

Welcome to the BAJC community seder!

We're all so happy to be together on this special night, the second night of Passover !

"SEDER" is a Hebrew word for "ORDER," so here's the "seder" of our "seder": the order of what we'll do:

1	KADESH	<i>Bless the wine</i>	קַדֵּשׁ.
2	UR'KHATZ	<i>Wash without blessing</i>	וְרַחֵץ.
3	KARPAS	<i>Bless, dip, eat the parsley</i>	כַּרְפָּס.
4	YAKHATZ	<i>Break the middle matzah</i>	יַחַץ.
5	MAGID	<i>Tell the story</i>	מַגִּיד.
6	ROKHTZAH	<i>Wash with a blessing</i>	רַחֲצָה.
7	MOTZI matzah	<i>Bless, eat matzah</i>	מוֹצִיא מַצָּה.
8	MAROR	<i>Bless, eat bitter herbs</i>	מָרוֹר.
9	KOREKH	<i>Eat bitter herbs with kharoset</i>	כוֹרֵךְ.
10	SHULKHAN OREKH	<i>Eat the festival meal</i>	שְׁלֵחַן עוֹרֵךְ.
11	TZAFUN	<i>Eat the afikoman</i>	צָפוֹן.
12	BAREKH	<i>Make the blessing after meals</i>	בָּרַךְ.
13	HALLEL	<i>Sing Hallel songs</i>	הַלֵּל.
14	NIRTZAH	<i>Call it good!</i>	נִרְצָה.

OK, let's get started!

Before anything else, let's light the Yom Tov candles.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

**BARUKH ATAH ADONAI, ELOHEINU MELEKH HA OLAM,
ASHER KID'SHANU B'MITZVOTAV, V'TZIVANU
L'HADLIK NER SHEH YOM TOV.**

Blessed are You, our God, Ruler of the Universe, who made us holy with Your mitzvot, and commanded us to kindle the festival light.

(CUP)

(THE FIRST CUP OF WINE IS POURED FOR BLESSING A LITTLE LATER)

(CUP)

Step 1:

KADESH	<i>Bless the wine</i>	קִדְּשׁ
---------------	-----------------------	----------------

*We stand to make the kiddush blessing over the wine [or juice],
(and the blessing for once again having arrived at this season).*

We drink the first of our four cups of wine, reclining like free and noble people.

reader:

The Four Cups by Rabbi Yael Levy

It is time, the Infinite calls, Come --

v'hotzeyti, I will take you out

v'hitzalti, I will deliver you to a new place

v'ga'alti, I will help you to transform

v'lakakhti, I will take you into relationship

and you will know your beloved place amid the myriad of all life (Exodus 6:6-7).

I can't the soul cries, I am so afraid.

Of course you are, the Infinite responds.

You have been in the narrow place for so very long

But I will lift you up,

So just for a moment you will see

The expanse of possibilities,

Then you will decide what is more frightening

To stay where you are

Or to step out towards what might be.

all:

This first cup of wine recalls the first of God's four promises (Exodus 6: 6-8) to redeem us from Egypt:

וְהוֹצֵאתִי

v'hotzeyti, I will take you out

Together we will raise our glasses and sanctify the day and the Festival.

We are ready to perform the mitzvah of the first cup of wine and dedicate this evening to telling the story of miracles and wonders that were performed for our ancestors in Egypt over 3,200 years ago.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

**BARUKH ATAH ADONAI, ELOHEINU MELEKH HA OLAM,
BOREI P'RI HA-GAFEN.**

Blessed are You, our God, Ruler of the Universe, who creates the fruit of the vine.

The special kiddush blessing for the festival evening continues:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִרְאָנוּ לַעֲבוֹדָתוֹ
וְרוֹמַמְנוּ בְּקִדְשָׁתוֹ, וְקִדְשָׁנוּ בְּמִצְוֹתָיו...

**BARUKH ATAH ADONAI, ELOHEINU MELEKH HA OLAM,
ASHER K'RA'ANU LA'AVODATO
V'ROM'MANO BIK'DUSHATO, V'KID'SHANU B'MITZVOTAV...**

Blessed are You, our God, Ruler of the Universe, who has called us to Your service, and made us holy with Your mitzvot...

...וַתִּתֵּן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן...

**...VA-TITEIN LANU ADONAI ELOHEINU, B'AHAVA,
MO'ADIM L'SIMKHA, KHAGIM UZ'MANIM L'SASSON...**

...and You gave us, in love, the Festivals for happiness, the holidays and seasons for rejoicing...

...את-יום חג המצות הזה, זמן חרותנו, מקרא קדש, זכר ליציאת מצרים...

...ET YOM KHAG HA-MATZOT HA-ZEH, Z'MAN KHEIRUTEINU,
MI-K'RA KODESH, ZEKHER LI'TZIAT MITZ'RAYIM.

...this day of the Festival of matzot, time of our freedom, a holy convocation,
a remembrance of the going-out from Egypt...

...כי אלינו קראת ואותנו קדשת לעבודתך,
ומועדי קדשך בשמחה ובששון הנחלתנו...

KI ELENU KARATA V'OTANU KIDASHTA LA'AVODATEKHA
U'MOADEI KODSHEKHA B'SIMKHA UV'SASSON HIN'KHALTANU.

...for You called to us, and made us holy for Your service,
and You gave us Your holy Festivals, in happiness and joy, for us to have and to pass down...

ברוך אתה יי, מקדש ישראל והזמנים:

BARUKH ATAH ADONAI, M'KADEISH YISRAEL V'HAZ'MANIM.

Blessed are You, who raises up to holiness the people Israel and our festive times.

**Although many of us said the Shehekhiyanu last night to signify the happy arrival of
Passover, we are invited to join now in a Shehekhiyanu of happiness at gathering together
for this communal celebration of z'man kherutenu - the time of our freedom:**

ברוך אתה יי, אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה:

BARUKH ATAH ADONAI, ELOHEINU MELEKH HA-OLAM,
SHE-HEKHEYANU, V'KIMANU, V'HIGIYANU LAZ'MAN HAZEH.

Blessed are You, our God, Ruler of the Universe,
who has granted us life and sustenance and permitted us to reach this season.

Step 2:

UR'KHATZ	<i>Wash without blessing</i>	וְרַחֵץ.
-----------------	------------------------------	-----------------

*We wash our hands without a blessing before we eat the parsley.
We can help each other - pouring water over each other's hands and passing the towel.*

Just as we came through narrow straits of water to be born as a People, we wash now and prepare to be transformed. We can wash off cynicism and despair. In this slowly greening Springtime season of promise, we can allow ourselves to be filled with vision and courage.

Step 3:

KARPAS	<i>Bless, dip, eat the parsley</i>	כַּרְפָּס.
---------------	------------------------------------	-------------------

We dip the parsley into salt water, make the blessing, and eat it.

Our tale to tell, both happy and sad,
like all great lore, some good, some bad
On our table the symbols abound
you needn't look far, they're all around
Look on your plate, for parsley green
a sign of Spring when it is seen.
And somewhere near there is salt water,
tears of slavery, hard work with mortar
And so together, we now recall
the green around, the tears that fall.

from: A Family Pesach Seder in Rhyme

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה:

**BARUKH ATAH ADONAI, ELOHEINU MELEKH HA OLAM,
BOREI P'RI HA-ADAMAH.**

Blessed are You, our God, Ruler of the Universe, who creates the fruit of the earth.

Step 4:

YAKHATZ	<i>Break the middle matzah</i>	יָחַץ
----------------	--------------------------------	--------------

*We take the middle matzah, break it into two pieces (for later).
The top matzah and the smaller part of the middle matzah will be for motzi.
The bottom matzah will be for the Hillel sandwich.
The bigger piece of the middle matzah will be the afikoman.*

The Pesakh story begins in a broken world, amidst slavery and oppression. The sound of the breaking of the matzah sends us into that fractured existence, only to become whole again when we find the broken half, the afikoman, at the end of the Seder.

