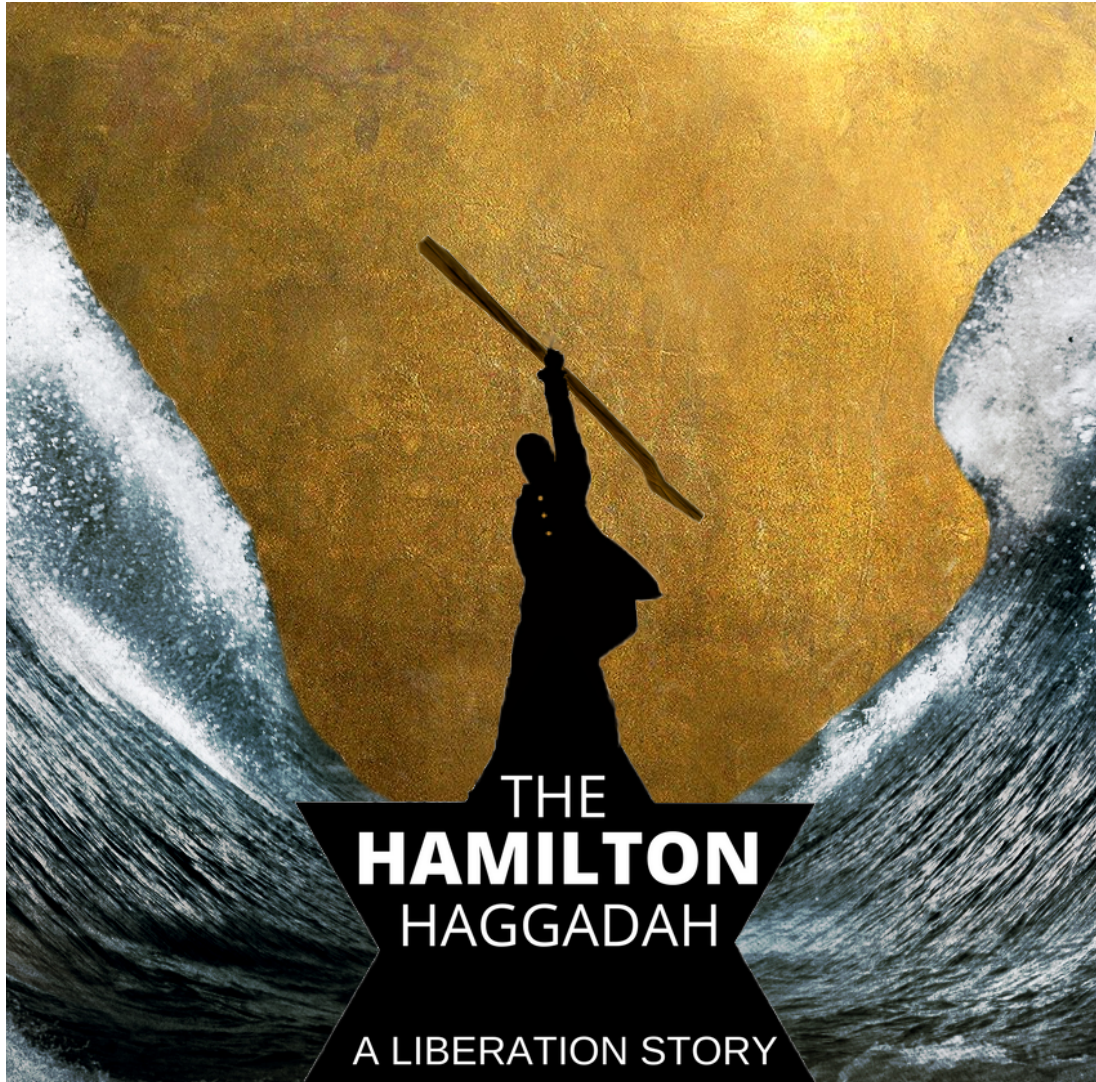


The Hamilton Haggadah



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INTRODUCTION

A year ago, when we-- two crazy-busy rabbinical students-- started working on Hamilversions of the Passover story, we had no idea that our work would reach so many folks. We were humbled by the opportunity to add a little value to an inherently valuable Jewish experience, and of course we had a lot of fun seeing how y'all took our work and ran with it, just like we did Lin-Manuel Miranda's original masterpiece.

It's hardly a surprise that, a year later, *Hamilton* continues to be a central work in the American art scene. Even when (in a decade or two) the initial fervor around *Hamilton* dies, it will live on as a classic in the same vein as *Les Miserables* and *Harry Potter*. It's for this reason that we've decided to expand last year's work into a stand-alone haggadah, a book you can use to complete a seder from start to finish without anything else on the side (although, really, what's a seder without at least 3 competing haggadot)?

You'll find a lot of songs in this work. Some are from last year's google doc, and we wrote and recorded others over the last couple of months. Technically, if you really want to, you could go through the entire seder using just the songs. But we're rabbinical students, and more specifically we're Reconstructionist rabbinical students. We like to engage with tradition and give folks options. So, in addition to the **songs** (written in this font with this picture  alongside), you'll find Hebrew prayers with transliteration and translation, you'll find introductions and commentaries from rabbis and from the two of us (look for this font), you'll find instructions (*this font is your friend*) for how to wash hands and break matzah and all that jazz, and you'll find appendices offering additional Passover learning. What we *don't* have in this haggadah are a traditional maggid, barech, and hallel. We assume that most folks who want to include those sections in full have other haggadot. If not, check out appendix 2 for a list of places to find those materials (and so much more) online!

While we're accepting donations for HIAS as a part of this project, it is hardly a professional endeavor. This is a work of fun. It is a work of geekiness. It is a work of love. We hope that, however you use this haggadah, it enhances your joy at this time of liberation, just as it has ours.

Hag Pesach Sameach (Happy Passover)

-Emily and Jake

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Image by Hannah Jensen



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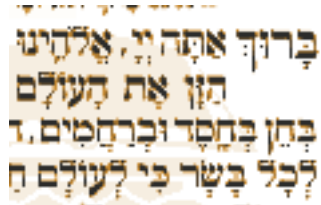
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KADESH- SANCTIFICATION- FIRST CUP OF WINE



We begin our seder, like so many Jewish rituals, with a blessing over the wine or grape juice. Mishnah Pesachim 10:1 tells us that every person in the community - even the poorest in society, who rely on the communal food collection in order to eat - must be provided with wine for the full four cups and given a chance to recline, in order to fully express their freedom. Whatever you're drinking, take a break from the rest of your year to savor this first sip and appreciate the room where history is happening (you see what we did there?).

Blessing Over Wine

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch atah Adonai, Eloheinu Ruach ha'olam, borei p'ri hagafen*

Blessed are you, Adonai our God, Spirit of all the world, Creator of the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם, אֲשֶׁר קִרְאָנוּ לְעִבּוּדְתוֹ וְרוֹמַמְנוּ בְּקִדְשׁוֹ וְקִדְשָׁנוּ בְּמִצְוֹתָיו. וְנִתְּנָן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, סִגִּים וְזִמְנִים לְשִׂשׁוֹן, אֵת יוֹם סֵג הַמִּצּוֹת הַזֶּה, זְמַן סְרוּתָנוּ, מִקְרָא קֹדֶשׁ, זְכָר לִיצִיאַת מִצְרַיִם. כִּי עֲלֵינוּ קִרְאָת וְאוֹתָנוּ קִדְשָׁתָ לְעִבּוּדְתְךָ, וּמוֹעֲדֵי קִדְשֶׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְסַלְתָּנוּ. בְּרוּךְ אַתָּה יי, מִקְדֵּשׁ יִשְׂרָאֵל וְהַזִּמְנִים

Baruch atah Adonai, Eloheinu ruach ha'olam, asher kara'anu l'avodato veromemanu bikdushato, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah moadim l'simchah, chagim uz'manim l'sason et yom chag hamatzot hazeh z'man cheiruteinu,*

mikra kodesh, zeicher litziat mitzrayim. Ki eileinu karata v'otanu kidashta l'avodatecha. umo'adei kod'shecha b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish Yisrael v'hazmanim.*

Blessed are you, Adonai, our God, Spirit of the world, who has called us to Your service, and made us holy through Your mitzvot, and you have given us, Adonai, our God, in love, the Festivals for happiness, the holidays and seasons for rejoicing, this day of the festival of matzot, time of our freedom, a holy convocation, a remembrance of the going-out from Egypt.

For you called to us, and made us holy for Your service, and your holy Festivals, in happiness and joy, have given us, to have and to hand on. Blessed are you, Adonai, who raises up to holiness the people Israel and their festive times.

*Questions about the liturgical language? More information can be found in Appendix 3 on page 94.

Shehechyanu (First Night Only)

Why do we say this blessing here? Because the first seder only shows up once a year, and, like many other relatively rare events in Jewish time, we like to mark it.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם, שֶׁהֵחַיְנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה

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

Blessed are you, Adonai, our God, Spirit of the universe, who has sustained us, maintained us and enabled us to reach this time.



First Cup - The Telling ("The Story of Tonight")

[HOST]

We'll tell our story 'round the table,
Before we take a single bite,
We will not treat it like a fable,
But as if it happened here tonight.

[GUESTS]

We'll tell our story 'round the table
Before we take a single bite,
We will not treat it like a fable,

Let's tell the story here tonight, retell the glory like tonight.

Raise a glass to freedom
How we went out from a narrow place
Seeking a better future.

Fill the first of our four cups,
Trust us, there'll be far more cups.

We'll tell the story here toni-igh-ight.

Raise a glass to sanctify
The might and power of this sacred day
On which we tell our story.

Fill the first of our four cups,
Trust us, there'll be far more cups.
We'll tell the story over wine

We'll tell the story here toni-igh-ight.
As if it happened here tonigh-igh-ight.
We'll tell the story here toni--ight-ight

As if it happened here tonigh-igh-ight.

On which we tell our story.

And with the foods on which we dine.

Raise a glass to freedom
Raise a glass to freedom
We'll tell the story here toni--ight-ight

URCHATZ- SYMBOLIC HAND WASHING



Use a basin and pitcher or a sink and a cup, or send a "representative" from the table to wash their hands on behalf of the whole group. It's traditional to wash one's hands by removing all

jewelry from the fingers and wrists, taking a cup of water, and splashing three times each on the right and left hands. Some folks like to switch the cup hand to hand after each splash, while others do three right followed by three left.

KARPAS- DIPPING GREENS INTO SALT WATER



Pesach is a holiday of Spring and renewal. In fact, it is so tied to the springtime that the rabbis had to invent a complicated system to regulate the Hebrew calendar (a lunar calendar, in which the year ends up being 11 days shorter than the solar calendar) to ensure that Pesach always occurs at this time of year (adding a “leap month” to give Spring a chance to arrive). But why dip into salt water? The most common explanation given is that it represents the tears shed by the Israelites suffering in slavery. The poet Marge Piercy offers two other possibilities. One is that dipping the parsley in saltwater serves as a reenactment of the Israelites’ dipping hyssop into lambs’ blood to mark their doors so that the Angel of Death would “pass over” their homes. More on that later. The other explanation Piercy offers is that salt acts as a preservative. By using salt in our ritual, we work to preserve our history, even the ugly parts.

Blessing Over Vegetables

Take a piece of parsley and pass around a bowl of salt water so everybody can dip. Recite the following blessing and then eat up.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאָדָמָה

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

Blessed are You, Adonai, our God, Spirit of the world, Creator of the fruit of the earth.



One Day Our People Will Arise (“History Has its Eyes on You”)

[HOST]

Long ago in a Narrow land
Our people suffered and toiled away
Their tears fell from their cheeks to the river Nile
Their hope was plagued by intense decay
We looked up to Hashem
And bitter loss filled our eyes
We were enslaved four hundred years
Knowing one day our people would arise

One day our people would arise

Today we dip our fresh green veg'tables
A sign of spring and freedom growing
Into bitter salt
Reminding us of what's worth knowing

Life isn't always sweet
Sometimes our tears are justified
But remember like planted seeds
One day our people will arise

One day our people did arise

[GUESTS]

Whoa whoa whoa
Whoa whoa, Yeah
Whoa whoa whoa
Whoa whoa, Yeah

Reminding us of what's worth knowing

Whoa whoa whoa
Whoa whoa, Yeah

One day our people did arise

YACHATZ- BREAKING THE MIDDLE MATZAH



Matzah. One of the more versatile forms of carbohydrate. You can make a sandwich with it. You can form it into soup dumplings (matzo balls). You can scramble it with eggs (matzo brei). You can top it with sauce and cheese and make a pizza. You can mill it into meal and bake with it. You can coat it in toffee and chocolate for a matzah brittle dessert (“toffee-komen”). Tonight, however, we eat it in its purest (and, detractors would say, blandest) form. But not yet.

Take the middle piece of matzah and snap it in 2. Set the larger piece aside as the afikomen and put the smaller piece back on the plate.

MAGID- TELLING THE STORY



Ha Lachma Anya- The Bread of Affliction

Matzah is here called “the bread of affliction,” or, literally, “the bread of the poor.” This standard opening to our story reflects on our status on exiting Egypt. We’d left slavery, but that didn’t mean we had all that we needed. The name of the game was sustenance. It is noteworthy that this paragraph doesn’t only talk about the poverty of our bread, the rabbinic marker of a meal, but requires us to open a space at our table for anyone who is hungry. And the requirement is to make this offer not in Hebrew, the holy language of Torah, but in Aramaic - the vernacular of the time. This is not meant to be a simple symbolic gesture. This is a genuine invitation. Do your part to ensure that people don’t go hungry while you’re enjoying a festive meal.

