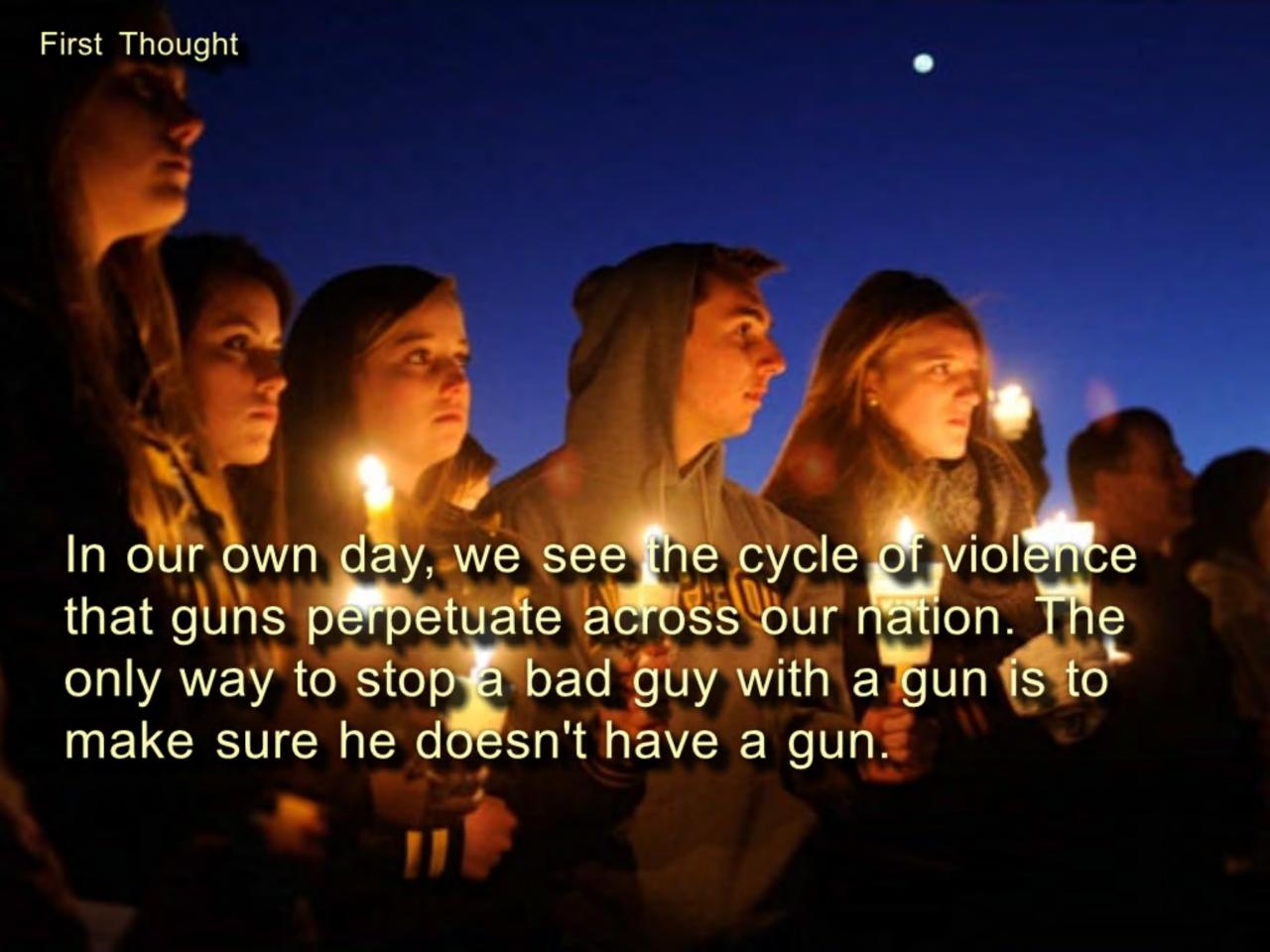


God then told them, "None of you shall go outside until morning" (Ex 12:22).













A story is told of Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar the son of Azaria, Rabbi Akiva, and Rabbi Tarphon. At their seder in B'nai B'rak -- at a time of rebellion against Roman oppression ...

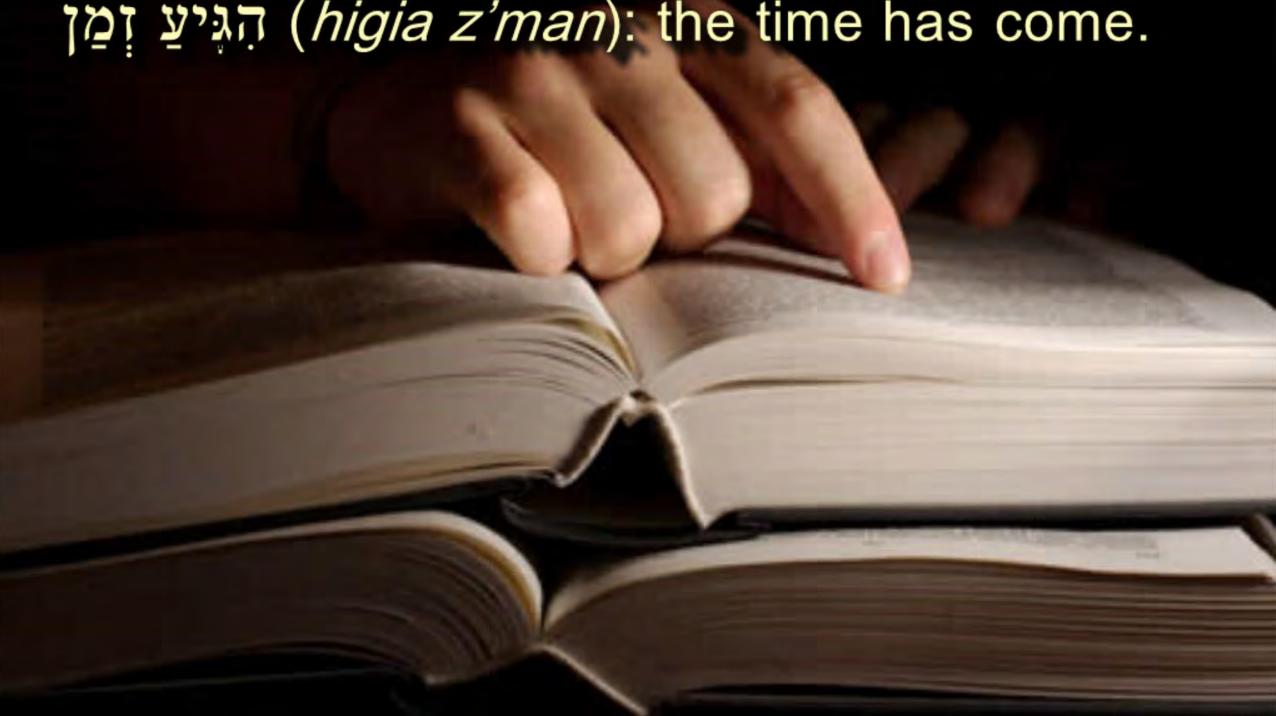
... they discussed the going-out from Egypt through the entire Passover night, until their students came and said to them, "Our teachers, *higia z'man* ... the time has already come to recite the morning Sh'ma!"

We are the heirs of these teachers.
Like them, we come together tonight
to discuss the Exodus from Egypt.
Despite

all that threatens to separate us from one another and our tradition -- fires of terror, wastelands of affluence, seas of indifference -- we come together to ask questions and to learn the lessons of the Exodus for those of us who live in freedom.

At every seder table, we celebrate our inheritance: challenging questions and provocative answers, discussions that reach across differences of age and experience. הגיע זמן (*higia z'man*): the time has come to embrace this story as our own. דגיעַ זְמֵן (higia z'man): the time has come to honor each generation reading this story anew.

קּגְּיעֵ זְמֵן (*higia z'man*): the time has come to join hands with all who dream of freedom. (*higia z'man*): the time has come.



Let us retell the story Of our struggle to the Promised Land. Let us remember how freedom is won So our children will understand. Once we were slaves in Egypt, Our people and our land were apart. But when Moses stood before that troubled sea, He could make those waters part.

Once we were slaves in America, We were given white men's names. They scattered our families, They shattered our lives, While they kept us bound in chains. Then we marched strong in Selma, We looked the racist right in the heart. And when Martin stood before that troubled sea, He could make those waters part.

Somewhere tonight lives a free man.

Somewhere else
freedom's just a song of the heart.

We must find the river flowing
between them,

And we must make those waters part.

Now we are slaves in our own time, The many at the hands of the few. And we who've crossed the sea of slavery before Must remember what we must do. In the name of the falsely imprisoned, In the name of all the homeless at heart, In the name of all the history that binds us, We must make those waters part!

Somewhere tonight lives a free man.

Somewhere else
freedom's just a song of the heart.

We must find the river flowing
between them,

And we must make those waters part.

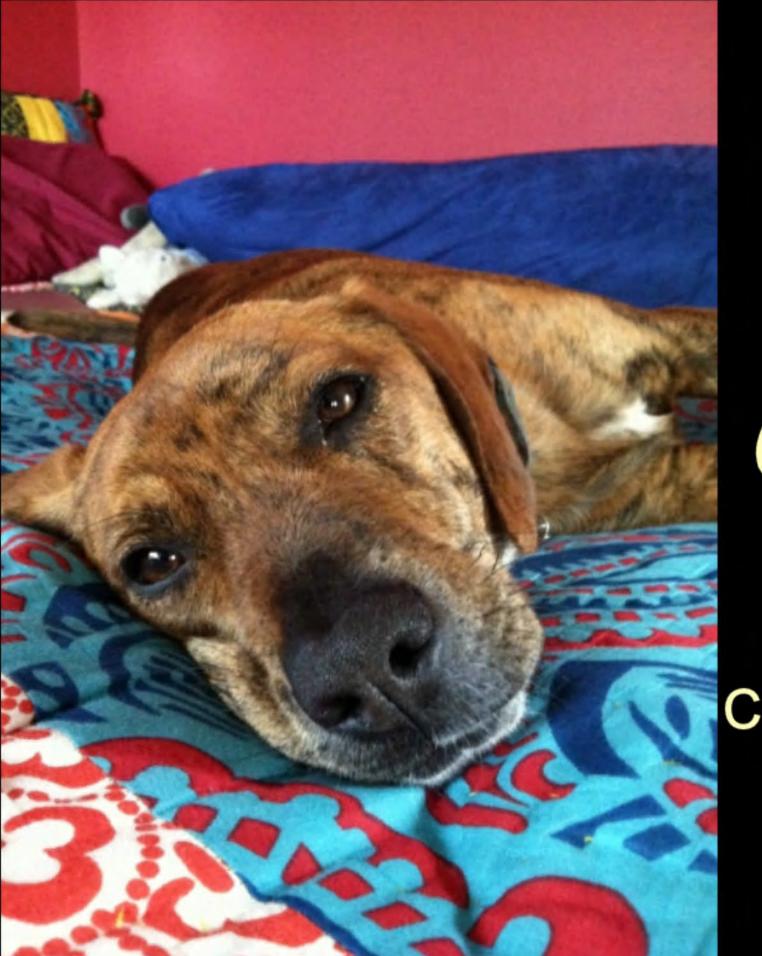
Troubled seas rising around us.

Sometimes the Promised Land seems hidden from view.

So we retell these stories.

That's how we start

To make those waters part.



comby!

Cushions and pillows are brought in

Our seder is based upon oral tradition. These fourteen words or pairs of words serve as abbreviated chapter headings to remind us of the order of the seder.

לְּהֵישׁ Kadeish ... SANCTIFY: blessing over the first cup of wine Ur'khatz ... WASH the hands בּרְבַּטּ Karpas ... Recite the blessing over a GREEN vegetable 'אַרְאָרַיִּיִי Yakhatz ... BREAK the middle matzah

שְּלֵּיִד Magid ... TELL the Exodus story רחצה Rakhtzah ... WASH the hands מוציא Motzi/Matzah ... Recite the blessings over MATZAH Maror ... Recite the blessing over BITTER HERBS Koreikh ... Eat the Hillel sandwich Shulkhan Oreikh ... The MEAL is served

Seder HaSeder (Order of the Seder) לַפּוּן Tzafun The AFIKOMAN is found and shared אַבּוֹשְׁ Bareikh ... Recite the BLESSING after meals הקל Hallel ... Recite poems and songs of PRAISE וֹבְיַצְּוֹ Nirtzah ... The seder is COMPLETE



Kadeish Ur'chatz

Babylonian melody



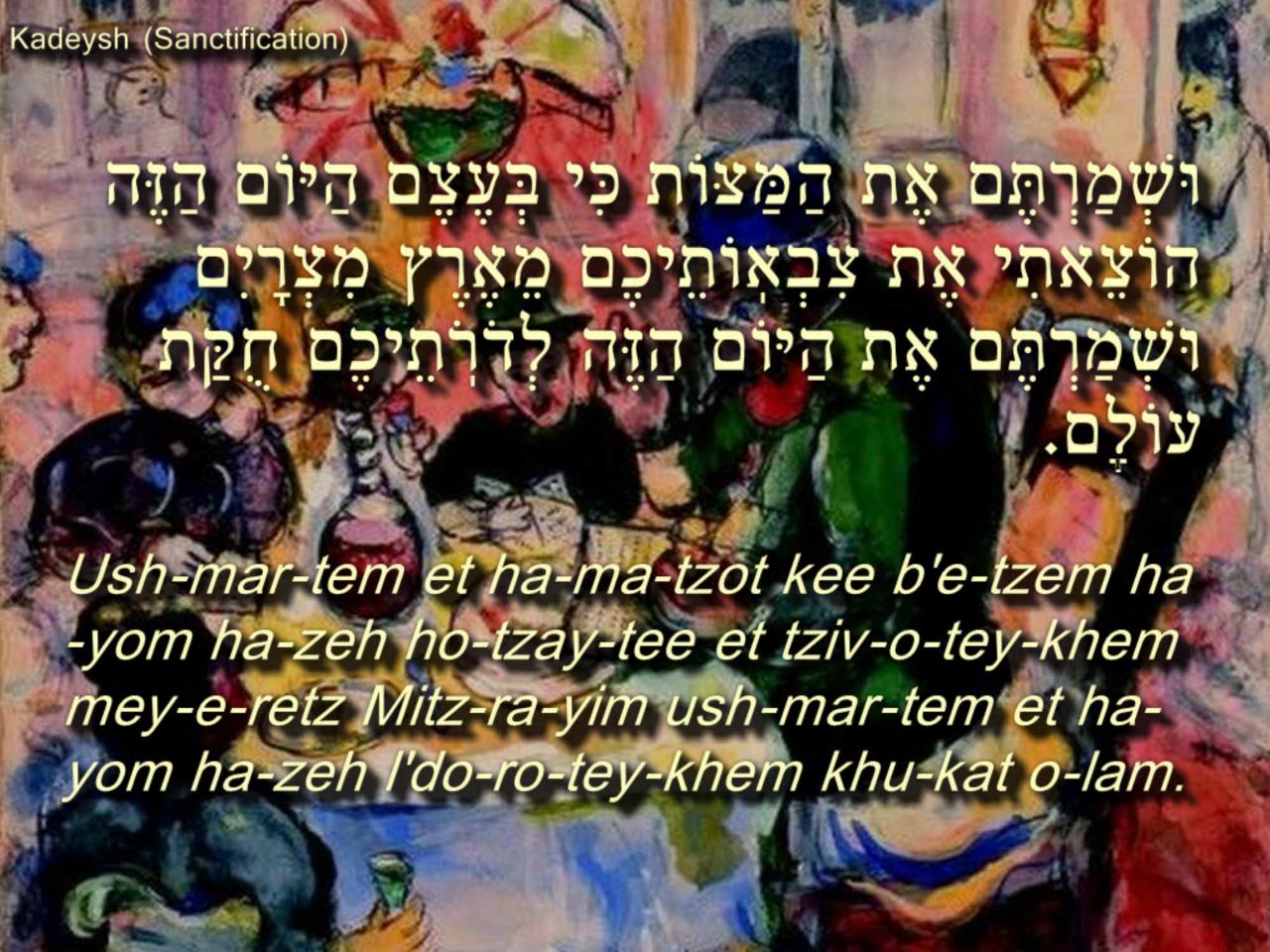
In our own days, as in the ancient days of our people, an event becomes a story, a story becomes a legend, and the legend becomes a lesson. So it is with an orange that found its way to the seder plate. It was placed there, according to legend, in response to one person's judgement that "So-and-so has as much a place in Jewish tradition as an orange on the seder plate."

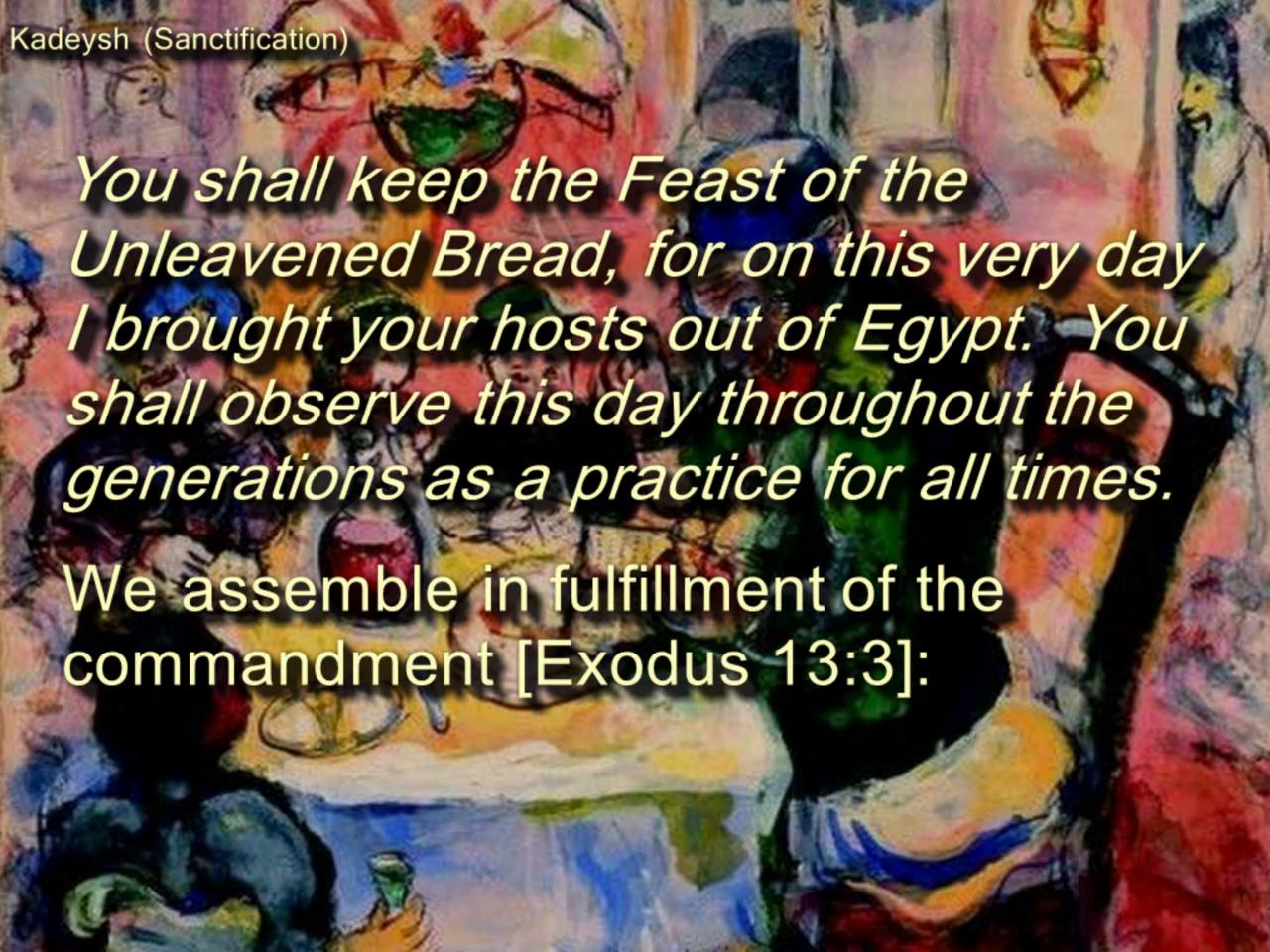
We are a people of righteous questioning, forever asking, "Why?" when somewhere in the world that which is just and humane is being denied. So we begin our questioning this evening by asking you, "What is missing from our seder plate?" Consider what you know of, and what you feel about, our world ... and offer your suggestion for Pesakh's newest lesson.



Kadeysh (Sanctification) Now, in the presence of loved ones and friends, before us the emblems of festive rejoicing, we gather for our sacred celebration. With the household of Israel, our elders and young ones, linking and bonding the past with the future, we heed once again the divine call to service. Living our story that is told for all peoples, whose shining conclusion is yet to unfold,

we gather to observe the Passover, as it is written in the book of Exodus [12:17]:







The Mitzvah of Tzedakah

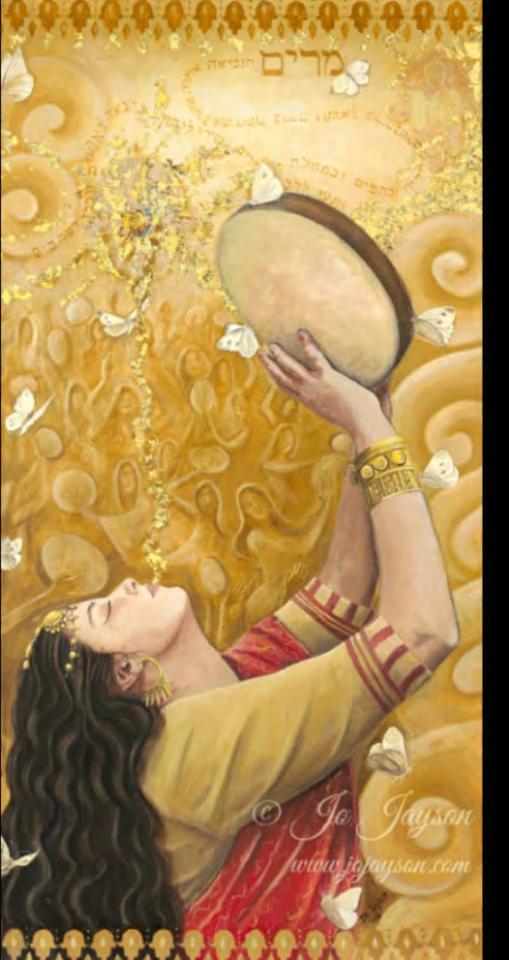


Recalling the difficult and painful times our ancestors experienced beneath the yoke of Pharaoh, we dedicate ourselves to alleviating pain in our own world.

These few coins represent our promise to seek opportunities each day for bringing hope and help to those in need.

בָּרוּך אַתָּה יִיָ אָלֹהֵינוּ מֶלֶךְ הַעוֹלָם, אֲשֶׁר קִּדְּשֶׁנוּ בְּמִצְוֹתִיוּ, וְצִנְּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

Ba-rukh a-tah Adonai, E-lo-hey-nu me-lekh ha-olahm, a-sheyr kid-sha-nu b'mitz-vo-tav v'tzee-vanu l'had-leek neyr shel (Sha-bat v'shel) Yom Tov.



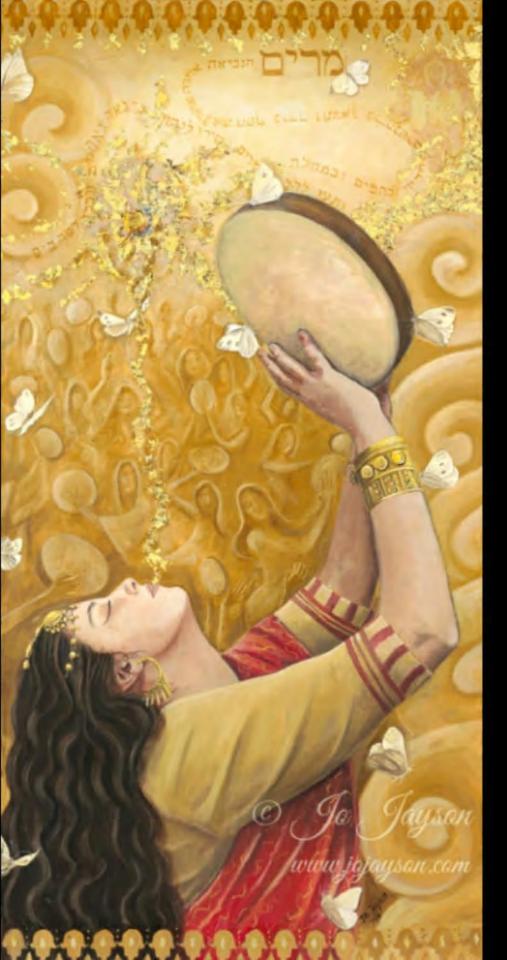
Kos Mizyam

Midrash teaches us that a miraculous well accompanied the Israelites throughout their journey in the desert. Providing this newlyfreed people with the water of life, the well was given by God to Miriam the prophetess - to honor her bravery and devotion to the Jewish people. Both Miriam and her well were spiritual oases in the barren desert, sources of sustenance and healing amidst possible starvation and despair.



Kos Mizyam

Her words of comfort provided the Israelites with faith and confidence to overcome the hardships of the Exodus. Jewish women in all generations have been essential for the continuity of our people. Miriam's Cup reminds us that all people -- whether male or female, Jew or Christian or Muslim, black or white or yellow, gay or straight or transgender -- are to be honored for the best they bring to the table of humankind.



Kos Mizyam

We fill Miriam's Cup with water from our own glasses, so we'll remember that the dignity of all humankind rests in our own hands.

Miriam's Cup is filled with a small bit of water from each participant while singing "Miriam's Song"

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 people 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.

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 people danced and danced the whole night long.

When Miriam stood upon the shores And gazed across the sea, he 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?

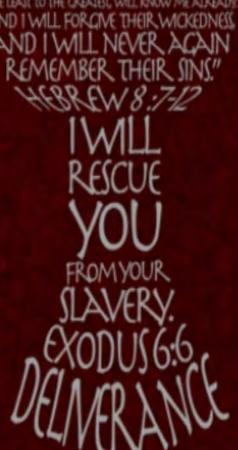
And the women dancing with their timbrels Followed Miriam as she sang her song. Sing a song to the One whom we've exalted. Miriam and the people danced and danced the whole night long.

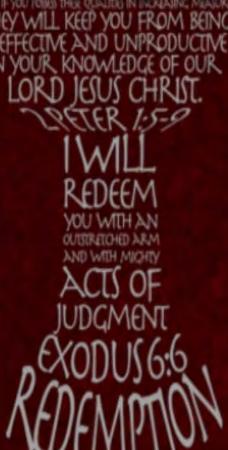
And Miriam the prophet Took her timbrel in her hand, And all the women followed her Just as she had planned. And Miriam raised her voice in song, She sang with praise and might: Ve've just lived through a miracle; We're going to dance tonight!

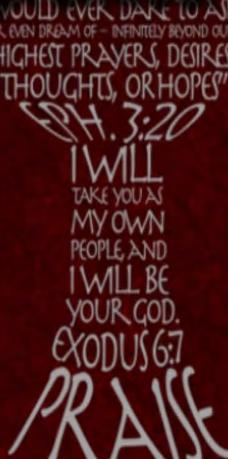
And the women dancing with their timbrels Followed Miriam as she sang her song. Sing a song to the One whom we've exalted. Miriam and the people danced and danced the whole night long.

