



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series A: Events and Activities, 1946-1993, undated.

Reel
43

Box
13

Folder
642

Women's Association, lecture notes, "The Haggadah", 1978.

There are 3,500 known printed editions of the Book of the month.
It has been translated into 27 languages from AFRICANS TO SWEDISH
including JAPANESE and MARATHI. There are perhaps 3 dozen
other manuscript editions of the book - printed before
the development of the art of printing - of which perhaps 20
are richly illuminated and are among the THREATS OF
MODERN ART carefully protected & such as illustrate in
the Decorative, the Library of Congress & the Vatican
It is a book which you would be proud to read -

My book of the month is the Book of the month - it is a book
from which we will pick up an illustration and send it
on to the month and it

A WARNING - The Book of the month is not a complete book
but an open book which has been revised & added
to in every generation. It is intended to provide
a framework of story, song and word which we should
use for the Time of Redemption Part 1
Redemption Part 2 to come. I have written it as the
practical & popular handbook now which
should be an experience

Translated Hebrew - my name from
the Hebrew

Pygmy

End Translation of the Hebrew and
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made significant revisions in the text

A) ^{First} Revision - LONDON - WEST END SYNAGOGUE 1848
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B) RECONSTRUCTIONIST - 1946 -

C) RUBIN - 1935 GREAT BRITAIN -
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"to no winter is past" / renewal / return is
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NOW FOUR QUESTIONS


↑ NARR 1949 (D)

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- 2) RECONSTRUCTIONIST TEXT - ALSO got
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[Rule of Admissions - OR non-rule]

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2) material - based on what soon

3) material - explanation

4) material - process (Admissions) -

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Admissions

4) Hulst

5) Final Admissions

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(5)

1) ~~source~~ in part of literature -
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1) hand copy of records 12-15 cent

3 Types - Special - Text - full page separate
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Fr/100 - unlike as books

20



3 Types -

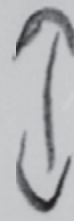
1) separate

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Translation 1) First 1952 study of 2 times -
Constitution

2) Various Yiddish 1 study - and of
and of books - but always Hebrew
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and years of study - Pro 0000 and mean
for University with Teachers 0000 1955

MOSCOW · U.S.S.R. · 1927

A Communist "Haggadah" in the Soviet Union

In the decade following the Bolshevik Revolution a zealous campaign to eradicate Zionism, Hebrew culture, and the Jewish religion was conducted by the members of the Yevsektzia, (the Jewish section in the Commissariat of Nationalities of the Council of Commissars), with local branches throughout the Soviet Union. Although relatively few in number, these were delegated to guide the cultural destinies of the mass of Soviet Jews, whose aspirations they did not represent. Jewish nationalism and religion were anathematized under the slogan of proletarian universalism. Yiddish alone was now tolerated as a Jewish language, but even then largely as a vehicle through which to inculcate Communist ideology.

Regarding Judaism as an archaic obstacle to proletarian progress, the Yevsektzia heartily joined in the general antireligious campaign then under way. The Communist parody of the Haggadah shown here is a striking example of the mentality and techniques involved.

The "Haggadah," published in Moscow in 1927, is entitled *Hagodeh far Gloiber un Apikorim*—"Haggadah for Believers and Atheists." Its text, written by M. Altshuler, is entirely in Yiddish, with illustrations by A. Tishler. The order of the traditional Haggadah is adhered to, from the preliminary preparations through the Four Questions, and is then followed by a long section called "Our Haggadah."

A few characteristic selections will indicate the thrust of the rest.

The traditional declaration over the burning of leaven is rendered:

May all the aristocrats, bourgeois, and their helpers—Mensheviks, . . . Cadets, Bundists, Zionists, . . . Peale Zion, . . . and other counterrevolutionaries—be consumed in the fire of the revolution. May those who have been burned never rise again. The rest, which have remained, we abandon and hand over to the jurisdiction of the GPU [the Soviet secret police].

Directions for the Seder sequence are paraphrased:

U-REHATZ [the washing of hands]:

Wash away, workers and peasants, the entire bourgeois filth, wash off the mildew of the ages and say—not a blessing—but a curse: May annihilation overcome all the outdated rabbinic laws and customs, yeshivas and heders [the traditional Jewish elementary schools], which blacken and enslave the people.

MAGGID [the recital]:

Ha lahma anya—for the bread of affliction did every capitalist buy our blood and sweat. Driven by hunger, we became voluntary slaves to capital. Our Jewish caretakers, lovely pillars of the community and rabbis, taught us to be patient. They wanted to persuade us that we are hungry and lonely only because we are in exile. They transformed their festivals into a means for the benighting and enslavement of the people.

The new "Haggadah," which comes later, consists largely of a pseudohistorical account of the origin and evolution of Passover. It is designed to demonstrate that, far from being a festival of freedom, Passover was used by Jewish leaders throughout the ages as a means to chain the masses, and even to indoctrinate them with hatred of gentiles. Passover must therefore be abolished.

At the very end, the traditional elements are parodied again:

KOREKH [in a real Seder, the combining of matzah and bitter herbs]:

Put together the Second International and the League of Nations. Between them place Zionism, and say—"Let them be eaten." May they be eaten up by the world revolutionary uprising of the proletariat.

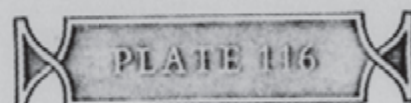
HALLEL [psalms of praise]:

Sing the "International" and say—
Down with the mildew of the ages!
Down with clerical nationalistic festivals!
Long live the revolutionary workers' holidays.

The illustrations reproduced on this plate are:

Left: The frontispiece. Jews are seated at a Seder table, surrounded by the spectral shapes of demons and devils.

Right: *Blur hametz*, the burning of "leaven," that is, all the counterrevolutionary elements castigated in the passages quoted above. The Hebrew words here, as throughout the work, are spelled according to Yiddish orthography.



ODESSA · RUSSIA · 1885
The Slavery of Jewish Teachers

A Hebrew parody, based on the text of the Haggadah, in which the penury and generally miserable conditions of Hebrew teachers in East European Jewish elementary schools are compared to the lot of the slaves in Egypt. The title page reads: "The Order of the Haggadah for teachers, according to the custom of Lithuania, Poland, Ruthenia, Galicia, and Romania. And so that the Haggadah should not remain a riddle with no solution, there has been added to it the commentary entitled *Bread of Affliction*."

The parody of the Four Questions will suffice to indicate the tenor of the whole:

How does teaching differ from all other professions in the world?

All the other professions enrich, and their practitioners eat and drink and are happy all the days of the year. But teachers groan and sorrow even on this night.

In all other professions the workers do not dare to be brazen before their employers. But in teaching, the boys and girls constantly disrupt, and yet all find the teacher to be guilty.

In all other professions there is peace. . . . But among teachers the opposite is true.

All professions earn their livelihood with honor and receive their salary in full. But teachers acquire only a crust of bread and water, along with insults and abuses, and instead of a salary they receive hunger and famine.

The author of the parody was Levi Reuben Zimlin. It was published at the expense of Ephraim Deinard, bibliophile, Zionist, and publicist, who later emigrated to the United States and enjoyed a colorful career. His magnificent personal library of Hebraica was acquired by Harvard University. Some of the collections he helped form for others, notably that of Judge Mayer Sulzberger of Philadelphia, are now at the Jewish Theological Seminary of America.

