
A Passover Haggadah

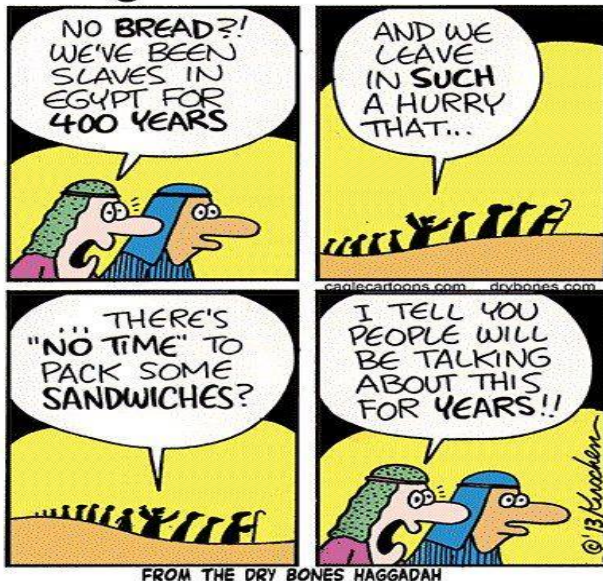


*A Funny Thing
Happened on the Way
to Seder!*

*(A light-hearted
journey as we retell
our story of Passover.)*

*The Sisterhood of
Temple Ahavat Shalom
Northridge, CA*

Dry Bones



Our Sisterhood has told the story of our redemption in various ways. Each year we create our own Haggadah, sing new lyrics and melodies, and pray with a different focus. We have celebrated the contributions of women in our history, explored the traditions of Sephardic Jews as well as Jews in China and Africa, lauded the accomplishments of Jewish entertainers from ancient days to the present and extolled the virtue of chocolate. Tonight will be no different! This evening we will travel down another road-- celebrating Passover through Jewish humor-- jokes, cartoons, personal anecdotes and memories-- all in the holiday spirit with laughter.

Tonight's seder is titled *"A Funny Thing Happened on the Way to the Seder!"* We Jews can find humor in just about any situation. As it is written in the Treasury of Jewish Humor, "The Jews are a very ancient people, and they have navigated all the Seven Seas of Misery since they became Pharaoh's slaves in Egypt." Tonight our seder will engage us with serious and not so serious insights, stories and songs captured in a unique way as they are intertwined with the blessings and rituals of Passover, our journey of freedom and redemption.

"Seder" means order. What is ironic is that although Passover celebrates freedom, it is the holiday with the most restrictions, rules and rituals! Tonight the aim is to feel happy and laugh while we tell the Passover story – poking fun at the traditions, sharing humorous memories and singing parodies about the holiday. Let's begin with a song!

"Matzah Ball Tonight "

To the tune of "Comedy Tonight"

(Lyrics by Barbara Sarshik & Andy Pike)

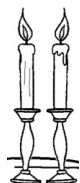
Something historic, something caloric,
Something for everyone, a matzah ball tonight.
Tales that are thrilling, food that is filling,
Something for everyone, a matzah ball tonight.
Waters that part, great pyramids,
Bring on the yentas, kvetchers and kids.
Something neurotic, something melodic,
Singing of Hebrews taking flight!
Matzah brei tomorrow, matzah balls tonight!

Some yadda yadda from the Haggadah,
Something for everyone, a matzah ball tonight.
So much to question, such indigestion,
Something for everyone, a matzah ball tonight.
Hide your brioche, throw out your bread,
Eat macaroons and matzah instead.
Something observant, festive and fervent,
Praise Adonai with all your might!
Matzah brie tomorrow, matzah balls tonight!

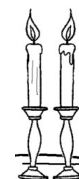
Something enduring, see Grandpa snoring,
Something for everyone, a matzah ball tonight.
Motzi and Kiddush, Hebrew and Yiddish,
Something for everyone, a matzah ball tonight.
Prayers to be prayed, songs to be sung,
Family and friends, the old and the young.
Something so Jewish, so Dayenu-ish,
Thank God it all turned out alright!
Matzah brie tomorrow, matzah balls tonight!

Just before the Seder starts, everyone is sort of milling around the table, and to start the service my Papa bangs on his wineglass and goes “Shhhhhh”. It took years before I realized that the bang and the “Shhhhhh” weren’t parts of the Seder ritual.

(David Coburn)



Lighting the Festival Candles



The Talmud instructs that one who lights candles regularly will have scholarly children! Rabbi Sheshet wrote “...During the forty years in the wilderness, Israel was only able to travel by God’s light...” Candlelight is a reminder of Adonai’s divine presence. It symbolizes the onset of a holy time. The light helps to relax our minds and restore our souls. Let’s enter this holy time together.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של יום טוב.

