

# A PASSOVER SEDER

## FIRST THOUGHT

Have you ever seen Bill Murray? Not in *Groundhog Day* or *Ghostbusters* but for real? There's something remarkable about Bill Murray and it's not that he's funny or that he can act. As far as I can tell, Bill Murray is an extraordinarily decent and kind and *connected* human being.

He's walked into an engagement party for a couple he didn't know and toasted them. He's appeared behind a photographer and got the subjects to laugh as their picture was being taken. He's stopped by a construction site and read poetry for the workers.

Bill Murray is funny. Everybody knows that. What's surprising is how he's never lost his appetite for humanity. He doesn't lock himself inside a gilded cage. He stays connected to the world around him, far beyond his own circle of comfort and friends.

This year's seder brings us together at a time when "together" has taken on new meaning. Whether we've known someone our entire lives or have just met this evening, most of us are not in the same physical space. Our Passover celebration this year finds us in a new Egypt, a new "narrow place." It's strange, to be sure, but we're all doing our best to connect.

When it does its job, the seder connects us not only to each other but to the world far beyond our dinner tables and our computer screens — to hear stories, to think about society's woes, and to leave here a little while from now inspired and motivated to be more like Bill Murray — to open ourselves to the exquisite tapestry of human life — *despite* the discomfort, loneliness and fear that surround us — to avail ourselves of opportunities to enrich our own lives, and to help others for whom we may just be their only salvation.

So let us begin. On this night, and all other nights, may those who are hungry — hungry for companionship or hungry for a meal — come and eat. Let our souls be nourished by the friendship and the teachings we encounter this evening around this unusually expansive Passover table.

— Billy Dreskin

## OUR OBLIGATION

מְעִשָּׂה בְּרַבִּי אֶלְעִזֵּר, וְרַבִּי יְהוֹשֻׁעַ,  
וְרַבִּי אֶלְעִזֵּר בֶּן עֲזַרְיָה, וְרַבִּי עֲקִיבָא ...

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'mal!"

*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. הַיְגִיָּה (higia z'man): the time has come to embrace this story as our own. הַיְגִיָּה (Higia z'man): the time has come to honor each generation reading this story anew. הַיְגִיָּה (Higia z'man): the time has come to join hands with all who dream of freedom. הַיְגִיָּה (Higia z'man): the time has come.

#### MAKE THOSE WATERS PART (Doug Mishkin)

Let us retell the story of our struggle for 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!

## Cushions and Pillows – Make Yourselves Comfortable!

### SEDER HASEDER - ORDER OF THE SEDER

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.

קַדֵּשׁ *Kadeish* ... SANCTIFY: blessing over the first cup of wine

וּרְחַץ *Ur'khatz* ... WASH the hands

כַּרְפָּס *Karpas* ... Recite the blessing over a GREEN vegetable

יַחַץ *Yakhatz* ... BREAK the middle matzah

מַגִּיד *Magid* ... TELL the Exodus story

רַחֲצָה *Rakhtzah* ... WASH the hands

מִצֵּה מוֹצֵיא *Motzi/Matzah* ... Recite the blessings over MATZAH

מָרֹר *Maror* ... Recite the blessing over BITTER HERBS

כוֹרֵיךְ *Koreikh* ... Eat the Hillel sandwich

עוֹרֵךְ שְׁלֵחַן *Shulkhan Oreikh* ... The MEAL is served

צְפוּן *Tzafun* ... The *AFIKOMAN* is found and shared

בְּרֵיךְ *Bareikh* ... Recite the BLESSING after meals

הַלֵּל *Hallel* ... Recite poems and songs of PRAISE

נִרְצָה *Nirtzah* ... The seder is COMPLETE

### AN ORANGE ON THE SEDER PLATE

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.

additions to seder plate are shared

KADEYSH: SANCTIFICATION OF THE DAY

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]:

וּשְׁמַרְתֶּם אֶת הַמִּצּוֹת כִּי בַעֲצֵם הַיּוֹם הַזֶּה  
הוֹצֵאתִי אֶת צְבָאוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם  
וּשְׁמַרְתֶּם אֶת הַיּוֹם הַזֶּה לְדוֹרוֹתֵיכֶם חֻקַּת עוֹלָם.

*Ush-mar-tem et ha-ma-tzot kee b'e-tzem ha-yom ha-zeh ho-tzay-tee et tziv-o-tey-khem mey-e-retz Mitz-ra-yim ush-mar-tem et ha-yom ha-zeh l'do-ro-tey-khem khu-kat o-lam.*

*You shall keep the Feast of the Unleavened Bread, for on this very day I brought your hosts out of Egypt. You shall observe this day throughout the generations as a practice for all times.*

We assemble in fulfillment of the commandment [EXODUS 13:3]:

זָכוֹר אֶת הַיּוֹם הַזֶּה אֲשֶׁר יָצָאתָ  
מִמִּצְרַיִם מִבֵּית עֲבָדִים כִּי בְחֹזֶק יָד  
הוֹצִיא יְהוָה אֶתְכֶם מִן־הַיָּם.

*Za-khor et ha-yom ha-zeh a-sheer y'tza-tem mee-Mitz-ra-yim mee-beyt a-va-deem kee b'kho-zek yad ho-tzee Adonai et-khem mee-zeh.*

*Remember the day on which you went forth from Egypt, from the house of bondage, and how God freed you with a mighty hand.*

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.

coins are placed in pushkes

HADLAKAT HA'NEYROT - CANDLES

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִוְּיָנוּ בְּמִצְוֹתֶיךָ, וְצִוֵּנוּ לְהַדְלִיק נֵר  
שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

*Barukh ata Adonai, Eloheynu melekh ha-olam, asher kid-sha-nu b'mitz-vo-tav v'tzee-va-nu  
l'had-lik ner shel (Shabbat v'shel) Yom Tov.*

KOS MIRYAM

Midrash teaches us that a miraculous well accompanied the Israelites throughout their journey in the desert. Providing this newly-freed 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. 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. 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")

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,  
The wonder of this miracle she soon came to believe.  
Whoever thought the sea would part with an outstretched hand?  
And we would pass to freedom and march to the Promised Land?

