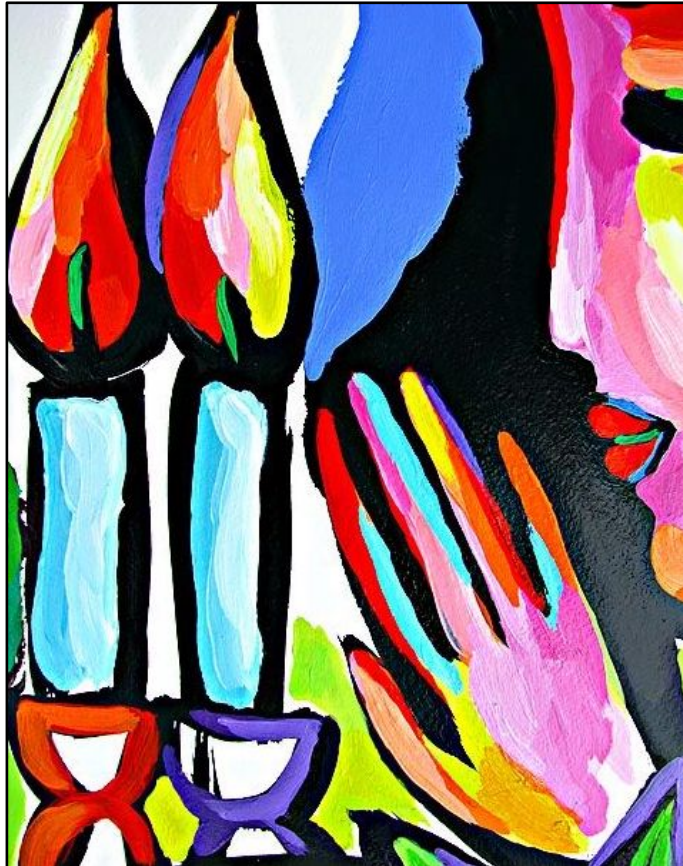


ChaiVillageLA Passover Haggadah



Chai 
VillageLA
Independent • Together



**ChaiVillageLA Passover Haggadah
Created Spring, 2017**

Reader

Candle Lighting

Blessed are you, our God, Soul of the world, who continues to shed light on us.

Cantors

הִנֵּה מַה טוֹב וּמַה נְעִים שְׁבֵת אָחִים גַּם יַחַד.

Hineh mah tov umah na'im

Shevet achim gam yachad.

Hineh mah tov umah na'im

Shevet achim gam yachad.

How good and pleasant it is
For brothers and sisters to sit together.

Cantors

The Seder Has a Special Order

**קִדְּשׁ. וּרְחֵץ. כְּרַפֵּס. יַחֵץ. מַגִּיד. רְחֹצָה. מוֹצִיא. מַצָּה.
מְרוֹר. כּוֹרֵף. שְׁלַחַן עוֹרֵף. צָפוּן. בְּרַךְ. הִלֵּל. נִרְצָה.**

1	Kadesh	Recite the kiddush
2	Urchatz	Wash the hands
3	Karpas	Eat the green vegetable
4	Yachatz	Break the middle matzah
5	Maggid	Tell the Pesach story
6	Rachtzah	Wash the hands
7	Motzi	Say the Ha-Motzi
8	Matzah	Say the blessing for matzah
9	Maror	Eat the bitter herb
10	Korekh	Eat the bitter herb with matzah
11	Shulchan Orekh	Serve the festive meal
12	Tzafun	Eat the Afikoman
13	Barekh	Say the grace after meals
14	Hallel	Recite the Hallel
15	Nirtzah	Conclude the seder

Reader

Kadesh קִדְּשׁ We Sanctify the Day



The vine is courageous and tenacious, as each of us is called upon to be. Growing toward light, it twists without knowing what may lie beyond. In its journey, the vine intertwines with other vines. We might think of community this way, as an interweaving of the paths of many vines.

Our history, then, is the tapestry of interwoven vines. To it, we continually add new weaving. And tonight we unroll our tapestries, holding them up to the light, where their colors and intricate patterns-- each perfect and imperfect stitch-- may shine.

--Marcia Falk

The First Cup of Wine

We lift our cups to say the blessing over the first cup of wine:

Group

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

Barukh Atah Adonai, Eloheinu melekh ha'olam, borei p'ri hagafen.

We praise you, Adonai Our God, Sovereign of the Universe,
Who creates the fruit of the vine.

