



HAGGADAH

for the
American
Family

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American
Family*

ENGLISH SERVICE WITH DIRECTIONS,

written by

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Merion, Pennsylvania



SEPARATE COMPLETE HEBREW SERVICE INCLUDED
(Starting from Right Side, Hebrew Page 1)

A COMPLETE, NEW SEDER SERVICE

The need for a new Haggadah, one that is meaningful to the average American family, has been felt for a long time. Many a Jewish family would conduct a Seder in their home, were an intelligible and easily followed Service available to them. It is towards that aim that this Haggadah has been prepared.

The English version should be followed in its entirety. Several sections have been included in both Hebrew and transliterated form. Everyone should be encouraged to read these in unison.

LEADER: Yourself or someone you designate.

ASSEMBLED: The entire group in unison.

PARTICIPANT: Any person in the group.

Rotating the readings among all members of the group will keep everyone interested and attentive.



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PUBLISHED BY
SACRED PRESS, INC.
P.O. Box 502
NORTHWEST BRANCH
MIAMI, FLORIDA 33147

The Seder Table



- The Seder Table includes a number of objects, prescribed by the tradition, which symbolize the spirit of the holiday. The table, in general, should be festive, including a floral center-piece and lighted candles.
- A large platter is placed in front of the one conducting the Seder. This can be an ordinary platter, or a special Seder Plate, which can be purchased. Upon the plate are placed the following objects:

THREE MATZOS, placed in the three separate sections of a Matzoh Cover, a specially designed cover, or in the folds of a large napkin.

ROASTED SHANKBONE

A ROASTED EGG

BITTER-HERBS, cut into small pieces, or ground horseradish.

CHAROSES, a mixture of nuts, apple and cinnamon, finely chopped and mixed with a little wine.

PARSLEY, LETTUCE OR WATERCRESS, cut into small pieces.

The following are placed on the table for the participants:

One or more dishes of SALT WATER, depending on the number of participants.

A WINE GOBLET in front of each place. A large goblet, filled with wine, at the center of the table. This is the CUP OF ELIJAH.

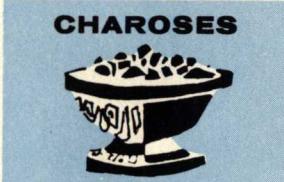
If desired, for convenience, extra dishes of BITTER-HERBS and CHAROSES can be placed on the table.

A pillow or cushion is placed on the left arm of the chair used by the Leader, or on another chair close to it.



MATZOS**SHANKBONE****ROASTED EGG**

The Seder

MOROR**CHAROSES****KARPAS**

(The family is seated around the table)

LEADER: We are about to begin the recitation of the ancient story of Israel's redemption from bondage in Egypt. The purpose of this Seder is to afford us the opportunity to recall the dramatic and miraculous events which led to the exodus from an ancient land of slavery. The Bible, centuries ago, instructed us to meet, as we do tonight, when it declared: "And thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt." By this, the Bible means that young and old should gather on the eve of Passover, in order that we might relate to the children, and to all, this thrilling chapter in the history of our people.

LEADER: (Points to Seder Plate) We have before us the Seder Plate. On it have been placed the main symbols of this Service.

PARTICIPANT: First, we have three MATZOS, commemorating the bread which our forefathers were compelled to eat during their hasty departure from Egypt. We use three Matzos to represent the three religious groupings of the Jewish people — Kohen, Levi and Yisroayl. They are placed together to indicate the unity of the Jewish people. In unity, we find our strength and power to survive.

PARTICIPANT: The second symbol is the ROASTED SHANKBONE which reminds us of the Paschal Lamb, a special animal sacrifice which our ancestors offered on the altar of the great Temple in Jerusalem, on the Passover holiday.

PARTICIPANT: The third symbol is a ROASTED EGG, which reminds us of a second offering brought to the Temple on Passover. It was known as the "FESTIVAL OFFERING," for it was brought on each of the three Festivals — Pesach, Shavuos and Succos.

PARTICIPANT: The fourth symbol is the MOROR, the bitter-herbs, which reminds us of the bitterness of slavery, which our ancestors were compelled to endure.

PARTICIPANT: The fifth symbol is the CHAROSES, made to resemble mortar, used at this time to remind us of the mortar with which our forefathers made bricks for the building of Egyptian cities.

PARTICIPANT: The final symbol is the KARPAS, a green vegetable, used to remind us that Pesach coincides with the arrival of Spring and the gathering of the Spring harvest. Passover, in ancient times, was also an agricultural festival and an occasion on which our ancestors gave thanks for the earth's rich bounties.

PARTICIPANT: Four times, in the course of this Service, we shall partake of the wine, symbol of joy and thanksgiving. The four cups represent the four-fold promise which the Lord made to the Israelites in Egypt. In the following words, He assured them that they would be freed from servitude: "I will bring you forth;" "I will deliver you;" "I will redeem you;" "I will take you."

LEADER: These are the symbols of Passover — echoes of the past and reminders for the present. As we partake of them, may we remember the events which they recall, and may we embody their spirit in our present-day endeavors. We shall now sanctify the holiday with the recitation of the Kiddush. Let us rise.

Kadash קדש

(Kiddush is recited either by the Leader, or by all assembled, in unison with the Leader. Children who know the Kiddush may repeat it separately, if desired.)

IF PASSOVER BEGINS ON FRIDAY EVENING, BEGIN HERE:

וַיְהִי־עֶבֶר וַיָּהִי־בְּקָדְשׁוֹ

יום השש' יונכלה השמים והארץ וכלצבאים: ונכל אליהם ביום השביעי מלאכתו אשר עשה ונישבת ביום השביעי מבל' מלאכתו אשר עשה: ויברך אליהם את' יום השביעי, וקידש אותו כי בו שבת מפל' מלאכתו אשר ברא אליהם לעשות:

On weekdays, begin here Friday evenings, continue here:

פָּרֵךְ קָרְנוֹן וְבָנָן גְּבָרוֹתִי

ברוך אתה יי' אליהנו מלך העולם בורא פרי הנפש:
ברוך אתה יי' אליהנו מלך העולם. אשר בחר לנו
מפל'ם ורומנו מפל'לשן וקדשנו במצוותינו,
ונתקנו לנו יי' אליהנו באהבה (ישעי' שבתות לשבת ה) מועדים
לשנתה, חגים ומניגים לשבועון, את' יום (ישעי' שבתות תשרי ואית' ים)
תג המצוות תיה. ימן תורתנו, (ישעי' באחבה) מקרא קדש
ובר ליציאת מצרים. כי בנו בחרת, ואotton קדשת מפל'
העמים. (ישעי' ושבת ו) מועדי קדש (ישעי' באחבה וגביעון)
בשמחה ובשalon הנקלהנו: ברוך אתה יי', קדש
(ישעי' שבת ו) ישראל ותומיגים:

On Saturday night, add the following paragraph:

ברוך אתה יי', אליהנו מלך העולם, בורא, מאורי הארץ:
ברוך אתה יי', אליהנו מלך העולם, הפקידיל בון קדש לחוי, בין
אור לחשך, בין ישראל לעם, בין ים השבעי לששת
ימי הפעשה. בין קדשת שבת לקדשת יום טוב הברלה. ואת' ים
השביעי משחת ימי הפעשה קדש. הברלה וקדשת אר-עמק
ישראל בקדשך: ברוך אתה יי', הפקידיל בז'קדש לקדש:

At all S'doreem add:

ברוך אתה יי', אליהנו מלך העולם, שחתוננו, וקידשנו,
ויגענו, למן תה:

After Kiddush recitation, all drink wine.

