

How plentiful are the reasons for our gratitude to God for the many favors which he has bestowed upon us! He brought us out of Egypt, divided the Red Sea for us, permitted us to cross on dry land, sustained us for forty years in the desert, fed us with manna, ordained the Sabbath, brought us to Mount Sinai, gave us the Torah, led us into the land of Israel, built for us the Temple, sent us prophets of truth, and made us a holy people to perfect the world under the kingdom of the Almighty, in truth and in righteousness.

Dayyenu

<i>Eelu hotzi, hotzi-anu, hotzi-anu mi-mitz-ra-yim, hotzi-anu mi-mitz-ra-yim, Da-yey-nu.</i>	אלו הוציא, הוציאנו, הוציאנו ממצרים (2), דינו.
<i>Eelu natan, natan lanu, natan lanu et ha-shabbat, natan lanu et ha-shabbat, Da-yey-nu.</i>	אלו נתן, נתן לנו, נתן לנו את השבת (2), דינו.
<i>Eelu natan, natan lanu, natan lanu et ha-torah, natan lanu et ha-torah, Da-yey-nu.</i>	אלו נתן, נתן לנו, נתן לנו את התורה (2), דינו.
<i>Eelu hihni, hihni-sanu l' eretz yisrael . . .</i>	אלו הכניסנו לארץ ישראל, דינו.

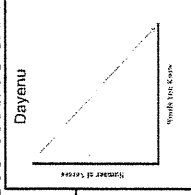
DAYENU

If only there had not been mistrust	OyLanu
If only there had not been a holocaust	OyLanu
If only there had not been so many soldiers killed	OyLanu
If only there had not been so many made homeless	OyLanu
If only there had not been so many massacres	OyLanu
If only there had not been so many terrorist attacks	OyLanu
If only there had not been so many bombings	OyLanu.
If only so many children had not died	OyLanu
If only both peoples would renounce violence	Dayenu
If only both peoples would talk to one another	Dayenu
If only both peoples would recognize each other's rights	Dayenu
If only they would appreciate each other's culture	Dayenu
If only they would recognize their common origin and destiny	Dayenu
If only the descendants of Isaac and Ishmael could live face to face	Dayenu
If only they could beat their swords into plowshares	Dayenu
If only both people could share the land	Dayenu

DAYAYNU, THE ANTI COMPLAINER

Brought us to Mt. Sinai and not given us the Torah ? Huh?

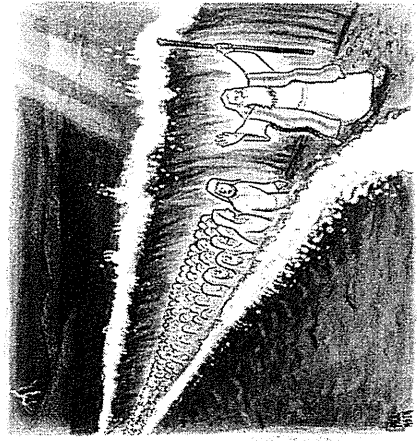
Here's the thing: Have you ever been to Bonarroo? Imagine over 600,000 camped out at a mountain. The torah says about it "V'Yichan Sham Yisroel", which means "and he camped there." He? Rashi explains that the Jewish people are referred to in the singular because they were as one person with one heart. To have that moment that every living Jewish person is one nation, even without law, for the unity that created alone- one can say Dayaynu- thank you



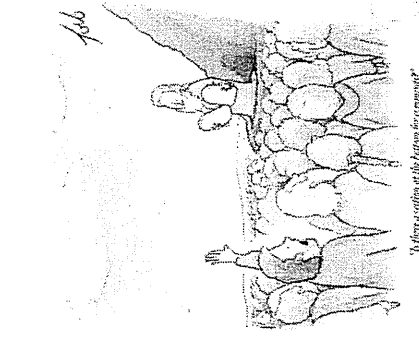
NUMEROUS

STARS in the SKY

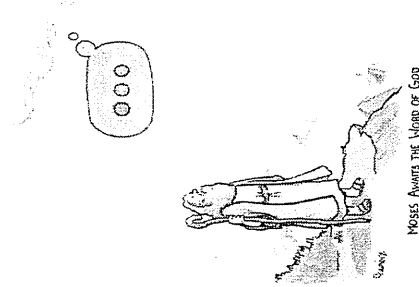
Why Stars? Stars emit light, they burn out and will never truly fill the entire sky with light. But they shine regardless... Shining bright in the face of darkness is the key here.



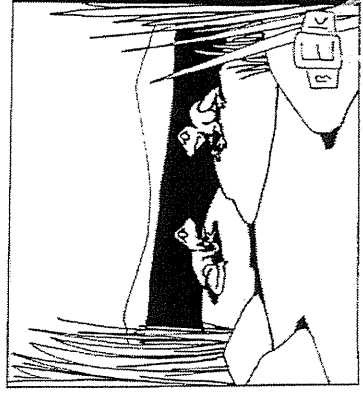
"He's all right, I just wish he were a little more pro-Israel."



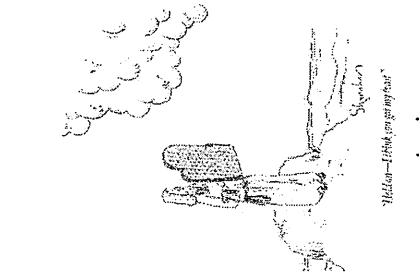
"In there as often as the Hebrews are present"



MOSES AWARDS THE WORD OF GOD



"I write about sense of fulfillment about I don't know I was part of a plague..."



"Hallelu- I think you are right"

Rabban Gamliel would say: "Those who have not explained three things during the Seder have not fulfilled their obligation. These three things are: the Pesah offering, matzah and maror."

We remember the Pesah offering eaten in Temple times, as we recite:

Pesah: Why did our ancestors eat the Pesah offering at their Seder? As a reminder that the Holy One, praised be He, passed over the Israelite dwellings in Mitzrayim, as it is written: "You shall say, 'It is the Pesah offering to Adonai, because He passed over the houses of the Israelites in Mitzrayim when He smote the Egyptians and spared our homes'" (Exodus 12:27).

Matzah: Why do we eat it? To remind ourselves that even before the dough of our ancestors had time to rise, the supreme King of kings, the Holy One, praised be He, revealed Himself and redeemed them, as it is written: "And they baked the dough which they had brought from Mitzrayim into unleavened cakes (*matzot*); it did not rise since they were hurried out of Mitzrayim, and they could not delay, nor had they prepared other provisions for themselves" (Exodus 12:39).

Maror: Why do we eat it? To remind ourselves that, as it is written, the Egyptians in Mitzrayim "embittered the lives of our ancestors with hard labor, in mortar and in brick, and in every manner of drudgery in the field; and worked them ruthlessly in all their labor." (Exodus 1:14).

In each generation, every individual should feel as though he or she had actually been redeemed from Mitzrayim, as it is said: "You shall tell your children on that day, saying, 'It is because of what Adonai did for me when I went free out of Mitzrayim'" (Exodus 13:8). For the Holy One redeemed not only our ancestors; He redeemed us with them, as it is said, "He brought us out of there, so that He might bring us to the land He promised our ancestors" (Deuteronomy 6:23).

רְבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוֹ בַּפֶּסַח לֹא יֵצֵא יְרֵד חוֹבְתוֹ, וְאֵלוֹ הֵן: פֶּסַח, מַצָּה, וּמְרֹר.

We remember the Pesah offering eaten in Temple times, as we recite:

פֶּסַח, שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמַן שְׁבִית הַמִּקְדָּשׁ הָיָה קִיָּם, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁפֶּסַח הַקְּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרַתֶּם זָבַח פֶּסַח הוּא לַיהוָה, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֶת בְּתֵינוּ הִצִּיל.

מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁלֹּא הִסְפִּיק בְּצֶקֶם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא וְנֶאֱמַר: שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עִגְתַּת מִצּוֹת, כִּי לֹא חֲמָץ. כִּי גֵרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמָה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

מְרֹר זֶה שֶׁאָנוּ אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁמְרָרוּ הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בְּחֹמֶר וּבְלִבְנִיּוֹת וּבְכָל עִבְדָּה בְּשָׂדֶה, אֶת כָּל עִבְדָּתָם אֲשֶׁר עָבְדוּ בָּהֶם בְּפִרְיָהּ.

בְּכָל דּוֹר וָדוֹר חֵיב אָדָם לִרְאוֹת אֶת עֲצֻמוֹ בְּאֵלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעַבְדִּי זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת אֲבוֹתֵינוּ בְּלִבְדָּה גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִף אוֹתֵנוּ גָּאֵל עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתֵנוּ הוֹצִיא מִשָּׁם לְמַעַן הִבִּיא אֶתֵּנוּ לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

Lift the cup of wine and recite:

Therefore, we must revere, exalt, extol, acclaim, adore and glorify God who performed all these miracles for our ancestors and for us. He took us from slavery to freedom from despair to joy from mourning to celebration from darkness to light from enslavement to redemption and we sing before Him a new song. Halleluyah!

Replace the cup.

Halleluyah! Praise Adonai. Sing praises, you servants of Adonai. Let Adonai be praised now and always. From east to west, praised is Adonai. He is exalted above all nations, His glory extends beyond the heavens. Who is like Adonai our God, enthroned on high, concerned with all below in heaven and on earth? He lifts the poor out of the dust, He raises the needy from despair, He seats them with the powerful, with the powerful of His people.

He settles a barren woman in her home, a mother happy with her children. Halleluyah!

(Psalm 113)

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לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
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Replace the cup.

וְיִשְׁבְּעוּ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
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וְיִשְׁבְּעוּ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ

וְיִשְׁבְּעוּ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
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וְיִשְׁבְּעוּ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ

Lift the cup of wine and recite:

When Israel left the land of Mitzrayim,
when the House of Jacob left alien people,
Judah became His holy one, Israel His domain.

The sea fled at the sight, the Jordan retreated.
Mountains leaped like rams, hills skipped like lambs.

O sea, why did you flee? Jordan, why did you retreat?

Mountains, why leap like rams, and hills like lambs?

Even the earth trembled at the presence of Adonai,
at the presence of Jacob's God

Who turns rock into pools of water,
flint into fountains.

(Psalm 114)

בית יַעֲקֹב מֵעַם לַעֲזוֹ.
יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.
הַיַּרְדֵּן יָסַב לְאַחֹר.
גִּבְעוֹת בִּבְנֵי צֹאן.
הַיַּרְדֵּן תִּסָּב לְאַחֹר.
גִּבְעוֹת בִּבְנֵי צֹאן.
מִלְפְּנֵי אֱלֹהֵי יַעֲקֹב.
חֲלָמִישׁ לְמַעֲיָנוּ מֵיָם.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם
הִיָּתָה יְהוּדָה לְקֹדֶשׁוֹ
הַיָּם רָאָה וַיָּנֹס
הַהָרִים רָקְדוּ כְּאֵילִים
מָה לָּךְ הַיָּם בִּי תָנוּס
הַהָרִים תִּרְקְדוּ כְּאֵילִים
מִלְפְּנֵי אֲדוֹן חוֹלֵי אֶרֶץ
הַהֹפְכֵי הַצּוּר אֲגָם מֵיָם

Lift the cup of wine and recite:

Praised are You, Adonai our God, King of the universe
who has redeemed us and our ancestors from Mitzrayim,
who has brought us to this night when we eat *matzah* and
maror. Adonai, our God and God of our ancestors, enable
us to celebrate in peace other holy days and festivals, joy-
ful in the rebuilding of Your city Jerusalem and joyful in
Your service. We will sing a new song of thanks for our
redemption and for our spiritual liberation. Praised are
You, Adonai, redeemer of the people Israel.

Lift the cup of wine and recite.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר גָּאֵלְנוּ
וַנֵּאֵל אֶת אַבּוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעָנוּ לְלֵילָה הַזֶּה
לֶאֱכֹל בּוֹ מַצָּה וּמְרוֹר. כֵּן יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אַבּוֹתֵינוּ, יְגִיעָנוּ לְמוֹעֲדִים וְלַרְגְּלִים אַחֲרֵים הַבָּאִים
לְקִרְאתָנוּ לְשָׁלוֹם, שְׂמֵחִים בִּבְנִין עִירָךְ, וְשֹׁשֵׁי
בַעֲבוּרְתָךְ. וְנוֹדֶה לָּךְ שִׁיר הַדָּשׁ עַל גְּאֻלְתָּנוּ וְעַל
פְּדוּת נַפְשָׁנוּ. בְּרוּךְ אַתָּה יְהוָה גָּאֵל יִשְׂרָאֵל.

The Second Cup

כוס שני

Reflection:

I am ready to fulfill the commandment of drinking the second of
the Four Cups. This recalls God's promise of redemption to the
people Israel, as it says, "I will deliver you from bondage"
(Exodus 6:6).

Praised are You, Adonai our God, King of the universe
who creates the fruit of the vine.

Drink the wine while reclining.

Reflection:

הֲנִי מוֹכֵן/מוֹכְנָה וּמִזְמִין/וּמִזְמִינָה לְקִיּוֹם מִצְוַת כּוֹס שֵׁנִי שֶׁהוּא
כְּנֶגֶד בְּשׂוֹרֶת הַיְשׁוּעָה שֶׁאָמַר הַקֹּדֶשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל:
וְהִצַּלְתִּי אֶתְכֶם מֵעַבְדוּתְכֶם.

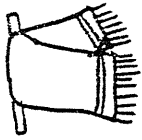
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי
הַגֶּפֶן.

Drink the wine while reclining.

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Rachatza

Washing Before Eating Matza



רחצה

1. **Finally** we begin the Passover meal, the third section or "third cup" of the seder. Storytelling leads into communal eating, because on Passover, "Jews eat history."

BLESSED ARE YOU, Lord our God, King of the Universe, who sanctified us with Divine mitzvot and commanded us on the washing of the hands.

Ba-ruch ata Adonai, Elo-hei-nu
me-lech ha-olam, asher kee-d'shamu
b'meeetz-vo-tav v'tzee-va-nu al
n'teelat ya-da-yeem.

ברוך אתה יי אלהינו מלך
העולם, אשר קדשנו
במצותיו, ואננו על נטילת
ידים.

2. **On Passover** the traditional handwashing is often done seated, while volunteers bring around a pitcher, a towel and a basin to each participant. After pouring water over each hand, say the blessing.

