

The Rothblatt-Lawrence-Berkowitz

Family
Haggadah



הגדה של פסח

Shalom!

Welcome to our Seder! We are here to celebrate once again the very first festival the Jewish people ever observed. The first Pesach took place in Egypt thousands of years ago. Many Jews consider Pesach the most beautiful of holidays and they celebrate it with a very special love.

When we think of Pesach, we also think of the warmth and joy of the Seder. The Seder brings together family and friends. While eating and drinking, we recite and sing the story of the Exodus – from Egyptian slavery to Jewish freedom!

Each guest at the Seder has a copy of the Haggadah – The Telling – which we recount every year. As stated and commanded in the Torah: “You shall tell the Pesach story to your children in the days to come.”

סֵדֶר Seder means “order.” There is a set order for everything that we do at the Seder. We also eat special foods; each one reminds us of a part of the Pesach story. At the head of the table is a Seder Plate on which each one of the following foods are placed:



זְרוּעַ Z'roa: A roasted lamb shank bone (it can also be from the neck of a chicken). The Z'roa reminds us of the special lamb which was sacrificed at the first Seder, and also as a special offering to G-d in the ancient Temple in Jerusalem.

בֵּיצָה Baytzah: A roasted egg. In ancient days, on the three pilgrimage festivals (Pesach, Shavuot, and Succoth) a sacrifice was offered in the Temple in Jerusalem, as commanded to honor the holiday, which the roasted egg reminds us of.

מָרוֹר Maror: Bitter herbs. Horseradish or Romaine lettuce can be used. This reminds us of the bitterness and hardship of slavery in Egypt.

חֲרוֹסֶת Charoset: A mixture of chopped apples, nuts, cinnamon, and red wine. This reminds us of the clay and mortar that was used by the Israelites to make bricks to build the pyramids and cities for the Pharaohs.

כֶּרֶפֶס Karpas: Green vegetables, usually parsley or celery. Karpas is a reminder of springtime, the season of Pesach, when life blooms and hope awakens.

מַצּוֹת Matzot: The Seder table also has three whole Matzot which are placed in a special cover with three separate compartments. Two of the Matzot represent the two loaves of bread that are used on Shabbat and Yom Tov (holiday) occasions; the third Matzah is placed in the middle compartment between the two Matzot. This middle Matzah is called the Afikomen, which will be explained further on during the Seder.

יַיִן Wine: We will drink four cups of wine, which we will learn about during the course of the Seder.

מֵי מַלַּח Salt Water: Used to dip the Karpas into.

כּוּפַּת אֵלִיָּהוּ Cup of Elijah: A large wine cup is placed in the center of the table in honor of Elijah the Prophet. We will explain why this is done before we welcome Elijah into our home to join our Seder. Let our Seder now begin!

Candle Lighting הדלקת נר של יום טוב

We welcome every Shabbat and Yom Tov with the lighting of candles. As we light these candles to honor Pesach, we start the Seder with brightness and warmth.

*The candles are lit. On Erev Shabbat
(Friday Evening) add in the words in brackets.*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.
*Baruch Atah Adonai, Elohaynu Melech HaOlam,
Asher Kidishanu B'Mitzvotav Vitzivanu L'hadlik Ner Shel
(Shabbat V'shel) Yom Tov.*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחַיֵּינוּ וְקִיְמָנוּ
וְהַגִּיעֵנוּ לְזִמְנֵי הַזֶּה.

*Baruch Atah Adonai, Elohaynu Melech HaOlam,
She-Chech-Iyanu, V'Kiyamanu, V'Higiyanu
Lazman Ha'Zeh.*

Blessed are you, Lord our G-d, King of the Universe, who has taught us the way of Holiness through Your commandments, which include the Mitzvah of kindling the (Shabbat and the) Yom Tov candles.

Blessed are you, Lord our G-d, King of the Universe, for keeping us alive and in good health so that we are able to celebrate this holy day.



Rachel Celebrating at her Bat Mitzvah, August 2nd, 2008.

Kiddush

קִדּוּשׁ

Leader:

We have come together again to celebrate the Festival of Pesach. Pesach is the oldest holiday on the Jewish calendar. During the Seder, we shall recall & retell the story of our ancestor's delivery from slavery to freedom. As we recall this chapter of our people's past, may we learn to appreciate the freedom that we enjoy and gain empathy for those still enslaved. Let us strive for the day when all people everywhere shall break the yoke of tyranny, poverty, and oppression and be free. In gratitude to G-d who wants us all to be free, we now rise and raise our cups to recite the Kiddush over the first four cups of wine/grape juice.

On Shabbat, begin here:

יּוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּוֹ אֲשַׁבֵּת
מִכָּל מְלַאכְתּוֹ. אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Yom Hashishi: Vay'chulu Ha'shamayim V'haaretz V'chol Tzva'am: V'chol Elohim B'yom Ha'shviyi Malachato Asher Asah. Va'yishbot B'yom Ha'shviyi Micol Malachato Asher Asah. Vay'varech Elohim Et Yom Ha'shviyi Vay'kadaysh Oto. Ki Bo Shabbat Micol Malachato Asher Barah Elohim La'asot.

There was evening and there was morning, the sixth day. Now the heavens and all their host were completed; G-d finished the work of creation on the seventh day. G-d then blessed the seventh day, imbuing it with holiness because on that day G-d ceased from creating."

On weekdays begin here.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch Atah Adonai, Elohaynu Melech HaOlam, Boray P'ree Ha'Gafen.

Praised are you, Adonai, our G-d, Sovereign of the Universe, who has created the fruit of the vine.

(We wait to drink the first cup of wine for after reciting the Shechechyanu blessing.)



Kiddush Cup.



On Shabbat add in the red words in brackets.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בְּנוֹ מִכָּל עָם וְרוֹמְמָנוּ מִכָּל לָשׁוֹן וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָה ו) **(שְׁבֻתוֹת לְמִנוּחָה ו)**
מוֹעֲדִים לְשִׂמְחָה הַגִּים וְזְמַנִּים לְשִׂשׁוֹן אֶת (יוֹם הַשְּׁבֻת
הַזֶּה וְאֶת) יוֹם חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתָנוּ (בְּאַהֲבָה) מִקְרָא
קִדְּשׁ זָכָר לִיצִיאַת מִצְרַיִם: כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשֵׁת מִכָּל
הָעַמִּים (וְשֻׁבָת ו) מוֹעֲדֵי קִדְּשָׁךְ (בְּאַהֲבָה וּבְרַצוֹן)
בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ. בְּרוּךְ אַתָּה יי מִקְדֵּשׁ
(הַשְּׁבֻת ו) יִשְׂרָאֵל וְהַזְּמַנִּים.

*Baruch Atah Adonai, Elohaynu Melech HaOlam, Asher Ba'char Banu
Micol Am. V'rom'memanu Micol Lashon V'kidashanu B'mitzvotav
V'teetayn Lanu Adonai Elohanu B'ahavah (Shabatot L'minucho Ve)
Moadiyim L'simcha. Chagiym Oo'zemaniym L'sasohn. Et (Yom
Ha'Shabbat Ha'zeh V'et) Yom Chag Ha'Matzot Ha'zeh. Zaman
Cherutaynu (B'ahavah) Mikrah Kodesh Zaycher L'tziyat Mitzrayim. Ci
Vanu V'chartah, V'otanu Kidashtah Micol Ha'amiym (V'Shabbat Oo)
Moadiyim Kad'shechah (B'ahavah Oov'ratzohn) B'simcha Oov'sasohn
Hinchaltanu. Baruch Atah Adonai, M'kadaysh (Ha'Shabbat V) Yisrael
V'hazmaniym.*

Havdalah

הַבְּדָלָה

On Saturday night continue with the Havdalah ceremony, otherwise skip and continue beginning with the Shechechyanu blessing.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא מְאוּרֵי הָאֵשׁ.

Baruch Atah Adonai, Elohaynu Melech HaOlam, Boray Moray Ha'aysh.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחַל, בֵּין אֹר לְחֹשֶׁךְ. בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּת, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשׁ; הַבְּדִלָּת וְקֹדֶשׁ אֶת עַמְךָ יִשְׂרָאֵל בְּקֹדֶשׁ שַׁבָּת. בָּרוּךְ אַתָּה יי הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחַל.

Baruch Atah Adonai, Elohaynu Melech HaOlam, HaMavdiyl Bayn Kodesh L'chol, Bayn Or L'choshech. Bayn Yisrael L'ameem, Bayn Yom Ha'Shvee-ee L'shayshet Y'may Ha'Ma-aseh. Bayn Kedushat Shabat Liykdushat Yom Tov Hiyvdalta, V'et Yom Ha'Shvee-ee Me'Shayshet Y'may Ha'Ma-aseh Kidashta; Hivdalta V'Kidashta Et Amecha Yisrael Bik'dusha-techa. Baruch Atah Adonai, Ha'mavdiyl Bayn Kodesh L'Kodesh.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיָנוּ, וְקִיְּמָנוּ, וְהִגִּיעָנוּ, לְזִמְנָן הַזֶּה.

Baruch Atah Adonai, Elohaynu Melech HaOlam, She-chech-yanu, V'Kiyamanu, V'Higiyanu Lazman Ha'Zeh.