Kadash קדש

(Kiddush is recited either by the Leader, or by all assembled, in unison with the Leader. Children who know the Kiddush may repeat it separately, if so desired.)

IF PASSOVER BEGINS ON FRIDAY EVENING, BEGIN HERE:

Va-y'hee E-rev Va-y'hee Vo-ker

Yom ha-shee-shee: va-y'chu-loo ha-sho-ma-yim v'ho-o-retz v'chol tz'vo-om.
Va-y'chal E-lo-heem ba-yom ha-sh'vee-ee m'lach-to a-sher o-soh, va-yish-bos ba-yom ha-sh'vee-ee mee-kol m'lach-to a-sher o-soh, va-y've-rech E-lo-heem es yom ha-sh'vee-ee va-y'ka-daysh o-so, kee vo sho-vas
mee-kol m'lach-to, a-sher bo-ro E-lo-heem la-a-sos.

ON WEEKDAYS, BEGIN HERE:

(On Friday evenings, continue here:)

BO-RUCH A-TOH A-DO-NOY, E-LO-HAY-NOO ME-LECH HO-O-LOM, BO-RAY P'REE HA-GO-FEN.
BO-RUCH A-TOH A-DO-NOY, E-LO-HAY-NOO ME-LECH HO-O-LOM, A-SHER BO-CHAR BO-NOO MEE-KOL OM, VRO-M'MO-NOO MEE-KOL LO-SHON, VKEED-SHO-NOO B'MEETZ-VO-SOV.
VA-TEE-TEN LO-NOO A-DO-NOY E-LO-HAY-NOO B'A-HA-VOH
(On Sabbath add: SHA-BO-SOS LEEM-NOO-CHOH U) MO-A-DEEM L'SEEM-CHOH, CHA-GEEM U-Z'MA-NEEM L'SO-SON, ES YOM (On Sabbath add: HA-SHA-BOS HA-ZEH, V'ES YOM) CHAG HA-MA-TZOS HA-ZEH.
Z'MAN CHAY-RU-SAY-NOO (On Sabbath add: B'A-HA-VOH) MEEK-RO KO-DESH, ZAY-CHER LEE-TZEE-AS MEETZ-RO-YEEM. KEE VO-NOO VO-CHAR-TO V'O-SO-NOO KEE-DASH-TO MEE-KOL HO-A-MEEM (On Sabbath add: V'SHA-BOS) U-MO-A-DAY KOD-SHE-CHO (On Sabbath add: B'A-HA-VOH UV-RO-TZON) B'SEEM-CHOH UV-SO-SON HEE-N-CHAL-TO-NOO. BO-RUCH A-TOH A-DO-NOY, M'KA-DAYSH (On Sabbath add: HA-SHA-BOS V) YEES-RO-AYL V'HA-Z'MA-NEEM.

ON SATURDAY NIGHT, ADD THE FOLLOWING PARAGRAPH:

Bo-ruch a-toh A-do-noy, E-lo-hay-noo me-lech ho-o-lom, bo-ray m'o-ray ho-aysh.

Bo-ruch a-toh A-do-noy, E-lo-hay-noo me-lech ho-o-lom, ha-mav-deel bayn ko-desh l'chol, bayn or l'cho-shech, bayn yees-ro-ayl lo-a-meem, bayn yom ha-sh'vee-ee l'shay-shes y'may ha-ma-a-seh. Bayn k'du-shas sha-bos leek-du-shas yom tov heev-dal-to, v'es yom ha-sh'vee-ee mee-shay-shes y'may ha-ma-a-seh kee-dash-to. Heev-dal-to v'ke-dash-to es am-cho yees-ro-ayl beek-du-sho-se-cho. Bo-ruch a-toh A-do-noy, ha-mav-deel bayn ko-desh l'ko-desh.

AT ALL S'DOREEM ADD THE FOLLOWING:

BO-RUCH A-TOH A-DO-NOY, E-LO-HAY-NOO ME-LECH HO-O-LOM, SHE-HE-CHE-YO-NOO, V'KEE-YMO-NOO, V'HEE-GEE-O-NOO LA-Z'MAN HA-ZEH.

If the Kiddush is not recited in Hebrew, the following can be said: (On Sabbath, add words in parentheses.)

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

Blessed art Thou, O Lord our God, Who hast chosen us for Thy service from among the nations, exalting us by making us holy through Thy commandments. In love hast Thou given us, O Lord our God, (Sabbaths for rest), holidays for joy and festivals for gladness. Thou didst give us this Feast of Unleavened Bread, the season of our freedom, in commemoration of our liberation from Egypt. Thou hast chosen us for Thy service from among the nations and hast sanctified us by giving us, with love and gladness, Thy holy (Sabbath and) Festivals as a heritage. Blessed art Thou, O Lord, Who hallowest (the Sabbath), Israel and the Festivals.

Blessed art Thou, O Lord our God, King of the universe, Who hast kept us in life, Who hast preserved us, and hast enabled us to reach this season.

(After Kiddush recitation, all drink wine.)

LEADER: Let us be seated.

וּרְחַץ—URCHATZ

LEADER: The second ceremony of the Seder is known as Urchatz, "Washing of the Hands." This is a symbolic act of purification, which precedes our participation in this religious Service.

(Two children bring a pitcher of water, a bowl and towel. They offer these to all assembled, who pour water over their hands into the bowl.)

כָּרְפָּס—KARPAS

LEADER: (Distributes pieces of green vegetable, such as parsley, lettuce, or watercress to all assembled, and says:) The third ceremony is partaking of the Karpas. We now dip this green fruit of the earth into salt water, as we recite together.

(Waits for assembled to take and dip vegetable.)

ASSEMBLED: In partaking of this fruit of the earth, we give thanks to God for all His bounties. We also recall that our forefathers were tillers of the soil, who were ever grateful for the earth's produce. In tasting of the salt water, we are asked to remember the tears which our ancestors shed while suffering the tortures of slavery. May our gratitude for the blessings which we enjoy help to soften the pain of sorrow, and convert tears to joy and appreciation.

ברוך אתה יי' אלדינו מלך העולם בורא פרי הארץ :
BO-RUCH A-TOH A-DO-NOY, E-LO-HAY-NOO ME-LECH HO-O-LOM, BO-RAY P'REE HO-A-DO-MOH.
Blessed art Thou, O Lord our God, King of the universe, Who createst the fruit of the earth.

(The vegetable is eaten.)

יַחַץ—YACHATZ

LEADER: (Places before him the three wrapped Matzos from the Seder Plate.) I now perform the ceremony of "Yachatz." I shall break the middle Matzoh in two, removing one half and setting it aside. This will become the "Afikomen," the dessert, to be eaten at the conclusion of our meal.