Motzi/Matza

Eating the Matza

1. **This is the one time** during Pesach in which one is obligated to eat matza. (It must be plain matza without eggs or other ingredients that might enrich this bread of poverty). **Take the three matzot** in hand. Make sure the middle one is broken and the others are still whole. Recite the usual blessing for all forms of bread – the "matzi" – and the special blessing for matza – "al acheelat matza."

HERE I AM, ready to perform the mitzvah of eating matza.

BLESSED ARE YOU, Lord our God,
King of the Universe,
who extracts bread from the earth.

Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
ha-mo-tzee le-chem meen ha-aretz.

BLESSED ARE YOU, Lord our God,
King of the Universe, who sanctified us
by commanding us to eat matza.

Ba-ruch ata Adonai, Elo-hei-nu me-lech
ha-olam, asher keed'sha-nu b'meeetz-vo-tav
v'tzee-va-nu al achee-lat matza.

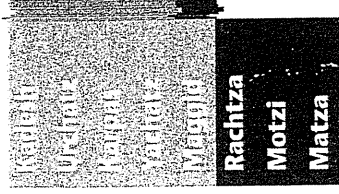
2. **Take and eat** from the top and middle matza, while reclining (left). Save the third matza for the Hillel sandwich. **You may** dip the matza in salt or charoset.

One should eat an amount equivalent to at least 1/2 - 2/3 of a standard machine-made matza.

הנני מוכן ומזומן לקיים מצות אכילת מצה.

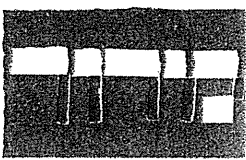
ברוך אתה יי אלהינו
מלך העולם, המוציא
לחם מן הארץ.

ברוך אתה יי אלהינו מלך
העולם, אשר קדשנו במצותיו
ואננו על אכילת מצה.



Washing
Hands
and Eating
Matza

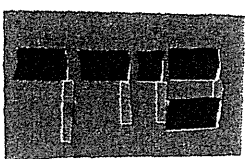
מוציא מצה



Dip some maror in haroset and recite:

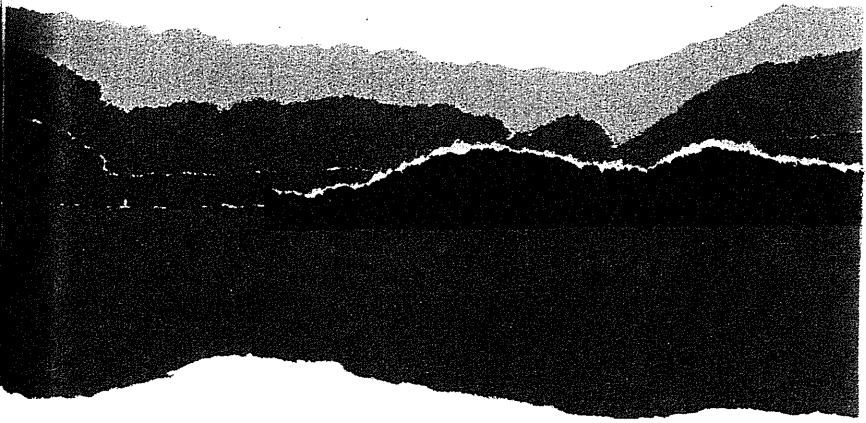
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Eat the maror without reclining.



Sandwich some maror between two pieces of the bottom matzah and recite:

זָכַר לְמִקְדָּשׁ בְּהַלֵּל. בֵּן עֶשְׂרֵה הַלֵּל בְּזִמְנֵי שְׁבִית
הַמִּקְדָּשׁ הָיָה קָיָם. הָיָה כּוֹרֵךְ מִצָּה וּמְרוֹר וְאוֹכֵל
בְּיַחַד, לְקַיָּם מָה שֶׁנֶּאֱמַר: עַל מִצּוֹת וּמְרוֹרִים
לֵאכֹלָהּ.



WHY: A variety of reasons, picturesque and poignant, are suggested for the inclusion of haroset with the maror. (This is the second dipping.)

In color and texture, haroset resembles the mortar that we were forced to make as slaves.

Its sweetness modifies the bitterness of the maror. But perhaps haroset is more than a palatable palliative. Perhaps it is an expression of Jewish optimism, of the belief that the direst disaster has a redeeming feature. Thus one sanguine sage declares that the Messiah was born on the day that the Temple was destroyed.

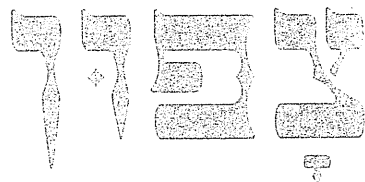
The apples in haroset also remind us that, according to rabbinic legend, our mothers in Mitzrayim would give birth beneath the benevolent boughs of sheltering apple trees. And there they would hide their infants in an unavailing bid to protect them from Egyptians, who would seek out the newborn Israelites and drown them. But God dispatched guardian angels to comfort the lorn women and watch over the little ones.

The ingredients of haroset are related to the aromatic items mentioned in various verses of the Song of Songs which, according to tradition, is recited during Pesah. Moreover, since Adam and Eve were permitted to take with them cinnamon and spices of that ilk when they were exiled from Eden, we can even trace in haroset a hint of Paradise Lost.

Matzah, maror. Why do we eat matzah first and maror next, even though we suffered long before we were set free? Rabbi Simcha Bunam of Pshiskhah explains: "As long as there was no prospect of release, the Israelites did not feel the full extent of their enslavement. But as soon as Moses spoke to them of freedom, they awoke to the bitterness of their lot."

TZAFUN

You may have heard any of the following explanations for why we do this: They are a symbol of life. They are a symbol of the Temple sacrifice. They remind us that God has no beginning or end. They are a symbol of springtime and rebirth. They remind us of the midwives, Shifrah and Puah who with courage and creativity, saved Hebrew baby boys from death. You may be surprised that none of these explanations appear in the Torah or Babylonian Talmud. These explanations are relatively new.⁴² Can you think of another interpretation of why we eat eggs?



WE EAT THE AFIKOMEN

After the Afikomen is found or ransomed, it is shared with all participants, as the Pesach offering was shared in the time of the Temple. No special blessing is said because the Afikomen, the dessert matzah, is part of the meal. We eat it reclining and without delay. We are not allowed to eat anything after the Afikomen, since its taste must linger in our mouths.

The word "*afikomen*" is derived from the Greek word "*epicumen*" which means a food eaten for pleasure, or a dessert. The *afikomen* should leave us with a lingering taste that captures all we have derived from the meal. Do you think matzah was a good choice for the afikomen?

After the meal, we taste a piece of the afikomen, the larger piece of the broken middle matzah, to affirm our belief that completeness will come in the future, according to God's promise.

WHY DO WE HIDE THE AFIKOMEN?

- So no one will eat it before it is time to be used as the "dessert" of the Seder meal.
- To symbolically destroy the evil hidden inside our hearts.
- To keep the children's attention as long as possible.

וְיִשְׂרָאֵל יִשְׁבְּעוּ בְּשֵׁם יְהוָה אֱלֹהֵינוּ
 וְיִשְׂרָאֵל יִשְׁבְּעוּ בְּשֵׁם יְהוָה אֱלֹהֵינוּ
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 וְיִשְׂרָאֵל יִשְׁבְּעוּ בְּשֵׁם יְהוָה אֱלֹהֵינוּ

Baruh hu u-varuh sh'mo.