Lift the plate of matzah so everybody can see, and recite the following in Aramaic, English, or both:

הָא לַחְמָא עֲנִיָא דִּי אָכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יְיָתִי וְיִיכַל, כָּל דְּצָרִיךְ יְיָתִי וְיִפְסַח. הַשְׁתָּא הָכָא, לְשָׁנָה
הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

*Ha lachma anya dee achalu avhatana b'ara d'meezrayeem. Kol deechfeen yeitei
v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara
d'ysisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.*

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

Refill your wine cups, but don't drink yet!

The Four Questions

It's an important question: how is Pesach distinct from all other nights of the year? What makes Passover unique? Mishnah Pesachim 10, the source for the Four Questions, as well as most other details surrounding the seder, asks four questions - but not these ones exactly. Three of the questions are the same - but the other one, regarding eating only roasted meat, is not relevant in the absence of a Temple in which the Pesach sacrifice may be offered. Instead, we focus on the commandment to recline, as a representation of our status as free people. So don't let anyone tell you to "sit up straight!"

It's traditional for the youngest child who is able to ask to ask these questions, but do what works for your seder! Use the tune you know or go straight to the Hamilversion below the box.

מה נִשְׁתַּמְנָה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה, הַלַּיְלָה הַזֶּה - כּוֹלוֹ מִצָּה.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, - הַלַּיְלָה הַזֶּה מְרֹר.

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפְּלוֹ פַּעַם אַחַת, - הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבֵּין, - הַלַּיְלָה הַזֶּה כָּלְנוּ מְסַבֵּם

Mah nish-ta-na ha-lailah ha-zeh mikol ha-leilot?

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

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

Sheb'chol ha-leilot ein anu mat-beelin afee-lu pa-am echat. Ha-lailah hazeh sh'tei p'ameem.

*Sheb'khol ha-leilot anu och-leem bein yo-shveen u-vein m'su-been,
ha-lailah hazeh kulanu m'subeem.*

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

On all other nights, we eat either bread or matzah, but on this night we eat only matzah.

On all other nights, we eat vegetables of all kinds, but on this night we eat bitter herbs.

On all other nights, we do not dip vegetables even once, but on this night we dip twice.

On all other nights, everyone sits up or leans, but on this night we only recline.



The Four Questions (“Dear Theodosia”)

[CHILD 1]

Ma Nishtana, ha-laila hazeh

Mi kol, haleilot?

Why is this night its own thing, different from the rest?

Sheb’chol ha-leilot

Anu ochlin, hametz umatzah

Ha-laila, ha-laila hazeh

Kulo matza

Every other night we eat what we like

Sometimes it’s leavened, sometimes it’s not

On this night we only eat the flat bread,

Why do that to ourselves? What is the thought?

What is it ‘bout this night?

Ha-lailah

Ha-lailah hazeh

Ha-lailah

[CHILD 2]

Sheb’chol, haleilot anu ochlin

Sh’ar y’rakot

Ha-lailah, hazeh maror

What’s with all the bitter herbs we have in store?

Sheb’chol, ha-leilot ein anu

Matbilin

Afilu, pa’am echat

Ha-lailah hazeh

Sh’tai p’amim

[CHILD 1]

Sh’tai p’amim

[CHILD 2]

Ha-lailah

Sh’tai p’amim

[CHILD 1]

Sh’tai p’amim

[CHILD 2]

On other nights we don’t dip

[CHILD 1]

But on this night we can’t skip

[CHILD 1/CHILD 2]

Why do we dip and re-dip?
Sheb'chol ha'leilot anu ochlim
Bein yoshvin, u-vein m'subeen,
Ha-lailah hazeh kulanu
M'subeen-- why do we lean?
What is it 'bout this night?
Ha-lailah
Ha-lailah hazeh
Ha-lailah

The Four Children

The Mishnah mentioned above (Pesachim 10:4) tells us that parents are required to instruct their child about the story “according to the knowledge” of the child. But how does one child become four? Through the wonder of midrash.

Midrash is the rabbinic practice of filling in the gaps when a story seems incomplete or requires further explanation. The rabbis were bothered by the fact that the Torah suggests multiple different answers to the question of what to tell your child about the Exodus. Why is there more than one answer? There must have been more than one child. And why are the answers so different? They must have been unique in their own ways. Here we have a recognition of differentiated learning. Each child learns in their own individual way.



The Four Children (“The Schuyler Sisters”)

[THE WICKED CHILD]

There's nothing my folks love more
Than sitting us down for a meal that's such a bore
They read in Aramaic and sing
About slavery and freedom
Oh sure let it ring.
Gabbing 'bout Moshe, the man's a fool
Oh-ho, I'd never talk to him at school
These people-- Miryam, Yoheved, Aharon
I couldn't care any less-- I just wanna eat bread but--

[COMPANY]

Ask ask!

[THE WISE CHILD]

The wise child!

[COMPANY]
Ask, ask!

[THE SIMPLE CHILD]
The Simple Child!

[THE CHILD WHO DOESN'T KNOW HOW TO ASK/"ME"]
And me!

[COMPANY]
Ask ask!
The Four Children

[THE WISE CHILD]
The Wise Child

[ME]
And me!

[SIMPLE]
The Simple Child!

[COMPANY]
Ask!

["ME"]
Aleph bet gimel I don't know what's next

[WISE]
Daled hey try once again

["ME"]
Aleph bet gimel daled it's complex!

[SIMPLE]
I like to read stuff now and then.

[WISE]
But--listen up, listen up, the
Story of our people's being revealed

[SIMPLE/"ME"]
Revealed

[COMPANY]
The children

[FOUR CHILDREN AND COMPANY]
Ask!

["ME"]
Is it just me or is dinner really long?

[SIMPLE]
Why did God set us free?

["ME"]
Everyone's singing lots of Hebrew songs

[WISE]
I'd like to learn our history

[WISE AND MALE ENSEMBLE]
Listen up, Listen up--

[SIMPLE]
Hey big sis, remind me what we're list'ning for...

[ALL MEN]
She's list'ning for truth!

[WISE] Little sis I'm list'ning for questions to ask I'm list'ning for questions to ask I'm list'ning for questions to ask! Whooaaaaa!	[COMPANY] Ask, ask! Ask, ask! Ask, ask!
--	--

[3 CHILDREN]
Whooaaaaa!
Ask!

Ask!

[WICKED]
Wooh! There's nothin' like dinner with the fam'ly
But here's the thing, at this point I'm getting kinda hangry
Excuse me, sis, I know it's not polite
But I'm gonna go nuts if I don't get a bite
Why we sittin' round the table in our fancy clothes?
With the pillows at my back I really just wanna doze

[WISE]
Bro, you annoy me

[WICKED]
Ah, but you enjoy me

I'm your only bro-- you won't destroy me

[WISE]

I've been reading Exodus by Elohim
Learning of our escape from Egypt's regime
I'm tired of your aggression, I care 'bout our oppression,
So listen to my burning question:

[3 CHILDREN]

Ma nish-tanah ha lailah-ha zeh
Mi kol mi kol ha leilot

[WISE]

And when I get all the answers

[COMPANY]

Unh!

[WISE]

I'll remember 'em and learn our people's stories by rote!

[WOMEN]

Ask!

[SIMPLE]

Listen up, listen up- time to
Pour a new splash of wine into your cup!

[SIMPLE/"ME"]

Listen up, listen up- time to
Pour a new splash of wine into your cup!

[3 CHILDREN]

History is happ'ning in the Haggadah and we just happen to be
in the greatest story in the world!

[3 CHILDREN AND COMPANY]

In the greatest story in the world!

[WISE]

I've been reading Exodus
by Elohim
Learning of our escape
from Egypt's regime

[SIMPLE/"ME"]

Listen up, listen up

The story of our people's
being

[MEN]

Hey! Hey! Hey! Hey!

Hey! Hey! Hey! Hey!

[WISE]
I'm tired of your
aggression, I care 'bout our
oppression,

[SIMPLE/ "ME"]
Revealed!

It's Revealed!

[WOMEN]
Listen up, listen up
The story of our people

So listen to my burning
question:

[3 CHILDREN]
Ma nish-tanah ha lailah-ha
zeh
Mi kol mi kol ha leilot
Whoo!

[FEMALE ENSEMBLE]
Listen up
Listen up

Pour a new splash of wine
into your cup!

Hey! Hey!
Hey! Hey!
Hey! Hey!
Hey! Hey!

[FULL COMPANY]
Listen up, listen up- time to pour a new splash of wine into your cup!
History is happ'ning in the Haggadah and we just happen to be

[ALL WOMEN]
In the greatest story in the world

[ALL MEN]
In the greatest story--

[COMPANY]
In the greatest story in the world!

[COMPANY]
Ask, ask!

[WISE]
The Wise Child!

Ask, ask!

[SIMPLE]
The Simple Child

Ask, ask!

["ME"]
And me!

[THE FOUR CHILDREN]
The four children!

Ask, ask!
Ask, ask!

We're list'ning for
questions to ask
Hey!

Ask, ask!

Hey!

Ask, ask!

[WISE]

[COMPANY]

Whoa!

Ask, ask!

[SIMPLE/"ME"]

Ask, ask!

Hey! Hey! Hey! Hey! Hey!
in the greatest

Ask, ask!

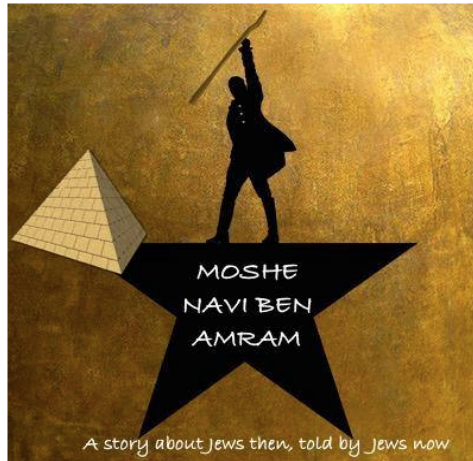
In the greatest
Story in the world

Story in the world

[COMPANY]

In the greatest story in the world!

The Exodus Story Part I



So here we are: the Maggid, the telling of the story of the Exodus. There are so many amazing ways to access this part of the seder! Use another haggadah to go through the traditional story and commentaries. Have the kids or kids at heart act out the whole thing! Or, well, you could always use our *Hamilton* songs alone to tell the story of tonight. However you proceed, remember that tonight we are to think of ourselves as though we-- not our literal or proverbial ancestors, but we ourselves-- came out of the Narrow Land of Mitzrayim. What have you been freed from this year? To what are you still enslaved? Reflect. Sing. Pray. Enjoy. We've got a lot of songs in a row here, so we'll see you on the other side.

But first, who's who? Here's our cast in order of appearance:

- *Pharaoh*- King of Egypt. The Morning and the Evening Sun. Ramses II (maybe). Stubborn. Our main antagonist, but that doesn't mean he's not in some sense family.
- *Aharon*- Aaron. Moses's big brother. Good public speaker. Nice wing-man. Grumbler.
- *Miryam*- Miriam. Moses's big sister. Generous with well water. Quick-thinking. Watcher.
- *Yocheved*- Mom to Moses, Aaron, and Miriam. Put Moses in basket in Nile to save life.
- *Moshe Navi Ben Amram*- Moses. Drawn from the Water. Born to Yoheved and Amram, raised by Pharaoh's daughter, and, well, you know the rest. Or you will soon.
- *Tziporah*- Midianite. Hangs out at wells. Daughter of Jethro. Moses's wife.
- *Yitro*- Jethro. Midianite priest. Moses's dad-in-law. Gives great life/work balance advice.
- *KBH*- haKadosh Baruch Hu. Ehyeh Asher Ehyeh. El Shaddai. Hashem. Adonai. Elohim. Ribono shel Olam. Technically belongs at the top of any "order of appearance list." God.
- *Company/Ensemble*- Israelites. The Mixed Multitude. Grumblers and builders.
- *Sheep*- Sheep. Follow Moses. Get Moses lost. Lead Moses to burning bush. Good sheep.
- *Nachshon ben Aminadav*- The first guy into the Red Sea. Risk-taker. Leader. Swimmer.

Sometimes it takes a change in perspective to begin a paradigm shift. How do you respond when you see injustice? When Moses attacks the overseer, is his response warranted? Is there another way to respond to the situation? As a human, with all the gifts and shortcomings of all humans, Moses's anger, his short fuse, seems to be the aspect of himself that he battles internally and one that gets the better of him here and at other times, such as the Golden Calf scene and at the death of Miriam. Moses has to develop the empathy of others before he can truly become the leader of the Israelites.

This song speaks about Moses's name. What is YOUR name? Do you have a Jewish or Hebrew name? A name you give yourself? Are there ways that you embody your name or its meaning? Some people change their names- first names and last names. Have you changed your name? How does your name reflect who you are?

-Rabbi Micah Becker-Klein, Temple Beth El, Newark, DE
Reconstructionist Rabbinical College

What are the circumstances and the qualities that turn us into leaders? To live in the United States in 2017 is to have spent the past year surfacing every possible question about how leaders ascend to their positions.

Regardless of when and how he was chosen by God, Moses did not become the leader of the

Hebrew people until they chose him, too. It was only when they began to follow him that he fully assumed this role, which he held until the end of his life.

Similarly, our contemporary leaders will only be as effective as the people allow them to be.

-Rebecca Kirzner, HIAS (Hebrew Immigrant Aid Society)



Moshe Navi Ben Amram ("Alexander Hamilton")

[PHAROAH]

How does a Hebrew, poor man, son of a slave and a
Bondsman, born to nothing in a
Rigged system of Imperial oppression
Fished from the Nile river
Grow up to be a prophet and a leader?

[AARON]

The adoptee grew up free so he could free
His fam'ly's people working by Pharaoh's decree
A crime of the first degree
While Egypt sat carefree
No one knew, exactly who this boy would grow to be.

[MIRIAM]

And every day while slaves were being slaughtered and carted
Around along the land, he watched and stood at Pharaoh's hand
Not knowing, he'd have died at the Pharaoh's command
If the midwives hadn't saved him or his mother hadn't planned.