Baruch Atah Adonai, Eloheynu Melech ha'olam asher kidishanu b'mitzvotav v'tzivanu l'hadlik ner shel Yom Tov.

Praised are You Adonai our God, Sovereign of the Universe, who sanctifies us with commandments, and commands us to light the candles on this holiday. Chag Sameach!

And the story begins... on a serious note

Every Passover we are asked to consider as if we ourselves were slaves in Egypt. How did our people come to be in Egypt? Our ancestors, Abraham, Isaac, Jacob and their families were semi-nomadic herders, always searching for fertile pastures and fresh water to graze their sheep, cattle and camels. Abraham, our first patriarch, was commanded by God to leave his home in the Land of Ur, now in southern Iraq, and travel to a land that God would show him. Abraham and Sarah obeyed and found themselves in the Land of Canaan. We know it as The Promised Land, Eretz Israel. It was here that God made a covenant with Abraham and Sarah, saying “To your descendants I have given this land”.

Years passed and Isaac, their son and our second patriarch, was told by God to “Dwell in this land – for to you and your descendants I give all these lands.” Jacob, son of Isaac and our third patriarch, trying to survive a severe drought, took his family and travelled south, settling in The Land of Goshen, Egypt. He rejoined his son Joseph, who was already living and working among the Egyptian people and their Pharaoh. Jacob and his descendants remained in Egypt for many years, living as sheepherders, farmers, artisans, merchants and shop owners.

The Israelites lived peacefully until a new Pharaoh arose in Egypt. This Pharaoh, feeling threatened by the large Israelite population living in his country, enslaved the Israelites. For over four hundred years the Israelites served as slaves to the many Egyptian Pharaohs who ruled Egypt until God heard the Israelites' cries and redeemed them.



Passover was not observed during the forty years of wandering in the wilderness. When our ancestors finally reached the Promised Land and camped in the plains of Jericho, they celebrated with a Passover seder. As it says in the Book of Joshua, "On the fourteenth day of the month at sunset, the Pesach offering was made, the manna ended and they ate from the produce of the Land of Canaan." *On the one hand, our people joyfully celebrated their freedom in the Promised Land. On the other hand...well, here is a story of the other hand!*

Once upon a time, in a faraway land, lived a king who had a Jewish advisor. The king relied so much on the wisdom of this advisor that one day he decided to elevate him to Head Advisor. After it was announced, the other advisors objected.

After all, it was bad enough to sit in counsel with a Jew; but to allow one to "Lord it over them" was just too much to bear.

The king agreed with them. He ordered the Jew to convert to the religion of the land.

One had to obey the king, and so he did. As soon as the act was done the Jew felt great remorse for this terrible decision.

Finally he could stand it no longer.

He burst in on the king and cried, "I was born a Jew and a Jew I must die. Do what you want with me, but I can no longer deny my faith."

The king replied, "Well, if that is how you feel the other advisors will have to learn to live with it.

Your counsel is much too important to me to do without it.

Go and be a Jew again" he said.

The Jew felt elated. He hurried back home to tell the good news to his family. He burst into the house and called out to his wife.

"Rifka, Rifka, we can be Jews again, we can be Jews again!"

His wife glared at him and said, "You couldn't wait until after Passover?!"

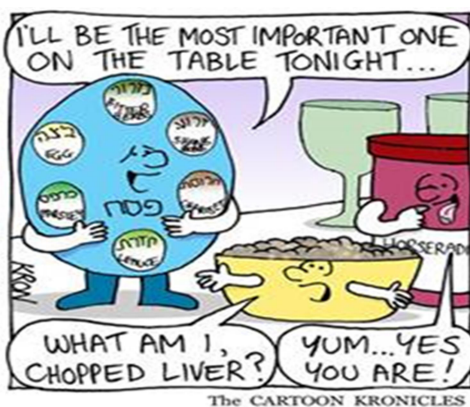


As with any great story, we yearn to attain meaning and grow from the experience. In our story of freedom, the seder plate is the centerpiece of tonight's meal and it is the heart of the Passover seder.



The Seder Plate

It is time to greet the seder plate. It reminds us that we were once slaves in Egypt and carried heavy burdens. The seder plate holds the major symbolic foods. **Karpas**, meaning a fresh raw vegetable, symbolizes that Passover is the Festival of Spring. **Charoset**, comes from the Hebrew word for clay. It is a mixture of fruit, nuts, spices and wine, representing the mortar used by our ancestors to make bricks while enslaved to Pharaoh. Thankfully, it tastes much better than clay! A **lamb shank bone**, the only meat on this plate -- we don't eat it, but just look at it! It reminds us of our people being told to slaughter a lamb, smear its blood on the doorposts of their homes so that the Angel of Death would pass over them. A **roasted egg** is another reminder of the renewal of life. From slavery to freedom, the egg symbolizes celebration and hope for the future. **Maror**, meaning bitter, represents the bitter life endured under slavery. **Chazaret**, an additional bitter herb, is eaten with the maror, because we all know misery loves company. Nearby is the cup of **salt water** which represents the tears of Israelite slaves.



