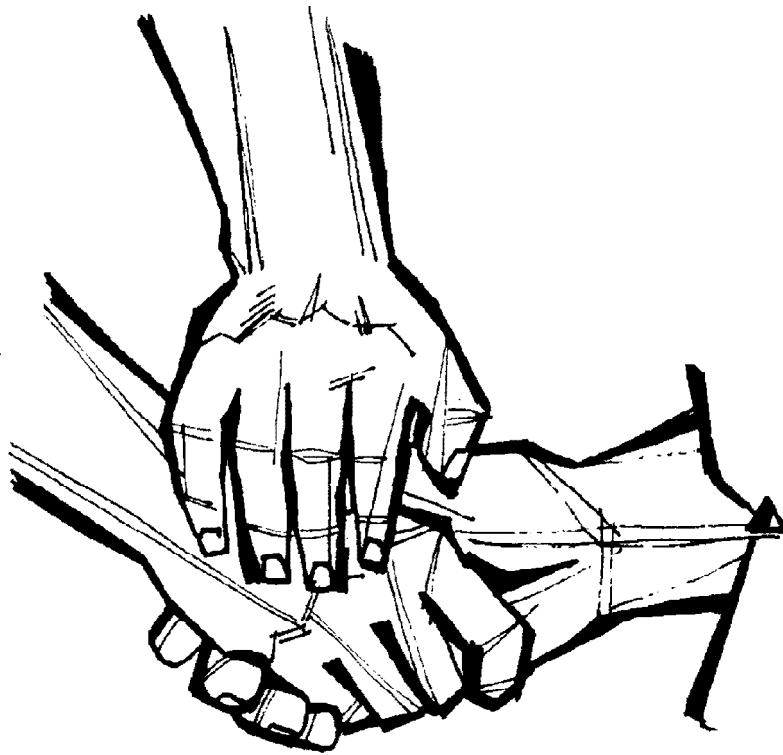


# An Interfaith Celebration Of The Journey To Freedom



הִיָּה מְהֵרָה טוֹב וּמְהֵרָה שְׁבֵט אֲחִים יָם-יָחַד

*Henei ma tov umanaim shevet achim gam yachad.*

Behold, how good and how pleasant it is for brothers to dwell together in unity!

Psalm 133:1

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**NO RELIGION IS AN ISLAND**

Rabbi Abraham Joshua Heshel

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: No religion is an island;  
there is no monopoly on holiness.

***All: We are companions of all who revere God.  
We rejoice when God's name is praised.***

: God's spirit rests upon all, Jew or Gentile, man or woman, in consonance with their deeds.

***All: The creation of one Adam promotes peace.  
No one can claim: my ancestry is nobler than yours.***

: There is no monopoly on holiness;  
there is no truth without humility.

***All: God is near to all who call upon Him in truth.  
There can be disagreement without disrespect.***

**Let us help one another overcome hardness of heart,  
opening minds to the challenges of faith.**

: *Let mutual concern replace mutual contempt,  
as we share the precarious position of being human.*

: Let those who revere the Lord speak one to another,  
leading everyone to acknowledge the splendor of God.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②

الرَّحْمَنِ الرَّحِيمِ ③

مَلِكِ يَوْمِ الدِّينِ ④

: In the name of Allah,  
Most Gracious, Most Merciful!  
All praise and thanks be to Allah,  
The Lord of humankind and all that exists.  
Most Gracious, Most Merciful;  
Master of the Day of Judgement.

1. Al-Fâtiḥah: 1-4

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## LIGHTING OF THE FESTIVAL LIGHTS

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- : Passover celebrates God, people and our common struggle for freedom. It celebrates a great event in history - - the event when God led the people of Israel out of slavery in Egypt. This event is sacred to Jews, Muslims and Christians. It is recorded in both the Holy Bible and in the Holy Qur'an.
- : This festival not only tells us of history, but also reminds us that people continue to be called by God to confront all forms of human oppression and bondage. Today in America because of religious and racial prejudice freedom has yet to be fully realized. For black Americans the Passover and Exodus story gave hope during the long years of slavery in this country. However, our fight for freedom and justice is not over. A black man, is still 80% more likely to be stopped by a policeman. Will it be different this year? Minorities continue to face discrimination in the schoolyard, the work place and in the hospital. Discrimination in America today is real, not imagined.
- : I am a Muslim, and for me too the Exodus story is pregnant with meaning as well as irony. Palestinians today, both Christian and Muslim, are seeking freedom and justice and are in violent conflict with the state of Israel. While praying to the same God, how can Palestinians and Jews, two peoples who are both committed to human freedom and justice, find themselves locked in deadly conflict? How many have died this year alone in Israel, Palestine, Afghanistan and Iraq? And, how many are yet to die? How is it that we, Muslims, Jews and Christians, have all allowed our fear, prejudice and hatred to destroy justice, compassion and love?
- : As we gather around the Seder table, we join ourselves with the past. We commit ourselves to the future. By celebrating this Seder together, we keep alive the great flame of freedom. We pray that this Seder will help us become builders of a just world, so that all people may enjoy freedom.

בְּרוּךְ אַתָּה מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר יוֹם טוֹב

*Ba-ruch a-tah Me-lech Ha-o-lam, a-sheer k'd'sha-n u nu b'mits-vo-tav v'tsi-va-nu l'had-lik neir shel v'shel Yom Tov*

WE PRAISE YOU GOD, WHO HAS ENABLED US TO BECOME HOLY THROUGH  
COMMANDMENTS AND DIRECTED US TO KINDLE THE FESTIVAL LIGHTS.

*(Light the candles)*

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## **THE FRUIT OF THE VINE**

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: During our Seder we will drink four cups as a symbol of joy and thanksgiving. The four cups help us remember the four promises God made to the Israelites in Egypt.

All:            **“I WILL BRING YOU FORTH.”            “I WILL DELIVER YOU.”**  
                  **“I WILL REDEEM YOU.”            “I WILL TAKE YOU.”**

: Each cup is also a toast to four things that are important to all people everywhere.

All:            **WE WILL AFFIRM OUR CONCERN FOR LIFE, FREEDOM, PEACE AND HOPE.**

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## **THE SEDER PLATE**

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: Also, we have before us the SEDER PLATE. First we have three MATZOH, placed together to show the unity of the Jewish people. But, from this night may they also represent our common commitment for unity between Jews, Christians and Muslims.

: Secondly, we have a SHANKBONE OF A LAMB, called the Pesach. It is part of our Seder to remind us that long ago people sacrificed a lamb as part of their celebration of Passover. In olden times people felt that they could talk to God by offering up burnt sacrifices. Today we believe that praying is best done by words and deeds of goodness, kindness and love.

: The third symbol is a ROASTED EGG. We are told that people were required to bring offerings to the temple on Passover. That offering is symbolized at our Seder by an egg. For us may the egg symbolize the rebirth of people when they become free.

: The fourth symbol is the MOROR, THE BITTER HERBS, which remind us of the bitterness of slavery.

: The fifth is the CHAROSET, made to resemble the mortar used by Hebrew slaves for the building of Egyptian cities.

: The sixth is KARPAS, A GREEN VEGETABLE, used with salt water to remind us of spring, new life, and the tears people shed when they are not free.



## An Orange on the Seder Plate?



"Like An Orange Belongs On A Seder Plate":  
The development of a new custom.

Some time around 1980, Dr. Susannah Heschel delivered a lecture on women in Judaism, calling for the ordination of women as rabbis. A man in the audience got up, and declared, (prophetically, as it turned out), "A woman belongs on the bimah (pulpit) like an orange belongs on a seder plate."

Well, there you go. It's not usual to put an orange on the seder plate, but then again, it's not forbidden anywhere. Why not? A whole generation of Jewish women put oranges on their seder plates, and in 1985 women began to be ordained to the Conservative rabbinate.

To this day, the daughters of Israel put an orange on the seder table, as a symbol of their struggle to be accepted as equally participating Jews in their synagogues and yeshivot.

