

Heska Amuna Synagogue, 5778

Compiled by Rabbi Alon C Ferency



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Welcome!

Lighting the Candles; by [Linda Schneider](#)

The seder officially begins with a physical act: lighting the candles. In Jewish tradition, lighting candles and saying a blessing over them marks a time of transition, from the day that is ending to the one that is beginning, from ordinary time to sacred time. Lighting the candles is an important part of our Passover celebration because their flickering light reminds us of the importance of keeping the fragile flame of freedom alive in the world.

ברוך אתה אדוני-ני אלו-הינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של יום טוב.

Baruch Atah Adonai Eloheinu melech ha'olam asher kid'shanu b'mitzvotav, v'tzivanu l'hadlik ner shel Yom Tov.

Blessed are You, Adonai our God, Ruler of the Universe, who has sanctified us with laws and commanded us to light the festival lights.

(As we light the festival candles, we acknowledge that as they brighten our Passover table, good thoughts, good words, and good deeds brighten our days.)

As We Begin Tonight's Seder; by [JewBelong](#)

AS WE BEGIN TONIGHT'S SEDER, let's take a moment to be thankful for being together. We make a small community of storytellers. But, why this story again? Most of us already know the story of Passover. The answer is that we are not merely telling, or in tonight's case, singing a story. We are being called to the act of empathy. Not only to hear the story of the

Exodus but to feel as if we too were being set free. Some at our table observe this holiday every year and some are experiencing it for the first time. Some of us are Jewish, others are not. Passover is the most widely celebrated Jewish Holiday and is enjoyed by people of various faiths.

5 Freedom is at the core of each of our stories. All who are in need, let them come celebrate Passover with us. Now we are here. Next year in the land of Israel.

Kadesh Urchatz

10 *Kadesh, Urchatz, Karpas, Yachatz, Maggid, Rachtza, Motzi Matzah Maror, Korech, Shulchan Orech Tzafun, Barech, Hallel, Nirtzah*

קִדֵּשׁ. וּרְחֹץ. כָּרְפָּס. יַחַץ.
מַגִּיד. רְחֹצָה. מוֹצִיא מַצָּה.
מָרֹר. כּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ.
צִפּוֹן. בָּרַךְ. הַלֵּל. נִירְצָה.

What's on the Table; by [Geoff Chesman](#)

15 **The Seder Plate**

We place a Seder Plate at our table as a reminder to discuss certain aspects of the Passover story. Each item has its own significance.

Maror – The bitter herb. This symbolizes the harshness of lives of the Jews in Egypt.

20 *Charoset* – A delicious mix of sweet wine, apples, cinnamon and nuts that resembles the mortar used as bricks of the many buildings the Jewish slaves built in Egypt

Karpas – A green vegetable, usually parsley, is a reminder of the green sprouting up all around us during spring and is used to dip into the saltwater

25

Zeroah – A roasted lamb or shank bone symbolizing the sacrifice made at the great temple on Passover (The Paschal Lamb)

Beitzah – The egg symbolizes a different holiday offering that was brought to the temple. Since eggs are the first item offered to a mourner after a

funeral, some say it also evokes a sense of mourning for the destruction of the temple.

Orange - The orange on the seder plate has come to symbolize full inclusion in modern day Judaism: not only for women, but also for people with disabilities, intermarried couples, and the LGBT Community.

Matzah

Matzah is the unleavened bread we eat to remember that when the Jews fled Egypt, they didn't even have time to let the dough rise on their bread. We commemorate this by removing all bread and bread products from our home during Passover.

Elijah's Cup

The fifth ceremonial cup of wine poured during the Seder. It is left untouched in honor of Elijah, who, according to tradition, will arrive one day as an unknown guest to herald the advent of the Messiah. During the Seder dinner, biblical verses are read while the door is briefly opened to welcome Elijah. In this way the Seder dinner not only commemorates the historical redemption from Egyptian bondage of the Jewish people but also calls to mind their future redemption when Elijah and the Messiah shall appear.

Miriam's Cup

Another relatively new Passover tradition is that of Miriam's cup. The cup is filled with water and placed next to Elijah's cup. Miriam was the sister of Moses and a prophetess in her own right. After the exodus when the Israelites are wandering through the desert, just as Hashem gave them Manna to eat, legend says that a well of water followed Miriam and it was called 'Miriam's Well'. The tradition of Miriam's cup is meant to honor Miriam's role in the story of the Jewish people and the spirit of all women, who nurture their families just as Miriam helped sustain the Israelites.

Two Minute Haggadah: A Passover service for the impatient;

by Michael Rubiner

Opening prayers:

Thanks, God, for creating wine. (Drink wine.) Thanks for creating produce.

5 (Eat parsley.)

Overview: Once we were slaves in Egypt. Now we're free. That's why we're doing this.

Four questions:

1. What's up with the matzoh?

10 2. What's the deal with horseradish?

3. What's with the dipping of the herbs?

4. What's this whole slouching at the table business?

Answers:

1. When we left Egypt, we were in a hurry. There was no time for making
15 decent bread.

2. Life was bitter, like horseradish.

3. It's called symbolism.

4. Free people get to slouch.

A funny story: Once, these five rabbis talked all night, then it was morning.

20 (*Heat soup now.*) The four kinds of children and how to deal with them:

Wise child—explain Passover.

Simple child—explain Passover slowly. Silent child—explain Passover loudly.

Wicked child—browbeat in front of the relatives.

25 Speaking of children: We hid some matzoh. Whoever finds it gets five bucks.

The story of Passover: It's a long time ago. We're slaves in Egypt. Pharaoh is a nightmare. We cry out for help. God brings plagues upon the Egyptians. We escape, bake some matzoh. God parts the Red Sea. We make it through;

the Egyptians aren't so lucky. We wander 40 years in the desert, eat manna, get the Torah, wind up in Israel, get a new temple, enjoy several years without being persecuted again. (*Let brisket cool now.*)

The 10 Plagues: Blood, Frogs, Lice—you name it.

5 The singing of “Dayenu”:

If God had gotten us out of Egypt and not punished our enemies, it would've been enough. If he'd punished our enemies and not parted the Red Sea, it would've been enough.

If he'd parted the Red Sea—(*Remove gefilte fish from refrigerator now.*) Eat matzoh.

10 Drink more wine. Slouch.

Thanks again, God, for everything. **SERVE MEAL.**

Passover Remembered; by *JenBelong*

Pack Nothing. Bring only your determination to serve and your willingness
15 to be free. Don't wait for the bread to rise.

Take nourishment for the journey, but eat standing, be ready to move at a moment's notice. Do not hesitate to leave your old ways behind - fear, silence, submission.

Do not take time to explain to the neighbors. Tell only a few trusted
20 friends and family members. Then begin quickly, before you have time to sink back into the old slavery.

Set out in the dark. I will send fire to warm and encourage you. I will be with you in the fire and I will be with you in the cloud.

You will learn to eat new food and find refuge in new places.

25 I will give you dreams in the desert to guide you safely home to that place you have not yet seen. The stories you tell one another around your fires in the dark will make you strong and wise.

Outsiders will attack you, some will follow you, and at times you will weary and turn on each other from fear and fatigue and blind forgetfulness.

You have been preparing for this for hundreds of years.

I am sending you into the wilderness to make a way and to learn my ways more deeply.

Those who fight you will teach you. Those who fear you will
5 strengthen you. Those who follow you may forget you. Only be faithful. This alone matters.

Some of you will die in the desert, for the way is longer than anyone imagined. Some of you will give birth.

Some will join other tribes along the way, and some will simply stop
10 and create new families in a welcoming oasis. Some of you will be so changed by weathers and wanderings that even your closest friends will have to learn your features as though for the first time. Some of you will not change at all.

Sing songs as you go, and hold close together. You may, at times,
15 grow confused and lose your way.

Continue to call each other by the names I've given you to help remember who you are. You will get where you are going by remembering who you are. Tell your children lest they forget and fall into danger - remind them even they were not born in freedom but under a bondage they
20 no longer remember, which is still with them, if unseen.

So long ago you fell into slavery, slipped into it unaware, out of hunger and need. Do not let your children sleep through the journey's hardship.

Keep them awake and walking on their own feet so that you both
25 remain strong and on course. So you will be only the first of many waves of deliverance on these desert seas.

Do not go back. I am with you now and I am waiting for you.

Kadesh



First Cup of Wine; by [Deb Putnoi](#)

Alex Israel for Pardes

- 5 The seder opens with kiddush (the sanctification over wine). This is certainly unremarkable after all, kiddush is the opening act of every shabbat and holiday meal. But kiddush – a ritual sanctification of time – has an intimate and unique connection to Pesach’s central theme: freedom. How so? As Israel was about to be released from slavery, God
- 10 instituted a new calendar: “This month shall (mark for you the beginning of months; the first of the months of the year for you.” (Exodus 12:2) Why is this the first mitzva (commandment) communicated to a free nation?