This brokenness is not just a physical or political situation: It reminds us of all those hard, damaged places within ourselves. All those narrow places from which we want to break free. The Hebrew Bible calls Egypt *Mitzrayim*, reminding us of the word *tzar*, narrow. Thus, in Hassidic thought, Mitzrayim symbolizes the inner straits that trap our souls. Yet even here we can find a unique value, as the Hassidic saying teaches us: "There is nothing more whole than a broken heart."

We are invited to take a moment to look at the middle matzah and ponder this entrance into a broken world, before the matzah is broken.

by Michael Zion and Noam Zion (adapted)

Step 5:

MAGID	<i>Tell the story</i>	מַגִּיד
--------------	-----------------------	----------------

We speak and listen, imagining our way back into our ancestral narrative.

The root of the words *Maggid* and *haggadah* are about TELLING. Through empathy and imagination, we bring ourselves to the Sea of Reeds tonight and tell the story of the Exodus in the first person plural, the story of OUR exodus from Egypt. We are there.

remove the cloth covering the matzot and raise the matzot up:
"LO ! THIS IS THE BREAD OF AFFLICTION!"

This is the bread of poverty and persecution that our ancestors ate in the land of Egypt. As it says in the Torah "seven days shall you eat . . . matzot - the bread of poverty and persecution" (Deuteronomy 16:3) so that you may "remember that you were a slave in Egypt."

Let all who are hungry come and eat. Let all who need, come and celebrate the Passover. This year we are here; next year may we be in Israel. Now we are slaves; next year may we be free!

we sing Ha Lakhma Anya:

הָא לַחֲמַא עֲנִיָא דִי אֶכְלוּ אַבְהַתְנָא בְּאַרְעָא דְמִצְרַיִם.
כָּל דְכָפִין יֵיתִי וְיֵכֵל, כָּל דְצָרִידְ יֵיתִי וְיִפְסֹח.
הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי
חֹרִין:

**HA LAKHMA, HA LAKHMA ANYA, DI AKHALU, AKHALU AVAHATANA,
B'ARA B'ARA D'MITZRAYIM, B'ARA B'ARA D'MITZRAYIM.**

**KOL DIKHFIN YEITEI V'YEIKHUL, KOL DITZRIKH YEITEI V'YIFSAKH. HASHATA
HAKHA, LASHANAH HA BA-AH B'ARAH D'YISRAEL.**

HASHATA AVDEI, LASHANAH HA BA-AH B'NEI KHORIN.

(This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate the Passover. At present we are here; next year may we be in Israel. At present we are slaves; next year may we be free.)

(CUP-CUP)

(THE SECOND CUP OF WINE IS Poured FOR BLESSING A LITTLE LATER)

(CUP-CUP)

The youngest children (of any age) chant the four questions in Hebrew/Aramaic and English:

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

1. שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמִצָּה. הַלַּיְלָה הַזֶּה בְּלוּ מִצָּה:
2. שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר:
3. שֶׁבֶכֶל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּעִין אֶפִּילוּ פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתַּי פְּעָמִים:
4. שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבֵין. הַלַּיְלָה הַזֶּה בְּלָנוּ מְסֻבֵין:

MAH NISHTANAH HA-LAILA HA-ZEH MIKOL HA-LAYLOT?

1. SHEBAKHOL HA-LAYLOT ANU OKHLEEN KHAMAYTZ U'MATZAH,
HA-LAILA HA-ZEH KULO MATZAH.
2. SHEBAKHOL HA-LAYLOT ANU OKHLEEN SH'AR YERAKOT,
HA-LAILA HA-ZEH MAROR.
3. SHEBAKHOL HA-LAYLOT AYN ANU MATBEELIN AFILU PA'AM AKHAT,
HA-LAILA HA-ZEH SH'TAY F'AMEEM.
4. SHEBAKHOL HA-LAYLOT ANU OKH'LEEN BEYN YOSHVEEN U'VAYN
M'SUBEEN, HA-LAILA HA-ZEH KULANU M'SUBEEN.

Why is this night different from all other nights?

1. On all other nights we eat khametz and matzah. Tonight, why do we eat only matzah?
2. On all other nights we eat any kind of herbs. Tonight, why do we eat the bitter herbs?
3. On all other nights we do not dip even once. Tonight, why do we dip the greens twice -- (parsley in saltwater; maror in kharoset)?
4. On all other nights we eat sitting or reclining. Tonight, why do we all recline?

we reply together:

We were slaves to Pharaoh in Egypt, but God took us out from there with a mighty hand and an outstretched arm. Had not God taken our ancestors out of Egypt, then we, our children, and grandchildren would still be enslaved to Pharaoh in Egypt. Even if we all were wise, perceptive, and experienced in Torah, it would still be a mitzvah to retell the story of our Exodus from Egypt. The more we say about our Exodus, the better.

a reader:

The difference between a slave and a free person is not just one of social standing. We can find an enlightened slave whose spirit is free, and conversely, a free person whose spirit is servile.

True freedom comes with a lifting of the spirit which allows a person or a People to be faithful to its own inner essence. Our true inner essence is infused with the light of God. When we recognize who we truly are, we experience our life's purpose and value.

The spirit of servility is quite the opposite, in which one's emotions and direction are rooted, not in one's own essential spiritual nature, but in what other people prize. In this way, one's life is dominated by others' conception of what is beautiful and good.

Tonight on this Festival of Freedom, we celebrate our freedom to be our real selves.

Adapted from Rav Kook's Ma'amerei HaRe'iyah, Celebration of the Soul

we sing:

עֲבָדִים הָיִינוּ, הָיִינוּ. עַתָּה בְּנֵי חוֹרִין, בְּנֵי חוֹרִין.

AVADIM HAYINU, HAYINU. ATAH B'NEI KHORIN, B'NEI KHORIN.

(We were slaves. Now we are free.)

FOUR CHILDREN

There are four mentions in the Torah of children asking adults about the Exodus from Egypt. Actually, in the last mention, the child isn't asking, but the adult is telling anyway - same difference - so, four "Q and A's" in the Torah between adult and child about the Exodus. The Rabbis loved to engage their lively imaginations and their encyclopedic knowledge of the Torah. With enthusiasm, they wrote a "back story," reasoning that if there are four instances of adult-child "Q and A" about the Exodus from Egypt, each of these represent conversations with four different types of children.

other reader(s):

The Torah speaks of four types of children: one wise, one wicked, one simple, and one who doesn't know how to ask.

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (see Deuteronomy 6:20-23) You should teach her all the traditions of Passover, even to the last detail.

The Wicked One asks: "What does this ritual mean to you?" (see Exodus 12:25-27) By using the expression "to you" she excludes herself from her people and denies God. Shake her arrogance and say to her: "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8). "For me" and not for her -- for had she been in Egypt, she would not have been freed.

The Simple One asks: "What is all this?" (see Exodus 13:13-15) You should tell him: "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage."

As for the One Who Does Not Know How To Ask, (see Exodus 13:8), you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the Lord did when I came out of Egypt.'"

THE BALLAD OF THE FOUR SONS (BY BEN ARONIN) *(sung to the tune of "Clementine")*

Said the father to the children, "at the Seder you will dine,
You will eat your fill of matzah, you will drink four cups of wine."
Now this father had no daughters, but his sons they numbered four,
One was wise, and one was wicked, one was simple and a bore.
And the fourth was sweet and winsome, he was young and he was small,
While his brothers asked the questions, he could scarcely speak at all.
Said the wise one to his father, "Would you please explain the laws.
Of the customs of the Seder, will you please explain the cause?"

And the father proudly answered, "as our fathers ate in speed,
Ate the Pascal lamb 'ere midnight, and from slavery were freed."
"So we follow their example, and 'ere midnight must complete,
All the Seder, and we should not, after twelve remain to eat."

Then did sneer the son so wicked, "what does all this mean to you?"
And the father's voice was bitter as his grief and anger grew.
"If yourself you don't consider, as a son of Israel
Then for you this has no meaning -- you could be a slave as well!"

Then the simple son said softly, "What is this?" and quietly
The good father told his offspring: "We were freed from slavery."
But the youngest son was silent, for he could not speak at all,
His bright eyes were bright with wonder as his father told him all.