[YOHEVED]

Then an overseer struck a slave down on his luck
Our man took a stand against the overlording schmuck
Hit him hard enough to kill him, buried him in sandy muck
But then there was no way home-- yeah our guy was truly stuck

[PHAROAH]

Well the word got around, they said, "This kid is insane, man!
Took on a new people and he overthrew our game plan!
Dropped his titles but he can't just choose a new clan,
So c'mon, tell us who you became. What's your name, man?"

[MOSES]

Moshe Navi ben Amram
My name is Moshe Navi ben Amram
And there's a million things I haven't done

But just you wait, just you wait...

[TZIPPORAH]

When he was born his mother tucked, him away, so he'd stay
Hidden away from pharaoh's ruthless soldiers 'til the day
Until he cried too loud to hide, locked inside

[COMPANY]

So Moshe went floating with his sister beside

[JETHRO]

Drawn out of the water, the water of the river Nile
Nursed by his loving Mother awhile, learned of the Jews' exile
The stories of:

[JETHRO]

Hashem, Avot v'imahot

[COMPANY]

Hashem, Avot v'imahot

[JETHRO]

When he grew older he remembered to let them have a vote.

[PHARAOH]

There woulda been nothin' left to say
About a lesser man
He woulda grown up Egyptian not
questioned the pharaoh's masterplan
Instead he grew, knew that something
just wasn't right
Started seeing the slaves' agony and
finally saw the light
Takin' on the system of pharaoh's
hierarchy
Breakin' the conventions of egyptian
oligarchy
He ran far away, headed for a new land
In Midyan you can be a new man

[COMPANY]

Takin'

Breakin'

Oooh...

[COMPANY]

In Midyan you can

Be a new man—

In Midyan you can

Be a new man—

[MOSES]

Just you wait!

Just you wait!

[COMPANY]

In Midyan you can be a new man—

[WOMEN]

In Midyan—

[MEN]
Midyan—

[MOSES]
Just you wait!

[COMPANY]
Moshe Navi ben Amram

We are waiting in our chains for you

You couldn't stay gone
You'd never let your people down!

Oh, Moshe Navi ben Amram

When The Holy Land sings for you
Will they know what you overcame?
Will they know you rewrote the game?
The world will never be the same, oh

[PHARAOH]
The well is in the distance now
See if you can spot it

He'll meet Tzipporah there
And find a place where he'll fit

His life will become simpler 'til
The burning bush gets all lit

[YOHEVED/MIRIAM]
We watched for him

[AARON]
Me? I spoke for him

[JETHRO]
Me? I trusted him

[TZIPPORAH]
Me? I loved him

[PHARAOH]
And me? I'm the damn fool that fought him

[COMPANY]
Moshe Navi ben Amram

We are waiting in our chains for you

You'd never let your people down!

Oh, Moshe Navi ben Amram
Moshe Navi ben Amram...
The Holy Land sings for you
Will they know what you overcame?
Will they know you rewrote the game?
The world will never be the same, oh

[MEN]
Just you wait

[COMPANY]
Just you wait

[COMPANY]
There's a million things I haven't done
But just you wait!

[PHAROAH]
What's your name, man?

[COMPANY]
Moshe Navi ben Amram!

How much time was Moses observing the bush before he realized it was not burning? It seems that it must have taken some time to perceive that the fire was not combusting through the carbon of the wood. What level of focus would that have required?

-Rabbi Micah Becker-Klein

Moses has far more privilege than any of the Israelites. He has access to the highest leaders of the land, who will eventually accept multiple audiences with him as he makes his case. He speaks the language of those in power (perhaps, literally).

But Moses would not have been able to free the Israelites by waxing philosophical about the evils of slavery from within the walls of the palace. He needed to actually leave his home, his wealth, and his status behind. In order to be an ally to an oppressed people, one has to be willing to sacrifice some power. Otherwise, nothing changes.

-Rebecca Kirzner, HIAS



Right Hand Man/The Burning Bush ("Right Hand Man")

[COMPANY]
Pharaoh's slave-masters trade in wholesale slaughter
The blood of the oppressed cries out from the bricks and mortar.

[ENSEMBLE 1]
Pharaoh's slave-masters trade in
wholesale slaughter

The blood of the oppressed cries out!

The blood of the oppressed cries out!

[ENSEMBLE 2]
Pharaoh's slave-masters trade in
wholesale slaughter

blood of the oppressed cries out!

blood of the oppressed cries out!

[MOSES]

As a kid in the Pharaoh's house I wished for a chance
To find my place at last
But no matter what I couldn't seem to--

[MOSES/AARON/MIRIAM/TZIPPORAH/JETHRO]

Rise up!

[MOSES]

When I killed that slaver man
I ran away to Midyan-- I didn't have a long term plan to--

[MOSES/AARON/MIRIAM/TZIPPORAH/JETHRO]

Rise up!

[MOSES]

I didn't fight for the Jews
I left the Hebrews
I let my people lose and didn't choose to—

[MOSES/AARON/MIRIAM/TZIPPORAH/JETHRO]

Rise up!

[MOSES]

You think I knew that I had a way to--

[MOSES/AARON/MIRIAM/TZIPPORAH/JETHRO]

Rise up! Rise up!

[MOSES]

Here it comes!

[ENSEMBLE]

Here comes Ehyeh!

[JETHRO]

Ladies and gentlemen!

[ENSEMBLE]

Ehyeh Asher Ehyeh!

[JETHRO]

The moment you've been waiting for!

[ENSEMBLE]

Ehyeh Asher Ehyeh

[JETHRO]
The pride of the Torah

[ENSEMBLE]
Ehyeh Asher Ehyeh

[JETHRO]
Adonai Elohim!

[KBH]
Now here I stand!

[ENSEMBLE]
Mah?

On the land

Mah?

You're at hand
You're my band

Bah Bah bah bah bah bah!

I'm gonna need a right-hand man.
To lead My people to the Promised Land.

Bah Bah bah bah bah bah!

[KBH]
Check it—
Can I be real a second?
For just a millisecond?
Let down my guard and tell my people how I feel a second?
Now I'm the God of Avraham-- the God of Yitz and Jake and Sons
The God of wand'ring Canaanites -- you know the famous ones
Who went down, Down to Egypt, where our Joe took old
Farmer's funds for their foodstuffs and
Joe's progeny was prosperin' and profitin'
But when precedent's for priv'leged few
S'no good when Pharaoh turns/and he says I'm gonna make my slaves--

[ENSEMBLE]
You!

[KBH]
The Hebrews need to be free
It's time for them to see the great people I'll be
leading to the sea!
There's a future I foresee when we've gone out of Egypt
Time to learn, so turn

[KBH]
Now here I stand!

[ENSEMBLE]
Mah?

On the land

Mah?

You're at hand
You're my band

Bah Bah bah bah bah bah!

I'm gonna need a right-hand man.
To lead My people to the Promised Land.

Bah Bah bah bah bah bah!

Moooooshehhhhhhhh!

[MOSES]
Sheep wand'ring through the wilderness gettin' sidetracked

[SHEEP]
Bah!

[MOSES]
I gotta go get 'em and get 'em home intact

[SHEEP]
Bah!

[MOSES]
Gather the flock with finesse turn my back to Egypt
I've lost my ties to Pharaoh
From prince to shepherd I've flipped--

[SHEEP]
Baaaah

[COMPANY]
Baaaah

[KBH]
Go the sheep, and their shepherd makes a turn and....

[COMPANY]
Bah!

[KBH]
Go the sheep, watch Moshe watch the bush burn but....

[COMPANY]
Bah!

[KBH]
Will he be concerned and...

[COMPANY]
Bah!

[KBH]
Will the shepherd learn? 'Cause--

[COMPANY]
Bah!

[KBH]
I gotta start getting stern, We're at the point of no return
Turn aside and see the sight
I'll keep flaming all the night
This fire-- it's crawling up on all the branches burning bright
Moshe, do you see the light, calling from these branches?
Get over here and change your circumstances!
Are you the man with whom I am to free the Hebrews?
We'll go at once, pyramids in the distance
You and I and Aharon
Your brother will provide vocal assistance.

[PHARAOH]
Hey Hebrew God!

[KBH]
Oh look it's Rameses.

[PHARAOH]
I hope that we'll agree
That you're wrong about all this

[KBH]
Oh I see

[PHARAOH]
Really
I don't think this freedom deal makes sense
The Hebrew slaves are useful
They save us great expense
I think you should find another team
Really the Egyptian Empire is the dream

[KBH]
Right....

[PHARAOH]

I'd mull it over, how not be a pushover-- 'cause the Hebrew slave way is here to stay

[KBH]

You don't say?

[PHARAOH]

Hey--

[MOSES]

Burning bush, what's going on here?

[KBH]

Moshe, come hither, do you recall Rameses?

[MOSES]

Oh no, please!

[MOSES AND PHARAOH]

We are so done

[PHARAOH]

As I was saying, Hebrew God, I look forward to seeing you make the right pick

[KBH]

Hey Pharoah?

[PHARAOH]

Yo

[KBH]

You're a total lunatic.

[MOSES]

This really can't be real

[KBH]

Oh believe it,

I'm the realest deal here- the One God of your ancient folks.

Your people are stuck and need a leader-- Now you're my pick

[MOSES]

What?

[KBH]

You're smarter than this-- you're not this thick.

[MOSES]

But--

[KBH]

Don't get me wrong, you're a successful shepherd man
But it's time to leave the sheep alone and join with a bigger plan
I need someone to go to Egypt and that will be you...

[MOSES]

To take on Pharaoh Rameses? I don't think so

[KBH]

Why're you upset?

[MOSES]

I ran!

[KBH]

It's ok you ran away, you had to live apart
I understand-- it gave you a fresh start
Now it's time for your life to take on a new charter

[MOSES]

But I--

[KBH]

Running is easy, young man. Leading is harder

[MOSES]

But why are you sending me?

[KBH]

I'm being real
I'm gonna need a Hebrew with a certain appeal
A bicultural ambassador of Pharaoh's land
I need someone like you to go take a stand. So?

[COMPANY (EXCEPT MOSES)]

I am not lettin' my people down
I am not lettin' my people down
Ayo, I'm just like my folks, I act with bold strokes

[MOSES]

I am not lettin' my people down

[KBH]

Yes!

[KBH AND COMPANY]
Here we stand, on the land!

[MOSES]
We gotta get our people free
I've got a lisp holding me back, so Aharon
It's you and me, ok what else?

[KBH AND COMPANY]
You're at hand
We're the band

[MOSES]
We'll need some plagues to convince him
Pharaoh's life's gonna have to get real grim

[MOSES]
I'll walk to Egypt
and tell folks it's time
to go, give 'em a show,
take up the power to
overthrow

[SHEEP]
bahh!

Chicka-bahh!

[COMPANY]
Whoa, whoa, whoa...

Whoa, whoa, whoa...

I'll rise above my
flock, sit pharaoh
down for a talk, 'til we
bring our band up
into the new
promised land. Selah!

[AARON/
TZIPPORAH/
MIRIAM]
What?

[ENSEMBLE]
Here comes eh-yeh!

[MOSES]
Rise up!

[ENSEMBLE]
Ehyeh asher eh-yeh!

[AARON/
TZIPPORAH/
MIRIAM]
What?

[MOSES]
Rise up!

[COMPANY]
Rise up!

[ENSEMBLE]
Ehyeh asher eh-yeh!

[AARON/
TZIPPORAH/
MIRIAM]
What?

[MOSES]
Rise up!

[COMPANY]
Rise up!

[FULL COMPANY]
Ehyeh asher Ehyeh

[MOSES]
What?

[KBH]
And Her right hand man!

[FULL COMPANY]
Bahhh!

The Exodus story is the story of a leader and a people finding its voice. At first Moses hesitates to speak, and uses Aaron as a mouthpiece. He needs to discover that he has the power to speak, to protest, and even to sing. So too, Exodus chronicles the people's passage from crying out to singing out.

-Rabbi Dr. Mira Wasserman, Reconstructionist Rabbinical College Rabbinic Literature Professor



Force and Threats ("Guns and Ships")

[PHARAOH]
How does a sand-soaked speech-broke exile--really a wallflower--
Somehow defeat a global superpower?
How does he emerge a prophet of the Hebrews?
Take on Pharaoh knowing that he's just going to refuse?
Yo. Turns out he has an older brother
A hypervocal Jew spitting one word after the other
He's constantly outwitin' outbidin' the Pharaoh's naysay
Ev'ryone take a look-- here comes the Hebrews' liberation mainstay!

[COMPANY]
Aharon!

[AARON]
I'm takin' this task from on high heapin'
Profound pressure to comply

[COMPANY]
Aharon!

[AARON]
And I'm gonna press the guy until I make him
cry and let us fly and bid us all goodbye, I'm

[COMPANY]
Aharon!

[AARON]
Watch me engagin' him! Enragin' him!
Enflamin' him! I'm—

[COMPANY]
Aharon!

[AARON]
It's time to set a new course

[COMPANY]
Aharon!

[AARON]
I come up with more

[AARON AND ENSEMBLE]
Force
And Threats
And so the tension sets

[PHARAOH]
I will not let your people go, and I have no regrets

[AARON]
You can end your suffering now. Just set our people free! But
If you won't do this you won't enjoy what comes to be.

[PHARAOH]
No

[MOSES AND COMPANY]
Send the plagues!

[AARON]
Yo, you might wanna think about that
If you don't Egypt's gonna go kersplat, I mean--

[MOSES AND COMPANY]
Send the plagues!

[AARON]
Yo, you're gonna have to make a real tough choice
You know God's speaking through my voice? I mean--

[MOSES AND COMPANY]
Send the plagues!

[AHARON]
Hashem's come to free us all
To bring us up, play hardball, make the haul, heed the call!

[MOSES AND COMPANY]
Send the plagues!

[AARON]
You wanna keep us in chains?
[COMPANY]
Send the plagues!

[PHARAOH]
Who else will harvest our grains?
[WOMEN]
Send the plagues!