Our story tells that in diverse ways, with different words, God gave four promises of

freedom to our people. With four cups, ecall each one of them. The first







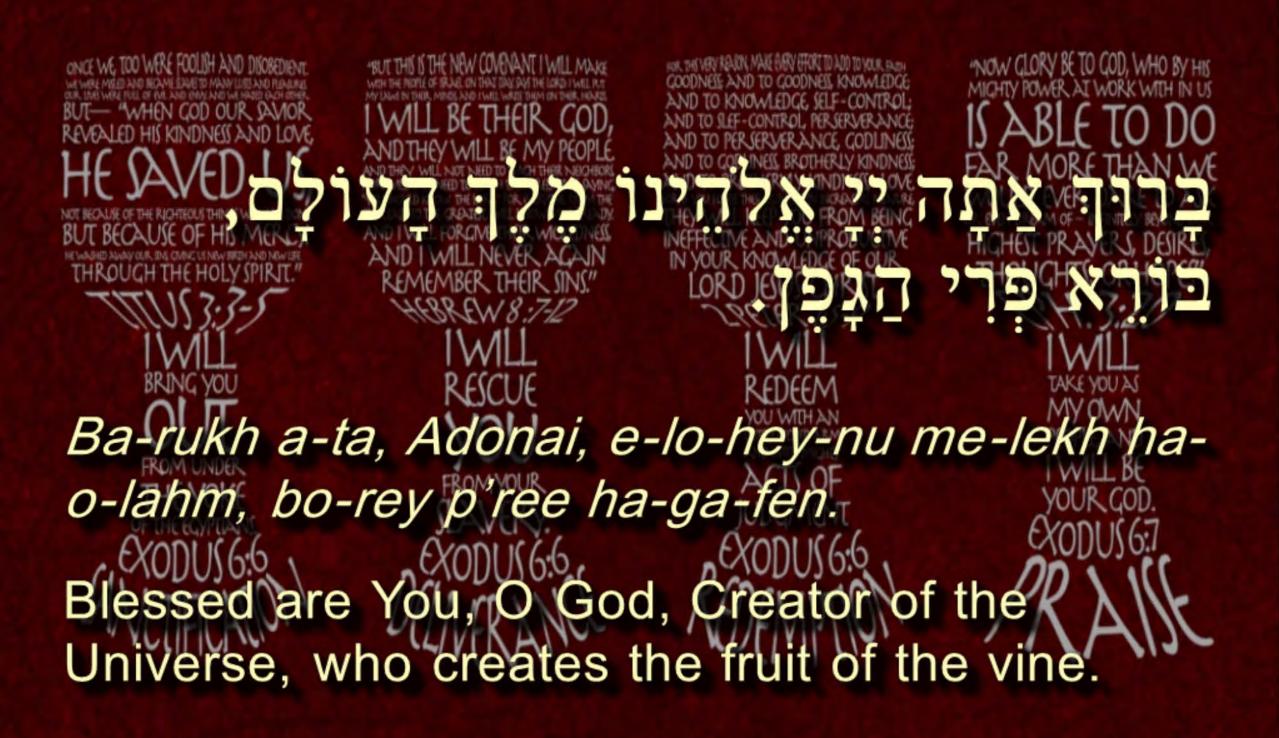


With Infinite Gratitude For Their Love

We dedicate this first cup to those who join our seder in abiding spirit and cherished memory. That they no longer sit at these tables is not our choosing. But our persistent love for them most certainly is:

Let us lift these first cups together, honoring those whose presence we miss, and to whose lives we pay tribute through our continued remembering, love, and determination to live fully despite their absence.

Names Are Shared



AD IVAL RECAUSE OF HIS MERCY.

THROUGH THE HOLY SPIRIT."

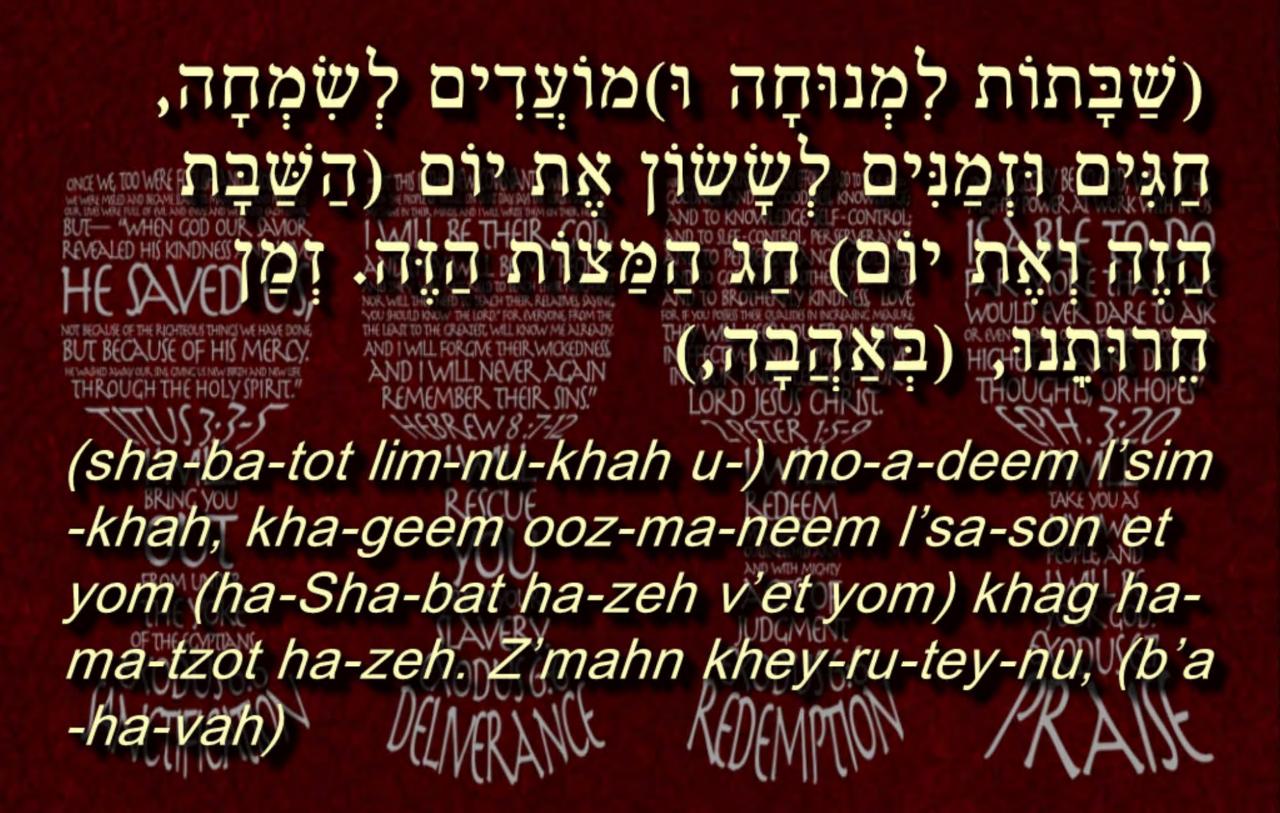
AND I WILL RECAUSE OF HIS MERCY.

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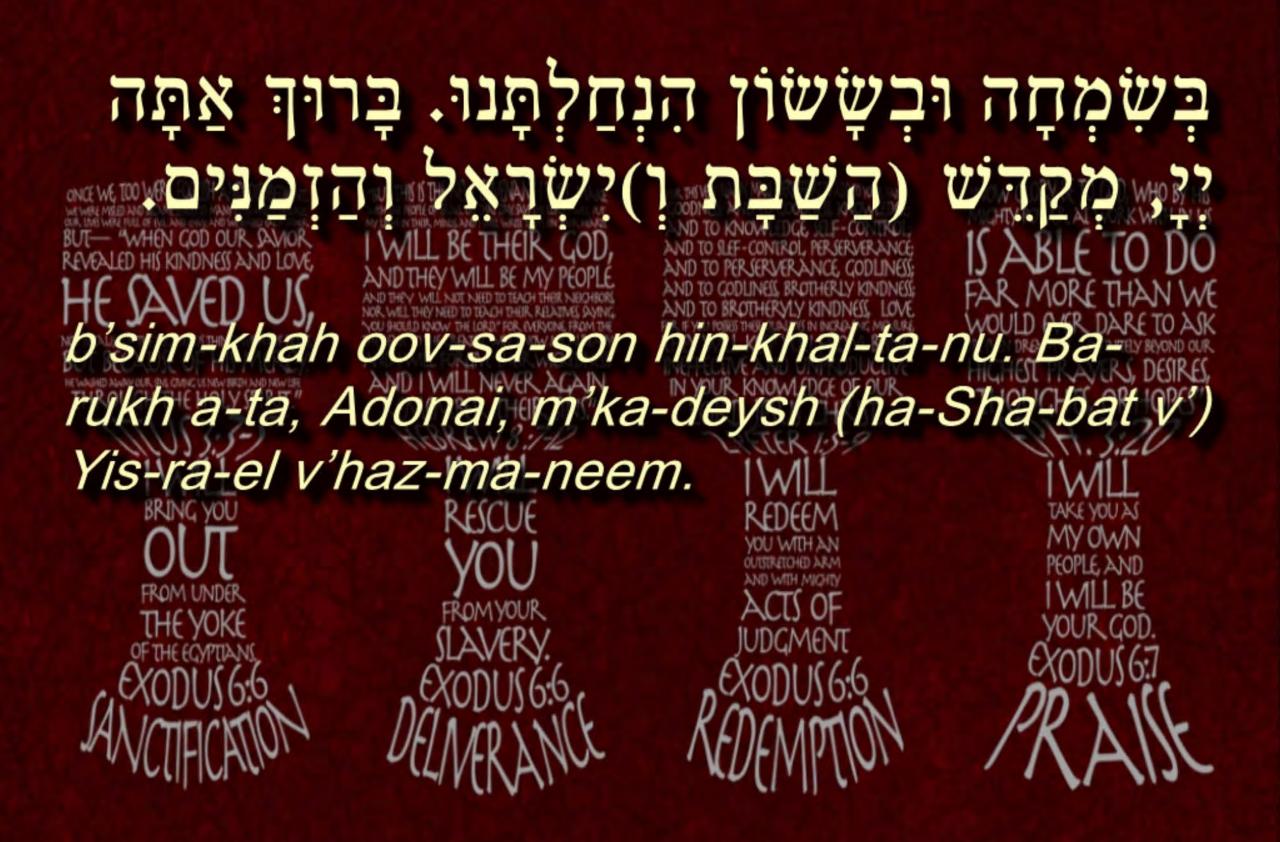
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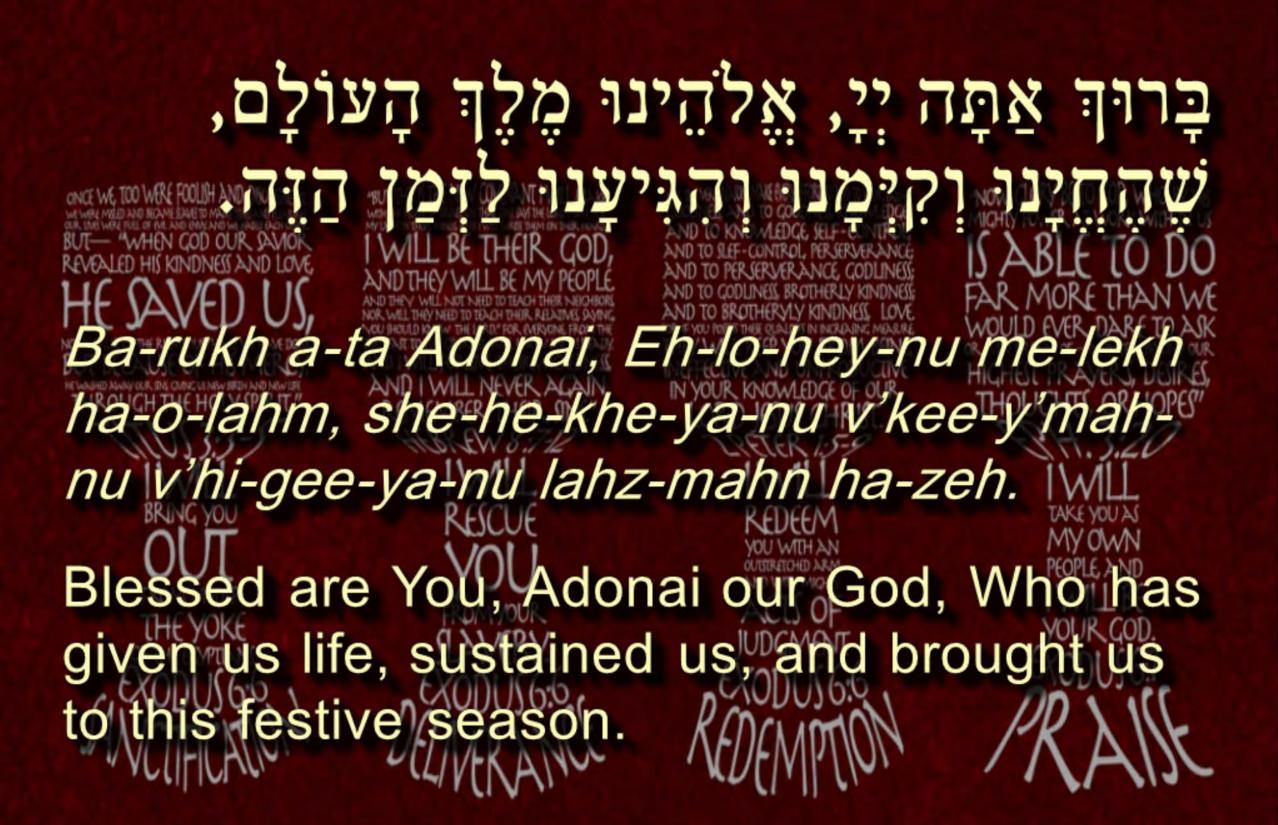
Ba-rukh a-ta, Adonai, e-lo-hey-nu me-lekh ha -o-lahm, a-sher ba-khar bah-nu mee-kol ahm, v'rom'mah-nu mee-kol lah-shon, v'kid-sha-nu b'mitz-vo-tav, va-tee-teyn lah-nu Adonai E-lohey-nu b'a-ha-vah



AND I WILL FOR CONTROL MERCY. AND I WILL FOR CONTROL MERCY.

mik-ra ko-desh, ze-kheyr lee-tzee-at mitzra-yim. Kee va-nu va-khar-ta v'o-tah-nu kee-dash-ta mee-kol ha-a-mim. (V'Shabat) oo-mo-ah-dey kod-she-kha (b'a-havah oov-ra-tzon)





Every spring for many years, we have quickly dipped the karpas -- parsley -in salt water and continued on with our seder. This evening, however, we pause for a moment to give real thanks for the way in which Planet Earth gives us spring, new growth, and foods as varied as green parsley and the hors d'oeuvres that we are anxious to eat.

During these times of changing climate, we need to value what we have more than ever before. May God who has blessed humankind with the gift of Creation help us to care for our planet. May we renew our sense of wonder at the seasons' change ... as spring follows winter, and flowers, trees, fruits, and vegetables flourish. May we stand in awe of blue skies and clean water.

May we treasure the delicate balance of butterfly, trout, and honey bee. Let the coral reefs sparkle. Let the polar bear frolic on ice and open water. Tonight, as we celebrate freedom in the places we call home, we also celebrate the beauty of our largest home. We give thanks for this blue green planet earth - truly home to everything we love.

ַרְצְיָתִי יַבְּךְ, קוּמִי לַךְּ רִצְיַתִי לַבְּ, קוּמִי לַךְּ

Koo-mee lakh, koo-mee lakh Rah'yah-tee yah-fah-tee koo-mee lakh

> כִּי הָנֵה הַסְּתִיוּ, הַנֵּה הַסְּתִיוּ עֲבֶר הַגִּשֶׁם חָלַף הָלַךּ לוֹ

Kee hee-nay ha-s'tav, hee-nay ha-s'tav ah-var Ha-ge-shem kha-lahf ha-lakh lo

Dip Greens in Salt Water Then Recite

בְּרוּךְ אַמָּה יְיָ, אֱלֹהִינוּ מֶלֶךְ הַעוֹלֶם, בוֹרָא פְּרִי הָאֲדְמָה.

Ba-rukh a-ta, Adonai, e-lo-hey-nu me-lekh hao-lahm, bo-rey p'ree ha-a-da-mah.

Blessed are You, O God, Creator of the Universe, who creates the fruit of the earth.

Eat The Greens



Let there be hors d'oeuvres!



In 1989, following Israel's response to the first Palestinian intifada, Chava Alberstein, one of Israel's celebrated performers, released a version of the popular Passover song Khad Gadya:

"Why suddenly do you sing Khad Gadya when spring hasn't yet arrived and Passover hasn't come? How have you changed, how are you different? I changed this year. While on all other nights I asked only Four Questions, tonight I have another question:

"How long will the cycle of violence continue? Chase and be chased, beat and be beaten, when will this madness end? How have you changed, how are you different? I changed this year. I was once a sheep and a tranquil kid; today I'm a tiger and a ravening wolf. I was once a dove and I was a deer; today I no longer know who I am."

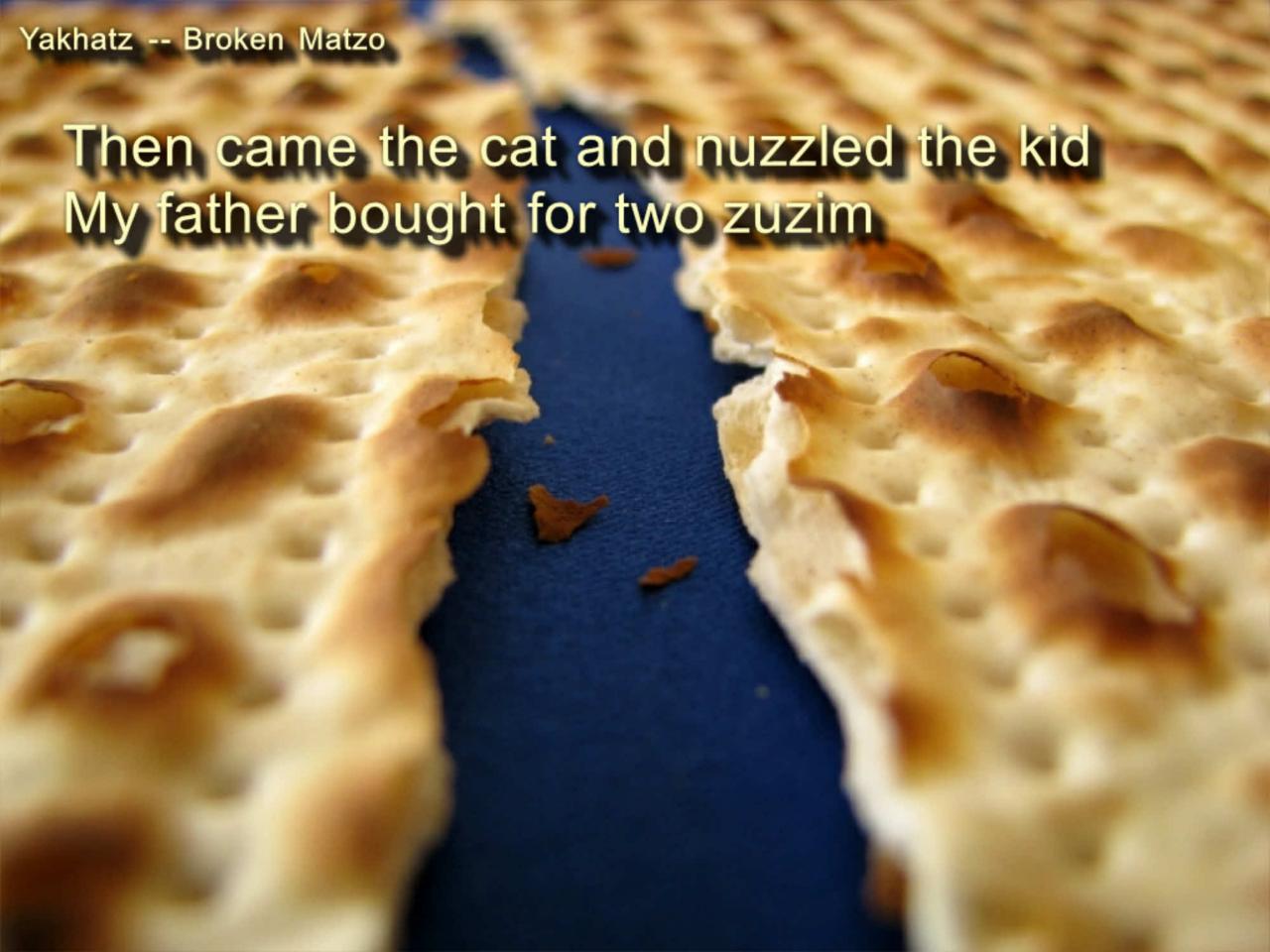
Rabbi Stephen Fuchs writes how his daughter-in-law requested that Khad Gadya not be included in their seder.

With young children at the table, she felt the imagery was too violent. Rabbi Fuchs thought that maybe she was right, that it was time to replace the metaphor for our people's oftenviolent struggles for safety with a new metaphor that expresses our hope and confidence that nations and people will learn to live together in harmony and peace.

N:[], N:[], N:[]]
Khad gad-ya, khad gad-ya

My father bought for two zuzim

אַרָיא, אַדְיא, אַרָּיא, אַרְייא, אַרְייא, אַרְיא, אַרָּיא, אַרָּיא, אַרָּיא, אַרָּיא, אַרָּיא, אַרָּיא, אַ



My father bought for two zuzim

Then came the dog and licked the cat Then came the cat and nuzzled the kid My father bought for two zuzim



My father bought for two zuzim

אַרָלא, אַדְלא, אָדְלא, אָרָרא, אָרָלא, אָרָרא, אָרָר

Then came the stick
and was fetched by the dog
Then came the dog and licked the cat
Then came the cat and nuzzled the kid
My father bought for two zuzim

My father bought for two zuzim

אַרָלא, אַדְלא, אָדְלא, אָרָרא, אָרָלא, אָרָרא, אָרָר

Then came the fire and warmed the stick
Then came the stick
and was fetched by the dog
Then came the dog and licked the cat
Then came the cat and nuzzled the kid
My father bought for two zuzim

My father bought for two zuzim

אַרָלא, אַדְלא, אָדְלא, אָרָרא, אָרָלא, אָרָרא, אָרָר

Then came the water and quieted the fire
Then came the fire and warmed the stick
Then came the stick
and was fetched by the dog
Then came the dog and licked the cat
Then came the cat and nuzzled the kid
My father bought for two zuzim

My father bought for two zuzim

אַרָלא, אַדְלא, אָדְלא, אָרָרא, אָרָלא, אָרָרא, אָרָר

Then came the ox and sipped the water Then came the water and quieted the fire Then came the fire and warmed the stick Then came the stick and was fetched by the dog Then came the dog and licked the cat Then came the cat and nuzzled the kid My father bought for two zuzim

My father bought for two zuzim

Then came the butcher who fed the ox Then came the ox and sipped the water Then came the water and quieted the fire Then came the fire and warmed the stick Then came the stick and was fetched by the dog Then came the dog and licked the cat Then came the cat and nuzzled the kid My father bought for two zuzim

My father bought for two zuzim

Then came the angel of light who smiled at the butcher Then came the butcher who fed the ox Then came the ox and sipped the water Then came the water and quieted the fire Then came the fire and warmed the stick Then came the stick and was fetched by the dog Then came the dog and licked the cat Then came the cat and nuzzled the kid My father bought for two zuzim

My father bought for two zuzim

Then came the Holy and Eternal God Who blessed the angel of light Then came the angel of light who smiled at the butcher Then came the butcher who fed the ox Then came the ox and sipped the water Then came the water and quieted the fire Then came the fire and warmed the stick Then came the stick and was fetched by the dog Then came the dog and licked the cat Then came the cat and nuzzled the kid My father bought for two zuzim

My father bought for two zuzim

הָא לַחְמָּא עַנְיָא דִּי אֲכֶלוּ אַבְהָתֶנְא בְּאַרְעָא דְמִּצְרָיִם. כָּל דִּכְפִין יִיתֵי וְיֵכוֹל, כָּל דִּצְרִיךְ יִיתֵי וְיִפְסַח. הְשַׁמָּא הָכָא, לְשָׁנְה הַבְּאָה בְּאַרְעָא דְיִשְּׁרָאֵל. הְשַׁמָּא עַבְּדֵי, לְשָׁנְה הַבָּאַה בִּנִי חוֹרִין.

Ha lakh-ma ahn-ya dee akh-lu a-va-ha-ta-na b'ar-ah d'Mitz-ra-yim. Kol dikh-feen yay-tay v'yay-khul. Kol ditz-reekh yay-tay v'yif-sakh. Ha-sha-ta ha-kha. L'sha-nah ha-ba-ah b'ar-ah d'Yis-ra-el. Ha-sha-ta av-dey. L'sha-nah ha-ba-ah v'ney kho-reen.

This is the Bread of Affliction, the poor bread, that our parents ate in the land of Egypt.

LET ALL WHO ARE HUNGRY
COME AND EAT.

