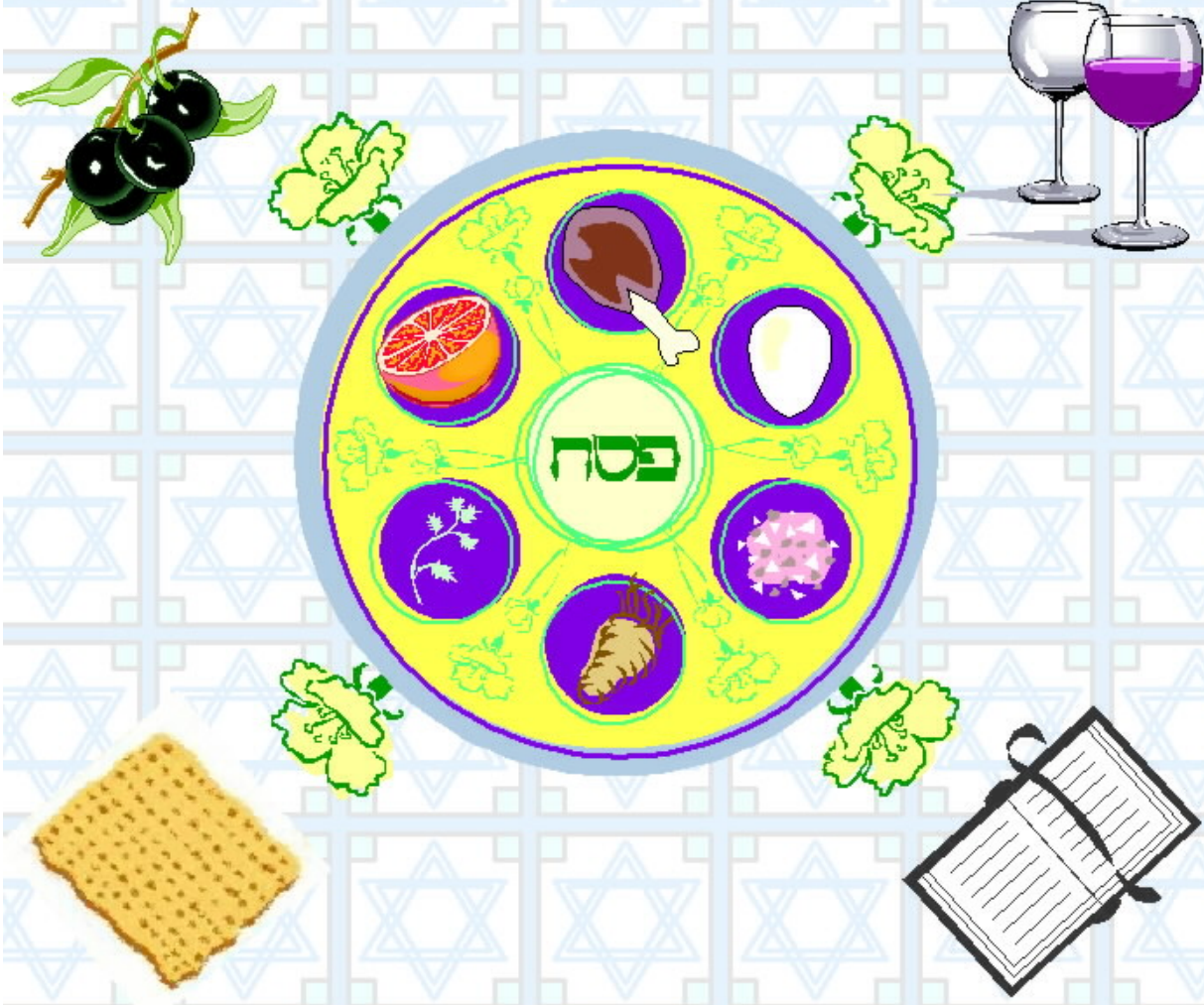


Oranges and Olives:

A Modern, Interfaith Family Passover Haggadah

Written By Nancy Cronk



Oranges and Olives: A Modern, Interfaith Family Passover Haggadah

Written by Nancy Cronk

In every generation, Pharaoh.

In every generation, Freedom.

- Rabbi Arthur Waskow
of the Shalom Center

Thank-you to: Reverend Jann Halloran, Rabbi Howard Berman, Reverend Rudi Gelsey, Dr. Saul Greenhut, Adam, Jonathan, and Jordan Greenhut, Julie Schumer, Rebecca Crane, Jennifer Aboaf, Lita Hoffberg, members of Prairie Unitarian-Universalist Church, and members of the Unitarian Universalists for Jewish Awareness, for their helpful suggestions and comments.

This Haggadah is dedicated to the Greenhut, Stoller and Webb Families, whose Seders have nourished my soul, and to my parents, George and Carolyn Cronk, whose interfaith openness has been a beautiful model in my life.

Please Note: This Haggadah is copyrighted by Nancy Cronk. It may be used for personal and educational purposes only. Not for resale.

About This Haggadah

The Passover Haggadah, like Judaism itself, continues to evolve. Olives and Oranges was written to address many contemporary issues in modern homes and liberal congregations.

This Haggadah:

- ❖ Has the traditional "feel" and order of a Reform Seder, with a few unexpected "twists"
- ❖ Allows for a wide range of spiritual beliefs and observances
- ❖ Encourages *everyone* to participate
- ❖ Is Interfaith, Humanist and Atheist -friendly
- ❖ Can be read aloud in about an hour (allow more time for the meal, fellowship and song)
- ❖ Uses large print and simple language so all ages can participate
- ❖ Is respectful of non-traditional family structures and adoption issues
- ❖ Assumes no previous knowledge of Judaism or Passover
- ❖ Can be used by a small family or a large congregation
- ❖ Is feminist and vegetarian-friendly
- ❖ Contains complete instructions and shopping lists for hosting your own Passover Seder
- ❖ Can be copied for each member of your Seder gathering (not for resale)

About The Author

Nancy Cronk has taught Religious Education and Preschool at Temple Sinai Reform Congregation in Denver, Colorado, and is currently the Director of Religious Education at Prairie Unitarian-Universalist Church in Parker, Colorado. Nancy belongs to Unitarian-Universalists for Jewish Awareness and the Colorado Interfaith Alliance. She enjoys sharing her love of Judaism, as well as her interest in multi-cultural and interfaith studies, with children of all ages. She lives with her husband, Saul Greenhut, and their three sons, Adam, Jonathan and Jordan. Nancy can be emailed at interfaithpeace@aol.com.



Oranges and Olives: A Progressive, Interfaith Family Passover Seder By Nancy Cronk

Tips for Hosting a Passover Seder - Things to Do Before the Seder

- The Seder is a big family meal (similar to Thanksgiving in size and importance) with a prescribed service which is read out of a book called a Haggadah. It is not unusual for guests to come from far-away. College students often return home to be with family. It is customary in Judaism to invite others who may not have a place to go, if at all possible.
- Passover technically lasts eight days. Seders mark the beginning of Passover. In Israel, the beginning of Passover is celebrated for only one day. In the *Diaspora*, or areas outside of Israel, it may be celebrated for two days by observant families. You may have your Seder on either evening or both. Observant families generally have Seders two consecutive evenings; liberal families usually opt for only one.
- In Judaism, days do not officially start in the morning, but at sunset (sunset to sunset). If your calendar says, Passover is on the 13th and 14th, it is celebrated on the evenings of the 12th and the 13th, for example.
 - It is a tradition for families to clean the entire house thoroughly before Passover and to remove all unleavened bread. (This may be an origin for the American idea of "spring cleaning".) Many reform and unaffiliated Jews do not remove grain products, but do try to replace as much bread as possible with Matzah at meals.
- Guests should be invited to come early enough that there is plenty of time for the Seder service, for visiting, and for singing afterward. This service itself takes approximately one hour. Additional time should be allowed for interruptions, spontaneous comments, and singing after dinner.
- Setting up for a Seder is a bit of work. It should be shared between family members. If you are setting up for a congregation, it will take several people, at least, to set the tables (reserve at least an hour). Just as you would take the day off



work to prepare for Thanksgiving, hosting a Passover Seder may also require a day off, especially if you will be having it in your home.

