

Temple B'nai Jeshurun Haggadah

2024/5784



A Note from Your Clergy

Welcome to our Temple B'nai Jeshurun Community Seder.

The Passover Seder offers a balance of our Passover traditions, while at the same time acknowledges the time in which we are currently living. Since October 7th, the narratives of hope and freedom, both themes embodied within the seder, have been at the forefront of our minds. Above all, the Seder is focused on the sacred act of gathering around a table with family and friends, old and new.

As we share the story of the Israelites' Exodus from Egypt, recite the blessings on the page, and come together in song, our community remains spiritually connected through our shared sense of resilience and the celebration of our people's freedom.

When we conclude our Seder and recite the words "Next Year in Jerusalem", we pray that next year we do so in a world both healed and transformed.

Introduction

Tonight, we celebrate our freedom and sing psalms of joy.

Tonight, we pray for the release of our brothers and sisters suffering in captivity.

Tonight, we relish the warmth of our homes,
surrounded by family and friends.

Tonight, we are mindful of all those displaced from their homes because of war.

Tonight, we give thanks for the abundance of food and drink.

Tonight, we note the millions around the world who lack their most basic needs.

Tonight, we sit at the Passover table.

Tonight, we stand for the right of Jews everywhere to live in safety.

Tonight, we remember that we came out of Mitzrayim.

Tonight, we hope that no one will experience Mitzrayim ever again.

Lighting the Candles

The seder begins with the act of lighting the candles. In Jewish tradition, lighting candles often marks a time of transition, from the day that is ending to the one that is beginning, from ordinary time to sacred time.

As we light the festival candles, we acknowledge that as they brighten our Passover table, reminding us of the importance of keeping the fragile flame of freedom alive in the world.



**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב**

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.



The Seder Plate

During the Seder, we don't just tell the story of the Exodus from Egypt, but one of our traditions is to use the symbols on our seder plate to experience aspects of the story using our senses. Each symbol has special significance relating to our Passover story.

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

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

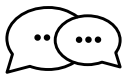
Karpas – A green vegetable, usually parsley, is used to dip into the saltwater, which reminds us of the tears shed as slaves in Egypt. It also reminds us of the spring and rebirth happening in the world around us

Zeroah – A roasted lamb or shank bone symbolizes the Pascal Lamb offered as the Passover sacrifice in Biblical times

Beitzah – The egg represents the festival sacrifice, and is a symbol of spring

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

Fig-- This year, we add a fig as a symbol of hope for peace in Israel and for all her inhabitants



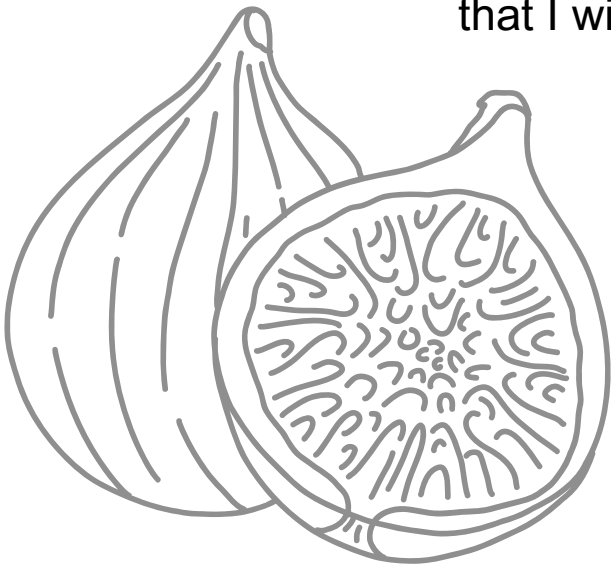
This moment gives us the opportunity to pause in preparation for our seder, and consider what we hope to get out of our evening together tonight. What is one hope, expectation, or intention you have for tonight's seder?

A Seder Plate Addition

I don't have a fig tree
but I really want one,
so that maybe if I sit under it
war will end,
hostages will come home,
and exiles will sit at their dinner tables again.

I want a fig tree,
for if I had one
maybe no one would bother me
or any other Jew on the street or anywhere else,
and I could really sit under it without being scared
like the prophet Micah said a long time ago.

Meantime I go to the grocery store
and buy a bag of figs.
I'll put one on the seder plate,
and grasp the hope of peace
like the tiny seeds inside
that I will plant to grow a tree.





Kadesh: First Cup of Wine

All Jewish celebrations, from holidays to weddings, include fruit of the vine as a symbol of our joy. The seder gives us four opportunities to fill our cups with wine or grape juice and say the Kiddush blessing, marking the holiness of this day.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

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

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



בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה

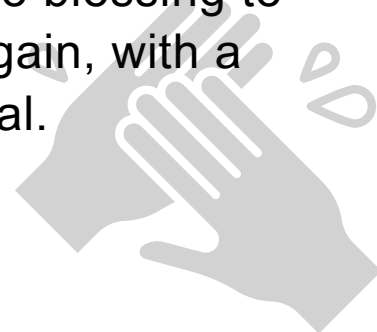
Baruch Atah Adonai, Eloheinu Melech ha-olam, she-hechyanu v'key'manu v'higiyanu lazman hazeh.

