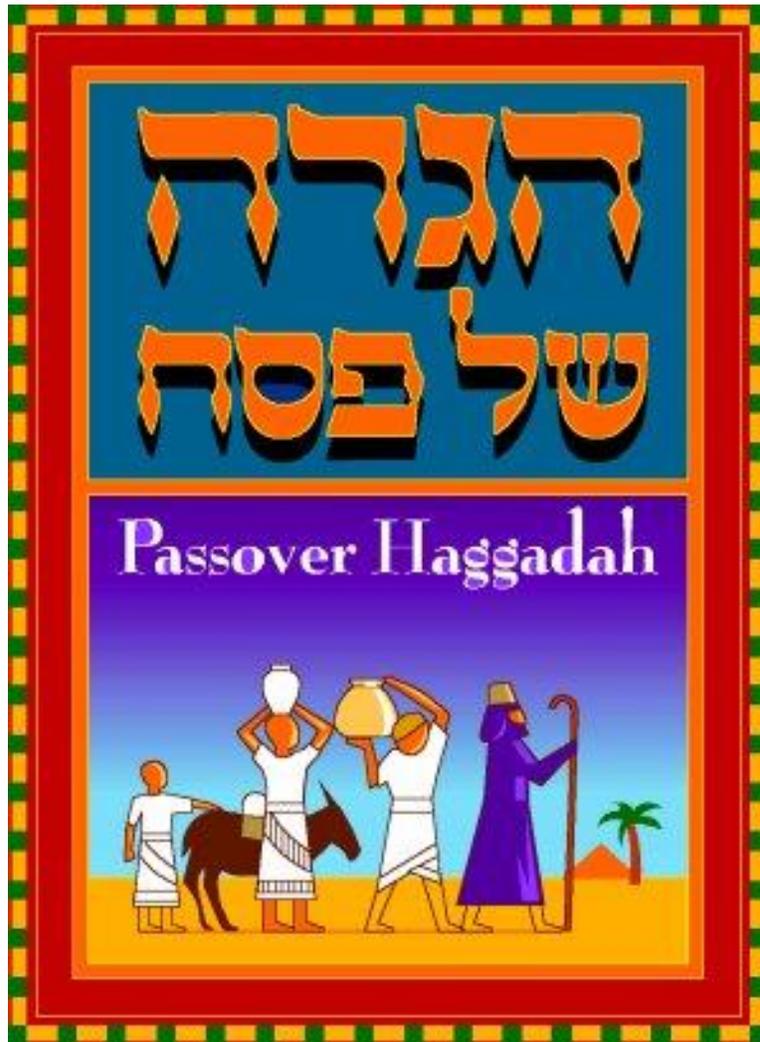


LEADER'S GUIDE

# Meals of Freedom for Life



*An introduction to the Passover Seder  
and its narrative guide, the Haggada,  
for Christians who wish to understand  
its continuing significance for Jews  
and its relationship to the Lord's Supper  
(Holy Communion).*

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## I. Background

“Meals of Freedom for Life” is a resource for introducing Christians to the Passover Seder of the Jewish community. It does so with particular attention to the thematic emphases of the Seder that link it to Holy Communion, the Eucharist, in the Christian church. The purpose is to draw the connections between the two liturgical events so that parallels in the dynamics at work in them become clear in the Seder, while respecting its own integrity as a Jewish celebration.

The Seder developed in the Jewish community over a long period of time. It probably did not include any recitation of the Exodus story until after the Jerusalem Temple had been destroyed in 70 CE. Before that, the focus was entirely on the Passover sacrifice that is commanded in the Bible (Exodus 12:[1-13] 14-20; Deuteronomy 16:1-8). After 70 CE, the sacrifice became impossible because there was no longer a Temple or priesthood where the sacrificial system had its center.



