



ADL's

“A Nation of Immigrants”

Community Seder

Haggadah

*Celebrating Diverse Cultures and
Sharing a Jewish Tradition*

ADL[®]
NEW ENGLAND

About the Passover Seder

Passover (Hebrew: Pesach), a week-long holiday celebrating the Exodus of the ancient Israelites from Egypt, focuses on the theme of liberation. The name Passover refers to the tenth and final plague inflicted on the Egyptians, in which the first-born male of every Egyptian household was killed—even as the Angel of Death “passed over” the homes of the Israelite slaves. It was this plague which ultimately forced Pharaoh to free the Israelites.

About the Haggadah

This booklet is called a Haggadah, which is the traditional guide for the Passover Seder.

The Haggadah, which in Hebrew means “telling,” is the liturgy that Jewish families use each Passover as they tell the story of the liberation from slavery and pass its lessons from one generation to the next. Many Jewish communities around the world create their own unique Haggadot (plural of Haggaddah) which, in addition to the traditional text, often incorporate contemporary artwork, poetry, songs and reading from other traditions and communities. For this special event, we have created an original Haggadah that includes passages celebrating the many cultures that make up our “Nation of Immigrants.”

About ADL

ADL is a leading anti-hate organization. Founded in 1913 in response to an escalating climate of anti-Semitism and bigotry, its timeless mission is to stop the defamation of the Jewish people and secure justice and fair treatment to all. Today, ADL continues to fight all forms of hate with the same vigor and passion. ADL is the first call when acts of anti-Semitism occur. A global leader in exposing extremism, delivering anti-bias education and fighting hate online, ADL’s ultimate goal is a world in which no group or individual suffers from bias, discrimination or hate. Learn more at www.adl.org.

Thank You!

ADL expresses its deep gratitude to Joanne and Paul Egerman for their visionary support of "A Nation of Immigrants" Community Seder and for their commitment to building bridges of understanding between the diverse communities in Greater Boston.

When a stranger resides with you in your land,
you shall not wrong him.

The stranger who resides with you
shall be to you as one of your citizens;

you shall love them as yourself,
for you were strangers in the land of Egypt...

Leviticus 19:33-34

Hinei Mah Tov

הִנֵּה מַה טוֹב וּמַה נְעִים שֵׁבֶת אַחִים גַּם יַחַד.

Hinei ma tov u-mah na'im shevet achim gam yachad.

Behold how good and pleasant it is for brothers
and sisters to dwell together in unity.

- Psalm 133



What is on the Seder Plate?

Zeroa - Shankbone

The roasted lamb shank bone symbolizes the sacrifice that was offered by the Israelites as they waited to leave Egypt. Its blood was placed on the doorposts and lintels of the Israelites' houses in order to protect them from the tenth plague. The sacrifice of lamb continued as the central moment in the celebration of Passover while the Temple still stood.

Beitzah - Egg

The roasted egg represents the regular festival sacrifice offered in the Temple in Jerusalem, along with the specific Passover offering. Some say the roundness of the egg represents the cycle of life; others suggest new beginnings.

Maror - Bitter Herbs

The bitter herb, generally horseradish, reminds us of the bitter taste of slavery our ancestors endured.

Charoset - Mixture of Fruits, Nuts, and Wine

This paste symbolizes the mortar that the slaves used to construct buildings for Pharaoh.

Karpas - Leafy Green

The leafy green—many people use parsley—is a symbol of spring. Some interpret it to represent the initial flourishing of the Israelites during their first years in Egypt.

Chazeret - Second Bitter Herb

Some people use one type of bitter herb, maror, to fulfill the commandment to eat bitter herbs, and a second, chazeret, for the Hillel sandwich. Others use the same bitter herb for both.

Other Symbols

In recent years, other symbols have been added to the Seder plate. Oranges are added as a symbol of solidarity with LGBTQ community and other marginalized communities. Pineapples symbolize welcoming and prosperity. Fair trade chocolate is added as reminder that forced labor still exists. Olives are a symbol of hope for peace between Israelis and Palestinians.