- It is helpful to let non-Jewish guests know that Seders have a clear-cut beginning and an end, so it is *very* important to be on time. Unlike other meals, the Seder does not usually begin until all of the expected guests have arrived (as the host/hostess, everyone will follow your cue).

Planning the Menu

- In addition to the Seder plate items, it is customary to have some of these traditional foods: gefilte fish, chicken soup with or without matzah balls, brisket or chicken, potato kugel, sweet potato tzimmes, and an assortment of kosher-for-Passover desserts (no wheat flours or leavening agents used). Recipes can be found in any Jewish or kosher cookbook, or "on-line" under "Passover recipes". The Seder plate ceremonial food items are necessary, but the rest of the menu is entirely up to you.
- Vegetarians usually find plenty to eat because it is traditionally a large meal, but you may wish to include a vegetarian main dish as well.
- Do not serve any type of bread, pasta, or beans (Ashkenazic Jews have different rules



about beans than Sephardic Jews, so when in doubt, leave the beans at home)! Serve only matzah in place of these starchy foods. This is very important! (A Non-Jewish friend remarked that the Passover menu seemed to be designed by Atkins!)

- If sharing the cooking with others, ask them to bring main dishes or desserts that are not absolutely crucial to the service of the Seder. The host or hostess should provide all of the tableware and Seder plate foods. That way, if an emergency happens and your guests cannot make it, the basic Seder plate items and ceremonial objects will still be there.
- Even if no one at your Seder keeps kosher, it is respectful to keep things "kosher style" which means to avoid serving dishes that combine milk and meat products, or those which contain pork, or shellfish. For more information on Kashrut, (Jewish dietary laws), you can consult a kosher cookbook. Many liberal Jews do not keep kosher, but most do serve "kosher style" on Passover, out of respect. Even if your Seder is among non-Jews only, please respect these important traditions.

Making Your Seder Child-Friendly

- Children can be included in the preparation for Passover by making crafts projects, such as: specially decorated plastic wine glasses, decorated plastic Seder plates, Afikomen bags, flowers for the table, etc. Search on-line for "Passover crafts" for instructions.
- Passover is a warm and loving *family* holiday. Children should be reminded that the adults would like to have them sit at the table as long as possible, but the children should not be forced. Children's developmental need for movement, and their short attention span, should be respected. Having some crayons and paper or another quiet activity at the table may help them to sit longer. If children are encouraged but not forced to be at the table, their Seder attention span will become longer each year. Plan that young children will need someplace to go and play after a few minutes. If you are having a large congregational dinner, a nursery attendant or two nearby will be very helpful.
- If children leave the table during the Seder, make sure they are invited to come back to hear the story, to let in Elijah, and to find the Afikomen at the end of the Seder. Again, don't force them.
- Have token gifts available to give to all the children in exchange for returning the Afikomen to the table at the end of the meal (It can be real coins, a bag of chocolate coins called gelt, stickers, etc.). It will be easier if they each child gets the same thing to avoid arguing.
- Traditional Seders often have a washbasin and water available near the table for a ceremonial washing of hands. It is optional in this Haggadah. This is a great way to get children to wash their hands before eating!
- It is customary to sing additional Passover songs after the Seder if the children are not too tired. Children tend to learn more through music than through the story.
- Music for all of the songs listed can be found at the back of the book. The children's songs in this book can be found on the tape "Passover Music Box" by Shirley Cohen (order on-line). The songs, Mah Nistanah, Henei Mah Tov, Let My People Go, Dayenu, Eliahu Hanavi and L'Shana Haba'ah B'Yrushalyim are all traditional songs with traditional melodies. If no one at your Seder knows a song, feel free to skip it!

About The Seder Table



- Tables are set as beautifully as you can afford, although for large gatherings, it is okay to use nice paper products. Purchase several plates and at least two glasses or goblets for each guest. It is better to err on the side of having too many plates and cups than not enough!
- Adults should have kosher wine, which is available in most liquor stores or grocery stores. Children should have grape juice (white grape juice stains less). Have some at each table and be ready for spills! Water is also made available at each table.
- Each table should have at least one Seder plate set-up in the middle, or one on each end of a long table, so that each member of the group can reach one of the Seder plates. Seder plates can be purchased in Jewish gift shops (often found in synagogues) or you



can make your own with a regular plate and "cupcake" liners for each symbolic item. On a regular plate, have five sections and some space in the middle: one section for a shank bone and olives, one for some parsley (or other green vegetable), one for a roasted egg, one for charoses, one for horseradish, and some space in the middle for an orange. On the side of each Seder plate, have a bowl of salt water and a plate with three pieces of

Matzah folded within sections of a napkin. Near the Seder plate, have a special wine goblet for Elijah, and a water goblet for Miriam. This is the basic set-up for each table, or for each end of a very long table.

- At each place setting, have three stacked plates (one for the Seder foods, one for the main dish and one for dessert) and two goblets (one for water and one for wine or juice). Have extra napkins available nearby, especially near the kids.
- Observant Jews wear a yarmulke or kippah (beanie-type head covering which shows respect to God) during the Seder. Reform and unaffiliated Jews often do not. The choice is yours.
- During the Seder, the leader will break the Afikomen (the middle matzah in a stack) in half, wrap it in a clean small towel or napkin, and hide the half for the children to find later. Hopefully, they will be eating and not paying attention. Decide ahead of time who will do this.

- Pillows can be added to the backs of chairs as an optional practice to signify the "comfort of freedom".
- While reading the Seder, take turns around the table, letting those who do not wish to read say, "pass".
- The "ch" in chametz and Yocheved is pronounced as a unique Hebrew sound somewhere between an "h" and a "ch" in English. Practice by pretending there is a popcorn kernel skin on the back of your tongue, and try to "blow" it off. Hebrew is spelled using a different alphabet than English, so words may be translated into English with slightly different spellings to approximate the Hebrew. Don't worry about your pronunciation. The beauty of Passover is in being together, not in being perfect!

Shopping List

(and approximate amounts of everything needed)



- Parsley and/or celery – one large piece per Seder plate, plus one per guest
- Roasted eggs – one per Seder plate, plus one hard-boiled egg per guest
- Lamb shank-bones – one per Seder plate (Ask your butcher for some in advance. Olives can be substituted in this Haggadah.)
- Horseradish – one TBSP per Seder plate, plus one tsp. per guest
- Charoses – chopped apples, walnuts, touch of cinnamon and wine to taste. Enough for one scoop on each Seder plate plus 2-3 TBSP for each guest
- Salt – one tsp. in bowl of water per small table, or 2 for larger tables
- Matzah – 3 pieces in a towel on a plate or platter, plus one Matzah per guest
- Kosher wine – enough for 4 cups per adult
- Grape juice – enough for 4 small cups per child (white grape juice doesn't stain as much as red)
- Oranges – one on each Seder plate, plus several sections per person
- Olives (any type, pitted) – Several on each Seder plate, plus several per person



- Other dishes, as desired
- Kosher for Passover-style desserts (no flour or grain products used)
- Fresh flowers to decorate the table(s), if you can afford them, as a reminder of spring

