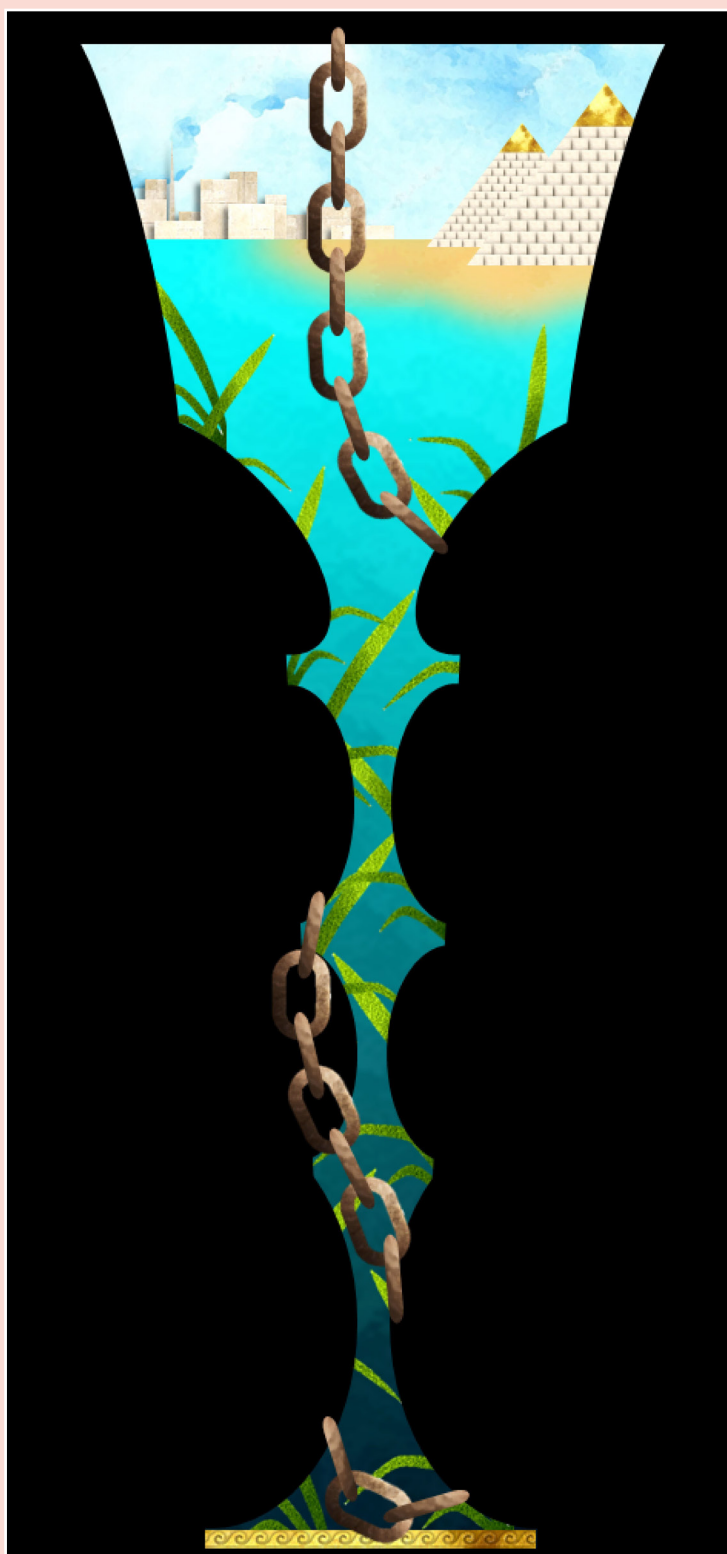




“Seder Plate” Textile and Mixed Media, 2019 Eve Siegel

“A seder plate without its essential objects is like a book cover with no story. These items remind us of Pharaoh’s cruelty and oppression, our liberation and obligation to tell the story. I included the primary symbols: the Paschal lamb, parsley and eggs for renewal, charoset as mortar, bitter herbs for the pain of hard labor. Our sorrow as salty tears and an orange with rainbow stars representing the inclusion of women and marginalized persons. The cartouche honors Moses, without whom our Exodus might never have been.”

