

We will spend the night recounting  
Far-off events full of wonder,  
And because of all of the wine  
The mountains will skip like rams.  
Tonight they will exchange questions:  
The wise, the godless, the simple-minded and  
the child.  
And time reverses its course,  
Today flowing back into yesterday,  
Like a river enclosed at its mouth.  
Each of us has been a slave in Egypt,  
Soaked straw and clay with sweat,  
And crossed the sea dry-footed.  
You too, stranger.  
This year in fear and uncertainty.  
Next year in healing and justice.



### FIRST CUP OF WINE/JUICE

Tonight we will drink not one cup but four, as we recount the journey from exodus to liberation, a journey that stops in many places along the way. We come first to the recognition of slavery, of oppression, of constriction. Until we know the ways in which we are enslaved, we can never be free. We drink this first cup in honor of awareness.



בָּרוּךְ אַתָּה	Blessed are You,
יְיָ אֱלֹהֵינוּ	Adonai, our God,
מֶלֶךְ הָעוֹלָם	Sovereign of the universe,
בּוֹרֵא פְּרֵי הַגָּפֶן:	creator of the fruit of the vine.

*Baruch atah Adonai, Eloheinu melech ha-olam, borei pri ha-gafen*

בָּרוּךְ אַתָּה	Blessed are You,
יְיָ אֱלֹהֵינוּ	Adonai, our God,
מֶלֶךְ הָעוֹלָם	Sovereign of the universe,
שֶׁהַחַיָּינוּ	who has kept us alive,
וְקִיָּמָנוּ	sustained us,
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:	and brought us to this season.

*Baruch atah Adonai, melech ha-olam, she-hecheyyanu, ve-kiyyemanu, ve-higiyyanu lazman ha-zeh.*



## KARPAS

### dipping a green vegetable in salt water

*Karpas* represents spring and new growth, rebirth and the beginning of new life. We tasted in this fresh vegetable all the potential in nature and in ourselves. Tonight we celebrate our potential for growth and the flowering of our spirit.

We do not taste the vegetable alone. We dip it into salt water, recalling the tears our ancestors shed during their long years of oppression. We mix bitterness with sweetness, slavery with freedom, past with future. We live with the contrasts because we know that no moment exists without a multitude of combinations -- sorrow and joy, pain and comfort, despair and hope.

*Dip the vegetable in salt water and recite:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאָדָמָה:	Blessed are You, Adonai, our God, Sovereign of the universe, creator of the fruit of the earth.
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*Baruch atah Adonai, Eloheinu melech ha-olam, borei pri ha-adamah.*



## **YACHATZ**

### **breaking the middle matzah**

No prayer is recited before we break the middle matzah on our seder plate. We realize that, like the broken matzah, we are all incomplete, with prayers yet to be fulfilled, promises still to be redeemed.

This year, that teaching takes on a deeper meaning as we face an unknown future. Tonight, as we take this broken matzah and set it aside, acknowledging our uncertainty, while also trusting that the fragmented pieces -- within ourselves and throughout the world -- may yet again be made whole.

*Take the middle matzah and break it into two pieces. Wrap the larger piece in a napkin and set it aside. Replace the smaller piece between the other two matzot.*

## **MAGGID**

### **telling the story**

*Uncover the matzah.*

This is the bread of poverty, which our ancestors ate in the land of Egypt. Let all who are hungry, come and eat. Let all who are in need come and celebrate Passover. Now we are slaves. Next year we will be free.

This year we are not able to invite others to our seder table, but it is all the more important to fulfill our promise that all who are hungry may eat and all who are in need may share in our abundance. Unemployment, inadequate health coverage, lack of paid sick leave, and other afflictions

beset our community and, because we too have been outcasts and vulnerable, we are obligated to care for those who are now suffering.

*Cover the matzah again.*

### The Four Questions

To ask questions is to acknowledge first and foremost that we do not live in isolation, that we need each other. To ask questions is to signal a desire to grow, taking the first steps toward greater knowledge and learning. To ask questions is to signify our freedom.

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה	How different this night is
מִכָּל-הַלַּיְלוֹת.	from all other nights!

*Mah nishtanah ha-lailah ha-zeh mi-kol ha-lailot (mi-kol ha-lailot)*

שְׁבֹכָל-הַלַּיְלוֹת	On all other nights,
אֲנוּ אוֹכְלִין	we eat
חֶמֶץ וּמָצָה.	both leavened bread and matzah.
הַלַּיְלָה הַזֶּה	On this night,
כָּלוּ מָצָה.	[we eat] only matzah.