1) Mocatta / border ¹¹⁸¹ ~~the~~, border left ^{dayer} allenyu, made of fantastic animals.

13th century Spanish. Note punctuation.

2) Sasoon, 14th century Spanish. Typical of illustration of initial word.

Jews medieval dress leaving Egypt.

3) Kaufmann, Spanish 14th century. Jews leaving Egypt. Egyptians in tower. Illustration of Hallel, Psalm 114. Still tradition of centering on initial word.

4) Sarajevo, Jugoslavia, Spanish origin, 14th century. ~~Moses~~, reading from right to left, Moses at Burning Bush, serpent eating other serpents, serpent returned to rod. Plague of frogs. Typical full page illustration.

5) Sarajevo, Jugoslavia, Spanish origin. Right to left, Jews leaving Egypt armed; men below women leaving laden with booty; crossing of the Red Sea; Miriam and women singing song at sea.

6) Darmstadt Rhineland 15th century, "This is the bread of affliction."

Note emphasis on books shortly after inventing of printing. Also importance of women figures. ^{Haggadah One of Things Day could be 7 pages} German French style to concentrate on borders as opposed to Spanish style which concentrates on full page illustration or illustration of text.

7) "This is the bread of affliction." Haggadah of Joel Ben Simon of Bonn, 15th century. Again emphasis on border. Note round table. Eight people attempt to break away from De Vinci Last Supper style.

8) Darmstadt, "pour out your wrath." Favorite text, often used for eschatological purposes. Note stylized table but with nine at table. Pictures of men teaching women. Books in heavy frame.

9) Library of Congress Haggadah, 15th century, Italy. Note messiah on donkey with Jewish family behind. Open door to welcome messiah. Young man with cup of Elijah, "pour out your wrath."

- 10) Unknown provenance, probably 15th century. Rule for search for flour. Initial letter design and figure searching for hometz.
- 11) "This is the bread of affliction", 15th century, Italian, combination Spanish German style. Note attempt at coat of arms. Shows only wealthy could have handpainted text.
- 12) Unknown origin. Table of contents illustrating each act. Note apparently only males at the table, seated special chair for leader, sometimes joke on Maror, points at wife.
- 13) Italian, based on carpet page and seder plate instead of symbols, signs of noble house. Question, what is matza? Celebrant above holes two pieces of matza in his hand. Below servants bring in food and instruments for music. Angels and horns probably eschatological.
- 14) 16th century, "We were slaves to Pharoah in Egypt." Realistic drawing, Jews as corvee.
- 15) 1945 German U. S. armed forces, Rainbow Division.
- 16) 1948 Munich, 1st post-war German haggadah. Note Star of David on concentration camp workers. Pharoah's taskmaster has become gauliter; "and they opposed them."
- 17) 1968 Haifa, celebrating reunification of Jerusalem. Israeli paratrooper. Text from Bar Kochba coins, "for the freedom of Israel." Strange soldier has lulav in hand. Symbol of redemption rather than symbol of Succot.
- 18) Szyk, 1950, kiddush.
- 19) Szyk, Kiddush, combination of archaic designs.
- 20) Baskin, Flowers of Spring, CCAR
- 21) Shahn, typical of modern playing with print.

1) Unknown. We were slaves to Pharoah in Egypt. Jews as peasants.

2) Unknown, medieval, illustrations only of capitals. Jews leaving through open door. 14c SARFUDIN (X-MEDIEVAL PAGES) SPANISH

3) Unknown, Dayenu refrain on border, fantastic animals. — MUCATTA
14c ALICE RUCOL 12" 2 LEFT SPANISH 13c 13c
4) Table of contents illustrating each act.

5) Medieval carpet page from "pour out your wrath." Note nine person table. — DANASTAT - RHINE 1430-1440 — NOTE FEMALE PULLER

AND TEACHERS EMORY BOOKS

6) Sarajevo, crossing of sea, Pharoah's daughter, Exodus arm. 1476 cat

ACTUALLY DONE - BANGLORE

7) Medieval, "this is the bread of affliction", fantastic animals. 13c 3c

8) Medieval. "This is the bread of affliction." Eight person table, round, florilegium border. JOEL S. SIMON HAGGADAH OF GLEN 15c cat

GOOD EXAMPLE OF EMBROIDERY ON BORDER OF FALCON SCLAV

9) "This is the bread of affliction", medieval. — DANASTAT - 15c
CENTRAL RHINELAND -

10) Medieval. Blessing on the search for the matza. Note persons looking in cupboard.

6a) Moses at Burning Bush. Rod turning into serpent, rod turning back into rod, plague of frogs. SARAJEVO

11) (after 6a) Medieval, why is this matza, angels with trumpets.

12) Medieval, "pour out your wrath", donkey with messiah leading Jewish family, presumably against castle with feudal enemy inside. 15c cat ITALY

LIBRARY OF CONGRESS

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13) Medieval, Hallel, procession of Exodus. — KAUFMANN HAGGADAH

SPANISH 14c cat - JEWIC LONIA - EGYPTIAN - KATZ FRO TOWEN

14) Army haggadah

IN GERMANY - MAINEN 1445

15) Kibbutz haggadah —

MUNICH 1445 - AMER

16) Kibbutz haggadah —

ATFELTO 15c - JERUSALEM REUNITED 1965

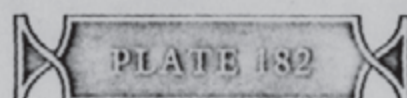
17) Szyk haggadah, kiddush

SHMUEL BONEL - TOWEN OF DAVID BAK HUBA TEXT

17a) End of kiddush

18) Baskin

19) Shahn



NAAN · ISRAEL · 1949

After Independence

Passover of 1949 was the first to be celebrated after the State of Israel had achieved its full independence. In kibbutz Naan the change was reflected in a further revision of the Four Questions:

Why does this night differ from all other nights? For on this, the night of Passover, we are all seated together at the meal, parents and children . . . and like us, so also all the Jews in the Land and in all parts of the Diaspora, wherever they are, since ancient times and to this day.

Why does this night differ from all other nights? For in all previous years we performed the Seder of our freedom festival while we were in the hands of an alien and oppressive rule, struggling for development and immigration. Now—we are as free men in the State of Israel, the gates are open to those who return from exile, and the expanses of our land are ours to settle.

Why does this night differ from all other nights? For we are rejoicing in our freedom, and sitting securely in our home, but most of our people are still scattered and separated among the nations, prey to the destiny of exile, and all our dispersed have not yet been gathered into the Land.

Why does this night differ from all other nights? For we here rejoice in the spring, in the freedom of work, of human society, of the Hebrew kibbutz, while the end has not yet come to the enslavement of the laborer, the oppression of man, and the exploitation of the child; while nation still lifts the sword over nation; and the redemption of man in the kingdom of labor and equality in our land and in the entire world has not yet arisen, nor has it been completed.

WRHS

AMERICAN JEWISH
ARCHIVES

The Temple HAGGADAH

הדלקת הנרות

LIGHTING THE FESTIVAL CANDLES

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו
להדליק נר של (שבת ושל) יום טוב.

Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu
b'mitzvotav v'tzivanu l'hadlik ner shel (shabbat v'shel)
yom tov.

In praising God we say that all life is sacred.
In kindling festive lights,
we reaffirm life's sanctity.
With every holy light we kindle,
the world is brightened.
We praise you, O God, majestic sovereign of
all life,
Who hallows our lives with commandments
and bids us kindle festive holy light.

From 3

VISUAL BACK

בוס קדוש

THE CUP OF SANCTIFICATION

Leader

Four Times, each time in different words
Reported to offer up

In four diverse ways, with four different words, God gave
promises of freedom to our people. With cups of wine we
recall each one of them, as now the first:

Group

אני יהוה והוצאתי אתכם ממצרים:

I, God, will free you from the burdens of the Egyptians.

Group
Leader

As we take up the Kiddush cup, we proclaim the holiness of
this Day of Deliverance
our Festival of Freedom

The first time we recall the first promise

in traditional phrases

(Begin here on the Sabbath.)

יהי ערב ויהי בקר יום הששי:

ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום השביעי מלאכתו אשר
עשה וישבת ביום השביעי מכל מלאכתו אשר עשה: ויברך אלהים את יום
השביעי ויקדש אתו כי בו עבד מכל מלאכתו אשר ברא אלהים לעשות:

On the sixth day, the heaven and the earth were finished and all their array; ~~and~~ on the seventh day God rested. God blessed the seventh day and declared it holy; "Six days shall you labor and do all your work, but the seventh day is a sabbath unto God."

(On weekdays begin here.)

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.
We praise You, O God, Sovereign of Existence, Who creates the fruit of the vine.

ברוך אתה יי אלהינו מלך העולם אשר בחר-בנו מכל-עם ורוממנו מכל-
לשון וקדשנו במצותיו. ותתן-לנו יי אלהינו באהבה (שבתות למנוחה ו)
מועדים לשמחה חגים חמנים לששון את-יום (השבת הזה ואת-יום) חג המצות
הזה וזמן חרותנו (באהבה) מקרא קדש וזכר ליציאת מצרים. כי בנו בחרת
ואותנו קדשת מכל-העמים (ושבת) ימועדי קדשך (באהבה ובכבוד) בשמחה
ובששון הנחלתנו. ברוך אתה יי מקדש (השבת ו) ישראל והחמנים:

We praise You, God, Sovereign of Existence, ^{who has summoned} ~~who has~~ called us for service from among the peoples, and ~~have~~ ^{has} hallowed our lives with commandments. In love You have given us (Sabbaths for rest,) festivals for rejoicing, ~~seasons~~ ^{moments} of celebration, this Festival ~~of~~ Matzot, the ~~time~~ ^{season} of our freedom, a commemoration of the Exodus from Egypt. We praise You, our God, ^{who} ~~for giving us this joyful heritage and for sanctifying~~ (the Sabbath,) Israel, and the festivals.

Passover

(~~When the Seder is held on Saturday night, the following Havdalah is added.~~)

ברוך אתה יי אלהינו מלך העולם בורא מאורי האש.

Baruh Atah Adonai Eloheinu Meleh ha-olam borei m'orei ha-eish.

We praise You, our God, Sovereign of Existence, who teach us to know light from darkness, sacred from profane. As we sense the holy, and sanctify the Sabbath among the days of the week, we are ourselves consecrated. We learn to endow each sacred day with its own holiness. We praise you, our God, who has given us knowledge of the holy.

(On Sabbaths and weekdays continue here.)

Heaven

Baruh Atah Adonai Eloheinu Meleh ha-olam she-heh-cheh-yanu
v' ki'y'manu v'higi'anu laman hazeh.

We praise You, O God, Sovereign of Existence, for keeping us in life, sustaining us, and bringing us to this festive season.
(All drink the first cup of wine.)

ON
D

THE SPRINGTIME OF HOPE

(Some parsley, lettuce or watercress is distributed and dipped in salt water or vinegar. Before partaking of it we say:)

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-adamah.

We praise You, O God, Ruler of the universe, Creator of the fruit of the earth.

ANTICIPATION

(The leader breaks the middle Matzah, ^{AND} replaces one half on the Seder plate, and hides the other half, the Afikoman, ~~which will be eaten at the end of the meal.~~ ^{IT} ~~will be eaten at the end of the meal.~~)

~~MUST be found by one of the children before no service can proceed~~

~~THE NARRATION~~

THE NARRATION

Leader

Hebrew

PDF 10 1

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

Let All who are hungry, ~~let~~ them enter and eat.

Let All who are in need, ~~let them~~ come and celebrate Passover!

Now we are here; Next year in the land of Israel.

Now we are slaves; Next year ~~we will~~ be free.

Group

Our God and God of our ancestors, just as You freed the Israelites from among the Egyptians, so may You have mercy on ~~these~~ of our people, the House of Israel, ~~who are abused or oppressed~~, wherever they may be. Save them. Lead them from narrow straits to abundant favor, from darkness to light, ~~from enslavement to redemption~~, speedily, in our days, ~~and Amen~~ let us say: Amen.

(A child asks)

Why is this night different from all other nights?

On all other nights we eat either bread or matzah. Why, on this night, must we eat ~~bitter herbs~~?

On all other nights we usually do not dip vegetables even once. Why, on this night, do we dip twice?

On all other nights we eat ~~sitting~~ upright or reclining. Why on this night, do we eat reclining?

מה נשתנה הלילה הזה מכל הלילות.

שבכל הלילות אנו אוכלין חמץ ומצה.
הלילה הזה בלוי מצה.

שבכל הלילות אנו אוכלין שאר ירקות.
הלילה הזה מרור.

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

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין.
הלילה הזה בלנו מסבין.

Leader

There are many questions. Now we begin to answer.

OUR HISTORY MOVES FROM SLAVERY TOWARD FREEDOM.
OUR NARRATION BEGINS WITH DEGRADATION AND RISES TOWARD DIGNITY.
OUR SERVICE OPENS WITH THE RULE OF EVIL AND ADVANCES TOWARD
THE DOMINION OF GOD.

Group

עבדים היינו לפרעה במצרים. ויצאנו 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.

Pharaoh UNTIL
We were slaves to ~~Pharaoh~~ in Egypt, and God freed us ~~from~~ Egypt with a mighty hand. Had not the Holy One delivered our people from Egypt then we, our children, and our children's children would still be enslaved.

AND HE IS THE LEADER
Leader

ואפילו כלנו חכמים. כלנו נבונים. כלנו זקנים. כלנו יודעים את התורה. מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח:

Therefore, even if
all of us were wise,
all of us people of understanding,
all of us learned in Torah,
it would still be our obligation to tell the story of the Exodus from Egypt. Moreover, whoever searches deeply into its meaning is considered praiseworthy.

The Four Children

Leader

ON FOUR DIFFERENT OCCASIONS STORY OF AN
~~Four times~~ the Torah bids us to tell our children of the Exodus, ~~from Egypt~~. Four times the Torah repeats: "And you shall tell your child on that day..." From this, our tradition inferred that there are four different types of personalities. ~~To each we must respond in a different manner, according to the question, the situation, and the mood.~~

Reader

AN APPROPRIATE
The wise person asks, "What are the precepts, laws, and observances which God commanded us?" In response we explain thoroughly the meaning and observances of Passover.