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:  
We'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.

#### KOS KIDDUSH: THE 1ST CUP ... OF SANCTIFICATION

Our story tells that in diverse ways, with different words, God gave four promises of freedom to our people. With four cups, we recall each one of them. The first promise:

אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם.

*A-ni Adonai v'ho-tzay-tee et-khem mee-ta-khat siv-lot Mitz-ra-yim.*

*"I am God, and I will free you from the burdens of the Egyptians." [Ex 6:6]*

#### 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.

In the film, *Star Trek: Nemesis*, Captain Picard and the ship's android, Data, discuss a wedding ceremony they had just attended. Data observes, "Sir, I noticed an interesting confluence of emotion. I could not help wondering about the human capacity for expressing both pleasure and sadness simultaneously." Picard responds, "Certain human rituals — like weddings, birthdays or funerals evoke strong and very complex emotions. These rites carry great weight with us." Data asks, "Because they denote the passage of time?" Picard, "Not just the *passage* of time, but the presence of time ... within us. They make us think of our mortality, encourage us to think about what's behind us, and what lies ahead." Data asks, "Is this because you are used to their presence? Their proximity

brings you comfort?" The captain, "Yes. And occasions such as these make us think of the choices we have all made, and perhaps our hopes for the future." They then share a toast, "To new worlds."

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

*Ba-rukh a-ta, Adonai, e-lo-hey-nu me-lekh ha-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.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל עָם, וְרוֹמְמָנוּ  
מִכָּל לְשׁוֹן, וְקוֹדְשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה

*Ba-rukh a-ta, Adonai, e-lo-hey-nu me-lekh ha-o-lahm, a-she 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-lo-hey-nu b'a-ha-vah*

(שִׁבְתוֹת לְמִנוּחָהּ וּמוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת יוֹם  
(הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ, (בְּאַהֲבָה),

*(sha-ba-tot lim-nu-khah u-) mo-a-deem l'sim-khah, kha-geem ooz-ma-neem l'sa-son et yom (ha-Sha-bat ha-zeh v'et yom) khag ha-ma-tzot ha-zeh. Z'mahn khey-ru-tey-nu, (b'a-ha-vah)*

מִקְרָא קֹדֶשׁ, זִכָּר לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קוֹדְשֵׁת מִכָּל  
הָעַמִּים. (וְשַׁבָּת) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרַצוֹן)

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

בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחְלָתָנוּ. בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל  
וְהַזְּמִנִּים.

*b'sim-khah oov-sa-son hin-khal-ta-nu. Ba-rukh a-ta, Adonai, m'ka-deysh (ha-Sha-bat v') Yis-ra-el v'haz-ma-neem.*

*We praise you, God, Sovereign of Existence! You have called us for service from among the peoples, and have hallowed our lives with commandments. In love You have given us festivals for rejoicing, seasons of celebration, this Festival of Matzot, the time of our freedom, a commemoration of the Exodus from Egypt. Praised are You, O God, Who gave us this joyful heritage and sanctifies Israel and the festivals.*

SHEHEKHEYANU

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיִּינוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

*Ba-rukh a-ta Adonai, Eh-lo-hey-nu me-lekh ha-o-lahm, she-he-khe-ya-nu v'kee-y'mah-nu v'hi-gee-ya-nu lah-z-mahn ha-zeh.*

*Blessed are You, Adonai our God, Who has given us life, sustained us, and brought us to this festive season.*

KARPAS: FOR SPRING

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.

—Rabbi Mark Dov Shapiro (adapted)

KUMI LAKH (Song of Songs 2:10-11, Music by Debbie Friedman)

קוּמִי לָךְ, קוּמִי לָךְ,  
רַעֲיָתִי יִפְתֹּחַ קוּמִי לָךְ.

*Koo-mee lakh, koo-mee lakh*

*Rah'yah-tee yah-fah-tee koo-mee lakh*

הַגִּשְׁמָה חָלְפָה הַלֵּךְ לֹכֵי הַיָּבֵשׁ הַסְּתָיו, הַיָּבֵשׁ הַסְּתָיו עָבָר

*Kee hee-nay ha-s'tav, hee-nay ha-s'tav ah-var*

*Ha-ge-shem kha-lahf ha-lakh lo*

*Rise up, my love, my fair one, and come away. For lo, the winter has past and the rain is gone.*

all dip greens in salt water



בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְרִי הָאֲדָמָה.

*Ba-rukh a-ta, Adonai, e-lo-hey-nu me-lekh ha-o-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 the hors d'oeuvres be served!

break the middle matzah in half  
larger is the Afikomen, smaller returns to middle

#### YAKHATZ: WHOSE BROKENNESS DO WE SHARE?

If there is a moment in the seder that should leave us feeling self-conscious, it is now. "This is the bread of affliction," we read. True enough. Matzah is the quintessential discomfort food. But what follows is a problem: "All who are hungry, come and eat." What's the problem? Feeding the hungry is in some ways the mother of all mitzvot. And precisely because it is the most fundamental form of giving, this invitation to the hungry seems empty and hypocritical.

Why? Because it comes too late. By the time we read this passage, we are seated, our hands are washed, the wine is poured, the table is crowded with fine dishes. And only now we invite the poor to join us?

Maybe this passage should be read a week, or a month, before Passover, when there would still be time to issue a meaningful invitation to a hungry person. But there is no provision in Judaism for such a pre-seder seder.