(Breaks middle Matzoh. Wraps half in napkin. Places it under pillow, or in any other convenient place. Children will later remove this piece of Matzoh, hide it, and request gifts for its return.)

מַגְגֵד—MAGGEED

LEADER: (Raises up the three Matzos, then says:)

הִא לְחַמָּא עֲנֵיא דַי
אָכְלֹן אֶבְרָתָנָא בְּאָרְעָא
דְּמִצְרָיִם . כָּל דְּכַפֵּין יִתְּהִי
וַיְכֹל . כָּל דְּצַרְיךָ יִתְּהִי חָרְדִּין :

HO LACH-MO AN-YO, DEE A-CHO-LOO AV-HO-SO-NO
B'AR-O D'MEETZ-RO-YEEM. KOL DEECH-FEEN YAY-
SAY V'YAY-CHOL, KOL DEETZ-REECH YAY-SAY V'YEET-
SACH. HO-SHA-TO HO-CHO, L'SHO-NOH HA-BO-OH
B'AR-O D'YEES-RO-AYL. HO-SHA-TO AV-DAY, L'SHO-
NOH HA-BO-OH B'NAY CHO-REEN.

Lo! This is the bread of affliction, the humble and simple bread which our ancestors ate in the land of Egypt. Let anyone who is hungry join us at this Seder, and let him partake of what we have to share.

ASSEMBLED: With gratitude for the blessings which we have been given, we invite the less fortunate to share with us at this meal, and also at other times.

LEADER: May the Jewish people, wherever they are, those of them still deprived of total freedom, enjoy that liberty at this time, next year.

ASSEMBLED: May our brethren in Israel speedily attain freedom from fear and want, and be privileged to build a symbol of peace for all the nations.

(Wine cups are refilled.)



The Four Questions

CHILD: (Approaches Leader or Parent and says:) I wish to ask you the Four Questions.

הַלְילָה הַזֶּה מְרוֹרָה: שְׁבָכֶל
הַלְילָות אֵין אָנוּ מִטְבִּילָנוּ
אֲפִילוּ פָעַם אַחַת. הַלְילָה
הַזֶּה שְׁתִי פָעָם: שְׁבָכֶל
הַלְילָות אֵין אָוְכְלָנוּ בָּין
יוֹשְׁבִין וּבָנִים מִסְבֵּן. הַלְילָה
הַזֶּה בָּלָנוּ מִסְבֵּן:

מַה נִשְׁתַּבְעָה הַלְילָה הַזֶּה
מִבַּל הַלְילָות. שְׁבָכֶל
הַלְילָות אֵין אָוְכְלָנוּ חַמֵּץ
וּמְצָה. הַלְילָה הַזֶּה בָּל
מְצָה: שְׁבָכֶל הַלְילָות
אֵין אָוְכְלָנוּ שְׁאָר יְרֻקּוֹת.

MAH NEESH-TA-NOH HA-LAI-LOH HA-ZEH MEE-KOL HA-LAY-LOS?
SHE-B'CHOL HA-LAY-LOS O-NOO OCH-LEEN CHO-MAYTZ U-MATZOH, HA-LAI-LOH HA-ZEH KU-LO MA-TZOH.
SHE-B'CHOL HA-LAY-LOS O-NOO OCH-LEEN SH'OR Y'RO-KOS, HA-LAI-LOH HA-ZEH MO-ROR.
SHE-B'CHOL HA-LAY-LOS AYN O-NOO MAT-BEE-LEEN A-FEE-LOO PA-AM E-CHOS, HA-LAI-LOH HA-ZEH SH'TAY F-O-MEEM.
SHE-B'CHOL HA-LAY-LOS O-NOO OCH-LEEN BAYN YOSH-VEEN U-VAYN M'SU-BEEN, HA-LAI-LOH HA-ZEH KU-LO-NOO M'SU-BEEN.

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

On all other nights, we eat either Chomaytz or Matzoh, but on this night we eat only Matzoh.

On all other nights, we eat all kinds of herbs, but on this night we eat only Moror.

On all other nights, we do not dip even once, but on this night we dip twice.

On all other nights, we eat either sitting or reclining, but on this night we eat reclining.

LEADER: We shall now answer the four basic questions concerning Passover, which you have asked:

ASSEMBLED:

עֲבָדִים הָיִינוּ לְפַרְעָה
בְּמִצְרָיִם. וַיֹּצִיאָנוּ יְהֹוָה
מִשְׁם בַּדְּחֻנָּה וּבִירּוּעָ
גַּטְוָה. וְאֵלֹהֶה לֹא הָזִיא
הַקָּדוֹשׁ בָּרוּךְ הוּא אָתָּה
אָבוֹתֵינוּ מִצְרָיִם בָּרִי
אָנוּ וּבָנָנוּ וּבָנִי בָּנִינוּ
מִשְׁעָבָדִים הָיִינוּ לְפַרְעָה

ASSEMBLED: Once we were slaves to Pharaoh in Egypt, and the Lord, in His goodness and mercy, brought us forth from that land, with a mighty hand and an outstretched arm.

LEADER: Had He not rescued us from the hand of the despot, surely we and our children would still be enslaved, deprived of liberty and human dignity.

ASSEMBLED: We, therefore, gather year after year, to retell this ancient story. For, in reality, it is not ancient, but eternal in its message, and its spirit. It proclaims man's burning desire to preserve liberty and justice for all.

LEADER: The first question asked concerns the use of Matzoh. We eat these unleavened cakes to remember that our ancestors, in their haste to leave Egypt, could not wait for breads to rise, and so removed them from the ovens while still flat.

ASSEMBLED: We partake of the Moror on this night that we might taste of some bitterness, to remind ourselves how bitter is the lot of one caught in the grip of slavery.

LEADER: We dip twice in the course of this Service, greens in salt water and Moror in Charoses, once to replace tears with gratefulness, and once to sweeten bitterness and suffering.

ASSEMBLED: The fourth question asks why, on this night, we eat in a reclining position. To recline at mealtimes in ancient days was the sign of a free man. On this night of Passover, we demonstrate our sense of complete freedom by reclining during our repast.



The Four Sons

LEADER: Of four sons did the Torah speak, describing, thereby, four types of Jews:

ASSEMBLED: The wise son, the wicked son, the simple one and the young one, who does not know enough to inquire.

LEADER: The wise son asks: What mean these customs in which we engage, which the Lord commanded to observe?

ASSEMBLED: He is regarded as wise, since he includes himself among those obligated to observe the traditions of Passover.

LEADER: The wicked son asks: What mean these customs in which YOU engage, which the Lord commanded you to observe?

ASSEMBLED: He is regarded as wicked, since he excludes himself from the obligated group, assuming that Jewish duties are meant for others, not for him.

LEADER: The simple one, with complete unconcern, regarded simple because of his indifference, asks: What is all this?

ASSEMBLED: To him you shall respond: Know well that the Lord did marvellous things for us, by redeeming us with a mighty hand. It is, therefore, incumbent upon us to remember and to observe.

LEADER: The young one, not yet able to inquire, is to be told the story of Passover, in accordance with the Biblical command:

ASSEMBLED: "And thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt."

