence of all His people. Precious in the sight of the Lord is the death of His pious followers. Please, O Lord, I am truly thy servant; I am thy servant, the son of thy handmaid; Thou has loosened my bonds. To Thee I sacrifice a thanksgiving offering, and call upon the name of the Lord. My vows to the Lord I will pay in the presence of all His people, in the courts of the Lord's house, in the midst of Jerusalem. Halleluyah!

Psalm 117

Give thanks to the Lord, all you nations; praise Him, all you peoples! For His kindness overwhelms us, and the truth of the Lord is forever, Halleluyah!

Psalm 118:1-4

Give thanks to the Lord, for He is good; His kindness endures forever. Let Israel say: His kindness endures forever. Let the house of Aaron say: His kindness endures forever. Let those who revere the Lord say: His kindness endures forever.

Psalm 118:5-29

From the narrows I called upon the Lord; the Lord answered me by placing me in a great expanse. The Lord is with me; I have no fear of what man can do to me. The Lord is with me among my helpers; I shall see the defeat of my foes. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes. All nations have encompassed me; but in the name of the Lord, I routed them. They swarmed around me; but in the name of the Lord, I cut them down. They swarmed like bees about me, but they were extinguished like a fire of thorns; but in the name of the Lord, I cut them down. You pushed me that I might fall, but the Lord helped me. The Lord is my strength and song; He has become my salvation. The voice of rejoicing and salvation is heard in the tents of the righteous: "The right hand of the Lord does valiantly. The Lord's right hand is raised in triumph; the Lord's right hand does valiantly!" I shall not die, but live to relate the deeds of the Lord. The Lord has surely punished me, but He has not left me to die. Open for me the gates of righteousness, that I may enter and praise the Lord. This is the gate of the Lord; the righteous may enter through it. Each verse is recited twice: I thank Thee for Thou has answered me and have become my salvation. The stone which the builders rejected has become the major cornerstone. This the Lord's doing; It is marvelous in our eyes. This is the day which the Lord has made; We will be glad and rejoice on it. O Lord, please save us! O Lord, please save us! O Lord, let us prosper! O Lord, let us prosper! Each verse is recited twice: Blessed be he who comes in the name of the Lord; We bless you from the house of the Lord. The Lord is God who has shown us light; Bind the sacrifice with cords, up to the altar-horns. Thou art my God, and I thank Thee; Thou art my God, and I exalt Thee. Give thanks to the Lord, for He is good; His kindness endures forever.

Psalm 136

Give thanks to the Lord, for He is good, His kindness endures forever; Give thanks to the God above gods, His kindness endures forever; Give thanks to the Lord of lords, His kindness endures forever; To Him who alone does great wonders, His kindness endures forever; To Him who made the heavens with understanding, His kindness endures forever; To Him who stretched the earth over the waters, His kindness endures forever; To Him who made the great lights, His kindness endures forever; The sun to reign by day, His kindness endures forever; The moon and the stars to reign by night, His kindness endures forever; To Him who smote Egypt in their firstborn, His kindness endures forever; And took Israel out from among them, His kindness endures forever; With strong hand and outstretched arm, His kindness endures forever; To him who parted the Red Sea, His kindness endures forever; And caused Israel to pass through it, His kindness endures forever; And threw Pharaoh and his host in the Red Sea, His kindness endures forever; To Him who led His people through the wilderness, His kindness endures forever; To Him who smote great kings, His kindness endures forever; And slew mighty kings, His kindness endures forever; Sihon, king of the Amorites, His kindness endures forever; And Og, king of Bashan, His kindness endures forever; And gave their land as an inheritance, His kindness endures forever; An inheritance to Israel His servant, His kindness endures forever; Who

remembered us in our low state, His kindness endures forever; And released us from our foes, His kindness endures forever; Who gives food to all creatures, His kindness endures forever; Give thanks to God of all heaven, His kindness endures forever.

