
HAGGADAH

הגדה של פסח

Passover Service

**Designed for members of the
U.S. Armed Forces**



All images reproduced herein are either public domain or included pursuant to the Fair Use Doctrine, 17 U.S. Code § 107

Welcome to our Seder!

Tonight we observe a joyous festival that our people have celebrated for thousands of years. We began as slaves in the land of Egypt. On a night such as this, G-d redeemed our ancestors from Egypt, leaving behind slavery and degradation. On a night such as this they rejoiced in their newly found freedom and holiness. Tonight we celebrate their freedom and ours. May this Seder kindle a desire within each of us to work for the freedom of all. May this Seder inspire us to light the torch of freedom, so that we can be a "light unto the nations" for all the world.

Why do we Read the Haggadah?

The holiday of Passover marks the anniversary of the birth of the Jewish nation. The story of the Jewish nation is one of individuals who became a family who became a people. The great individuals who laid the spiritual foundation of Jewish peoplehood were Abraham and Sarah, their son and daughter-in-law Isaac and Rebecca, and their son and daughters-in-law Jacob, Rachel, and Leah.

From Jacob, Rachel, and Leah came a family of 70 people who, due to a famine in Israel, were forced to migrate to Egypt. In Egypt this family grew and prospered to such an extent that they eventually came to be seen as a threat by their Egyptian hosts. Respect and admiration turned to contempt, and finally to an organized program of enslavement and oppression. After 210 years, and a series of unheeded warnings by Moses to Pharaoh which resulted in the Ten Plagues, God liberated a nation which had grown from the original family of 70 people. Seven weeks later this newly conceived nation received the Torah at Mount Sinai.

The Haggadah is the story of the birth of the Jews as a people. It deals primarily with the events in Egypt which led from slavery to liberation, though it also spans the entire period from Abraham to the giving of the Torah at Mount Sinai. One could say that the Haggadah is our national birth certificate as well as our Declaration of Independence. More than just a historical document, it also speaks of the ideals and values which constitute the essence of our national consciousness and identity.

The word *haggadah* means to tell, or to relate. The Haggadah is a vivid narrative which is set in the context of a parent-child dialogue. Passover, with the Haggadah as its focus, tells every Jew three things: who you are, where you came from, and what you stand for.

The message inherent in the Haggadah is that Jewish identity and continuity hinge on encouraging children to ask questions -- and being prepared as parents to provide sensitive and substantive answers. In Judaism, being learned, knowledgeable, and wise is not only a goal, it's a prerequisite.

Tonight, each of you represents an integral link in the chain of our faith and history. We can't thank you enough for coming!

Before the Seder

Burning of the Chametz

All leaven or anything leavened which is in my possession, whether I have seen it or not, whether I have observed it or not, whether I have removed it or not, shall be considered nullified and ownerless as the dust of the earth.

CANDLE LIGHTING

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM A-SHER

KI-DE-SHA-NU BE-MITZ-VO-TAV V'TZI-VA-NU L'HAD-LIK NER SHEL (SHABBAT V'SHEL) YOM TOV.

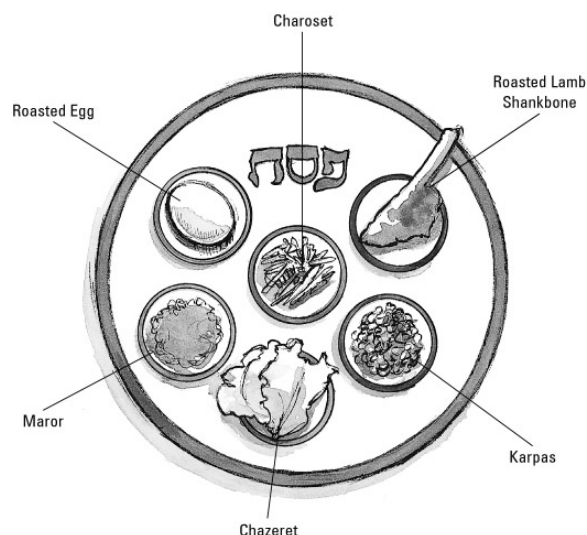
Blessed are You, Lord our G-d, ruler of the universe who makes us holy with commandments and commands us to light the (Shabbat and) festival lights.

THE SEDER

The Seder has 15 parts, corresponding to the fifteen steps upon which one ascended to the Temple. Our Sages say that our table is like an Altar, and this is particularly true on Seder night, when our family table is a means to achieve new spiritual heights. Similarly, just as the Temple helped the Jewish People sense the Divine Order in the world, so too, the Seder, the Hebrew word for order, is a reminder that G-d guides world history.

THE FIFTEEN STEPS OF THE SEDER ARE:

- Kadesh** — Sanctifying the festival over wine in the manner in which we begin all festivals.
- Ur'Chatz** — Symbolic hand washing as was done in the days of the Temple.
- Karpas** — Eating the vegetable dipped in salt water to arouse the curiosity of the children.
- Yachatz** — Breaking the *matzah* and hiding the larger piece for *afikomen*.
- Maggid** — Relating the story of the Exodus from Egypt through the recitation of the Haggada.
- Rochtzo** — Washing the hands for matzah and reciting the blessing of *Al Netilat Yadaim*.
- Motzi** — Reciting the blessing over the matzah.
- Matzah** — Eating the matzah.
- Maror** — Eating the bitter herbs.
- Korech** — Eating a sandwich combining bitter herbs and matzah.
- Shulchan Aruch** — Partaking of the festive meal.
- Tzafun** — Eating the *afikomen*.
- Barech** — Reciting the *Birkhat HaMazon*.
- Hallel** — Reciting Psalms
- Nirtzah** — Singing the supplemental songs of praise.



Step 1: Kadesh – Sanctification of the Evening

Begin here on Friday Evening

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּו שְׁבֹת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

(Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz v'choltzva'am. Vay'chal Elohim bayom hashvi'i, m'lachto asher asah, vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-yom hashvi'i, vay'kadeish oto, ki vo shavat mikol-mlachto, asher-bara Elohim la-asot.)

