

# НЯГГЯДЯН



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SEDER IN THE MARIANAS  
PASSOVER --- 5705-1945

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Adapted for use at the Passover Seder for soldiers, sailors and marines - Pacific Forward Area.

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## INVOCATION

☞ BEHOLD THIS CUP OF WINE! Let it be a symbol of our joy tonight as we celebrate the festival of Pesah.

☞ On this night, long years ago, our forefathers hearkened to the call of freedom. Tonight, that call rings out again, sounding its glorious challenge, commanding us to champion the cause of all the oppressed and the downtrodden, summoning all the peoples throughout the world to arise and be free.

☞ Let us raise our cups in gratitude to God that this call can still be heard in the land. Let us give thanks that the love of freedom still burns in the hearts of our fellowmen. Let us pray that the time be not distant when all the world will be liberated from cruelty, tyranny, oppression and war.

Kiddush

קִדְּשׁ

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא  
פְּרֵי הַגֶּפֶן:

בְּרִיךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתֵּתֵן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה  
(שְׁבֻתוֹת לְמַעַן הָאֱלֹהִים) מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים  
לְשִׂשׁוֹן אֶתְיָוִם (הַשְׁבֵּת הַזֶּה וְאֶתְיָוִם) חַג הַמִּצּוֹת  
הַזֶּה זְמַן חֵירוּתֵנוּ (בְּאַהֲבָה) מִקְרָא קִדְּשׁ וְזֵכֶר  
לְיִצִּיאַת מִצְרָיִם: כִּי אוֹתָנוּ קִרְבָּתָ לַעֲבוֹדָתְךָ,  
(וְשִׁבְתָּ) וּמוֹעֲדֵי קִדְּשֶׁךָ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה



וּבְשִׁשּׁוֹן הַנְּחֻלָּתָנוּ. בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ  
(הַשָּׁבֹת וְיִשְׂרָאֵל וְהַזְּמָנִים):

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיָנוּ  
וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:



#### PARSLEY

#### כָּרְפָס

¶ These greens are a symbol of the coming of Spring. Before partaking of them, let us say together:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי  
הָאֲדָמָה:

¶ PRAISED BE THOU, O LORD OUR GOD, KING OF THE  
UNIVERSE, WHO CREATEST THE FRUIT OF THE EARTH.

#### DIVIDE THE MAZZAH

#### יֶחֱץ

¶ THIS PORTION OF THE MAZZAH IS CALLED THE  
AFIKOMEN. After dinner tonight, we shall share  
it among us. We shall do this in remembrance of  
the time when our ancestors, on Pesah night in the  
days of the Temple of old, would partake of the  
holiday sacrifice known as the Paschal lamb.

## LET MY PEOPLE GO

¶ We have dedicated this festival tonight to the dream and the hope of freedom, the dream and the hope that have filled the hearts of men from the time our Israelite ancestors went forth out of Egypt. Peoples have suffered, nations have struggled to make this dream come true. Now we dedicate *ourselves* to the struggle for freedom. Though the sacrifice be great and the hardships many, we shall not rest until the chains that enslave all men be broken.

¶ But the freedom we strive for means more than broken chains. It means liberation from all those enslavements that warp the spirit and blight the mind, that destroy the soul even though they leave the flesh alive. For men can be enslaved in more ways than one.

¶ Men can be enslaved to themselves. When they let emotion sway them to their hurt, when they permit harmful habits to tyrannize over them—they are slaves. When laziness or cowardice keeps them from doing what they know to be the right, when ignorance blinds them so that, like Samson, they can only turn round and round in meaningless drudgery—they are slaves. When envy, bitterness and jealousy sour their joys and darken the brightness of their contentment—they are slaves to themselves and shackled by the chains of their own forging.

¶ Men can be enslaved by poverty and inequality. When the fear of need drives them to dishonesty and violence, to defending the guilty and accusing the innocent—they are slaves. When the work



men do enriches others, but leaves them in want of strong houses for shelter, nourishing food for themselves and for their children, and warm clothes to keep out the cold—they are slaves.

