

SEASON OF OUR FREEDOM: *A Model Passover Haggadah*

Congregation Or Ami
Houston, TX



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בְּרַכַּת הַבָּנִים - Blessing of the Children

[We begin our family model seder with the following benedictions over the children.]

Our ancestor Jacob blessed his grandsons, Ephraim and Menasheh, in Genesis 48:20 with these words: "With you, Israel will bless, saying, 'May G?d make you like Ephraim and like Manasseh.'"

For Boys say:

יְשִׁמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה.

Yesimcha elohim k'efraim v'chimenashe.

May God make you as Ephraim and Menasheh.

For Girls say:

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה, רִבְקָה, רָחֵל וְלֵאָה.

Yesimeich elohim k'sara, rivka, rachel v'leah.

May God make you as Sarah, Rebekah, Rachel and Leah.

This blessing over girls expresses the hope of the Jewish people that our girls will become like our "foremothers": strong, faithful, and creative.

What Jewish person in history would you most like to be like? Why?

For Both Boys and Girls:

יְבָרֶכְךָ יי וְיִשְׁמְרֶךָ.

יֵאָר יי פָּנָיו אֵלֶיךָ וְיַחַנְּךָ.

יֵשָׂא יי פָּנָיו אֵלֶיךָ, וְיִשֵּׁם לְךָ שְׁלוֹם.



Yevarech'cha Adonai v'yishm'recha.

Yaeir Adonai panecha eilecha vichunecha.

Yisa Adonai panav eilecha v'yasem lecha shalom.

May God bless you and guard you.

May God turn his face to you and be gracious to you.

May God watch over you and grant you and your children and your childrens' children peace and blessing, for us and all humanity, for all time.

Seder Plate

Roasted Egg -- *Beitzah* -- ביצה

Parsley/Celery/Potato -- *Karpas* -- כרפס

Roasted Bone -- *Z'roa* -- זרוע

Chopped Fruit Salad -- *Charoset* -- חרסת

Bitter Herb -- *Maror* -- מרור

2nd Bitter Herb for Hillel Sandwich -- *Chazeret* -- חזרת



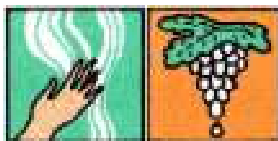
Many people have their own traditions about what they put on the seder plate. For example, vegetarians will often replace a shank bone with a beet, whose redness symbolizes the blood of the Passover offering. What different things have you seen on the seder plate before?

What is one more object you would add that would have meaning during Passover? Why would you add that object?

Mnemonic: KADESH-URHATZ - קַדֵּשׁ וּרְחֹץ

[A mnemonic is a memory aid; it helped our ancestors remember complicated liturgical structures when books were not easily available. Most Haggadot have the following words at their beginning to outline the Seder sequence. According to one tradition, this mnemonic was written by Rabbi Shlomo Yitzhaki, RaSH"Y, a 12 century French biblical commentator.]

KADESH URHATZ



קַדֵּשׁ. וּרְחֹץ.

KARPAS YAHATZ



כַּרְפָּס. יַחַץ.

MAGID RAHTZA



מַגִּיד. רַחֲצָה.

MOTZEE MATZAH



מוֹצֵיא מַצָּה.

MAROR KOREKH



מָרֹר. כּוֹרֵךְ.

SHULHAN OREKH



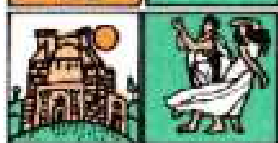
שְׁלֻחַן עוֹרֵךְ.

TZAFUN BAREKH



צָפוֹן. בָּרֵךְ.

HALLEL NIRTZAH



הַלֵּל. נִרְצָה.

The word "seder" means order. In the middle ages, a famous rabbi wrote this poem to help people remember the order of all that we do during the Passover seder.

What are some things you do that have a specific order to them? Think about your daily routine, sports, or performing arts.

What do you think is good and bad about doing things in the same order year after year?



I. KADESH / Kiddush - קידוש

[Fill this first cup of wine/juice. Recite the blessings before drinking.]



*Baruch atah Adonai, Eloheinu melech
ha-olam, borei p'ri hagafen.*

ברוך אתה יי, אלהינו מלך
העולם, בורא פרי הגפן:

Praised are you, Adonai, our God, sovereign of the universe, who has created the fruit of the vine.

*Baruch atah Adonai, Eloheinu melech
ha-olam, asher bachar banu mikol-am,
v'rom'manu mikol-lashon, v'kid'shanu
b'mitzvotav, vatiten-lanu Adonai
Eloheinu b'ahavah moadim l'simchah,
chagim uz'manim l'sason et-yom chag
hamatzot hazeh. Z'man cheiruteinu,
mikra kodesh, zeicher litzi-at
mitzrayim. Ki vanu vacharta v'otanu
kidashta mikol-ha-amim. umo'adei
kod'shecha b'simchah uv'sason
hinchaltanu. Baruch atah Adonai,
m'kadeish yisra-eil v'hazmanim.*

ברוך אתה יי, אלהינו מלך העולם, אשר
בחר בנו מכל-עם, ורוממנו מכל-לשון,
וקדשנו במצותיו, ונתת לנו יי אלהינו
באהבה מועדים לשמחה, חגים וזמנים
לששון את-יום חג המצות הזה. זמן
חרותנו, מקרא קדש, זכר ליציאת מצרים.
כי בנו בחרת ואותנו קדשת מכל-העמים.
ומועדי קדשך בשמחה ובששון הנחת לנו:
ברוך אתה יי, מקדש ישראל והזמנים:

Praised are you, Adonai, our God, sovereign of the universe, Who chose us for a unique relationship, lifting us who know the language of creation above those who speak an ordinary language, enabling us to encounter holiness through Your mitzvot, giving us lovingly holidays for joy, festivals and special times for celebration, particularly this Passover, this time of freedom this sacred gathering, this re-enactment of our going out from Mitzrayim. It is You who has chosen us, You who have shared Your holiness with us in a manner different than with other peoples. For with festive revelations of Your holiness, happiness and joy You have granted us.

Praised are you, Adonai, Who imbues with holiness Israel and the sacred moments of the year.

[Conclude Kiddush with Shehechyanu.]