**ALL: These are the symbols of Passover - - the echoes of the past and reminders for the present. We will now sanctify the holiday with the KIDDUSH - - the BLESSING OF THE FEAST. Let us rise.**

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### ***KIDDUSH - - BLESSING OF THE FEAST***

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We begin the Seder by thanking God because our ancestors escaped from slavery to freedom. We give thanks that the love of freedom is still in our hearts. And we pray that the time be near when people all over the world can thank God for freedom.

ברוך אתה ה', אלקינו מלך העולם, בורא פרי הגפן:

*Ba-ruch a-tah Ah-do-nai, E-lo-he--nu, Me-lech Ha-o-lam, bo-rei p'ri ha-ga-fen.*

**ALL: We praise you, God, sovereign of the universe, who creates the fruit of the vine.**

ברוך אתה ה', אלקינו מלך העולם שיהינו וקיימנו והגיענו לזמן הזה.

*Ba-ruch a-tah Ah-do-nai, E-lo-he--nu, Me-lech Ha-o-lam, she-heh-che-yanu, v'ki-y'manu, v'higi-anu lazman hazeh.*

**ALL: We praise you, God, sovereign of the universe, for giving us life, and keeping us alive, so we may celebrate this season of joy.**

**All: BLESSED BE YOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO HAS CHOSEN US TO SEEK WAYS OF HOLINESS THROUGH YOUR COMMANDMENTS. AS A SIGN OF YOUR LOVE, YOU HAVE GIVEN US HOLIDAYS FOR JOY AND FESTIVALS FOR GLADNESS. WE CELEBRATE THIS FEAST OF FREEDOM, A HOLY TIME, TO REMEMBER THE EXODUS FROM EGYPT. OURS IS A HERITAGE THAT INCLUDES FESTIVALS FOR JOY AND GLADNESS. BLESSED BE YOU, O LORD, WHO HAS KEPT US ALIVE, SUSTAINED US, AND BROUGHT US TO THIS MOMENT.**

*(Drink the first cup of grape juice)*

You may be seated.

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## **KARPAS - Green vegetable**

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- : Passover comes at springtime. Winter is over and plants start to grow again. This new life makes us remember the blessings God has given us.
- : Let us take a piece of parsley, one of the new foods that has come to us from the earth this spring, and let us dip it into some saltwater. The saltwater is a reminder of the tears shed by our ancestors when they were not free.
- : By mixing the parsley and the saltwater we bring together the thoughts of new life and slavery in the hope that someday no one in the world will have to shed the tears of a slave.

All: **WE ARE THANKFUL FOR THE MANY THINGS THAT GROW IN THE EARTH. WE KNOW THAT WE MUST TAKE GOOD CARE OF THE LAND SO THAT THERE WILL BE ENOUGH FOOD FOR ALL PEOPLE. WE WILL WORK TOGETHER TO KEEP THE EARTH BOUNTIFUL AND BEAUTIFUL AS GOD CREATED IT.**

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הָאֲדָמָה

*Ba-ruch a-tah Ah-do-nai, E-lo-he--nu, Me-lech Ha-o-lam, borei p'ri ha-ah-da-ma.*

WE PRAISE YOU GOD, KING OF THE UNIVERSE, WHO CREATES THE FRUIT OF THE EARTH.

*(The vegetable is eaten)*

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## **YACHATZ**

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- : I now perform the ceremony of "Yachatz." I shall break the middle Matzoh in two, removing one half and setting it aside. This will become the "Afikomen," the dessert, to be eaten at the conclusion of our meal.

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## **MAGGEED**

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- : *(Raises up the three Matzos, then says:)*  
This is the bread of suffering which was eaten in the land of Egypt. Let all who are hungry come and eat. Let anyone in need celebrate Pesach with us.
- : THIS YEAR SOME PEOPLE ARE FREE. SOME PEOPLE ARE SUFFERING AS THOUGH THEY WERE SLAVES. NEXT YEAR MAY EVERYONE BE FREE - -

All: FREE FROM OPPRESSION,  
FREE FROM FEAR,  
FREE FROM HATE,  
FREE FROM PEJUDICE.

## THE FOUR QUESTIONS

What is Passover? What is the meaning of the things we do? If we want to know, we'll have to ask questions. And who asks questions better than a child?

מה נשתנה הלילה הזה מכל הלילות?

*Mah nish'ta-na ha'lai-lah ha-zeh mi-kol ha'ley-lot?*

*Why is this night different than all other nights?*



שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה בלוי מצה:



*Sh-e-b'chol ha-ley-lot a-nu och-lin cha-metz u'Matzah, ha'lai-lah ha-zeh kulo Matzah.*

On all other nights we eat Chametz and Matzah.

Tonight, why do we eat only Matzah?

All: **We eat the Matzoh to remind us of how quick our ancestors had to be in leaving Egypt. They took along dough that had no time to rise.**



שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור:



*Sh-e-b'chol ha-ley-lot a-nu och-lim sh-ar yi-ra-kot, ha'lai-lah ha-zeh kulo ma-ror.*

On all other nights we eat any kind of herbs. Tonight, why do we eat the bitter herbs?

All: **The Maror, the bitter herbs, remind us that the Egyptians made the lives of the early Hebrews bitter. It is a bitter life when people are denied freedom. We must come to the aid of all who taste the bitterness of oppression.**



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



*Sh-e-b'chol ha-ley-lot ein a-nu mat-b-lin ah-fi-lu pa'am e'ch-ot, ha'lai-lah ha-zeh shetei pe'amim.*  
On all other nights we do not dip even once. Tonight, why do we dip the greens twice?

All: You are right that we dip vegetables or herbs twice. We have dipped the parsley into the saltwater to remind us that in spring the fields turn as green as the parsley. But even though the fields may be green, when people are not free the beautiful fields are still ugly. Later we will dip the Moror, the bitter herb, into the sweet Charoset to remind us of the mortar used by our ancestors when they were forced to build pyramids for the slave masters.



שֶׁבֶּכֶל הַלַּיְלוֹת אָנּוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסַבִּין  
הַלַּיְלָה הַזֶּה בָּלָנּוּ מְסַבִּין:



*Sh-e-b'chol ha-ley-lot a-nu och-lin bein yo-sh-vin u'vein mi-su-bin, ha'lai-lah ha-zeh ku-la-nu m'su-bin.*

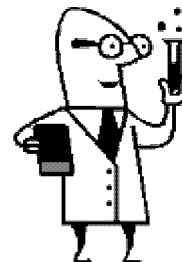
On all other nights we eat sitting or reclining. Tonight, why do we all recline?

ALL: In ancient times only free men could sit on soft chairs. To remind us that we are now free, we eat our Passover meal in leisure and think of ourselves as kings and queens.

*Ar-ba Ba-nim*

אַרְבַּעַת בָּנִים

## THE BALLAD OF THE FOUR SONS



אֵינוּ יוֹדְעַ

Can't Ask

תָּם

Simple

רָשָׁע

Wicked

חָכָם

Wise

(To the tune of "Clementine")

1. Said the father to his children "At the Seder you will dine; You will eat your fill of matzah; You will drink the fruit of vine..
2. Now this father had no daughters, but his sons they numbered four, one was wise and one was wicked, one was gentle and a bore.
3. And the fourth was sweet and winsome, He was young and he was small, while his brothers asked the questions He could scarcely speak at all.
4. Said the wise son to his father, "Would you please explain the laws? And the customs of the Seder Will you please explain the cause?"
5. And the father proudly answered, "As our fathers ate in speed, ate the Paschal lamb 'ere midnight And from slav'ery were freed.

6. So we follow their example and 'ere midnight must complete All the Seder, and we should not after twelve remain to eat."
7. Then did sneer the son so wicked, "What does all this mean to you?" And the father's voice was bitter, and his grief and anger grew.
8. 'If yourself you don't consider as a son of Abraham, then for you this has no meaning, you could be a slave as well."