**When we introduce the Seder to Christians, we are not celebrating a Seder, nor are we re-enacting Jesus’ Last Supper. This resource is not meant to trace or imply any specifically Christian meaning in the Seder or to demonstrate that the Seder should be an entry point for Jews into Christian faith.**

After that, in their prayer liturgy, Jews began reading the instructions for a sacrifice as a substitute for doing the sacrifice itself. This practice, together with a desire to follow the Torah’s repeated command to “instruct your children” and the influence of Hellenistic culture with its edifying banquets known as *symposia*, led to the formulation of the *Haggada*. The *Haggada* is the story of the Exodus that gives shape – and also flexibility – to the Seder meal.

The gospel writers do not agree on whether the Last Supper was a Passover meal. Matthew, Mark, and Luke say “yes,” while John says “no.” Yet both the “yes” of the synoptic gospels and the “no” of John’s gospel make the same point: all want to show that Jesus is the Passover lamb, the Passover sacrifice, for those who come to believe in him.

The synoptics do so by reporting that Jesus said, “This is my body; this is my blood,” over food that represented that sacrifice. John does so by showing that Jesus was killed at the exact time when the Passover lambs were being slaughtered for the festival in Jerusalem. (Therefore, John implies that the Last Supper could not possibly have been a Passover meal, which could only happen after the lambs were killed.) So the gospels agree on the theology that connects Jesus’ death to the Passover sacrifice. Their individual portrayals of Jesus’ last days express that theology, but taken together they do not make clear whether the Last Supper was a Passover meal.

In any case, the Last Supper was not a Seder as the Jewish community celebrates it today. Only a very few of the practices that shape the Seder were part of the ritual in Jesus’ time. Nor is our introduction itself a Seder, since it is not a liturgy being observed by a Jewish

family in its home, led by the “head of the household.” That leader is often the oldest male relative in the family, but many different patterns of leadership and participation are possible.

One of the traditional values surrounding the Seder is sharing the meal and the story-telling with neighbors, and particularly with non-Jewish neighbors. One can never require or expect an invitation, but one can inquire about the holiday observance and frequently an invitation will follow.

**It would be very instructive to seek out a local Jewish family and inquire about being a guest at their Seder.**

Also, many synagogues and Jewish community centers hold “community Seders” which are open to the public. They may not have the intimacy and particularity of the Seder in a family home, but they will be an authentic Jewish celebration.

This program for introducing the Seder to Christians is meant to be different. It is meant to complement any Seder participation you may be able to enjoy, and not to substitute for it. The focus here will be on introducing some of the key parts of the Seder, particularly the key themes that it shares with the Eucharist.

Because it is not clear that the Last Supper was a Passover meal and this program seeks to avoid over-interpretation of the Seder in light of Holy Communion, it may be confusing to conduct it on Maundy Thursday. Nevertheless, at the congregation where it was first developed, the setting was late on the afternoon of Maundy Thursday and the program was intended as a family-friendly alternative to that evening’s worship. This worked particularly well for families with young children, as they could enjoy a meal together, learn about the Seder, and still head home for the children’s bedtime. It was not presented as a commentary on the Last Supper and it was not intended as a substitute for celebrating Holy Communion.

Other occasions on which the program might be offered would be a Sunday close to Passover, perhaps as a midday meal following Sunday worship, the first or second night of Passover itself (though this would conflict with those who have invitations to Seders), and Ash Wednesday, when the theme of the journey and of God’s power to set us free can set the tone for the whole Lenten season.

Both the Seder and Holy Communion are communal rituals that celebrate God’s power made real in an act of deliverance, of redemption – of setting free. Early Christians understood Jesus’ death and resurrection by recalling the Israelites’ Exodus from Egypt. Paul says, “Christ our Passover has been sacrificed for us” (1 Corinthians 5:7). Luke prefaces Jesus’ final journey to Jerusalem with the story of the Transfiguration, where Jesus, Moses, and Elijah “were speaking of his exodus” (9:31). So it only makes sense that the Jewish “day of remembrance” for the Exodus and the Christian “meal of remembrance” for Jesus’ death and resurrection will share themes and patterns and even some elements.