The First of the Four Elders

Reader

Urchatz וּרְחַץ We wash our hands the first time

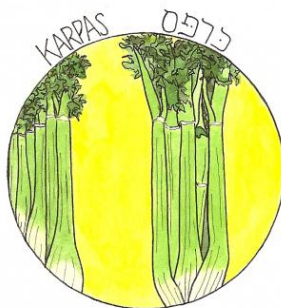
We wash our hands for the first time, *without* a blessing. Before we eat matzah, we will wash our hands again; at that second washing, we say the blessing.



Reader

Karpas כָּרְפָס We Dip And Eat The Green Vegetable

Karpas represents spring and new growth, rebirth, and the beginning of a new life. We taste in this fresh vegetable all the potential in nature and in ourselves. Tonight, as we end the holiday of Passover, we celebrate the continued flowering of our spirits.



Group

We Say The Blessing

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:

Barukh Atah Adonai , Eloheinu melekh ha'olam, borei p'ri ha'adamah.

We praise you, Adonai our God, Sovereign of the Universe,
Who creates the fruit of the earth.

Reader

Yachatz יָחַץ We Break The Middle Matzah In Two

No prayer is recited before we break the middle matzah on our seder plate. This is a silent act. We realize that, like the broken matzah, we are all incomplete, with prayers yet to be answered, promises still to be redeemed.

We (symbolically) hide part of the broken matzah and hope it will be found by the end of our seder meal, for we recognize that parts of ourselves are yet unknown. We are still discovering what makes us whole.

We hide the larger of the two parts of the middle matzah because we know that more is hidden than is revealed.

With the generations that have come before us and with one another, our search begins.

--Rabbi Harold Schulweis



Reader

Maggid מַגִּיד Telling the Pesach Story

This is the bread of our poverty, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Passover. Now we are here—next year in the land of Israel. Now we are slaves. Next year we will be free.

Maggid

The courage to let go of the door, the handle.
The courage to shed the familiar walls whose very
stains and leaks are comfortable as the little moles
of the upper arm; stains that recall a feast,
a child's naughtiness, a loud blattering storm
that slapped the roof hard, pouring through.

The courage to abandon the graves dug into the hill,
the small bones of children and the brittle bones
of the old whose marrow hunger had stolen;
the courage to desert the tree planted and only
begun to bear; the riverside where promises were
shaped; the street where their empty pots were broken.

The courage to walk out of the pain that is known
into the pain that cannot be imagined,
mapless, walking into the wilderness, going
barefoot with a canteen into the desert;
stuffed in the stinking hold of a rotting ship
sailing off the map into dragons' mouths.

Cathay, India, Siberia, *goldeneh medina*,
leaving bodies by the way like abandoned treasure.
So they walked out of Egypt. So they bribed their way
out of Russia under loads of straw; so they steamed
out of the bloody smoking charnel house of Europe
on overloaded freighters forbidden all ports.

out of pain into death or freedom or a different
painful dignity, into squalor and politics.
We Jews are all born of wanderers, with shoes
under our own pillows and a memory of blood that is ours
raining down. We honor only those Jews who changed
tonight, those who chose the desert over bondage.

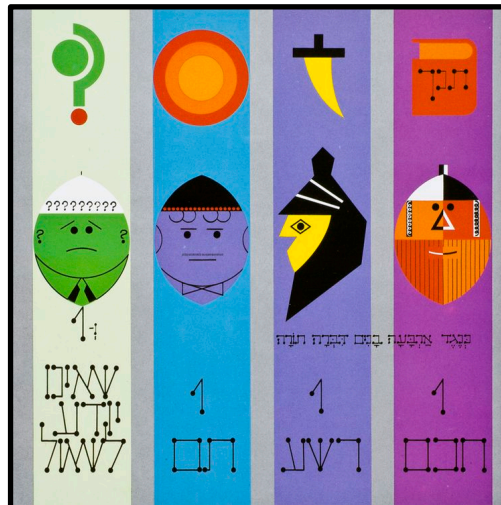
who walked into the strange and became strangers
and gave birth to children who could look down
on them landing on their shoulders for having
been slaves. We honor those who let go of every-
thing but freedom, who ran, who revolted, who fought,
who became other by saving themselves.

--Marge Piercy

The Four Questions Background (For Silent Reading)

The *haggadah* was written in a particular historical context, and the *seder*, as we know it, is modeled after Greco-Roman symposia, which were elaborate banquets for the affluent Roman citizens. The rabbis, using the basic structure of the symposia, transformed the *seder* for their religious and educational needs. For example, the symposia were only for the rich, but the *seder* was for rich and poor alike; at the symposia, wine drinking was unlimited, while at the *seder*, it was limited to four cups.