Let's sing together: The Seder Plate Song (to the tune "Twinkle Twinkle Little Star")

(Lyrics by Dan Ochman)

Shank bone on my Seder plate, helps to make the Seder great,
Charoset and some wine to sip, don't forget the greens to dip,
Bitter herbs and an egg complete our Seder plate --so now let's eat! (Not quite yet!)



Kadesh קדש



Tonight we enjoy the traditional Passover wine and here is why!

After the tenth plague, the slaying of the Egyptian first born, Pharaoh told Moses that the Jews were free to leave Egypt. So the Jews packed their carts with their belongings and tried to leave. The problem was, with all the dead Egyptians, the funeral homes could not handle the demand. The end result was streets littered with coffins.

With the streets impassable, the Jews couldn't get their carts out of their driveways. They complained to Moses. "We can't get out of Egypt unless you do something about these blocked streets". Moses in turn, called out to God. "Adonai, please do something about this coffin problem." Understand with all the commotion it was hard for God to hear what Moses was saying.

He thought Moses said 'Coughing' and responded by turning all the wine into cough syrup. And that is why, to this day, we drink Passover wine that resembles cough syrup.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן

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

Blessed are you, Adonai our God, Sovereign of the Universe, who has created the fruit of the vine.

Praised are you, Adonai our God, Sovereign of the Universe, who has chosen us from among all people and made us holy through Your mitzvot. With love You have given us seasons for rejoicing, festivals for joy and special times for celebration. Among them is this festival of Passover, this sacred gathering to commemorate the Exodus from Egypt. You have chosen us and sanctified us from all peoples and have given us as an inheritance Your sacred festivals in joy and happiness.

Praised are you, Adonai, who sanctifies Israel and the festivals.

ברוך אתה יי אלהינו מלך העולם, שְׁהַחַיְנו וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה

Baruch atah Adonai, Eloheinu melech ha-olam, she'hecheyanu v'kiy'manu v'higi-anu laz'man hazeh.

Blessed are you, Adonai our God, Sovereign of the Universe, who has sustained us, maintained us and enabled us to reach this moment in life.

Join in Song: "Manischewitz Wine"

To the tune "Music of the Night" (Lyrics by Barbara Sarshik)

Bordeaux, Merlot, they are so delicious
But they do not go with Pesach dishes.
Now it's time to savor
A sweet, nostalgic flavor
So when we drink, there's just one bottom line—
Tonight we drink the Manischewitz wine!

Bless it - sip it, when you're at your seder.
Save the high priced wine for some time later.
There is no escape
From a cup of Concord grape.
Pour a big one for Elijah and recline –
Tonight he'll drink the Manischewitz wine!



YUM !

Urchatz – Washing the Hands

ורצת

LEADER: At this point, I will symbolically wash my hands for all of us. There's no blessing but it's a nice, clean tradition! As I take a moment to wash my hands, imagine that you are washing away all anxiety and stress in your life, and allow yourself to be filled with the hope that the world can be a better place for us all. From our lips to God's ears!



Karpas – The Spring Greens



כָּרְפָס

This year, our karpas is the always popular parsley. We take a piece and dip it into the salt water – a reminder of the Israelite slaves' bitter tears mixed with the renewed hope of spring and freedom. Together we say:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

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

Blessed are You, Adonai, our God, Sovereign of the Universe, who creates the fruit of the earth.

Yachatz – Breaking the Middle Matzah



Matzah is the oldest symbol of redemption in the seder. The Torah tells us to eat matzah; for we came out of the land of Egypt in haste. We are commanded to remember the day our people left the land of Egypt every year at this time.