LEADER: It is incumbent upon us to emulate the wise son by remembering our duties to our people and our Faith. We must share in the obligations to advance Torah and the Jewish way of life. To remove ourselves from these endeavors, looking to others to carry the burdens, is to fail in our responsibility. The wise son, the wise Jew is he, who understands the importance of his personal participation in all efforts for the benefit of our people and for the betterment of mankind.

The Lord's Promise

ASSEMBLED:

ברוך שומר הבטחתו
ליישראָל. ברוך הוא.
שתקדוש ברוך הוא
חשב אַתְדָקִין. לעשוֹת
בָמָה שָׁאָמֵר לְאָבָרָהָם
אָבִינוּ בְּכֶרֶת בֵּין
הַבָּתָרִים. שָׁנָאָמֵר וַיֹּאמֶר

LEADER: Blessed is God Who fulfills His promises,
Who is ever faithful to His servants who trust in Him.

ASSEMBLED: The Lord foretold the events of Israel's bondage,
When relating to Abraham the future of His children.

LEADER: Then did He describe the years of their service on foreign soil,
Tormented by a strange and hostile people.

ASSEMBLED: 'Twas then that He did also promise to rescue and redeem them,
In justice, bringing judgment upon the cruel oppressor.

LEADER: Great has been the Lord's divine promise,
Fulfilled and realized in days of yore.

ASSEMBLED: Great have been His promises in all ages,
Source of hope to a stricken and down-trodden people.
(All raise their cups.)

LEADER: In every age oppressors rose against us,
To crush our spirit and bring us low.

ASSEMBLED: From the hands of all these tyrants and conquerors,
The Lord did rescue and restore His people.

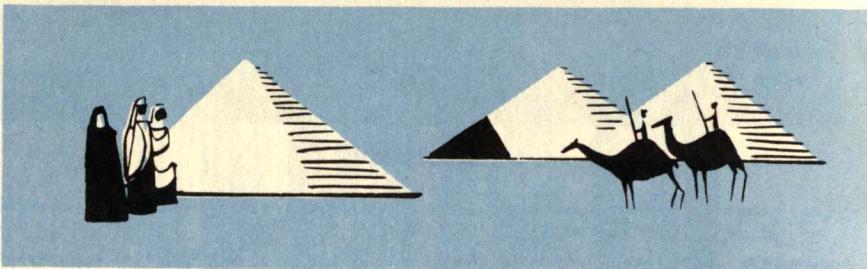
LEADER: Not in Egypt alone did Israel face,
The threat of total annihilation.

ASSEMBLED: In many lands and many ages,
The flame of Jewish life faced the fierce winds of tyranny.

LEADER: In all these battles and desperate struggles,
God's help and guidance assured our survival.

ASSEMBLED: Our hope is strong and our faith unshakable,
That no enemy shall ever triumph over Israel.

(Cups are put down.)



The Story of Israel in the Land of Egypt

PARTICIPANT: Scripture tells that in the land of Canaan, at the time of a famine, our Patriarch, Jacob, sent his sons to Egypt to purchase food. They also sought permission from Pharaoh to allow their flocks to graze, for the pasture lands in Canaan were barren. It was not their intention to settle in Egypt; merely to visit and find relief from want.

PARTICIPANT: There were but seventy people who arrived in Egypt, but, in time, their number increased. Soon they grew also in strength and became a mighty people. The Egyptians came to fear them for, they reasoned, in time of war they might join with enemy nations and become a threatening force. They, therefore, decided to subdue them with forced labor, and to reduce their numbers by casting male children into the river. Task masters were placed over the Hebrews, who whipped and tortured them, compelling them to make bricks and build great cities for Pharaoh.

PARTICIPANT: The task was inhuman and too great to bear. The Jewish people cried out to God, and He heard their cry. He called to Moses, charging him to appear before Pharaoh and to demand that the people be released. Pharaoh was obstinate and would not heed the word of God. It was then that Moses foretold the punishment which the Almighty would bring upon Pharaoh and the Egyptians: Plagues would be visited upon the land of Egypt, in which many would perish. Pharaoh defied God and placed his trust in his own powers. In the face of all pleas, he refused to free the Jewish people. In consequence, the plagues descended upon Egypt. Many perished and the suffering was great. Pharaoh, nonetheless, remained obstinate; he would not yield. When the tenth plague was visited upon them, the death of first-born sons of Egyptians, a great cry went up throughout Egypt, and Pharaoh finally ordered Moses to take his people out of the land.

The Ten Plagues

LEADER: When men defy the Will of God, they bring pain and suffering upon themselves. God's Law aims for the welfare and happiness of all mankind. To deny His Law and to do evil brings destruction upon those who perpetrate it.

PARTICIPANT: When Pharaoh defied the command of God to release the Jewish people, he invited adversity upon himself and his own people.

PARTICIPANT: Though the plagues that were visited upon the Egyptians were the result of their own evil, we do not rejoice over their downfall and defeat.

LEADER: Judaism regards all men as children of God, even enemies who seek to destroy our people.

ASSEMBLED: When, for the sake of our welfare, they met with suffering and death, we mourn their loss and express sorrow over their destruction.

LEADER: A full cup is the symbol of complete joy. Though we celebrate the triumph of our sacred cause, our happiness is not complete so long as others had to be sacrificed for its sake. We shall, therefore, diminish the wine in our cups, as we recall the plagues visited upon the Egyptians, to give expression to our sorrow over the losses which each plague exacted. We now recite the list of Ten Plagues, pouring off wine as each one is mentioned.

(Pour drops from cup into saucer.)

ASSEMBLED: (In Hebrew or English.)

דם. צְפַרְעָה. כְּנִים. עֲרוֹב. דְּבָר. שְׁחִין. בְּרֵד.
אַרְבָּה. חִשְׁךְ. מִפְתַּח בְּכֹורוֹת:

DOM. TZ'FAR-DAY-A. KEE-NEEM. O-ROV. DE-VER.
SH'CHEEN. BO-ROD. AR-BEH. CHO-SHECH. MA-KAS
B'CHO-ROS.

Blood. Frogs. Gnats. Flies. Murrain. Boils. Hail. Locusts. Darkness. Slaying of the First-Born.

Dayaynoo

WE ARE GRATEFUL

(One or more verses of Dayaynoo can be sung.)

<p>אֲלֹהֶם עָשָׂה בְּאַלְמִתָּה וְלֹא חָרַג בְּכָבוֹדֵיכֶם . דִין :</p> <p>אֲלֹהֶם חָרַג בְּכָבוֹדֵיכֶם . וְלֹא נָתַן לְנוּ אֶת מְמוּנָם . דִין :</p> <p>אֲלֹהֶם נָתַן לְנוּ אֶת מְמוּנָם . וְלֹא קָרַע לְנוּ אֶת הַיּוֹם . דִין :</p>	<p>בְּמַה מְעֻלֹת טֹבוֹת לְמִקְומָם עָלֵינוּ : אֲלֹהֶם חָזִיאָנוּ מִפְצִירִים וְלֹא עָשָׂה בָּהֶם שְׁפָטִים . דִין :</p> <p>אֲלֹהֶם עָשָׂה בָּהֶם שְׁפָטִים . וְלֹא עָשָׂה בְּאַלְמִתָּה . דִין :</p>
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EE-LOO EE-LOO HO-TZEE-O-NOO, HO-TZEE-O-NOO
MEE-MEETZ-RA-YEEM, VLO O-SOH VO-HEM SH-FO-
TEEM, DA-YAY-NOO. DA-DA-YAY-NOO, DA-DA-YAY-
NOO, DA-DA-YAY-NOO, ETC.