Blessed are You, Adonai our God, Ruler of the Universe, who has given us life, sustained us, and brought us to this day.

Drink the first glass of wine.

Urchatz: Washing Hands

As is consistent with Jewish tradition, we will wash our hands twice during our seder. First, with no blessing to prepare us for the rituals to come, and again, with a blessing to prepare us for the meal.



Karpas

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with a recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration.

We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter, and dip it into salt water, a symbol of the tears our ancestors shed as slaves.

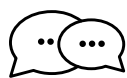
Before we eat it, we recite a short blessing:



בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה
Baruch Atah Adonai, Eloheinu Melech ha-olam,
borei p'ree ha-adama.

We praise God, Ruler of Everything,
 who creates the fruits of the earth.

We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the snow, getting ready for reappearance just when we most needed them.



We all have aspects of ourselves that sometimes get buried under the stresses of our busy lives. What elements of our own lives do we hope to revive this spring, particularly during these extraordinary times?

Yachatz:

Breaking the Middle Matzah

With the three pieces of matzah on the table, we now break the middle matzah into two. One half becomes the afikomen, or the “dessert” for which guests will hunt after the meal.

We eat matzah in memory of when our ancestors left Egypt. When the chance for freedom arrived, they left quickly as not to lose the opportunity. They took whatever dough they had and ran with it before it had the chance to rise, leaving it looking something like matzah.

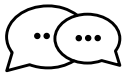
Uncover and hold up the three pieces of matzah and say:

This is the bread of affliction which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are here; next year we will be in Israel. This year we are slaves; next year we will be free.



Maggid: Telling the Story

The Haggadah doesn't tell a linear version of the Passover story. The Haggadah is a compilation of traditions, symbols, songs, and stories that focus on how we as a people have overcome adversity both in the Exodus from Egypt, and are reminded of the ways the Jewish people have shown resilience throughout time.



How have you or how has your family overcome adversity during this past year and what lessons can we carry with us into this new season?

Go Down Moses

Spiritual



When Israel was in Egypt land
Let my people go
Oppressed so hard they could not
stand
Let my people go

Go down, Moses,
Way down in Egypt land
Tell old Pharaoh to let my people go.

"Thus said our God," bold Moses
said.
Let my people go
"If not, I'll smite your firstborn dead."
Let my people go

Go down, Moses,
Way down in Egypt land
Tell old Pharaoh to let my people
go.

Oh let us all from bondage flee
Let my people go
And soon may all the Earth be free
Let my people go

"Go down, Moses,
Way down in Egypt land
Tell old Pharaoh to let my people
go."

The Four Questions

In telling the story of Passover, we engage in a discussion filled with questions and answers, as asking questions is a core tradition in Jewish life. There is a tradition that the youngest person at the seder asks the questions, emphasizing the centrality that everyone at the seder should be involved. Alternatively, everyone can sing them all together.

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?



שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה

Sheb'chol haleilot anu ochlin chameitz u-matzah, halaila hazeh kulo matzah?

Why on all other nights do we eat both leavened bread and matzah, but tonight we only eat matzah?



שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר

Sheb'chol haleilot anu ochlin sh'ar yirakot, haleila hazeh maror?

Why on all other nights do we eat all kinds of vegetables, but tonight we eat bitter herbs?

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּלוּ פַּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים

Sheb'chol haleilot ain anu matbilin afilu pa-am echat, halaila hazeh shtei fi-amim?

Why on all other nights are we not expected to dip our vegetables even one time, but tonight we dip twice?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסַבִּין הַלַּיְלָה הַזֶּה כָּלָנוּ מְסַבִּין

Sheb'chol haleilot anu ochlin bein yoshvin uvein m'subin, halaila hazeh kulanu m'subin?

Why on all other nights do we eat either sitting normally or reclining, but tonight we all recline?

Avadim Hayinu

Music: S. Potolsky



*We were slaves to Pharaoh in Egypt, and God took us from there
with a strong hand and outstretched arm.*

עֲבָדִים הָייְנוּ הָייְנוּ. עֲתָה בְּנֵי חוֹרֵין.
Avadim hayinu hayinu, ata b'nei chorin.
We were slaves to Pharaoh in Egypt.
Now we are free.

The Four Children

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who might react differently to the Passover Seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child:

The Wise Child

What are the laws which
God commanded you?

The Child that Doesn't

Know How to Ask

Help this child ask.

The Wicked Child

What does this mean to you?