("And there was evening and there was morning, the sixth day. Now the heavens and the earth and all His host were completed. And on the seventh day G-d finished His work of creation which He had made. And G-d blessed the seventh day and made it holy, for on that day G-d rested from His work and ceased creating.)

Begin here on a weeknight. (On Shabbat we add the words in parentheses)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Praised are you, Lord our G-d, Ruler of the universe, who has created the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עָם וְרוֹמַמְנוּ מִכָּל לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (בְּשִׁבְתְּךָ: שְׁבִיתוֹת לְמַנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׁשּׁוֹן, אֶת יוֹם (הַשְּׁבִית הַזֶּה וְאֶת יוֹם) חַג הַמִּצְוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זְכָר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשִׁבְתָּ) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרָצוֹן), בְּשִׂמְחָה וּבְשִׁשּׁוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ (הַשְּׁבִית וּ)יִשְׂרָאֵל וְהַזְמַנִּים.

Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah (shabatot limnuchah u) moadim l'simchah, chagim uz'manim l'sason et-yom (hashabat hazeh v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah,) mikra kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim. (v'shabat) umo'adei kod'shecha (b'ahavah uv'ratzon) b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish (h'shabbat v') Yisrael v'hazmanim.

Praised are you, Lord our G-d, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your comandments, giving us lovingly [Shabbat for rest] festivals for joy, and special times for celebration, this [Shabbat and this] Passover, [given in love] this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly &] joyfully the holidays. Praised are you, G-d, who sanctifies [the Shabbat], Your people and the festivals.

On Saturday night include the following section:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחָל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשּׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שְׁבִית לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּה, וְאֶת יוֹם הַשְּׁבִיעִי מִשִּׁשּׁת יְמֵי הַמַּעֲשֶׂה קִדְּשָׁתָּ. הַבְּדִלָּה וְקִדְּשָׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְּשָׁתְךָ. בְּרוּךְ אַתָּה יְיָ הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

(Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.

Baruch atah Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol bein or l'choshech, bein Yisrael la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh. Bein k'dushat shabat likdushat yom tov hivdalta.

V'et-yom hashvi-i misheishet y'mei hama-aseh kidashta. Hivdalta v'kidashta et-am'cha yisraeil bikdushatecha. Baruch atah Adonai, hamavdil bein kodesh l'kodesh.)

(Praised are You Lord our G-d Lord of the universe who created the lights of fire.

Praised are you, Lord our G-d, Ruler of the universe, who makes a distinction between the holy and profane, light and darkness, the Jewish people and the nations, Shabbat and the six workdays. You have made a distinction between the holiness of Shabbat and the holiness of the festival, and You have sanctified Shabbat above the six work-days. You have set apart and made holy Your people with Your holiness. Praised are you, G-d, who distinguishes between degrees of sanctity.)

Say this Shehechiyanu blessing the first Seder night only:



בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Baruch atah Adonai, Eloheinu melech ha-olam, she'hecheyanu v'ki'manu v'higi-anu laz'man hazeh.

Praised are you, Lord our G-d, Ruler of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

Recline and drink the first glass of wine



Passover Seder During WWI for the American Expeditionary Forces in France

Step 2: Urchatz – First Washing

Ritually wash hands without reciting the blessing. Since the destruction of the holy temple 2,000 years ago, the need for hand washing before eating vegetables is no longer a ritual requirement. It remains part of the Passover Seder as a reminder of the Seders of old. Because this washing is only symbolic, some have the custom for only one person to wash.

Step 3: KARPAS –First Dipping

Now we dip the *karpas* in salt water because tears taste salty. We not only remember the tears our people cried in Egypt when they were slaves, we taste them. May we never be so comfortable that we become complacent, forgetting the pain of others.

ברוך אתה יי אלהינו מלך העולם, בורא פרי האדמה.

BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA O-LAM BO-RAY P'RI HA-A-DA-MAH.

Blessed are You, Lord our G-d, ruler of the universe, Creator of the fruit of the earth.

Step 4: Yachatz – Breaking the Matzah

Take the middle *matzah* (or top *matzah*, if using two *matzot*) and break it into two. The larger piece is set aside to serve as *Afikoman*. The smaller piece is put back, between the two *matzot*. This smaller piece, along with the top *matzah* is what will be used for the “*Motzi-Matzah*” and “*Korach*.”



Seder Circa 1943, European Theater, WWII

Step 5: Maggid - Retelling The Passover Story

Raise the tray with the matzot and say:

הָא לַחֲמַא עֲנִיא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וְיִיכֹל, כָּל דְּצָרִיךְ יִיתִי וְיִפְסֹח.
הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנִי חוֹרִין.

This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the Seder of Passover. This year we are here; this year we are slaves; next year we will be free people.

The tray with the matzot is moved aside, and the second cup is poured. (Do not drink it yet).

מה נשתנה הלילה הזה מכל הלילות?

["Mah Nishtana?" - The Four Questions](#)

מה נשתנה הלילה הזה מכל הלילות?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

Why is this night of Passover different from all other nights of the year?

שְׁבֹכֵל הַלֵּילוֹת אֲנוּ אוֹכְלִין חֶמֶץ וּמָצָה, הַלֵּילָה הַזֶּה כָּלוּ מָצָה

She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שְׁבֹכֵל הַלֵּילוֹת אֲנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת, הַלֵּילָה הַזֶּה מָרוֹר

Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

שְׁבֹכֵל הַלֵּילוֹת אֵין אֲנוּ מְטַבֵּילִין אֶפִּילוּ פֶּעַם אַחַת, הַלֵּילָה הַזֶּה שְׁתֵּי פֶּעַמִּים

Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

שְׁבֹכֵל הַלֵּילוֹת אֲנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין, הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין

Sheb'chol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah hazeh kulanu m'subeen.