"A Nation of Immigrants" Community Seder

The word "Seder" means order and describes the ritual meal which takes place in Jewish homes on the first and second nights of Passover. At these gatherings, Jewish families read the Haggadah, sing traditional Passover songs and eat a festive meal with friends and family.

The Order of the Seder

Kadesh—*Santification of the Day*—קִדְּשׁ

Urechatz—*Washing the Hands*—וְרַחֵץ

Karpas—*Eating a Leafy Green*—כַּרְפַּס

Yachatz—*Breaking the Middle Matzah*—יַחַץ

Maggid—*The Passover Story*—מַגִּיד

Rachtzah—*Washing the Hands*—רַחֲצָה

Motzi Matzah—*Blessings Before Eating the Matzah*—מוֹצֵיא מַצָּה

Maror—*Blessing Over the Bitter Herb*—מָרוֹר

Korech—*The Hillel Sandwich*—כוֹרֵךְ

Shulchan Orech—*The Passover Meal*—שְׁלֻחַן עוֹרֵךְ

Tzafun—*Finding and Eating the Afikoman*—צָפוּן

Barech—*Grace After the Passover Meal*—בָּרַךְ

Hallel—*Recital of the Psalms 113-118*—הִלֵּל

Neertzah—*Conclusion of the Seder*—נִרְצָה

The Four Cups of Wine

LEADER

During the Passover Seder, participants drink four cups of wine to remember the four promises of deliverance that God made to the Jewish people. (*Exodus 6:6-7*)

I will free you...

וְהוֹצֵאתִי אֶתְכֶם

I will deliver you...

וְהִצַּלְתִּי אֶתְכֶם

I will redeem you...

וְגֵאלְתִּי אֶתְכֶם

I will take you to be my people...

וְלָקַחְתִּי אֶתְכֶם

As God made promises to the Jewish people, at this Seder, with each cup of wine, we will make the promises listed below to one another to stand with immigrants.

I will welcome you...

I will stand up for you...

I will advocate with you...

I will be a role model....



Kadesh - קִדֵּשׁ The First Cup of Wine

The Cup of Welcome

The first cup of wine is filled and raised. The blessing is recited.

LEADER

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

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

Praised are You, Eternal God, Ruler of the Universe, who creates the fruit of the vine.

ALL TOGETHER

I will welcome you...

READER #1

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ
וְקִיְמָנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה.

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

Praised are You, Eternal God, Ruler of the Universe, who has kept us alive, sustained us, and brought us to this joyous occasion.

Everyone drinks the first cup of wine.

Karpas - כַּרְפָּס

Eating the Green Vegetable

LEADER

The green vegetable symbolizes the joyous coming of Spring, while the salt water represents the tears shed by the Israelites during their years of enslavement in Egypt.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ree ha-adama.

Praised are You, Eternal God, Ruler of the Universe, who creates the produce of the earth.

ALL TOGETHER

May our gratitude for Your blessings help to lighten the burden of our sorrows and deepen our appreciation for this Spring Festival. May it brighten our hope for a world where bondage and hunger, homelessness and strife are but dim memories.

The parsley is dipped into salt water and eaten.

Yahatz - יָחַץ Breaking of the Middle Matzah

LEADER

Matzah is the "Bread of Poverty." We break the middle piece of matzah to remind us that, when we are enslaved - when we are poor - a whole loaf of bread is an unheard of luxury. The Bread of Poverty is never whole; it is a broken piece of a loaf.