*Shebe-chol ha-lailot anu ochlin chameitz u-matzah (chameitz u-matzah)*

*Ha-lailah ha-zeh (ha-lailah ha-zeh) kulo matzah - 2x*

שְׁבֹכָל-הַלֵּילוֹת	On all other nights,
אָנוּ אוֹכְלִין	we eat
שְׂאֵר יִרְקוֹת	all kinds of herbs.
הַלַּיְלָה הַזֶּה	On this night,
מָרֹר:	[we eat] bitter herbs.

*Shebe-chol ha-lailot anu ochlin she'ar yerakot (she'ar yerakot)*  
*Ha-lailah ha-zeh (ha-lailah ha-zeh) maror (maror) -2x*



שְׁבֹכָל-הַלֵּילוֹת	On all other nights,
אֵין אָנוּ מַטְבִּילִין	we do not dip our food
אֶפִּילוּ פֶּעַם אַחַת.	even once.
הַלַּיְלָה הַזֶּה	On this night,
שְׁתַּי פְּעָמִים:	we dip twice.

*Shebe-chol ha-lailot anu matbilen afilu pa'am echat (afilu pa'am echat)*  
*Ha-lailah ha-zeh (ha-lailah ha-zeh) shetai fe'amim -2x*

שְׁבֹכֶל-הַלֵּילוֹת	On all other nights,
אָנוּ אוֹכְלִין	we eat
בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.	either sitting or reclining.
הַלַּיְלָה הַזֶּה	On this night,
כָּלָנוּ מְסֻבִּין:	we all recline.

*Shebe-chol ha-lailot anu ochlin bein yoshvin u-vein mesubin (bein yoshvin u-vein mesubin)*

*Ha-lailah ha-zeh (ha-lailah ha-zeh) kulanu mesubin -2x*

**Avedim Hayinu**  
**we were slaves**

We were slaves to Pharaoh in Egypt, and the Eternal led us out from there with a mighty hand and an outstretched arm. Had not the Holy One led our ancestors out of Egypt, we and our children and our children's children would still be enslaved. Therefore, even if all of us were wise, all-discerning, scholars, sages and learned in Torah, it would still be our duty to tell the story of the Exodus.

Though we no longer labor under Pharaoh's overseers, we may still be enslaved—now in subtler ways, harder to eradicate. Do we enslave ourselves to our jobs? To our expectations? To the expectations of others? To our fears?

Tonight we celebrate our liberation from Egypt—in Hebrew, Mitzrayim, literally “the narrow place.” But narrow places exist in more ways than one. Let this holiday make us mindful of any internal bondage that, despite outward freedom, keeps us enslaved.

### **The Four Children**

What does the wise child ask? "What is the meaning of the decrees, laws, and rules that the Eternal One our God has commanded us?" You should tell this child all the laws of Passover down to the last detail.

What does it mean to be the wise child? It means to be fully engaged in the community, to know the limits of your understanding, to be able to search for the answers to that which you do not know. At different points in our lives we have been this child -- inquisitive, caring, eager to learn and to understand, willing to ask for information we do not have, hopeful that an answer can be found.

What does the wicked child ask? "What does this ritual mean to *you*?" To you and not to this child. Since this child withdraws from the community and denies God's role in the Exodus, challenge the child by replying, "This is done because of what the Eternal One did for me when I went out of Egypt." For me and not for you. Had you been there you would not have been redeemed.

What does it mean to be a wicked child? It means to stand apart from the community, to feel alienated and alone, depending only on yourself, to have little trust in the people around you to help you or answer your



questions. At different points in our lives, we have been this child - detached, suspicious, challenging.

What does the simple child ask? "What is this?" You shall say to that child, "It was with a mighty hand that the Eternal One brought us out of Egyptian bondage."

What does it mean to be a simple child? It means to see only one layer of meaning, to ask the most basic of questions, to be too innocent or too impatient to grasp complicated questions. At different points in our lives, we have all been this child -- simply curious and innocently unaware of the complexities around us.

To the child who does not know enough to ask, you should begin as it is written, "You shall explain to your child on that day, "It is because of what the Eternal One did for me when I went free from Egypt."

What does it mean to be a silent child? This can be a passive child, who just shows up. Or it can be the child whose spiritual life is not based on rational argument, the child who hears something deeper than words, who knows how to be silent and how to listen to the surrounding silence.