The Simple Child

What is this?

All Four (Are One)

Today the Four Children are a Zionist, a solidarity activist, a peacenik, and one who doesn't know what to even dream.

The Zionist, what does she say? Two thousand years we dreamed of return.
"Next year in Jerusalem" is now, and hope is the beacon we steer by.

The solidarity activist, what do they say? We know the heart of the stranger.
To be oppressors is unbearable. Uplift the downtrodden.

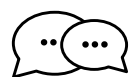
The peacenik, what does he say? We both love this land and neither is leaving. We're in this together.

And the one who doesn't know what to even dream: feed that one sweet haroset, a reminder that building a just future has always been our call.

All of us are wise. None of us is wicked. We are one people, one family. We need each other in this wilderness. Only together can we build redemption.

Adapted by R. Rachel Barenblat

At times we may all approach different situations like each of these children. How do we relate to each of them?



The Ten Plagues

As we celebrate our freedom from slavery, we also recognize that our freedom came at the cost of human suffering for the Egyptian people as a result of the ten plagues. We spill out a drop of wine as we recite each plague.



Blood | dam | **דָּם**

Frogs | tz'fardeya | **צְפַרְדֵּיָעַ**

Lice | kinim | **כִּנִּים**

Beasts | arov | **עֲרוֹב**

Cattle disease | dever | **דְּבַר**

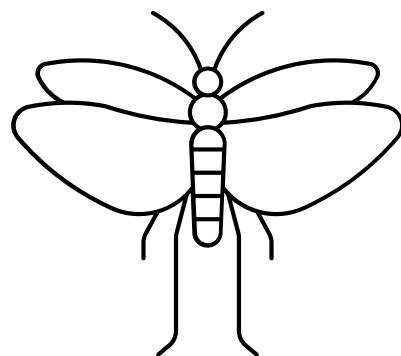
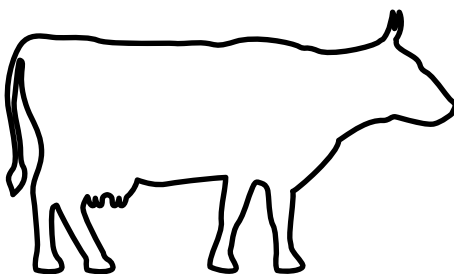
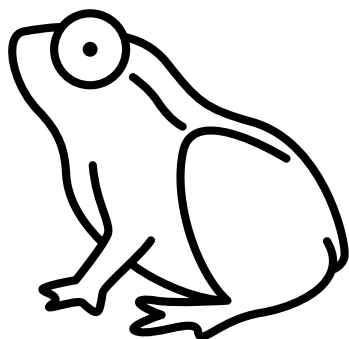
Boils | sh'chin | **שַׁחִין**

Hail | barad | **בָּרָד**

Locusts | arbeh | **אַרְבֵּה**

Darkness | choshech | **חֹשֶׁךְ**

Death of the Firstborn | makat b'chorot | **מַכַּת בְּכוֹרוֹת**



Dayeinu



Folk Song

אֱלֹהֵי הוֹצִיאֵנוּ מִמִּצְרַיִם, דַּיֵּינוּ

Ilu hotzi- hotzianu, Hotzianu mi-mitzrayim Hotzianu mi-mitzrayim,
Dayeinu!

If God had only taken us out of Egypt, that would have been enough!

אֱלֹהֵי נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיֵּינוּ

Ilu natan natan lanu, natan lanu et ha-Shabbat, Natan lanu et ha-Shabbat,
Dayeinu!

If God had only given us the Sabbath, that would have been enough.

אֱלֹהֵי נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיֵּינוּ

Ilu natan natan lanu, natan lanu et ha-Torah, Natan lanu et ha-Torah,
Dayeinu!

If God had only given us the Torah, that would have been enough.

Dayenu – Enough, God!

By: Rabbi Naomi Levy

Let those who are ill find healing – Dayenu

Let our worries be calmed – Dayenu

Let the weak and the vulnerable be protected - Dayenu

Let all healers find paths to bring healing - Dayenu

Let there be an end to plague, God – Dayenu

Fill our hearts with hope, and our souls with faith

Our bodies with health, and our homes with love.

Unite our world to bring on a day of freedom

Let the seeds of rebirth take root tonight

And grow in blessings, in Your light.

Dayenu, enough, God.

Amen.

In Every Generation & The Second Cup



בְּכָל־דּוֹר וְדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם

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

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

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."