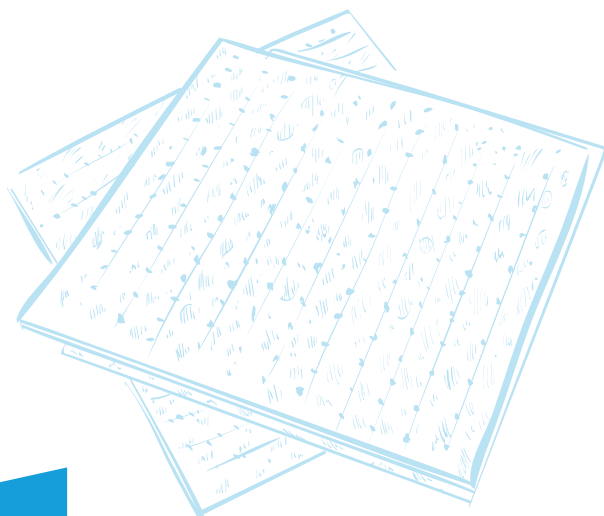
ALL TOGETHER

Let us be ever mindful that, as we work toward our own self-betterment, we remember and aid those who still have far less than we. Let us add to their broken loaf and thus help to alleviate poverty everywhere.

The leader uncovers the matzot, breaks the middle of the three matzot in half.

The larger half, known as the Afikoman, is set aside and wrapped.

In some households, the Afikoman is hidden and the children are enlisted to find it and return it to the leader, often in exchange for a gift. The Afikoman is the last food to be eaten at the Seder and so its return is essential! This is one of several aspects of the Seder designed to keep younger children engaged.



READER #2

Ha Lakma Anya. This is the bread of affliction which Israelites ate in the land of Egypt. It is a symbol of days of slavery and pain, endured by the Jewish people for centuries. It is a symbol also of the slavery and pain of so many in the world today. It is our hope that next year we will be free, that humankind will be free of all oppression.

READER #3

May the children open the door to welcome the hungry of body and spirit. Let all who hunger for bread and freedom come to partake, to celebrate, the bread and freedom of this Passover celebration.

The leader covers the matzot.

READER #4

“Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial “outside agitator” idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds.”

- Martin Luther King, Jr., Letter from Birmingham Jail, 1963

Maggid - מגיד

The Passover Story

LEADER

We were enslaved by Pharaoh in Egypt and God brought us from there with a strong hand and the promise of redemption. It is our duty to tell the story of the Exodus and to recall the heroism of those days and God's assistance. In every generation, the story of the Exodus has given us and many others the courage to face difficulties and to hold fast to our commitment and faith.

The Story of Passover

Over three thousand years ago, the Jewish people were enslaved in Egypt under Pharaoh's harsh rule. In response to the Pharaoh's refusal to release them, God inflicted the ten plagues upon the ancient Egyptians. Under Moses' leadership, the Jewish people fled Egypt, crossing the Red Sea, into the desert where they wandered for the next 40 years before entering the Land of Israel. Each year, Jewish people celebrate their redemption from Egypt by reading the story of Passover out loud during the Passover Seder.

The New Colossus

By Emma Lazarus

*Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glow world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
“Keep, ancient lands, your storied pomp!” cries she
With silent lips. “Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!”*

FORCED TO LEAVE: WHEN YOU HAVE NO CHOICE

While some people choose to immigrate, others are forced to leave their homes. Today, we remember the countless Indigenous Peoples forcibly removed from their lands and killed. We remember the 12 million Africans stolen and sold into chattel slavery. We send love and hope towards those who have unwillingly left home due to climate change, human trafficking, violence, and instability.

The Four Questions

There is a biblical obligation (Exodus 13:8) to tell the story of Passover from generation to generation. Much of the Seder, including the Four Questions, is designed to keep young children engaged during the ritual. In some households, it is customary for the youngest child present at the Seder to ask the four questions listed below. These questions highlight what distinguished the Passover meal from other meals and are intended to pique the children's interest in the celebration.

LEADER

The commandment to tell of the Exodus is fulfilled when the story is passed from parent to child in a meaningful manner so that it comes alive for all.

