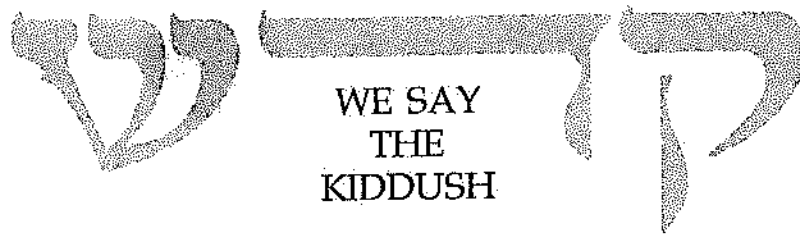


By Shoshana Silberman

Illustrated by Katherine Janus Kahn

SEDER means order. Here is the SEDER of the SEDER:

KIDDUSH	We say the Kiddush First cup of wine	17:45
NETILAH	We wash our hands	18:00
KARPAS	We dip a vegetable in salt water and say the blessing	18:15
MATZAH	We break the middle matzah and hide the larger half, the Afikomen	18:30
MAGGID	We tell the story of Passover Four Questions Second cup of wine	18:45
YACHTZ	We wash our hands and say the blessing	19:00
FAKOT	We say the blessings for "bread" and matzah	19:15
CHAROS	We dip the bitter herbs in charoset and say the blessing	19:30
LEITZ	We eat a sandwich of matzah and bitter herbs	19:45
SHULCHAN ORUCH	We eat the festival meal	19:55
AFIKOMEN	We eat the Afikomen	20:10
GRACE	We say the blessing after the meal Third cup of wine Welcome Elijah the Prophet	20:25
SHARON	We sing songs of praise Fourth cup of wine	20:40
NETILAH	We complete the seder	20:55



THE FIRST CUP

(Fill cups with wine or grape juice)

We lift our cups to say the blessing over the first cup of wine:

(On Shabbat, add the words in brackets)

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.)

וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם. וַיְבַרְכֵם אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מִלֵּאכְתּוֹ
אֲשֶׁר עָשָׂה, וַיְשַׁבֵּחַ בְּיוֹם הַשְּׁבִיעִי מִכָּל-מִלְאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שָׁבַת מִכָּל-מִלְאכְתּוֹ אֲשֶׁר
בָּרָא אֱלֹהִים לַעֲשׂוֹת.)

*[Vay'hi erev vay'hi voker yom hashishi. Vay'chulu hashamayim v'ha'aretz
v'chol tz'va'am. Vay'chal Elohim bayom hash'vi'i m'lachto asher asah.
Vayishbot bayom hash'vi'i mikol m'lachto asher asah. Vay'varech Elohim et
yom hash'vi'i vay'kadesh oto, ki vo shavat mikol m'lachto asher bara Elohim
la'asot.]*

[On the sixth day, the heavens and the earth were completed. On the seventh day, God finished the work of creation and rested. God blessed the seventh day and called it holy, because on that day God rested from the work of creation.]

אָתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch Atah Adonai Eloheinu melech ha'olam borei p'ri hagafen.

We praise You, Adonai our God, Ruler of the Universe,
Who creates the fruit of the vine.



WE WASH OUR HANDS

(Take a cup or pitcher of water in one hand and pour it over the other hand. Then do the same, reversing hands. This can be done at a sink, or with a cup and basin at the table. No blessing is recited.)

PARSLEY

פֶּרִי הָאֲדָמָה

Parsley, lettuce or watercress, dipped in salt water, is distributed to all present, who say:

« The fields declare that winter is past, the rain is over and gone, the flowers appear and cover the earth, the time of singing is come. These greens are a symbol of nature reborn. Before partaking of them, let us say together:

(Give everyone a green vegetable)

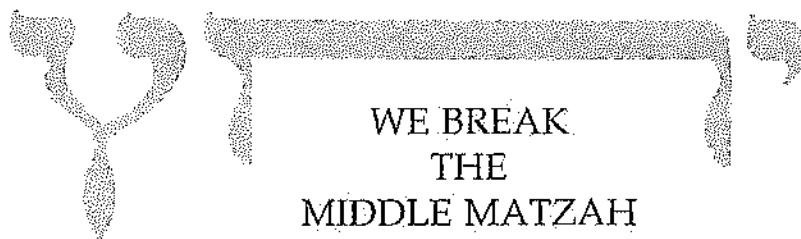
We dip a vegetable into salt water and say this blessing:

אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאֲדָמָה.