Praised be He and praised be His name. PARTICIPANTS AND LEADER

Baruh [elohaynu] she-ahalmu mi-shelo u-v'tuvo ha-yinu.

Praised be He [our God] of whose
 bounty we have partaken and
 through whose goodness we live.
 PARTICIPANTS, THEN LEADER

With the permission of those
 present, let us praise Him [our
 God] of whose bounty we have
 partaken.
 LEADER

Y'hee shaym Adonai m'vora'ha may-ama v'ad olam.

Praised be the name of the Lord
 from this time forth and forever.
 PARTICIPANTS, AND THEN LEADER

Let us say the blessing for our food.
 LEADER

וְיִשְׂרָאֵל יִשְׁבְּעוּ בְּשֵׁם יְהוָה אֱלֹהֵינוּ
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 וְיִשְׂרָאֵל יִשְׁבְּעוּ בְּשֵׁם יְהוָה אֱלֹהֵינוּ

SAYING GRACE

Barech

ברך

נוֹדָה לָךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לָּאֲבוֹתֵינוּ אֶרֶץ
חֻמְדָּה טוֹבָה וְרַחֲבָה, בְּרִית וְתוֹרָה, חַיִּים וּמְזוֹן.
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד, בְּכַתוּב:
וְאָכַלְתָּ וְשִׂבְעַתָּ וּבֵרַכְתָּ אֶת יְהוָה אֱלֹהֶיךָ עַל הָאֶרֶץ
הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יְהוָה, עַל הָאֶרֶץ
וְעַל הַמְּזוֹן.

We thank You, Adonai our God, for the pleasing, spacious, desirable land which You gave our ancestors, for the covenant and the Torah, for life and sustenance. May You forever be praised by all living things, as it is written in the Torah, "When you have eaten and are satisfied, you shall praise Adonai your God for the good land which He has given you." Praised are You, Adonai, for the land and for sustenance.

On Shabbat, add:

Strengthen us, Adonai our God, with Your commandments, especially the commandment of this great and holy seventh day, that we may rest thereon, lovingly, according to Your will. May it be Your will, Adonai our God, to grant that our Shabbat rest be free of anguish, sorrow and sighing.

On Shabbat, add:

רְצֵה וְהַחֲלִיצֵנוּ יְהוָה אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ, וּבְמִצְוַת יוֹם הַשַּׁבָּעִי
הַשְּׁבִיב הַגְּדוֹל וְהַקָּדוֹשׁ הַזֶּה, כִּי יוֹם זֶה גְּדוֹל וְקָדוֹשׁ הוּא
לְפָנֶיךָ, לְשִׁבְתָּ בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה בְּמִצְוַת רְצוֹנְךָ. בְּרַצוֹנְךָ
הַנָּח לָנוּ יְהוָה אֱלֹהֵינוּ שְׁלֵא תְהִי צָרָה וְיַגוֹן וְאַנְחָה בְּיוֹם
מְנוּחָתֵנוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיִבּוֹא, יִגְיַע וְיִרְאֶה,
יִזְכֵּר וְיִפְקֹד זְכוֹרֹתֵנוּ וְזְכוֹרֵי אֲבוֹתֵינוּ, וְזְכוֹרֵי
ירוּשָׁלַיִם עִירָךְ, וְזְכוֹרֵי עַמֶּךָ כָּל בֵּית יִשְׂרָאֵל לְפָנֶיךָ
לְטוֹבָה בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. זְכַרְנוּ יְהוָה אֱלֹהֵינוּ
בּוֹ לְטוֹבָה, וּפָקְדְנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקָּדֹשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ
אַתָּה יְהוָה, בּוֹנֵה בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן.

Our God and God of our ancestors, on this Pesah remember our ancestors and be gracious to us. Consider Your people Israel standing before You today, praying for Jerusalem Your city. Bless us, Adonai our God, with all that is good. Remember us this day for blessing, rescue us with life.

Rebuild Jerusalem, Your holy city, soon, in our time. Praised are You, Adonai who in His mercy rebuilds Jerusalem. Amen.

In the 20th century, the Kishnev pogrom in Russia in 1903 followed the spread of a blood libel accusation. In this pogrom about a hundred Jews were murdered and several hundred severely wounded. Another pogrom occurred in 1905.

In 1911, a Russian Jew named Mendel Beilis was accused of committing a ritual murder. The police investigation and his trial were accompanied by violent anti-Semitic propaganda by the Russian press and government.

The trial was held in Kiev in 1913, and Beilis was acquitted. Even today, in some parts of Europe, the Passover season still awakens blood libel accusations.

ANI MA' AMIN

In some homes a new ceremony has been introduced before opening the door for Elijah the Prophet. During the ceremony we remember the six million Jews who were murdered by the Nazis and the heroes of the ghetto revolts.

We sing the song Ani Ma'Amin. This song of hope was sung by the martyrs in the concentration camps. The words were written in accordance with the teachings of the famous Jewish philosopher Moses Maimonides.

אָנִי מֵאֲמִיִן 1 I believe

אָנִי מֵאֲמִיִן, אָנִי מֵאֲמִיִן 2 I believe, I believe,

בְּאֲמוּנָתְךָ שְׁלֵמָה, בְּאֲמוּנָתְךָ שְׁלֵמָה 3 With all my faith,

with all my faith

בְּרִצְאֵת הַבְּנִשְׁיִת, 4 That the Messiah will come

בְּרִצְאֵת הַבְּנִשְׁיִת 5 That the Messiah will come

אָנִי מֵאֲמִיִן. 6 I believe

The Holocaust was not an overnight happening. The seeds of anti-Semitism were planted and nourished by the churches of Europe.

For centuries, the blood libel accusation, on or around Passover, resulted in the murder of hundreds of thousands of innocent Jews. Christian priests taught that Jews needed the blood of a Gentile child to make matzot. Consequently, during the Passover season, a missing, lost, or dead Christian child was an excuse for attacks against the Jewish population.

In 1144 C.E., Theobald of Cambridge, England, a converted Jew, testified that the Jews needed the blood of Christian children to make matzot.

The leaders of the church eagerly accepted the outrageous lie and "proved" it when a Christian child was found dead in Norwich. The dead child was canonized as St. William.

The blood libel quickly spread through Europe, and was used as an excuse by the Crusaders to kill Jews, plunder their homes, and destroy their communities.

A few Christian leaders, such as Pope Gregory X, Pope Clement XIV, Pope Pius XI, and some Christian scholars wrote refutations, but the charge persisted.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

PSALM 115:12-18

The Lord remembers us with blessing.
 He will bless the House of Israel.
 He will bless the House of Aaron.
 He will bless those who revere Him, young and old alike.
 May the Lord increase your blessings, yours and your children's.
 May you be blessed by the Lord, Maker of heaven and earth.
 Heaven belongs to the Lord,
 and the earth He has entrusted to mortals.
 The dead cannot praise the Lord,
 nor can those who go down into silence.
 But we shall praise the Lord now and forever. Halleluyah!