- A slave’s time is not his own. He is at the beck and call of his master. Even when the slave has a pressing personal engagement, his taskmaster’s
- 15 needs will take priority. In contrast, freedom is the control of our time. We determine what we do when we wake up in the morning; we prioritize our day. This is true for an individual, but also for a nation. God commands Israel to create a Jewish calendar because, as an independent nation, Israel should not march any more to an Egyptian rhythm, celebrating Egyptian
- 20 months and holidays. Instead Israel must forge a Jewish calendar, with unique days of rest, celebration and memory. Controlling and crafting our

time is the critical first act of freedom.

Kiddush says this out loud. We sanctify the day and define its meaning! We proclaim this day as significant, holy and meaningful. We fashion time, claim ownership of it, and fashion it as a potent contact point
5 with God, peoplehood and tradition. This is a quintessential act of Jewish freedom.

Today, we often feel short of time; that time controls us. Kadesh reminds us that true freedom and self-respect is to master and control time for ourselves, to shape our life in accordance with our values.

10

As You Bless the First Glass of Wine; by [HLAS](#)

As you bless the four cups of wine and remember the different ways God protected the Children of Israel during their exodus from Egypt, offer these words of blessing for the ways we can stand in support of today's refugees as
15 they journey to safety. This is the first of the blessings over the four cups of wine that we say throughout the Passover Seder. You will find the other three blessings interspersed throughout this supplement.

I will free you...

As we remember our own liberation from bondage in Egypt, we
20 express gratitude for the ability to work as God's partners in continued and continual redemption for today's refugees. As our wine cups overflow in this moment of joy, we hold out hope for the day when every person in search of refuge in every corner of the earth can recall a story of freedom, reflect on a journey to security from violence and persecution and no
25 longer yearn for a safe place to call home. Blessed are You, Adonai our God, who frees those who are oppressed.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

Blessed are You, Ruler of the Universe, who creates the fruit of the vine.

Urchatz



5

Water No Get Enemy, Fela Ransome Kuti

Wash Your Hands to Prepare for the Seder; *by [Jewish Boston](#)*

Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. We will wash our hands twice during our seder: now, with no blessing, to get us ready for the rituals to come; and then again later, we'll wash again with a blessing, preparing us for the meal, which Judaism thinks of as a ritual in itself. (The Jewish obsession with food is older than you thought!)

To wash your hands, you don't need soap, but you do need a cup to pour water over your hands. Pour water on each of your hands three times, alternating between your hands. If the people around your table don't want to get up to walk all the way over to the sink, you could pass a pitcher and a bowl around so everyone can wash at their seats... just be careful not to spill!

Too often during our daily lives we don't stop and take the moment to prepare for whatever it is we're about to do. Let's pause to consider what we hope to get out of our evening together tonight. Go around the table and share one hope or expectation you have for tonight's *seder*.

Karpas

Cassandra Kildow, adapted from *Love & Justice Haggadah*

5 **Reader 1:** Long before the struggle upward begins, there is tremor in the seed. Self-protection cracks, roots reach down and grab hold. The seed swells, and tender shoots push up toward light. This is karpas: spring awakening growth. A force so tough it can break stone.

Reader 2: Why do we dip karpas into salt water?

10 **Reader 1:** At the beginning of this season of rebirth and growth, we recall the tears of our ancestors in bondage.

Reader 2: And why should salt water be touched by karpas?

Reader 1: To remind us that tears stop. Even after pain. Spring comes.

Take a bit of greenery, dip it into the salt-water, and recite the following blessing:

15 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה

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

Blessed are You, Lord, our God, Ruler of the universe, who creates the fruit of the earth.



haggadot.com

Yachatz

Embracing the Stranger; by Rabbi Ashira Konigsberg

Ha Lachma Anya

- 5 This is the bread of affliction that our ancestors ate in the land of Egypt. All who are hungry, let them come and eat, anyone who is needy should come and make Pesah. Now we are thus, but next year we should be in Israel. Now we are slaves, but next year let us be free.

10 **Alepha Beta of Ben Sirach** (10th century *midrash aggadah*)

All who are needy: Your table should always be spread for anyone who would come and it will be fitting for God's presence to be spread above it.

Exodus 23:9

- 15 You shall not pressure strangers, for you know the being of the stranger for you were strangers in the land of Egypt.

Leviticus 19:33-34

- When a stranger lives with you in your land, you shall not torture them. The
20 stranger living with you should be as a citizen for you. And you should love him as you love yourself for you were slaves in Egypt. I am God, your God.

Rashi, Leviticus 19:34

- For you were slaves:* A blemish that you possess, you should not point out in
25 your friend.

Deuteronomy 10:19

And you should love the stranger, for you were strangers in the land of Egypt.

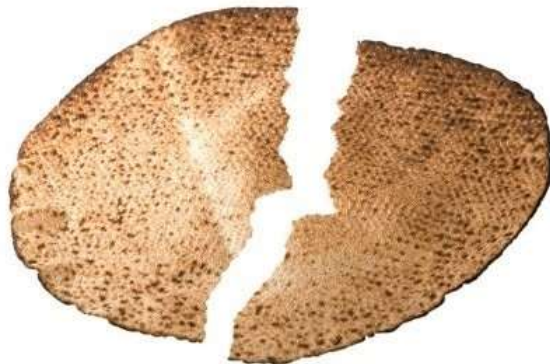
Leviticus Rabba 9:3

A story is told about Rebi Yanai who was walking on the road and saw a particularly distinguished man. He asked him to visit his home and the man
5 agreed. He brought him home, and fed him, and gave him wine and bread. He tested him in Bible and found he knew none; in Mishnah, and found he knew none; in Aggadah, and found he knew none; in Talmud, and found he knew none. He said to him, why don't you lead the prayer after meals, the man said, Yanai should be saying the prayer in his own house. Yanai
10 asked, can you repeat what I'm about to say? The man said yes. Yanai said: A dog has eaten the bread of Yanai. The man replied: My inheritance is in your possession and you withhold it from me?! Yanai said: what inheritance of yours is with me? The man said: Once I passed a school and heard those inside saying "The Torah was commanded to us by
15 Moses, it is an inheritance for the congregation of Israel." It doesn't say the congregation of Yanai, rather the congregation of Jacob.

Points for discussion:

- Why does Yanai initially invite this man to his house?
- 20 • How would you characterize Yanai's interaction with his guest?
- What would you articulate as the moral of this story? What is the midrash trying to teach us? Is there a part of you that is like Yanai? Is there a part of you that is like his guest?
- How does the experience of the Passover seder help us to see opportunities
25 for teaching and learning from all who are present?

Yachatz



by [Jacqueline](#)

5 **Maggid**

Maggid (Introduction); by [Jewish Boston](#)

Pour the second glass of wine for everyone.

The Haggadah doesn't tell the story of Passover in a linear fashion. We
10 don't hear of Moses being found by the daughter of Pharaoh – actually, we
don't hear much of Moses at all. Instead, we get an impressionistic
collection of songs, images, and stories of both the Exodus from Egypt
and from Passover celebrations through the centuries. Some say that
minimizing the role of Moses keeps us focused on the miracles God
15 performed for us. Others insist that we keep the focus on the role that
every member of the community has in bringing about positive change.

Four Questions; by [JewBelong](#)

The telling of the story of Passover is framed as a discussion with questions
20 and answers. The tradition that the youngest person asks the questions
reflects the idea of involving everyone at the Seder.

מה נשתנה הלילה הזה מכל הלילות

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שֶׁבְּכָל הַלֵּילֹת אֲנוּ אוֹכְלִין חֻמֶּץ וּמַצָּה, הַלֵּילָה הַזֶּה - כּוֹלֵר מַצָּה

1) Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

Why is it that on all other nights during the year we eat either bread or matzo, but on this night we eat only matzo?

שֶׁבְּכָל הַלֵּילֹת אֲנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, - הַלֵּילָה הַזֶּה מָרֹר

2) Shebichol haleilot anu ochlin, shi'ar yirakot haleila hazeh maror.

Why is it that on all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs?

שֶׁבְּכָל הַלֵּילֹת אֵין אֲנוּ מַטְבִּילִין אֶפִּילוּ פַּעַם אַחַת, - הַלֵּילָה הַזֶּה שְׁתֵּי פַּעַמִּים

3) Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.

Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice?

שֶׁבְּכָל הַלֵּילֹת אֲנוּ אוֹכְלִין
בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין
הַלֵּילָה הַזֶּה, כָּלֵנוּ מְסֻבִּין

4) Shebichol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.

