



# **“NEXT YEAR IN JERUSALEM” IN THE AMERICAN HAGGADAH**

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Dr. Jonathan D Sarna



- From the first American haggadot to those of the present day, the phrase “le-shanah ha-ba’ah bi-yerushalayim” has remained both pregnant with meaning and ripe for interrogation. Who is responsible for returning Jews to Jerusalem – God or we ourselves?
- Do we look forward to the rebuilding of the temple as in ancient Jerusalem? To the peopling and upbuilding of present-day Jerusalem? Or to the heralding of a utopian future Jerusalem where peace and harmony reign supreme? Does praying for an imminent return to Jerusalem square with American patriotism and national loyalty?
- How did the exclamation, not found in the Bible or the Talmud, make its way into the seder at all? Like so many of the questions Jews ask at the Passover seder, no single answer suffices.
- Instead, as we shall see, systematic study of this three-word Hebrew phrase – its appearance, disappearance, translation, illustration and interpretation - illuminates both the power of words in American Jewish life and the power of Jerusalem, real and imagined, within Jewish culture.
- A single phrase in the Passover haggadah, it turns out, sheds significant light on American Jewish dispositions toward rebuilding the temple, returning to Jerusalem, promoting Zionism, and supporting contemporary Israel. Through this one phrase, much can also be learned about the American haggadah as a genre, and its almost two centuries of history.



וְהָיָה כִּי יִבְרָא

בְּהַר שֵׁנִי מִן הַיָּם  
וְהָיָה כִּי יִבְרָא  
בְּהַר שֵׁנִי מִן הַיָּם  
וְהָיָה כִּי יִבְרָא

בְּהַר שֵׁנִי מִן הַיָּם

בְּהַר שֵׁנִי מִן הַיָּם

בְּהַר שֵׁנִי מִן הַיָּם  
בְּהַר שֵׁנִי מִן הַיָּם



*[Small, faint text in the bottom right corner, likely a marginal note or commentary.]*

קדוש במלכות רחום מלכה שמו  
שמדו לו לב ילד לבני לב לבא לללו  
במלכה כי לילד כי לילד

מקיה במלכות הממלכה המיימי  
שמדו לו לילד לבני לב לבא לללו  
במלכה כי לילד כי לילד

# לשנת תש"ב בדש סיון

ברוך זתה יי' להי' ואל השולק סודי פי  
הגם ושותף בה' סיב שיווי



לשנה תבנה  
בירושלים

ברוך אתה יי אלהינו מלך העולם בורא

פרי הגפן

אחד

הוא יבנה ביתו בקרוב בנהרה

בנהרה פניינו בקרוב בקרוב

אֵל בְּנֵה יי בְּנֵה בְּנֵה בֵּית בְּקִרְבִּי בְּקִרְבִּי

ברוך הוא יבנה וְגוֹמַל גְּדוֹל דְּגוֹל

הַרְרֵר וְתִיק זֶר חֲסִיד טוֹב יַחֲדֵר

כְּבִיד לְמוֹרֵד מֵלֶךְ נֹרָא סְבִיבֵי עֲזוּזֵי

פִּזְרָה יִבְאֵר קְרוּשֵׁי רְחוֹב שְׂדֵי תַקִּית

# סדר הגדה של פסח

מתורגם מלשון הקודש ללשון ענגלאטירא

אשר כבר הובאה לרפוס

על ידי

המקוק התורני כהר רוד ב"ר מרדכי הלוי ז"ל :

בלונק

ועתה הובאה לרפוס

על ידי

הצעיר שלמה בן צבי הירש :

נואיארק :

שנת

לשנת תנ"א בירושלים לפק :

הגדה של פסח :

כי לו נצאה כי לו יצאה : אדיר במלוכה • בחור  
כהלכה • גרודיו יאמרו לו • לך ולך • לך כי לך •  
לך אף לך • לך • השמלכה • כי לו נצאה כי לו  
יצאה : דעל במלוכה קדור כהלכה • ותקיו יאמרו  
לו • לך ולך וכו' : זכאי במלוכה חסין כהלכה •  
מפסדיו יאמרו לו • לך וכו' : יחיד במלוכה כבוד  
כהלכה למודיו יאמרו לו • לך וכו' : מושל במלוכה  
גורא כהלכה סביביו יאמרו לו • לך וכו' : עט  
במלוכה פודה כהלכה צדיקיו יאמרו לו • לך וכו'  
קדוש במלוכה רחום כהלכה שגאנו יאמרו לו • לך  
וכו' : תקוף במלוכה תוסף כהלכה תמימיו יאמרו  
לו • לך וכו' :

לישנה הבאה בירושלים :

The year that approaches, O bring us to Jerusalem.

ברוך אתה • אלהינו מלך העולם • בורא פרי הגפן :

Blessed art thou, O Lord, our God! King of the universe, Creator of the fruit of the vine.

והיא ברכה אחריה על היין

Then drink the Glass of Wine leaning, and say the Grace after drinking Wine.

ברוך אתה • אלהינו מלך העולם • על הגפן • תג  
פרי הגפן • ועל תעובת השדה • ועל ארץ



סדר

# הגדה של פסח.

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ע"י היום תשס"ז

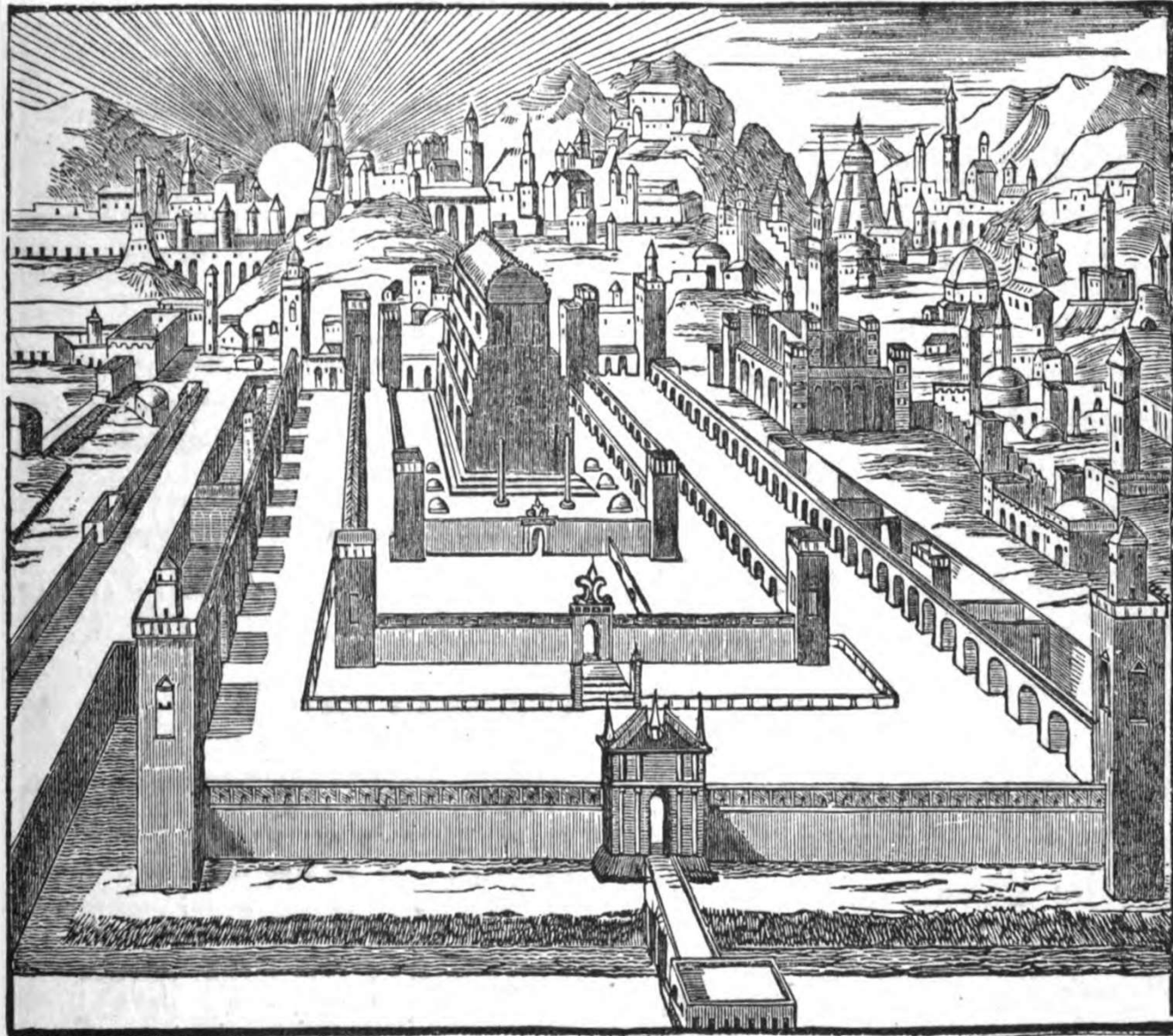
SERVICE  
FOR THE  
TWO FIRST NIGHTS  
OF  
**PASSOVER,**  
HEBREW AND ENGLISH.