¶ Men can be enslaved by intolerance. When Jews are forced to give up their Jewish way of life, to abandon their Torah, to neglect their sacred festivals, to leave off rebuilding their ancient homeland—they are slaves. When they must deny that they are Jews in order to get work—they are slaves. When they must live in constant fear of unwarranted hate and prejudice— they are slaves.

¶ How deeply these enslavements have scarred the world! The wars, the destruction, the suffering, the waste! Pesah calls us to be free, free from the tyranny of our own selves, free from the enslavement of poverty and inequality, free from the corroding hate that eats away the ties which unite mankind.

¶ Pesah calls upon us to put an end to all slavery! Pesah cries out in the name of God, "Let my people go." Pesah summons us to freedom.



## GO DOWN MOSES

1.

When Israel was in Egypt's land,  
Let my people go!  
Oppress'd so hard they could not stand,  
Let my people go!

"Go down Moses, way down in Egypt's land;  
Tell old Pharoah, 'Let my people go!'"

2.

"Thus saith the Lord," bold Moses said,  
"Let my people go!  
If not I'll smite your first-born dead,  
Let my people go!"

"Go down Moses, way down in Egypt's land;  
Tell old Pharoah, 'Let my people go!'"

3.

The Lord told Moses what to do,  
Let my people go!  
To lead the children of Israel thro',  
Let my people go!

"Go down Moses, way down in Egypt's land;  
Tell old Pharoah, 'Let my people go!'"

4.

When they had reached the other shore,  
Let my people go!  
They sang a song of triumph o'er,  
Let my people go!

"Go down Moses, way down in Egypt's land;  
Tell old Pharoah, 'Let my people go!'"





הָא לַחֲמַא עֲנִיא דִּי אֲכָלוּ אֲבֹהֵתָנָא בְּאַרְעָא  
דְּמִצְרַיִם. כָּל־דְּכַפִּין יִיתִי וְיִיכֹל, כָּל־דְּצָרִיד  
יִיתִי וְיִפְסֹחַ. הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה  
בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה  
בְּנֵי חוֹרִין:

Ⲙ BEHOLD THE MAZZAH, SYMBOL OF THE BREAD OF  
POVERTY our ancestors were made to eat in their  
affliction, when they were slaves in the land of  
Egypt! Let it remind us of our fellowmen who are  
today poor and hungry. Would that they could  
come and eat with us! Would that all who are in  
need could partake with us of this Pesah feast!

Ⲙ Let us here resolve to strive unceasingly for that  
blessed day when all will share equally in the joy of  
Pesah—when poverty will be no more, when Erez  
Yisrael will be upbuilt, and when all mankind will  
enjoy freedom, justice and peace.

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## מָה נִשְׁתַּנָּה THE FOUR QUESTIONS

מָה נִשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל־הַלֵּילוֹת,  
שֶׁבְכָל־הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצֵּה,  
הַלֵּילָה הַזֶּה כָּלוּ מִצֵּה: שֶׁבְכָל־הַלֵּילוֹת אָנוּ  
אוֹכְלִין שְׂאֵר יִרְקוֹת, הַלֵּילָה הַזֶּה מָרוֹר:  
שֶׁבְכָל־הַלֵּילוֹת אֵין אָנוּ מְטְבִילִין אֶפִּילוֹ פֶּעַם



אָחַת, הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים: שֶׁבְּכָל-  
הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין,  
הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין:

#### THE FOUR QUESTIONS

¶ Why is this night of Pesah so different from all other nights of the year? On all other nights, we eat either leavened or unleavened bread; *why, on this night, do we eat only mazzah, which is unleavened bread?* On all other nights, we eat vegetables and herbs of all kinds; *why, on this night, do we eat bitter herbs especially?* On all other nights, we never think of dipping herbs in water or in anything else; *why on this night, do we dip the parsley in salt water and the bitter herbs in haroset?* On all other nights, everyone sits up straight at the table; *why on this night do we all recline at the table?*

#### THE NARRATIVE

#### מִגִּיד

¶ Indeed, this night is very different from all the other nights of the year, for on this night we celebrate one of the most important moments in the history of our people. On this night we celebrate their going forth in triumph from slavery into freedom.