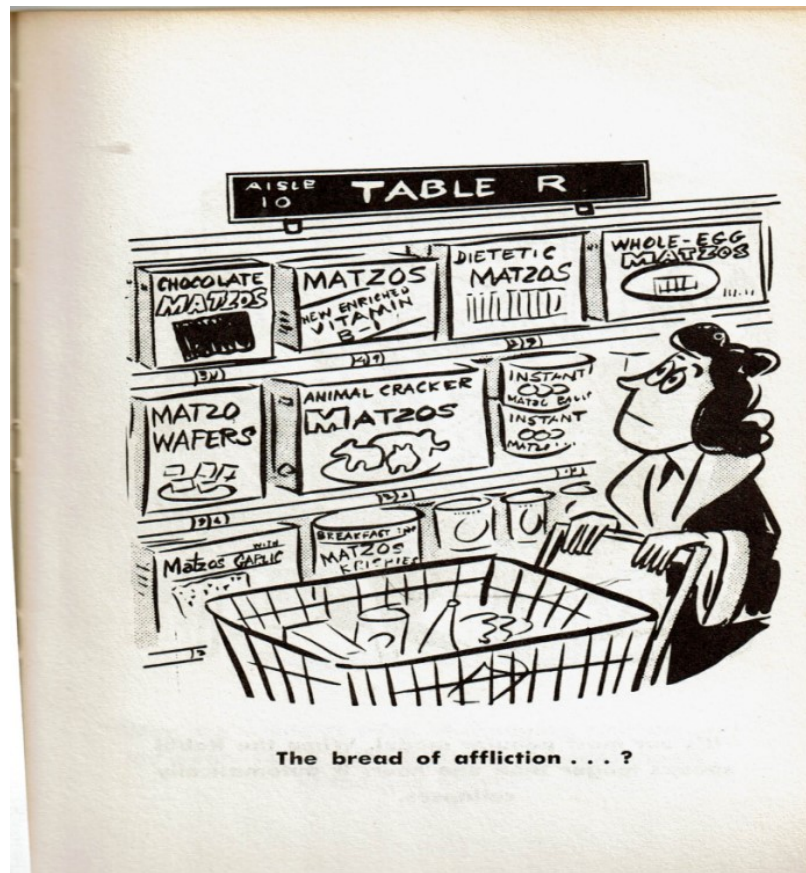
It is said the three matzot symbolize thought, speech and action. We take the middle matzah, symbolic of speech, and break it in two, assuming we were fortunate to find a piece in the box not already broken! We place half of it between the other two matzot as a reminder that our words are linked to our thoughts and action. The other half is hidden away, suggesting the value of humility and living an ethical life.

Raise the tray with the matzot and say:

הָא לַחֲמַא עֲנִיא דִּי אַכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי וִיכֹל. כָּל דְּצִרִיךְ יִיתִי וִיפִסֵּחַ. הַשְׁתָּא הַכָּא. לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּי־יִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי. לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין

Ha lachma anya di achalu avahatana b'ara d'Mitzrayim. Kal dichfin yeitei v'yeichul. Kal ditzrich yeitei v'yifsach. Hashata hacha, l'shanah haba'ah b'ara d'Yisrael. Hashata avdei. L'shana haba'ah b'nei chorin.

This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. (Well, the dinner isn't for quite a while. Be patient!) Let all who are in need come and celebrate Pesach. This year we are here. Next year in the Land of Israel. This year we are slaves but next year we hope to be free.



Join in Song: Bye, Bye Pharaoh

To the tune "Bye, Bye Black Bird" (University Synagogue Sisterhood Haggadah)

Pack up all your bags and tools
We're outah here cuz we're no fools
Bye, bye Pharaoh

Here we go, we don't have money
We're off to the land of Milk and Honey
Bye, bye Pharaoh

Oh what joy we had in building pyramids
(wasn't as tough a job we had as raising kids)
So pack up all your bags and tools
We're outah here cuz we're no fools
Pharaoh bye, bye!

Maggid – מגיד Telling the Story

Maggid takes a long, long time but I guess it is worth sitting through, because at the end you get to drink the second glass of wine! (Matthew Gill)

Four Questions מהנשמה

The traditional four questions are extensions of the basic question: Why is this night different from all other nights? We ask why do we eat matzah, why do we eat bitter herbs, why do we dip our foods and why do we recline? Tonight we ask (as we ask every year), how is this SEDER different from other seders? The focus of tonight's seder is the humor found within a seder. As we weave the funny in with the seriousness of Passover, let us rejoice in our freedom to explore, to laugh and to learn. Let us also remember with pride, that "A Jew answers a question with a question" and "Though Pesach comes but once a year, Jews ask questions all year long (Sholom Aleichem)

Ma nishtanah halailah hazeh mikol haleilot?

Sheb'khol haleilot anu okhlin hametz umatzah; halailah hazeh, kuloh matzah.

Sheb'khol haleilot anu okhlin sh'ar y'rakot; halailah hazeh, maror.

Sheb'khol haleilot ein anu matbilin afilu pa'am ehat; halailah hazeh, shtei f'amim.

Sheb'khol haleilot anu okhlin bein yoshvin uvein m'subin; halailah hazeh, kulanu m'subin.

Let's consider these four all important questions:

1. Why do we have a Haggadah at Passover?

So we can Seder right words!