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## **THE PASSOVER STORY**

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- : We are now ready to learn some more about the Passover story. It is a long story. It begins a long time ago.
- : Abraham was the "father" of both the Jewish and Arabian People. He left his home country because he rejected the ways of people around him. They worshiped idols. Abraham believed in One God. Abraham passed this belief on to his two children, Ishmael and Isaac, and they to their children.
- : One of Abraham's grandsons had twelve sons. One of those sons, Joseph, was sold by his brothers to the Egyptian slave merchants. In Egypt Joseph became a great and famous man. He assisted the Pharaoh, the ruler of Egypt. Joseph's family moved to Egypt when there was a lack of food - - a famine - - in Canaan. In Egypt they seemed to enjoy a happy and free life.
- : After Joseph's death, a new king arose in Egypt. He didn't know about Joseph. He was worried about his own power and he made the Hebrew people slaves. He ordered the Hebrews to make bricks, to move large blocks of rock, to build new cities for him. He made them work long days and didn't give them enough to eat. Fearing that there were too many Hebrews, he ordered the killing of Hebrew children. The Hebrews needed someone to lead them out of this dangerous situation. Moses was such a person. Moses went to the Pharaoh and asked that the Hebrews be set free. He told the Pharaoh that no one had the right to be master over another person.

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## **THE TEN PLAGUES**

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- : We will now enumerate, in unison, the ten plagues with which God afflicted the Egyptians so that Pharaoh would let the Israelites go free. It is an ancient tradition that with sadness we pour from our cups into our plates as we mention each plague.
- : We want to show that we cannot celebrate Israel's attainment of freedom with complete abandon, since it is gotten through the suffering of the Egyptians.

<i>Dam</i>	דָּם	Blood
<i>Tzfardeyah</i>	צְפַרְדֵּי	Frogs
<i>Kinim</i>	כְּנִים	Lice
<i>Arov</i>	עֲרֹב	Beasts
<i>Dever</i>	דֶּבֶר	Cattle Disease
<i>Sh'chin</i>	שָׁחִין	Boils
<i>Barad</i>	בָּרָד	Hail
<i>Arbeh</i>	אַרְבֵּה	Locusts
<i>Choshech</i>	חֹשֶׁךְ	Darkness
<i>Makat B'chorot</i>	מַכַּת בְּכוֹרוֹת	Death of the First-Born

: The Hebrew people were freed, but freedom did not come easily. Hear the words from the Holy Qur'an:

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ  
مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٤﴾

**7. Al-A'râf** 134 And when the punishment fell on the Egyptians, the Egyptians said: "O Moses! Invoke your Lord for us because of His Promise to you. If you will remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go."

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بَدَّلُوهُ  
إِذَا هُمْ يَنْكُشُونَ ﴿١٣٥﴾

135 But when We (Allah) did as they asked and removed the punishment, behold!, they broke their word!

فَأَنتَقَمْنَا مِنْهُم فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا  
غَافِلِينَ ﴿١٣٦﴾

136 So We (Allah) took retribution on them. Because they refused to heed our warnings, We (Allah) drowned them in the sea.

For many years the people traveled through desert lands. At one point they stopped at the foot of a great mountain. We are told that Moses went up to the top of that mountain and came back to the people carrying two tablets of the Law. This was the covenant, the agreement, between God and the people. The Hebrews decided that at least one day a week ought to be set aside for rest and they began to observe the Sabbath. Many things happened on this forty-year trip. Moses led the people to the promised land where they would be a nation. Moses wanted so very much to be with his people when they entered Canaan, but he died on the way and Joshua became the new leader.

: On Pesach we rejoice that our people were freed from Egypt. We are happy that the Sabbath is a symbol of rest and of peace. We are joyful that we have the Torah to guide us. For all these things we are thankful. Any one of them would have been enough.

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## ***HALLEL - - PRAYER OF THANKSGIVING***

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: The first time we drank from our cup as a salute to life. This second time we drink from our cup as a salute to Freedom.

Reb Dovid

**בְּכָל־דּוֹר וָדוֹר תִּיב אָדָם לְרֵאוֹת אֶת־עַצְמוֹ, כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם**

“Bechol dor Vador Chayav Adam Liros es Atzmo Kellu hu Yatza Mimitzrayim”

: In every generation each of us is required to think of themself as if they personally left Egypt.

All: **IN EVERY GENERATION EACH ONE MUST LOOK AT HIM OR HERSELF AS THOUGH PERSONALLY AMONG THOSE WHO CAME OUT FROM EGYPT. GOD BROUGHT NOT ONLY OUR ANCESTORS OUT OF SLAVERY, BUT ALSO US AND OUR FAMILIES. IT IS IMPOSSIBLE FOR A PERSON WHO WAS BORN FREE TO PERCEIVE THEMSELVES AS ONE WHO LACKED FREEDOM. HOWEVER, THE ADDICT, WORKAHOLIC, FOODAHOLIC, VICTIMS OF DOMESTIC VIOLENCE AS WELL AS OTHER CRIMES ARE NOT FREE. EACH OF US WHO ARE SLAVES TO OUR WEAKNESSES EXPERIENCE A FORM OF SLAVERY.**

**בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:**

*Ba-ruch a-tah Ah-do-nai, E-lo-he--nu, Me-lech Ha-o-lam, bo-rei p'ri ha-ga-fen.*

**ALL: We praise you, God, sovereign of the universe, who creates the fruit of the vine.**

*(Drink the second cup)*

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## ***MATZOH - UN-LEAVENED BREAD***

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*(The upper Matzoh, and the remainder of the middle Matzoh are broken into smaller pieces, which are distributed to everyone.)*

**בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:**

*Baruch Atah Adonai Eloheinu Melech ha-olam, ha-motzi lechem min ha-aretz.*

**בְּרוּךְ אַתָּה מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:**

*Ba-ruch a-tah Ah-do-nai, E-lo-he--nu, Me-lech Ha-o-lam, a-sher k'd'sha-n u nu b'mits-vo-tav al a-chi-lat Matzah.*

All: **BLESSED BE YOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO BRINGS**

FORTH BREAD FROM THE EARTH. BLESSED BE YOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO HAS ENABLED US TO BECOME HOLY THROUGH YOUR COMMANDMENTS AND IN THANKSGIVING WE EAT THE MATZOH.

*(The piece of Matzoh is eaten)*

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## **MOROR-BITTER HERBS**

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Now we will mix the bitter herb with the sweet charoset and put it on some matzoh, making a sandwich. This helps us remember how bitter is slavery, and how it can be sweetened by God's gift of freedom.

בְּרוּךְ אַתָּה מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

*Ba-ruch a-tah Ah-do-nai, E-lo-he--nu, Me-lech Ha-o-lam, a-sheer k'd'sha-n u nu b'mits-vo-tav al a-chi-lat Ma-ror.*

All: BLESSED BE YOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO HAS ENABLED US TO BECOME HOLY THROUGH YOUR COMMANDMENTS AND IN THANKSGIVING WE EAT THE BITTER HERB.

