



PRINZ FAMILY  

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HAGADDAH

## A WORD OF INTRODUCTION

We began using the first iteration of this Haggadah almost twenty years ago. It formalizes the Seder that our family has been conducting for as long as I can remember. From the start, we have been joined in our celebration by friends — for some the first Seder. We have always been enriched their presence enhancing the experience of what this holiday is all about.

Our Prinz Family Haggadah reflects the spirit and outlook of Joachim Prinz who always made the Seder live for all of us. While there have been a few additions, the essence remains unchanged — the balance of Hebrew and English and an essential fidelity to the traditional *Order*. To lend greater relevance, the new English renderings are more interpretive than literal translations. Some *word bridges* have been added to help transition from one section to another.



I have tried to make the English gender neutral, but without complete success. Sadly, language has not yet caught up to our ideological enlightenment; it remains inherently sexist. The problem with being *neutral* is that it lacks the *personal* conveyed by *him or her*. This is particularly unfortunate in a context where, regardless of our individual beliefs, emotional content is so important. Religion, if it has any meaning at all, it is meant to touch. Neutrality doesn't help.

The traditional Hebrew text has been abbreviated but not altered. This ancient poetry reflects another time and unquestionably many ideas that no longer resonate with us, certainly not in any literal sense. But just as I find rewriting history to make it suit our ideological needs and point of view abhorrent, so, too, do I find tinkering with great literature to be objectionable. We don't totally live by these old texts, even when amended, so why not leave them be rather than trying to *improve* upon them? What we can do is to look past their literal meaning and seek out their underlying enduring message of freedom, transform it into a contemporary doctrine that resonates with who we are, and move on.

The Seder remains our single most important (and participatory) family religious gathering in the year. For many other Jews of our generation, it is the only vestige of religion left in their lives, again demonstrating the centrality of family in our individual identification. My father's remembrance of his Seder in Berlin under Hitler with which we begin puts this annual celebration into our special context and is here thanks to my sister Lucie. The newly added transliterations of some Hebrew texts were contributed by my sister Deborah.

JJP Pesah 2006

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## PARTICIPANT

No longer were they perfunctory observances of the day. They became part of the context of danger, fear, death and hope in which we lived. Passover was now the great day of hope for delivery from our own Egypt. The whips which beat the naked bodies of Jewish slaves in Egypt were the very same that struck our bodies. Slavery was no longer an abstract term, foreign to the world of the twentieth century. We could now identify with the slaves for we, ourselves, were third-class citizens, and therefore slaves. Those people who had been taken from their homes and whom we no longer saw, but about whose fate we knew, illustrated the Haggadah in colors much more telling than those of the most graphic illustrations we had seen.

The Passover slogan, "From slavery unto freedom", became the song of our lives. If the slaves of Egypt could be delivered from their fate, so would we. All the songs at the Seder table were sung with new emphasis and new meaning and great religious fervor. When we read that, 'in every generation one is obliged to see oneself as one who personally went out from Egypt' and 'it was not only our ancestors who God set free from slavery,' the identification was complete. It was not historic memory. It was not history at all. It was the reality of every day and the hope of every person. Some day, we said, we shall be free.

But the greatest identification came when we read: "Not merely one persecutor has stood up against us, but in every generation they persecuted us to destroy us, but the blessed Holy One saved us from their hands." What more did we want? How much deeper could Jewish identification with the people go? Here it was. The persecution was upon us. But some day we would be saved.

I did not know then that I was later to sing "We shall overcome" with Martin Luther King. But when I did, I remembered the songs of the Seder table under Hitler.

*Joachim Prinz (incorporated into the Zion-Dishon Haggadah)*

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LEADER & PARTICIPANTS

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבִתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׁשׁוֹן, אֶת יוֹם (הַשְּׁבִת הַזֶּה וְאֶת יוֹם) חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זִכָּר לִיְצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשִׁבִת) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׁשׁוֹן הַנְּחַלְתָּנוּ. בְּרוּךְ אַתָּה יי, מִקְדָּשׁ (הַשְּׁבִת ו) יִשְׂרָאֵל וְהַזִּמְנִים.