We now drink the first cup of wine.

Washing of Hands

רְחִיצָה

We always wash our hands before we eat and we recite a special blessing. Since we are not actually ready yet to eat the meal, we will recite the blessing later.



An Ibex along the promenade at Maktesh Ramon (Ramon Crater), Israel.



Photo by Janet Lawrence

Karpas

כַּרְפָּס



We now take a green vegetable that symbolizes springtime and rebirth – and of life and hope. We dip this vegetable into salt water. This reminds us of the bitter tears that our ancestors shed as slaves to Pharaoh. They survived their harsh existence because they dared to hope and believe that one day G-d would help them to be free!

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Baruch Atah Adonai, Elohaynu Melech HaOlam, Boray P'ree Ha'Adama.

We now eat the Karpas.

Dividing the Middle Matzah

יִחַץ

The leader now takes the middle matzah and breaks it into two pieces. The leader will leave one half of the matzah between the two matzot, and hide the other half somewhere in the room. This hidden half is known as the Afikomen. At the end of the meal section of the Seder, the guests (usually children) will go and search for the Afikomen. Once found, the finder will negotiate with the leader for a reward for its return, otherwise the Seder cannot continue.



Tell the Story of the Exodus

מִגִּיד

As we are obligated to retell the story of Pesach, we must also make an effort for every Jew who wishes to observe Pesach to do so. One of the traditional ways that we care for our Jewish brothers and sisters is through a Maot Chittim (money for wheat) Fund, which provides food for the poor in our communities. We now open our door and pray that anyone in need of attending a Seder will be welcomed into our home.





The leader now uncovers the matzah and raises the Seder plate for all to see and declares:

הָא לַחְמָא עֲנִיא דִּי אָכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם:
כָּל דְּכַפִּין יִיתִי וְיִכְל. כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח הַשְּׂתָא הַכָּא.
לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל: הַשְּׂתָא עַבְדֵּי. לְשָׁנָה הַבָּאָה
בְּנֵי חוּרִין.

*Ha Lachma Anya Dee Acha-loo Av'ha-tana B'ara-a D'Mitzrayim:
Ki Diyeh-feen Yaytay V'yay-chool. Kol Diyetz-reech Yaytay V'yeeef-sach
Ha'shata Hacha. La'shana Ha'ba-a B'ara-a D'yisrael: Ha'shata Avday.
La'shana Ha'ba-a B'nei Choreen!*

Behold the matzah, bread of poverty, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat; all who are needy, come and celebrate Pesach with us. Now we are here; next year may we observe Pesach in the Land of Israel. Many are still enslaved. Next year may all be free!

Now fill all the wine cups a second time.

The Four Questions

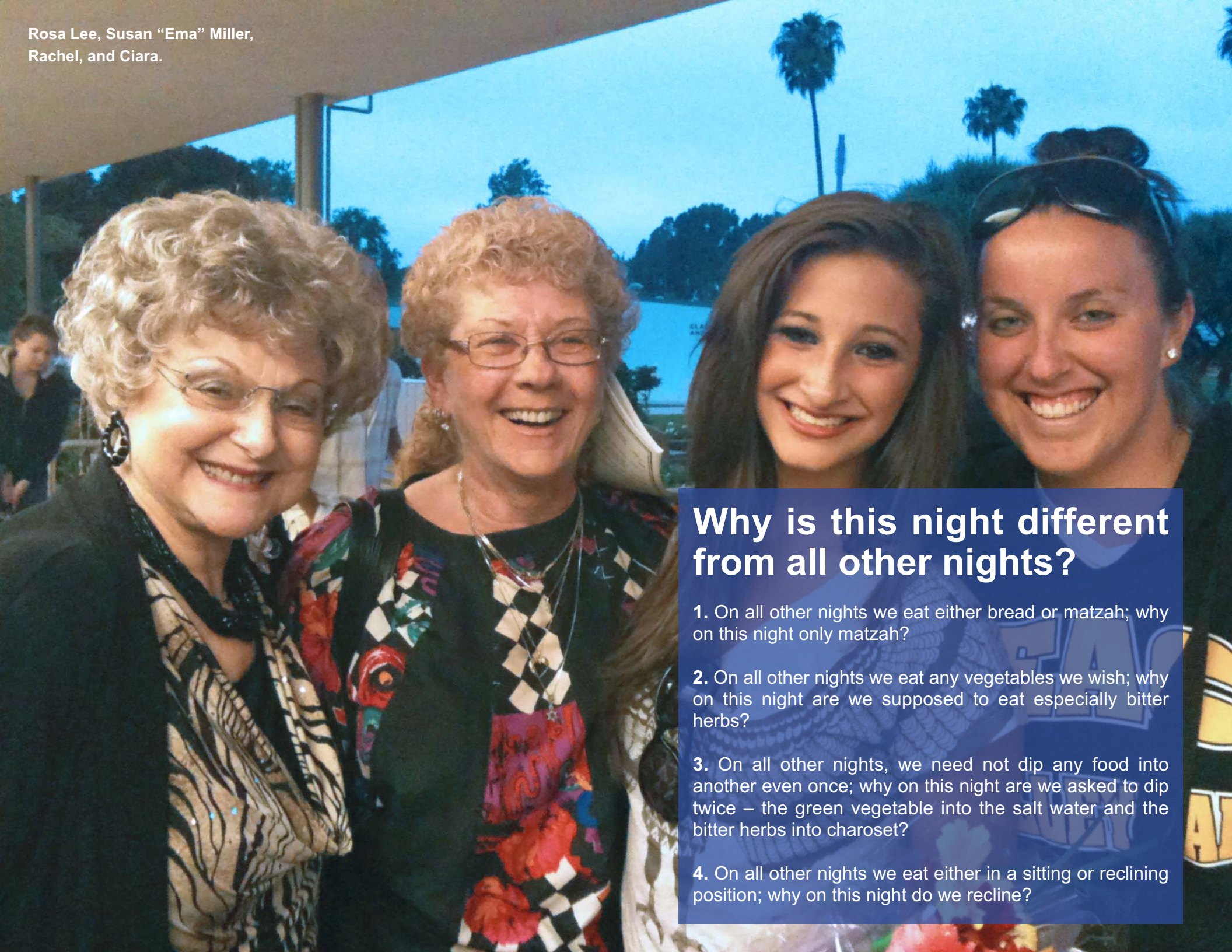
מַה נִּשְׁתַּנָּה

Traditionally, The Four Questions is chanted by the youngest child at the Seder who is capable to do so.

מַה נִּשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת: שֶׁבְּכָל הַלֵּילוֹת אָנוּ
אוֹכְלִין חֲמֵץ וּמִצֵּה. הַלֵּילָה הַזֶּה כָּלוּ מִצֵּה: שֶׁבְּכָל הַלֵּילוֹת אָנוּ
אוֹכְלִין שְׂאֵר יְרִקוֹת הַלֵּילָה הַזֶּה מְרוּר: שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ
מְטַבְּלִין אֶפְסֵילוּ פֶּעַם אַחַת. הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים: שֶׁבְּכָל
הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלֵּילָה הַזֶּה
כָּלְנוּ מְסֻבִּין.

*Ma Nishtana Ha'layla Ha'zeh Micol Ha'layloht: Sheb'achol Ha'layloht Anu
Och'leen Chametz Oo'matzah. Ha'layla Ha'zeh Kulo Matzah: Sheb'achol
Ha'layloht Anu Och'leen Shaar Y'ra-kot. Ha'layla Ha'zeh Maror:
Sheb'achol Ha'layloht Ayn Anu Mat'beeleen Afeelu P'am Echat. Ha'layla
Ha'zeh Shtay Feh'ameem: Sheb'achol Ha'layloht Anu Och'leen Bayn
Yoshveen Oo'vayn M'subeen. Ha'layla Ha'zeh Kulanu M'subeen.*

Rosa Lee, Susan "Ema" Miller,
Rachel, and Ciara.



Why is this night different from all other nights?

1. On all other nights we eat either bread or matzah; why on this night only matzah?
2. On all other nights we eat any vegetables we wish; why on this night are we supposed to eat especially bitter herbs?
3. On all other nights, we need not dip any food into another even once; why on this night are we asked to dip twice – the green vegetable into the salt water and the bitter herbs into charoset?
4. On all other nights we eat either in a sitting or reclining position; why on this night do we recline?



View from atop Masada,
looking towards the Dead Sea, Israel.

Photo by Janet Lawrence

Leader: This night is indeed different from all other nights of the year because on this night we act out one of the great dramas in Jewish and human history – the Exodus from Egypt. The foods we eat, the rituals and practices that we perform, the songs we sing and the prayers we offer – all of this makes the wondrous story come alive for us!