Let all who are in want share the hope of Passover. As we celebrate here, we join with all people everywhere. Now we are still enslaved. Next year may all be free.

raise a fourth matzah & read

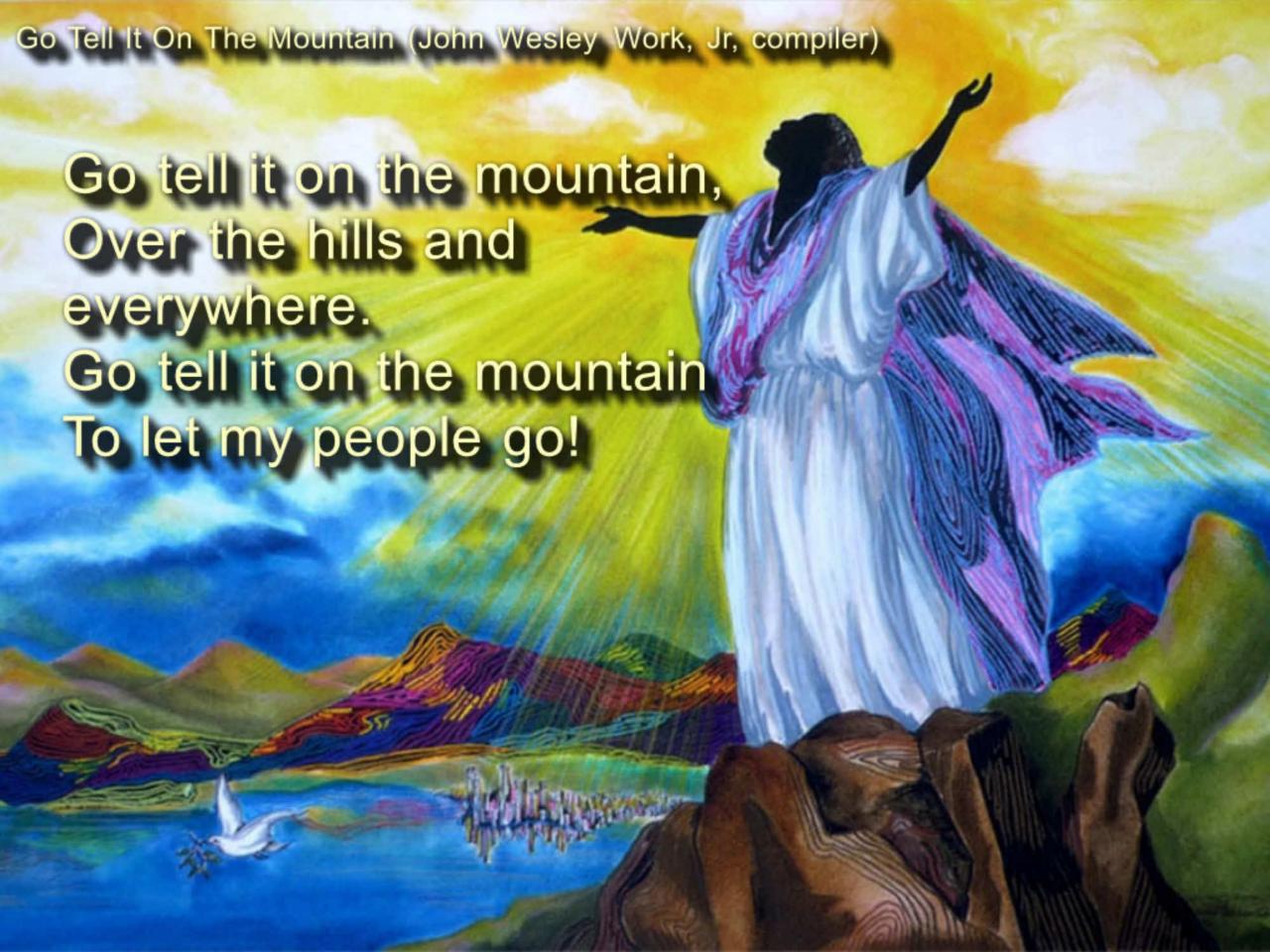
On this holiday when we are commanded to relive the bitter experience of slavery, we place a fourth matzah with the traditional three and recite this prayer:

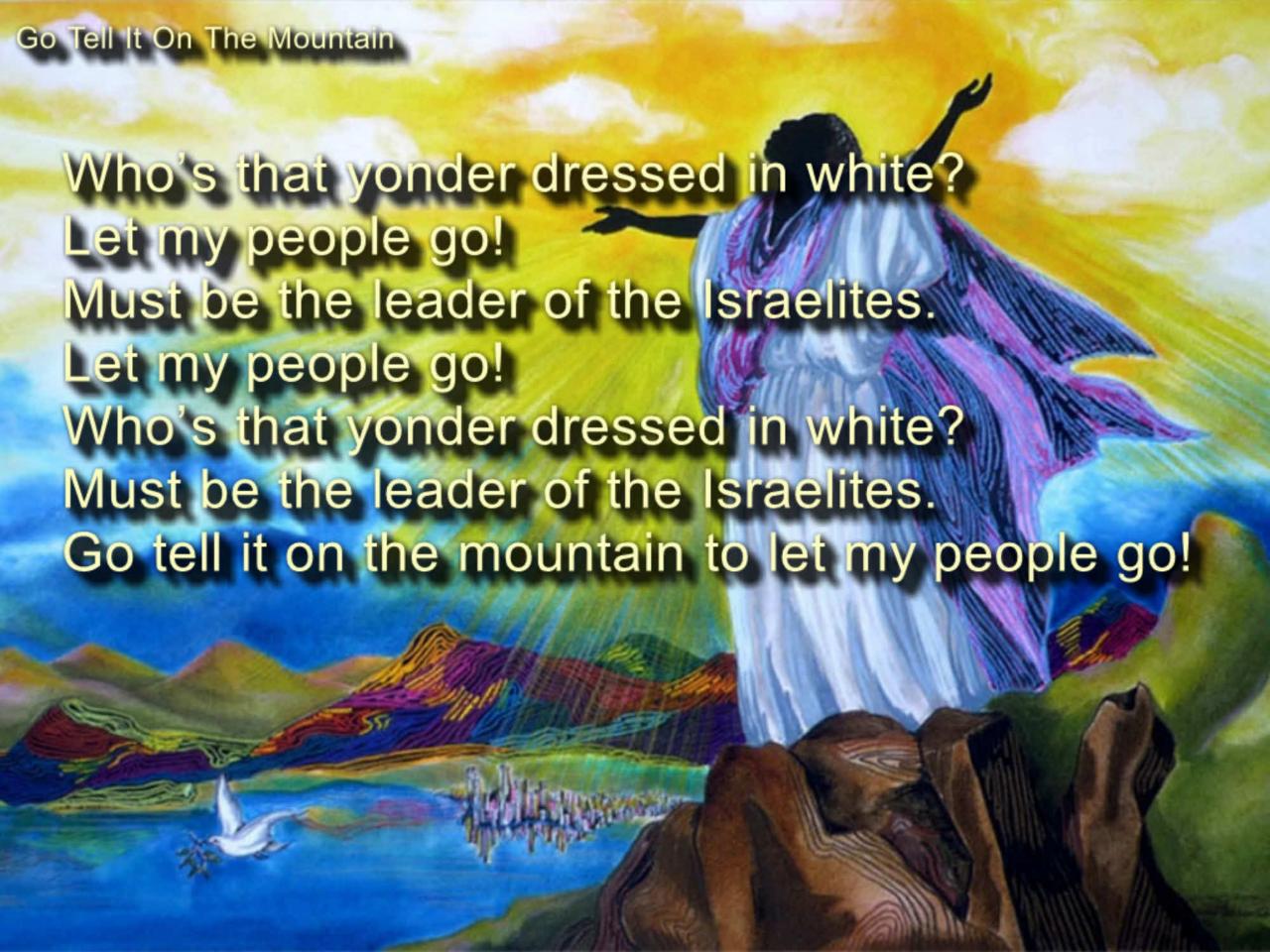
We raise this fourth matzah to remind ourselves that oppression still exists, that people are still being persecuted, that the Divine image within them is still being denied. We make room at our seder table and in our hearts for those who are now where we have been.

Slavery. Poverty. War. Joblessness. Despair. We have known such suffering in our own history. We have endured while others stood by and pretended not to see, not to know. We have eaten the bitter herb; we have been taken from our destinies and brutalized. We have experienced the horror of being forced from our homes, from our places of safety and of hope. In the end, we have come to know in our very being that none can be free until all are free.

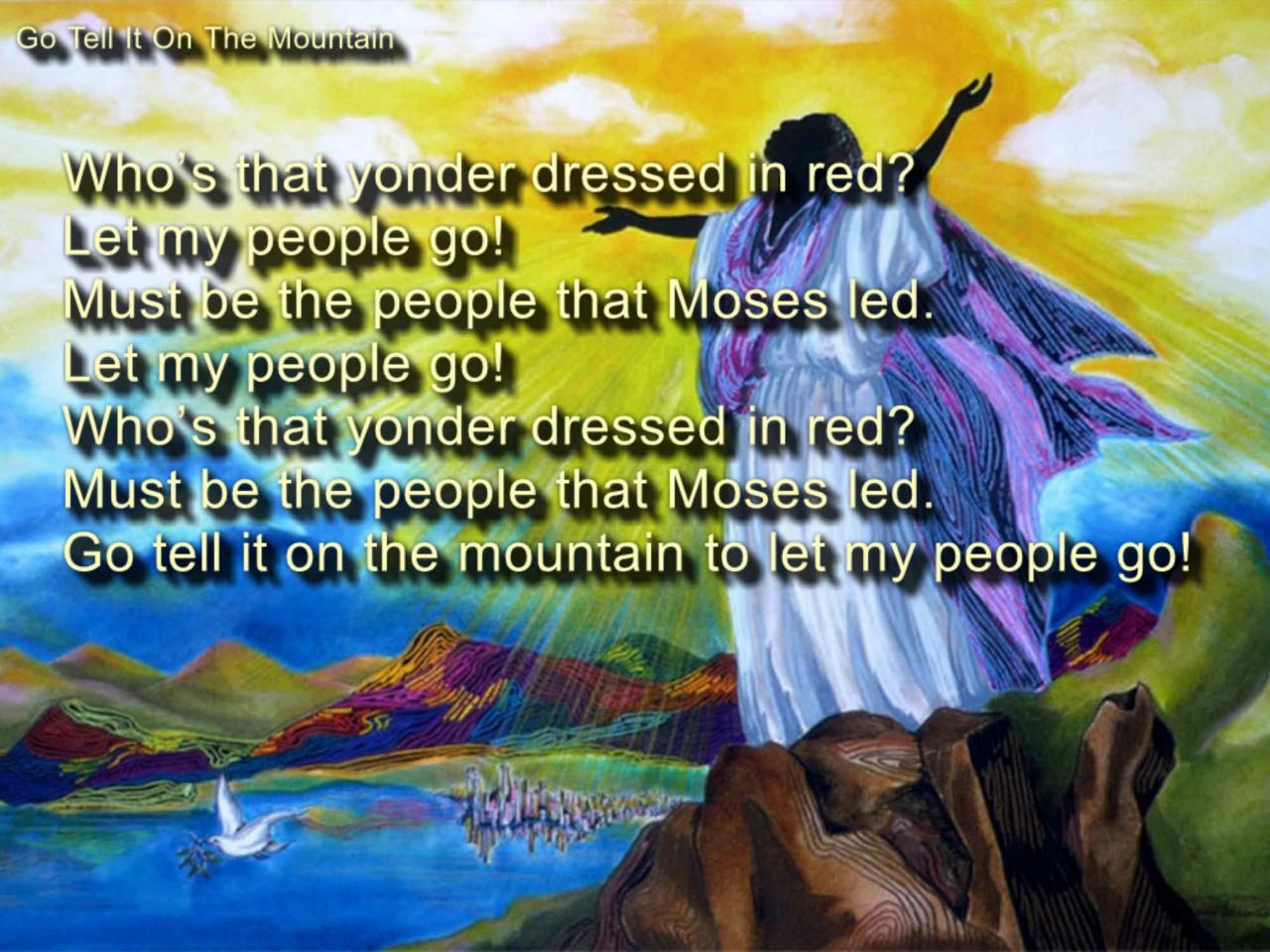
And so, we commit and recommit ourselves to work for the freedom of all people. May the taste of this "bread of affliction" remain in our mouths until they can eat in peace and tranquility. Knowing that all people are Yours, O God, we will urge our leaders to do as You once commanded Pharaoh: שׁלַח את־עַמָּל "Shalakh et ah-mee! Let My people go!"

return matzah to plate

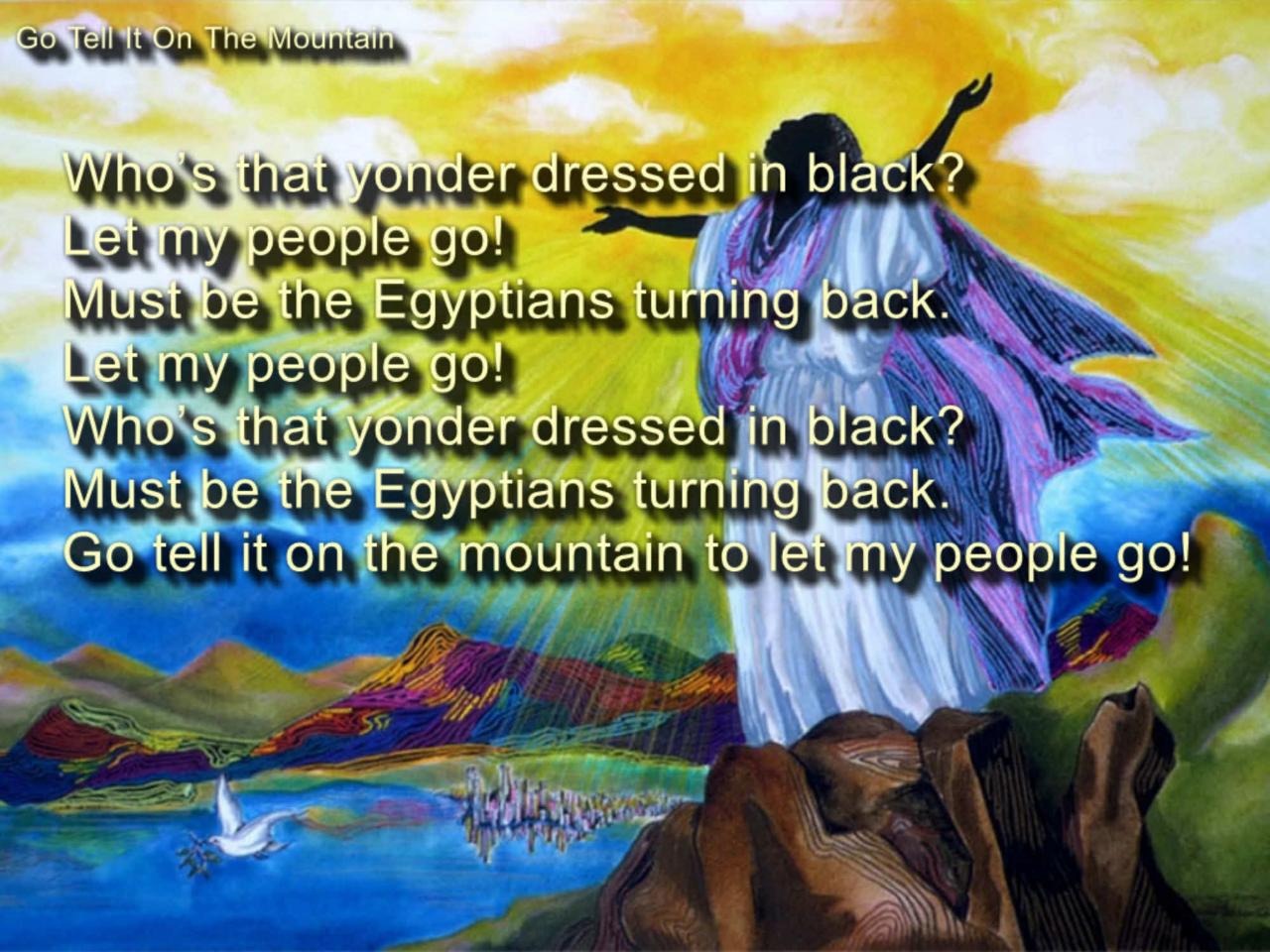


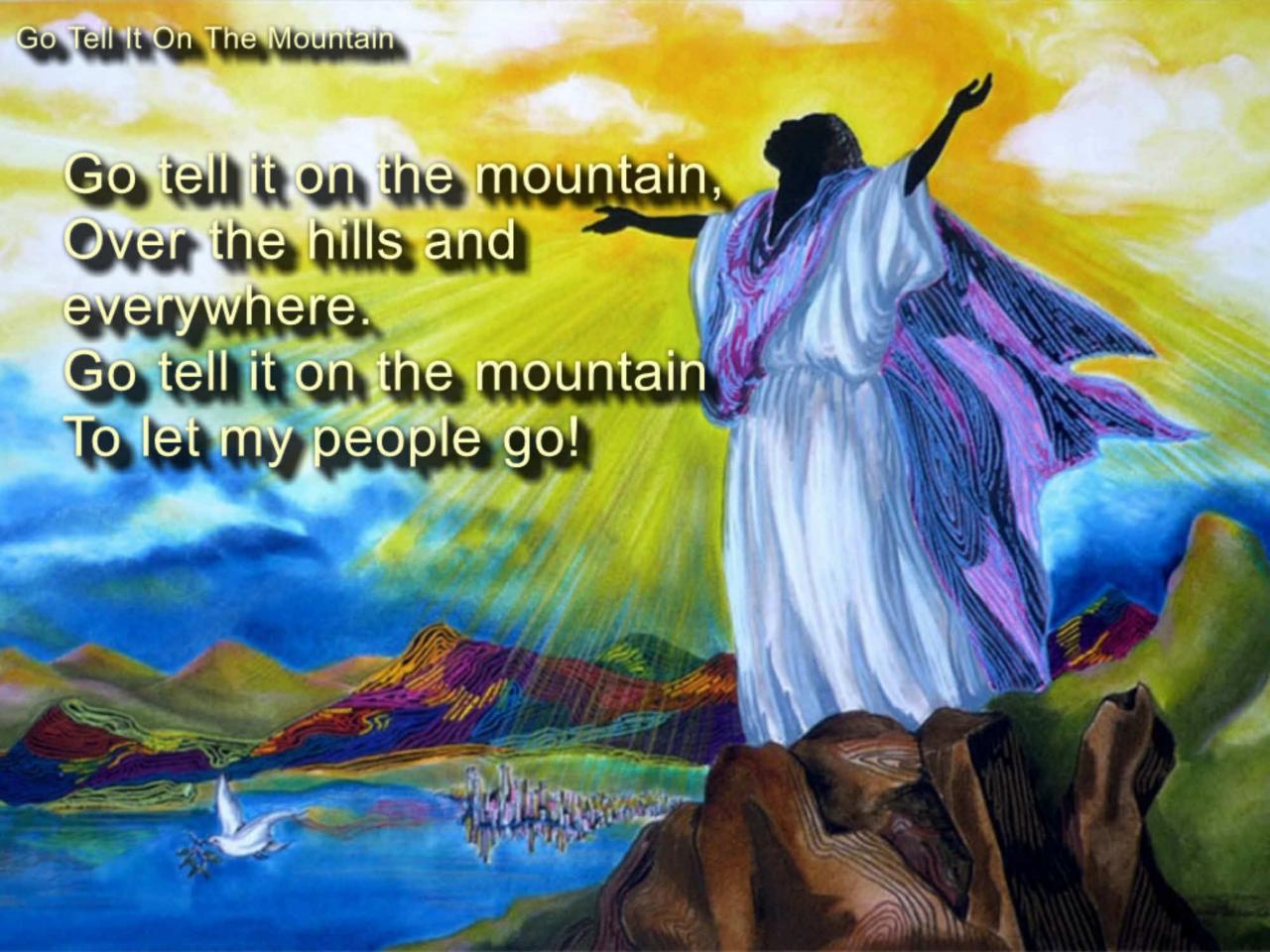












We link ourselves with our brothers and sisters in this world who are not yet free, as we fulfill the commandment to eat matzah, the bread of affliction. As it is written [Deut 16:3],

שִׁבְעַת יָמִים הְּאַכַל עֲלָיוּ מַצּוֹת לֶחֶם עֹנִי לְמַעַּן תִּוֹכֹּר אָת יוֹם צֵאתִר מֵאָרִץ מִצְרַיִם כֹּל יִמִי חַיְּירְ.

Shiv-at ya-mim to-khal a-lahv ma-tzot, le-khem o-nee, I'ma-an tiz-kor et yom tzayt-kha mey-e-retz Mitz-ra-yim kol y'mey kha-ye-kha.

For seven days, you shall eat unleavened bread, the bread of poverty, so that you may remember the day of your departure from the land of Egypt all the days of your life.



בָּרוּף אַתָּה יִיָּ, אֲלֹהֵינוּ מֶלֶּהְ הְעוֹלְם, אֲשֶׁר קִּדְּשֶׁנוּ בִּמִצְוֹתִיוּ וְצִנְּנוּ צֵל אַכִילָת מִצֵּה על אַכִילָת מִצֵּה

Ba-rukh a-tah Adonai, E-lo-hey-nu me-lekh ha-olahm, a-sheyr kid-sha-nu b'mitz-vo-tav v'tzee-va-nu al ah-khee-laht ma-tza.

Blessed are You, O God, Creator of the Universe, who hallows our lives with commandments, and who has commanded us regarding the eating of matzah.



Among the five kinds of herbs that may be used as maror, the Mishna lists khazeret, Romaine lettuce, as the most preferable. Horseradish is the second choice. The Talmud Yerushalmi asks why, since Romaine does not seem to have a bitter taste. The answer is that while sweet at first, if harvested later it will have become bitter. This is reminiscent of the Egyptians, who at first invited Jacob's family to "settle in the best parts of the land" (Gen 47:6) but later "embittered their [descendants'] lives" (Ex 1:14).

Rabbi Yaakov Kamenetsky (20th century, USA) saw in this an additional message that our observances should arouse in us a feeling of joy and pleasure. Their fulfillment should not become a burden or unpleasant experience.

In the implementation of our faith and ideals, we must remember that we ought not become an unpleasant burden to the family of humankind.

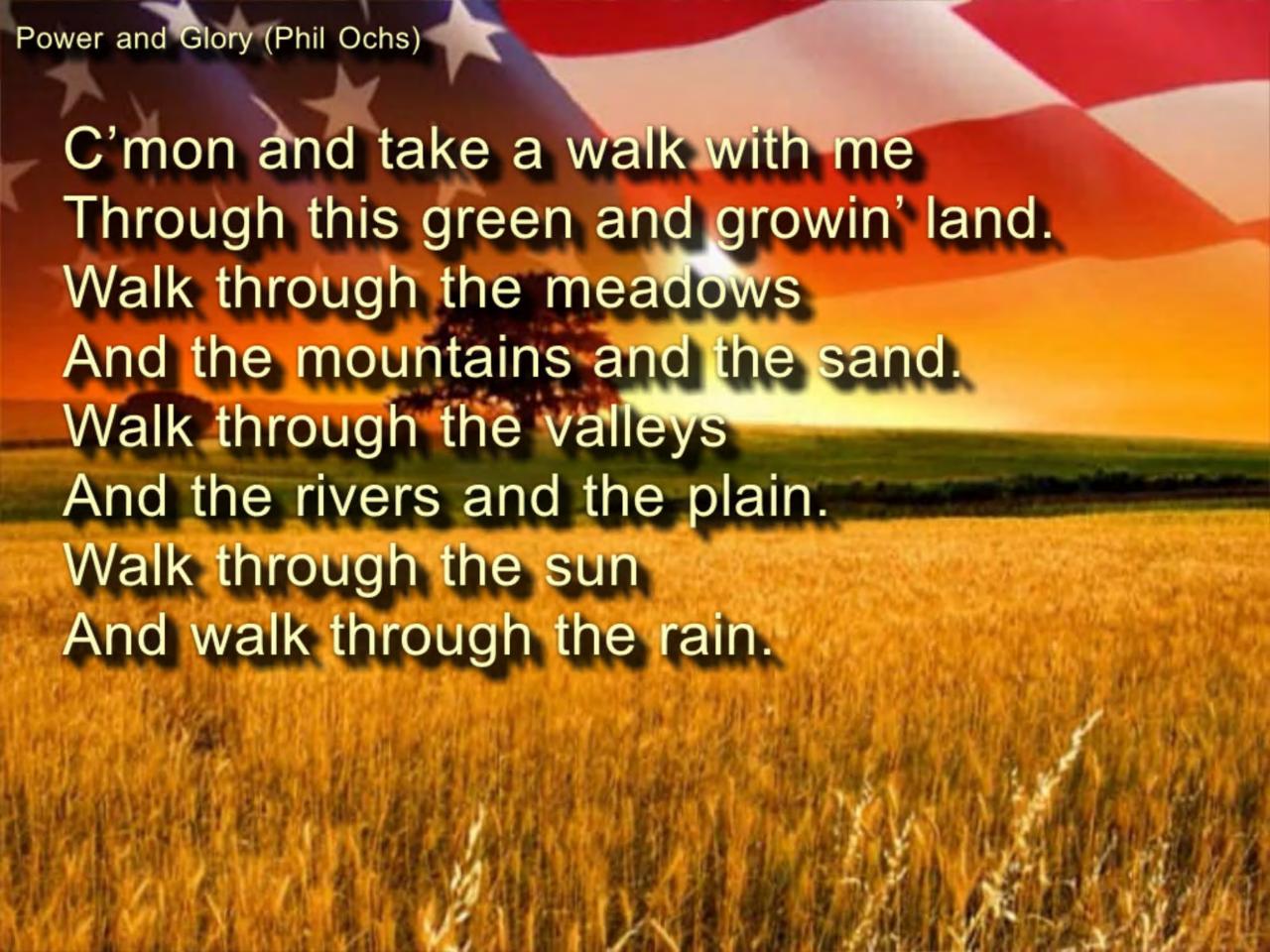
--The Haggadah of the Roshei Yeshivah (adapted)

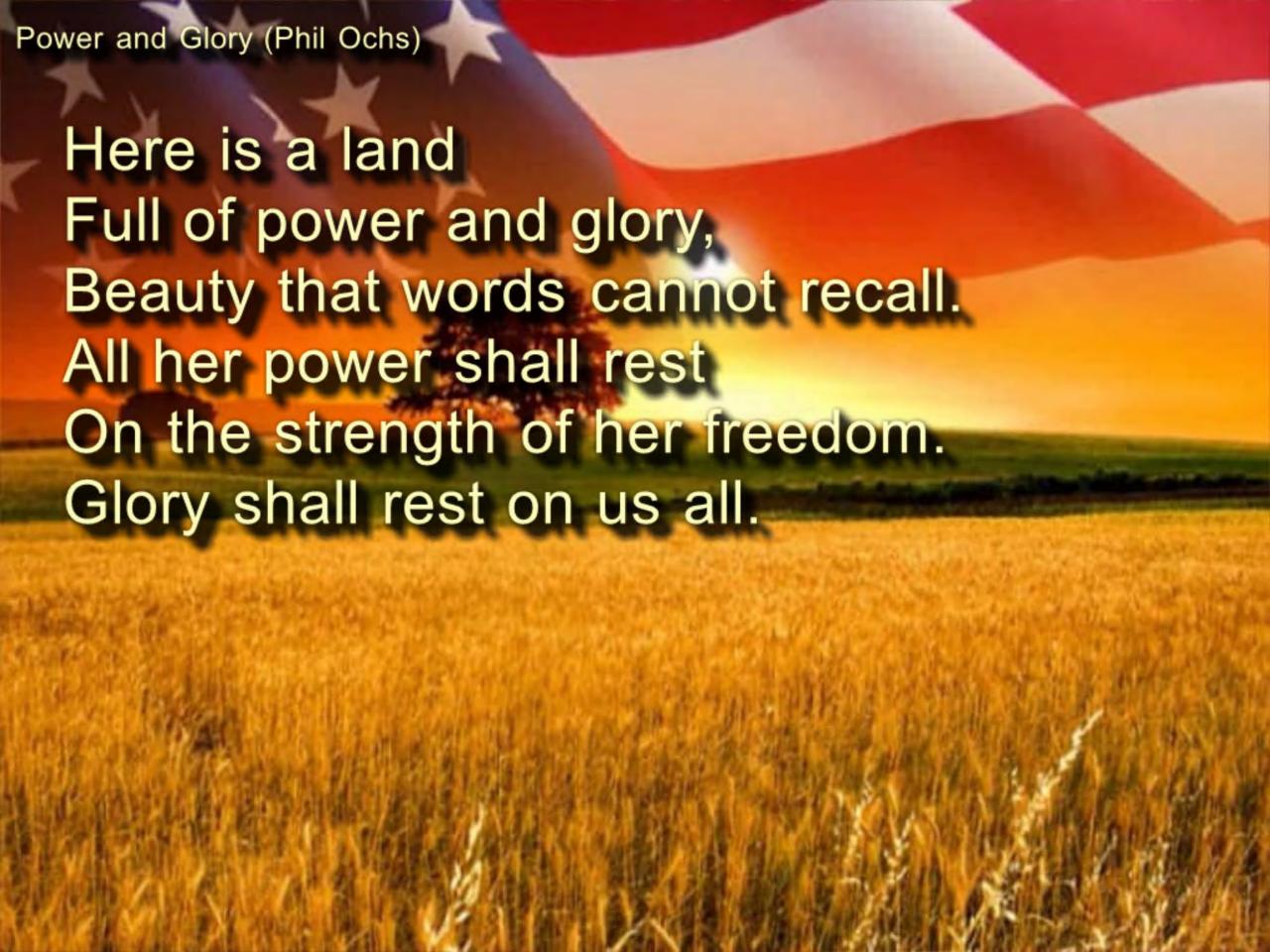
בָּרוּךְּ אַמָּה יִיָּ אֶלֹהֵינוּ מֶלֶּךְּ הָעוֹלָם, אֲשֶׁר קִּדְּשֵׁנוּ בְּמִצְוֹתִיוּ וְצִנְּנוּ עַל אַכִילַת מַרוֹר

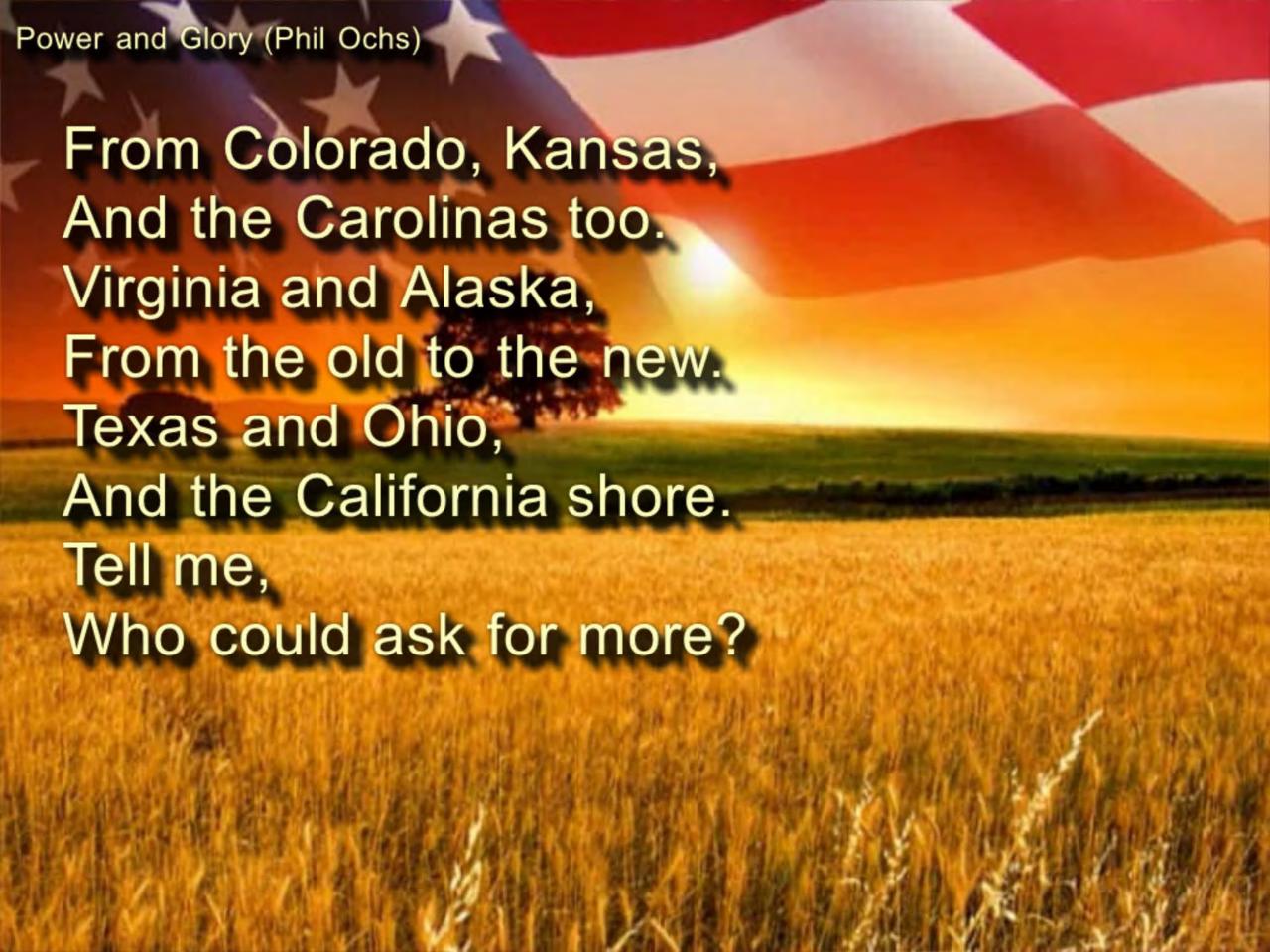
Ba-rukh a-tah Adonai, E-lo-hey-nu me-lekh ha-olahm, a-sheyr kid-sha-nu b'mitz-vo-tav v'tzee-vanu al ah-khee-laht ma-ror.