*(Eat the "sandwich")*



<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾</p>	<p>Bismillahir rahmanir rahim In the Name of Allah, the Most Beneficent, the Most Merciful.</p>
<p>الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾</p>	<p>All the praises and thanks be to Allah, the Lord of the 'Alamin :mankind, jinn and all that exists.</p>
<p>الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾</p>	<p>Ar-Rahmanir rahim The Most Beneficent, the Most Merciful.</p>
<p>مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾</p>	<p>Maliki yawmid deen The Only Owner (and the Only Ruling Judge) of the Day of Recompense (ie. the Day of Resurrection).</p>
<p>إِنَّا نَعْبُدُكَ وَإِنَّا نَسْتَعِينُكَ ﴿٥﴾</p>	<p>Yitraka na 'budu wa-yitraka nasta 'een You (Alone) we worship, and You (Alone) we ask for help (for each and everything).</p>
<p>اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾</p>	<p>Ih-dinas siratal mustaqim Guide us to the Straight Way.</p>
<p>صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾</p>	<p>Siratul ladheena an 'anma 'alahum ghayril maghdubi 'alahum wahal dhalleen The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.</p>



<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾</p>	<p>Bismillahir rahmanir rahim In the Name of Allah, the Most Beneficent, the Most Merciful.</p>
<p>قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿٢﴾</p>	<p>Qul a'oodhu birabbil naas I seek refuge with Allah, the Lord of mankind.</p>
<p>مَلِكِ النَّاسِ ﴿٣﴾</p>	<p>Malikil naas The King of mankind.</p>
<p>إِلَهِ النَّاسِ ﴿٤﴾</p>	<p>Ilahil naas The <i>Ilah</i>, God of mankind.</p>
<p>مِن شَرِّ الْوَسْوَاسِ الْخَفِيِّ ﴿٥﴾</p>	<p>Min sharri waswasil khafiyas From the evil of the whisperer, devil who whispers evil in the hearts of men, who withdraws from his whispering in one's heart after one remembers Allah.</p>
<p>الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ ﴿٦﴾</p>	<p>Alldhee yuwassisu fee sudooril naas Who whispers in the breasts of mankind.</p>
<p>مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٧﴾</p>	<p>Minan jinnaati wan-naas Of jinn and men.</p>

<p style="text-align: center;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾</p>	<p style="text-align: center;">Bismillaahir rahmaanir raheem In the Name of Allah, the Most Beneficent, the Most Merciful.</p>
<p style="text-align: center;">قُلْ أَتُوبُ إِلَىٰ رَبِّي الْفَلَقِ ﴿١﴾</p>	<p style="text-align: center;">Qul-a too<u>bu</u> birabbil falq I seek refuge with Allah, the Lord of the darbreak.</p>
<p style="text-align: center;">مِن شَرِّ مَا خَلَقَ ﴿١﴾</p>	<p style="text-align: center;">Min sharri ma shaaq From the evil of what He has created.</p>
<p style="text-align: center;">وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٢﴾</p>	<p style="text-align: center;">Wamin sharri gha<u>siq</u> idha waqab And from the evil of the darkening night as it comes with its darkness.</p>
<p style="text-align: center;">وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٣﴾</p>	<p style="text-align: center;">Wamin sharri naffaathatu <u>l</u>-'uqad And from the evil of the witchcrafts when they blow in the knots.</p>
<p style="text-align: center;">وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٤﴾</p>	<p style="text-align: center;">Wamin sharri haasidin idha haasad And from the evil of the envier when he envies.</p>



<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾</p>	<p>Bismillahir rahmanir rahim In the Name of Allāh, the Most Beneficent, the Most Merciful.</p>
<p>فَلَنْ هُوَ اللَّهُ أَحَدٌ ﴿٢﴾</p>	<p>Qul Inwalahbi ahad He is Allāh, the One</p>
<p>اللَّهُ الصَّمَدُ ﴿٣﴾</p>	<p>Allāhuz samad <i>Allāh-us-Samad</i> : The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks.</p>
<p>لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٤﴾</p>	<p>Lam yalid walam yoolid He begets not, nor was He begotten.</p>
<p>وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٥﴾</p>	<p>Walam yakalahu kafuwan ahad And there is none co-equal or comparable unto Him.</p>



<p style="text-align: center;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾</p>	<p style="text-align: center;">Bismillahir rahmanir raheem</p> <p>In the Name of Allah, the Most Benevolent, the Most Merciful</p>
<p style="text-align: center;">إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿٢﴾</p>	<p style="text-align: center;">Idha jaa nashru Allah wal-fath</p> <p>When comes the Help of Allah, so you, O Muhammad Peace be upon him, against your enemies, and the conquest of Makkah.</p>
<p style="text-align: center;">وَرَأَيْتَ النَّاسَ يَبْغُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٣﴾</p>	<p style="text-align: center;">Wara-ayna nasa yadkharoona fee deenillahi afwaja</p> <p>And you see that the people enter Allah's religion Islam in crowds.</p>
<p style="text-align: center;">فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٤﴾</p>	<p style="text-align: center;">Fasabbih bihamdi rabbika wasagfirhu innahu kana tawwab</p> <p>So glorify the Praises of your Lord, and ask for His Forgiveness. Verily He is the One Who accepts the repentance and forgives.</p>



<p style="text-align: center;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾</p>	<p style="text-align: center;">Bismillahir rahmanir rajim</p> <p>In the Name of Allah, the Most Beneficent, the Most Merciful.</p>
<p style="text-align: center;">إِنِّي أَعْطَيْتُكَ الْكَوْثُرَ ﴿٢﴾</p>	<p style="text-align: center;">Inna 'ataynakaal kawthar</p> <p>Verily We have granted you (O Muhammad (Peace be upon him)) -<i>Al-Kawthar</i> (a river in Paradise).</p>
<p style="text-align: center;">فَصَلِّ لِرَبِّكَ وَأَنْعَزْ ﴿٣﴾</p>	<p style="text-align: center;">Fasalli l-rabbika war-an'az</p> <p>Therefore turn in prayer to your Lord and sacrifice (to Him only).</p>
<p style="text-align: center;">إِنَّ شَأْنِكَ هُوَ الْأَمْتَرُ ﴿٤﴾</p>	<p style="text-align: center;">Inna shanni aka huwal-amer</p> <p>For he who makes you angry (O Muhammad (Peace be upon him)) - he will be cut off (from every good thing in this world and in the Hereafter).</p>



## The 5 Pillars of Islam

(Submission to Allah)

*La ilaaha illa-llaah Muhammadur-Rasool ullah* لا اِلهَ اِلاَّ اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ

“There is no true God but Allah **الله** Subhanahu wa ta'ala (High and Exalted is He) and Mohammad Salal-layhu alayhi wasalam (Peace be upon him), is His last Messenger”.



### *Salaat (Prayer)*

Perform the 5 mandatory prayers a day (Al-Fajr, Dhuhri, Asr, Mughrib & Isha). Allah does not need one's prayer because He is free of all needs. Prayer is for our immeasurable benefit, and the blessings are beyond all imagination.



### *Zakaat (Purification)*

Obligatory giving to the poor. A very important pillar of Islam, it draws Allah's blessings and strengthens the relationship between the rich and the poor.



### *Sawm (Fasting)*

Fast in the month of Ramadhan. Fasting is abstaining from eating, drinking, intimate male / female contact and smoking from sunrise till sunset in this Holy Month.



### *Hajj (Pilgrimage)*

One should perform this once in your lifetime. Muslims from all over the globe assemble in Mecca before the Ka'bah in response to the call of Allah (S.W.T.).



## Fundamental Articles of Imaan ('Faith')

**A true Muslim Believes in..**

**One God** - Allah (Subhanahu wa ta'ala), Supreme and Eternal, Infinite and All Mighty, Merciful and Compassionate, Creator and Provider.

**Allah's Angels** - purely spiritual and splendid beings ordered by Allah.

**Allah's Revealed Books** - a Muslim believes in all scriptures and revelations of God, as they were complete and in their original forms.

**His Messengers** - all Messengers were mortals, human beings, endowed with Divine revelations and appointed by God to teach mankind.

**The Last Day of Resurrection** - everything we do, say, make, intend and think are accounted for and kept in perfect records, they are brought up on this Day.

**Al-Qadr الْقَدْر** - Allah has ordained everything. One must not believe that anything but Allah controls the present or future (luck charms, horoscopes, one's own actions).