Why is it that on all other nights we eat either sitting or reclining, but on this night we eat in a reclining position?

Four Questions about Modern Slavery

We start the *seder* by noticing what is out of the ordinary and then investigating its meaning further. How is this night different from all other nights? On all other nights, we depend on the exploitation of

invisible others for our food, clothing, homes, and more. Tonight, we listen to the stories of those who suffer to create the goods we use. We commit to working toward the human rights of all workers. On all other nights, we have allowed human life to become cheap in the economic quest for the cheapest goods. Tonight, we commit to valuing all people, regardless of their race, class, or circumstances. On all other nights, we have forgotten that poverty, migration, and gender-based violence leave people vulnerable to exploitation, including modern-day slavery. Tonight, we commit to taking concrete actions to end this exploitation and its causes. On all other nights, we have forgotten to seek wisdom among those who know how to end slavery—the people who have experienced this degradation. Tonight, we commit to slavery prevention that is rooted in the wisdom and experience of workers, trafficking survivors, and affected communities. When the seder has ended, we will not return to how it has been “on all other nights.” We commit to bringing the lessons of this seder into our actions tomorrow.

Four Children: The Four Daughters; Temple Emunah Women’s Seder

Around our tables sit four daughters:

20 Wise Daughter

The wise daughter understands that not everything is as it appears. She is the one who speaks up, confident that her opinion counts. She is the one who can take the tradition and ritual that is placed before her, turn it over and over, and find personal meaning in it. She is the one who can find the secrets in the empty spaces between the letters of the Torah. She is the one who claims a place for herself even if the men do not make room for her. Some call her wise and accepting. We call her creative and assertive. We welcome creativity and assertiveness to sit with us at our tables and inspire us to act.

Wicked Daughter

The wicked daughter is the one who dares to challenge the simplistic answers she has been given. She is the one who asks too many questions. She is the one not content to remain in her prescribed place. She is the one who breaks the mold. She is the one who challenges the status quo. Some call her wicked and rebellious. We call her daring and courageous. We welcome rebellion to sit with us at our tables and make us uneasy.

Simple Daughter

The simple daughter is the one who accepts what she is given without asking for more. She is the one who trusts easily and believes what she is told. She is the one who prefers waiting and watching over seeking and acting. She is the one who believes that the redemption from Egypt was the final act of freedom. She is the one who follows in the footsteps of others. Some call her simple and naive. We call her the one whose eyes are yet to be opened. We welcome the contented one to sit with us at our tables and appreciate what will be still to come.

Daughter Who Does Not Know How to Ask

Last is the daughter who does not know how to ask. She is one who obeys and does not question. She is the one who has accepted men's definitions of the world. She is the one who has not found her own voice. She is the one who is content to be invisible. Some call her subservient and oppressed. We call her our sister. We welcome the silent one to sit with us at our tables and experience a community that welcomes the voices of women.

25

The Four Children – GLBT; by IQ International

The Supportive/Open Minded Child

How do we make our GLBT Seder more inclusive?

We seek to ensure that everyone is included and that all of their needs are

being met. For example, there is a movement to encourage the use of gender-neutral pronouns like *ze* for he/she and *hir* for him/her at inclusive Seders. We have incorporated many new traditions into our own Seder for example, the orange on our Seder plate, or the creation of a whole second
5 Seder plate.

While discussing the ancient oppression in Egypt, we should recognize today's oppression and the struggles for women's rights, GLBT rights, racial equality and the elimination of unfair discrimination and the assurance of equal rights for all.

10 **The Hateful Child**

Why must you have your own "Queer" (GLBT) Seder?

Judaism is about incorporating each individual's needs into community and cultural celebrations. Very often, traditional Seders are not sufficiently inclusive of Queer people's needs. A Seder is a moment to reflect upon the
15 painful lessons of long ago. What better time is there to discuss how these barbaric practices of hate and discrimination still thrive today?

Let our Seder symbolize our (Queer) ability to overcome obstacles for a brighter future.

The Apathetic Child

20 *Why should I participate?*

It is in one's best interest to recognize the world around him or her or hir and to become involved in making a better future for everyone. The following quote about the Holocaust by a contemporary social activist (Martin Niemöller) illustrates this point.

25 "First they came for the communists, and I did not speak out— because I was not a communist; Then they came for the socialists, and I did not speak out— because I was not a socialist; Then they came for the trade unionists, and I did not speak out— because I was not a trade unionist; Then they came for the Jews, and I did not speak out— because I was not a

Jew; Then they came for me— and there was no one left to speak out for me.”

The Ignorant or Closeted Child

Does not know how to ask or perhaps is too afraid...

- 5 This child must receive support and guidance from the community. A community that fosters support, tolerance, and understanding is vital to creating an environment where one can explore one’s own identity and understand others’.

- 10 Rabbi Gamliel (Grandson of the great Sage Hillel) taught; one who has not explained the following three symbols of the Seder has not fulfilled the Festival obligations:

Exodus Story

***The Heroic and Visionary Women of Passover;** by Ruth Bader Ginsburg &*

- 15 *Lauren Holtzblatt*

- On Passover, Jews are commanded to tell the story of the Exodus and to see ourselves as having lived through that story, so that we may better learn how to live our lives today. The stories we tell our children shape what they believe to be possible—which is why at Passover, we must tell
20 the stories of the women who played a crucial role in the Exodus narrative.

- The Book of Exodus, much like the Book of Genesis, opens in pervasive darkness. Genesis describes the earth as “unformed and void, with darkness over the surface of the deep.” (Genesis 1:2) In Exodus, darkness attends the accession of a new Pharaoh who feared the Israelites and so
25 enslaved them. God alone lights the way out of the darkness in Genesis. But in Exodus, God has many partners, first among them, five brave women.

There is Yocheved, Moses’ mother, and Shifra and Puah, the famous midwives. Each defies Pharaoh’s decree to kill the Israelite baby boys. And there is Miriam, Moses’ sister, about whom the following midrash is taught:

“[When Miriam’s only brother was Aaron] she prophesied... ‘my mother is destined to bear a son who will save Israel.’ When [Moses] was born the whole house... filled with light[.] [Miriam’s] father arose and kissed her on the head, saying, ‘My daughter, your prophecy has been fulfilled.’ But
5 when they threw [Moses] into the river her father tapped her on the head saying, ‘Daughter, where is your prophecy?’ So it is written, ‘And [Miriam] stood afar off to know what would be[come of] the latter part of her prophecy.’” (Babylonian Talmud, Megillah 14a)

Finally, there is Pharaoh’s daughter Batya, who defies her own father
10 and plucks baby Moses out of the Nile. The Midrash reminds us that Batya knew exactly what she was doing: “When Pharaoh’s daughter’s handmaidens saw that she intended to rescue Moses, they attempted to dissuade her, and persuade her to heed her father. They said to her: ‘Our mistress, it is the way of the world that when a king issues a decree, it is not heeded by the entire
15 world, but his children and the members of his household do observe it, and you wish to transgress your father’s decree?’” (Babylonian Talmud, Sotah 12b) But transgress she did.

These women had a vision leading out of the darkness shrouding their world. They were women of action, prepared to defy authority to make their
20 vision a reality bathed in the light of the day.

Retelling the heroic stories of Yocheved, Shifra, Puah, Miriam and Batya reminds our daughters that with vision and the courage to act, they can carry forward the tradition those intrepid women launched. While there is much light in today’s world, there remains in our universe
25 disheartening darkness, inhumanity spawned by ignorance and hate. We see horrific examples in the Middle East, parts of Africa, and the Ukraine. The Passover story recalls to all of us—women and men—that with vision and action we can join hands with others of like mind, kindling lights along paths leading out of the terrifying darkness.

Avadim Hayyinu

Avadim hayinu, hayinu

Atah b'nai chorin, b'nai chorin

Avadim hayinu, atah, atah b'nai chorin

(*Avadim Hayyinu*) עֲבָדִים הָיִינוּ

כִּי-יִשְׁאַלְךָ בֶּנְךָ מֶה הָעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֹתְכֶם:
וְאָמַרְתָּ לִּבְנֶךָ עֲבָדִים הָיִינוּ לַפְּרֹעָה בְּמִצְרָיִם וַיֹּצִיאֵנוּ יְיָ מִמִּצְרָיִם בְּיָד חֲזָקָה: וַיֵּן אֹתָהּ
וּמִפְתִּים גְּדֹלִים וְרַעִים | בְּמִצְרָיִם בַּפְּרֹעָה וּבְכָל-בֵּיתוֹ לַעֲיִנֵּינוּ:

וְאֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הֵבִיא אֹתָנוּ לָתֵת לָנוּ אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ:

5

In future, when your sons ask you: What are the testimonies, laws, and ordinances which God, our god, commanded you?