*Baruch atah Adonai, Eloheinu melech
ha-olam, shehechyanu v'ki'manu
v'higi-anu laz'man hazeh.*

ברוך אתה יי, אלהינו מלך העולם, שהחיינו
וקיימנו והגיענו לזמן הזה:

Praised are you, Adonai, our God, sovereign of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

The Kiddush for Passover refers to this holiday as Zeman Heruteinu (the Season of Our Freedom). Other names for Passover are Pesach (referring to the offering of a lamb on the night that God freed Israel from slavery), Chag he-Aviv (the Spring Festival) and Chag ha-Matzot (the Festival of Matzahs). What different meanings for Passover can you find in each name?



II. URHATZ / Wash - וְרָחַץ

[We now do a “washing” in preparation for eating the vegetable (Karpas). Since the need for such washing was questioned after the Rabbinic period and washing before eating vegetables fell ultimately into disuse except for the Seder, no blessing is required. For some Seder celebrations, only the Leader has his/her hands washed - but without a blessing, and in other customs we go around to each of the participants, pouring water over the hands from a pitcher into a bowl.]



III. KARPAS / Karpas - כָּרְפַס

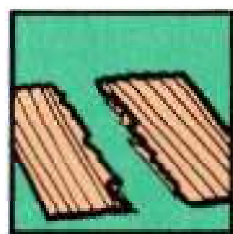
[Any vegetable grown in the earth that is not bitter may be eaten. Some traditional authorities insist upon parsley as the most authentic, but other vegetables used are celery, parsley, onion and potato as they also are the “fruit of the earth” and also remind us of the spring season’s greens.]

Dipped in salt water for purification and/or seasoning, these vegetables remind us variously of the baby boys cast in the Nile, the tears shed by the slaves and the waters of the Red Sea. The blessing said is the usual benediction before eating any vegetable.]

*Baruch atah Adonai, Eloheinu melech
ha-olam, borei p'ri ha-adamah.*

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא
פְּרִי הָאֲדָמָה:

Praised are you, Adonai, our God, sovereign of the universe, who creates the fruit of the earth.



IV. YAHATZ / Divide - וַיַּחַץ

[Divide the middle Matzah into two parts. There is no blessing. Take the larger part, wrap it in a napkin and save it for the conclusion of the meal as the Afikoman. Place the remaining smaller piece back in the middle and cover the plate.]

The top matzah and the smaller middle portion are to be used later for the “motzee-matzah” blessing recited for bread. The bottom matzah is for “Korech,” the Hillel sandwich.

One suggestion for the Afikomen being wrapped separately and removed from the table is to prevent against the possibility of eating it before the proper time, i.e. at the end of the seder.

Of course, the afikomen is also a way of involving the children. Since traditionally the seder could not end without returning the afikomen to the leader, children would negotiate a reward before handing it over!]

It is the children's job to find the afikomen and reunite it with the piece of matzah to which it used to be attached. If the broken matzah symbolizes our world that is "broken," what do you think the afikomen says about the role of children in making the world whole again? Do children have a special role to play in healing the world of all its ills?

In what way do you think the world is broken like this matzah?

Lo Alecha -- It's Not Up to You -- לֹא עָלֶיךָ

Lo alecha ham'lacha ligmor,

לֹא עָלֶיךָ הַמְּלָאכָה לְגַמּוֹר,

Lo alecha ligmor. (2x)

לֹא עָלֶיךָ לְגַמּוֹר. (2x)

V'lo ata ben chorim l'hibatil mimena,

וְלֹא אַתָּה בֶּן חוֹרִין לְהִבְטִיל מִמֶּנָּה,

V'lo ata ben chorin (2x)

וְלֹא אַתָּה בֶּן חוֹרִין. (2x)

It is not your duty to complete the work.

Not up to you to finish it.

But neither are you free to desist from it.

Pirkei Avot -- Ethics of Our Ancestors 2:19

Ha Lahma Anya - הָא לַחְמָא עֲנִיא



[This is the traditional invitation for all to join the Seder. We may open the door now as a sign of welcoming guests to the Seder.]

We uncover the plate of matzah and raise it for all to see.]

הָא לַחְמָא עֲנִיא דִּי אַכְלוּ אַבְהַתָּנָא בְּאַרְעָא
דְּמִצְרַיִם.

Ha lachma anya di achalu avhatana b'ara d'mitzrayim.

This is the bread of affliction, which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.

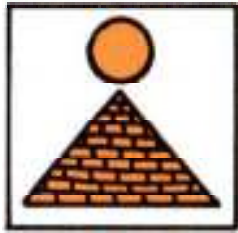
Let all who are in need, come and celebrate Passover.

Today, we are here. Next year, may we be in the land of Israel.

Today, we are slaves. Next year, may we be truly free.



Image accessed at <http://www.judyringer.com/blog/4.3.2014>



V. MAGID / Narrate - מַגִּיד

[Refill the wine cups.]

Mah Nishtanah - מַה נִּשְׁתַּנָּה

“The Four Questions”

Mah nishtanah ha-laylah hazeh mikol ha-leilot? מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Why is this night of Passover different from all other nights?

Sheb'chol ha-leilot anu och'lin chameitz umatzah. Ha-laylah hazeh kulo matzah.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה:

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

Sheb'chol ha-leilot anu och'lin sh'ar y'rakot. Ha-laylah hazeh maror.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יֵרָקוֹת הַלַּיְלָה הַזֶּה מָרֹר:

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

Sheb'chol ha-leilot ein anu matbilin afilu pa-am echat. Ha-laylah hazeh sh'tei f'amim.

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים:

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

Sheb'khol ha-leilot anu okhlim bein yoshvin uvein m'subin, halailah hazeh kulanu m'subin.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?



What's the big deal with all these questions? Why do you suppose we're suppose to ask questions during the seder?

Are these the four questions you'd have thought of? If not, try to come up with your own four questions!

עבדים היינו - Avadeem Hayinu

עבדים היינו לפרעה במצרים: Avadim hayinu (2x) l'faroh b'mitzrayim (2x).
עַתָּה בְּנֵי חֹרִין: [Avadim hayinu atah (2x) b'nei horin.] (2x)

This night is different from all other nights because once we were slaves to Pharaoh in Egypt, but Adonai, our God, took us out with a might hand and an outstretched arm.

If Adonai had not brought our ancestors out of Egypt, then we, and our children, and our children's children would still be slaves in the land of Egypt.