FOURTH EDITION.

NEW-YORK,  
HENRY FRANK, PRINTER AND PUBLISHER,  
No. 3 Cedar Street.

1857.



Jews. Liturgy & ritual.  
Hagadah  
קצור  
CARL  
JBI

# הגדה לליל פסח

## FAMILY SERVICE

FOR THE

## EVE OF PASSOVER,

HEBREW AND ENGLISH,

BY

M. JASTROW, Ph.D.,

Rabbi of the Congregation "Rodef Shalom," Philadelphia.

PHILADELPHIA,  
1883.

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Original from  
UNIVERSITY OF WISCONSIN

— 27 —

## SONG.

(Melody: *Addir 'Hu.*)

All abroad praise our God; praise him all creation!  
In all tongues, sing him songs, him alone ovation.  
Bow in fear, far and near, praise him every nation!

At all times, to all climes, sendeth he good tiding.  
Heart depressed findeth rest, when in him confiding.  
Ne'er despair! When in care, be in God abiding.

God is nigh, hears thy cry, when dark clouds hang o'er thee.  
In distress, he will bless and send light before thee.  
Hush thy grief! Sure relief will to bliss restore thee.

Jacob's Rock wards his flock ever in safe-keeping.  
Hark! he saith, "Live in faith; mourners, cease from weep-  
ing!

'Neath the snow flowers grow, sun awakes the sleeping."

Songs of Spring soon shall ring, "Winter no more reigneth;  
Blossoms blow; pleasures grow; Earth her youth regaineth."  
Wind and dew, servants true, do what God ordaineth.

Lord, we pray, e'er and aye, in thy mercy, heed us!  
Bid thy light and thy right on thy path to lead us!  
All our days may the rays of thy wisdom speed us!

כָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי

תְּבִקְסוּ :

We praise thee, O Lord our God, King of the universe,  
who createst the fruit of the vine.

(Drink the fourth cup.)



הגדה של פסח.

# THE SEDER SERVICE

For Passover Eve in the Home

ARRANGED BY

MRS. PHILIP COWEN

A Completely Revised English Translation  
with New Notes, Music and Illustrations

Third Edition

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5665-1905

הגדה של פסח

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## לשנה הבאה בירושלים:

ברוך אתה יי אלהינו מלך העולם. בורא פרי הגפן:

(ושוחת בהסיכה ואח"כ יאמר ברכה אחרונה על חוין).

ברוך אתה יי אלהינו מלך העולם. עלי הגפן ועל פרי הגפן ועל ארץ חמדה טובה ורחבה שרצים והנחלת לאבותינו לאכול מפריה ולשבוע מטובה. רחם יי אלהינו על-ישראל עמך ועל-ירושלים עירך. ועל-ציון משכן כבודך. ועל-מזבחה ועל-היכלך. וקנה ירושלים עיר הקדש במהרה כימינו. והעלינו לתוכה. ושמחנו בבגינה ונאכל מפריה. ונשבוע מטובה. ונברכה עליה בקדשה ובטהרה (ישבת ורצה והחליצנו ביום השבת הזה) ושמחנו ביום חג המצות הזה. כי אתה יי טוב ומטיב לכל. ונודה לך על הארץ ועל פרי הגפן: ברוך אתה יי על הארץ ועל פרי הגפן:

נרצה כי כבר רצה אלהים אח מעשיך.

\*חסל סדור הפסח כהלכתו. ככל משפטו וחקתו: באשר זכינו לסדר אותו. בן גובה לעשותו: זה שובן מעונה. קומם קהל מי מנה: קרב גהל נטעי כנה. פדוים לציון ברנה:

\*For music, see page 136.

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THE SEDER SERVICE

In the year to come, in Jerusalem.

Blessed art Thou, O Eternal, our God! King of the universe, Creator of the fruit of the vine.

*Then drink the fourth cup of wine, and say the following blessing —*

Blessed art Thou! O Eternal, our God, King of the universe, for the vine, and the fruit of the vine, and for the increase of the field, and for that pleasant, goodly and ample land, which Thou wast pleased to cause our ancestors to inherit, to eat of the fruit thereof, and to be satisfied with the goodness thereof.

Have compassion on us, O Eternal, our God! and on Thy people Israel; on Jerusalem, Thy city; on Zion, the tabernacle of Thy glory; on Thy altar and on Thy temple. O rebuild the holy city (Jerusalem) in our days, and lead us up thereto; and cause us to rejoice therein, that we may eat of the fruit thereof, and be sated with its goodness, and bless Thee in holiness and purity (and be pleased to grant us rest on this Sabbath-day), and

Cause us to rejoice on this day of the feast of unleavened bread; for Thou, O Eternal, art good, and beneficent to all: We, therefore, thank Thee for the land, and for the fruit of the vine. Blessed art Thou, O Eternal! for the land, and for the fruit of the vine.

The commemoration of the Passover is now accomplished; according to its order, all its statutes and customs. As we have been deemed worthy to arrange it, so may we also merit the actual observance thereof.

O Holy One! Thou who dwellest on high, raise up a people of whom it was said, Who can number them? O hasten to lead the established plant (Israel), and to bring the redeemed to Zion with joyful song.

*As appears from the foregoing, the formal service ends here. But it was customary to remain about the table and have a pleasant time. Aware of this, the children would remain awake during the earlier part of the service. The matter that follows, as will be seen, seems designed to interest them especially.*

התקנה

The "Hatikvah" of Naphtali Herz Imber.

<p>ה כל-עוד שמה עלי דרכים שער יפת שאיה, זכין תרבות ירושלים עוד פת ציון בוכיה; עוד לא אכח</p> <p>ו כל-עוד דמעות מהורות סעין פת עמי נזלות, ולקבות לציון בראש אשמורות עוד תקום פחצי הלילות; עוד לא אכח</p> <p>ז כל-עוד נמפי דם בעורקיני רצוא ולשוב ילוי, נעלי קברות אבותינו עוד אנלי טל יפלי; עוד לא אכח</p> <p>ח כל-עוד רגש אהבת הלאם בלב היהודי פועם, עוד נוכל קוות גם היום, כי ירחמנו אל זועם; עוד לא אכח</p> <p>ט שקעו אחי בארצות נוד את קול אחד חזינו: "כי נק עם אחרון היהודי גם אחרית תקותנו!" עוד לא אכח</p>	<p>א כל-עוד בלבב פניקה נפש יהודי הוסייה, ולפאתי סורה קהילה עין לציון צופיה; עוד לא אבדה תקותנו, התקנה הנושנה: לשוב לארץ אבותינו, לעיר פת דוד תנה.</p> <p>ב כל-עוד דמעות סעינינו נלו כגשם נדבות, ורקבות ספני עמנו עוד הולכים על קברי אבות; עוד לא אכח</p> <p>ג כל-עוד חומת מחסנינו לעינינו סופעת, ועל תקפו סקדשני עין אחת עוד דופעת; עוד לא אכח</p> <p>ד כל-עוד מי הירדן בנאון סלא נדותיו ילוי, היום בנרת בנאון בקול הסקה יפלי; עוד לא אכח</p>
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# HAGGADAH

OR

HOME SERVICE

FOR THE FESTIVAL OF

PASSOVER

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BY

RABBI J. LEONARD LEVY, D. D.  
OF THE CONGREGATION RODEF SHALOM  
PITTSBURGH, PA.