LEADER: Great and numerous are the kindnesses which the Lord extended to our fathers,

For each of them we offer thanks and humble gratitude.

ASSEMBLED: Any one of these would have been sufficient,
To show His love for us, His pity and compassion.

LEADER: With great lovingkindness did He redeem us from Egypt,
Executing judgment upon our oppressors and the idols they worshipped.

ASSEMBLED: With awesome might did He divide the Red Sea,
Allowing our people to pass over in safety.

LEADER: With tender care did He protect us in the wilderness,
Granting shelter from the ravages of desert life.

ASSEMBLED: For forty years did He provide for all our needs,
Sending Manna from Heaven, food and water to sustain us.

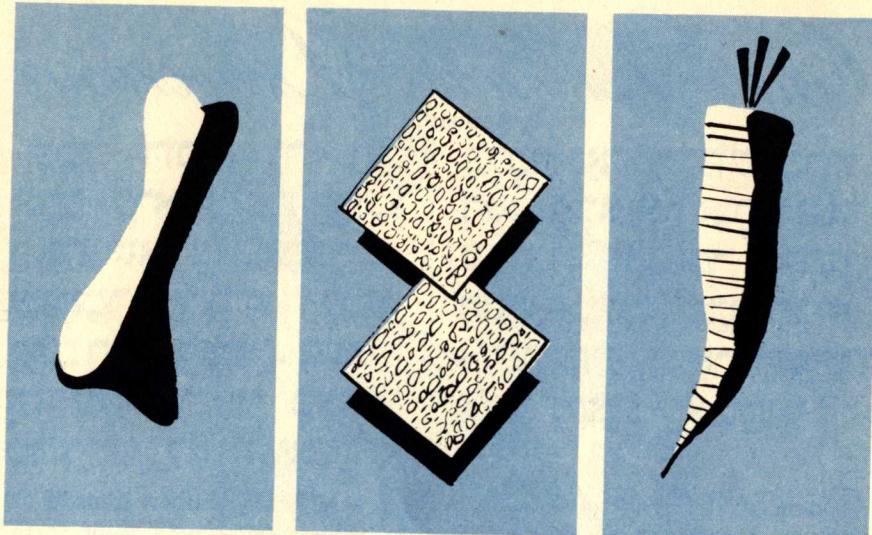
LEADER: With abundant love did He give us the Sabbath,
To afford rest and refreshment for body and soul.

ASSEMBLED: To Mt. Sinai did He bring us at an hour supreme,
And gave us the Torah, the crown of our life.

LEADER: In triumphant spirit did He lead us into the land of Israel,
Where inspired leaders did build the Holy Temple.

ASSEMBLED: How great and numerous are the kindnesses which the Lord has shown us,
For each act of goodness we are abundantly grateful.
(Chant one verse of Dayaynoo.)

EE-LOO NO-SAN NO-SAN LO-NOO, NO-SAN LO-NOO ES
HA-TO-ROH, ES HA-TO-ROH NO-SAN LO-NOO, DA-YAY-
NOO. DA-DA-YAY-NOO, ETC.



The Three Symbols of Passover

LEADER: Rabbi Gamliel taught: Whosoever does not mention the three symbols of Passover has not fulfilled his duty. They are: Pesach, or Paschal Lamb, Matzoh and Moror.

PARTICIPANT: (Pointing to Roasted Shank Bone on Seder Plate) What is the significance of the Pesach, the Paschal Lamb, symbolized by this SHANK BONE, which our ancestors ate in the days when the Temple was in existence? It served as a reminder that the Lord "posach" — passed over — the homes of our fathers, when He smote the first-born sons of the Egyptians.

PARTICIPANT: (Holding up cake of Matzoh) What is the significance of the Matzoh? It is the flat, unleavened bread which our fathers ate during their departure from Egypt, for in their haste they could not wait for the dough to rise.

PARTICIPANT: (Holding up some Bitter-Herbs) What is the significance of these Bitter-Herbs? They serve to remind us that the Egyptians embittered the lives of our ancestors, as the Torah relates: "And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour."

Our Personal Deliverance

ASSEMBLED:

ברבר נָאֵל הַקָּדוֹשׁ בָּרוּךְ
הוּא. אֲלֹא אָפָּא אֶתְנָאֵל
עַמּוּדָם. שָׁגָגָמָר וְאֶתְנָאֵל
הַזִּיא מִשְׁמָם? מִמְּעַן הַבָּיא
אֶתְנָאֵל תַּתְּלֵנָה אֶת הָאָרֶץ
אֲשֶׁר נִשְׁבַּע? אַבּוֹתֵינוּ:

ASSEMBLED: In every generation, each Jew must look upon himself as though he, personally, was among those who went forth from Egypt. Not our fathers alone did the Holy One, Blessed be He, redeem from suffering, but also us and our families.

LEADER: The struggle for freedom is a continuous struggle,
For never does man reach total liberty and opportunity.

ASSEMBLED: In every age, some new freedom is won and established,
Adding to the advancement of human happiness and security.

LEADER: Yet, each age uncovers a formerly unrecognized servitude,
Requiring new liberation to set man's soul free.

ASSEMBLED: In every age, the concept of freedom grows broader,
Widening the horizons for finer and nobler living.

LEADER: Each generation is duty-bound to contribute to this growth,
Else mankind's ideals become stagnant and stationary.

ASSEMBLED: The events in Egypt were but the beginning
Of a force in history which will forever continue.

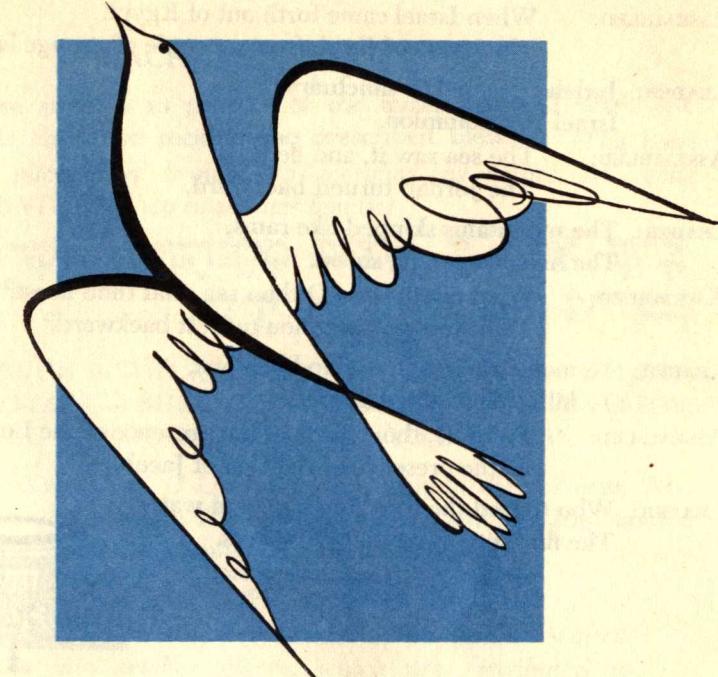
LEADER: In this spirit, we see ourselves as participants in the Exodus,
For we must dedicate our energies to the cause there begun.