Because at different times in our lives we are all wise and wicked, simple and silent, these four children represent the different aspects of our selves. We hear their voices and their questions as we tell the story of the Exodus.



## The Exodus Story In Seven Short Sections

### I.

Once upon a time our people went into exile in the land of Egypt. During a famine our ancestor Jacob and his family fled to Egypt where food was plentiful. His son Joseph had risen to high position in Pharaoh's court, and our people were well-respected and well-regarded, secure in the power structure of the time.

### II.

Generations passed and our people remained in Egypt. In time, a new Pharaoh ascended to the throne. He found our difference threatening, and ordered our people enslaved. In fear of rebellion, Pharaoh decreed that all Hebrew boy-children be killed. Two midwives named Shifrah and Puah defied his orders, claiming that "the Hebrew women are so hardy, they give birth before we arrive!"

Through their courage, a boy survived; midrash tells us he was radiant with light. Fearing for his safety, his family placed him in a basket and he floated down the Nile. He was found, and adopted, by Pharaoh's daughter, who named him Moshe because min ha-mayim m'shi-tihu, from the water she drew him forth. She hired his mother Yocheved as his wet-nurse. Thus he survived to adulthood, and was raised as Prince of Egypt.

### III.



Although a child of privilege, as he grew he became aware of the slaves who worked in the brickyards of his father. When he saw an overseer mistreat a slave, he struck the overseer and killed him. Fearing retribution, he set out across the Sinai alone. God spoke to him from a burning bush, which though it flamed was not consumed. The Voice called him to lead the Hebrew people to freedom. Moses argued with God, pleading inadequacy, but God disagreed. Sometimes our responsibilities choose us.

#### IV.

Moses returned to Egypt and went to Pharaoh to argue the injustice of slavery. He gave Pharaoh a mandate which resounds through history: Let my people go. Pharaoh refused, and Moses warned him that Mighty God would strike the Egyptian people. These threats were not idle: ten terrible plagues were unleashed upon the Egyptians. Only when his nation lay in ruins did Pharaoh agree to our liberation.

#### V.

Fearful that Pharaoh would change his mind, our people fled, not waiting for their bread dough to rise. (For this reason we eat unleavened bread as we take part in their journey.) Our people did not leave Egypt alone; a “mixed multitude” went with them. From this we learn that liberation is not for us alone, but for all the nations of the earth. Even Pharaoh’s daughter came with us, and traded her old title (bat-Pharaoh, daughter of Pharaoh) for the name Batya, “daughter of God.”

#### VI.

Pharaoh's army followed us to the Sea of Reeds. We plunged into the waters. Only when we had gone as far as we could did the waters part for us. We mourn, even now, that Pharaoh's army drowned: our liberation is bittersweet because people died in our pursuit.

## VII.

To this day we relive our liberation, that we may not become complacent, that we may always rejoice in our freedom.



## **The Ten Plagues**

The rabbis taught that, while watching the Egyptians succumb to the ten plagues, the angels into songs of jubilation. God rebuked them, saying “My creatures are perishing, and you sing praises?” To symbolize that our joy in our liberation will always be diminished by the pain visited upon the Egyptians, as we recite each plague, we spill a drop of wine—symbol of joy—from our cups.

These are the ten plagues that the blessed Holy One brought against the Egyptians in Egypt, and they are as follows:

דָּם.	Blood,
צַפַּרְדֵּי.	frogs,
בְּנִים.	lice,
עָרֹב.	wild beasts,
דָּבָר.	disease of livestock,
שָׁחִין.	boils,
בָּרָד.	hail,
אַרְבֶּה.	locusts,
חֹשֶׁךְ.	darkness,
מַכַּת בְּכוֹרוֹת:	the death of the firstborn.

Dam

Tzefardei'a Kinim

Arov

Davar

Shechin

Barad

Arbah

Choshech

Makat Bechorot



Waters Turn to Blood  
Exodus 7:14-25



Amphibians (Frogs)  
Exodus 7:26-8:11



Gnats (Lice)  
Exodus 8:12-15



Flies  
Exodus 8:16-28



Disease on Livestock  
Exodus 9:1-7

## The Ten Plagues of Egypt



Unhealable Boils  
Exodus 9:8-12



Hail and Fire  
Exodus 9:13-35



Locusts  
Exodus 10:1-20



Darkness  
Exodus 10:21-29



Death of First-Born  
Exodus 11:1-12:36

## Dayeinu

What does this mean, "It would have been enough"? Surely no one of these would indeed have been enough for us.