**The two celebrations have their roots in the liberating power of the one God of heaven and earth.**

Sharing themes and patterns can lead communities to mutual respect, but they can also lead to resentment and competition. Tragically, for many centuries Christians portrayed the Seder as

a primitive ritual in a failed religion, and each generation taught its children to see it that way, too. Comparisons were made in order to show how deficient the Seder was. Charges of murder and cannibalism in conjunction with the Seder sometimes led to fatal violence and collective retribution against Jews. Some elements in the Seder were introduced in an effort to avert Christian criticism. Some parts of the Seder narrative, the Haggada, and the prayers, are also aimed at asserting Jewish superiority over Christianity and other religions.

When we introduce Christians to the Passover Seder, these tragic chapters in our history do not have to be the focus. But we must guard against repeating them. It is not about one being better than the other, in either direction. What we can do more constructively is to learn from one another’s different practices. In our different liturgies, words, and memories, both communities can gain insights into God’s rich and diverse ways of liberating people and restoring freedom to creation. Those insights can lead us to understand God better and to share in the sense of blessing that we each experience in our holy meals.

**Every instinct to contrast the Seder with Holy Communion in a way that makes either one better than the other is probably off base.**

The invitation here is to learn about the Passover Seder in ways that will make clear the shared themes and the parallels in Jewish and Christian relationships with God. Then when we do find difference, it becomes a pathway to learning more about the God who frees us, claims us, and leads us through our lives. Each can become for the other an extension of what we celebrate in our respective “Meals of Freedom for Life.”



There is much more that can be learned about the Seder than is included here. The sources for the Participant Booklet are listed in it on page 11.

Very helpful additional historical and literary analysis is available in *A Different Night: The Family Participation Haggadah*, Noam Zion and David Dishon (Jerusalem: Shalom Hartman Institute 1997) and in *My People’s Passover Haggadah*, ed. Lawrence A. Hoffman and David Arnow, 2 vols. (Woodstock VT: Jewish Lights Publishing 2008).

More technical essays on the relationship of the Passover and Easter traditions are gathered in *Passover and Easter: Origin and History to Modern Times* and *Passover and Easter: The Symbolic Structuring of Sacred Seasons*, ed. Paul F. Bradshaw and Lawrence A. Hoffman (Notre Dame, IN: Univ. of Notre Dame Press 1999).

## II. Introduction

This leader’s guide offers notes on the narrative of the participant booklet, “Meals of Freedom for Life.” It explains more fully some aspects of the Seder and offers additional resources that may be helpful in using the booklet. It also provides background and suggestions on preparing the space for this event, on preparing the Seder meal, and on the music that is included.

A sincere effort has been made to represent the core elements of the Seder, and particularly those that relate thematically to the Christian Eucharist. Variations in local Jewish customs could not all be shown in detail, but have been respected by references such as “*often* special plates are used” (p. 2 in the participant booklet). Also some aspects of the Seder are touched on only lightly or may even be completely bypassed. No offense is intended, and there is nothing to preclude a user from including one or more additional elements in introducing the Seder to Christians.

**One hallmark of the Seder is its combination of fixed form and flexibility.**

The spirit of flexibility should be taken as encouragement to make this introduction to the Seder as engaging as possible for each setting. The spirit of the fixed form should be the guide in making sure that the event has as much integrity as possible in the Seder as a Jewish liturgy. It could be very helpful to contact a local Jewish congregation or agency to find an advisor who could help implement and interpret this introduction.

When seeking advice from a Jewish source, it will be important to talk together about the difference between the purpose of this introduction and the purpose of a “demonstration Seder” or a proper Seder. Those would both need to be thorough and detailed in describing the parts and practices of a Seder. They would need to express as clearly as possible the emphases and balance of themes that the Seder incorporates. They both have intrinsic value and are worthwhile endeavors.

