

Our Haggadah / Notre Haggadah

מה נשתנה ההגדה הזוּת מְכֹל ההגָדוֹת?

Mah neesh-tan-nah ha-hag-gadah hazot mikol ha-hag-gadot?

What is the difference between this haggadah and all other haggadahs?

1. The text to be read is always on the right side (the A pages). The left side (the B pages) have images, translations, transliterations, quotes etc.. Both the Hebrew and Latin letters are large and readable and an attempt has been made to create a Hebrew typography that is pleasing to the eye.
2. A balance has been struck between the long and tedious “traditional” versions, and the ultra-abridged ones. We know that we will eat at a reasonable time, before the children (and adults!) lose interest. In the same vein, the part read after the meal has been held to a reasonable length. Further the songs are limited to the two most popular, *ehchad mee yodei-a?* and *had gadya*, and the transliteration for these has been typeset right next to the Hebrew.
3. The wine is drunk when it is poured, and not five pages further on.
4. The incomprehensible rabbinic discourse is replaced by a shortened version of the *Exodus* story. The ten plagues portion is divided into two so as to emphasize the climax in the form of plague 10. Similarly the joyful Psalm 114 (בְּצֵאת יִשְׂרָאֵל) is sung right after the reading of the three main symbols and the statement that we should all think of ourselves as having “gone free from Egypt”.

The transliteration rules, the source of the images, as well as additional comments may be found in the back. Note especially that ׁ (as in “eye”) is transliterated as **I**.

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Search for chamets/On cherche le chamets

On the day before Passover several pieces of bread are “hidden”. Later the house is symbolically searched for any remaining leaven (chamets). We take the chamets outside, burn it and say:

All leavened bread and leavening which is in our possession and which we have not removed is considered as null and as valueless as the dust of the earth.

Le jour avant Pessach quelques morceaux de pain sont “cachés”. Puis on cherche de façon symbolique dans la maison pour voir s’il reste du levain (chamets). Nous sortons le chamets et le brûlons. Nous disons:

Que tout levain qui se trouve en notre possession et que nous n’avons pas enlevé soit considéré comme non existant et comme étant de la poussière.



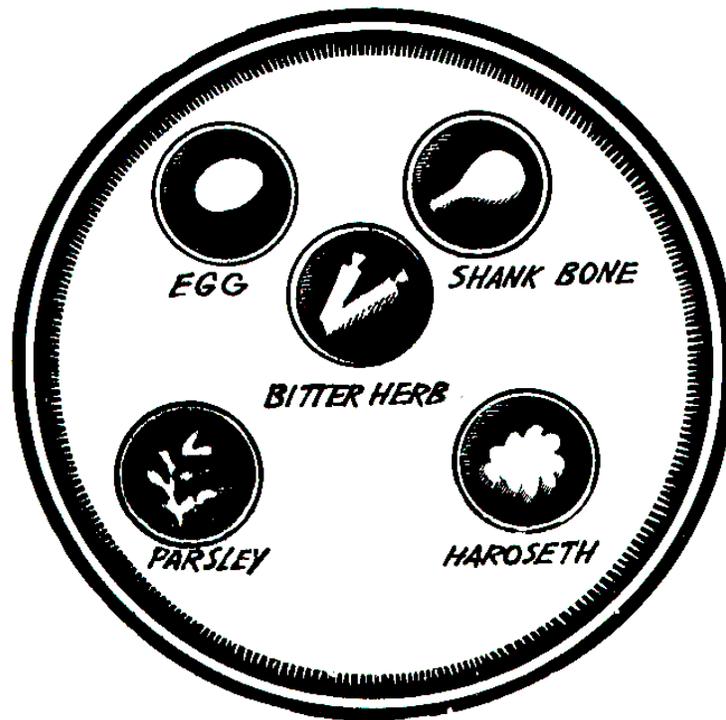
Searching for chamets (Holland, 17th century)

The order (סדר , “seder”) of the Passover celebration

The ceremony of the Passover celebration is very old and many of the features are described in the *Mishnah* (the codification of the oral law) which was completed before the year 300.

Welcome to our seder! /Soyez les bienvenus à notre Seder!

| | | |
|------------------|----|------------------------------------|
| קִדְּשׁ | 1 | Blessing on the wine |
| וְרַחֵץ | 2 | Ceremonial washing of the hands |
| כֶּרֶפֶס | 3 | Green vegetable in salt water |
| יַחַץ | 4 | Divide the middle matsah in two |
| מַגִּיד | 5 | The story of Passover |
| רַחֵץ | 6 | Washing of the hands |
| מוֹצֵיא מַצָּה | 7 | Blessing on the matsah |
| מְרוֹר | 8 | Bitter herb |
| פוֹרֵךְ | 9 | Combine the bitter herb and matsah |
| שְׁלֵחַן עוֹרֵךְ | 10 | The festive meal |
| צְפוּן | 11 | Afikoman |
| בִּרְךְ | 12 | Benediction after the meal |
| הַלֵּל | 13 | Recite the Hallel |
| נִרְצָה | 14 | Conclusion |



The Seder Table

In addition to the Seder plate we have a bowl of salt water, a matsah plate with three matsahs, and wine.

The shankbone, matsah and bitter herb are the three main symbols of Pesach and we read about them in step 5:

The shankbone (*zeroa*) reminds us of the lamb (the *pesach*) that our ancestors ate at the time of the festival of Pesach. It is not eaten.

The matsah reminds us of the unleavened bread that our ancestors baked when they left Egypt in haste. We say the blessing on the matsah in step 7.

The bitter herb (*maror*) reminds us that the lives of our ancestors were bitter when they were slaves in Egypt. In step 8 we eat it with the *haroset*. Then the bitter herb is eaten in the matsah sandwich in step 9.

The *haroset* is a paste made with fruit and other ingredients which vary from tradition to tradition (apples, wine, dried fruit, nuts, spices etc.). It is presently interpreted as representing the mortar used by the Israelites in Egypt. In step 8 we eat it with the *bitter herb*.

The parsley is eaten as the green vegetable (*karpas*) in step 3 when we dip it in the salt water. Both the green vegetable and the salt water have been given several interpretations.

The roasted egg (*beitsah*) commemorates the roasted Temple sacrifice. It is not eaten. In some traditions people start the meal with hard boiled eggs dipped in salt water.

Some traditions have six items. The additional item is “lettuce” (*hazeret*). It too can be used as a bitter herb.

Tonight we observe a colourful and joyous festival that Jews have celebrated for almost three thousand years!

Near the beginning of our history we were slaves in the land of Egypt. Today we are free. Tonight we celebrate the history of this freedom, but we also remember those Jews who were imprisoned in Gurs and in other concentration camps, and who were not able to celebrate Passover freely. We also think of people of our generation, non-Jews as well as Jews, who are not yet free.

A prayer of thanksgiving / Action de grâces

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
לְזִמְנֵן הַזֶּה.

Baruch atah a-do-nI, eh-lo-hei-nu melech ha-olam, sheh-hech-ya-nu ve-heeg-ee-a-nu laz-zeman haz-zeh.

Blessed are You, Lord our God, King of the universe, who has kept us alive, sustained us and enabled us to celebrate this joyous occasion.

Sois béni, Éternel notre Dieu, Roi de l'univers, qui nous as conservé la vie jusqu'à ce jour, et nous as fait la grâce de pouvoir célébrer cette fête.

Candle lighting / On allume les bougies

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

Baruch atah a-do-nI, eh-lo-hei-nu melech ha-olam, asher qeed-sha-nu be-meets-vo-tav ve-tsee-va-nu le-had-leek-nair shel yom tov.

Blessed are You, Lord our God, King of the universe, who makes us holy with your commandments and who has commanded concerning the eating of the bitter herbs.

Sois béni, Éternel notre Dieu, Roi de l'univers, qui nous as sanctifiés par tes commandements et nous as ordonné d'allumer les lumières en l'honneur de cette fête.

If the Pharaoh fell in the Red Sea and nobody told the story, did it happen? No!

If no Pharaoh fell in the Red Sea, but we told the story for three thousand years, did it happen? Yes!

Is it still happening? Yes!

Rabbi Arthur Waskow



Page de titre, Haggadah

Camp de concentration, Gurs, France, 1941

Écrite à la main et photocopiée

1. קִדְשׁ

Blessing on the wine / Bénédiction sur le vin

First cup / Première coupe

Friday evening we start here. / Le vendredi on commence ici.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבּוֹת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ. כִּי בּוֹ שָׁבַת מְכָל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

The texts in () are read on Friday / On lit les textes entre () le vendredi

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.

Baruch atah a-do-nI, eh-lo-hei-nu melech ha-olam, borei peree ha-gafen.

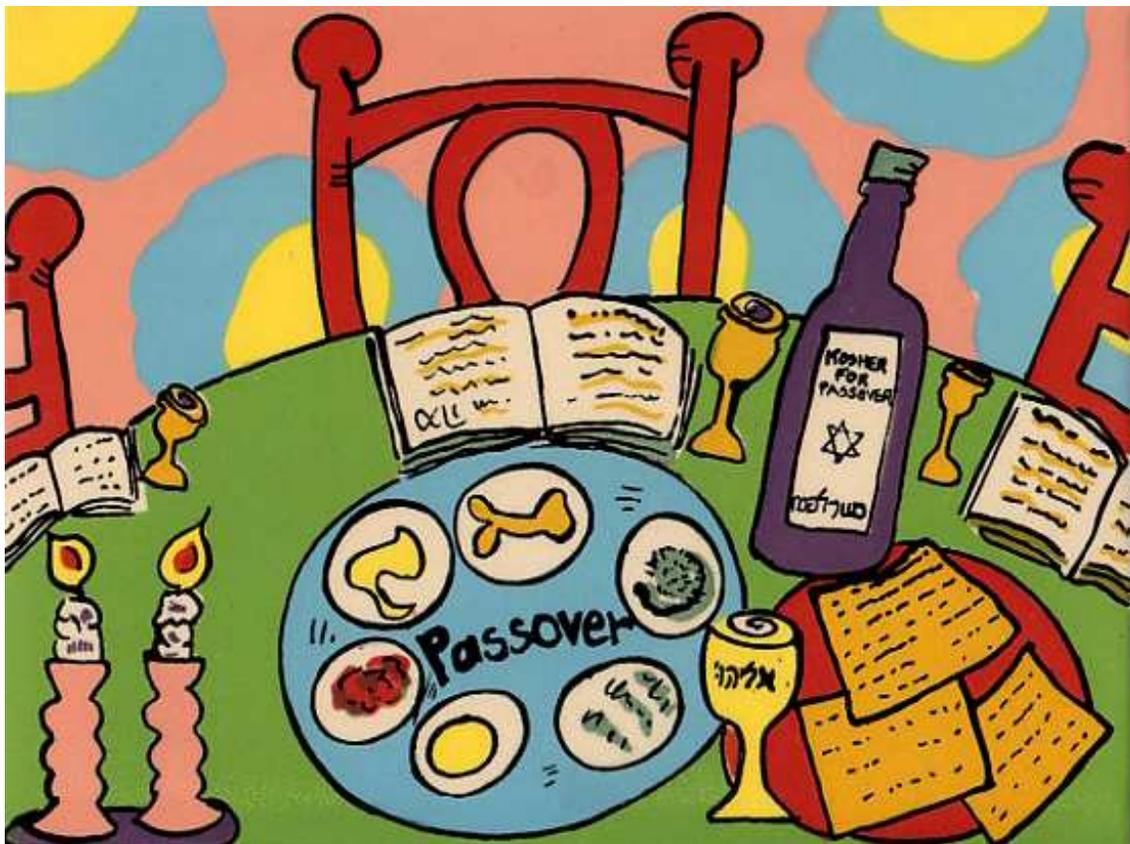
Blessed are You, Lord our God, King of the universe, Creator of the fruit of the vine.