[AARON]
Ah! Uh, wanna keep us in chains?
It's looking like you've got no damn brains
I mean you gotta take a new pulse on the Jews
If you refuse you're gonna lose
The whole of Egypt so choose!

Send the plagues!

Send the plagues! Send the plagues!
Send-- Send!

[MEN]
You wanna keep us in chains?

You've got no damn brains

Send the plagues!

Send the plagues! Send the plagues!
Send-- Send!

[PHARAOH]
Moshe Navi ben Amram,
I don't care who you have speak for you
All your people are mine, that's never going to change at all
Oh, Moshe Navi ben Amram
It's an endless losing streak for you
If you keep up these endless threats
You'll have nothing but great regrets
The world will always stay the same. Oh Moshe...

The Ten Plagues- Diminishing Our Joy

At this point in the Exodus story, things are looking up for the Israelites. Unless it's your first seder, you probably have a good idea of what happens next. If it is your first seder, or it's not but you just want to keep the illusion of suspense going, feel free to skip this section and come back to it before blessing the second cup of wine on page 70. Back? Ok. This is a moment to pause. Grateful as we are for our liberation from the Narrow Place of Mitzrayim, we recognize that such liberation came at a high cost. Pharaoh chose stubbornness without consulting his people, but the plagues impacted all Egyptians. We celebrate our freedom, but we take a moment to acknowledge the cost, dipping joy from our cups as we mark each plague.

אלו עשר מכות שהביא הקדוש ברוך הוא על המצרים במצרים, ואלו הן

Eilu eser makot sheheivi hakadosh baruch hu al hamitzrim b'mitzrayim, v'eilu hein:

These are the Plagues that God brought upon the Egyptians:

As you name each plague, dip a finger (or a spoon if you're snooty) into your wine cup and spill one drop onto the side of your plate. Don't lick your finger when you're done: we are instructed not to take pleasure in others' suffering -- not even that of our greatest oppressors. And don't drink that cup of wine yet -- we're gonna bless it later.

Blood | Dam | דָּם

Frogs | Tzfardeyah | צְפַרְדְּעַ

Lice | Kinim | כִּנִּים

Beasts | Arov | עֲרוֹב

Cattle Disease | Dever | דֶּבֶר

Boils | Sh'chin | שְׁחִין

Hail | Barad | בָּרָד

Locusts | Arbeh | אַרְבֵּה

Darkness | Choshech | חֹשֶׁךְ

Death of the Firstborn | Makat Bechorot | מַכַּת בְּכוֹרוֹת

Though surely for the Egyptians the Plagues were no laughing matter, since they come fast and furious in this song, we have the opportunity to bring some levity into the telling of this section of "Maggid." Have props standing by to "bring these plagues down" upon your seder guests.

Whether you do this to "make it fun" for children at your seder, or to "break the ice" as you set up for a more serious conversation about the impact on both these and other, more contemporary, plagues on society, the format of the 10 Plagues of Egypt as a song can indeed lighten up this heavy moment of the seder.

Also, this is a Hamilton Haggadah, after all. If there is a moment for doing some prep work to infuse a bit of blocking/choreography into your seder to WOW your guests with some good musical theatre drama, surely the 10 Plagues is the moment for it!

Below is some suggested blocking:

Blood: Drops of red food coloring into a water glass, or pitcher.

Frogs: Toss (or have someone else toss) plush, plastic, origami or other frogs.

Lice: Start scratching your head... see how many at your seder can't help but begin scratching sympathetically, themselves :)

Beasts: Wild animal sound effects!

Cattle Disease: Have a few stuffed cows, goats, and sheep on the table. Pre-assign people to knock them down simultaneously.

Boils: Use your imagination for this one - could go with stage makeup boils on someone who now stands up displaying them, or something more subtle like squeezing "gack" "putty" or something that would make a squishing sound.

Hail: You know those little poppers that kids throw and the ground that make a snapping/ exploding sound... yeah, use those!

Locusts: LOOOOONG soundtrack of (annoying, whining, horrible) locust and other buzzing insect and mosquito sounds that play throughout the next exchange (through, "Ok, bring your worst.")

Darkness: BLACKOUT

Death of the Firstborn: LIGHTS UP - Everyone at the seder who is, themselves a firstborn, has been prepped to know to (during the darkness and counting) fall down from their chairs onto the floor "dead." When the lights come up, we are left with the striking scene of finding all of the first born at **your seder** having fallen prey to the final plague! This should NOT be revealed to the non-first-born at the seder, rather allowing this to be a cruel surprise for them.

-Rabbi Alanna Sklover, Director of Lifelong Learning, Germantown Jewish Centre



The Ten Plagues of Egypt ("The 10 Duel Commandments")

[MEN]

One, two, three, four

[FULL COMPANY]

Five, six, seven, eight, nine...

[PHARAOH/MOSES/MIRIAM/AARON]

It's the Ten Plagues of Egypt

[FULL COMPANY]

It's the Ten Plagues of Egypt

Number one!

[AARON]

The Nile turns into blood

Watch where your feet land; there's gonna be a red flood

[COMPANY]

Number two!

[AARON]

Here come frogs, on your bed, on your head

[MOSES]

Maybe it's just one--at least that's what Rashi said

[COMPANY]

Number three!

[AARON]

Now your scalp's gonna itch real bad

[PHARAOH]

The lice are creepy crawlies--

[MOSES]

They can make a sane man raving mad

[PHARAOH]

It's said mayo works, 'specially overnight

[COMPANY]

Too bad this is Egypt, no one's seen the light
Number four!

[AARON]

Walking down on the street, there are beasts
Crocodiles chomping seeking an Egyptian feast

[MOSES]

You better run and hide, you'd best not take your chances

[MIRIAM]

You can blame the pharaoh if you hate your circumstances

[COMPANY]

Five!

[AARON]

Livestock falling dead upon the field

[COMPANY]

Once again the pharaoh he just won't yield
Number six!

[MOSES]

Pus and blood on your legs and knees
Boil bubble squeeze-- Tell the pharaoh "God, just stop it please"

[COMPANY]

Seven!

[MIRIAM]

Let fire rain. Icy orbs of heavenly rage set the stage for the high gear finish.

[COMPANY]

Number eight!

[MIRIAM/AARON/MOSES]

The last chance to negotiate
Send in the locust, see if they can make the pharaoh break...

[PHARAOH]

Holy Moses

[MOSES]

Pharaoh Rameses

[PHARAOH]

Did you really have to send a bout of cattle disease?

[MOSES]

Please.

Our God isn't going to be so eas'ly appeased

[PHARAOH]

What's next? An army of enchanted killer trees?!

[MOSES]

Hang on, how many times have I said you just have to let us go free first?

[PHARAOH]

Okay, bring your worst.

[COMPANY]

Number nine!

[MOSES]

Look up at the sky, take a breath,
Darkness brings more chaos than god of disorder Seth!

[MEN]

One two three four

[FULL COMPANY]

Five six seven eight nine

[MOSES/PHARAOH]

Number

[COMPANY]

Ten-- first born

[MOSES/PHARAOH]

Death!

The Exodus Story- Part II

We'll admit it: this next song isn't just about Egypt. This song comes from January 2017, and the people in our minds as we wrote it weren't just ancient Israelites. With Hamilton, Lin-Manuel Miranda crafted a work that is not only a compelling artistic take on an American story, but is also

able to connect us deeply to our history by viewing it through a contemporary lens. But, you already know all about that.

So, this is a protest song. It draws from our Jewish roots and sources of comfort, and it also reaches to whatever we can use to sustain ourselves as we seek to better an imperfect world.

We know what's at stake. We're willing to work for it. We have always been willing to work for it.

Our experience as slaves in the land of Egypt is foundational to our identity as Jews, but it is not unique. Today, there are over 65 million people displaced from their homes due to violence and persecution, and 51% are children. Restated, it amounts to 1 out of every 113 people. It is a massive international humanitarian crisis: the highest number of refugees in all of recorded human history.

The exodus from Egypt was the beginning of the most significant refugee story in Jewish tradition. We retell this story every year at our Passover Seder, but we can give the story meaning only by recognizing the plight of contemporary refugees and working for their freedoms alongside our own.

-Rebecca Kirzner, HIAS



Work For It ("Wait For It")

[AARON]

Seen 9 plagues but Pharaoh's still got the hardest heart.
Each day we work wondrin' will a time of freedom start?
We know the 10th Plague will come swiftly
We've painted lamb's blood on the post of our door
We pray freedom will come quickly
What does God have in store?

Time doesn't set all things right
As the centuries go by
It flies and it flies and it flies
And we keep wondrin' what will be
We ask and we guess
And we hope
And we pray for success
And if there's a reason we'll be set free
In a time yet to be
Then we're willing to wait for it

We're willing to wait for it

Our ancestors were a simple people- mostly shepherds

[MEN]
shepherds
shepherds
shepherds

[AARON]
More than one time they have traversed 'cross the hot dry desert

[MEN]
Desert
Desert
Desert

[AARON]
Abraham went to Canaan

[WOMEN]
Canaan

[AARON]
And Joseph brought our fam'ly here

[MEN]
here
here

[AARON]
New regime forgot all about them
Made us slaves out of fear

[AARON /ENSEMBLE]
Life doesn't make all things right
As the centuries go by
It flies and it flies and it flies
And we keep wondrin' what will be
We pray and we guess
And we hope
And we wish for success
And if there's a reason we'll be set free
In a time yet to be
Then we're willing to wait for it
We're willing to wait for it
Wait for it

[ENSEMBLE]

Wait for it

Wait for it

Wait for it

[AARON]

We break our backs building by Pharaoh's command

[ENSEMBLE]

Wait for it

Wait for it

Wait for it

Wait for it

[AARON]

We break our hearts wide open

we break away from Pharaoh's plans

[ENSEMBLE]

Wait for it

Wait for it

Wait for it

Wait for it

[AARON]

We'll def complain but our role's not one we'll shirk

[ENSEMBLE]

Wait for it

Wait for it

Wait for it

Wait for it

[AARON]

We are not standing by

We're willing to work

[ENSEMBLE]

Work

Work

Work

[AARON]

We know our days will be filled with trials and strife

[ENSEMBLE]

Strife

Strife

Strife

[AARON]

We have tyrants to break
We have a future to make

[ENSEMBLE]

Make
Make
Make

[AARON]

We know it's worth it to coax our
hopes into life

[ENSEMBLE]

Life
Life
Life

[AARON]

Yes, we can see what's at stake.
To live is to face challenges
It's a struggle to get by
We try and we try and we try
And when we can we treasure it
Those moments we thrive
We reach and do more than survive
And if there's a way to
Grasp the great arc--help justice embark
Then sign us up
We're willing to work for it.

[COMPANY]

We're willing to work for it.
Work for it

We're willing to work for it...
Time doesn't make all things right
As injustices slip by
Our eyes rise up high rise up high
We try

We're willing to-
Time doesn't make all things right
As injustices slip by
Our eyes rise up high rise up high
And we keep reaching' for the sky
We toil and we press
And we sing
And we push for success
And yes there's a way to set ourselves free
In a time we can see
And we're willing to--

We sing
And yes there's a way to set ourselves free
In a time we can see
And we're willing to--

[AARON]

Work for it...

[WOMEN]
Work for it...

[MEN]
Work for it...

[WOMEN]
Work for it...

[MEN]
Work for it...

[WOMEN]
Work for it...

[MEN]
Work for it...

[WOMEN]
Work for it...

[COMPANY]
Work...

This final hardening of Pharaoh's heart is challenging. One is not sure with whom to sympathize. On one hand, this is the eve of freedom for the Israelite slaves - surely we sympathize with them! After generations of enslavement and following the signs and wonders of the plagues, the people have gathered their belongings (along with those of their owners' as well...) and are beginning their journey into freedom. On the other hand, this is the aftermath of the disastrous 10th Plague, robbing the Egyptian community of much of its future generation of leaders and citizens - as they mourn the loss of their first-born sons, surely we sympathize with them! And, to add insult to injury, God says that, in this moment, God is hardening Pharaoh's heart. It is not trauma motivating Pharaoh's actions, but the removal of his free-will.

Perhaps we can better understand **why** this moment unfolds in this manner and where our loyalties and sympathies ought lie by unpacking the biblical text itself
(<http://www.sefaria.org/Exodus.14?lang=bi>)

Unlike in this song, the biblical narrative tells this piece of the story not from Pharaoh's perspective, but from God's. In the text, three things seem to unfold which are at once separate and interconnected:

- 1) God instructs Moses to lead the people according to a certain route, enclosing them between Migdol and the Sea .
- 2) God plans to harden Pharaoh's heart ensuring that he will send troops to recapture the people.
- 3) By anticipating the people's doubts and longing to return to the "safety" of their enslavement (i.e., their fear of the unknown), God will, through Moses, demonstrate God's power to the people, solidifying their trust in the Deity.

When read in this way, one might posit that the Divine Goal in this moment is for the people to take the final step in their psychological preparation for liberation. By hardening Pharaoh's heart one last time, God creates a scenario in which the people can let go of their doubts and be ready to take that crucial step - into the sea!

-Rabbi Alanna Sklover



Get Them Back ("You'll Be Back")

[PHARAOH]

You say

The Israelites fled and the firstborns of Egypt are dead

We've cried

For our sons who had so much potential yet determined to be.

It's so sad.

I know that I made an arrangement to let them go free,

But now I'm just mad;

My heart has been hardened once more, and I feel had.

Get them back, back to me

I don't wish the Hebrews to go free.

Get them back, do it well,

Else our future will be shot to hell.

This is not hyperbole,

Without free labor, we shall cease to be.

So for the sake of our economy

I'll send eighteen hundred charioteers to bring them back to me!

Da da da dat da dat da da da ya da

Da da dat dat da ya da!

Da da da dat da dat da da da ya da

Da da dat dat da

They said their God demanded that they go free...

They should have known the greatest God of all is me...