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SEVENTH EDITION

1922

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PITTSBURGH:

THE RODEF SHALOM CONGREGATION  
FIFTH AND MOREWOOD AVENUES

READER.

Religious liberty. This is the third of the great forms of freedom in which men rejoice, civil liberty and political liberty being the other two. Moses demanded of Pharaoh not only "to let Israel go," but that they should also "serve God." Different people have different ideas of God and of the manner in which He can best be served. It is man's right to serve God as he sees fit, so long as he does not interfere with the equal right of his neighbor. To enjoy religious liberty means that men should be permitted to observe the principles of their religion without interference by others. This right has not been gained without a great struggle, and even to-day many millions do not yet possess it.

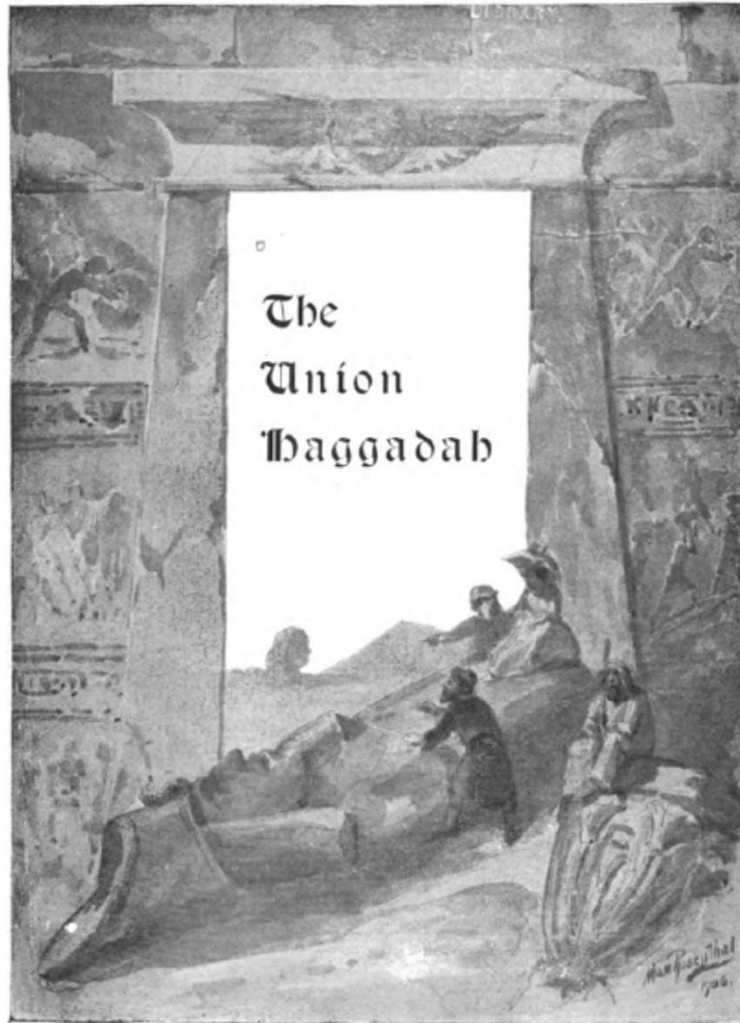
CHILD.

Where do we find civil, political and religious liberty united today?

READER.

Here in America. The fathers of this country fought against oppression that here all men should be free and equal before the law; free to worship God as their conscience dictated. To us the United States of America stands as the foremost among nations granting the greatest liberty to all who dwell here. Therefore we grace our table with the National flag. That flag stands for "equal liberty to all men. It means equal rights for all. It means





### Close of the Service

[The fourth cup of wine.]

פָּרַדְךָ אֱתָהּ יְיָ אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם . בּוֹרֵא פְרֵי הַיֵּמֶן :

"Praised art Thou, O Lord our God, King of the Universe, who has created the fruit of the vine to gladden the heart of man."

[The head of the house now brings the Service to a close with these words:]

The last benediction over the wine-cup of joy has been said. May all the sentiments of praise and thanksgiving which have filled our hearts to-night, be blended therein invoking God's favor on the close as it rested on the opening of our festive service. In this our happy home-circle, in the circle of our kindred and friends, let us bind more firmly the bonds of love and duty with words of cheer and sentiments of hope.

[In unison.]

May God keep us safe from year to year!  
 May His blessing gladden our hearts!  
 May His countenance shine upon us and exalt our lives!

And may all the wrongs that still prevail  
 Be righted in the coming year, Amen!

[Drink the wine.]

Close with singing the Passover Hymns and Songs which follow, and with selected Readings from the Appendix.



# הנדה של פסח



## HAGADAH

Passover Seder Service

Compliments of

MAXWELL HOUSE COFFEE

Good to the Last Drop

KOSHER FOR PASSOVER

A General Foods Product

surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is the Almighty in His kingdom, He is the upholder of the perfect, who say unto Him: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming. The following year grant us to be in Jerusalem.

Blessed art thou, O Eternal, our God, King of the Universe, Creator of the fruit of the vine.

Drink the fourth cup of wine and say:

Blessed art thou, O Eternal, our God, King of the Universe, for the wine, and for the fruit of the vine, and for the produce of the field, and for that desirable, good, and spacious land which thou grantedst our ancestors to inherit, to eat of its fruit, and be satisfied with its goodness. Have compassion, O Eternal, our God, upon us, on Israel thy people, upon Jerusalem thy city, on Zion the residence of thy glory, and upon thy altar and thy temple; rebuild Jerusalem, thy holy city, speedily, in our days. (On Sabbath add: Be gracious to us and give us strength) and cheer us on this day of the feast of unleavened bread, for thou, O Eternal, our God, art good and beneficent unto all, and therefore do we give thanks unto thee for the land, and for the fruit of the vine. Blessed art thou, O Eternal, for the land, and for the fruit of the vine.

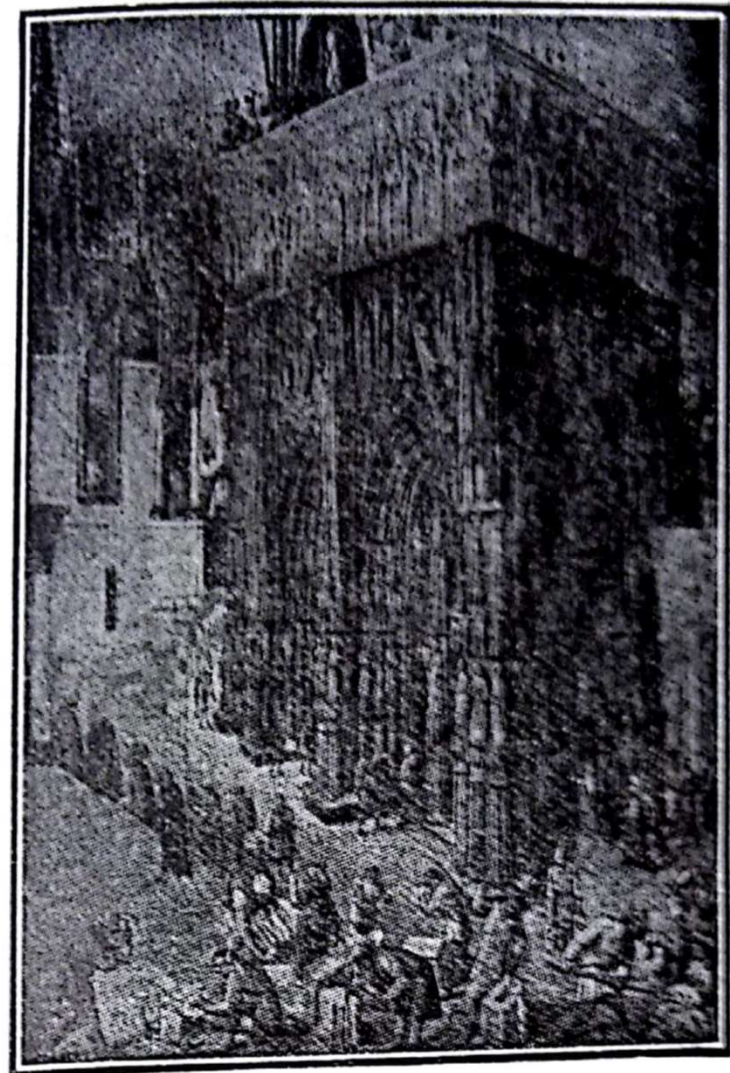
נרצה. Acceptance of the divine Service.

