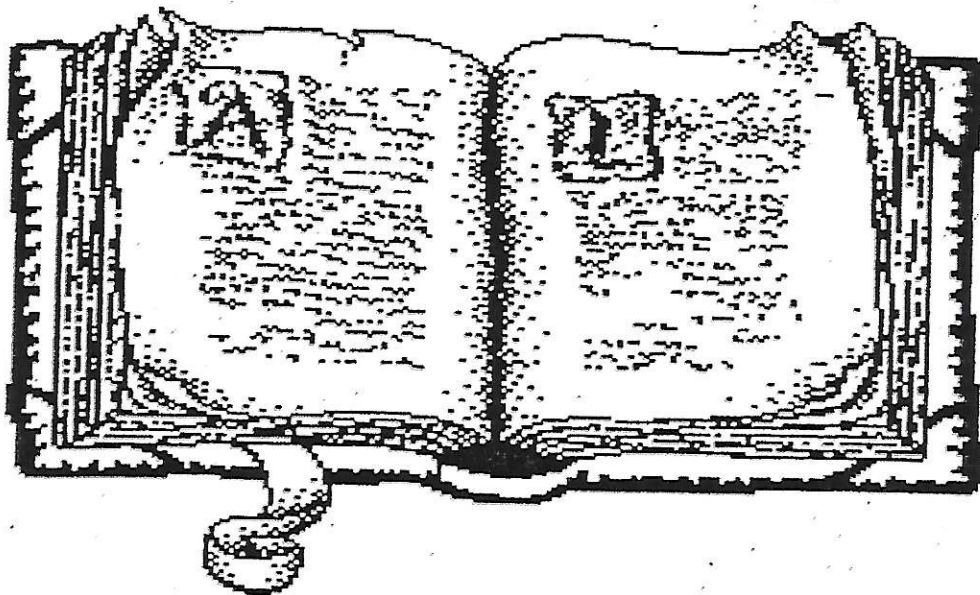


PASSOVER
HAGGADATH



BY ADRIAN

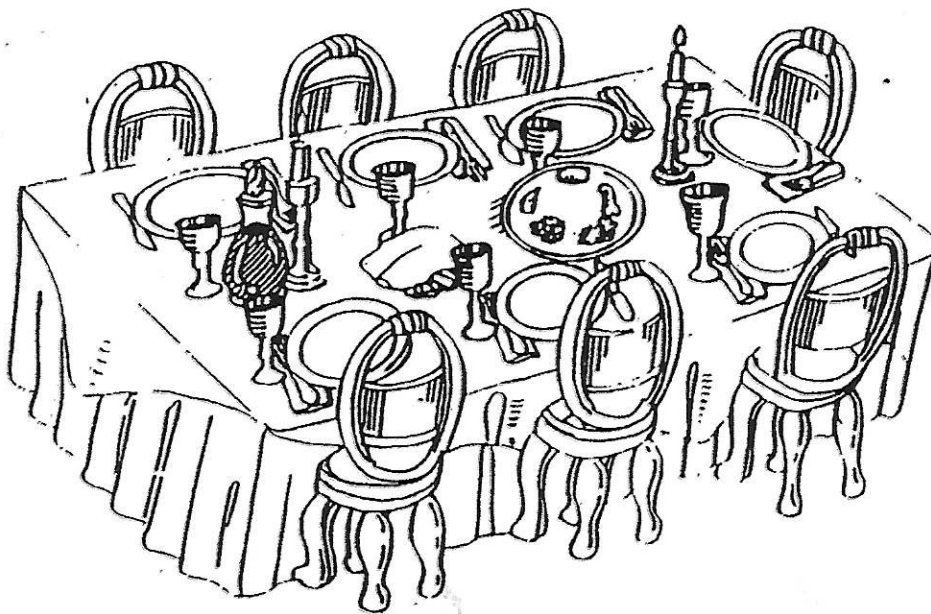
INTRODUCTION BY LEADER

Every year Jewish families around the world gather together at the Seder to tell the story of the Exodus from Egypt. Tonight, we too, will tell the story using this Haggadah, and explaining the symbols of the Seder.