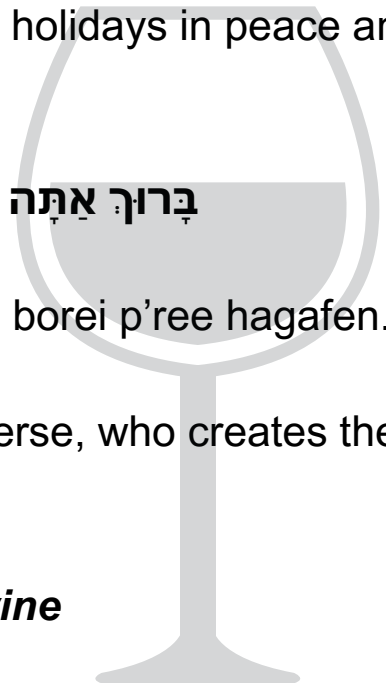
Blessed are You, Adonai our God, Ruler of the Universe, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

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

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

Drink the second glass of wine





Rachtzah: Washing Hands

We now transition from telling our Passover story to beginning to eat our meal. In Judaism, coming together for a meal is a sacred act that we prepare for as we prepare for our other holiday rituals. We wash our hands one more time, this time saying a blessing.



**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי, וְצִוָּנוּ
עַל נְטִילַת יָדַיִם**

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

Blessed are You, Adonai our God, Ruler of the Universe, who made us holy through obligations, commanding us to wash our hands.

Motzi-Matzah

We say hamotzi to begin the meal, but because we are using matzah instead of bread, we add a blessing celebrating this mitzvah.



בְּרוּךְ 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.

**בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתַי וְצִוָּנוּ עַל אֲכִילַת מַצָּה**

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

We praise You, Adonai our God, Ruler of the Universe, who made us holy through obligations, commanding us to eat matzah.

Maror

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet charoset. We don't totally eradicate the taste of the bitter with the taste of the sweet... but doesn't the sweet mean more when it's layered over the bitterness?



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

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

We praise You, Adonai our God, Ruler of the Universe, who made us holy through obligations, commanding us to eat bitter herbs.

Koreich

When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the Pesach or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs. While we do not make sacrifices any more – and, in fact, some Jews have a custom of purposely avoiding lamb during the seder so that it is not mistaken as a sacrifice – we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Some people will also include charoset in the sandwich to remind us that God's kindness helped relieve the bitterness of slavery.



Shulchan Orech: Eating the Meal



Bareich:

Gratitude and the Third Cup

בְּרוּךְ אַתָּה ייָ הַזֵּן אֶת הַכֹּל

Baruch Atah Adonai, hazan et hakol.

Blessed are You Adonai, who provides food for all

After we've eaten, we thank God for the land and for the food it yields. It is our responsibility to make sure that it is distributed so that every person gets the nutrition he or she needs to thrive.

בְּרוּךְ אַתָּה ייָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

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

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



Drink the third glass of wine.

Eliyahu Hanavi



Traditional

We refill our glasses one more time and open the front door to invite Elijah, our Prophet, to join the seder. Our tradition teaches that Elijah will return in a new era of peace, so we set a place for him, hopeful that he will bring peace and joy to the entire world.

אֱלִיָּהוּ הַנְּבִיא, אֱלִיָּהוּ הַתְּשֻׁבִי
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי
בְּמַהְרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ
עִם מְשִׁיחַ בֶּן דָּוִד,
עִם מְשִׁיחַ בֶּן דָּוִד.

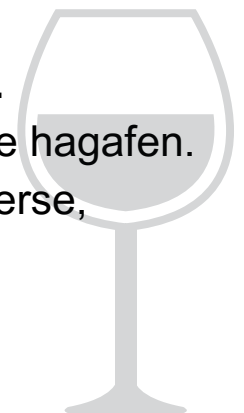
Eliyahu hanavi, Eliyahu hatishbi
Eliyahu, Eliyahu, Eliyahu hagiladi
Bimheirah v'yameinu, yavo eileinu
Im mashiach ben-David,
Im mashiach ben-David.

The Fourth Cup of Wine

At the end of the seder, we drink a final glass of wine. We express gratitude for celebrating together, for our traditions, and for the hope that one day, may all people be free.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן
Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.
Blessed are You, Adonai our God, Ruler of the Universe,
who creates the fruit of the vine.

Drink the fourth & final glass of wine.



Nirtzah: Ending the Seder

Next Year!
LeShanah HaBa-ah!
by Rabbi Naomi Levy

We conclude our Seder with words of prayer, hope and uplift:



Next Year in Jerusalem
Next Year with Israel at peace
Next Year Israeli hostages free and safe
Next Year with an end to antisemitism
Next Year peace throughout the world
Next Year in health
Next Year an end to racism
Next Year an end to gun violence
Next year an end to homelessness
Next Year healing our world
Next Year feasting
Next Year rejoicing
Next Year in laughter
Next Year in love
Next Year filled with song and celebration
Next Year in abundance
Next Year in peace
Next Year in blessings! Amen

AMEN.

Chag Sameach!

We are wishing you a Happy and Healthy Passover!



This Haggadah was compiled for the use for
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