Group

The wise want to know the full meaning of this service.

Reader

The wicked person says, "What is this observance to you?" Since this one says, "to you" and not "to us", and rejects the community of Israel, we respond sharply: "It is because of what God did for me when I went forth from Egypt--"...for had you been there, you would not have been redeemed.

Group

The wicked think only of themselves and so ~~can~~ never sense the joy of redemption.

Reader

By way of answer to
The simple person asks, "What is this?" Explain patiently, "With a mighty arm God freed us from Egypt, from the house of bondage."

Group

A direct and
The person of open simplicity deserves ~~an~~ uncomplicated answer.

READER

Some are unable to ask. With these, you must take the initiative, as it is written, "You shall tell your child on that day saying, 'This is because of what God did for me when I went free from Egypt'."

Group

With the person who does not know enough even to ask, you must awaken interest as you tell the story.

Leader

Two Four Remembrance Types;

in three parts

The wise, the wicked, the simple and the one unable to ask exist in every generation. Today as ~~yesterday~~, their questions must be answered and their needs met. The Passover story ~~must~~ be made meaningful to everyone. *so that will*

THE FIFTH CHILD--THE ONE WHO CANNOT ASK

Leader

Tonight, we remember a fifth child. The child of the Shoah (Holocaust) who did not survive to ask. Therefore, we ask for that child.--"Why?"

We ask, but we have no answer. We can only follow the footsteps of Elazar ben Azariah, who could not bring himself to mention

the Exodus at night until Ben Zoma explained it to him through the verse: "In order that you REMEMBER the day of your going out from Egypt, all the days of your life." "The days of your life" indicates the daylight and the goodness of life. "All the days of your life" means even in the darkest of nights we must remember the Exodus.

Group

In silence, we remember that dark time.
In silence, we remember how Jews maintained their dignity and faith in the face of satanic evil.
In silence, we remember seder nights spent in the forests, ghettos, and camp in silence; we remember that seder night when the Warsaw Ghetto rose in revolt.

(lift the cup of Elijah)

Leader

In silence, we lift the cup of Elijah, the cup of the redemption yet-to-be. We mention our people's return to the land of Israel, the beginning of that redemption. Let Elijah's cup summons us to devote every effort to the work of redemption. Confident of that redemption, we break our silence with song.

ANI MAAMIN

אני מאמין באמונה שלמה בביאת המשיח:
ואף על פי שיתקדמה, עם כל זה אני מאמין:

Ani maamin b'emunah shleimah, beviat Hamashiach, V'af al pi sheh yitmameah, im kol zeh, ani maamin.

(I firmly believe in the coming of the Messiah, and even though the Messiah may tarry, in spite of this, I still believe.)

Readers

It is well for all of us whether young or old to consider how God's help has been our unfailing stay and support through ages of trial and persecution. Ever since God called Abraham from the bondage of idolatry to the service of truth, God has been our Guardian; for not in one country alone nor in one age have violent people risen up against us, but in every generation and in every land, tyrants have sought to destroy us; and the Holy One has delivered us from their hands.

The Torah tells us that when the people of Israel were homeless wanderers, they went down into Egypt, and sojourned there, few in number. All their souls were threescore and ten.

Joseph was already in Egypt; he was the governor over the land. And Joseph placed his family, and gave them a possession, as Pharaoh had commanded. And Israel dwelt in the land of Goshen; and they got them possessions therein, and were fruitful, and multiplied exceedingly.

Joseph died and all his household, and all that generation. Now there arose a new ruler over Egypt, who knew not Joseph. And he said unto his people: 'Behold, the people of the children of Israel are too many and too mighty for us; come, let us deal shrewdly with them, lest they multiply, and it come to pass, that when war occurs, they will join our enemies, and fight against us, and get them up out of the land'. Therefore, they set over them taskmasters to afflict them with burdens. And they built for Pharaoh store-cities, Pithom and Raamses. But the more the Egyptians afflicted them, the more the Israelites multiplied and the more they spread abroad.

The Egyptians dealt ill with us, afflicted us, and laid upon us cruel bondage. And we cried unto the Holy One, the God of our ancestors, and God heard our voice and saw our affliction and our toil and our oppression. God brought us forth out of Egypt with a mighty hand and with an outstretched arm and with great terror and with signs and with wonders. God sent before us Moses and Aaron and Miriam. God brought forth this people with joy, the chosen ones with singing. God guided them in the wilderness, as a shepherd does a flock.

Therefore, we were commanded to observe the Passover in its season, from year to year. God's law is to be in our mouths, and each year we shall declare God's might to our children, and God's salvation to all generations.

עֶשֶׂר מַכּוֹת

The Plagues

Leader

Our rabbis taught that when the Egyptian army was drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. God silenced them: "My creatures perish and you sing praises?"

Group

We descend from those redeemed slaves and in our own day we have rejoiced to see cruel oppressors overcome. Yet, as the wine within the cup of joy is lessened when we pour out ten drops in remembrance of the plagues of Egypt, so any elation that we feel is diminished by the slaughter of the foe.

Leader

It was taught: "The sword comes into the world because of justice delayed and justice denied."

Group

It was taught: God is urgent about justice, for upon justice the world depends...

Leader

With each drop of wine, we say a prayer that people will cast out the plagues that threaten everyone.

The making of war,
the teaching of hate,
the waste of the earth,
the suborning of justice,
the abuse of power,
the neglect of human needs,
the debasement of human life,
the manipulation of others,
the suppression of freedom
the perversion of truth.

As we pour out the ten drops we seek the miracle of our redemption and that of our world from all oppression and oppressors.

Dam	(Blood)
Tzfardeyah	(Frogs)
Kinim	(Lice)
Arov	(Wild Beasts)
Dever	(Blight)
Sh'hin	(Boils)
Barad	(Hail)
Arbeh	(Locusts)
Hoshech	(Darkness)
Makat B'horot	(Slaying of the First Born)

Leader

מִי־כַמְכָּה בָּאֵלִים יְהוָה. מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלַּת עֲשֵׂה־פֶלֶא: יְהוָה
יִמְלֹךְ לְעֹלָם וָעֶד:

Who is like unto You, O God, among the Mighty!

Who is like unto You, awesome in praises, working wonders!

God shall reign forever and ever!

כַּמָּה מַעֲלֹת טוֹבוֹת לְמָקוֹם עֲלֵינוּ:

How many gifts has God bestowed upon us!

Group

Had God brought us out of Egypt and not divided the sea for us,
Dayeinu!

Had God divided the sea and not permitted us to cross on dry land,
Dayeinu!

Had God permitted us to cross the sea on dry land and not sustained us for forty years in the desert,
Dayeinu!

Had God sustained us for forty years in the desert and not fed us with manna,
Dayeinu!

Had God fed us with manna and not given us the Sabbath,
Dayeinu!

Had God given us the Sabbath and not brought us to Mount Sinai,
Dayeinu!

Had God brought us to Mount Sinai and not given us the Torah,
Dayeinu!