LEADER

*For the Jew, history and nature are bound closely together. Each event has its time and its season. Just as Pesah is the time of our freedom, so too is it the season of rebirth. This green leaf, the Karpas, symbolizes and celebrates spring reminding us of nature's reawakening, of its bounty and blessings.*

PARTICIPANTS

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Blessed are You, Sovereign of the Universe, Creator of an earth that bares life-sustaining nourishment.

LEADER

הָא לַחְמָא עֵינְיָא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי וְיִיכַל, כָּל דְּצָרִיד יִיתִי וְיִפְסַח. הַשְּׁתָא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָא עֲבָדִי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

PARTICIPANTS

*Ha lachma anya  
Di achalu ahavtana b'arah d'mitzrayim.  
Kol dichfin yeytey v'yaychul,  
Kol ditzrich yeytey v'yifsach.  
Hashata hacha, l'shana haba-ah b'ara d'yisrael.  
Hashata avdey, l'shana haba-ah b'ney choring.*

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LEADER & PARTICIPANTS (Responsively)

*This is the Bread of Poverty.*

It reminds us that, while we benefit from comfort and abundance, there are many in our own community and millions around the globe who remain ignored, hungry and deprived.

*This is the Bread of Memory.*

It links us with past generations who, from our ancestors in Egypt to the victims of the Inquisition, the Pogroms and the Holocaust, were deprived of freedom, of dignity and of life itself.

*This is the Bread of Welcome.*

It brings us together on this day to share our bounty with friends and together, as one family, to reflect on and celebrate freedom of mind, body and spirit.

*This is the Bread of Compassion.*

It is our outstretched hand to the needy — a commitment to the idea that we all share an undeniable moral responsibility to assist those unable to help themselves.

*This is the Bread of Hope.*

It acknowledges our still very imperfect world replete with strife and suffering, but reaffirms our faith in human decency, in our ability to correct the world's ills and to bring about a time of peace and harmony for all humanity.

*Today, as we celebrate here, we recognize that far too many of our fellow human beings remain shackled in bondage. They too will need their own Moses to lead them into a promised land of change and we must be at their side knowing that only with their success can all on earth share in our freedom.*

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YOUNG PARTICIPANT

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?  
שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה, הַלַּיְלָה הַזֶּה כּוֹלוּ מִצָּה.  
שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מָרֹר.  
שֶׁבֶכֶל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפִּילוּ פְּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.  
שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵינָּו וּבֵין מְסֻבֵּינָּו, הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבֵּין.

*Ma nishtana halayla hazeh mikol haleylot, mikol haleylot?*

*Sheb'chol haleylot, anu ochlin chametz umatza, chametz umatza,  
Halayla hazeh, halayla hazeh kulo matza. (2)*

*Sheb'chol haleylot, anu ochlin sh'ar yirakot, sh'ar yirakot,  
Halayla hazeh, halaylah hazeh, maror. (2)*

*Sheb'chol haleylot, eyn anu matbilin, afilu p'am echat, afilu p'am echat,  
Halayla hazeh, halayla hazeh, sh'tey fi'amim. (2)*

*Sheb'chol haleylot, anu ochlin beyn yoshvin ubeyn misubin,  
beyn yoshvin ubeyn misubin.  
Halayla hazeh, halayla hazeh, kulanu misubin. (2)*

What separates this night from all other nights, making it so different?

On all other nights we can eat anything we like: bread or *Matzah*. Why on this night do we serve only *Matzah*?

On all other nights we eat all sorts of herbs. Why on this night do we eat only bitter herbs?

On all other nights we do not dip even once. Why on this night are we commanded to dip twice?

On all other nights we eat together or alone. Why on this night is our whole family gathered here talking of freedom and singing the songs of Pesah?