So we are left with an uncomfortable question: How, as we fill our bellies with brisket, can we mourn the existence of hunger in the world?

Could it be teaching us that this night, in one crucial way, is just like all other nights? On all other nights we eat to satisfaction without a thought for the hungry stranger. Tonight, we speak of hunger, but do nothing to alleviate it.

In Judaism, it is not the thought that counts, but the deed.

— New American Haggadah, Jonathan Safran Foer (adapted)

#### HALAKHMA ANYA: A SHARE IN BROKENNESS

הָא לְחֵמָא עֲנִיָּא דְּיָ אֲכָלוּ אֲבִהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכִפִּין יִיתִי  
וַיְכּוֹל, כָּל דְּצָרִין יִיתִי וַיִּפְסַח. הֵ-תָא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא

דְּיִשְׂרָאֵל. הֵ-תָא עֲבָדֵי, לְשָׁנָה הַבְּאָה בְּנֵי חוֹרֵין.

*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: אֶת-עַמּוֹי ... שִׁלַּח ... "Shalakh et ah-mee! Let My people go!"*

return matzah to plate

GO TELL IT ON THE MOUNTAIN (JOHN WESLEY WORK, JR, COMPILER)

Go tell it on the mountain, over the hills and everywhere.

Go tell it on the mountain to let my people go!

Who's that yonder dressed in white? Let my people go!

Must be the leader of the Israelites. Let my people go!

Who's that yonder dressed in white? Must be the leader of the Israelites.

Go tell it on the mountain to let my people go!

Go tell it on the mountain, over the hills and everywhere.  
Go tell it on the mountain to let my people go!

Who's that yonder dressed in red? Let my people go!  
Must be the people that Moses led. Let my people go!  
Who's that yonder dressed in red? Must be the people that Moses led.  
Go tell it on the mountain to let my people go!

Go tell it on the mountain, over the hills and everywhere.  
Go tell it on the mountain to let my people go!

Who's that yonder dressed in black? Let my people go!  
Must be the Egyptians turning back. Let my people go!  
Who's that yonder dressed in black? Must be the Egyptians turning back.  
Go tell it on the mountain to let my people go!

Go tell it on the mountain, over the hills and everywhere.  
Go tell it on the mountain to let my people go!

uppermost matzah is broken and distributed

#### MOTZI, MATZAH AND MAROR

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 [DEUTERONOMY 16:3],

שִׁבְעַת יָמִים תֹּאכַל עֲלֶיךָ מִצֹּת לֶחֶם עָנִי לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ  
מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ.

*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.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Ba-rukh a-ta, Adonai E-lo-hey-nu, me-lekh ha-o-lahm, ha-mo-tzee le-khem min ha-a-retz.*

*Blessed are You, O God, Creator of the Universe, who brings forth bread from the earth.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

*Ba-rukh a-tah Adonai, E-lo-hey-nu me-lekh ha-o-lahm, 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.*

eat matzah

remove your cushions and  
place some Maror on matzah

#### ABOUT MAROR

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)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַרֹר.

*Ba-rukh a-tah Adonai, E-lo-hey-nu me-lekh ha-o-lahm, a-sheyr kid-sha-nu b'mitz-vo-tav v'tzee-va-nu 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 Maror  
then return 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.

Here is a land full of power and glory,  
Beauty that words cannot recall.  
All her power shall rest on the strength of her freedom.  
Glory shall rest on us all.

From Colorado, Kansas, and the Carolinas too.  
Virginia and Alaska, from the old to the new.  
Texas and Ohio, and the California shore.  
Tell me, who could ask for more?

Here is a land full of power and glory,  
Beauty that words cannot recall.  
All her power shall rest on the strength of her freedom.  
Glory shall rest on us all.

Yet, she's only as rich as the poorest of the poor.  
Only as free as a padlocked prison door.  
Only as strong as our love for this land.  
Only as tall as we stand. For ...

Here is a land full of power and glory,  
Beauty that words cannot recall.  
All her power shall rest on the strength of her freedom.  
Glory shall rest on us all.

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.

Here is a land full of power and glory,  
Beauty that words cannot recall.  
All her power shall rest on the strength of her freedom.

Glory shall rest on us all.

KOREKH (HILLEL SANDWICH): 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: "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.

HALLELUYAH LAND (Noah Budin)

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 Pharaoh. 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!

While Moses and the people were running out of Egypt, Pharaoh's army was coming down.  
Then the waters opened up and the people passed through, but the army was drowned.  
And the people said, "How?" and Moses said, "Now you've seen God's awesome hand."  
Then he led the Hebrew children through the fire and the water 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 just told 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 led the Hebrew children through the fire and the water to the Halleluyah Land!

ARBA' AT HAKUSHIYOT — THE FOUR QUESTIONS

מה נשתנה הלילה הזה מכל הלילות

*Mah nish-ta-na ha-lai-lah ha-zeh mee-kol ha-ley-lot!*

שבכל הלילות אנו אוכלין חמץ ומצה.  
הלילה הזה כלו מצה.

*She-b'kchol ha-ley-lot a-nu okh-leen kha-metz u'ma-tzah, ha-lai-lah ha-zeh ku-lo ma-tza.*

שבכל הלילות אנו אוכלין שאר ירקות.  
הלילה הזה מרור.

*She-b'kchol ha-ley-lot a-nu okh-leen sh'ar y'ra-kot, ha-lai-lah ha-zeh ma-ror.*

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

*She-b'kchol ha-ley-lot ayn a-nu maht-bee-leen a-fee-lu pa-am e-khat, ha-lai-lah ha-zeh sh'tey fah-meem.*

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

*She-b'kchol ha-ley-lot ah-nu okh-leen beyn yosh-veen u-veyn m'su-been, ha-lai-lah ha-zeh ku-la-nu m'su-*

*been.*

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.*

On all other nights, we eat in an ordinary manner. Tonight, we dine with special ceremony.