¶ Now let us recite the story of Pesah as we find it in the Torah and in the writings of the Rabbis.

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם, וַיּוֹצֵאֵנוּ  
יְיָ אֱלֹהֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבְזֹרֹעַ נְטוּיָה. וְאֵלּוּ  
לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ  
מִמִּצְרַיִם, הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעָבָדִים  
הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם. וְאִפִּילוּ כָלֵנוּ  
חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ זְקֵנִים, כָּלֵנוּ יוֹדְעִים  
אֶת־הַתּוֹרָה, מִצֹּה עָלֵינוּ לְסַפֵּר בִּיצִיאַת  
מִצְרַיִם. וְכָל־הַמְרָבָה לְסַפֵּר בִּיצִיאַת מִצְרַיִם  
הָרִי זֶה מִשְׁבַּח:

¶ ONCE WE WERE SLAVES UNTO PHARAOH IN EGYPT, but the Lord, our God, brought us forth with a strong hand and an outstretched arm. If God had not brought our forefathers out of Egypt, behold! we and our children and our children's children might still be enslaved. Therefore, even if we were all wise men, even if we were all men of long experience and deeply learned in the Torah, it would still be our duty to tell and retell the story of the Exodus from Egypt. In truth, the more we dwell upon the story of the Exodus, the deeper will be our understanding of what freedom means, and the stronger our determination to win it for ourselves and for others.





## DAYENU

*The leader recites the verse and the company repeats the refrain, "Dayenu," which means "For that alone we should have been grateful."*

Q HOW MANY WONDERFUL DEEDS DID GOD  
PERFORM FOR US!

Q Had He brought us out of Egypt and not split  
the sea for us,

*Dayenu!*

Q Had He split the sea for us and not brought us  
through dry-shod,

*Dayenu!*

Q Had He brought us through dry-shod, and not  
sustained us in the wilderness for forty years,

*Dayenu!*

Q Had He sustained us in the wilderness for forty  
years, and not fed us with manna,

*Dayenu!*

Q Had He fed us with manna, and not given us the  
Sabbath,

*Dayenu!*

Q Had He given us the Sabbath, and not brought  
us to Mount Sinai,

*Dayenu!*

Q Had He brought us to Mount Sinai, and not  
given us the Torah,

*Dayenu!*

Q Had He given us the Torah, and not brought us  
into the land of Israel,

*Dayenu!*



¶ HOW MUCH MORE, THEN, ARE WE TO BE GRATEFUL TO GOD FOR THE WONDERFUL DEEDS HE PERFORMED FOR US! For He brought us out of Egypt, *and* split the Red Sea for us, *and* brought us through dry-shod, *and* sustained us in the wilderness for forty years, *and* fed us with manna, *and* gave us the Sabbath, *and* brought us to Mount Sinai, *and* gave us the Torah, *and* brought us into the land of Israel!

# דיינו

If God had brought us out  
of Egypt, Dayenu:

אלו הוציאנו ממצרים, דינו:

If God had given us the  
Sabbath, Dayenu:

אלו נתן לנו את השבת, דינו:

If God had given us His  
Torah, Dayenu:

אלו נתן לנו את התורה, דינו:

Ee-lu ho-tsee-o-nu mi-Mits-ra-eem, Da-yey-nu:

Ee-lu no-san lo-nu es ha-Sha-bos, Da-yey-nu:

Ee-lu no-san lo-nu es ha-To-roh, Da-yey-nu:

וְהִיא שְׁעִמְדָּה לְאַבוֹתֵינוּ וְלָנוּ, שֶׁלֹּא אֶחָד  
בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלֶּא שְׁבָכְל־  
דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ  
בְּרוּךְ־הוּא מְצִילֵנוּ מִיָּדָם:

¶ GOD'S FAITHFULNESS TO ISRAEL HAS EVER BEEN A SOURCE OF STRENGTH TO OUR FATHERS AND TO US. FOR NOT ONLY THE EGYPTIANS ROSE UP TO DESTROY US; IN EVERY GENERATION DO MEN RISE UP AGAINST US, AND GOD DELIVERS US FROM THEIR HANDS.