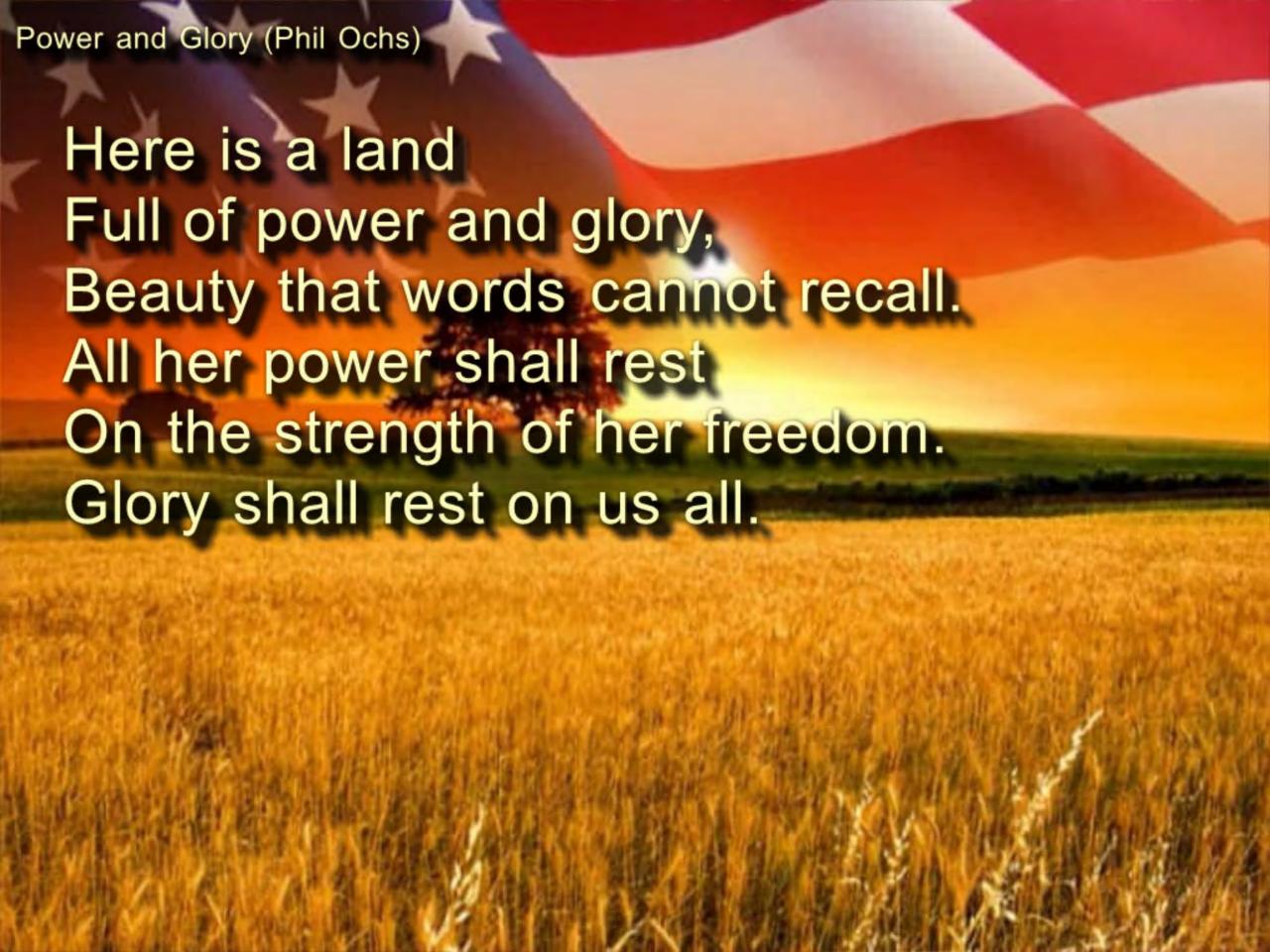
Blessed are You, O God, Creator of the Universe, who hallows our lives with commandments, and who has commanded us regarding the eating of maror.

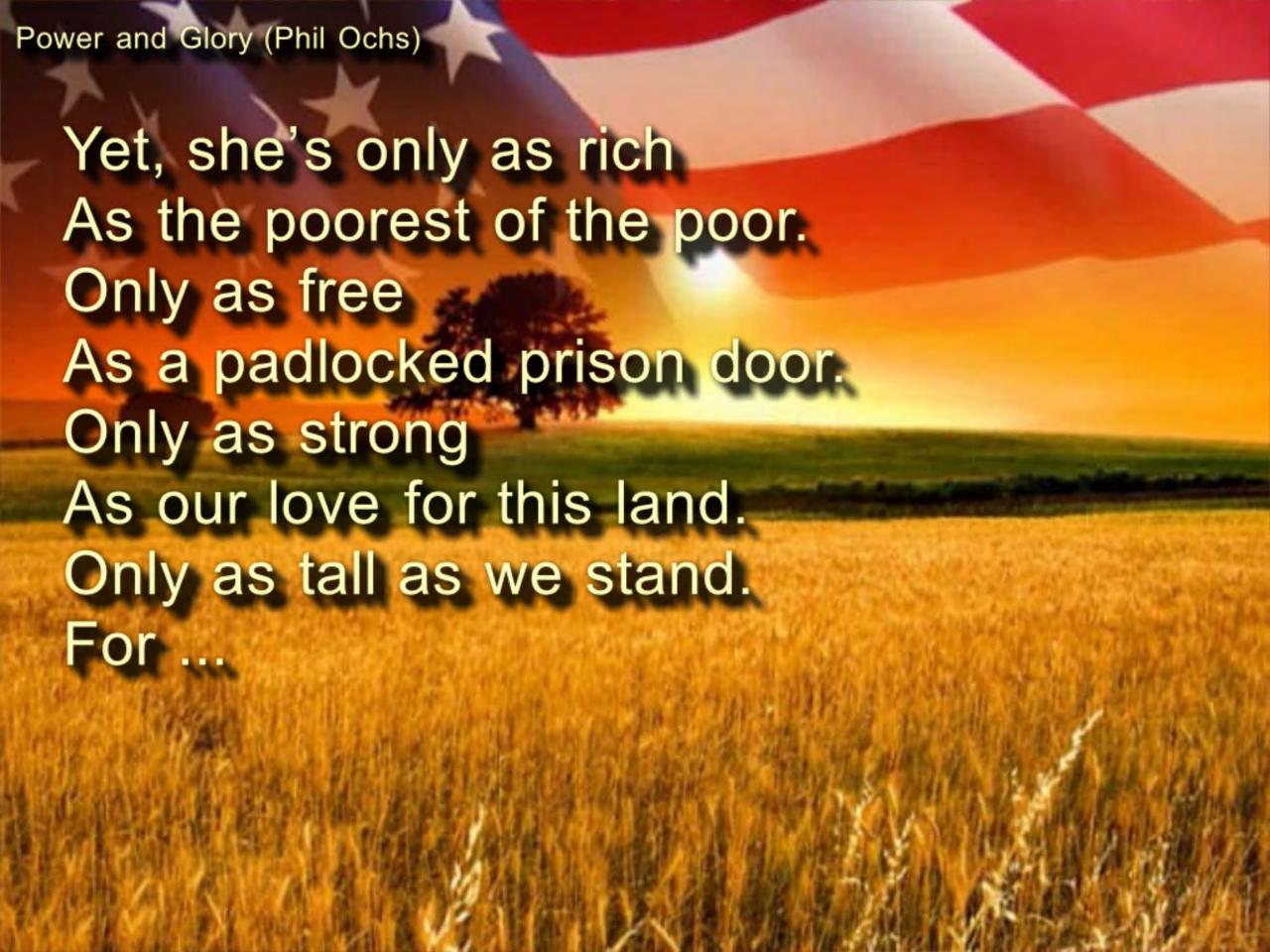
Eat the Maror, then return the cushions

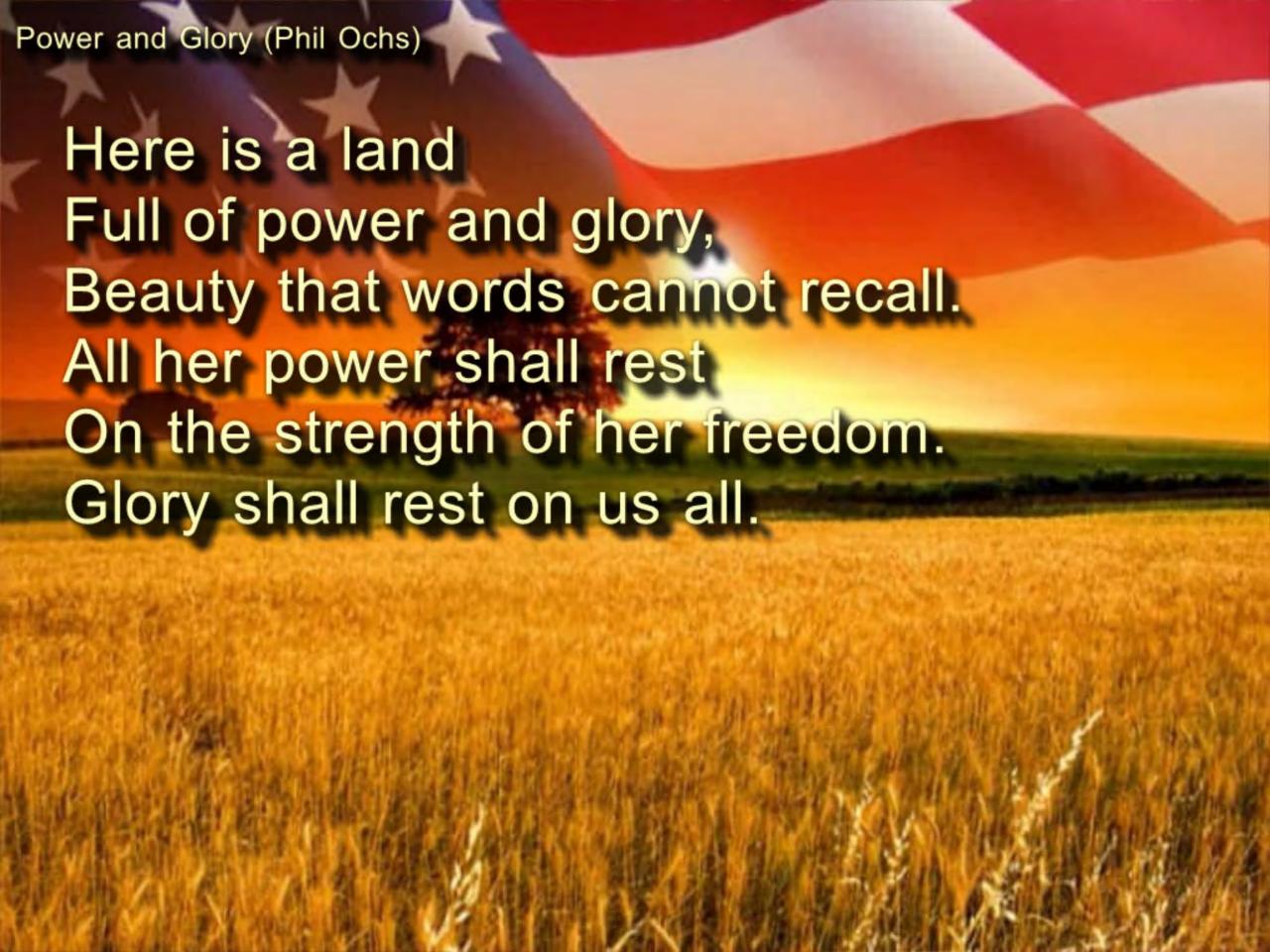




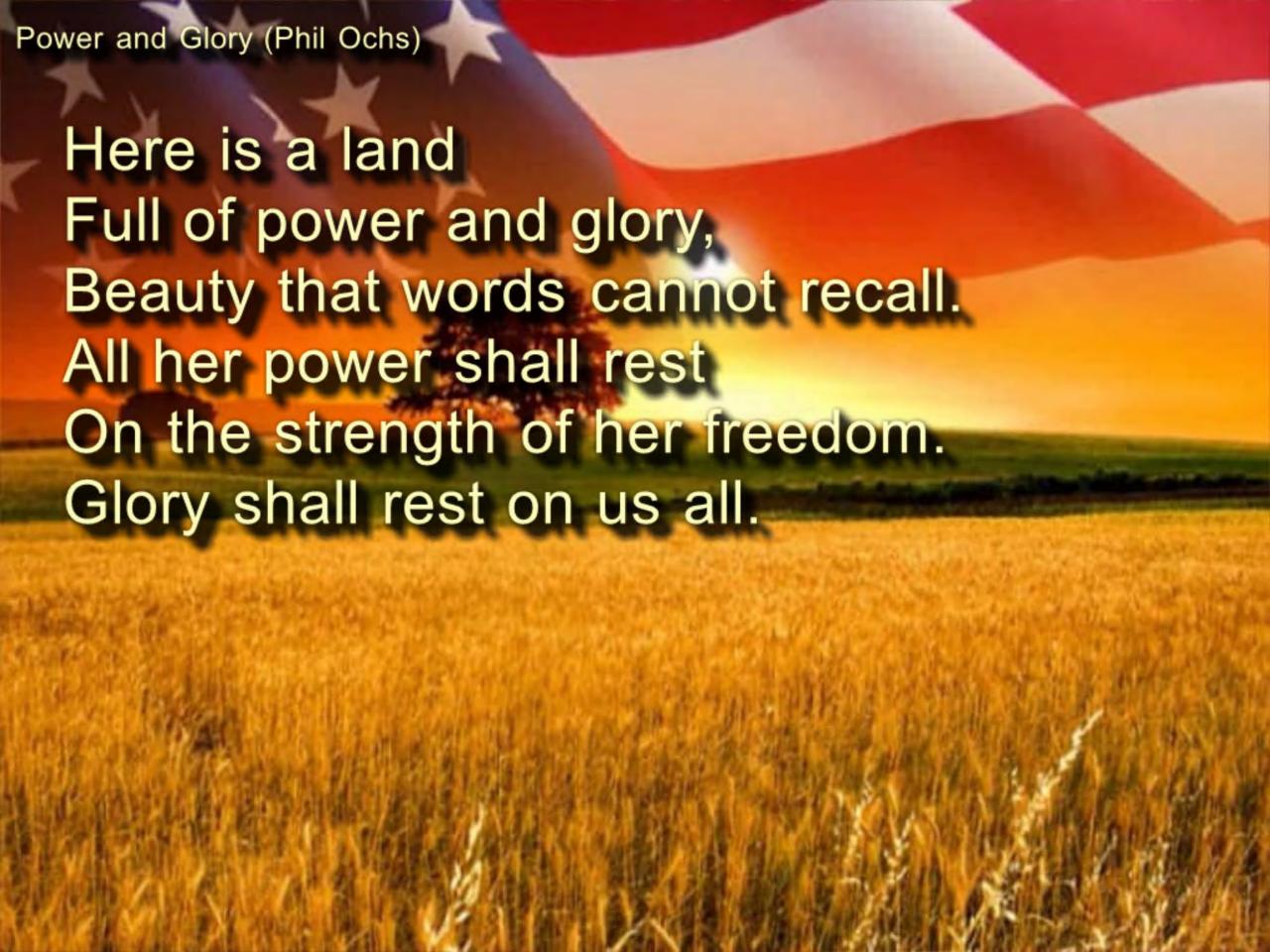








Power and Glory (Phil Ochs) C'mon and take a walk with me Through this green and growin' land. Walk through the meadows And the mountains and the sand. Walk through the valleys And the rivers and the plain. Walk through the sun And walk through the rain.





Kozekh -- Continuity with Past Tradition

Preserving a bond with the observance of our ancestors, we follow a practice of Hillel, from the time when the Temple stood. He combined the matzah and maror, and ate them together, so that he might observe the precept handed down to him, exactly as his parents before him:



Kozekh --Hillel Sandwich

"They shall eat the paschal lamb with matzah and maror together." [Numbers 9:11]

Together they shall be: the matzah of freedom, the maror of slavery. For in the time of freedom, there is knowledge of servitude. And in the time of bondage, there is the hope of redemption.

Maror And Haroset are eaten between two pieces of Matzah

Here begins Maggid, the telling of the ancient story.



Well I've read a lot of books, And sung a lot of songs, And I've seen me a miracle or two, But I've never seen a miracle quite like the one That I'm about to tell to you. God told Moses to take the people Across the sea and sand, So he led the Hebrew children Through the fire and the water To the Halleluyah Land.

The children of God were working for Pharaoh. Slaving day and night. But God heard the cries of pain and suffering And knew it wasn't right. So the bush was set a-burnin' For the Hebrew children's yearnin' 'Cuz God had a plan To lead the Hebrew children Through the fire and the water To the Halleluyah Land.

Moses was working in the desert that day, Singing a sorrowful tune. Then he sat down to rest And he saw the bush, And the bush was not consumed. And God looked deep into Moses' soul And knew he was the man To lead the Hebrew children Through the fire and the water To the Halleluyah Land.

God said, "Moses, go to Pharoah. Tell him, 'Let my people go." And Moses said, "How can I do that? Won't You make Yourself known?" And God said, "Moses, Have faith in your courage. I Am That I Am. You will lead the Hebrew children Through the fire and the water To the Halleluyah Land."

Moses took the message to hard-hearted Pharaoh. Took it right to his throne And Pharaoh said, "Don't bother me. Now just leave me alone." But the sky grew dark as mud And the river turned to blood As Moses took a stand. He would lead the Hebrew children Through the fire and the water To the Halleluyah Land!

To the Halleluyah Land."

Well I've read a lot of books, And sung a lot of songs, And I've seen me a miracle or two, But I've never seen a miracle quite like the one That I'm about to tell to you. God told Moses to take the people Across the sea and sand, So he led the Hebrew children Through the fire and the water To the Halleluyah Land. Yes, he ...









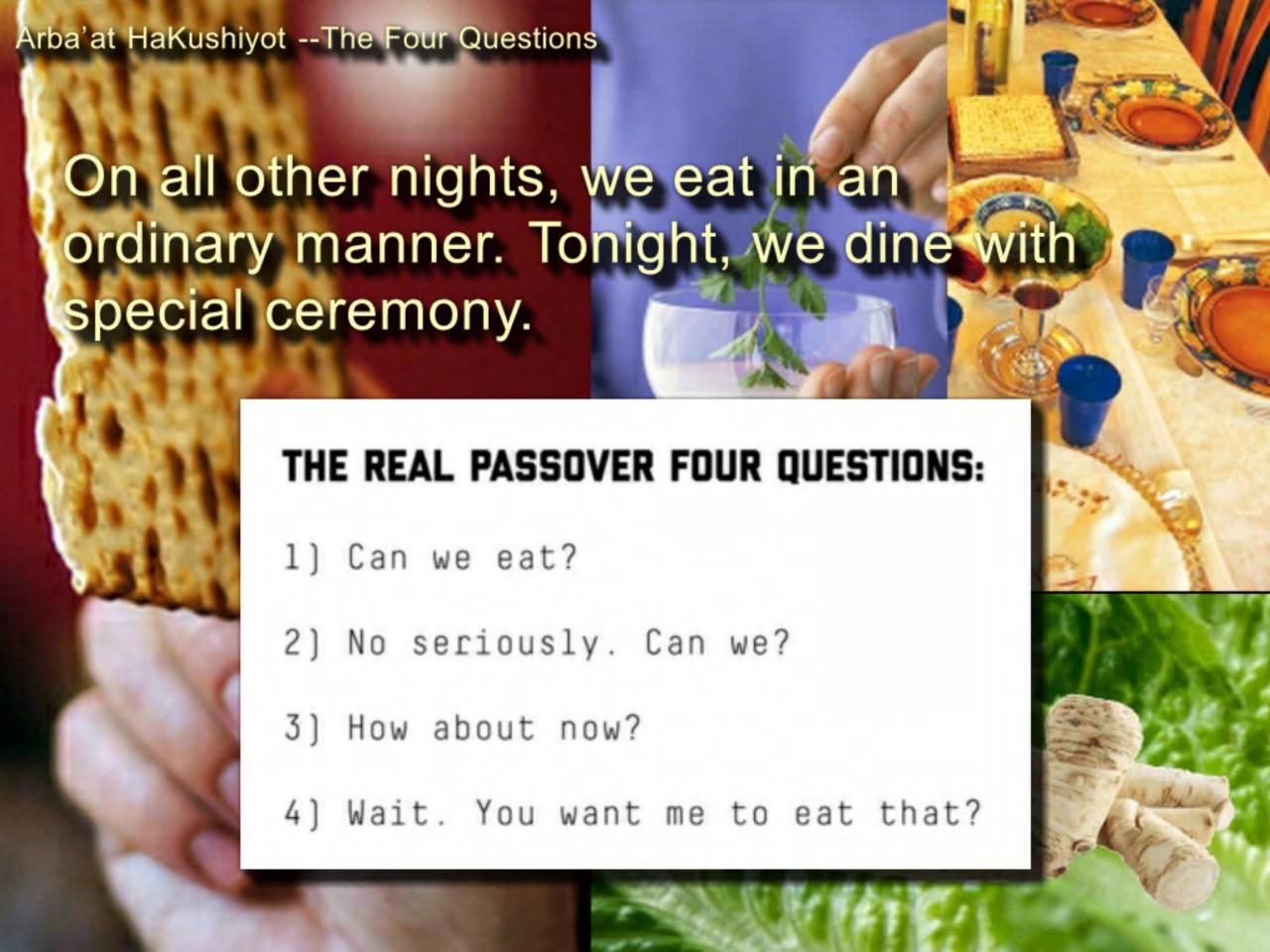


Why is this night different from all other nights?

On all other nights, we eat either leavened bread or matzah. On this night, we eat only matzah.

On all other nights, we eat all kinds of herbs. On this night, we especially eat bitter herbs.

On all other nights, we do not dip herbs at all. On this night, we dip them twice.





Questions!



A FIFTH QUESTION

Each year, the Four Questions get asked but their answers are left behind when the seder ends and we head for home. The Fifth Question is the one that should follow us home and not leave us alone until we form an appropriate response:

If Elijah the Prophet is supposed to announce the coming of the Messianic Era, where in the world would you send him first?

Four times the Torah bids us to tell our children of the Exodus from Egypt. Four times, the Torah repeats: "And you shall tell your child on that day" From this, our tradition infers that there are different kinds of people - to each we respond in a different manner, according to the question, the situation, and the need.

יְדַכָם מַה הוּא אוֹמֵר?

The wise child asks: "What are the precepts, laws, and observances which God commanded us to do?" In response, we explain the observances of Passover thoroughly, the very last one of which is: After the Passover Seder, we do not turn to other kinds of entertainment.

It is the wise who want to know the service it is theirs to do.

רְשָׁע מַה הוּא אוֹמֵר?

The wicked child asks: "What does this observance mean to you?" Because of the words "to you," rather than "to us," this child rejects essentials of our faith: the unity of God and the community of Israel. Thus we respond sharply: "Had you been in Egypt with us, you would not have known redemption."

The wicked child withdraws from anything beyond the self, and thus, from the joy of redemption.

תַם מַה הוּא אוֹמֵר ?

When the simple child asks, "What is this?" we say, "With a mighty arm God freed us from Egypt, from the house of bondage."

To the person of open simplicity, give a straightforward answer, for "the Torah of God makes wise the simple."

