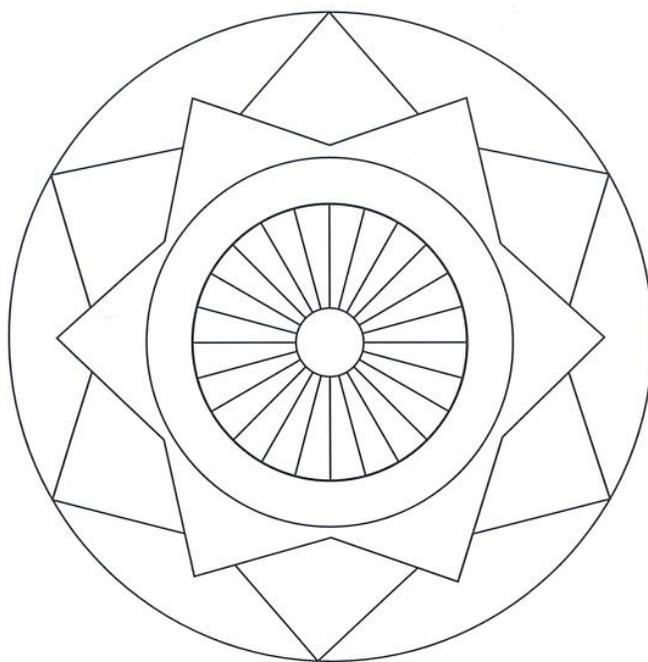


Wellesley Friends Seder

March 28, 2010



compiled by
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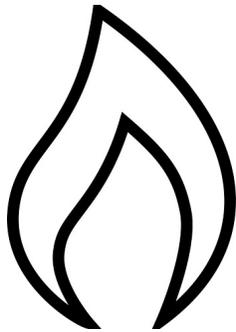
[Text inside brackets are instructions.]

The Hebrew word for Passover is Pesach which means "to skip." It refers to the night when the houses of Jewish homes were skipped (or passed over), while the homes of the Egyptians suffered.

The word "Seder" means "order." This order was to make sure nothing was forgotten. Haggadah means "the telling" and it is a written guide to the Seder celebration.

Candle Lighting

Just as Creation began with the words "Let there be light," so do we mark the beginning of Passover with light. Please join in the following blessing as we welcome the beginning of Passover:



[Light candles.]

ALL: Blessed are You, O God,
Ruler of the Universe,
who has sanctified us with Your commandments
and commanded us to kindle the festival lights.

ALL: Blessed are You, O God,
Ruler of the Universe,
who has kept us alive and sustained us
and enabled us to reach this season.

Kaddesh – Saying a Blessing over the Wine

Wine symbolizes joy, something we celebrate today.

[Pour the first cup of wine for everyone.]

ALL: *Baruch Atah Adonai
Elohaynu Melech ha-Olam
boray p'ri hagafen.*

Blessed are You, O God,
Ruler of the Universe,
who creates the fruit of the vine.

ALL: With love, O God,
You have given us holidays for gladness,
festivals and seasons for rejoicing,
this day of the Festival of Unleavened Bread,
the season of deliverance,
a holy convocation in remembrance
of the departure from Egypt.

[Drink first cup of wine.]



Urchatz – Cleanse



During ancient days there was a law that required hands to be washed before eating food dipped into a liquid. Since we are about to dip a food in a liquid we will now wash our hands to symbolize ritual purity.

[Wash or wipe your hands.]

Karpas – Green Vegetable

A green vegetable such as parsley or celery represents spring and all the hopeful feelings that are inspired by spring.



Salt water is symbolic of the tears shed during slavery.

We will now mingle the symbols of spirit's hope and slavery's despair.

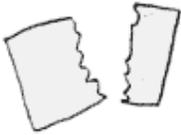
[Take a piece of parsley or celery, dip it in salt water.]

ALL: Blessed are You, O God,
Ruler of the Universe,
who creates the fruit of the earth.

[Eat the green vegetable.]



YachatZ – Divide



Now we break the middle of the three matzot; half is for the afikoman. That piece of matzo will be the last thing we eat at the seder. For now we set it aside.

READER [holding up the matzo]:

This is the bread of affliction that our ancestors ate in the land of Egypt.

Let all who are hungry enter and eat, let all who are needy enter to share our Passover.

This year here, next year in Israel.

This year slaves, next year in freedom. [Set matzo down.]

[Pour the second cup of wine.]

Maggid – Tell

The Four Questions

These four questions are asked at each Seder.



- Why is this night different from all other nights? On all other nights we eat either leavened bread or unleavened; on this night why only unleavened bread (matzo)?
- On all other nights we eat herbs of any kind; on this night why only bitter herbs?
- On all other nights we do not dip our herbs even once; on this night why do we dip them twice?
- On all other nights we eat either sitting upright or reclining; on this night why do we all recline?