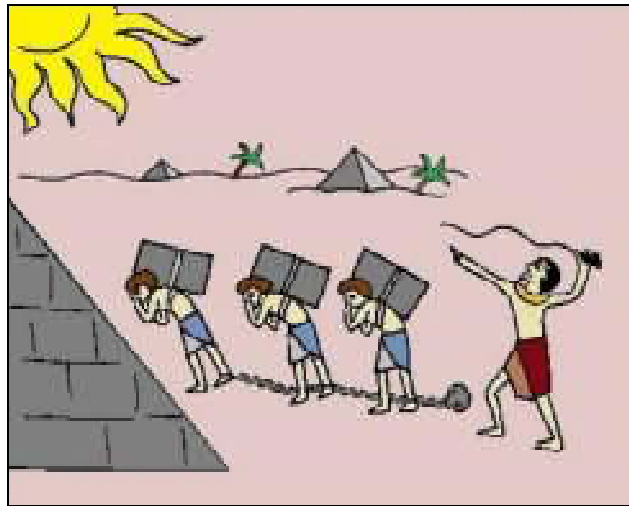
Even if we know the story well and have told it many times, the more we tell it in great detail, the more we are to be praised.

This night is also different because once we worshipped idols, but now we worship only Adonai, the One Who is Everywhere.

Baruch hamakom, baruch hu. Baruch shenatan torah l'amo yisra-eil.

בָּרוּךְ הַמָּקוֹם. בָּרוּךְ הוּא. בָּרוּךְ
שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

Blessed is the Holy One. Blessed is God. Blessed is the One who gave the Torah to the People of Israel.



The Building Song

(by Shirley Cohen)

Bang, bang, bang. Hold your hammer low.
Bang, bang, bang. Give a heavy blow.
For it's work, work, work. Every day and every night.
For it's work, work, work. When it's dark and when it's light.

Dig, dig, dig. Get your shovel deep.
Dig, dig, dig. There's no time for sleep.
For it's work, work, work. Every day and every night.
For it's work, work, work. When it's dark and when it's light.

אַרְבֵּעַ בָּנִים - The Four Children

[By including "the four children," the Haggadah teaches us to explain the story of Passover to each child according to his or her ability to understand.]

Chacham, mah hu omeir?

1. חָכָם מַה הוּא אוֹמֵר?

The Wise child might ask: *What is the meaning of the laws and rules which Adonai our God has commanded us?*

We should explain to this child in great detail all the laws and customs of Passover.

Rasha, mah hu omer?

2. רָשָׁע מַה הוּא אוֹמֵר?

The Wicked child might ask: *What does this service mean to you?*

Since this child does not want to be included in the celebration, we must answer harshly: "We celebrate Passover because of what Adonai did for us. If you had been in Egypt, you would not have been included when Adonai freed us from slavery."

Tam, mah hu omeir?

3. תָּם מַה הוּא אוֹמֵר?

The Simple child might ask: *What is this all about?*

We answer simply that, "With a mighty hand Adonai took us out of Egypt."

V'she-eino yodei-a lishol...?

4. וְשֵׁאִינוּ יוֹדְעֵי לִשְׁאֹל...?

To the Child Who Doesn't Know Enough to Ask a Question we must explain that we observe Passover to remember what Adonai did for us when we were freed from Egypt.

Complete these sentences:

I am like the wise child when...

I am like the wicked child when...

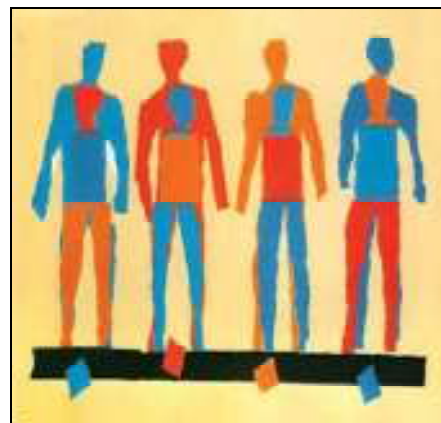
I am like the simple child when...

I am like the child who does not know how to ask when...

Do you agree with the Haggadah's answer to the wicked child? How would you answer?

Why is the number 4 so important to the seder?
Because there are 4 terms used in the Torah to talk about how God freed us from slavery (Exodus 6:6-8): 1) "I shall take you out..." 2) "I shall rescue you..." 3) "I shall redeem you..." 4) "I shall bring you..."

Can you tell all the parts of the seder that come in 4's?



(Four Aspects in Each of Us: Dan Reisinger in *A Feast of Freedom*, 1982 Rabbinical Assembly of America)

The Ballad of the Four Sons

(By Ben Aronin "Clementine")

Said the father to his children,
"At the Seder you will dine,
You will eat your fill of matzoh,
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 no more.

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.

Said the wise one to his father
"Would you please explain the laws?
Of the customs of the Seder
Will you please explain the cause?"

And the father proudly answered,
"As our fathers ate in speed,
Ate the paschal lamb near midnight
And from slavery were freed."

So we follow their example
And near midnight must complete
All the Seder, so by that time
We should not remain to eat.

Then did sneer the son so wicked
"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 child 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."

But the youngest son was silent
For he could not ask at all.
His bright eyes were bright with wonder
As his father told him all.

My dear children, heed the lesson
And remember evermore
What the father told his children
Told his sons that numbered four.

(The original "Ballad of the Four Sons"
Clementine was written by Ben Aronin in 1948.
Thegen der-neutral adaptation to Four Children
was done by William Sharlin, Sandy Bogin,
Carol Levy, Elizabeth Levy, and Lisa
Rauchwerger. This version adapted by Mark
Frydenberg with slight changes by Rabbi Daniel
Aronson.)



Clay Children by Rory Oren, Animated Haggadah,
Israel, ©1985 Jonathan Lubell, Scopus Films

The Passover Story

God promised Abraham and Sarah that their children would become a great people. God made this promise again to each new generation -- to Isaac and Rebecca, and to Jacob, Rachel, and Leah.

One of Jacob's sons, Joseph, came to live in the land of Egypt and was an advisor to the Pharaoh. He told Pharaoh to build storehouses and fill them with grain. When years of famine struck, there was food to eat in Egypt. The Pharaoh was so grateful that when Joseph's brothers came in search of food, he invited them to live in Egypt. They lived there in peace for many years and became known as Israelites.



Years later, a new Pharaoh came to rule who did not remember Joseph and all he had done for the Egyptian people. He only feared that the Israelites would become too numerous and too powerful.

Slavery in Egypt



This Pharaoh made the Israelites slaves. He forced them to do hard labor, building cities with bricks made from clay and straw. The people knew neither peace nor rest, only misery and pain. The cruelest decree of all was the Pharaoh's order that every baby boy born to an Israelite woman be drowned in the Nile.