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

The tray is restored to its place with the matzah partly uncovered.

עֲבָדִים הָייְנוּ לַפְרָעָה בְּמִצְרַיִם

We were slaves to Pharaoh in Egypt, and the Lord, our G-d, took us from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our ancestors out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.



Seder of our Sages: Telling of the Story

It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarphon were reclining [at a seder] in B'nei Berak. They were discussing the exodus from Egypt all that night, until their students came and told them: "Our Masters! The time has come for reciting the morning Shema!"

Rabbi Eleazar ben Azaryah said: "I am like a man of seventy years old, yet I did not succeed in proving that the exodus from Egypt must be mentioned at night-until Ben Zoma explained it: "It is said, 'That you may remember the day you left Egypt all the days of your life;' (Exodus 13:3) now 'the days of your life' refers to the days, [and the additional word] 'all' indicates the inclusion of the nights!"

The sages, however, said: "'The days of your life' refers to the present-day world; and 'all' indicates the inclusion the messianic era."

The Story

At first our forefathers worshiped idols, but then the Omnipresent brought us near to divine service, as it is written: "Joshua said to all the people: so says the Lord G-d of Israel--your fathers have always lived beyond the Euphrates River, Terach the father of Abraham and Nachor; they worshipped other G-ds. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, while Jacob and his children went down to Egypt."

Blessed is the Omnipresent One, blessed be He! Blessed is He who gave the Torah to His people, blessed be He! The Torah speaks of four children: One is wise, one is wicked, one is simple and one does not know how to ask.

The Four Children

The wise one, what does he say? "What are the testimonies, the statutes and the laws which the Lord, our G-d, has commanded you?" (Deuteronomy 6:20) You, in turn, shall instruct him in the laws of Passover, [up to] "one is not to eat any dessert after the Passover-lamb."

The wicked one, what does he say? "What is this service to you?!" (Exodus 12:26) He says 'to you,' but not to him! By thus excluding himself from the community he has denied that which is fundamental. Shake his arrogance and say to him: "It is because of this that the Lord did for me when I left Egypt"; 'for me' - but not for him! If he had been there, he would not have been redeemed!"

The simple one, what does he say? "What is this?" Thus you shall say to him: "With a strong hand the Lord took us out of Egypt, from the house of slaves."

As for **the one who does not know how to ask**, you must initiate him, as it is said: "You shall tell your child on that day, 'It is because of this that the Lord did for me when I left Egypt.'" (Exodus 13:8)

One may think that [the discussion of the exodus] must be from the first of the month. The Torah therefore says, 'On that day.' 'On that day,' however, could mean while it is yet daytime; the Torah therefore says, 'It is because of this.' The expression 'because of this' can only be said tonight, on Passover night, when you have *matzah* and *marror*.

In the beginning our fathers served idols; but now the Omnipresent One has brought us close to His service, as it is said: "Joshua said to all the people: Thus said the Lord, the G-d of Israel, 'Your fathers used to live on the other side of the river - Terach, the father of Abraham and the father of Nachor, and they served other G-ds.

"And I took your father Abraham from beyond the river, and I led him throughout the whole land of Canaan. I increased his seed and gave him Isaac, and to Isaac I gave Jacob and Esau. To Esau I gave Mount Seir to possess it, and Jacob and his sons went down to Egypt."

Blessed is He who keeps His promise to the Jewish people, blessed be He! For the Holy One, blessed be He, calculated the end [of the bondage], as it is said: "And He said to Abraham, 'You shall know that your children will be strangers in a land that is not theirs, and they will enslave them and make them suffer, for four hundred years. But I shall also judge the nation whom they shall serve, and after that they will come out with greater than they were before.'"

"V'hee She-amdah" – The Lord Will Save Us

We lift up our cup wine and cover the *matzah*, as we joyfully recite the following and recall G-d's promise to Abraham, emphasizing eternal divine watchfulness.

וְהִיא שְׁעִמְדָּה לְאַבוֹתֵינוּ וְלָנוּ! שְׁלֹא אֶחָד בְּלֶבֶד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא שְׁבֹכֵל דּוֹר וָדוֹר
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

V'HI SHE-AM'DAH LA-AVOTEINU V'LANU. SHELO ECHAD BILVAD, AMAD ALEINU L'CHALOTEINU. ELA SHEB'CHOL DOR VADOR, OM'DIM ALEINU L'CHALOTEINU, V'HAKADOSH BARUCH HU MATZILEINU MI-YADAM.

This promise has stood by us and our ancestors! For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy One, blessed be He, saves us from their hand!

Put down the wine cup and uncover the *Matzah*.

Go forth and learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: "The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation - great and mighty and numerous."



"And he went down to Egypt" forced by Divine decree. "And he sojourned there" - this teaches that our father Jacob did not go down to Egypt to settle, but only to live there temporarily. Thus it is said, "They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for your servants"

flocks because the hunger is severe in the land of Canaan; and now, please, let your servants dwell in the land of Goshen."

"Few in number" as it is said: "Your fathers went down to Egypt with seventy persons, and now, the Lord, your G-d, has made you as numerous as the stars of heaven."

"And he became there a nation" this teaches that the Jewish people were distinctive there.

"Great, mighty," as it is said: "And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them."

"And numerous," as it is said: "I passed over you and saw you wallowing in your blood, and I said to you 'By your blood you shall live,' and I said to you 'By your blood you shall live!' I caused you to thrive like the plants of the field, and you increased and grew and became very beautiful your bosom fashioned and your hair grown long, but you were naked and bare."

"The Egyptians treated us badly and they made us suffer, and they put hard work upon us."

"The Egyptians treated us badly," as it is said: Come, let us act cunningly with [the people] lest they multiply and, if there should be a war against us, they will join our enemies, fight against us and leave the land."