Now, dear people, heed the lesson and remember evermore,
What the father told his children, told his sons who numbered four!

reader:

There are different rabbinic understandings of our Exodus story. Rabbi Shmuel focused on how we were brought out from physical enslavement and political subjugation. Rav focused on how we were liberated from worshipping idols and were brought near to serve God.

"God said to Abram, You must know that your seed will be strangers in a land not theirs, and they will be enslaved and afflicted for four hundred years. However, I will bring judgment on the nation that enslaved them, and afterwards [your seed] shall go out with great wealth."

we raise the wine cup and sing:

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלֶבֶד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ.
אֶלָּא שְׁבָכַל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקְדוֹשׁ בְּרוּךְ הוּא
מְצִילֵנוּ מִיָּדָם:

V'HI SHEAMDAH

V'HI SHE-AMDAH, V'HI SHE-AMDAH LA-AVOTEINU V'LANU (x 2),
SHELO EKHAD BILVAD AMAD ALEINU L'KHALOTEINU
ELA SHEB'KHOL DOR VADOR OM'DIM ALEINU L'KHALOTEINU,
V'HA KADOSH BARUKH HU MATZILENU MI YADAM.

we read together:

This promise has stood for our parents and for us. For not only one enemy has risen against us to wipe us out. But in every generation there have been those who rose against us to wipe us out. But the Holy One, Blessed be God, keeps saving us from their hand.

The wine cup is put down.

reader:

We tell our story of wandering and homecoming, as did the farmer bringing the first fruits each year to the Temple in Jerusalem: "My father was a wandering Aramaean. He went down to Egypt and lived there in small numbers. He became a great, mighty, and numerous nation. The Egyptians treated us badly. They persecuted us and put us under hard labor. We cried out to God who heard our voice. God saw our persecution, our labor, and our oppression.

God took us out from Egypt with a strong hand and an outstretched arm, with awesome power, signs and wonders. God brought us to this place and gave us this land of milk and honey. Now I have brought the first fruits of this soil, which you, God, gave me." (Deuteronomy 26)

another reader:

God took us out from Egypt with a strong hand and an outstretched arm, with awesome power, signs and wonders. We will tell the ten plagues which the Holy One, blessed be God, brought upon the Egyptians in Egypt.

Midrash teaches that, while watching the Egyptians succumb to the ten plagues, the angels broke into songs of jubilation. God rebuked them, saying “My creatures are perishing, and you sing praises?”

As we recite each plague, we spill a drop of wine—symbol of joy—from our cups. Our joy in our liberation will always be tarnished by the pain visited upon the Egyptians.

The Ten Plagues

דָּם. צַפְרִידֵּעַ. כְּנִים. עָרוֹב. דְּבָר. שְׁחִין. בְּרָד. אֲרֵבָה. חֲשָׁד. מַכַּת בְּכוֹרוֹת:

- | | |
|--------------------|------------------------|
| 1. DAM | Blood |
| 2. TZFARDEYAH | Frogs |
| 3. KINIM | Vermin |
| 4. AROV | Wild Animals |
| 5. DEVER | Cattle Disease |
| 6. SH'KHIN | Boils |
| 7. BARAD | Hail |
| 8. ARBEH | Locusts |
| 9. KHOSHEKH | Darkness |
| 10. MAKAT BEKHOROT | Death of the Firstborn |

reader:

The Midrash recognizes that this liberation of our people came at the expense of another people. We see in this the zero-sum model – the world view that one can gain only by another’s loss. We can shift to a different way of thinking. Let us dream together of the day to come when we will see one’s gain specifically causing and specifically being caused by the other’s gain.

We raise our glasses and dimly peer into their depths, imagining this future.

we read together and then sing Dayenu:

God has bestowed many favors upon us.

Had God only brought us out of Egypt -- Dayenu - it would have been enough

Had God only given us the Sabbath -- Dayenu - it would have been enough

Had God only given us the Torah -- Dayenu - it would have been enough

אלו הוציאנו ממצרים, דינו:

אלו נתן לנו את השבת, דינו:

אלו נתן לנו את התורה, דינו:

ILU HOTZI HOTZIANU
HOTZIANU MI-MITZRAYIM,
HOTZIANU MI-MITZRAYIM:

DAYENU...

**ILU NATAN NATAN LANU,
NATAN LANU ET HA-SHABBAT,
NATAN LANU ET HA-SHABBAT:**

DAYENU...

**ILU NATAN NATAN LANU,
NATAN LANU ET HA-TORAH,
NATAN LANU ET HA-TORAH:**

DAYENU...

reader:

How much more so, then should we be grateful to God for the numerous favors that God bestowed upon us: God brought us out of Egypt, and punished the Egyptians; God split the Sea for us, led us through it on dry land, and sunk our foes in it; God sustained us in the desert for forty years, and fed us with the manna; God gave us the Sabbath, and brought us to Mount Sinai; God gave us the Torah, and brought us into the Land of Israel, and later built the Temple for us, the chosen place to atone for our crimes and misdemeanors.

SEDER PLATE SYMBOLS

reader:

Rabbi Gamliel used to say: Those who have not discussed these three things on Passover have not fulfilled their duty, namely:

Pesakh, the Passover Offering;
Matzah, the Unleavened Bread;
Maror, the Bitter Herbs.

Pesakh

Why did our ancestors eat the Passover Offering during the time that the Temple stood? It is because the Holy One, Blessed be God, passed over the houses of our ancestors in Egypt, as it is written: "You shall say: It is the Passover offering for God, who passed over the houses of the children in Egypt when God smote the Egyptians and spared our houses." (Exodus 12: 26-27)

Some use a shank bone from a lamb, others a beet, others a "Pascal Yam!"

reader:

Matzah

We raise the matzah and ask: Why do we eat this matzah? It is because the Ruler of Rulers, the Holy One, revealed God's self to our ancestors and redeemed them before their dough had time to ferment, as it is written: "They baked the dough which they had brought out of Egypt into unleavened cakes; for they were driven out of Egypt and could not delay, nor had they prepared any provision for their journey." (Exodus 12:39)

reader:

Maror

We raise the Maror and ask: Why do we eat this bitter herb? It is because the Egyptians embittered the lives of our ancestors in Egypt, as it is written: "They made life bitter for them with hard labor, with clay and bricks, and with all kinds of labor in the field; whatever work tasks they performed were backbreaking." (Exodus 1:14)

reader:

OK, so what else is on the seder plate?

Kharoset, which on the one hand, represents the bricks and mortar with which we built storehouses for the Pharaoh, in hard labor under oppression. On the other hand, the sweet taste of the charoset reminds us of the Garden of Eden and diminishes our suffering.

Parsley which reminds us of spring.

A **Roasted Egg** which reminds us of the festival sacrifice brought in Temple times.

reader:

And what about this **ORANGE?**

Well, there's a story and another story, and a story about that story.

Originated by Susanna Heschel to symbolize the inclusion of lesbians and gay men in Jewish life, the orange has subsequently become associated with broader themes of inclusion.

The story of this symbol continues and evolves. And now the orange has come to represent our desire to include and appreciate all people who feel they had been marginalized in the Jewish community.

All kinds of Israelites were brought forth out of *Mitzrayim* -- the Hebrew name for Egypt -- meaning "The Narrow Places."

What is your Narrow Place, what is constraining you? What would true liberation look like for you? Tonight we welcome all to "Come Out" and "Come In!"

another reader:

In every generation it is our duty to regard ourselves as though we personally had come out of Egypt, as it is written: "You shall tell your son on that day: This is on account of what God did for me when I came out of Egypt." It was not only our ancestors whom the Holy One redeemed from slavery; we, too, were redeemed with them, as it is written: "God took **us** out from there to take **us** to the land which God had sworn to our ancestors." (Deuteronomy 6:23)

another reader:

A Strong Hand and an Outstretched Arm

A “strong hand” refers to the sudden, dramatic intervention of G-d in our history, with which we were rescued. But in addition to the “strong hand,” there must also be the “outstretched arm.”

We needed a “strong hand,” because, left to our own resources we would never have left Egypt. But we also need an “outstretched arm,” an invitation to cultivate our own growth and progress over time. The arm is outstretched, meaning that the potential yet awaits its actualization.