NISHMATH

The soul of every living being shall bless thy name, Lord our God the spirit of all flesh shall ever glorify and exalt thy remembrance, our King. Throughout eternity Thou art God. Besides Thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of trouble and distress. We have no King but Thee-God of the first and of the last, God of all creatures, Master of all generations, One acclaimed with a multitude of praises, He who guides His world with kindness and His creatures with mercy. The Lord neither slumbers nor sleeps; He rouses those who sleep and wakens those who slumber; He enables the speechless to speak and loosens the bonds of the captives; He supports those who are fallen and raises those who are bowed down. To Thee alone we give thanks. Were our mouth filled with song as the ocean, and our tongue with joy as the endless waves; were our lips full of praise as the wide heavens, and our eyes shining like the sun or the moon; were our hands spread out in prayer as the eagles of the sky and our feet running as swiftly as the deer--we should still be unable to thank Thee and bless thy name, Lord our God and God of our fathers, for one of the thousands and even myriads of favors which Thou hast bestowed on our fathers and on us. Thou hast liberated us from Egypt, Lord our God, and redeemed us from the house of slavery. Thou has fed us in famine and sustained us with plenty. Thou hast saved us from the sword, helped us to escape the plague, and spared us from severe and enduring diseases. Until now Thy mercy has helped us, and Thy kindness has not forsaken us; mayest Thou, Lord our God, never abandon us. Therefore, the limbs which Thou has given us, the spirit and soul which Thou has breathed into our nostrils, and the tongue which Thou hast placed in our mouth, shall all thank and bless, praise and glorify, exalt and revere, sanctify and acclaim thy name, our King. To Thee, every mouth shall offer thanks; every tongue shall vow allegiance; every knee shall bend, and all who stand erect shall bow. All hearts shall revere Thee, and men's inner beings shall sing to thy name, as it is written: "all my bones shall say: O Lord, who is like Thee? Thou savest the poor man from one that is stronger, the poor and needy from one who would rob him." Who may be likened to Thee? Who is equal to Thee? Who can be compared to Thee? O Great, mighty and revered God, supreme God is the Master of heaven and earth. Let us praise, acclaim and glorify Thee and bless thy holy name, as it is said: "A Psalm of David: Bless the Lord, O my soul, and let my whole inner being bless His holy name." O God in thy mighty acts of power, great in the honor of thy name, powerful forever and revered for thy awe-inspiring acts, O King seated upon a high and lofty throne! He who abidest forever, exalted and holy is His name. And it is written: "Rejoice in the Lord, you righteous; it is pleasant for the upright to give praise." By the mouth of the upright you shall be praised; By the words of the righteous you shall be blessed; By the tongue of the pious you shall be exalted; And in the midst of the holy you shall be sanctified. In the assemblies of the multitudes of thy people, the house of Israel, with song shall thy name, our King, be glorified in every generation. For it is the duty of all creatures to thank, praise, laud, extol, exalt, adore, and bless Thee; even beyond the songs and praises of David the son of Jesse, thy anointed servant. Praise be thy name forever, our King, who rules and is great and holy in heaven and on earth; for to Thee, Lord our God, it is fitting to render song and praise, hallel and psalms, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and

thanks, from now and forever. All thy works praise Thee, Lord our God; thy pious followers who perform thy will, and all thy people the house of Israel, praise, thank, bless, glorify, extol, exalt, revere, sanctify, and coronate thy name, our King. To Thee it is fitting to give thanks, and unto thy name it is proper to sing praises, for Thou art God eternal.

The fourth cup

Blessed art Thou, Lord our God, King of the universe, who creates the fruit of the vine.

