



Sisterhood of Salaam Shalom[®]

Passover Haggadah¹ For Jewish-Muslim Seder



¹ This Haggadah was prepared in April 2019 for the first joint women's seder of the NYS Capital Region Chapters 1 and 2. It includes traditional readings, as well as ones found in other contemporary haggadot. We acknowledge the compilers of the haggadot prepared earlier by the San Diego and the Chicago-Northern Suburban 1 Chapters of the Sisterhood, as well as the many haggadot that came before.

Order of Our Seder

Our Passover ritual is called *Seder*, which means “order.” During the Passover *Seder* we are obligated to recall the story of the Exodus as if we were personally freed from bondage ourselves. Those readers familiar with a traditional first or second night *Seder*, may notice a few differences tonight.

B’RUCHOT HABA-OT – welcoming

CANDLE LIGHTING / SHEHECHEYANU – blessings

KADDESH – blessing and drinking the first cup of juice

UR’CHATZ, WATER – Washing and Miriam’s Cup

KARPAS – blessing and eating the vegetable dipped in salt water

YACHATZ – breaking the middle matzah

MAGGID – telling our story

RACHTAZAH – Ritual Washing

MOTZI / MATZAH – blessing and eating matzah

MAROR – blessing for eating bitter herbs

KORECH – eating sandwich of matzo and bitter herbs

SHULCHAN ORUCH – eating the festive meal

TZAFUN – eating the afikomen

BARECH – reciting blessing after the meal

HALLEL – reciting psalms of praise

NIRTZAH – reciting our final prayers

Some Explanations

Each person has two cups, one for water and one for juice. Please fill all the water cups.

Food: All tables have a selection of “appetizers” that you may eat at any time. There are ceremonial seder plates holding the ceremonial foods, which will be explained and eaten at specific times during the seder.



We begin with opening verses from the Quran. A prayer for the guidance and mercy of God.

Surah Al Fatiha - The Opening of the Book

Together:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②
الرَّحْمَنِ الرَّحِيمِ ③
مَلِكِ يَوْمِ الدِّينِ ④
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤
أَهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ⑥
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

*Bismillaah ar-Rahmanir -Raheem
Al hamdu lillaahi rabbil 'alameen
Ar-Rahman ar-Raheem Maaliki yaumid Deen
Iyyaaka na'abudu wa iyyaaka nasta'een
Ihdinas siraatal mustaqeem
Siraatal ladheena an 'amta' alaihim
Ghairil maghduubi' alaihim waladaaleen, Ameen*

In the name of God, the infinitely Compassionate and Merciful.
Praise be to God, Lord of all the worlds. The Compassionate, the Merciful. Ruler on the Day of Reckoning. You alone do we worship, and You alone do we ask for help. Guide us on the straight path, the path of those who have received your grace; not the path of those who have brought down wrath, nor of those who wander astray. Amen.

B'ruchot Haba-ot. You are welcome here.

Welcome to all who have joined us. This year we gather together, Jewish and Muslim women, to learn from each other and from the wisdom of the ages.

This is the first Passover that we share together as a sisterhood of Muslim and Jewish women. For more than three thousand years, Jews have gathered to retell the tale of their deliverance from Egyptian bondage. Today, we participate as a sisterhood whose members come from diverse communities – diverse communities that share common dreams of equality, justice and peace, and have a deep concern for one another.

Throughout history, many people have been enslaved by tyrants. But the Passover Seder marks more than an historical event. We are taught that “in every generation, all of us are obliged to regard ourselves as if we had personally experienced the Exodus from Egyptian slavery.” Through prayer and song, ritual and symbol, custom and ceremony, we explore what it means to see ourselves as if we were enslaved and brought forth into freedom by divine miracle.

Today we use the framework of the Passover Seder as an opportunity to share our stories, our traditions, and ourselves. It is our hope that through sharing this experience and “breaking bread” together, we will liberate ourselves from whatever holds us back, and move together toward collaboration, friendship, and mutual understanding.

Introductions

Before we begin the Passover Seder, we introduce ourselves by going around the table, each woman sharing her full name, followed by the name of your mother.

Readers

Freedom, a precious gift, must never be taken for granted. In every age, it must be won anew. The Pharaoh of the Exodus is symbolic of every tyrant throughout history. The Seder expresses the need for eternal vigilance in the struggle to preserve and advance the cause of freedom and of human dignity.