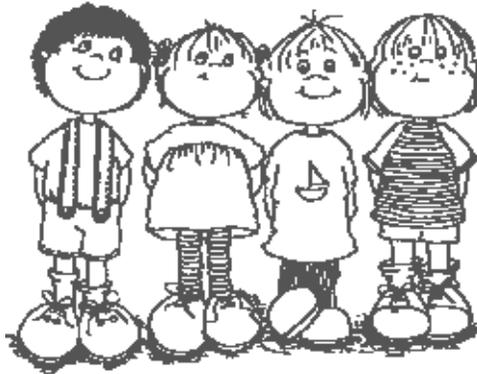
The Answer: Avadeem Hayeenu

The answer is "Avadeem Hayeenu," which means "Once we were slaves."

ALL: Once we were slaves to Pharaoh in Egypt,
and our God brought us forth from there
with a mighty hand
and an outstretched arm.
And if the Holy One
had not brought our ancestors forth from Egypt,
then we and our children
and our children's children
would still be slaves to Pharaoh in Egypt.
And even if all of us were wise,
all of us full of understanding,
all of us elders,
all of us full of knowledge of the Bible,
we would still be obligated
to recount the story of the departure from Egypt.
And the more one elaborates
upon the story of the Exodus,
the more praiseworthy one is.

The Four Children

The sages speak of four kinds of children who view the Seder in four different ways and so ask different questions. Accordingly, we must teach each child in a different way, so that each may be reached.



- The child who has never seen a Seder before asks, "What is this all about?"

This child should be told that we are remembering a long time ago in another land when we were forced to work for other people as slaves. We became a free people and we are celebrating our freedom.

- And there is the child who is too young to ask.

To this child, we say, "This celebration happens in the spring of each year, so that we may remember how out of death and sorrow and slavery came life and joy and freedom."

- The child who feels alone asks, "What does this mean to all of you?" and in doing so excludes her or himself from the community.

This child should be answered by saying, "Join us. Listen closely. Sing and read and dance and drink. Be with us, a part of us, then you will know what the community means to us."

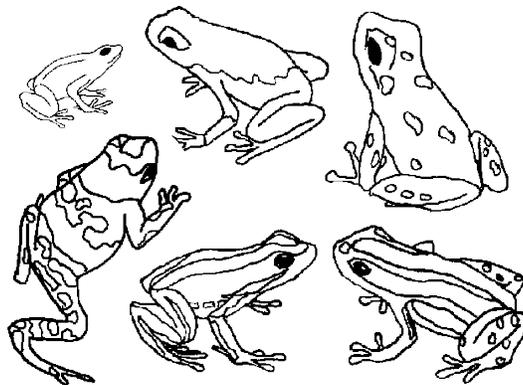
- The curious child asks, "What does this all mean? What are the meanings of the rules, laws, and customs of Passover?"

This child should be taught about the observances and customs down to the last detail of the Afikoman. Talk with this child about the nature of freedom and justice and about the need to act to transform the world.

Today we rejoice in our freedom, yet we reduce that joy with sorrow, for the Egyptians who died in the plagues and in the sea. We remember by removing a drop of wine from our cups for each of the plagues, one by one. In this way we diminish our pleasure as the suffering of others diminishes our joy.

For each plague, dip a fork or finger into your glass and touch it to your plate. You will finish with ten drops on your plate.

Blood	Boils
Frogs	Hail
Lice	Locusts
Flies	Darkness
Disease that Kills Livestock	Slaying of the First-Born



At Passover we are obligated to explain these three things: Passover Sacrifice, unleavened bread, and bitter herbs.

The Passover Sacrifice recalls the lamb that was sacrificed by each family so that its blood could mark the doors of our houses in Egypt, showing God which houses should be passed over. God sent the last plague to the houses of the Egyptians and spared the ones that were marked.

[Hold up the matzo.]

When our ancestors gained their freedom in Egypt they left in a hurry, before Pharaoh could change his mind. The bread dough had not yet risen, but was baked anyway, coming out flat. Matzo represents that unleavened (unrisen) bread.

[Hold up the bitter herb.]

The Bitter Herb is to remind us of the bitterness of slavery, for us and for all peoples, in history and today.

The Second Cup

*ALL: Baruch Atah Adonai
Elohaynu Melech ha-Olam
boray p'ri hagafen.*

Blessed are You, O God,
Ruler of the Universe,
who creates the fruit of the vine.

[Drink second cup of wine.]



Rachtzah – Washing

Next the hands are washed again, but this time with a blessing. To move things along, one person may wash representing all present. After the hands are washed, the matzo is broken and distributed.

[Wash hands.]

*ALL: Blessed are You,
O God, Ruler of the Universe,
who has sanctified us with Your commandments and commanded
us to perform the ritual of washing our hands.*



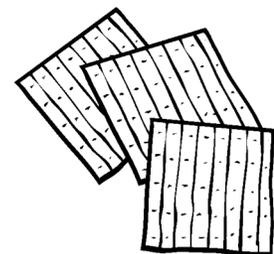
Motzi, Matzo – Blessing the Unleavened Bread

[Raise the matzo.]