PSALM 115:1-11

Not for us, Lord, not for us, but for Yourself
 win praise through Your love and faithfulness.
 Why should the nations say: "Where is their God?"
 Our God is in heaven; He does whatever He wills.
 Their idols are silver and gold, made by human hands.
 They have a mouth and cannot speak, eyes and cannot see.
 They have ears and cannot hear, a nose and cannot smell.
 They have hands and cannot feel, feet and cannot walk.
 They cannot make a sound in their throat.
 Their makers shall become like them; all who trust in them.
 Let the House of Israel trust in the Lord;
 He is their help and their shield.
 Let the House of Aaron trust in the Lord;
 He is their help and their shield.
 Let the House of Aaron trust in the Lord;
 He is their help and their shield.
 Let those who revere the Lord trust in the Lord;
 He is their help and their shield.
 He is their help and their shield.
 He is their help and their shield.

I love to know that the Lord listens to my cry of supplication.

Because He gives me a hearing,
I will call on Him all of my days.

The cords of death encompassed me,
the grave held me in its grip;
I found myself in anguish and despair.

I called on the Lord: I prayed that He would save me.

Gracious is the Lord, and kind; our God is compassionate.

The Lord protects the simple;
I was brought low and He saved me.

Be at ease once again, my soul,
for the Lord has dealt kindly with you.

He has delivered me from death,
my eyes from tears, my feet from stumbling.

I shall walk before the Lord in the land of the living.

I kept my faith even when greatly afflicted, even when
in panic I cried out: All mortals are undependable.

PSALM 118:1-11

How can I repay the Lord for all His gifts to me?

I will raise the cup of deliverance,
and invoke the Lord by name.

I will pay my vows to the Lord in the presence of all His people.

Grievous in the sight of the Lord is the death of His faithful.

I am Your servant, born of Your maidservant;
You have released me from bondage.

To You will I bring an offering, and invoke the Lord by name.

My vows to the Lord will I pay
in the presence of all His people,

in the courts of the House of the Lord,
in the midst of Jerusalem. Halleluyah!

PSALM 118:12-19

אֶהְבֵּתִי כִּי יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנָי.
כִּי הִטָּה אָזְנוֹ לִי וּבִזְמִי אֶקְרָא.

אֶפְפוּנֵי חֲבַל־יָמוֹת
וּמִצְרֵי שְׁאוֹל מִצְאוּנִי,
צָרָה וְנִגּוֹן אֶמְצָא.

וּבִשְׁם יְהוָה אֶקְרָא,
אֲנִי יְהוָה מִלְּטָה נַפְשִׁי.

חַנּוּן יְהוָה וְצַדִּיק, וְאֶלְהִינוּ מֵרַחֵם.
שֹׁמֵר פְּתָאִים יְהוָה, דָּלוּתִי וְלִי יְהוֹשִׁיעַ.
שׁוֹבֵי נַפְשִׁי לְמִנוּחָיִכִי, כִּי יְהוָה גָּמַל עֲלוּכֵי.
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת, אֶת־עֵינַי מִן דְּמָעָה,
אֶת־רַגְלִי מִדְּבָחִי.

ס אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים.
הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד.
אֲנִי אֶמְרֵתִי בַחֲפוּזִי, כִּלְיָהָאֲדָם כּוֹזֵב.

מִה אֲשִׁיב לַיהוָה כִּלְיָתִגְמוֹלוֹהִי עָלַי.
כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם נְגִידָה נָא לְכָל־עַמּוֹ.
נִקֵּר בְּעֵינַי יְהוָה הַמְּוֹתָה לְחַסְדֵּיךָ.
אֲנִי יְהוָה כִּי אֲנִי עֲבַדְךָ
אֲנִי עֲבַדְךָ בְּרֵאֲמַתְךָ,
פִּתְחָתָ לְמוֹסְרֵי.

לְךָ אֲזַבַּח זִבְחַ תוֹדָה וּבִשְׁם יְהוָה אֶקְרָא.
ס נִדְרֵי לַיהוָה אֲשַׁלֵּם נְגִידָה נָא לְכָל־עַמּוֹ.
בַּחֲצֵרוֹת בַּיִת יְהוָה בְּתוֹכֵכִי יְרוּשָׁלָּיִם.
הַלְלוּהָ.

וְיִשְׂרָאֵל יִשְׁבְּחוּ לְיְהוָה לְעוֹלָם וָעֶד
וְיִשְׂרָאֵל יִשְׁבְּחוּ לְיְהוָה לְעוֹלָם וָעֶד
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וְיִשְׂרָאֵל יִשְׁבְּחוּ לְיְהוָה לְעוֹלָם וָעֶד

Praise the Lord, all nations.
Laud Him, all peoples.
His love has overwhelmed us,
His faithfulness endures forever. Halleluyah!
PSALM 117

Acclaim the Lord, for He is good: His love endures forever.
Hodu l'adonai ki tov, ki Y'olam hasdo.

Let the House of Israel declare: His love endures forever.
Let the House of Aaron declare: His love endures forever.
Let those who revere the Lord declare: His love endures forever.

In my distress I called to the Lord: He answered by setting me free.
The Lord is with me, I shall not fear: what can mortals do to me?
With the Lord at my side, best help of all,
I will yet see the fall of my foes.

Better to depend on the Lord than to trust in mortals.
Better to depend on the Lord than to trust in the powerful.
Though all nations surrounded me,
in the Lord's name I overcame them.

Though they surrounded and encircled me,
in the Lord's name I overcame them.
Though they surrounded me like bees,
they were snuffed out like burning thorns.
In the Lord's name I overcame them.

Hard pressed was I and tottering, but the Lord helped me.
The Lord is my strength, my might, my deliverance.
The homes of the righteous echo with songs of deliverance:
"The might of the Lord is triumphant,
"The might of the Lord is supreme:
"The might of the Lord is triumphant."

I shall not die, but live to tell the deeds of the Lord.
The Lord severely chastened me, but He did not doom me to death.

Open for me the gates of triumph, that I may enter to praise the Lord.

This is the gateway of the Lord; the righteous shall enter therein.

PSALM 118:1-20

Each of the following four verses is recited twice

I praise You for having answered me;
You have become my deliverance.
The stone which the builders rejected has become the cornerstone.
This is the doing of the Lord; it is marvelous in our sight.
This is the day the Lord has made; let us exult and rejoice in it.

The Reader recites each phrase twice, followed each time by the congregation.

Deliver us, Lord, we implore You.
Prosper us, Lord, we implore You.

Each of the following four verses is recited twice

Blessed in the name of the Lord are all who come;
we bless you from the house of the Lord.

The Lord is God who has given us light.
Wreath with myrtle the festive procession
as it proceeds to the corners of the altar.

You are my God, and I praise You. You are my God, and I exalt You.

Acclaim the Lord, for He is good; His love endures forever.

PSALM 118:21-29

ט פתחו לי שערי צדק, אבא בם, אודה יהוה.
זה השער ליהוה, צדיקים יבאו בו.

Each of the following four verses is recited twice

אודה כי עניתני ותהי לי לישועה.
אבן מאסו הבונים היתה לראש פנה.
מאת יהוה היתה זאת, היא נפלאת בעינינו.
זה היום עשה יהוה, נגילה ונשמחה בו.

The Reader recites each phrase, which is then repeated by the congregation

אנא יהוה הושיעה נא. אנא יהוה הושיעה נא.
אנא יהוה הצליחה נא. אנא יהוה הצליחה נא.