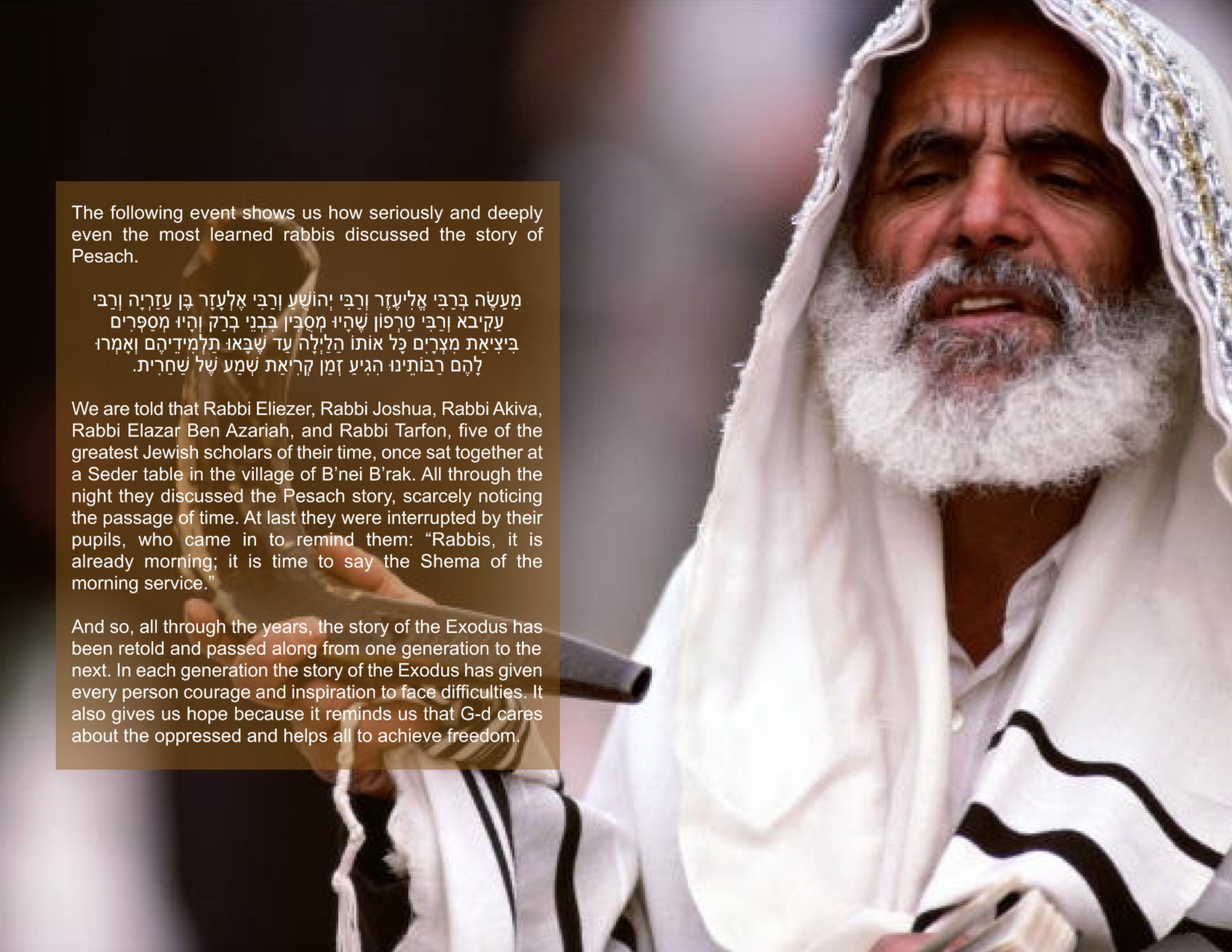
Before we finish the Seder tonight, the answers to the questions will be revealed and become clear. At this point, we will answer the last question, which deals with reclining.

In ancient days, slaves ate hurriedly because their masters did not wish them to waste a single moment when they could be working. And so the slaves ate either standing up, or squatting on the ground. Their masters, however, ate in a leisurely fashion and relaxed mood as they reclined on comfortable couches. Since our ancestors became free on this festival, how festive and natural it is that we should eat in the manner of free people!

עבדים היינו לפעה במצרים. ויוציאנו יי אלהינו משם ביד חזקה
ובזרוע נטויה: ואלו לא הוציא הקדוש ברוך הוא את אבותינו
ממצרים. הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה
במצרים: ואפילו כלנו חכמים. כלנו נבונים. כלנו זקנים. וכל
המרה לספר ביציאת מצרים הרי זה משבח.

Once we were slaves to Pharaoh in Egypt until Almighty G-d rescued us. If G-d had not brought our forefathers & foremothers out of Egypt, all of us might still be slaves.

Therefore, regardless of how wise we are, how old we are, or how well we know the story, it is still a Mitzvah – a duty – to tell and retell the Story of the Exodus from Egypt. And the more we discuss it, the better we will understand how terrible it is to be a slave, and wonderful it is to be free.



The following event shows us how seriously and deeply even the most learned rabbis discussed the story of Pesach.

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בְּבֵית בְּרַק וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל אוֹתוֹ הַלַּיְלָה עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם רַבּוֹתֵינוּ הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

We are told that Rabbi Eliezer, Rabbi Joshua, Rabbi Akiva, Rabbi Elazar Ben Azariah, and Rabbi Tarfon, five of the greatest Jewish scholars of their time, once sat together at a Seder table in the village of B'nei B'rak. All through the night they discussed the Pesach story, scarcely noticing the passage of time. At last they were interrupted by their pupils, who came in to remind them: "Rabbis, it is already morning; it is time to say the Shema of the morning service."

And so, all through the years, the story of the Exodus has been retold and passed along from one generation to the next. In each generation the story of the Exodus has given every person courage and inspiration to face difficulties. It also gives us hope because it reminds us that G-d cares about the oppressed and helps all to achieve freedom.

Ancient ruins on top of Masada, Israel.



Photo by Janet Lawrence

The Four Children

In four different passages in the Torah, G-d commands the father to tell the Pesach story to his children. Why was it necessary to repeat the command four times? The reason is that no two children are alike, and each child has to be told the story of the Exodus in a different way.

כַּנְגַד אַרְבַּעַה בְּנִים דְּבָרָה תוֹרָה. אֶחָד חָכָם. וְאֶחָד רָשָׁע.
וְאֶחָד תָּם. וְאֶחָד שְׂאִינוּ יוֹדֵעַ לְשֹׂאֵל.

What does the wise child say?

“מָה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם?”
“What is the meaning of all the laws and rules which
G-d has commanded concerning Pesach?”

The wise child loves Pesach and is eager to celebrate it. The child wants to know the meaning of every custom and the reasons behind the practices. The father should passionately and patiently explain to the child all that there is to know about Pesach. The story should be told to them in a way that they will know how and why we observe the festival. The child should be shown the meaning that Pesach has for us – even today – and that there are people that are not yet free.

The second child is rebellious. What does this child say?

“מָה הָעֵבֶדָה הַזֹּאת לָכֶם?”
“What does this Service mean to you?”

Notice, this child says “to you” as though they don’t consider themselves a part of the Jewish people. They talk like an outsider, like someone who does not care about their people’s past or present. To Jews who love their people, they sound arrogant and disrespectful.

The third child is immature. What does this child say?

“מָה זֹאת?”
“What is this all about?”

This child understands that something very special is happening. They notice the large gathering, the Haggadah at every place setting, and the unusual foods. This child currently does not understand the full meaning of what is happening. The father should explain Pesach to them on their level. As this child matures and learns more about the Jewish people and observes Pesach year-after-year, this child will come to love and appreciate the beauty of Pesach and its meaning.

The fourth child does not know how to ask any questions,

וְשְׂאִינוּ יוֹדֵעַ לְשֹׂאֵל אֶת פְּתַח לוֹ.

The father, therefore, begins the discussion by pointing out how special this night is and why we celebrate it. In this way the father fulfills the words of the Torah: You shall tell your son on that day, “I do all this because of what the Lord did for me when I came out of Egypt.”



The Four Sons

*A traditional Pesach tale, sung
to the tune of "My Darling Clementine."*

Said the father to his children,
At the Seder you will dine;
You will eat your fill of matzah,
You will drink four cups of wine

Now this father had no daughters,
But his sons, they numbered four;
One was wise and one was wicked,
One was simple and a bore

And the fourth was sweet and winsome,
He was young and he was small,
While his brothers asked the questions
He could scarcely speak at all

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 Pascal lamb 'ere midnight
And from slavery were freed."

"So we follow their example
And 'ere midnight must complete;
All the Seder and we should not
After twelve 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 son of Israel;
Then for you this has no meaning,
You could be a slave as well."

Then the simple son said simply,
"What is this?" and quietly
The good father told his offspring,
"We are 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.

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

At the Seder with friends and family
All together you will dine;
You will eat your fill of matzah,
You will drink four cups of wine.



Rachel's Bat Mitzvah, 2008.

G-d's Promise

Leader: G-d had promised to Abraham that he would be the physical and spiritual father of a great people who will be a blessing to the world. G-d also promised that he would watch after the Jewish people. That two-fold promise has been kept. The Jewish people have been a source of great blessing to the world. We have taught mankind the lofty teachings and values of the Torah. We have provided good and great people that have left an enormous imprint for the benefit of humanity. We have experienced, weathered, and survived the darkest hours of history to once again flourish by way of Divine Providence. We are still here!

We now lift our cups of wine to thank G-d for his faithfulness in keeping His promise to our people.

היא שְׁעֵמְדָה לְאַבוֹתֵינוּ וְלָנוּ שֶׁלֹּא אֶחָד בְּלִבָּד אָמַד עָלֵינוּ
לְכַלּוֹתֵינוּ אֲלֵא שֶׁבְּכֹל דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ
וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

More than only one time in our history there arose enemies who sought to destroy us. We thank G-d that the Jewish people lives on.