Blessed, art Thou, Lord our God, King of the universe, for the vine and its fruit, and for the produce of the field, for the beautiful and spacious land which Thou gave to our fathers as a heritage to eat of its fruit and to enjoy its goodness. Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy glory, on thy altar and thy Temple. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat of its fruit and enjoy of its goodness; may we bless Thee for it in holiness and purity. (On Sabbath add: Favor us and strengthen us on this Sabbath day) and grant us happiness on this Feast of Matzaht; For Thou, O Lord, are good and beneficent to all, and we thank Thee for the land and the fruit of the vine. Blessed art Thou, O Lord for the land and the fruit of the vine.

Step 14: Acceptance

The Seder is accepted by God:

The Seder now concludes according to Halacha, Complete in all laws and ordinances. Just as we were privileged to arrange it tonight, So may we be granted to perform it again. O Pure One who dwellest in the heights above, Establish us as a countless people once again, Speedily guide thy plants Israel as a redeemed people, To the land of Zion with song.

NEXT YEAR IN JERUSALEM

On the first night, recite:

IT CAME TO PASS AT MIDNIGHT

Thou didst perform most wonders at night, In the early watches of this night; The righteous convert Abraham didst Thou cause to triumph at night; It came to pass at midnight. Grar's king Abimelech, didst Thou judge in a dream by night; Thou didst frighten Laban in the dark of night; Israel overcame an angel and won by night; It came to pass at midnight. Egypt's firstborn didst Thou crush at midnight; Their strength they found not when they rose at night; Sisera, prince of Harashet, didst Thou rout through stars of the night; It came to pass at midnight. Senncherib, the blasphemer, didst Thou disgrace by night; Babylon's idol fell in the dark of night; Daniel was shown the secret of the king's dream of the night; It came to pass at midnight. Belshazzar, who drank from the Temple's vessel, was killed that same night; Daniel who was saved from the lion's den interpreted the visions of night; Hateful Haman the Agagite wrote letters in the night; It

came to pass at midnight. Thou didst triumph against Haman in the king's sleepless night; Trample the winepress and aid those who ask; "What of the night?" The watchman responds: "Morning comes after night"; It came to pass at midnight. Hasten the eternal day which is not really day or night; Exalted One, proclaim that Thine are day and night; Set guards about thy city all day and night; Brighten as day the darkness of the night; It came to pass at midnight.

ADIR HU

He is powerful, May He build His temple very soon. O God, build thy temple speedily. He is chosen, great, and famous; May He build His temple very soon. O God, build thy temple speedily. He is glorious, pure and guiltless; May He build His temple very soon. O God, build thy temple speedily. He is pious, clean and unique; May He build His temple very soon. O God, build thy temple speedily. He is powerful, wise and majestic; May He build His temple very soon. O God, build thy temple speedily. He is revered, eminent and strong; May He build His temple very soon. O God, build thy temple speedily. He is redeeming, righteous and holy; May He build His temple very soon. O God, build thy temple speedily. He is merciful, omnipotent, and indomitable; May He build His temple very soon. O God, build thy temple speedily.

ECHAD MI YODEA

Who knows one? I know one! One is our God in heaven and earth. Who knows two? I know two! Two are the tablets of the covenant; One is our God in heaven and earth. Who knows three? I know three! Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows four? I know four! Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows five? I know five! Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows six? I know six! Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows seven? I know seven! Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows eight? I know eight! Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows nine? I know nine! Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows ten? I know ten! Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows eleven? I know eleven! Eleven are the stars in Joseph's dream; Ten are the

commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows twelve? I know twelve! Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth. Who knows thirteen? I know thirteen! Thirteen are the attributes of God; Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

HAD GADYA

One kid, one kid that Father bought for two zuzim; One kid, one kid. The cat came and ate the kid that father bought for two zuzim; One kid, one kid. The dog came and bit the cat that ate the kid that father bought for two zuzim; One kid, one kid. The stick came and beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid. The fire came and burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid. The water came and quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid. The ox came and drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid. The slaughterer came and killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid. The angel of death came and slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

The Holy One, blessed be He, came and slew the angel of death that slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

Traditional Songs

UNITY

Fingers spread, a hand is weak How to gain the strength you seek Close that hand to make a fist
Send that power to the wrist.