Here, the intent is to focus on the themes and dynamics that most closely relate to the Christian Eucharist. That focus makes clear both the points of connection between the traditions and the basis for the connection. This can preclude over-interpretation of the Seder along lines that are dictated either by greater familiarity with Holy Communion or by the assumption that the Christian meal gives us the key to understanding the Seder’s meaning. Passover imagery clearly carried meaning for the early church as it wrestled with Jesus’ death and resurrection and its relationship to him. The elements of the Seder that still convey something of that meaning are the ones emphasized here, while the other themes that are meaningful to Jews and Judaism are honored and respected by not drawing them into the orbit of Christian reflection on the Lord’s Supper.

The themes of the Seder include some that are familiar to communities in the northern hemisphere when the Passover month of Nisan comes ’round – spring, new growth, increasing light, etc. This reflects the growth and use of the Seder predominantly in lands north of the equator and does not imply that the themes are normative or must be adopted by communities in the southern hemisphere.

## II. Notes on the Narrative (page numbers refer to the Participant Booklet)

### Assigning Parts

The narrative is participatory, with six people sharing the main leadership and places for many others to participate. Before the event, select the **six main leaders** and give them a copy of the booklet. They should take the time to read through the booklet, noting where their parts are and practicing them. Group practice can also be very helpful.

The leader identified as **#1** takes the **main part** and leads all the blessings (in Hebrew). The leader identified as **#3** has the parts that are addressed to the **youngest children**, and should be adept at engaging and communicating with any little ones who are participating. Those who are identified as **#4** and **#6** will be leading the group in singing songs, so be sure you have **capable singers** who are comfortable in that role.

To widen the circle of participation, each table at the event will select **someone to light the candles** (p. 3). Traditionally in Jewish homes it is the mother who does this; in recent years many different patterns of leadership have developed. If there are additional willing participants, **four people** can be recruited to prompt the four questions on pages 4 and 8-9 of the booklet. Designate them with the letters, A-D. Otherwise, four of the main leaders are indicated as leading these prompts. Finally, **children and youth** may be recruited to lead the response to each question (with everyone joining in as they lead).

In the booklet, text in **bold print** is to be recited by the entire group.

### Pillows

One Seder tradition has participants recline on pillows (on their left side) as did Roman nobility (see p. 9). Since the Middle Ages, though, nobility does not recline. Still, it helps to reinforce the distinctiveness of the Seder to have people sit on pillows, or lean against them, to emphasize that this meal celebrates freedom, independence, and a degree of comfort and ease that is uncommon even in today’s world. Participants can be encouraged to bring their own pillows.

### Sharing the Wine

Each time that a cup of wine is shared (pp. 3, 7, 9, 10) a small amount of wine is poured out of the bottle or decanter for each person at a family table. Grape juice and non-alcoholic wine are certainly permissible as substitutes. It may be wise to have water or fruit juice available in quantity, too. The pouring and sharing of the wine become a kind of ritual at each family table, happening four times over the course of the whole event. (Note that Elijah’s cup is filled at the at the sharing of the first cup, on p. 3, but is not consumed; see p. 10.)

One does not normally fill one’s own cup, as the custom of nobility is to have one’s cup filled by another. But neither does any one person fill all the cups, lest that person be taken for the table’s servant. Rather, it is best if each person fills the cup of another (for example, the person to their left), so all have the experience of being served in the style of the fully free.

### **Pronunciation of Hebrew**

Beginning already on p. 2, there will be some Hebrew words introduced. Learning to pronounce them with some fluency is a sign of basic respect and appreciation for their Jewish origin. The only really unusual element is the consonant represented by “ch.” It is pronounced in the back of the throat and is a kind of “gargled” h. Those who know German will recognize the sound by thinking of the “ch” at the end of the name, Bach, the pronoun, *Ich*, or the exclamation, *Ach!* It’s not difficult in the middle or the end of a word, but learning to start a word with that sound can be a challenge (as in the Seder food, *charoset*).