"And they made us suffer," as it is said: "They set taskmasters over [the people of Israel] to make them suffer with their burdens, and they built storage cities for Pharaoh, Pithom and Raamses."

"And they put hard work upon us," as it is said: "The Egyptians made the children of Israel work with rigor. And they made their lives bitter with hard work, with mortar and with bricks and all manner of service in the field, all their work which they made them work with rigor." And we cried out to the Lord, the G-d of our fathers, and the Lord heard our voice and saw our suffering, our labor and our oppression.

"And we cried out to the Lord, the G-d of our fathers," as it is said: "During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to G-d."

"And the Lord heard our voice" as it said: "And G-d heard their groaning, and G-d remembered His covenant with Abraham, Isaac and Jacob."

"And he saw our suffering," this refers to the separation of husband and wife, as it is said: "G-d saw the children of Israel and G-d took note."



Lt. M. Walzer under sign "Passover Services" with the damaged Korean Capitol building in background. Courtesy of the National Museum or American Jewish History, <https://nmajmh.org/>

"Our labor," this refers to the "children," as it is said: "Every boy that is born, you shall throw into the river and every girl you shall keep alive."

"And our oppression," this refers to the pressure, as it is said: "I have seen the oppression with which the Egyptians oppress them."

"The Lord took us out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders."

"The Lord took us out of Egypt," not through an angel, not through a seraph and not through a messenger. *The Holy One, blessed be He, did it in His glory by Himself!*

According to Judaism, we each have a direct connection to the Almighty. We do not need an intermediary on our behalf. Nothing can come between you and G-D!

Thus it is said: "In that night *I* will pass through the land of Egypt, and *I* will smite every first-born in the land of Egypt, from man to beast, and *I* will carry out judgments against all the G-ds of Egypt, *I* the Lord!" (Exodus 12:12-13.)

"I will pass through the land of Egypt." I, and not an angel;

"And I will smite every first-born in the land of Egypt." I, and not a *seraph* (a winged angel);

"And I will carry out judgments against all the G-ds of Egypt." I, and not a messenger;

"I - the Lord." It is I, and none other!

"G-d alone executed the judgment of death. The Holy One could have given the Israelites the power to avenge themselves upon the Egyptians, but G-d did not want to sanction the use of violence even at that time. At that moment they might merely have defended themselves against evil-doers, but eventually violence spreads through the world, and in the end defenders often become aggressors."

—R' Aaron Samuel Tamares (Haggadah Yad Aharon, 1869-1931)

"With a strong hand," this refers to the *dever* (pestilence) as it is said: "Behold, the hand of the Lord will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence."

"And with an outstretched arm," this refers to the sword, as it is said: "His sword was drawn, in his hand, stretched out over Jerusalem."

"And with a great manifestation," this refers to the revelation of the *Shechinah* (Divine Presence), as it is said: "Has any G-d ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the Lord your G-d, did for you in Egypt before your eyes!"

"And with signs," this refers to the staff, as it is said: "Take into your hand this staff with which you shall perform the signs."

"And wonders," this refers to the blood, as it is said: "And I shall show wonders in heaven and on earth."

When saying the following words "blood, and fire, and pillars of smoke," spill three times from the wine in the cup.

BLOOD, and FIRE, and pillars of SMOKE

Another explanation: "Strong hand" indicates two [plagues]; "Outstretched arm," another two; "Great manifestation," another two; "Signs," another two; and "Wonders," another two.

When we recall the plagues against Egypt, we remove a drop of wine —our symbol of joy—from our wine cups for each plague, because our joy is lessened when we remember the sufferings of the Egyptians.

These are the **Ten Plagues** that the Holy One, blessed be He, brought upon the Egyptians:

1. BLOOD	דָּם	(<i>DAM</i>)
2. FROGS	עֲדִרְפָּצַיִם	(<i>TZ'FAR-DEI-A</i>)
3. LICE	יִכָּנִים	(<i>KI-NIM</i>)
4. WILD BEASTS (or swarms of flies)	רָעָב	(<i>A-ROV</i>)
5. PESTILENCE (cattle disease)	בָּדָר	(<i>DE-VER</i>)
6. BOILS	יִחָשָׁן	(<i>SH'CHIN</i>)
7. HAIL	רָבָד	(<i>BA-RAD</i>)
8. LOCUSTS	רָאָבָה	(<i>AR-BEH</i>)
9. DARKNESS	חֹשֶׁךְ	(<i>CHO-SHEKH</i>)
10. SLAYING of the FIRSTBORN	תַּכְּמֵ תוֹרוֹכָבִי	(<i>MA-KAT B'CHOROT</i>)



Rabbi Yehudah referred to them by acronyms:

DeTzaCh (blood, frogs, lice);

ADaSh (beasts, pestilence, boils);

BeAChaV (hail, locust, darkness, first-born).

Rabbi Yosi the Gallilean said: How do you know that the Egyptians were stricken by ten plagues in Egypt, and then were struck by fifty plagues at the sea?

In Egypt it says of them, "The magicians said to Pharaoh 'This is the finger of G-d.' At the sea it says, "Israel saw the great hand that the Lord laid against Egypt; and the people feared the Lord, and they believed in the Lord and in His servant Moses. Now, how often were they smitten by 'the finger'? Ten plagues.



Pesach Seder in Seoul Korea, 1952

Thus you must conclude that in Egypt they were smitten by ten plagues, at the sea they were smitten by fifty plagues!

Rabbi Eliezer said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of four plagues? For it is said: "He sent against them His fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil": 'Fury,' is one; 'Indignation,' makes two; 'Trouble,' makes three; 'Discharge of messengers of evil,' makes four. Thus you must now say that in Egypt they were struck by forty plagues, and at the sea they were stricken by two hundred plagues.

Rabbi Akiva said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of five plagues?

For it is said: "He sent against them his fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil": "His fierce anger," is one; "fury," makes two; "indignation," makes three; "trouble," makes four; "discharge of messengers of evil," makes five. Thus you must now say that in Egypt they were struck by fifty plagues, and at the sea they were stricken by two hundred and fifty plagues.