לה. לה אף לה. לה יי הממלכה: כי לו נאֵה. כי לו יאֵה:

תקוּף בְּמְלוּכָתָהּ. תִּזְמֹן בְּהַלְכָּהּ. תְּמַיְמוּ יִאֲמְרוּ לוֹ. לֵה וְלֵה. לֵה בִּי לֵה. לֵה אֵף לֵה. לֵה יי הממלכה: כי לו נאֵה. כי לו יאֵה:

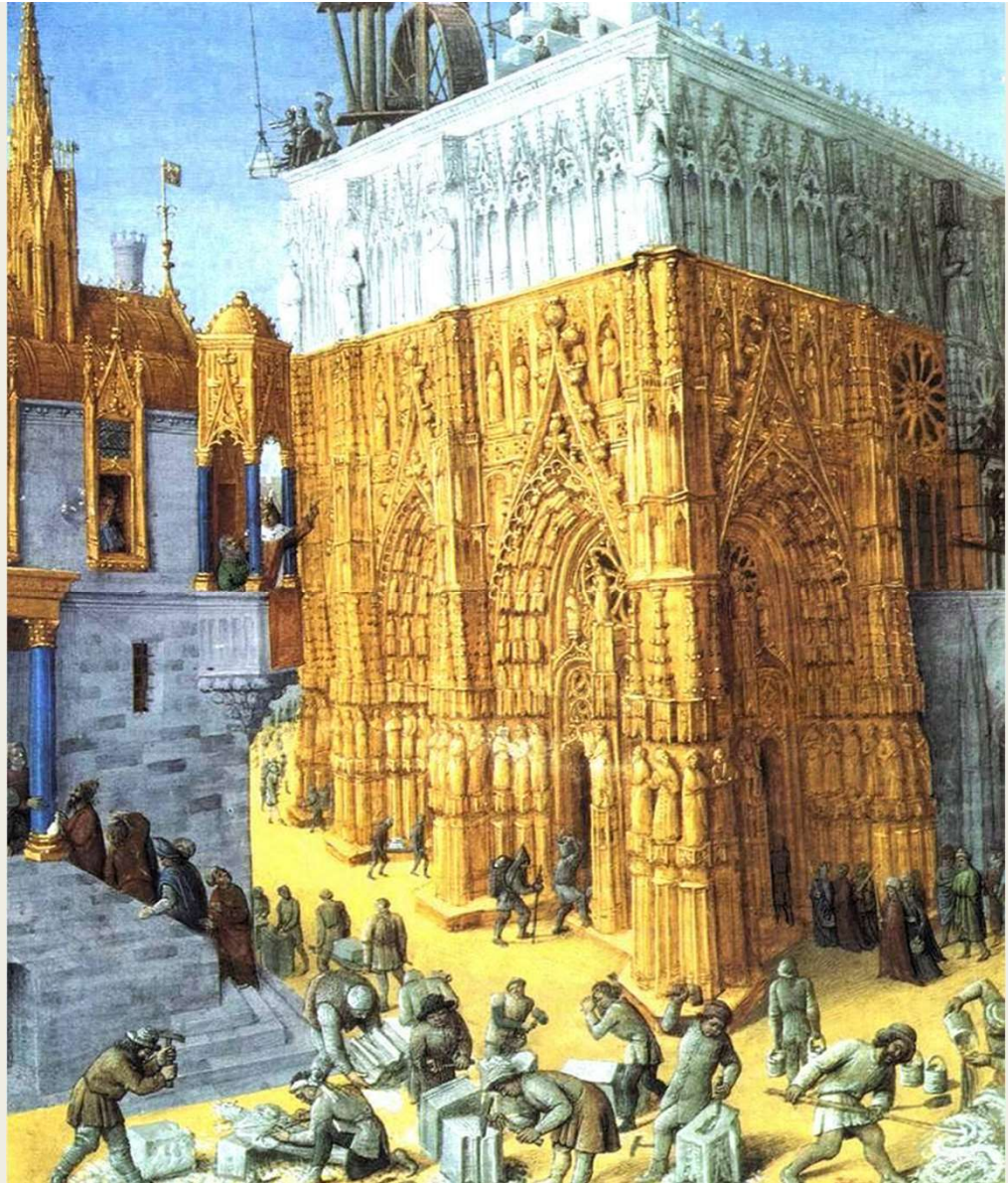
לשנה הבאה בירושלים: ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

ברוך אתה יי אלהינו מלך העולם על הגפן ועל פרי הגפן ועל תנובת השדה ועל ארץ חמדה טובה ורחבה שרצית והנחלת לאבותינו לאכל מפריה ולשבוע מטובה. רחם יי אלהינו על ישראל עמו ועל ירושלים עיר הקודש ומשכן כבודך ועל מוצבך ועל היכלך ובנה ירושלים עיר הקודש במהרה בימינו ותעלנו לתוכה ושמחנו בכבודך ונאכל מפריה ונשבוע מטובה ונברך עליה בקדש ובטהרה: (ורצה ותמליצנו ביום השבת הזה): ושמחנו ביום חג המצות הזה: כי אתה יי מוב ומטיב לכל ונודה לה על הארץ ועל פרי הגפן. ברוך אתה יי על הארץ ועל פרי הגפן:



The Building of Solomon's Temple





# THE HAGGADAH

A NEW EDITION  
WITH ENGLISH TRANSLATION,  
INTRODUCTION, AND NOTES

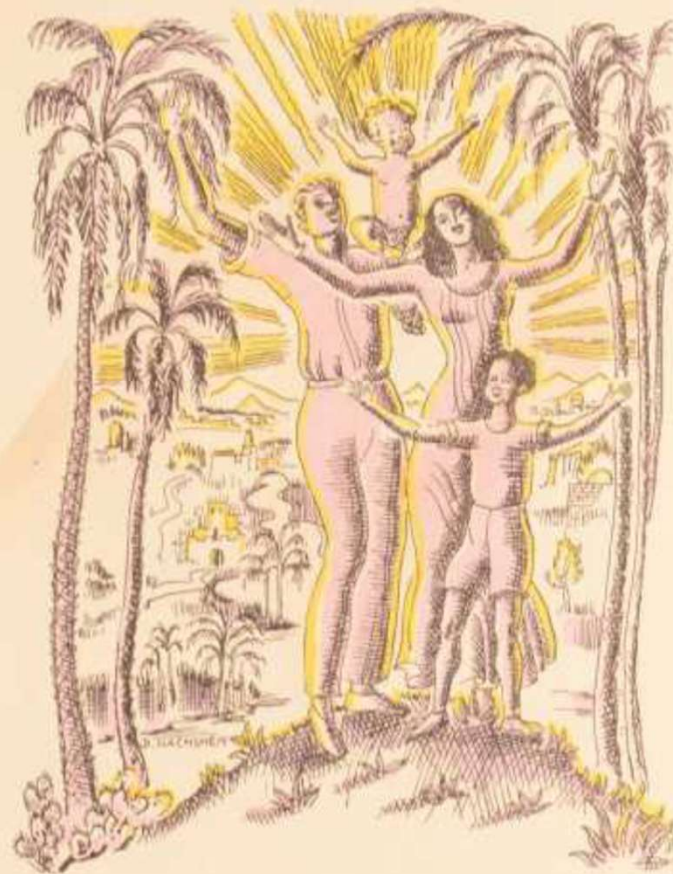
BY  
CECIL ROTH  
WITH DRAWINGS  
BY  
DONIA NACHSHEN

LONDON  
THE SONCINO PRESS

1934-5694

NEXT YEAR  
IN JERUSALEM

לשנה הבאה  
בירושלים:





# הגדה של פסח

כתובה ומצוירת בירי  
ארתור שיק

הוצאת «מסדה» ו«אלומות»  
ירושלים רמת-גן תל-אביב

**W**E have ended the Passover Service in due form, according to all its statute and precept. Even as we have had the merit to set it forth, so may we have the merit to perform it. O Thou Pure One, Who dwellest in the Heavenly abode! redress again the numberless congregation of Israel, and speedily lead the offshoots of the stock Thou hast planted home to Zion in song—Redeemed.