# The Pillar of Salaat

The Second Pillar of Islam



Prophet Muhammad (Peace be upon him) said "Pray as you have seen me praying"

The conditions of Salaat

- ❖ Acceptance of Islamic Faith - The one who believes in Allah is required to perform Salaat.
- ❖ Niyyat - Intention in one's heart to perform a particular prayer.
- ❖ Cleanliness - This includes cleanliness of the worn clothes, the place of prayer and the body.
- ❖ Purification - Performing Wudhu (ablution) before undertaking Salaat.
- ❖ Concealing the body - A man's body must be covered between the navel and the knees and also the shoulders. Women must be clothed fully with opaque covering, revealing no shape of figure or hair at all.
- ❖ Facing the Qiblah - One must face the sacred Mosque of Makkah to pray. If the direction is unknown, it can be guessed and the prayer will be accepted, insh'Allah ("if Allah wills it so").
- ❖ Observed times of performing Salaat - Prayers are to be observed at the prescribed times.
- ❖ Neglected Prayers - Salaat that is forgotten must be done even when late ("Kadaah"), the longer one leaves it the more the reward of the prayer diminishes.



Invalidation of Salaat (that requires repeating the entire prayer)

- ❖ Talking deliberately, or to do any acts outside the movements of prayer.
- ❖ Laughing, eating & drinking (residual food in the mouth).
- ❖ To significantly shift direction from the Ka'bah during the prayer.

Please Note: situations such as praying on a train or plane mean involuntary shifting of direction will not invalidate prayer

## Performing Wudhu For Your Daily Prayers

1. Niyyat - Make intention to perform Wudhu in one's mind for the purpose of worshipping Allah Subhanahu wa ta'ala.
2. Bismillah - Invoking Allah at the start of Wudhu by saying Bismillah (in the Name of Allah) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
3. Hands - Wash the hands 3 times up to the wrists with water, allowing water to run between the fingers.
4. Mouth - Rinsing the mouth with water three times. The mouth must be empty of food.
5. Nose - Cleaning one's nostrils by sniffing water in then out 3 times.
6. Face - Clean the face 3 times from the top of the forehead down to the chin and from ear to ear.
7. Arms - Wash the arms three times, from the elbows. Right arm first, then left.
8. Head - Moisten the hands and pass them over the head from the forehead to the back of the neck (over the head), and from there back to the forehead. Never wet the neck. Then wipe the earlobes with the fore-fingers cleaning the inside of the ears and the thumbs cleaning the external side.
9. Feet - Finally wash both feet beginning with the right first, up to the ankles. The feet should be rubbed whilst washed and water must run between the toes. No part of the foot remains dry.



### Clean water which is permissible for Wudhu

- ❖ Natural water such as rain or lake water.
- ❖ A large quantity of water even mixed with impure substances but has not changed in its taste, colour or odour.

### Matters that invalidate one's acquired Wudhu

- ❖ Passing of excrement, wind or urine.
- ❖ Sleep of any sort.
- ❖ Touching of sexual organs even unintentionally, whether naked or clothed.
- ❖ Not sweat or mud (contrary to rumour).

### Impurities are

- ❖ Excrement.
- ❖ Urine.
- ❖ Blood shed.
- ❖ Pig & dead animal.

# Acts of Salaat

## Obligatory Daily Salaat

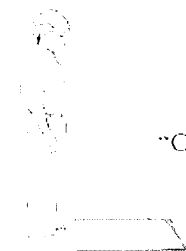
It is obligatory to perform the following five prayers during each day and night at their stated times

- ❖ Dawn prayer (Al-Faiz) - 2 Rakaats (2 prostrations of salaat).
- ❖ Midday (Al-Zuhr) and Afternoon prayer (Al-Asr) - each one consisting of 4 Rakaats.
- ❖ Dusk prayer (Al-Maghrib) - 3 Rakaats, and finally the Night prayer (Al-Isha) - 4 Rakaats.

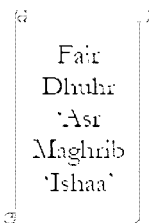
Performing a 4 Rakaat Salaat step-by-step (all steps must be performed correctly for the prayer to be valid)

1) Niyaat - Intention to perform a particular prayer.

Stand straight facing Al-Ka'bah, hands at sides and form the following intention to yourself in your mind



"Oh Allah, I offer the



prayer, of

Two  
Three  
Four

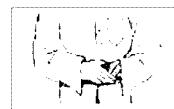
Rakaats (prostrations)"

2) Takbir - Then lift both hands up to the ears with thumbs touching the earlobes and say

الله أكبر

"Allahu Akbaar" - Allah is Great. It is obligatory to begin any prayer with this.

One must fold their arms over their chest (right hand over left) after this Takbir. When ever you are standing ("Qawam") in Salaat, you *must* keep your arms folded.



§ 3) Recite Al-Fatihah - At the beginning of every Rakaat one must recite Surah Al-Fatihah, the opening passage of the Holy Qur'an. No prayer is accepted without the recitation of this Surah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①  
الْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ ②  
الرَّحْمَنِ الرَّحِيمِ ③  
مَلِكِ يَوْمِ  
الدِّينِ ④  
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤  
أَهْدِنَا  
الصِّرَاطَ الْمُسْتَقِيمَ ⑥  
صِرَاطَ الَّذِينَ أَنْعَمْتَ  
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

general note: one must always look down just in front of themselves whilst in Salaat

Upon every recitation of Al-Fatihah (only), one must finish by saying slowly and softly

"Ameen"

This concludes Al-Fatihah and is to ask Allah Subhanahu wa ta'ala for acceptance of your prayer.

□ 4) Recitation after Surah Al-Fatihah - Al-Fatihah is followed by at least one more chosen Surah from the Qur'an. This is considered as Sunnah (Followings of the life of Prophet Mohammad S.A.W.).

5) Takbir - As before, place hands to ears and say الله أكبر "Allahu Akbaar"

6) Ruku - Bow down to the extent that the finger tips rest upon the knees.

Whilst in Ruku say at least 3 times

"Subhaana Rabbi al Adneem" - Glory be to my Lord who is the Very Greatest.

سُبْحَانَ رَبِّيَ الْعَظِيمِ

back is straight



arms do not touch body



fingers spread



7) Qawam (standing straight) - After Ruku stand up to Qawam, raising the hands to your ears and say

سَمِعَ اللهُ لِمَنْ حَمِدَهُ "Saami-Allah Huliman Hamidah" - Allah listens to one who praises Him

8) Takbir - Place the hands to ears and say اللهُ أَكْبَرُ "Allahu Akbaar"

9) Sajdah - Go down to Sajdah. In this prostration, parts of the body must touch the ground are:

- ❖ Forehead,
- ❖ Tip of nose,
- ❖ Both palms,
- ❖ Both knees,
- ❖ The bottom surface of the toes.



the elbows must not touch the ground

The Sajdah is to lie before Allah Subhanahu wa ta'ala in the intention of humility before Him.

10) In Sajdah, whilst one is on the floor, say at least 3 times

سُبْحَانَ رَبِّيَ الْأَعْلَى "Subhana Rabbi al A'la" - Oh Allah, glory be to You, the Most High

11) Sit up whilst saying "Allahu Akbaar" اللهُ أَكْبَرُ (no hand gesture)



sit up to the kneeling position with hands resting on thighs and knees



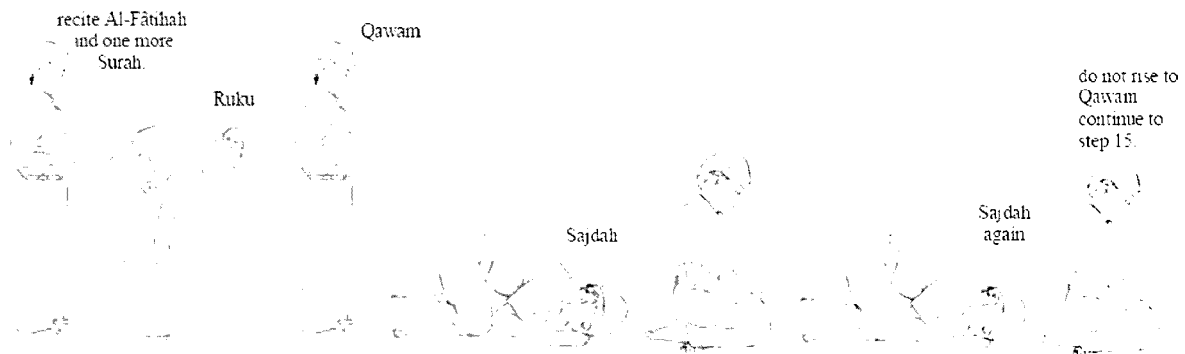
left hand spread on left knee and right hand spread on right knee

§ 12) Back down to Sajdah - Repeat Sajdah (step 10): Say at least 3 times

سُبْحَانَ رَبِّيَ الْأَعْلَى "Subhaana Rabbi al A'la" - Oh Allah, glory be to You, the Most High

13) Rise to Qawam - Rise to the standing position then say Takbir اللهُ أَكْبَرُ (with hand gesture) to now begin the second Rakaat.