One couple, Amram and Yocheved, would not kill their newborn son. Instead, they hid him in their hut for three months. When his cries became too loud, Yocheved placed him in a basket on the river. Their daughter Miriam watched to see what would happen.

As the Pharaoh's daughter came to bathe in the river, she discovered the basket. She felt pity for the helpless child and decided to keep him as her own. She named him Moshe (Moses), which means "drawn from the water."



Bravely, Miriam asked the princess if she needed a nurse to help her with the baby. The princess said yes, and so it happened that Yocheved was able to care for her own son and teach him about his heritage.

Moses Grows Up



Moses would have lived at the Pharaoh's palace forever, but he could not ignore the suffering of his people. Once when he saw an Egyptian beating an Israelite slave, he could not control his anger, and he killed the Egyptian. Knowing his life would be in danger once the news of this deed spread, Moses fled to the land of Midian where he became a shepherd.

One day, while tending sheep on Mount Horeb, Moses saw a bush that

seemed to be on fire, but was not burning up. From the bush, he heard God's voice calling him. God said, "I am the God of your ancestors. I have seen the suffering of the Israelites and have heard their cries. I am ready to take them out of Egypt and bring them to a new land, a land flowing with milk and honey."

God told Moses to return to Egypt to bring the message of freedom to the Israelites and to warn Pharaoh that God would bring plagues on the Egyptians if he did not let the slaves go free. Moses was such a humble man that he could not imagine being God's messenger. "I will be with you," God promised Moses. With this assurance and challenge, Moses set out for Egypt.



Listen, King Pharaoh

*Oh listen, oh listen,
oh listen, King Pharaoh;
Oh listen, oh listen,
please let my people go.
They want to go away;
They work too hard all day.
King Pharaoh, King Pharaoh,*

*What do you say?
NO, NO, NO, I will not let them go!
NO, NO, NO, I will not let them go.*

When Moses asked Pharaoh to free the Israelites, he refused, so God brought ten plagues on the Egyptians. Each one frightened Pharaoh, and each time he promised to free the slaves. But when each plague ended, Pharaoh did not keep his word. It was only after the last plague, the death of the firstborn of the Egyptians, that Pharaoh agreed to let the Israelites go.



עֶשֶׂר מַכּוֹת - Eser Makot The Ten Plagues

We fill our wine cups to remember our joy in being able to leave Egypt. Yet our happiness is not complete because the Egyptians, who are also God's children,

suffered from Pharaoh's evil ways. Therefore, we spill a drop of wine from our cups (with a finger or a spoon) as we way each plague.

How do you imagine God felt as the Egyptians suffered with each plague?

These are the Plagues that the holy one, blessed be God, brought upon Egypt.



Blood

דָּם

Dam

Frogs



צִפְרֹדֶּעַ

Tzifardea



Lice

כְּנִים

Kinim

Beasts



עֲרוֹב

Arov



Cattle Disease

דָּבָר

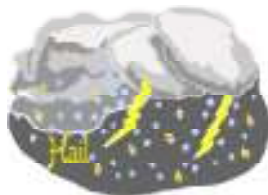
Dever

Boils



שָׁחִין

Sh'chin

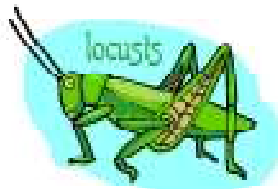


Hail

בָּרָד

Barad

Locusts



אַרְבֶּה

Arbeh



Darkness

חֹשֶׁךְ

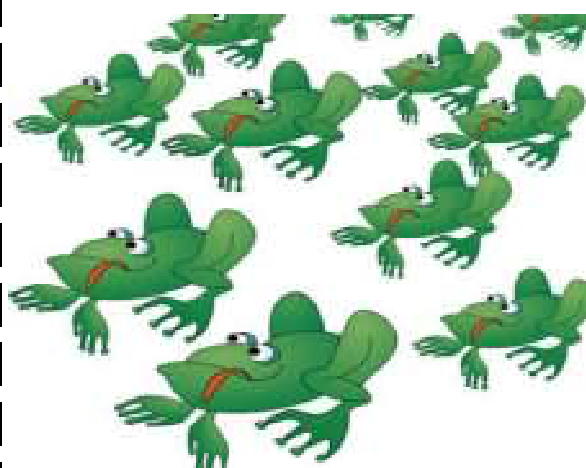
Choshech

Firstborn



מַכַּת בְּכוֹרוֹת

Makat b'chorot



Frog Song

One morning Pharaoh
awoke in his bed,
There were frogs in his bed and
frogs on his head.
Frogs on his nose and
frogs on his toes.
Frogs here, frogs there,
Frogs were jumping everywhere.

Crossing the Sea

Soon after Pharaoh let the Israelites leave Egypt, he regretted his decision and ordered his army to bring them back. His soldiers caught up with the Israelites by the banks of the Sea of Reeds. When they saw the Egyptians, they were afraid and cried out. Adonai told Moses to lift his rod, and when he did, a strong east wind drove back the sea, leaving space for the Israelites to go across on dry land. The Egyptians came after them into the sea. Moses again lifted his rod, and the waters rushed back, covering the Egyptians and their horses and chariots.

Then Moses' sister Miriam led the women in joyous dance and song, thanking Adonai for saving their lives.



Sing or listen to Debbie Friedman's "Miriam's Song" at the back of this haggadah.
What does your victory dance look like?

Dayenu - דַּיֵּנוּ

“It Would Have Been Enough”

Ilu hotzi hotzi-anu mimitzrayim,

אלו הוצי הוציאנו

hotzi-anu mimitzrayim (2x)

הוציאנו ממצרים (2x)

Dayenu

דַּיֵּנוּ



Had God brought us out of Egypt.
It would have been enough. -- Dayenu

Ilu natan natan lanu et hashabat,

אלו נתן נתן לנו

natan lanu et hashabat (2x)

נתן לנו את השבת (2x)

Dayenu

דַּיֵּנוּ



Had God given us the Sabbath,
It would have been enough -- Dayenu

Ilu natan natan lanu

אלו נתן נתן לנו

natan lanu et hatorah (2x)

נתן לנו את התורה (2x)

Dayenu

דַּיֵּנוּ



Had God given us the Torah
It would have been enough -- Dayenu

Ilu hichni hichnisanu

אלו הכני הכניסנו

hichnisanu l'aretz yisrael (2x)

הכניסנו לארץ ישראל (2x)