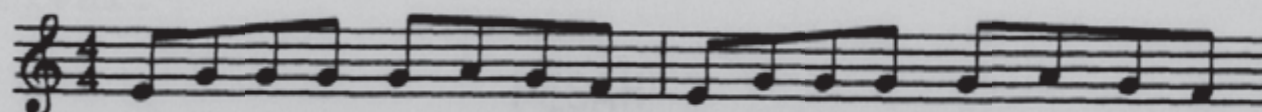
Had God given us the Torah and not led us into the land of Israel,
Dayeinu!

Had God led us into the land of Israel and not built for us the Temple,
Dayeinu!

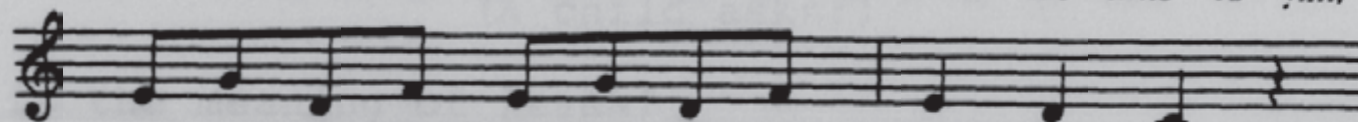
Had God built for us the Temple and not send us prophets of truth,
Dayeinu!

Had God sent us prophets of truth and not made us a holy people,
Dayeinu!

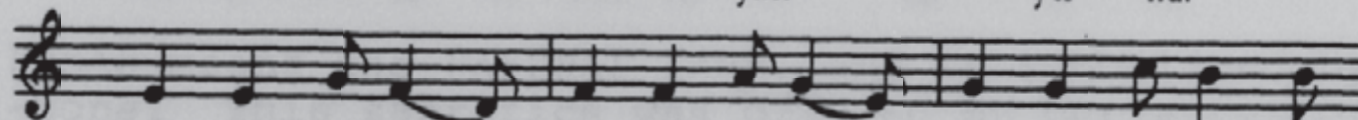
How plentiful are the reasons for our gratitude to God for the many favors bestowed upon us! God brought us out of Egypt, divided the Red Sea for us, permitted us to cross on dry land, sustained us for forty years in the desert, fed us with manna, ordained the Sabbath, brought us to Mount Sinai, gave us the Torah, led us into the land of Israel, built for us the Temple, sent us prophets of truth, and made us a holy people to perfect the world under the dominion of the Almighty, in truth and in righteousness.



I - lu ho - tzi ho - tzi - a - nu, ho - tzi - a - nu mi - mitz - ra - yim,



ho - tzi - a - nu mi - mitz - ra - yim da - yei - nu.



(Chorus) Da - da - yei - nu. da - da - yei - nu. da - da - yei - nu. da -



yei - nu da - yei - nu da - yei - nu. yei - nu da - yei - nu.

2. I-lu na-tan, na-tan la-nu, na-tan la-nu et ha-sha-bat, na-tan la-nu et ha-sha-bat, dayeinu. (Chorus).

3. I-lu na-tan, na-tan la-nu, na-tan la-nu et ha-to-rah, na-tan la-nu et ha-to-rah, dayeinu. (Chorus.)

Dayeinu reminds us of hopes fulfilled and hopes unfulfilled, of duties, which, accepted, will hasten the coming of the final redemption.

When all can find useful labor and derive satisfaction from their tasks,	Dayeinu!
When nations will no longer need to produce weapons of mass destruction because all will be secure,	Dayeinu!
When every people will enjoy his heritage without fear of prejudice or persecution,	Dayeinu!
When the powerful will no longer flaunt their power, and the powerless can depend on the support of their communities,	Dayeinu!
When children will grow up with love, without hunger, and able to develop their God-given talents,	Dayeinu!
When our homes will be safe and no one will feel personally threatened,	Dayeinu!
When food and shelter are available to all, and our institutions meet human needs,	Dayeinu!
When law and negotiation, rather than greed and ambition govern a peaceful world,	Dayeinu!

Group

When each of us will be able to say, "Last year I worked for the world's well being; last year I was a builder of God's world,..."

Dayeinu, Dayeinu!

The Passover Symbols

Should enemies again assail us, the remembrance of the Exodus of our ancestors from Egypt will never fail to inspire us with new courage, and the symbols of this festival will help to strengthen our faith in God. Therefore, Rabban Gamaliel, a noted sage, declared: "Whoever does not well consider the meaning of these three symbols: Pesah, Matzah and Maror, has not truly celebrated this Festival."

PESAH

(A child asks:)

What is the meaning of Pesah?

(The leader lifts up the roasted shank-bone and answers:)

PESAH means the PASCHAL LAMB, and is symbolized by this shank-bone. This sacrifice was offered by our ancestors while The Temple was in existence, as a memorial of God's favors, as it is said: "It is the sacrifice of the PASSOVER, for that God PASSED OVER the houses of the children of Israel in Egypt, when God smote the Egyptians and delivered our houses." As God in ancient "Watch-Night" passed over and spared the houses of Israel, so may God shield the afflicted, and free them from their oppressors.

MATZAH

(A child asks:)

What is the meaning of *Matzah*?

(The leader lifts up the *Matzah* and answers:)

Matzah, called THE BREAD OF AFFLICTION, was the hasty provision that our ancestors made for their journey, as it is said: "And they baked unleavened cakes of the dough which they brought out of Egypt. There was not sufficient time to leaven it, for they were driven out of Egypt and could not tarry, neither had they prepared for themselves any provisions." The bread which of necessity they baked unleavened became a symbol of redemption.

Tonight, we set aside another piece of *Matzah* as a symbol of our hope for Jews still in bondage. As we observe this festival of freedom, we know that Jews living in the Soviet Union and Arab lands are not free to leave; to learn of their past; to transmit their religious tradition; to learn the languages of their ancestors; to train teachers and rabbis for future generations. By next year may they, too, be free.

MAROR

(A child asks:)

What is the meaning of *Maror*?

(The leader lifts up the bitter herbs and answers:)

Maror means BITTER HERB. We eat it in order to recall that the lives of our ancestors were embittered by the Egyptians, as we read: "And they made their lives bitter with hard labor in mortar and bricks and in all manner of field labor. Whatever task was imposed upon them, was executed with the utmost of rigor." To eat the bitter herb during this feast is to be reminded of the heroic spirit which trials developed in our people. Instead of becoming embittered by cruelty, we faced each day with faith in God and were sustained and strengthened.

Therefore, let us rejoice
At the wonder of our deliverance
From bondage to freedom,
From pain to joy,
From mourning to gladness
From darkness to light,
From servitude to redemption
Before God let us sing a new song.

PAGE 12

(The wine cups are set down.)

PAGE 13

Leader

In every generation, each of us should feel as though we ourselves had gone forth from Egypt, as it is written: "And you shall explain to your child on that day, it is because of what God did for me when I was delivered from Egypt."

Group

We must never forget the pain of slavery.

Leader

"You shall not oppress a stranger, for you know the heart of the stranger, seeing that you were strangers in the land of Egypt....When strangers reside with you in your land, you shall not wrong them...You shall love them as yourself, for you were strangers in the land of Egypt."

Group

When you rejoice before God with your son and your daughter, remember the stranger and those who have no family and share this holiday with them.

Leader

Always remember that you were slaves in the land of Egypt.

Group

Not only our ancestors alone did the Holy One redeem but us as well, along with them, as it is written: "And God freed us from Egypt so as to take us and give us the land sworn to our ancestors."