Dayenu means to celebrate each step toward freedom as if it were enough, then to start out on the next step.

It means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation.

It means to sing each verse as if it were the whole song—and then sing the next verse.

*Ilu hotzi, hotziyanu, hotziyanu mi-mitzrayim*

*hotziyanu mi-mitzrayim dayeinu*

*Day, dayeinu (3x) dayeinu, dayeinu*

*Day, dayeinu (3x) dayeinu, dayeinu*

*Ilu natan, natan lanu, natan lanu et ha-shabbat*

*natan lanu et ha-shabbat dayeinu*

*Day, dayeinu (3x) dayeinu, dayeinu*

*Day, dayeinu (3x) dayeinu, dayeinu*

*Ilu natan, natan lanu, natan lanu et ha-torah*

*natan lanu et ha-torah dayeinu*

*Day, dayeinu (3x) dayeinu, dayeinu*

*Day, dayeinu (3x) dayeinu, dayeinu*

Had God only taken us out of Egypt, it would have been enough for us.

Had God only given us Shabbat, it would have been enough for us.

Had God only given us the Torah, it would have been enough for us.

## THE SECOND CUP OF WINE/JUICE

We continue the process of liberation as we drink the second cup of wine or juice. We drink this cup in honor of redemption, even as we acknowledge the continuing struggle and the unknown road through the desert.

*Baruch atah Adonai,  
Eloheinu melech ha-  
olam, borei pri ha-  
gafen.*

בָּרוּךְ אַתָּה  
יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם  
בּוֹרֵא פְרֵי הַגָּפֶן:

Blessed are You,  
Adonai, our God,  
Sovereign of the universe,  
creator of the fruit of the vine.

## MOTZI MATZAH blessing over matzah

Rabban Gamaliel said: one who has not explained the following three symbols has not fulfilled their duty: matzah, maror, and the pesach (Passover) offering.

This matzah -- why do we eat it? In order to remind ourselves of the haste in which our ancestors fled Egypt, as it is written, "And they baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and they could not delay; not had they prepared any provision for themselves." *Exodus 12:39* The matzah reminds us that when the chance for liberation comes, we must seize it even if we do not feel ready—indeed, if we wait until we feel fully ready, we may never act at all.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Lift the three matzot and say the following two blessings:*

*Baruch atah Adonai, Eloheinu melech ha-olam, ha-motzi lechem min ha-aretz.*

Holy One of Blessing, Your Presence fills creation, bringing forth bread  
from the earth.

*Baruch atah Adonai, Eloheinu melech ha-olam, asher kideshanu be-mitzvotav ve-  
tzivanu al achilat matzah.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

Holy One of Blessing, Your Presence fills creation, sanctifying us through  
Your teachings and instructing us to eat matzah.

*Eat from the top and middle matzah.*

## **MAROR** **bitter herbs**

This maror - why do we eat it? To remind ourselves of the bitterness of the oppression experienced by our ancestors, as it is written, "Ruthlessly, they made life bitter for them with harsh labor at mortar and bricks, and with all sorts of tasks in the field." *Exodus 1:14*





*Take maror, dip it in charoset, and say the blessing:*

בָּרוּךְ אַתָּה	Blessed are You,
יְיָ אֱלֹהֵינוּ	Adonai, our God,
מֶלֶךְ הָעוֹלָם	Sovereign of the universe,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	who sanctified us with Your commandments
וְצִוָּנוּ עַל-אֲכִילַת מָרוֹר:	and commanded us regarding the eating of bitter herbs.

*Baruch atah Adonai, Eloheinu melech ha-olam, asher kiddeshanu be-mitzvotav ve-tzivanu al achilat maror*

Holy One of Blessing, Your Presence fills creation, sanctifying us through Your teachings and instructing us to eat maror.

## KORECH

### eating matzah and bitter herbs together

As a reminder of the Passover sacrifice at the Temple in Jerusalem, we observe the practice of Hillel, who lived in the days when the Second Temple was still standing. He used to combine matzah and maror, eating them together to fulfill the verse, "They shall eat it with matzot and maror." *Numbers 9:11*

*We eat the Hillel sandwich, combining the bread of liberation with a remembrance of the bitterness of slavery.*



## THE THIRD CUP OF WINE/JUICE

We drink this third cup in gratitude for all that we have been given. The seder reminds us of the gifts of family and friends and the material pleasures of good food and drink. Yet most of all we give thanks for the gift of our tradition -- the ability to challenge, to question, to choose, and, therefore, to strive for freedom.