The Eternal Riddle

Israel, my people, G-d's greatest riddle, will your solution ever be told?

Fought – never conquered, Bent – never broken, Mortal – immortal, Youthful, though old.

Egypt enslaved you, Babylon crushed you, Rome led you captive, Homeless your head.

Where are those nations, Mighty and fearsome? You have survived them, They are long dead.

Nations keep coming, Nations keep going, Passing like shadows, Wiped off the earth.

You are eternal, You remain a witness, Watching their burial, Watching their birth.

Pray, who revealed to you Heaven's great secret: Death and destruction thus to defy?

Suffering torture, Stake, Inquisition, Pray who taught you never to die?

Yes, and who gave you faith deep as ocean, Strong as the rock-hills, Fierce as the sun?

Hated and hunted, Ever you wander, Bearing a message: G-d is but one!

Israel, my people, G-d's greatest riddle, will your solution ever be told?

Philip Raskin
(adapted)

Ophel Archaeological Park, Jerusalem.

The Story of Passover



Photo by Janet Lawrence

The story goes back, through the sands of time, to a distant age and strange place. It begins with Joseph in Egypt. He was sold by his jealous brothers to an Egyptian as a slave, to get rid of him. He was now a foreign slave in the land of Egypt. After some time there, Joseph was imprisoned for a crime he did not commit. G-d had endowed him with the gift of interpreting dreams. When it was announced that the Pharaoh (the king of Egypt) was having dreams that he could not understand, Joseph was brought to him to interpret them. When Joseph successfully interpreted the dreams, Pharaoh rewarded him by appointing him prince over the land, only second to Pharaoh in power. In that position, Joseph helped Egypt to survive seven years of famine that Joseph had predicted from the dreams. In fact, Joseph served Egypt so well that all of the neighboring countries affected by the famine came to buy food from Egypt, in order to survive.

Hunger in the land of Canaan eventually brought Joseph's eleven brothers and their families, along with their father Jacob, to Egypt. There were seventy souls in all that came. After they were reunited with Joseph, they were settled in a part of Egypt known as Goshen. They were known as the Israelites. As time went by, they had prospered in the land and grew into a multitude.

Long after Joseph had died, a new Pharaoh arose to power. He ignored the contributions that Joseph had made to Egypt, and became suspicious of the Israelites. He issued harsh decrees against them, and enslaved them. He ordered every first-born male child to be put to death!

At this time, a baby boy was born to a woman named Jocheved, and her husband, Amram, of the tribe of Levi. The boy was hidden away by his mother so he could live. One day Jocheved put the boy in a floating basket to float by Pharaoh's daughter as she bathed in the Nile River. The daughter discovered the basket – with baby inside – as it floated by.

She decided to adopt the baby boy. She named him Moses, which means "Drawn from the Water." Ironically, Jocheved was hired by the princess to be his nanny, and was able to see him grow up. Moses was raised in luxury at Pharaoh's palace. There he lived a privileged life, enjoying all of the benefits of royalty.

Growing up, Moses also knew of his humble origins. As stated in the Torah, "Moses grew up and went out amongst his brothers." He saw their suffering and felt deep pain in his soul for his people. Once, Moses saw an Egyptian taskmaster beating an Israelite slave and couldn't control his anger. He looked about to make sure that no one was looking, and then killed the Egyptian to save the slave. He hid the body in the sand, hoping that nobody saw him.

The next day Moses saw two Hebrews fighting. When he tried to break it up, one of them said to him, "Who made you chief and ruler over us? Do you mean to kill me as you killed the Egyptian?" Moses knew that what he did was known, and had to flee Egypt before Pharaoh would have him killed. He fled the land of Egypt, eastward to the land of Midian. There he became a shepherd, got married and had children.

One day while he was tending to his sheep, Moses heard the voice of G-d calling to him from a bush. The bush was on fire, but it was not burning up. It was miraculously still intact! Moses answered G-d by saying, "Here I am." Then, G-d spoke these Words to Moses:

"I am the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, the G-d of Jacob. I have surely seen the suffering of My people in Egypt and have heard their cries because of their taskmasters. So I have come to deliver them out of the hand of the Egyptians and to bring them up out of that land to a large and good land, a land flowing with milk and honey. Therefore, come now, and I will send you to Pharaoh that you may bring forth my people, the children of Israel, out of Egypt."

Let My People Go

When Israel was in Egypt land, let My people go.
Oppressed so hard they could not stand, let My people go.

Refrain:

Go down, go down, way down in Egypt land,
Tell ol' Pharaoh, let My people go.

Thus saith the Lord bold Moses said, let My people go.
If not I'll smite your people dead, let My people go.
(Refrain)

As Israel stood by the water side, let My people go.
By G-d's command it did divide, let My people go.
(Refrain)

Moses had plead with G-d not to send him, as he claimed "I am slow of speech, and slow of tongue." So G-d provided Moses' brother, Aaron, to meet up with him and to be the spokesman. Together they returned to Egypt and confronted Pharaoh, to do G-d's bidding – to free the Israelites.

At first, Pharaoh and his courtiers were amused by the "new" Moses and his spokesman, but eventually came to realize that they meant serious business. Initially the Egyptians were able to replicate the "magic" that Moses and Aaron displayed to Pharaoh, such as turning a rod into a snake. But the plagues increased in complexity and severity, to the point that even the Egyptians could not replicate. The plagues became so intense that the courtiers begged Pharaoh to let the Israelites leave Egypt – on G-d's terms.

Despite Moses's pleas and the threat of G-d's wrath, Pharaoh stubbornly and arrogantly refused to let the Israelites go. G-d hardened Pharaoh's heart and afflicted the Egyptians with a total of ten plagues. One plague after another was brought upon the Egyptians. During each plague, Pharaoh would agree to release the Israelites, but after the plague was over, he would change his mind back to keeping them enslaved. Only after the climax of the tenth plague, the killing of the first-born, did Pharaoh allow the Israelites to leave in freedom.

We now recite the list of plagues. We pour off a drop of wine after mentioning each plague, aloud. We do this not only to remember the plagues, but to also show sympathy for what the Egyptians suffered. A full cup of wine is a symbol of joy. Our joy is not full when we recall suffering. Even though they harshly oppressed us, they too were human beings, children of G-d.

				
דָּבָר <i>Dehvehr</i> Cattle Disease	עָרוֹב <i>Arohv</i> Beasts	כְּנִים <i>Kiynim</i> Lice	צְפַרְדֵּי <i>Tzefardayah</i> Frogs	דָּם <i>Dahm</i> Blood
				
מַכַּת בְּכוֹרוֹת <i>Macat B'Chorot</i> Death of the First-Born	חֹשֶׁךְ <i>Choshech</i> Darkness	אַרְבֵּה <i>Arbeh</i> Locusts	בָּרָד <i>Bahradh</i> Hail	שִׁחִין <i>She'chiyn</i> Boils

The story of the plagues contains a reminder to all nations. When they oppress any of their people, when they show no concern for human beings, when they are indifferent to human suffering, they are preparing for their own destruction. A nation that wants to grow and prosper must grant "Liberty and Justice for all." The Torah commands: "Proclaim liberty throughout the land to all of its inhabitants."

Dayenu

דִּינּוּ

G-d has shown our people so many acts of kindness, and for each one we are truly grateful. We now join in singing “**Dayenu**” which means, “for that alone, we should be grateful.”

If G-d had brought us out of Egypt, but had not split the sea for us, **Dayenu.** אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם דִּינּוּ

If G-d had give us the Shabbat, but had not brought us to Mount Sinai, **Dayenu.** אֱלוֹ נָתַן לָנוּ אֶת הַשַּׁבָּת דִּינּוּ

If G-d had give us the Torah, but had not brought us into Eretz Yisrael, **Dayenu.** אֱלוֹ נָתַן לָנוּ אֶת הַתּוֹרָה דִּינּוּ

Martine, Asata, Bina, Zion, Grandma B, Tiffany, Saturn, Gabe, and Justice.



The Three Major Pesach Symbols

All of the symbols of the Seder are important. Rabbi Gamliel, who was a great Jewish leader and scholar who lived more than 1,800 years ago, said that there are three major Pesach symbols. A person who does not explain these three symbols at the Seder has not fulfilled their duty.

The Passover Lamb פֶּסַח

Matzah מַצָּה

Bitter Herbs וּמְרוֹר





The Leader raises the roasted shank bone on the Seder plate and all say:

פֶּסַח שְׁהִיֹּ אַבֹּתֵנוּ אוֹכְלִים בְּזִמְן שְׁבִית
הַמִּקְדָּשׁ קִיָּם עַל שׁוֹם מָה עַל שׁוֹם שְׁפָסַח
הַקְדוֹשׁ בְּרוּךְ הוּא עַל בֵּיתֵי אַבֹּתֵנוּ בְּמִצְרַיִם.