Sois béni, Éternel notre Dieu, Roi de l'univers, Créateur du fruit de la vigne.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוּ מִכָּל-עַם, וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן. וְקִדְּשָׁנוּ בְּמִצּוֹתָיו. וַתִּתֶּן-לָנוּ יי אֱלֹהֵינוּ בְּאֵהָבָה (שְׁבֵתוֹת לְמְנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יּוֹם (הַשְּׁבֵת הַזֶּה וְאֶת-יּוֹם) חַג הַמִּצּוֹת הַזֶּה. זְמַן חַרוּתֵנוּ, (בְּאֵהָבָה) מִקְרָא קִדְּשׁ, זִכָּר לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. (וְשֵׁבֵת) וּמוֹעֲדֵי קִדְּשׁךָ (בְּאֵהָבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחִלְתָּנוּ. בָּרוּךְ אַתָּה יי מִקְדֵּשׁ (הַשְּׁבֵת וְ) יִשְׂרָאֵל וְהַזְּמַנִּים.

We drink the first cup / Nous buvons la première coupe

3B



Passover Table
Fiona Collins, Ontario artist

2. וְרַחֵץ

Ceremonial washing of the hands / On se lave les mains

No benediction is said at this point

3. כֶּרֶפֶס

Green vegetable in salt water / On mange le légume vert

Various symbols and meanings have been assigned to the green vegetable; these include:

- a symbol of spring and the renewal of life,
- a symbol of the festive occasion,
- a reminder of the meagre diet of the Israelites in Egypt,
- to arouse interest.

For the salt water we find the following interpretations:

- a luxury item (available only to free people),
- a symbol of the tears shed by the Israelites in Egypt,
- a symbol of the sea.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.

Baruch atah a-do-nI, eh-lo-hei-nu melech ha-olam, borei pe-ree ha-adamah.

Blessed are You, Lord our God, King of the universe, Creator of the fruit of the earth.

Sois béni, Éternel notre Dieu, Roi de l'univers, Créateur du fruit de la terre.

4B



Holding up the green vegetable, Dutch Haggadah, 1738



Baking the matsah, woodcut, Holland, 17th century

4. יִחַץ

Divide the matsah / On partage la matsah

One of the halves of the middle matsah is hidden by the adults (in some traditions the children hide the matsah). It will be redeemed from the children and eaten as the “afikoman” after the meal.

5. מְגִיד

Narration/Le Récit

This is the longest part of the Seder ceremony. We start by talking about the meaning of the matsah, then ask the “Four Questions” to find out more about the feast. Next come the “Four Children” and their questions (or lack of questions). We read the portion in *Exodus* about the difficult lives of the Israelites in Egypt, the ten plagues, the departure from Egypt and sing “Dayenu” (“It would have been enough for us”) in celebration of the departure. We finish the portion with the three main symbols of Passover, the shank bone, the matsah and the bitter herb. A second cup of wine, the singing of Psalm 114 (“When Israel left Egypt”) and we are ready to eat!

We show the matsah and recite the symbolic Aramaic text

הָא לְחֵמָא עֲנִיא דִּי אֲכָלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל
דְּכַפִּין יִיתִי וְיִכֹּל. כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח. הַשְּׁתָא הָכָא. לְשָׁנָה
הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין.

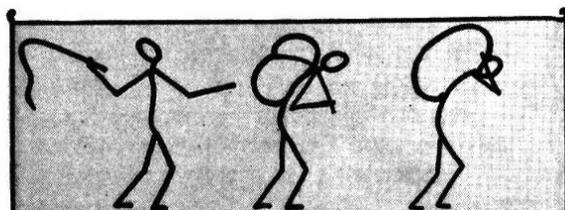
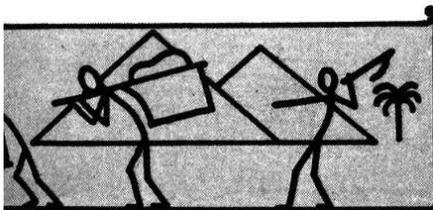
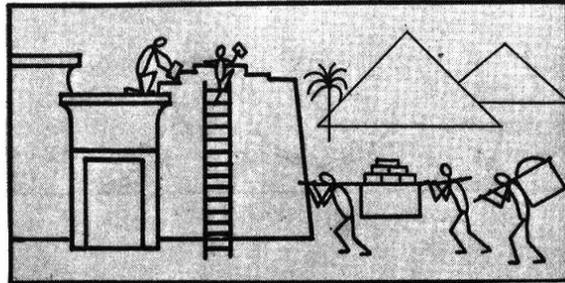
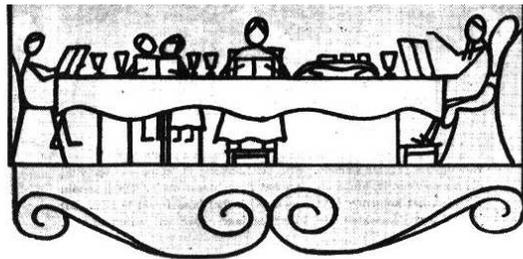
This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate Passover with us. Now we are here, next year may we be in the land of Israel. Now we are slaves, next year may we be free.

Voici le pain de misère que mangèrent nos ancêtres au pays d'Égypte. Que celui qui a faim vienne et mange; que celui qui est dans le besoin vienne et célèbre Pessach avec nous. À présent nous sommes ici; l'an prochain puissions-nous être en Terre d'Israël. À présent nous sommes esclaves; l'an prochain puissions-nous être libres.

5B



Dividing the matsah, Suzy Taylor, U.K. Reform Haggadah



Reciting the Passover story, Geismar Haggadah, Berlin, 1928

מה נשתנה

The four questions/Les quatre questions

This part of the Haggadah is very old and appears in the *Mishnah*, except that the question about reclining has replaced a question as to why the Passover sacrifice in Temple times had to be roasted. The answer given below is that these are all symbols. More precise answers are given elsewhere. Reclining was a feature of lavish banquets in the Roman world. So we recline to show that we are free.

מה נשתנה הלילה הזה מכל הלילות?

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה כּלוּ מצה.

שבכל הלילות אנו אוכלין שאר ירקות, הלילה הזה מרור.

שבכל הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה שתי פעמים.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, הלילה הזה כּלנו מסבין.

Mah neesh-ta-nah ha-II-lah haz-zeh mee-kol ha-lei-lot?

Sheh-bechol ha-lei-lot anu och-leen cha-meits u mats-tsah ha-II-lah haz-zeh kulo mats-tsah?

Sheh-bechol ha-lei-lot anu och-leen she-ar ye-rakot, ha-II-lah ha-zeh maror?

Sheh-bechol ha-lei-lot ein anu mat-bee-leen a-feelu pa-am eh-chat, ha-II-lah haz-zeh she-tei fe-a-meem?

She-bechol ha-lei-lot anu och-leen bein yosh-veen u-vein me-su-been, ha-II-lah ha-zeh kul-lanu me-su-been?

6B

The four questions/Les quatre questions

Why is this night different from all other nights?

Why is it that on all other nights we can eat both leavened bread and matsah, but on this night we can only eat matsah?

Why is it that on all other nights we eat all kinds of herbs, but on this night we must eat bitter herbs?

Why is it that on all other nights we do not dip our vegetables even once, but on this night *twice*; first we dip the green vegetable in the salt water and then we dip the bitter herb in the haroset?

Why is it that on all other nights we can eat either sitting straight or reclining, but on this night we all recline?



Preparing for Passover, woodcut, Venice [?], ca. 1480

Answer to the four questions Réponse aux quatre questions

We celebrate Passover and have all these symbols to remind us that we were Pharaoh's slaves in Egypt, and that God freed us from slavery. If God had not brought our ancestors out from Egypt, then we and our children and our children's children would still be slaves there.

We were slaves/Nous étions des esclaves

**עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וַיּוֹצֵאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם
בְּיַד חֲזָקָה וּבְזִרְוֹעַ נְטוּיָה. וְאֵלֵינוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא
אֶת-אֲבוֹתֵינוּ מִמִּצְרַיִם, הִרִי אֲנִי וַיִּלְדֵינוּ וַיִּלְדֵי-לְדֵינוּ מִשְׁעַבְדֵי
הָיִינוּ לְפָרְעָה בְּמִצְרַיִם.**

The four children/Les quatre enfants

Because the whole Passover tradition involves so many symbols and acts, the Haggadah tells us how to explain it to children. How we explain depends on the child and four different types of children are discussed: the wise child, the wicked child, the simple child and the child who is incapable of asking.

The wise child asks, “what are all these customs and laws that God gave us?” Explain things in detail to them.

The wicked child asks, “why do *you* follow all these weird practices?”. Do not waste your time, as this child is not interested in hearing an answer.

A simple child only asks, “what is this all about?”. Answer the question by saying that this is to remind us that God delivered us from slavery by taking us out of Egypt.

If a child is incapable of asking, then you must take the initiative and explain briefly by saying that God brought us out of Egypt.