Each of the following four verses is recited twice

ברוך הבא בשם יהוה, ברכנוכם מבית יהוה.
אל יהוה ניאָר לנו,

אסרו־חג בעבתים עד קרנות המזבח.

אלי אתה ואודה, אלהי ארוממך.

הודו ליהוה כי טוב, כי לעולם חסדו.

יהללך יהוה אלהינו, כל־מעשיך, וחסידיך, צדיקים עושי
רצונך, וכל־עמך בית ישראל, ברנה יודו ויברכו, וישבחו
ויפארו וירוממו ונעריצו, ונקדישו וימליכו את־שמך מלכנו.
כי לה טוב להודות ולשמך נאה לומר, כי מעולם עד
עולם אתה אל. ברוך אתה יהוה, מלך מהלל בתשבחות.

May all creation praise You, Lord our God. May the pious, the righteous who do Your will and all Your people, the House of Israel, join in acclaiming You with joyous song. May they praise, revere, adore, extol, exalt and sanctify Your sovereign glory, our King. To You it is good to chant praise; to Your glory it is fitting to sing. You are God from age to age, everlastingly. Praised are You, Lord, King acclaimed with songs of praise.

On the second night of Pesach only:

Counting the Omer

1. On the second night of Pesach we begin counting the 50 days from the Exodus to Sinai, from Pesach, the harvest of barley, until Shavuot, the harvest of wheat. Traditionally, the Rabbis interpret the counting as reflecting Israel's eager anticipation of the giving of the Torah at Sinai on Shavuot.

HERE I AM, ready to perform the mitzvah of counting the Omer.

BLESSED ARE YOU, Lord our God, King of the Universe, who has sanctified us with Divine laws and commanded us to count the Omer.

TODAY is the first day of the Omer.

The Double Jubilee

IN THE BIBLICAL ERA Israel counted off seven times seven sabbatical years and concluded with the fiftieth year, the Jubilee, which was marked with the blowing of the shofar. The word Jubilee means shofar and "it proclaimed liberty throughout the land to all the inhabitants thereof" (Lev.25).

Annually the minor Jubilee was the counting off of seven times seven weeks (shavuot) concluded on the fiftieth day with the holiday of Shavuot (Festival of

the Weeks) or Pentecost. Every day one measure (omer) of the new barley was offered in the Temple, until Shavuot when the first "fruits" of the wheat harvest were offered.

The rabbis later reinterpreted the fifty day count-down as a reliving of the most important spiritual journey in Jewish history. The original 50 day itinerary brought Israel geographically from Egypt to Mount Sinai, politically from slavery to the ratification of its Divine constitution, and spiritually from idolatry to the status of "a kingdom of priests and a holy nation."

In a sense, the whole purpose of the Exodus is to prepare Israel to accept the Torah. The true meaning of liberation is fulfilled in choosing freely to enter into a commitment to God as a community. Rabbi Y.M. Epstein interprets the barley offering, the "omer," as animal fodder and the wheat offering of the Holiday of the Giving of the Torah as the food of civilized human beings. He took that to symbolize that through Torah we cultivate our new freedom into the spiritual liberty befitting a dignified human being (Aruch HaShulchan O. H. 489:3).

ספירת העומר

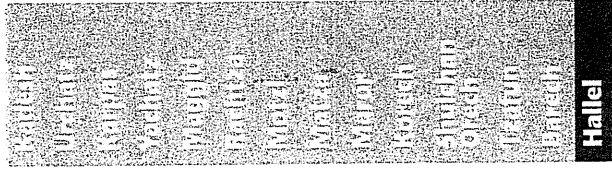
The physical liberation is not an end in itself, but must be wedded to a life of values and responsibility.

2. Please rise and count off the first day of the Omer.

הִנְנִי מוכָן וּמְזֵמֵן לְקַיֵּם מִצְוַת עֲשֵׂה עַל סְפִירַת הָעוֹמֵר.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר.

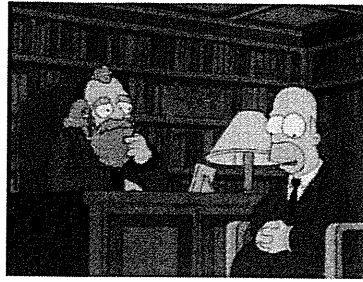
הַיּוֹם יוֹם אֶחָד לְעוֹמֵר.




















































Hallel

Counting the Omer

The Homer Calendar



This calendar will guide you through the counting of the omer with Homer. Remember, Jewish "days" begin at sundown, so don't count each new day until the evening of the calendar date listed below. For the complete Homer Calendar, including details on the omer ritual and blessings, weekly calendars, "Jewish Life in Springfield" photo essay, Jewish Simpsons' quotes, video excerpts and much more, check out HomerCalendar.net, and follow [@CountTheHomer](https://twitter.com/CountTheHomer) on Twitter and [@HomerCalendar](https://facebook.com/HomerCalendar) on Facebook.

| April 2019 | | | | | | |
|--|--|--|--|--|--|--|
| Sunday eve | Monday eve | Tuesday eve | Wednesday eve | Thursday eve | Friday eve | Saturday eve |
| | | | | | | 20

Omer 1 |
| 21

Omer 2 | 22

Omer 3 | 23

Omer 4 | 24

Omer 5 | 25

Omer 6 | 26

Omer 7 | 27

Omer 8 |
| 28

Omer 9 | 29

Omer 10 | 30

Omer 11 | | | | |
| May 2019 | | | | | | |
| | | | 1

Omer 12 | 2

Omer 13 | 3

Omer 14 | 4

Omer 15 |
| 5

Omer 16 | 6

Omer 17 | 7

Omer 18 | 8

Omer 19 | 9

Omer 20 | 10

Omer 21 | 11

Omer 22 |
| 12

Omer 23 | 13

Omer 24 | 14

Omer 25 | 15

Omer 26 | 16

Omer 27 | 17

Omer 28 | 18

Omer 29 |
| 19

Omer 30 | 20

Omer 31 | 21

Omer 32 | 22

Omer 33 | 23

Omer 34 | 24

Omer 35 | 25

Omer 36 |
| 26

Omer 37 | 27

Omer 38 | 28

Omer 39 | 29

Omer 40 | 30

Omer 41 | 31

Omer 42 | |
| June 2019 | | | | | | |
| | | | | | | 1

Omer 43 |
| 2

Omer 44 | 3

Omer 45 | 4

Omer 46 | 5

Omer 47 | 6

Omer 48 | 7

Omer 49 | |

Created and designed by Brian P. Rosman

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וְיִבְרַח דָּוִד

The Fourth Cup of Wine, The Cup of Peace

The fourth cup is the cup of peace. With this cup we affirm a vision of a time when people will no longer raise arms against one another but rather shall abandon war and create together a new order. We pray that this day will hasten in coming and that all people will soon know true peace, a time of harmony, built on individual tranquility and the acceptance and appreciation of one another.

Let us drink together.
To peace!
To life!
L'Chaim!