Civil War Seder



The Smithsonian Associates Civil War E-Mail Newsletter, Volume 1, Number 6

Religion played an important role in the lives of most Civil War soldiers. And during holidays, they tried to preserve their family traditions as much as they could. This was important also for the Jewish Civil War soldier, of which there were many thousands fighting on both sides.

J. A. Joel of the 23rd Ohio Volunteer Regiment was in winter quarters at Fayette, West Virginia. He and about twenty of his fellow Jewish soldiers obtained permission to observe Passover, and so they tried to organize a Seder dinner. The challenge would be to gather all the symbolic items traditionally used to observe the holiday properly. They arranged for the camp Sutler to send seven barrels of matzoh (unleavened bread) and prayer books. Then, the soldiers foraged for the remaining necessary items: wine, lamb, chickens, eggs, horseradish and charoses. Obviously, it would be difficult to find all these things in winter quarters. But "Yankee ingenuity" prevailed. They already had the matzoh. (Unleavened bread is used to symbolize the quick escape from Egypt--unable to wait until the bread rose, they took it and used it unleavened). They found kegs of cider to use in place of wine, the symbol of rejoicing. They found lamb, representing the Paschal sacrifice. Instead of horseradish to represent the bitterness of slavery, they substituted: "horseradish we could not obtain, but in lieu we found a weed whose bitterness, exceeded anything our forefathers 'enjoyed'." Charoses is a sweet concoction of apples, wine, and nuts and is used to represent brick mortar because the Hebrews were forced to make bricks during their slavery in Egypt. Instead, the men of the 23rd Ohio had an actual brick on the Seder table, which they contemplated during the meal. And, if tested, they believed it would probably be closer to the texture of the sweet charoses than their usual ration of hard tack. This make-shift Passover Seder went according to tradition and the men were satisfied with their efforts--until they discovered the cider was more like wine than they thought. As Joel writes, "the consequence was a skirmish, with nobody hurt."

He continues, "There in the wild woods of West Virginia, away from home and friends, we consecrated and offered our prayers and sacrifice... There is no occasion in my life that gives me more pleasure and satisfaction than when I remember the celebration of Passover of 1862." And it was all possible because of Yankee ingenuity.

Dayaynu- A Song of Gratitude

G-d did many wonderful things for us. G-d brought us out of Egypt, gave us the Shabbat, gave us the Torah and brought us into the Land of Israel. Any one of these would have been enough. Therefore we sing Da-yay-nu which means, "it would have been enough for us."

How many favors has the
Omnipresent One bestowed upon us!

אלו הוציאנו ממצרים, דיינו.

אלו נתן לנו את השבת, דיינו.

אלו נתן לנו את התורה, דיינו.

I-LU HO-TZI-A-NU MI-MITZ-RA-YIM

DAI-YAY-NU.

I-LU NA-TAN LA-NU ET HA-SHA-BAT

DAI-YAY-NU.

I-LU NA-TAN LA-NU ET HA-TO-RAH

DAI-YAY-NU.



Jewish Service in the Marianas, 1944
Courtesy of the American Jewish Historical Society

Chorus

DAI-DAI-YAY-NU, DAI-DAI-YAY-NU, DAI-DAI-YAY-NU,

DAI-YAY-NU, DAI-YAY-NU,

If He had brought us out from Egypt, and had not carried out judgments against them ...

Dayenu, it would have been enough!

If He had carried out judgments against them, and not against their idols ...

Dayenu, it would have been enough!

If He had destroyed their idols, and had not smitten their first-born ...

Dayenu, it would have been enough!

If He had smitten their first-born, and had not given us their wealth ...

Dayenu, it would have been enough!

If He had given us their wealth, and had not split the sea for us

Dayenu, it would have been enough!

If He had split the sea for us, and had not taken us through it on dry land ...

Dayenu, it would have been enough!

If He had taken us through the sea on dry land, and had not drowned our oppressors in it ...

Dayenu, it would have been enough!

If He had drowned our oppressors in it, and had not supplied our needs in the desert for forty years ...
Dayenu, it would have been enough!

If He had supplied our needs in the desert for forty years, and had not fed us the manna ...
Dayenu, it would have been enough!

If He had fed us the manna, and had not given us the Shabbat...
Dayenu, it would have been enough!

If He had given us the Shabbat, and had not brought us before Mount Sinai ...
Dayenu, it would have been enough!

If He had brought us before Mount Sinai, and had not given us the Torah
Dayenu, it would have been enough!

If He had given us the Torah, and had not brought us into our land ...
Dayenu, it would have been enough!

If He had brought us into our land, and had not built a temple for us...
Dayenu, it would have been enough!

How much more so should we be grateful to for the doubled and redoubled goodness that G-d has bestowed upon us; for He brought us out of Egypt, and carried out judgments against them, and against their idols, and smote their first-born, and gave us their wealth, and split the sea for us, and took us through it on dry land, and drowned our oppressors in it, and supplied our needs in the desert for forty years, and fed us the manna, and gave us the Shabbat, and brought us before Mount Sinai, and gave us the Torah, and brought us into our land and gave us ways to atone for all our sins.

DAI-DAI-YAY-NU, DAI-DAI-YAY-NU, DAI-DAI-YAY-NU, DAI-YAY-NU, DAI-YAY-NU,



Seder in a Tent: Left, Iraq, 2003. Right, Marines at Camp Dwyer, Afghanistan.

רַבִּי גַמְלִיאל

Rabbi Gamliel used to say: Whoever does not discuss the following three things on Passover has not fulfilled his duty:

PESACH (the Passover-sacrifice),
MATZAH (the unleavened bread), and
MAROR (the bitter herbs).

PESACH - the Passover-lamb that our fathers ate during the time of the Temple - for what reason did they do so?