14) The second Rakaat is essentially the first Rakaat (with the end being different), i.e. steps 3<sup>§</sup> - 12<sup>§</sup> again:



15) After the last Sajdah, do not rise to the standing position, rise to the sitting-up posture whilst saying "Allahu Akbar" (with no hand gesture)

اللهُ أَكْبَرُ

16) At-Tashahud - The words of witness. Whilst sitting, recite the following to yourself

الشُّحُوحَاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ  
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
السَّلَامُ عَلَيْنَا وَعَلَى  
عِبَادِ اللَّهِ الصَّالِحِينَ

1. "At-tahiy-yatu lil-lah was salawatu wat-tayyibat.  
As-salamu alaykum ay-yahan-nabiy-yu  
Wa rahma tullahi wa barakatu  
As-salaamu alayna wa ala ibadi his-saliheen."

"All compliments and worship are for Allah.  
Peace be upon you, Oh Prophet, and Allah's mercy  
and blessings.  
Peace be on us and all righteous slaves of Allah"

2. "Ash hadu anla ilaha illa lah  
wa ash hadu an-na Mohammadan rusool Allah."

"I bear witness that no one is worthy of worship except Allah.  
and I bear witness that Mohammad (S.A.W) is His  
Messenger"

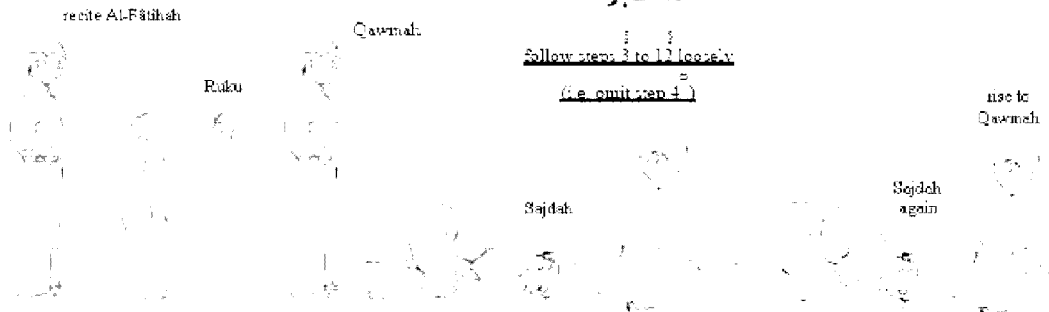
اشهد ان لا اله الا الله  
واشهد ان محمدا رسول الله

the right fore-finger



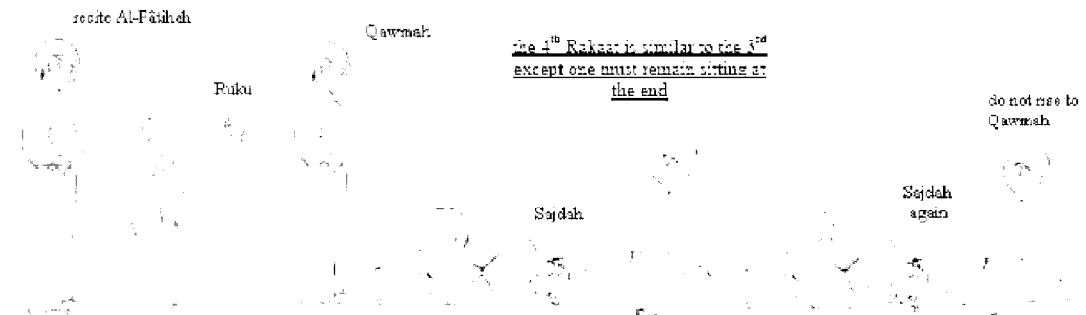
Note: Whilst reciting only the 2<sup>nd</sup> part of At-Tashahud, one's right fore-finger must be raised.

17) The 3<sup>rd</sup> Rakaat - Rise to Qawmah then say Takbir **الله أكبر** (with hand gesture).



Note: Recite *only* Surah Al-Fatihah and no more, in this Rakaat.

18) The 4<sup>th</sup> Rakaat - Stand then say Takbir **الله أكبر** (with hand gesture) to begin the 4<sup>th</sup> Rakaat.



Again, recite Surah Al-Fatihah and no more. Once the end of this Rakaat is reached, remain sitting.

19) At-Tashahud - The words of witness. Whilst sitting, *again* recite the following to yourself

الشُّعْبَاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ  
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
السَّلَامُ عَلَيْنَا وَعَلَى  
عِبَادِ اللَّهِ الصَّالِحِينَ

“At-tahiy-yatu lil-lah was salawatu wat-taybaat.  
As-salamu alaykum ay-yahan-nabiy-yu  
Wa rahma tullahi wa barakatu  
As-salaamu alayna wa’ala ibadi his-saliheen.”

“All compliments and worship are for Allah.  
Peace be upon you, Oh Prophet, and Allah’s mercy  
and blessings.  
Peace be on us and all righteous slaves of Allah”

2. “Ash hadu anla ilaha illal lah  
wa ash hadu an-na Mohammadan rusool Allah.”

“I bear witness that no one is worthy of worship except Allah,  
and I bear witness that Mohammad (S.A.W.) is His  
Messenger”

اشهد ان لا اله الا الله  
واشهد ان محمدا رسول الله

*Again* whilst reciting only the 2<sup>nd</sup> part of At-Tashahud, one’s right fore-finger must be raised.



20) Recite the words of supplication for the Prophet Mohammad (Peace be upon him).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

“Allah-Hu-Ma Sa-li A-Laa Muhammad”

Oh Allah, do show Your grace upon Mohammad (S.A.W.)

وَعَلَى آلِ مُحَمَّدٍ

“Wa A-Laa Aa-Lee Muhammad”

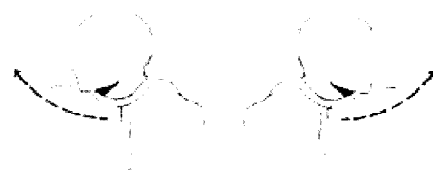
And upon the family of Mohammad (S.A.W.)

21) Once the words of supplication for the Prophet (S.A.W.) have been recited, say the following  
Salaam once to the direction of each shoulder, first right then left:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

“Assalamu alaykum wa rahmatullahi wa barakatuh”