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LEADER

עֲבָדִים הָיִינוּ לַפְּרֹעָה בַּמִּצְרַיִם, וַיּוֹצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרוּעַ נְטוּיָה. וְאֵלֹנוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעֲבָדִים הָיִינוּ לַפְּרֹעָה בַּמִּצְרַיִם. וְאִפְּלוּ כָלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ זְקֵנִים, כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרִי זֶה מְשַׁבֵּחַ.

*Avadim hayinu, hayinu  
Ata b'ney chorin, b'ney chorin.  
Avadim hayinu, ata, ata b'ney chorin.  
Avadim hayinu, ata ata b'ney chorine, b'ney chorin.  
Ata ata b'ney chorin, b'ney chorin.*

PARTICIPANT

This night is different from all others. It reminds us that we were Pharaoh's slaves in ancient Egypt and that we were liberated with a strong hand and an outstretched arm. Had that not happened, we and all the generations to come would still be enslaved.

LEADER

*Therefore, despite our wisdom, understanding and knowledge, and even if well known to us, we are obliged to retell the ancient story, to once again acknowledge our liberation.*

מַעֲשֵׂה בְרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל אוֹתוֹ הַלַּיְלָה עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הֲגִיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

PARTICIPANT

To demonstrate how each generation should approach the Seder, we are told the story of five great second century scholars. Rabbis Eliezer, Joshua, Elazar, Akiba and Tarfon were so engrossed in the story of the Exodus and its urgent implication for their own stressful time that they talked throughout the night of the Seder interrupted only when their students told them it was time for the morning prayers.

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## LEADER

בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנֻגַד  
אַרְבַּעַה בְּנִים דְּבִרָה תּוֹרָה . אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינֹ  
יֹדֵעַ לְשִׂאוֹל.

*Blessed is the All-Present, blessed is the Eternal. Blessed is the Transmitter of the law to the people of Israel. Blessed is the Eternal.*

*Tradition identifies four different types of individuals who might sit around our table. The first is Sophisticated. The second is Alienated. The third is Untutored. The last is Very Young and has yet to know what questions should be asked.*

## FOUR PARTICIPANTS

The Sophisticated, how do they react to the Seder?

They understand the essential meaning of Pesah; the precious value of freedom. They seek further guidance on how best to remember this day. They want to delve into the laws and customs that govern the festival. We must help by responding to their questions, broadening their understanding and thus enriching their celebration.

The Alienated, how do they react to the Seder?

They feel aloof from the proceedings, looking in as outsiders. They pose no questions, because to them Pesah has little or no meaning. Standing apart, they see this as our celebration, not theirs. We must draw them in, reminding them that only those engaged with the world and its problems deserve the benefits of freedom; only the caring would have been worthy of release from the land of Egypt.

The Untutored, how do they react to the Seder?

They look at the proceedings in great wonderment. Eager to participate, they have many questions about each aspect of the ritual and more so about the meaning of freedom. We must respond to their interest, carefully telling them the story of Pesah and adjusting the pace of the ceremony so that they can follow its order and become full participants in our feast.

The Very Young, how do they react to the Seder?

At times they appear oblivious to what is going on. Their minds wander; their interest is limited. Yet, all the activity of this night — a meal accompanied by words and song — has not escaped their attention. We must be par-

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ticularly patient with the young, they are the future generation and their questions will come in due time. For now, let them enjoy the family gathering and take part, as they will, in our celebration.

#### LEADER & PARTICIPANTS

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ? שְׁלֹא אֶחָד בְּלֶבֶד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא  
שְׁבָכַל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

*V'hi she-amda, v'hi she-amda, lavoteynu v'lanu. (2)*  
*Shelo echad b'lvad, amad aleynu l'chaloteynu.*  
*Ela, sheb'chol dor vador, omdim aleynu lichaloteynu.*  
*Vhakadosh baruch hu, matzileynu m'yadam.*

#### PARTICIPANT

We are mindful that it is more than the single release from bondage into freedom that we remember on this evening. Throughout the generations, one tyrant after another has sought to destroy our people, our tradition and the human values by which we live. But in each generation, despite great suffering and a terrible cost in human life, The Lord was there to protect us and we were ultimately delivered out of their hands.