Baruch Atah Adonai Eloheinu melech ha'olam borei p'ri ha'adamah.

We praise You, Adonai our God, Ruler of the Universe,
Who creates the fruit of the earth.

(All eat the vegetable)



We break the middle matzah into two pieces. We wrap and set aside the larger piece as the Afikomen, the dessert matzah to be eaten after the meal. The smaller half is returned to its place with the other two matzah.

(Uncover the plate of matzah and raise it for all to see)

הָא לַחֲמַא עֲנִיָא דִּי אָכְלוּ אַבְהֹתָנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל־דְּכָפִין יִיתֵי וְיֹכֵל, כָּל־דְּצָרִיךְ יִיתֵי וְיִפְסַח. הַשְׁתָּא הָבָא,
לְשָׁנָה הָבָא בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הָבָא
בְּנֵי חוֹרִין.

Ha lachma anya di achalu ahavatana b'arn d'Mitzrayim. Kol dichfin yeitei v'yechol. Kol ditzrich yetei v'yifsach. Hashata hacha lashanah haba'ah b'ara d'Yisrael. Hashata avdei lashanah haba'ah b'nei chorin.

This is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat. All who are needy, come and celebrate Passover with us. Now we celebrate here. Next year may we be in the land of Israel. Now we are slaves. Next year may we be truly free.

(Fill the wine cups for the second time)

THE MATZAH OF HOPE

We set aside this matzah as a symbol of hope for all those in the world who are in despair. Some are crushed by poverty and disease, others by tyranny and violence. We pray that their pain will end soon, and they will be brought to safety and healing. We dedicate ourselves to relieve suffering in whatever form it takes.

WE TELL
THE STORY
OF PASSOVER

THE FOUR QUESTIONS

מה נשתנה הלילה הזה מכל הלילות!

Mah nishtanah halailah hazeh mikol haleilot!

How different this night is from all other nights!

שבכל הלילות אנו אוכלין חמץ ומצה,
הלילי הזה בלוי מצה.

Sheb'chol haleilot anu ochlin chametz u'matzah.

Halailah hazeh kul'o matzah.

On all other nights we eat bread or matzah.

On this night why do we eat only matzah?

שבכל הלילות אנו אוכלין שאר ירקות,
הלילי הזה מרור.

Sheb'chol haleilot anu ochlin she'ar yirakot.

Halailah hazeh maror.

On all other nights we eat all kinds of vegetables.

On this night why do we eat only maror?

שבכל הלילות אין אנו מטבילין אפילו פעם אחת,
הלילי הזה שתי פעמים.

Sheb'chol haleilot ein anu matbilin afilu pa'am echat.

Halailah hazeh sh'tei f'anim.

On all other nights we do not have to dip vegetables even once.

On this night why do we dip them twice?

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין,
הלילי הזה כלנו מסבין.

Sheb'chol haleilot anu ochlin bein yoshevin u'vein m'subin.

Halailah hazeh kulanu m'subin.

On all other nights we eat our meals sitting any way we like.

On this night, why do we lean on pillows?

u dip.
Bup egg,
th nutmeg.

n Wales,

nishes,
dishes.

THE FOUR QUESTIONS IF DR. SEUSS
WROTE THEM.

1

Why is it only on Passover night,
We never know how to do anything right?
We don't eat our meals in the regular ways,
The ways that we do- on all other days.

'Cause on all other nights there are such eats
Of all kinds of wonderful goody bread treats,
Like big purple pizza that tastes like a pickle
Crumblly crackers and pink pumpernickel,
Sassafras sandwich and tiger on-rye,
Fifty felafels in pita, fresh-fried,
With peanut-butter and tangerine sauce,
Spread on each side, upsidedown and across
And toasted whole-wheat bread,
With liver and ducks,
And crumpets and dumplings,
With bagels and lox,
And doughnuts with one hole,
And doughnuts with four,
And cake with six layers
And windows and doors,
Yes,
On all other nights we eat all kinds of
bread,
Why tonight of all nights
Do we eat matzah instead?