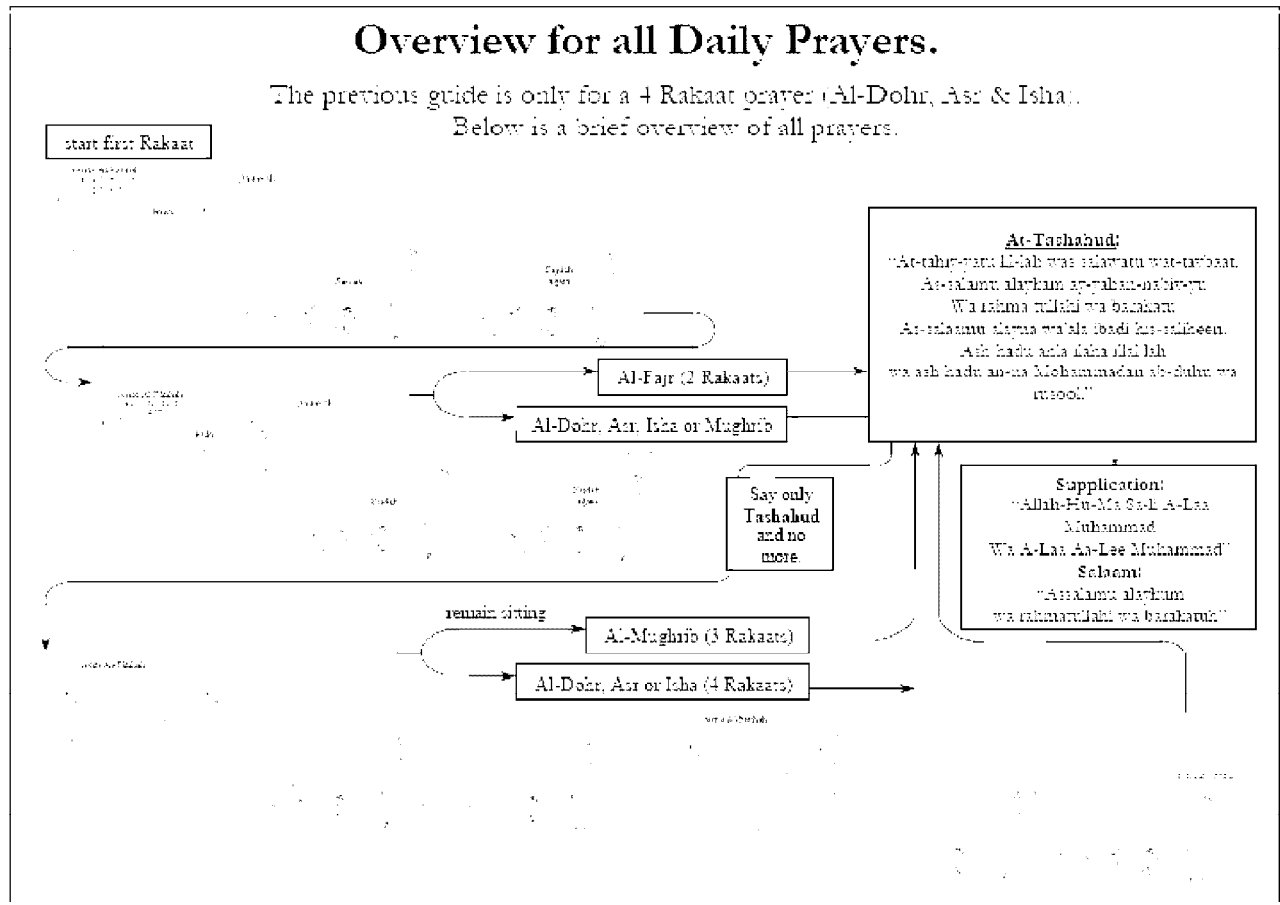
Allah’s peace, blessings and grace be on you believers



This concludes the entire 4 Rakaat prayer.

## Overview for all Daily Prayers.

The previous guide is only for a 4 Rakaat prayer (Al-Duhr, Asr & Isha).  
Below is a brief overview of all prayers.



## AFIKOMON -Last Food

You will remember that when we first explained the Matzoh, we set half of the middle piece aside as the Afikomom. Afikomom means "dessert." In ancient times, the Paschal Lamb was the last food to be eaten. In its place, after I ransom it, we now eat this piece of Afikomom.

ברוך אתה ה', אלוקינו מלך העולם, בורא פרי הגפן:

*Ba-ruch a-tah Ah-do-nai, E-lo-he--nu, Me-lech Ha-o-lam, bo-rei p'ri ha-ga-fen.*

**ALL: We praise you, God, sovereign of the universe, who creates  
the fruit of the vine.**

*(Drink the third cup)*

## CUP OF ELIJAH

At the seder we welcome Elijah the prophet who is said to be the escort of the messianic age. We pray for a time when the world will be at peace and man will no longer no war.

*(Open the door)*

אני מאמין באמונה שלמה. בביאת המשיח אני מאמין. ואף על פי שיתמקמה. עם כל זה אהבה לו בכל יום  
שיבוא אני מאמין

Ani ma-min, b'e-mu-na sh-ley-ma b'viat ha-mo-shi-ach ani ma-min. Ve-af al pi sh-e-yit-ma-mey-ah im  
kol zeh ah-cha-ke lo b'chol yom sh-ya-vo, ani mamin

ALL: "I believe with a perfect faith in the coming of the *Messiah* and even though the *Messiah*  
may delay I believe"

: We now drink from our cups for the third time. This time we affirm our belief that people are  
destined to live in peace. In Hebrew that word is - - SHALOM.

: In Arabic that word is: SALAM. That word is an idea, a hope. May peace come to every  
person on this earth.

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## CHAD GAD YAH - One Little Goat

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חד גדיא. חד גדיא. דובין אבא בתרי זוזי. חד גדיא. חד גדיא.

*Chad gad-yah, d'za-bin ah-ba b'trei zu-zei. Chad gad-yah*  
The baby goat, that father bought for two zuz coins.



ואתא שונרא ואכלה לגדיא. דובין אבא בתרי זוזי. חד גדיא. חד גדיא.

*V'atah shun-rah, vi'a-ch-lah l' gad-yah, d'za-bin ah-ba b'trei zu-zei. Chad gad-yah*  
Along came the cat, that ate the baby goat, that father bought for two zuz coins.



ואתא כלבא ונשך לשונרא. דאכלה לגדיא. דובין אבא בתרי זוזי. חד גדיא.

*V'atah kal-ba, v'na-shach l'shun-rah , d'a-ch-lah l' gad-yah. d'za-bin ah-ba b'trei zu-zei. Chad gad-yah*  
Along came the dog, that bit the cat, that ate the baby goat, that father bought for two zuz coins.



ואתא חוטרא והכה לכלבא. דנשך לשונרא. דאכלה לגדיא. דובין אבא בתרי זוזי.  
חד גדיא. חד גדיא.

*V'atah ch-ut-ra v'he-ka l'kal-ba , d'na-shach l'shun-rah , d'a-ch-lah l'gad-yah, d'za-bin ah-ba b'trei*  
*zu-zei. Chad gad-yah*

Along came the stick, that hit the dog, that bit the cat, that ate the baby goat, that father bought for  
two zuz coins



וַאֲתָא נִירָא וְשָׂרַף לְחֻמְרָא. דְּהִכָּה לְכַלְפָּא. דְּנִשְׂךָ לְשׁוּנְרָא. דְּאִכְלָה לְגַדְיָא. דְּזַבִּין אַבָּא בְּתַרֵּי זַוּוּי. חַד גְּדַיָּא. חַד.

*V'atah nu-ra v'sa-raf l' ch-ut-ra , d'he-ka l'kal-ba , d'na-shach l'shun-rah , d'a-ch-lah l'gad-yah, d'za-bin ah-ba b'trei zu-zei. Chad gad-yah*

Along came the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the baby goat, that father bought for two zuz coins.



וַאֲתָא מַיָּא וְכַבְּה לְנוּרָא. דְּשָׂרַף לְחֻמְרָא. דְּהִכָּה לְכַלְפָּא. דְּנִשְׂךָ לְשׁוּנְרָא. דְּאִכְלָה לְגַדְיָא. דְּזַבִּין אַבָּא בְּתַרֵּי זַוּוּי. חַד גְּדַיָּא. חַד גְּדַיָּא.

*V'atah ma-ya v'ka-va l'nu-ra , d'sa-raf l' ch-ut-ra , d'he-ka l'kal-ba , d'na-shach l'shun-rah , d'a-ch-lah l'gad-yah, d'za-bin ah-ba b'trei zu-zei. Chad gad-yah*

Along came the water, that put out the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the baby goat, that father bought for two zuz coins.