MAH NISHTANAH HALAILAH

*to the tune of "Supercalifragilisticexpialidocious"*

Um diddle um diddle um diddle ay

Um diddle um diddle um diddle ay

Chorus: Mah nish-tanah ha-lahy-lah ha-zeh mi-kol ha-lay-loht?

See if you can sing it when each word's on a new note!

With an unexpected tune, the questions don't sound rote.

Mah nish-tanah ha-lahy-lah ha-zeh mi-kol ha-lay-loht?

Um diddle um diddle um diddle ay

Um diddle um diddle um diddle ay

There is a time when older kids complain they're too mature.

They do not want to chant the Mah Nishtanah any more.

But here is something you can do when older kids complain:

Try to chant the Mah Nishtanah to a new refrain.

Chorus

Um diddle um diddle um diddle ay

Um diddle um diddle um diddle ay

Why on this night do we only eat unleavened bread?

Why do we eat bitter herbs when we like sweets instead?

Why do we dip two times on this Pesakh when we dine?

Sitting at the seder table, why do we recline?

Chorus



before we leave these questions

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?

take responses

#### THE FOUR CHILDREN

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.

חֲכָם מַה הוּא אוֹמֵר?

The wise child asks: “What are the precepts, laws, and observances which God commanded us to do?”

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

רָשָׁע מַה הוּא אוֹמֵר?

The wicked child asks: “What does this observance mean to you?”

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

תָּם מַה הוּא אוֹמֵר?

The simple child asks, “What is this?”

*To the person of open simplicity, we give a straightforward answer, for “the Torah of God makes wise the simple.”*

וְשֵׂאִינוּ יוֹדְעֵי לְשֵׂאוֹל.

Then there is the child who is unable to ask.

*To one who knows little, 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.’”*

\* \* \*

Dr. Mark Banschick, a child and adolescent psychiatrist, offers that the story of the Four Children can teach us about our spiritual journey through life, each “child” representing one of four interrelated phases in the development of our humanity.

The child unable to ask may be us when we were young, or older but not knowledgeable of religious life, or an adult who has given up searching. The simple child represents a time when we sincerely embraced spirituality, believing that adhering to religious tradition was the best path to proper living. The wise child is the person who has found and adopted a deeper understanding of spiritual living.

The spiritual journey necessarily passes through the wicked child, who, in the process of maturation, must push away from unquestioning acceptance of others’ beliefs. In order to freely embrace a personal approach to faith, not simply from habit, may find it useful to say “no” before embracing a mature “yes.”

Faith is fluid and all of us move along this spectrum. Our scripts — how we respond to each of our children — may seem rigid (and sometimes they are). But let us remember that the fifth character in this story — our parent (or any person who helps guide our personal growth) — plays a vital role. What seems like a reprimand for the “wicked” child’s challenges can also be understood as pointing out where this line of questioning can lead. “If you had been in Egypt, you would not have been saved” may be saying, “Don’t go too far with these ideas because they could sink you.”

And notice, this child is not escorted from the house, ejected from the table, or written out of the text. He needs to have thoughtful, caring responses to his questions, so that he can complete his journey. The power of this story lies in our encouraging questions (which is very much what the seder is all about), and that while satisfying answers may not be heard, everyone is invited to return year after year, to continue the conversation, to continue growing.

— “Passover: Four Sons, Five Characters,” Mark Banschick, MD (adapted)

### MAGGID: THE TELLING OF OUR STORY

There are many questions. Now we begin to answer.

מֵעֲבָדוֹת לְחֵירוֹת, מִגְּנוּוֹת לְשִׁבְחָה,  
מִמְלָכוֹת הָרָשָׁעִים לְמְלָכוֹת שְׁמַיִם.

*May-av-dut l'khey-rut, mig-noot l'she-vakh, mi-mal-khut ha-rish-ah l'mal-khut sha-ma-yim.*

Our history moves from slavery toward freedom. Our narration begins with degradation and rises to dignity. Our service opens with the rule of evil and advances toward the kingdom of God. This is

our theme: We were slaves to Pharaoh in Egypt, and God freed us from Egypt with a mighty hand. Had not the Holy One delivered our people from Egypt, then we, our children, and our children's children would still be enslaved.

*Therefore, even if all of us were wise, all of us people of understanding, all of us learned in Torah, it would still be our obligation to tell the story of the Exodus from Egypt. Moreover, whoever searches deeply into its meaning is considered praiseworthy. For Redemption is not yet complete.*

#### AVADIM HAYINU: WE WERE SLAVES

עֲבָדִים הָיִינוּ הָיִינוּ. עֲתָה בְּנֵי חוֹרֵין בְּנֵי חוֹרֵין.  
עֲבָדִים הָיִינוּ עֲתָה עֲתָה בְּנֵי חוֹרֵין.  
עֲבָדִים הָיִינוּ עֲתָה עֲתָה בְּנֵי חוֹרֵין.

*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.*

*We were slaves; now we are free.*

#### THE LEGACY OF THIS PEOPLE

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.

—Rabbi Ruth Sohn

#### FUGITIVE ARAMEANS

We have known physical bondage and spiritual servitude. We have also been subjected to social degradation.

*For in the eyes of others we were a subject people — Arameans.*

אַרְמֵי אֲבִי, וַיֵּרַד מִצְרַיִם, וַיְגַר שָׁם בְּמִתֵּי מְעָט.