Because G-d passed over our fathers' houses in Egypt, as it is said:

"You shall say, It is a Passover-offering to the Lord, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses. And the people bowed and prostrated themselves."

Take the broken Matzah into your hand and say:

Why do we eat this **MATZAH**? Because the dough of our fathers did not have time to rise before the King of the kings of kings, the Holy One, blessed be He, revealed Himself and redeemed them.

Thus it is said: "They baked Matzah from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had not prepared any other provisions."

Point to the *marror* (bitter herbs) and say:

Why do we eat this *marror*? Because the Egyptians embittered our lives in Egypt, as it is said:

"They made their lives bitter with hard service, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor."

In every generation a person is obligated to regard himself as if he had come out of Egypt, as it is said: "You shall tell your child on that day, it is because of this that the Lord did for me when I left Egypt."

The Holy One, blessed be He, redeemed not only our ancestors from Egypt, He also redeemed with them, as it is said: "It was us that He redeemed from there..."

"Freedom is not the right to do what we want, but to do what we should."

Let us have faith that right makes might and in that faith let us; to the end, dare to do our duty as we understand it."

--President Abraham Lincoln

Cover the *Matzah* and raise the cup. The cup is to be held in the hand until the completion of the blessing of redemption.

THUS IT IS OUR DUTY to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor the One who did all these miracles for our fathers and for us. He took us from slavery to freedom, from sorrow to joy, and from mourning to festivity, and from deep darkness to great light and from bondage to redemption. Let us therefore recite before Him Halleluyah, Praise G-d!

Halleluyah - Praise G-d! Offer praise, you servants of the Lord; praise the Name of the Lord. May the Lord's Name be blessed from now to eternity. From the rising of the sun to its setting, the Lord's Name is praised. The Lord is high above all nations, His glory is over the heavens. Who is like the Lord, our G-d, who dwells on high yet looks down so low upon heaven and earth! He raises the poor from the dust, He lifts the needy from the dirt, to seat them with nobles, with the nobles of His people. He restores the barren woman into a joyful mother of children. Halleluyah - praise G-d. (Psalm 113.)

When the children of Israel left Egypt, the House of Jacob from a people of a foreign language, Judah became His holy one, Israel His dominion. The sea saw and fled, the Jordan turned backward. The mountains skipped like rams, the hills like young sheep. What is with you, ocean, that you flee; Jordan, that you turn backward? Mountains, why do you skip like rams; hills, like pools of water, the stone into a spring of water. (Psalm 114.)

Blessing of Redemption – the Second Cup

ברוך אתה יי אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים, והגיענו ללילה הזה לאכל בו מצה ומרור. כן יי אלהינו ואלהי אבותינו יגיענו למועדים ולרגלים אחרים הבאים לקראתנו לשלום, שמחים בבנין עירך וששים בעבודתך. ונאכל שם מן הזבחים ומן הפסחים אשר יגיע דמם על קיר מזבחך לרצון, ונודה לך שיר חדש על גאלתנו ועל פדות נפשונו.

Blessed are You, Lord our G-d, King of the universe, who has redeemed us and redeemed our ancestors from Egypt, and enabled us this night to eat *matzah* and *maror*. So too, may you enable us to celebrate other holidays and festivals that will come to us in peace with happiness in the rebuilding of Your city, and with rejoicing in Your service. Then we shall eat of the Passover-offerings in your Temple, and we shall thank You with a new song for our redemption and for the deliverance of our souls.



Recite the following blessings, & drink the cup of wine while reclining:

ברוך אתה יי גאל ישראל.

Baruch atah Adonai, go-ahl yisrael.

Blessed are You, G-d, who redeems the His people

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Praised are you, Lord our G-d, Ruler of the universe, who has created the fruit of the vine.

STEP 6: RACHTZAH – THE SECOND WASHING

Wash the hands and recite the following blessing:

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

Praised are you, Lord our G-d, Ruler of the universe, who has taught us the way of holiness, commanding us to wash our hands.

STEPS 7: *Motzi* – The Blessing of Bread

Hold the *Matzot* in your hand and recite the following blessings:

Blessed are You, Lord, our G-d, King of the universe, who brings forth bread from the earth.



Matzah table, preserved at Touro Synagogue, used for the preparation of the dough for the matzot during the Revolutionary War era. Photo courtesy of Morris A. Gustein, The Story of the Jews of Newport (Bloch Publishing, 1936)

STEPS 8: *Motzah* – The Blessing of *Matzah*

Blessed are You, Lord, our G-d, King of the universe, who has sanctified us with His commandments and commanded us to eat this *Matzah*.

Break off a *kezayit* a piece the two *Matzot* and eat the 2 pieces together in reclining position.

STEPS 9: *Marror* – Bitter Herbs

Take a *kezayit* (the volume of one olive) of the *Maror*, dip it into the *Charoset* -- but then shake off the *Charose*, so that it still tastes bitter. Recite the following:

Blessed are You, Lord, our G-d, King of the universe, who has sanctified us with His commandments and commanded us to eat this *marror*.

Eat the *Marror*, without reclining.

STEPS 10: *Koreich* – Hillel's Sandwich

Hillel the Elder (c. 110 BCE) was on of the most important Jewish sages of the 2nd Temple period. Place bitter herbs between two pieces of *matzah* (like a sandwich), and say the following:

This is what Hillel would do during the time of the Temple. He would combine Passover -- lamb, Matzah and Maror and eat them together, as it said: "They shall eat it with Matzah and bitter herbs."

Eat the *matzah* and *marror* together, in the reclining position.

STEPS 11: *Shulchan Oreich* – The Festive Meal

Enjoy a festive meal as only free people can!

STEPS 12: Tzafon – The Final Piece of Matzah (Afikomen)

Eat a *Kizayit* (the volume of an olive) of *matzah* while reclining. One may not eat anything all night afterwards. (Drinking water is permitted.)

STEPS 13: Beirach – Grace After Meals

Pour the third cup and recite Birkat Hamazon (Grace after the Meal).