You say to your son, We were slaves to Pharaoh in Egypt, and God,
10 *our* god brought us out of Egypt with a strong hand and outstretched arm.
Before our eyes, God gave us signs and wonders, great and grievous, upon
Egypt, Pharaoh, and all his household. *Us*, he brought from there, that he
might bring us and give us the Land which he swore to our fathers.

15 **Exodus 2:11**

Now it came to pass in those days that Moses grew up and went out to his
brothers and looked at their burdens, and he saw an Egyptian man striking
a Hebrew man of his brothers.

Rashi, thereon

20 He was lashing and driving him, and he [the Hebrew man] was the husband
of Shelomit the daughter of Dibri [who was mentioned in Lev. 24:10], and
he [the taskmaster] laid his eyes on her. So he woke him [the Hebrew] at
night and took him out of his house, and he [the taskmaster] returned and
entered the house and was intimate with his wife while she thought that he

was her husband. The man returned home and became aware of the matter. When that Egyptian saw that he had become aware of the matter, he struck [him] and drove him all day.



5

<http://www.bricktestament.com/exodus>

The Story of Five Rabbis; VBS Haggadah

Five rabbis, living under the Roman oppression in the second century, gather for a Seder and lose track of the time, until reminded by their students that dawn has come. Some scholars suggest that they used this
10 Seder, with its themes of liberation from oppression, to plan a revolution. With their students posted as look-outs to warn of the approach of Roman authorities, the debate raged all night long:

Pacifism or militant revolt? Is there a right time to take up arms against an enemy? Do the ends of revolution justify the means of
15 violence? Is war ever justified? Does Judaism require political freedom, political power to survive? May we step away from the world of politics and practice our spirituality, oblivious to the material conditions of human existence? Or is our spirituality tied intimately to the real lives of our people? Perhaps it was the passion of their teachers in debate, that moved
20 the students to exclaim: Dawn has arrived!

A story is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar ben Azariah, Rabbi Akiba, and Rabbi Tarfon, who were sitting at a Seder in B'nay Brock. All night long, they told the story of the Exodus from Egypt until their students came and said to them: "Our teachers, dawn has

broken, it is time to say the morning prayer!”

“Pharonic oppression, deliverance, Sinai, and Canaan are still with us as powerful memories shaping our perceptions of the political world. The “door of hope” is still open; things are not what they might be even when what they might be isn’t totally different from what they are. This is a central theme in Western thought, always present though elaborated in many different ways. We still believe, or many of us do, what the Exodus first taught, or what it has commonly been taken to teach about the meaning and possibility of politics and about its proper form:

10 *Baruch Ha-Mokum. Baruch Hoo. Baruch Sheb-Natan Torah L’amo Yisrael. Baruch Hoo. Praised is God. Praised is the One who gave Torah to the People Israel. Praised is God.*



Three conclusions from the Exodus story:

- 15
- 1) Wherever you live, it is probably Egypt.
 - 2) There is a better place, a promised land.
 - 3) The way to this promised land is through the wilderness – there is no way to get there except by joining together and marching

—Michael Walzer

Introduction to a Jewish Perspective on Sanctuary; T'ruah

Leviticus 19:33-34

If a *ger* sojourns with you in your land, you shall not do her/him wrong. The *ger* who sojourns with you shall be like the citizen among you, and you shall
5 love the *ger* as yourself, for you were *gerim* in the land of Egypt. I, the ETERNAL, am your God.

For discussion:

- The biblical word *ger* can have a variety of meanings and is often
10 translated as “stranger.” Biblical scholar Jacob Milgrom has explained the *ger* as someone who can no longer return to his original home and so lives in limbo as a quasi-part of someone else’s society. More recently, Rabbi Jason Rubenstein of Mechon Hadar has suggested that the opposition between “*ger*” and “*eṣṛach*/citizen” suggests that the word must be
15 understood as having political overtones (e.g., foreigner, minority, undocumented immigrant, refugee). Try inserting each of these translations, or another synonym of your choice, into the verses above. What effect does that have on your understanding of this commandment?
- How does Jews’ experience, past and present, of being outsiders shape
20 your understanding of immigration issues today?

Hakbnasat Orchim : Welcoming Guests

Study the following series of texts on the theme of welcoming guests and consider it as a possible framework for Sanctuary. What is appealing about
25 this framework? What is problematic about it?

Talmud Shabbat 127a

Rav Yehuda said in the name of Rav: Hospitality toward guests is greater than receiving the Divine Presence, as [when Abraham invited his guests in] it is written: “And he said: ETERNAL, if now I have found favor in Your

sight, please pass not [from Your servant]” (Genesis 18:3).

Moshe Isserles (16th century, known as **Rema**), comment on **Shulchan Aruch OH 333:1**

They are only called guests if they are staying over at your house, or if you
5 invite guests who are sleeping at someone else’s house [i.e. they are from
out of town]. But if you invite your friends to eat with you, they are not
called guests, and the meal has not the status of a ritual meal.

Talmud Sanhedrin 109a

Our Rabbis taught: The people of Sodom were proud because of the good
10 that the Holy Blessed One gave them. What is written of them? Job 285-8:
“Earth, out of which food grows, Is changed below as if into fire. Its rocks
are a source of sapphires; It contains gold dust too. No bird of prey
knows the path to it; The falcon’s eye has not gazed upon it. The proud
beasts have not reached it; The lion has not crossed it.” (Trans: NJPS)
15 They said: Since bread comes forth out of [our] earth, and it has the dust of
gold, why should we suffer wayfarers, who come to us only to deplete our
wealth? Come, let us abolish the practice [literally: the Torahs] of travelling
in our land, as it says (Job 28:4): “They open up a shaft far from where men
live, [In places] forgotten by wayfarers, Destitute of men, far removed.”

20 **Pirkei d’Rabbi Eliezer 24**

Rabbi Yehudah says: They declared in Sodom that anyone who supports a
poor or needy person with bread shall be burned to death. Pleitat*, Lot’s
daughter, was married to a leading citizen of the city. She saw a poor person
passing in the city street and felt grieved for him, as it says in Job, “Did I not
25 grieve for the needy? (30:25)” What did she do? Each day, when she went
out to draw water, she would put in her pitcher some of every food she had
in the house, and she would feed the poor person. The people of Sodom
said: How is it that this poor person is still alive? When they learned of the
matter, they took her out and burned her. [*Her name can mean “Refugee”

or “Remnant.”]

For discussion:

- In what ways does the counter-example of Sodom remind you of rhetoric used against immigrants in America today? What are the flaws in this analogy?
- How does the final strike you as a portrait of Sanctuary? What does it illuminate for you? What questions does it raise?

#MeToo; MLK50 Freedom Seder

10 **Muriel Rukeyser**

Miriam: The Red Sea

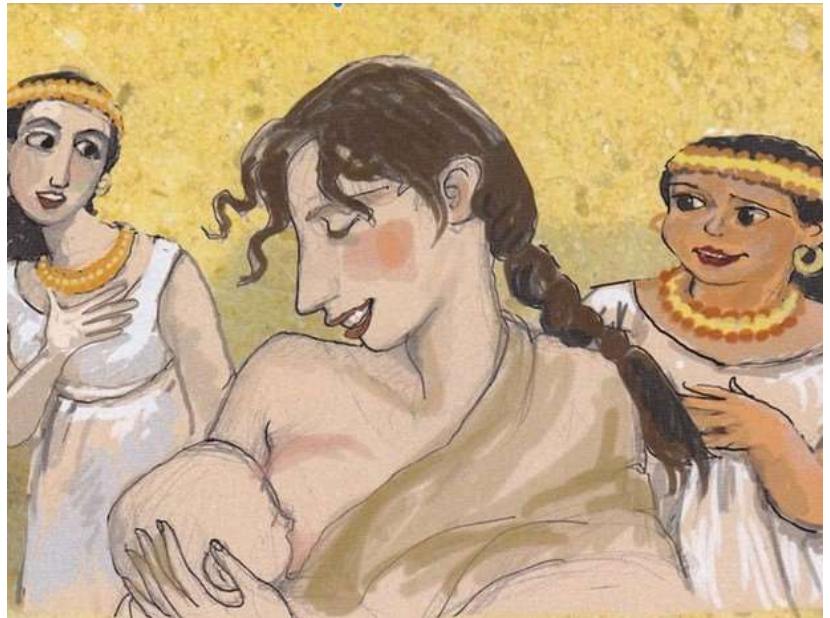
High above shores and times,
I on the shore
forever and ever.