## NEXT YEAR—IN JERUSALEM

¶ And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also tonight, and should also bear sons; Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. . . . And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me. (*Ruth i, 11-14, 16-17*)

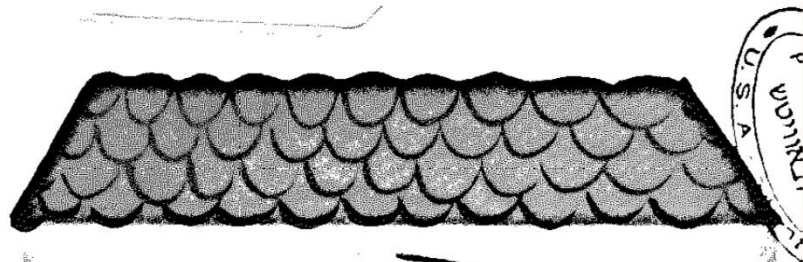
### THE HYMNS—FIRST NIGHT

*The first of the hymns recited on the first night, according to the Northern and Central European usage, is by the poet Yannai (7th century). It calls attention to the many great happenings which, according to the Bible, took place (like the Passover redemption) "at midnight," or are to take place then. It is replete with scriptural allusions in every line.*

SO "AND IT CAME TO PASS AT MIDNIGHT" (*Exodus xii, 9*).  
At that time, many were Thy miracles at night, at the outset of the watch of this same night. The Righteous Proselyte [Abraham] conquered through Thee, when Thou didst divide for him the night: "And it came to pass at midnight."  
Thou didst judge the Philistine king of Gerar in a dream of night. Thou didst fright the Aramaean [Laban] yester-night. And Israel strove with God, and yet prevailed, at night: "And it came to pass at midnight."  
The first-born seed of Egypt Thou didst smite at night. Their treasure they found not, when they rose up at night. The host of Sisera, Harosheth's captain, Thou didst sweep away through stars of night: "And it came to pass at midnight."  
When the blasphemer [Sennacherib] planned to sweep away the Shrine, Thou didst shame his churls at night. Bel and his image were prostrate at dead of night. The Man of Delight [Daniel] had revealed to him the vision seen at night: "And it came to pass at midnight."  
He who caroused in holy vessels was slain on that same night. He who was saved from the lions' den gave his explanation of the dreadful vision seen at night. Haman the Agagite stored up his hatred, and wrote his missives against the Jews at night: "And it came to pass at midnight."  
Thou didst stir Thy triumph against him, when the King's slumber fled at night. Thou shalt tread the Wine-Press for the Watchman—"What of night?" The Watchman's answer came: he said "Dawn comes, as well as night": "And it came to pass at midnight."

סידור פסח כדרכו. ככל משמנו ודקתו. פאשר  
זכינו לסדר אותו. כן נזכר לעשות: דך שיכו מיעו  
קיום קהל צאת ממצרים. בדרוב גדל ומעי כזה. פאשר  
מגידו בידך:  
שנות תפארת מורו שלום  
בליש האמין  
אשר נסים תפארת פליטה בראש אשמיות זה הלילה. ג  
החלום הזה. וזה בתוך הלילה.  
גדת מלך גדר שרלום הלילה. הפתחת ארמי באמש לילה. ויש  
למלא ויזבל לו לילה. וזה בתוך הלילה.  
דע בכורי סדרום פחצת בחמי הלילה. היום לא טאזי בקיום  
הלילה. טוסת נגיד חישת סליח בכוכבי לילה. וזה בתוך הלילה.  
יען סחרת קוסת איהי חובשת פנהי בלילה. כרע נל ומעבו האישן לילה  
לאיש המודות וזה רז חזות פודה. וזה בתוך הלילה.  
משתה בכלי קדש נהרג בו בלילה. ישע מפור אדות פותה בעיות לילה  
עזאז נשו איהי וכתב ספרים הלילה. וזה בתוך הלילה.  
עודת נארה עליה בנצח ענת לילה. פודה תדרה לשומר מה מלילה לילה  
משומר וקח אנה בחר וגו. וזה בתוך הלילה.





# THE NEW HAGGADAH

*For the Pesah Seder*

הועתק והוכנס לאינטרנט  
[www.hebrewbooks.org](http://www.hebrewbooks.org)  
ע"י חיים תשס"ז

*Edited by Mordecai M. Kaplan,  
Eugene Kohn, and Ira Eisenstein  
for the Jewish Reconstructionist  
Foundation*

1941

BEHRMAN'S JEWISH BOOK HOUSE · PUBLISHERS  
New York

*All say in unison:*

## לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

Ⲁ MAY THE COMING YEAR WITNESS THE REBUILD-  
ING OF ZION AND THE REDEMPTION OF ISRAEL.



LA-SHANNAH HA-BA-AH

*Slowly, like a trumpet call*

La-shan-nah hab-ba-ah — bi - ru - sha -

= la = yim. La-shan - nah hab-ba = ah — bi =



הגדה של פסח  
 לשנה הבאה בירושלים

VERY SLOWLY

L' - sho - noh ha - bo - oh    l' - sho - noh ha - bo - oh

l' - sho - noh ha - bo - oh    bi - ru - sho - lo - yim

L' - sho - noh                    ha - bo - oh

[ 95 ]

THE HAGGADAH  
 NEXT YEAR IN JERUSALEM.

l' - sho - noh ha - bo - oh    bi - ru - sho - lo - yim.

L' - sho - noh ha - bo - oh    l' - sho - noh ha - bo - oh

*Repeat da Capo in a much livelier tempo*

bi - ru - sho - lo - yim.

[ 96 ]

# הגדה של פסח

## The Passover Haggadah

FOR  
JEWISH PERSONNEL  
IN  
THE ARMED FORCES  
OF THE  
UNITED STATES



Commission on Jewish Chaplaincy  
15 E. 26th St., New York, NY 10010

101

### THE PASSOVER HAGGADAH

#### 14. CONCLUDE THE SERVICE

*This prayer, that our words and deeds be acceptable  
in God's sight, ends the formal part of the Seder:*

The Passover Seder is now complete.  
Its traditions, rules and ceremonies---  
All have been faithfully observed.  
As we were privileged to celebrate it tonight,  
So may we always be worthy to do so.

Thou, Pure One, who dwellest on high,  
Gather us into a mighty congregation.  
Soon may Israel, the seed of Thy planting,  
Redeemed, come singing to Zion.

Next year may we celebrate in Jerusalem.

הגדה של פסח

100

## 14. נְרִצָּה

*This prayer, that our words and deeds be acceptable  
in God's sight, ends the formal part of the Seder:*

הָ סֵר סְדוּר פֶּסַח כְּהַלְכָתוֹ.  
כְּכַר - מִשְׁפָּטוֹ וְהִקְתּוֹ:  
כְּאֲשֶׁר וְכִינוּ לְסִדֵּר אוֹתוֹ.  
כֵּן נִפְתָּה לְעִשׂוֹתוֹ:  
יְיָ שׁוּבֵן מְעוֹנָתָה.  
קוּמֵם קְהַל מִי מְנָה:  
כְּקָרוֹב נְהַל נְטַעֵי כְנָה.  
פְּדוּיִים לְצִיּוֹן כְּרִנָּה:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:





# The Haggadah of Passover

Shulsinger Bros,  
1949.