(The wine cups are raised.)

לפיקוד אֲנַחְנוּ חֵיבִים לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדִּיר לְכַרֵּךְ לְעֲלֹה
וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאַבֹּתֵינוּ וְלָנוּ אֶת-כָּל-הַנִּסִּים הָאֵלֶּה. הוֹצִיאָנוּ מֵעֲבָדוֹת
לְחֵירוֹת. מִיָּגוֹן לְשִׂמְחָה. מֵאֲבֵל לְיוֹם טוֹב. וּמֵאֲפֵלָה לְאוֹר גָּדוֹל. וּמִשְׁעָבוֹד
לְאֵלֶּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּהָ.

Therefore, let us rejoice
At the wonder of our deliverance
From bondage to freedom,
From pain to joy,
From mourning to gladness,
From darkness to light,
From servitude to redemption.
Before God let us sing a new song.

(The wine cups are set down.)

Leader

(Psalms 113 and 114)

Halleluyah.

O servants of God give praise;
praise the name of God.

Group

Let the name of God be blessed
now and forever.

Leader

From east to west
the name of God is praised.

Group

God is exalted above all nations;
God's glory is above the heavens.

Leader

Who is like our God,
who, enthroned on high,

Group

Sees what is below,
in heaven and on earth?

Leader

God raises the poor from the dust,
lifts up the needy from the refuse heap

Group

to set them with the great,
with the great ones of the people.

Leader

God sets the childless woman among her household,
as a happy mother of children.
Halleluyah.



Leader

When Israel went forth from Egypt,
the house of Jacob from a people of strange speech,

Group

Judah became God's sanctuary,
Israel, God's dominion.

Leader

The sea saw them and fled,
The Jordan ran backward,

Group

mountains skipped like rams,
hills like sheep.

Leader

What alarmed you, O sea, that you fled,
Jordan, that you ran backward,

Group

mountains, that you skipped like rams,
hills, like sheep?

Leader

Tremble, O earth, at the presence of God,
at the presence of the God of Jacob,

Group

who turned the rock into a pool of water,
the flinty rock into a fountain.

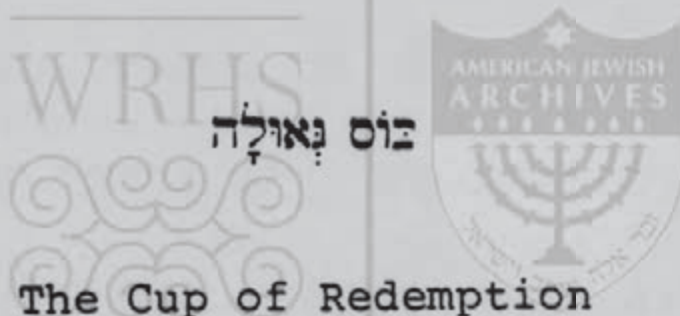
Leader

Remembering with gratitude the redemption of our ancestors from
Egypt,
Praying that our struggle for freedom will succeed,
we look now towards the celebration of a future redemption,
the building of the City of Peace in which all will rejoice,
in the service of God, singing together a new song,
We praise You, O God, Redeemer of Israel!

HODU LADONAI

TRADITIONAL

Ho - du la - do - nai Ki tov, Ki l' - o - lam chas - do; — Ye -
 mar — na Yis - ra - el Ki l' - o - lam chas - do; — Yom -
 ru — na ves — A - ha - ron, Ki l' - o - lam chas - do — Yom -
 ru na yir - e - A - do - nai, Ki l' - o - lam chas - do —



Leader

The second cup of wine recalls the second promise of liberation:

Group

It is written: "I will deliver you from their bondage..."

Leader

Remembering with gratitude the redemption of our ancestors from Egypt,

Prayerful that our struggle for freedom will succeed,
 we look now towards the celebration of a future redemption,
 the building of the City of Peace in which all will rejoice,
 in the service of God, singing together a new song,
 We praise You, O God, Redeemer of Israel!

ברוך אתה יי אלהינו מלך העולם בורא פרי הנסן:

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.

We praise You, O God, Sovereign of existence, Who creates the fruit of the vine.

(All drink the second cup of wine.)

מוציא מצה מרור

MOTZI, MATZAH, MAROR.

(The uppermost of the three MATZOT is broken and distributed among the group. Then all read together:)

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ:

Baruh Atah Adonai Eloheinu Meleh ha-olam ha-motzi lechem min ha-aretz.

We praise You, O God, Sovereign of Existence, Who brings forth bread from the earth.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על אכילת מצה:

Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvotav v'tzivanu al achilat matzah.

We praise You, O God, Sovereign of Existence, Who hallows our lives with commandments, Who has commanded us regarding the eating of matzah.

(A bit of horseradish is placed on a piece of matzah and the following blessing is said.)

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על אכילת מרור:

Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvotav v'tzivanu al achilat maror.

We praise You, O God, Sovereign of Existence, Who hallows our lives through commandments, Who has commanded us regarding the eating of maror.

בורך

HILLEL'S SANDWICH

Leader

Preserving a bond with the observances of our ancestors, we follow a practice of Hillel, from the time when The Temple stood. He combined the *matzah* and *maror* and ate them together, so that he might observe the ceremony exactly as stated in the Torah, "They shall eat the *paschal lamb* and *maror together*."

Group

Together they shall be: the *matzah* of freedom and the *maror* of slavery. For in the time of freedom, let there be knowledge of servitude. And in the time of bondage, the hope of redemption.

שלחן עורך

DINNER IS SERVED

צפון

EAT THE AFIKOMAN

(At the conclusion of the meal, the children are given an opportunity to find the Afikoman. The leader redeems it and distributes pieces of it to the children.)

ברך

BLESSING AFTER THE MEAL

שיר המעלות בשם יהוה את-שבת ציון היינו כהללים: או יצא שחור פני
ולטוננו רנה או יאמרו בעים הקדיל יהוה לעשית עב-אלה: הקדיל יהוה
לעשות עמנו היינו שמים: שיבה יהוה את-שבתנו באפיקים בנים: הקדיל
בדקעה ברנה הקדיל: הקדיל ילך יבנה נשא חשך-הקדיל בא-יבנה ברנה
נשא אלמתי:

A Song of Ascent:
When God restores the exiled of Zion,
We shall be as those who dream.

Our mouths will be full of laughter then,
Our tongues with song.
Then will they say among the nations:
"God has done great things for them."
God has done great things for us,
And so we now rejoice,
Restore us once again, O God,
Like sudden floodstreams in the desert.
Then those who sow in tears,
Will reap in joy.
Those who go forth weeping
Bearing the seed for sowing
Will return bearing sheaves,
With song and with laughter.

Leader

רבותי נברך

Friends, let us praise God.

Group

יְהי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד-עוֹלָם:

The name of God be blessed from now unto eternity.

Leader

בְּרִשּׁוֹת מְרִנָּה וּרְבִנָּה וְרִבּוֹתֵי נְבִרָךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ:

Let us praise God of Whose bounty we have partaken.