Otherwise, pronunciation keys will be self-explanatory, with simple phonetic spellings and with the accented syllable always underlined.

### **Learning the Blessing (pp. 2-3)**

This can be augmented by having the three phrases – “Blessed are you” – “O Lord our God” – “Ruler of the Universe”—printed LARGE on posters that can be shown as each phrase is learned and then hung up in a prominent place for reference throughout the meal.

Feel free to “repeat as necessary,” as the note on p. 3 suggests, to make the blessing familiar and comfortable for everyone to say. If one knows only this about the Jewish community – that blessings begin, “Blessed are you, O Lord our God, Ruler of the Universe” – then one has begun to enter with respect and appreciation into the interfaith encounter!

### **Lamb and Egg**

The shank bone represents the Passover sacrifice and the egg represents the festival offering. In medieval Europe, Christians often accused Jews of making actual sacrifices or offerings as part of the Seder ritual, thereby revealing their primitive religious beliefs. To avoid this accusation, many Jews of European heritage (Ashkenazic) substitute a turkey or chicken bone for the lamb shank bone. For the same reason, among many Jews lamb is not served and the egg on the Seder plate is not eaten. By contrast, among Sephardic Jews, who are of Mediterranean heritage and who do not have the same legacy of medieval libels, the lamb and egg are accepted and central parts of the meal.

### **Singing**

There are five songs included in this event.

“I’ve been working on the Pyramids” (p. 5) is sung to the traditional folk tune, “I’ve been working on the railroad,” also known as “Dinah.”

“Pharaoh, Pharaoh” is a popular camp song at both Jewish and Christian camps, and is sung to the rock tune, “Louie, Louie.” Campers may well be able to add arm and body motions to it!

“Go down, Moses,” “Dayenu,” and “Shalom, My Friends” are all printed in section V of this leader’s guide. “Go down, Moses,” an African American spiritual, and “Shalom, My Friends” are also available in many church hymnals (look up in [www.hymnary.org](http://www.hymnary.org) for details).

## Plagues

One can “play” with the plagues, using creepy-crawly plastic critters such as frogs, flies, cattle, and grasshoppers (locusts), as well as red and black tissue paper (blood and darkness), and styrofoam packing peanuts (hail). Knowing the group is important in deciding how much to indulge in the plagues; regaining focus and cleaning up after a “plague free-for-all” can be a serious challenge.

## The Meal

The meal is eaten in four stages (pp.8-9), with each one introduced by a question-and-answer cycle, as previewed on page 4.

To retain the litany-like rhythm of the question cycles, the group should move through the four stages fairly directly, tasting the foods in each one and moving on. In order to provide reasonable nourishment for the group, a simple stew or sliced meat can be prepared, as well. It can be served following the fourth question cycle and before “Dayenu” (p. 9), or saved until the end of the event.

Putting *charoset*, lettuce, and horseradish together between two pieces of matza makes a “Hillel sandwich,” named for a famous 1<sup>st</sup>-century CE rabbi. The matza can also be used simply to dip the *charoset*. Together with enough hard-boiled eggs and a meat dish, this can provide a tasty and memorable meal for the group.

Following Rabban Gamliel, a Jew must eat the Passover lamb, the matza, and the bitter herbs in order to meet the rabbinic standard for completing the commandment to observe the Passover. These three foods are the meal of the original Passover (Exodus 12:8), and also represent the three stages of the Exodus: the bitterness of slavery, the protection of the Passover sacrifice, and the hasty morning escape from Egypt.

There are various Jewish traditions about the number and arrangement of foods on the Seder plate. All agree that there are an egg, a bone, *charoset*, bitter herbs, and parsley, with matza available on the table. The bitter herbs may be horseradish in its root form or Romaine lettuce. If it is Romaine, then horseradish puree is often also included, so that the bitterness of the horseradish can be added when the Romaine is dipped in the *charoset*.