*Pesach Sheh'HaYoo Avotaynu Ochliym Biyzman SheBahyit
HaMikdash Kayahm Al Shoom Mah Al Shoom Sheh'Peshach
HaKadosh Baruch Hoo Al Bahtay Avotaynu B'Mitzrayim.*

Why do we have the roasted bone on the Seder plate? This roasted bone is a reminder of the Pesach lamb which our ancestors used to eat in the days of the Great Temple in Jerusalem. They offered the lamb on Pesach just as the Israelites in Egypt before them did on the very first Pesach. Why were they commanded to do so? This is the way the Torah puts it: "It is the sacrifice of the Passover unto the Lord, who did Pass Over the houses of the Israelites in Egypt when he punished the Egyptians for their cruelty."

In every age we must be reminded that freedom and sacrifice go hand-in-hand. If we want to remain free, we must be ready to pay for our freedom.

The Leader raises the matzah on the Seder plate and all say:

מַצָּה זוֹ שְׂאֲנוּ אוֹכְלִים עַל שׁוֹם מָה עַל שׁוֹם
שְׁלֹא הִסְפִּיק בְּצִקָּם שֶׁל אַבֹּתֵינוּ לְהַחְמִיץ עַד
שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ
בְּרוּךְ הוּא וּגְאֻלָּם.

*Matzah Zoh She'Anu Ochliym Al Shoom Mah Al Shoom
She'loh Heespik B'Tzaykam Shel Avotaynu L'Ha'Cha'miytz Ahd
She'niygla Alayhem Melech Mal'Chay Ha'Melachiyim HaKadosh
Baruch Hoo Oo'Ga-alahm.*

Why do we eat matzah on Pesach? It is a reminder of the flat bread that our ancestors ate as they departed Egypt. Thus the Torah tells us: "They baked the dough they had taken out of Egypt into cakes of matzah. In their haste to leave Egypt, they did not wait for the dough to rise..." matzah can remind us that we too should not delay using an opportunity to do a mitzvah – a good deed.

Greg, Rosa Lee, and Janet in Haifa, Israel, 2010.



The Leader raises the Maror and all say:

מָרוֹר זֶה שְׂאָנוּ אוֹכְלִים עַל שׁוֹם מָה עַל
שׁוֹם שְׂמַרְרוּ הַמִּצְרִים אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם.

Maror Zeh Sheh'anu Ochlyim Ahl Shoom Mah Ahl Shoom
Sheh'May-Reh-Roo Ha'Miytz-Riyim Eht Cha'yay Avotaynu B'Miytzrayim.

Why do we eat Maror on Pesach? Maror in Hebrew means "bitter." It reminds us how bitter the Egyptians made it for our ancestors. It says in the Torah: "The Egyptians made their lives bitter with hard labor, with mortar and brick, and with every kind of work in the field. All the labor the Egyptians forced upon them was harsh."

בְּכֹל דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא
מִמִּצְרַיִם שְׂנֵאֲמַר וְהַגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה
עָשָׂה יי לִי בְּיַצְאֹתִי מִמִּצְרַיִם.

B'Chol Dor Va'Dor Cha'yav Adahm Li'roht Et Atz'amoh K'eelu Hoo
Yatz-Ah Mi'Mitzrayim She'Neh-emar V'Higad-Tah L'Viyn-Cha Ba'yohm
Ha'Hoo Laymor Ba'Avoor Zeh Asah Adonai Li B'Tzayti Mi'Mitzrayim.

In every generation, each Jew should feel as though they personally took part in the Exodus from Egypt. This is what the Torah means when it says: "On this day, when your son asks about the meaning of Pesach, tell him: 'This festival I observe because of what the Lord did for me when I left Egypt.'" It too was not only our ancestors whom G-d freed from Egypt, we were freed too.

G-d performed so many wonderful miracles and marvels for our ancestors and us. G-d brought us from slavery to freedom, from sorrow to joy, from darkness to light. Let us therefore praise G-d in the words of the Hallel!

הַלְלוּיָהּ

הַלְלוּ עַבְדֵי יי הַלְלוּ אֶת שֵׁם יי
יְהִי שֵׁם יי מְבֹרָךְ מֵאֲתָה וְעַד עוֹלָם
מִמִּזְרַח שֶׁשֶׁשׁ עַד מְבֹאוֹ מְהַלֵּל שֵׁם יי
רַם עַל כָּל גּוֹיִם יי עַל הַשָּׁמַיִם כְּבוֹדוֹ
מִי כִי אֱלֹהֵינוּ הַמְגַבִּיהִי לְשַׁבַּת
הַמְשַׁפִּילִי לִרְאוֹת בְּשָׁמַיִם וּבְאָרֶץ
מְקִימֵי מַעֲפָר דָּל מֵאֲשַׁפֵּת יְרִים
אֲבִיוֹן לְהוֹשִׁיבֵי עִם נְדִיבִים עִם
נְדִיבֵי עַמּוֹ מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת
אִם הַבָּנִים שְׂמִיחָה הַלְלוּיָהּ.

Halelu Avday Adonai Halelu Et Shaym Adonai
Y'Hi Shaym Adonai M'Vorach May'Atah V'Ahd Olam
Mi'Mizrach Shemesh Ahd M'Vo-Ooh M'Hoo-Lahl Shaym Adonai
Rahm Ahl Kol Goyim Adonai Ahl Ha'Shamayim K'Vo-Doh
Mi K'Adonai Elohaynu Ha'Mag-Bee-Hee La'Shevet
Ha'Mash-Pi-Li Li-Roht Ba'Shamayim Oo'Va-Aretz
M'Kiy-Mi May'Afar Dahl May'Ashpoht Yariym
Ehvyohn L'Hoshee-Vee Eem N'Dee-Veem Eem
N'Dee-Vay Amo Mohsh-Vee Ah-Kehr-Ret Ha'Bayit
Aym Ha'Ba-Neem S'May-Chah Haleyuyah.

We are your servants, O G-d,
You alone we praise.
We shall ever revere your name,
And serve You all our days.

From east where the sun rises,
To the west where it does set,
Your glory is found everywhere.
Your wonders who can forget?

Though you dwell in the
skies above,
We feel your presence near,
You Help us when we are troubled,
You help us conquer fear.

You raise up the poor,
You strengthen the distressed.
A lone empty home,
With children you do bless.

Let us now raise the second cup of wine and pray together:

Dear G-d, we thank You for this beautiful festival of Pesach. It reminds us of Your great gift of freedom bestowed upon our ancestors and on us. As You have enabled us to reach this day, so may You help us in the future to observe Your Holy Days and Festivals, in joy and peace. We also thank You that we can celebrate Pesach in a free and independent State of Israel, and in rebuilt Jerusalem.

בְּרוּךְ אַתָּה יי גָּאֵל יִשְׂרָאֵל

Baruch Atah Adonai Gah-Ahl Yisrael.

Blessed are You Adonai, Redeemer of Israel.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch Atah Adonai, Elohaynu Melech HaOlam, Boray P'ree Ha'Gafen.

Praised are You, Adonai, our God, Sovereign of the universe, who has created the fruit of the vine.



We now drink the second cup of wine.

Washing of Hands

רְחַץ

We are now ready to enjoy the Seder meal. Before we eat, we must wash our hands and recite the prayer:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch Atah Adonai, Elohaynu Melech HaOlam,

Asher Kidishanu B'Mitzvotav Vitzivanu Ahl Neh-Tee-Laht Yah-Dayeem.

Blessed are You Adonai, Lord our G-d, Ruler of the universe Who has taught us holiness through Your commandments, which include the mitzvah of washing our hands.

Blessing the Matzah

מוֹצֵיא מַצָּה

We now distribute to each guest a piece of the top matzah and a piece of the broken middle matzah. The two pieces are salted and held together as we recite the following blessings:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ.

Baruch Atah Adonai, Elohaynu Melech HaOlam,

Ha'Motzi Le-chem Miyh Ha'Aretz.

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

Baruch Atah Adonai, Elohaynu Melech HaOlam,

Asher Kidishanu B'Mitzvotav Vitzivanu Ahl Ah-Chee-Laht Matzah.

We now eat the matzah.

Bitter Herbs

מָרֹר

Let's now take the bitter herbs and put some on a piece of matzah and say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר.

Baruch Atah Adonai, Elohaynu Melech HaOlam,

Asher Kidishanu B'Mitzvotav Vitzivanu Ahl Ah-Chee-Laht Maror.

We now eat the maror.





Bina and Martine.

Hillel Sandwich

כּוּרֵךְ

Now we break the bottom matzah and distribute two pieces to each person. We then put some bitter herbs and charoset between the pieces, and together we say:

זָכַר לְמִקְדָּשׁ כְּהִלֵּל כֵּן עָשָׂה הַלֵּל בְּזִמְנֵן שְׁבִיטַת הַמִּקְדָּשׁ הִיָּה קִיָּם
הִיָּה כּוּרֵךְ פֶּסַח מְצָה וּמְרוֹר וְאוֹכֵל בְּיַחַד לְקִיָּם מֵה שֶׁנֶּאֱמַר עַל
מִצּוֹת וּמְרִירִים יֹאכְלֵהוּ

“We now repeat the practice of Hillel, the great rabbi who lived in the days of the Second Temple in Jerusalem. He would eat matzah and maror together with the Pesach lamb. In that way he fulfilled literally the Torah’s command: “They shall eat the Pesach lamb together with matzah and maror.”



We now eat the Hillel Sandwich.