*A-ra-mee o-vayd ah-vee, va-yay-red Mitz-ry-mah, va-ya-gur shahm bim-tay m'ah.*

*My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there. [Deut 26:5]*

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]

The time the Israelites remained in Egypt was four hundred and thirty years. At the end of the four hundred and thirtieth year, they departed from the land of Egypt. [EX 12:40-41]

cups are raised

וְהוּא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֵא אֶחָד בְּלִבָּד,  
עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ. אֶלֶּא שְׁבִכָּל דּוֹר וְדוֹר,  
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקְדוֹשׁ בְּרוּךְ הוּא מִצִּילֵנוּ מִיָּדָם.

*V'hee she-ahm-da la-a-vo-tey-nu v'la-nu. She-lo e-khad bil-vad, a-mahd a-ley-nu l'kha-lo-tey-nu. 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.*

Blessed is the One who keeps faith with us and with our ancestors. God's promise of redemption in those ancient days sustains us now.

*For more than one enemy has risen against us to destroy us. In every generation, in every age, some rise up to plot our annihilation. But God's power sustains and delivers us.*

cups are set down (untasted)

#### MAKOT MITZRAYIM: THE PLAGUES OF EGYPT

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?” [BABYLONIAN TALMUD, SANHEDRIN 39B]

*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.*

dip finger in glass, once for each plague,  
placing drop on plate

אֵלוֹ עֶשֶׂר מַכּוֹת שֶׁהִבִּיא הַקָּדוֹשׁ בְּרוּךְ הוּא  
עַל הַמִּצְרָאִים בְּמִצְרָיִם, וְאֵלוֹ הֵן.

*Ey-lu e-seyr mah-kot she-hey-vee ha-Ka-dosh Ba-rukh Hu al ha-Mitz-ra-yim b'Mitz-ra-yim, v'ey-lu heyn.*

These are the ten plagues that devastated the land of Egypt. We remove a drop of wine for each, mourning the suffering the Egyptians endured so that we could be free, and turning our hearts toward those who are suffering today's plagues of hatred, prejudice, baseless violence and war:

דָּם ... *Dahm, Blood ... we comfort and mourn those whose blood has been spilled*

צִפְרֵי־דֵעַ ... *Tz'far-dey-ah, Frogs ... we protest the proliferation of violence*

כְּנֵיִם ... *Kee-neem, Lice ... we stop infestations of hatred and fear*

עֲרוֹב ... *Ah-rov, Wild Beasts ... we appeal to all people to act with humanity*

דֵּבֵר ... *De-veyr, Blight ... we overcome the sickness of racism and bigotry*

שָׁחִין ... *Sh'khin, Boils ... we tend to those who suffer from disease*

בָּרָד ... *Bah-rahd, Hail ... we respond to storms and disasters that claim lives*

אַרְבֵּה ... *Ar-beh, Locusts ... we fill the air with voices for change*

חֹשֶׁךְ ... *Kho-shekh, Darkness ... we bring light to those who live in the shadows*

מַכַּת בְּכוֹרוֹת ... *Ma-kat B'kho-rot, Slaying of the First-Born ... we inspire the next generation to carry on the struggle for a better world*

— American Jewish World Service Haggadah (2017)

#### DAYENU: THE VOICE OF THE PROPHET

In the Qur'an, we hear the voice of Allah: Remember when We delivered you from Fir'aun/Pharaoh's people, who were afflicting you with a horrible torment, killing your sons and sparing your women, a mighty trial from your God. [2:49]

*Remember when We separated the sea for you and saved you, and drowned Fir'aun's people while you were witness to the sea-water covering them. [2:50]*

Remember when We gave Musa (Moses) the Tawra (Torah) and the criteria for right and wrong so that you may be guided aright. [2:53]

*And We shaded you with clouds and sent down on you Al-Manna and the quails, saying: "Eat of the good things We have provided for you." [2:57]*

And remember when Musa (Moses) asked for water for his people, and We said: "Strike the stone"

and there gushed forth twelve springs, providing each group its own place for water. [2:60]

How prodigious are the reasons we are grateful to God for the favors bestowed upon us!

*Tonight, we give thanks for Your many miracles. Any one of them would have been enough. Yet day by day, You continually bestow them upon us all.*

Had You brought us out of Egypt, but not divided the sea for us ...

*Dayenu! It would have been enough!*

Had You divided the sea, but not permitted us to cross on dry land ...

*Dayenu!*

Had You permitted us to cross on dry land, but not sustained us for forty years in the desert ...

*Dayenu!*

Had You sustained us for forty years in the desert, but not fed us with manna ...

*Dayenu!*

Had You fed us with manna, but not given us the Sabbath ...

*Dayenu!*

Had You given us the Sabbath, but not led us to Mount Sinai ...

*Dayenu!*

Had You led us to Mount Sinai, but not given us Your Torah ...

*Dayenu!*

Had You given us Your Torah, but not invited us to join in perfecting Your world ...

*Dayenu! It would have been enough!*

— Haggadah, 2017, Sisterhood of Salaam Shalom (adapted)

#### DAYENU - WHAT WOULD HAVE BEEN ENOUGH?

“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 here, but you cannot 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*.

When is it normal to plead, “Enough”? When we don't really want something. Given the task of Torah and the history of being Jewish, we can well imagine our ancestors pleading, “Enough already. Who needs being chosen?” Every single redemptive step implies further obligation. Wouldn't just a little obligation have been enough?

But we know how it ends. We did not short-circuit salvation. God did it all, and so must we.

DAYENU — IT WOULD HAVE BEEN ENOUGH

אלו הוציאנו ממצרים, דינו

*I-lu ho-tzi ho-tzi-a-nu, ho-tzi-a-nu mi-mitz-ra-yim, ho-tzi-a-nu mi-mitz-ra-yim, da-ye-nu!*  
If You had only brought us out of Egypt, it would have been enough.