2. Why at Passover should we not partake of both chopped liver and charoses?

Because according to a study by leading medical researchers, it seems that this combination can lead to Charoses of the Liver!

3. Why did Pharaoh wait until after the tenth plague to let the Jewish people leave Egypt? Every year we retell the story of Moses and the Pharaoh, and how God brought boils, locusts, hail and the other plagues onto the Egyptians. Yet Pharaoh refused to let the Jews go, until a tenth plague-- the death of the first-born children was inflicted on every Egyptian home, passing over the Jewish homes. Only after this tragedy did the Pharaoh relent and let the Jews leave Egypt.

Why did Pharaoh refuse to release the Jews after the first nine plagues? It took years of research by Elizabeth Kubler-Ross, the renowned psychiatrist who wrote on the stages of grief, to find the definitive answer. She spent years studying the Dead Sea Scrolls before discovering the answer. And once found, it was obvious – "The Pharaoh was still in de Nile".

4. What is the most reasonable explanation why Moses led the Israelites all over the place for forty years before they finally got to the Promised Land?

A. He was being tested.

B. He wanted them to really appreciate the Promised Land when they finally got there.

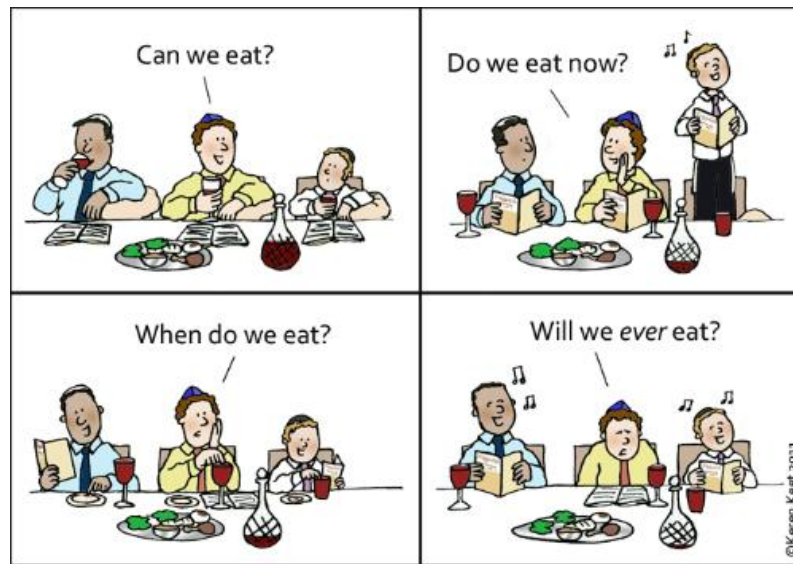
C. He refused to ask directions!

And to top off this part of the seder, maybe this will make you smile:

A British Jew is waiting in line to be knighted by the Queen. He is to kneel in front of her. When she taps him on the shoulder with her sword he is to recite a sentence in Latin. However, when his turn comes, he panics in the excitement of the moment and forgets the Latin. Thinking fast, he recites the only other sentence he knows in a foreign language, which he remembers from the Passover seder:

"Ma nishtana ha layla ha zeh mi kol ha laylot."

Puzzled, Her Majesty turns to her advisor and whispers,
"Why is this Knight different from all other Knights?"



The Four Questions of the Seder

The Four Children

Every year at Passover we recount the story of the exodus from Egypt. We are commanded to tell the story to our children – teaching according to his or her ability.

The Torah speaks of four types of children: one is wise, one is wicked, one is innocent, and one does not know how to ask.

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (*Deuteronomy 6:20*) The wise child is familiar with the rituals, the blessings, the songs, and the foods of the holiday, but this child wants to know more. This child would love having the entire Book of Exodus read aloud! This is the child who asks a question, then you answer it and the child then asks "Why?"! *Have patience and be happy! You should teach him all the traditions of Passover, even to the last detail.*

The Wicked One asks: "What does this Passover seder mean to you? What's in it for me? Who cares about this stuff?" (*Exodus 12:26*) *By using the expression "to you" he excludes himself from his people. Have patience and be happy, this child is asking questions! Shake his arrogance and say to him: "It is because of what Adonai did for me when I came out of Egypt..." (Exodus 13:8)* A child with this attitude would miss the last caravan out of Egypt and still be enslaved today.

The Innocent One asks: "What is all this we are talking about tonight? I want to understand the importance of this story." This is the child who needs everything spelled out for him. You should say, *"It was with a mighty hand that Adonai took us out of Egypt, out of the house of bondage."* (*Exodus 13:14*). *We have no intention of going back!* Every generation has its narrow places, its Egypt, and with God's mighty hand our ancestors of long ago and of more recent times received redemption.