Dayenu

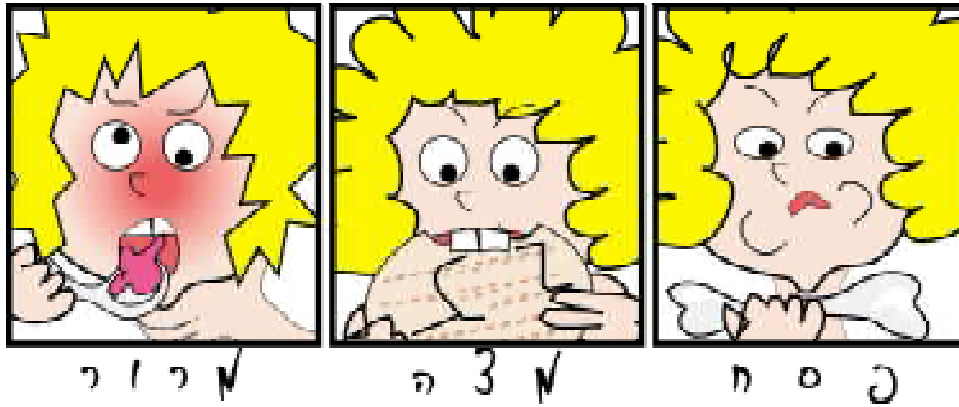
דַּיֵּנוּ

Had God brought us into the Land of Israel
It would have been enough -- Dayenu



RABBI GAMLIEL - רַבִּי גַמְלִיֵּאל - אֱמִלְיָאֵל

Rabbi Gamliel said that in telling the story of the Exodus, we must explain the meaning of the three most important symbols: Pesah [Paschal Lamb], Matzah and Maror [Bitter Herb]. Without this explanation, our celebration would not be complete.



פֶּסַח



[Everyone's attention is now drawn to the shankbone on the Seder Plate, but it is not touched or raised.]

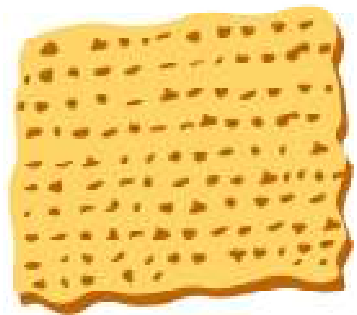
The roasted bone is called the **Pesach** (Passover). It recalls the lamb our ancestors sacrificed and ate in the days of the Temple. As a symbol on our seder plate, it reminds us that during the tenth plague, Adonai “passed over” the homes of the Israelites and spared their first born.

מַצָּה

[The plate of Matzah is raised.]

We eat **Matzah** to remind us how our ancestors had to leave Egypt in such haste that the dough for their bread did not have time to rise.

[The plate of Matzah is lowered.]



מָרֹר

[The Maror is raised.]



We eat this **Maror** to remind us how bitter the Egyptians made the lives of our ancestors by forcing them to be slaves.

[The Maror is lowered.]

בְּכֹל דּוֹר וָדוֹר - B'KHOL DOR VADOR

“In Every Generation”

*B'chol dor vador chayav adam lirot et
atzmo, k'ilu hu yatza mimitzrayim.*

בְּכֹל דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־
עַצְמוֹ, כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם...

In every generation each of us is to see ourselves as if we had gone free from Egypt.

Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the Holy One, Blessed be God, Who performed all these miracles for our ancestors and therefore for us!

The blessing over Shabbat and holidays during the kiddush tells us to remember that God took us out of Egypt. Here, in the haggadah, we are told to see ourselves as if we were also freed from Egypt.

Why do you suppose our tradition wants us to remember the Exodus from Egypt and to imagine that we ourselves were freed? Why not have us remember receiving the Torah at Mt. Sinai or entering the Land of Israel or any number of other important events in the Torah?

הַלֵּל HALLEL

[We praise God in the Psalms of **Hallel**. We raise our glasses of wine in joy, thankful for God's taking us out of Egypt. We cover the matzah.]

PSALM 114

*B'tzeit yisra-eil mimitzrayim, beit ya-akov
mei-am loeiz.*

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעִז:

*Hay'tah y'hudah l'kod'sho, yisra-eil
mamsh'lotav.*

הָיְתָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְשָׁלוֹתָיו:

*Hayam ra-ah vayanos, hayardein yisov
l'achor.*

הָיָם רָאָה וַיָּנֹס, הַיַּרְדֵּן יָסַב לְאַחֹר:

*Heharim rak'du ch'eilim, g'va-ot kivnei
tzon.*

הַהָרִים רָקְדּוּ כְּאֵילִים. גְּבוֹעוֹת כְּבָנֵי־צֹאן:

When Israel went out of Egypt,
When the household of Jacob left a
people with a strange tongue,

The sea looked and fled,
The Jordan reversed its curse.

Judah became the place from which God's
holiness went forth,
Israel became the seat from which
the world would know of God's rule.

Mountains skipped like rams
And the hills jumped about like
young lambs.

KOS SHEINEE - כּוֹס שֵׁינִי

Second Cup of Wine

[We drink the juice after the blessing.]



*Baruch atah Adonai, Eloheinu melech
ha-olam, ga-al yisra-eil.*

בָּרוּךְ אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל:

Praised are you, Adonai, who has redeemed Israel.

*Baruch atah Adonai, Eloheinu melech
ha-olam, borei p'ri hagafen.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

Praised are you, Adonai, our God, sovereign of the universe, who has created the fruit of the vine.



VI. RAHTZAH - רַחֲצָה

Hand Washing

[The hands are ritually washed before the meal, as is required at any meal; it is performed similarly to the previous hand-washing. Now, though, all wash with the usual blessing as the hands are dried. We wash because (1)

we are a "kingdom of priests" and whenever we wash before eating, we are reminded of that special role, and (2) the ritual washing recalls the priests' eating their tithes in purity. It is customary not to speak - but you can hum quietly - until all are ready to recite MOTZEE-MATZAH.]

*Baruch atah Adonai Eloheinu melech
ha-olam, asher kid'shanu b'mitzvotav,
v'tzivanu al n'tilat yadayim.*

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

Praised are you, Adonai, our God, sovereign of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.



VII. MOTZEE - MATZAH - מוֹצֵי מַצָּה

[The first food at the meal is, as usual, bread (naturally, however, this bread - the matzah - is unleavened bread). The usual beracha - the motzee - is recited. However, before eating the matzah, a second beracha, thanking God for the requirement to eat matzah, is recited.]