So go get back my subjects

Although I'm sure they'll object

I'll treat them as mere objects

They'll toil from morn' 'til sunset
Forever and ever and ever and ever and ever...

Get them back, mine once more
I'll make their lives more bitter than they were before
All their nights, all their days
I won't let them go their separate ways
Cut them off, at the pass
At Pi-Hachiroth they'll be mine at last
And no God up above
Can convince me to give up the Hebrew labor that I'm so fond of.

Da da da dat da dat da da da da ya da
Da da dat dat da ya da!
Da da da dat da dat da da da da ya da
Da da dat—
Everybody!

[ENSEMBLE]

Da da da dat da dat da da da da ya da
Da da dat dat da ya da!
Da da da dat da dat da da da da ya da da da da
Dat dat da ya da!

We return to the wilderness. Moses goes here first to discover who he is. It is through his years living in Midian, under Jethro's influence, that he discovers his inner strength and voice to be the leader. Individually, he goes to the wilderness to find himself. Later, the Israelites as a nation will wander for forty years in the wilderness to discover who they are as a people. The wilderness is where we discover Torah, where Revelation happens, and where we discover the holy aspects of life. Then, when that process is complete, we are able to begin the process of rejoining the community or finding our way to a land of promise.

-Rabbi Micah Becker-Klein



Wilderness ("Hurricane")

[MOSES]

In the heart of the wilderness
There is shalom
For just a moment
Sand and sky

When I was barely grown, a countryman
Showed me the light
I had to fight
I couldn't stand aside

I made a tough choice
Made the call that would force me far from home
I made a tough choice
I looked up, said goodbye, and set out to roam

I didn't know my way.
I was wand'ring
Through the desert, all alone.
Had no plan to go back, had no means for a life,
But alive I'd stay...

I made my way-- my mom helped
I made my way into the Palace
I was raised by the Bat Pharaoh herself
I made my own way -- to Midyan where I fell
In love with my Tzipporah when we met at the well

And in my new world of shepherding and simplicity
I made a family half Hebrew and half Midyani
And when that fateful day God pulled me from domesticity
I made the right choice, I led with authenticity!

In the heart of the wilderness
There is shalom
For just a moment
Sand and sky

I was young when my mother saved
Me from Pharaoh's plan
She sent me floating by her hand
Down the river Nile

[PHARAOH]

Wait for it, wait for it, wait
for it...

[MOSES]

I'll make our way out...

[PHARAOH AND
ENSEMBLE]

Wait for it, wait for it, wait
for it...

Lead ev'ryone out, to the
wilderness...

Wait for it, wait for it, wait
for it, wait...

I'll lead the way out...
Overwhelm them with
piety.

[KBH/AARON/MIRIAM/
TZIPPORAH]

History has its eyes on you

[MOSES]

This is the heart of the wilderness, this is the only
Way we can approach our destiny...

[COMPANY (EXCEPT MOSES)]

Wait for it, wait for it, wait for it, wait...

[MOSHE]

We're crossing the sea

One reason the Hamilton Haggadah speaks to me so powerfully is that Jews have always imagined the story of our liberation as musical theater. The Book of Exodus itself unfolds as a musical, punctuating the narrative with burst of song at the height of the drama, when the sea parts and the people are saved. And for thousands of years since then, we've recapitulated that drama, gathering around our tables to retell and re-enact the story, punctuating it with song. When I call up memories of family seders, the sound of singing is as indelible as the taste of wine, salt, and horseradish: my grandfather's raspy sing-song, my own proud voice declaiming the four questions, the haunting lilt of pining for Elijah, the raucous Dayenu chorus. When spoken voice fails to capture the power of a moment--a breakthrough, or a heartbreak--the voice of song takes over. Singing, we rise above the drone of the everyday, opening up channels to depths of possibility.

When you sing--especially when you sing together with others--you move beyond your own experience, and consider others. Perhaps that's why it is only after their big moment of song that the people are invited to hear God's commandments. Their singing teaches them how to hear.

Not all interpretations of the Song at the Sea- the Mi Chamocha- are positive. An ancient midrash transmits a harrowing interpretation of the Mi Chamocha. An exclamation in praise of God's power, this phrase is generally translated "Who is like You, Adonai, among the gods?" The midrash turns these words of praise into words of protest when it adds one tiny syllable to the Hebrew, rendering it "Who is like You, Adonai, among the silent?" How is it, the interpreter asks, that one so powerful as God stood by silent for so long when generations of Israel were born and died as slaves? Why did it take centuries before God was moved to act? Sneaking this complaint into a song of triumph, the ancient midrash-maker reminds us that no triumph, no matter how spectacular, erases the suffering that preceded it. As re-imagined by the midrash, this song of joy and wonder is also an accusation: What took you so long?

-Rabbi Dr. Mira Wasserman



Yam Suf- Crossing the Red Sea ("Yorktown- The World Turned Upside-down")

[COMPANY]

Yetziat Mitzrayim. Exodus 14:1

[MOSES]

My brother Aharon!

[AARON]

My brother Moshe!

[MOSES]

On the brink of freedom

[AARON]

All praise to Ehyeh.

We're finally at the water, our journey's almost done.

[MOSES]

Israelites

[AARON/MOSES]

We're united as one

[AARON]

Do you think we're really free?

[MOSES]
That remains to be seen,
But I have faith in Hashem that we will succeed

[AARON]
From your lips to God's ear

[MOSES]
I've been known to have some sway

[AARON]
Figure out a way across!

[MOSES]
Tell the people to pray!

[ENSEMBLE]
I am not letting my people down!
I am not letting my people down!
Hey yo, I'm just like my folks, I act with bold strokes
And I'm not letting my people down!
I am not letting my people down!

[MOSES]
'Til the Red Sea waters part...

[ENSEMBLE]
'Til the Red Sea waters part!

[MOSES]
I see Pharaoh's armies advancing behind me
God warned me they'd find me: but the people
They forgot the prophecy.
"Why are we here, did Egypt have too few graves?
We should have stayed; we were fed when we were slaves."
And up ahead, the roaring of the brutal waves...
I cannot falter, gotta get my people saved.
We gotta cross, the situation ain't funny
Gotta reach the Promised Land, a land of milk and honey!
Fear not, stand still...

[ENSEMBLE]
What?

[MOSES]
Fear not, stand still!

[ENSEMBLE]
What?

[MOSES]
I know it seems scary, but you'll see God's will
Though the Egyptians are approaching, they won't get in our way.
I have a feeling you won't see them after today.
We will pass through the waters-- there's a way to get us across
We will not fall to this Egyptian fighting force.
I'm going to raise up my staff, you hear me?

[ENSEMBLE]
Raise that staff!

[MOSES]
Pray I'm not writing an epitaph.
Meanwhile, on the shoreline, the Hebrew people gather
While up ahead the waves batter and spatter
Miriam is by my side, shoring up brav'ry

[MOSES/MIRIAM]
We have not come this far to go back to slavery!

[MOSES]
I'm standing here overlooking the sea
Trying to make the waves part

[MOSES/AARON]
Almighty God, hear my plea!

[MOSES]
What finally caused the Red Sea to part?
Midrash says it wasn't me, but a guy named

[MOSES/COMPANY]
Nachshon ben Aminadav!

[NACHSHON]
A head of Judah, fourth ranked of the Hebrew tribes!
Confident in our salvation, I'm gonna take a leap, a dive

[COMPANY]
Up

[NACHSHON]
into the sea--My friends think I'm cra-zy,
But I have faith in Hashem that we are going to be free!
Straight from the heart, when others fall apart

All that's required is a willingness to start!
I walk in the water without goggles, let the water hit my nostrils.
Just as I knew it would, the Red Sea parts!

[COMPANY]
March! On! Through!
Mah?
Don't look back!

[MIRIAM]
And just like that, we're on dry land - it's over, that's it, we've crossed.

[MOSES]
As God commands, I raise my hands and watch the walls of water break.

[NACHSHON]
In the midst of the sea we see horses and riders tempest-toss't.

[AARON]
The Israelites recognize their newfound freedom...

[MOSES]
But what a cost.

[MIRIAM]
We look out across the expanse.
The mixed multitude sighs in relief.
We stand together holding hands.
What we've just seen is beyond belief.
Two million people witnessing the might of God
Regardless of their upbringing.
And as our people come together
It's the Song of the Sea they're singing...

[ALL MEN]
Ashirah l'Adonai

[FULL COMPANY]
Ashirah l'Adonai
Ashirah l'Adonai
Ozi v'zimrat Yah
Yah
Yah, Yah, Yah

[MIRIAM]
Mi chamocho ba'Eilim Adonai!

[COMPANY]
Mi Chamocha Ne'edar BaKodesh!

[AARON]
Norah T'hilot Oseh Feleh!

[COMPANY]
Adonai Yimloch L'olam Va'ed!

[NACHSHON]
We're free!

[MOSES]
We're free!

[NACHSHON/AARON/MIRIAM]
We're free!

[NACHSHON/AARON/MIRIAM/MOSES]
We're free!

[COMPANY]
The Red Sea waters part!



We Made It Through ("Helpless")

[COMPANY]
Hey hey hey hey

[MIRIAM]
Ooh, We made it through, we made it
throoough! Hey!
Ooh, We made it through, we made it
throoough! God has

[ALL WOMEN]
Hey hey hey hey
Hey hey hey hey
Hey hey hey hey
Hey hey hey

[MIRIAM AND WOMEN]
Helped us!
Taken us from bondage, and fulfilled a promise. God has helped us!
We crossed yam suf, and they're drownin' in 'it.

[MIRIAM]
I have always been the one to offer kind assistance
As my brother floated off, I watched him from a distance
The protective sister tryn' to keep him safe from peril
Then who should come across him but the daughter to Pharaoh!
And so instead of pain of death--the fate of the afflicted
He grew up in opulence, brought up by the Egyptians

[MIRIAM AND WOMEN]

Tried to find ties that bind him to his own kind

[MIRIAM]

Found a slaver, forcing
labor, being
mighty unkind.

[ALL WOMEN]
Oooh

Killed that Egyptian for striking a Hebrew

Oooh

And now he's nervous, thinking "What
am I to do?"

Oooh

The word is spreading, his prestige is
through.

Oooh

But though he ran away, he's not quite
helpless!

Helpless!

Oh, look at that bush

Oh!
Yeah, God will
Help us! I know

Look into the bush
And the fire's not consuming.
God will
Help us!
Head to the court
And report, leave Pharaoh fuming.

God just took us through
God just took us through

God will help us!

Look across the sea
We're finally free 'cause God has helped
us!

Through the Red Sea
While they're drowning in it.

Through the Red Sea
While they're drowning in it.

[MOSES]

What will happen to us now?

[KBH]

I'm about to change your life

[MOSES]

Then by all means, lead the way

[MIRIAM]

Alright, everyone, let's get ready to wander the desert

[MOSES]
The desert?

[KBH]
That's the plan

[MIRIAM]
Thank you, Hashem, for getting us this far.

[MOSES]
If it takes wandering for years to be free, it will have been worth it

[KBH]
I'll leave you to it

[MIRIAM AND WOMEN]
Standing at the shore

[MIRIAM]
I'm waitin' for new direction
Now my life gets better keeps on moving toward perfection
Praisin' our great God, cause without God we'd be nothin'

[KBH]
I'm just sayin', all your heapin' praise has got me blushin'

[MIRIAM]	
Ha!	[ALL WOMEN]
Shiru l'adonai	
Ki ga'oh ga'ah	ga'ah
Sus v'rocvo	
ramah ba yam	yam
Sing to God, for	
God has set	
us free	
Horse and driver God has hurled	
into the waterbed of the red sea	Oooh
Our people made their way across the sea	
to here	Oooh
I panicked for a second, caught by fear	Oooh
But You made the pillar of cloud appear	Oooh
And you led the way to freedom and you	
Helped us!	Helped us!
	Taken us from bondage,
	and fulfilled a promise.
	God has helped us!
Helped us!	We crossed yam suf,

Hoo!

and they're drownin' in 'it.
God's helped us!

That God is mine
That God's divine!

Taken us from bondage,
and fulfilled a promise.
God has
helped us!

God has Helped us!
We crossed yam suf,
and they're drownin' in 'it.

We crossed yam suf,
and they're drownin' in 'it.

[MOSES]

My people, I don't have a gold piece to my name
An acre of land, a troop to command, a perfect leading game
All I have's my staff, a tolerance for pain
A couple of words from Hashem and some flat baked grain
Insane, this prophet thing brings out a different side of me
People confide in me, everyone seems allied with me
Some stress, but I know that I've done the right thing
We'll make our way into the Holy Land and let freedom ring
I've been livin' away from my people since I was a child
Mother saved me, Bat Pharoah raised me, then I got exiled
But I'll never forget the burning bush, that was real
And long as I'm alive, my people, swear to God
You'll know Hashem has...

[MIRIAM]

We made it through, we
made it through!

[ALL WOMEN]

Helped us!

[MOSES]

Miriam...

We made it through, we
made it through!

Helped us!

Helped us!

We're finally free—

Let's dance!

Nimble on the timbrel,
Sing and dance forever.

I'm nimble on the timbrel,
'cause God has

Helped us!

Helped us!

I'll rely on my tribe,
'specially sister and
brother.

Looking to the future, the
challenges we'll weather.

Helped us!

...held together.

Don't dwell, she'll find a well,
keep us held together..

[COMPANY]

We're on our way to a new land...
We're on our way to a new land...
We're on our way to a new land...

[MIRIAM]

And if God's help, had not extended past this act
--had God not given us more...
It would have been enough...it would have been enough...

Dayenu- That Would Be Enough

During the Passover Seder we say Dayenu - it would have been enough if we were freed but never made it to the next phase of our journey.

When it comes to helping refugees, the "Dayenu" song doesn't cut it. Just as our ancestors would not have been content to wander (and possibly perish) in the desert without ever reaching Canaan, today's refugees deserve a chance at a new life.