The Day of the Seder Check-list For Your Table

- Long white taper candles and candlesticks – 2 for each table, or one set at a "head table"
- One Seder plate for each small table, or 2 for each long table of guests
- 3 plates per person (one each for seder foods, main dishes, and desserts)
- 1 wine glass per person
- 1 water glass for each person
- 1 pitcher of water for each small table, or 2 pitchers for each large table (for drinking)
- Elijah's cup (special wine glass) for each table
- Miriam's cup (special water goblet) for each table
- 1 or 2 paper napkins for each guest (more for the children!)
- Tablecloth(s) for each table
- Serving spoons or forks for each dish
- 1 small bowl of saltwater for each Seder plate
- 1 bowl (for each item) for: extra horseradish, parsley, charoses and eggs at each table
- One plate of matzah for each table (one per person)
- Place setting of silverware for each guest (if plastic, buy the sturdy ones)
- Treats or small token gift for each child for redeeming the Afikomen
- One Haggadah for each person who will read (place it on top of the chair or on the plate).
- Don't forget to hide the Afikomen (middle matzah) during the meal! If you are afraid you will forget, you can do it early and pretend to do it later.
- Optional: Pitcher of water and large bowl at entrance of room (for those who wish to symbolically wash their hands – a more traditional custom)



Preparing the Seder table takes time, but is well worth the effort to set up early. On the other hand, if you have forgotten something, it will be forgiven! Most people are delighted simply to have been invited. Once the table is set, take a deep breath, blow it out slowly, and *enjoy your Seder!*

Chag Sameach! (Happy Holiday!)



The Seder service begins here.

(Begin reading when all guests are seated. Take turns reading a group of lines, or say "pass". For a shorter Seder, skip to page 5 under "Lighting Candles".)

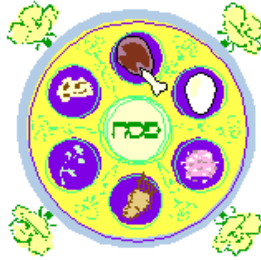
Oranges and olives: A Modern, Interfaith Family Passover Haggadah *written by Nancy Cronk*



"How easy it is for us to relive the days of our bondage as we sit in the warmth and comfort of our Seder. How much harder to relive the pain of those who live in the bitterness of slavery today." - Congregation Beth El, Sudbury, MA¹

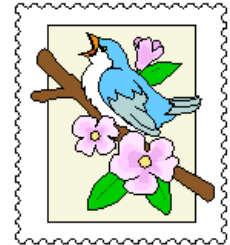
¹Quoted in Singing the Living Tradition, Unitarian Universalist Association, Beacon Press, Boston, 1993

Passover is a Spring Holiday



It is spring! The weather is getting warmer. All around us, grass is growing, birds are singing, and flowers are blooming. Animals are coming out of their winter homes to greet the sun, and some of them have new babies with them. Families are planting gardens, people are taking walks in the sunshine, and children are playing with their friends. All around us, there is a special feeling in the air – a feeling of warmth, of growth, and of freedom!

The arrival of spring is celebrated in different religions in different ways. Some of the holidays we know today began as spring festivals a very long time ago. St. Patrick's Day, May Day, Mardi Gras, Carnival, Asian New Year, Passover and Easter, are all related to the ancient spring festivals. People have celebrated the Spring Equinox, the day in the spring when daylight and darkness are equal, for thousands of years. Eggs, bunnies, lambs, flowers and green plants are symbols in many of these spring holidays. Can you think of any holidays that use these symbols? (Wait for responses.)



The spring festivals were important at a time when people depended on the earth and on animals, in order to live. Shepherds had special holidays in the spring to celebrate when the baby animals were born, especially sheep. People needed good luck for planting crops so they would have food to eat. They did things they thought would make the earth better for growing food. Some people blessed the seeds which were about to be planted. Children, have you ever planted a seed before? Do you think it would help if you said a prayer or made a wish before you planted one? (Wait for responses.)

In Judaism, spring is the time of year friends and families come together to celebrate the very special springtime and Biblical holiday of *Passover*.



Why Do We Celebrate Passover?



Passover has been celebrated in Jewish homes for thousands of years as a way of passing on the important story of Moses and of the exodus from Egypt. Some Christian families celebrate Passover as well, because Jesus was Jewish. The famous Last Supper in the Christian tradition was actually a Passover Seder meal. At the time of the famous last supper, all of the Abrahamic peoples – Jews, Christians and Muslims, still shared one faith. We come together again as one family today. Whether we are Jewish, Christian, Muslim, Buddhist, Bahá'í, Unitarian-Universalist, Humanist or from another faith, on Passover we can all be inspired by one of the most famous stories from the Hebrew Bible, or *Torah*. As we read it, we appreciate our freedom and we renew our commitment to working for justice all over the world.

Getting Ready

Everyone chips in to get ready for Passover. We get out the special holiday dishes, we clean the house, and we prepare delicious food. Passover lasts for eight days. During Passover, or *Pesach*, as we call it in Hebrew, we are careful not to eat regular bread. All of the regular bread, called *chametz*, is taken away, sold, or given to people who are hungry. We replace it with a special cracker called *matzah*.



We share a very special meal, called a Seder, with the people we care about. How good it feels to be together with people we love! Just as the food of the Seder nourishes our bodies, being together nourishes and uplifts our spirits.

Let's sing "Hinei Mah Tov", from Psalms 133:1, which means "How good it is to be together". Those who know it will sing it first in Hebrew so everyone can learn the tune. Then, please join us as we sing it once in English.



Hinei Mah Tov (Traditional)
(🎵 Music is at the back of the book.)

In Hebrew:

Hinei Mah Tov Umah Nayim, Shevat Achim Gam Yahad!
Hinei Mah Tov Umah Nayim, Shevat Achim Gam Yahad!
Hinei Mah Tov, Shevet Achim Gam Yahad!
Hinei Mah Tov, Shevat Achim Gam Yahad!



In English:

How good it is and how pleasant, when people can be together!
How good it is and how pleasant, when people can be together!
Good and pleasant, people in peace together!
Good and pleasant, people in peace together!

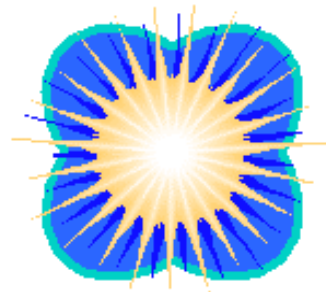
The Seder



At the *Seder* we tell the Biblical story of the Exodus together. *Seder* means “order” in Hebrew, which tells us that people all over the world tell the story in the same order on the very same evening. The special book that we read the Passover story from is called a “*Haggadah*”.

The Passover story is about the relationship between the Jewish people of the Bible with God. Although each of us has our own beliefs and opinions about the existence and nature of God, we use the word “God” when telling this story, because it is consistent with Judaism, the tradition we honor today. We will also use some of the Hebrew blessings from Reform Judaism. When we read the word God, feel free to substitute:

- Mother/Father God,
- Goddess,
- Higher Power,
- Creator,



- Creative Spirit,
- Mother Nature,
- Allah,
- Ancestral spirits,
- The Universe,
- Source of Peace

or any other term or phrase that is acceptable to you. What is important is that we are inspired by the story, and we don't worry about the language in which it is told. Our goal is to feel a common spiritual bond, to be grateful for our everyday freedoms, and to be reminded of our commitment to make the world free for all of humanity.

You may wonder why we say, "**We** were slaves and now **we** are free." It is important when we remember this story to feel like it happened to each one of us, ourselves. That is why you will hear many Jewish families tell the story as if it happened to them personally, as if they were *really* there. When we say, "We were slaves and now we are free", we remember that all people are one big family. We are connected to all of the living people today, just as we are connected to the people who lived before us, and to the people who are not yet born.