As we step into this story, we cannot help but draw to mind the 65 million displaced people and refugees around the world today fleeing violence and persecution, searching for protection. Like our ancestors, today’s refugees experience displacement, uncertainty, lack of resources, and the complete disruption of their lives. Over the past year, we have read almost daily about humanitarian crises, watched xenophobic hate crimes increase, and been overwhelmed by the sheer number of people being persecuted. Today, as we re-experience the ancient Israelites’ transition from oppression to liberation, we think of the world’s refugees who still wander in search of safety and freedom.

Today we will have the opportunity to discuss renditions of the Exodus story from both the Jewish scripture (the Torah) and the Muslim scripture (the Qu’ran). Muslims observe the fast of ‘*Ashura* to commemorate God’s deliverance of Moses (peace be upon him) and his followers. In Arabic, Moses is called *Musa* or “*Kalim Allah*” (One who spoke with God). In the Qu’ran, Moses is mentioned 136 times, more than any other prophet including Muhammad (peace be upon him) who is mentioned only 4 times.

Haggadah is the Hebrew word for “story” or “telling.” *Haggadah* refers to the book that is read at the Passover Seder. It includes shared blessings, questions, answers, stories, and personal reflections. During the blessings in Hebrew, we use the word *Adonai* to refer to the Divine, and we translate this as “the Source of Life.” Please use whichever term(s) best fits your understanding of the Divine.

Passover is an eight-day celebration, but only the first two and final two days are considered “sacred time” (during which observant Jews refrain from work, amongst other activities). During the intermediate days of Passover, Jewish people continue observing the holiday by refraining from eating leavened bread and other categories of “leavened”

foods (such as beer, pasta, and cookies). For the more religiously observant among us, the timing of our interfaith gathering releases us from the restrictions associated with sacred time and enables us to share our stories while keeping kosher/halal.

Lastly, whether this is your first or your fiftieth Seder, some or all of these traditions may be unfamiliar to you. The Seder is an opportunity to share our traditions, questions, answers, stories, and conversations.

Let us celebrate together!

***Hadlakat ha'neyrot* • Lighting the Candles • Sharing the Light**

In Jewish tradition, lighting candles and saying a blessing over them marks a time of transition, from the day that is ending to the one that is beginning, from ordinary time to sacred time. Lighting the candles is an important part of our Passover celebration because their flickering light reminds us of the importance of keeping the fragile flames of freedom and peace alive in the world. All who are comfortable say the blessing together:

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

Baruch Atah Adonai, Eloheinu melech ha-olam, asher kiddishanu, b'mitzvotav, vitzivanu, lechadlik nair, shel yom tov.

Let us bless the Source of Life that brings forth light into the world.

***Shehecheyanu* – Blessing of Praise**

Reader: We recite *Shehecheyanu* at the start of a holiday or whenever we do something for the first time. Tonight is the first time this group has gathered together in community to celebrate Passover.

Together:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנוּ הַזֶּה

Baruch Atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'kiye-manu v'higi-anu lazman hazeh.

Blessed are You, Source of Life, who kept us alive, sustained us, and enabled us to reach this moment.

Kadesh • Sanctification • The First Cup of Sweetness

All Jewish celebrations include sweet wine or grape juice, celebrating the bounty and sweetness of life and gratitude to the Source of Life. We will dedicate each of the four cups of sweetness to a person or group who still faces oppression in the world.

PLEASE FILL THE GLASS OF THE PERSON SITTING TO YOUR LEFT, AS A SYMBOL OF SHARING SWEETNESS WITH EACH OTHER. Together we say:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

*Baruch Atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.
Let us bless the Source of Life that brings forth the fruit of the vine.*

DISCUSSION: SHARE SOMETHING SWEET-- A STORY, A MEMORY, AN EVENT-- THAT OCCURRED IN THE PAST YEAR.
--

Urchatz • Purification • Water

Miriam's Cup of Living Waters

We begin our seder by collectively filling *Miriam's Cup*: pouring a few drops from our own cups to symbolically fill this special cup with *meyyim hayyim*, living waters from Miriam's well. A relatively new tradition, *Miriam's Cup* represents our ongoing redemption, sustaining and nourishing us every day. Toward the end of the seder, we will fill Elijah's Cup to represent our future redemption, when peace will fill the world.

According to legend, Miriam's Well accompanied and sustained the Israelites as they journeyed through the desert. Miriam's well was said to hold Divine power to heal, sustain, and renew. It became a special source of transformation for a people leaving slavery to form a new identity. With this cup of clear spring water, we remember God's gift of living waters from Miriam's Well.