#### PARTICIPANTS

דֵּיִינוּ.	אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם
דֵּיִינוּ.	אֱלֹהֵינוּ קָרַע לָנוּ אֶת הַיָּם
דֵּיִינוּ.	אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת
דֵּיִינוּ.	אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה.
דֵּיִינוּ.	אֱלֹהֵינוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל

#### LEADER & PARTICIPANTS (Responsively)

*How many times have we been rescued? For how many acts of kindness can we be thankful? Had there been but one, it would have been sufficed.*

Had the Lord simply released us from Egypt.  
It would have sufficed.

*Had judgment been executed on our oppressors.*  
*It would have sufficed.*

Had we been protected from their pursuit.  
It would have sufficed.

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*Had we been nourished on the road to freedom.  
It would have sufficed.*

Had God stood by us during forty years of wandering.  
It would have sufficed.

*Had we been but given with the Sabbath.  
It would have sufficed.*

Had we only been granted a Law by which to live.  
It would have sufficed.

*Had we simply been provided with a homeland.  
It too would have sufficed.*

#### PARTICIPANT

But God did all these things, and more. We were brought out of the land of Egypt. Our enemies were subdued and we were helped to survive years of wandering and homelessness. Our need for an ordered life marked both by work and the rest of the Sabbath day was recognized. Our freedom was given form and substance through a society based on law, and in a land of tolerance and respect for human dignity.

#### LEADER

*The Jewish people understood the importance and value of freedom long before it became a universal battle cry. More than most, we have repeatedly suffered the pain of mental and physical imprisonment throughout our history. If we have learned but one thing, it is that no one can be totally free while others remain in bondage, least of all ourselves. That any struggle for freedom is our struggle is the central message of Pesah. No moment in American history symbolizes that solidarity in the yearning for freedom more than when we marched arm in arm with African Americans at the foot of the Lincoln Memorial and together sang the hymn of that day, "we shall overcome". We incorporate it into our family Seder each year as a reminder that its aspiration, still unfulfilled, is both essential and shared.*

#### PARTICIPANTS

We shall overcome. We shall overcome.  
We shall overcome someday.  
Oh deep my heart, I do believe that  
We shall overcome someday.

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The Lord shall set us free, ...  
We are not afraid, ...  
Black and white together, ...  
We shall overcome, ...

#### LEADER

רָבוֹן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלוֹ בַּפֶּסַח, לֹא יֵצֵא  
יְדֵי חוֹבְתּוֹ, וְאֵלוֹ הֵן: פֶּסַח, מַצָּה, וּמַרְרוֹ.

*Rabbi Gamliel, the first century patriarch and grandson of Hillel, said that anyone who did not explain the meaning of the three symbols: Pesah (The Pascal Lamb), Matzah (Unleavened Bread) and Marror (Bitter Herbs) did not meet their obligation.*

#### THREE PARTICIPANTS

Why is Pesah (recalled by the shank bone on our Seder plate) a central symbol of this day?

It reminds us of the lamb that was sacrificed at this time by our ancestors in the ancient Temple in Jerusalem. But why did they call it Pesah? Tradition tells us that it's name commemorates the Lord's "passing over" the houses of the Israelites, when he visited death on the homes of their Egyptian oppressors.

Why do we eat Matzah?

We are told that, in their haste to leave bondage, our ancestors had sufficient time only to bake unleavened bread. Matzah is also the bread of poverty, the food of slaves rather than of the free. We eat Matzah tonight and throughout the week of Pesah as a reminder that freedom is a special gift, one that was not always ours and one that still eludes too many of our fellow human beings.

Why do we eat Marror?

Bitter herbs remind us of the bitterness of slavery experienced by our ancestors in the land of Egypt. Beyond depriving them of freedom, the Egyptian taskmasters made their lives a misery by inflicting inhumane work — making mortar and brick out of sand and toiling in sweltering fields without adequate rest or compensation.