ASSEMBLED: In our day, we shall defend the heritage of liberty,
Taught by the Torah and preserved by democracies.

(All raise their cups.)

As inheritors of the priceless heritage of liberty, we join now in praising and glorifying God's Holy Name. For the miracles which He wrought in the past, and also in our day, we offer Him our thankfulness. He did deliver us from slavery to freedom, from sorrow to happiness, from mourning to rejoicing, from darkness to light. In gratitude for these manifold blessings, we shall sing songs of praise to Him.

(The cups are put down and refilled.)



הַלְל

Hallel-Psalms

LEADER: Hallelujah, Praise, O ye servants of the Lord,
Praise the name of the Lord.

ASSEMBLED: Blessed be the name of the Lord
From this time forth and forever.

LEADER: From the rising of the sun unto the going down thereof,
The Lord's name is to be praised.

ASSEMBLED: The Lord is high above all nations,
His glory is above the heavens.

LEADER: Who is like unto the Lord our God,
That is enthroned on high,

ASSEMBLED: That looketh down low
Upon heaven and upon the earth?

LEADER: Who raiseth up the poor out of the dust,
And lifteth up the needy out of the dunghill;

ASSEMBLED: That He may set him with princes,
Even with the princes of His people.

LEADER: Who maketh the barren woman to dwell in her house
As a joyful mother of children. Hallelujah.

ASSEMBLED: When Israel came forth out of Egypt,
The house of Jacob from a people of strange language;

LEADER: Judah became His sanctuary,
Israel His dominion.

ASSEMBLED: The sea saw it, and fled;
The Jordan turned backward.

LEADER: The mountains skipped like rams,
The hills like young sheep.

ASSEMBLED: What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest backward?

LEADER: Ye mountains, that ye skip like rams;
Ye hills, like young sheep?

ASSEMBLED: Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;

LEADER: Who turned the rock into a pool of water,
The flint into a fountain of waters.

(Cups are raised.)



ASSEMBLED: Blessed art Thou, O Lord our God, King of the universe,
Who hast redeemed us and our ancestors from Egypt, and hast
brought us to this occasion, to partake of the Matzoh and
the Moror.

LEADER: May it be Thy Will, our God and God of our fathers, to grant
us life, and to bring us, in peace, to many more festivals, holy
days and happy celebrations.

ASSEMBLED: May those occasions inspire us to help rebuild the land of
Israel, restore the City of Jerusalem, and cause Thy people
everywhere to draw closer to Thy service.

LEADER: Then shall we, with a new song and renewed fervor, give Thee
thanks, once again, for our physical deliverance and our
spiritual freedom.

ASSEMBLED: Blessed art Thou, our God, Who hast redeemed Israel.

ברוך אתה דָתָה אֱלֹהִים מֶלֶךְ הָעוֹלָם בָּרוּךְ פָּרֵי תְּבוּנָה :

BO-RUCH A-TOH A-DO-NOY, E-LO-HAY-NOO ME-LECH
HO-O-LOM, BO-RAY P'REE HA-GO-FEN.

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

(Drink the wine.)

רָחַץ — RACHATZ

LEADER: As we prepare to partake of the meal, we shall wash our
hands, this time reciting the prescribed blessing: (The bowl
and pitcher are brought to everyone, as before. All recite
SILENTLY as they rinse their hands:)

**ברָךְ אַתָּה יְהָוָה אֱלֹהִים מֶלֶךְ הָעוֹלָם אֲשֶׁר קָדְשָׂנוּ
בְּמִצְתָּנוּ וּבְגַזֵּן עַל בְּמִילָת דָבִים :**

BO-RUCH A-TOH A-DO-NOY, E-LO-HAY-NOO ME-LECH
HO-O-LOM, A-SHER KEED-SHO-NOO B'MEETZ-VO-SOV,
VTZEE-VO-NOO AL N'TEE-LAS YO-DO-YEEM.

Blessed art Thou, O Lord our God, King of the universe, Who
hast sanctified us by Thy commandments, and hast commanded
us concerning the washing of the hands.

מַצְחָא מַצְחָא — MOTZEE MATZOH

(The upper Matzoh, and the remainder of the middle Matzoh
are broken into smaller pieces, which are distributed to
everyone.)



ALL RECITE IN UNISON:

**ברָךְ אַתָּה יְהָוָה אֱלֹהִים מֶלֶךְ הָעוֹלָם אֲשֶׁר קָדְשָׂנוּ
בְּמִצְתָּנוּ וּבְגַזֵּן עַל אֲכִילת
מַצְחָא :**

BO-RUCH A-TOH A-DO-NOY, E-LO-HAY-NOO ME-LECH
HO-O-LOM, HA-MO-TZEE LE-CHEM MEEN HO-O-RETZ.

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

BO-RUCH A-TOH A-DO-NOY, E-LO-HAY-NOO ME-LECH
HO-O-LOM, A-SHER KEED-SHO-NOO B'MEETZ-VO-SOV,
VTZEE-VO-NOO AL A-CHEE-LAS MA-TZOH.

Blessed art Thou, O Lord our God, King of the universe, Who
hast sanctified us by Thy commandments and hast commanded
us to eat Matzoh.

(The piece of Matzoh is eaten.)

מָרוֹר — MOROR

(The Moror and Charoses, combined, are distributed by the Leader to all, or Assembled can help themselves from the extra dishes containing these foods, if they have been placed on the table.)

Enough Moror should be taken to suffice also for the next ceremony.)

LEADER: We shall now partake of the Moror, combined with the Charoses. Thus, we remember how bitter is slavery, and how it can be sweetened by God's redemption. We recite together:

ברוך אתה ייִשְׂרָאֵל קָדְשָׁנוּ בְּמַצּוֹתֵינוּ וְגַזְעֵנוּ עַל אֲכִילַת מָרוֹר :

BO-RUCH A-TOH A-DO-NOY, E-LO-HAY-NOO ME-LECH
HO-O-LOM, A-SHER KEED-SHO-NOO B'MEETZ-VO-SOV,
V'TZEE-VO-NOO AL A-CHEE-LAS MO-ROR.

Blessed art Thou, O Lord our God, King of the universe, Who hast sanctified us by Thy commandments and hast commanded us to eat the bitter herbs.

(Moror and Charoses are eaten.)

פּוּרָךְ — KORAYCH

(Leader breaks bottom Matzoh and distributes it to all. Assembled place some Bitter Herbs between two pieces of Matzoh, and say:)

ALL: In ancient times, the revered sage, Hillel, observed, literally, the Biblical Commandment concerning the eating of the Pesach with Matzoh and Moror. It is stated: "With Matzoh and Moror shall they eat it." Thus, did he combine them, even as we now do, and ate them together.

(All eat combined Matzoh and Moror.)

שְׁלַחַן עֹרֶךְ — SHULCHON ORAYCH

(The dinner is now served.)