Lighting the Candles

First, we light the holiday candles. Together we say, "Thank-you, God, for the festival lights, and for bringing our family and friends together to celebrate Passover."



Those of us who are familiar with the Hebrew,
let us say together:

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

*"Baruch ata Adonai elohenu melech haolam
asher kidshanu b'mitsvotav
v'tzivanu l'hadlik ner shel Yom Tov."*

Blessing the Children

Blessing one's children originates in the Bible. On Shabbat, the Sabbath, and on holidays, parents lay their hands on the heads of each child and bless them. In the absence of a parent, children can be blessed by any loving adult who is with them. Let us bless all of the children in our midst. As we bless them, we commit ourselves to the dream of a world where *all children* are free to go to school, are safe from violence, have loving adult supervision, and have the basic necessities they need in order to grow up to be their best selves.² Adults, please first place your hands on the heads of the children with you today, as we read together:

"May God bless you and keep you."

"May God's face shine upon you and favor you".

"May God's face turn to you and grant you shalom (peace)".

Kiddush - Blessing the Wine

Next, we sing the Kiddush, or blessing over the wine. The cup of wine stands for the sweetness of life and the joy we feel when we are together. We say, "Thank-you, God, for the grapes that grow to make wine for our holiday celebration."



Those of us who are familiar with the Hebrew, let us say together:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

"Baruch ata Adonai elohenu melech haolam borey p'ri hagafen."

During our Seder, we will drink from four cups of wine. Traditionally, when people walked home after a Seder, it was customary to drink a cup with each toast. Since most of us are driving home, a few sips are probably enough! For the children, there is grape juice.

² For more information, contact the Children's Defense Fund on-line @ childrensdefense.org

Passover Seders have helped us to identify oppression for thousands of years. During the civil rights movement in America, for example, Jews, African-Americans, Native-Americans and many other people gathered together at Passover Seders to renew their commitment to their fight for equality.³ Just like the Hebrews in the Bible, African-Americans have been enslaved, and Native-Americans have been persecuted in our own country. While we read the story of the Exodus, we should remember there is still work to do to guarantee justice and equality for *all* people.

Oppression does not always mean slavery or punishment. Sometimes it means discrimination against someone because of a person's race, or religion, or age, whether or not they own a home, or the people they choose to live with and to love. The land, air and water can become polluted, which is a kind of environmental oppression. Sometimes oppression means other people do not seem to care enough about problems that hurt people, like AIDS or child abuse. We can say these problems are our "Pharoahs".

Sometimes, Pharoahs are outside of us, and sometimes, they are inside of us. Being addicted to something, or feeling depressed, or having bad habits can feel like we have a Pharoah. To break the chains of our own slavery, we have to admit that it feels like we are in chains. Let's ask ourselves the following questions. You can answer the questions to yourself, or out loud to the group.

- "What does oppression mean to me?" (Wait for answers.)
- "In what ways are people being oppressed today?" (Wait for answers.)
- "Can animals be oppressed?" How? (Wait for answers.)

The Seder Plate

On the table, we have a special plate called a Seder plate. The Seder plate has very special foods on it that help us to tell our story. (Point to the foods.) The traditional items are:



³ For more information, contact the Shalom Center on-line @ shalomcenter.org

- Parsley, or another green vegetable such as lettuce or celery
- Bitter herbs (usually horseradish or endive)
- Chopped apples and nuts with wine, called “charoses” (pronounced har-o-ses)
- Celery
- A bone
- A roasted egg
- A separate plate or basket with Matzah (unleavened bread)

At this Seder, we are adding:

- An orange
- Olives

Also on the table, are two special cups, and some salt water. You will soon learn their role in telling the Passover story.

Karpas – Dipping Greens



Green vegetables like parsley, celery and lettuce are symbols of the new life that grows in the spring. The salt water reminds us of the tears we cried when we were slaves. We dip the green vegetables in the saltwater, to bring together our celebration of spring with the telling of the story of the exodus from the Torah, or Bible. Before we eat it, we say a blessing. “Thank-you, God, for the vegetables that grow in the ground.”

Those of us who are familiar with the Hebrew, let us say together:

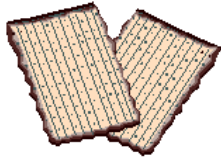
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.

“Baruch ata Adonai elohenu melech haolam borey p’ri ha’adamah.”

Now, we can eat the parsley.

Yachatz – Breaking the Middle Matzah

The leader reads: I will break the middle matzah and save one half of it for dessert. I will hide it, and later, the children will help us find it so we can end our Seder when it is time. I am returning the other half of it to the table to be eaten later. As I do, I say (hold up the remaining Matzah):



“This is the bread of our affliction.
Let all who are hungry, come and eat.
Let all who need, share the hope of Passover.”

The Four Questions

This night is different from all other nights of the year, but why? Before the story is read, the youngest child who can read asks the “Four questions”. (Identify the youngest reader and ask if they wish to read these.)

1. “On all other nights, we eat all kinds of bread and crackers. Why do we eat only matzah on Passover?”
2. “On all other nights, we eat many kinds of vegetables and herbs. Why do we eat bitter herbs, at our Seder?”
3. “On all other nights, we don’t usually dip one food into another. At our Seder, we dip the parsley (or celery) in salt water and the bitter herbs in charoses. Why do we dip foods twice tonight?”
4. “On all other nights, we eat sitting up straight. Why can we lean on a pillow tonight?”

According to tradition, the youngest person who can sing the Four Questions in Hebrew, sings them for us now.

Mah Nishtana (Traditional)

(🎵 Music is at the back of the book.)

Mah nishtana ha-laila hazeh mikol ha-leilot, mikol ha-leilot?
She-bechol ha-leilot anu ochlin
chametz u-matzah, chametz u-matzah.
Ha-laila hazeh, ha-laila hazeh, ku-lo matzah. (2x)

She-bechol ha-leilot anu ochlin
shear yerakot, shear yerakot.
Ha-laila hazeh, ha-laila hazeh, maror, maror. (2x)



She-bechol ha-leilot ein anu matbilin
afilu pa-am echat, afilu pa-am echat.
Ha-laila hazeh, ha-laila hazeh, shetei feamim. (2x)

She-bechol ha-leilot anu ochlin
Bein yoshvin u-vein mesubin, bein yoshvin u-vein mesubin.
Ha-laila hazeh, ha-laila hazeh, kulanu mesubin. (2x)

Now, let's read the story, in a way that children can understand. Gather 'round children! If you listen carefully, you will find the answers to all of our questions!

The Story of the Jewish People in the Land of Egypt



Our story comes from the Hebrew Bible, which is called the *Torah*, in the book of Exodus.



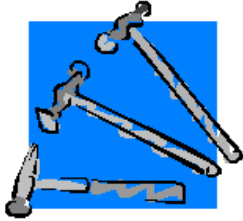
Long ago, there was a king named Pharaoh, who ruled the land of Egypt. The Hebrew people who lived in Egypt were Pharaoh's slaves. He made them work very hard to build cities, pyramids and palaces. Sometimes the slaves made up songs to sing to make their work easier. Let's sing the song together. Those who know it can sing the first verse, and everyone else can join in for the second verse.



Building Cities

By Shirley Cohen⁴

(♪ Music is at the back of the book.)



Bang, bang, bang
Hold your hammer low
Bang, bang, bang
Give a heavy blow
For it's work, work, work
Every day and every night,
For it's work, work, work
When it's dark and when it's light!

Dig, dig, dig
Get your shovel deep
Dig, dig, dig
There's no time for sleep
For it's work, work, work
Every day and every night
For it's work, work, work
When it's dark and when it's light!