7B



“Avadeem hayeenu”, Mexican Haggadah, 1946



The four children, Lola Haggadah, 1920

The story of the Exodus/L'Exode

Slavery /L'Esclavage

A new Pharaoh, who did not know what Joseph had done for the Egyptians at the time of the famine, ascended to the throne. He told his lords that there were too many Israelites, and that this could mean trouble. So the new Pharaoh appointed slave masters and ordered the Israelites to do hard labour.

“Let my people go”

Moses and Aaron went to Pharaoh and said to him, “The Lord, the God of Israel orders you to let the Israelites go out into the wilderness in order to celebrate a festival”. But Pharaoh answered, “Who is this god that I should listen to him? He is not one of *our* gods, and so I will not let Israel go”. Pharaoh then decided to make things even more difficult for the Israelites: “Let them go and gather straw for themselves”, he said, and ordered the slave masters to stop providing the straw used in making bricks.

The First Nine Plagues

Pharaoh continued to refuse to allow the Israelites to leave Egypt. The Lord then brought down the following nine plagues upon the Egyptians:

- | | | |
|------------------|--------------------------|---------------------|
| 1. Blood דם | 2. Frogs צַפְרִידֵי | 3. Vermin כְּנֵיִם |
| 4. Beasts עָרוֹב | 5. Cattle Disease דָּבָר | 6. Boils שְׁחִין |
| 7. Hail בָּרָד | 8. Locusts אַרְבֵּה | 9. Darkness חֹשֶׁךְ |

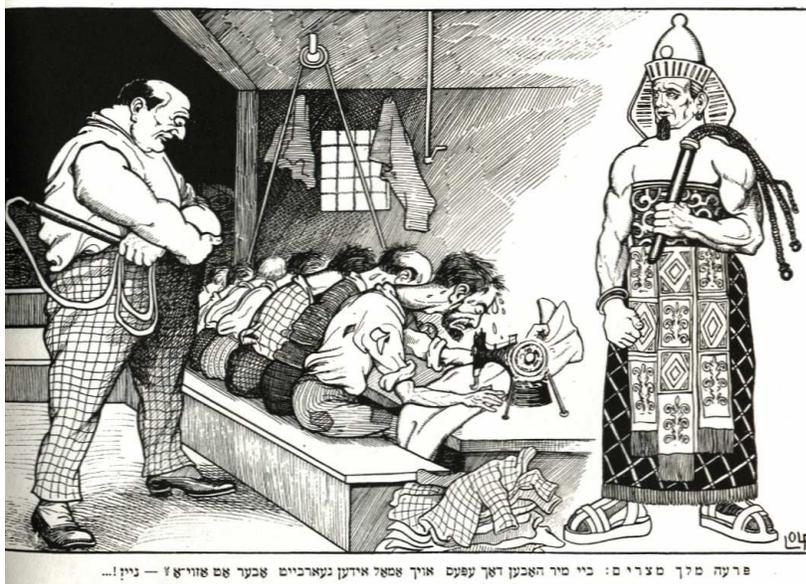
The Tenth Plague

Even after these nine plagues Pharaoh was unwilling to let the Israelites go. So the Lord told the Israelites to take a lamb or goat and to eat it at twilight of the fourteenth day of Nisan. They were to eat it roasted over the fire, with unleavened bread and with bitter herbs:

This is a passover offering (פֶּסַח הוּא) to the Lord. I will pass over (וּפָסַחְתִּי) your houses tonight so that no plague will destroy you when I strike the Egyptians.

10. Slaying of the first born מִצֵּת בְּכוֹרוֹת

צווישען פרעה'ס



A modern (1911) day Pharaoh

The title reads, “Zwischen Pharaohs” (Between Pharaohs). The reference here is to the needle work trades of the early twentieth century where the conditions were terrible (most of the owners, as well as the workers, were Jewish!). The Pharaoh of old looks at the Jews of the twentieth century and says, “Jews once worked for me in Egypt, but never like that.”



Plague of vermin, Messer Hagadah, Israel, 2004

Departure from Egypt

After this last terrible plague, Pharaoh sent for Moses and Aaron and told them, “Go, serve the Lord; take your animals and leave!” The Israelites left in a hurry and since their dough did not have time to rise they had to bake unleavened bread.



Leaving Egypt in haste, Venice Haggadah, 1609

Passover, A Festival of Remembrance

Moses said to the people, “Remember this day, on which you went free from Egypt, the house of bondage, how the Lord freed you from it with a mighty hand; no leavened bread shall be eaten.” “When the Lord has brought you to the land that He promised to your ancestors, you shall observe a festival in the following manner:

Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of the Lord. Throughout the seven days unleavened bread shall be eaten; no leavened bread shall be found with you.... And you shall explain the festival to your children on that day, “It is because of what the Lord did for me when I went free from Egypt”.

9B



“Seder Table”, Bernard Picard, French, 1723



“matzah cover”, Baruch Zvi Ring, Rochester, 1903

“For seven days you shall eat matsah”

דִּינּוֹ

כַּמָּה מעלות טובות למקום עלינו.

- אלו** הוציאנו ממצרים, ולא עשה בהם שפטים, **דִּינּוֹ**.
- אלו** עשה בהם שפטים, ולא עשה באלוהיהם, **דִּינּוֹ**.
- אלו** עשה באלוהיהם, ולא הרג את־בכוריהם, **דִּינּוֹ**.
- אלו** הרג את־בכוריהם, ולא נתן לנו את־ממונם, **דִּינּוֹ**.
- אלו** נתן לנו את־ממונם, ולא קרע לנו את־הים, **דִּינּוֹ**.
- אלו** קרע לנו את־הים, ולא העבירנו בתוכו בחרבה, **דִּינּוֹ**.
- אלו** העבירנו בתוכו בחרבה, ולא שקע צרינו בתוכו, **דִּינּוֹ**.
- אלו** שקע צרינו בתוכו ולא ספק צרכנו במדבר ארבעים שנה, **דִּינּוֹ**.
- אלו** ספק צרכנו במדבר ארבעים שנה, ולא האכילנו את־המן, **דִּינּוֹ**.
- אלו** האכילנו את־המן, ולא נתן לנו את־השבת, **דִּינּוֹ**.
- אלו** נתן לנו את־השבת, ולא קרבנו לפני הר סיני, **דִּינּוֹ**.
- אלו** קרבנו לפני הר סיני, ולא נתן לנו את־התורה, **דִּינּוֹ**.
- אלו** נתן לנו את־התורה, ולא הכניסנו לארץ ישראל, **דִּינּוֹ**.
- אלו** הכניסנו לארץ ישראל, ולא בנה לנו את־בית הבחירה, **דִּינּוֹ**.

10B

Each of the following would have been enough!

bringing the Israelites out of Egypt,
punishing the Egyptians,
judging the Egyptian gods,
slaying of the Egyptian first born,
having the Egyptians give their possessions to the Israelites,
splitting the Sea of Reeds,
letting the Israelites pass through the Sea of Reeds on dry land,
drowning the Egyptians,
providing for the Israelites during their forty years in the desert,
providing the Israelites with manna,
giving the Sabbath,
bringing the Israelites to Mount Sinai,
giving the Torah,
bringing the Israelites to the Land of Israel,
giving the temple.

DA-DA-YENU, DA-DA-YENU, DA-DA-YENU, DAYENU, DAYENU!

ee-lu hotsee-anu meem-meetsrIyeem, ve-lo asa vahem shefateem, DAYENU

ee-lu asa vahem shefateem, ve-lo asa ve-lo-hei-hem DAYENU

ee-lu asa ve-lo-hei-hem, ve-lo harag eht-be-cho-rei-hem DAYENU

ee-lu harag eht-be-cho-rei-hem, ve-lo natan lanu eht-ma-mo-nam DAYENU

ee-lu natan lanu eht-ma-mo-nam, ve-lo qara lanu eht-ha-yam DAYENU

ee-lu qara lanu eht-ha-yam, ve-lo heh-eh-vee-ranu ve-to-cho be-cha-ra-vah DAYENU

*ee-lu heh-eh-vee-ranu ve-to-cho be-cha-ra-vah ve-lo sheeqa tsareinu ve-to-cho
DAYENU,*

*ee-lu sheeqa tsareinu ve-to-cho, ve-lo seepeiq tsarkeinu bameedbar arba-eem
shanah DAYENU*

*ee-lu seepeiq tsarkheinu bameedbar arba-eem shanah, ve-lo heh-eh-cheelanu et
haman DAYENU*

ee-lu heh-eh-cheelanu eht-haman, ve-lo natan lanu eht-ha-shabat DAYENU

ee-lu natan lanu eht-ha-shabat, ve-lo qeir-vanu leefnei har see-nI DAYENU

ee-lu qeir-vanu lifnei har see-nI, ve-lo natan lanu eht-hatorah DAYENU,

ee-lu natan lanu eht-hatorah, ve-lo heech-nee-sanu le-erets yees-rael DAYENU

*ee-lu heech-nee-sanu le-erets yees-rael, ve-lo bana lanu et beit ha-be-chee-rah
DAYENU*

Three symbols of Pesach / Trois symboles de la Pâque

The bone / L'os

What is the meaning of the bone? It reminds us of the lamb which our ancestors ate at Passover when the Temple was still standing. Tonight we celebrate Passover in family groups in our homes.

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמֶן שְׁבִית הַמִּקְדָּשׁ קִים עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח הַקְּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם. שֶׁנֶּאֱמַר: וְאִמְרָתֶם זִבְח־פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְּנֵי־יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת־מִצְרַיִם, וְאֶת־בְּתֵינוּ הִצִּיל. וַיִּקַּד הָעַם וַיִּשְׁתַּחֲוּוּ.

Matsah

What is the meaning of the matsah? The matsah reminds us of the unleavened bread that our ancestors baked the night they left Egypt.

מִצֵּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי־הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא, וּגְאָלָם. שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר הוּצִיאוּ מִמִּצְרַיִם עֵגֶת מִצּוֹת יֵת ת כִּי לֹא חֲמֵץ. כִּי גִרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהַתְמַהֵמָה, וְגַם צִדָּה לֹא עָשׂוּ לָהֶם.



A Canadian seder with the symbols of Passover

William Kurelek, 1976

Bitter herb / Les herbes amères

What is the meaning of the bitter herb that we eat? It is eaten to recall that the Egyptians embittered the lives of our ancestors with the hard labour that they imposed upon them, with mortar and bricks and with all sorts of tasks in the field.