15 Moses my brother
has crossed over
to milk, honey,
that holy land.
Building Jerusalem.

20 I sing forever
on the seashore.

I do remember horseman and horses, waves of passage poured into war,
all poured into journey. My unseen brothers have gone over; chariots
deep seas under. I alone stand here ankle-deep

25 and I sing, I sing, until the lands sing to each other



Viola Davis, January 21, 2018

I am speaking today, not just for the #MeToos, because I was a #MeToo, but when I raise my hand, I am aware of all the women who are still in

silence. The women who are faceless. The women who don't have the money, and who don't have the constitution, and who don't have the confidence, and who don't have the images in our media that gives them a sense of self-worth enough to break their silence that's rooted in the shame of assault. That's rooted in the stigma of assault. Every single day your job as an American citizen, is not just to fight for your rights; it's to fight for the rights of every individual who is taking a breath.

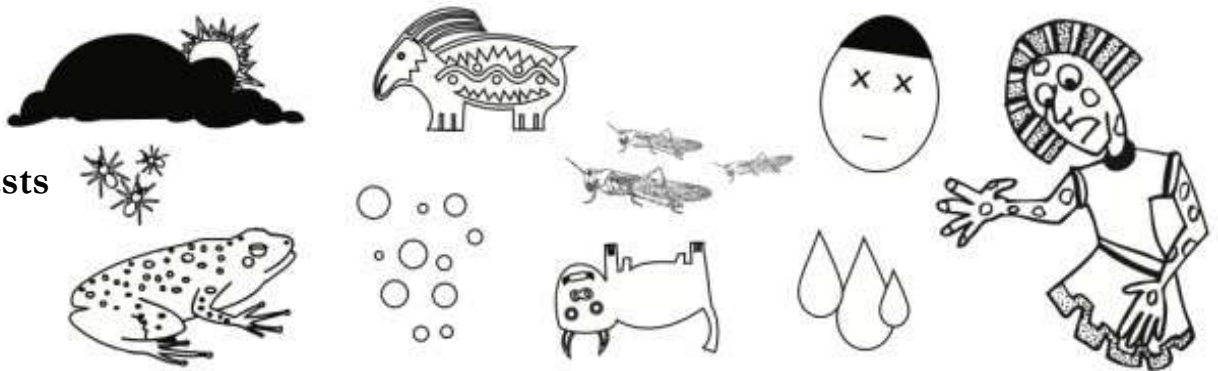
Amichai, "Like One Who Left Egypt" (trans. Steve Sager)

What is the continuity of my life. I am like one who left Egypt
 With the Red Sea split in two and I passing through on dry ground
 With two walls of water on my right and on my left.
 Behind me Pharaoh's force and his chariots and before me the wilderness
 and perhaps the promised land. This is the continuity of my life.

Ten Plagues/ The Second Cup; JQ International

With a finger, remove a drop of wine from your cup and wipe it on your plate, as each plague is mentioned...

- ✓ Blood
- 20 ✓ Frogs
- ✓ Lice
- ✓ Wild Beasts
- ✓ Blight
- ✓ Boils
- 25 ✓ Hail
- ✓ Locusts
- ✓ Darkness
- ✓ Slaying of the First Born



Our Generation's Plagues; American Jewish World Service

We comfort and mourn those whose blood has been spilled.

We stop infestations of hatred and fear.

We overcome the sickness of racism and bigotry.

5 We fill the air with voices for change.

We bring light to those who live in the shadows.

We inspire the next generation to carry on the struggle for a better world.

We appeal to all people to act with humanity.

We protest the proliferation of violence.

10 We tend to those who suffer from disease.

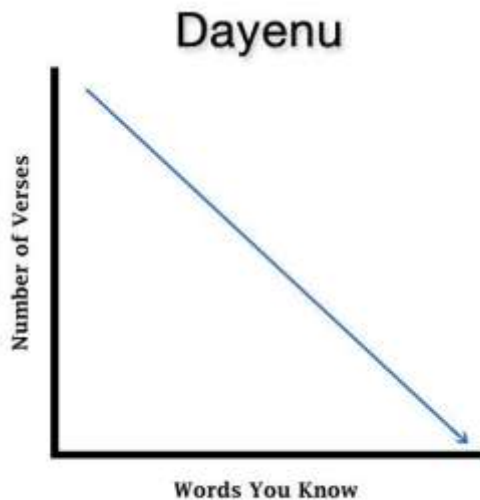
We respond to storms and disasters that claim lives.



The Ten Plagues of Egypt; by Beth Flusser



Dayenu graph; www.funnyordie.com



Ilu ho-tsi, ho-tsi-a-nu,
Ho-tsi-a-nu mi-Mitz-ra-yim, Ho-tsi-a-nu
mi-Mitz-ra-yim, Da-ye-nu!

.. CHORUS:

.. Dai, da-ye-nu,
.. Dai, da-ye-nu,
.. Dai, da-ye-nu,
.. Da-ye-nu, da-ye-nu, da-ye-nu!
.. X2

Ilu na-tan, na-tan la-nu,

15 Na-tan la-nu et-ha-Sha-bat, Na-tan la-nu et-ha-Sha-bat, Da-ye-nu!

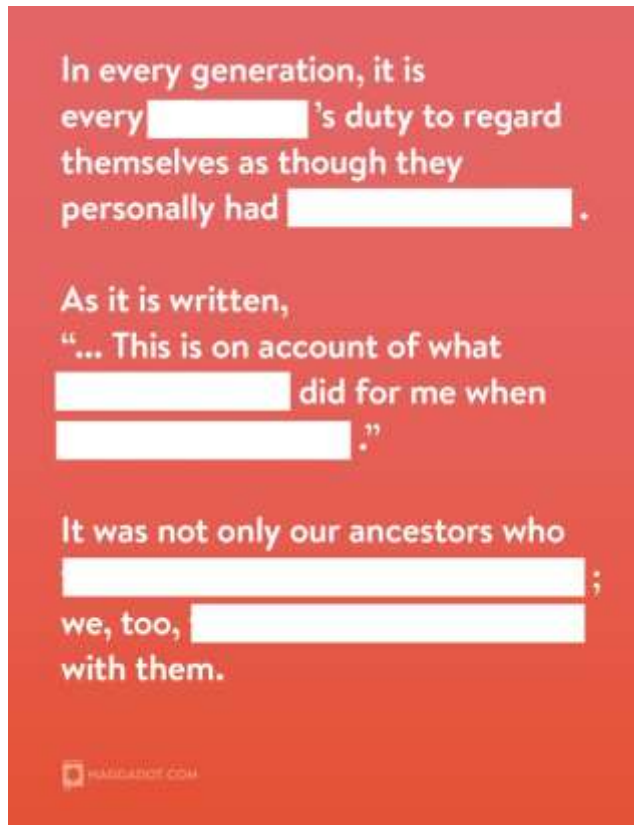
.. (CHORUS)

Ilu na-tan, na-tan la-nu, Na-tan la-nu et-ha-To-rah, Na-tan la-nu et-ha-To-rah, Da-ye-nu!

.. (CHORUS)

20

In Every Generation, Fill in The Blanks; by [Haggadot](#)



What's missing in your Passover narrative? Fill in the blanks.

In Every Generation & Second Cup; by [Jewish Boston](#)

בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם

5

B'chol dor vador chayav adam lirot et-atzmo, k'ilu hu yatzav mimitzrayim.

In every generation, everyone is obligated to see themselves as though they personally left Egypt.

10 The seder reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That's why the Torah says "God brought us out from there in order to lead us to and give us the land promised to our ancestors."

15 We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

5 *Drink the second glass of wine!*



Rabban Gamliel; Silbergleit family Passover Haggadah

chabad.org

Rabban Gamliel used to say: Whoever does not explain the following three symbols at the Seder on Passover has not fulfilled his duty:

PESAH, THE PASSOVER OFFERING

MATZAH, THE MATZAH

MAROR, THE BITTER HERBS

Point to the shank bone:

20 The Passover offering which our fathers ate in Temple days, what was the reason for it? It was because the Holy One, blessed be He, passed over the houses of our forefathers in Egypt, as it is written in the Bible: “And you shall say it is the Passover offering for the Eternal Who passed over the houses of the children of Israel in Egypt when He smote the Egyptians and spared our houses. And the people bowed their heads and worshipped.”

25 ***Point to the Matzah:***

This *Matzah* which we eat, what is the reason for it? It is because there was not time for the dough of our ancestors in Egypt to become leavened, before the Ruler of all, the Holy One, blessed be He, revealed Himself to

them and redeemed them, as it is told in the Bible: “And they baked the dough which they had brought out from Egypt into cakes of unleavened bread, for it had not leavened, because they were thrust out of Egypt and they could not tarry, nor had they prepared for themselves any provisions.”