Pharaoh was worried that a Jewish boy might grow up to be a leader of the Hebrew slaves, and fight against him. So, Pharaoh ordered that all little Jewish boy babies were to be killed. He told the midwives, women who helped babies to be born, to kill the Hebrew babies. The midwives loved all babies, so they refused to obey his orders. Two midwives, Shifrah and Pu'ah, told Pharaoh lies to protect the little babies. Children, do you think it is okay to tell a lie if it saves someone's life? (Wait for a few answers.)

One Jewish mother, named Yocheved, was very worried about her new baby boy, and she put him in a basket and set the basket on the river. When Pharaoh's daughter, the Princess, came to the river to swim, she found the baby, and took him home to the palace. She named the baby "Moses", and adopted him as her own son.

Moses' sister, Miriam, watched the Princess take the baby out of the water, and told her, "I know a woman who can help you take care of your baby."

⁴ Published, 1951. Many attempts were made to locate Shirley Cohen and/or Kinor Records for permission to use her songs. We were told by several music companies, including Kar-ben publishing, that she is unable to be located, and her music is widely shared.

Miriam ran home, and brought back her Mom, Moses' birth mother. The Princess asked Yocheved to help her take care of the baby, not knowing who she was. Yocheved agreed. We can imagine Miriam giggling happily, knowing her baby brother was alive, free, and safe with his adopted mother *and* his birth mother.

As he grew, Moses watched the Jewish slaves working hard for Pharaoh. One day, he saw a Hebrew slave being badly beaten by an Egyptian guard, so Moses killed the guard. He knew Pharaoh would be very angry at him, so he left Egypt to be a shepherd in a far-away place. There, he married a woman named Zipporah and they started their own family.



One day, Moses saw a burning bush. When he got closer to it, he heard a voice coming from it. It was the voice of God. God told Moses to go back to Egypt and to free the Jewish people. Moses knew that it was wrong that the Jewish people were slaves. He felt in his heart that they were his *own* people, just as God told him.

Some people believe Moses really heard the voice of God, just like we hear our friends or our parents talking to us. Other people believe that the voice Moses heard was his own small voice coming from within his heart. It told him something wasn't right, and he should try to fix it. The voice within his heart told him that all people are part of the human family, and that all people should be treated kindly and fairly.

Here is another question for the children: "Have any of you heard a small voice inside telling you to help someone who needs your help?" "When?" (Wait for answers.)

Moses went back to Egypt, just as God told him to do, with his birth brother, Aaron. Since Moses had left the palace, the Pharaoh had died and a new Pharaoh was in charge. He went to the *new* Pharaoh, and said, "Let my people go!" But Pharaoh didn't like Moses telling him what to do. Guess what Pharaoh said to Moses?

Everyone say together, "No, Moses!"

Now, we will sing the traditional spiritual, “Let My People Go”. Jump in when you feel comfortable singing with those who already know the song. Try to sing the “Let my People Go!” with great enthusiasm.

Let My People Go (Traditional Spiritual)

(🎵 Music is at the back of the book.)

When Israel was in Egypt land
Let my people go
Oppressed so hard they could not stand
Let my people go.

Chorus: Go down Moses,
Way down to Egypt land
Tell old Pharaoh
To let my people go!

And God told Moses what to do
Let my people go!
To lead the children of Israel through
Let my people go!

Chorus: Go down Moses,
Way down to Egypt land
Tell old Pharaoh
To let my people go!

According to the Bible, God was mad at Pharaoh. Moses warned Pharaoh that if he didn't let the Jewish slaves go free, bad things might happen to him. According to Jewish tradition, God was punishing Pharaoh. Others believe it was Pharaoh's conscience, or bad karma, that was affecting him. Still others believe they were all scientifically explainable coincidences. Whatever caused the ten plagues, they were unbearable!

Let's read a list of all of the plagues that occurred. Each time, dip your pinky finger in your wine and touch it to the rim of your plate or onto your napkin. The wine is sweet, and the plagues were not. By taking a tiny bit of wine with each dip of our fingers, we remember that this was a sad time for *everyone*. We do not like to see bad things happen to anyone; even the people we think of as enemies. With each bad thing that happened, the

Bible says God gave Pharaoh a chance to change his mind, and to let the Jewish people go free.

- The River Nile turned red like the color of blood. *And still Pharaoh said, "NO!"*
- One day, Pharaoh woke up and there were frogs all over the palace! *And still Pharaoh said, "NO!"*

Let's sing a children's song about the frogs. We will sing this short song twice, so everyone can learn it.



One Morning
By Shirley Cohen



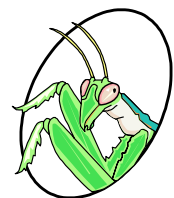
(♪ Music is at the back of the book.)



One morning when Pharaoh awoke in his bed
There were frogs in his bed, and frogs on his head
Frogs on his nose and frogs on his toes
Frogs here, frogs there
Frogs were jumping everywhere!



- Little bugs (like lice or gnats) infested the people and made them itch. *And still Pharaoh said (loudly), "NO!"*
- Flies came and ate up all the food and spread diseases. *And still Pharaoh said (loudly), "NO!"*
- The cattle got sick and died, so people did not have meat to eat (and they didn't have soy substitutes, either!) *And still Pharaoh said, "NO!"*
- There was a big storm with lots of thunder and hail. *And still Pharaoh said, "NO!"*
- Just when Pharaoh thought it couldn't get any worse, locusts (like grasshoppers) were everywhere! *And still Pharaoh said, "NO!"*
- The sun didn't shine for many days. There was only darkness. *And still Pharaoh said, "NO!"*
- Finally, although Moses pleaded with Pharaoh to give in, the most terrible punishment of all came to Pharaoh. The first-born, or oldest, child in each family died. The Jewish families painted a



mark on their door with lamb's blood, so that the last curse would "pass over" their homes. That is why we call this holiday *Passover*.

- Pharaoh's own son died, and he was very, very sad. This time, Pharaoh said, **"Go!" "Leave!" "Get out of here quick before I change my mind!"**

Now, we will sing "Dayenu" which is the Hebrew word for "Enough". It means we have enough to be thankful for, even without freedom, that we should all take time to be grateful. Literally, the words mean, "If G-d had led us out of Egypt, given us Shabbat (the Sabbath) and given us the Torah (the Bible) that would have been enough!

Dayenu (Traditional)

Ilu ho-tsi, ho-tsi-a-nu,
Ho-tsi-a-nu mi-Mitz-ra-yim,
Ho-tsi-a-nu mi-Mitz-ra-yim,
Da-ye-nu!

CHORUS:

Dai, da-ye-nu,
Dai, da-ye-nu,
Dai, da-ye-nu,
Da-ye-nu, da-ye-nu, da-ye-nu!
Dai, da-ye-nu,
Dai, da-ye-nu,
Dai, da-ye-nu,
Da-ye-nu, da-ye-nu!

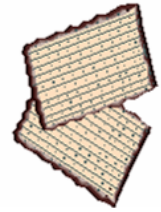
Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-Sha-bat,
Na-tan la-nu et-ha-Sha-bat,
Da-ye-nu!

(CHORUS)

Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-To-rah,
Na-tan la-nu et-ha-To-rah,
Da-ye-nu!

(CHORUS)

Back to our story: Moses was relieved that Pharaoh finally said the Hebrew slaves were free to leave, but he was worried that Pharaoh would change his mind. He told the slaves to hurry and to follow him. They didn't have time to bake bread to eat on their trip, so they put raw dough on their backs. It baked into hard crackers just like the matzah you see on the table.