*Baruch atah Adonai,  
Eloheinu melech ha-  
olam, borei pri ha-  
gafen.*

בָּרוּךְ אַתָּה  
יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְּרֵי הַגָּפֶן:

Blessed are You,  
Adonai, our God,  
Sovereign of the universe,  
creator of the fruit of the vine.



## SEFIRAT HA-OMER counting the omer

On the second day of Passover in ancient times, our ancestors brought the first sheaf of the barley harvest as an offering to God. From that day, they began counting seven weeks to Shavuot, when they would celebrate the wheat harvest with another offering. The rabbis would later imagine these seven weeks as the journey from Egypt to Sinai, from slavery to the gift of Torah. Since that time, Jews have continued to count the forty-nine days of the Omer.

בָּרוּךְ אַתָּה	Blessed are You,
יְיָ אֱלֹהֵינוּ	Adonai our God,
מֶלֶךְ הָעוֹלָם	Sovereign of the universe,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	who sanctified us with Your commandments
וְצִוָּנוּ עַל סִפְרֵי־ת הָעֹמֶר:	and commanded us to count the omer.

*Baruch atah Adonai, Eloheinu melech ha-olam, asher kiddeshanu be-mitzvotav ve-tzivanu al sefirat ha-omer.*

הַיּוֹם יוֹם אֶחָד לְעֹמֶר:	Today is the first day of the omer.
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*Ha-yom yom echad la-omer.*

**BE-CHOL DOR VE-DOR**  
**in every generation**

In every generation we must see ourselves as if we, personally, had experienced the Exodus from Egypt. As it is written: "You shall speak to your children on that day, saying, this is how the Holy Blessed One redeemed me from Egypt. It wasn't merely my ancestors who were redeemed, but the Holy Blessed One also redeemed us with them, as it is said, 'And we went forth from there, in order that God might lead us to the land which had been promised to our ancestors.'"

Redemption wasn't a one-time thing that happened to our ancestors in bygone times. It's an ongoing experience, something that can ripple into our consciousness every day. We too were redeemed from Egypt. We too are perennially offered the possibility of living in a state of true freedom if only we will open our hearts and our eyes.

**KOS MIRIAM / KOS ELIJAHU**  
**the cups of Miriam and Elijah**  
**drawing from the present, waiting for the future**

Tradition teaches that in the years of wandering in the desert, Miriam's well accompanied the Israelites and is with us still. Every week, at the close of Shabbat, its waters flow out into wells everywhere in the world. Miriam sustains us with the most basic substance on earth -- water that cleanses and heals.

There is still a long journey to freedom, a long while before Elijah can herald the messianic age. Miriam the prophet calls us to work for -- not wait for -- that day. She lifts our hearts as she leads us once again in song. Elijah's Cup remains untouched for now. But we drink from Miriam's Cup, the nurturing waters of Miriam's well.

*Baruch atah Adonai,  
 Eloheinu melech ha-olam,  
 she-ha-kol niheyeh bidvaro.*

ברוך אתה יי אלהינו מלך העולם,  
 שהכל נהיה בדברו.

Holy One of Blessing, Your Presence fills creation, by Your word all things  
 come into being.

*We drink from Miriam's Cup.*



מִרְיָם הַנְּבִיעָה עַז בְּזִמְרָה בִּידְהֶמְרִים תִּרְקֹד אֶתְנוּ לְתִקֵּן אֶת הָעוֹלָם בְּמִהְרָה  
בְּיָמֵינוּ הִיא תְּבִיאֵנוּ! אֶל מִי הַיְּשׁוּעָה, אֶל מִי הַיְּשׁוּעָה

*Miriam ha-nevi'ah, oz ve-zimrah be-yadah,*

*Miriam tirkkod itanu lehagdil zimrat olam,*

*Miraim tirkod itanu letaken et ha-olam.*

*Bimherah ve-yameinu hi tevi'einu*

*el mei ha-yeshu'ah (2x)*

Miriam so brave and strong

Prophet bringing light and song,

Miriam, come dance among us) 2x

To heal the world and right its wrongs)

We open our doors and our hearts to welcome Elijah to our homes. Elijah will herald the messianic age. In the meantime, we invite his presence to remind us of our hopes for the future. He reappears at times when that hope is tangible -- at the seder and at the birth of children.