#### THE THREE SYMBOLS OF PESAH

¶ In the celebration of the Pesah Seder, there are many interesting and important symbols, but there are three among them that are so important and so meaningful that, in the words of Rabban Gamaliel, no Seder is really complete unless they are fully explained. These symbols are: the PESAH, the MAZZAH and the MAROR.

*The leader raises the shankbone and says:*

¶ THIS BONE OF A LAMB IS THE SYMBOL OF THE PESAH LAMB. After many years of wandering in the desert, the Israelites came to dwell in their own land, where each year, they would gather together to celebrate the Exodus from Egypt with rejoicing and festivity. Families would come from all parts of the land for the occasion, and each family would bring a lamb as its special offering in honor of the festival.

*The leader raises the mazzah, and says:*

¶ WHY DO WE EAT ONLY MAZZAH TONIGHT? When Pharaoh let our forefathers go from Egypt,



they were forced to flee in great haste. Now, they had prepared dough for bread to take on their journey, but the Egyptians pressed them to hasten out of the land. So they snatched up their dough, and fled, and had no time to bake it. But the hot sun, beating down on the dough as they carried it along with them, baked it into a flat, unleavened bread which they called mazzah. That is why we eat only mazzah on Pesah.

*The leader raises the maror and says:*

¶ WE EAT THE MAROR, OR BITTER HERBS, because the Egyptians embittered the lives of our ancestors in Egypt; as the Torah tells us: "They made their lives bitter with hard labor in mortar and brick, and in all manner of work in the field; all their service wherein they made them serve, was with rigor."

¶ WHY DO WE DIP THE HERBS TWICE TONIGHT? You have already heard that we dip the parsley in salt water because it reminds us of the green that comes to life again in the springtime. We dip the maror, or bitter herbs, in the sweet haroset as a sign of hope; our forefathers were able to withstand the bitterness of slavery, because it was sweetened by the hope of freedom.

¶ WHY DO WE RECLINE AT THE TABLE? Because reclining at the table was a sign of a free man in golden times; and since our forefathers were freed on this night, we recline at the table.



### CALL TO HALLEL

¶ In every generation, every Jew should feel as though he himself took part in the Exodus from Egypt; as the Torah tells us: "And thou shalt tell thy son on that day, saying, 'It is because of what the Lord did for *me* when I came forth out of Egypt.' " In this generation, too, we should feel as though we, ourselves, went free when our forefathers left Egypt.

¶ We should therefore sing praises and give thanks to him who did all these wonders for our fathers and *for us*. He brought us from slavery to freedom, and from sorrow to joy, from mourning to festivity, from darkness to light, and from bondage to redemption.

¶ Let us express our grateful joy, let us sing a new song before him. HALLELUJAH!

### PRAISE THE LORD

Praise the Lord! One accord,  
Sound throughout creation  
Laud and sing, honor bring  
Him without cessation,  
And His fame loud proclaim  
Every land and nation.

Lo! The Spring joy doth bring  
Winter's frosts are ended,  
Gladness reigns, life remains,  
With sweet pleasure blended,  
God doth bear what His care  
And His love defended.

Father, we pray to Thee  
Let Thy grace be o'er us!  
Let Thy light, in our might!  
Show the paths before us!  
Ours Thy love, from above,  
And Thy grace which bore us.



## מוציא מצה

### BENEDICTION OVER MAZZAH

ברוך אתה יי אלהינו מלך העולם, המוציא  
לחם מן הארץ.

ברוך אתה יי אלהינו מלך העולם, אשר  
קדשנו במצותיו וצונו על אכילת מצה.

℣ PRAISED BE THOU, O LORD OUR GOD, KING OF THE  
UNIVERSE, WHO BRINGEST FORTH BREAD FROM THE  
EARTH.