מָרֹר זֶה שְׁאָנוּ אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שְׁמָרְרוּ הַמִּצְרִים אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם. שֵׁנֶאֱמַר: וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעִבּוּדָה קָשָׁה, בְּחֹמֶר וּבִלְבָנִים, וּבְכָל־עֲבֹדָה בְּשֹׁדָה, אֵת כָּל־עֲבָדָתָם, אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֹךְ.

Remember! /Rappelez-vous!

In every generation we must all look upon ourselves as if we had personally come out from Egypt. As the *Torah* instructs us: “You shall explain to your children, ‘It is because of what the Lord did for *me* when *I* went free from Egypt’”.

בְּכָל דּוֹר וָדוֹר חִיב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם. שֵׁנֶאֱמַר: וְהִגַּדְתָּ לְיִלְדֶיךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם.

12B



Explaining the three symbols



Retell the story in every generation

Psalm 114/Psaume 114

| | |
|------------------------------|--|
| בֵּית יַעֲקֹב מֵעַם לְעֹז: | בְּצִאת יִשְׂרָאֵל מִמִּצְרַיִם |
| יִשְׂרָאֵל מִמִּשְׁלוֹתָיו: | הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ |
| הַיַּרְדֵּן יִסֹּב לְאַחֹר: | הַיָּם רָאָה וַיִּנָּס |
| גְּבְעוֹת כְּבִי-צֹאן: | הַהָרִים רָקְדוּ כְּאֵילִים |
| הַיַּרְדֵּן תִּסֹּב לְאַחֹר: | מֵה-לֶךְ הַיָּם כִּי תָנוּס |
| גְּבְעוֹת כְּבִי-צֹאן: | הַהָרִים תִּרְקְדוּ כְּאֵילִים |
| מִלְפָּנֵי אֱלֹהֵי יַעֲקֹב: | מִלְפָּנֵי אָדוֹן חוֹלֵי אֶרֶץ |
| חֲלָמִישׁ לְמַעַיְנוֹ-מַיִם: | הַהֹפְכֵי הַצּוּר אֲגַם-מַיִם |

*Betseit yees-ra-eil meem-meets-rI-eem
beit ya-a-kov mei am lo-eiz.*

*HI-ta ye-hu-dah le-kod-sho
yees-ra-eil mam-she-lo-tav.*

*HI-am ra-ah vI-ya-nos
ha-yar-den yees-sov le-a-chor.*

*He-ha-reem rak-du che-ei-leem
ge-va-ot keev-nei tson.*

*Ma le-cha hI-yam kee ta-nus
ha-yarden tee-sov l e-a-chor.*

*Heh-ha-reem teer-kedu che-ei-leem
ge-va-ot kiv-nei tson.*

*Meel-leef-nei adon chulee a-rets
meel-leef-nei eh-lo- ha ya-a-kov.*

*Ha-hof-chee hats-tsur a-gam ma-yeem
chal-la-meesh le-ma-ye-no ma-yeem.*

13B

When Israel went forth from Egypt,
the house of Jacob from a people of strange speech,
Judah became His holy one,
Israel, His dominion.

The sea saw them and fled,
the Jordan ran backward,
mountains skipped like rams,
hills like sheep.

What alarmed you, O sea, that you fled,
Jordan, that you ran backwards,
mountains, that you skipped like rams,
hills, like sheep?

Tremble, O earth, at the presence of the Lord,
at the presence of the God of Jacob,
who turned the rock into a pool of water,
the flinty rock into a fountain.



Haggadah Cover, Messer Haggadah, Israel, 2004

Second cup/Deuxième coupe

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch atah a-do-nI, eh-lo-hei-nu melech ha-olam, borei peree ha-gafen.

Blessed are You, Lord our God, King of the universe, Creator of the fruit of the vine.

Béni sois-Tu, Éternel notre Dieu, Roi de l'univers, Créateur du fruit de la vigne.

6. רְחִיצָה

Washing the hands/On se lave les mains

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל נְטִילַת יָדַיִם.**

Baruch atah a-do-nI, eh-lo-hei-nu melech ha-olam, a-sher qeed-sha-nu be-mits-vo-tav ve-tsee-va-nu al ne-tee-lat ya-dIm.

Blessed are You, Lord our God, King of the universe, who makes us holy with your commandments and who has commanded us concerning the washing of the hands.

Sois béni, Éternel notre Dieu, Roi de l'univers, qui nous as sanctifiés par tes commandements et nous as ordonné de nous laver les mains.



Drink the second cup, Suzy Taylor, U.K. Reform haggadah



Washing the hands, Suzy Taylor, U.K. Reform haggadah

7. מוֹצֵיאַ מַצָּה

Blessing on the Matsah / Bénédiction sur la matsah

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצֵיאַ לֶחֶם מִן הָאָרֶץ.

Baruch atah a-do-nI, eh-lo-hei-nu melech ha-olam, ha-mo-tsee lechem min ha-a-rets.

Blessed are You, Lord our God, King of the universe, who brings forth bread from the earth.

Sois béni, Éternel notre Dieu, Roi de l'univers, qui tires le pain de la terre.

Now we say the blessing on eating matsah and then everyone eats a piece of the upper matsah and of the divided matsah.

**בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל אֲכִילַת מַצָּה.**

Baruch atah a-do-nI, eh-lo-hei-nu melech ha-olam, asher qeed-sha-nu be-meets-vo-tav ve-tsee-vanu al a-chee-lat matsah.

Blessed are You, Lord our God, King of the universe, who makes us holy with your commandments and who has commanded us concerning the eating of matsah.

Sois béni, Éternel notre Dieu, qui nous as sanctifiés par tes commandements, et nous as ordonné de manger de la matsah.

15B



Baking matsah in the desert, Venice Haggadah, 1609



Baking matsah in Alsace, Alphonse Lévy, ca. 1886

8. מָרוֹר

Eat the bitter herb / On mange les herbes amères

We dip the bitter herb in the haroset

On trempe les herbes amères dans le harosset

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

Baruch atah a-do-nI, eh-lo-hei-nu melech ha-olam, asher qeed-sha-nu be-meets-vo-tav ve-tsee-va-nu al achilat maror.

Blessed are You, Lord our God, King of the universe, who makes us holy with your commandments and who has commanded us concerning the eating of bitter herbs.

Sois béni, Éternel notre Dieu, Roi de l'univers, qui nous as sanctifiés par tes commandements, et nous as ordonné de manger des herbes amères.

9. כּוֹרֵךְ

Hillel Sandwich / Sandwich à la façon de Hillel

We put the bitter herb between two pieces of the lower matsah

On met les herbes amères entre deux morceaux de la matsah du dessous

**כִּן עָשָׂה הַלֵּל בְּזִמְנֵי שְׁבִיטַת הַמִּקְדָּשׁ הָיָה קָיָם. הָיָה כּוֹרֵךְ
מִצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד, לְקַיֵּם מָה שֶׁנֶּאֱמַר: עַל מִצְוֹת וּמָרוֹרִים
יֵאָכְלֵהוּ.**

Hillel, the early first century scholar, put matsah and bitter herbs together and ate them as a sandwich in order to observe the precept of *Exodus* 11,8, "... [they shall eat the Pascal lamb together] with unleavened bread and bitter herbs".

16B



PATIENCE! WE EAT IN A FEW MORE MINUTES!

10. שְׁלַחַן עוֹרֵךְ

The festive meal /Le Repas

11. צָפוֹן

Afikoman / Afikomane

12. בְּרַךְ

Grace after the meal / Actions de grâces

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת־הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ, בְּחֵן בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לָחֵם לְכָל־בָּשָׂר, כִּי לְעוֹלָם חֶסֶדוֹ. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל יַחְסֹר לָנוּ מִזֹּון לְעוֹלָם וָאֵד. בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זֶן וּמְפָרֵס לְכָל, וּמְטִיב לְכָל, וּמְכִין מִזֹּון לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי הַזֶּן אֶת־הַכֹּל.

נוֹדָה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עַבָדִים. וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים, חֵן וְחֶסֶד שֶׁחֹנְנָתָנוּ וְעַל אֲכִילַת מִזֹּון שֶׁאַתָּה זֶן וּמְפָרֵס אוֹתָנוּ תָּמִיד בְּכָל־יוֹם וּבְכָל־עֵת וּבְכָל־שָׁעָה.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל אֲרָצוֹת־הָעוֹלָם, וְאָמְרוּ אָמֵן.



Passover meal, Shahor Haggadah, 1534



Searching for the afikomen, Suzy Taylor, U.K. Reform Haggadah

Third cup / Troisième coupe

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah a-do-nI, eh-lo-hei-nu melech ha-olam, borei peree ha-gafen.

Blessed are You, Lord our God, King of the universe, Creator of the fruit of the vine.

Béni sois-tu, Éternel notre Dieu, Roi de l'univers, Créateur du fruit de la vigne.

The cup of Elijah / La coupe d'Élie

We open the door and read:

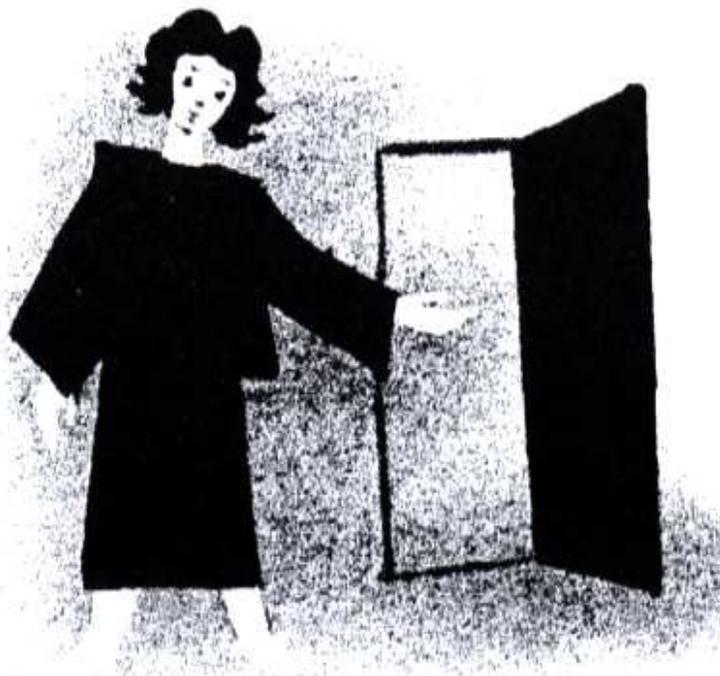
The cup of Elijah not only symbolizes redemption, but also the hope for a peaceful world where all people can be unafraid of what lies outside. It also reminds us of the many periods in Jewish history where it was the oppressor who opened the door.