The horseradish puree often is placed on the Seder plate as “*chazeret*,” which means a spicy, sharp taste. The addition of *chazeret* as a sixth Seder food may be reflect the Kabbalistic belief that God has ten emanations, which are then represented by the six foods, three matzas, and one plate of the complete Seder setting (6+3+1=10).

There is no clear origin for the practice of setting out three matza slices, though it figures in two different symbolic interpretations: in the one just mentioned, the Kabbalistic counting of the ten divine emanations includes three matzas; in the other, they represent the three groups within Jewish society, the priest, the Levite, and the Israelite.

### III. Preparing the Space

Participants should be seated at **tables** of at least 6. Each table should have one empty seat, but otherwise they should be filled up. The biblical commandment (Exodus 12:4) is that households that are too small to consume an entire lamb should join together with others, so that nothing of the meat is left over. In that same spirit, each table should fill up and become a “family table,” even if the people sitting together are not personally related to one another. The one empty place is for Elijah, whose anticipated arrival plays a key role in the meal. Round tables best accommodate the “symposium” character of the meal and the interpersonal interaction of learning together.

Set the table with two **candles** and a decorative **Seder plate** in the middle. Melamine plates with stamped designs depicting the Passover foods are inexpensive and relatively easy to find. It would be ideal to have at least one or two traditional, elaborate Seder plates to show as examples of the care and quality that the Jewish people invest in celebrating this festival. These can be borrowed from a Jewish family or a synagogue, and often can be purchased in synagogue gift shops.

**Each place setting** will then also have a plate – paper plates marked with spaces naming the Seder foods are ideal as aids to learning, but plain plates can suffice. Appropriate **utensils** and serving pieces should also be provided, of course. Small **bowls** with salt water are provided, either one to each place setting or with one or several on each table to be shared.

The individual plates can be pre-set with the symbolic foods, or these can be served “family style” on the tables and moved to the individual plates by the participants at the appropriate time. Having the foods on the individual plates throughout the narration makes it easier to become familiar with them – or curious about them, but serving each place setting individually can require quite a bit of preparation time. “Family style,” of course, requires a sufficient supply of serving bowls and serving ware.

Each table has a decanter of **wine or grape juice** with an ample supply for refilling. Each participant has an individual cup which is filled for each of the four enumerated cups and as often as necessary or desired, otherwise.

If “**plagues**” will be used at the appropriate point in the narration, the materials for these must be distributed among the tables so everyone has some available. Individual tables may be asked to inflict certain plagues on the whole group, or the plagues may be shared more widely around the whole room.

Large posters with the **three phrases of the blessing** can be hanging in the space when people arrive. Alternatively, they can be introduced by the leaders as the blessing is learned and then hung on the wall or placed on easels for convenient reference.

Depending on the space, the size of the group, and the leaders, **microphones** may be necessary so that all can hear every part of the program clearly and easily.

#### **IV. Preparing the Meal**

##### **Bones**

Lamb shank bones can be obtained from major supermarket chains and from butchers, particularly around Passover. They should be roasted. Alternatively, chicken or turkey bones can be used, particularly the larger leg bones. These can be skinned and boiled until the meat falls off. Any of the bones can safely be frozen for use in subsequent years.

##### **Eggs**

Eggs can be either roasted or hard-boiled. If they are hard-boiled, using brown eggs or putting tea or onion skins in the water can give the darker color of a roasted egg. Set them out for the meal cold and unpeeled.

##### **Parsley and Romaine**

Wash and set out fresh parsley and whole-leaf Romaine in amounts that make dipping – in salt water or *charoset* – convenient.

##### **Matza**

Set out three sheets of matza on each table, and have ample supply for additional “Hillel sandwiches” and dipping. A half-sheet per person is usually a good guide to quantity.

##### **Horseradish**

Use horseradish puree as commercially available.

##### ***Charoset***

There are a variety of recipes for *charoset*. Several are reproduced on the next two pages, and many are available on the Internet. Potential allergies in the group should be taken into consideration in choosing a recipe.