The Jewish people followed Moses until they arrived at the sea. They could tell Pharaoh had changed his mind since his army was following them. Moses put his walking stick in the sea, and the water miraculously moved to make a path for them to walk through. They crossed to the other side just in time! Before Pharaoh's army could cross the sea, the water returned to normal. Pharaoh's army and their horses perished.



According to one legend, when Pharaoh's Army drowned in the sea, Angels started to sing. It is said that God told them not to sing, because it is always sad when people are hurt or die, even if they are people we don't like. The legend says God would have preferred for the Jewish people to have been freed without the loss of life. God was sad that Pharaoh's army was killed, but happy that Moses and the Jewish people were finally free.



When the Jewish people reached the desert on the other side of the sea, they started a new life. Miriam, Moses' sister, led the women in a freedom celebration of singing and dancing. Moses told the Jews to tell their children and their grandchildren the story of how they became free. We are those grandchildren, and this is our story. That is why we still celebrate Passover today.

Miriam's Cup for Water



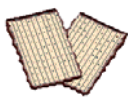
There is a special cup on the table, called Miriam's Cup, which is for water. Water has sustained us all for generations, in the most difficult environments. It is a symbol of purity and sustenance in many faiths around the world.

Miriam's cup is also a symbol of compassion. Miriam, Moses' birth sister, watched out for Moses when he was in the water as a baby. She provided water to the Jews when they were in the hot desert. Miriam's cup reminds us we are to be kind and thoughtful to the people around us. It also reminds us of the way life tends to work out in miraculous ways when we are doing what we think is right. It is by helping each other that we do great things. Let us drink from a glass of water to honor Miriam's compassion, and doing what we know is right. (Take a drink of water.)

Answering the Four Questions

Now that we have heard the Passover story, we can answer the "Four Questions". When we are finished, we will share our special foods.

1. Why do we eat matzah on Passover?



We eat matzah to remind us that the Jews had no time to bake their bread before leaving Egypt. The raw dough they put on their backs baked into matzah.

2. Why do we eat bitter herbs at the Seder?

We eat bitter herbs to remind us of the bitter life the slaves had while working for Pharaoh in Egypt.



3. Why do we dip foods twice at the Seder?

We dip the parsley or other green vegetable into salt water to remind us that spring is here and new life is growing all around us.



The salt water reminds us of the tears of the Jewish slaves. By dipping one in another, we remember the happy and the sad times together. We also link together the ancient celebrations of springtime with the retelling of this important story from our Biblical tradition. We dip, or rather combine, the apples and walnuts with wine to remind us of the clay and mortar that the slaves used to make the bricks for building the cities and palaces for Pharaoh.

4. Why do we lean on a pillow, or sit in comfort, at the Seder?

We lean on a pillow to be comfortable and to remind us that once our ancestors were slaves, and now we are free! We are free to relax and to be comfortable, and we do not take that for granted!

The Four Children



At traditional Seders, it is customary to speak of four different types of children who may be present at a Seder: the wicked or rebellious child, the wise child, the simple child, and the mute child. Today, instead, we look within ourselves and we notice four different child-like parts within us all. We can think of them as parts of our “inner-child”.

- Our *Independent inner-child* wants Biblical stories to be relevant, spiritual, uplifting and personal. This part will not settle for easy answers, leaps of faith, or a lack of depth. We remind this inner-child that we are connected to all who came before us. We have an obligation to hear their story.



- The *Wise inner-child* in us appreciates the traditions which have been passed on from generation to generation, for thousands of years. This part wants to know *why* we do what we do, and how our traditions have emerged. We teach this inner-child all that we can about our special heritage, and encourage him or her to add the newest chapter to our great story.
- The *Non-verbal inner-child* wants learning to be lively and fun, not just reading from a book. He or she wants us all to connect emotionally and spiritually. We offer this inner-child food and song, love and family.



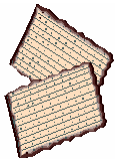
- The *Simple inner-child* in each of us wants to hear the story a-new, as if we had never heard it before, with the wide-eyed wonder of a young child. As we share our story, we interact with it in a way that makes the story fresh and new each and every time. Each time we tell it, it as if we are there, again.

As we continue our Seder, let us dedicate the many facets of ourselves to the values of freedom and justice.

SHARING THE PASSOVER FOODS

Now, it is time to share the special Passover foods, one by one.

Matzah-Unleavened Bread



Before the maggid, or story, we broke the middle piece of matzah and put half of it away for dessert. This piece is called the Afikomen. It was hidden in a safe place so we can find it after our meal. We made sure the children could not see where it is hidden.

The idea of “breaking bread together” is found in many faiths around the globe. It is interesting to note that the Last Supper of the Christian tradition was a Passover Seder which included the sharing of bread. Today, we share this unleavened bread to show our unity as a group of people who come together, regardless of our backgrounds and beliefs. We come together to celebrate the hope we share for a world of peace and freedom.

We say a blessing over the matzah. “Thank-you, God, for the blessing of bread, and for the special matzah which reminds us of the Jewish people’s hurried flight from Egypt.”

Those of us who are familiar with the Hebrew read together:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצֵי לֶחֶם מִן הָאָרֶץ.

“Baruch ata Adonai elohenu melech haolam hamotzi lechem min haaretz. Amen.”

Now, we eat the matzah.

The Second Cup of Wine

Now is the time to drink again from our wine or grape juice, remembering our responsibility to oppose oppression where we find it.



Sometimes, we have to take a good, hard look at ourselves, our own families, our own cultures, and our own countries to ask, "Can something we are doing be thought of as oppressing someone else? Moses grew up in a palace with servants and privilege. It must have been very difficult for him to look at the family that raised him with objective eyes, and admit to himself that they were all part of something that hurt others. To stand up to the life he had been leading meant risking all that he had, including his adoptive family.

Many people believe Moses obeyed the voice of God because he learned he was born a Hebrew. Others believe he did it because of his strong sense of social justice. He believed all people were his people, not just the family who raised him, nor the families who served him, but *all* people. We honor Moses today for his ability to be honest with himself, and for his commitment to living a life of integrity.

In the words of the great Chasidic leader and mystical Rabbi, Ba'al Shem Tov:

"If a man has beheld evil, it was shown to him in order that he learn his own guilt and repent. For what is shown to him is also within him."



The temptation to commit or to tolerate evil is within all of us. In honor of Moses, let us reflect and ask ourselves if we are part of anything that hurts, oppresses, persecutes or belittles another human being. This is the time for us to have the courage of Moses, and to make a commitment to stand up for what is right, regardless of our own personal consequences. As we reflect, let us silently re-commit our lives to justice and peace. (Pause for a moment of silent reflection.)

Charoses – Chopped Apples and Nuts

Charoses is a condiment made of chopped apples, wine and nuts. It is like the mortar used between the bricks of the temples and palaces the Jews were forced to build. Just as we dipped our parsley in salt water to remind us of the sadness of slavery, we put charoses on our matzah and eat it to remind us to enjoy the sweetness of life. (It is now okay to eat the charoses.)

Maror – Bitter Herb

Next we eat the bitter herb with the charoses and we say another blessing. You can make a little “Hillel sandwich”, named for Rabbi Hillel, by putting the charoses and the bitter herbs in between two pieces of matzah. “Thank-you, God, for bitter herbs which reminds us of the bitterness of slavery.”

Those of us who are familiar with the Hebrew read together:

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

“Baruch ata Adonai elohenu melech haolam asher kidshanu b’mitzvotav al achilat maror.”

Now we can eat the sandwich containing the bitter herbs and charoses together, in honor of Rabbi Hillel. This reminds us that at Passover, we combine the bitter with the sweet, when recalling our story.