Today we continue this journey. Just as the Holy One delivered Miriam and her people, just as they were sustained in the desert and transformed into a new people, so may we be delivered, sustained and transformed on our own journey to a stronger sense of ourselves as individuals and as a community.

One person at each table lifts *Miriam's Cup*, and together we say:

This is Miriam's Cup of Living Waters. Let us remember the Exodus from Egypt. These are the living waters, God's gift to Miriam, which sustained us through the wilderness.

We praise You Source of All Life, who brings us from the narrows into the wilderness, sustains us with endless possibilities, and enables us to reach new places together.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַכֹּל נִהְיָה בְּדַבְּרוֹ.

Baruch Atah Adonay, Eloheynu Melech ha-Olam, she-ha-kol n'hi-ye bi-d'varo.

We praise You, Source of All Life, by whose will all things come to be.

In Jewish tradition, an everyday act of physical cleansing helps us spiritually and mentally prepare and set our intentions for what is to come. Each table has a spray bottle which you may use to “spritz” your hands with cool water.

Water in Islam is meant for both physical and spiritual cleaning and the word *Taharah* (purification) is used in the Qur'an for this purpose. Muslims' commitment to *Taharah* is to obtain the blessing and the pleasure of God. Washing in Islam is to get one into the close circle of God Almighty. -Muhammad Shafiq,
<http://exodusconversations.org/questions/what-role-does-washing-play-in-our-traditions/>

Karpas - Green Vegetable

We take a green vegetable to celebrate the arrival of spring, a time of regeneration and new life. We dip this in salt water to remind us of the salty tears we shed as slaves and oppressed people. Together, we commemorate slavery (sadness, trauma, poverty) and celebrate Exodus (release, rebirth, liberation).

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu melech ha-olam, borei p'ri ha-adamah.

Let us bless the Source of Life that brings forth the fruit of the earth.

Yachatz - Breaking the Middle Matzah

At this point in the Seder, we uncover the special pile of three *matzot* (plural of *matzah*), and break the middle one in half. We put one half back in the pile; we wrap the other half and hide it. Traditionally, it was the children's “responsibility” to find this piece of wrapped-up *matzah* (called the *Afikomen*, “dessert” in Greek) and ransom it back to the grown-ups. It is said that we cannot complete the Seder if the *Afikomen* is not found.

WE RECITE TOGETHER:

*This is the bread of affliction which our ancestors ate in the land of Egypt. **Let all who are hungry come and eat; all who are in need, let them come and celebrate Passover with us.** This year we are here; next year in Yerushalayim. This year we are slaves; next year we will be free.*

After breaking the middle matzah, we say “next year in Jerusalem” as a statement of hope. *Yerushalayim* (or *ir shalem*) literally means a “city of wholeness.” *Shalem* is the root of the word, *Shalom/Salaam*, which we understand to mean “peace.” Ultimately, what we are seeking each year is greater wholeness of being, of community, and of the world—peace.

Maggid • Telling the Story

The Four Questions!

We tell the story of Passover—the reasons for the rituals and the narrative of Exodus—in response to a set of four questions. In Jewish tradition, the youngest participant (who is able) recites these archetypal questions to underscore the transmission of tradition from one generation to the next. This is a special moment of the Seder when the children are “put on the spot,” and in turn, put their parents on the spot by asking questions the parents must answer.

Since we are all learners here tonight, let us recite the traditional questions together:

Why is this night different from all other nights? The Four Questions:

1. *On all other nights we eat both leavened bread and matzah. Tonight we only eat matzah.*
2. *On all other nights we eat all kinds of vegetables, but tonight we eat bitter herbs.*
3. *On all other nights we aren't expected to dip our vegetables one time. Tonight we do it twice.*
4. *On all other nights we eat either sitting normally or reclining. Tonight we recline.*

Today, we ask many questions that are different from those of the traditional Seder, questions that speak to our particular context. Together we recite our own version of The Four Questions:

Why is this gathering different from all other gatherings?