Perhaps there is an etymological link of zero'a (arm) - זרוע - to zera (seed) - זרע. The outstretched arm alludes to our slow, gradual spiritual evolution, ongoing over generations.

Each generation has its part to play in the spiritual drama. For this reason we say in the Hagadah, “In every generation a person must see themselves as if *they, themselves* came out of Egypt.”

Adapted from Rav Kook's *Ginzei Ra'a'yah*

We cover the matzah, raise the cup of wine and sing Psalm 114 from Hallel.

Psalm 114

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֹעֵז: הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל
מִמְשָׁלוֹתָיו: הַיָּם רָאָה וַיָּנָס, הַיַּרְדֵּן יָסַב לְאַחֹר: הַהָרִים רָקְדוּ כְּאֵילִים. גְּבְעוֹת
כְּבָנֵי-צֹאן:

B'TZEIT YISRAEL MI-MITZRAYIM, BEIT YA'AKOV ME-AM LOEZ. (X 2)
HAITAH, HAITAH YEHUDAH L'KADSHO, YISRAEL MAMSHELOTAV,
HA YAM RA'AH VAYANOS, HA YARDEN YISOV L'AKHOR,
HE HARIM RAK'DU KHE-EILIM, G'VAOT KIVNEI-TZON.

(When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel God's Rulerdom. The sea saw it and fled; the Jordan turned backward. The mountains skipped like rams, and the hills like lambs.)

מֵה־לָּךְ הַיָּם כִּי תָנֹס. הַיַּרְדֵּן תִּסָּב לְאַחֹר:
הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבָנֵי-צֹאן:
מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
הַהַרְכִּי הַצּוֹר אֶגְס־מַיִם. חֲלָמִישׁ לְמַעַיְנו־מַיִם.

echo the leader:

**MAH L'KHA HA YAM // KI TANUS // HA YARDEN // TISOV LE-AKHOR.
HE HARIM // TIRK'DU KHE-EILIM // G'VAOT // KIVNEI-TZON.**

**MI-LIFNEI ADON // KHULI ARETZ // MI-LIFNEI ELO-AH YA'AKOV.
HA-HOF-KHI HA-TZUR // AGAM MAYIM // KHALAMISH // L'MAYNO MAYIM.**

(Why sea, do you flee? Why, O Jordan, do you turn backward? You mountains, why skip like rams? You hills, why leap like lambs? O earth, tremble at God's presence, at the presence of the God of Jacob, who turns the rock into a pond of water, the flint into a flowing fountain.)

This second cup of wine recalls the second of God's four promises (Exodus 6: 6-8) to redeem us from Egypt:

וְהִצַּלְתִּי

v' hitzalti, I will deliver you to a new place

Over the second cup of wine, we recite, recline and drink:

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

**BARUKH ATAH ADONAI, ELOHEINU MELEKH HA OLAM,
BOREI P'RI HA-GAFEN.**

Blessed are You, our God, Ruler of the Universe, who creates the fruit of the vine.

Step 6:

ROKHTZAH	<i>Wash with a blessing</i>	רְחִצָּה.
-----------------	-----------------------------	------------------

We wash our hands again, this time with a blessing.

We bless this washing because soon we will eat matzah.

We can help each other - pouring water over each other's hands and passing the towel.

The moment's near when we shall eat
a snack, a meal, a Seder treat

Our customs held in high esteem
that when we eat our hands be clean

For all that we can do or say
a blessing must precede the way

from *A Family Pesach Seder in Rhyme*

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

**BARUKH ATAH ADONAI, ELOHEINU MELEKH HA OLAM,
ASHER KID'SHANU B'MITZVOTAV, V'TZIVANU AL NETILAT YADAYIM.**

Blessed are You, our God, Ruler of the Universe, who made us holy with Your mitzvot,
and commanded us concerning the washing of the hands.

Step 7:

MOTZI MATZAH	<i>Bless, eat matzah</i>	מוֹצִיא מַצָּה.
---------------------	--------------------------	------------------------

We hold aloft the broken middle piece of matzah together with the top and bottom whole matzot, making the usual “motzi” blessing (which is made over any kind of bread), and then add our special, happy blessing as we fulfill the mitzvah of matzah.

The familiar “Motzi” blessing is said on the whole matzot. The blessing for the mitzvah of eating matzah, “...Al Akhilat Matzah,” is said on the broken piece.

The Talmud (Baba Batra 14a) says: the whole tablets of the second set of Ten Commandments were placed alongside the broken tablets of the original set of Ten Commandments (which Moses dropped). Whole and broken, they nestled together inside the Ark of the Covenant. Both were valued. Both were considered equally holy.

Ernest Hemingway said: "The world breaks everyone, and afterwards some are stronger in the broken places."

Let us gather together these matzot, the broken and the whole, let us gather together the broken and whole places in our lives, the broken and whole places in our world, and bless them equally.

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

**BARUKH ATAH ADONAI, ELOHEINU MELEKH HA OLAM,
HA-MOTZI LEKHEM MIN HA-ARETZ.**

Blessed are You, our God, Ruler of the Universe, who brings forth bread from the earth.

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

**BARUKH ATAH ADONAI, ELOHEINU MELEKH HA OLAM,
ASHER KID'SHANU B'MITZVOTAV V'TZIVANU AL AKHILAT MATZAH.**

Blessed are You, our God, Ruler of the Universe, who made us holy with Your mitzvot, and commanded us concerning the eating of matzah.

Step 8:

8	MAROR	<i>Bless, eat bitter herbs</i>	מָרֹר.
---	--------------	--------------------------------	--------

We take some bitter maror, dip it in a little kharoset, bless and eat.

A Meditation on Maror by Ira Steingroot

“Personally, I cannot imagine Passover without horseradish. Its combination of intense pleasure and pain makes a good analog for the bittersweet nature of our memories at Passover. We remember good times with family and friends, often with those who are no longer with us or are far away. We give our brief lives added dimension by linking them to the pain and triumph of Jewish history. As the Irish fiddler Seamus Connolly once said in the name of his mother, ‘We’re never so happy as when we’re crying.’ We never enjoy the horseradish so much as when it brings tears to our eyes.”

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

**BARUKH ATAH ADONAI, ELOHEINU MELEKH HA OLAM,
ASHER KID'SHANU B'MITZVOTAV V'TZIVANU AL AKHILAT MAROR.**

Blessed are You, our God, Ruler of the Universe, who made us holy with Your mitzvot, and commanded us concerning the eating of the bitter herbs.

Step 9:

KOREKH	<i>Eat bitter herb / kharoset sandwich</i>	כֹּרֵךְ.
---------------	--	----------

*We take the bottom matzah and prepare a sandwich of matzah, maror, and kharoset.
We recline and eat.*

We ate matzah and maror separately. But in the days of the Temple, Rabbi Hillel used to bind together a sandwich of Pesakh lamb, matzah and maror. He ate them all together following this: “You shall eat it (the Pesakh sacrifice) on matzot and maror.” [Numbers 9:11]

We remember now the Pesakh sacrifice in the Temple through Rabbi Hillel’s tradition.

In the 20th century, the revivers of the Hebrew language in Israel pondered a Hebrew word for “sandwich.” Some suggested “Hillelet” after Rabbi Hillel. Later they chose “KOREKH” from the verb of “binding” that Hillel did. (In modern Hebrew however, many say “sand-WEECH.”)

Step 10:

SHULKHAN OREKH	<i>Eat the festival meal</i>	שֻׁלְחַן עֹרֵךְ.
-----------------------	------------------------------	-------------------------

Hooray -- let's eat !

As we enjoy our communal meal, feel free to discuss any of these with table-mates:

- *what Passover means to you -*
- *how this ancient story is still relevant in our world today -*
- *historical or current struggles for freedom in the world -*
- *warm memories of Passover seders of the past -*
- *interesting seder customs -*

*As we eat dessert, some will go searching for the afikomen.
We pay "ransom" for the afikomen to the lucky finders.*

Step 11:

TZAFUN	<i>Eat the afikomen</i>	צָפוּן.
---------------	-------------------------	----------------

*Now for the afikomen, this last thing we eat,
with two cups of wine and loud singing ahead.*

Pesakh is a holiday celebrating our reunion with the lost parts of ourselves. Often, hiding and separation are essential stages in our life. In the Biblical story of the Exodus, both Moses and God played "hide-and-go-seek." Moshe was hidden for three months from Pharaoh until he was adopted by Pharaoh's daughter. Then the grown Moshe went out to seek his brothers.