*ALL: Praised are You, God,
Ruler of the Universe,
who brings forth bread from the earth.*

*ALL: Blessed are You, O God,
Ruler of the Universe,
who has sanctified us with Your commandments
and commanded us concerning the eating of unleavened bread.*

[Break the matzo and distribute for everyone to eat a small piece.]



Maror – Bitter Herb

It is said that the Pharaoh was called 'Maror' because he embittered their lives.

Life is a mixture of the bitter and the sweet, so we will take some of the bitter herbs of slavery and dip them into the sweet charoset of deliverance.

ALL: Blessed are You, O God,
Ruler of the Universe,
who has sanctified us with Your commandments
and commanded us concerning the eating of bitter herbs.

Put a small amount of horseradish and charoset (the apple-and-nut mixture) onto your plate. Then take a small amount of each on a fork and eat it.

Korech – Hillel Sandwich

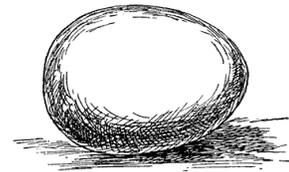
We now make a Hillel sandwich, named for a sage who in Temple times combined matzo and bitter herbs as a symbol of mixing joy and sorrow, liberation and slavery.

Put some of the bitter herb between two small pieces of matzo crackers. Some people like to add the sweet charoset into the sandwich too.

Shulchan Orech – Prepared Table

If our Seder were in the evening, a full meal would come now.

The egg stands for the roasted offering that each Israelite brought to the Temple at the pilgrimage festivals. Since new life comes from the egg, it makes a good symbol for spring, a time of rebirth. Because the egg is round, it stands for the end of the old year and the beginning of the new, a never-ending circle.



Tzafun – Hidden

A while back one of the mazot was broken and half of it was wrapped in a white cloth. This piece is called the afikomen. Sometime after that it was hidden.

Now is the time to search for the missing afikoman. When someone finds the afikoman, they may negotiate with one of the Seder leaders. That is because it is the last food eaten at a Seder. We will end the meal with the taste of matzo in our mouths.

[After hearing the ground rules for looking for the afikomen, look for it.]



[The afikomen is broken up so that each person can have a bite.]



Barech – Blessing

[Pour the third cup of wine.]

ALL: Blessed are You, O God,
Provider for the universe,
who feeds the whole world with grace,
lovingkindness, and mercy.
You give food to every creature.
Your abundant goodness
has always sustained us,
and will continue to sustain us.
Blessed are You,
who provides nourishment
for all Your creatures.

The Third Cup

ALL: *Baruch Atah Adonai
Elohaynu Melech ha-Olam
boray p'ri hagafen.*

Blessed are You, O God,
Ruler of the Universe,
who creates the fruit of the vine.

[Drink third cup of wine.]

As there is peace in the heavens, grant there be peace
for us and for all Israel and we say "Amen."

ALL: Grant that we
may never forget how to cry,
and may our hearts
never be hardened
against the tears of others.



Let us take a moment to sit quietly, reflecting on what it means to be free.

The Cup of Elijah

Elijah was a prophet and some people believe that he will return to announce the arrival of the age of peace. Some believe he wanders the world in the guise of a beggar to see if people remember to be kind to the stranger, the poor, and the outcast.

We have an extra cup for Elijah and now is the time to see if he has come today. If we were on the ground floor we might open a door to look, but today let's look out the windows. Does anyone see him?

Hallel – Praise



Psalm 33:
Rejoice in the Lord all ye righteous!
Praise befits the upright.
Praise the Lord with the lyre,
make melody to him
with the harp of ten strings!
Sing to him a new song,
play skillfully on the strings,
with loud shouts.
For the word of the Lord is upright,
and all his work
is done in faithfulness.
He loves righteousness and justice;
the earth is full
of the steadfast love of the Lord.

The Fourth Cup

ALL: *Baruch Atah Adonai
Elohaynu Melech ha-Olam
boray p'ri hagafen.*

Blessed are You, O God,
Ruler of the Universe,
who creates the fruit of the vine.

ALL: Blessed are You, O God,
Ruler of the Universe,
for the vine and for the fruit of the vine,
for the produce of the field,
and for the land, pleasant, goodly, and broad,
which You favored
and gave as an inheritance to our ancestors,
to eat of its fruit
and to be satisfied with its goodness.
Blessed are You, O God,
for the land and for the fruit of the vine.

[Drink fourth cup of wine.]



Nirtzah – Acceptance

An ancient text tells us: You are not obligated to complete the task of creating a better world in your lifetime, but neither must you refuse to do your unique part.

We dedicate this seder to our hopes and dreams for the future. We wish for a world not threatened by destruction. We hope for a time when Jerusalem will be a center of peace. We dream of a world in which all peoples are safe and free.

May all nations be restored to peace in the coming year.