Baytsa and Pesach – The Egg and the Bone

There are other items on the Seder plate. The egg reminds us of spring, when plants are growing and baby animals are being born. Eggs have been symbols of life’s renewal in many faiths throughout history. The egg is a symbol of our potential in life – as individuals, as families, and as communities and nations. Just as an egg needs warmth and love and security to hatch, we need all of these things to grow, as well. With love and care between people, we are each more likely to reach our potential.



The bone reminds us of the first celebration of Passover, when Jewish families roasted a lamb and ate it with matzah. The blood of the lamb was used to put on the doors of the Jewish slaves' homes so that punishments intended for Pharaoh would "pass over".

In vegetarian homes, the roasted shank bone is sometimes replaced with olives, which represents the olive branch, an international symbol of peace. Some homes use both symbols on the Seder plate.



(It is okay to now eat the eggs and the olives.)

Tappuz - The Orange



Another recent addition has been an orange, to honor women in Judaism. In the 1970's, the first women were ordained as Rabbis. According to one story, during a speech by a Jewish scholar named Dr. Susannah Heschel, a man in the audience yelled out, "A woman belongs on the bimah (pronounced *bee-mah* -- the stage where a religious service is presented) as much as an orange belongs on the Seder plate!" A new tradition was born. As we share the orange pieces, we honor the religious and spiritual contributions of women throughout all of time.

After this story became widely circulated, Dr. Heschel said she actually began to use the orange in her Seders to symbolize the struggle of lesbians and gay men for legal equality. At this time, we also remember the plight of gay, lesbian, bisexual and transgender people in their pursuit for equal rights under the law. (It is okay to eat the orange.)



Enjoying Our Meal Together

Now that we have identified and shared the symbolic Passover foods, we may now eat the rest of our meal. When the meal is finished, the Seder is *almost* complete. While you eat with the people at your table, please have a discussion about freedom. Here are some questions to get you thinking:

“What does it mean to be free?” Freedom is much more than the absence of slavery. There are many different types of freedom including:

- *freedom to live where you want to live,*
- *freedom to do the work you would like to do,*
- *freedom to believe what you want to believe,*
- *freedom to practice the religion of your choice, or no religion at all,*
- *freedom to read and to study what interests you,*
- *freedom to marry the person you would like to marry, or not to marry at all,*
- *freedom to define “family” in a way that works for you,*
- *freedom to vote,*
- *freedom to express your opinions safely in public*

Can you think of other types of freedoms?



*Which kinds of freedom are you thankful for?
Can you think of times in history when people were not free, like the Jewish people in our story? What did others do to help them?*

Can you think of any great leaders who helped people to be free? (This is a great time to mention such leaders as: Martin Luther King Jr., Mahatma Gandhi, Cesar Chavez, Nelson Mandela, Harriet Tubman, Susan B. Anthony, Gloria Steinem, Marian Wright Edelman, Abraham Lincoln, the Dalai Lama, Harvey Milk, or your personal favorites.)



How can we honor the legacies of these great men and women? What can we do to help others who are not free now?

After most of the guests have finished their meal, we will resume our Seder.

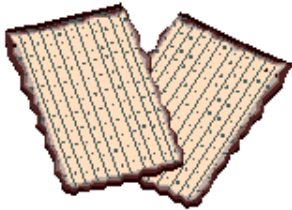
B'tayavon!

(That's Hebrew for Bon Appetit!)

(Stop reading. Eat! Eat!)

The Seder continues after the meal:

The Afikomen – The Final Matzah for Dessert



After dinner, the child who finds the Afikomen (the hidden matzah) is rewarded for bringing it back to the table, so our Seder can end. (A token gift is given to each child who helps return the Afikomen to the table.)



The Afikomen, as it is returned to the table, is a symbol of our collective will coming together to fight injustice in the world, wherever we may find it. We break it up and share it for dessert. (Pass around the broken matzah.)

Grace After the Meal

We hold hands and say together:

“We offer a blessing of thankfulness for the food we have eaten, for our friends and our families, and for the freedoms we cherish. Amen.”

The Third Cup of Wine Drinking from the Cup of Freedom

Now is the time to take another drink of wine or grape juice to remind us to take responsibility for the oppression that occurs around us, just as Moses, Miriam and the midwives did. We remember that freedom is something we must work for, for ourselves and for others.



Elijah's Cup

There is an extra cup of wine on the table for a great teacher who lived many years ago, named Elijah. In Judaism, being a teacher is an honorable position because teachers pass on the important stories and lessons that guide us through life.



It is believed that Elijah visits every Seder to wish people a year of peace and freedom. We open the door to invite Elijah in to our Seder. (Ask the children to open a door, and leave it open until after singing Eliyahu Hanavi.) Just because you can't see Elijah, it doesn't mean he is not there! Watch his cup to see if any of the wine disappears!

As we open the door for Elijah, we also honor the many great teachers in our lives. If there are any teachers present in the room today, we ask them to stand so that we may honor them now, just as we have honored Elijah for centuries. (Teachers sit down after a moment or two.)

In some Jewish homes, there is an empty chair and place setting as a reminder of those people who cannot be with us to celebrate Passover. We think of all of the people who were murdered in the Holocaust and we honor their memory. We remember the African-American people who were forced into slavery, some of whom did not survive their hardships. We think of the victims of genocide in many other places and in many other times, as well. We also think of all of the veterans in our country who gave their lives for us to have freedom.



As we speak, somewhere in the world, innocent people are being imprisoned, righteous people are being enslaved, and defenseless people are being persecuted. We think of them and wish that they could be free to enjoy our Seder with us this evening. May this Seder inspire us to do what we can to help them in this coming year. We will now sing the traditional song of Eliyahu.

Eliyahu Hanavi (Traditional)

(♪ Music is at the back of book.)

Eliyahu HaNavi
Eliyahu HaTishbi
Eliyahu, Eliyahu,
Eliyahu Hagiladee.

The door is now closed, as Elijah has left.

The Fourth Cup of Wine



Now is the time to take another drink of wine or grape juice to remind us to do what is right when there is oppression in our world, just as the many heroes of our story chose to do. When we do what is right, miracles can happen!

The fourth cup of wine is dedicated to Shekhinah, the feminine dimension of the Holy (or Whole-ly) who resides in us all. It is said that when the male and female aspects of creation are in harmony, we are whole. It is only then that we can have “tikkun olam”, or healing of the world.

“Next year in Jerusalem!”

In a moment, our Seder will be complete. We don't say “It is finished” because we want to remember that working for oppression in the world is our never-ending responsibility. Instead, we recommit ourselves to the vision of a world filled with peace and justice for all. We wish for a world where “nation shall not lift up sword against nation, nor study war anymore.” We wish for a world where people are not treated differently because of their race, their religion, their gender, their age, their marital status, their skin color, the people they love, their profession, or their politics. We wish for a world that affirms the inherent worth and dignity of every person on our planet, and assures basic human rights for everyone, everywhere.



“A lot of people are waiting for Martin Luther King or Mahatma Gandhi to come back – but they are gone. We are it. It is up to us. It is up to you.”

*– Marian Wright Edelman
Founder, Children's Defense Fund*

We close our Seder by saying, “L'Shanah Haba'ah B'Yirushalyim!” which means “Next year in Jerusalem!” It refers not only to a hope, but also to a

“plan of action”, that in future times, all people will live in shalom (peace), safety and freedom.

All who know how to sing L'Shanah Haba'ah B'Yirushalyim are asked to sing:

L'Shanah Haba'ah B'Yirushalyim (Traditional)
(♪ Music is at the back of book.)