2

And on all other nights, we may devour,
All edible veggies with grasses and flower,
Lettuce all leafy and candy-stripped spinach,
Fresh silly celery,
Have more when you're finished!
Cabbage that's flown
From the jungles of Glome,
By a polka-dot bird,
That can't find its way home.
Daisies and roses and inside-out grass,
And artichoke hearts,
That are simple first class.
Sixty asparagus tips served in blue glasses,
With anchovy sauce with sticky molasses.
But on Passover night,
You would never consider,
Eating a herb that wasn't all bitter.

3

And on all other nights,
You would probably flip,
If anyone asked you how often you dip,
On some days I only dip one Bup-Bup egg,
In a teaspoon of vinegar mixed with nutmeg.
But sometimes we take,
More than ten thousand tails,
Of Yakkity- birds that are hunted in Wales,
And dip them in vats,
Full of Mumbegum juice,
Then we feed them to Harold,
Our six- legged Moose.
Or we don't dip at all!
We don't ask your advice,
Though our asking is nice,
But why on this night,
Do we have to dip twice?

4

And on all other nights,
We can sit as we please,
On our heads, on our elbows,
On our backs or our knees,
Or hang by our toes
From the tail or a Glump,
Or on top of a camel,
With a singular hump.
With our foot on the table,
Our nose on the floor,
With one ear in the window
And one out the door,
doing somersaults, over greasy K'nishes,
Or dancing a jig, without breaking dishes.
Yes, on all other nights
You sit nicely when dining,
So why on this night,
Must it all be reclining?

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לפרעה במצרים. ויוציאנו מן המצרים. ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנותינו משעבדים היינו לפרעה במצרים. ואפלו כלנו חכמים, כלנו נבונים, כלנו זקנים, כלנו יודעים את התורה, מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח.

Avadim hayinu l'Faroh b'Mitzrayim.

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 mighty 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.

המקום, ברוך הוא.
ברוך שנתן תורה לעמו ישראל, ברוך הוא.

*Baruch HaMakom, Baruch Hu.
Baruch shenatan Torah l'amo Yisrael, Baruch Hu.*

Praised be God Who Is Everywhere. Praised be God.
Praised be the One who gave the Torah to the people
of Israel. Praised be God.



THE FOUR CHILDREN

The Torah commands us to teach our children about Passover. The Talmud suggests four different ways children might react.

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.

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."

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

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

What about the child who DOESN'T KNOW ENOUGH TO ASK A QUESTION?

We must explain to this child that we observe Passover to remember what Adonai did for us when we were freed from slavery in Egypt.



Abraham and Sarah's Promise

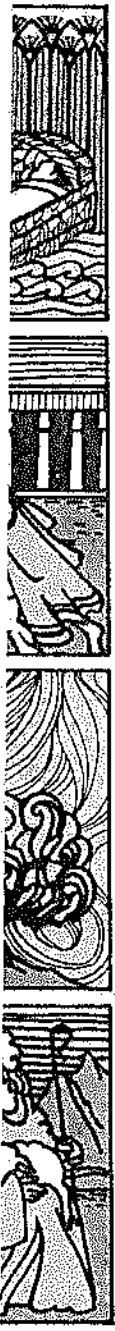
Abraham, the first Jew, came from a family of idol worshippers. He broke with their tradition and became a believer in the One God, who promised him and his wife Sarah that their descendants would become a great people, as numerous as the stars in the sky. God renewed this promise with their son Isaac and his wife Rebecca, and with their son Jacob and his wives Rachel and Leah.

God led Abraham and Sarah across the river Euphrates to the land of Israel (then called Canaan) but warned that their descendants would be strangers in a strange land, enslaved for 400 years.