As for The One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: *"And you shall explain to your child on that day, It is because of what Adonai did for me when I came out of Egypt."* (Exodus 13:8) Who here has met a child that never asked a question?! One day this child will learn to ask questions. For now, just tell the story. Share with this child examples of how courage and creativity can make a better life.

The Story continues...

For four hundred years the Egyptians dealt harshly with us, oppressed us, and imposed hard labor upon us. Adonai heard our cries and told Moses to make it very clear to Pharaoh that if he didn't free the Israelites his Egyptian people would be attacked by the ten most terrible plagues ever. It was to be a duel between the Gods of Egypt and the God of the Children of Israel, with the winner never in doubt.

"And Adonai brought us out of Egypt with a mighty hand and outstretched arm, with awesome power, with signs and wonders" (Deut.26:8), alluding to the ten plagues which God brought against the Egyptians. However, it is not yet party time! We are asked to temper our celebration of freedom with remembering those who perished, though they are our enemies, by dipping our finger or spoon into our wine and spilling out a drop for each plague.

דָּם	Dam	Blood
צְפַרְדֵּי	Tz'fardea	Frogs
כִּנִּים	Kinim	Lice
עֲרֹב	Arov	Wild beasts
דֶּבֶר	Dever	Cattle plague
שָׁחִין	Sh'chin	Boils
בָּרָד	Barad	Hail
אַרְבֶּה	Arbeh	Locusts
חֹשֶׁךְ	Choshech	Darkness
מַכַּת בְּכוֹרוֹת	Makat b'chorot	Slaying of the first born

At this point, it is said that Pharaoh screamed "Get out!" The Israelites didn't have to be told twice. They got out as fast as their Birkenstocks would take them! When the Israelites reached the Red Sea, Pharaoh was greatly missing his labor force. He ordered his Egyptian army to bring them back. But the Almighty Adonai had another plan and caused Moses' walking stick to part the waters, allowing the Israelites to pass. As the Egyptians charged after them, Adonai caused the walls of water to fall and Pharaoh's army drowned. The Israelites were saved.

Join in Song: We'll Cross the Sea

to the tune of "Under the Sea" (Lyrics by Leah Pike)

You think that we all are stuck here
You think that we have no choice
We work in the sand and muck here
But what if we raise our voice?
Just trust that our God will save us
And we can run far away
Where nobody will enslave us
So come with me, don't delay!

We'll cross the sea
We'll cross the sea
Life will be better
They will get wetter
Than you and me
Back on this side we'll slave away
But over there we all can play
So if you dare-o
Run from this Pharaoh
We'll cross the sea.



Dayenu (*It would have been enough*)

At this point at a traditional seder we would read the fifteen miracles of Adonai, the wonders that God did for the Jewish people, symbolizing the fifteen psalms of David when he came to dig the foundations of the Holy Temple in Jerusalem. But this isn't a traditional seder! Instead, we will read the TOP TEN signs of knowing that your seder is too big!

10. You have to sketch your living and dining rooms on graph paper to figure out seating arrangements!
9. You start looking at ads for closed circuit TVs and auxiliary speakers.
8. To recline at the table, everyone has to do it in unison, in the same direction!
7. You can't find anywhere out of sight to hide the afikomen.
6. While waiting for everyone to wash their hands the second time, the matzah rises.
5. Even the kids complain that they do not have enough maror.
4. When you read the list of the Ten Plagues, the word "frogs" really rings a bell. (As in frogs here, frogs there, frogs are everywhere—who invited all these "frogs" tonight?!)
3. You have to use a microscope to divvy up the matzah balls.
2. When you assign verses of "Echad Mi Yodea –Who Knows One, Who Knows Two?" someone ends up singing, "Who knows 39?"

And the **number one** way you know your seder is too big:

When Elijah shows up, you give him the wine “to go”!



Dayeinu (It Would Have Been Enough) דינו

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

אלו הוצי, הוציאנו
הוציאנו ממצרים
הוציאנו ממצרים
דינו

I-lu na-tan, na-tan la-nu
Na-tan la-nu et ha-sha-bat
Na-tan la-nu et ha-sha-bat
Da-yei-nu

אלו נתן, נתן לנו
נתן לנו את השבת
נתן לנו את השבת
דינו

I-lu na-tan, na-tan la-nu
Na-tan la-nu et ha-to-rah
Na-tan la-nu et ha-tor-rah
Da-yei-nu

אלו נתן, נתן לנו
נתן לנו את התורה
נתן לנו את התורה
דינו



Raise the Second Cup of wine and say:

You are blessed, Adonai our God, Who has redeemed us and redeemed our ancestors from Egypt and has brought us to this night to eat matzah and maror. May You enable us to reach other festivals and holidays—may they come to greet us in peace. You are blessed, Adonai our God, Who redeemed Israel.