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

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

1. On all other nights, we eat either bread or matzah.
Why on this night do we eat only matzah?

*Sheb'chol ha-lei-lot anu och'lin cha-meitz
u-matzah.*

Ha-laylah hazeh kulo matzah

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֵמֶץ
וּמִצָּה. הַלַּיְלָה הַזֶּה - כּוֹלוּ מִצָּה.

2. On all other nights, we eat vegetables of all kinds.
Why on this night must we eat bitter herbs?

*Sheb'chol ha-lei-lot anu och'lin sh'ar
y'rakot. Ha-lai-lah hazeh maror.*

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר
יְרָקוֹת. הַלַּיְלָה הַזֶּה מְרֹר.

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

*Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu
pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.*

שֶׁבְּכָל הַלַּיְלוֹת אִין אָנוּ מַטְבִּילִין
אֶפֶילוּ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה
שְׁתֵּי פְעָמִים.

4. On all other nights, everyone sits up straight at the table. Why on this night do we all recline?

*Sheb'chol ha-lei-lot anu och-lin bein
yo-shveen u-vein m'su-been.
Ha-lailah hazeh kulanu m'subeen.*

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין
יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה
כָּלָנוּ מְסֻבִּין.

Interestingly, the four questions are not answered directly in the Haggadah. Some say that it is for the following reasons:

1. Questioning is a sign of freedom, proof that we are free to investigate, to analyze, and to satisfy our intellectual curiosity.
2. The simplest question can have many answers, sometimes complex and contradictory ones, just as life itself is fraught with complexity and contradictions.
3. The Haggadah challenges us to ask ourselves whether we are asking the right questions.

Why is this night different from all other nights?

AFRIKAANS

Hoe verskil dié nag van
alle ander nagte?

ARABIC

Limadha takhtalif hadhih allaylat
ean alliyalii al'ukhraa?*

ARMENIAN

Inch'u e ays gisher tarbervum myus
bolor gishernerits?*

CHINESE (Simplified)

Wèishéme zhège yèw n y qítā
su y u yèw n bütóng?*

DUTCH

Waarom is deze nacht anders
dan alle andere nachten?

FRENCH

Pourquoi cette nuit est-elle différente
de toutes les autres nuits?

GERMAN

Wie ist verschieden diese Nacht von
allen anderen Nächten?

GREEK

Pos diaférei aftí i nýkta pará ólon ton
állen nyktón?*

HAITIAN CREOLE

Poukisa se lannwit sa a diferan
de tout nwit lòt?

HINDI

Yay raat inn sabhee raaton
se alag kyon hai?*

ITALIAN

Com'è diversa questa notte da
tutte le altre notti?

JAPANESE

Konban wa naze itsumo no yoru to
chigau no deshou ka?*

KOREAN

i bam-i daleun bamgwa daleun
iyuneun mueos-ibnikka?*

PORTUGUESE

Por que esta noite é diferente
de todas as outras noites?

RUSSIAN

Chem eta noch' otlichayetsya
ot vsekh drugikh nochey?*

SPANISH

¿Por qué es diferente esta noche
de todas las otras noches?

SOMALI

Waa maxay sababta habeenkan ka
duwan habeenada kale?

SWAHILI

Kwa nini usiku huu ni tofauti
na usiku mwingine wote?

TURKISH

Bu gece neden diğer tüm
gecelerden farklı?

URDU

Yeh raat baaqi raaton se
mukhtalif kyon hai?*

VIETNAMESE

Tại sao đêm này khác với tất
cả các đêm khác?

YIDDISH

Farvas iz dos nakht andersh
fun ale andere nekht?*

*Denotes transliteration.

LEADER

Indeed, this night is different from all other nights, for on this night we celebrate the going forth of Israel from slavery into freedom and redemption, from a time of hardship to a time of blessing.

ALL TOGETHER

It is the obligation of parents to tell their children the story of Passover so that they in turn might recount it to their children. We must all preserve our stories and teach them to the next generations so that we never forget what it means to be free.