The content of the traditional four questions was written in the backdrop of this context, and therefore, relates directly to the symposia experience. For example, the question pertaining to why we dip twice on Passover rather than once relates to the manner in which hors d'oeuvres were served at symposia, involving dipping of foods into various dips or salads. And the question of reclining, too, was taken directly from the symposia, as it was part of the banquet for guests to recline on couches in order to experience being treated like royalty. The rabbis extended this reclining into the *seder* as an expression of our freedom as Jews.



Since the purpose of the four questions is to ignite our curiosity and engage us in participating in the storytelling process, the four questions, as traditionally written, made sense in their time period as a method of achieving this goal. But do these same four questions still have the power to ignite us as *seder* participants today? If not, could we or should we add a different set of questions, and if so, what might some of those questions be?

We invite the Steering Committee to read the traditional Four Questions:

מה נשתנה הלילה הזה מכל הלילות!

Mah nishtanah halailah hazeh mikol haleilot!

How different this night is from all other nights!

1 מצה: שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה כולו

chameytz u'matzah. Shebekhol haleilot anu okhlin

.hazeh kulo matzah Halailah

On all other nights we eat bread or matzah.

On this night, why do we eat only *matzah*?

2 הלילה הזה מרור: שבכל הלילות אנו אוכלין שאר ירקות

Shebekhol haleilot anu okhlin she'ar yerakot.

.hazeh maror Halailah

On all other nights, we eat all kinds of vegetables.

On this night, why do we eat only *maror*?

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

Shebekhol haleilot ein anu matbilin afilu pa'am ekhat.

Halailah hazeh sh'tei fe'amim.

On all other nights we do not have to dip vegetables even once.

On this night, why do we dip them twice?

4 שבכל הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה כלנו מסבין:

Shebekhol haleilot anu okh'lin bein yoshvin u'vein m'subin.

.hazeh kulanu m'subin Halailah

On all other nights we eat our meals sitting any way we like.

On this night, why do we lean on pillows?

The Second of the Four Elders

Reader

We begin to answer the questions.

The traditional Haggadah lists ten plagues that afflicted the Egyptians.

As we recite each of these plagues, we dip a finger into our wine glass, removing a drop of wine to symbolize that with each plague our own joy is diminished.

דָּם	<i>Dam</i>, Blood
צַפְרִידֵי	<i>Tz'farde'a</i>, Frogs
כִּנִּים	<i>Kinim</i>, Lice
עֲרוֹב	<i>Arov</i>, Beasts
דֶּבֶר	<i>Dever</i>, Cattle Disease
שָׁחִין	<i>Sh'chin</i>, Boils
בָּרָד	<i>Barad</i>, Hail
אַרְבֵּה	<i>Arbeh</i>, Locusts
חֹשֶׁךְ	<i>Choshekh</i>, Darkness
מַכַּת בְּכוֹרוֹת	<i>Makat B'khorot</i>, Plague of the First-Born



Group

Our departure from Egypt marked the beginning of our journey from slavery to freedom, from service to Pharaoh to serving God. The freedom we celebrate tonight is not only freedom from slavery. It is also the freedom to live in peace, with dignity and with hope for a bright future.

Miriam's Song

*Chorus--And the women dancing with their timbrels,
Followed Miriam as she sang her song,
Sing a song to the One whom we've exalted,
Miriam and the women danced and danced the whole night long*

*And Miriam was a weaver of unique variety
The tapestry she wove was one which sang our history.
With every strand and every thread she crafted her delight!
A woman touched with spirit, she dances toward the light*

Chorus

*When Miriam stood upon the shores and gazed across the sea
The wonder of this miracle she soon came to believe.
Whoever thought the sea would part with an outstretched hand
And we would pass to freedom and march to the Promised Land!*

Chorus

*And Miriam the prophet took her timbrel in her hand,
And all the women followed her just as she had planned,
And Miriam raised her voice in song-
She sang with praise and might
We've just lived through a miracle: We're going to dance tonight!*



The Third of the Four Elders

Reader Dayenu

Author Kurt Vonnegut wrote:

True story, word of honor: Joseph Heller, an important and funny writer now dead, and I were at a party given by a billionaire on Shelter Island.