1. *At all other gatherings, we speak from our individual experiences. Today, we share in the re-telling of our collective experience as Jews and Muslims.*
2. *At all other gatherings, we eat all kinds of foods for sustenance and enjoyment. Today, we eat particular foods for their symbolic representation of our shared narrative.*
3. *At all other gatherings, we aren't expected to share our rituals with people of other faith traditions. Today, we share our rituals as part of a conversation between Jews and Muslims.*
4. *At all other gatherings, we eat either with our family or with our friends. Today we come together as strangers and share a meal as friends.*

We begin to tell the story, for it is in the telling that transformation begins. In traditional Passover Seder, we recite these words that remind us of the larger framework and purpose behind telling these stories:

We were slaves to Pharaoh in Egypt. The Source of Life brought us out from there with a strong hand and an outstretched arm. Had the Source of Life not taken our ancestors out of Egypt, then we and our children and our children's children would still be enslaved to Pharaoh in Egypt.

*And even if all of us were wise scholars, all of us were sages, all of us were experienced in the ways of the world, all knowledgeable in Torah, it would still be our responsibility to tell the story of Exodus from Egypt. Whoever expands upon the **story is** worthy of praise.*

The Four Children

Four times the Torah speaks about children in connection with re-telling the story of Exodus. The Torah anticipates the time when the next generation will inquire about the meaning of the Passover ritual, and its meaning. The later Rabbis interpreted these passages not as simple repetitions of the same question, but as representative of different archetypal children.

Traditional Seders describe these children as: One who is wise, one who is wicked, one who is simple and one who does not know how to ask.

Yet we know that no one person is all wise, all wicked, all simple, or truly incapable of asking anything. At different points in our lives, we have been each of these children:

One who feels eager, scholarly, aware, or in charge: This child asks: What do we learn from our suffering as strangers and slaves?

One who feels angry, hostile, alienated, frustrated: This child asks: What can we learn from Pharaoh about the complexity and dangers of power?

One who feels passive, direct, laid back, oblivious: This child asks: What does it mean to define ourselves through a story of suffering and oppression?

One who feels bewildered, unaware, unable, deflated, silent. This child hears the cry of the dispossessed, the groans of poverty, war, and oppression. This child wonders where all these questions will lead.

<p>DISCUSSION: WHICH RITUALS OR PARTS OF YOUR TRADITION ARE YOU MOST ANXIOUS ABOUT PASSING ON TO YOUR CHILDREN (OR THE NEXT GENERATION)?</p>

The Story of the Exodus

Directions: Take a moment to read silently a section that is not from your faith tradition. The exodus from slavery is a central narrative for many people. The universal story of hope and deliverance can be found in the Torah, the Quran and the New Testament.

See the last pages of this Haggadah for more excerpts from the Torah, Book of Exodus (Based on translation by Jewish Publication Society) and excerpts from the Qu'ran (Based on Muhammad Asad's *The Message of the Qur'an*).

The Book of Exodus <i>Jewish Publication Society Tanakh</i>	The Qur'an translation by Abdullah Yusuf Ali	The New Testament Based on the <i>New Revised Standard Edition</i>
<p>12:29 In the middle of the night <i>Adonai</i> struck down all the first-born in the land of Egypt.... 12:31... [Pharaoh] summoned Moses and Aaron in the night and said, "Up, depart from among my people, you and the Israelites with you! Go, worship <i>Adonai</i> as you said!</p> <p>14:23The Egyptians came in pursuit after them into the sea, all of Pharaoh's horses, chariots, and horsemen.</p> <p>14:27 Moses held out his arm over the sea, and at daybreak the sea returned to its normal state, and the Egyptians fled at its approach. But <i>Adonai</i> hurled the Egyptians into the sea.</p> <p>14:28 The waters turned back and covered the chariots and the horsemen—Pharaoh's entire army that followed them into the sea; not one of them remained.</p>	<p>7:137 And We made a people, considered weak (and of no account), inheritors of lands in both east and west, - lands whereon We sent down Our blessings. The fair promise of thy Lord was fulfilled for the Children of Israel, because they had patience and constancy, and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride).7:138 We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: "O Moses! fashion for us a god like unto the gods they have." He said: "Surely ye are a people without knowledge.</p> <p>44.30. We did deliver aforetime the Children of Israel from humiliating Punishment, 44:31 Inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors.44:32 And We chose them aforetime above the nations, knowingly, 44:33 And granted them Signs in which there was a manifest trial</p>	<p>Corinthians 8 Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth.</p>

The Ten Plagues

The plagues that befell the Egyptians resulted from the decisions of a tyrannical leader (Pharaoh), but the greatest suffering occurred among those who had no choice but to follow. Amidst the celebration of liberation, it is fitting that we express our sorrow over their suffering.