As we are commanded to retell the story of the Exodus every Passover, it is important to share our family stories so that they may be remembered from generation to generation.

Here are some questions to think about to learn more about your family history.

1. *What do you know about your family name? Are there stories about its history or origins?
Has it undergone any changes?*
2. *Did your family come to the United States? What is their story?
If yes, where did they first settle?*
3. *What stories have come down to you about your parents and grandparents?
More distant ancestors?*
4. *What family heirlooms or keepsakes and mementos do you possess?
What is their history? How were they handed down?*

The Ten Plagues

READER #5

The plagues that were inflicted upon Pharaoh and Egypt raise challenging questions about the use of force and about justice. After the Israelites crossed the Sea of Reeds, the waters closed over Pharaoh's army and many were drowned. When the Israelites reached the other side, they sang a song of joy (Exodus 15). The Rabbis, however, offer the following comment: The angels on high were going to join the Israelites in song when God silenced them declaring, "How dare you sing for joy when My creatures are dying" (Talmud, Megillah 10b and Sanhedrin 39b). God understood that the Israelites needed to express their relief on reaching freedom, but would not permit the angels to rejoice over anyone's death.

LEADER

Wine is a symbol of joy. By removing drops from our cups for each plague suffered by the Egyptians, we symbolically diminish our own joy. We are all God's children, and if one of us suffers - even our enemy - we are all diminished. We pour ten drops for the plagues upon Egypt.

As each plague is mentioned, use your finger to a drop of wine onto your plate.

Dam - Blood

דָּם

Tzfardeiya - Frogs

צְפַרְדֵּי

Kinim - Lice

כִּנִּים

Arov - Beasts

עֲרֹב

Dever - Cattle disease

דַּבֵּר

Sh'cheen - Boils

שִׁחִין

Barad - Hail

בָּרָד

Arbeh - Locusts

אַרְבֵּה

Hoshech - Darkness

חֹשֶׁךְ

Makat B'chorot - Death of the Firstborn

מַכַּת בְּכוֹרוֹת

Modern Day Plagues

ALL TOGETHER

We join together in reciting these modern-day plagues, that strike our communities and our families, and that ADL works to counteract, everyday:

Anti-Semitism

Racism

Anti-Muslim Bigotry

Anti-LGBTQ Bigotry

Anti-Trans Bigotry

Anti-Immigrant Bigotry

Sexism

Anti-Immigrant Bigotry

Bigotry Against any Group or Individual

Silence: The Failure to Challenge Bigotry

Dayenu – דַּיְנוּ

The following song, Dayenu, is one of the best-known songs from the Haggadah. It expresses gratitude to God for each specific act in the process of liberation: bringing the Israelites out of Egypt, dividing the sea, crossing on dry land, sustaining the Israelites in the desert, and ultimately bringing them to the Promised Land. Each in and of itself is worthy of praise – and so we say, “Dayenu – it would have been enough for us.”

LEADER

כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ?

How many favors has The Eternal One heaped upon us?

ALL TOGETHER – SONG

Ilu hotsi, hotsianu, hotsianu miMitsrayim

Hotsi anu miMitsrayim. Dayenu!

Chorus: Day, Dayenu (5x)

Ilu natan, natan lanu, natan lanu et haShabbat,

natan lanu, et haShabbat. Dayenu!

Chorus: Day, Dayenu (5x)

Ilu natan, natan lanu, natan lanu et haTorah

natan lanu, et haTorah.

Chorus: Day, Dayenu (5x)

Translation:

Had God brought us out of Egypt – it would have been enough.

Had God given us the Sabbath – it would have been enough.

Had God given us the Torah – it would have been enough.

The Passover Symbols

Rabbi Gamliel used to say: Everyone must consider the meaning of these three symbols, Pesach, the Passover lamb; Matzah, the unleavened bread; and Maror, the bitter herbs, otherwise the duty of recounting the Passover story has not been fulfilled.