The Divine Face too was hidden for hundreds of years of servitude until God's revelation to Moshe at the burning bush. Initially Moshe hid his face, but eventually he helped all Israel to encounter God face to face at Mount Sinai.

On seder night, we hide and then seek the afikomen, reuniting the two parts separated at the beginning of the seder. May we learn to discover the lost parts of ourselves, and to become reconciled with [friends or] relatives who have become distant and to find wholeness in a Jewish tradition from which we have become alienated.

by Mishael Zion and Noam Zion

(CUP-CUP-CUP)
(THE THIRD CUP OF WINE IS POURED FOR BLESSING A LITTLE LATER)
(CUP-CUP-CUP)

Step 12:

BAREKH	<i>Make the blessing after meals</i>	בָּרַךְ.
---------------	--------------------------------------	-----------------

*We will sing our gratitude for freedom, and for the bounty of the land.
We raise our cups when singing this praise.*

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: אִזּוּ יִמְלֵא שְׂחֹק
פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אִזּוּ יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְּדִיל יְיָ
לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵיחִים: שׁוּבָה יְיָ אֶת שְׁבִיתָנוּ כְּאַפִּיקִים בְּנֶגֶב:
הַזְרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּדֶף יִלְדֵּךְ וּבָכָה נִשְׂא מְשֶׁךְ הַזֶּרַע בֹּא יָבֵא
בְּרִנָּה נִשְׂא אֶלְמֹתָיו:

SHIR HA MA'A·LOT

BE·SHUV ADONAI ET SHIVAT TZION HAYINU KE·KHOL'MIM.

AZ Y'MALEH SKHOK PINU UL'SHONENU RINAH

AZ YOM'RU VAGOYIM HIGDIL ADONAI LA'ASOT IM EILEH.

HIGDIL ADONAI LA'ASOT IMANU HAYINU S'MEIKHIM.

SHUVAH ADONAI ET SH'VITEINU KA'AFIKIM BA·NEGEV.

HA·ZORIM B'DIMAH BE·RINAH YIKTZORU.

HA·LOKH YELEKH UVAKHO, NOSEH MESHEKH HA·ZARA

BO·YAVO, YAVO VE·RINAH, NOSEH ALUMOTAV.

Psalm 126

A Song of Ascents. When God brought the exiles back to Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with glad song. Then it was said among the nations: "God has done great things for them."

God has done great things for us, and we rejoice. Restore our captives, O God, like streams in the Negev. Those who sow in tears shall reap in joy. The farmer who bears the measure of seed to the field in sadness, shall come home with joy, bearing sheaves.

ZIMUN = Invitation to Bless.

(If 10 or more adult Jews, include Hebrew words in parentheses.)

חֲבֵירֵי נְבִירָךְ! : Leader

Chaveirai n'vareikh. :Leader
(Friends, let's bless!)

יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. : Group

Y'hi shem Adonai m'vorakh me'ata v'ad olam. : Group
(Blessed is the name of God now and forever.)

יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. : Leader

Y'hi shem Adonai m'vorakh me'ata v'ad olam. : Leader
(Blessed is the name of God now and forever.)

בְּרִשּׁוֹת חֲבֵירֵי, נְבִירָךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ. : Leader

Birshut khaveirai n'vareikh (E-loheinu) she-akhalnu mishelo. : Leader
(With your permission, let us bless God whose food we have eaten.)

נְבִירָךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ. : Group

N'vareikh (E-loheinu) she-akhalnu mishelo. :Group
(Let us bless God whose food we have eaten.)

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חַיֵּינוּ. : Leader

Barukh (E-loheinu) she-akhalnu mishelo uv-tuvo khayinu. : Leader
(Blessed is God whose food we have eaten and through whose goodness we live.)

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חַיֵּינוּ. : Group

Barukh (E-loheinu) she-akhalnu mishelo uv-tuvo khayinu. : Group
(Blessed is God whose food we have eaten and through whose goodness we live.)

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ : All

Barukh hu u-varukh sh'mo. : All
(Blessed is God and blessed is God's name.)

The Blessing itself begins here (short form with additions by Burt Jacobson):

Leader: Let us become aware of God's presence.

Group: God is the energy pent up in the seed and in the soil's wonderful chemistry.

Leader: Godly is the human skill which brings forth food in abundance.

Group: Godly is our desire to feed those who hunger, to build a world where no one lacks food.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד
וּבְרַחֲמִים הוּא נוֹתֵן לֶחֶם לְכָל בֶּשָׂר כִּי לְעוֹלָם חֲסִדּוֹ. וּבְטוֹבוֹ הַגְּדוֹל תָּמִיד לֹא
חָסַר לָנוּ, וְאֵל יַחֲסֵר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעִבּוֹר שְׁמוֹ הַגְּדוֹל, כִּי הוּא אֵל זֶן
וּמִפְּרִיָּס לְכָל וּמִטֵּיב לְכָל, וּמְכִין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי,
הַזֶּן אֶת הַכֹּל:

BARUKH ATAH ADONAI, E-LOHEINU MELEKH HA-OLAM,
HA ZAN ET HA-OLAM KULO B'TUVO, B'KHEIN B'KHESED UV-RAKHAMIM,
HU NOTEIN LEKHEM L'KHOL-BASAR, KI L'OLAM KHASDO,
UV-TUVO HA GADOL, TAMID LO KHASAR LANU V'AL YEKHSAR LANU
MAZON L'OLAM VA-ED, BA-AVUR SH'MO HA GADOL,
KI HU EIL ZAN UM-FARNEIS LAKOL, U-MEITIV LAKOL U-MEIKHIN MAZON
L'KHOL-BRIYOTAV ASHER BARA. BARUKH ATAH ADONAI, HA ZAN ET HA KOL.

(Blessed is our God, Sovereign of the universe, who sustains the entire world with goodness, kindness and mercy. God gives food to all creatures, for God's mercy is everlasting.)

Through God's abundant goodness we have not lacked sustenance, and may we not lack sustenance forever, for the sake of God's great name. God sustains all, does good to all, provides food for all the creatures whom God has created. Blessed is God, who provides food for all.)

כִּפְתוּב, וְאָכַלְתָּ וְשָׂבַעְתָּ, וּבִרְכַתְּ אֶת יי אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ.
בְּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל הַמָּזוֹן:

KAKATUV: "V'AKHALTA V'SAVATA UVEIRAKHTA ET ADONAI ELOHEKHA
AL HA-ARETZ HA-TOVA ASHER NATAN LAKH."
BARUKH ATAH ADONAI, AL HA-ARETZ V'AL HA MAZON.

(as it is written [Deut.8:10]: "When you have eaten and you are satisfied, give thanks to your God for the good land which God has given you." Blessed are You, God, for the land and its produce.)

we continue in English:

We bless You now, Eternal One, the power and majesty in all. You gave us this food, You sustain our lives through Your grace, through Your love, through Your compassion. You provide all the food that comes to us, guiding and nourishing our lives. Now we hope and we pray for a wonderous great day when no one in our world will lack bread or food to eat. We will work to help bring that time when all who hunger will eat and be filled; every human will know that Yours is the power sustaining all life and doing good for all. We bless you now, Eternal One, for feeding everything.

LEADER: Let us give thanks for the covenant, for the Torah, and for the land of our people's birth and rebirth.

GROUP: For the culture, faith, and hope of our people alive once more in Eretz Yisrael.

LEADER: May we renew our traditions, reclaim our heritage, and make life beautiful and joyous.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.
בָּרוּךְ אַתָּה יי, בּוֹנֵה בְרַחֲמֵינוּ יְרוּשָׁלַיִם. אָמֵן.

UV'NEI Y'RUSHALAYIM
IR HA KODESH BIMHEIRA V'YAMEINU.
BARUKH ATAH ADONAI, BONEH V'RAKHAMAV Y'RUSHALAYIM, AMEN.