Illustrated by  
Siegmond Forst





**THE  
PASSOVER HAGGADAH**

SUPPLEMENTED BY ONE HUNDRED CHAPTERS

Comprising

**I. ELABORATIONS AND ADDITIONS TO THE STORY OF  
THE EXODUS FROM EGYPT**  
64 chapters

**II. MOSES, OUR TEACHER**  
26 chapters

**III. THE BEGINNING OF REDEMPTION**  
10 chapters

**IV. THE LAND OF ISRAEL**

**V. THE ORDER OF THE FIFTH CUP**  
Based upon the formulation of R. Loew of Prague

**VI. TEXTUAL VARIANTS OF THE HAGGADAH**  
According to manuscript readings and the early commentaries

**VII. ILLUSTRATIONS FROM MONUMENTS OF THE  
EGYPTIAN BONDAGE**

*Arranged and edited by*

**Rabbi Menachem M. Kasher**

•  
New York

1955

# סוּם חַמִּישִׁי



STEEL ENGRAVED BY DR. JOSEPH M. SUTTMAN



Twice a year the traditional Jew exclaims: "Next year in Jerusalem!" — once at the Seder and again on the Day of Atonement after the Shofar is sounded at the conclusion of the NEILAH SERVICE. In their centuries of wandering, this affirmation, "Next year in Jerusalem!" encouraged the Jews to renew their faith in the restoration of Zion. At long last this is being realized in our day. "Freedom gave birth to Passover, and Passover gives birth to freedom." So writes a contemporary scholar.

#### IN GRATITUDE FOR THE CREATION OF THE STATE OF ISRAEL.

*Fill an additional cup of wine.\**

It has been explained that at the Seder we drink four cups of wine, symbolic of the four verses of redemption mentioned in the Bible. These are followed by a fifth verse, most appropriate in commemorating the dramatic events preceding the return of our people to Zion: **וְהֵבֵאתִי** v'HE-VE-TI, "And I will bring you in unto the land that I solemnly vowed to give to Abraham, to Isaac, and to Jacob; and I will give it to you for a heritage; I am the Lord." (Ex. 6:8)

Seven nations conspired to destroy the newly created State of Israel and push its inhabitants into the sea. But they were repulsed as was foretold: "The Lord will cause your enemies that rise up against you, to be routed before you; they shall come out against you one way, but they shall flee before you seven ways." (Deut. 28:7) What transpired in ERETZ YISRAEL is additional evidence to the believer, of the "Hand of God" in history, a modern miracle as impressive as any recorded in our Bible.

In gratitude for the creation of the State of Israel which we hope shall forever be established upon justice and truth, let us rise and drink another cup of wine.

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַתֵּבֵאוֹת:**

Praised be Thou, O Lord our God, King of the Universe,  
Creator of the Fruit of the Vine.

הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ.

Give thanks unto the Lord for He is good;  
His mercy is everlasting.

\* The drinking of this additional cup of wine is optional.



pleased to strengthen us on this Sabbath day and) grant us joy on this Festival of Unleavened Bread. For thou, O Lord, art good and beneficent to all; we thank thee for the land and the fruit of the vine. Blessed art thou, O Lord, for the land and the fruit of the vine.

## CLOSING PRAYER

The Seder now ends according to rule,  
Complete in all detail, custom and law.  
Just as we were favored to arrange it,  
So may we be granted to perform it.  
O Pure One who art in the heights above,  
Make us a countless people once again.  
Speedily guide thou Israel redeemed,  
To the land of Zion with joyful song.

## NEXT YEAR IN JERUSALEM

## COUNTING THE OMER

*On the second night of Pesah:*

I am ready and prepared to perform the positive command concerning the counting of the *Omer*, as it is written in the Torah: "You shall count from the day following the day of rest, from the day you brought the sheaf of the wave-offering; seven full weeks shall be counted; you shall count fifty days to the day following the seventh week."

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the counting of the *Omer*.

This is the first day of the *Omer*.

for the Sabbath before Passover and named *סדר לשבת הגדול*, this piyyut contains a summary of the rules and regulations regarding the day preceding Pesah and the Seder. The wording of *סדר* is largely based on biblical expressions (Psalm 76:3; Numbers 23:10; Psalm 80:16; Isaiah 35:10).

*ספירת העומר*, the counting of seven weeks from the day on which the *omer* was offered till *Shavuoth*, the Feast of Weeks, serves to connect the anniversary of the exodus from Egypt with the festival that commemorates the giving of the Torah on Mount Sinai. According to tradition, it was announced

ובקשהך. (רצה ותחליצנו ביום השבת הזה, ו) שמחנו ביום חג המצות הזה. כי אתה, יי, טוב ומטיב לכל, ונודה לך על הארץ ועל פרי הנפון. ברוך אתה, יי, על הארץ ועל פרי הנפון.

## נְרָצָה

חסל סדור פסח בהלכותו,  
בכל משפטו וחקתו;  
כאשר זכינו לסדר אותו,  
בן נזכה לעשותו.  
זך שוכן מעונה,  
קומם קהל עדת מי מנה;  
בקרב נהל נטעי בנה,  
פרוים לציון ברנה.

ל שנה הבאה בירושלים.

## סְפִירַת הָעֹמֶר

*On the second night of Pesah:*

הני מוכן ומזמן לקום מצות עשה של ספירת העומר,  
במו שכתוב בתורה: וספרתם לכם ממחרת השבת, מיום  
הביאכם את עמר התנופה, שבע שבתות תמימות תהינה;  
עד ממחרת השבת השביעית תספרו חמשים יום.  
ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותו  
וצונו על ספירת העומר.

היום יום אחד לעומר.

*חסל סדר פסח* forms the concluding part of a long poem by Rabbi Joseph Bonfils (טוב עלם) who lived in France during the eleventh century. Designed

## ירושלים

מעל פסגת הר הצופים, שלום לך ירושלים;  
מעל פסגת הר הצופים, אשתחנה לך אפים.  
מאה דורות חלמתי עליך,  
לזכות לראות באור פניך.

ירושלים, ירושלים, האירי פניך לבגד;  
ירושלים, ירושלים, מחרבתיך אבגד.