Chorus

Arm in arm, hand in hand
That's the only way to stand Unity will make us free
Under God with unity.

A chain that has a weakened link May let the cargo slip and sink Repair that chain and make it
fast, A strengthened chain is made to last

Chorus

Togetherness will make us strong Unity shall be our song
Our strength lies in the will to be Under God with unity.

Chorus

WHAT'S MY NAME?

I've roamed this whole world over Been immersed in sin and shame
No mans feet I've not been under What's my name?

I've been chained, whipped, and beaten
Slavery's my only fame
Even my soul, the nations plunder What's my name?

What's my name, who could care?
For none doth stand with me

I alone, have to bear my grief and misery Comes the day my god is tired
Way the heathens use his name,
Then he'll tear my bonds assunder
Then you'll hear when i proclaim
Then you'llll hear when i proclaim Yisrael, yisrael, yisrael, is my name!

JERUSALEM

By The Rivers Of Babylon, Yea We Sat Down and We Cried
When We Remembered Jerusalem, We Were Sick, Lord, Near To Dying
Jerusalem, Jerusalem, Jerusalem,
Jerusalem, Jerusalem, Jerusalem
Land Where Our Fathers Served The Lord
Our Captors Asked of Us a Song, To Make Mirth in a Strange New Land If I Forget Thee
Jerusalem May I Cut Off My Own Right Hand
Jerusalem, Jerusalem, Jerusalem,
Jerusalem, Jerusalem, Jerusalem
Land Where Our Fathers Served The Lord
Remember O Lord Against Edom, Who Said Against Our City
Raze it; Raze it, To the Ground Their Eyes Did Show No Pity
Jerusalem, Jerusalem, Jerusalem,
Jerusalem, Jerusalem, Jerusalem
Land Where Our Fathers Served The Lord

GO DOWN MOSES

African American Spiritual (Abbreviated)

When Israel was in Egypt's Land, Let my people go,
Oppressed so hard they could not stand, Let my people go.

Chorus Go down, Moses, Way down in Egypt's Land. Tell ol' Pharaoh, Let my people go.

Thus saith the Lord, bold Moses said, Let my people go,
If not, I'll smite your first-born dead, Let my people go. [Repeat Chorus]

No more shall they in bondage toil, Let my people go,
Let them come out with Egypt's spoil, Let my people go. [Repeat Chorus]

The Lord told Moses what to do, Let my people go,
To lead the Hebrew children through, Let my people go. [Repeat Chorus]

As Israel stood by the waterside, Let my people go, At God's command it did divide, Let my
people go. [Repeat Chorus]

When they reached the other shore, Let my people go,
They sang a song of triumph o'er, Let my people go. [Repeat Chorus]

Jordan shall stand up like a wall, Let my people go,
And the walls of Jericho shall fall, Let my people go. [Repeat Chorus]

We need not always weep and mourn, Let my people go, And wear these slavery chains forlorn,
Let my people go.

Chorus Go down, Moses, Way down in Egypt's Land. Tell ol' Pharaoh, Let my people go.

WADE IN THE WATER

African American spiritual

Wade in the water
Wade in the water, children
Wade in the water
God's gonna trouble the water.

See those people dressed in white
They look like the children of the Israelites

Wade in the water
Wade in the water, children
Wade in the water
God's gonna trouble the water.

Wade in the water
Wade in the water, children
Wade in the water
God's gonna trouble the water.

See those people dressed in black
They come a long way and they ain't turning
back

Wade in the water
Wade in the water, children
Wade in the water
God's gonna trouble the water.

See those people dressed in blue
Look like my people comin' thru

Wade in the water
Wade in the water, children
Wade in the water
God's gonna trouble the water.

See those people dressed in red
Must be the children that Moses led

Wade in the water
Wade in the water, children
Wade in the water
God's gonna trouble the water.