Life the cup of wine and recte:

וְיִבְרַח דָּוִד
וְיִבְרַח דָּוִד

וְיִבְרַח

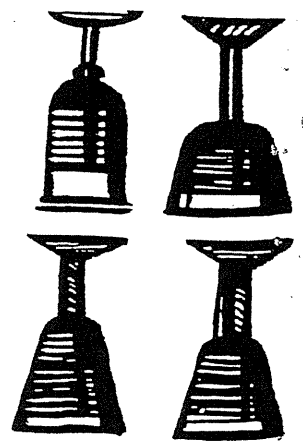
Nitzah

CONCLUSION OF THE SERVICE

זְמַנְךָ הַבֹּא יִבְרַח

יְהוָה אֱלֹהֵינוּ
עִמָּנוּ וְיִבְרַח
יְהוָה אֱלֹהֵינוּ
עִמָּנוּ וְיִבְרַח
יְהוָה אֱלֹהֵינוּ
עִמָּנוּ וְיִבְרַח
יְהוָה אֱלֹהֵינוּ
עִמָּנוּ וְיִבְרַח
יְהוָה אֱלֹהֵינוּ
עִמָּנוּ וְיִבְרַח

Our Seder now has ended
With its history-laden rites.
We have journeyed from Miztrayim
On this storied night of nights.
We bore witness, we remembered
Our covenant with You.
So we pray that You redeem us.
As You pledged Your word to do.
NEXT YEAR IN JERUSALEM!
La-shamah haba'ah birushalayim.



YES! SEDER SONGS

Have the 2nd oldest person and 2nd youngest person at your seder choose 2 songs

“Take me out to the

Ballgame”

Take me out to the Seder
Take me out to the crowd
Feed me some matzah and charoses
to Egypt we're never going back
Cause it root rot for Moshe Rabbeinu
Had to break the luchos what a shame!
For it's one, two, ...four cups of wine
At the ole seder plate!

“BINGO”

There were some Slaves who ate flat bread
and MATZO was it's name-o

M-A-T-Z-O-I

M-A-T-Z-O-I

M-A-T-Z-O-I

And Matzo was it's name-o

“John Jacob

Jingleheimer Schmidt”

Blood, Frogs, Lice and Wild Beasts
His plague is my plague too
Whenever we go out (*from Egypt*)
The Yiddim always shout,
Here comes Dam, Sefardaya, Kinim,
Arov Shcimm
lalalalala

“Yankee Doodle”

Moshe Rabbeinu went to town
Riding on the Nile
Stuck his Staff in the ground
and filled it with frogs n' crocodiles

“Twinkle Twinkle”

Sprinkle, Sprinkle little wine
For each plague, count 10 times
Ask 4 questions you gotta try,
Hide the afikomen under your thigh.
Sprinkle, sprinkle, little wine,
Have some fun it's seder time!

Brady Bunch

Here's the story
of our great-grand Bobby and Zeide
Who were enslaved for about 210 years.
All of them were stuck in Egypt, with their
Jewish brothers,
it was hard work and bitter tears.

Here's their story,
Lets call it a “Seder”

Which we tell about how they finally broke
free!

God sent Moshe to deal with Pharaoh,
and also to split the red sea.

Till that one day when God himself came to
our rescue

And they knew it was much more than a
hunch,

That this group of slaves would somehow
form a nation.

That's the way we all became the Jewish
Bunch.

The Jewish Bunch,
That's the way we all became the Jewish
Bunch.

The Jewish Bunch.

Sweet Caroline

Where it began, Joseph sold to Egypt
But then I know things went so wrong
A brand new King
This king became the burner
Who'd have believed slavery was wrong?

Jewish Clans, touching Clans

Reaching out, rushing free, becoming Jews

4 cups of Wine (dah dah dah)

Good times never seemed so good

Lets all recline

To believe they never would..but now I

Look at seder night and it don't seem so lonely

Were with family, dayaynu

And when maror hurts

Hurting runs off my shoulders

How can I hurt when I'm with all of you?

I want to Hold your Hand

Before we, eat that something
whether its machine or hand
Before I, eat that matza!

I want to wash your hands
I want to wash your hands
I want to wash your hands

Oh please say to me

Find the afikomen

And please say to me

You'll let me wash your hands

Now, let me wash your hands

I want to wash your hands

And when I eat charoset

I feel happy inside

It's such a feelin' that the afikomen

I can't hide

I can't hide

I can't hide

Gilligan's Island

Just sit right back and you'll hear a tale,
A tale of a fateful trip,
That started when we were slaves,
on our exodus from Egypt

Moses was a mighty holy man,

Aaron brave and sure.

The Jewish Nation escaped that night,
For a three day tour, a three day tour.

The Egyptians started getting rough

The Red Sea had no bridge to cross

If not for the courage of the fearless Jew,

Our nation would be lost, our nation would be lost!

God split the sea and we came to shore to start

a new lifestyle

With Miriam, and Aaron too,

Under G-d's care we did survive

Moses's lead,

The Torah and our Israel land

Here on Passover Night!!!!!!!!!!!!!!!

7 Years

Once I was 70 years old my bubbe told me,
Go learn yourself some torah or you'll be lowly
Once I was 70 years old

It was a big, big world, slaves to the Egyptians
Pushing us around , with no bread in our
kitchens

By 210, it was only freedom that we were
itchen

Never rich so we were out to simply leave this
sitch and

Once I was 18 years old my rebbe told me,
Remember the exodus that's praiseworthy
Once I was 18 years old

I always had that dream like my daddy before
me

So I started passover, I started telling Egyptian
stories

Something about escape just always seemed
to bchol dor vdor me

'Cause only those that ache will ever truly eat
maror w/ me

Once I was 70 years, old my story got told
Before the dayanu when 4 questions were so
holy

Once I was 70 years old

I only lean to the right, sitting straight is a failure
'Cause the smallest questions can make our
story major

I got my hagadah with me at my family seder
And if we don't eat before Elijah leaves I hope
that I'll see you later

Once I was 18 years old my story got told
I was asking 'bout everything I saw before me
Once I was 70 years old



Adeer Hu Mighty is God

The poet (15th C. Germany) recounts the Divine attributes in alphabetical order. and prays for the building of the third Temple.

Adeer hu, adeer hu

Refrain: Yeev-neh veito b'ka-rov, beem-hei-ra, beem-hei-ra,

B'ya-mei-nu b'ka-rov, Eil b'nei, Eil b'nei, B'nei veit-cha b'ka-rov.

Ba-chur hu, **ga**-dol hu, **da**-gul hu, Yeev-neh vei-to b'ka-rov...

Ha-dur hu, **va**-teek hu, **za**-kai hu, Yeev-neh vei-to b'ka-rov...

Cha-sid hu, **ta**-hor hu, **ya**-cheed hu, Yeev-neh vei-to b'ka-rov...

Ka-beer hu, **la**-mud hu, **me**-lech hu, Yeev-neh vei-to b'ka-rov...

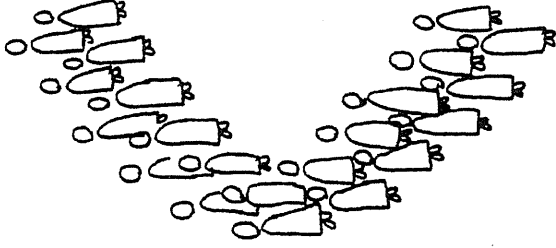
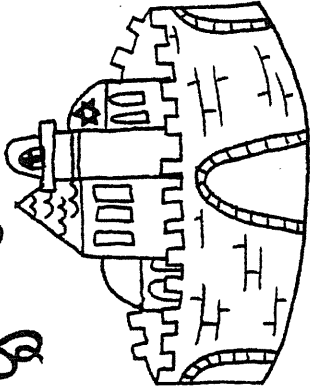
No-ta hu, **sa**-geev hu, **ee**-zuz hu, Yeev-neh vei-to b'ka-rov...