A full cup of sweetness symbolizes complete happiness. We therefore remove a drop of sweetness from our cups for each of the ten plagues that befell the Egyptian Pharaoh and his people, diminishing our joy as we recognize the suffering of our oppressors.

As we recite the name of each plague, in English and then in Hebrew, please dip a finger in your cup and then touch your plate to remove the drop.

Blood	Dam	דָּם
Frogs	Tzefardeya	צְפַרְדֵּיָע
Lice	Kinim	כְּנִים
Wild Beasts	Arov	עֲרוֹב
Cattle Disease	Dever	דֶּבֶר
Boils	Sh'chin	שְׁחִין
Hail	Barad	בָּרָד
Locusts	Arbeh	אַרְבֶּה
Darkness	Choshech	חֹשֶׁךְ
Death of the Firstborn	Makat Bechorot	מַכַּת בְּכוֹרוֹת

The Qur'an commands Muslims to work and cooperate with those individuals and organizations that stand against oppression, regardless of their religion: "... Help one another in furthering virtue and God-consciousness, and do not help one another in furthering evil and enmity; and remain conscious of God: for, behold, God is severe in retribution!" (5:2).

In the medieval period of Islam, the Caliphate created the position of Ombudsman (*Muhtasib*) in every region or city. The Ombudsman would check on cheating, corruption and other human rights violations that would not usually be caught by police or other law enforcement agencies. The Qur'an upholds justice with mercy and forbids oppression and injustice and Muslims are asked to stand for justice and mercy even if it be against themselves or their own interests (4:135). -Muhammad Shafiq, <http://exodusconversations.org/questions/in-what-ways-does-your-tradition-serve-as-a-basis-for-counteracting-oppression/>

DISCUSSION: LET US NOW PAUSE TO NAME TEN MODERN “PLAGUES” THAT OCCUR IN OUR OWN COMMUNITIES AND ACROSS THE WORLD WITH THE IDEA THAT WE SHOULD ACKNOWLEDGE THOSE WHO SUFFER, EVEN AS WE CELEBRATE.

Dayeinu!

The Qur'an says, “If ye would count up the favors of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful” (16:18). -Muhammad Shafiq, <http://exodusconversations.org/questions/what-does-a-blessing-accomplish/>

The most iconic song in the Passover Seder is the *Dayeinu* which loosely translates as “It would have been enough....” In Sephardic communities, Seder participants use green onions to “whip” each other as a playful re-enactment of the Exodus story.

Today, we sing only the first verse together.

אלו הוציאנו ממצרים

Illo hotzi-anu mi-mitzrayim – Dayenu! דַּיְנוּ

If God had only led us out of Egypt – it would have been enough!

The Second Cup of Sweetness !

PLEASE FILL THE GLASS OF THE PERSON SITTING NEXT TO YOU AS A SYMBOL OF OUR CONNECTION TO EACH OTHER. WE DEDICATE THIS SECOND CUP TO ANOTHER PERSON OR GROUP WHO IS SUFFERING FROM OPPRESSION.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

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

Let us bless the Source of Life that brings forth the fruit of the vine.

Rachtzah • Washing of the Hands with a Blessing • Ritual Sanctification

In both Judaism and Islam, there are countless opportunities for blessing and ritualizing even the most basic everyday actions (cleansing, going to the toilet, eating, and so on). However, if we spent every moment blessing and ritualizing all our actions, we would have little time left over for doing important actions (helping the poor, working for change, making friendships, cooking, reading with one's children, and so on). Where do you draw the line?

TOGETHER WE RECITE:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim. Washing the hands, we call to mind the holiness of the body.

Motzi Matzah • Blessing over the “Bread” • Preparation for the Meal

At Passover, we remember and re-enact the Israelites' Exodus from Egypt. Pharaoh had already told the Israelites they could go, only to change his mind after the shock of each of the plagues had worn off. By the tenth plague, the Israelites knew that they had to get out fast before he had a chance to change his mind again. Since the Israelites did not have time to wait for the bread to rise, they took their unleavened bread on their journey out of slavery. Thus, Passover is called the “Feast of Unleavened Bread [*Matzah*],” and we begin our meal by saying the blessing for bread, expressing gratitude and recognition of the Divine source of life.

WE RECITE:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.

Let us bless the Source of Life that brings forth bread from the earth.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

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

Blessed are You, Source of All Life, who made us holy through obligations, commanding us to eat unleavened bread.

Muslim Invocation (*Du'a*)

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ

Bismillahi wa 'ala barakatillah.