וַאֲתָא תּוֹרָא וְשָׂתָה לְמַיָּא. דְּכַבְּה לְנוּרָא. דְּשָׂרַף לְחֻמְרָא. דְּהִכָּה לְכַלְפָּא. דְּנִשְׂךָ לְשׁוּנְרָא. דְּאִכְלָה לְגַדְיָא. דְּזַבִּין אַבָּא בְּתַרֵּי זַוּוּי. חַד גְּדַיָּא. חַד גְּדַיָּא.

*V'atah tora v'sha-ta l'ma-ya , d'ka-va l'nu-ra , d'sa-raf l'ch-ut-ra , d'he-ka l'kal-ba , d'na-shach l'shun-rah , d'a-ch-lah l'gad-yah, d'za-bin ah-ba b'trei zu-zei. Chad gad-yah*

Along came the ox, that drank the water, that put out the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the baby goat, that father bought for two zuz coins.



וַאֲתָא הַשׁוּחַט וְשָׂחַט לְתוֹרָא. דְּשָׂתָה לְמַיָּא. דְּכַבְּה לְנוּרָא. דְּשָׂרַף לְחֻמְרָא. דְּהִכָּה לְכַלְפָּא. דְּנִשְׂךָ לְשׁוּנְרָא. דְּאִכְלָה לְגַדְיָא. דְּזַבִּין אַבָּא בְּתַרֵּי זַוּוּי. חַד גְּדַיָּא. חַד גְּדַיָּא.

*V'atah sho-chet v'sha-chat l'tora , d'sha-ta l'ma-ya , d'ka-va l'nu-ra , d'sa-raf l' ch-ut-ra , d'he-ka l'kal-ba , d'na-shach l'shun-rah , d'a-ch-lah l'gad-yah, d'za-bin ah-ba b'trei zu-zei. Chad gad-yah*

Along came the butcher, that slaughtered the ox, that drank the water, that put out the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the baby goat, that father bought for two zuz coins.



וַאֲתָא מַלְאָךְ הַמָּוֶת וְשָׂחַט וְשָׂחַט לְשׁוּחַט. דְּשָׂחַט לְתוֹרָא. דְּשָׂתָה לְמַיָּא. דְּכַבְּה לְנוּרָא. דְּשָׂרַף לְחֻמְרָא. דְּהִכָּה לְכַלְפָּא. דְּנִשְׂךָ לְשׁוּנְרָא. דְּאִכְלָה לְגַדְיָא. דְּזַבִּין אַבָּא בְּתַרֵּי זַוּוּי. חַד גְּדַיָּא. חַד גְּדַיָּא.

*V'atah Ma-la-ch ha-ma-vet v'sha-chat l'sho-chet , d'sha-chat l'tora , d'sha-ta l'ma-ya , d'ka-va l'nu-ra , d'sa-raf l' ch-ut-ra , d'he-ka l'kal-ba , d'na-shach l'shun-rah , d'a-ch-lah l'gad-yah, d'za-bin ah-ba b'trei zu-zei. Chad gad-yah*

And along came the Angel of Death, who killed the butcher, that slaughtered the ox, that drank the water, that put out the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the baby goat, that father bought for two zuz coins.



וְאַתָּה הַקָּדוֹשׁ בְּרוּךְ הוּא וְשַׁחַט לְמַלְאֲכֵי הַמָּוֶת, דְּשַׁחַט לְשׁוֹחֵט, דְּשַׁחַט לְתוֹרָא, דְּשַׁתָּה לְמַיָּא, דְּכַבָּה  
לְגוֹרָא, דְּשַׂרְף לְחוּמְרָא, דְּהַכָּה לְכַלְבָּא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאִכְלָה לְגוֹרָא, דְּזָבִין אַבָּא בְּתַרֵּי זַוְיָא, חַד גְּדִיָּא, חַד גְּדִיָּא.

*V'atah Ha-ka-do-sh ba-ruch-hu v'sha-chat Ma-la-ch ha-ma-vet , d'sha-chat l'sho-chet , d'sha-chat l'tora ,  
d'sha-ta l'ma-ya , d'ka-va l'nu-ra , d'sa-raf l' ch-ut-ra , d'he-ka l'kal-ba , d'na-shach l'shun-rah , d'a-ch-lah  
l'gad-yah, d'za-bin ah-ba b'trei zu-zei. Chad gad-yah*

And along came *Ah-do-nai* and removed the Angel of Death, that killed the butcher, that slaughtered the ox, that drank the water, that put out the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the baby goat, that father bought for two zuz coins.

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## **The Last Supper**

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For us who are Christians this is Holy Week. Tonight we remember the last Passover Jesus celebrated with his disciples.

We read in the Gospel of Matthew:

When it was evening, [Jesus] took his place with the twelve... While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to his disciples, and said, "Take, eat, this is my body." Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

When they had sung the hymn, they went out to the Mount of Olives.

### **Over Matzah**

ALL: **BLESSED ARE YOU, O LORD OUR GOD, KING OF THE UNIVERSE. YOU BRING FORTH BREAD FROM THE EARTH. AS GRAIN SCATTERED UPON THE EARTH IS GATHERED INTO ONE LOAF, SO MAY WE, CHRISTIANS, MUSLIMS AND JEWS, THROUGH LOVE BE UNITED IN YOUR KINGDOM. AMEN.**

### **Over The Fruit of The Vine**

ALL: **BLESSED ARE YOU, O LORD OUR GOD, KING OF THE UNIVERSE. YOU CREATE THE FRUIT OF THE VINE; AND ON THIS NIGHT YOU INVITE US TO FORGIVE ONE ANOTHER OF ALL HURTFUL THOUGHTS AND DEEDS. AMEN.**

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦١﴾

57. *Al-Hadîd 1*. Whatsoever is in the heavens and the earth glorifies Allâh, and He is the All Mighty, All Wise.

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

19. *Surât Maryam 30* Jesus said: “Verily! I am a slave of Allâh, He has given me the Scripture and made me a Prophet...”

: For Christians Jesus is Savior, for Muslims he is Prophet, for Jews he is a brother.

*(The bread and cup are shared)*

ALL: OUR FATHER, WHO ART IN HEAVEN,  
HALLOWED BE THY NAME,  
THY KINGDOM COME,  
THY WILL BE DONE,  
ON EARTH AS IT IS IN HEAVEN.  
GIVE US THIS DAY OUR DAILY BREAD.  
AND FORGIVE US OUR TRESPASSES,  
AS WE FORGIVE THOSE  
WHO SIN AGAINST US.  
AND LEAD US NOT INTO TEMPTATION,  
BUT DELIVER US FROM EVIL.  
FOR THINE IS THE KINGDOM,  
AND THE POWER, AND THE GLORY,  
FOR EVER AND EVER. AMEN.

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## **CLOSING**

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ALL: THIS NIGHT, EVEN THOUGH WE ARE JOYFUL, WE REMEMBER WITH REVERENCE AND LOVE THE MILLIONS OF INNOCENTS WHO IN RECENT TIMES HAVE PERISHED AT THE HANDS OF TYRANTS AS WICKED AS ANY IN HOLY SCRIPTURE.

WE KNOW THAT MANY TODAY ARE STILL SUFFERING AND DYING FROM TERROR, WAR AND OPPRESSION BORN OF SIMILAR RELIGIOUS AND RACIAL HATRED. THE KILLING HAS GONE ON AND ON.

THIS NIGHT WE PRAY FOR THE HATRED AND KILLING TO END AND THAT EVERY PLACE ON EARTH BE A PLACE OF LIFE, FREEDOM AND PEACE. THIS NIGHT WE COMMIT OURSELVES, ONE TO ANOTHER, CHRISTIANS, JEWS AND MUSLIMS, TO BEING INSTRUMENTS OF GOD'S PEACE.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

*Ba-ruch a-tah Ah-do-nai, E-lo-he--nu, Me-lech Ha-o-lam, bo-rei p'ri ha-ga-fen.*

**ALL: We praise you, God, sovereign of the universe, who creates the fruit of the vine.**  
*(Drink the final cup)*

**MAY THE SPIRIT OF THE FESTIVAL REMAIN WITH US IN THE COMING YEAR.  
AMEN.**