Since there is a debate whether one and a half matzot fulfill the custom of "lehem mishnah," the two loaves reminiscent of the double portion of manna in the desert for Shabbat and Festivals, we raise all three pieces to recite Ha-Motzee.]

*Baruch atah Adonai, Eloheinu melech
ha-olam, hamotzi lechem min ha-aretz.*

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

Praised are you, Adonai, our God, sovereign of the universe, who provides sustenance from the earth.

[We do not yet eat the matzah. Instead, immediately after the Motzee, we now put the bottom matzah back in its place and continue, reciting the matzah beracha holding the top and middle matzah.]

*Baruch atah Adonai, Eloheinu melech
ha-olam, asher kid'shanu b'mitzvotav
v'tzivanu al achilat matzah.*

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

Praised are you, Adonai, our God, sovereign of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

[We now break up the top and middle matzot into pieces and distribute them for all to eat a portion while reclining. There is a custom not to salt the matzah even though some make salt available for hallah on Shabbat or other Festivals.]



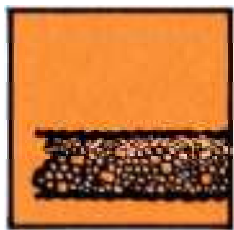
VIII. MAROR / Bitter Herbs - מָרֹר

[Small pieces of horse-radish are dipped into the haroset (symbolic of mortar) to indicate that over-emphasis on material things results in bitterness. Before eating it, a blessing thanking God for this requirement is recited. Some people mix the pieces of horse-radish with haroset. We generally do not recline while eating maror as it is a symbol of slavery.]

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

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Praised are you, Adonai, our God, sovereign of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.



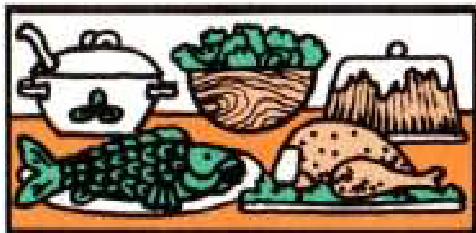
IX. KOREKH / Hillel Sandwich - כּוֹרֵךְ

[In ancient times, Hillel ate the three symbolic foods (lamb, matzah and bitter herbs) folded together so that each mouthful contained all three. Thus the symbols of slavery and of liberation were intermingled. Now that we do not have the Paschal lamb, we eat just the matzah and horse-radish in a "Hillel sandwich". No special berakha is said, but we do read the following words recalling Hillel's practice.]

זֵכֶר לְמִקְדָּשׁ כְּהִלֵּיל: כֵּן עָשָׂה הָלֵל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה קַיָּם. הָיָה
כוֹרֵךְ פֶּסַח מַצָּה וּמָרֹר וְאוֹכֵל בְּיַחַד. לְקַיָּם מָה שֶׁנֶּאֱמַר: עַל־מִצּוֹת
וּמָרֹרִים יֹאכְלֶהוּ:

Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah kayam. Hayah koreich pesach, matzah, u-maror v'ochel b'yachad. L'kayeim mah shene-emar. "Al matzot um'rorim yochlu-hu."

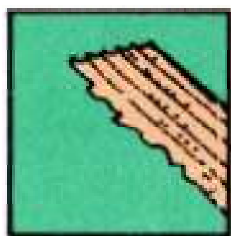
This way of eating matzah, maror and haroset reminds us of how Hillel would do so when the Second Temple still existed, making a sandwich of the Pashal lamb, matzah and maror, fulfilling the Torah injunction: "with matzot and maror they shall eat the Pashal lamb."



X. SHULHAN OREKH / Meal -

שֻׁלְחַן עֹרֶךְ

[The joyous feasting gives us the feeling of human fellowship in harmony with God. The meal traditionally begins with a hard-boiled egg, dipped or covered with some of the salt water. Thereafter, it is a traditional festive meal.]



XI. TZAFUN /AFIKOMAN / Dessert - צִפּוּן

After the Afikomen has been found, everyone gets a piece to eat. The Afikomen is shared just as the Pesach offering was shared in the days of the Temple, to show that we are all responsible for one another. No special blessing is said because the dessert is part of the meal. We are not permitted to eat anything after the Afikomen. It's taste should linger in our mouths.



XII. BAREKH / Birkat HaMazon - בִּרְכָּה

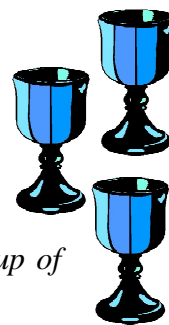
[Fill the third cup before the Birkat HaMazon / grace.]

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵזֵן אֶת הָעוֹלָם כֵּלּוּ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד
וּבִרְחָמִים הוּא נוֹתֵן לָחֶם לְכֹל בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא
חָסַר לָנוּ, וְאֵל יַחֲסֹר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֵן
וּמַפְרִינֵם לְכֹל וּמַטִּיב לְכֹל, וּמַכִּין מִזֶּן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ,
הֵזֵן אֶת הַכֵּל:

*Barukh ata Adonai Eloheinu melekh haolam, hazal et haolam kulo b'tuvo
b'hein b'hesed uv'rahamim, hu notein lehem l'khol vasar kee l'olam hasdo.
uv'tuvo hagadol, tamid lo hasar lanu, v'al yehsar lanu mazol l'olam vaed.
Ba'avur sh'mo hagadol, kee hu eil zan um'farnes lakol umei-tiv lakol,
umeikhin mazon l'khol b'riyotav asher bara. Barukh atah Adonai, hazan et
hakol.*

We praise You, Adonai our God, Ruler of the Universe, Who in goodness, mercy and kindness gives food to the world. Your love for us endures forever. We praise You, Adonai, Who provides food for all life.

KOS SH' LISHEE - כּוֹס שְׁלִישִׁית THIRD CUP



[We conclude the Grace after the meal by drinking the Third Cup of wine, the cup of blessing, while reclining to the left.]

*Baruch atah Adonai, Eloheinu melech
ha-olam, borei p'ri hagafen.*

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

KOS SHEL ELIJAHU - כּוֹס אֵלִיָּהוּ

Cup of Elijah



[We now fill the Cup of Elijah on the table. We rise and open the door for Elijah, who by tradition is the forerunner of the Messiah, the harbinger of hope. Sing "Eliyahu Ha-Navi" and then close the door.]