5

Point to the bitter herbs:

These bitter herbs which we eat – what is their meaning? They are eaten to recall that the Egyptians embittered the lives of our forebearers in Egypt, as it is written: “And they embittered their lives with hard labor:
10 with mortar and bricks, with every kind of work in the fields; all the work which they made them do was cruel.” In every generation one must look upon oneself as having personally come out from Egypt, as the Bible says: “And thou shalt tell thy son on that day, saying, it is because of that which the Eternal did to me when I went forth from Egypt.” For it was not our
15 ancestors alone whom the Holy One, blessed be He, redeemed; He redeemed us too, with them as it is said: “He brought us out from there that He might lead us to and give us the land which He pledged to our forefathers.”

20 ***Raise the cup of wine and say together:***

Therefore, it is our duty to thank and to praise in song and prayer, to glorify and extol Him Who performed all these wonders for our forebearers and for us. He brought us out from slavery to freedom, from anguish to joy, from sorrow to joy, from darkness to great light. Let us therefore sing before Him
25 a new song.

Halleluyah. Praise the Lord.

Put down the cup and continue.

Pre-Dinner Hallel Highlights; by Shai Cherry

תהלים Psalms Chapter 114

א בצאת ישראל, ממצרים; בית יעקב, מעם לעז.

1 When Israel came forth out of Egypt, the house of Jacob from a people of strange language;

ב היתה יהודה לקדשו; ישראל, ממשלותיו.

2 Judah became His sanctuary, Israel His dominion.

ג הים ראה, וינס; הירדן, יסב לאחור.

3 The sea saw it, and fled; the Jordan turned backward.

ד ההרים, רקדו כאילים; גבעות, כבני-צאן.

4 The mountains skipped like rams, the hills like young sheep.

ה מה-לך הים, כי תנוס; הירדן, תסב לאחור.

5 What aileth thee, O thou sea, that thou fleest? thou Jordan, that thou turnest backward?

ו ההרים, תרקדו כאילים; גבעות, כבני-צאן.

6 Ye mountains, that ye skip like rams; ye hills, like young sheep?

ז מלפני אדון, חולי ארץ; מלפני, אלוה יעקב.

7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

ח ההפכי הצור אגם-מים; חלמיש, למעינינו-מים.

8 Who turned the rock into a pool of water, the flint into a fountain of waters.

Rachtzah

Jewish Boston

5 As we now transition from the formal telling of the Passover story to the celebratory meal, we once again wash our hands to prepare ourselves. In Judaism, a good meal together with friends and family is itself a sacred act, so we prepare for it just as we prepared for our holiday ritual, recalling the way ancient priests once prepared for service in the Temple.

10 Some people distinguish between washing to prepare for prayer and washing to prepare for food by changing the way they pour water on their hands. For washing before food, pour water three times on your right hand and then three times on your left hand.

After you have poured the water over your hands, recite this short
15 blessing.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם

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

We praise God, Ruler of Everything, who made us

- 5 holy through obligations, commanding us to wash our hands.



Rachtzah; by [Shoni Esther](#)

10 **Reflection on Rachtzah;** *Menachem Creditor*

Our hands were touched by this water earlier during tonight's seder, but this time is different. This is a deeper step than that. This act of washing our hands is accompanied by a blessing, for in this moment we feel our People's story more viscerally, having just retold it during Maggid. Now, having re-experienced the majesty of the Jewish journey from degradation to dignity, we raise our hands in holiness, remembering once again that our liberation is bound up in everyone else's. Each step we take together with others towards liberation is blessing, and so we recite.

20

Motzi-Matzah

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

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

We praise God, Ruler of Everything, who brings bread from the land.

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

25

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

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat matzah.

Distribute and eat the top and middle matzah for everyone to eat.

5 **Maror**



HLAS Haggadah 2018

- 10 With the taste of bitterness just before our lips, we remind ourselves of the bitterness that led to the enslavement of our ancestors in Egypt. Tonight, we force ourselves to experience the stinging pain of the maror so that we should remember that, appallingly, even centuries later, the bitterness of xenophobia still oppresses millions of people around the world, forcing them to flee their homes.
- 15

As we taste the bitter herbs, we vow not to let words of hatred pass through our own lips and to root out intolerant speech wherever we may hear it, so that no one should fall victim to baseless hatred.

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

- 20 *Baruch Atah Adonai, Eloheinu Melech Ha'Olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.*

Blessed are You, our God, Ruler of the Universe, who sanctifies us with commandments and calls upon us to eat bitter herbs.

Koreich



Visual Koreich; by [Matan](#)

Shulchan Oreich

***Maggid Discussion;** by [VBS](#)*

10 The Israelites were a prosperous, powerful people in Egypt. How did Pharaoh manage to enslave them so quickly? The Israelites were ‘well connected.’ How did Pharaoh persuade his people to join in the exploitation, enslavement, and ultimately, the genocide of their Israelite neighbors?

15 Moses had two identities — son of slaves, and prince of Egypt. He could have spent his lifetime in the palace. Why did he “go out to his brothers?” Why did he choose to identify with the slave and not the master?

20 Pharaoh’s stubborn refusal to free the Israelites, despite the many plagues that ravaged Egypt, is attributed in the Bible to the “hardening of his heart.” Why do nations persist in evil policies even when those policies bring devastation and humiliation?

Tzafun

After the meal, take the Afikoman and divide it among all the guests at the Seder table.

5

It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.



10

Barech

Refill everyone's wine glass.

The Wandering is Over Haggadah

We now say grace after the meal, thanking God for the food we've eaten. On Passover, this becomes something like an extended toast to God, culminating with drinking our third glass of wine for the evening:

15



We praise God, Ruler of Everything, whose goodness sustains the world. You are the origin of love and compassion, the source of bread for all. Thanks to You, we need never lack for food; You provide food enough for everyone. We praise God, source of food for everyone.

As it says in the Torah: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise God for the earth and for its sustenance.

25

Renew our spiritual center in our time. We praise God, who centers us.

May the source of peace grant peace to us, to the Jewish people, and to the entire world. Amen.

The Third Glass of Wine

The blessing over the meal is immediately followed by another blessing over the wine:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

- 5 *Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.*

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the third glass of wine!

- 10 *Cup of Wine for Elijah, A Cup of Water for Miriam; by [IQ International](#)*

Fill the cups with wine; open door; all rise.

- 15 **Elijah the Prophet**

Elijah the Prophet, by Beth Flusser



Behold, I will send you Elijah the prophet
Before the coming of the great and
dreadful day of the Lord.

-Malachi 4:5

*Eh-lee-ya-hu ha-na-vee, Eh-lee-ya-hu ha-tish-bee, Eh-
lee-ya-hu ha-gi-la-dee, Bim-hey-ra Ya-vo e-ley-nu Im-ma-
shi-ach ben Da-vid.*

Elijah the prophet, Elijah the Tishbite,
Elijah from Gilead, May he come quickly,
In our days, with the Messiah son of David.

Elijah the prophet, Elijah the Tishbite, Elijah from Gilead, May he come quickly, In our days, with the Messiah son of David.

Let us open the door and invite Elijah to enter and join with us as we
5 drink the wine of our freedom

Eliyahu Ha-Navi (“Elijah the Prophet” in English) was a biblical prophet who lived in the 9th century BCE during the reign of King Ahab and Queen Jezebel in the Kingdom of Israel. His prophetic fervor and fierce defense of God in the face of pagan influences in comparison with all other
10 Israelite biblical prophets earned him the honor of being the “guardian angel” of the Israelites and subsequently, the Jewish people. Because he was considered the strongest defender of God, he was said to be the forerunner of the Messiah. In the Book of Malachi, Malachi, who was the last of the Israelite prophets, states that Elijah would reappear just before the coming
15 of the Messianic Age. (Malachi 3:1)

Tonight we have both our traditional cup filled with wine for Elijah the Prophet, and a second one filled with water, for Miriam the Prophetess (Exodus 15:20).

According to Rabbi Susan Schnur, Miriam is a central figure in the
20 Passover drama. She stands guard loyally when her baby brother Moses is set floating on the Nile, and she arranges for a wet-nurse, Moses’ own mother, who gets paid by Pharaoh’s daughter for caretaking and living with her own child. Miriam leads the Israelites in singing and dancing (that most natural expression of religious joy) after they cross the Red Sea. And she
25 dies by the kiss of God; the Angel of Death, we are told, has no power over her. After her death in the desert, the Israelites lose their most precious possession: water-and its then that Miriam’s grieving brother strikes the rock.