Indeed, this prophecy came true. Joseph, the son of Jacob and Rachel, came to live in Egypt after being sold by his jealous brothers to a caravan of merchants. Because of his ability to interpret dreams, he rose to power as an advisor to Pharaoh. Joseph told him to build storehouses and fill them with grain. When years of famine struck, there was still food to eat in Egypt. Pharaoh was so grateful that when Joseph's brothers came in search of food, he invited them to settle in the area called Goshen. Jacob's household, known as Israelites, multiplied greatly and lived peacefully in Egypt. Years later, a new Pharaoh came to rule, who did not remember Joseph and all he had done for the Egyptian people. He feared that the Israelites were becoming too numerous and too powerful and might side with the enemy if there should be war.

Pharaoh's Cruelty

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 Pharaoh's order that every baby boy born to an Israelite woman be drowned in the River Nile. The midwives, Shifra and Puah, feared God and did not do as the Pharaoh had ordered, but allowed the infants to live.



One couple, Amram and Yocheved, hid their newborn at home 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. When the Pharaoh's daughter came to bathe in the river, she discovered the basket. Feeling pity for the helpless child, she decided to keep him as her own and named him Moshe (Moses), meaning "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 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 was unable to 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 so humble that he could not imagine being God's messenger. "I will be with you," God promised him. With this assurance and challenge, Moses set out for Egypt.

With his older brother Aaron as spokesman, Moses went before Pharaoh asking him to free the Israelites. God brought signs and wonders but Pharaoh remained stubborn. He made the Israelites work even harder. Finally, God brought ten plagues on the Egyptians. Each one frightened Pharaoh, and each time he promised to free the slaves. But 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.

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 spoon) as we say each plague:

דָּמָם	<i>Dahm</i>	
תִּצְרָדָיָה	<i>Tz'fardaya</i>	
	<i>Kinim</i>	
אֲרֹב	<i>Arov</i>	
דֶּבֶר	<i>Dever</i>	
שַׁח	<i>Sh'chin</i>	
בָּרָד	<i>Barad</i>	
אֲרֵבָה	<i>Arbeh</i>	
חֹשֶׁבֶת	<i>Choshech</i>	
מָכָה בְּכוֹרוֹת	<i>Makat B'chorot</i>	

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. God told Moses to lift his rod. 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 the horses and chariots. Then Moses' sister Miriam led the women in joyous dance and song, thanking God for saving their lives.

Thus Adonai our God brought us out of Egypt, not by an angel, nor by a seraph, nor by a messenger, but alone — with a mighty hand and an outstretched arm, and with great terror, and with signs and wonders.



(Raise cup while saying:)

לְאַבוֹתֵינוּ וְלָנוּ. שֶׁלֹא אֶחָד בִּלְבַד עָמַד עָלֵינוּ
לְכַלּוֹתֵנוּ. אֶלָּא שְׁבָכָל-דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ.
וְהַקָּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

Vehi she'amdah la'avoteinu v'lanu. Shelo echad bilvad amad aleinu l'chaloteinu. Ela sheh'chol dor vador omidin aleinu l'chalotenu. VeHakadosh Baruch Hu matzileni miyadam.

God promised Abraham that after 400 years of servitude, his descendants would leave the foreign land of their bondage and witness the judgment of their oppressors. It is this promise that has sustained the Jewish people in each generation, as enemies arose to destroy us. And the Holy One of Blessing saved us from their hand, enabling us to say, "Am Yisrael Chai," the Jewish people lives.

Adonai has shown our people so many acts of kindness.
For each one, we say, *dayenu*, meaning "that alone would
have been enough, for that alone we are grateful."

אלו הוציאנו ממצרים, דינו.

Ilu hotzianu miMitzrayim. Dayenu.

אלו נתן לנו את השבת, דינו.

Ilu natan lanu et haShabbat. Dayenu.

אלו נתן לנו את התורה, דינו.

Ilu natan lanu et haTorah. Dayenu.

Adonai took us out of Egypt

Punished the Egyptians and destroyed
their idols

Divided the sea and led us across on dry land

Took care of us in the desert for forty years
and fed us manna

Gave us Shabbat

Brought us to Mount Sinai and
gave us the Torah

Brought us to the land of Israel
and built the Holy Temple

For all these—alone and together—we say

THE PASSOVER SYMBOLS

Rabbi Gamliel said that in telling the story of the Exodus, we must explain the meaning of the three most important symbols. Without this explanation our celebration is incomplete.