La coupe d'Élie, le prophète de la consolation et de l'espoir, nous fait penser à tous ceux qui ont besoin d'amitié et de réconfort.

| | |
|--|---|
| אֱלֹהֵי הַנְּבִיא, אֱלֹהֵי הַתְּשֻׁבִי, | <i>ei-lee-ya-hu ha-na-vee, ei-lee-ya-hu ha-teesh-bee,</i> |
| אֱלֹהֵי, אֱלֹהֵי, אֱלֹהֵי הַגְּלָעָדִי, | <i>ei-lee-ya-hu, ei-lee-ya-hu, ei-lee-ya-hu ha-geel-adee,</i> |
| בְּמַהְרָה בְּיָמֵינוּ יָבֵא אֱלֵינוּ | <i>beem-hei-ra be-ya-mei-nu ya-vo ei-lei-nu</i> |
| עִם מְשִׁיחַ בֶּן דָּוִד. | <i>eem ma-shee-ach ben david.</i> |

18B

**The cup of Elijah / La Coupe d'Élie
Opening the door / On ouvre la porte**



Opening the door, Reconstructionist haggadah, 1941



Inviting the needy, Venice Haggadah, 1609

13. הַלֵּל

Recite the Hallel/Louanges

Psalm 118/Psaume 118

“Give thanks to the Lord”

הודו לַיְי כִּי טוֹב
כִּי לְעוֹלָם חֲסִדּוֹ.

יֹאמְרוּ נָא יִשְׂרָאֵל
כִּי לְעוֹלָם חֲסִדּוֹ.

יֹאמְרוּ נָא בֵּית אֶהְרֹן
כִּי לְעוֹלָם חֲסִדּוֹ.

יֹאמְרוּ נָא יִרְאֵי יְיָ
כִּי לְעוֹלָם חֲסִדּוֹ.

Psalm 118/Psaume 118

“Give thanks to the Lord”

*hodu ladanoi kee tov
kee le-olam chasdo.*

*yomar na yeesrael
kee le-olam chasdo.*

*yomeru veit acharon
kee le-olam chasdo.*

*yomeru yeerai adanoi
kee le-olam chasdo.*



Passover in Alsace, Alphonse Lévy, ca. 1886

Fourth Cup / Quatrième coupe

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah a-do-nI, eh-lo-hei-nu melech ha-olam, borei peree ha-gafen.

Blessed are You, Lord our God, King of the universe, Creator of the fruit of the vine.

Béni sois-tu, Éternel notre Dieu, Roi de l'univers, Créateur du fruit de la vigne.

14. נְרֻצָּה

Conclusion

We have recalled struggles against slavery and injustice.

We have sung of freedom and peace.

We have revisited times of persecution.

Today as Jews in Canada, we are freer than at any time.

Yet Jewish history shows that life is ever-changing,

and that we must learn how to survive under all conditions.

When we are persecuted, we must struggle for our freedom.

The more freedom we attain,

the more we must help others attain freedom.

This is the lesson of Passover.

This is why we celebrate the Festival of Freedom.

May we celebrate together next year!

Puissions-nous célébrer Pessach ensemble l'année prochaine!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Next year in Jerusalem!

L'Année prochaine à Jérusalem!

Elijah and Jerusalem as symbols of our hope for peace



Elijah before the gates of Jerusalem, medieval German manuscript

ehchad mee yodeia?



“I know twelve!”

miniature haggadah, central Europe, 1749

אֶחָד מִי יוֹדֵעַ?

Who knows one? God is one!

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|---|---|
| אֶחָד מִי יוֹדֵעַ? | <i>ehchad mee yodei-a?</i> |
| אֶחָד אֲנִי יוֹדֵעַ! | <i>ehchad anee yodei-a!</i> |
| אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ. | <i>ehchad eh-lo-heinu sheh- bash-sha-mI-eem u-va-arets.</i> |

Who knows two? Two tablets of the Law!

| | |
|---|---|
| שְׁנַיִם מִי יוֹדֵעַ? | <i>she-na-yeem mee yodei-a?</i> |
| שְׁנַיִם אֲנִי יוֹדֵעַ! | <i>she-na-yeem anee yodei-a!</i> |
| שְׁנֵי לְחוֹת הַבְּרִית | <i>shenay luchot habereet</i> |
| אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ. | <i>ehchad eh-lo-heinu sheh- bash-sha-mI-eem u-va-arets.</i> |

Who knows three? Three patriarchs!

| | |
|---|---|
| שְׁלוֹשָׁה מִי יוֹדֵעַ? | <i>sheloshah mee yodei-a?</i> |
| שְׁלוֹשָׁה אֲנִי יוֹדֵעַ! | <i>sheloshah anee yodei-a!</i> |
| שְׁלוֹשָׁה אָבוֹת | <i>sheloshah avot</i> |
| שְׁנֵי לְחוֹת הַבְּרִית | <i>shenay luchot habereet</i> |
| אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ. | <i>ehchad eh-lo-heinu sheh- bash-sha-mI-eem u-va-arets.</i> |

Who knows four? Four matriarchs!

| | |
|---------------------------------|------------------------------------|
| אַרְבַּע מִי יוֹדֵעַ? | <i>arba mee yodei-a?</i> |
| אַרְבַּע אֲנִי יוֹדֵעַ! | <i>arba anee yodei-a!</i> |
| אַרְבַּע אֲמָהוֹת | <i>arba eem-ma-hot</i> |
| שְׁלוֹשָׁה אָבוֹת | <i>sheloshah avot</i> |
| שְׁנַי לְחוֹת הַבְּרִית | <i>shenay luchot habereet</i> |
| אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם | <i>ehchad eh-lo-heinu sheh-</i> |
| וּבְאָרֶץ. | <i>bash-sha-mI-eem u-va-arets.</i> |

Who knows five? Five books of the Torah!

| | |
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| חֲמִשָּׁה מִי יוֹדֵעַ? | <i>chamishah mee yodei-a?</i> |
| חֲמִשָּׁה אֲנִי יוֹדֵעַ! | <i>chamishah anee yodei-a!</i> |
| חֲמִשָּׁה חוּמְשֵׁי תוֹרָה | <i>chamishah chumshai torah</i> |
| אַרְבַּע אֲמָהוֹת | <i>arba eem-ma-hot</i> |
| שְׁלוֹשָׁה אָבוֹת | <i>sheloshah avot</i> |
| שְׁנַי לְחוֹת הַבְּרִית | <i>shenay luchot habereet</i> |
| אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם | <i>ehchad eh-lo-heinu sheh-</i> |
| וּבְאָרֶץ. | <i>bash-sha-mI-eem u-va-arets.</i> |

Who knows six? Six sections of the Mishnah!

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| שֵׁשָׁה מִי יוֹדֵעַ? | <i>sheeshah mee yodei-a?</i> |
| שֵׁשָׁה אֲנִי יוֹדֵעַ! | <i>sheeshah anee yodei-a!</i> |
| שֵׁשָׁה סְדְרֵי מִשְׁנָה | <i>sheeshah seedrei meeshnah</i> |
| חֲמִשָּׁה חוּמְשֵׁי תוֹרָה | <i>chamishah chumshai torah</i> |
| אַרְבַּע אֲמָהוֹת | <i>arba eem-ma-hot</i> |
| שְׁלוֹשָׁה אָבוֹת | <i>sheloshah avot</i> |
| שְׁנַי לְחוֹת הַבְּרִית | <i>shenay luchot habereet</i> |
| אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם | <i>ehchad eh-lo-heinu sheh-</i> |
| וּבְאָרֶץ. | <i>bash-sha-mI-eem u-va-arets.</i> |

Who knows seven? Seven days of the week!

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| שְׁבַעַה מִי יוֹדֵעַ? | <i>sheevah mee yodei-a?</i> |
| שְׁבַעַה אֲנִי יוֹדֵעַ! | <i>sheevah anee yodei-a!</i> |
| שְׁבַעַה יְמֵי שַׁבָּתָא | <i>sheevah yemei shabata</i> |
| שֵׁשָׁה סְדְרֵי מִשְׁנָה | <i>sheeshah seedrei meeshnah</i> |
| חֲמִישָׁה חוֹמְשֵׁי תוֹרָה | <i>chamishah chumshai torah</i> |
| אַרְבַּע אֲמָהוֹת | <i>arba eem-ma-hot</i> |
| שְׁלוֹשָׁה אָבוֹת | <i>sheloshah avot</i> |
| שְׁנַי לְחוֹת הַבְּרִית | <i>shenay luchot habereet</i> |
| אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם | <i>ehchad eh-lo-heinu sheh-</i> |
| וּבְאַרְצָא. | <i>bash-sha-mI-eem u-va-arets.</i> |

Who knows eight? Eight days before circumcision!

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| שְׁמוֹנָה מִי יוֹדֵעַ? | <i>shemonah mee yodei-a?</i> |
| שְׁמוֹנָה אֲנִי יוֹדֵעַ! | <i>shemonah anee yodei-a!</i> |
| שְׁמוֹנָה יְמֵי מִלָּה | <i>shemonah yemei meelah</i> |
| שְׁבַעַה יְמֵי שַׁבָּתָא | <i>sheevah yemei shabata</i> |
| שֵׁשָׁה סְדְרֵי מִשְׁנָה | <i>sheeshah seedrei meeshnah</i> |
| חֲמִישָׁה חוֹמְשֵׁי תוֹרָה | <i>chamishah chumshai torah</i> |
| אַרְבַּע אֲמָהוֹת | <i>arba eem-ma-hot</i> |
| שְׁלוֹשָׁה אָבוֹת | <i>sheloshah avot</i> |
| שְׁנַי לְחוֹת הַבְּרִית | <i>shenay luchot habereet</i> |
| אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם | <i>ehchad eh-lo-heinu sheh-</i> |
| וּבְאַרְצָא. | <i>bash-sha-mI-eem u-va-arets.</i> |

Who knows nine? Nine months of pregnancy!

| | |
|---------------------------------|------------------------------------|
| תִּשָּׂעָה מִי יוֹדֵעַ? | <i>teeshah mee yodei-a?</i> |
| תִּשָּׂעָה אָנִי יוֹדֵעַ! | <i>teeshah anee yodei-a!</i> |
| תִּשָּׂעָה יָרַחֵי לֵידָה | <i>teeshah yarchei leidah</i> |
| שְׁמוֹנָה יָמֵי מִלָּה | <i>shemonah yemei meelah</i> |
| שִׁבְעָה יָמֵי שַׁבָּתָא | <i>sheevah yemei shabata</i> |
| שֵׁשָׁה סְדָרֵי מִשְׁנָה | <i>sheeshah seedrei meeshnah</i> |
| חֲמִשָּׁה חוּמְשֵׁי תוֹרָה | <i>chamishah chumshai torah</i> |
| אַרְבַּע אֲמָהוֹת | <i>arba eem-ma-hot</i> |
| שְׁלוֹשָׁה אָבוֹת | <i>sheloshah avot</i> |
| שְׁנַי לְחוֹת הַבְּרִית | <i>shenay luchot habereet</i> |
| אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם | <i>ehchad eh-lo-heinu sheh-</i> |
| וּבְאָרֶץ. | <i>bash-sha-mI-eem u-va-arets.</i> |

Who knows ten? Ten Commandments!