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

LEADER: May Jerusalem, the holy city, and the land of Israel be blessed.

GROUP: May there be peace between the children of Sarah and the children of Hagar.

LEADER: May there be redemption for all Jews in all lands where they suffer want and persecution.

GROUP: Let us strive to rid our world of hunger and violence, ignorance, poverty and disease.

****ADDITIONAL BLESSINGS / HOPES ARE ADDED HERE****

הַרְחַמְנוּ, הוּא יִנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ טוֹב.
HA-RAKHAMAN HU YANKHILEINU YOM SHEH KULO TOV.

(May the Merciful One grant us a day that is entirely good.)

LEADER: Let us help to fulfill the everlasting hope for a world of unity and harmony.

GROUP: May the Eternal infuse us with the courage and strength of vision to pursue freedom, justice, and peace.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל
יוֹשְׁבֵי תֵבֵל, וְאַמְרוּ אָמֵן:

OSEH SHALOM BIMROMAV, HU YA-ASEH SHALOM
ALEINU V'AL KOL YISRAEL,
V'AL KOL YOSHVEI TEVEL
V'IMRU: AMEN.

(May the One who makes peace in the heavens let peace descend on all us and all of Israel, and all who dwell on earth, and let us say: Amen.)

This third cup of wine recalls the third of God's four promises (Exodus 6: 6-8) to redeem us from Egypt:

וְגִאֲלִתִּי

v'ga'alti, I will help you to transform.

Over the third cup of wine, we recite, recline and drink:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

**BARUKH ATAH ADONAI, ELOHEINU MELEKH HA OLAM,
BOREI P'RI HA-GAFEN.**

Blessed are You, our God, Ruler of the Universe, who creates the fruit of the vine.

ELIJAH'S CUP:

We pour a cup of wine in honor of the Prophet Elijah, open the door, and sing our hopes that he will show up soon.

Now the seder focuses on the hope for the future redemption symbolized by Elijah the Prophet, bearer of good news.

In Egypt, the doors of the house were shut tight on the night of the tenth plague. Blood marked the lintels of the doorposts where we now place the mezuzah. However, in the contemporary seder the doors are opened wide in expectation. This is no longer a night of terror but the dawn of hope. It is, as the Torah calls it, a Night of Watching in expectation of great changes for the better.

by Mishael Zion and Noam Zion (adapted)

we sing:

אֱלֹהֵינוּ הַנְּבִיא אֱלֹהֵינוּ הַתְּשֻׁבִי אֱלֹהֵינוּ הַגְּלֵעָדִי.
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלֵינוּ עִם מְשִׁיחַ בֶּן-דָּוִד:

**ELIYAHU HA NAVI, ELIYAHU HA TISHBI, ELIYAHU HA GIL'ADI -
BIM'HERA V'YAMEINU YAVO ELEINU, IM MASHIAKH BEN DAVID.**

*Elijah the Prophet, Elijah from Tishbi, Elijah from Gilad -
Speedily and in our days may he come to us with the messiah, son of David.*

MIRIAM'S CUP:

We raise the empty goblet and say:

Miriam's cup is filled with water, rather than wine. We invite women to fill Miriam's cup with water from their own glasses.

A reader continues:

A Midrash teaches that a miraculous well accompanied the Hebrews throughout their journey in the desert, providing them with water. This 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 desert, sources of sustenance and healing. Her words of comfort gave the Hebrews the faith and confidence to overcome the hardships of the Exodus.

We fill Miriam's cup with water to honor her role in ensuring the survival of the Jewish people. Like Miriam, Jewish women in all generations have been essential for the continuity of our people. As keepers of traditions in the home, women passed down songs and stories, rituals and recipes, from mother to daughter, from generation to generation. Let us each fill the cup of Miriam with water from our own glasses, so that our daughters may continue to draw from the strength and wisdom of our heritage.

www.miriamscup.com

As Miriam's cup is being filled, all are invited to share with their neighbor a few words about a Jewish woman, living or dead, whom they admire.

(CUP-CUP-CUP-CUP)
(THE FOURTH CUP OF WINE IS Poured FOR BLESSING A LITTLE LATER)
(CUP-CUP-CUP-CUP)

Step 13:

HALLEL	<i>Sing Hallel songs</i>	הלל.
---------------	--------------------------	-------------

We sing selections of our happiest festival songs.

PSALM 115: 12-18

יְיָ זָכְרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן.
יְבָרֵךְ יִרְאֵי יְיָ, הַקְּטָנִים עִם הַגְּדֹלִים. יִסֹּף יְיָ עֲלֵיכֶם, עַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיְיָ, עֹשֶׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַיְיָ, וְהָאָרֶץ נָתַן
לְבְנֵי אָדָם. לֹא הִמְתִּים יְהִלְלוּיָהּ, וְלֹא כָל יִרְדֵי דוּמָה.
וְאַנְחֵנוּ נְבָרֵךְ יְיָ, מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

**ADONAI Z'KHARANU Y'VAREIKH,
Y'VAREIKH ET BEIT YISRAEL, Y'VAREIKH ET BEIT AHARON.
Y'VAREIKH YIREI ADONAI, HA K'TANIM IM HA G'DOLIM.
YOSEIF ADONAI ALEIKHEM, ALEIKHEM V'AL B'NEIKHEM.
B'RUKHIM ATEM L'ADONAI, OSEH SHAMAYIM VA'ARETZ.
HA SHAMAYIM SHAMAYIM L'ADONAI, V'HAARETZ NATAN LIVNEI ADAM.
LO HA MEITIM Y'HAL'LU YAH, V'LO KOL YOR'DEI DUMAH.
VA'ANAKHNU N'VAREIKH YAH, MEI'ATAH V'AD OLAM. HAL'LUYAH.**

(The Eternal Sovereign who has remembered us will bless; God will bless the house of Israel; God will bless the house of Aaron; God will bless those who revere the Eternal One, the small with the great. May the Eternal One increase you -- you and your children. You are blessed by the Eternal One who made the heaven and earth. The heaven is the Eternal One's, but God has given the earth to humanity. The dead cannot praise the Eternal One, nor can any who go down into silence. But we will bless Adonai from this time forth and forever. Halleluyah!)

Psalm 117

הַלְלוּ אֶת יְיָ, כָּל גּוֹיִם, שִׁבְחֻהוּ כָּל הָאֻמִּים.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וְאֵמֶת יְיָ לְעוֹלָם הַלְלוּיָהּ:

**HAL'LU ET ADONAI, KOL, KOL GOYIM,
SHAB'KHUHU, SHAB'KHUHU, KOL HA UMIM.
KI GAVAR ALEINU - ALEINU KHASDO, VE'EMET ADONAI L'OLAM,
HALLELUYAH.**

(Give thanks to the Eternal One, all you nations; praise God, all you peoples! For God's kindness overwhelms us, and the truth of Adonai is forever, Halleluyah!)

Psalm 118: 1-4

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא יְרֵאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ:

**HODU L'ADONAI - KI, KI TOV, KI L'OLAM,
YOMAR NA YISRAEL, (x 2) KI L'OLAM,
YOMRU NA VEIT AHARON, (x 2) KI L'OLAM,
YOMRU NA YIREI ADONAI, (x 2) KI L'OLAM,**

**KI L'OLAM KHASDO.
KI L'OLAM KHASDO.
KI L'OLAM KHASDO.
KI L'OLAM KHASDO.**

*(Give thanks to the Eternal, for God is good;
Let Israel say:
Let the house of Aaron say:
Let those who revere the Eternal One say:*

*God's kindness endures forever.
"God's kindness endures forever."
"God's kindness endures forever."
"God's kindness endures forever.")*

Psalm 118: 5

מִן הַמִּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בַמִּרְחֵב יְהוָה. יְהוָה לִי לֹא אִירָא מִהַיַּעֲשֶׂה לִי אָדָם.