PESACH



פסח

(Point to the lamb bone or beet)

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.

MATZAH



מצה

(Lift up the matzah)

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.

MAROR



מרור

(Lift up the bitter herb)

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

IN EVERY GENERATION

בְּכָל־דּוֹר וָדּוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלּוּ הוּא יָצָא
מִמִּצְרַיִם.

B'chol dor vador chayav adam lirot et atzmo k'ilu hu yatza mi'Mitzrayim.
In each generation, everyone must think of himself or
herself as having personally left Egypt.

SONGS OF PRAISE

(Lift wine cups and say:)

It is our duty to give thanks, sing praises, and offer blessings to the Holy One Who did these miracles for our ancestors and for us. For bringing us:

from slavery to freedom,
from sadness to joy,
from darkness to light.

וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה, הַלְלוּיָהּ.

Venomar l'fanav shirah chadashah, Halleluyah.

Therefore, let us sing a new song, Halleluyah.

*Halleluyah hal'lu axdei Adonai
Hallelu et shem Adonai
Yehi shem Adonai m'vorach
Me'atah v'ad olam.*

הַלְלוּיָהּ. הַלְלוּ עַבְדֵי יְיָ,
הַלְלוּ אֶת־שֵׁם יְיָ.
יְהִי שֵׁם יְיָ מְבֹרָךְ
מֵעַתָּה וְעַד עוֹלָם.

Halleluyah,
Give praise to Adonai.
Sing praises, those who serve Adonai.
Blessed is the Name of Adonai now and forever.

בֵּית יַעֲקֹב מֵעַם לֵעָז.	יִשְׂרָאֵל מִמִּצְרַיִם
יִשְׂרָאֵל מִמִּשְׁלוּתָיו.	הִיְתָה יְהוּדָה לְקָדְשׁוֹ
הִיְרָדֵן יָסֵב לְאַחֹר.	הַיָּם רָאָה וַיִּנָּס
גְּבְעוֹת כְּבִי-צֶאֱן.	הַהָרִים רָקְדּוּ כְּאֵילִים
הִיְרָדֵן תָּסֵב לְאַחֹר	מִה־לֶּךָ הַיָּם, כִּי תִגֹּס
גְּבְעוֹת, כְּבִי-צֶאֱן	הַהָרִים תָּרָקְדּוּ כְּאֵילִים
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב,	מִלִּפְנֵי אֲדֹנָי חֹלֵי אֶרֶץ
חֲלָמִישׁ לִמְעִינֵי-מַיִם.	הַהֹפְכֵי הַצּוּר אֲגַם-מַיִם

When the people of Israel left Egypt, they became God's people. The sea fled at the sight, and the river Jordan turned backwards. Mountains skipped like rams, and all of nature trembled at the presence of the Holy One.

THE SECOND CUP

(Lift wine cups)

We praise You, Adonai our God, Ruler of the Universe, Who has freed us and our ancestors from Egypt and brought us here this night to eat matzah and maror. Adonai, our God and God of our ancestors, help us celebrate future holidays and festivals in peace and in joy. Then we will thank You with a new song.

אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל.

Baruch Atah Adonai, ga'al Yisrael.

We praise You, Adonai our God, Who has freed the people of Israel.

אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן.

Baruch Atah Adonai Eloheinu melech ha'olam borei p'ri hagafen.

We praise You, Adonai our God, Ruler of the Universe, Who creates the fruit of the vine.

(Drink the second cup)

Miriam's Cup Ritual for the Family Seder

Filling Miriam's Cup follows the second cup of wine, before washing the hands.

Raise the empty goblet and say:

Miriam's cup is filled with water, rather than wine. I invite women of all generations at our seder table to fill Miriam's cup with water from their own glasses.

Pass Miriam's cup around the table(s).