L'shanah haba'ah, L'shanah haba'ah
L'shanah haba'ah b'Yirushalyim. (repeat)
L'shanah haba'ah, L'shanah b'Yirushalyim.
L'shanah haba'ah, L'shanah haba'ah
L'shanah haba'ah b'Yirushalyim.

shalom
(good-bye and peace)
to all!



Hineh Mah Tov

Traditional

Voice

Hi - neh mah tov u - mah na - yim. Shev - et a - heem gam ya -

had. Hi - neh mah tov shev - et a - heem gam yah -

had.

Detailed description: The image shows three staves of musical notation for the song 'Hineh Mah Tov'. The first staff is labeled 'Voice' and features a treble clef, a key signature of one flat (Bb), and a 3/4 time signature. The melody consists of quarter and eighth notes. The lyrics are 'Hi - neh mah tov u - mah na - yim. Shev - et a - heem gam ya -'. The second staff continues the melody with lyrics 'had. Hi - neh mah tov shev - et a - heem gam yah -'. The third staff begins with 'had.' and ends with a double bar line.

Ma Nishtanah

Traditional

Voice

Ma nish - ta - nah - ha - lai - lah ha - zeh mi - kol ___ ha - lai - lot, mi -

kol ___ ha - lai - lot? She - be - chol ha - lai - lot a - nu o - chlin cha - metz ___ u - ma -

tzah cha - metz ___ u - ma - tzah. Ha - lai - lah ha - zeh, ha - lai - lah ha - zeh, ha -

lai - lah ha - zeh, ha - lai - lah ha - zeh, ku - lo ma - tzah.

Detailed description: The image shows four staves of musical notation for the song 'Ma Nishtanah'. The first staff is labeled 'Voice' and features a treble clef, a key signature of one flat (Bb), and a 4/4 time signature. The melody consists of quarter and eighth notes. The lyrics are 'Ma nish - ta - nah - ha - lai - lah ha - zeh mi - kol ___ ha - lai - lot, mi -'. The second staff continues with lyrics 'kol ___ ha - lai - lot? She - be - chol ha - lai - lot a - nu o - chlin cha - metz ___ u - ma -'. The third staff continues with lyrics 'tzah cha - metz ___ u - ma - tzah. Ha - lai - lah ha - zeh, ha - lai - lah ha - zeh, ha -'. The fourth staff concludes with lyrics 'lai - lah ha - zeh, ha - lai - lah ha - zeh, ku - lo ma - tzah.'.

Building Cities

Shirley Cohen

Voice

Bang, bang, bang, hold your ham - mer low. Bang, bang, bang, give a
hea - vy blow. For it's work, work, work, ev - ry day and ev - ry night. For it's
work, work, work, when it's dark and when it's light. Dig, dig, dig, dig your sho - vel deep.
Dig, dig, dig, there's no time to sleep. For it's work, work, work, ev - ry day and ev - ry night. For it's
work, work, work, when it's dark and when it's light.

Detailed description: This block contains five staves of musical notation for the song 'Building Cities'. The first staff is labeled 'Voice' and includes the lyrics 'Bang, bang, bang, hold your ham - mer low. Bang, bang, bang, give a'. The second staff continues with 'hea - vy blow. For it's work, work, work, ev - ry day and ev - ry night. For it's'. The third staff continues with 'work, work, work, when it's dark and when it's light. Dig, dig, dig, dig your sho - vel deep.'. The fourth staff continues with 'Dig, dig, dig, there's no time to sleep. For it's work, work, work, ev - ry day and ev - ry night. For it's'. The fifth staff concludes with 'work, work, work, when it's dark and when it's light.'.

Listen King Pharaoh

Traditional

Voice

Oh lis - ten, oh lis - ten, oh lis - ten, King Phar - aoh. Oh list - ten, oh
lis - ten, please let my peo - ple go. They want to go a - way. They work too hard all day. King
Phar - aoh, King Phar - aoh, what do you say? No, no, no, I will not let them go.

Detailed description: This block contains three staves of musical notation for the song 'Listen King Pharaoh'. The first staff is labeled 'Voice' and includes the lyrics 'Oh lis - ten, oh lis - ten, oh lis - ten, King Phar - aoh. Oh list - ten, oh'. The second staff continues with 'lis - ten, please let my peo - ple go. They want to go a - way. They work too hard all day. King'. The third staff concludes with 'Phar - aoh, King Phar - aoh, what do you say? No, no, no, I will not let them go.'.

When Israel Was in Egypt's Land

African American spiritual

Voice

When Is-ra-el was in E-gypt's land, let my peo-ple go; op -
pressed so hard they could not stand, let my peo-ple go. Go down, Mo-ses,
way down in E-gypt land, tell old Pha-raoh, to let my peo-ple
go.

Detailed description: This block contains the musical score for the spiritual 'When Israel Was in Egypt's Land'. It features four staves of music in a 4/4 time signature with a key signature of two flats (B-flat and E-flat). The melody is written in a soprano clef. The lyrics are printed below the notes. The first staff begins with a whole rest followed by a quarter note G4, then a quarter note A4, a quarter note B-flat4, and a quarter note C5. The second staff continues with a quarter note D5, a quarter note E-flat5, a quarter note F5, and a quarter note G5. The third staff has a quarter note A5, a quarter note B-flat5, a quarter note C6, and a quarter note D6. The fourth staff concludes with a quarter note E6, a quarter note F6, and a quarter note G6.

One Morning

Voice

One morn - ing when Phar - aoh woke in his bed, there were
frogs in his bed, and frogs on his head, frogs on his nose, and frogs on his toes,
frogs here, frogs there, frogs were jump - ing ev - 'ry-where.

Detailed description: This block contains the musical score for the spiritual 'One Morning'. It features three staves of music in a 4/4 time signature with a key signature of two flats (B-flat and E-flat). The melody is written in a soprano clef. The lyrics are printed below the notes. The first staff begins with a whole rest followed by a quarter note G4, then a quarter note A4, a quarter note B-flat4, and a quarter note C5. The second staff continues with a quarter note D5, a quarter note E-flat5, a quarter note F5, and a quarter note G5. The third staff has a quarter note A5, a quarter note B-flat5, a quarter note C6, and a quarter note D6.

Avadim Hayinu

Traditional

Voice

A - va - dim ha - yi - nu, ha - yi - nu. A - tah b - nai cho - rin, b' - nai - cho - rin.

nai - cho - rin. A - va - dim ha - yi - nu. A - tah, a - tah, b' - nai cho - rin.

A - va - dim ha - yi - nu a - tah, a - tah, b' - nai cho - rin, b' - nai cho - rin.

Dayenu

Traditional

Voice

I - lu ho - tzi ho - tzi - a - nu ho - tzi - a - nu mi - mitz - ray - im ho - tzi - a - nu mi - mitz - ray - im,

da - ye - nu. Da - da - ye - nu, da - da - ye - nu, da - da - ye - nu, da - ye - nu, da - ye - nu.

Eliahu Hanavi

Traditional

Voice

E-li-a-hu ha-na-vi. E-li-a-hu ha-Tish-bi. E-li-a-hu, E-li-a-hu,
E-li-a-hu, ha-Gi-la-di. Bim-he-rah, bi-ya-me-nu, ya-vo e-le-nu,
im Ma-shi-ach ben Da-vid, im Ma-shi-ach ben Da-vid.

L'Shana Haba-a

Moshe Nathanson

Joyfully and rhythmically

Voice

L' sha-na ha-ba-a l' sha-na ha-ba-a l' sha-na ha-ba-a
bi-ru-sha-la-yim. l' sha-na ha-ba-a
l' sha-na ha-ba-a bi-ru-sha-la-yim. l' sha-na ha-ba-a l' sha-na ha-ba-a
bi-ru-sha-la-yim.