The Midrash teaches us that the water, which disappeared at Miriam’s death, came from a miraculous well. Created during twilight on the eve of

the world's first Sabbath, God gave the well to Miriam because of her holiness, and it was intended to accompany the Israelites in the desert throughout the span of her life. "Miriam's Well," as it was called, not only quenched thirst; it also cured body and soul. Both Miriam and her well
5 were spiritual oases in the desert bedrock sources of nurturance and healing

We raise our wine glasses and say collectively:

You abound in blessings, God, creator of the universe, Who sustains us with living water. May we, like the children of Israel leaving Egypt, be guarded and nurtured and kept alive in the wilderness to understand that the journey itself
10 holds the promise of redemption.

Amen.

Hallel

by Shai Cherry

מִן הַמִּצָּר קָרָאתִי יְהוָה עֲנֵנִי בַּמְרָקֵב יְהוָה

15
18. Out of my straits I called upon the Lord; He answered me with great enlargement.

יֵט פֶּתַח-לִי שַׁעַר-צֶדֶק, אֲבֹא-בָם, אֲוֹדָה יְהוָה.

19. Open to me the gates of righteousness; I will enter into them, I will give
20 thanks unto the LORD.

כִּי זֶה-הַשַּׁעַר לַיהוָה; צְדִיקִים, יָבֹאוּ בּוֹ.

20. This is the gate of the LORD; the righteous shall enter into it.

כִּי אֲוֹדָה, כִּי עֲנִיתָנִי, וַתֵּהִי-לִי, לִישׁוּעָה.

21. I will give thanks unto Thee, for Thou hast answered me, and art
25 become my salvation.

22. The stone which the builders rejected is become the chief corner-stone.

The Fourth Cup: To Hope; Adapted from Love and Justice in

5 Times of War Haggadah

A Cup for Hope— Tonight, we hold fast to the belief that people and our actions can change the world. We hold close the stories of resistance... people and communities are building and changing and creating as acts of resistance. Please share something that gives you hope now, to remind us
10 of the promise of the world we are a part of creating together.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן

Baruch atah Adonai, eloheinu Melech ha'olam boreh p'ri ha-gafen.

Blessed is the Source that fills all creation and brings forth the fruit of the
15 vine.



haggadot.com

Nirtzah

The Wandering is Over Haggadah

Nirtzah marks the conclusion of the seder. Our bellies are full, we have had several glasses of wine, we have told stories and sung songs, and now it is
5 time for the evening to come to a close. At the end of the seder, we honor the tradition of declaring, “Next year in Jerusalem!”

For some people, the recitation of this phrase expresses the anticipation of rebuilding the Temple in Jerusalem and the return of the Messiah. For others, it is an affirmation of hope and of connectedness with
10 *Klal Yisrael*, the whole of the Jewish community. Still others yearn for peace in Israel and for all those living in the Diaspora.

Though it comes at the end of the seder, this moment also marks a beginning. We are beginning the next season with a renewed awareness of the freedoms we enjoy and the obstacles we must still confront. We are
15 looking forward to the time that we gather together again. Having retold stories of the Jewish people, recalled historic movements of liberation, and reflected on the struggles people still face for freedom and equality, we are ready to embark on a year that we hope will bring positive change in the world and freedom to people everywhere.

20 In *The Leader’s Guide to the Family Participation Haggadah: A Different Night*, Rabbi David Hartman writes: “Passover is the night for reckless dreams; for visions about what a human being can be, what society can be, what people can be, what history may become.”

What can *we* do to fulfill our reckless dreams? What will be our legacy
25 for future generations?

Our seder is over, according to Jewish tradition and law. As we had the pleasure to gather for a seder this year, we hope to once again have the opportunity in the years to come. We pray that God brings health and healing to Israel and all the people of the world, especially those impacted

by natural tragedy and war. As we say...

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana haba-ab biy'rushalayim

NEXT YEAR IN JERUSALEM!

5



Readings

10 *Marge Piercy, "The Low Road"*

What can they do
to you? Whatever they want.
They can set you up, they can
bust you, they can break
15 your fingers, they can
burn your brain with electricity,
blur you with drugs till you
can't walk, can't remember, they

can
20 take your child, wall up
your lover. They can do anything
you can't blame them
from doing. How can you stop
them? Alone, you can fight,
25 you can refuse, you can
take what revenge you can

<p>but they roll over you. But two people fighting back to back can cut through a mob, a snake-dancing file 5 can break a cordon, an army can meet an army. Two people can keep each other sane, can give support, conviction, love, massage, hope, sex. 10 Three people are a delegation, a committee, a wedge. With four you can play bridge and start an organisation. With six you can rent a whole house, 15 eat pie for dinner with no seconds, and hold a fund raising party.</p>	<p>A dozen make a demonstration. A hundred fill a hall. 20 A thousand have solidarity and your own newsletter; ten thousand, power and your own paper; a hundred thousand, your own 25 media; ten million, your own country. It goes on one at a time, it starts when you care to act, it starts when you do 30 it again after they said no, it starts when you say We and know who you mean, and each day you mean one more.</p>
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35 ***T’ruah***

Dr. Martin Luther King, Jr., said: “Moses might not get to see Canaan, but his children will see it. He even got to the mountaintop enough to see it and that assured him that it was coming. But the beauty of the thing is that there’s always a Joshua to take up his work and take the children on in.
 40 And it’s there waiting with its milk and honey, and with all of the bountiful beauty that God has in store for His children.”

The Talmud (Eruvin 22b) teaches that even Joshua didn’t finish the work, but he did build “roads with stations.” He paved the way forward and set up stopping points along the way.

45 What roads toward justice have been paved for you? What roads

will you pave for the future?

What human rights issue weighs most on you this Passover? What is the Promised Land you see from the mountaintop? What is the next waystation we can reach?

5

Hebrew Immigrant Aid Society

Leader: At the beginning of the Passover Seder, we are commanded to consider ourselves as though we, too, had gone out from Egypt. At the end of the Seder (and once in the middle) – we say the words, “Next year in
10 Jerusalem” to recognize that, just as redemption came for our ancestors, so, too, will redemption come for us in this generation. For those of us fortunate enough to have a roof over our heads, we may understand these words to mean that the parts of us that feel adrift will find steady footing. However, for the world’s 65 million displaced people and refugees, these
15 words can be a literal message of hope that they will be able to rebuild their lives in a safe place.

1st Reader: After experiencing unimaginable trauma and often making harrowing journeys out of danger, refugees across the United States are finding liberation after oppression. For Mohammad Ay Toghlo and his
20 wife, Eidah Al Suleiman, the dream of “Next year in Jerusalem” has become a reality in Buffalo, New York. After war came to their village outside Damascus, they witnessed the murder of their pregnant daughter and the kidnapping of their son. They sold their car to pay a large ransom and then ultimately escaped to Lebanon. After a lengthy vetting process,
25 Mohammed, Eidah, and their youngest son, Najati, received word they would be resettled by HIAS through the Jewish Family Service of Buffalo. Mohammed says For Magboola, the cooking pot that was small enough to carry but big enough to cook sorghum to feed herself and her three daughters on their journey to freedom –

Refrain: *Dayeinu* - it would have been enough.

2nd Reader: Even as we give thanks for these small miracles and incomplete blessings in the world as it is, we know that this is not enough. We dream of the world as it could be. We long for a world in which safe
5 passage and meager possessions blossom into lives rebuilt with enough food on the table, adequate housing, and sustainable jobs. We fight for the right of all people fleeing violence and persecution to be warmly welcomed into the lands in which they seek safety, their strength honored and their vulnerability protected. When these dreams become a reality

10 Refrain: *Dayeinu* : it will have been enough.

Rabbi Joachim Prinz, March on Washington Speech, August 28th, 1963

I speak to you as an American Jew.

15 As Americans we share the profound concern of millions of people about the shame and disgrace of inequality and injustice which make a mockery of the great American idea.

As Jews we bring to this great demonstration, in which thousands of us proudly participate, a two-fold experience -- one of the spirit and one of
20 our history.

In the realm of the spirit, our fathers taught us thousands of years ago that when God created man, he created him as everybody's neighbor. Neighbor is not a geographic term. It is a moral concept. It means our collective responsibility for the preservation of man's dignity and integrity.

25 From our Jewish historic experience of three and a half thousand years we say: Our ancient history began with slavery and the yearning for freedom. During the Middle Ages my people lived for a thousand years in the ghettos of Europe. Our modern history begins with a proclamation *of* emancipation.

It is for these reasons that it is not merely sympathy and compassion for the black people of America that motivates us. It is above all and beyond all such sympathies and emotions a sense of complete identification and solidarity born of our own painful historic experience.

5 When I was the rabbi of the Jewish community in Berlin under the Hitler regime, I learned many things. The most important thing that I learned under those tragic circumstances was that bigotry and hatred are not the most urgent problem. The most urgent, the most disgraceful, the most shameful and the most tragic problem is silence.