In Hebrew, the word Seder means 'order' and Hagaddah means "to tell the story".

This seder will not be a religious ceremony but rather a cultural one.... and the Haggadah we will use has been especially prepared for this Seder.

(with a lot of liberty taken by the author)



OPENING

① We have gathered on this festive evening, at this Seder table, to recall, retell, and reenact the early history of our people who, from biblical days onward, were infused with a burning desire to achieve freedom.

We hope, as we sit here assembled in family friendship and as we relive in words and symbols the ancient quest for liberty, that we shall become infused with renewed inspiration and understanding. May the problems of all who are downtrodden be our problems: may the struggle of all who strive for liberty and equality be our struggle.

THE SEDER TABLE AND ITS SYMBOLS

2 Three matzahs are set before the head of the household and covered with a cloth.

On a Seder plate the following items are included:

*MAROR - (Bitter herbs) horseradish to denote the Hebrew's bitter suffering in Egypt.

*KARPAS- (vegetable) parsley or celery to be dipped in salt water and eaten to symbolize the coming of spring.

*CHAROSET (food mixture) chopped apple and nuts with cinnamon and wine to denote clay which the Hebrew slaves made into bricks.

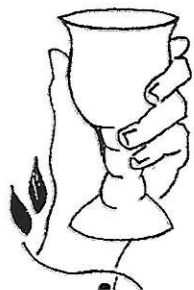
*ZEROA (bone) usually a lamb shank, symbol of the Paschal Lamb of Temple times.

*BAYTZA (egg) hardboiled and roasted; it is symbolic of the festival sacrifice made in Temple times.

Cups of salt water (to denote the tears shed by the Israelites) should be on the table to dip the KARPAS into.

THE PASSOVER WINE

3 Alongside the place setting of each participant, a wine goblet should be placed for the drinking of the four cups of wine. Four cups of wine are consumed during the Seder. Finally, for use later in the Seder, the Cup for Elijah should be kept in readiness.



Leader

CANDLE LIGHTING CEREMONY

Light candles and recite

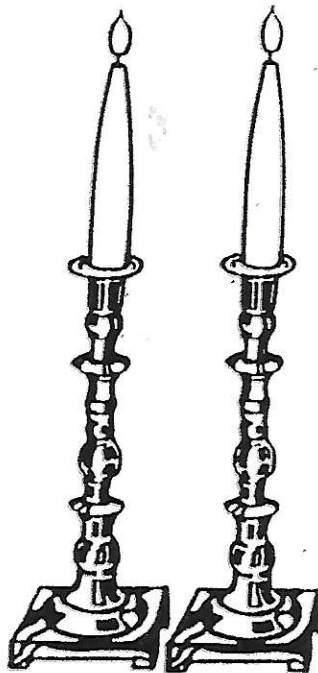
"As we light these candles may they represent beacons of hope, freedom from oppression, strength, goodness, harmony and everlasting peace."

All participants recite

"Blessed is the joy of Freedom"

"Blessed is the light of Freedom"

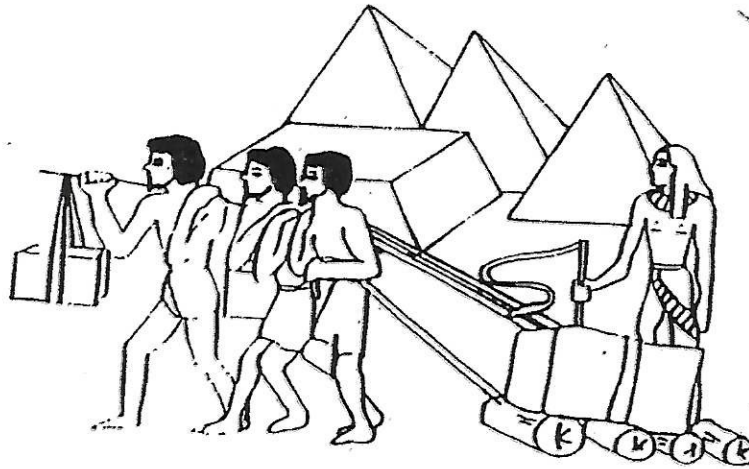
"Blessed is the peace of Freedom"



THE ESSENCE OF PASSOVER

4 Passover has a message for the conscience and the heart of all mankind. It commemorates the deliverance of a people from degrading slavery, from cruel and inhuman tyranny.