In the name of God and with the blessings of God.

PLEASE ENJOY A PIECE OF *MATZAH* WHILE RELAXING OR RECLINING, AS BEFITS A FREE PERSON.

Maror • The Bitter Herb

This is how we experience bitterness: take a big chunk of raw horseradish, let the burning turn your face all red.

This is how we experience bitterness: dig back to a time of pain or loss, remember how it felt before the healing began, years or months or days ago. And what if I've known enough pain this year already? And what if loss is not just a memory for me? And what if I eat the whole root and my tongue catches on fire and my ears burn? Then will I know the bitterness of slavery?

TOGETHER WE SAY A BLESSING OVER THE BITTERNESS, BECAUSE WE ARE COMMANDED TO REMEMBER:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Nevarekh et Shechinah ruah ha'olam asher kidshatnu b'mitzvotaha v'tzivanu al akhilat maror.

Let us Bless the Source of Life, Spirit of the world who has given us the sacred mandate to taste the bitter herb.

Koreich • “Hillel’s Sandwich” • Matzah, Maror & Charoset

Here we dip the *Maror* (bitter herb) in *Charoset* (a sweet mixture of dried fruits and nuts), said to resemble the mortar used by the Israelite slaves to build Pharaoh's cities. Together we physically experience the bitterness of slavery and oppression with the sweetness of liberation and freedom. *For in the time of freedom, there is knowledge of servitude. And in the time of bondage, there is the hope of redemption.*

MAROR AND CHAROSET ARE EATEN BETWEEN TWO PIECES OF MATZAH.

DISCUSSION: HAVE YOU EVER EXPERIENCED SOMETHING “BITTER” (DIFFICULT, PAINFUL) THAT LATER TURNED OUT TO BE “SWEET” (POSITIVE, VALUABLE).

*****Shulchan Oreich* • The Festive Meal****

***Tzafun* • Finding and Eating the *Afikomen* • The Last Morsels of Matzah**

In order to conclude the Seder, we ask the children to “sell” us back the hidden *matzah* in exchange for something sweet.

The playfulness of finding the afikomen reminds us that we balance our solemn memories of slavery with a joyous celebration of freedom. As we eat the afikomen, our last taste of matzah for the evening, we are grateful for moments of silliness and happiness in our lives.

***Bareich* • Blessing after the Meal • Expressing Gratitude**

WE RECITE TOGETHER:

Let us acknowledge the source of life, source of all nourishment.

May we protect the bountiful earth that it may continue to sustain us,

and let us seek sustenance for all who dwell in the world.

WE BRING VERSES OF PRAISE AND THANKSGIVING FROM FOR QU'RAN:

"My Lord inspire me to give thanks for Thy blessing with which Thou hast blessed me and hast blessed my parents, and that I may work righteousness such that it pleases Thee; and make righteous for me my progeny. Truly I turn in repentance unto Thee, and truly I am among those who submit." (Qu'ran 46:15)

Jewish Blessing

ברוך רחמנא מלכא דעלמא מריה דהאי פיתא

Brich rachamana, malkah d'alma, marei d'chai pitah.

You are the Source of Life to all that is, and Your blessings flow through me.

Muslim Invocations (*Du'a*)

Alhamdu lillahilladhi att'amana wa sakanaa wa ja'alana min almuslimeen

All praise to God who gave us food and drink and made us Ones who submit to God.

Oh God, feed the one who has fed me and quench the thirst of the one who has given me drink.

Third Cup of Sweetness

PLEASE FILL THE GLASS OF THE PERSON SITTING NEXT TO YOU AS A SYMBOL OF OUR CONNECTION TO EACH OTHER. WE DEDICATE THIS THIRD CUP TO ANOTHER PERSON OR GROUP WHO IS SUFFERING FROM OPPRESSION.

WE RECITE TOGETHER:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

*Baruch Atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.
Let us bless the Source of Life that brings forth the fruit of the vine.*

Cup of Elijah

Elijah the Prophet, from the village of Tishbi in Gilead, challenged the injustice of the king and overthrew the worship of Baal. Legend has it that Elijah returns to earth, from time to time, and befriends the helpless. This man of mystery became associated with the Messianic hopes of our people that Elijah would come to turn the hearts of parents to their children, and the hearts of children to their parents, and to announce that time when all humanity would celebrate freedom.

Hence, Elijah the Prophet has a place at every Seder. We open the door that he may enter, and set a cup of sweetness to represent the triumph of justice and freedom for all God's children.