קַדִּישׁ	<i>Kadesh</i>	SANCTIFICATION
וַרְחָץ	<i>Urchatz</i>	HAND WASHING
כַּרְפָּס	<i>Karpas</i>	GREEN VEGETABLE
יַחַץ	<i>Yachatz</i>	BREAKING THE MIDDLE MATZAH
מַגִּיד	<i>Maggid</i>	TELLING THE STORY
רִחְצָה	<i>Rochtzah</i>	HAND WASHING
מוֹצִיא מַצָּה	<i>Motzi Matzah</i>	EATING MATZAH
מָרֹר	<i>Maror</i>	BITTER HERBS
כּוֹרֵךְ	<i>Korech</i>	EATING A MATZAH AND MAROR SANDWICH
שֻׁלְחַן אוֹרֵךְ	<i>Shulchan Orech</i>	THE FESTIVE MEAL
צַפֻּן	<i>Tzafun</i>	EATING OF THE AFIKOMAN
בִּרְכָּה	<i>Barech</i>	BLESSING AFTER THE MEAL
הַלֵּל	<i>Hallel</i>	RECITING OF PSALMS
נִרְצָה	<i>Nirtzah</i>	CONCLUSION



“Yocheved—First Cup” Digital Image, 2019 Samantha Biatch  
“I dedicate the first cup of wine to Yocheved, the Hebrew woman who defied the decree of Pharaoh and risked death to save the life of her child.”

## כוס ראשונה THE FIRST CUP

*We raise the cup and recite (on Friday evening, add the words in brackets):*

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקוֹם מִצְוַת כּוֹס רֵאשׁוֹנָה מֵאַרְבַּע  
כּוֹסוֹת לַיֵּם יְחִיד קוֹדֶשׁא בְּרִיךְ הוּא וְשִׁבְיָתָהּ עַל יָדִי  
הֵהוּא טָמִיר וְנִעְלָם בְּשֵׁם כָּל-יִשְׂרָאֵל.

Here I am, ready to perform the mitzvah of the first cup, the enactment of salvation's promise. As the Holy One, Blessed be God, declared to Israel:

We drink the fruit of the vine (not just wine!) to begin a journey of celebration.  
For a vine to fruit takes time, takes waiting. Each day a little more growth, a little more time in the wind and the rain and the sun ... until finally the fruit appears. In our lives we wait, we work, in good conditions and in bad, until we grow and bloom and, finally, we fruit.

We celebrate this magnificent process of waiting and fruiting  
by lifting a glass in praise to the Giver of wind, of rain, of sun.

Behold this first cup. Let this be a symbol of joy and sanctification on this night,  
as we seek to learn of our people's passage from misery to joy, from darkness to light,  
and from condemnation to praise.

We drink this first cup to recall harsh days as slaves,  
and the moment of our liberation from the burdens of Egyptian bondage:

וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם

*V'hotzeiti etchem mitachat sivot Mitzrayim*

“I will bring you out from under the labors of the Egyptians.” (Exodus 6:6)

[וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁמִינִי, וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר  
עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכָל-מְלַאכְתּוֹ אֲשֶׁר  
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ, כִּי  
בּו שְׁבֹת מְכָל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:]

[There was evening and there was morning, a sixth day, when the heavens and the earth and all their hosts were completed, when God completed, by the seventh day, all the work in which God had engaged. On the seventh day, God ceased all the work in which God had been engaged, with God praising the seventh day and sanctifying it, for on that day God ceased all the work of creation.]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הָאֶפֶן:

*Baruch Ata Adonai Eloheinu Melech ha-olam, borei pri hagafen.*

Praised are You, Eternal our God, Sovereign of the universe: You create the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ  
מִכָּל-עַם, וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְתַתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שְׂבֻחוֹת לְמִנְחָה  
וּמוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׁשּׁוֹן אֶת-יוֹם  
[הַשְּׁבֹת הַזֶּה וְאֶת-יוֹם] חַג הַמִּצּוֹת הַזֶּה. זָמַן חֲרוּתָנוּ,  
[בְּאַהֲבָה], מִקְרָא קֹדֶשׁ, זָכָר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ  
בְּחֻרָת וְאוֹתָנוּ קִדְּשָׁת מִכָּל-הָעַמִּים. [וְשִׁבְתָּ] וּמוֹעֲדֵי  
קֹדֶשׁ [בְּאַהֲבָה וּבְרָצוֹן] בְּשִׂמְחָה וּבְשִׁשּׁוֹן הִנַּחֲלָתָנוּ:  
בְּרוּךְ אַתָּה יְיָ, מְקֻדָּשׁ [הַשְּׁבֹת וְיִשְׂרָאֵל וְהַזְמִנִּים:

Praised are You, Eternal our God, Sovereign of the universe: You have chosen and exalted us above all nations and have sanctified us with sacred commandments. And because You, Eternal our God, have lovingly bestowed upon us [Sabbaths for rest,] occasions for rejoicing, holidays and seasons for exultation, [this Sabbath day,] and this Feast of Unleavened Bread, our season of freedom, a holy convocation, recalling the Exodus from Egypt. You chose and sanctified us above all peoples. In Your gracious love, You granted us Your [holy Sabbath and] appointed times for happiness and joy. Praised are You, O Eternal: You sanctify [the Sabbath,] Israel, and Israel's appointed times.

*Kadesh*

*Urchatz*

*Karpas*

*Yachatz*

*Maggid*

*Rochtzah*

*Motzi Matzah*

*Maror*

*Korech*

*Shulchan Orech*

*Tzafun*

*Barech*

*Hallel*

*Nirtzah*





“The Four Types of Children” Mixed Media on Canvas, 2019 Leslie Coff

“The four children represent all types of people. They differ in the color of their skin, how they identify in their gender, their sexuality ... how they present themselves to the world as well as how they understand Judaism—how they understand Pesach—and mostly, how they interpret Freedom. We are, all of us, each of these children in different times in our lives. In fact, sometimes, we are each of them, all at the same time, inside ourselves.”

THE FOUR CHILDREN

בְּנֵי אֶרְבָּעָה בָּנִים דְּבָרָה תִּזְכֹּר. אֶחָד חָכָם,  
וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שָׂאִינִי יוֹדֵעַ לִשְׁאֹל:

חָכָם מַה הוּא אוֹמֵר? מַה הָעֲדוֹת וְהַחֲקִים וְהַמִּשְׁפָּטִים,  
אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֲתָכֶם? וְאִי אֵתָּה אָמַר-לוֹ  
בְּהִלְכוֹת הַפֶּסַח: אִין מִפְּטִירֵן אַחֵר הַפֶּסַח אֲפִיקוֹמֵן:

רָשָׁע מַה הוּא אוֹמֵר? מַה הָעֲבֻדָּה הַזֹּאת לָכֶם? לָכֶם  
וְלֹא לוֹ. וְלִי שְׂהוּצִיא אֶת-עַצְמוֹ מִן הַקָּלָל, כִּפֹּר  
בְּעֶקֶר. וְאִי אֵתָּה הַקָּהָה אֶת-שִׁעְוִי, וְאָמַר-לוֹ: בְּעֶבֶר  
זֶה, עָשָׂה יי לִי, בְּצִאתִי מִמִּצְרָיִם, לִי וְלֹא-לוֹ. אֵלֹה הָיָה  
שָׁם, לֹא הָיָה נִגָּאֵל:

תָּם מַה הוּא אוֹמֵר? מַה זֹאת?  
וְאִמְרַת אֵלִי: בְּחֹזֶק יָד הוּצִיאֲנוּ יי  
מִמִּצְרָיִם מִבֵּית עֲבָדִים:

וְשָׂאִינִי יוֹדֵעַ לִשְׁאֹל, אֵת פֶּתַח לוֹ. שְׁנֹאֲמַר: וְהִגַּדְתָּ  
לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעֶבֶר זֶה עָשָׂה יי לִי,  
בְּצִאתִי מִמִּצְרָיִם:

The Torah speaks of four children; a wise one, a  
contrary one, a simple one, and one who is not able to  
ask a question.

WISE children ask, “What is the meaning of the  
testimonies, statutes, and laws which the Eternal our  
God has commanded us?” Explain to them the laws of  
Pesach, even the one commanding that “no dessert may  
be eaten after the Passover sacrifice.”

CONTRARY children ask, “What does this service  
mean to you?” By the words “to you” they imply that  
this service is only for others, not for themselves.  
By excluding themselves from the community, they  
deny their connection to the community. So tell them  
bluntly, “This is done because of what the Eternal did  
for me when I came out of Egypt.” For me, and not for  
them. Had they been there, they would not have been  
redeemed.

SIMPLE children ask, “What is this all about?” So we tell  
them, “With a strong hand the Eternal brought us out  
of Egypt, out from the grip of slavery.”

As for children UNABLE TO ASK A QUESTION, you must  
open up the subject for them, including yourself in  
the redeemed nation. As the Torah says, “You shall tell  
your child on that day: This is on account of what the  
Eternal did for me when I came out of Egypt.”