Resettlement is currently an option for less than 1% of refugees. As the doors slam shut around the world, that percentage lessens dramatically, leaving many people stranded in dangerous conditions. The other 'durable solutions' for refugees, as dictated by international law, are voluntary repatriation to their home country and integration into the country to which they have fled.

Very few of the commandments in the Torah come with explanations. But many of the ones that are about how to treat the stranger, the widow, the poor harken back to the exodus. "Because you were strangers in the land of Egypt."

In a climate of increased xenophobia, bigotry, and hatred toward immigrants and refugees, we must heed these words particularly closely. Because our people fled from slavery to freedom, we must stand up for others on similar journeys, fleeing their own Pharaohs, and seeking safety in a new land.

-Rebecca Kirzner, HIAS

Much of the Passover seder involves holding joy and sorrow at once. We celebrate our freedom and mourn the deaths of the Egyptians in the sea. One does not contradict the other. Rebecca's charge

above is crucial. And, at the same time that we take on the charge to work for rights for those who do not have them, we can take joy in the traditions handed down to us.

We could have written a Hamilton-themed alternative to Dayenu. But we know there's no competing with one of the most beloved parts of the Passover seder. So do us a favor and sing these verses with gusto.

<p>אלו הוציאנו ממצרים דיינו!</p> <p><i>Ilu hotzi-hotzianu</i> <i>Hotzianu mi-mitzrayim</i> <i>Hotzianu mi-mitzrayim</i> <i>Dayenu!</i> <i>Dai-dai-enu</i> <i>Dai-dai-enu</i> <i>Dai-dai-enu</i> <i>Dai-dai-enu</i> <i>Dayenu!</i></p> <p>If God had only brought us out of Egypt, that would be enough!</p>	<p>אלו נתן לנו את השבת דיינו!</p> <p><i>Ilu natan-natan lanu</i> <i>Natan lanu et hashabbat</i> <i>Natan lanu et hashabbat</i> <i>Dayenu!</i> <i>Dai-dai-enu</i> <i>Dai-dai-enu</i> <i>Dai-dai-enu</i> <i>Dai-dai-enu</i> <i>Dayenu!</i></p> <p>If God had only given us shabbat, that would be enough!</p>	<p>אלו נתן לנו את התורה דיינו!</p> <p><i>Ilu natan-natan lanu</i> <i>Natan lanu et haTorah</i> <i>Natan lanu et haTorah!</i> <i>Dayenu!</i> <i>Dai-dai-enu</i> <i>Dai-dai-enu</i> <i>Dai-dai-enu</i> <i>Dai-dai-enu</i> <i>Dayenu!</i></p> <p>If God had only given us the Torah, that would be enough!</p>
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The Symbols on the Seder Plate

רבן גמליאל היה אומר: כל שלא אמר שלשה דברים אלו בפסח, לא יצא ידי חובתו, ואלו הן: פסח, מצה, ומרור.

Rabban Gamlieil hayah omer: kol shelo amar shloshah d'varim eilu bapesach lo yatza y'dei chovato, v'eilu hein: Pesach, Matzah, Umaror.

Rabban Gamliel would teach that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story. And these are they: the shank bone, matzah, and maror.

As a kid, my mother taught us to put an orange on the Seder plate as an act of feminism. Around that same time, she gave me a hot pink t-shirt with rainbow sparkle letters that read, “Anything boys can do, girls can do better.” It was the 80s and my passions for girl power, rainbows and Jewish rituals were ignited.

My mom, and many other feminists, passed on the famous origin story of the orange: Dr. Susannah Heschel was lecturing in Miami, and, while she was speaking of feminism, an Orthodox man supposedly shouted that “a woman belongs on the bimah [pulpit] as much as an orange belongs on the Seder plate.” And so, as feminists, we all added the orange as an act of resistance; a symbol of women's rights.

But, alas, that story that I had heard and retold for decades was a myth. And while I was studying at the Reconstructionist Rabbinical College, I was quite surprised as the story was debunked by my rabbi and I learned what REALLY happened.

It was the 1980's, and Heschel was speaking at the Hillel Jewish student group at Oberlin College. While there, she came across a Haggadah written by a student that included a story of a young girl who asks her rabbi if there is room in Judaism for a lesbian. He replies in anger, “There's as much room for a lesbian in Judaism as there is for a crust of bread on the Seder plate!”—implying that lesbians are impure and are a violation of Judaism.

The next year, Heschel put an orange on her Seder plate and shared that she chose the orange “because it suggests the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life.”

The seeds of the orange, like other items on the Seder plate, symbolize rebirth and renewal. And some folks have taken on the tradition of spitting the seeds to remind us to spit out the hatred experienced by all marginalized members of our communities.

Since the addition of the orange, other symbols have been added to the traditional Seder plate. Some vegetarians and vegans have added a “paschal yam”, in place of the shank bone, which traditionally represented the paschal lamb. Others have included olives for peace in the Middle East. And some have placed potato peels on their plates to commemorate Jews who starved during the Holocaust. Most recently I learned that members of Rabbis For Human Rights, who work to support the underpaid and overworked tomato pickers in Florida, have included a tomato as a symbol of contemporary slavery.

“We who believe in FREEDOM, cannot rest until it comes.” This year, as I prepare to lead the Passover Seder for my family and friends, I am emboldened to add these various symbols to my plate as reminders of who is not free. What segments of my community are still enslaved? What human rights issues must be addressed?

I am empowered to take action and commit to do the social justice work to bring equality and dignity to everyone. In the words of Rev. Dr. Martin Luther King Jr., “no one is free until we are all free.”

-Rabbi Malka Packer, InterFaithFamily/Atlanta, Reconstructionist Rabbinical College



The Plate When It Happens (“The Room Where It Happens”)

[ORANGE]

Ah, Mister Matzah

[MATZAH]

Madam Orange, I see

[ORANGE]

Didja hear the news about curly parsley?

[MATZAH]
No

[ORANGE]
You know the karpas?

[MATZAH]
Yeah

[ORANGE]
Jews made parsley the minhag. To dip in salt water for their tears

[MATZAH]
Cheers.

[ORANGE]
And all it has to do is grow.

[MATZAH]
That's not so much work

[ORANGE]
You oughta give it a go.

[MATZAH]
Ha

[ORANGE]
Now how're you gonna make your seder debut?

[MATZAH]
I guess I'm 'a be baked by a wandering Jew

[ORANGE]
How?

[MATZAH]
"Rise less. Dry more."

[ORANGE]
Ha

[MATZAH]
Be a symbolic note of the Hebrew trek 'cross the desert floor.

[ORANGE]
Hey, Pesach and Maror are over there.

[MATZAH]
Welp, there're my friends, gotta meet 'em

[MAROR]
Matzah!

[MATZAH]
I'm sorry, Suz, I've gotta go

[ORANGE]
But—

[MATZAH]
Dramatics are happening over dinner

[ORANGE]
A bone, an egg, maror, two veggies, and haroset on a plate

[ORANGE AND ENSEMBLE]
Reppin' liberty from slav'ry

[ORANGE]
Gamliel says the shankbone's a, symbol of Hashem passing

[ORANGE AND ENSEMBLE]
Over so we'd be

[ENSEMBLE]
Free

[ORANGE]
The matzah shows that the Israelites couldn't tarry and wait for bread.
They had to take it raw and let it bake flat.
The maror symbolizes the bitterness of life in Egypt.
I could keep going but my point is that:

[ORANGE]
Nothing else is on the
The plate when it happens
The plate when it happens
The plate when it happens
Nothing else is on the
The plate when it happens
The plate when it happens
The plate when it happens
No one knows how the early seders went
What was their intent

[ENSEMBLE]
The plate when it happens

The plate when it happens
Seders went

Who set the precedent
There was a point when it happened
And nothing else was on
The plate when it happened.

Who set the precedent
A point when it happened
The plate when it happened.

[ORANGE AND COMPANY]
Torah claims--

[MATZAH]
Israelites wandered in the desert for 40 years
Mumbling and munching manna

[ORANGE AND COMPANY]
Torah claims—

[MATZAH]
Hebrews said—

[HEBREWS]
I don't have any meat!

[MATZAH]
And basic'ly griped each step of the way

[ORANGE AND COMPANY]
Torah claims—

[MATZAH]
God told Moshe to tell the folks:
"You'll have a long trip, but this will be a chag some day."

[ORANGE AND COMPANY]
Rabbis claim—

[MATZAH]
Well, some rabbis wrote some books
They ruled in the mishna, gemara, the works.

[ORANGE]
And!
Nothing else is on--

[ORANGE AND COMPANY]
The plate when it happens
The plate when it happens
The plate when it happens

[ORANGE]
Nothing else is on--

[ORANGE AND COMPANY]
The plate when it happens
The plate when it happens
The plate when it happens

[ORANGE]
No one knows exactly how the
Seder plate was set
The Torah and the Mishna are
A decent starting bet
There was a point when it happened
And nothing else was on
The plate when it happened.

[COMPANY]
Seder plate was set
A decent starting bet
A point when it happened.
The plate when it happened.

[ORANGE AND COMPANY]
Meanwhile—

[ORANGE]
Time is passin', centuries are gone, and now there are some great Jews who would like
equality.

[COMPANY]
Meanwhile—

[ORANGE]
Rabbis are fighting over whether to accept gays--

Company screams in chaos

[ORANGE]
It isn't pretty.
Professor Susie Heschel speaks at Oberlin's seder,
And somehow then her story gets made into a fable.

["RABBI"]
I'm a made up Orthodox rabbi and I say a woman can't be on the Bima. What a diva!

[MATZAH]
Oh dear

[ORANGE]
Yeah, this wasn't real.

[MATZAH]
Not the deal?

[ORANGE]
Wouldn't you like to hear how I got put on the plate?

[MATZAH]
Yes I surely would

[ORANGE]
Well, I'll tell you the whole tale.

[MATZAH]
And you'll tell the whole truth?

[ORANGE]
Absolutely, forsooth.

[MATZAH]
Let's go

[ORANGE]
Nuh--

[COMPANY]
—thing else was on the
Plate when it happened

[ORANGE AND COMPANY]
The plate when it happened
The plate when it happened
Nothing else was on
The plate when it happened
The plate when it happened
The plate when it happened

[ORANGE]
My God!

[ORANGE AND COMPANY]
God's got our back
But we've had to work so hard for men to see that.
Each year, pesach happened.

[ORANGE]
And nothing else was on the plate when it happened

[COMPANY]
Doc Susannah Heschel!

[MATZAH]
What did you do to make us all want to put a big round orange on the table?

[COMPANY]
Doc Susannah Heschel!

[MATZAH]
Was Haroset jealous of the produce?
Was there patriarchal pressure to become juice?

[COMPANY]
Doc Susannah Heschel!

[MATZAH]
Or did you know, even then, it doesn't matter
What old bearded men say about you?

[ORANGE]
Cuz we're in the shuls
We're not on the sides

[MATZAH]
You've got folks to affirm

[ORANGE]
And we're propping doors wide
When you got patriarchy, you fight patriarchy
And if all goes to plan you smite patriarchy
Oh you work hard for it. You work long for it.
You get nothing if you...

[MATZAH AND COMPANYY]
Wait for it, wait for it, wait!

[ORANGE]
God help and uplift me
I wanna do
Something that's gonna
Change his'try

[MATZAH/MAROR]
What do you want, Suz?
What do you want, Suz?

[COMPANY]
What do you want, Suz?
What do you want, Suz?

If you make it to the fore, then what will
be in store?

What do you want, Suz?
What do you want?

[ORANGE]

I

Wanna be on

The plate when it happens

The plate when it happens

I

Wanna be on

The plate when it happens

The plate when it happens

[ORANGE]

I

Wanna be

on the plate when it happens

I

I wanna be on the plate

Oh

Oh

I wanna be

I wanna be

I've got to be

I've got to be

On that plate

On that big ol' plate

[COMPANY]

I wanna be on

The plate when it happens

The plate when it happens

The plate when it happens

I wanna be on

The plate when it happens

The plate when it happens

The plate when it happens

I wanna be on

The plate when it happens

The plate when it happens

The plate when it happens

I wanna be on

The plate when it happens

The plate when it happens

The plate when it happens

[COMPANY]

The fruit of the margin'lized--

[ORANGE]

We won't be disenfranchised.

[COMPANY]

We spit our seeds and show hate the door--

[ORANGE]

There are so many Jews today we still ignore.

[COMPANY]
We push for a better day--

[ORANGE]
But we know that we've still got a long way

[ORANGE AND COMPANY]
To be on the plate when it happens

[ORANGE]
I've got to be on
The plate...

[COMPANY]
The plate when it happens

I've got to be...

The plate when it happens

I've got to be...

The plate when it happens

Oh, I've got to be on
The plate when it happens...
I've got to be, I've gotta be, I've gotta
be...
On the plate!

The plate when it happens
The plate when it happens

Chew-spit!

I wanna be on the plate
When it happens!
Chew-spit!

Raise a glass to bless over the second cup.

The Second Cup of Wine

Finally! We poured this glass like eight songs ago! But we hadn't yet reached a turning point in our seder. So here we are. We've told the story. We've explained the meaning of the ritual food items. It's time for us to begin to eat. But first we have to bless over our food. And we must give praise for our freedom with the fruit of the vine.

ברוך אתה יי אלהינו רוח העולם, אשר גאלנו וגאל את אבותינו ואמותינו ממצרים, והגיענו ללילה הזה לאכול בו מצה ומרור. כן יי אלהינו ואלהי אבותינו ואמותינו יגיענו למועדים ולרגלים אחרים הבאים לקראתנו לשלום, ששים בעבודתך. ונאכל שם מן הנבחים ומן הפסחים אשר יגיע דמם על קיר מזבחה לרצון, ונודה לך שיר קדש על גאלתנו ועל פדות נפשנו. ברוך אתה יי גאל ישראל.