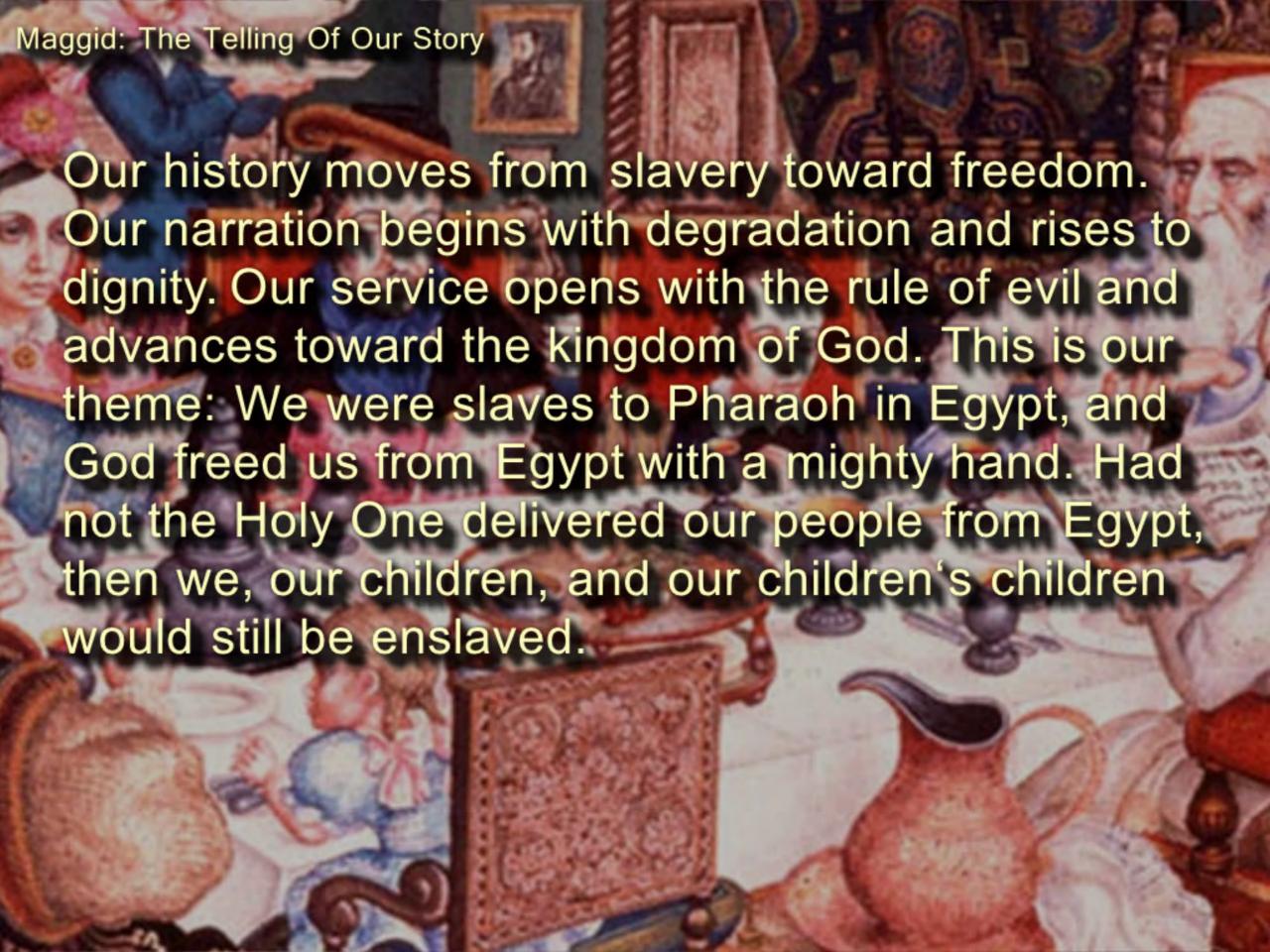
ַרִשָּׁאֵינוֹ יוֹדֶעַ לְשָׁאוֹל.

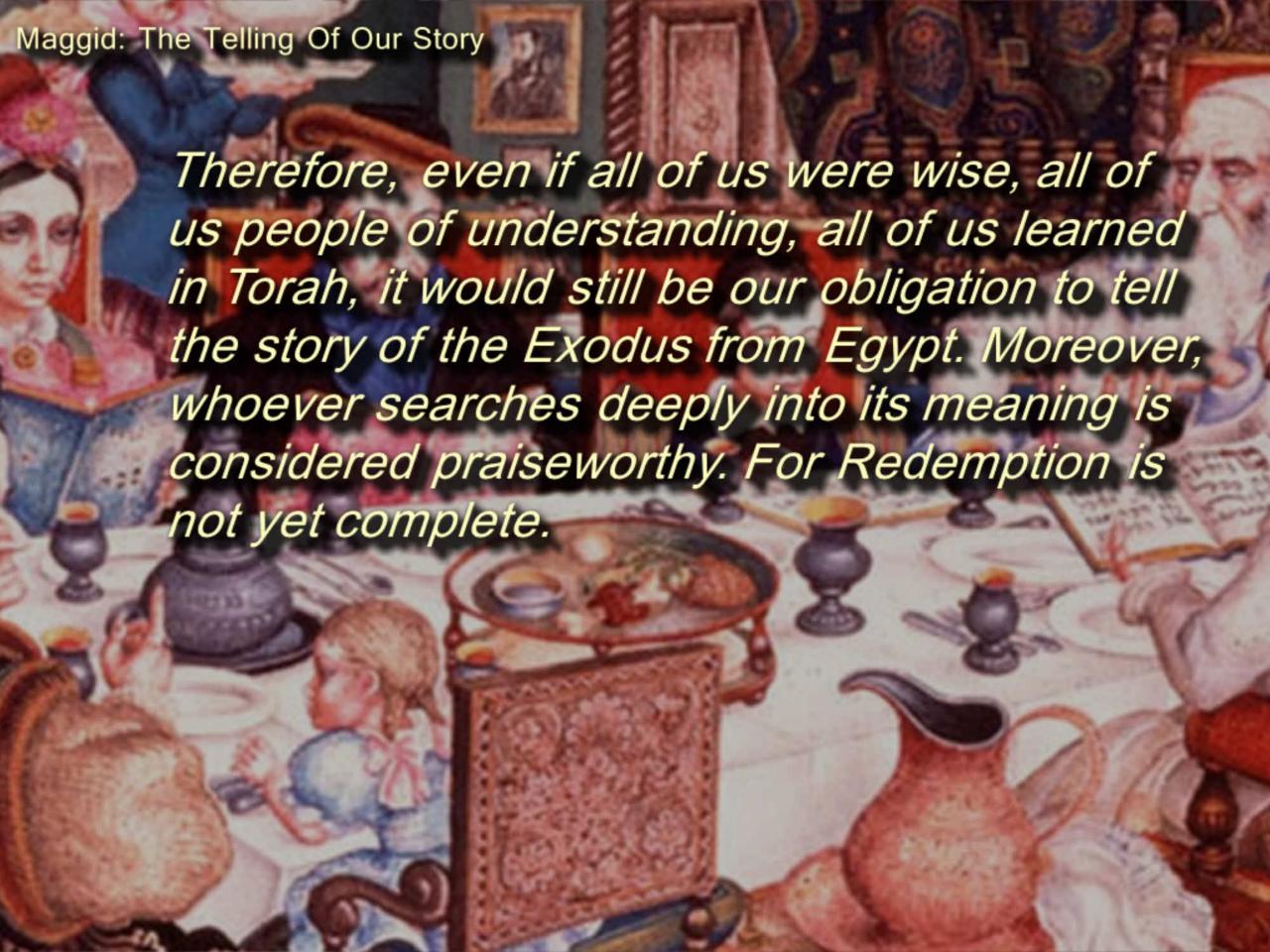
With the child unable to ask, you must begin yourself, as it is written: "You shall tell your child on that day, saying, This is because of what God did for me when I went free from Egypt."

With one who has no need to know, no will to serve, "You must begin yourself" to awaken the need, to give the will."

As in the pages of our histories, so too in the events of our time, in the encounters of our daily lives, these persons - the wise, the wicked, the simple, the one unable to ask - reappear in various guises. To this day, their questions must be pondered, and answers sought, the story given life and meaning.

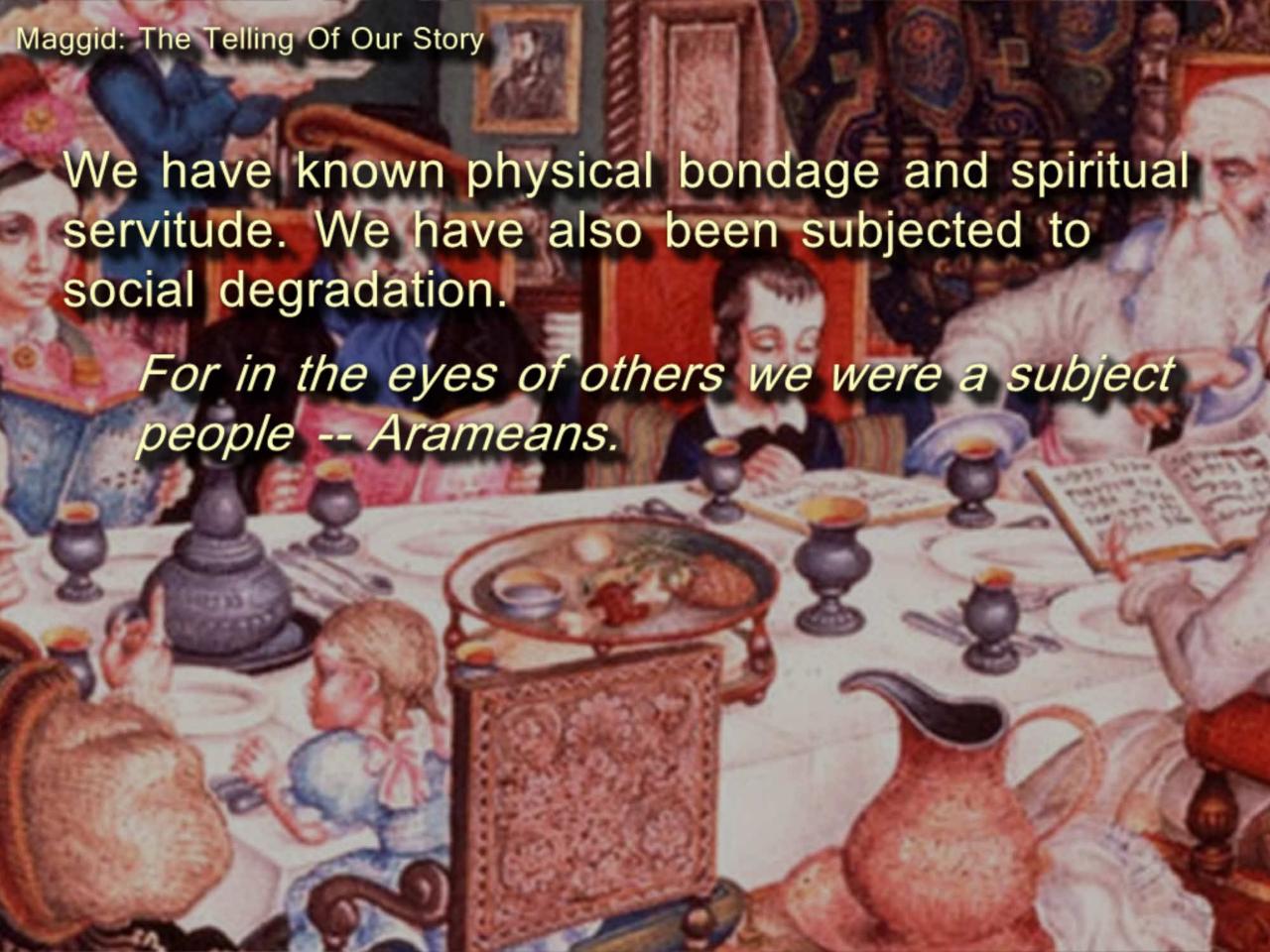






Maggid: The Telling Of Our Story צַבַרִים הַיִינוּ הַיִינוּ. צַתַּה בִּנִי חוֹרִין בִּנֵי צַבַרִים הַיִינוּ עַתַה עַתַה בִּנִי חוֹרִין. צַבָרִים הַיִינוּ עַתָּה עַתָּה בָּנֵי חוֹרִין בִּנֵי חוֹרִין. A-va-dim ha-yi-nu ha-yi-nu. A-ta b'ney kho-rin, b'ney kho-rin. A-va-dim ha-yi-nu a-ta a-ta b'ney kho-rin A-va-dim ha-yi-nu A-ta a-ta b'ney kho-rin b'ney kho-rin.

The first time the Israelites are referred to as a people is by Pharaoh [Ex 1:9]. What is the legacy of our having come of age as a people suffering oppression in a foreign land? It is this: The commandment that appears thirty-six times, more often than any other, in the Torah is, "You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt" [Ex 22:20]. This legacy waits to be claimed and lived by each generation of Jews.





And God said, "I will go through the land of Egypt on that night ... and I will mete out justice against all the gods of Egypt."

Ex 12:12

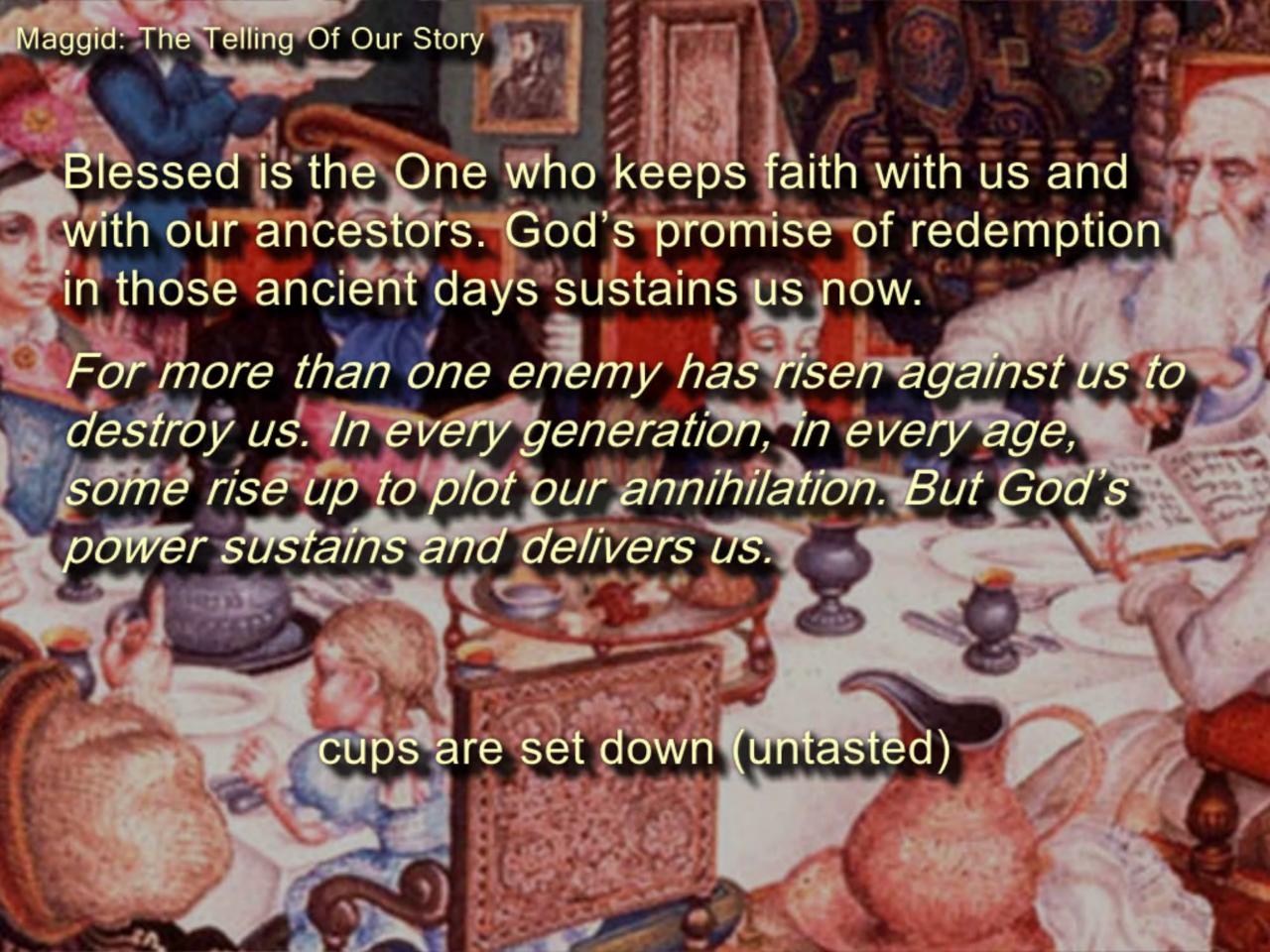
And God brought us out of Egypt by a mighty hand, by an outstretched arm and awesome power. Not through a messenger, not through any intermediary or any supernatural being, but the Holy One alone, in solitary glory.

Deut 26:8



וְהִיא שֶׁעְמְדָה לַאֲבוֹתֵינוּ וְלֵנוּ. שֶׁלֹא אֶחְד בִּלְבַד, עֲמֵד עְלֵינוּ לְכַלּוֹתֵנוּ. אֶלָא שֶׁבְּכָל הור וְדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַלָּדוֹשׁ בָּרוּךְ הוּא מַצִּילֵנוּ מִיָּדָם.

V'hee she-ahm-da la-a-vo-tey-nu v'la-nu. Shelo e-khad bil-vad, a-mahd a-ley-nu l'kha-lo-teynu. E-lah she-b'khol dor va-dor, om-deem a-ley -nu l'kha-lo-tey-nu. V'ha-Ka-dosh Ba-rukh Hu ma-tzi-ley-nu mi-ya-dam.



Our rabbis taught: When the Egyptian armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. But God silenced them, saying, "My creatures are perishing, and you sing praises?"

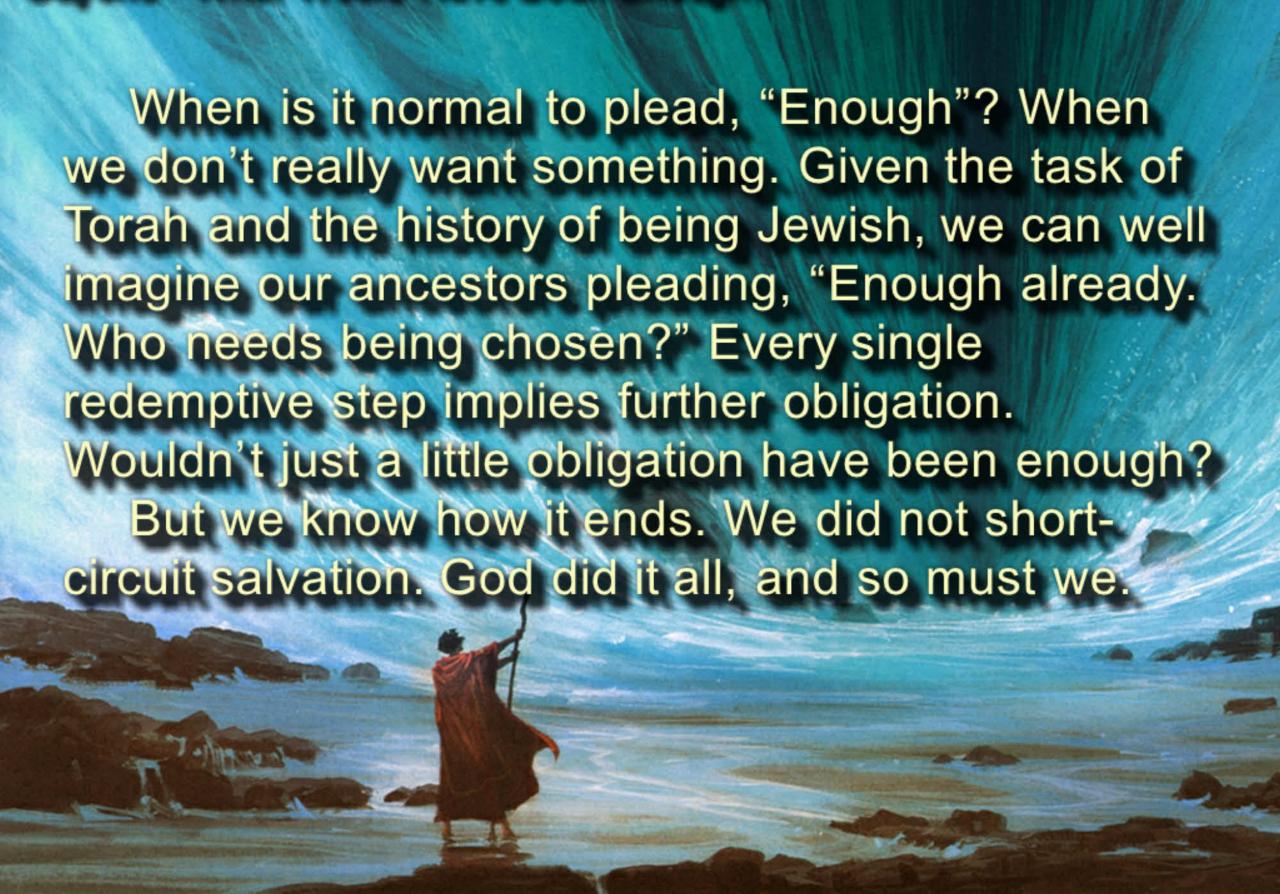
Though we descend from those redeemed from brutal Egypt, and have ourselves rejoiced to see oppressors overcome, our triumph is diminished by the slaughter of the foe. And so we lessen our joy at this Passover Seder by pouring out ten drops from our cups as we now recall the Ten Plagues upon Egypt.

Maggid: The Telling Of Our Story dip finger in glass, once for each plague, placing drop on plate בים *.... Dahm, Blood* צַפַרְדָּעַ ... Tz'far-dey-ah, Frogs בנים ... Kee-neem, Lice ערוֹב ... Ah-rov, Wild Beasts הבר ... De-veyr, Blight יין ... Sh'khin, Boils ברד ... Bah-rahd, Hail אַרִבָּה Ar-beh, Locusts קשׁה ... Kho-shekh, Darkness בכורות בכורות Ma-kat B'kho-rot, Slaying of the First-Born

"If God had only brought us to Mt. Sinai, but not given us the Torah, dayenu. It would have been enough." But would we really have been satisfied if God had said, "I have a Torah up there, but you can't have it; enjoy the view."

"If God had split the sea for us, but not led us through on dry land, dayenu. It would have been enough." Really? What good would the split sea have been if we'd been restrained on shore for the Egyptians to kill us? We should be saying lo dayenu -- any single step toward freedom would not have been enough. Only the entire Redemption is dayenu.

Dayenu - What Would Have Been Enough?







I-lu na-tan na-tan la-nu, na-tan la-nu et ha-Sha-bat, na-tan la-nu et ha-Sha-bat, da-yenu!

If You had only given us the Sabbath, it would have been enough.



ַרַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שָׁלֹא אָמֵר שִׁלשָה דְבָרִים אֵלוּ בַפֶּסַח, לֹא יִצְא יִדִי חוֹבָתוֹ, וִאֵלוּ הַן: פָּסַח מַצָּה וּמְרוֹר.

According to the Mishna, Rabbi Gamliel taught, "Whoever does not consider well the meaning of these three -- מָּטָח מֵצְּה וּמְרוֹר ... pesakh, matzah, and maror -- has not fulfilled the purpose of the Seder." And so we ask, as we have throughout our evening together, questions -- seeking their answers.

Pesakh, Matzah and Maror

Lift Up Z'roah (Roasted Shankbone)

פֶּסַח שֶׁהְיוּ אֲבוֹתִינוּ אוֹכִלִים, בִּזְמַן שֶׁבֵּית הַמִּקְהָשׁ הְיָה קַיָּם, עַל שׁוּם מְה? שֶׁבֵּית הַמִּקְהָשׁ הְיָה קַיָּם, עַל שׁוּם מְה?

Pe-sakh she-ha-yoo ah-yo-tay-noo okh-leen, bizmahn she-bayt ha-mik-dahsh ha-ya ka-yahm, al shoom mah?

What is the meaning of this กับฺ⊃ฺ (pesakh), this roasted shankbone?

In family groups, our people ate the וּפַּטַּוּ (pesakh) -- the paschal lamb -- when the Jerusalem Temple was still standing. For them, the פַּסַבּו (*pesakh*) was a reminder that God had "passed over" the houses of our ancestors in Egypt during the Redemption. In our day, too, we invoke God as the guardian of the household of Israel -- indeed, of all people -- as we renew the family bond and strengthen our ties with the whole household of Israel.



Of old, מַצַּה (*matzah*) was meant to recall that the dough prepared by our people had no time to rise before the final act of Redemption. As we read in the Torah, "They baked unleavened cakes of the dough since they had been driven out of Egypt and could not delay, nor had they prepared provisions for themselves." To the driven of the earth, we link ourselves as we fulfill the commandment: "For seven days you shall eat מַצַּה (*matzah*), that you may remember your departure from Egypt forever."



It was eaten, they said, because the Egyptians embittered the lives of our people. As it is written in the Torah, "With hard labor at mortar and brick and in all sorts of work in the field, with all the tasks ruthlessly imposed upon them." Today as well, wherever slavery or oppression of any sort remains, we taste the bitterness of מַרוֹר (*maror*).

בְּכָל דּוֹר וָדִוֹר, חַיָּב אָדָם לְרָאוֹת אֶת עַצְמוֹ כִאִלוּ הוּא יַצָא מִמִּצְרֵים. כִּאִלוּ הוּא יַצָא מִמִּצְרֵים.

B'khol dor va-dor kha-yav a-dahm lir-ot et ahtz-mo k'ee-lu hu ya-tza mee-Mitz-ra-yim.

In every generation, all of us are obliged to regard ourselves as if we had personally experienced the Exodus from Egyptian slavery. And we are to explain to our children: "It is because of what God did for me when I myself went forth from Egypt."

We remember that it was we who were slaves, we who were strangers. And therefore, we recall these words as well:

ְנְגֵר לֹא תִלְחָץ וְאַתֶּם יְדַעְתֶּם אֶת נֵפֶשׁ הַגֵּר כִּי גַרִים הִייתִם בּאֵרִץ מִצְרִים. הַגֵּר כִּי גַרִים הִייתִם בּאֵרִץ מִצְרִים.

V'geyr lo til-khatz v'a-tem y'da-tem et ne-fesh hageyr kee gey-reem heh-yi-tem b'e-retz Mitz-ra-yim.

You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt.

When a stranger resides in your land, you shall not wrong him; you shall love him as yourself, for you were strangers in the land of Egypt [Lev 19:33-34].



Lo ta-teh mish-paht geyr ya-tom. V'za-khar-ta kee e -ved ha-yi-ta v'Mitz-ra-yim.

You shall not subvert the rights of the stranger, or the orphan. Remember that you were a slave in the land of Egypt [Deut 24:17-18].



When we look and we can see
Things are not what they should be
God's countin' on me,
God's countin' on you

The maror makes us cry
So we don't stand idly by
God's countin' on me,
God's countin' on you



Don't give ego time to rise Clean the leaven from our lives God's countin' on me, God's countin' on you



We need to make a sacrifice Working for freedom, that's the price God's countin' on me, God's countin' on you

And so our seder symbols three Remind us what our tasks should be God's countin' on me, God's countin' on you

Hoping we'll all pull through Hoping we'll all pull through Hoping we'll all pull through Me and you

Pete Seeger and Lorre Wyatt, adapted by Ellen Dreskin Seeger



Rabbi Mikhal of Zlotchov would say: "Once when we were on a journey with our teacher, the Baal Shem Tov, he entered the woods to say the Minkha prayer. Suddenly, we saw hin strike his head against a tree and cry aloud. When later we asked him about it, he told us: 'While I plunged into the holy spirit, I saw that in the generations which precede the coming of the Messiah, the rabbis of the hasidim will we multiply like locusts, and it will be they who delay redemption, for they will bring about the separation of hearts and groundless hatred."

Our tradition teaches that God has promised to redeem humankind. We are also taught that the Messiah is ready to come, if we will only nearken to God's word. Our world is in of hope and betterment. So often the way. As the song reminds us, "God's counting me, God's countin on you.

With the second cup of wine, we recall the second promise of liberation. As it is written,



Remembering with gratitude the redemption of our ancestors from Egypt, rejoicing in the fruits of our struggle for freedom, we look now with nope to the celebration of a future redemp e building of the City of Peace, in which rejoice in the service of God, singing together a new song.



a-rukh a-ta, Adonai, e-lo-hey-n o-lahm, bo-rey p'ree ha-ga-fen. Blessed are You, O God, Creator of the Universe, who creates the fruit of the vine.

THE YOKE
OF THE EGYPTIANS.
EXODUS 6:6

AVCIT FICKSON

SLAVERY.