Pesach - פֶּסַח

LEADER

What is the meaning of the Pesach, the Passover lamb?

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוּם מָה?

Why did our ancestors eat the Passover sacrifice when the Temple still stood?

READER #6

The shank bone represents the Passover lamb which our ancestors used to eat in Temple times. It is to remind us that the Holy One "passed over the houses of the children of Israel in Egypt, striking down the Egyptians and sparing our houses. Then the people bowed down in worship." (*Exodus 12:27*)

ALL TOGETHER

So may The Eternal always protect the oppressed. And may we always appreciate that divine protection.

Matza - מצה

LEADER

What is the meaning of matzah – the unleavened bread?

Lift the matzah at each table.

READER #7

It is a reminder of the haste with which the Hebrews left Egypt. The Scripture says: The dough they had brought from Egypt they baked into unleavened cakes, because there was no leaven; for they had been driven out of Egypt and allowed no time even to get food ready for themselves. (*Exodus 12:39*)

LEADER

Why do we recall the pain and grief of our past? So that we neither take our current freedom for granted nor forget that until all are free, none are truly free.

ALL TOGETHER

To the driven everywhere, we link ourselves today, as we fulfill the commandment: For seven days shall you eat matzah - that YOU may remember your departure from Egypt as long as you live. (*Deuteronomy 16:3*)

Maror - מרור

LEADER

Why do we eat maror, this bitter food?

Lift the maror at each table.

READER #8

We eat maror to recall how bitter the Egyptians made the lives of our ancestors in Egypt. The Scripture explains: So they treated their Israelite slaves with ruthless severity, and made life bitter for them with cruel servitude, setting them to work on clay and brick-making, and all sorts of work in the fields. In short, they made ruthless use of them as slaves in every kind of hard labor. (*Exodus 1:13.14*)

ALL TOGETHER

As people who remember the bitter taste of slavery, we vow that wherever souls are still enslaved, we will not be blind, nor will we be silent.

READER #9

WHY THEY CAME

"Little is more extraordinary than the decision to migrate, little more extraordinary than the accumulation of emotions and thoughts which finally leads a family to say farewell to a community where it has lived for centuries, to abandon old ties and familiar landmarks, and to sail across dark seas to a strange land... The forces that moved our forebearers to their great decision-the decision to leave their homes and begin an adventure filled with incalculable uncertainty, risk, and hardship-must have been of overpowering proportions."

- An excerpt from "A Nation of Immigrants," a book written by then-Senator John F. Kennedy in 1958 and published by the Anti-Defamation League in 1964. ADL re-released the book in 2018 in honor of its 60th anniversary. Its message is still critical today.

The Second Cup of Wine

The Cup to Stand Up

Everyone holds up cup of wine.

LEADER

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

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

Praised are You, Eternal God, Ruler of the Universe, who creates the fruit of the vine.

ALL TOGETHER

I will stand up for you...

Everyone drinks the second cup of wine.

Motzee Matzah - מוציא מצה - Blessings Before Eating the Matzah

We recite two blessings before eating the matzah. The first in the prayer recited before any meal. The second is the specific prayer marking the fulfillment of the obligation to eat matzah on Passover.

Every participant takes a piece of the top matzah.

LEADER

ברוך אתה יי, אלהינו מלך העולם המוציא לחם מן הארץ.

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

ALL TOGETHER

Praised are You, Eternal God, Ruler of the Universe, who brings forth bread from the earth.

LEADER

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.

Praised are You, Eternal God, Ruler of the Universe, who made us holy with Your commandments and commanded us to eat matzah.

Each participant eats a piece of matzah.

Maror - מרור Blessing Before Eating the Bitter Herb

LEADER

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מָרוֹר.

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

Praised are You, Eternal God, Ruler of the Universe, who made us holy with
Your commandments and commanded us to eat bitter herbs.

Each participant eats the maror (horseradish).