℣ PRAISED BE THOU, O LORD OUR GOD, KING OF THE  
UNIVERSE, WHO HAST SANCTIFIED US WITH THY  
COMMANDMENTS AND BIDDEN US EAT UNLEAVENED  
BREAD ON PASSOVER.

### BITTER HERBS

## מרור

ברוך אתה יי אלהינו מלך העולם, אשר  
קדשנו במצותיו וצונו על אכילת מרור.

℣ PRAISED BE THOU, O LORD OUR GOD, KING OF THE  
UNIVERSE, WHO HAST SANCTIFIED US WITH THY  
COMMANDMENTS AND BIDDEN US EAT BITTER HERBS  
ON PASSOVER.

℣ May the sweet haroset which we eat with these  
bitter herbs be for us a symbol of the hope of free-  
dom which enabled our ancestors to withstand the  
bitterness of their slavery.



THE MEAL IS SERVED

שֶׁלֶחַן עֵזְרָא

*Leader:*

¶ Let us say grace.

*Company:*

¶ May the name of the Lord be praised henceforth and forevermore.

*Leader and Company:*

¶ PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, who dost sustain all mankind in thy goodness. Thy mercy endureth forever. Through thy great kindness, we have never been in want of food. May we never suffer for want of food. Praised be thou, O Lord, who dost provide for all thy creatures whom thou hast created.

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### **Ceremonial for Opening the Door for Elijah**

Let us now open the door that Elijah may enter!

Who is Elijah?

He was a great prophet in Israel. On Mount Carmel, face to face with the priests of Baal, he proved that the God of Israel is the only true God. We are told that he did not die as men die but was lifted to heaven in a fiery chariot. In legend he often returns to earth in various guises.

Why does Elijah come?

He comes in answer to Israel's prayer. Again and again has our lot seemed utterly without hope. We lived in exile and in terror. Tyranny sat on the throne. Might conquered right. The heart of the world was pitiless as a stone. In this darkest night our fathers were comforted by the hope of the coming of the Messiah. They believed that a better world would come with him, a world in which Israel will live in dignity and in peace.



When will this better world come?

That is a mystery in the keeping of God. But when it comes, Elijah will be its herald. Before the Messianic day comes, the spirit of Elijah must live in the hearts of men. So we open the door that our heavenly guest may enter.

Thou hast come, O Elijah! We welcome thee with the ancient greeting: Boruch habo beshem adonoy. Blessed be thou who comest in the name of the Lord.

Has Elijah come? I do not see him.

He cannot be seen. He comes as the goodness that is in the hearts of men. He is justice. He is brotherhood. He is peace. As his spirit prevails more and more in the deeds of men and nations, does mankind come ever nearer to the Messianic day. God grant that next year all men may live together in freedom as brothers.

ברוך אתה בְּבֹאֶךָ וברוך אתה בְּצֵאתְךָ:

Blessed art thou, O Elijah, in thy coming; blessed be thou in thy going. We speed thy parting with song.

### אליהו הנביא

Ey-lee-yo-hu ha-no-vee

אליהו הנביא

Ey-lee-yo-hu ha-tish-bee

אליהו התשבי

Ey-lee-yo-hu, Ey-lee-yo-hu,

אליהו, אליהו,

Ey-lee-yo-hu ha-gil-o-dee.

אליהו הגלעדי.

Bi-m'hey-roh v'yo-mey-nu

במהרה בימינו

Yo-vo ey-ley-nu

יבא אלינו

Im Mo-shee-ach ben Dovid.

עם משיח בן דוד.

Im Mo-shee-ach ben Dovid.

עם משיח בן דוד.

## THE CLOSE

נִרְצָה

¶ Now we come to the close of our Seder Service.

¶ Once again we have recited the age-old epic of Israel's liberation from bondage.

¶ Once again we have chanted our Psalms of praise to God, the Redeemer of Israel and of all mankind.

¶ We have learned the message of the Exodus for our day.