Baruch atah Adonai, Eloheinu Ruach ha'olam, asher g'alanu v'ga'al et avoteinu mimitzrayim, v'higianu lalaylah hazeh le'echol bo matzah umaror. Kein Adonai Eloheinu veilohei avoteinu yagi'einu l'mo'adim v'lirgalim acheirim haba'im likrateinu l'shalom,

sasim ba'avodatecha. V'nochal sham min hazvachim umin hapsachim asher yagia damam al kir mizbachacha l'ratzon, v'nodeh l'cha shir chadash al g'ulateinu v'al p'dut nafsheinu. Baruch Atah Adonai, ga'al Yisrael.

Blessed are you, Adonai our God, Spirit of the world, who has redeemed us and our ancestors from Egypt and enabled us to reach this night that we may eat matzah and maror. Adonai our God and God of our ancestors, enable us to reach also the forthcoming holidays and festivals in peace, joyful at your service. There we shall eat of the offerings and Passover sacrifices which will be acceptably placed upon your altar. We shall sing a new hymn of praise to you for our redemption and for our liberation. Blessed are you, Adonai, who has redeemed Israel.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch Atah Adonai, Eloheinu Ruach haolam, borei p'ri hagafen.

Blessed are you, Adonai, our God, Spirit of the world, Creator of the fruit of the vine.



The Story of Tonight 2 ("The Story of Tonight")

[HOST]

We've told our story 'round the table,
And yet we wait to take a bite,
And we thank God that we are able,
To sit and gather here tonight.

Raise a glass to sanctify
The might and power of this sacred day
On which we tell our story.

We've dipped the wine out from cup two,
Recognizing what they went through.
No sweetness at the loss of life;

Raise a glass to sanctify
The might and power of this sacred day
On which we tell our story.

Gather round, and raise your cup,
Say the blessing and drink it up.

[GUESTS]

We've told our story 'round the table,
And yet we wait to take a bite,
And we thank God that we are able,

Recognizing what they went through.
Our freedom comes at quite a price.

The might and power of this sacred day
Our freedom comes at quite a price

Say the blessing and drink it up.

The time has come to raise our moods

With ritualizing over foods

We'll tell the story here tonight
eloheinu ruach ha'olam
Borei p'rei hagefen Amen

Baruch atah adonai
Borei p'rei hagafen
Borei p'rei hagefen Amen

RACHTZAH- WASHING HANDS



Another question about the seder: why do we wash our hands twice? The answer: because the first one didn't actually count. We didn't say a blessing before eating parsley because one is commanded to bless over handwashing only before eating bread. Our hand washing before the parsley is purely symbolic - which is why we can do it by proxy by sending a representative. And yet we were still eating food, even in a miniscule amount - thus, we wash our hands (in the past it would have had as much to do with hygiene as with ritual). This time around, we are washing in preparation for our full meal, beginning with bread (yes, matzah is bread), and so we are required to say the blessing.

Wash hands as directed on page 8. This time, follow the hand washing with the blessing below.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*Baruch atah Adonai eloheinu ruach haolam, asher kid'shanu b'mitzvotav,
v'tzivanu al n'tilat yadayim.*

Blessed are you, Adonai, our God, Spirit of the world, who has made us holy through commandments and commanded us to wash (raise up)our hands.

MOTZI-MATZAH - BLESSINGS OVER THE MATZAH



Our meal begins with the ritual foods, eaten individually, then together. This is a fully sensory experience. We taste the matzah, bread reduced to its most basic form. Then we eat the bitter herb (Ashkenazi folks, bear in mind that horseradish does not originate in the Middle East - the first seders, and many seders today, used lettuce- endive, to be specific- as the bitter herb. Lettuce was hard to come by in Poland in April, but root vegetables were plentiful!), There's no diluting the bitterness. From a place (hopefully) of comfort, we create an opportunity to symbolically experience and remind ourselves of dislocation and discomfort before we enjoy a celebratory meal.

The song that accompanies this section takes us through Motzi-Matzah, Maror, and Korech. You can sing the whole song now, sing each section as you get to that piece of it in the seder (We've marked where each section starts), or sing the whole song after completing all three sections.



Dinner Delayed ("Farmer Refuted")

(Matzah)

[HOST 1]
Ahem ahem! The time is now approaching
For us to start blessing the foods

That we will eat during this seder supper.
Baruch atah adonai eloheinu
Me-e-lech ha-a-olam

[HOST 2]
Hamotzi lechem min ha-aretz

[HOST]
Baruch atah adonai eloheinu
Me-e-lech ha-a-olam
Ashe-er kid-sha-a-anu

[HOST 2]
Break some bread

[HOST 1]
B'mitzvotav vetzivanu
Al a-chil-a--a-at matzah
Amen, Amen

(Maror)

[GUEST]
Yo!

By the time we reach this time of eating
While we lean praising
Eloheinu our savior
We're all longing to say
"Oh yum!"
It's tough to raise enthusiasm for some

Acrid and spicy this root is tough to
Make delicious if you don't like hot sauce and after
Matzah? I just want food n' all
That we say n' we pray
But when can we eat?

(Korech)

My tongue's on fire what else is in store?

I want more haroset like whoa

[HOST 1]
Baruch atah a-
donai
Eloheinu,
me-lech ha-a-o-lam

Asher kid-a-sha-nu b-
mitz-vo-
Tav v'tzivanu
Al achilat
maror

Then take just a
Little maror

And spread it on matzah
Like so

Now that's a hard sell

Then eat it all up like
Rav Hillel

Please just serve the real food!

Amen

Amen!

[COMPANY]

Please just serve the real food!

[HOST 1]

Ba—

[GUEST]

I sure love Pesach but in truth I won't de-

[HOST 1/GUEST]

Nai/ny—

[GUEST]

That it's really hard to wait for so long

[HOST 1]

Melech ha'olam

[GUEST]

I understand the need to bless but I digress.

When can we eat again that delicious soup? Yes, I'm glad to say amen!

[HOST 2]

Matzah balls for all!

[GUEST]

Yo, I'm drooling all over my plate. It's pretty great, dinner is the best

[ENSEMBLE]

Fin'ly!

It's time to eat the meal!

It's time to eat the meal!

[FULL COMPANY]

It's time to eat the meal!

Lift up the matzah and recite the following blessings:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atah Adonai, eloheinu Ruach ha-olam, hamotzi lechem min ha-aretz.

Blessed are You, Adonai, our God, Spirit of the World, who brings forth bread from the earth.

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

Baruch atah Adonai, Eloheinu Ruach haolam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Blessed are you, Adonai our God, Spirit of the world, who made us holy through commandments and commanded us to eat matzah.

Break matzah into pieces and allow everyone to eat their first bite of many over the 8 (or, depending on tradition, 7) days to come.

MAROR - BLESSING OVER THE BITTER HERBS



Take a little maror on a spoon or a piece of matzah and recite the following blessing. Then eat up.

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

Baruch atah Adonai Eloheinu Ruach haolam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Blessed are you, Adonai our God, Spirit of the World, who made us holy through commandments and commanded us to eat maror.

KORECH- MAKING A HILLEL SANDWICH



Image by Hannah Jensen

The Hillel Sandwich is a combination of matzah, maror, and haroset. Back in the days of the Temple, Rabbi Hillel would supposedly make himself a little sandwich of matzah, maror, and lamb to reenact the doings of the Israelites just before leaving Mitzrayim in Exodus 12:8. We don't have the sacrificial lamb anymore, so we use haroset instead.

Take a piece of matzah and load it up with as much haroset and maror as you would like. Gobble it up and get ready for the meal!

SHULHAN ORECH- THE FESTIVE MEAL



Do y'all need instruction for this part? Eat! And, if you haven't hid the afikomen by now, this is your chance! During dessert, send the treasure hunters hunting. Make sure to have a prize ready!

TZAFUN- AFIKOMEN



Once the kids (or kids at heart) have ransomed the afikomen back to the responsible parties, divvy it up so everybody gets a little piece. Make sure you're full, because after this we don't eat or drink anything except the third and fourth cups of wine.

BARECH- BLESSING OVER THE FOOD WE ATE



Pour the third cup of wine

The Blessing After the Meal

The Torah tells us (Deuteronomy 8:10) that we should bless after we eat and are satisfied (after your celebratory meal, God, I hope you're satisfied). Over time, this turned into several blessings of gratitude for all of the levels of access to food by which we have been satiated. We haven't rewritten the traditional blessing, but we offer an English translation of Birkat HaZimun, the communal blessing which opens the series. If it is your custom to do a full Birkat HaMazon, you probably have a benscher on hand. We wanted to save you paper, so we haven't included it here.

You can print a transliterated version here from [Kabbalah4All](#). An abbreviated version from the Reform movement can be found [here](#). If you're looking for alternative post-meal blessings, the Isabella Freedman Jewish Retreat Center has a wonderful printable [sheet](#).



Zimun ("Non-stop"):

[HOST]

Dear friends of mine; let us bless the divine.

[GUESTS]

Bless the divine 'til the end of time.

[HOST]

We've finished up our meal, praise to the one on high.

[GUESTS]

Praise to Adonai; source of food and wine.

[HOSTS]

Praise to Adonai, the source of food and wine;

God, the source of goodness above all kinds.

Now to appropriately give acclaim;

[ALL]

Blessed is God and blessed is God's name.

Insert your own blessings here.

The Third Cup of Wine

Raise a glass (preferably your own) and recite the blessing.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch Atah Adonai, Eloheinu Ruach haolam, borei p'ri hagafen.

Blessed are you, Adonai, our God, Spirit of the world, Creator of the fruit of the vine.

Welcoming Elijah and Miriam

The Prophet Elijah is a mythic figure in Jewish tradition. Second Kings tells us that Elijah ascended to Heaven in a whirlwind, still alive. Malachi tells us that Elijah will return to foretell the coming of the messianic age. In Jewish folklore, Elijah will periodically visit Earth to see how we're doing and whether we're ready for Mashiach - always assessing the goodness of the world by assuming the form of a person in need -- the most destitute in society. If he is treated poorly, he knows that we have a long way to go. If he is treated well, the messianic age draws closer. Even though we as Reconstructionists don't believe in the coming of a future personal Mashiach, we strive to make our world a better place, so that at some point in the future, we'll look around and see that we've helped to make the world a place of peace, and love, and respect.

As we pour a glass of wine for a guest who will bring us a bright future, we also pour a glass of water in recognition of our need to keep ourselves in good shape for the task ahead. This is *kos miryam*, Miriam's Cup. Rabbi Leila Gal Berner saw a place at the table for Miriam, Moses' sister, whom the Torah calls a prophet. And so she wrote a complementary song for Miriam. When the Israelites wandered in the desert, they relied on Miriam to find water. Miriam's well traveled alongside the people, sustaining them on their journey. Water is a necessity to sustain life. We are aware that we function on a day-to-day basis thanks to a finely tuned mechanism. As Rabbis Joy Levitt and Michael Strassfeld explain in [A Night of Questions](#), the Reconstructionist haggadah, "There is still a long journey to freedom, a long while before Elijah can herald the messianic age. Miriam the prophet calls us to work for -- not wait for -- that day."

Don't just wait for it. Grab the moment, and stay in it. As we look forward and hope for a bright future, we look around and see how lucky we are to be alive right now. We look at where we are, and where we started. The fact that we're alive is a miracle.

Fill a cup with wine for Elijah and a cup with water for Miriam. You can pour them fresh or ask people to pour splashes of their own wine and water cups into the ones for the prophets. Open the front door to welcome Elijah and Miriam. Sing the traditional songs or skip straight to "The Story of Tonight 3." See you on the other side.

Eliyahu Hanavi, Eliyahu Hatishbi,

אַלְיָהוּ הַנְּבִיאַ, אַלְיָהוּ הַתִּשְׁבִּי

Eliyahu Eliyahu Eliyahu Hagiladi,

אַלְיָהוּ אַלְיָהוּא לִיהוּהַגְלָעַד

Bimherah beyamenu Yavo Elenu

בְּמַהֲרָה בִּימֵינוּ יָבוֹא אֱלֵינוּ

Im Mashiach Ben David.

עִם מְשִׁיחַ בֶּן דָּוִד - עִם מְשִׁיחַ בֶּן דָּוִד

Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite,

Soon and in our days, may he bring us redemption.

Miriam haneviyah oz vezimra beyada,

מִרְיָם הַנְּבִיאָה עִז וְזִמְרָה בְּיָדָהּ

Miriam tirkod itanu lehagdil zimrat olam

מִרְיָם תִּרְקַד אִתָּנוּ לְהַגְדִּיל זִמְרַת עוֹלָם

Miriam tirkod itanu letakein et haolam

מִרְיָם תִּרְקַד אִתָּנוּ לְתַקֵּן אֶת הָעוֹלָם

Bimherah beyamenu hee teviyenu

בְּמַהֲרָה בְּיָמֵנוּ הִיא תְּבִיאֵנוּ

El mey hayeshu'a, el mey hayeshu'a

אֶל מֵי הַיְשׁוּעָה, אֶל מֵי הַיְשׁוּעָה

Miriam the prophet, strength and song in her hand

Miriam, dance with us to increase the song of the world.

Miriam, dance with us to repair the world

Soon and in our days, may she bring us to the waters of redemption



The Story of Tonight 3 ("The Story of Tonight Reprise")

[HOST]

Now that our meal has truly ended,
We bless to indicate we're done.
We are relaxed and feeling splendid,
It's time to praise the Holy One.

Raise a glass to our future
Our dreams and hopes for better days to come;
We're on our way to freedom.

Fill a cup for Miriam,
Who drew water as we walked to freedom

[GUEST]

Now that our meal has truly ended
We bless to indicate we're done
We are relaxed and feeling splendid,

Hey!
Our dreams and hopes for better days to come;
We're on our way to freedom!

And now fill up Elijah's cup
That navi might show up....

[HOST]
Well, if it isn't time for the

[GUESTS]
Door!