Korekh - כּוֹרֵךְ Eating the Bitter Herb and Matzah

*The bottom matzah is broken, and each participant takes two pieces and puts
some bitter herbs and haroset in between to form a 'Hillel sandwich.'*

LEADER

Hillel, one of the most influential sages of the Talmud, did this in Temple Days. He
joined the pascal lamb, matzah and bitter herbs in order to observe the biblical
commandment: "They shall eat the Passover offering together with matzah and
maror." (Numbers 9:11) Since we no longer offer sacrifices, we make our sandwich
with matzah, charoset and bitter herb.

As we eat the sandwich, think about which bitter realities you will commit to making
sweeter this year.

Shulkan Orech - שְׁלֶחַן עֹרֵךְ - The Passover Meal

Enjoy the Meal.

Tzafun - צָפוּן Finding and Eating the Afikoman

At this point in the Seder, some Jewish families may encourage the children to search for the piece of matzah put aside earlier, known as the Afikoman. The child who finds the matzah is often rewarded with a prize or praise. The Afikoman is then eaten; it is the last food to be eaten at the Seder so that the taste of matzah remains in one's mouth.

Barekh - בָּרַךְ Grace after the Meal

LEADER

The Torah teaches the obligation to say grace after the meal: "When you have eaten and are satisfied you shall thank the Eternal your God for the good land which he has given you." (*Deuteronomy 8:10*)

ALL TOGETHER

Praised be the Eternal, our God, source of creation, who sustains the world with goodness and gives us the food of the earth.

The Third Cup of Wine

The Cup of Advocacy

Everyone holds up cup of wine.

LEADER

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

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

Praised are You, Eternal God, Ruler of the Universe, who creates the fruit of the vine.

ALL TOGETHER

I will advocate with you...

Everyone drinks the third cup of wine.

The Cup Of Elijah

The cup of Elijah is filled and set in the middle of the table, as the community welcomes the expected messenger of peace.

LEADER

How many images this moment brings to mind. According to Jewish tradition, Elijah the Prophet will return to announce the coming of Messiah and beginning of the Messianic age, when justice and peace will be established for all the world. Tradition also teaches that Elijah visits every Seder table, reflecting the message of redemption at Passover's core. How many thoughts the figure of Elijah stirs in us! The times when we were objects of distrust, when our houses were subject to surveillance, when ignorant and hostile people forced our doors with terror! The injustice of this world still brings to mind Elijah, who in defense of justice, challenged power. In many tales from Jewish lore, he reappears to help the weak. When we recall Elijah, we dream of the world when all live in freedom and security.

Children are sent to open a door for Elijah the Prophet.

LEADER

Welcome Elijah the Prophet, the messenger of final redemption and delivery from all forms of oppression. Blessed be his presence and inspiration for all of us and humanity.

READER

On this night of the Seder, as we open the door of the house for Elijah, the Prophet, we remember with reverence those men, women and children who perished at the hands of tyrants more wicked than the Pharaoh who enslaved our ancestors in Egypt.

LEADER:

Use us, Eternal One, to speed the day of reconciliation when poverty, racial prejudice, and religious hatred no longer threaten to destroy us.

ALL TOGETHER

When violence, angry conflict, and mistrust are forgotten evils.

LEADER

when our wealth is used to feed the hungry and heal the sick;

ALL TOGETHER

when we cherish the world and hold it in trust for our children's children;

LEADER

when the weak become strong, and the strong compassionate.

Children close the door.

Hallel - הלל

Recital of the Psalms

Hallel (Psalms 113-118) is recited in synagogues on Jewish festivals and during the Passover Seder. What follows is an adaptation of a prayer of praise that concludes the Hallel section of the Haggadah.