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָזֵן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ
בְּחֶן בְּחֶסֶד וּבְרַחֲמִים, הוּא נֹתֵן לֶחֶם לְכָל-בָּשָׂר כִּי לְעוֹלָם חֶסֶדוֹ,
וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל יַחֲסֹר לָנוּ מִזֶּן לְעוֹלָם וָעֶד,
בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמַפְרִיֵּן לְכָל, וּמַטִּיב לְכָל וּמַכִּין
מִזֶּן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ הָזֵן אֶת הַכֹּל.

Ba-ruch a-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam, Ha-zan et ha-o-lam ku-lo, b'tu-vo, b'chein b'che-sed uv-ra-cha-mim, hu no-tein le-chem l'chawl^ba-sar, ki l'o-lam chas-do. Uv-tu-vo ha-ga-dol i-ma-nu, ta-mid lo cha-seir la-nu, v'al yech-sar la-nu, ma-zon l'o-lam va-ed. Ba-a-vur sh'mo ha-ga-dol, ki hu Eil zan um-far-neis la-kol, u-mei-tiv la-kol, u-mei-chin ma-zon l'kol b'ri-yo-tav a-sheer ba-ra. Ba-ruch a-tah A-do-nai, ha-zan et ha-kol.

Blessed are You, Lord, our G-d, King of the universe, who, in His goodness, feeds the whole world with grace, with kindness and with mercy. He gives food to all flesh, for His kindness is everlasting. Through His great goodness to us continuously we do not lack food, and may we never lack it, for the sake of His great Name. For He is a [benevolent] G-d who feeds and sustains all, does good to all, and prepares food for all His creatures whom He has created, as it is said: You open Your hand and satisfy the desire of every living thing. Blessed are You Lord, who provides food for all.

We thank You, Lord, our G-d, for having given as a heritage to our fathers a precious, good and spacious land; for having brought us out, Lord our G-d, from the land of Egypt and redeemed us from the house of slaves; for Your covenant which You have sealed in our flesh; for Your Torah which You have taught us; for Your statutes which You have made known to us; for the life, favor and kindness which You have graciously bestowed upon us; and for the food we eat with which You constantly feed and sustain us every day, at all times, and at every hour.

For all this, we thank You and bless You. May Your Name be blessed by the mouth of every living being, constantly and forever. As it is written: When you have eaten and are satiated, you shall bless the Lord your G-d, for the good land which He has given you. (*Deutoronomy 8:10*). Blessed are You, Lord our G-d, for the land and for the food.



Recite the blessing for the wine, and drink while reclining.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Praised are you, Lord our G-d, Ruler of the universe, who has created the fruit of the vine.

Cup for Elijah

The fourth cup is poured. Pour an additional, larger glass, for the middle of the table. The Seder night is known as a “*Leil Sh’murim*” a night of watchfulness; a night when we have no fear. We symbolically open the door as we recite this prayer in order to demonstrate that G-d watches over us and that we are not afraid of what lies outside.

Defend us from those who seek to devour us. Pour out Your fury upon them and overtake them. Pursue them, and destroy them, before they commit any harm upon us.



We ask G-d to do our fighting for us

Step 14- *Hallel*: Psalms of Praise

(Beginning with Psalm 116)

I love the Lord, because He hears my voice, my prayers. For He turned His ear to me; all my days I will call upon Him. The pangs of death encompassed me, and the agonies of the grave came upon me. Trouble and sorrow I encountered and I called upon the Lord: Please, Lord, deliver my soul! The Lord is gracious and just, our G-d is compassionate. The Lord watches over the simpletons; I was brought low and He saved me...

What can I repay the Lord for all His kindness to me? I will raise the cup of salvation and call upon the Name of the Lord. I will pay my vows to the Lord in the presence of all His people...

Praise the Lord, all nations! Extol Him, all peoples! For His kindness was mighty over us, and the truth of the Lord is everlasting. Halleluyah, Praise G-d.

Out of dire straits I called to G-d; G-d answered me with abounding relief. The Lord is with me, I will not fear what can man do to me? The Lord is with me, and I can face my enemies. It is better to rely on the Lord, than to trust in man. It is better to rely on the Lord, than to trust in nobles. All nations surround me, but I cut them down in the Name of the Lord. They surrounded me, they encompassed me, but I cut them down in the Name of the Lord. They surrounded me like bees, yet they are extinguished like a fire of thorns; I cut them down in the Name of the Lord. My enemies pushed me again and again to fall, but the Lord helped me. G-d is my strength and song, and this has been my salvation. The sound of joyous song and salvation is in the tents of the righteous: "The right hand of the Lord performs deeds of valor. The right hand of the Lord is exalted; the right hand of the Lord performs deeds of valor!" I shall not die, but I shall live and relate the deeds of G-d. G-d has chastised me, but He did not give me over to death. Open for me the gates of righteousness; I will enter them and give thanks to G-d. This is the gate of the Lord, the righteous will enter it.

I thank You for You have answered me, and You have been a help to me.
The stone scorned by the builders has become the main cornerstone.

This was indeed from the Lord, it is wondrous in our eyes.

This day the Lord has made, let us be glad and rejoice on it.

O Lord, please help us! O Lord, please help us!

O Lord, please grant us success! O Lord, please grant us success!

Blessed is he who comes in the Name of the Lord; we bless you from the House of the Lord.

The Lord is Almighty, He gave us light; bind the festival-offering until [you bring it to] the horns of the altar.

You are my G-d and I will thank You; my G-d, I will exalt You.

Give thanks to the Lord, for He is good, for His kindness is everlasting.

Give thanks to the Lord, for He is good, for His kindness is everlasting...

Thank the G-d of heaven for His kindness is everlasting.