EXODUS6:6

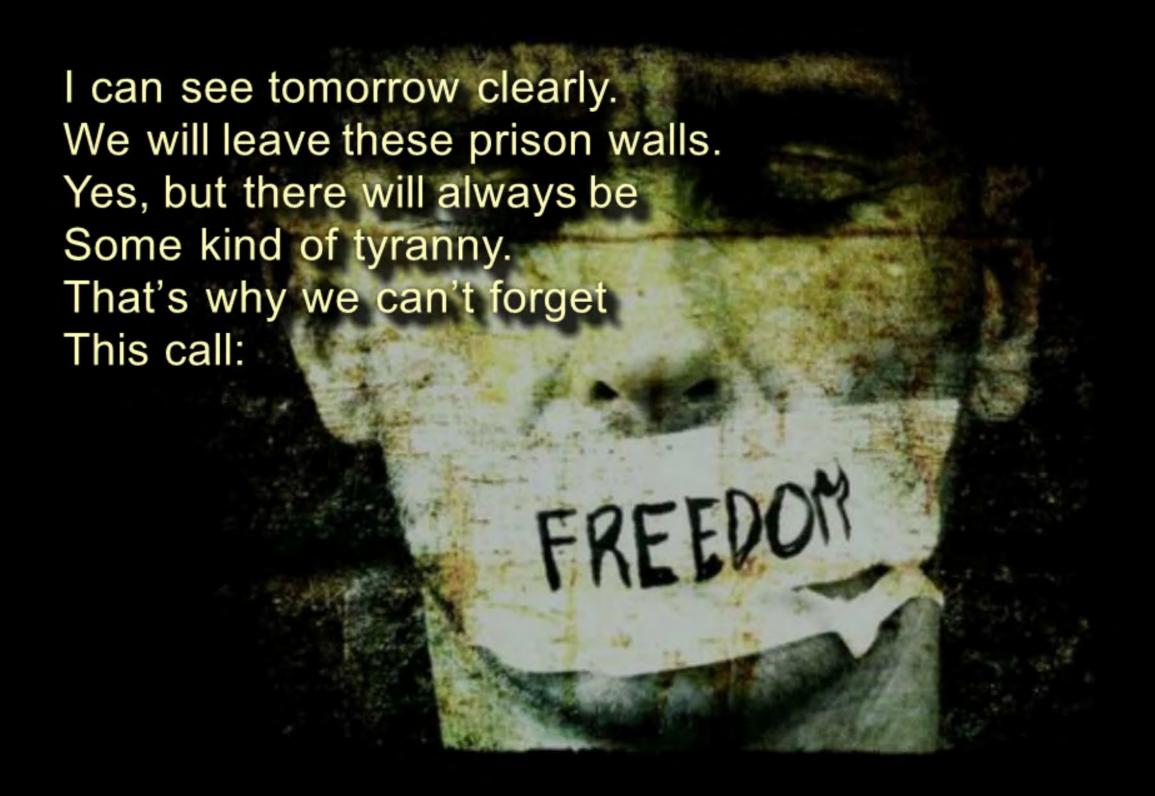
Drink Second Cup

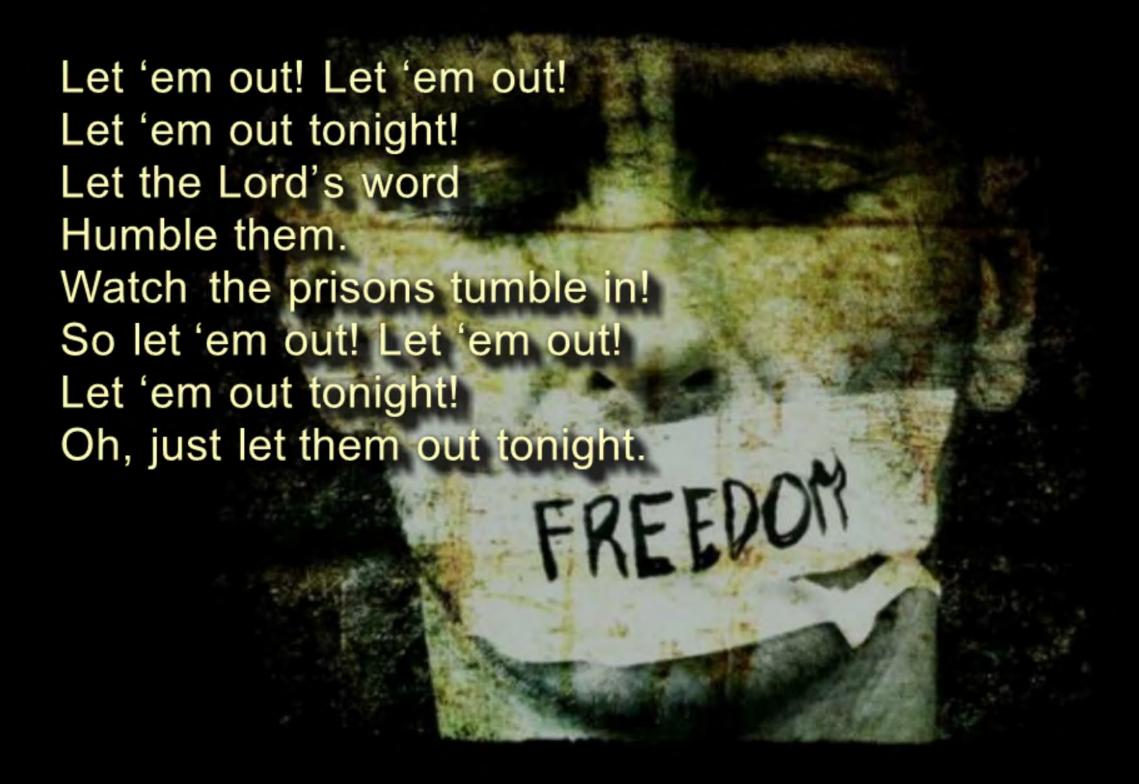
The history of humankind is filled with hurt and pain. Oppressors they are overthrown to return once again. It started in the Bible when Pharaoh did decree: The slaves will build my palaces, And no one shall go free.

But let 'em out! Let 'em out! Let 'em out tonight! From Egyptian slavery to Nazi Germany. So let 'em out! Let 'em out! Let 'em out tonight! Oh, just let them out tonight.

Whether it's a Hitler, Stalin or Assad,
Will they ever learn that we're all children of one God?
Locked in an asylum, a ghetto, or a jail,
Are we all not prisoners of systems that have failed?

You better let 'em out! Let 'em out! Let 'em out tonight! Let me make it clear to ya': Get 'em out of Syria! So let 'em out! Let 'em out! Let 'em out tonight! Oh, just let them out tonight.





Let 'em out! Let 'em out! Let 'em out tonight! The oppressed they must go free In a world-wide amnesty. So let 'em out! Let 'em out! Let 'em out tonight!" Oh, just let them out (3x) Tonight. FREEDOM

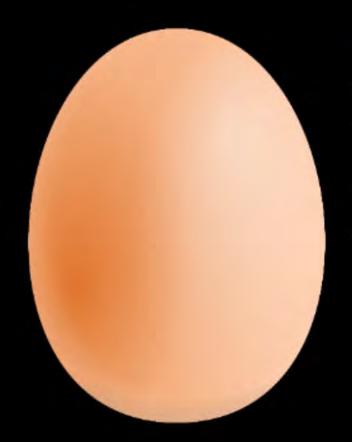


Dinner

S

Perved

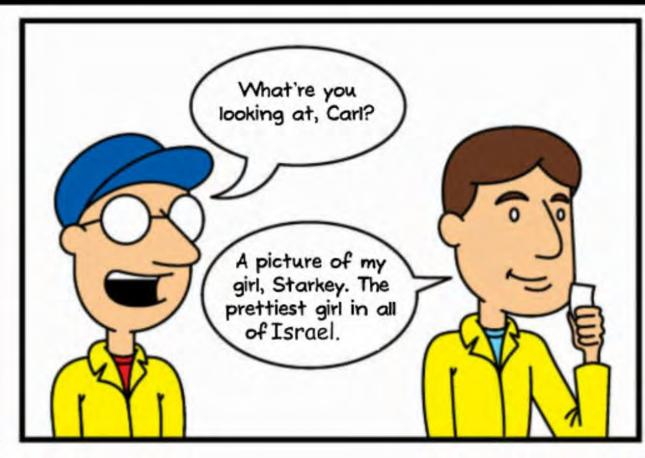
What's With The Egg?



Although it's not part of the Haggadah ritual, it is customary to begin the Seder meal with a hard-boiled egg dipped in salt water. Some scholars consider the egg to be no more than a relic of the customary hors d'oeuvres of the typical meal of ancient Roman times. Jewish folk tradition throughout the world generally associates eggs with the spring season -- a symbol of new growth, new life, new hope. For others, the egg is a symbol of mourning -- a reminder of the destruction of the Jerusalem Temple; salt water, the tears we have shed across the millennia for all the needless pain suffered by humankind.

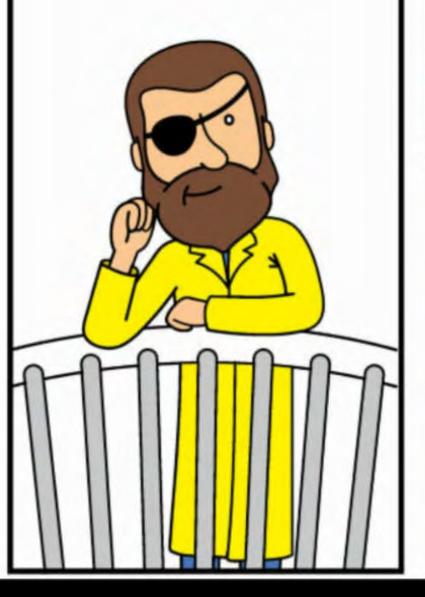
Everybody Loves Shprintza Leah!

With the Red Sea behind them, the four Israelite fishermen smiled and slapped one another heartily on the back. While most had walked the parted waters, these men had crossed it in the only Israelite boat since Noah, and each one looked forward to a quiet night's sleep and a kiss from his sweetheart. They were the closest of friends ... that is, until one of them pulled out a small picture from his wallet. A picture of Shprintza Leah.

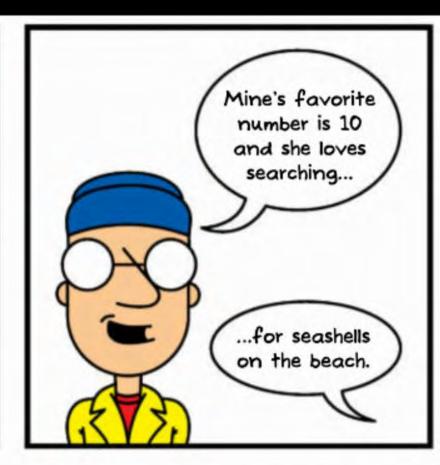




Merle overheard the conversation, but didn't say anything. His girl's face was etched into his mind so vividly he didn't need a photo. He just stood on the bow of the ship looking into the clouds, longing to see her again.







The only sounds were the lapping waves and the call of a seagull overhead. Each man stared at the others for a few moments, not entirely sure what to do next.





After they docked, each of the fishermen hurried to clean himself up and buy some flowers for what he thought would be his victory reunion. Each man chose a different type of flowers.



Less than an hour later, they arrived at a surprisingly sturdy house in the Sinai Desert. While each held his chosen flowers and they waited for Shprintza Leah, the man holding irises began to get fidgety.

The one holding the petunias kept quiet, knowing that although he had fewer than a dozen...

Some of these guys might have more flowers than me, but I have her favorite number of flowers. No one else thought of that.

You do realize that 13 is an unlucky number, right? Shprintza Leah is very superstitious.

I won't be giving
Shprintza Leah the
most flowers, but
at least I could
afford more
than a dozen.



The scent of those guys' roses and daisies is starting to give me a headache.

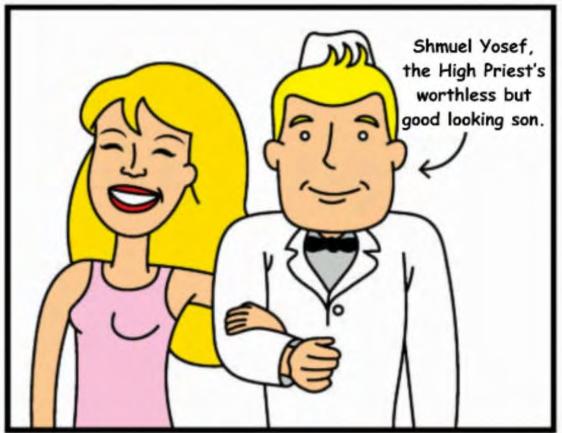






...he had more flowers than the man holding the daisies.









Assuming that one of the men held 9 flowers and another held 15, can you determine what kind and how many flowers each planned to give Shprintza Leah?

שִׁיר הַמַּצְלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הְיִינוּ כְּחֹלְמִים. אֲז יִמְּלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אֲז יֹאמְרוּ בַגּוֹיִם הִגְּדִּיל יִיִ לַצְשׁוֹת עִם אֲלֵה.

Sheer ha-ma-a-lot, b'shuv Adonai et shi-vat Tzeeyon ha-yee-nu k'khol-meem. Ahz y'ma-ley s'khok pi-nu ool-sho-ney-nu ree-na ahz yom-ru va-goyim hig-deel Adonai la-a-sot eem ey-leh. הְגְּדִּיל יְיָ לַעֲשׁוֹת עִמֶּנוּ הְיִינוּ שְּׁמִחִים. שׁוּבָה יִיָ אָת שְׁבִיתֵנוּ כַּאֲפִיקִים בַּנְּגָב. הַוֹּרְעִים בְּדָמָעָה בְּרִנָּה יִקְצְׂרוּ.

Hig-dil Adonai la-a-sot ee-mah-nu ha-yee-nu s'mey-khim. Shu-va Adonai et sh'vee-tey-nu ka-a-fee-kim ba-ne-gev. Ha-zor-eem b'dim-ah b'ree-na yik-tzo-ru.

קלוך ילו ובלו ובלו נשא ששר הזרע בא יבא ברנה נשא אַלִּמֹתִיוּ.

Ha-lokh ye-lekh u-va-kho no-sei me-shekh ha-za-ra bo ya-vo v'ree-na no-sei ah-lu-mo-tahv.



חַברי וּבְרוּ !

Kha-vei-rai n'va-reikh.

יָהִי שֵׁם יִיָ מְבֹרָך מֵעַתָּה וְעַר עוֹלָם.

Y'hee shem Adonai m'vo-rakh mei-a-tah v'ad o-lam.



יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. בִּרְשׁוּת חָבֵרִי, נְבָרֵךְ אֱלֹהֵינוּ שֶׁאֲכֶלְנוּ מִשֶּׁלוֹ.

Y'hee shem Adonai m'vo-rakh mei-a-tah v'ad olam. Bir-shut kha-vei-rai n'va-reikh Eloheinu she-a -khal-nu mee-she-lo.



בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ. בָּרוּךְ אַתְּה יְיָ, אֶלֹדֶינוּ מֶלֶךְ הָעוֹלָם, הַזְּן אֶת הָעוֹלָם כָּלוֹ בִּטוּבוֹ בְחֵן בְּחֶפֶר וּבְרַחֲמִים

Barukh hu u-va-rukh sh'mo. Barukh a-tah Adonai Eloheinu me-lekh ha-o-lam, ha-zahn et ha-o-lam ku-lo b'tu-vo b'khein b'khe-sed oov-ra-kha-meem



הוא נוֹתֵן לֶחֶם לְכַל בְּשָׂר כִּי לְעוֹלָם חַסְהוֹ. וּבְטוּבוֹ הַגְּדוֹל תְּמִיד לֹא חֶסֵר לְנוּ, וְאַל יָחָסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד.

hu no-tein le-khem l'khol ba-sar, kee l'o-lam khas-do. Oov-tu-vo ha-ga-dol ta-mid lo kha-sar la-nu v'al yekh-sar la-nu ma-zon l'o-lam va-ed.

Carl Man

בַּצְבוּר שְׁמוֹ הַגְּדוֹל, כִּי הוּא אֵל זָן וּמְפַרְנֵס לַכֹּל וּמֵטִיב לַכֹּל, וּמֵכִין מְזוֹן לְכֹל בְּרִיּוֹתְיוּ אֲשֶׁר בְּרָא. בְּרוּך אַתָּה יִיָּ, הַזָּן אֶת הַכֹּל. אֲשֶׁר בְּרָא. בְּרוּך אַתָּה יִיָּ, הַזָּן אֶת הַכֹּל.

Ba-a-vur sh'mo ha-ga-dol, kee hu Eil zahn oom-farneis la-kol, u-mei-tiv la-kol u-mei-khin ma-zon l'khol b'ree-yo-tav a-sher ba-ra. Barukh ata Adonai, hazan et ha-kol. בַּכְּתוּב: וְאָכַלְתִּ וְשֶּׁבֵּעְתָּ, וּבֵרַכְתְּ אֶת יְיְ אֵלֹהֶיךּ עַל הָאֵרֶץ הַטֹּבָה אֲשֶׁר נְּתַן לָךְּ. בָּרוּךְ אַתָּה יִיָ, עַל הָאֶרֶץ וְעַל הַמְּזוֹן.

Ka-ka-tuv: V'a-khal-ta v'sa-va-ta u-vei-rakh-ta et Adonai Elohekha al ha-a-retz ha-to-va a-sher na-tan lakh. Barukh a-tah Adonai, al ha-a-retz v'al ha-ma-zon.

AND THE SHAPE

וּבְנֵה יְרוּשְׁלֶיִם עִיר הַקְּנֶשׁ בִּמְהַרָה בְיָמֵינוּ. בְּרוּך אַתָּה יִיָ, בּוֹנֵה בְרַחֲמָיו יְרוּשְׁלֶיִם. אָמֵן.

Oov-nei Y'rushalayim eer ha-ko-desh bim-hei-ra v'ya -mei-nu. Barukh a-tah Adonai, bo-neh v'ra-kha-mav Y'rushalayim. Amen.



ָהַרַחֲמֶן, הוּא יִמְלוֹךְ עֲלֵינוּ לְעוֹלָם וַעָּד.

Ha-ra-kha-man, hu yim-lokh a-lei-nu l'o-lam vaed.

ַבְרַחֲבֶּן, הוּא יִתְבָּרַוּ בַּשְׁבֶים וּבְצֶּרֶץ.

Ha-ra-kha-man, hu yit-ba-rakh ba-sha-ma-yim uva-a-retz.

הָרַחֲמָן, הוּא יִשְׁלַח לְנוּ בְּרָכָה מְרָבָּה בַּבָּיִת הַוָּה, וְעַל שִׁלְחָן זָה שָׁאָכֶלְנוּ עֲלִיוּ.

Ha-ra-kha-man, hu yish-lakh b'ra-kha m'ru-ba ba-ba-yit ha-zeh v'al shul-khan zeh she-a-khalnu a-lav.



לשבת: הָרַחֲמֶן, הוּא יַנְחִילֵנוּ יוֹם שֶׁכֵּלוֹ שַׁבָּת וּמְנוּחָה לְחַיִּי הְעוֹלַמִים.

On Shabbat: Ha-ra-kha-man, hu yan-khi-lei-nu yom she-ku-lo Shabbat um-nu-kha l'kha-yei ha-o-la-mim.



עֹשֶׂה שְׁלוֹם בִּמְרוֹמֵיו, הוּא יַצְשָׂה שְׁלוֹם, עַלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

O-seh sha-lom bim-ro-mav hu ya-a-seh sha-lom a-lei-nu v'al kol Yisrael, v'im-ru a-mein.



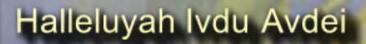
יִיָ עֹז לְעַמּוֹ יִתֵּן, יִי יִבְרָךְ אָת עַמּוֹ בַ*שְׁ*לוֹם.

Adonai oz l'a-mo yee-tein, Adonai y'va-reikh et amo va-sha-lom.

May God give strength to our people; may God bless all people with peace.







ָהֶלְלֹוּיָה עִבְרוּ עַבְרֵי יִהֹנְה.

Ha-le-lu-yah ha-le-lu-yah iv-du av-dei A-do-nai. Ha-le-lu-yah ha-le-lu-yah iv-du av-dei Av-dei A-do-nai.

Ha-le-lu-yah ha-le-lu-yah iv-du av-dei A-do-nai Ha-le-lu-yah ha-le-lu-yah av-dei A-do-nai.

Ha-le-lu-yah! Ha-le-lu-yah! Ha-le-lu-yah iv-du av-dei A-do-nai

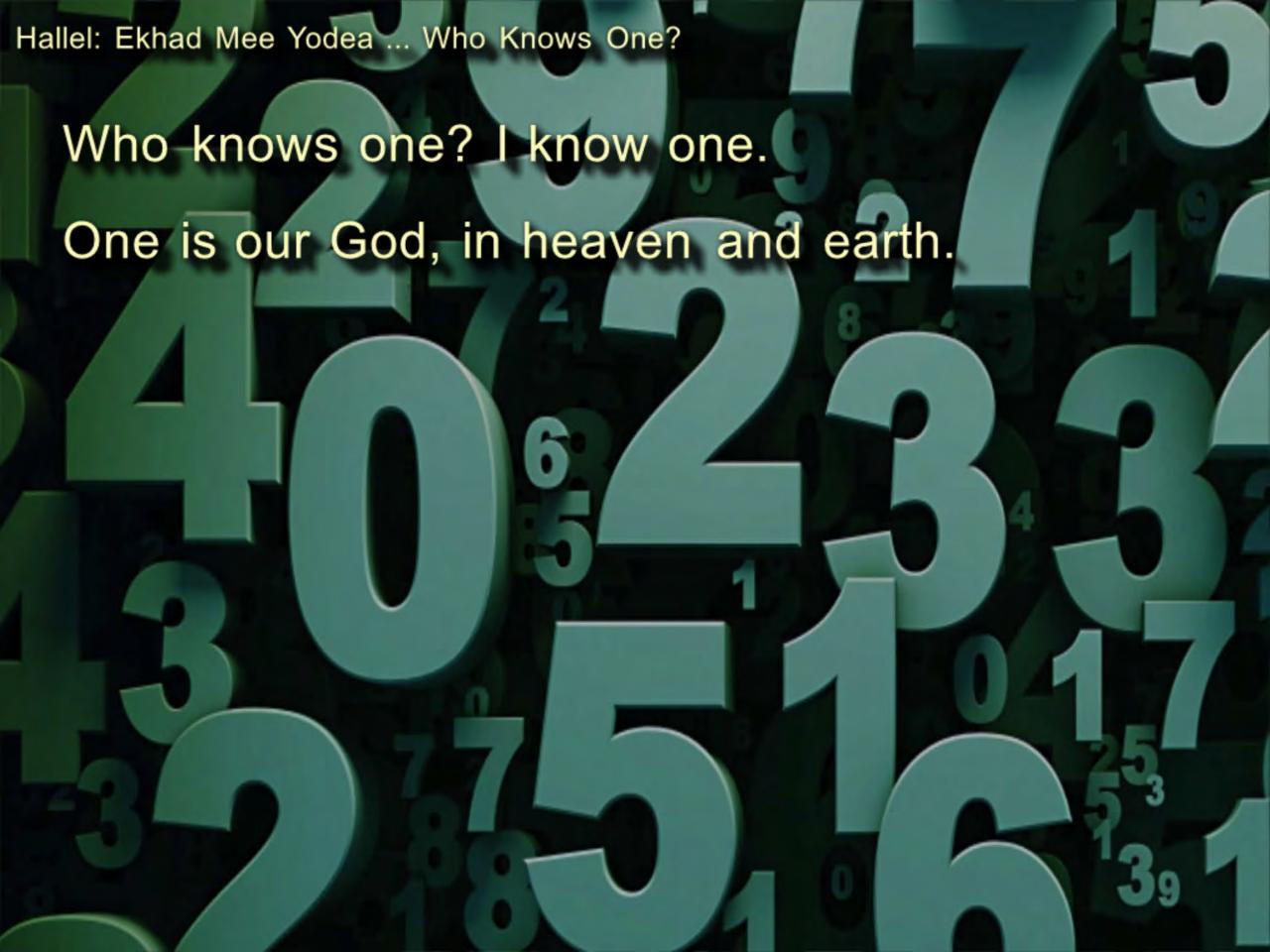
We will praise God and do God's work.

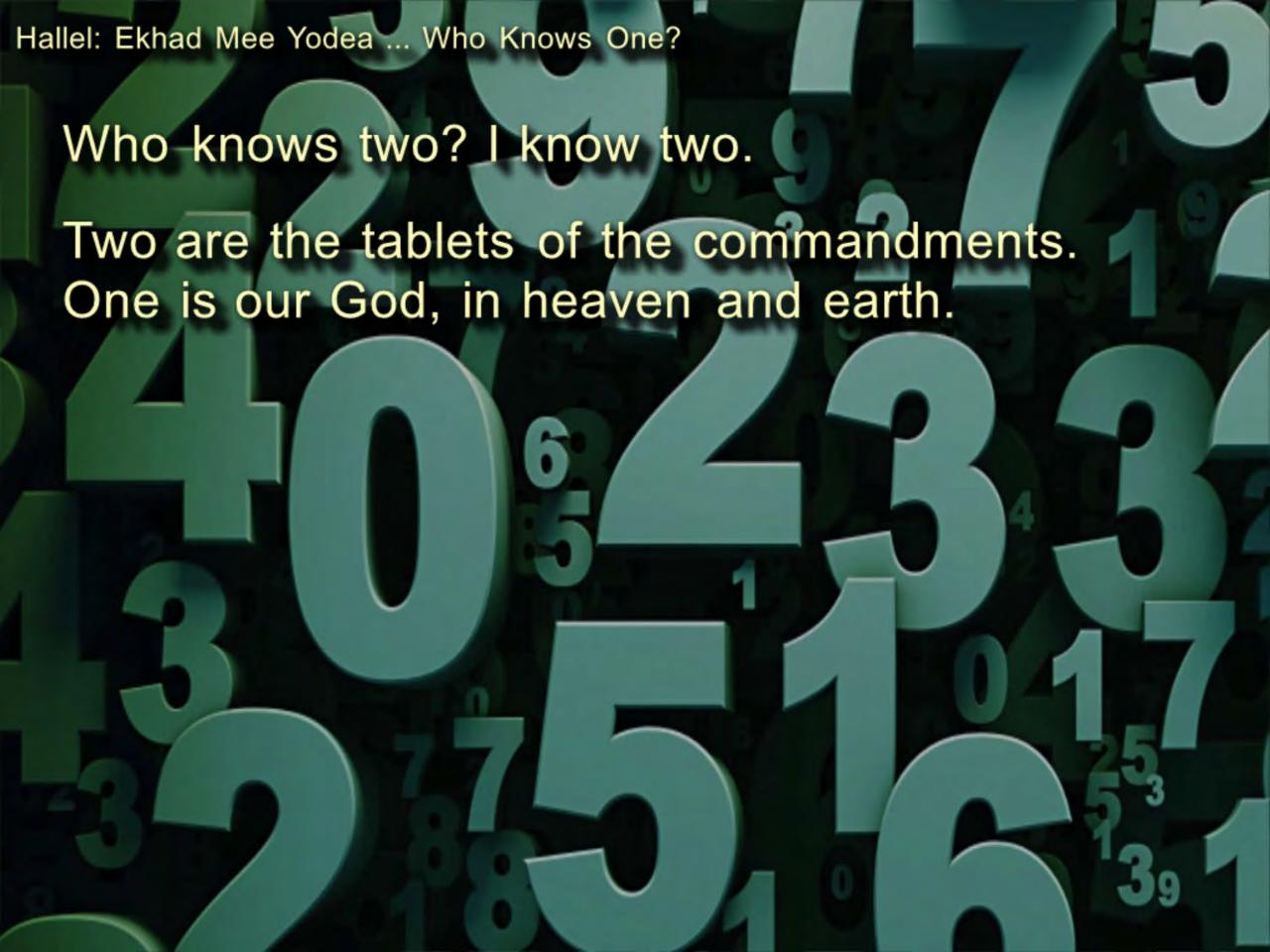
If I had a hammer, I'd hammer in the morning I'd hammer in the evening all over this land I'd hammer out danger, I'd hammer out warning I'd hammer out the love between My brothers and my sisters all over this land