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|---------------------------------|------------------------------------|
| עֲשָׂרָה מִי יוֹדֵעַ? | <i>asarah mee yodei-a?</i> |
| עֲשָׂרָה אָנִי יוֹדֵעַ! | <i>asarah anee yodei-a!</i> |
| עֲשָׂרָה דְּבָרַיָא | <i>asarah deebraya</i> |
| תִּשָּׂעָה יָרַחֵי לֵידָה | <i>teeshah yarchei leidah</i> |
| שְׁמוֹנָה יָמֵי מִלָּה | <i>shemonah yemei meelah</i> |
| שִׁבְעָה יָמֵי שַׁבָּתָא | <i>sheevah yemei shabata</i> |
| שֵׁשָׁה סְדָרֵי מִשְׁנָה | <i>sheeshah seedrei meeshnah</i> |
| חֲמִשָּׁה חוּמְשֵׁי תוֹרָה | <i>chamishah chumshai torah</i> |
| אַרְבַּע אֲמָהוֹת | <i>arba eem-ma-hot</i> |
| שְׁלוֹשָׁה אָבוֹת | <i>sheloshah avot</i> |
| שְׁנַי לְחוֹת הַבְּרִית | <i>shenay luchot habereet</i> |
| אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם | <i>ehchad eh-lo-heinu sheh-</i> |
| וּבְאָרֶץ. | <i>bash-sha-mI-eem u-va-arets.</i> |

Who knows eleven? Eleven stars [in Joseph's dream]!

| | |
|---------------------------------|------------------------------------|
| אֶחָד עֶשֶׂר מִי יוֹדֵעַ? | <i>achad asar mee yodei-a?</i> |
| אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ! | <i>achad asar anee yodei-a!</i> |
| אֶחָד עֶשֶׂר כּוֹכְבֵי־א | <i>achad asar kochvaya</i> |
| עֲשָׂרָה דְבָרֵי־א | <i>asarah deebraya</i> |
| תְּשַׁעַה יָרְחֵי לֵידָה | <i>teeshah yarchei leidah</i> |
| שְׁמוֹנָה יָמֵי מִלָּה | <i>shemonah yemei meelah</i> |
| שִׁבְעָה יָמֵי שַׁבָּתָא | <i>sheevah yemei shabata</i> |
| שֵׁשָׁה סְדְרֵי מִשְׁנָה | <i>sheeshah seedrei meeshnah</i> |
| חֲמִשָּׁה חֻמְשֵׁי תוֹרָה | <i>chamishah chumshai torah</i> |
| אַרְבַּע אֲמָהוֹת | <i>arba eem-ma-hot</i> |
| שְׁלוֹשָׁה אָבוֹת | <i>sheloshah avot</i> |
| אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם | <i>ehchad eh-lo-heinu sheh-</i> |
| וּבְאָרֶץ. | <i>bash-sha-mI-eem u-va-arets.</i> |

Who knows twelve? Twelve tribes!

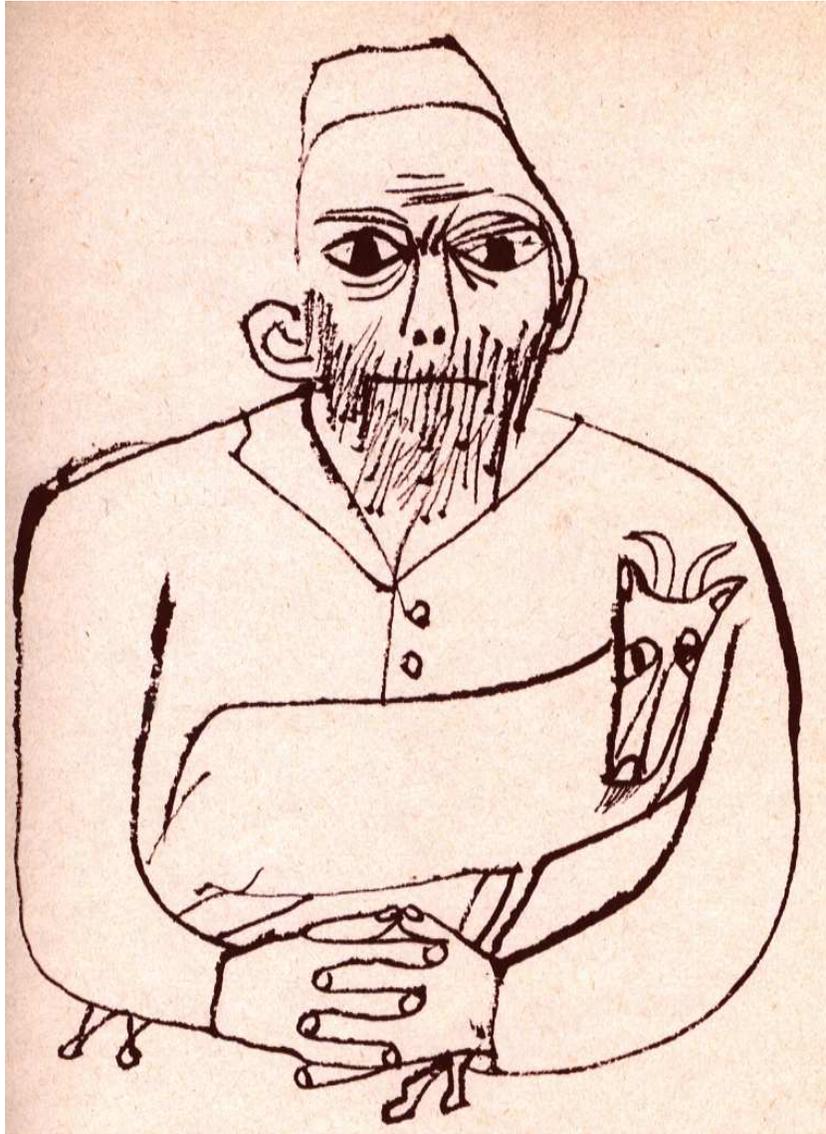
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| שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ? | <i>sheneim asar mee yodei-a?</i> |
| שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ! | <i>sheneim asar anee yodei-a!</i> |
| שְׁנַיִם עֶשֶׂר שִׁבְטֵי־א | <i>sheneim asar sheev-ta-ya</i> |
| אֶחָד עֶשֶׂר כּוֹכְבֵי־א | <i>achad asar kochvaya</i> |
| עֲשָׂרָה דְבָרֵי־א | <i>asarah deebraya</i> |
| תְּשַׁעַה יָרְחֵי לֵידָה | <i>teeshah yarchei leidah</i> |
| שְׁמוֹנָה יָמֵי מִלָּה | <i>shemonah yemei meelah</i> |
| שִׁבְעָה יָמֵי שַׁבָּתָא | <i>sheevah yemei shabata</i> |
| שֵׁשָׁה סְדְרֵי מִשְׁנָה | <i>sheeshah seedrei meeshnah</i> |
| חֲמִשָּׁה חֻמְשֵׁי תוֹרָה | <i>chamishah chumshai torah</i> |
| אַרְבַּע אֲמָהוֹת | <i>arba eem-ma-hot</i> |

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| שְׁלוֹשָׁה אֲבוֹת שְׁנַי לְחוֹת הַבְּרִית אֶחָד אֱלֹהֵינוּ שֶׁבַשְּׁמַיִם וּבְאָרֶץ. | <i>sheloshah avot shenay luchot habereet ehchad eh-lo-heinu sheh- bash-sha-mI-eem u-va-arets.</i> |
|---|--|

Who knows thirteen? Thirteen articles of faith!

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| שְׁלוֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלוֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ! שְׁלוֹשָׁה עָשָׂר מֵדֵיָא שְׁנַיִם עָשָׂר שֶׁבִטֵּיָא אֶחָד עָשָׂר כּוֹכְבֵיָא עֲשָׂרָה דְּבְרֵיָא תְּשַׁעָה יָרְחֵי לְדָה שְׁמוֹנָה יָמֵי מִיּוֹלָה שֶׁבַעָה יָמֵי שַׁבָּתָא שֵׁשָׁה סְדְרֵי מֵשְׁנָה חֲמִשָּׁה חוּמְשֵׁי תוֹרָה אַרְבַּע אֲמָהוֹת שְׁלוֹשָׁה אֲבוֹת שְׁנַי לְחוֹת הַבְּרִית אֶחָד אֱלֹהֵינוּ שֶׁבַשְּׁמַיִם וּבְאָרֶץ. | <i>sheloshah asar mee yodei-a? sheloshah asar anee yodei-a! sheloshah asar meedayah sheneim asar sheev-ta-ya achad asar kochvaya asarah deebraya teeshah yarchei leidah shemonah yemei meelah sheevah yemei shabata sheeshah seedrei meeshnah chamishah chumshai torah arba eem-ma-hot sheloshah avot shenay luchot habereet ehchad eh-lo-heinu sheh- bash-sha-mI-eem u-va-arets.</i> |
|---|--|

chad gadya



“un cabri, un cabri”, Ben Shahn haggadah, 1965

חַד גַּדְיָא Chad Gadya

The Kid /Le Cabri

One kid, one kid, that my father bought for two zuseem
One kid, one kid,

חַד גַּדְיָא חַד גַּדְיָא *chad gadya, chad gadya*
דִּזְבֵּן אָבָא בְּתֵרֵי זִוְזֵי *deezvan aba, bitrei zuzei*
חַד גַּדְיָא חַד גַּדְיָא *chad gadya, chad gadya*

The Cat /Le Chat

Then came the cat and it ate the kid
that my father bought ...