Group

בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ וּבִטְוֹבוֹ חַיֵּינוּ:

Let us praise our God of Whose bounty we have partaken and by
Whose goodness we live.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הֵנּן אֶת-הָעוֹלָם כָּלוּ בִטְוֹבוֹ בְּחֵן בְּחֶסֶד
וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל-בָּשָׂר כִּי לְעוֹלָם חֶסֶד: וּבִטְוֹבוֹ הַגָּדוֹל תָּמִיד לֹא
חֶסֶר-לָנוּ וְאֵל יַחֲסֵר-לָנוּ מִזֶּה לְעוֹלָם וְעַד בְּעֶבֶר שְׁמוֹ הַגָּדוֹל: כִּי הוּא אֵל זָן
וּמַפְרִיחַ לְכָל וּמַטִּיב לְכָל וּמַכִּין מִזֶּה לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי
הֵנּן אֶת-הַכֹּל:

Through God's kindness, mercy, and compassion,
all existence is eternally sustained.

God is forever faithful.

Surpassing goodness fills all time and space.

Sustenance there is for all.

None need ever lack,

no being ever want for food.

We praise our God, the One sustaining all.

יבנה ירושלים עיר הקודש במהרה בימינו. ברוך אתה יי בונה ברחמי
ירושלים. אמן:

And build Jerusalem, O God, speedily in our days. We praise
our God through Whose compassion Jerusalem will be made secure.

Leader

On this Festival of *Matzot*, inspire us to goodness.

Group

On this Day of Liberation, make us a blessing.

Leader

On this Festival of *Pesah*, preserve us in life.

Group

All Merciful, rule over us forever.

Leader

Sustain us with honorable work.

(On the Sabbath include the following:)

All Merciful, may we soon enjoy a Sabbath of eternal peace

(On weekdays continue here:)

Make us worthy of the Messianic promise of the better world
that is yet to be.

Group

May the One who blessed our ancestors, bless this house,
this table, and all assembled here; and so may all our
loved ones share in this blessing.

Leader

נְשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עַלֵּינוּ וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

May the Source of peace make peace on earth for us and for all humanity.

Group

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת-עַמּוֹ
בְּשָׁלוֹם:

God will give strength unto our people.
God will bless all people with peace.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן:

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.
We praise You, O God, Sovereign of Existence, Who creates the
fruit of the vine.

(All drink their third cup of wine.)

THE OPEN DOOR

(The untouched cup this evening belongs to Elijah. The other four cups represent four landmarks on the road to redemption; for God lightened our burdens, removed our burdens, took us out of Egypt and made us a people. Yet, The Bible speaks of a fifth landmark: our resettlement on the land of our ancestors. For centuries, while our land languished, the Cup of Elijah reminded us of the prophet's promised coming and our promised inheritance. Today Israel is ours again. A homeless people has been restored to its cherished homeland. Jerusalem, never forgotten in the bleakness of exile, is once more our capital. So tonight the Cup of Elijah becomes the Cup of Redemption...in honor of Israel and in anticipation of the Redemption that will bring enduring peace.)

The Door is Opened.

Leader

Why do we drink four cups of wine at this service? our tradition is rich in answers:

Group

We drink four cups in remembrance of the four divine promises of redemption in the Torah:

ALL

I will BRING YOU OUT from under the Egyptian yoke.
I will DELIVER YOU from their bondage.
I will REDEEM YOU with outstretched arm.
I will TAKE YOU to be my people...

Leader

There is a *fifth* promise: "and I will BRING YOU INTO the land...." This is the promise not only of Zion restored, but of the world redeemed in peace. This is a promise we remember with a cup from which we cannot drink until all the world is redeemed from pain, injustice, and bloodshed.

Group

In the lore of our people, one figure stands at the entrance to the world of our hopes and dreams.

Leader

Elijah, who challenged power in the name of justice.

Group

Elijah, who demanded that we judge between good and evil,

Leader

Elijah, herald of reconciliation, ambassador of the Messiah. Elijah the prophet, sent to us by God before the coming of the great and awesome day. Elijah, who will turn the hearts of parents to their children, and the hearts of children to their parents.

Group

ON THAT DAY humanity's hopes will be fulfilled. As it is written, "I will BRING YOU INTO the land..."

Leader

Israel and all the world shall reach the Land of Promise.

Group

Speedily, in our days. Amen.

The door is closed.

All sing

Eliyahu ha-na-vi,
Eli-ya-hu ha-tish-bi.
E-li-ya-hu, E-li-ya-hu, E-li-ya-hu ha-gil-a-di.
Bim-hei-ra, v'ya-mei-nu, ya-vo ei-lei-nu;
im ma-shi-ach ben David, im ma-shi-ach ben Da-vid.
(Repeat first three lines.)

HALLEL, PSALMS OF PRAISE

Leader

Halleluyah. Our song of praise tonight is the same chant
used by the Levites in the days of the Temple's glory.
Together we praise God:

Group

for the earth restored to its goodness;
for people restored to themselves;
for life fulfilled in sacred celebration:

(from Psalms 117 and 118)

Leader

Praise God, all you nations;

Group

extol God, all you peoples,

Leader

for great is God's steadfast love toward us;

Group

the faithfulness of God endures forever. Halleluyah.

Leader

Praise God, for God is good,
God's steadfast love is eternal.

Group

Let Israel declare,
"God's steadfast love is eternal."

Leader

Let the house of Aaron declare,
"God's steadfast love is eternal."



Group

Let those who fear God declare,
"God's steadfast love is eternal."

Leader

In distress I call on God;
God answered me and brought me relief.

Group

God is on my side,
I have no fear;
what can anyone do to me?

Leader

With God on my side as my helper,
I will see the downfall of my foes.

Group

It is better to take refuge in God
than to trust in mortals;

Leader

it is better to take refuge in God
than to trust in the great.

Leader

כוס-ישועות אשא. ובשם יי אקרא:

I raise the cup of deliverance and invoke the name of God.

Group

ואנחנו נברך יה מעתה ועד-עולם הללויה:

We will bless God now and forever. Halleluyah.

Leader

מן-המצר קראתי יה. עניי במרחב יה:

In distress I called upon God!
God answered me and brought me relief.

Group

לא-אמות כי-אחיה. ואספר מעשה-יה:

I shall not die, but live, and proclaim the works of God.

Leader

לא-המתים יהללו-יה. ולא כל-יורדי דומה:

The dead praise not God, not any who go down into silence.

Group

ואנחנו נברך יה מעתה ועד-עולם הללויה:

But we will bless God now and forever. Halleluyah.

Leader

אתהלך לפני יי. בארצות החיים:

I shall walk before God in the land of the living.

Group

לא-אמות כי-אחיה. ואספר מעשה-יה:

I shall not die, but live and proclaim the works of God.

Leader

עזי וזמרת יה. ויהי-לי לישועה:

God is my strength and my song, and God has become my deliverance.

The Fourth Cup

Leader

As our Seder draws to an end, we take up our cups of wine. The Redemption is not yet complete. The fourth cup recalls us to our covenant with the Eternal One, to the tasks that still await us as a people called to the service of God, to a great purpose for which the people of Israel lives: The preservation and affirmation of hope.

ברוך אתה יי אלהינו מלך העולם בורא פרי הנקן

Baruch Atah Adonai El-oheinu Meleh ha-olam borei p'ri ha-gafen.
We praise You, Sovereign God of Existence who has created the
fruit of the vine.

(All drink the fourth cup of wine.)