Enjoy the Seder Meal

שְׁלַחַן עוֹרֵךְ

Resumption of the Seder

Eat the Afikoman

צפון

After the meal, the participant who searched for and found the broken half of the Afikoman must return it to the leader of the Seder, for a reward. The two must negotiate and agree to the reward before the Afikoman is returned to the leader. Until this happens, the Seder cannot continue. After the return of the Afikoman, it is divided among all the guests and eaten in a reclined position.

The wine cups are now filled a third time.

Birkat HaMazon

ברכה

Leader: The Torah tells us: "When you have eaten and are satisfied, you shall thank the Lord your G-d." Let us now therefore join in expressing our gratitude to G-d for the food that we have eaten.

רבותי נברך
יהי שם !! מברך מעתה ועד עולם
ברשות רבותי נברך אלהינו שאכלנו משלו
ברוך אלהינו שאכלנו משלו ובטובו חיינו
ברוך הוא וברוך שמו

Ra'Bo-Tai N'Vareych

Y'Hee Shaym Adonai M'Vorach M'Atah V'Ahd O'Lahm

Bihrshoot Ra'Bo-Tai N'Varreych Elohaynu She'Ah-Chalnu Miy-Shelo

Baruch Elohaynu She'Ah-Chalnu Miy-Shelo Oov-Too-Voh Chai-Eenu

Baruch Hoo Oo'Var-ooch Shemoh.

Bargaining for the Afikoman.

ברוך אתה !! אלהינו מלך העולם הן את העולם כלו בטובו
בחן בחסד וברחמים הוא נותן לחם לכל בשר כי לעולם חסדו
ובטובו הגדול תמיד לא חסר לנו ואל יחסר לנו מזון לעולם
ועד בעבור שמו הגדול כי הוא אל זן ומפרנס לכל ומטיב
לכל ומכין מזון לכל בריותיו אשר ברא ברוך אתה !! הן
את הכל

*Baruch Atah Adonai Elohaynu Melech Ha'Olahm Ha'Zahn Eht Ha'Olahm
Koo-Loh B'Toovoh B'Chayn B'Chesed Oov'Rah-Cha-Meem Hoo Notayn
Lechem L'Chol Ba-Saar Kee Lay-Olahm Chas-Doh Oov'Toovoh
Ha'Gadol Tameed Loh Chasar Lanu V'Ahl Yech-Saar Lanu Mazon
Lay-Olahm Vah-Ed Bah-Ahvoor She-moh Ha'Gadol Kiy Hoo Ayl Zahn
Oom'Far-Nayse Lah'Kohl Oo'Mayteev Lah'Kohl Oo'May-Chiyn Mazon
Le'Chohl B'Ree'Oh-Tahv Asher Ba-Rah Baruch Atah Adonai Chazan
Eht Ha'Kohl.*

Leader: Praise to You, Father of all, You sustain us with Your goodness.

All: We thank You for Your mercy, and for Your loving-kindness.

Leader: May we always share our blessings with those who are in need.

All: Your poor and hungry children may we ever help to feed.



ועל הכל !! אלהינו אנחנו מודים
לך ומברכים אותך יתברך שמך
בפי כל חי תמיד לעולם ועד
כפתוב ואכלת ושבעת וברכת את
!! אלהיך על הארץ הטבה אשר
נתן לך ברוך אתה !! על הארץ
ועל המזון

*V'Ahl Ha'Kohl Adonai Elohaynu Ah'Nach-Nu Modiyim
Lach Oom'Vareh-Chiyim Ohtach Yiht-Ba'Rach Shim-Cha
B'Fee Chol Chi Tamid Lay-Olahm Va-Ed
Kahca-Toov V'Ah-Chaltah V'Sah-Vah-Tah Oo'Vay-Rachtah Eht
Adonai Elo-Che-Cha Ahl Ha'Aretz Ha'Tovah Asher
Nah-Tahn Lach Baruch Atah Adonai Ahl Ha'Aretz
V'Ahl Ha'Mazon.*

Leader: We thank You for our liberation from Egyptian slavery.

All: We Thank You for our yearning for peace and liberty.

Leader: We thank You for the Torah and the Commandments.

All: We thank You for the covenant which binds us to You forever.

Leader: We thank You for the Land of Israel, reborn in our own days.

All: Watch over the land in Your mercy and bless it always with peace.

ובנה ירושלים עיר הקדש במהרה בימינו ברוך אתה !! בונה
ברחמי ירושלים אמן

*Oo'Veh-Nay Yerushalayim Ihr Ha'Kodesh Biym-Hayrah Va-Yah-Maynu
Baruch Atah Adonai Boneh V'Racha-Maiv Yerushalayim Amen.*

ברוך אתה !! אלהינו מלך העולם האל אבינו מלכנו אדירנו
בוראנו גואלנו יוצרנו קדושו קדוש יעקב רוענו רועה ישראל
המלך הטוב והמטיב לכל שבכל יום ויום הוא הטיב הוא
מטיב הוא ייטיב לנו

עשה שלום במרומי הוא יעשה שלום עלינו
ואל כל ישראל ואמרו אמן

*Baruch Atah Adonai Elohaynu Melech Ha'Olam Ha'Ayel Avinu
Mahlkaynu Ahdeeraynu Bohr-Aynu Go-Ah-Laynu Yohtz-Raynu
Kehdosh-Aynu Kadosh Ya'acov Roh-Aynu Roh-Ay Yisrael Ha'Melech
Ha'Tov V'Ha-Mayteev L'Kohl Sheh-B'Chol Yohm V'Yohm Hoo Hayteev
Hoo Mayteev Hoo Yayteev Lanu.*

*Oseh Shalom Beem-Romahv Hoo Ya'Aseh Shalom Aleinu Veh'Ahl Kohl
Yisrael V'Eem-Roo Amen.*

!! עז לעמו יתן !! יברך את עמו בשלום

Adonai Ohz L'Amoh Yee-Tayn Adonai Y'Varech Eht Amoh Va'Shalom.

May G-d give strength to our people and
bless us with peace.

Leader: Let us now take the third cup of wine and say:

ברוך אתה !! אלהינו מלך העולם בורא פרי הגפן.

Baruch Atah Adonai, Elohaynu Melech HaOlam, Boray P'ree Ha'Gafen.

We now drink the third cup of wine.



View from Masada
towards the
Dead Sea, Israel.

Welcoming Elijah

On our Seder table, there is a large cup of wine which is reserved for the Prophet Elijah. The Torah tells us that Elijah was a man of great courage; he did what was just and right. According to our tradition, Elijah never died. He was taken by G-d up to Heaven, in a whirlwind created by G-d's horses and chariot. One day he will return to announce the arrival of the Messiah, ushering in a new era when the whole world will live in peace, love and harmony.

Many legends have been told about Elijah. He was a brave and righteous man. He championed the needy and oppressed. He performed G-d's miracles to help those in danger. He brings hope and joy to all.

Legend tells us that on Pesach, Elijah visits every Seder and sips some wine from his cup. Now is the time that we open the front door and sing to welcome Elijah into our home, and to our Seder.

אֱלֹהֵי הַנְּבִיא אֱלִיהוּ הַתִּשְׁבִּי
אֱלִיהוּ אֱלִיהוּ אֱלִיהוּ הַגִּלְעָדִי
בְּמַהְרָה בְּיָמֵינוּ יָבֵא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד

*Eliyahu Ha'Navi Eliyahu Ha'Tishbi
Eliyahu Eliyahu Eliyahu Ha'Giladi
Beem-Hayrah V'Yah-Maynu Yahvoh Aleinu
Eem Mashiach Ben Daveed (2x's)*

The front door is now closed.



We Remember the Six Million

On this night, when we pause to recall and remember the Exodus from Egypt, we also remember with deep pain the darkest chapter of recent history that is scarred into the souls of our people, the Holocaust. Six million innocent Jews – men women and children – were brutally and senselessly put to death by the Nazis for the crime of being Jewish. Additionally, millions of others were also despicably murdered by the Nazis. Words do not, and cannot, fully express the loss, pain and sorrow of what happened. Nor shall we forget it. If we do, then they die again in the memory of our people, and the world. When we remember them, we vicariously keep them alive.

One of the most significant stories from that terrible time is the recital of “Ani Ma’Ahmin.” Our Jewish brothers and sisters recited this prayer on their way to imminent death in the gas chambers. They refused to give up hope even to the last breath. The prayer, one of the Thirteen Principles of Faith, by Moses Maimonides, expresses the firm belief that one day G-d will arrive and the Messianic Age will be upon the world.

Their courage – even in the face of death – is an inspiration to us all that we should refuse to give up on hope and faith. We now recite “Ani Ma’Ahmin.”

אָנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה בְּבִיאַת הַמְּשִׁיחַ
אָרְף עַל פִּי שְׂוִיתֵמָה עִם כָּל זֶה אָנִי מֵאֲמִין

*Ani Ma'Ahmin B'Emunah Shlay-Mah B'Veeyaht Ha'Mashiach
V'Ahf Ahl Pi She-Yiht-Mah-May-Ha Eem Kohl Zeh Ani Ma'Ahmin.*

I Have A Dream

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation. Five score years ago, a great American, in whose symbolic shadow we stand, signed the emancipation proclamation. This momentous decree came as a great beacon of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity.