Although we, who mouth the words and perform the ritual, are reliving an epoch which is peculiar to Jewish history, the drama that is Passover is no longer ours alone. Its enactment is not confined to the dining rooms of our homes alone; it has been embraced by the world at large, and is continually being reenacted on the stage of mankind by all who seek avenues to assert their condemnation of oppression and tyranny, searching for freedom and peace.



The first of the four cups of wine is now poured and the following recited by all participants.

"Praised be Thou who has kept us in life and has sustained us, and has permitted us to enjoy this festive day."

All drink first cup of wine.

5

KARPAS

The karpas is now distributed to all participants

Spring is a time of rebirth and renewal. The fresh greens of spring serve a special purpose at this point in our seder. As we dip these herbs, the *karpas*, into salt water, a symbol of the tears of slavery, we remember all those who still suffer under the yoke of oppression today.

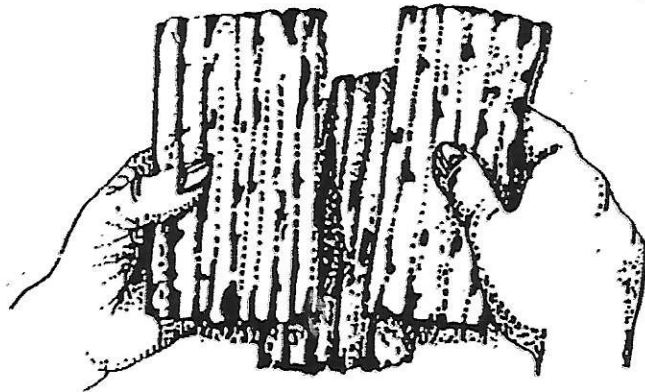
The karpas is dipped in the salt water and all recite the blessing in unison.

"Praised be Thou who created the fruit of the earth."

BREAKING THE MATZAH

Leader: "This unleavened bread is called Matzah. The middle piece is called the AFIKOMEN."

The master of the house breaks the Afikomen in the plate and leaves half in place. The other half is hidden until after the meal, when the children search for it, and are given a reward for its return so that the seder can continue.



The host holds up the tray of Matzah and all recite

This is the bread of affliction that our forefathers ate in the land of Egypt. All who hunger, let them come and eat. All who are in need, let them come and celebrate the Passover with us."

The plate is put down, the Matzah covered and the second cup of wine is poured.

THE FOUR QUESTIONS

Youngest: "Why is this night different from all other nights?"

The youngest person present recites the four questions which express our sense of wonder over the unusual customs and different foods eaten on this festive occasion:

Youngest: "Why is it that on all other nights we eat bread while on this night we eat matzah?"

Leader: "When our ancestors fled from Egypt, they took with them the dough to bake into bread. However, they could not wait for the dough to rise and the sun baked it into a flat unleavened bread we call Matzah."

Youngest: "Why is it that on all other nights we eat vegetables and herbs of all kinds while on this night we must eat bitter herbs?"

Leader: "On other nights each person eats what he likes, but on this night, to remind us of the suffering of our ancestors when they were slaves in Egypt, we must eat bitter herbs."

Youngest: "Why is it that on all other nights we do not dip vegetables even once, while on this night we dip them twice?"

Leader: "On other nights we have no obligation to eat herbs before the meal and dip them, but on this night we must dip to show that we are like aristocrats who were usually served an appetizer before the meal to stimulate the appetite. The poor man obviously needs no such stimulation."

Youngest: "Why is it that on all other nights we eat in an upright position, while on this night we recline at the table?"