WHO KNOWS ONE?

Who knows One?

I know One: One is the God of the World.

Who knows Two?

I know Two: Two tables of the Covenant. One God of the World.

Who knows Three?

I know Three: Three Patriarchs; Two Tables of the Covenant;
One God of the World.

Who knows Four?

I know Four: Four Mothers of Israel; Three Patriarchs; Two Tables
of the Covenant; One God of the World.

Who knows Five?

I know Five: Five Books of Moses; Four Mothers of Israel; Three
Patriarchs; Two Tables of the Covenant; One God of the World.

Who knows Six?

I know Six: Six Days of Creation; Five Books of Moses; Four
Mothers of Israel; Three Patriarchs; Two Tables of the Covenant;
One God of the World.

Who knows Seven?

I know Seven: Seven Days of the Week; Six Days of Creation;
Five Books of Moses; Four Mothers of Israel; Three Patriarchs;
Two Tables of the Covenant; One God of the World.

Who knows Eight?

I know Eight: Eight Lights of Hannukkah; Seven Days of the Week;
Six Days of Creation; Five Books of Moses; Four Mothers of Israel;
Three Patriarchs; Two Tables of the Covenant; One God of the World.

Who knows Nine?

I know Nine: Nine Festivals; Eight Lights of Hanukkah; Seven Days of the Week; Six Days of Creation; Five Books of Moses; Four Mothers of Israel; Three Patriarchs; Two Tables of the Covenant; One God of the World.

Who knows Ten?

I know Ten: Ten Commandments; Nine Festivals; Eight Lights of Hanukkah; Seven Days of the Week; Six Days of Creation; Five Books of Moses; Four Mothers of Israel; Three Patriarchs; Two Tables of the Covenant; One God of the World.

Who knows Eleven?

I know Eleven: Eleven Stars in Joseph's Dream; Ten Commandments; Nine Festivals; Eight Lights of Hanukkah; Seven Days of the Week; Six Days of Creation; Five Books of Moses; Four Mothers of Israel; Three Patriarchs; Two Tables of the Covenant; One God of the World.

Who knows Twelve?

I know Twelve: Twelve Tribes; Eleven Stars; Ten Commandments; Nine Festivals; Eight Lights of Hanukkah; Seven Days of the Week; Six Days of Creation; Five Books of Moses; Four Mothers of Israel; Three Patriarchs; Two Tables of the Covenant; One God of the World.

Who knows Thirteen?

I know Thirteen: Thirteen Attributes of God; Twelve Tribes; Eleven Stars; Ten Commandments; Nine Festivals, Eight Lights of Hanukkah; Seven Days of the Week; Six Days of Creation; Five Books of Moses; Four Mothers of Israel; Three Patriarchs; Two Tables of the Covenant; One God of the World.

CONCLUSION

Leader

THE SEDER SERVICE NOW CONCLUDES:
ITS RITES OBSERVED IN FULL,
ITS PURPOSES REVEALED.

Group

THIS PRIVILEGE WE SHARE WILL
EVER BE RENEWED.
UNTIL GOD'S PLAN IS KNOWN
IN FULL,
GOD'S HIGHEST BLESSING SEALED:

Leader

PEACE!

Group

PEACE FOR US!

Leader

FOR ALL PEOPLE, THIS, OUR HOPE:
NEXT YEAR IN JERUSALEM!
NEXT YEAR, MAY ALL BE FREE!

Group

L'SHANAH HABA-AH BIRUSHALA- YIM!
NEXT YEAR IN JERUSALEM!
NEXT YEAR, MAY ALL BE FREE!



לשנה הבאה בירושלים!

E. Manor

BASHANA HABA'A

N. Hirsh

1 Y'-LA-DIM B'CHUF-SHA Y'- SA-CHA-KU TO-FE-SET BEIN HA-BA - YIT L'- VEIN HA-SA - DOT —

1 BA-SHA-NA HA-BA-A NEI-SHEIV AL HA-MIR-PE-SET! V'-NIS-POR TSI-PO - RIM NO-D' - DOT —

Refrain Am D7 G Em(C) Am 1. E7 Em E7 2. B7 Em

OD TIR-E OT TIR-E KA-MA TOV YI-H' - YE BA-SHA-NA BA-SHA-NA HA-BA - A — -NA HA-BA-A —

HAD GADYA

One Kid, Just One Kid

One kid, just one kid.

My father bought for two zuzim, one kid, just one kid.

Then came a cat and ate the kid my father bought for two zuzim,
had gadya, had gadya.

Then came a dog and bit the cat that ate the kid my father
bought for two zuzim,
had gadya, had gadya.

Then came a stick and beat the dog that bit the cat that ate
the kid my father bought for two zuzim,
had gadya, had gadya.

Then came a fire and burnt the stick that beat the dog that
bit the cat that ate the kid my father bought for
two zuzim,
had gadya, had gadya.

Then came water and quenched the fire that burnt the stick
that beat the dog that bit the cat that ate the kid
my father bought for two zuzim,
had gadya, had gadya.

Then came an ox and drank the water that quenched the fire that
burnt the stick that beat the dog that bit the cat that
ate the kid my father bought for two zuzim,
had gadya, had gadya.

Then came a butcher and slaughtered the ox that drank the water
that quenched the fire that burnt the stick that beat
the dog that bit the cat that ate the kid my father
bought for two zuzim,
had gadya, had gadya,

Then came the angel of death who killed the butcher who slaughtered
the ox that drank the water that quenched the fire that
burnt the stick that beat the dog that bit the cat that
ate the kid my father bought for two zuzim,
had gadya, had gadya.

Then came the Holy One and killed the angel of death	
who killed the butcher	that burnt the stick
who slaughtered the ox	that beat the dog
that drank the water	that bit the cat
that quenched the fire	that ate the kid

my father bought for two zuzim,
had gadya, had gadya.

EIN KEILOHEINU J. Freudenthal

1) EIN KEI-LO-HEI-NU EIN KA-DO-
 NEI-NU EINK'-MAL-KEI-NU EIN K'-
 MO-SHI-EI-NU. 2) MI CHEI-LO-HEI-NU
 MI CHA-DO-NEI-NU MI CH'-MAL-KEI-
 NU - MI CH'-MO-SHI-EI-NU.

Addir Hu

CHORUS. *Maestoso*

Traditional

1. Addir hu, addir hu, yivneh ve-fo b' - ka - rov,
 2. Bohur hu, godol hu, yohid hu, (Refrain)
 3. Tzaddik hu, kodosh hu, rahum hu, (Refrain)

bim'he-rah, - bim'he-rah b' - ya-me-nu b' - ka - rov,

el b'-ne, el b'-ne, b'ne ve'cho b' - ka - rov.

N. H. Imber

HATIKVA

Three staves of musical notation for the song "Hatikva". The key signature is one sharp (F#) and the time signature is common time (C). The notation includes various musical symbols such as eighth and sixteenth notes, rests, and bar lines. Chord symbols are written above the notes: Em, Am, Em, Am, Em, B7, Em, Am, Em, Am, Em, B7, Em, C, D, G, Em, C, D, G, Am, Em, B7, Em, D, G, D, Em, D, G, Am, Em, B7, Em. A repeat sign is present in the third staff, with "1st time" and "2nd time" markings.