[HOST 1]
We cannot know who will come in here

[HOST 2]
Open the

[GUESTS]
Door!

[HOST 1]
We're hoping to greet a prophet

[GUESTS]
At our front door!

[HOSTS]
We pour the cups and sit back

[GUESTS]
We look at the door.

[HOST 1]
Eliahu. Eliahu ha-navi
Eliahu hatishbi Eliahu hagiladi!

[HOST 2]
Bimheira

[HOST 1]
Bimheira

[HOST 2]
V'yameinu
Yavo eleinu, im maschiach ben david

[HOST 1]
Heck yeah, Elijah,
Please show up when you get a chance, Elijah

[HOST 2]
Sometime soon?

[HOST 1]
Whatcha waiting for, Elijah?

[HOST 2]
Moving on.

[GUESTS]
Yeah, let's turn to her.

[HOST 1]
What?

[GUESTS]
Yeah!

[HOST 2]
The prophetess!

[GUESTS]
Yeah!

[HOST 2]
Miriam, haneviah oz vezimra beyada

[HOST 1]
Miriam tirkod itanu, lehagdil zimrat olam

[HOST 2]
Miriam

[HOST 1]
Haneviah

[HOST 1]
Tirkod itanu letakein et haolam

[HOST 2]
Bimherah, Beyamenu, hi teviyenu
El mey hayeshu'a, el mey hayeshu'a

[HOST 1]
Miriam the prophetess
Dances with us all to save whatever future we've got

[HOST 2]
She dances with us all across the sea.

[HOST 1]
Dances with us all across the sea.

HALLEL- SONGS OF PRAISE



Hallel is a collection of psalms of praise, sung at festive moments and on holidays. Rabbi Daniel Siegel of ALEPH, Alliance for Jewish Renewal, has done a great job assembling a transliteration of these psalms in a [printable PDE](#). Or, if you want, enjoy some Hallel verses highlighted in the Hamilversion below.



Ki l'Olam Hasdo ("Washington On Your Side")

[HOST 1]
Ki l'olam, ki l'olam
Ki l'olam ki l'olam hasdo
Ki l'olam, ki l'olam
Ki l'olam ki l'olam hasdo

[HOST 2]
Praising God's an act of ardor, adamantly driven
Each of us speaks up, we thank Hashem for all that's given

Great loving kindnesses abound around the world still spinnin'
So Hodu l'adonai ki tov- it's been good since beginnin'
We stand here faces grinnin' tummies full and voices singin'
Yes- Hodu l'elohai ha'elohim-- the God we trust in
Hodu l'adonei ha'adonim -- our God's worth praisin'
We call out from distress, yeah min hameitzar-- God is list'nin'
Karati yah- God calls--anani vamerhav Yah
God answers gladly, an obvious ally- hurrah!-- sing out ozi v'zimrat yah!
We've got three glasses swallowed, soup and macaroons and jellies
All ate attentively, we've got no room left in our bellies!

[HOSTS AND GUESTS]

Ki l'olam, ki l'olam
Ki l'olam ki l'olam hasdo
Ki l'olam, ki l'olam
Ki l'olam ki l'olam hasdo
Hodu l'adonai ki tov

[HOST 2]

God's so good!

[HOSTS AND GUESTS]

Ana adonai
Ki l'olam, ki l'olam
Ki l'olam ki l'olam hasdo

[HOST 2]

Zeh hayom here's the day that God made for us
Aven ma'asu habonim hayetech lerosh pinah- yay!

[HOST 1]

This very day!

[HOST 2]

We're stoked to pray!

[HOST 1]

Ana adonai hoshiah na

[HOST 2]

Omnipresent, yeah see You get it
Abundant One, help us and hear as we harken!

[HOST 1]

We hope you'll step in if we're bout to get hit

[HOST 2]
Let's drink some more wine!

[HOST 1]
Everyone ought to give praise when it's due!

[HOST 2]
Everyone ought to give praise who's a Jew!

[HOST 1]
Hodu l'al hashamayim ki tov!

[GUESTS]
Ki tov l'olam l'olam hasdo!

[HOST 1]
God's goodness has no end, yet we can't just defend
All that's gone wrong in the world- it's on us to mend
If we become El Shaddai's agents
And set proper precedents, pressin' for progress then
We'll fix the world!

[HOSTS AND GUESTS]
Oy!
Hodu l'adonai thanks to God who is good!
Oy!
Yomar na yisra'el- let's praise as we should!
Oy!
Yomru na veyt Aharon- let each of us say
Oy!

[HOSTS]
Yomru na yirei

[HOSTS AND GUESTS]
Adonai- thank you for today!
Oy!

[HOSTS]
We think Hallel's awesome this seder's so fun!

[HOSTS AND GUESTS]
Oy!

[HOSTS]
We're so close just a little bit more then we're done!

[HOSTS AND GUESTS]

Oy!

[HOSTS]

Now let's fill up those glasses and raise them once more
Go on and pour, just like before, yeah
Show off our very own esprit de corps
Ki l'olam, ki l'olam

[HOST 1]

Hodu l'adonai cause that's what we do

[HOSTS]

Ki l'olam, ki l'olam

[HOST 2]

It's hard to believe we're through

[HOSTS]

We've still got our final cup. So let the wine flow.
Yeah.

Ki l'olam, ki l'olam

Ki l'olam ki l'olam hasdo.

NIRTZAH- CONCLUSION



The Fourth Cup of Wine

*Raise a glass (if you're driving, you'd better have switched to juice
by now) and recite the blessing...one last time.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch Atah Adonai, Eloheinu Ruach haolam, borei p'ri hagafen.

Blessed are you, Adonai our God, Spirit of the world, Creator of the fruit of the vine.

Nirtzah/Conclusion

So this is it. We've told our story with food and wine and song. We've celebrated tradition and innovation in the pursuit of liberation. We've reacquainted ourselves with our ancestors. We have been slaves and now are free once again.

When we say “next year in Jerusalem,” what do we mean? Certainly, many Jews do hope to celebrate a seder in the physical city of Jerusalem at some point in their lives. At the same time, Jerusalem is much more than a geographic point. Just as the Biblical word for Egypt-- Mitzrayim-- refers to a place of narrowness from which seeking escape is natural, so does Jerusalem- Yerushalayim- refer to a place of wholeness. So, wherever you find yourself physically at next year's seder, may you be further from the binds of narrowness and closer to the freedom of wholeness. That would be enough.

חֲסַל סְדוּר פֶּסַח כְּהִלְחָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסַדֵּר אוֹתוֹ. כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָךְ שׂוֹכֵן מְעוֹנָה, קוֹמֵם קְהֵל
עֲדַת מִי מְנָה. בְּקָרוֹב נִהַל גִּטְעֵי כֹנָה. פְּדוּיִם לְצִיּוֹן בְּרָנָה.

Chasal sidur pesach k'hilchato, k'chol mishpato v'chukato. Ka-asher zachinu l'sadeir oto, kein nizkeh la-asoto. Zach shochein m'onah, komeim k'hal adat mi manah. B'karov naheil nitei chanah, p'duyim l'tzion b'rinah.

The Passover Seder is concluded, according to each detail, with all its laws and customs. As we have been merited this Seder, so may we one day merit its celebration in Jerusalem. May the One who dwells in the high places support your People countless in number. May you soon redeem all your People joyfully in Zion.



The Story of Tonight 4 ("The Story of Tonight")

[HOST]

Our seder time will soon be closing
The kids are tired and so are we
We've sung the promise of our people
And thanked hashem who set us free

Raise a glass to sanctify
The might and power of this sacred day
On which we tell our story.

Fill the last of our four cups,
We've had our fill of so many cups
We've told the story here toni-igh-ight.

Baruch at-aah adonai
Eloheinu ruach ha'olam
Borei p'rei hagafen

L'shana ha-ba-ah
B'yerushalim
Next year may we be truly free

We've told our story here tonight
As if it happened here tonight
We've told our story here to-niiight

[GUESTS]

Our seder time will soon be closing
The kids are tired and so are we
We've sung the promise of our people

We've had our fill of so many cups
As if it happened here tonight.

Amen! Amen Amen Amen!

Next year may we help others be

Raise a glass to freedom
Raise a glass to freedom
We've told our story here to-niiight

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

L'shana Haba'ah b'Y'rushalayim

Next Year in Jerusalem!

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APPENDIX 1: WHAT'S ON AND AROUND THE SEDER PLATE?

So you're hosting a seder. Awesome. This section isn't so much about the "whys" as the *tachlis* (practical) "whats." Here's what you'll need:

- **A large plate**-- if it's an actual seder plate, cool. If not, no worries. Put the stuff below on the plate.
 - **Beitza- A roasted or hard boiled egg**
 - **Zeroa- A lamb shank bone**- Alternatively, if you can't get your hands on a lamb bone or don't want one, consider a yam (that rhymes with lamb) or a beet (which "bleeds").
 - **Maror and Hazoret- 2 bitter herbs**- Often horseradish (make your own or buy a jar) and bitter greens or lettuce.
 - **Karpas- A vegetable**- Usually this is parsley, although it doesn't have to be. Potato and celery are also sorta common.
 - **Haroset- A sweet fruit and nut spread**- There are a million varieties of haroset. Ashkenazi versions often include apples, walnuts, and red wine. Sephardic versions often include dried fruit and bananas.
- **Matzah**- You'll probably want a whole box at least for folks to munch on
- **A plate for matzah**- Place 3 pieces of matzah on their own plate.
- **A matzah cover, towel, or napkin**- Cover the matzah plate with whatever ya got
- **Wine and/or grape juice**- There are 4 cups, after all....
- **A handwashing cup**- This can be a ritual 2-handled cup from a Judaica shop, or it can be any cup or mug you have around the house.
- **Salt Water**- Mix it up in a bowl and set it on the table
- **Food for dinner!** - There are so many amazing choices. Many folks start with matzah ball soup and then go nuts from there. We're not planning your menu for you though.

Optional Items for the seder plate include: an orange, a padlock and key, an olive, and a tomato, among others. Wanna know why? That's what google is for.

APPENDIX 2: HEY, EMILY AND JAKE, WHERE SHOULD I LEARN MORE ABOUT PASSOVER/RECONSTRUCTIONISM/JEWISH SOCIAL JUSTICE?

Glad you asked! There are so many resources out there, as we're sure you already know. Some of our favorites include:

- <https://jewishrecon.org/> - Want to know what Reconstructionism is? This should help you out.
- <https://ritualwell.org/> - An amazing resource for contemporary rituals and Jewish life.
- <http://www.haggadot.com/> - A treasure trove of Passover materials, all available for download! If you'd like traditional seder elements that aren't in our haggadah, or a supplement that aligns with a current social justice issue or really anything else you can think of, this is the spot to look.
- <http://www.sefaria.org/> - The motherlode of open source Jewish text. It's incredible. Really. Check it out.
- Jake's favorite book about Passover (non-haggadah) is [Marge Piercy's *Pesach for the Rest of Us*](#).
- Emily's favorite book about Passover (non-haggadah) is [Shmot Rabbah](#) (gimme that midrash!)
- Emily and Jake's favorite non-Hamilton haggadah is [A Night of Questions: A Passover Haggadah](#), edited by Rabbis Joy Levitt and Michael Strassfeld.

Jewish Social Justice Organizations-- There are so many, and they're amazing. Here are just a few with national reach that we feel especially tied to:

- <https://www.hias.org/> - HIAS-- the Hebrew Immigrant Aid Society. *Immigrants (and refugees) get the job done. HIAS helps. If you enjoy our haggadah, and Lin-Manuel's immigrant-story masterpiece, please consider making a donation.*
- <http://bechollashon.org/> -Be'chol Lashon- Advocating for the Growth and Diversity of the Jewish People
- <http://www.bendthearc.us/> - Bend The Arc--A Jewish Partnership for Justice
- <http://fairtradejudaica.org/> - Fair Trade Judaica- Crafted with Jewish Values
- <http://www.interfaithfamily.com/> - Interfaith Family- Supporting Interfaith Families Exploring Jewish Life
- <http://www.keshetonline.org/> - Keshet- works for full LGBTQ equality and inclusion in Jewish life
- <http://www.truah.org/> -T'ruah- The Rabbinic Call for Human Rights

APPENDIX 3: HEY, EMILY AND JAKE, WHAT'S THE DEAL WITH “*RUACH*” AND “*KARA'ANU LA'AVODATO*”? I DON'T RECOGNIZE THE HEBREW!

If you're familiar with traditional Jewish liturgy, you may have noticed that the Hebrew blessings in our Haggadah use some slightly different wording. There are two main changes, made for two complementary reasons.

The first change, in removing the image of *Melech*, or King, reflects a choice that many Jews in the broader progressive Jewish world have made to move away from the metaphor of King to describe God. At the time of the development of the siddur (prayerbook), imagining God as a King, greater than all other kings whom the Jews encountered, enabled Jews to understand the image of a higher power. At a time when kings have largely been disempowered (thanks “to the revolution!”), many have sought a metaphor more in keeping with their relationship with the divine. *Ruach* can mean wind (as in a windy day), but it is used liturgically to refer to spirit, that mysterious animating element of life.

The second change comes from Reconstructionist liturgy and Rabbi Mordecai Kaplan, who rejected the idea that Jews are “the chosen people.” As Rabbi David Teutsch explains in *Kol HaNeshamah*, the Reconstructionist prayerbook, “chosenness posits a God who chooses, and it supports claims of national superiority.” This stance has proven to be one of the most controversial ideas in Reconstructionist thought (for more background on this topic, Rabbi Richard Hirsh offers a solid overview of the conversation at MyJewishLearning.com). Rather than simply removing references to chosenness, which brings to mind images of being picked out of a crowd and raised above others, the revised liturgy encourages us to draw nearer to God through *avodah* - “service”, or “work” - to make the informed choice to engage with the tradition out of a sense of connection, love, and commitment. This is the essence of Reconstructionist thought.