צְפּוּנָה — TZOFUN

(When the dinner is completed, the Leader distributes the Afikomen, the half of the middle Matzoh, which had been previously set aside. The Matzoh is broken into a sufficient number of pieces, to distribute to all assembled.)

If the Afikomen has been removed by the children, it must be redeemed by the Leader.)

LEADER: "Afikomen" means dessert. In ancient times, the Paschal Lamb was the last food to be eaten. In its place, we now partake of this piece of Afikomen, with which our meal is completed.

(All eat piece of Matzoh.)

בָּרָךְ — BORAYCH

GRACE AFTER MEALS

(Wine cups are filled.)

רְבָוָתִי נְבָרֶךְ :

RA-BO-SAI N'VO-RAYCH.

LET US NOW RECITE GRACE.

יְהִי שֵׁם ייִשְׂרָאֵל מְבָרֶךְ מַעֲתָה וְעַד עוֹלָם :

YHEE SHAYM A-DO-NOY M'VO-ROCH MAY-A-TOH
V'AD O-LOM.

LET US BLESS GOD'S NAME FOREVER AND EVER.

LEADER: On behalf of all those assembled at this table, we offer thanks to God for the food of which we have eaten.

ASSEMBLED: Blessed be He of Whose bounties we have partaken, and through Whose goodness we live.

LEADER: Blessed be He and blessed be His Name.

ASSEMBLED: Blessed art Thou, O Lord our God, King of the universe, Who, in Thy goodness, feedest the entire world, and in mercy providest sustenance for all living creatures. The blessing of food has never failed us, for in Thy goodness Thou dost provide for all our needs.

LEADER: At this time, we remember, also, many of Thy other blessings, from which we and our people have benefited in the past, and do benefit in the present. To our fathers Thou didst give a land, beautiful and spacious, where they found peace and contentment after centuries of bondage. In our time, too, Thou didst bless the untiring efforts to rebuild the land of Israel, and didst grant Thy protection to our brethren who build it. We remember, also, the holy covenant Thou didst make with us as a people, and the noble way of life Thou hast taught us, through the sacred Torah, which Thou hast given us.

ASSEMBLED: Above all, we are grateful for the blessing of life, and for the privilege of enjoying the beauty and goodness of the world around us.

For all these, we give thanks to Thee and praise Thee. Blessed art Thou, O God, for the world in which we live and for the food which sustains us.

LEADER: We ask for Thy loving protection over our people everywhere — in this land, in Israel, and wherever they may be found. May we be spared sorrow and adversity, and may we never suffer shame or humiliation. We hope for the privilege always to be able to provide for our own needs, looking for help and support only to Thee.

On Sabbath, add the following paragraph:

ASSEMBLED: WE EXPRESS OUR THANKFULNESS FOR THIS SABBATH DAY, WHOSE BLESSINGS OF REST AND PEACEFULNESS WE NOW ENJOY. MAY THIS DAY OF TRANQUILITY NOT BE DISTURBED BY ANY SORROW OR UNHAPPINESS, THAT WE MIGHT ENJOY ITS BEAUTY IN SERENITY.

LEADER: On this Passover Eve, may our prayers be acceptable unto Thee. We pray, also, that the memory of our ancestors and our people's devotion to Thee shall always be acceptable in Thy sight.

ASSEMBLED: On this Festival of Freedom, we pray that liberty will come to all men, that a happy life, peace and contentment will be the possession of all. Bless us on this day, and on every other day. Thou Who dealest kindly with all creatures, we pray Thee to deal kindly also with us.

LEADER: May God, Who is merciful, bless this home and all homes everywhere. May He bless this table, upon which we have eaten, with plenty and abundance.

ASSEMBLED: Amen.

LEADER: May God, Who is merciful, ever send us good tidings, and may we be privileged to rejoice in observing many happy occasions.

ASSEMBLED: Amen.

LEADER: May God, Who is merciful, bless those who are assembled at this table, (these tables,) their loved ones, their families and friends, even as He did bless our Patriarchs, Abraham, Isaac and Jacob.

ASSEMBLED: Amen.

LEADER: The Lord will never forsake the righteous, nor shall their children ever hunger for bread.

ASSEMBLED: May the Lord give strength unto His people; may He bless them with peace.

(The wine cups are raised.)

ASSEMBLED: Behold, we are about to partake of the cup of wine, in gratitude for the freedom which the Lord granted our ancestors, and in thankfulness for the earth's bounties, of which we have eaten.

ברוך אתה ייִשְׂרָאֵל מֶלֶךְ הָעוֹלָם בָּרוּךְ דָּבָר :

BO-RUCH A-TOH A-DO-NOY, E-LO-HAY-NOO ME-LECH HO-O-LOM, BO-RAY P'REE HA-GO-FEN.

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

(Drink the wine.)

Elijah the Prophet visits the home

LEADER: Throughout our people's history, Elijah, the Prophet, has been the beloved character, pictured in legends as the bearer of good tidings.

PARTICIPANT: Jewish legends recall the mystical appearance of Elijah in times of trouble, to promise relief and redemption, to lift downcast spirits and to plant hope in the hearts of the down-trodden.

LEADER: Jewish tradition states that Elijah's greatest mission shall come when the Messiah will appear on earth, to usher in the long-promised era of permanent peace and tranquility. For, it will be Elijah, the Prophet, who will precede the Messiah and will announce his arrival and, with it, the arrival of freedom and peace for all men.

PARTICIPANT: On this Seder night, when we pray for freedom, we invoke the memory of the beloved Elijah. May his spirit enter our home at this hour, and every home, bringing a message of hope for the future, faith in the goodness of man, and the assurance that freedom will come to all. We now welcome Elijah, beloved guest at our Seder, as we rise:

(All rise. One person opens the front door of the house, leaving it open for the recitation that follows.)

ASSEMBLED:

שְׁפַךְ חֲמַתְךָ אֶל־גָּנוֹים
שְׁפַךְ־עַלְיכֶם זָמָן וְחַרְזָן
אֲבָק יִשְׁיָּוִם : תְּרַדֵּף בָּאָפָּה
וּמְשֻׁמְדָּם סְתָתְתַּת שְׁמַיָּה :

שְׁפַךְ חֲמַתְךָ אֶל־גָּנוֹים
אֲשֶׁר לְאַדְעָה וְעַל־
מְמִלְכּוֹת אֲשֶׁר בְּשָׁמָה
לְאַדְקָרָא : בְּרַאֲבָל אַת־

ASSEMBLED: Direct Thy wrath, O God, upon evil and persecution. Protect Thy people, Israel, from those who would destroy them. May the Spirit of Elijah, who enters our home at this hour, enter the hearts of all men. May he inspire them to love Thee, and may he fill them with the desire to build a good world, one in which justice and freedom shall be the inheritance of all.

(The door is closed. All are seated. The cups are filled with wine.)

LEADER: Let us now praise God, in the traditional words of the Hallel, for the many blessings which He bestows upon us, and for the goodness which He daily grants us:

LEADER: How can I repay unto the Lord
All His bountiful dealings toward me?

ASSEMBLED: I will lift up the cup of salvation,
And call upon the name of the Lord.

LEADER: My vows will I pay unto the Lord,
Yea, in the presence of all His people.