Explain the significance of filling Miriam's cup with water:

A Midrash teaches us that a miraculous well accompanied the Hebrews throughout their journey in the desert, providing them with water. This well was given by G-d to Miriam, the prophetess, to honor her bravery and devotion to the Jewish people. Both Miriam and her well were spiritual oases in the desert, sources of sustenance and healing. Her words of comfort gave the Hebrews the faith and confidence to overcome the hardships of the Exodus. We fill Miriam's cup with water to honor her role in ensuring the survival of the Jewish people. Like Miriam, Jewish women in all generations have been essential for the continuity of our people. As keepers of traditions in the home, women passed down songs and stories, rituals and recipes, from mother to daughter, from generation to generation. Let us each fill the cup of Miriam with water from our own glasses, so that our daughters may continue to draw from the strength and wisdom of our heritage.

When Miriam's cup is filled, raise the goblet and say:

We place Miriam's cup on our seder table to honor the important role of Jewish women in our tradition and history, whose stories have been too sparingly told.

Continue by reciting this prayer (from Susan Schnur):

"You abound in blessings, G-d, creator of the universe, Who sustains us with living water. May we, like the children of Israel leaving Egypt, be guarded and nurtured and kept alive in the wilderness, and may You give us wisdom to understand that the journey itself holds the promise of redemption. AMEN." --Susan Schnur

עם לעו.
שלוחי
לְאָחוֹר.
רָצָאן.
לְאָחוֹר
רָצָאן
הַ יַעֲקֹב.
עֵינֵי-מֵימַי.

When th
people.
turned ba
nature tr

We prais
Who has
brought
Adonai,
celebrate
Then we

Baruch Ata
We praise
of Israel.

Baruch Ata
We praise
Who crea

רחצה ידינו WE WASH OUR HANDS

We wash our hands for the meal and say this blessing:
 אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי
 וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*Baruch Atah Adonai Eloheinu Melech ha'olam asher kid'shanu b'mitzvotav
 v'tzivanu al n'tilat yadayim.*

We praise you, Adonai our God, Ruler of the Universe,
 Who makes us holy by Your mitzvot and commands us
 to wash our hands.

מוציא מצה WE BLESS THE MATZAH

(Distribute pieces of the upper and middle matzah)

אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch Atah Adonai Eloheinu Melech ha'olam hamotzi lechem min ha'aretz.

We praise You, Adonai our God, Ruler of the Universe,
 Who brings forth bread from the earth.

אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי
 וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

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

We praise you Adonai our God, Ruler of the Universe,
 Who makes us holy by Your mitzvot and commands us
 to eat matzah.

(Eat the matzah)

**WE SAY
THE BLESSING
FOR MAROR**

(Give everyone a piece of maror and some charoset)

We dip the maror into charoset to recall that our ancestors were able to withstand the bitterness of slavery, because it was sweetened by the hope of freedom.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצוותיו
וצונו על אכילת מרור.

*Baruch Atah Adonai Eloheinu melech ha'olam asher kid'shanu b'mitzvotav
v'tzivanu al achilat maror.*

We praise You, Adonai our God, Ruler of the Universe, Who makes us holy by Your mitzvot and commands us to eat Maror.

(Eat the maror and charoset)

**WE EAT
A SANDWICH OF
MATZAH AND MAROR**

(Distribute pieces of maror and the bottom matzah)

On Passover, in the days of the Temple in Jerusalem, Rabbi Hillel would eat a sandwich made of the Pesach (lamb offering), matzah, and maror. Now we do not bring sacrifices to the Temple, so our sandwich is made only with matzah and maror.

(Eat the Hillel sandwich)

**WE
EAT
THE FESTIVE MEAL**

WE EAT THE AFIKOMEN

After the Afikomen has been found or ransomed, 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. Its taste should linger in our mouths.

WE SAY THE BLESSING AFTER THE MEAL

(Pour the third cup of wine)

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵנּוּ אֶת-הָעוֹלָם כֻּלּוֹ
בְּטוֹבוֹ, בַּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נּוֹתֵן לָחֶם לְכָל-בָּשָׂר כִּי
לְעוֹלָם חֶסֶדוֹ, וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יִחְסַר-
לָנוּ מִזֶּן לְעוֹלָם וְעַד בְּעִבּוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא יְיָ וּמִפְּרִי
לֶכֶל וּמִטֵּיב לֶכֶל וּמִכֵּין מִזֶּן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ
אֲתָהּ יְיָ הֵנּוּ אֶת-הַכֶּל.

שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל וְאֻמּוֹת עֲמֻן.

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.

May the Holy One, Who makes peace in the Heavens,
make peace for us, for Israel, and for all the world.



THE THIRD CUP

(Lift wine cups)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch Atah Adonai Eloheinu melech ha'olam borei p'ri hagafen.
We praise You, Adonai our God, Ruler of the Universe,
Who creates the fruit of the vine.

(Drink the wine)

WELCOMING ELIJAH

(Pour a cup of wine and put it in the center of the table)

This cup is for Eliyahu Hanavi, Elijah the Prophet. We open our front door to greet our honored guest and invite him to join our seder. We pray that he will return to us bringing a time of peace and freedom.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשִׁבִי,
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי,
בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד.

Eliyahu hanavi Eliyahu haTishbi
Eliyahu, Eliyahu, Eliyahu haGiladi.
Bimhera v'yameinu, yavo eleinu im Mashiach ben David.

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



WE SING
SONGS
OF PRAISE



יְיָ זַכְּרֵנוּ וְנִבְרַךְ

יְבָרֵךְ אֶת־בֵּית אֱהֲרֹן.
הַקְּטָנִים עִם הַגְּדֹלִים.
עֲלֵיכֶם וְעַל בְּנוֹכֶם.
עֲשֵׂה שְׁמַיִם וָאָרֶץ.
וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם.
וְלֹא כָל־יְיָדֵי דוֹמָה.
מַעֲתָה וְעַד עוֹלָם.

הַלְלוּהָ.

יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל
יְבָרֵךְ יִרְאֵי יְיָ
יִסָּף יְיָ עֲלֵיכֶם
בְּרוּכִים אַתֶּם לִי
הַשְׁמַיִם שְׁמַיִם לִי
לֹא הַמַּתִּים וְהַלְלוּ־יָהּ
וְאֶנְחֵנוּ וְנִבְרַךְ יְיָ

שִׁבְחוּהוּ כָל־הָאֲמִיּוֹת.
וְאַמֵּת יְיָ לְעוֹלָם.

הַלְלוּהָ.

הַלְלוּ אֶת־יְיָ כָל־גּוֹיִם.
כִּי גָבַר עָלֵינוּ חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.

אֱלֹהֵי אֲרוֹמָמָה.
כִּי לְעוֹלָם חֲסִדּוֹ.

הוֹדוּ לִי כִּי־טוֹב
יֹאמְרוּ־נָא יִשְׂרָאֵל
יֹאמְרוּ נָא בֵּית אֱהֲרֹן
יֹאמְרוּ נָא יִרְאֵי יְיָ

אֵלֵי אַתָּה וְאוֹרֶךְ
הוֹדוּ לִי כִּי טוֹב

Praise Adonai all nations and people, for the Holy One's
love for us is great and forever.

WE COMPLETE THE SEDER

(Lift the cups)

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.

Baruch Atah Adonai Eloheinu melech ha'olam borei p'ri hagafen.

We praise You, Adonai our God, Ruler of the Universe,
Who creates the fruit of the vine.

(Drink the wine)

*Chasal siddur Pesach k'hilchato
K'chol mishpatu v'chukato.
Ka'asher zachinu l'sader oto
Ken nizkeh la'asoto.
Zach shochen m'onah
Koment k'hal adat mi manah.
B'karov nahel nitei chanah
P'duyim l'Zion b'rina.*

נסל סדור פסח כהלכתו,
בכל-משפטו וחקתו.
כאשר זכינו לסדר אותו,
כן נזכה לעשותו.
זר שוכן מעונה,
קומם קהל עדת מי מנה.
בקרוב נהל נטעי כנה,
פרויים לציון ברנה.

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.²⁴

לשנה הבאה בירושלים.

Lashanah haba'ah b'Yerushalayim!

NEXT YEAR IN JERUSALEM!