How many images this moment brings to mind, how many thoughts the memory of Elijah stirs in us! The times when we were objects of distrust, when our doors were open to surveillance, when ignorant and hostile people forced our doors with terror!

As we confront the injustice of this world, may we all be like Elijah — who, in defense of justice, challenged power.

TOGETHER WE SING:

אֱלֹהֵי הַנְּבִיא, אֱלֹהֵי הַתִּשְׁבִּי, אֱלֹהֵי הַגִּלְעָדִי בְּמַהֲרָה יָבֹא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד

Eliyahu haNavi, Eliyahu haTishbi, Eliyahu, Eliyahu, Eliyahu haGiladi

Bimheirah b'yameinu, yavo eileinu. Im mashiach ben-David, im mashiach ben-David

Elijah the prophet, the returning, the man of Gilad: return to us speedily, in our days with the messiah, son of David.

Hallel – Joyful Songs of Praise

The Fourth Cup of Sweetness

PLEASE FILL THE GLASS OF THE PERSON SITTING NEXT TO YOU AS A SYMBOL OF OUR CONNECTION TO EACH OTHER. WE DEDICATE THIS FOURTH CUP TO A FINAL PERSON OR GROUP WHO IS SUFFERING FROM OPPRESSION.

WE RECITE TOGETHER:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

*Baruch Atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.
Let us bless the Source of Life that brings forth the fruit of the vine.*

Nirtzah • Conclusion

Traditional Seders end with the words, "The order of Pesach is concluded." Rabbi Schneur Zalman of Liadi did not include this passage, for indeed, the Seder never concludes. Its message endures throughout the year. We leave Egypt every day by transcending our limitations, reaching ever-higher levels of understanding, peace, and gratitude.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

*L'shana ha-ba'ah b'Shalom
Next year in Peace!
Next year in a more just world!*

Final Song

Od yavo' shalom aleinu
Od yavo' shalom aleinu
Od yavo' shalom aleinu
Ve al kulam (x2)

Salaam (Salaam)
Aleinu ve al kol ha olam,
Salaam, Salaam (x2)

Assalam sayaenti Lana (3x)
Wa lee kole wahad.
Shalom.
Eleyna w'eila al'ealm
Shalom.

Peace will come upon us
Peace will come upon us
Peace will come upon us
and on everyone.

Salaam (*'peace' in Arabic*)
On us and on everyone
Salaam, Salaam

The end is also a beginning:

Though it comes at the end of the Seder, this moment also marks a beginning. We are beginning the next season with a renewed awareness of the freedoms we enjoy and the obstacles we must still confront. We are looking forward to the time that we gather together again. Having recounted stories of liberation and reflected on the struggles people still face for freedom and equality, we are ready to embark on a year that we hope will bring positive change in the world.

<p>WHAT WILL BE OUR LEGACY FOR FUTURE GENERATIONS? ALTERNATIVELY, SHARE SOMETHING ABOUT YOUR EXPERIENCES TODAY: WHAT HAVE YOU LEARNED? WHAT WAS SURPRISING? WHAT WILL YOU TAKE AWAY FROM OUR GATHERING?</p>
--

Excerpts from the Torah, Book of Exodus (Based on translation by Jewish Publication Society) Excerpts from the Qu’ran (Based on Muhammad Asad’s *The Message of the Qur’an*)

28:4 Behold, Pharaoh exalted himself in the land and divided its people into castes... He deemed one of these groups so utterly low that He decided to slaughter their sons and spare [only] their women... 1:9

And [Pharaoh]... said to his people, “Look, the Israelite people are much too numerous for us. 1:11 So they set taskmasters over them to oppress them with forced labor; and they built garrison cities for Pharaoh: Pithom and Ramses. 1:22 Then Pharaoh charged all his people, saying, “Every boy that is born you shall throw into the Nile, but let every girl live.”

28:5 But it was God’s will to bestow favor upon those [very people] who were deemed [so] utterly low in the land, and to make them forerunners in faith, heirs [to Pharaoh’s glory] 28:6 and to establish them securely on earth, allowing Pharaoh and Haman and their hosts to experience through those [children of Israel] the very thing against which they sought to protect themselves.

3:7 And Adonai ... [said to Moses] ... 3:10 Come, therefore, I will send you to Pharaoh, and you shall free My people, the Israelites, from Egypt.” 5:1 Afterward Moses and [his brother] Aaron went and said to Pharaoh, “Thus says Adonai, the God of Israel: Let My people go that they may celebrate a festival for Me in the wilderness.” 5:2 But Pharaoh said, “Who is Adonai that I should heed Him and let Israel go? I do not know Adonai, nor will I let Israel go.”