Po-deh hu, **tza**-deek hu, **ka**-dosh hu, Yeev-neh vei-to b'ka-rov...

Ra-chum hu, **sha**-dai hu, **ta**-keef hu, Yeev-neh vei-to b'ka-rov...

אדיר הוא

ירושלים
القدس



אדיר הוא, אדיר הוא,
יבנה ביתו בקרוב, במהרה במהרה,
בימינו בקרוב. אל בנה, אל בנה,
בנה ביתך בקרוב.

בחור הוא, גדול הוא, דגול הוא,
יבנה ביתו בקרוב...

חדור הוא, ותיק הוא, זכאי הוא,
יבנה ביתו בקרוב...

חסיד הוא, טהור הוא, יחיד הוא,
יבנה ביתו בקרוב...

כביר הוא, למד הוא, מלך הוא,
יבנה ביתו בקרוב...

נורא הוא, סגוב הוא, עוזז הוא,
יבנה ביתו בקרוב...

פודה הוא, צדיק הוא, קדוש הוא,
יבנה ביתו בקרוב...

רחום הוא, שדי הוא, תקיף הוא,
יבנה ביתו בקרוב...



| | |
|--------------|----------|
| Kraish | קראיש |
| Ur-chutz | אור-חוצה |
| Kripel | קריפל |
| Schitz | שצ'טש |
| Knappet | קנאפ'ט |
| Molz | מולץ |
| Milva | מילבה |
| Makot | מאקות |
| Koresh | קורש |
| Schulman | שולמן |
| Olaf | אולף |
| Wain | וואין |
| Waisch | וואיש |
| Walls | וואלס |
| Nirza | |

Adeer Hu

Echad Mee Yodei-a

עחד מיי יודעי-א

WHO KNOWS ONE?

"Who knows one?" is modelled on a German non-Jewish folksong (15th or 16th C.). It consists of a numerical quiz

written like a basic Jewish trivia game. You may test your knowledge on the advanced quiz below.

❖ The Jewish Trivia Song

- 1 Who knows one?
I know one.
One is our God, who is in heaven and on earth.
- 2 Who knows two?
I know two.
Two are the tablets of the Covenant.
One is our God, who is in heaven and on earth.
- 3 Three are the Fathers.
- 4 Four are the Mothers.
- 5 Five are the books of the Torah.
- 6 Six are the Mishnah sections.
- 7 Seven are the days of the week.
- 8 Eight are the days before circumcision.
- 9 Nine are the months of pregnancy.
- 10 Ten are the Ten Commandments.
- 11 Eleven are the stars in Joseph's dream.
- 12 Twelve are the tribes of Israel.
- 13 Thirteen are God's attributes of mercy.

Singing Activity

Since the songs written in question and answer form, you may assign the answers to different participants. The whole "chorus" sings the question: "Who knows one (two, etc.)?" and the preassigned respondent sings the answer "I know one, One is our God..." every time that number comes up. No one dare fall asleep and miss a turn in the rotation.

The Advanced "Who Knows One?"

- Who knows three?**
Name the three fathers of Israel.
(Hint: A..., L..., J...)
- Who knows the four mothers of the Torah?** (Hint: S..., R..., R..., L...)
- Who knows the "fours" of the seder?**
- Who knows the five books of the Torah in English and in Hebrew?**
(Hint: G..., E..., L..., N..., D...)
- Who knows the ten commandments?** (See Exodus 20)
- Who knows the ten plagues?**
- Who knows Jacob's twelve sons?**
Hint: Leah's sons: R..., Sh..., L..., J..., Y..., Z...,
Rachel's: J..., B...,
Zilpah's: G..., A...,
Bilhah's: D..., N...,
Who knows 613?

ONE LITTLE GOAT

One little goat, one little goat.

Chad Gadya, Chad Gadya.

That my parents bought for two zuzim,
One little goat, one little goat.

Chad Gadya, Chad Gadya.

Then came a cat

That ate the goat

That my parents bought for two zuzim.
One little goat, one little goat.

Chad Gadya, Chad Gadya.

Then came a dog and bit the cat

That ate the goat

That my parents bought for two zuzim.
One little goat, one little goat.

Chad Gadya, Chad Gadya.

Then came a stick and beat the dog

That bit the cat that ate the goat

That my parents bought for two zuzim.

One little goat, one little goat.

Chad Gadya, Chad Gadya

Then came fire and burned the stick

That beat the dog that bit the cat

That ate the goat

That my parents bought for two zuzim.

One little goat, one little goat.

Chad Gadya, Chad Gadya

Then came water and quenched the fire

That burned the stick that beat the dog

That bit the cat that ate the goat

That my parents bought for two zuzim.

One little goat, one little goat.

Chad Gadya, Chad Gadya

One little goat Some believe that Chad Gadya has a deeper meaning.

The little goat is the Jewish people, surrounded by enemies who end up devouring each other. In the end justice triumphs and God destroys them all.

CHAD GADYA

1 חַד גָּדְיָא. חַד גָּדְיָא. דְּזָבִין אַבָּא בְּתָרֵי זַוְיָי. חַד גָּדְיָא. חַד
2 גָּדְיָא:

3 וְאַתָּא שׁוּנְרָא. וְאַכְלָה לְגָדְיָא. דְּזָבִין אַבָּא בְּתָרֵי זַוְיָי. חַד
4 גָּדְיָא. חַד גָּדְיָא:

5 וְאַתָּא כְּלָבָא. וְנָשָׂה לְשׁוּנְרָא. דְּאַכְלָה לְגָדְיָא. דְּזָבִין אַבָּא
6 בְּתָרֵי זַוְיָי. חַד גָּדְיָא. חַד גָּדְיָא:

7 וְאַתָּא חוּטְרָא. וְהִפָּה לְכַלְבָּא דְּנָשָׂה לְשׁוּנְרָא. דְּאַכְלָה
8 לְגָדְיָא. דְּזָבִין אַבָּא בְּתָרֵי זַוְיָי. חַד גָּדְיָא:

9 וְאַתָּא נוּרָא. וְשָׂרַף לְחוּטְרָא. דְּהִפָּה לְכַלְבָּא דְּנָשָׂה
10 לְשׁוּנְרָא. דְּאַכְלָה לְגָדְיָא. דְּזָבִין אַבָּא בְּתָרֵי זַוְיָי. חַד גָּדְיָא.

11 חַד גָּדְיָא:

12 וְאַתָּא מַיָּא. וְקָבַה לְנוּרָא. דְּשָׂרַף לְחוּטְרָא. דְּהִפָּה לְכַלְבָּא.
13 דְּנָשָׂה לְשׁוּנְרָא. דְּאַכְלָה לְגָדְיָא. דְּזָבִין אַבָּא בְּתָרֵי זַוְיָי.

14 חַד גָּדְיָא. חַד גָּדְיָא:

Chad Gadya - One Little Goat This rhythmic folksong describes the unhappy adventures of a little goat that was purchased for two zuzim (coins) by kind parents for their child. In this parable we read the story of the Jewish people. Each and every time, a new power rises by force of arms.