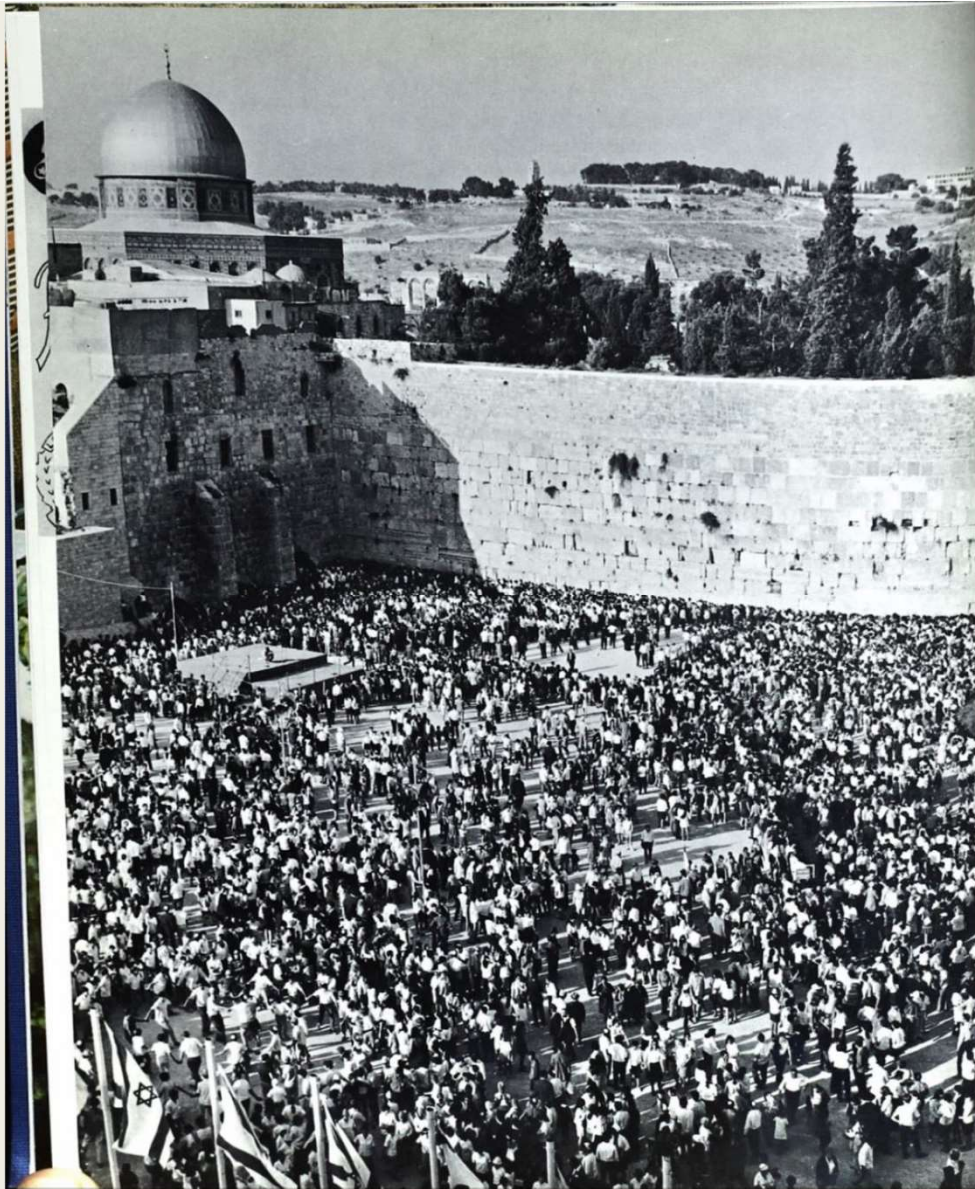
מעל פסגת הר הצופים, שלום לך ירושלים;  
אלפי גולים מקצות כל תבל, נושאים אליך עינים.  
באלפי ברכות הני ברוכה,  
מקדש מלך עיר מלוכה.

ירושלים, ירושלים, אני לא אזור מפה;  
ירושלים, ירושלים, יבא המשיח, יבא.

## התקנה

כל עוד בלבב פנימה  
נפש יחודי הומנה,  
ולפאתי מזרח קדימה  
ענו לציון צופיה –

עוד לא אבדה תקותנו,  
התקנה בת שנות אלפים,  
להיות עם חפשי בארצנו,  
בארץ ציון וירושלים.







**New Union  
Haggadah,  
(ed.) Herbert  
Bronstein,  
illus. Leonard  
Baskin (1974)**

service of God, to a great purpose for which the people of Israel lives:  
The preservation and affirmation of hope.

ולקחתי אתכם לי לעם:

Group

Exodus 6:7

As it is written: "And I will take you to be my people."

קרוך אמה יי אלהינו מלך העולם בורא פרי הנגפן:

We praise You, O Lord our God, King of the Universe, Who has created  
the fruit of the vine.

(All drink the fourth cup of wine.)

Leader

§ 32

THE SEDER SERVICE NOW CONCLUDES:  
ITS RITES OBSERVED IN FULL,  
ITS PURPOSES REVEALED.

חסל סדור פסח כהלקתו.  
קל משפטו וחקתו.  
כאשר זכינו לסדר אותו.  
כן נזכה לעשותו.  
יד שוכן מעונה.  
קמם קהל עדת מי מנה.  
בקרוב נהל נטעי כנה.  
פדים לציון ברנה.

Group

THIS PRIVILEGE WE SHARE WILL EVER BE RENEWED.  
UNTIL GOD'S PLAN IS KNOWN IN FULL,  
HIS HIGHEST BLESSING SEALED:

Leader

PEACE!

Group

PEACE FOR US! FOR EVERYONE!

Leader

FOR ALL PEOPLE, THIS, OUR HOPE:

Group

NEXT YEAR IN JERUSALEM!  
NEXT YEAR, MAY ALL BE FREE!

(Next year in Jerusalem is ever the hope of our people. Still we affirm that all  
people will rejoice together in the Zion of love and peace.)

§ 33

לשנה הבאה בירושלים:

לשנה הבאה בירושלים.



BASEL HAGGADAH EARLY 19th CENT.





הנה זה עומד אהר בתלנו  
מציץ מן החרכים



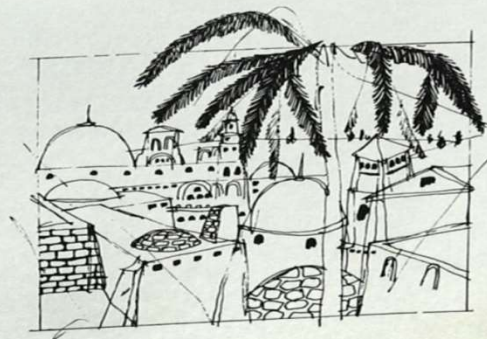
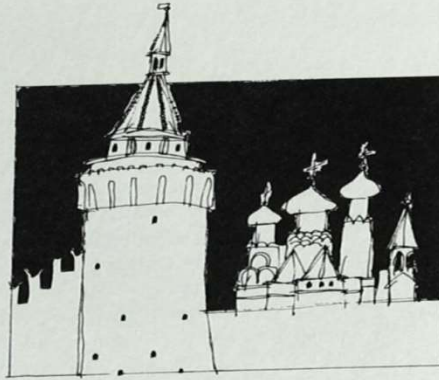


# נרצה

The seder of the Passover is now complete, according to the laws, rules and customs. As we have been privileged to celebrate it this year, may we be worthy to actually offer it in the Holy Land. O Pure One, who abides in the Temple, raise up Thy numberless people. O speedily lead the branches Thou hast planted, as free men to Zion, with songs of rejoicing.

חסל סדור פסח פה לקתו,  
ככל משפטו וחקתו;  
כאשר זקיני לסדר אותו,  
בו נזכה לעשותו.  
זך שוכן מעונה,  
קומם קהל עדת מי מנה;  
בקרוב נהל נטעי בנה,  
פדוים לציון ברנה.

Next year in Jerusalem!  
לשנה הבאה בירושלים.



Let My People  
Go: A Haggadah

Mark Podwal  
(1972)



Im eyn a-ni li mi li?  
U-kh'she-a-ni l'atz-mi mah a-ni?  
V'im lo akh-shav ey-ma-tay,  
V'im lo akh-shav ey-ma-tay?

*(All then eat the matzah. The reader resumes:)*

May we give each other joy in the struggle, just as we share this wine.

*(The reader pours some wine from his own cup into that of the person next to him —who does the same until the wine has circled the table, and the last person has poured wine from his cup into that of the reader. All then stand, lift their cups, and say in unison:)*

**Liberation  
NOW!  
NEXT Year IN  
A WORLD of  
FREEDOM**

## The Freedom Seder (1970)

Arthur Waskow

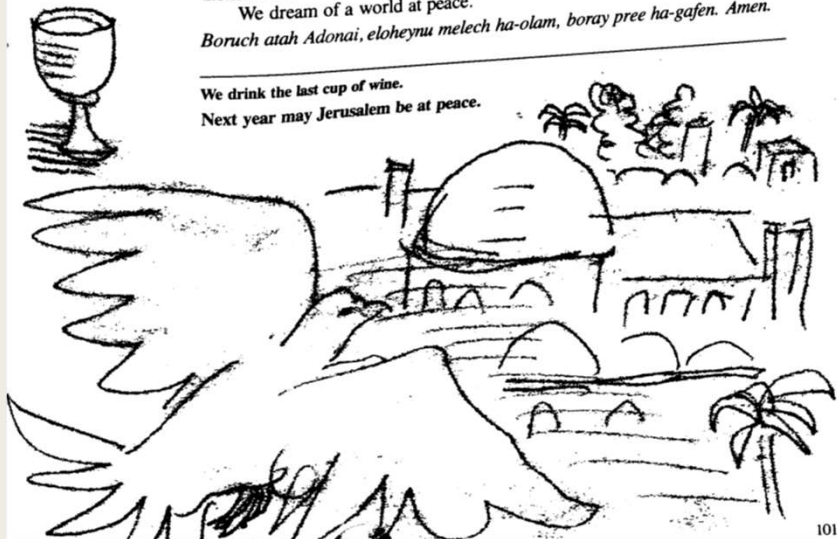
Who knows *thirteen*? I know *thirteen*!  
 Thirteen are the divine qualities;  
 Twelve are the tribes of Israel;  
 Eleven are the stars in Joseph's dream;  
 Ten are the divine commandments;  
 Nine are the months childbirth;  
 Eight are the days to *brith milah*;  
 Seven are the days of the week;  
 Six are the parts of the Mishnah;  
 Five are the books of the Torah;  
 Four are the mothers of Israel;  
 Three are the fathers of Israel;  
 Two are the tablets of the covenant;  
 One is our God in heaven and earth.