וְאַתָּא שׁוּנְרָא *va-ata shunra*
וְאַכַּל לְגַדְיָא *ve-achal le-gadya*
דִּזְבֵּן אָבָא בְּתֵרֵי זִוְזֵי *deezvan aba, bitrei zuzei*
חַד גַּדְיָא חַד גַּדְיָא *chad gadya, chad gadya*

The Dog /Le Chien

Then came the dog and it bit the cat
that ate the kid that ...

וְאַתָּא כַּלְבָּא *va-ata chalba*
וְנָשַׁח לְשׁוּנְרָא *ve-nashach le-shunra*
דְּאַכַּל לְגַדְיָא *de-achal le-gadya*
דִּזְבֵּן אָבָא בְּתֵרֵי זִוְזֵי *deezvan aba, bitrei zuzei*
חַד גַּדְיָא חַד גַּדְיָא *chad gadya, chad gadya*

The Stick /Le Bâton

Then came the stick and it beat the dog
that bit the cat that ...

וְאַתָּא חוּטְרָא *va-ata chutra*
וְהִכָּה לְכַלְבָּא *ve-hikah le-chalba*
דְּנָשַׁח לְשׁוּנְרָא *de-nashach le-shunra*

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| דְּאָכַל לְגַדְיָא | <i>de-achal le-gadya</i> |
| דְּזַבֵּן אָבָא בְּתֵרֵי זִוְזֵי | <i>deezvan aba, bitrei zuzei</i> |
| חַד גַּדְיָא חַד גַּדְיָא | <i>chad gadya, chad gadya</i> |

The Fire /Le Feu

Then came the fire and it burned the stick
that beat the dog that ...

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|----------------------------------|----------------------------------|
| וַאֲתָא נוֹרָא | <i>va-ata nura</i> |
| וְשָׂרַף לְחוּטְרָא | <i>ve-saraf le-chutra</i> |
| דְּהִכָּה לְכַלְבָּא | <i>de-hikha le-chalba</i> |
| דְּנָשַׁח לְשׁוּנְרָא | <i>de-nashach le-shunra</i> |
| דְּאָכַל לְגַדְיָא | <i>de-achal le-gadya</i> |
| דְּזַבֵּן אָבָא בְּתֵרֵי זִוְזֵי | <i>deezvan aba, bitrei zuzei</i> |
| חַד גַּדְיָא חַד גַּדְיָא | <i>chad gadya, chad gadya</i> |

The Water /L'Eau

Then came the water and it quenched the fire
that burnt the stick that ...

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|----------------------------------|----------------------------------|
| וַאֲתָא מַיָּא | <i>va-ata ml-ya</i> |
| וְכַבָּה לְנוֹרָא | <i>ve-chava le-nurah</i> |
| דְּשָׂרַף לְחוּטְרָא | <i>de-saraf le-chutra</i> |
| דְּהִכָּה לְכַלְבָּא | <i>de-hikah le-chalba</i> |
| דְּנָשַׁח לְשׁוּנְרָא | <i>de-nashach le-shunra</i> |
| דְּאָכַל לְגַדְיָא | <i>de-achal le-gadya</i> |
| דְּזַבֵּן אָבָא בְּתֵרֵי זִוְזֵי | <i>deezvan aba, bitrei zuzei</i> |
| חַד גַּדְיָא חַד גַּדְיָא | <i>chad gadya, chad gadya</i> |

The Ox/Le Taureau

Then came the ox and it drank the water
that quenched the fire that ...

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| וַאֲתָא תּוֹרָא | <i>va-ata tora</i> |
| וְשָׂתָא לְמֵיָא | <i>ve-shatah le-mI-ya</i> |
| דְּכַבָּה לְנוֹרָא | <i>de-chavah le-nurah</i> |
| דְּשָׂרַף לְחוּטְרָא | <i>de-saraf le-chutra</i> |
| דְּהִכָּה לְכַלְבָּא | <i>de-heekah le-chalba</i> |
| דְּנָשַׁח לְשׁוּנְרָא | <i>de-nashach le-shunra</i> |
| דְּאָכַל לְגַדְיָא | <i>de-achal le-gadya</i> |
| דְּזָבַן אָבָא בְּתֵרֵי זִוְיֵי | <i>deezvan aba, bitrei zuzei</i> |
| חַד גַּדְיָא חַד גַּדְיָא | <i>chad gadya, chad gadya</i> |

The Butcher/Le Boucher

Then came the butcher and he slaughtered the ox
that drank the water that ...

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| וַאֲתָא הַשׁוֹחֵט | <i>va-atah ha-shocheit</i> |
| וְשָׂחַט לְתוֹרָא | <i>ve-shachat le-torah</i> |
| דְּשָׂתָא לְמֵיָא | <i>de-shatah le-mI-ya</i> |
| דְּכַבָּה לְנוֹרָא | <i>de-chavah le-nurah</i> |
| דְּשָׂרַף לְחוּטְרָא | <i>de-saraf le-chutra</i> |
| דְּהִיכָה לְכַלְבָּא | <i>de-hikah le-chalba</i> |
| דְּנָשַׁח לְשׁוּנְרָא | <i>de-nashach le-shunra</i> |
| דְּאָכַל לְגַדְיָא | <i>de-achal le-gadya</i> |
| דְּזָבַן אָבָא בְּתֵרֵי זִוְיֵי | <i>deezvan aba, bitrei zuzei</i> |
| חַד גַּדְיָא חַד גַּדְיָא | <i>chad gadya, chad gadya</i> |

The Angel of Death / L'Ange de la Mort

Then came the Angel of Death and he slew the butcher
who slaughtered the ox that ...

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| וַאֲתָא מַלְאָךְ הַמּוֹת | <i>va-ata malach ha-ma-veht</i> |
| וְשַׁחַט לְשׁוֹחֵט | <i>ve-shachat le-shochet</i> |
| דְּשַׁחַט לְתוֹרָא | <i>de-shachat le-tora</i> |
| דְּשַׁתָּא לְמֵיא | <i>de-shatah le-mI-ya</i> |
| דְּכַבָּה לְנוֹרָא | <i>de-chavah le-nurah</i> |
| דְּשַׂרְף לְחוּטְרָא | <i>de-saraf le-chutra</i> |
| דְּהִכָּה לְכַלְבָּא | <i>de-hikah le-chalba</i> |
| דְּנַשַׁח לְשׁוּנְרָא | <i>de-nashach le-shunra</i> |
| דְּאָכַל לְגַדְיָא | <i>de-achal le-gadya</i> |
| דְּזַבֵּן אָבָא בְּתֵרֵי זֻזֵי | <i>deezvan aba, bitrei zuzei</i> |
| חַד גַּדְיָא חַד גַּדְיָא | <i>chad gadya, chad gadya</i> |

The Holy One / Le Seigneur

Then came the Holy One and He slew the Angel of Death
who slew the butcher who ...

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|----------------------------------|--|
| וַאֲתָא הַקְּדוֹשׁ בְּרוּךְ הוּא | <i>va-ata hakadosh baruch hu</i> |
| וְשַׁחַט לְמַלְאָךְ הַמּוֹת | <i>ve-shachat le-malach ha-ma-veht</i> |
| דְּשַׁחַט לְשׁוֹחֵט | <i>de-shachat le-shochet</i> |
| דְּשַׁחַט לְתוֹרָא | <i>de-shachat le-torah</i> |
| דְּשַׁתָּא לְמֵיא | <i>de-shatah le-mI-ya</i> |
| דְּכַבָּה לְנוֹרָא | <i>de-chavah le-nurah</i> |
| דְּשַׂרְף לְחוּטְרָא | <i>de-saraf le-chutra</i> |

| | |
|--------------------------------|----------------------------------|
| דִּהְכָה לְכַלְבָּא | <i>de-hikah le-chalba</i> |
| דִּנְשַׁח לְשׁוּנְרָא | <i>de-nashach le-shunra</i> |
| דִּאֲכַל לְגַדְיָא | <i>de-achal le-gadya</i> |
| דִּזְבֵּן אָבָא בִּתְרֵי זׁזְי | <i>deezvan aba, bitrei zuzei</i> |
| חַד גַּדְיָא חַד גַּדְיָא | <i>chad gadya, chad gadya</i> |

References and Comments

- 0A As the title, *Our Haggadah/Notre Haggadah*, suggests, this haggadah was composed by us in order to reflect what we think a Passover Seder should be and what we should recite. Others will have their own feelings on the matter and they are in good company:

In *Haggadah and History*, [Y. Yerushalmi, Jewish Publication Society, 2005, p. 13] it is stated that over 3500 editions of the haggadah have been catalogued by bibliographers. This wonderful book starts off with an illustration of what appears to be the first illustrated printed haggadah (only eight sheets have survived and the exact date and place of publication are unknown; a possibly earlier haggadah without images exists). The book continues, in two hundred plates, to give an overview of the great variety of printed haggadahs. Among the most surprising are the parodies, e.g. *The Teachers's Haggadah* [plate 116, Odessa, 1885] in which the situation of East European elementary school teachers is compared to that of the Israelites in Egypt. There is even a *Hitler's Haggadah* [plate 167, Rabat, Morocco, printed after June 1943, when control of Morocco had passed to the Free French]. Hitler is the "wicked child", the English are the "wise child", the Americans are the "simple child" and the verse "And the Lord brought us out of Egypt", is a reference to General de Gaulle.

As for modern haggadahs, Ira Steingroot [*Keeping Passover*, Harper, 1995, p. 166] estimated that over 4,000 haggadahs have been published since 1842. Some haggadahs, such as the one used for the cover, are only found in specialized collections. The "Catalogue of Haggadot" gives an idea of the great variety of haggadahs: Orthodox Ashkenazic, Orthodox Sephardic, Chassidic, Conservative, Reform, Reconstructionist, Family, Feminist, Egalitarian, Jewish Renewal, Miscellaneous, Non-Jewish (African-American, Christian, etc.), Secular, Vegetarian

"Manishtanah" is from a 1954 haggadah distributed by *Hahaloutz Hatzir* (Youth Pioneers) of Toronto, [Lowy Collection, National Library of Canada].

- 0B "Searching for Leaven" is from a 17th century Dutch book, *Sefer Minhagim*; [*Passover*, Jewish Publication Society, 1973, p. 44].
- 1B "Seder Plate" is taken from *Passover Haggadah*, N. Goldberg, KTAV, 1963, p. 5.
- 2B The quote by Rabbi Arthur Waskow is taken from *Outlook*, 51, Jan.–Feb. 2013, p. 39. It is stated in the article that this is the opening statement of the book: *Freedom Journeys: The Tale of Exodus and Wilderness Across Millennia* by Arthur Waskow and Phyllis Berman, Jewish Lights, 2011.