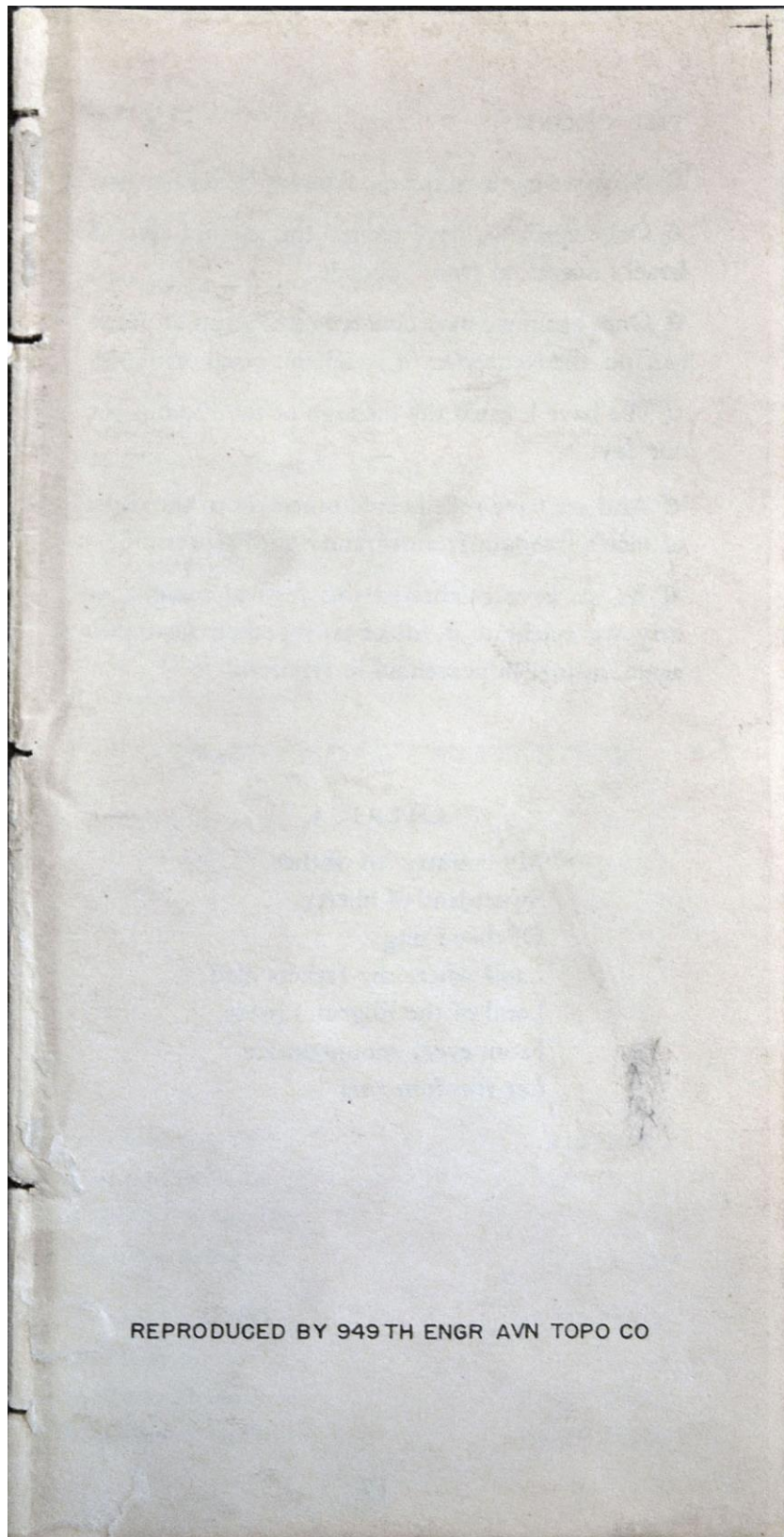
¶ And we have rededicated ourselves to the cause of man's freedom from tyranny and oppression.

¶ As we have celebrated this festival tonight, so may we celebrate it, all of us together, next year again, in joy, in peace and in freedom.

## AMERICA

My country 'tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died,  
Land of the Pilgrim's pride,  
From every mountainside  
*Let freedom ring.*





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