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LEADER

בְּכֹל דּוֹר וְדוֹר חִיב אָדָם לְרֹאוֹת אֶת עֲצֻמוֹ כְּאִלּוּ הוּא יֹצֵא מִמִּצְרַיִם ,  
שְׁנֵיאֵמֶר: וְהִגַּדְתָּ לְבְנֶיךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצֵאתִי  
מִמִּצְרַיִם . לֹא אֶת אֲבוֹתֵינוּ בְּלִבָּד גָּאֵל הִקְדוֹשׁ בְּרוּךְ הוּא, אֶלָּא אִף אוֹתֵנוּ  
גָּאֵל עִמָּהֶם, שְׁנֵיאֵמֶר: וְאוֹתֵנוּ הוֹצִיא מִשָּׁם , לְמַעַן הִבִּיא אֶתֵנוּ, לְתֵת לָנוּ אֶת  
הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְתָּנוּ.

*These remembrances are not meant to be remote or academic. Rather, we are enjoined to look upon the Exodus as a personal experience. It is written, "You shall tell it to your children saying, we celebrate today to remember what the Lord did for me by freeing me from the land of Egypt." In liberating our ancestors, we were ultimately freed. Each of us was brought out of bondage and led toward the land and the freedom that had been promised our people in earlier days.*

*Therefore must we praise and honor God's name. Halleluya.*

הַלְלוּיָהּ הִלְלוּ עַבְדֵי יי, הִלְלוּ אֶת שֵׁם יי. יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

*Halleluya, halleluya, hallelu avdai Adonai.  
Halleluya, halleluya, hallelu et shem Adonai.  
Halleluya.....*

LEADER & PARTICIPANTS (Responsively)

*Praised be all the servants of the Lord.  
Praise the name of the Lord.*

God's name is praised in every corner of the earth from where the sun rises to where it sets.

*The Lord's place is not bounded by national borders.  
God's glory transcends even the outer limits of the universe.*

Who indeed, can be compared to the Lord, our God?

*The Almighty's place is exalted, but God is not remote.*

The poor are raised from the dust,  
the destitute from misery.

*Seating them among nobility,  
among the privileged people.*

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The Lord's power is awesome, transforming  
the childless into joyful parents.

*Halleluya.*

*After Israel went out from Egypt  
freeing Jacob's descendants from an alien nation.*

Wherever Judah dwelled became God's holy place.  
Israel the Lord's dominion.

*Take notice and tremble  
at the awesome presence of the Lord.*

At the power of the God of our ancestors who can turn rocks into pools and  
barren lands into fertile ground.

*In gratitude, we lift the second cup of wine and praise His name.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

*We have remembered the bitterness of slavery and acknowledged the source  
of our freedom. Now, as we prepare to share our meal of celebration we  
take a piece of Matzah and pronounce the ancient blessings:*

PARTICIPANTS

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

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

Blessed are You, Lord our God, ruler of the universe, who brings forth food  
from the earth.

Blessed are You, Lord our God, ruler of the universe, who has commanded us  
to remember by eating of this unleavened bread.

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LEADER

*As we share our meal, let us remember that our bounty has not come to us without the suffering of those who came before. As a reminder of their plight, we take the Marror and say:*

PARTICIPANTS

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו  
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Blessed are You, Lord our God, ruler of the universe, who also commanded us to remember by eating these bitter herbs.

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### שְׁלַח עוֹרֵךְ / THE MEAL IS SERVED

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LEADER

*We give thanks for our meal.*

PARTICIPANTS

שִׁיר הַמַּעֲלוֹת: בְּשׁוּב יי אֶת שִׁיבַת צִיּוֹן הֵיִינוּ כְּחֻלְמִים. אִזּוּ יִמְלֵא שְׁחוֹק פִּינוּ  
וּלְשׁוֹנֵנוּ רִנָּה. אִזּוּ יֵאמְרוּ בִּבְגוּיִם: הִגְדִּיל יי לַעֲשׂוֹת עִם אֱלֹהֵי הַגְּדִיל יי לַעֲשׂוֹת  
עִמָּנוּ, הֵיִינוּ שְׂמֵחִים. שׁוּבָה יי אֶת שְׁבִיתֵנוּ כְּאִפְיָקִים בְּנֶגֶב. הִזְרַעִים בְּדַמְעָה,  
בְּרִנָּה יִקְצְרוּ. הַלֹּחֵד יִלְדֵךְ וּבִכָּה נִשְׂא מִשָּׁד הַזֶּרַע, בֵּא יבֵא בְרִנָּה נִשְׂא אֶלְמָתָיו.