The soul of every living being shall bless Your Name, Lord, our G-d; and the spirit of all flesh shall always glorify and exalt Your remembrance, our King. From the beginning to the end of the world You are our Almighty G-d; and other than You we have no King, Redeemer and Savior who delivers, rescues, sustains, answers and is merciful in every time of trouble and distress; we have no King but You.



Chaplain, Captain Robbins sharing *Matzah* with a girl in a German D.P. camp, 1946.

Recite the following blessing and drink the fourth cup while reclining.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Praised are you, Lord our G-d, Ruler of the universe, who has created the fruit of the vine.



Concluding Blessing on Wine

Blessed are You, Lord our G-d, King of the universe for the vine and the fruit of the vine, for the produce of the field, and for the precious, good and spacious land which You have favored to give as an heritage to our fathers, to eat of its fruit and be satiated by its goodness. Have mercy, Lord our G-d, on Your people, on Your City and upon the abode of Your glory, on Your altar and on Your Temple. Rebuild the holy city, speedily in our days, and bring us up into it, and make us rejoice in it, and we will bless You in holiness and purity (**On Shabbat add:** May it please You to strengthen us on this Shabbat day) and remember us for good on this day of the Festival of Matzot. For You, Lord, are good and do good to all, and we thank You for the land and for the fruit of the vine. Blessed are You, Lord, for the land and for the fruit of the vine.

Step 15 – Nirtzah: May Our Seder Be Accepted

Our seder service is now concluded, its rites observed and its purposes revealed. As we gathered together to celebrate this seder tonight, may we be worthy to celebrate again in freedom next year. And may God, who redeemed our ancestors from slavery and degradation, redeem all who are enslaved and bring freedom and dignity to our entire world. And may we be God's partners in bringing redemption. Together, let us say:

לשנה הבאה בירושלים! - *LE-SHA-NA HA-BA-A BI-RU-SHA-LA-YIM!*

SONGS

Who Knows One?	
<p>Who knows one? I know one! One is the HaShem, one is HaShem, one is HaShem In the heaven and the earth.</p> <p>Who knows two? I know two! Two are the tablets that Moses brought. One is HaShem. . . .</p> <p>Who knows three? I know three! Three are the fathers And two are the tablets that Moses brought. And one is HaShem. . . Four are the mothers. .</p>	<p>Five are the books of the (clap) Torah. . . . Six are the books of the (clap) Mishnah. . . . Seven are the days of the week (clap clap) Eight are the days before a Brit. . . . Nine are the months before a baby's born. . . . Ten are the commandments. . . . Eleven are the stars in Joseph's dream. . . . Twelve are the tribes of Israel. . . . Thirteen are the ways that God is good. . . .</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>We try to limit the word "G-d" to traditional prayers. "HaShem" literally, "the name," is often used in casual speech.</p> </div>

Contemporary Songs

THESE ARE A FEW OF OUR PASSOVER THINGS (sung to the tune of "MyFavorite Things")	
<p>Cleaning and cooking and so many dishes Out with the chametz, no pasta, no knishes Fish that's gefillted, horseradish that stings These are a few of our Passover things. Matzah and karpas and chopped up haroses Shankbones and kiddish and yiddish neuroses Tante who kvetches and uncle who sings These are a few of our Passover things.</p>	<p>Motzi and maror and trouble with Pharoahs Famines and locusts and slaves with wheelbarrows Matzah balls floating and eggshell that clings These are a few of our Passover things. When the plagues strike When the lice bite When we're feeling sad We simply remember our Passover things And then we don't feel so bad.</p>

JUST A TAD OF CHAROSET (sung to the tune of “Just a spoon full of sugar”)	
<p>Chorus: Just a tad of charoet helps the bitter herbs go down, The bitter herbs go down, the bitter herbs go down. Just a tad of charoet helps the bitter herbs go down, In the most bitter way.</p> <p>Oh, back in Egypt long ago, The Jews were slaves under Pharaoh. They sweat and toiled and labored through the day. So when we gather pesach night, We do what we think right. Maror, we chew, To feel what they went through.</p> <p>Chorus</p>	<p>So after years of slavery They saw no chance of being free. Their suffering was the only life they knew. But baby Moses grew up tall, And said he’d save them all. He did, and yet, We swear we won’t forget. That.....</p> <p>Chorus While the maror is being passed, We all refill our water glass, Preparing for the taste that turns us red. Although maror seems full of minuses, It sure does clear our sinuses. But what should we do-ish? It’s not easy to be Jewish!!!</p>

PLAGUES (sung to the tune of “She’ll Be Coming ‘Round the Mountain”)	
<p>I’ve been working on these buildings; Pharaoh doesn’t pay. I’ve been doing what he tells me Like making bricks from clay. Can’t you hear the master calling, “Hurry up, make a brick!” Can’t you feel the master hurt me Until I’m feeling sick.</p>	<p>Bad things will come to Egypt, don’t you know? Bad things will come to Egypt, don’t you know? Bad things will come to Egypt, Bad things will come to Egypt, Bad things will come to Egypt, till we go God will give you this last chance to let us go; God will give you this last chance to let us go; As midnight passes by –y All your firstborn sons will die –ie; And your people will cry out if we can’t go.</p>

***** THE END *****

Accommodation of Religious Practices

DoD policy provides that commanders should approve requests for religious accommodation when approval will not have an adverse impact on military readiness, unit cohesion, standards, or discipline. For guidance on handling religious accommodation requests regarding conscientious objectors, dress and personal appearance, or immunizations, refer to the AFIs specifically covering these areas. For all other religious accommodation requests, follow the guidance in DoDI 1300.17. You may also want to review the guidance provided in the *Revised Interim Guidelines Concerning Free Exercise of Religion in the Air Force* issued by SecAF on 9 February 2006. - **The Religious Freedom Restoration Act (RFRA):** Government cannot (1) **substantially burden** an (2) Airman’s **exercise of religion** unless (3) the burden is the **least restrictive means** of (4) **furthering a compelling governmental interest**.

- Source: *The Military Commander and the Law*, 2014.