I said, “Joe, how does it make you feel to know that our host only yesterday may have made more money than your novel ‘Catch-22’ has earned in its entire history?”

And Joe said, “It’s okay. I’ve got something he can never have.”

And I said, “What on earth could that be, Joe?”

And Joe said, “I have enough.”

Cantors and Group

*Ilu hotzi hotzianu hotzianu mimitzrayim
hotzianu mimitzrayim dayenu*

אלו הוציאנו ממצרים,
דינו:

Day, dayenu (3) dayenu dayenu

*Ilu natan natan lanu natan lanu et hashabbat
natan lanu et hashabbat dayenu*

אלו נתן לנו את-השבת,
דינו:

Day, dayenu (3) dayenu dayenu

*Ilu natan natan lanu natan lanu et hatorah
natan lanu et hatorah dayenu*

אלו נתן לנו את-התורה,
דינו:

Day, dayenu (3) dayenu dayenu

Adonai took us out of Egypt... *Dayenu!*

Divided the sea and took us out on dry land... *Dayenu!*

Took care of us in the desert for 40 years and fed us manna... *Dayenu!*

Gave us Shabbat... *Dayenu!*

Brought us to Mount Sinai and gave us Torah... *Dayenu!*

... *Dayenu!*

Cantors and Group

The Second Cup of Wine

Reader

We continue the process of liberation as we drink the second cup of wine. We have experienced the awareness of degradation that compelled the Israelites to resist enslavement. We drink the second cup in honor of redemption, even as we acknowledge the continuing struggle and the unknown road through the desert.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

Barukh Atah Adonai, Eloheinu melekh ha'olam, borei pri hagafen.

We praise you, Adonai Our God, Sovereign of the Universe,
Who creates the fruit of the vine.



The Passover Symbols: An Explanation (For Silent Reading)

Rabbi Gamaliel has said: one who has not explained the following three symbols has not fulfilled their duty: **Pesach** (the Passover lamb), **Matzah**, and **Maror**.

Jewish tradition grows by accretion. Rabbi Gamaliel cherished three symbols; tonight we will explain seven!

The **Maror**, bitter herb or horseradish, which represents the bitterness of slavery.

The **Haroset**, a mixture of apples and nuts and wine, which represents the bricks and mortar we made in ancient times, and the new structures we are beginning to build in our lives today.

The **Lamb Shank** (or **Beet**) which represents the sacrifices we have made to survive. Before the tenth plague, our people slaughtered lambs and marked our doors with blood: because of this marking, the Angel of Death, passed over our homes and our first-born were spared.

The **Egg**, which symbolizes creative power, our rebirth.

The **Parsley**, which represents the new growth of spring, for we are earthy, rooted beings, connected to the Earth and nourished by our connection.

The **Salt Water** of our tears, both then and now.

Matzot of our unleavened hearts: may this Seder enable our spirits to rise.

--Adapted from "Velveteen Rabbi Haggadah" (used by permission)



Reader

Rachtzah רְחִצָּה Washing Our Hands For The Second Time

Once again we wash our hands, but much has changed since the Seder began. We have passed through the long night of Egypt, and we stand on the far side of the Sea of Reeds. We now wash our hands to celebrate our crossing the sea, our rebirth as a free people. Now we recite a blessing for our hands are free to perform acts of holiness, to eat matzah, the symbol of liberation.

Group

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

*Barukh atah Adonai, eloheinu melekh ha-olam, asher kidshanu b'mitzvotav,
v'tzivanu al n'tilat yadayim.*

We praise you, Adonai Our God, Sovereign of the Universe,
who sanctifies us with the commandment to wash our hands.



Reader

Motzi – Matzah מוציא מצה - Blessing for the Meal and the Matzah

We meet again after another year. You look much the same. With so many wrinkles on your face, you never seem to get older. You never gain weight either, but then again, I couldn't imagine a fat matzah.

You seem so simple, plain and flat. You would have been ignored by the palates of humanity except for your role in history...For a symbol of freedom you are not very impressive. You do not sparkle like wine, you are not sweet like haroset, or delicious and sumptuous like the festive meal...You are just your simple self.

You were there from beginning to end. You who were the bread of slaves, our cheap and filling food, and became the sustenance of a free people. Fragile as you are, you have survived unbroken. You remind us of our humble beginnings, and yet you show that the lowly can also become free. You are the symbol of the possibility of change for us all, even as we age. Matzah, the eternal symbol of freedom.