“Seder Plate” is from the 1941 Gurs Haggadah; [*Haggadah and History*, plate 158]. For the full text of this haggadah, along with the background material related to the concentration camp at Gurs, see, *The Gurs Haggadah: Passover in Perdition*, Devora Publishing, 2003. The book includes a painting of the 1941 Passover celebration by the artist Fritz Schleifer (assassinated in Auschwitz in 1942).

3B “Blessing on the Wine” is from *The Jewish Festivals*, S. Lehrman, Shapiro & Valentine, 1948, p. 54.

“Passover Table” is by the excellent Ontario artist Fiona Collins: www.fionacollins.com.

4B “Holding up the Green Vegetable” is from a 1738 Dutch haggadah; [*La Haggadah de Pâque* by Grand Rabin Joseph Bloch (Hagenau, Bas Rhin), Durlacher, 1964, p.48].

“Baking the Matsah” is from a 17th century Dutch book *Sefer Minhagim*; [*The Passover Anthology*, Philip Goodman, Jewish Publication Society, 1961, p.373].

5B “Dividing the Matsah” is a papercut by Suzy Taylor for the haggadah of the Movement for Reform Judaism, U.K..

“Reciting the Passover Story” is from the 1928 Geismar Haggadah published in Berlin; [*Haggadah and History*, plate 147].

6B “Preparing for Passover” is taken from *The Way Jews Lived/Five Hundred Years of Printed Words and Images*, Constance Harris, McFarland, plate 2.7. According to the author this woodcut, as well as the companion one, were not part of a haggadah, but rather were separately printed woodcuts.

7B “Avadeem Hayeenu” is from a Mexican haggadah published in 1946; [*Haggadah and History*, plate 171].

“Four Sons” is from the 1928 Geismar haggadah. This is only one of many illustrations—some in haggadahs and some printed as works in their own right—on the four children theme.

8A The statement, “Let my people go” is found twice in *Exodus*; in 5,1 and 7,26. The other two quotations are paraphrases of *Exodus* 5,1 and 5,6 respectively.

The commandments related to the eating of the Passover offering are given in *Exodus* 12.

The italicized text at the bottom of the page is an abbreviated and paraphrased version of *Exodus* 12,12 and 12,13. Here we have two “meanings” of the root P-S-CH; as a verb relating to “Passover” and as a noun relating to “sacrifice”. The same dual usage occurs on page 11A in connection with the bone as a symbol of Passover.

- 8B “Between Pharaohs” is taken from *Jews and American Comics*, P. Buhle, New Press, 2008, p. 13.
 “Plague of the Vermin”, *Tamar Messer Haggadah*, Haifa: Gallery /Studio Tamar Messer, 2004.
- 9A “Leaving Egypt in Haste” is from [*The Venice*] *Passover Haggadah*, Jerusalem, Makor Publishing, B. Ha-Zifroni, introduction, 1974.
- 9B “Seder Table” is by the French artist Bernard Picart. This engraving originally appeared in his 1723 *Cérémonies et coutumes religieuses de tous les peuples du monde*; [*Bloch Haggadah*, p. 4].
 “Matsah Cover” was designed by Baruch Zvi Ring of Rochester in 1903 and embroidered by his daughter Ida Ring Stolnitz; *The Jewish Heritage in American Folk Art*, N. Kleeblatt, G. Wertkin, Universe Books, p. 89.
- 11A As on page 8A we have two “meanings” of the root P-S-CH.
- 11B “A Canadian Seder, is from *Jewish Life in Canada* by William Kurelek, Abraham Arnold, Hurtig, 1976, p.25. Kurelek (1927–1977) was a mainly self-taught artist originally from Alberta. He is best known for scenes portraying various immigrant communities in Canada, as well as paintings of life on the prairies. Many of his paintings appeared in books; e.g. *A Prairie Boy’s Summer* and *They Sought a New World: The Story of European Immigration to North America*. His paintings are often composite, based on his recollections or study of a particular topic. Thus, for this painting, he writes, “I visualized this Seder celebrated in Halifax to indicate how widespread Jewish settlement is across the country ... [I wished to] incorporate a great number of interesting customs ... [small boy searching for the] afikomen ... centre of the table ... Seder plate ...”. A very devout Christian, Kurelek also treated Christian themes.
- 12B “Explaining the Meaning of the Three Symbols” is from a 1738 Dutch Haggadah; [*Bloch, La Haggadah de Pâque* p.47].
 “Retell the Story in Every Generation”, is from a 17th century Dutch book *Sefer Minhagim*; [*The Passover Anthology*. p. 1].
- 13B “Haggadah Cover”, *Tamar Messer Haggadah*.
- 14B “Drink the Second Cup” and “Washing the Hands” are papercuts by Suzy Taylor for the haggadah of the Movement for Reform Judaism, U.K..
- 15B “Baking Matsah in the Desert” is from *The Venice Passover Haggadah*.
 “Baking Matsah in Alsace” is by Alphonse Lévy, né en Alsace, à Marmoutier, la ville natale de la mémé. This drawing (others appear on pages 16B and 19B) by Lévy appeared in *La Vie juive* by Léon Cahun, E. Monnier 1886, p.26. More about Lévy and additional drawings can be found in *Alphonse Lévy, peintre de la vie juive* by Emmanuel Haymann, 1976.

Another book, but without illustrations, about Jewish life in Alsace during the nineteenth century is *Scènes de la vie juive en Alsace* by Daniel Stauben, Michel Lévy, 1860.

- 16A There is a wonderful little book about Hillel and his role in the formation of rabbinic Judaism (as opposed to a cult based on the Temple). *Hillel the Elder/The Emergence of Classical Judaism*, Nahum Glatzer, Schocken, 1966. Glatzer gives the following approximate dates for Hillel: birth, -60 B.C.E.; arrival in Jerusalem from Babylonia, -40 B.C.E.; his recognition as a religious leader, -30 B.C.E.; death, 10 C.E.. The details of his life remain shrouded in mystery, with only a few hints in later rabbinic literature.
- 16B “Boulettes de matsah” is by Alphonse Lévy; [*La Vie juive*; p.28].
- 17B “Passover Meal” is from the haggadah published in Ausburg in 1534 by Hayyim ben David Shachor; [*Haggadah and History*, plate 14].
“Searching for the Afikomen” is a papercut by Suzy Taylor for the haggadah of the Movement for Reform Judaism, U.K..
- 18B “Opening the Door” is from *The New Haggadah*, Jewish Reconstructionist Foundation, Behrman House, 1942.
“Opening the Door for the Needy” is from *The Venice Passover Haggadah*.
- 19B “Passover in Alsace” is by Alphonse Lévy; [*La Vie juive*, p.78].
- 20B “Elijah and Jerusalem” is taken from the article “Elijah”, *Jewish Encyclopedia*, 1901-1906. According to the article, the illustration is taken from “an illuminated *machzor* [holiday prayer book] in the town hall of Frankfurt-on-the-Main”. It is not clear which manuscript is being referred to and nothing corresponding to that name appears in the list in *The Amsterdam Mahzor/History, Liturgy, Illumination*, Brill, 1989, A. Van der Heide, E. Van Voolen, editors, p.79.

Songs

“Who Knows Twelve?” is taken from *The Art of Passover*, S. Parnes, 1994, p 42.

“Father and Kid” is a drawing by Ben Shahn which is included in his *Haggadah for Passover*, Little, Brown, 1965, p.124.

Technical Notes

1. Even among “classical” haggadahs, there are differences in the text, some due to errors, some due to grammatical decisions and some due to typographical choices. Thus a number of haggadahs were consulted while typesetting, but the majority opinion was not always followed; preference was usually given to the fine “Alsatian” Haggadah of Grand Rabin Joseph Bloch (sixième édition, Paris: Durlocher, 1964).

In some cases the “plene” spelling has been used, e.g. שלוש instead of שלשה; באלהיהם instead of באלהיהם

In addition to omitting material some material has been shortened, e.g. in (עבדים היינו). In both the Hebrew and the translations “sons” has been replaced by “children”.

2. To simplify both typesetting and reading, no distinction was made between the patach, qamets and seghol vowel-signs and their composite (חטף) forms.
3. All transliterations are italicized.
4. In the transliterations of the Hebrew consonants, the following conventions should be noted:

ב \Rightarrow v ו \Rightarrow w

ח and כ \Rightarrow ch

כ and ק \Rightarrow k

פ \Rightarrow f

ס and ש \Rightarrow s

ט and ת and ת \Rightarrow t

צ \Rightarrow ts

The consonants א and ע are treated as silent and are not indicated, but the letter “h” is written for a final ה. Dashes have been employed, when thought helpful, as separators between syllables: e.g. מי יודע is transliterated as *mee yodei-a*.

The transliteration of the vowel-signs and diphthongs is meant to reflect the actual pronunciation and so is not quite as fixed as the consonants. In general, however:

vocalized ך \Rightarrow e

ך and ם \Rightarrow ee

מ \Rightarrow eh, sometimes e

- .. and ם ⇒ ei
- _ and ך ⇒ a, sometimes o
- and ם ⇒ o
- .. and ם ⇒ u

ם (as in “eye”) is the most difficult diphthong to represent. To avoid double letters—which can also be ambiguous—or such phonetic symbols as \bar{I} , the combination is indicated by the bold-italicized capital letter *I*. Thus the word םם, which has a doubled first yod, and thus two diphthongs, is transliterated as *chI-yei* and the divine name is transliterated as a-do-n*I*.

5. The hebrew typesetting was done using Alan Hoenigt’s wonderful program MAKOR. Using this program requires a knowledge of T_EX (or LaT_EX) and makes use of the multi-directional program OMEGA (ALPHA in newer versions of T_EX). [*If you are not familiar with the contents of the previous sentence you may wish to stop reading this item*]. The MAKOR program was ported to the Mandrake 2005 version of LINUX and modifications were made to the vowel-signs codes by means of T_EX definitions. Psalm 114 was typeset by using MAKOR to translate the CCAT (University of Pennsylvania) coded version of the *Leningrad Codex* (BHS); obviously incorrect coding was corrected to the Snaith *Tanach*, London: The British and Foreign Bible Society, 1982, p. 1035. All of the T_EX and macro files (*.mac) can be found on the CD/internet versions of this haggadah.