Leader: "On other nights we eat sitting or in any position we want, but on this night we must lean to show we are like aristocrats. In ancient times the aristocracy would eat leaning on couches rather than sitting on stools or on the ground like poor people."

A participant continues, "Through the foods we taste tonight and the manner in which we eat them we learn the meaning of freedom. To appreciate what it means to be free we must be reminded of how it feels to be enslaved."

And so, we recall tonight the historic experience of our ancestors who had been enslaved in Egypt of the Pharaohs. By recounting their experiences, the freedom we cherish so dearly today becomes ever more meaningful and vital.

THE FOUR SONS

8 The Torah speaks of four sons; four children; four types of people who must be taught the message of freedom in different ways. Not all are equally equipped to receive its message, not all are equally sensitive to its importance.

The questions they ask about the meaning of Passover and its ritual are different and varied, and we must respond to each on his own level.

9 **THE WISE SON** - What does he ask about the meaning of Passover? He asks about the meaning of all the laws and ordinances that we have been commanded in the Torah.

He is keenly interested in understanding why we observe and how we observe. He wants to follow the laws and ceremonies, but he also wants to understand their significance.

We answer him by teaching him all there is to know from beginning to end.

10 **THE WICKED SON** - He says; "What is the meaning of this Passover service which God commanded *you*?" *You*, he says, not *me*. By so framing the question, he removes himself from the group. The wicked son must be answered forthrightly, even sharply. Remind him that the Exodus from Egypt was a personal triumph for every individual.

11 **THE SIMPLE SON** - How does he put the question about Passover? He asks very simply, "What is this? What is this all about?" The events are so overwhelming that they confuse him.

Such a son requires a simple answer, one that will impress him immediately. Say to him very simply, "Passover proves that we were brought out of bondage."

12 **THE IMMATURE SON** - The fourth son is immature. He hardly knows how to ask a question, and he must be treated tenderly. Assist him by offering to answer the questions which are surely in his mind but which he is unable to articulate. Speak to him in personal terms.

THE STORY OF PASSOVER

13 - The story begins very far back in the history of the Jewish people, with Abraham. The Torah tells us that God commanded Abraham to leave his home in Mesopotamia and to go to the land of Canaan. Abraham obeyed and journeyed to Canaan where he had a son Isaac and a grandson, Jacob; and it was Jacob who went to Egypt.

Jacob's son, Joseph, had become the prime minister to the Pharaoh, King of Egypt. When a famine broke out in Canaan and food could not be found anywhere, Joseph invited his family to join him in Egypt.

But soon a new king rose over Egypt who did not know Joseph. He enslaved all the Israelites.

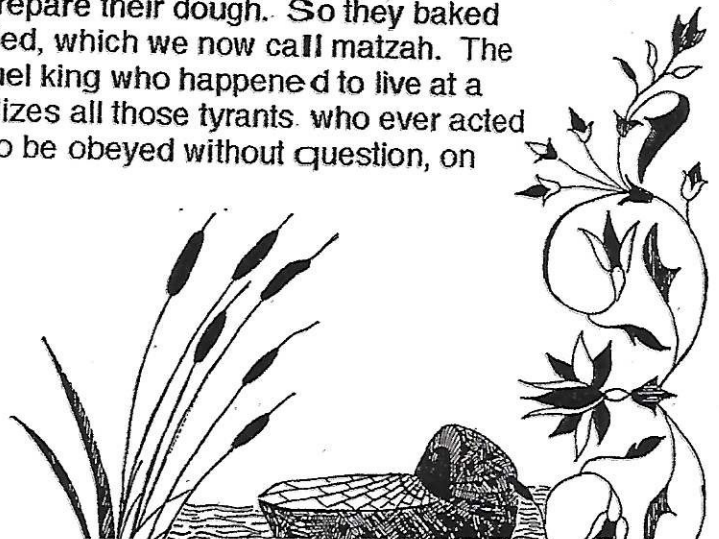
In spite of the many cruel laws of Pharaoh, the Israelites multiplied and grew strong. Pharaoh became frightened and commanded that every first born to the Israelites be drowned in the River Nile.