Eliyahu Ha-navee

אֵלִיָּהוּ הַנָּבִיא,

Eliyahu Ha-tish-bee

אֵלִיָּהוּ הַתִּשְׁבִּי,

Eliyahu, Eliyahu

אֵלִיָּהוּ, אֵלִיָּהוּ,

Eliyahu Ha-giladee

אֵלִיָּהוּ, הַגִּלְעָדִי.

Bim Heira B'yameinu

בְּמַהֲרָה בְּיָמֵנוּ

Yavo eileinu

יָבוֹא אֵלֵינוּ.

Eem mashiah ben David

עִם מָשִׁיחַ בֶּן דָּוִד,

Eem mashiah ben David

עִם מָשִׁיחַ בֶּן דָּוִד.

May Elijah the Prophet come to use quickly and in our day, bringing the time of the Messiah.

Imagine that Elijah was there at the door when you opened it. What would you say?
What might he say? Act out the scene.

What do you think the world will be like when Elijah comes?

God has taught all people to love their neighbors as themselves. Yet, in almost every age, some have not obeyed God's command. Our people have suffered frequently at the hands of such people. As we open our doors and our hearts to Elijah, we pray that there soon will be an end to all evil deeds in the world. God has shown us the paths to peace. Amen.

שִׁפּוֹךְ אֲהֶבְתְּךָ - Pour Out Your Love

Pour Out Your Love On The Righteous Gentiles

Pour out your love on the nations who have known you and on the kingdoms who call upon your name. For they show loving-kindness to the seed of Jacob and they defend your people Israel from those who would devour them alive. May they live to see the sukkah of peace spread over your chosen ones and to participate in the joy of your nations.



הַלֵּל - XIII. HALLEL

Psalm 115:12-18

יְיָ זָכְרָנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן. יְבָרֵךְ
יְרֵאֵי יְיָ, הַקְּטָנִים עִם הַגְּדֹלִים. יִסַּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיְי, עֹשֶׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַיְי, וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם. לֹא
הַמֵּתִים יְהַלְלוּ יְה, וְלֹא כָל יְרֵדֵי דוּמָה. וְאַנְחֵנוּ נְבָרֵךְ יְה, מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

*Adonai z'charanu y'vareich, y'vareich et beit yisra-eil, y'vareich et beit aharon.
Y'vareich yirei Adonai, hak'tanim im hag'dolim. Yoseif Adonai aleichem,
aleichem v'al b'neichem. B'ruchim atem l'Adonai, oseih shamayim va-aretz.
Hashamayim shamayim l'Adonai, v'ha-aretz natan livnei adam. Lo hameitim
y'hal'lu yah, v'lo kol yor'dei dumah. Va-anachnu n'vareich yah, mei-atah v'ad
olam, hal'luyah.*

The Lord who has remembered us will
bless;
God will bless the house of Israel;
God will bless the house of Aaron;
God 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 God
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 117

Hal'lu et Adonai, kol goyim,

הַלְלוּ אֶת יְיָ, כָּל גּוֹיִם,

Shab'chu-hu, kol ha-umim.

שִׁבְּחוּהוּ כָּל הָאֻמִּים.

Ki gavar aleinu chasdo,

כִּי גָבַר עָלֵינוּ חַסְדּוֹ,

Ve-emet Adonai l'olam, hal'luyah.

וְאֵמֶת יְיָ לְעוֹלָם, הַלְלוּיָהּ:

Give thanks to the Lord, all you nations; praise God, all you peoples!

For God's kindness overwhelms us, and the truth of the Lord is forever, Halleluyah!

Psalm 118:1-4

*Hodu l'Adonai ki tov,
Ki l'olam chasdo.*

הוֹדוּ לַיְי כִּי טוֹב,
כִּי לְעוֹלָם חַסְדּוֹ:

*Yomar na yisra-eil,
Ki l'olam chasdo.*

יֹאמַר נָא יִשְׂרָאֵל,
כִּי לְעוֹלָם חַסְדּוֹ:

*Yomru na veit aharon,
Ki l'olam chasdo.*

יֹאמְרוּ נָא בֵּית אַהֲרֹן,
כִּי לְעוֹלָם חַסְדּוֹ:

*Yomru na yirei Adonai,
Ki l'olam chasdo.*

יֹאמְרוּ נָא יִרְאֵי יְיָ,
כִּי לְעוֹלָם חַסְדּוֹ:

Give thanks to the Lord, for God's is good;

God's kindness endures forever.

Let Israel say: God's kindness endures forever.

Let the house of Aaron say: God's kindness endures forever.

Let those who revere the Lord say: God's kindness endures forever.

Psalm 118:5-29

*Min hameitzar karati yah,
Anani vamerchav yah.*

מִן הַמֵּצָר קָרָאתִי יְהוָה,
עֲנֵנִי בַמֶּרְחָב יְהוָה.

From the straits I called upon the Lord; the Lord answered me by placing me in a great expanse.

Ozi v'zimrat yah, vay'hi li lishuah.

עֲזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.

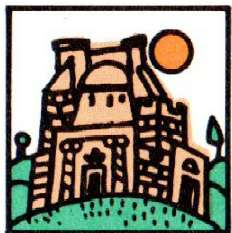
The Lord is my strength and song; God has become my salvation.

*Pitchu li sha-arei tzedek, avo vam odeh yah.
Zeh hasha-ar l'Adonai, tzadikim yavo-u vo.*

פָּתְחוּ לִי שַׁעְרֵי צֶדֶק, אֲבֹא בָם אֹדֶה יְהוָה.
זֶה הַשַּׁעַר לִי, צְדִיקִים יָבֹאוּ בוֹ.

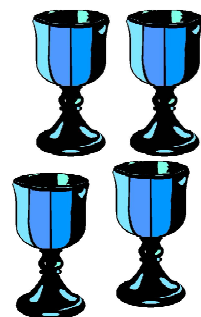
Open for me the gates of righteousness, that I may enter and praise the Lord.

This is the gate of the Lord; the righteous may enter through it.



XIV. NIRTZAH / Hasal Seder -

נִרְצָה



פּוֹס רְבִיעִי - KOS R'VEE-EE

Fourth Cup

[The fourth cup of wine is filled and, after the following beracha, we drink this final cup of the Seder.]

*Baruch atah Adonai, Eloheinu melech
ha-olam, borei p'ri hagafen.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

Our seder is now completed.

May our service be acceptable to You, Adonai our God.