אלו נתן לנו את הַשַּׁבָּת, דינו!

*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-ye-nu!*  
If You had only given us the Sabbath, it would have been enough.

אלו נתן לנו את התורה, דינו!

*I-lu na-tan na-tan la-nu, na-tan la-nu et ha-To-rah, na-tan la-nu et ha-To-rah, da-ye-nu!*  
If You had only given us the Torah, it would have been enough.

PESAKH, MATZAH AND MAROR

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלּוּ הֵן: פֶּסַח מִצֵּה וּמְרוֹר.

According to the Mishna, Rabbi Gamliel taught, “Whoever does not consider well the meaning of these three — פֶּסַח מִצֵּה 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. [MISHNA PESAKHIM 10:5]

leader lifts up Z’roah —  
the roasted shankbone

פֶּסַח שְׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוּם מָה?

*Pe-sakh she-ha-yoo ah-vo-tay-noo okh-leen, biz-mahn she-bayt ha-mik-dahsh ha-ya ka-yahm, al shoom mah?*

*What is the meaning of this פֶּסַח (Pesakh), this roasted shankbone?*

In family groups, our people ate the פֶּסַח (*peh-sakh*) — the paschal lamb — when the Jerusalem Temple was still standing. For them, the פֶּסַח (*peh-sakh*) 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.

leader lifts up Matzah

מַצָּה זוֹ שְׂאֵנוּ אוֹכְלִים, עַל שׁוּם מָה?

*Ma-tzah zo she-ah-noo okh-leen — al shoom mah?*

*What is the meaning of this מַצָּה (MATZAH), this unleavened bread?*

Of old, מַצָּה (*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.” [EX 12:39] To the driven of the earth, we link ourselves as we fulfill the commandment: “For seven days you shall eat מַצָּה (*matzah*), that you may remember your departure from Egypt forever.” [DEUT 16:3]

leader lifts up Maror

מָרוֹר זֶה שְׂאֵנוּ אוֹכְלִים, עַל שׁוּם מָה?

*Ma-ror zeh she-ah-noo okh-leen, al shoom mah?*

*What is the meaning of this מָרוֹר (MAROR), this bitter herb?*

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.” [EXODUS 1:13-14] Today as well, wherever slavery or oppression of any sort remains, we taste the bitterness of מָרוֹר (*maror*).

בְּכָל דּוֹר וָדוֹר, תִּיב אָדָם לְרֵאוֹת אֶת עֲצָמוֹ  
כִּי אֵלֹהִים הוּא יֵצֵא מִמִּצְרָיִם.

*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." [EX 13:8]

EEM AYN A-NEE LEE (DEBBIE FRIEDMAN)

אם אין אני לי, מי לי  
וכשאני לעצמי, מה אני?  
ואם לא עכשיו, אימתי?

*Eem ayn a-nee lee, mee lee?  
Ookh-she-a-nee l'atz-mee, mah a-nee?  
V'eem lo akh-shav, ey-ma-tai, ey-ma-tai?*

*If I am not for myself, who will be for me? But if I am only for myself, what am I? And if not now, when?*

בְּכֹל דּוֹר וָדוֹר חַיֵּב אָדָם לְרֵאוֹת אֶת עַצְמוֹ,  
כְּאִלּוּ הוּא יֵצֵא מִמִּצְרָיִם.

*B'khol dor va-dor kha-yav a-dam leer-ot et atz-mo  
K'ee-lu hu, k'ee-lu hu, ya-tza mee-Mitz-ra-yim.*

*In every generation, we are obliged to live our lives as if we ourselves came out of Egypt.*

— Rabbi Hillel, *PeerKay Avot - Our Ancestors' Teachings*, 1st century CE

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

וְגַר לֹא תִלְחָץ וְאַתֶּם יִדְעֶתֶם אֶת נַפְשׁ הַגֵּר  
כִּי גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרָיִם.

*V'geyr lo til-khatz v'a-tem y'da-tem et ne-fesh ha-geyr 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.* [EX 23:9]

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]

לֹא תִטֶּה מִשְׁפַּט גֵּר יְתוֹם.  
וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרָיִם.

*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]

Not only our ancestors alone did the Holy One redeem, but us as well, along with them. As it is written, "And God freed us from Egypt, to take us and give us the land which the Eternal had sworn to our ancestors." [DEUT 6:23]

cups are raised

Therefore, let us rejoice at the wonder of our deliverance ...

*From bondage to freedom,*

From agony to joy,

*From mourning to festivity,*

From darkness to light,

*From servitude to redemption.*

Before God let us ever sing a new song.

cups are set down (untasted)

#### KOS GEULAH: BLESSING "THE KING"

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 him 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 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 hearken to God's word. Our world is in dire need of hope and betterment. So often, it is we who get in the way.

As Rabbi Hillel teaches, "If not now, when?"

— *Tales of the Hasidim*, Martin Buber (adapted)

## KOS GEULAH: THE 2ND CUP ... OF REDEMPTION

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

הִצַּלְתִּי אֶתְכֶם מֵעַבְדְּתֵם.

*Hi-tzal-tee et-khem mey-a-vo-da-tahm.*

*"I will redeem you from your bondage." [EX 6:6]*

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרוֹי הַגָּפֶן.

*Ba-rukh a-ta, Adonai, e-lo-hey-nu me-lekh ha-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.*

all drink second cup

### AMNESTY (SAFAM)

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.

I can see tomorrow clearly.  
We will leave these prison walls.  
Yes, but there will always be some kind of tyranny.  
That's why we can't forget this call:

Let 'em out! Let 'em out! Let 'em out tonight!  
Let the Lord's word humble them.  
Watch the prisons tumble in!  
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.

dinner!