Drink the second cup of wine, relaxed and in peace.

Rachtzah (Wash) רחצה

Why do we have a second hand washing ritual? Because it has been said, after forty years under the scorching desert sun, the Israelites were totally disoriented. Whenever they asked Moses, "Haven't we already washed our hands?" Moses answered, "I don't remember. Let's wash them again just to be on the safe side!"

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על נטילת ידים.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim. Blessed are you, Adonai our God, Sovereign of the universe, who has taught us the way of holiness through mitzvot, commanding us to wash our hands.
(Everyone lightly cleanse your fingers)

Rabbi Gamliel, grandson to Rabbi Hillel, was a great proponent of tikkun olam: to repair the world. He said "Whoever does not consider the meaning of these three things: Pesach, matzah, and maror, has not fulfilled the purpose of the seder."

In Egypt, blood of a lamb marked the doors of Jewish homes to be "passed over" by the tenth plague commanded by Adonai. The shank bone is a symbol to remind us of this. As our people hurried to flee from Egypt, they took with them their half-baked bread, pulled from the ovens before it was ready. The bread was incomplete and unfinished, as is our world. We live in a world that is, like the matzah, in need of wholeness and repair. As we bless this unfinished bread, we make a commitment to tikkun olam. We set for ourselves the task of helping to bring about the perfection of the universe and all that is in it.

Motzi-Matzah מוציא

Take the matzah and together we say two blessings:

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ

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

Blessed are you, Adonai our God, Sovereign of the universe, who provides sustenance from the earth.

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

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

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

Time to savor a bit of matzah!

Maror and Chazaret מרור

Reflecting on the bitterness of life that our ancestors endured under Pharaoh, let's take a piece of tonight's chazeret (romaine lettuce), and eat it with the maror, the infamous horseradish. Together we say:

ברוך אתה יי אלהינו מלך העולם, מרור אשר קדשנו במצותיו וצוננו על אכילת.

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

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

Picture a nerdy looking man named Herbert sitting at the Passover seder table.

He speaks: "Why do I hafta sit at the kids' table? This really stinks!"

Moral: . . . No seder would be complete without the bitter Herb.

Speaking of bitter herbs, "any Jewish grandmother will tell you that back in her day, no one would have been caught dead using store-bought horseradish. You made your own, by grinding the raw horseradish root (and the skin of your knuckles) and you had tears running down your face the whole time from the fumes." (Cantor Max Axelrod)

Korech – Hillel Sandwich כורֶךְ

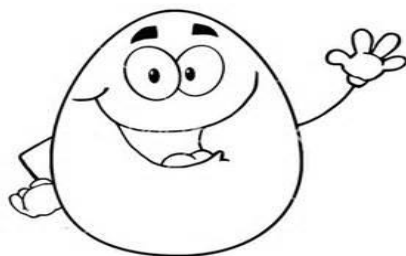
Tonight's charoset is a mixture that includes apples, nuts, cinnamon, wine and honey, symbolic of the mortar that our ancestors used to build the cities of Pharaoh in Egypt. It is sweet to remind us that in the midst of our slavery, our misery, there is always the potential for freedom, the sweet taste of freedom.

We make a "sandwich" composed of a piece of matzah, maror and charoset. It is eaten in a relaxed manner. We take in the flavors. We reflect on the haste of our ancestors to flee their narrow spaces and understand that one's life is filled with both bitterness and sweetness. Together we say:

"In remembrance of the Holy Temple according to the custom of Hillel the Elder, who put together the matzah and maror with the charoset and ate them together."

Beitzah – Rejoicing with the Eating of the Egg

The egg represents a rebirth, to turn our lives in a new direction, to start anew. It is a symbol of hope for each of us, for our children and for all Jewish people around the world. Please enjoy the egg as we rejoice in this moment of celebrating Passover.



SHULCAN ORECH שלחן עורר

Now it is time to enjoy the festival meal!

All Jewish holidays can be described in nine words.

THEY TRIED TO KILL US. WE WON. LET'S EAT.

"Food is the most important meal of the day!"