And may we be granted the blessing of celebrating Pesach for many years to come. Pure and Holy One, dwelling on high,

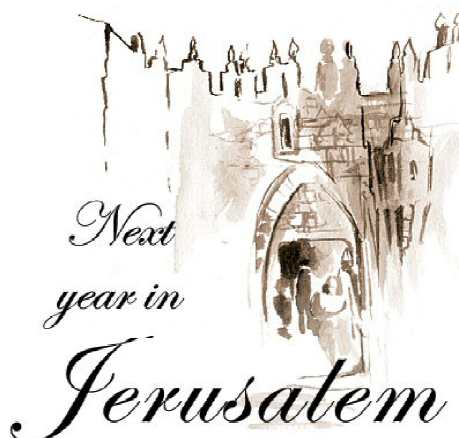
Raise up Your people with love

And lead us to Zion in joyful song.

[We conclude and sing together.]

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

L'Shana HaBa'ah Bi'Y'rushalayim



Songs for Passover

ADIR HU **Mighty is God**

Adir hu, adir hu, yivneh veito b'karov, bimheirah bimheirah, b'yameinu b'karov. Eil b'neih, b'neih veitcha b'karov.

God is powerful. May God build his temple very soon. O God, build your temple speedily.

Bachur hu, gadol hu, dagul hu, yivneh veito b'karov, bimheirah bimheirah, b'yameinu v'karov. Eil b'neih, eil b'neih, b'neih veitcha b'karov.

God is chosen, great, and famous. May God build his temple very soon. O God, build your temple speedily.

Hadur hu, vatic hu, zakay hu, chasid hu, yivneh veito b'karov, bimheirah bimheirah, b'yameinu v'karov. Eil b'neih, eil b'neih, b'neih veitcha b'karov.

God is glorious, pure and guiltless; May God build his temple very soon. O God, build your temple speedily.

Tahor hu, yachid hu, kabir hu, lamud hu, melech hu, nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu, yivneh veito b'karov, bimheirah bimheirah, b'yameinu v'karov. Eil b'neih, eil b'neih, b'neih veitcha b'karov.

God is pious, clean and unique; God is powerful, wise and majestic; God is revered, eminent and strong; God is redeeming, righteous and holy; May God build his temple very soon. O God, build your temple speedily.

Kadosh hu, rachum hu, shadai hu, takif hu, yivneh veito b'karov, bimheirah bimheirah, b'yameinu v'karov. Eil b'neih, eil b'neih, b'neih veitcha b'karov.

God is merciful, omnipotent, and indomitable; May God build his temple very soon. O God, build your temple speedily.



ECHAD MI YODEA

Who Knows One?

- | | | | |
|-----------|---|-----------|---|
| All: | Who knows one? | Person 1: | One is Hashem, one is Hashem, one is Hashem! In the Heaven and the Earth. |
| Person 1: | I know one. One is Hashem, one is Hashem, one is Hashem! In the Heaven and the Earth. | All: | Oo ah. Oo oo ah. |
| All: | Oo ah. Oo oo ah. | 4. | Four are the Mothers; |
| All: | Who knows two? | 5. | Five are the books of the Torah; |
| Person 2: | I know two. Two are the tablets that Moshe brought; | 6. | Six are the books of the Mishnah; |
| Person 1: | One is Hashem, one is Hashem, one is Hashem! In the Heaven and the Earth. | 7. | Seven are the days of the week ooh-ah |
| All: | Oo ah. Oo oo ah. | 8. | Eight are the days til the Brit Milah; |
| All: | Who knows three? | 9. | Nine are the months til the baby's born; |
| Person 3: | I know three. Three are the Fathers; | 10. | Ten are the ten Commandments; |
| Person 2: | Two are the tablets that Moshe brought; | 11. | Eleven are the stars in Joseph's dream; |
| | | 12. | Twelve are the tribes of Israel; |
| | | 13. | Thirteen are the attributes of Hashem. |



CHAD GADYA

One Goat

Chad Gadya ... Chad Gadya!
That my father bought for two zuzim.
*Chad gadya ... chad gadya.)**

Then came a cat that bit the goat
That my father bought for two zuzim.
Chad gadya ... chad gadya

Then came a dog that bit the cat that bit
the goat
That my father bought for two zuzim.
Chad gadya ... chad gadya

Then came a stick that beat the dog that
bit the cat
that bit the goat
That my father bought for two zuzim.
Chad gadya ... chad gadya

Then came a fire that burnt the stick that
beat the dog that bit the cat that bit the
goat
That my father bought for two zuzim.
Chad gadya ... chad gadya

Then came some water that put out the
fire that burnt the stick that beat the dog
that bit the cat that bit the goat
That my father bought for two zuzim.
Chad gadya ... chad gadya

Then came a cow that drank the water
that put out the fire that burnt the stick
that beat the dog that bit the cat that bit
the goat
That my father bought for two zuzim.
Chad gadya ... chad gadya

Then came a butcher that butchered the
cow that drank the water that put out the
fire that burnt the stick that beat the dog
that bit the cat that bit the goat
That my father bought for two zuzim.
Chad gadya ... chad gadya

Then came the Angel of Death that killed
the butcher that butchered the cow that
drank the water that put out the fire that
burnt the stick that beat the dog that bit
the cat that bit the goat
That my father bought for two zuzim.
Chad gadya ... chad gadya

Then came God - Blessed be God's
Name! that destroyed the Angel of Death
that killed the butcher that butchered the
cow that drank the water that put out the
fire that burnt the stick that beat the dog
that bit the cat that bit the goat
That my father bought for two zuzim.
Chad gadya ... chad gadya

MIRIAM'S SONG
by Debbie Friedman

Chorus:

*And the women dancing with their timbrels,
Followed Miriam as she sang her song,
Sing a song to the One whom we've exalted,
Miriam and the women danced and danced the whole night long.*

And Miriam was a weaver of unique variety
The tapestry she wove was one which sang our history.
With every strand and every thread she crafted her delight!
A woman touched with spirit, she dances toward the light.

Chorus

When Miriam stood upon the shores and gazed across the sea
The wonder of this miracle she soon came to believe.
Whoever thought the sea would part with an outstretched hand
And we would pass to freedom and march to the promised land!

Chorus

And Miriam the prophet took her timbrel in her hand,
And all the women followed her just as she had planned,
And Miriam raised her voice in song-
She sang with praise and might
We've just lived through a miracle (yelled): We're going to dance tonight!!

Chorus

Let My People Go
(Traditional spiritual)

When Israel was in Egypt land
Let My People go
Oppressed so hard they could not stand
Let My People go.

Go down, Moses
Way down in Egypt land
Tell old Pharaoh
To Let My People go.