SHIR HAMAALOT (Ps 126)

שׁוֹר הַמַּעְלוֹת בְּשׁוּב יְיָ אֶת שׁוֹיֵבֵת צִיּוֹן הָיִינוּ כְּחֹלְמִים. אָז יִמְלֵא שְׂחוֹק  
פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה אֲזַי אִמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵינוּ.  
*Sheer ha-ma-a-lot, b'shuv Adonai et shi-vat Tzee-yon ha-yee-nu k'khol-meem. Ahz y'ma-ley s'khok pi-nu  
ool-sho-ney-nu ree-na ahz yom-ru va-go-yim hig-deel Adonai la-a-sot eem ey-leh.*

הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים. שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ כְּאֶפְיָקִים  
בְּנִגְבַּ. הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ.  
*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.*

הַלֹּחַד יִלְךְ וּבִכָּה נִשְׂא מִשֶּׁךְ הַזֹּרֵעַ בֹּא יְבֵא בְּרִנָּה נִשְׂא אֶלְמָתֵינוּ.  
*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.*

A song of ascents. When Adonai brought the exiles back to Zion, it was like a dream. Then our mouths were filled with laughter and our tongues with song. Then was it said among the nations: "Adonai has done great things for them." Truly, Adonai has done great things for us. And we rejoiced. Bring us from exile, Adonai, as the streams return to the Negev; those who sow in tears shall reap in joy. Those who go out weeping, bearing sacks of seeds, shall return with joy, bearing their sheaves.

## BIRKAT HAMAZON

חֲבֵרֵי נְבֻרָה

*Kha-vei-rai n'va-reikh.*

יְהוֹי שֵׁם יי מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

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

יְהוֹי שֵׁם יי מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.  
בְּרִשׁוֹת חֲבֵרֵי, נְבֻרָה אֱלֹהֵינוּ שְׂאֲכָלְנוּ מֵ-לוֹ.

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

בָּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מֵ-לוֹ וּבְטוֹבוֹ חֵיֵינוּ.

*Barukh Eloheinu she-a-khal-nu mee-she-lo oov-tu-vo kha-yee-nu.*

בָּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מֵ-לוֹ וּבְטוֹבוֹ חֵיֵינוּ.

*Barukh Eloheinu she-a-khal-nu mee-she-lo oov-tu-vo kha-yee-nu.*

Friends, Let us thank God. Blessed is God's name now and forever. With your permission, we will thank God whose food we have eaten. Blessed is God whose food we have eaten, and through whose goodness we live.

בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ. בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵזֵן אֶת  
הָעוֹלָם כִּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֻסָּד 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,*

הוּא נוֹתֵן לָחֵם לְכֹל בֶּשֶׂר כִּי לְעוֹלָם חֲסִדוֹ. וּבְטוֹבוֹ הַגְּדוֹל תִּמְוִיד לֹא  
חָסַר לָנוּ, וְאֵל יַחְסֵר לָנוּ מִזֶּזֶן 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.*

בְּעִבּוֹר שְׁמוֹ הַגְּדוֹל, כִּי הוּא אֵל זֵן וּמְפַרְנֵס לְכֹל וּמְטַיֵב לְכֹל, וּמְכִיֵן

מְזוֹן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ, הַזֵּן אֶת הַכֹּל.

*Ba-a-vur sh'mo ha-ga-dol, kee hu Eil zahn oom-far-neis 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, ha-zan et ha-kol.*

Blessed is God and Blessed is God's name. Blessed are You, Adonai our God, Sovereign of the universe, who sustains the entire world with goodness, grace, kindness and mercy. God gives bread to all creatures, for God's kindness is infinite. Because of God's great goodness, we have never gone without food. may we never do so. Because of God's great name, God is the Sustainer and does good for all, and provides food for all the creatures God created. Blessed are You, Adonai, who provides food for all.

בְּכַתּוּב: וְאָכַלְתָּ וְשָׂבַעְתָּ, וּבִרְכַתְּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר  
נָתַן לָךְ. בְּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ 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.*

As it is written (Deut 8:10): "When you have eaten your fill, give thanks to Adonai your God for the good land which God has given you." Blessed are You, Adonai, for the land and for its food.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ,  
בוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. 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.*

May God rebuild Jerusalem, the holy city, speedily in our lifetime. Blessed are You, Adonai, who restores Jerusalem with mercy. Amen.

הַרְחֵמָן, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

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

הַרְחֵמָן, הוּא יִתְבַּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ.

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

הַרְחֵמָן, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה,  
וְעַל שִׁלְחָן זֶה שְׂאֻכְלָנוּ עָלָיו.

*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-khal-nu  
a-lav.*

May the Merciful One rule over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten.

לשבת: הַרְחֵמָן, הוּא יְנַחֵלְנוּ יוֹם שְׂכַלּוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

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.

May the Merciful One grant us a world that shall be entirely Shabbat and eternal rest.

עֲשֵׂה שָׁלוֹם בְּמַרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם,  
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ 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.*

May the One who makes peace in the heavens cause peace to descend on all of us. And let us say Amen.

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

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

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

HALLEL: V'NOMAR L'FANAV

וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה.  
הַלְלוּיָהּ:

V'no-mar l'fa-nav shira kha-da-sha (4x)

Halleluyah! (8x)

We will sing a new song before God. Halleluyah!

HALLEL: HALLELUYAH IVDU AVDEI

הַלְלוּיָהּ עֲבָדָיו עֲבָדֵי יְהוָה.

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.

HALLEL: IF I HAD A HAMMER

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

HALLEL: EKHAD MI YODEA?

Who knows one? I know one.  
One is our God, in heaven and earth.

Who knows two? I know two.  
Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows three? I know three.  
Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows four? I know four.  
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 five? I know five.