##### **Meat**

In addition, prepare sliced meat or a stew or casserole to share as part of the “family meal.” (Publicity should make clear whether the program does or does not provide a full meal for participants). Since this is not a Seder, there need be no concern about eating foods that are not “kosher for Passover” or that contain yeast. It could be instructive, however, to recall for the participants that such foods would not be eaten as part of the family meal at a Seder. Sensitivity to Jewish practice would suggest that pork is never served at this program.

**Charoset Recipes (the two on this page are from [www.epicurious.com](http://www.epicurious.com))****Traditional Ashkenazi (Eastern European) – makes about 4 cups****Ingredients**

3 medium Gala or Fuji apples, peeled, cored, and finely diced  
1 1/2 cups walnut halves, lightly toasted, cooled, and coarsely chopped  
1/2 cup sweet red wine such as Manischewitz Extra Heavy Malaga  
1 1/2 teaspoons ground cinnamon  
1 tablespoon packed brown sugar

**Preparation**

In large bowl, stir together all ingredients.  
Store, covered, at room temperature until ready to serve.

**Sephardi (North African/Mediterranean) – makes about 4 cups****Ingredients**

20 pitted dates, preferably Medjool  
3 bananas  
1/2 cup golden raisins  
1/4 cup sweet red wine such as Manischewitz Extra Heavy Malaga  
3 tablespoons date syrup (*silan*) or honey  
1/2 cup walnut halves, toasted  
1/2 cup unsalted shelled pistachio nuts (not dyed red), toasted  
1/2 cup whole almonds, toasted  
1 1/2 teaspoons ground cinnamon  
1 teaspoon ground allspice  
1/2 teaspoon ground ginger  
1 teaspoon ground nutmeg  
1 teaspoon ground cloves

**Preparation**

In food processor, purée dates until smooth. Add bananas, raisins, wine, and date syrup and process to combine. Add walnuts, pistachios, almonds, cinnamon, allspice, ginger, nutmeg, and cloves and process until smooth. Store, covered, at room temperature until ready to serve.

**Nut-free Charoset Recipes**  
**(quantities are approximate; everything is “to taste”)**

**Israeli**

2 red apples  
 2 bananas  
 2 oranges  
 ½ cup pitted dates  
 ¼ cup white grape juice  
 Cinnamon

Selected from a list prepared by Serene Victor, National Consultant for Synagogue Education, United Synagogue of Conservative Judaism, for use by its affiliated congregations.  
 (See [http://www.brithsholom.net/\\_pdfs/nutfreecharoset.pdf](http://www.brithsholom.net/_pdfs/nutfreecharoset.pdf))

**Iragi**

Honey  
 Figs  
 Dates  
 Raisins  
 Currants dark grape juice

Cinnamon sticks serve nicely as the “straw” for the *charoset* mortar and also add a distinctive flavor to any of the recipes.

**Brazilian**

Avocado  
 Banana  
 Orange  
 Granny Smith apple

**American Nouveau**

Dried cranberries  
 Dried cherries  
 Honey  
 Strawberries (fresh or frozen)  
 Cinnamon, ginger, curry

In each recipe, larger fruit should be finely chopped, but only in Sephardic tradition is it processed to a smooth consistency. The usual objective is to create a mixture that is rough-textured and variegated to the sight, but sweet to the taste. Thus it will represent two things. The *texture* recalls the mortar with which the Israelites slaved under Pharaoh to build the pyramids, while the *taste* evokes the sweetness with which the Israelite women enticed their husbands to counteract the Pharaoh’s intent to commit genocide on them. The rabbis found in the Song of Songs the image of women drawing their men into the garden of sweet delights, and understood that this ensured there would be a next generation of their people.