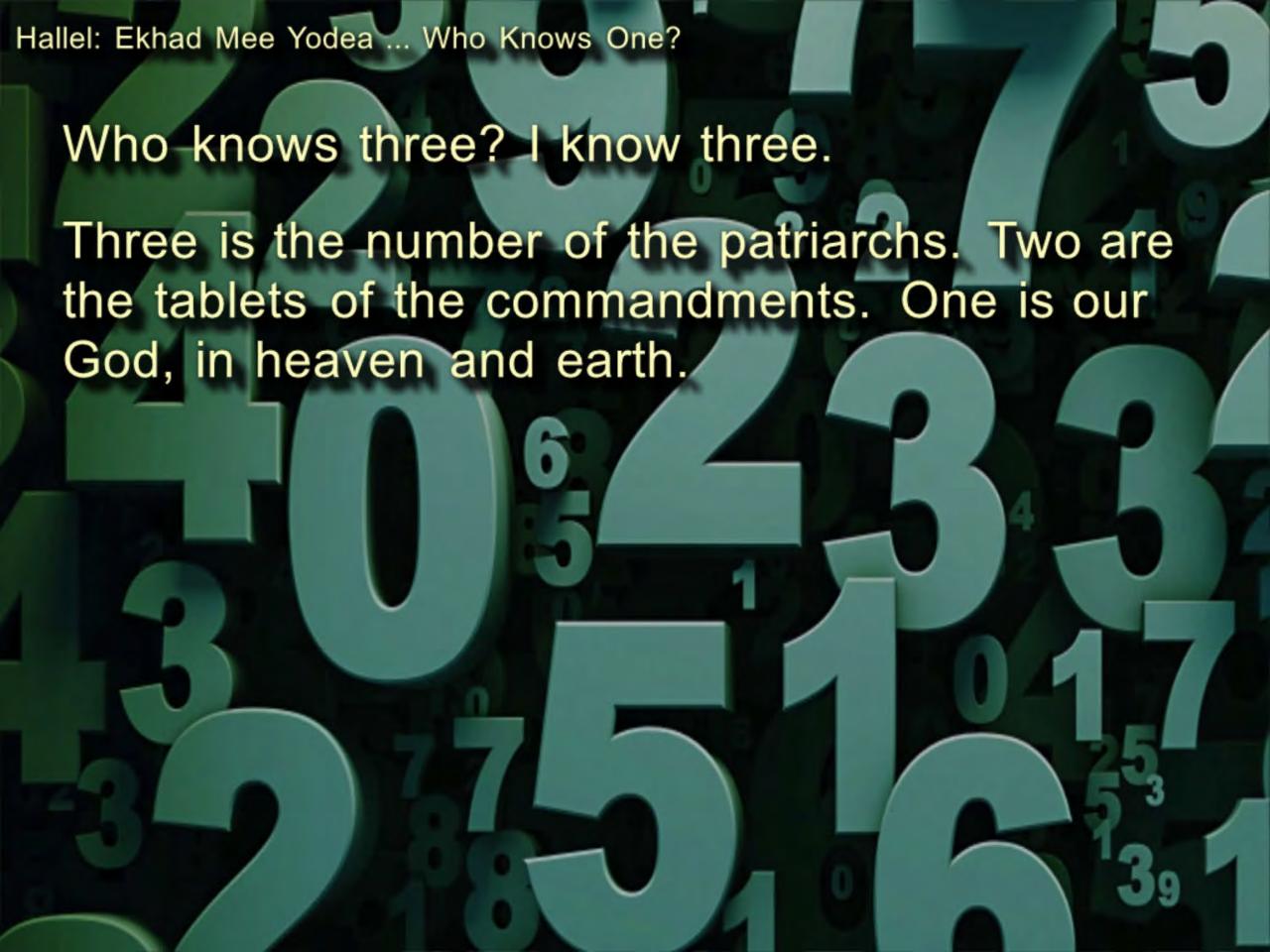
If I had a bell, I'd ring it in the morning
I'd ring it in the evening, all over this land
I'd ring out danger,
I'd ring out warning
I'd ring out the love between
My brothers and my sisters all over this land

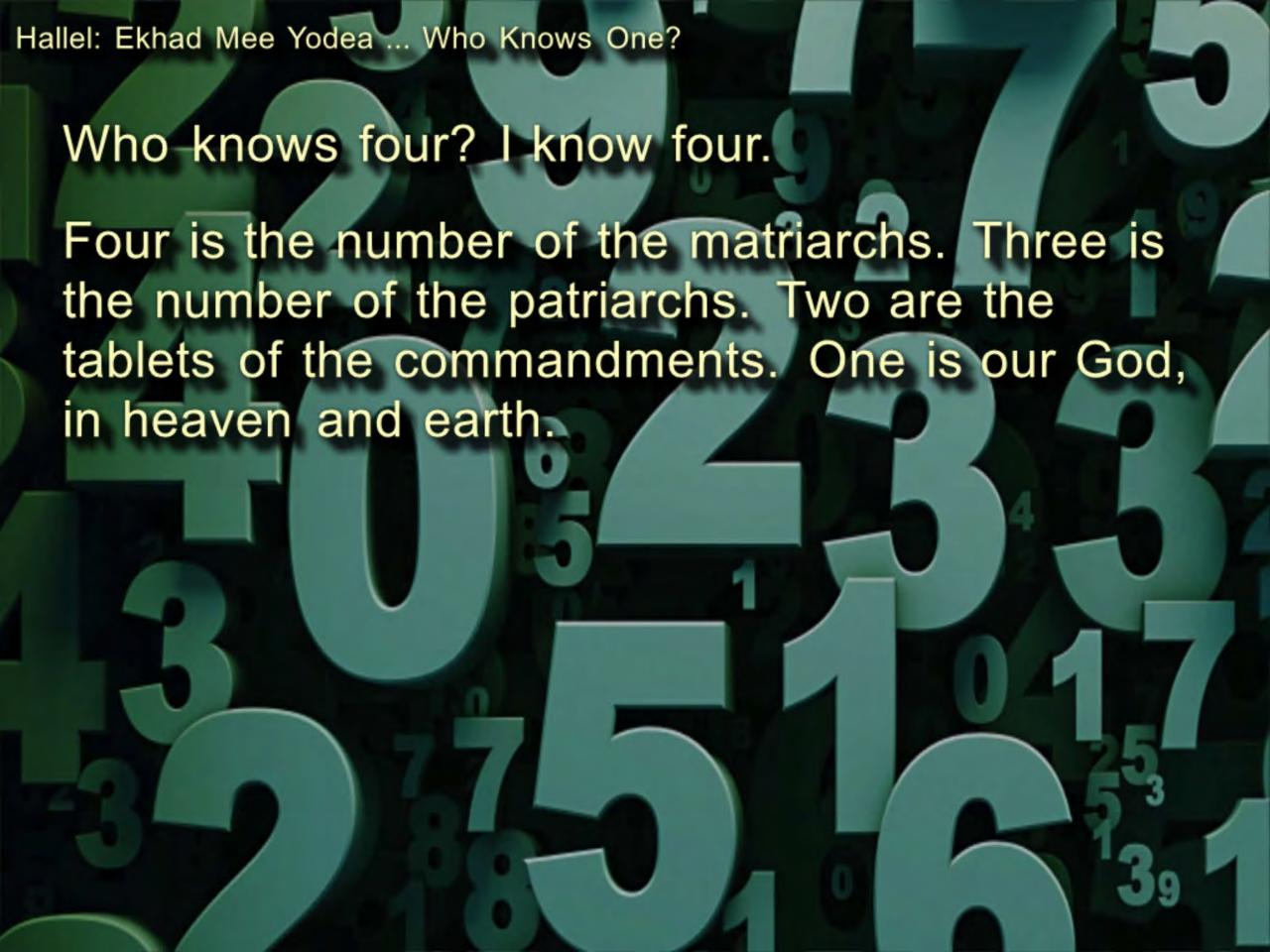
If I had a song, I'd sing it in the morning
I'd sing it in the evening, all over this land
I'd sing out danger,
I'd sing out warning
I'd sing out the love between
My brothers and my sisters all over this land

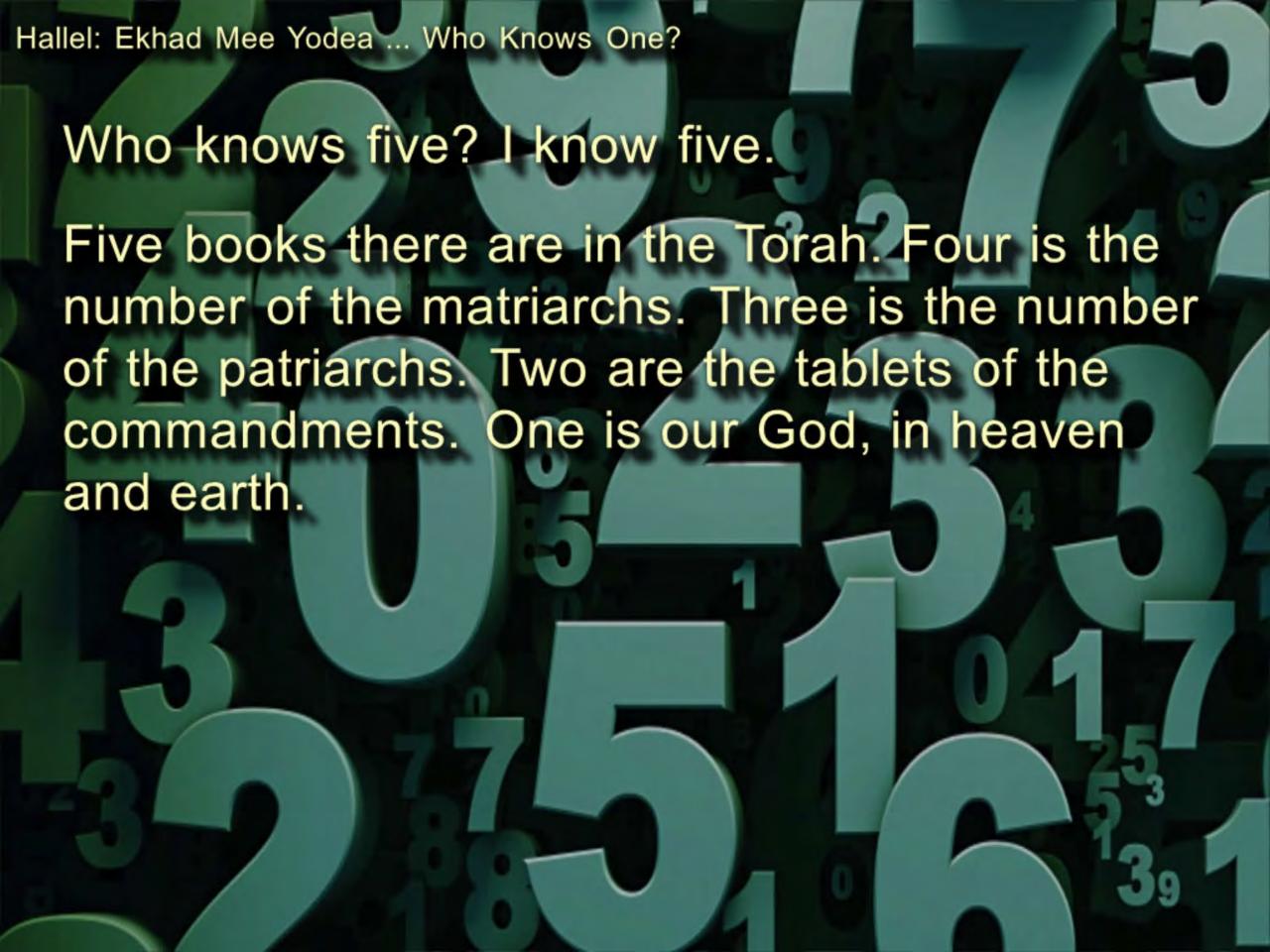
Now, I've got a hammer and I've got a bell
And I've got a song to sing all over this land
It's the hammer of justice,
It's the bell of freedom
It's the song about the love between
My brothers and my sisters all over this land

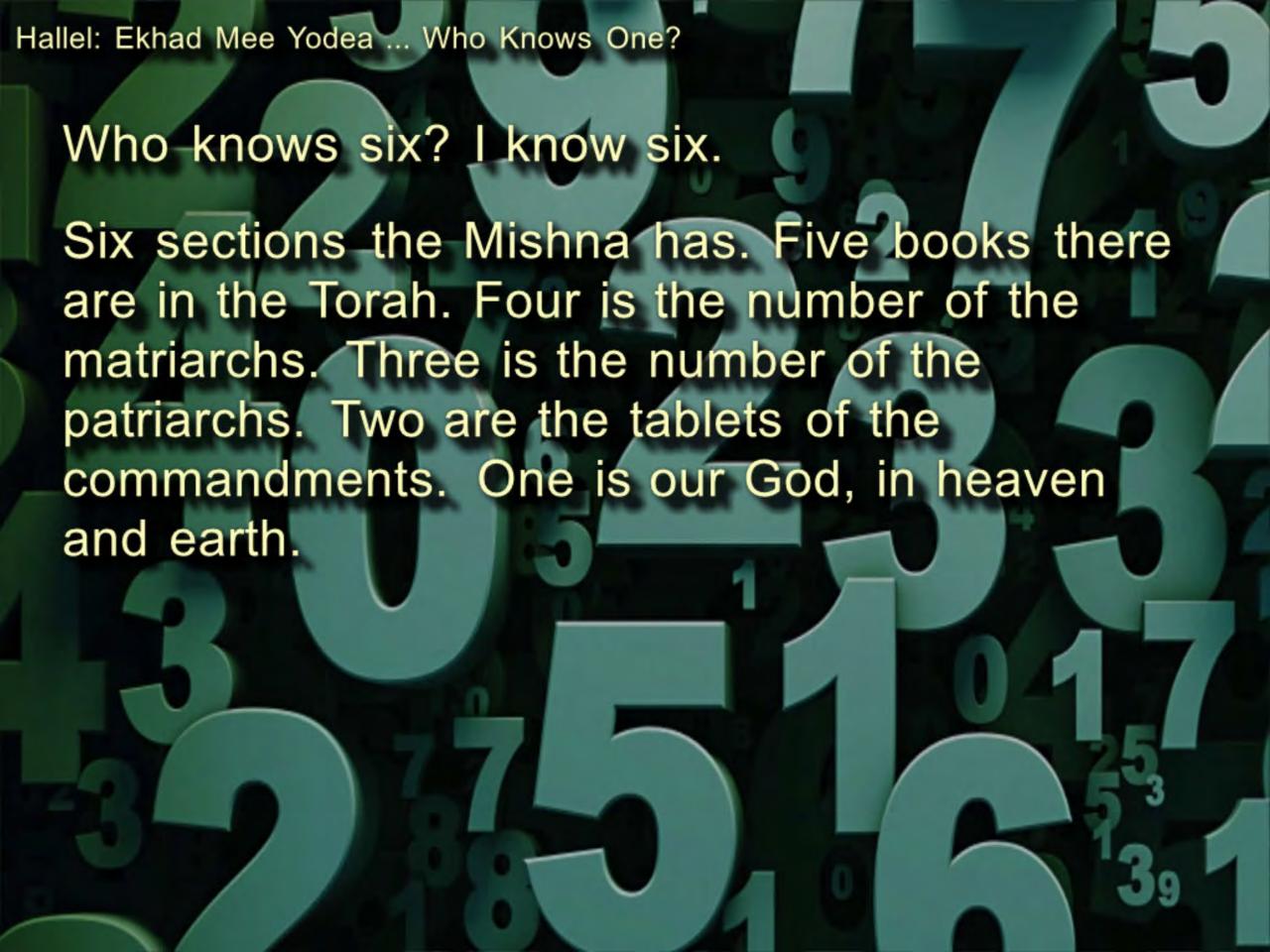


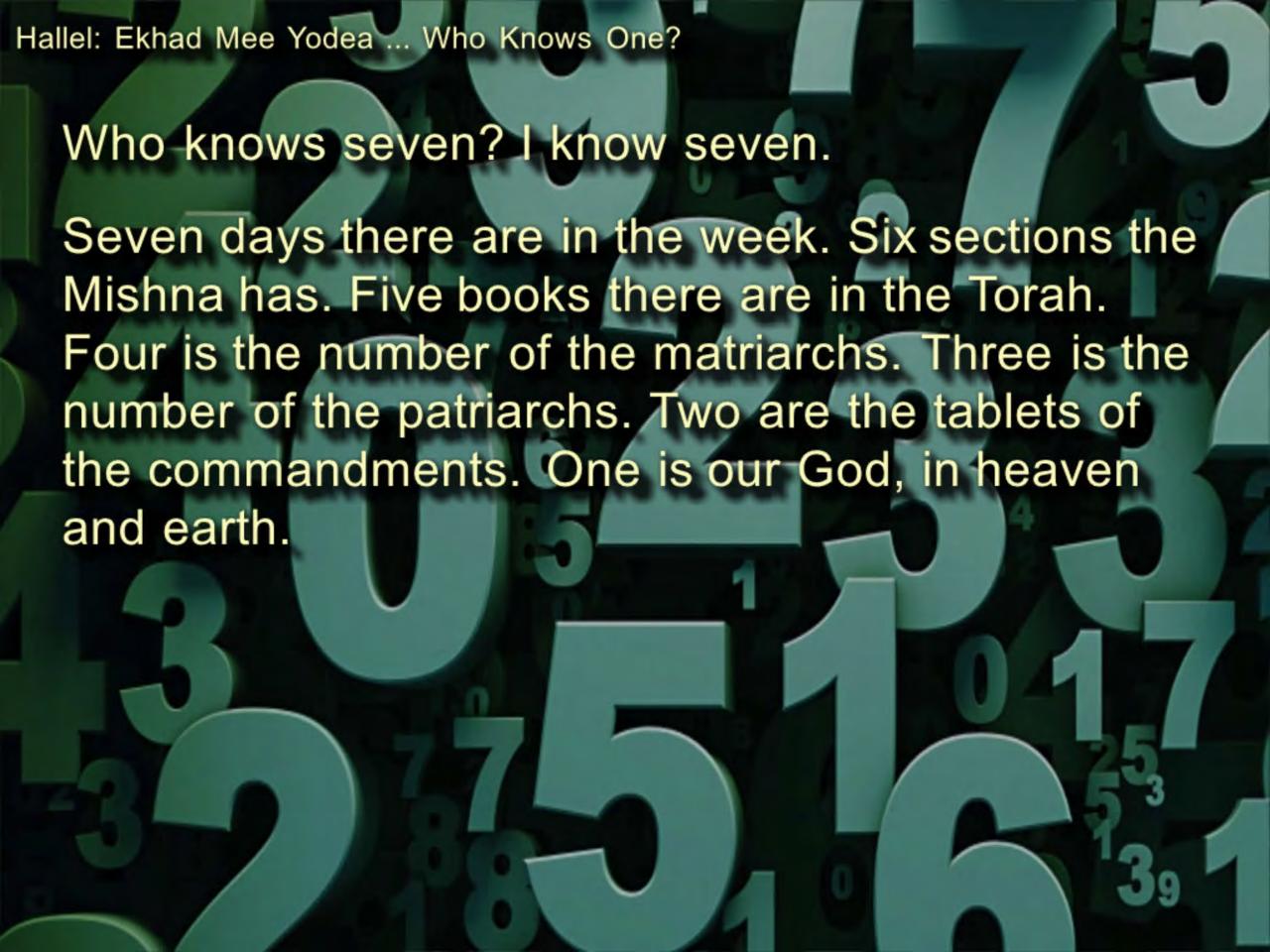














Who knows eight? I know eight.

Eight are the days to the service of the covenant. Seven days there are in the week. Six sections the Mishna has. Five books there are in the Torah. Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows nine? I know nine.

Nine is the number of the holidays. Eight are the days to the service of the covenant. Seven days there are in the week. Six sections the Mishna has. Five books there are in the Torah. Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows ten? I know ten.

Ten commandments were given on Sinai. Nine is the number of the holidays. Eight are the days to the service of the covenant. Seven days there are in the week. Six sections the Mishna has. Five books there are in the Torah. Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows eleven? I know eleven.

Eleven were the stars in Joseph's dream. Ten commandments were given on Sinai. Nine is the number of the holidays. Eight are the days to the service of the covenant. Seven days there are in the week. Six sections the Mishna has. Five books there are in the Torah. Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows twelve? I know twelve.

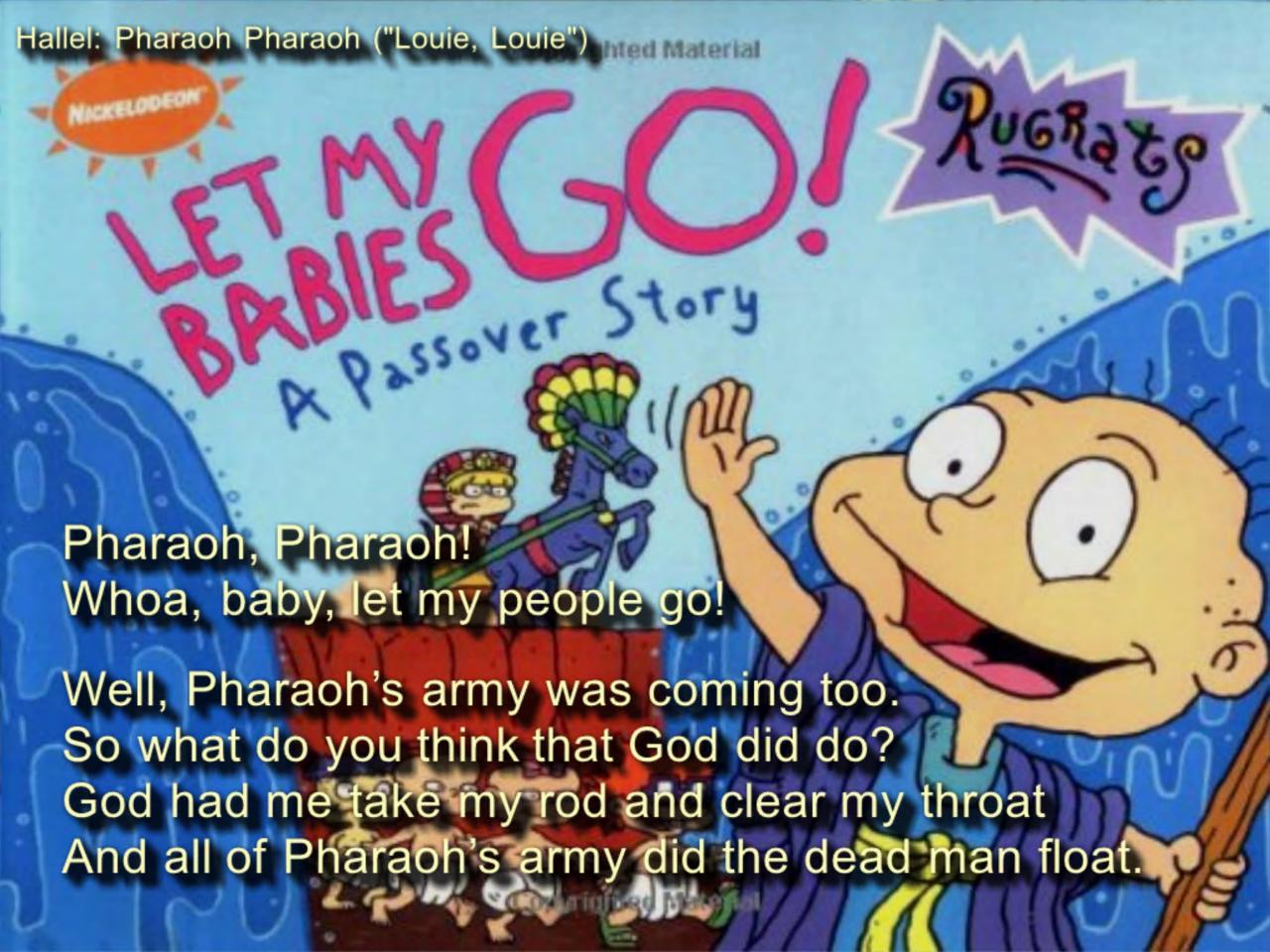
Twelve are the tribes of Israel. Eleven were the stars in Joseph's dream. Ten commandments were given on Sinai. Nine is the number of the holidays. Eight are the days to the service of the covenant. Seven days there are in the week. Six sections the Mishna has. Five books there are in the Torah. Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows thirteen? I know thirteen.

Thirteen are the attributes of God. Twelve are the tribes of Israel. Eleven were the stars in Joseph's dream. Ten commandments were given on Sinai. Nine is the number of the holidays. Eight are the days to the service of the covenant. Seven days there are in the week. Six sections the Mishna has. Five books there are in the Torah. Four is the number of the matriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.





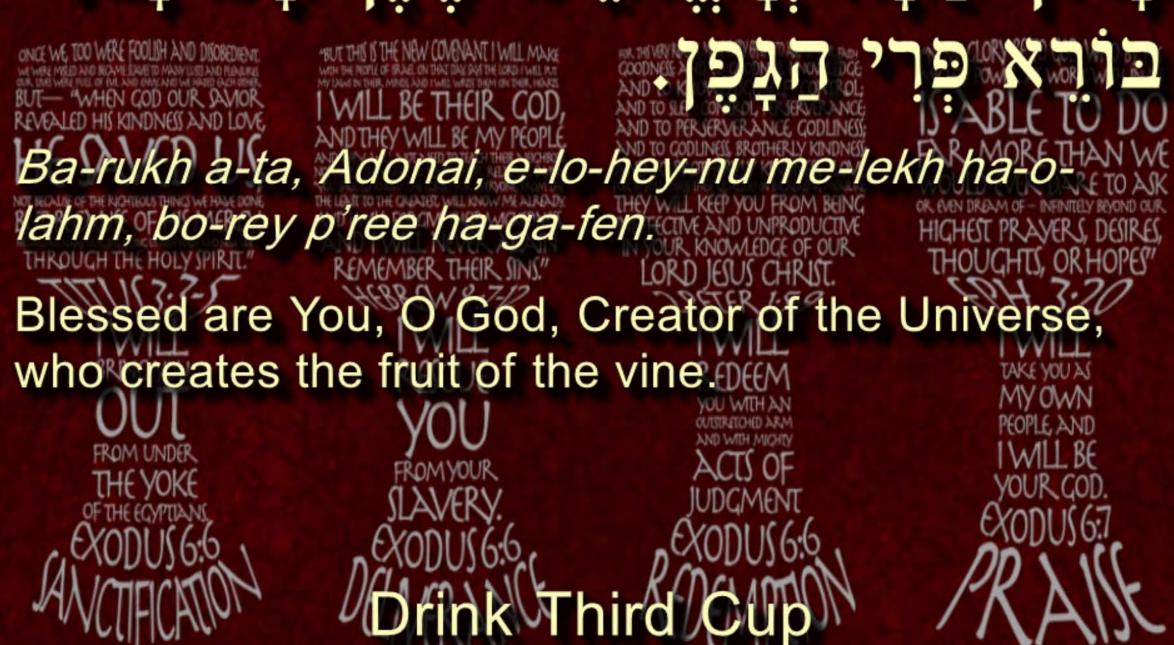




Together, we take up the cup of wine, now recalling the third divine promise. As it is written,



בְרוּף אַתָּה יִי אֱלֹהֵינוֹ מֶלֶף הְעוֹלֶם,





Kos Eliyahu: Elijah's Cup ... of Redemption

Rabbi Naftali Tzvi Horowitz would go around the Seder table inviting each participant to pour from their own glass into Elijah's cup. This symbolized the Kabbalistic concept that Divine action will occur when preceded by a corresponding human action, an awakening, from below. May it come true with our own initiative and then with God's help.

Elijah's Cup is filled with a small bit of wine or juice from each participant as "Room at the Table" is sung



Let our hearts not be hardened To those living in the margins There is room at the table for everyone

This is where it all begins
This is how we gather in
There is room at the table for
everyone



Too long we have wandered Burdened and undone But there is room at the table for everyone

Let us sing the new world in This is how is all begins There is room at the table for everyone



There is room for us all
And no gift is too small
There is room at the table for
everyone
There's enough if we share
Come on pull up a chair
There is room at the table for



No matter who you are No matter where you're from There is room at the table for everyone

Here and now we can be The beloved community There is room at the table for everyone



There is room for us all
And no gift is too small
There is room at the table for
everyone
There's enough if we share
Come on pull up a chair
There is room at the table for



Let our hearts not be hardened To those living in the margins There is room at the table for everyone

This is how we gather in There is room at the table for everyone Room at the table for everyone



There is room for us all
And no gift is too small
There is room at the table for
everyone
There's enough if we share
Come on pull up a chair
There is room at the table for



How many images this moment brings to mind, how many thoughts the memory of Elijah stirs in us! The times when we were objects of distrust, when our doors were open to surveillance, when ignorant and hostile people forced our doors with terror!