אֵלִיָּהוּ הַנְּבִיא, אֵלִיָּהוּ הַתִּשְׁבִּי, אֵלִיָּהוּ, אֵלִיָּהוּ, אֵלִיָּהוּ הַגִּלְעָדִי, בְּנִהְרָה בְּיָמֵנוּ.  
יָבֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד, עִם מָשִׁיחַ בֶּן דָּוִד

*Eliyahu ha-navi, Eliyahu ha-Tishbi,*

*Eliyahu (3x) ha-Giladi.*

*Bimheirah v'yameinu, yavo ei-leinu*

*im Mashiach ben David (2x)*

Elijah, the prophet; Elijah, the Tishbite; Elijah, of Gilead!

Come quickly in our days with the Messiah, descendant of David.

## NIRZAH conclusion

Awareness, redemption, and gratitude accompanied our first three cups. This fourth cup is the cup of hope: Hope that next year all will be free, hope that next year children and parents, neighbors and nations will turn their hearts to one another, hope that next year Jerusalem will truly be a city of peace.

*Baruch atah Adonai,  
Eloheinu melech ha-  
olam, borei pri ha-  
gafen.*

בָּרוּךְ אַתָּה  
יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם  
בּוֹרֵא פְּרִי הַגָּפֶן:

Blessed are You,  
Adonai, our God,  
Sovereign of the universe,  
creator of the fruit of the vine.



Tonight we have acknowledged our ancestors. We promise that we will not allow their stories, their experiences, their wisdom to fade. These are our legacy, which we will study and teach to our friends and children. The task of liberation is long, and it is work we ourselves must do.

It is traditional to end a seder with *L'shanah ha-ba'ah b'Yerushalayim*—Next Year in Jerusalem! The call speaks to a feeling of exile which characterized the Jewish Diaspora for centuries. How might we understand this today? A close look at the word Yerushalayim suggests an answer. The name can be read as deriving from Ir Shalem (“City of Wholeness”) or Ir Shalom (“City of Peace”). No matter where we are or what our politics, we all slip into exile from the state of wholeness and unity we seek. Next year, wherever we are, may we be whole and at peace.

*L'shanah ha-ba'ah birushalayim!*



**CHAD GADYA**

Chad gadya, chad gadya!

My father bought for two zuzim, chad gadya, chad gadya!

Then came a cat and ate the goat that Father bought for two zuzim,  
Chad gadya. Chad gadya.

Then came a dog and bit the cat, that ate the goat, that Father bought for  
two zuzim, Chad gadya. Chad gadya.

Then came a stick and beat the dog, that bit the cat, that ate the goat,  
That Father bought for two zuzim, Chad gadya. Chad gadya.

Then came fire and burnt the stick, that beat the dog, that bit the cat,  
that ate the goat, that Father bought for two zuzim, Chad gadya. Chad  
gadya.

Then came water and quenched the fire, that burnt the stick, that beat  
the dog, that bit the cat, that ate the goat, That Father bought for two  
zuzim, Chad gadya. Chad gadya.

Then came the ox and drank the water, that quenched the fire, that burnt  
the stick, that beat the dog, that bit the cat, that ate the goat, that Father  
bought for two zuzim, Chad gadya. Chad gadya.

Then came the butcher and slaughtered the ox, that drank the water, that  
quenched the fire, that burnt the stick, that beat the dog, that bit the cat,  
that ate the goat, that Father bought for two zuzim, Chad gadya. Chad  
gadya.



Then came the Angel of Death and killed the butcher, that slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, that Father bought for two zuzim, Chad gadya. Chad gadya.

Then came the Holy Blessed One and slew the the Angel of Death, that killed the butcher, that slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, that Father bought for two zuzim, Chad gadya. Chad gadya.

### **Baby (Shark) Goat**

Baby goat (doo doo doo doo doo doo)

Two zuzim

Cat eats goat (doo doo doo doo doo doo)

Two zuzim

Dog bites cat (doo doo doo doo doo doo)

Two zuzim

Stick hits dog (doo doo doo doo doo doo)

Two zuzim

Fire burns stick (doo doo doo doo doo doo)

Two zuzim

Water quenches fire (doo doo doo doo doo doo)

Two zuzim

Ox drinks water (doo doo doo doo doo doo)

Two zuzim

Butcher kills ox (doo doo doo doo doo doo)

Two zuzim

Death kills butcher (doo doo doo doo doo doo)

Two zuzim

God smites death (doo doo doo doo doo doo)

Two zuzim

That's the end! (doo doo doo doo doo doo)

Two zuzim