Fearing this law meant death for her son, a Jewish mother left her baby in a basket on the River Nile, where an Egyptian princess found him, adopted him and called him Moses, meaning "I drew him forth from the water".

Moses was raised in the luxuries of the Pharaoh's palace. When he was older he visited his brethren and saw their burden. One day Moses saw an Egyptian beating an Israelite. He killed the Egyptian and fearing Pharaoh's revenge, fled to the desert of Sinai and there he discovered his mission in life. One day God commanded Moses to return to Egypt. He went before Pharaoh and demanded in the name of God that the Israelites be freed. But Pharaoh refused.

God then brought plague after plague upon the Egyptians and upon the land of Egypt to convince Pharaoh to let the Israelites go. Nine plagues failed to move him, but a tenth, the killing of every first born including that of Pharaoh, finally broke his will.

Pharaoh frantically called Moses and told him to take the Israelites and leave Egypt. The Israelites did not have time to adequately prepare their dough. So they baked these unleavened cakes of dough as they traveled, which we now call matzah. The Pharaoh of the Passover story was not just a cruel king who happened to live at a certain time, in a certain place. Pharaoh symbolizes all those tyrants who ever acted as though they were gods, and whose will had to be obeyed without question, on penalty of torture or death.



This is why Passover means more than just that first freedom won from Pharaoh when they left Egypt. It means the freedom the serfs in the Middle Ages won from their overlords; it means the freedom the slaves in America's south won from their masters; it means the freedom the common people won from their kings. It means the guarantee of life, liberty and the pursuit of happiness.

THE TEN PLAGUES

It is customary to dip the end of your finger into your cup and to spill a drop of wine with the naming of each of the ten plagues. This is to symbolize that we cannot rejoice in the suffering of others.

1. DAM (Blood) The Nile River turned red.
2. TZ'FARDAYA (Frogs) Tadpoles turned into jumping frogs in the millions.
3. KINIM (Lice) Lice invaded everyone's hair.
4. AROV (Wild Beasts) Hordes of wild beasts entered the Pharaoh's palace.
5. DEVER (Pestilence) A deadly plague attacked all the cattle.
6. SH'CHIN (Boils) Everyone was afflicted with skin disease.
7. BARAD (Hail) Hail the size of golf balls rained down from heaven.
8. ARBEH (Locusts) Grasshoppers covered the face of the earth.
9. CHOSHECH (Darkness) The sun never rose.
10. MAKAT B'CHOROT (Slaying of Firstborn) The Angel of Death visited the homes of the Egyptians and killed all of the firstborn children.

These are modern plagues which we must remember and guard against as we drop a bit of wine for these:

INTERNATIONAL TERRORISM

STARVING CHILDREN AROUND THE GLOBE

HOMELESS HERE IN AMERICA

RACISM

ABUSE OF NATURAL RESOURCES

NUCLEAR AND CHEMICAL WARFARE

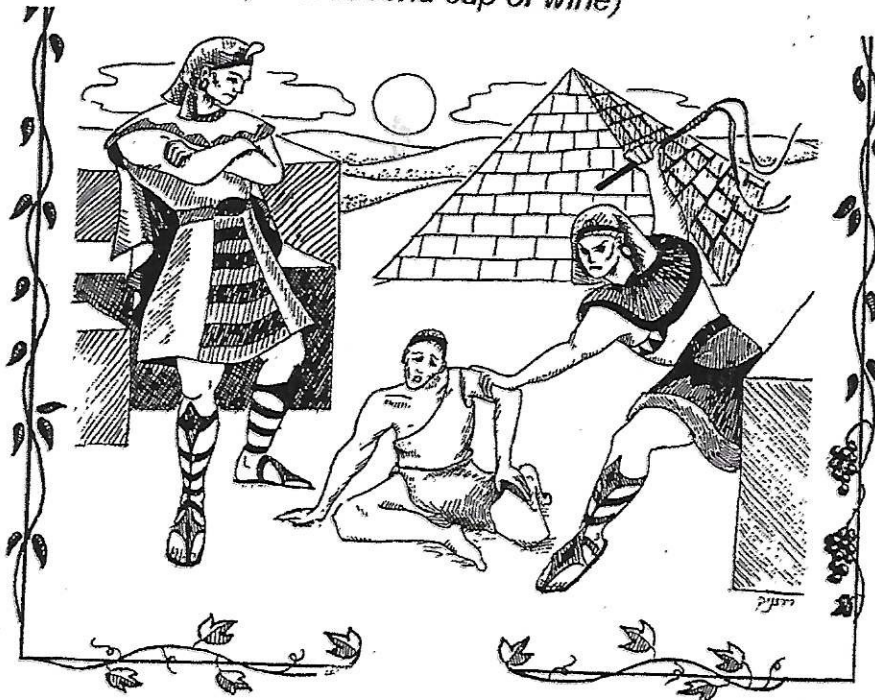
GENOCIDE

TYRANICAL DICTATORSHIPS

GUNS IN THE HANDS OF CHILDREN

COVID-19

(drink second cup of wine)



15

DAYENU

At the traditional Passover Seder we sing "Dayenu" which translates into "It Would Have Been Enough"

If God had only created the world and not brought us out of Egypt, it would have been enough..... Dayenu

REFRAIN

Da-da-yenu

Da-da-yenu

Da-da-yenu

Da-ye-nu, da-ye-nu

If He had only brought us out of Egypt, but not divided the sea
Dayenu

REFRAIN (All sing Dayenu)

If He had only divided the sea, but not helped us cross on dry land
Dayenu

REFRAIN (All sing Dayenu)

If He had only given us chicken soup, and not given us matzoh balls
Dayenu

If he had only given us the "Occupy Wall Street" movement and not given us Bennett to lead the Revolution.....
Dayenu

REFRAIN (All sing Dayenu)

Leader: Let us look once again at the symbols of Passover. "This bone of a lamb is symbolic of the Paschal Lamb. (Paschal is the Greek word for Pesach or Passover) It reminds us of the salvation of the Israelites whose children were spared when all the firstborn of the Egyptians were struck down. Because the Angel of Death skipped over the homes of the Israelites whose doorposts had been dabbed with the blood of the sacrificial lamb, this holiday is called Passover.

(Pour third cup of wine and fill Elijah's cup)

BLESSING THE MATZAH

(All recite)

"Blessed are you who brought forth bread from the earth"

Ba-ruch a-t ah a-do-noi
E-lo-hay-nu me-lech ha-o-lam:
ha-motzi le-chem min ha-aretz"

(eat matzah)

BITTER HERBS

(Pass the bitter herbs to be eaten with matzah and all recite)

"As we eat these bitter herbs let us consider the struggle and enslavement of people in every generation-- victims of dictatorships, wars and persecution. May we and all of those in the world be free of bitterness.

(Eat matzah with bitter herbs and charoset)

16

ELIJAH

The cup of wine in the middle of the table is for Elijah the prophet who, healed the sick and helped the poor. As legend has it, Elijah did not die; he simply ascended to heaven in a fiery chariot and vanished. The belief grew that someday Elijah would return to earth and would prepare the way for a great Age of Peace. Elijah has an honored place at every Seder. We symbolically open the door so that he may enter.

(All recite)

"We are God's stake in human history. We are the dawn and the dusk, the challenge and the test."

(Drink the third cup of wine)

THE MEAL IS SERVED

17
(After the meal, search for the Afikomen. When it is found and ransomed, a small piece is distributed to each participant. The fourth cup of wine is poured and the following recited)

"This fourth cup of wine is dedicated to the children of the world. Children are our hope for the future. On their shoulders will rest the responsibility for freedom and world peace."

(Drink fourth cup of wine.)

THE CLOSE

Leader: "Now we come to the close of our seder. As we have celebrated this festival today, so may we celebrate it, all of us together, next year again, in joy, in peace and in freedom."