10 A great people which had created a great civilization had become a nation of silent onlookers. They remained silent in the face of hate, in the face of brutality and in the face of mass murder.

 America must not become a nation of onlookers. America must not remain silent. Not merely black America, but all of America. It must speak
15 up and act, from the President down to the humblest of us, and not for the sake of the Negro, not for the sake of the black community but for the sake of the image, the idea and the aspiration of America itself.

 Our children, yours and mine in every school across the land, each morning pledge allegiance to the flag of the United States and to the
20 republic for which it stands. They, the children, speak fervently and innocently of this land as the land of “liberty and justice for all.”

 The time, I believe, has come to work together - for it is not enough to hope together, and it is not enough to pray together, to work together that this children’s oath, pronounced every morning from Maine to
25 California, from North to South, may become a glorious, unshakeable reality in a morally renewed and united America.

THE KUSHNER FAMILY PASSOVER HAGGADAH, TERRY HEYMAN THE FOUR CHILDREN

The Torah instructs us to teach our children the story of Passover. The sages tell us there are four types of children:

- 5 The Wise Child — He understands what's going on but is unable to convince others.

The Wicked Child — He understands what's going on but goes along with it because it enriches him.

- 10 The Simple Child — He hasn't a clue what's going on but stupidly trusts Steve Bannon will figure it out.

The Child Unable to Ask — This kid is so shell-shocked by what's happening that he turns mute like in the movie *Tommy*.

Songs

15 Echad Mi Yode'a?

אֶחָד מִי יוֹדֵעַ

אֶחָד מִי יוֹדֵעַ? אֶחָד אָנִי יוֹדֵעַ. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁנֵים מִי יוֹדֵעַ? שְׁנֵים אָנִי יוֹדֵעַ. שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אָנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אָנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אָנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שִׁשָּׁה מִי יוֹדֵעַ? שִׁשָּׁה אָנִי יוֹדֵעַ: שִׁשָּׁה סְדְּרֵי מַשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אָנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שְׁבֻתָּא, שִׁשָּׁה

סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד
אלהינו שבשמים ובארץ.

שמונה מי יודע? שמונה אני יודע: שמונה

ימי מילה, שבועה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות,
שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

Echad mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz.

*Shnayim mi yode'a? Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim
u'va'aretz.*

5

*Shloshah mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu
shebashamayim u'va'aretz.*

10

*Arba mi yode'a? Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habrit, echad
Eloheinu shebashamayim u'va'aretz.*

*Chamishah mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba imahot,
shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.*

15

*Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah,
arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.*

20

*Shiv'ah mi yode'a? Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah sidrei mishnah,
chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu
shebashamayim u'va'aretz.*

*Shmonah mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah yimei shabbata,
shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shnai luchot
habrit, echad Eloheinu shebashamayim u'va'aretz.*

תשעה מי יודע? תשעה אני יודע: תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

עשרה מי יודע? עשרה אני יודע: עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

אחד עשר מי יודע? אחד עשר אני יודע: אחד עשר כוכביא, עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שנים עשר מי יודע? שנים עשר אני יודע: שנים עשר שבטא, אחד עשר כוכביא, עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שלשה עשר מי יודע? שלשה עשר אני יודע: שלשה עשר מדנא, שנים עשר שבטא, אחד עשר כוכביא, עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

Tishah mi yode'a? Tishah ani yode'a: tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

5

Asarah mi yode'a? Asarah ani yode'a: asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

10 *Echad asar mi yode'a? Echad asar ani yode'a: echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.*

Shnaim asar mi yode'a? Shnaim asar ani yode'a: shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

5

Shloshah asar mi yode'a? Shloshah asar ani yode'a: shloshah asar midaiya, shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

10

Adir Hu

אָדיר הוּא

אָדיר הוּא, יבְנֵה בֵּיתוֹ בְּקֶרֶב. בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנָה, אֵל בָּנָה,

בָּנָה בֵּיתָךְ בְּקֶרֶב.

בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יבְנֵה בֵּיתוֹ בְּקֶרֶב. בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתָךְ בְּקֶרֶב.

הַדּוּר הוּא, נָתִיק הוּא, זָפֵאי הוּא, חָסִיד הוּא, יבְנֵה בֵּיתוֹ בְּקֶרֶב. בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתָךְ בְּקֶרֶב.

טָהוּר הוּא, יָחִיד הוּא, כָּבִיר הוּא, לְמוֹד הוּא, מְלֶךְ הוּא, יבְנֵה בֵּיתוֹ בְּקֶרֶב. בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתָךְ בְּקֶרֶב.

נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא, פּוֹדֶה הוּא, צַדִּיק הוּא, יבְנֵה בֵּיתוֹ בְּקֶרֶב. בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתָךְ בְּקֶרֶב.

קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא, יבְנֵה בֵּיתוֹ בְּקֶרֶב. בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנָה, אֵל בָּנָה, בָּנָה בֵּיתָךְ בְּקֶרֶב.

Adir hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

15

Bachur hu, gadol hu, dagul hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

5 *Hadur hu, vatik hu, zakai hu, chasid hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

Tabor hu, yachid hu, kabir hu, lamud hu, melech hu yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

10 *Nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

Kadosh hu, rachum hu, shadai hu, takif hu yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

15

Go Down Moses; Louis Armstrong

When Israel was in Egypt's land,

Let My people go!

Oppressed so hard they could not stand, Let My people go!

20 ***Refrain:***

Go down, Moses,

Way down in Egypt's land; Tell old Pharaoh

To let My people go!

No more shall they in bondage toil, Let My people go!

25 Let them come out with Egypt's spoil, Let My people go!

You need not always weep and mourn, Let My people go!

And wear these slav'ry chains forlorn, Let My people go!

Your foes shall not before you stand, Let My people go!

And you'll possess fair Canaan's land, Let My people go!



Chad Gad Ya Emoji Style; Time of Israel

CHAD GADYA, CHAD GADYA

dizabin aba bitrei zuzei, chad gadya, chad
gadya. Va'ata shunra,
ve'achla legadya dizabin aba bitrei zuzei,
chad gadya, chad gadya.

An only kid! An only kid

My father bought for two zuzim Chad gadya, Chad gadya

10 Then came the cat and ate the kid My father bought For two zuzim Chad
gadya, Chad gadya

Then came the dog And bit the cat That ate the kid

My father bought For two zuzim Chad gadya, Chad gadya

Then came the stick and beat the dog That bit the cat that ate the kid

15 My father bought for two zuzim Chad gadya, Chad gadya

Then came the fire and burned the stick

That beat the dog That bit the cat

That ate the kid

My father bought for two zuzim Chad gadya, Chad gadya

20 Then came the water and quenched the fire

That burned the stick That beat the dog That bit the cat that ate the kid

My father bought for two zuzim Chad gadya, Chad gadya

Then came the ox and drank the water

That quenched the fire that burned the stick

25 That beat the dog that bit the cat

That ate the kid

My father bought for two zuzim Chad gadya, Chad gadya

Then came the butcher and killed the ox

Then came the ox and drank the water

That quenched the fire that burned the stick That beat the dog that bit the cat

That ate the kid

My father bought for two zuzim Chad gadya, Chad gadya

5 Then came the angel of death and slew the butcher

Then came the butcher and killed the ox

Then came the ox and drank the water

That quenched the fire that burned the stick

That beat the dog that bit the cat

10 That ate the kid

My father bought for two zuzim Chad gadya, Chad gadya

Then came the Holy One, blest be God! And destroyed the angel of death

Then came the angel of death and slew the butcher

Then came the butcher and killed the ox

15 Then came the ox and drank the water

That quenched the fire that burned the stick

That beat the dog that bit the cat

That ate the kid

My father bought for two zuzim Chad gadya, Chad gadya

20 by [Sunny Nguyen](#); **Source:** Original

Dedication:

Rabbi Barbara Moskow - *zikhronah livrakha*

25 This Heska Amuna Synagogue, 5778 Haggadah is dedicated to our colleague and mentor, Rabbi Barb Moskow. She was a catalyst to our recent successful congregational Kallah, and we are ever



grateful for her mentorship and support.

Barb was an extraordinary individual who sometimes marched to her own drum, but always focused on getting things done while overcoming any obstacles that might have been in the way. She has served several congregational schools across the country, started her own congregation in Phoenix, and most recently created the Kallah Project, helping and guiding synagogues to successful shabbat kallah experiences.

Barb touched so many of us with her warmth, her passion, her sense of humor and her broad smile. She was the real deal! She leaves a great legacy of accomplishment and a huge hole in our education community.

T'hei Zichra Baruch - may her memory be blessed.

– Edward Edelstein