LEADER & PARTICIPANTS

רְבוֹתִי, נְבָרֵךְ  
יְהִי שֵׁם יי מְבָרֵךְ מַעֲתָה וְעַד עוֹלָם.  
בְּרִשׁוֹת מְרִנָּה וְרִבְנָה וְרִבּוֹתִי, נְבָרֵךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ.  
בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ וּבִטְוִבוֹ חֵיִינוּ

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הִזָּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד  
וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל בְּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגְּדוֹל תְּמִיד  
לֹא חָסַר לָנוּ, וְאֵל יִחְסַר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׂמוֹ הַגְּדוֹל, כִּי הוּא  
אֵל אֵן וּמְפָרֵס לְכָל וּמְטִיב לְכָל, וּמְכִין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ  
אַתָּה יי הִזָּן אֶת הַכֹּל.

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LEADER

*We give thanks for the meal we have eaten and for all that we have. In recounting our good fortune may we also remember the many whose freedom is compromised by hunger; all those who have so much less than we. Let us commit ourselves anew to champion their cause, to feed the hungry and clothe the poor bringing decency and justice to all in the human family.*

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְיָמֵינוּ. בְּרוּךְ אַתָּה יי בּוֹנֵה בְרַחֲמֵינוּ  
יְרוּשָׁלַיִם. אָמֵן.

הַרְחַמְנוּ הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
הַרְחַמְנוּ הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ.  
הַרְחַמְנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בְּנוֹ לָעֵד וּלְנֶצַח נְצָחִים, וַיִּתְהַדָּר בְּנוֹ  
לָעֵד וּלְעוֹלָמֵי עוֹלָמִים.  
הַרְחַמְנוּ הוּא יִשְׁלַח לָנוּ בְרָכָה מְרֵבָה בְּבֵית הָאָה, וְעַל שְׁלַחַן זֶה שְׂאֵכְלָנוּ עָלֵינוּ.  
הַרְחַמְנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זָכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׁוֹרוֹת  
טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת.  
הַרְחַמְנוּ הוּא יְבָרֵךְ אֶת אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרַכוּ אֲבוֹתֵינוּ  
אֲבֹרָהִם יִצְחָק וַיַּעֲקֹב בְּכָל מַפְלָל כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ כָּלנוּ יַחַד בְּבִרְכָה שְׁלֵמָה,  
וְנֹאמֶר, אָמֵן.

LEADER

*Eternal God, bless us and all those in our extended family just as you blessed our ancestors before us. Extend your complete blessing to our sisters and brothers in the Land of Israel and to all who, whatever their beliefs and traditions, share this small planet with us. Let us join as in one voice and say, Amen.*

PARTICIPANTS

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ, אָמֵן.  
יי עַז לְעַמּוֹ יִתֵּן, יי יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם

LEADER

*We lift the third cup of wine:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

*We have eaten together and have given thanks for our many blessings. We live in freedom but in a world of ever increasing conflict and danger. While*

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*we experience the bounty of an advanced and prosperous land, suffering and depravation continue to be the staple for millions of our fellow human beings across the globe. While we live in a relatively serene place, a true and comprehensive peace still eludes the larger world around us, remaining more an aspiration than a reality.*

#### PARTICIPANT

We Jews believe that peace can come, that our world can be a more perfect place. As a symbol of our hope, we have set a Cup of Peace on our table — the Cup of Elijah, the prophet of old who, tradition suggests, will return to herald the reign of peace. We open the door of our home and wait in anticipation for him to join us.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשׁוּבִי,  
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי,  
בְּמַהְרָה בְּיָמֵינוּ יָבֵא אֵלֵינוּ  
עִם מְשִׁיחַ בֶּן דָּוִד.