*Shloshoh ohsor mi yodea? Shloshoh ohsor  
 ani yodea*  
 •*Shloshoh ohsor meedayoh . . .*

**The Fourth Cup of Wine—To the Future!**

We dedicate the final cup of wine to our hopes and dreams for the future.  
 We dream of a world not threatened by destruction.  
 We hope for a time when Jerusalem will be a beacon of brotherhood and  
 sisterhood.  
 We dream of a world in which Jews and all other people are free to be  
 themselves.  
 We dream of a world at peace.  
*Boruch atah Adonai, eloheynu melech ha-olam, boray pree ha-gafen. Amen.*

We drink the last cup of wine.  
 Next year may Jerusalem be at peace.



# A Haggadah of Liberation

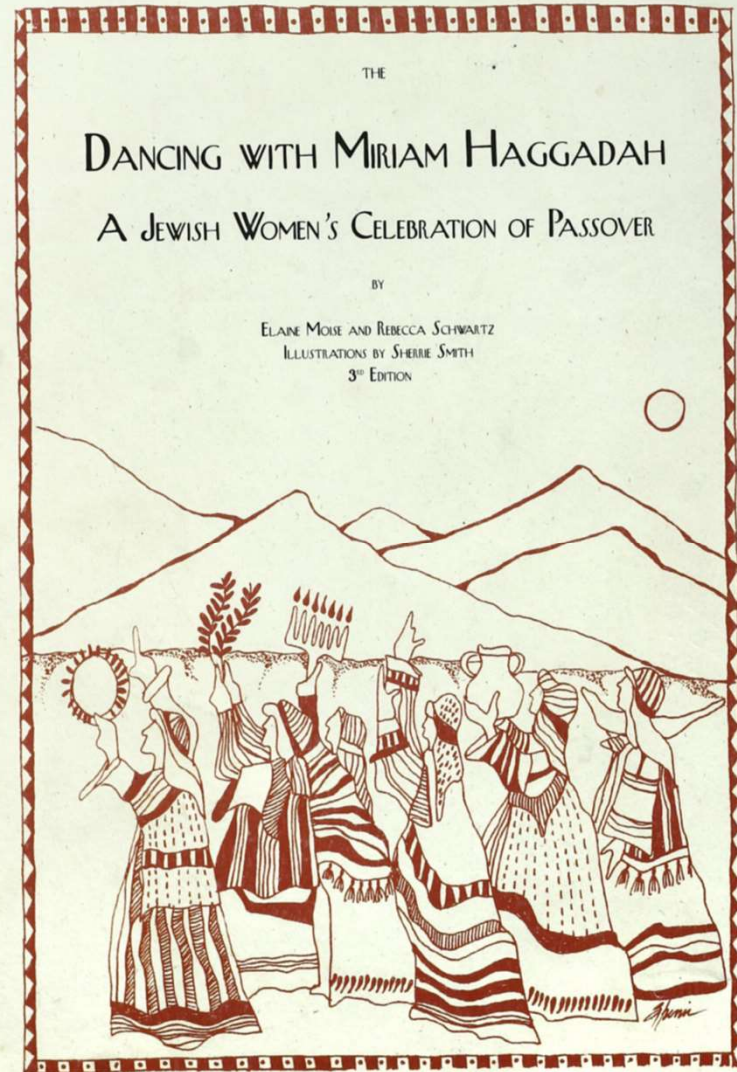


DANCING WITH MIRIAM

Dancing with Miriam  
Beneath the wings of Shekhinah,  
On the edge of the Sea.  
Looking back across time,  
Seeking songs of our Mothers.  
Rejoicing in our legacy.  
Reclaiming  
Reshaping  
Reweaving our lives.

לשנה הבאה בחרות  
NEXT YEAR IN FREEDOM

BLESSED BE





## THE CLOSING נִרְצָה

חֶסֶל סְדוּר פֶּסַח כְּהִלְכָתוֹ,  
כָּכֵל מִשְׁפָּטוֹ וְחֻקָּתוֹ.  
זֶר שׁוֹכֵן מְעוֹנָה,  
קוֹמֵם קָהָל מִי מְנָה.  
קָרֵב נִהַל נְטַעֵי כְנֵה,  
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

Now we come to the close of our seder service.

Once again we have recited the age-old epic of Israel's liberation from bondage. Once again we have chanted our psalms of praise to God, the Redeemer of Israel and of all humankind. We have taken to heart the message of the Exodus. And we have rededicated ourselves to the cause of humanity's freedom from tyranny and oppression. As we have celebrated this festival tonight, so may we celebrate it, all of us together, next year again, in peace and in freedom.

All say in unison:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

*Lashanah haba'ah birushalayim.*

May the coming year bring freedom to the oppressed,  
peace to Zion and Jerusalem, and the redemption of  
Israel and all humankind.

# THE NEW AMERICAN HAGGADAH

## הַגְּדָה שֶׁל פֶּסַח

Developed by Rabbi Mordecai M. Kaplan,  
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for the Jewish Reconstructionist Foundation

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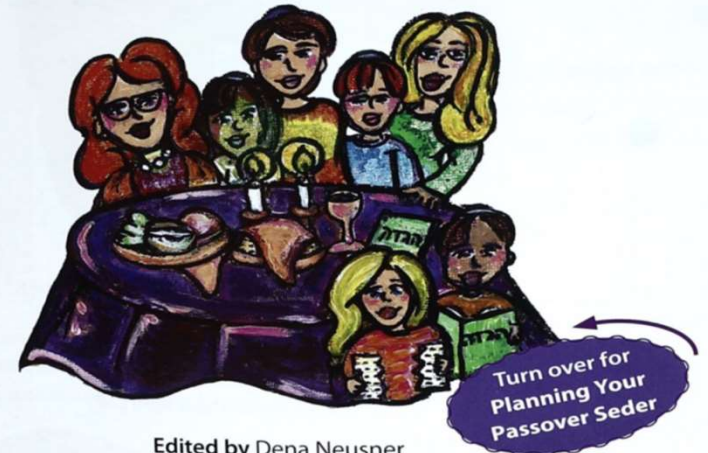
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Why do we say "Next year in Jerusalem"? Originally these words represented the longing of Jews scattered around the world, in the Diaspora, to return to the Land of Israel. For some Jews today, the phrase may refer to spiritual redemption or the messianic longing for a rebuilt Temple in Jerusalem; for others, it is a way of expressing solidarity with Am Yisrael, the Jewish community past, present, and future. For some, the phrase encapsulates the wish that Jerusalem, and the modern State of Israel, will soon find a lasting peace; and for still others, it is a general expression of hope and desire for a brighter future for ourselves and for the world. What does "Next year in Jerusalem" mean to you?



# Simply Seder

A Passover Haggadah



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- **“Next year in Jerusalem,”** in the American haggadah, echoes one of the oldest traditions of the Jewish diaspora and recalls centuries of ancestral longing.
- Yet it also reverberates with a question that seemingly every generation of American Jews has pondered anew: **What is my Jerusalem and where does it lie?**