**MIN HA MEITZAR KARATI YAH. ANANI VA-MERKHAV YAH.
ADONAI LI, LO IRAH; MAH YA'ASEH, YA'ASEH, LI ADAM?**

*(From the narrow straits I called upon the Eternal One; the Eternal One responded with great expanse.
God is with me, I don't need to fear; what can a human do to me?)*

Psalm 118: 19-20

Each verse is repeated twice:

פִּתְחוּ לִי שַׁעַר צְדִיק, אָבֹא בָם אוֹדֶה יְהוָה.
זֶה הַשַּׁעַר לַיהוָה, צְדִיקִים יָבֹאוּ בוֹ.

**PITKHU LI SHA'AREI TZEDEK, AVO VAM ODEH YAH.
ZEH HA SHA'AR L'ADONAI, TZADIKIM YAVO'U VO.**

*(Open for me the gates of righteousness, that I may enter and praise God.
This is the gate of God; the righteous may enter through it.)*

Psalm 118: 21-24

Each verse is repeated twice:

אוֹדֹךָ כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה. אֶבֶן מַאֲסוֹ הַבּוֹנִים, הָיְתָה לְרֹאשׁ פִּנָּה.
מֵיַת יְיָ הָיְתָה זֹאת, הִיא נִפְלְאת בְּעֵינֵינוּ: זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה בּוֹ.

**OD'KHA KI ANITANI, VAT'HI LI LISHUAH.
EVEN MAASU HABONIM, HAY'TAH L'ROSH PINAH.
MEI'EIT ADONAI HAY'TAH ZOT, HI NIFLAT B'EINEINU.
ZEH HAYOM ASAH ADONAI, NAGILAH V'NISM'KHAH VO.**

(I thank You for You have answered me, becoming my salvation. The stone which the builders rejected has become the major cornerstone. This is from God; it is amazing in our eyes. This is the day which God has made; let's be happy and rejoice in it.)

Psalm 118: 25

Each verse is repeated twice:

אָנָּה יְיָ הוֹשִׁיעָה נָּא:
אָנָּה יְיָ הַצְּלִיחָה נָּא:

**ANA ADONAI HOSHIAH NA.
ANA ADONAI HATZLIKHAH NA.**

(O God, please save us! O God, please save us! O God, let us prosper! O God, let us prosper!)

This fourth cup of wine recalls the fourth of God's four promises (Exodus 6: 6-8) to redeem us from Egypt:

וְלִקְחָתִי
v'lakakhti, I will take you into relationship

Over the fourth cup of wine, we recite, recline and drink:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

**BARUKH ATAH ADONAI, ELOHEINU MELEKH HA OLAM,
BOREI P'RI HA-GAFEN.**

Blessed are You, our God, Ruler of the Universe, who creates the fruit of the vine.

COUNTING THE OMER

On the second night of Passover we begin counting the 50 days from the Exodus to Sinai, from Pesakh, the harvest of barley, to Shavuot, the harvest of wheat. Traditionally, the rabbis interpret the counting as reflecting Israel's eager anticipation of the giving of the Torah at Sinai on Shavuot. The physical liberation is not an end in itself, but must be wedded to a life of values and responsibility.

By Noam Zion & David Dishon

The blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

BARUKH ATAH A-DONAI ELOHEINU MELEKH HA OLAM,
ASHER KID'SHANU B'MITZVOTAV, V'TZIVANU AL SEFIRAT HA OMER.

(Blessed are You, God, Ruler of the Universe, Who has made us holy with Your mitzvot and commanded us regarding the Counting of the Omer.)

the count itself:

הַיּוֹם יוֹם אֶחָד לְעֹמֶר.

HA YOM YOM EKHAD LA-OMER: "Today is the first day of the Omer."

Step 14:

NIRTZAH	Call it good!	נִרְצָה.
---------	---------------	----------

*We will soon conclude the seder and then sing the old Passover favorites.
And even as we finish, we start thinking about next year!*

The Pesakh seder draws to an end with a prayer that our efforts to perform the seder properly may be pleasing and acceptable to God. The prayer was written by Rabbi Yosef Tov-Elem, 11th c, France.

"Concluded is the Pesakh Seder, finished down to the last detail with all its laws and customs. As we have been able to conduct this seder, so may we someday perform it in Jerusalem. Pure One who dwells in the palace, support your congregation countless in number. May You soon lead the offshoots of your stock, bringing the redeemed to Zion in joy."

(and now the finale!)

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

L'SHANA HA BA'AH Bi-YERUSHALAYIM !

(NEXT YEAR IN JERUSALEM !)

more songs!

MIRIAM HA N'VIAH Lyrics by Rabbi Leila Gal Berner

MIRIAM HA N'VI'AH OZ V'ZIMRAH B'YADAH. MIRIAM TIRKOD ITANU L'HAGDIL
ZIMRAT OLAM. MIRIAM TIRKOD ITANU L'TAKEN ET HA OLAM. BIMHEIRAH
V'YAMEINU HI T'VEINU EL MEI HA-Y'SHUAH.

*(Miriam the Prophet, strength and song is in her hand. Miriam, dance with us, to bring more
song into the world. Miriam dance with us, to repair the world. May she soon bring us to the
waters of redemption.)*

ADIR HU

אָדיר הוּא, אָדיר הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, בִּתְדָף בְּקָרוֹב.

בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, בִּתְדָף בְּקָרוֹב.

הַדּוֹר הוּא, וְתִיק הוּא, זָכַאי הוּא, חֲסִיד הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה
בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, בִּתְדָף בְּקָרוֹב.

טָהוֹר הוּא, יַחִיד הוּא, כְּבִיר הוּא, לָמוּד הוּא, מְלֶךְ הוּא, נוֹרָא הוּא, סָגִיב הוּא,
עֲזוּז הוּא, פּוֹדֵה הוּא, צַדִּיק הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, בִּתְדָף בְּקָרוֹב.

קְדוֹשׁ הוּא, רְחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה
בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, בִּתְדָף בְּקָרוֹב.

ADIR HU, ADIR HU

CHORUS: YIVNEH VEITO B'KAROV. BIM'HEIRAH, BIM'HEIRAH, B'YAMEINU B'KAROV EI-L
B'NEI! EI-L B'NEI! B'NEI VEIT'KHA B'KAROV.

BAKHUR HU, GADOL HU, DAGUL HU, HADUR HU, VATIK HU, ZAKAI HU, KHASID HU, //

TAHOR HU, YAKHID HU, KABIR HU, LAMUD HU, MELEKH HU, NORA HU, SAGIV HU, IZUZ
HU, PODEH HU, TZADIK HU //

KADOSH HU, RAKHUM HU, SHADDAI HU, TAKIF HU //

KHAD GADYA

חַד גְּדִיָּא, חַד גְּדִיָּא,
דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא שׁוֹנְרָא, וְאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא כְּלָבָא, וְנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא חוּטְרָא, וְהִפָּה לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא נוֹרָא, וְשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מַיָּא, וְכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא תוֹרָא, וְשִׁתָּא לְמַיָּא, דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַשׁוּחַט, וְשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמַיָּא, דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מְלָאדָּ הַמָּוֶת, וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמַיָּא, דְּכָבֵה

לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהֵפֵּה לְכַלְבָּא, דְּנָשַׁךְ לְשׁוּנְרָא, דְּאָכַלָּה לְגַדְיָא,
דְּזָבִין אָבָא בְּתַרֵּי זׁוּזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא הַקְּדוּשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמַלְאָךְ הַמָּוֶת, דְּשַׁחַט לְתוֹרָא, דְּשָׁתָּא
לְמִיָּא, דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהֵפֵּה לְכַלְבָּא, דְּנָשַׁךְ לְשׁוּנְרָא,
דְּאָכַלָּה לְגַדְיָא, דְּזָבִין אָבָא בְּתַרֵּי זׁוּזִי, חַד גַּדְיָא, חַד גַּדְיָא.

KHAD GADYA

An only kid, an only kid that my father bought for two zuzim; HAD GADYA, HAD GADYA.

Then came the cat and ate the kid that my father bought for two zuzim; HAD GADYA, HAD GADYA.

Then came the dog and bit the cat that ate the kid that my father bought for two zuzim; HAD GADYA, HAD GADYA.

Then came the stick and beat the dog that bit the cat that ate the kid that my father bought for two zuzim; HAD GADYA, HAD GADYA.