But one hundred years later, we must face the tragic fact that the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later the Negro is still languishing in the corners of American society and finds himself an exile in his own land. We are here to dramatize an appalling condition.

In a sense we have come to our nation's Capital to cash a check. When the architects of our Republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check: A check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check – a check that will give up upon demand the riches of freedom and the security of justice.

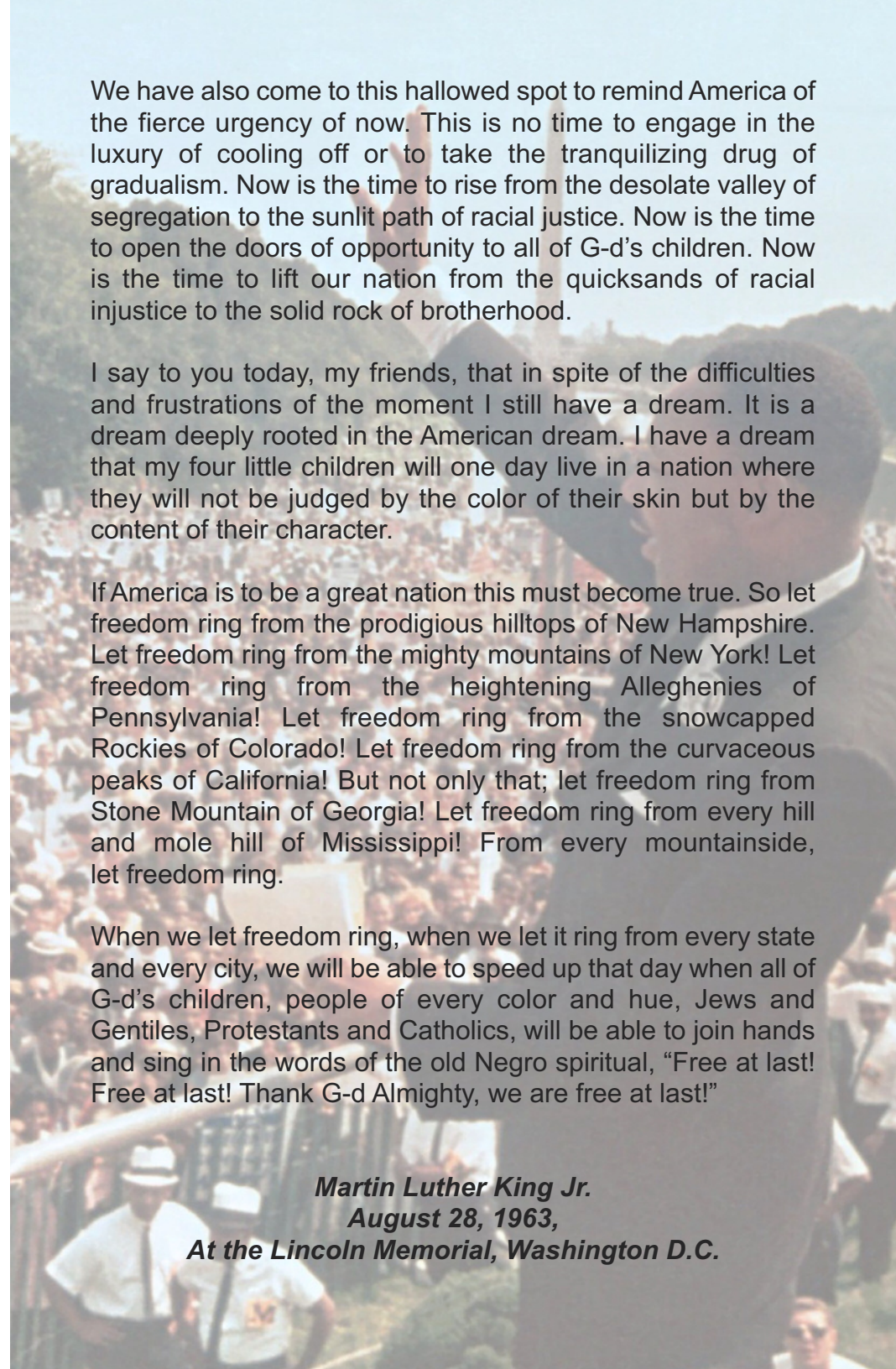
We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of G-d's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

If America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York! Let freedom ring from the heightening Alleghenies of Pennsylvania! Let freedom ring from the snowcapped Rockies of Colorado! Let freedom ring from the curvaceous peaks of California! But not only that; let freedom ring from Stone Mountain of Georgia! Let freedom ring from every hill and mole hill of Mississippi! From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every state and every city, we will be able to speed up that day when all of G-d's children, people of every color and hue, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank G-d Almighty, we are free at last!"

***Martin Luther King Jr.
August 28, 1963,
At the Lincoln Memorial, Washington D.C.***



Gratitude for the State of Israel

The world witnessed the greatest atrocity ever waged against the Jewish people. It also witnessed the great miracle of the reborn Jewish State of Israel.

It was fifty-two years from when Theodor Herzl, the founder of modern-day Zionism, and Author of "The Jewish State," predicted that the modern State of Israel would come into existence.

In the late 1800's the first Zionist pioneers and settlers began to inhabit the land, preparing it for eventual rebirth. The United Nations voted in 1947 for the creation of a free and independent Jewish State.

After nearly 1,900 years the dream of returning to the land of our ancestors was about to become a reality. The modern State of Israel was declared on May 14, 1948 by David Ben Gurion, the first Prime Minister of Israel. A few hours after the declaration, the new state was attacked by a coalition army of seven Arab states.

The Spirit of the Six Million, along with our ancestors and forefathers, gave the new Israelis inspiration to fight and protect the country. There have been many wars fought and security operations waged, in order for Israel to survive. Many brave Jewish heroes and heroines have sacrificed their lives so that others can live free in peace. We salute them.

On this Seder night, when we thank G-d for his gift of freedom, we think not only of the freedom from Egyptian bondage. We also think of the freedom for the independent State of Israel, which has redeemed and gathered Jews from the world over. Our people now have a place to be free from exile; a place to be free from persecution; a place to build a new and free life in the ancient land of our ancestors. For this, we are forever grateful.

**Theodor Herzl,
Founder of Zionism.**

**Now we join in praising G-d
in reciting the words of the Hallel.**

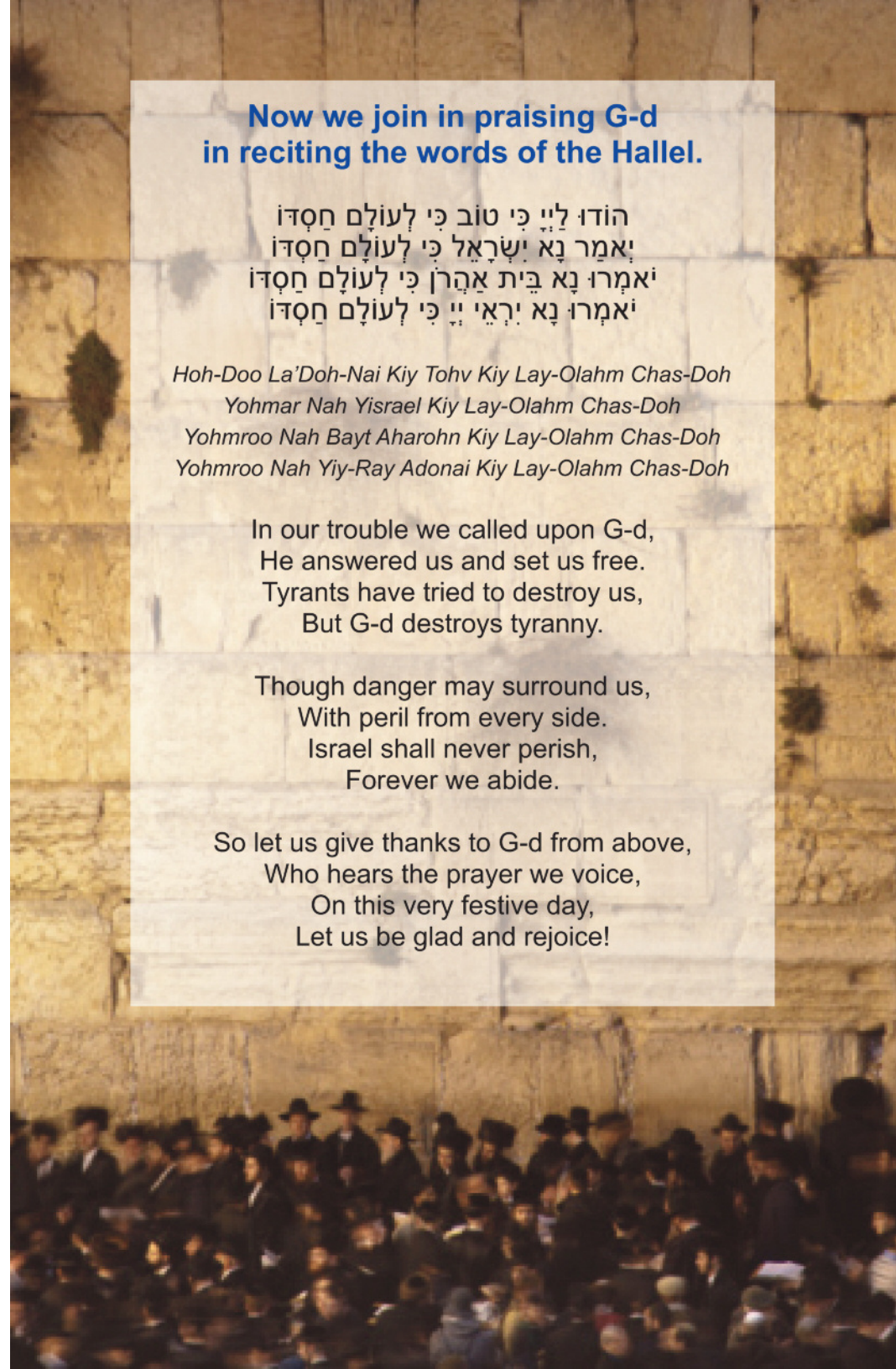
הוֹדוּ לַיהוָה כִּי טוֹב כִּי לַעֲוֹלָם חֲסִדוֹ
אִמְרוּ נָא יִשְׂרָאֵל כִּי לַעֲוֹלָם חֲסִדוֹ
אִמְרוּ נָא בְּיַת אַהֲרֹן כִּי לַעֲוֹלָם חֲסִדוֹ
אִמְרוּ נָא יְהוָה יְיָ כִּי לַעֲוֹלָם חֲסִדוֹ