*Eliyahu hanavi, Eliyahu hatishbi,  
Eliyahu, Eliyahu, Eliyahu hagiladi,  
Bimheyra b'yameynu, yavo eleynu  
Im mashiach, im mashiach, im mashiach ben David (2)*

#### LEADER

*True freedom allows for no Divine intervention. It is for us to perfect our world. No miracle will occur; no external Force will right the wrongs that only we can address. We are told of one who, like us, was unsuccessfully awaiting the Messiah in ancient Rome. Like him, we may want to ask, "For what is he waiting?" The answer remains unchanged. "The Messiah is waiting for us."*

#### SEVEN PARTICIPANTS

אֶחָד מִי יוֹדֵעַ?  
אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׂמַיִם וּבְאָרֶץ.

שְׁנַיִם מִי יוֹדֵעַ?  
שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנַיִם לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׂמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ?  
שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׂמַיִם  
וּבְאָרֶץ

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אַרְבַּע מִי יוֹדֵעַ?  
אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד  
אֱלֹהֵינוּ שֶׁבְּשָׂמַיִם וּבְאָרֶץ

חֲמִשָּׁה מִי יוֹדֵעַ?  
חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי  
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׂמַיִם וּבְאָרֶץ

שֵׁשָׁה מִי יוֹדֵעַ?  
שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,  
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׂמַיִם וּבְאָרֶץ

שִׁבְעָה מִי יוֹדֵעַ?  
שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,  
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׂמַיִם  
וּבְאָרֶץ

*Echad, mi yodeya?*  
*Echad ani yodeya. Echad Eloheynu, Eloheyn, Eloheynu, Eloheynu Shebashamayim*  
*uva-aretz, shebashamayim uva-aretz.*

*Sh'nayim mi yodeya?*  
*Sh'nayim, ani yodeya. Sh'ney luchot habrit, echad Eloheynu, Eloheynu...*

*Sh'losha mi yodeya?*  
*Sh'losha ani yodeya. Sh'losha avot, sh'ney luchot habrit, echad Eloheynu*  
*Eloheynu...*

*Arbah mi yodeya?*  
*Arbah ani yodeya. Arbah imahot, sh'losha avot, sh'ney luchot habrit, echad Elo-*  
*heynu Eloheynu...*

*Chamisha mi yodeya?*  
*Chamisha, ani yodeya. Chamisha chumshey torah, arbah imahot, sh'losha avot,*  
*sh'ney luchot habrit, echad Eloheynu Eloheynu...*

*Sisha mi yodeya? Shisha, ani yodeya.*  
*Sisha sidrey mishna, chamisha chumshey torah, arbah imahot, sh'losha avot,*  
*sh'ney luchot habrit, echad Eloheynu*  
*Eloheynu...*

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Shiva, mi yodeya?

Shiva, ani yodeya. Shiva y'mey shabta, hisha sidrey mishna, chamisha chumshey torah, arbah imahot, sh'losa avot, sh'ney luchot habrit, echad Eloheyenu Eloheyenu...

PARTICIPANTS

חַד גְּדִיָּא, חַד גְּדִיָּא

דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא שׁוֹנְרָא וְאַכְלָה לְגְּדִיָּא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא כְּלָבָא וְנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְּדִיָּא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא חוּטְרָא וְהִכָּה לְכְּלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְּדִיָּא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא נוֹרָא וְשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְּדִיָּא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מֵיָא וְכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְּדִיָּא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא תּוֹרָא וְשִׁתָּה לְמֵיָא, דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְּדִיָּא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַשׁוּחַט וְשַׁחַט לְתּוֹרָא, דְּשִׁתָּה לְמֵיָא, דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְּדִיָּא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מְלַאֲדַּת הַמּוֹת וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתּוֹרָא, דְּשִׁתָּה לְמֵיָא, דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְּדִיָּא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַקְּדוּשׁ בְּרוּךְ הוּא וְשַׁחַט לְמְלַאֲדַּת הַמּוֹת, דְּשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתּוֹרָא, דְּשִׁתָּה לְמֵיָא, דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְּדִיָּא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָא, חַד גְּדִיָּא, חַד גְּדִיָּא.