Tzafun צפון Eating the Afikomen

"At our seders, there has always been a big contest to find the afikomen. Les puts it somewhere early in the seder. As the kids have gotten older, it has been hidden better, and the stakes have risen from a silver dollar to a gasoline card! Our daughter, Beccah, has never found it. This year she followed her father with eagle eyes. The time came, and the kids were off to find the afikomen. Beccah decided it was her time. However, no afikomen was to be found. Not even Les, who had hidden it, could find it. Ben, our son, returned to the table without the afikomen, but had a big smile. After fifteen minutes, still nothing. Finally, Ben told. He had indeed located it earlier, and had re-hidden it on top of the refrigerator-- out of sight to everybody but his 6'4" self! More than twenty years later, Beccah has yet to find an afikomen!" (Mel Birken)

Let' Sing Together: Don't sit on the Afikomen (To the tune "Glory, Glory, Hallelujah")

My Dad at every Seder breaks a matza piece in two
And hides the Afikomen half
A game for me and you
Find it - hold it ransom for the seder isn't through 'till the Afikomen's gone.

Chorus:

Don't sit on the Afikomen.
Don't sit on the Afikomen.
Don't sit on the Afikomen.
Or the meal will last all night

One year Daddy hid it 'neath a pillow on a chair
But just as I raced over, my Aunt Sophie sat down there.
She threw herself upon it
Awful crunching filled the air
And crumbs flew all around

Chorus

There were matza crumbs all over
Oh, it was a messy sight
We swept up all the pieces though it took us half the night
So, if you want your seder ending sooner than dawn's light,
Don't sit on the Afiko-o-men

Chorus





Blessing After the Meal



We raise the third cup of wine and together we say:

“Blessed are You Adonai our God, Ruler of the Universe, Who provides food for the world. Your kindness lasts forever. For You are God who feeds and cares for everyone, and does good for all that You have created.”

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן

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

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

“After a third glass of wine, you will find many friends”

At this point in our Seder, the door is opened for Elijah the Prophet who, according to our tradition, visits us and provides us with hope for the future.

A Passover Haiku:

*On Passover we
Opened the door for Elijah
Now our cat is gone.*

“When I was young, we had a funny thing at my uncle’s seder. He would put Elijah’s cup outside the front door, close the door, and later when we opened the door again, the wine would be gone from the cup. It was very mysterious. We noticed our uncle was a little tipsy after that, but we never knew why until many years later.”
(Sally Weber)

Join in Song: “Ode to Elijah”

to the tune “Be Our Guest
(Lyrics by Barbara Sarshik)

Be our guest! Be our guest!
Put our seder to the test!
All you have to do is come on in
And we’ll provide the rest.

Here’s some wine in a cup!
Just recline and drink it up!
It will be your favorite flavor
If it’s Concord grape you favor!

Life is sweet! Life is good!
When you’re in our neighborhood!
And when you are here,
Elijah, we are blessed!

Just park your golden chariot.
You don’t need a Marriot!
Be out guest! Be our guest! Be our guest!

“My mom loved to make her Haroset the Sephardic way with nuts, raisins, and her secret ingredient, Manischewitz Wine. She would jokingly take turns drinking with the Haroset as she blended the ingredients together. “Half a cup of wine for you, one cup of wine for me!” She always seemed a little tipsy around Passover. Was it the wine or being around family that made her so wonderfully happy. Maybe it was a little bit of both. :) Love you and miss you dearly mom.” (Sue Issler)



The Fourth Sip of Wine



The theme of the Haggadah is the redemption of the Israelites from Egypt; but the Haggadah also points to the future redemption for the Children of Israel.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן.

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

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

Sip the fourth cup of wine

"Man begins in dust and ends in dust"— meanwhile it's good to drink some wine! (Yiddish saying)

A reflection after drinking four cups of wine:

Following an especially arduous hike, the Russian says, "I'm tired and I'm thirsty. I must have vodka," while the German says, "I'm tired and I'm thirsty. I must have beer," and the Frenchman says, "I'm tired and I'm thirsty. I must have wine." The Mexican says, "I'm tired and I'm thirsty. I must have tequila." The Jew says, "I'm tired and I'm thirsty. I must have diabetes."

"I remember going to my grandmother's house in Brooklyn for seder. She had the adult table and children's table. When you turned thirteen you moved to the adult table. The year it was my turn, and two other cousins, there was no room at that table. We had to stay at the children's table! Passover was just another meal in my father's family. We said The Four Questions, and then we ate! My children would have loved that!" (Anita Hoch)

In the Year to Come

We stand on the shoulders of those who came before us. We learn from the past to make a better future.

“Jane, our oldest grandchild was very interested in celebrating Passover. She was ready to do her part. Les and Beccah, Jane’s aunt, were leading the seder and asked Jane what it meant to be free. A wobbly voice said, “But I am NOT free. I’m four !” (Mel Birken)

Nirtzah נרצה

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this Seder, so may we one day celebrate it in Jerusalem.

נָה הַבָּאָה בִּירוּשָׁלַיִם לֵשׁ.

L'shana Haba'ah b'Y'rushalayim

Next Year in Jerusalem!

Concluding Song !



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