**California**

1 large avocado, peeled  
 juice of ½ lemon  
 golden raisins  
 pitted dates  
 pitted prunes  
 dried figs  
 grated peel of one orange  
 orange juice

**Cranberry**

Apples  
 Cranberries  
 Raisins

## V. Music

### Dayeinu

source: [www.totshabbat.com](http://www.totshabbat.com)

Folk Song

Voice

I - lu ho-tzi, ho-tzi - a - nu, ho-tzi - a - nu mi-mitz-ra-yim, ho-tzi - a - nu mi-mitz-ra-yim

da - yei - nu. Da, da - yei-nu, da, da - yei-nu - da, da - yei-nu, da -

yei - nu da - yei - nu da - yei - nu Da, da - yei - nu, da, da - yei - nu,

da, da - yei - nu, da - yei - nu da - yei - nu da - yei - nu!

“Dayeinu,” with the first verse of the Hebrew shown on this music, can be expanded extensively to enumerate all the many mighty acts with which God has blessed Israel through the millennia. The two verses in the main booklet are a sample.

The following version includes 18 verses, corresponding to the value of 18 that is represented by the word for “life” in Hebrew. The refrain is sung after each verse (and perhaps for days after that!).

#### **Dayeinu (18 verses – (iahC ךי**

Had God brought us out of Egypt, only brought us out of Egypt, But not split the sea before us, Dayeinu.

Had God split the sea before us, only split the sea before us,  
But not led us through on dry ground, Dayeinu.

Had God led us through on dry ground, only led us through on dry ground,  
But not fed us with the manna, Dayeinu.

Had God fed us with the manna, only fed us with the manna, But not given rest on Shabbat, Dayeinu.

Had God given rest on Shabbat, only given rest on Shabbat, But not brought us to Mt. Sinai, Dayeinu.

Had God brought us to Mt. Sinai, only brought us to Mt. Sinai, But not given us the Torah, Dayeinu.

Had God given us the Torah, only given us the Torah, But not brought us into Israel, Dayeinu.

Had God brought us into Israel, only brought us into Israel, But not lifted up King David, Dayeinu.

Had God lifted up King David, only lifted up King David, But not built the Holy Temple, Dayeinu.

Had God built the Holy Temple, only built the Holy Temple,  
But not taught us through the prophets, Dayeinu.

**Dayeinu (continued)**

Had God taught us through the prophets, only taught us through the prophets,  
 But not been with us in Exile, Dayeinu.  
 Had God been with us in Exile, only been with us in Exile, But not led us back to Zion, Dayeinu.  
 Had God led us back to Zion, only led us back to Zion, But not raised up all the rabbis, Dayeinu.  
 Had God raised up all the rabbis, only raised up all the rabbis, But not taught us the Qabbala, Dayeinu.  
 Had God taught us the Qabbala, only taught us the Qabbala, But not brought emancipation, Dayeinu.  
 Had God brought emancipation, only brought emancipation, But not saved us from the Shoa, Dayeinu.  
 Had God saved us from the Shoa, only saved us from the Shoa,  
 But not brought us all to this day, Dayeinu.  
 Had God brought us all to this day, only brought us all to this day,  
 But not promised us Elijah, Dayeinu.

**Go Down, Moses**

source: [www.totshabbat.com](http://www.totshabbat.com)

Spiritual

Chord symbols: B7, Em, B7/D#, Em, C, Em/B, B7, Em, B7/D#, Em, C, Em/B, B7, Em, Am, B7, Em, C, Am7, D7, G, Em/B, B7, Em.

Voice lyrics:  
 When Is - real was in E - gypt land,  
 "Let my peo - ple go!" Op - pressed so hard they could not stand,  
 "Let my peo - ple go!" Go down, Mo - ses,  
 way down in E - gypt land, Tell old  
 Pha - rach "Let my peo - ple go!"

source:  
[www.musickit.com](http://www.musickit.com)

**Shalom Chaverim**

Fingerings: 1, 2, 3

Voice lyrics:  
 Sha - lom chaverim, Sha - lom chaverim, Sha - lom, sha - lom!  
 lom! Le - hit - ra - ot, le - hit - ra - ot, Sha - lom, sha - lom!