Chad gadya, chad gadya.

Dizban aba bitrey zuzeh, chad gadya, chad gadya.

V'ata shunra v'achal l'gadya.....

V'ata kalba v'nashach l'shunra...

V'ata chutra v'hikah l'kalba...

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V'ata nura v'saraf l'chutra...  
V'ata maya v'chavah l'nura...  
V'ata tora v'shatah l'maya...  
V'ata shocheyt v'shachat l'tora...  
V'ata malach hamavet v'shatah l'shocheyt....  
V'ata Hakadosh Baruchu v'shata l'malach hamavet.....

LEADER

*Our prayers are nearly complete; the story of freedom has been retold. We began with questions. As we approach the end of our family Seder, we should ask ourselves but one more. What brings us here year after year? While each of us would have her or his individual response, there would likely be a common thread. Perhaps these words written some years ago express it best.*

PARTICIPANT

“There lives today, clearly recognizable, a Homo Judaicus. This term emphasizes both the Jewishness and the humanity. The Jewishness of this Homo Judaicus penetrates and influences his humanity.

Born of the historic experience of the Jew – his encounter with God and ghetto, with injustice and slaughter, with books and Talmudic argumentation, with laughter and tragedy – the Homo Judaicus came into being in the Twentieth Century.

He is a Jew. He is different. The decision to be different must be made first, and must be a personal decision. No Jew becomes personally involved in Jewish life because his people wrote the Bible. He can only become involved if the Bible his people wrote means something to him personally. Unless a Jew feels himself to be part of the stream of Jewish history, there is no chance for Jewish survival...”

*Joachim Prinz, The Dilemma of the Modern Jew*

LEADER

*We lift the forth and final cup, part of the stream of Jewish history — it is the cup of survival. As we chant the final blessing, let it be our personal bond with the Jews of yesterday and our link with those who will sit at the Seder table in years and generations to come.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

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PARTICIPANTS

אָדיר הוּא יבְנֵה בֵּיתוֹ בְּקָרוֹב.  
בְּמַהְרָה, בְּמַהְרָה, בְּיַמֵּינוּ בְּקָרוֹב.  
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בְּחֹר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא יבְנֵה בֵּיתוֹ בְּקָרוֹב - בְּמַהְרָה...  
נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא יבְנֵה בֵּיתוֹ בְּקָרוֹב. - בְּמַהְרָה...  
פְּנֹדֵה הוּא, צְדִיק הוּא, קְדוֹשׁ הוּא יבְנֵה בֵּיתוֹ בְּקָרוֹב. - בְּמַהְרָה...

Adir hu. Adir hu.  
Yivney beyto bekarov.  
Bimheyra, bimheyra, beyameynnu bikarov.  
Eyl b'ney, eyl b'ney, b'ney beytcha b'karov.

Bachur hu. Gadol hu. Dagul hu.  
Yivney beyto bekarov.....

Na'or hu. Sagiv hu. Izuz hu.  
Yivney beyto bekarov.....

Podah hu. Tzadik hu. Kadosh hu.  
Yivney beyto bekarov.....

LEADER

*For generations, our people concluded the Seder with words of hopeful longing; "next year in Jerusalem." In the literal sense, those yearnings have been answered, the State of Israel exists. But Jerusalem is more than a geographic location. It stands for something. "Out of Zion will come the law of decency, out of Jerusalem the External's enduring word." So long as internal and external peace and tolerance elude us, the spirit of Jerusalem will remain an unfulfilled dream. Thus, the tradition continues as we say:*

PARTICIPANTS

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.