--Based on a writing by Rabbi Michael Strassfeld

Group

We Bless And Then We Get Ready To Eat

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

*Barukh atah Adonai, eloheinu melekh ha'olam,
hamotzi lechem min ha'aretz.*

We praise you, Adonai Our God, Sovereign of the Universe,
who brings forth bread from the earth.

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

*Barukh atah Adonai, eloheinu melekh ha'olam,
asher kidshanu b'mitzvotav, v'tzivanu al akhilat matzah.*

We praise you, Adonai Our God, Sovereign of the Universe,
who sanctifies us with the commandment to eat matzah.

The Bitterness of Being a Stranger

We were strangers in Egypt and Kiev
We were foreigners in Babylon and Berlin

We were outsiders and wanderers in
Spain and Poland and France

We looked at the citizens of those lands
With the dark, pleading eyes of the alien

Our hearts beat the hesitant beat of those
Without rights, fearful and uncertain

We pray to help us remember the heart
Of the stranger when we walk in freedom

Help us to be fair and upright in
All our dealings with others

Burn and brand the lesson of all the
Years and all the lands onto our hearts

Make us forever strangers to
Discrimination and injustice

*--Union of Liberal and Progressive Synagogues
United Kingdom*

Group

Maror מָרוֹר We Say The Blessings For *Maror*, The Bitter Herb

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

*Barukh atah Adonai, eloheinu melekh ha'olam,
asher kidshanu b'mitzvotav v'tzivanu al akhilat maror.*

We praise you, Adonai Our God, Sovereign of the Universe,
who sanctifies us with the commandment to eat the bitter herb.



Reader

Korekh כּוֹרֵךְ The Hillel Sandwich: Matzah and the Bitter Herbs

Why have we eaten the bitter maror with the sweet haroset?

From darkness to light, from slavery to freedom, from winter to spring, from youth to maturity, and now from bitterness to sweetness. Because in our own lives, we live within the tapestry of these contradictions. It is dark, and it is light: we are trapped and we are liberated; we experience physical pain and we experience emotional joy, just as we have eaten the maror with the haroset, taking the bitter with the sweet.

Through this act we acknowledge the fullness of our lives, shaded by the gradations of our life experiences; never black and white but a reflection of the full range of possibilities.

--Based on writings by Rabbi Joy Levitt



Shulchan Orekh שְׁלַחַן עוֹרֵךְ We Eat The Festive Meal

Cantors

Barekh בָּרַךְ The Blessing After The Meal



The Fourth of the Four Elders

Leader

In Every Generation

In every generation, each individual should feel personally redeemed from Egypt. Whoever expands upon the story of ongoing Exodus is worthy of praise.

Cantors

L'Dor v' Dor

**לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַח נְצַחִים קְדֻשַׁתְךָ נִקְדִּישׁ:
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד:
בָּרוּךְ אַתָּה יי, הָאֵל הַקְּדוֹשׁ:**

L'dor vador (x 3) nagid godlékha, ul'néitzach n'tzachim k'dushat'kha nakdish.

V'shivchakha elohéinu mipínu lo yamush l'olam va'ed.

Barukh atah adonai, ha'eil hakadosh.

To all generations we will declare Your greatness,
and for all eternity proclaim Your holiness.
Your praise, O God, shall never depart from our lips.
We praise you, Adonai, the Holy God.

Reader

The Cup of Miriam

In the years of wandering in the desert, Miriam's well accompanied the Israelites. According to tradition, Miriam's well is still with us. Every Saturday night, at the end of Shabbat, its waters flow out into wells everywhere in the world.

While the return of Elijah is left to the future and all its potential, Miriam is present with us always. She is here, in the spirit of ChaiVillageLA, to provide healing, inspiration, and wisdom. She and her waters sustain us as we await Elijah.

There is still a long journey to freedom, a long while before Elijah can herald the messianic age. Miriam the prophet calls us to work for —not wait for—that day. She sustains us with the most basic substance on earth—water that cleanses and heals. She lifts our hearts as she leads us once again in song and dance.



The Third Cup of Wine

Reader and Cantors

We now drink the third cup of wine in gratitude for all the gifts we have been given. The seder reminds us of the gifts of relationships—of family and our community of ChaiVillageLA; of lives well lived; of having food to eat and homes for shelter. Yet, most of all we offer thanks for the greatest gift—the ability to challenge, to question, to choose, and therefore to strive for freedom.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

Barukh Atah Adonai, Eloheinu melekh ha'olam, borei p'ri hagafen.