ALL RELIGIOUS LEADERS

Could song fill our mouth as water fills the sea, and could joy fill our tongue like countless waves. *Halleluya!*

ALL RELIGIOUS LEADERS

Could our lips utter praise as limitless as sky, and could our eyes match the splendor of the sun. *Halleluya!*

ALL RELIGIOUS LEADERS

Could we soar with arms like eagle's wings, and run with gentle grace of the swiftest deer. *Halleluya!*

ALL RELIGIOUS LEADERS

Never could we fully state our gratitude for one ten-thousandth of the lasting love which is Your precious blessing, dearest God, granted to our ancestors and us. *Halleluya!*

Nirtzah - נִרְצָה

The Conclusion of the Seder

Fourth Cup Of Wine

The Cup of Modeling Justice and Compassion

The wine cups are filled for the fourth time. All lift cups.

LEADER

We drink the final cup of wine with hopes and dreams for the future.

ALL TOGETHER

We dream of a world not threatened by violence and hate. We hope for a time of universal brotherhood and sisterhood. We yearn for a world in which we are all free to be ourselves.

LEADER

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

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

Praised are You, Eternal God, Ruler of the Universe, who creates the fruit of the vine.

ALL TOGETHER

I will be a role model...

Everyone drinks the fourth cup of wine.

LEADER

Today we have traveled together the path from Egypt to Boston, from slavery to freedom, from oppression to justice.

ALL TOGETHER

As we were privileged to celebrate Passover today, so may we always be worthy to do so.

LEADER

O God, Giver of peace, bless us all with freedom and peace, and keep us safe from danger everywhere.



Next Year in Jerusalem

The Passover Seder ends with the wish "Next Year in Jerusalem." In Hebrew, Jerusalem means "the city of peace." For Jews, Jerusalem is not only a physical destination - the "earthly Jerusalem," but also an ideal - "the heavenly Jerusalem." By yearning for Jerusalem, we wish for peace for ourselves and the world.

LEADER

For hundreds of years, Seders have concluded with the word: "Next Year in Jerusalem." The name Jerusalem means city of peace, integrity, wholeness.

ALL TOGETHER

As we look to the future, we pray for:
A year of equality and inclusiveness
A year of wholeness
A year of peace for all the world

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

L'shanah haba'a bi'y'rushalyim.

Next year in Jerusalem.

America, The Beautiful

By Katherine Lee Bates

O beautiful for spacious skies,
 For amber waves of grain,
 For purple mountain majesties
 Above the fruited plain!
 America! America!
 God shed His grace on thee
 And crown thy good with brotherhood
 From sea to shining sea!

O beautiful for pilgrim feet,
 Whose stern, impassioned stress
 A thoroughfare for freedom beat
 Across the wilderness!
 America! America!
 God mend thine every flaw,
 Confirm thy soul in self-control,
 Thy liberty in law!

O beautiful for heroes proved
 In liberating strife,
 Who more than self their country loved
 And mercy more than life!
 America! America!
 May God thy gold refine,
 Till all success be nobleness,
 And every gain divine!

O beautiful for patriot dream
 That sees beyond the years
 Thine alabaster cities gleam
 Undimmed by human tears!
 America! America!
 God shed His grace on thee
 And crown thy good with brotherhood
 From sea to shining sea!

This Land is Your Land

By Woody Guthrie

This land is your land, this land is my land
From the California to the New York island
From the Redwood Forest, to the gulf stream waters
This land was made for you and me

As I went walking that ribbon of highway
I saw above me that endless skyway
And saw below me that golden valley
This land was made for you and me

I roamed and rambled and I followed my footsteps
To the sparkling sands of her diamond deserts
And all around me , a voice was sounding
This land was made for you and me

When the sun comes shining, then I was strolling
In the wheat fields waving and dust clouds rolling
The voice was chanting as the fog was lifting
This land was made for you and me

This land is your land and this land is my land
From the California to the New York island
From the Redwood Forest, to the gulf stream waters
This land was made for you and me

When the sun comes shining, then I was strolling
In wheat fields waving and dust clouds rolling
The voice come chanting as the fog was lifting
This land was made for you and me

ADL[®]
NEW ENGLAND