7:103...We sent Moses [and his brother, Aaron] with Our messages to Pharaoh and his great ones, who willfully rejected them. Behold what happened in the end to those spreaders of corruption! 7:104 And Moses said, “O Pharaoh! Verily, I am an apostle from the Sustainer of all the worlds, 7:105 so constituted that I cannot say anything about God but the truth. I have now come to you with clear evidence from your Sustainer: Let, the children of Israel go with me!”

7:19 And Adonai said to Moses, “Say to Aaron: Take your rod and hold out your arm over the waters of Egypt—its rivers, its canals, its ponds, all its bodies of water—that they may turn to blood...” 7:22 But when the Egyptian magicians did the same with their spells, Pharaoh’s heart stiffened and he did not heed them—as Adonai had spoken.

7:128 [And] Moses said to his people: “Turn to God for aid, and have patience in adversity. Verily, all the earth belongs to God: He gives it as a heritage - to such as He wills of His servants; and the future belongs to the God-conscious!” 7:129 [But the children of Israel] said, “We have suffered hurt before and since you have come to us!” [Moses] replied, “It may well be that your Sustainer will destroy your foe and make you inherit the earth: and thereupon He will see how you act.

7:23 Pharaoh turned and went into his palace, paying no regard even to this. [And God sent six more plagues against Egypt—Frogs, Vermin, Wild Animals, Cattle Disease, Boils, Hail—and after each Pharaoh promised to let the Israelites leave, but he changed his mind every time.]

7:133 Thereupon We let loose upon them floods, and [plagues of] locusts, and lice, and frogs, and [water turning into] blood - distinct signs [all]: but they gloried in their arrogance, for they were people lost in sin.

7:134 And as each plague struck them, they would cry: "O Moses, pray for us to your Sustainer on the strength of the covenant which He has made with you! If you remove this plague from us, we will truly believe in you and will let the children of Israel go with you!" 7:135 But whenever We removed the plague from them, giving them time to make good their promise, they would break their word.

12:21 Moses then summoned all the elders of Israel and said to them, "Go, pick out lambs for your families, and slaughter the Passover offering. 12:8 – the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and bitter herbs. Take a bunch of hyssop, dip it in the blood that is in the basin, and apply some of the blood that is in the basin to the lintel and to the two doorposts. None of you shall go outside the door of his house until morning. 12:23 For when Adonai goes through to smite the Egyptians, He will see the blood on the lintel and the two doorposts, and Adonai will pass over the door and not let the Destroyer enter and smite your home.

7:136 And so We inflicted Our retribution on them, and caused them to drown in the sea, because they had been heedless of Our messages. 7:137 By contrast, to the people who [in the past] had been deemed utterly low, We gave as their heritage the eastern and western parts of the land that We had blessed. And [thus] your Sustainer's good promise to the children of Israel was fulfilled as a result of their patience in adversity. And We utterly destroyed all that Pharaoh and his people had wrought, and all that they had built. 7:138 And We brought the children of Israel across the sea....

44:30 And, indeed, We delivered the children of Israel from the shameful suffering 44:31 [inflicted on them] by Pharaoh, seeing that he was truly outstanding among those who waste their own selves; 44:32 and, indeed, We chose them knowingly above all other people, 44:33 and gave them such signs [of Our grace] as would clearly presage a test [of their ultimate faith].

12:24 "You shall observe this as an institution for all time, for you and for your descendants. 12:27...you shall say, 'It is the Passover sacrifice to Adonai, because He passed over the houses of the Israelites in Egypt when He smote the Egyptians, but saved our houses.'" 12:29In the middle of the night Adonai struck down all the first-born in the land of Egypt.... 12:31... [Pharaoh] summoned Moses and Aaron in the night and said, "Up, depart from among my people, you and the Israelites with you! Go, worship Adonai as you said! 14:23 The Egyptians came in pursuit after them into the sea, all of Pharaoh's horses, chariots, and horsemen. 14:27 Moses held out his arm over the sea, and at daybreak the sea returned to its normal state, and the Egyptians fled at its approach. But Adonai hurled the Egyptians into the sea.

14:28 The waters turned back and covered the chariots and the horsemen— Pharaoh's entire army that followed them into the sea; not one of them remained.