The injustice of this world still brings to mind Elijah who, in defense of justice, challenged power. Appearing in our folktales, he helps those in dire need. Our people has always prayed:



הָרַחֲמֶן, הוּא יִשְׁלַח לֵנוּ אָת אִלִיֶּהוּ הַנְּבִיא זַכוּר לַטוֹב.

Ha-ra-kha-man, hu yish-lakh la-nu et E-li-ya-hu ha-na-vee. Ha-ra-kha-man, hu yish-lakh la-nu et E-li-ya-hu ha-na-vee za-khur la-tov.



וִיבַשָּׂר לָנוּ בְשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנֶחְמוֹת.

Vee-va-seyr la-nu la-nu, veeva-seyr la-nu la-nu, vee-vaseyr la-nu b'so-rot to-vot y'shu -ot v'ne-kha-mot.



For every undecided question, then, of pain and sorrow, of unrewarded worth and unrequited evil, Elijah would someday provide the answer.



ּבְּיִנְתְ קְּנִיץְ קְּנִשְׁיוֹת וּבְעְיוֹת.

Tish-bee y'ta-retz kooshyot oov-a-yot.

Tey-ku! Elijah the Tishbite will settle all questions and problems, for there are links between heaven and earth which promise an answer and resolution to life's perplexities.



Elijah opens up for us the realm of mystery and wonder. Let us now open the door for him!

THE DOOR IS OPENED

Behold, I will send you Elijah the Prophet, and he will turn the hearts of the parents to the children, and the hearts of the children to the parents, before the coming of the great and awesome Day of God!



אַלִיָהוּ הַנְבִיא, אַלִיְהוּ הַתִּשְׁבִּי, אֵלִיְהוּ, אֵלִיְהוּ, אַלִיָהוּ הַגִּלְעַדִי. אֵלִיָהוּ הַגִּלְעַדִי.

Ey-lee-ya-hu ha-na-vee, Ey-lee-ya-hu ha-Tish-bee, Ey-lee-ya-hu, Ey-lee-ya-hu, Ey-lee-ya-hu ha-Gil-a-dee.



בִּמְהַרָה בְיָמֵינוּ יָבוֹא אֵלֵינוּ, עם מָשִׁיחַ בֶּן דָוִד, עם מָשִׁיחַ בֶּן דָוִד,

Bim-hey-ra v'ya-mey-nu Ya-vo ey-ley-nu, Eem ma-shee-akh ben Da-veed, Eem ma-shee-akh ben Da-veed.



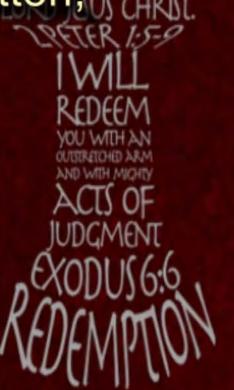
אַלִיָהוּ הַנְבִיא, אֵלִיהוּ הַתִּשְׁבִּי, אֵלִיְהוּ, אֵלִיְהוּ, הַתִּשְׁבִּי, אֵלִיְהוּ, אֵלִיְהוּ, אֵלִיְהוּ הַגִּלְעַדִי.

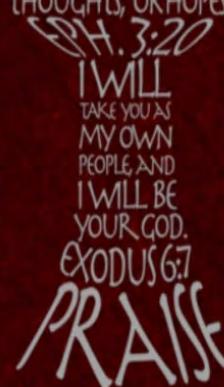
Ey-lee-ya-hu ha-na-vee, Ey-lee-ya-hu ha-Tish-bee, Ey-lee-ya-hu, Ey-lee-ya-hu, Ey-lee-ya-hu ha-Gil-a-dee.

THE DOOR IS CLOSED

As our seder draws to an end, we take up our cups of wine one last time. The Redemption is not yet complete. The fourth cup recalls us to our covenant with the Eternal One, to the tasks that still await us as a people called to the service of God, to a great purpose for which the people of Israel lives: the preservation and affirmation of hope. As it is written,



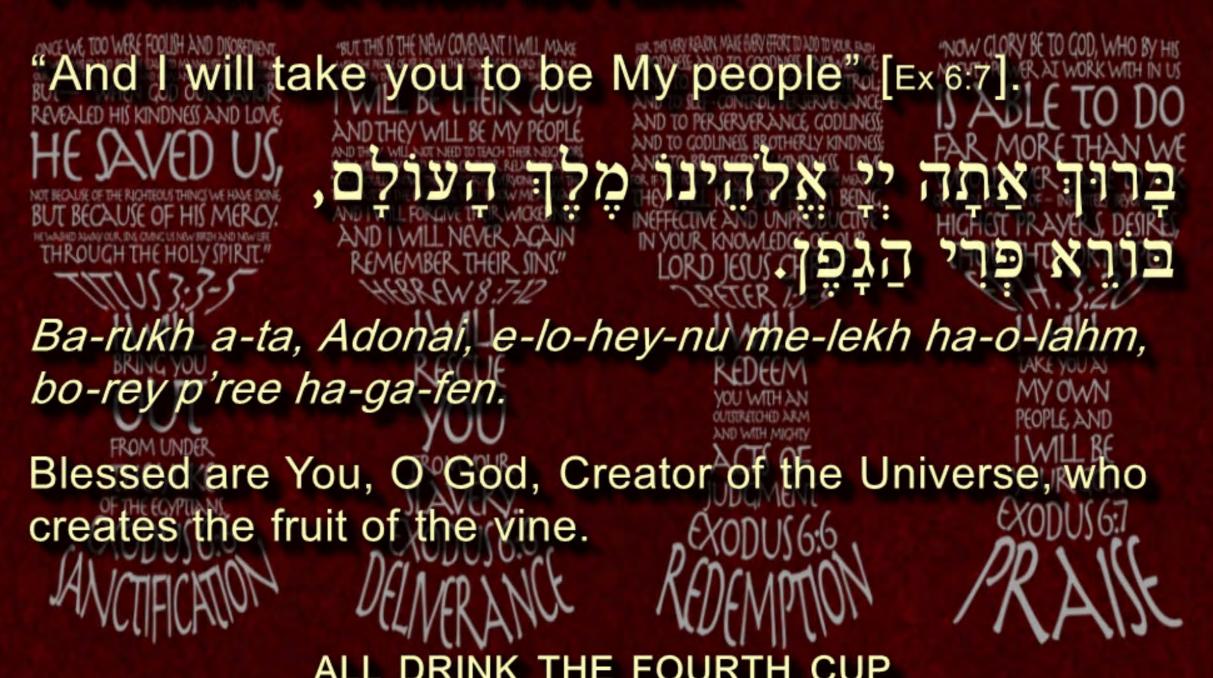




Kos Hartz'ah: The 4th Cup ... of Acceptance

וְלֶקַחָתִּי אֶתְכֶם לִי לְעָם.

V'la-kakh-ti et-khem lee l'ahm.



As we conclude our evening together, may we hear the Mystery call:

V'ho-tzay-tee ...

/ will take you out

V'hi-tzal-ti ...

/ will deliver you

V'ga-al-tee ...

I will call you present V'la-kakh-ti ...

I will take you into relationship

And you will know your beloved place amid the myriad of all life.

As we journey through the season, may our hearts soften.

May our eyes lift.

May we hear the cries for freedom that sound throughout the world.

May we know them as our own.

The Seder service now concludes, its rites observed in full, its purposes revealed.

This privilege we share will ever be renewed. Until God's plan is known in full, God's highest blessing sealed:

Peace!

Peace for us!

Peace for everyone!

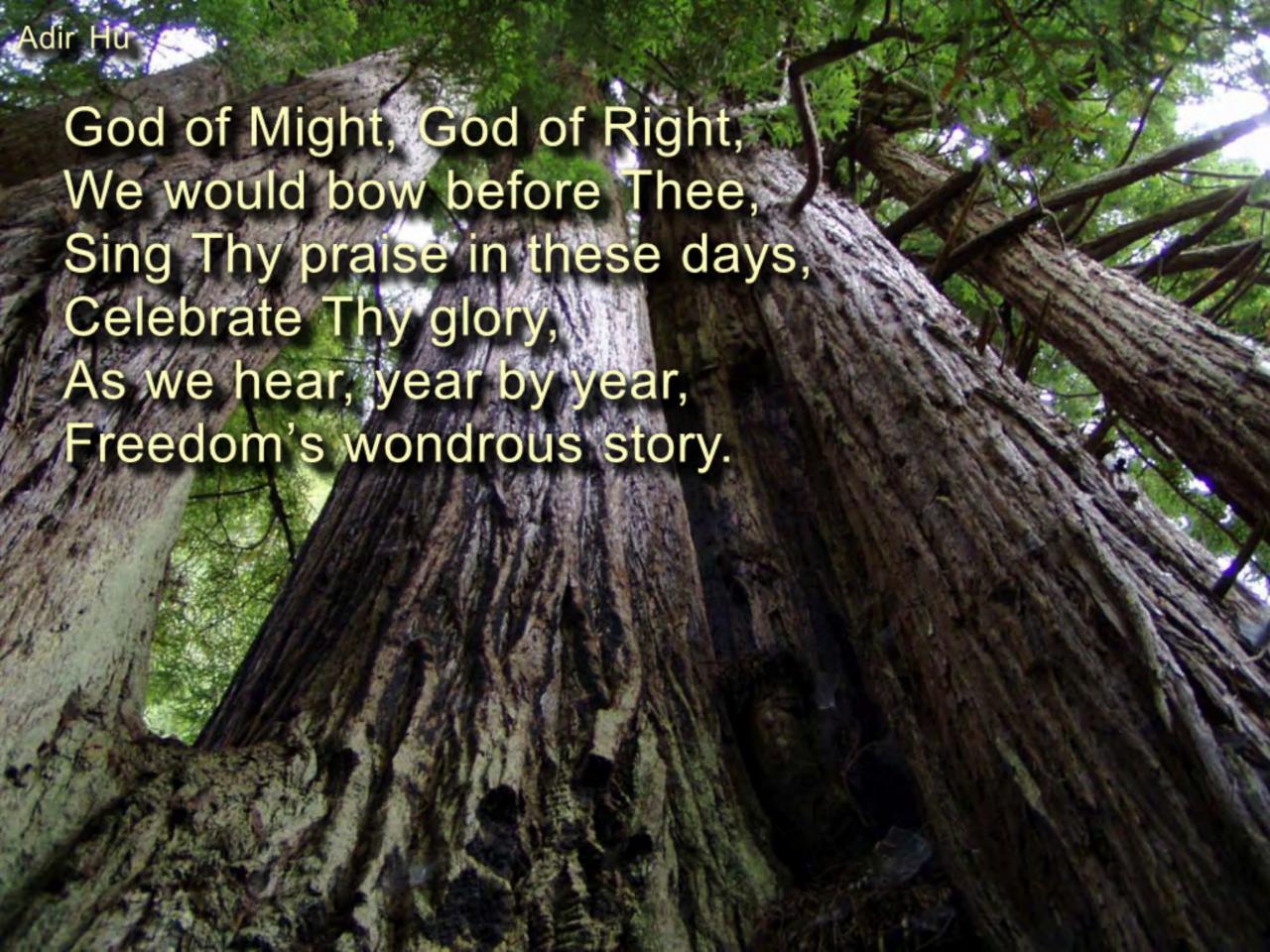
For all people, this then is our hope:

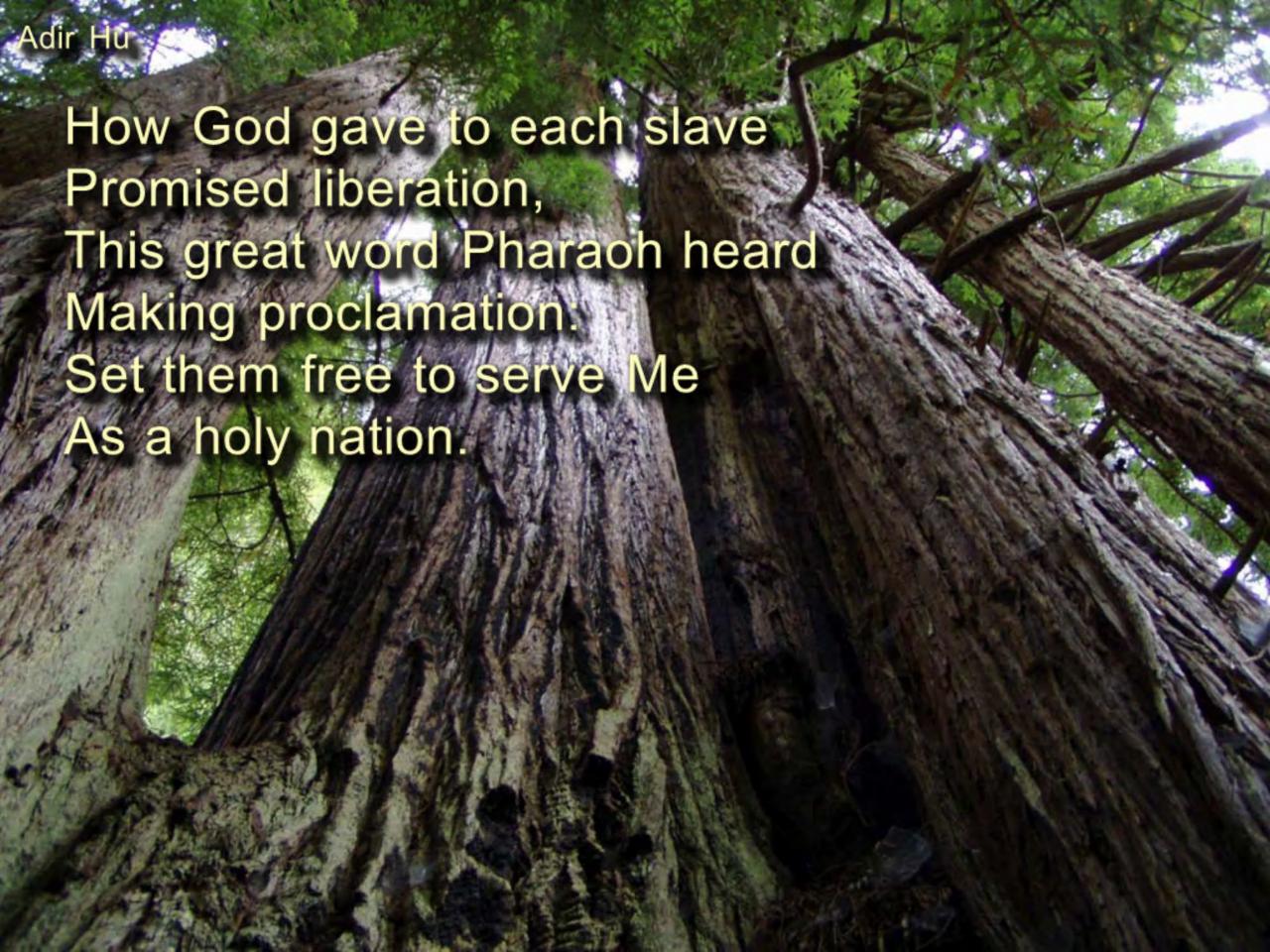


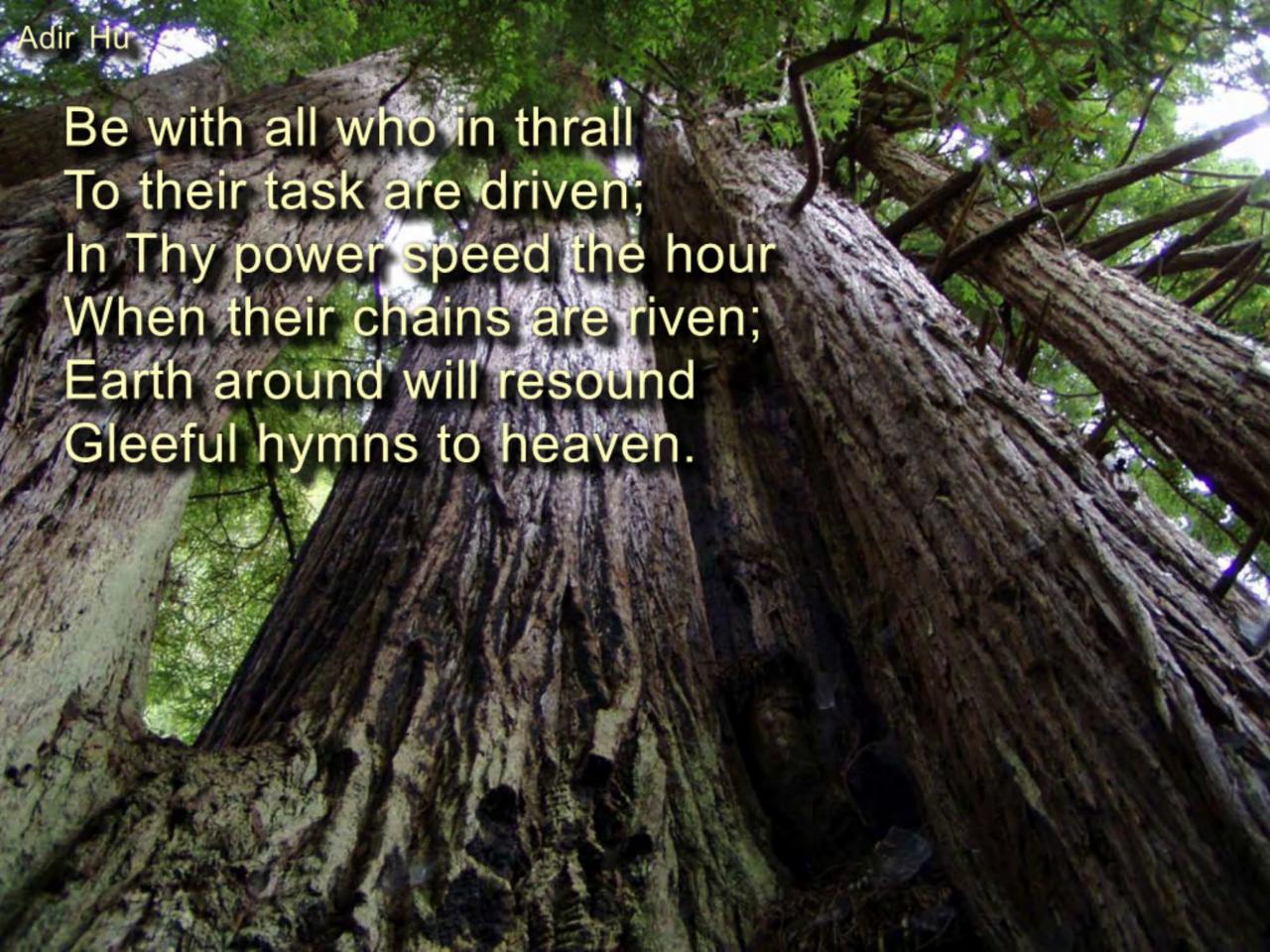
L'sha-nah ha-ba-ah bee-ru-sha-la-yim!

Next year in Jerusalem! Next year may all be free!









I'm a-gonna find it. (3x)
I'm a-gonna find
Gonna find the afikoman.

Every year at Pesakh time,
We eat the matzah, we drink the wine.
We ask four questions one by one,
But before the Seder's done...

I'm a-gonna find it. (3x)
I'm a-gonna find ...
Gonna find the afikoman.

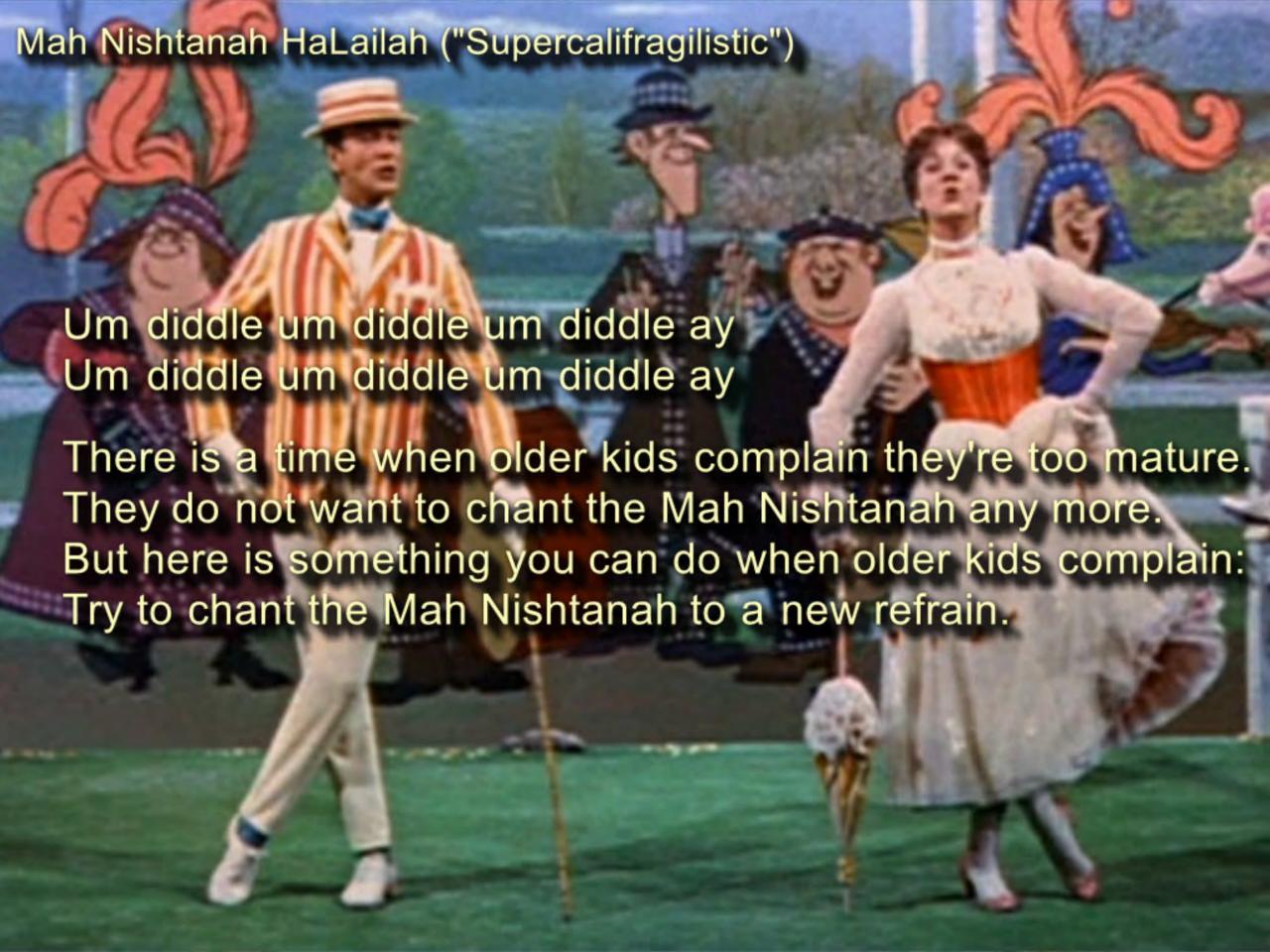
We taste the matzah, we eat karpas,
We tell the story of the Exodus.
The bitter herbs, they make my eyes go crossed,
But when I find the afikoman, I'm the boss 'cuz ...



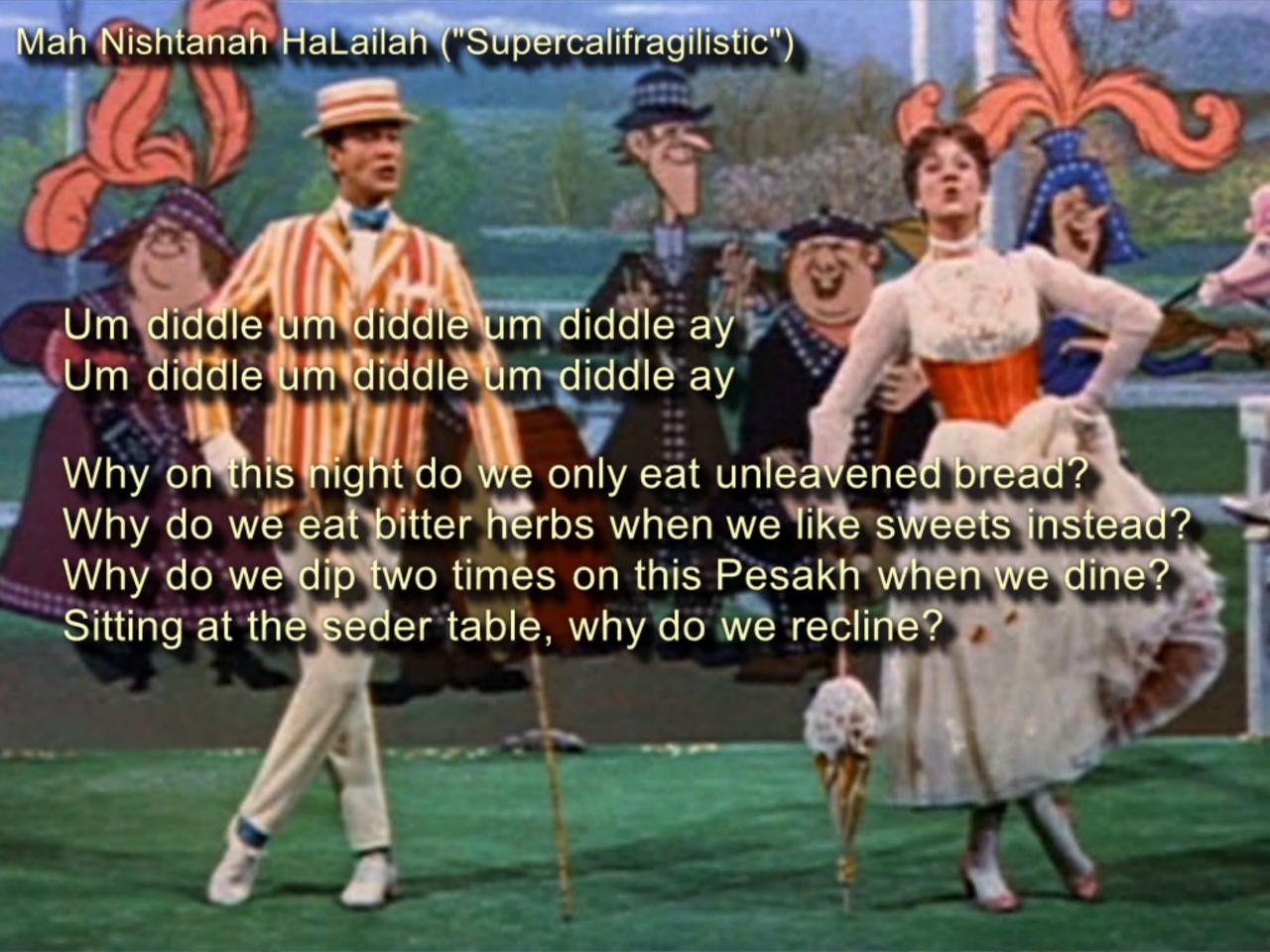
Now you can hide it on the table, You can hide it in a box, Place it underneath the stairway Or inside the kitchen clock. You can put it in your pocket, slip it under the TV, But you can't hide the afikoman from me. 'Cuz everyone knows the Seder's not done Until we taste the afikoman. And when I find it, I'll articulate The terms on which we shall negotiate, 'cuz













Everybody Loves Shprintza Leah!



Danny had 10 petunias.

Merle had 15 irises.

Carl had 9 daisies.

Starkey had 13 roses.