Then came the fire and burned the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim; HAD GADYA, HAD GADYA.

Then came the water and quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim; HAD GADYA, HAD GADYA.

Then came the ox and drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim; HAD GADYA, HAD GADYA.

Then came the slaughterer and killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim; HAD GADYA, HAD GADYA.

Then came the Angel of Death and slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim; HAD GADYA, HAD GADYA.

Then came the Holy One, blessed be God, and slew the angel of death that slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim; HAD GADYA, HAD GADYA.

EKHAD MI YODEA?

אָחַד מִי יוֹדֵעַ? אָחַד אֲנִי יוֹדֵעַ: אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.
שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יָמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אֲנִי יוֹדֵעַ: תְּשַׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְבָרִים, תְּשַׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

אַחַד עָשָׂר מִי יוֹדֵעַ? אַחַד עָשָׂר אֲנִי יוֹדֵעַ: אַחַד עָשָׂר כּוֹכְבֵיא, עֶשְׂרֵה דְבָרִים, תְּשַׁעָה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שְׁבֻטֵי־אֵל, אֶחָד עָשָׂר כּוֹכְבֵי־אֵל, עֶשְׂרֵה דְבָרִיאַ, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבֻטֵי־אֵל, שְׁשֶׁה סְדְרֵי מְשֻׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מְדֻבָּרֵי־אֵל, שְׁנַיִם עָשָׂר שְׁבֻטֵי־אֵל, אֶחָד עָשָׂר כּוֹכְבֵי־אֵל, עֶשְׂרֵה דְבָרִיאַ, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבֻטֵי־אֵל, שְׁשֶׁה סְדְרֵי מְשֻׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

WHO CAN SING ME ONE, OH? tune of “Green Grow the Rushes”

[Thirteen are the attributes of God. Twelve are the tribes of Israel. Eleven are the stars in Joseph’s dream. Ten are the ten commandments. Nine are the months till a baby’s born. Eight are the days till circumcision. Seven are the days of the week. Six are the orders of the Mishna. Five are the books of the Torah. Four are the Matriarchs. Three are the Patriarchs. Two are the tablets of the Covenant. One is God and God alone and ever more shall be so.]

Q: Who can sing me one, oh? Ekhad mi yodea?

A: I can sing you one, oh. One is God and God alone and ever more shall be so.

Q: Who can sing me two, oh? Sh’nayim mi yodea?

A: I can sing you two, oh. Two are the tablets of the covenant. One is God and God alone and ever more shall be so.

Q: Who can sing me three, oh? Sh’losha mi yodea?

A: I can sing you three, oh. Three are the Patriarchs. Two are the tablets of the covenant. One is God and God alone and ever more shall be so.

Q: Who can sing me four, oh? Arba mi yodea?

A: I can sing you...

Q: Who can sing me five, oh? Hamisha mi yodea?

A: I can sing you...

Q: Who can sing me six, oh? Shisha mi yodea?

A: I can sing you...

Q: Who can sing me seven, oh? Shiva mi yodea?

A: I can sing you...

Q: Who can sing me eight, oh? Sh’mona mi yodea?

A: I can sing you...

Q: Who can sing me nine, oh? Tisha mi yodea?

A: I can sing you...

Q: Who can sing me ten, oh? Asarah mi yodea?

A: I can sing you...

Q: Who can sing me eleven, oh? Ahad-asar mi yodea?

A: I can sing you...

Q: Who can sing me twelve, oh? Shnaim-asar mi yodea?

A: I can sing you...

Q: Who can sing me thirteen, oh? Sh’losha-asar mi yodea? A: I can sing you...

LET MY PEOPLE GO!

When Israel was in Egypt land, let my people go;
Oppressed so hard they could not stand, let my people go.

Go down, Moses, way down in Egypt land; Tell old Pharaoh, "let my people go!"

As Israel stood by the water's side, let my people go;
at God's command it did divide, let my people go.

Go down, Moses, way down in Egypt land; Tell old Pharaoh, "let my people go!"

We need not always weep and mourn, let my people go;
and wear those slavery chains forlorn, let my people go.

Go down, Moses, way down in Egypt land; Tell old Pharaoh, "let my people go!"

THERE'S NO SEDER LIKE OUR SEDER

There's no seder like our seder,
There's no seder I know.
Everything about it is halakhic
Nothing that the Torah won't allow.
Listen how we read the whole Haggadah
It's all in Hebrew
'Cause we know how.
There's no seder like our seder,
We tell a tale that is swell:
Moses took the people out into the heat
They baked the matzah
While on their feet
Now isn't that a story
That just can't be beat?
Let's go on with the show!

A FEW OF MY FAVORITE THINGS

Cleaning and cooking and so many dishes
Out with the hametz, no pasta, no knishes
Fish that's gefillted, horseradish that stings
These are a few of our Passover things.
Matzah and karpas and chopped up kharoset
Shankbones and kiddush and Yiddish neuroses
Tante who kvetches and Uncle who sings
These are a few of our Passover things.
Motzi and maror and trouble with Pharoahs
Famines and locusts and slaves with wheelbarrows
Matzah balls floating and eggshell that cling
These are a few of our Passover things.
When the plagues strike - When the lice bite - When we're feeling sad
We simply remember our Passover things - and then we don't feel so bad !

QUIEN SUPIESE Y ENTENDIESE (in Ladino)

Quien supiese y entendiese alabad al Di-o Criense,

1. ¿Cualo es El Uno? ¿Cualo es El Uno? Uno es El Creador. Uno es El Creador.
Uno es El Creador. ¡ Bareju, baruj Shemo !

Quien supiese y entendiese alabad al Di-o Criense,

2. ¿Cualo son los Dos? ¿Cualo son los Dos? Dos Moshe y Aron,
1. Uno es El Creador . Uno es El Creador. ¡ Bareju, baruj Shemo !

Quien supiese y entendiese alabad al Di-o Criense,

3. ¿Cualo son los Tres? ¿Cualo son los Tres? Tres nuestros Padres son [Abraham, Yitzkhak,
v'Yaakov],
2. Dos Moshe y Aron,
1. Uno es El Creador. Uno es El Creador. ¡ Bareju, baruj Shemo !

Quien supiese y entendiese alabad al Di-o Criense,

4. ¿Cualo son los Cuatro? ¿Cualo son los Cuatro? Cuatro Madres de Israel [Sarah, Rivka, Leah,
Rachel]
3. Tres nuestros Padres son,
2. Dos Moshe y Aron,
1. Uno es El Creador. Uno es El Creador. ¡ Bareju, baruj Shemo !

...los doce?

12 Doce tribos con Yosef,
11 Once tribos sin Yosef,
10 Diez mandamientos de la ley,
9 Nueve meses de la preñada,
8 Ocho días de la mila,
7 Siete días con el Shabat,
6 Seij días de semana,
5 Cinco libros de la ley,
4 Cuatro Madres de Israel,
3 Tres nuestros padres son,
2 Dos Moshé y Arón,
1 Uno es El Creador. Uno es El Creador. Bareju, baruj Shemo!

MIRIAM'S SONG by Debbie Friedman z"l

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 with 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 women danced and danced the whole night long!

FROG SONG (ONE MORNING)

by Shirley Cohen

One morning when Pharaoh woke up in his bed [pantomime stretching]
There were frogs on his bed and frogs on his head [hands outstretched, on head]
Frogs on his nose and frogs on his toes [nose, toes]
Frogs here [one hand]
Frogs there [other hand]
Frogs were jumping everywhere. [jump all over]

Lice...biting;

Beasts...stomping;

Hail...falling;

Locusts...swarming;

One morning when Pharaoh woke up in his bed,
There wasn't any sun, it was dark instead.
Dark in the daytime, dark all day long!
Dark here, dark there,
Darkness covered everywhere.

LISTEN, KING PHAROAH

by Shirley Cohen

Oh listen, oh listen,
Oh listen King Pharaoh!
Oh listen, oh listen,
Please let my people go.

They want to go away,
They work too hard all day.
King Pharaoh, King Pharaoh,
What do you say?

"No, No, No.
I will not let them go!"
"No, no, no.
He will not let them go."