ASSEMBLED: Precious in the sight of the Lord
Is the death of His saints.

LEADER: I beseech Thee, O Lord, for I am Thy servant;
I am Thy servant, the son of Thy handmaid;
Thou hast loosed my bands.

ASSEMBLED: I will offer to Thee the sacrifice of thanksgiving,
And will call upon the name of the Lord.

LEADER: I will pay my vows unto the Lord,
Yea, in the presence of all His people;

ASSEMBLED: In the courts of the Lord's house,
In the midst of thee, O Jerusalem.
Hallelujah.

LEADER: O praise the Lord, all ye nations;
Laud Him, all ye peoples.

ASSEMBLED: For His mercy is great toward us;
And the truth of the Lord endureth forever.
Hallelujah.

LEADER: O give thanks unto the Lord, for He is good,
For His mercy endureth forever.

ASSEMBLED: So let Israel now say,
For His mercy endureth forever,

LEADER: So let the house of Aaron now say,
For His mercy endureth forever.

ASSEMBLED: So let them now that fear the Lord say,
For His mercy endureth forever.

The Earth's Bounties

(The cups of wine are raised.)

LEADER: We now partake of the fourth cup of wine, as we recite together:

ברוך אתה יי' אללהנו מֶלֶךְ הָעוֹלָם בָּרוּךְ פָּרָיו הַנְּפָנֵן :

BO-RUCH A-TOH A-DO-NOY, E-LO-HAY-NOO ME-LECH
HO-O-LOM, BO-RAY PREE HA-GO-FEN.

Blessed art Thou, O Lord our God, King of the universe, Who
createth the fruit of the vine. (Drink the wine.)

Blessed art Thou, O Lord our God, King of the universe, for
the wine, fruit of the vine, and for all the bountiful produce
of the field. We give thanks unto Thee for all Thy goodness
to us and for Thy lovingkindness. Blessed art Thou, O God,
for the earth and for the fruit of the vine.

בְּרִצָּה NIRTZOH Closing Prayer

ASSEMBLED:

תָּסַל סְדֻר פֶּסַח בְּהַלְכָתוֹ. בְּכָל מִשְׁפְּטו וְחֲקָתוֹ: בָּאָשָׁר זָכִינוּ
לְסִידָר אֹתוֹ. בָּנו נָזְבָּה לְעִשּׂוֹתָהוּ: זֶה שׁוֹבֵן מִעֵנָה. קּוּמָם קְדַל מַיִּינָה:
מְנֻהָה: קָרְבָּנָה נְהַל נְטַעֵי בָּנָה. פְּדוּיּוֹם לְצִיּוֹן בְּרִנָּה:

LEADER: The prescribed order of the Passover Service is now complete.
We have retold the ancient story of Israel's liberation. We have
partaken of the traditional foods, symbols of the struggle for
human freedom.

ASSEMBLED: As we have been privileged to observe the Seder tonight
may all of us be privileged to celebrate it, together, again
next year. May it be God's Will to preserve us in life and in
good health.

LEADER: May the spirit of this festival remain with us throughout the
coming year, and may we be imbued, at all times, with its
lofty and exalted teachings.

ASSEMBLED: ?לְשָׁנָה הַבָּאה בִּירוּשָׁלָם :

L'SHO-NOH HA-BO-OH BEE-RU-SHO-LO-YEEM.

May Zion be blessed with peace, and may our brethren and
all mankind live in harmony and contentment. Amen.

CAN'T YOU HEAR THE FOOTSTEPS OF ELIJAH?

Not all memories dim with time. Some memories glimmer and shimmer through the years, growing clearer, growing dearer. So it is with the storied recollections of the Seder ceremonies of our childhood, of the days when we heard the light footfalls of Elijah and felt the soft caress of his mantle as he hurried by.

The memory stays vibrant, for each year the experience is new. Immediate. Involving. Each year we relive this epochal moment in the history of our people and in the history of man. Each Passover

is a historic happening, a happening that happens to each one of us.

It is a velvet evening, embroidered with jeweled strands, with timeless traditions, with great grandfatherly customs, with picturesque rituals, with haunting melodies, and with marvelous meicholim.

Every word we utter, every gesture we make, every morsel that touches our lips is fraught with almost mystical significance.

So with very special care, with flurries of excitement and nuances of nostalgia, with (or in spite of) the helping hands of little helpers, the lady of the house prepares the bountiful banquet for this night of nights. It is indeed a labor of love. And we at Standard Brands are truly honored that our kosher-for-Passover products play a part in the rejoicing. For in this way we carry on a valued and long-standing culinary tradition of service to the Jewish community.

Now we join you in the hope that the Festival of Freedom will bring freedom and peace to the House of Israel and to all mankind.

This Haggadah is presented to you with the compliments of Standard Brands Incorporated, New York, N.Y.



Chad Gadyo

ONE KID

CHAD GAD-YO, CHAD GAD-YO.

D'ZA-BEEN A-BO BEES-RAY ZU-ZAY,

CHAD GAD-YO, CHAD GAD-YO.

V'OSO SHUN-RO V'O-CHAL L'GAD-YO,

D'ZA-BEEN A-BO BEES-RAY ZU-ZAY,

CHAD GAD-YO, CHAD GAD-YO.



One kid, one kid, which my father bought for two zuzeem.

CHAD GAD-YO, CHAD GAD-YO.

Then came a cat and devoured the kid, which my father bought for two zuzeem.

CHAD GAD-YO, CHAD GAD-YO.

Then came a dog and bit the cat, which devoured the kid, which my father bought for two zuzeem.

CHAD GAD-YO, CHAD GAD-YO.

Then came a staff and beat the dog, which bit the cat, which devoured the kid, which my father bought for two zuzeem.

CHAD GAD-YO, CHAD GAD-YO.

Then came a fire and burned the staff, which beat the dog, which bit the cat, which devoured the kid, which my father bought for two zuzeem.

CHAD GAD-YO, CHAD GAD-YO.

Then came the water and extinguished the fire, which burned the staff, which beat the dog, which bit the cat, which devoured the kid, which my father bought for two zuzeem.

CHAD GAD-YO, CHAD GAD-YO.

Then came the ox and drank the water, which extinguished the fire, which burned the staff, which beat the dog, which bit the cat, which devoured the kid, which my father bought for two zuzeem.

CHAD GAD-YO, CHAD GAD-YO.

Then came the Shochet and slaughtered the ox, which drank the water, which extinguished the fire, which burned the staff, which beat the dog, which bit the cat, which devoured the kid, which my father bought for two zuzeem.

CHAD GAD-YO, CHAD GAD-YO.

Then came the angel of death and killed the Shochet, who slaughtered the ox, which drank the water, which extinguished the fire, which burned the staff, which beat the dog, which bit the cat, which devoured the kid, which my father bought for two zuzeem.

CHAD GAD-YO, CHAD GAD-YO.

Then came the Holy One, Blessed be He, and slew the angel of death, who killed the Shochet, who slaughtered the ox, which drank the water, which extinguished the fire, which burned the staff, which beat the dog, which bit the cat, which devoured the kid, which my father bought for two zuzeem.

CHAD GAD-YO, CHAD GAD-YO.