*Hoh-Doo La'Doh-Nai Kiy Tohv Kiy Lay-Olahm Chas-Doh
Yohmar Nah Yisrael Kiy Lay-Olahm Chas-Doh
Yohmroo Nah Bayt Aharohn Kiy Lay-Olahm Chas-Doh
Yohmroo Nah Yiy-Ray Adonai Kiy Lay-Olahm Chas-Doh*

In our trouble we called upon G-d,
He answered us and set us free.
Tyrants have tried to destroy us,
But G-d destroys tyranny.

Though danger may surround us,
With peril from every side.
Israel shall never perish,
Forever we abide.

So let us give thanks to G-d from above,
Who hears the prayer we voice,
On this very festive day,
Let us be glad and rejoice!



Chad Gadya

Leader: Before we drink the fourth and last cup of wine, let us understand why we drink four cups of wine at the Seder. The reason is found in the Torah. When G-d sent Moses to the Israelites in Egypt, he told them that G-d had seen their misery and heard their cries and was ready to bring them out of slavery. G-d made four promises that gave the Israelites hope. Here are the four promises which the cups of wine represent:

- (1) "I will bring you out from under the burdens of the Egyptians."
- (2) "I will deliver you from their bondage."
- (3) "I will redeem you with an outstretched arm."
- (4) "I will take you to be my people."

These four promises are hence celebrated with four cups of wine. With the last cup, we give gratitude that our people have been freed through G-d's divine providence.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch Atah Adonai, Elohaynu Melech HaOlam, Boray P'ree Ha'Gafen.



We now drink the fourth cup of wine.

An only kid! An only kid!
My father bought for two zuzim.
Chad Gadya, Chad Gadya!

Then came a cat
And ate the kid
My father bought for two zuzim.
Chad Gadya, Chad Gadya!

Then came a dog
And bit the cat
That ate the kid
My father bought for two zuzim.
Chad Gadya, Chad Gadya!

Then came a stick
And beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Chad Gadya, Chad Gadya!

Then came a fire
And burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Chad Gadya, Chad Gadya!

Then came water
And quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Chad Gadya, Chad Gadya!

Then came an ox
And drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Chad Gadya, Chad Gadya!

Then came a slaughterer
And killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Chad Gadya, Chad Gadya!

Then came the angel of death
And slew the slaughterer
That killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Chad Gadya, Chad Gadya!

Then came the Holy One,
Praised be He,
And smote the angel of death
And slew the slaughterer
That killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim.
Chad Gadya, Chad Gadya!

Who Knows One?

Who knows One? I know One. One is G-d Who lives in heaven.

Two are the two tablets of the law.

Three are the three forefathers.

Four are the four mothers.

Five are the five books of the Torah.

Six are the six books of the Mishnah.

Seven are the seven days of the week.

Eight are the eight days until circumcision.

Nine are the nine months of pregnancy.

Ten are the Ten Commandments.

Eleven are the eleven stars in Joseph's dream.

Twelve are the Twelve Tribes of Israel.

Thirteen are the thirteen attributes of G-d.

Conclusion of the Seder

חֲסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ כְּכֹל מִשְׁפָּטוֹ וְחִקְתּוֹ כְּאֲשֶׁר זָכְנוּ
לְסִדּוּר אוֹטוֹ כֵּן נִזְכָּה לַעֲשׂוֹתוֹ זָךְ שׂוֹכֵן מְעוֹנָה קוֹמֵם קֹהֵל מִי מְנַה
קָרֵב נִהַל נִטְעֵי כֹנֵה פְדוּיִם לְצִיּוֹן בְּרִנָּה.

*Cha-Sal Sidur Pesach K'Hee-L'Cha-Toh K'chol Misha-Pah-Toh
V'Chuh-Kah-Toh Ka'Asher Zah-Chinu L'Sahdur Ohtoh Kayn
Neez-Keh L'Ahsa-Toh Zahch Shoh-Chayn M'Ohnah Koh-Maym
K'Hahl Mee Mah-Nah Kah-Rayv Nah-Hayl Neet-Ay Chah-Nah
P'Doo-Miym L'Tziyohn B'ree-Nah.*

Our Seder is now completed. May our service be acceptable to You, Adonai our G-d, 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.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם
L'Shanah Ha'Ba-Ah Bee-Yerushalayim!

Next Year in Jerusalem!

Hatikvah

כָּל יוֹד בְּלִבּוֹ פְּנִימָה נֶפֶשׁ יְהוּדֵי הוֹמֶיָה
וּלְפָאֲתֵי מִזְרַח קִדְיָמָה עֵין לְצִיּוֹן צוֹפֶיָה
עוֹד לֹא אָבְדָה תְקוּמַתָּנוּ הַתְּקוּהָ שְׁנוֹת אֲלֵפִים
לְהִיּוֹת עִם חֶפְשֵׁי בְּאַרְצֵנוּ בְּאַרְץ צִיּוֹן וִירוּשָׁלַיִם.

*Kohl Ohd B'Lay-Vahv P'Nee-Mah Ne-Fesh Yehudi Hoh-Mee-Yah
Ool'Fah-Ah-Tay Mizrach Kadee-Mah Ayin L'Tziyohn Tzofee-Yah
Ohd Loh Ahv-Dah Tikva-Teynu Ha'Tikvah Sh'Noht Ahl-Pahyim
Lee'Hyoht Ahm Chohf-Shee B'Artzaynu
B'Eretz Tziyohn Vee'Yerushalayim.*

As long as the Jewish spirit is yearning deep in the heart,
With eyes turned toward the East, looking toward Zion,
Then our hope – the two-thousand-year-old hope –
will not be lost. To be a free people in our land, The land of
Zion and Jerusalem.

G-d Bless America

**G-d Bless America,
Land that I love.**

**Stand beside her, and guide her
Thru the night with a light from above.
From the mountains, to the prairies,
To the oceans, white with foam
G-d bless America, My home sweet home.**



The following poem was written in 1951 when Rosa Lee was a student at the University of Illinois. It was the first time that she would be away from home for Passover and the Seders. She went to Hillel (the Jewish student's group on campus) to sign up for a Seder. The staff asked her if she could help and write a poem about Passover for Hillel's monthly bulletin.

She thought it would be a nice challenge, and so agreed. They told her to make certain the last line of the poem rhymed with "United Jewish Appeal." The United Jewish Appeal has since changed its name to "The Jewish Federation," but the message is the same – donate money to less fortunate Jews around the world.

It's Rosa Lee's joy to annually recite this poem to family and friends at our Seder.

Life is a constant change. It's nice to know that some traditions remain the same.

The Eight Day Test

by

Rosa Lee Bernstein (Rothblatt)

Call it Pesach or call it Passover
But know that nothing can be greater
Than for Jews to earnestly observe
The first and second Seders

Sponge cake instead of pie a-la-mode
Wine instead of beer
Nuts instead of bubble gum
You can do it for one week a year

Eight days are not so very long
Compared with those bitter years
Our ancestors wandered, suffered, slaved
Be thankful you haven't those fears

Boxes of matzos not loaves of bread
Bitter along with the sweet
The pride you'll feel at the end of the week
If you don't give in to defeat

Be glad you are free
And be glad you are able
To welcome family, friends, strangers
To your Seder table

And for fellow Jews all over the world
Help make their happiness real
By donating as much as you can
To the United Jewish Appeal!



Family Chanukah Party 2010

Party Attendees (left to right), Back Row: Ciara Lawrence, John Lawrence, Benny Bergman, Martine Rothblatt, Aaron Globerson.

Middle Row: Amy Bergman, Rosa Lee Rothblatt, Bina Rothblatt, Deborah Globerson.

Front Row: Biscuit, Rachel Berkowitz, Susan "Ema" Miller, Kayla Globerson, David Globerson, Greg Berkowitz, Janet Lawrence-Berkowitz.



949-548-3021

265 Mesa Drive "A" Costa Mesa, CA 92627
gbdesign@att.net