We praise you, Adonai Our God, Sovereign of the Universe,
Who creates the fruit of the vine.

The Cup of Elijah

We open the door for Elijah – the prophet who heralds the coming of the Messiah and a world in which all peoples will coexist peacefully – acknowledging the image of God in one another. To deny the possibility of fundamental transformation, to be stuck in the pain of past oppression, or to build our religion around memories of the Holocaust and other forms of suffering is to give the ultimate victory to those who oppressed us. To testify to God's presence in the world is to insist on shifting our focus from pain to hope and to dedicate our energies to transforming this world and ourselves.

We still believe in a world based on love, generosity, and openheartedness. We continue to affirm the Unity of All Being. Tonight we reaffirm our commitment to the messianic vision of a world of peace and justice in which inequalities have been abolished and our human capacities for love, solidarity, creativity, and freedom are allowed to flourish, in which all people will recognize and affirm in each other the spirit of God. In that day, living in harmony with nature and with each other, all peoples will participate in acknowledging God's presence on earth. We remain committed to the struggles in our own time that will contribute to making that messianic vision possible someday.

--Tikkun Magazine Haggadah

Growing up and celebrating seder in my parents' home in Tel Aviv, I never heard them mention the seders of their childhoods, and I never asked. This year, for the first time, I asked my father to recreate images locked in his mind for over seventy years. He told me how my grandfather, dressed in a white *kittel* and *kippah*, presided over a seder table laden with candles, crystal and china. He told me about a family Haggadah—oversized and illuminated—that sat in my grandfather's lap as he led his family in prayer and song. He told me how my grandparents opened their home on seder night to all who were hungry.

My grandparents are all gone now—smoke up a concentration camp chimney. Maybe I am the answer to their cry from that narrow place, for in Israel I experience the openness and freedom they could never imagine. Perhaps I am here to give thanks.

--Nurit Levin Stein

Cantors

Hallel הַלֵּל We Sing Songs of Praise



The Fourth Cup of Wine

Reader

This is the promise of covenant.
As God has kept this promise for five thousand years,
so may we keep our commitment to others,
building connections of justice and integrity.

May we continue to build our Village by
supporting one another, enabling us
to truly live up to the words "Independent Together."

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

Barukh Atah Adonai, Eloheinu melekh ha'olam, borei p'ri hagafen.

We praise you, Adonai Our God, Sovereign of the Universe,
Who creates the fruit of the vine.

Leader

Nirtzah נִרְצָה We complete the seder



Reader

Earlier this evening, we read of the plagues inflicted upon the Egyptians and spoke of the modern plagues that exist in our world. We removed drops of wine from our cups, symbolizing the pain these plagues bring. Our ChaiVillageLA seder is about to end. We have gone from slavery to freedom; we have experienced redemption. Now, let us share our blessings, and replenish the wine, symbolizing our gratitude for all we have.

Now our seder is completed. May we, this caring community filled with wisdom, celebrate for many years to come.

Cantors

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

L'shanah haba'ah birushalayim!

NEXT YEAR IN JERUSALEM!

Cantors

Havdalah Service סדר הבדלה

Dessert



It Took a Village to Create our Seder

Thank you to Our Seder Committee:
Sandi Sternig-Babcock, Program Co-Chair
Barbara Joyner, Program Co-Chair
Lorna Belman Dale Joyner
Joel Levine Susan Levine
Andrea Pullan Terry Pullan
Sue Rosenblum Peter Siegel
Radell Simon Madeline Wolf

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Sue Rosenblum
Peter Siegel
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Cantor Lizzie Weiss
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that has enhanced our seder experience

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Rabbi Zoë Klein
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Devorah Servi, Director
Arielle Nissenblatt, Communications Coordinator

Our Sources

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- “The Open Door: A Passover Haggadah” – Central Conference of American Rabbis
“A Night of Questions: A Passover Haggadah” – The Reconstructionist Press
“Velveteen Rabbi Haggadah” – Rabbi Rachel Barenblat

Music Was Composed Or Arranged By:

- “Standing at the Parted Shores” – Noah Aronson
“Hinei Ma Tov” – Rick Recht
“Seder Song” – Cantor Rollin Simmons
“Miriam’s Song” – Cantors Sing/Debbie Friedman
“L’dor Vador” – Sol Zim
“Halleluyah” – Sufi Chant

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**ChaiVillageLA is about helping people to live well and joyfully
within a community of friends, support and Jewish values.**

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