Five books there are in the Torah. Four is the number of the patriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows six? I know six.

Six sections the Mishna has. Five books there are in the Torah. Four is the number of the patriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

Who knows seven? I know seven.

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 patriarchs. Three is the number of the patriarchs. Two are the tablets of the commandments. One is our God, in heaven and earth.

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 patriarchs. 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 patriarchs. 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 patriarchs. 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 patriarchs. 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.

HALLEL: PHARAOH, PHARAOH ("LOUIE, LOUIE")

Pharaoh, Pharaoh!

Whoa, baby, let my people go!

A burning bush told me just the other day  
That I should come to Egypt and say  
It's time to let my people be free.  
Listen to God if you won't listen to me.

Pharaoh, Pharaoh!

Whoa, baby, let my people go!

Well, my people and I are going to the Red Sea  
With Pharaoh's best army coming after me.  
Took my rod, stuck it in the sand,  
And all God's people walked on dry land.

Pharaoh, Pharaoh!

Whoa, baby, let my people go!

Well, Pharaoh's army was coming too.  
So what do you think that God did do?  
God had me take my rod and clear my throat  
And all of Pharaoh's army  
did the dead man float.

Pharaoh, Pharaoh!  
Whoa, baby, let my people go!

Well that's the story of the stubborn goat.  
Pharaoh should have known  
that chariots don't float.  
The lesson is simple; it's easy to find:  
When God says go, you had better mind!

Pharaoh, Pharaoh!  
Whoa, baby, let my people go!

#### KOS B'RAKHA: THE 3RD CUP ... OF BLESSING

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

וְגֵאֲלֵתִי אֶתְכֶם בְּזֵרוֹעַ נְטוּיָהּ.

*V'ga-al-tee et-khem biz-ro-a n'tu-yah.*

*"I will redeem you with an outstretched arm."* [EX 6:6]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרוֹי הַגָּפֶן.

*Ba-rukh a-ta, Adonai, e-lo-hey-nu me-lekh ha-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.*

all drink third cup

#### FILLING THE CUP OF REDEMPTION OURSELVES

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.

— Rabbi Naftali Tzvi Horowitz lived in 18th cen Ropshitz, Poland

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

RABBIS YAEL SPLANSKY AND LARRY HOFFMAN ADD ...

As you pour your wine, as you add your portion to Elijah's cup of future redemption, make a pledge — aloud or to yourself — of something you will do to hasten the Messianic Age, to make our world more just, more kind, more whole.

May we drink from the cup this year? Has there been redemption anywhere in our world? How much should we drink? How much has freedom advanced these twelve months?

Freedom must have purpose, and justice must be pursued. May it come true with our own initiative and with God's help.

Elijah's Cup is filled with a small bit of wine or juice from each participant

KOS ELIYAHU: THE CUP OF ELIJAH

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:*

הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוּר לְטוֹב.

*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.*

וַיִּבְשֹׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

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

*May the All Merciful send us Elijah the Prophet, to comfort us with tidings of deliverance.*

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

תִּיבֵּי שֵׁי יֵאָרֵת קִתּוּיֵי שׁוֹ וְתוּיָעֵב :

*Tish-bee y'ta-retz koosh-yot 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!

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!

אַלְיָהוּ הַנְּבִיאַ, אַלְיָהוּ הַתִּשְׁבִּי, אַלְיָהוּ, אַלְיָהוּ, אַלְיָהוּ הַגִּלְעָדִי.

*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.*

בְּמַהְרָה בְּיָמֵינוּ יָבוֹא אֱלֵינוּ, עִם מְשִׁיחַ בֶּן דָּוִד, עִם מְשִׁיחַ בֶּן דָּוִד.

*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.*  
*May Elijah the Prophet come soon and in our day, ushering in the Messianic Age.*

door is closed

#### KOS HARTZA'AH: THE 4TH CUP ... OF ACCEPTANCE

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,

וְלָקַחְתִּי אֶתְכֶם לִי לְעָם.

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

*"And I will take you to be My people" [EX 6:7].*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרוֹי הַגֶּפֶן.

*Ba-ruk h a-ta, Adonai, e-lo-hey-nu me-lekh ha-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.*

all drink fourth cup

NIRTZAH: CONCLUSION

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

V'ho-tzay-tee ...

*I will take you out*

V'hi-tzal-ti ...

*I 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.

—Exodus 6:6-7

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.*

— Rabbi Yael Levy

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:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

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

*Next year in Jerusalem!*

*Next year may all be free!*

KEN YE-HEE RAH-TZONE (ELANA ARIAN)

בֵּן יְהוֹי רְצוֹן

May I be safe, may I be free  
May I have space, space to just be  
Ken ye-hee rah-tzone (2x)  
May I find my way back home

ADIR HU: GOD OF MIGHT

אָדיר הוּא, אָדיר הוּא, יְבִנֶּה בֵּיתוֹ בְּקָרוֹב  
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.  
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

*Ah-deer hu, ah-deer hu, yiv-neh vay-to b'ka-rov,  
Bim-hey-ra bim-hey-ra, b'ya-mey-nu b'ka-rov.  
Eyl b'nei, Eyl b'nei, b'nei veyt-kha b'ka-rov.*

God of Might, God of Right,  
We would bow before Thee,  
Sing Thy praise in these days,  
Celebrate Thy glory,  
As we hear, year by year,  
Freedom's wondrous story.

How God gave to each slave  
Promised liberation,  
This great word Pharaoh heard  
Making proclamation:  
Set them free to serve Me  
As a holy nation.

Be with all who in thrall  
To their task are driven;  
In Thy power speed the hour  
When their chains are riven;  
Earth around will resound  
Gleeful hymns to heaven.

AFIKOMAN MAMBO

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 ...

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

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 ...

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