Kadesh

Urchatz

Karpas

Yachatz

Maggid

Rochtzah

Motzi Matzah

Maror

Korech

Shulchan Orech

Tzafun

Barech

Hallel

Nirtzah

The Fifth Child

Stories are woven about a fifth child among us: the victim of genocide, the object of persecution, those who did not survive and who went to their martyrdom with unanswered questions and with the world in disarray.

To the fifth child, we have no words, no reassurances—either for them or for us—that such destruction would never happen again. These individuals serve as silent witnesses to their own, unfortunate demise. They challenge us, however, to open our hearts and minds, and commit ourselves to human liberation in our day. We pledge that we will learn from history—from the Torah and from our contemporary troubles—and, in every generation, confront those who would enslave others. Let us hope these Fifth Children will point us in the direction of a world relieved of pain.





“Slavery” Watercolor on Paper, 2019 Rachel Herbsman

“Here’s a show of hands. Hands are symbolic shorthand for freedom. Shackled, they represent the loss of all forms of servitude, bondage, and disenfranchisement. But when unfettered they wield the creative instruments of freedom: they write, paint, sculpt, and build. These particular hands are rising to meet their fate, as yet unknown.”

וַיִּרְעוּ אֲתָנּוּ הַמִּצְרִים וַיַּעֲנוּנוּ. וַיִּתְּנוּ עָלֵינוּ  
עֲבֹדָה קָשָׁה: וַיִּרְעוּ אֲתָנּוּ הַמִּצְרִים. בָּמָּה שָׁנְאַמֶּר:  
הָבָה נִתְחַכְמָה לוֹ. פֶּן־יִרְבֶּה, וְהָיָה כִּי־תִקְרָאנָה  
מִלְחָמָה, וְנוֹסֵף גַּם הוּא עַל־שָׂנְאֵינוּ, וְנִלְחַם־בָּנוּ  
וְעָלָה מִן־הָאָרֶץ:

וַיַּעֲנוּנוּ. בָּמָּה שָׁנְאַמֶּר: וַיִּשְׁמְנוּ עָלֵינוּ שָׂרֵי מִסִּים, לְמַעַן  
עֲנֹתוֹ בְּסִבְלָתָם: וַיָּבֹן עָרֵי מִסְכָּנוֹת לְפָרְעֹה, אֶת־פִּתּוֹם  
וְאֶת־רַעַמְסִיס:

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. בָּמָּה שָׁנְאַמֶּר: וַיַּעֲבִדוּ מִצְרַיִם  
אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרָךְ:

וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ  
אֶת־קִלְנוֹ, וַיִּרְא אֶת־עַנְיָנוּ, וְאֶת־עֲמָלָנוּ,  
וְאֶת לַחֲצֹנוּ:

וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, בָּמָּה שָׁנְאַמֶּר: וַיְהִי בַיָּמִים  
הַרְבֵּים הַהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל  
מִן־הָעֲבֹדָה וַיִּזְעֻקוּ. וַתַּעַל שׁוֹעֲתָם אֶל־הָאֱלֹהִים  
מִן־הָעֲבֹדָה:

וַיִּשְׁמַע יְיָ אֶת־קִלְנוֹ. בָּמָּה שָׁנְאַמֶּר: וַיִּשְׁמַע אֱלֹהִים  
אֶת־נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ, אֶת־אַבְרָהָם,  
אֶת־יִצְחָק, וְאֶת יַעֲקֹב:

וַיִּרְא אֶת־עַנְיָנוּ: זֶה פְּרִישׁוֹת הָרֶךְ אֶרֶץ. בָּמָּה שָׁנְאַמֶּר:  
וַיִּרְא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל. וַיֵּדַע אֱלֹהִים:

וְאֶת־עֲמָלָנוּ. אֵלּוּ הַבָּנִים. בָּמָּה שָׁנְאַמֶּר: כָּל־הַבֵּן הַיָּלּוּד  
הִיאֲרָה תִּשְׁלַכְהוּ, וְכָל־הַבִּת תַּחְיֶין:

וְאֶת לַחֲצֹנוּ. זֶה הִדְחָק. בָּמָּה שָׁנְאַמֶּר: וְגַם־רָאִיתִי  
אֶת־הַלְחָץ, אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם:

“THE EGYPTIANS SUSPECTED US OF EVIL AND AFFLICTED US. THEY IMPOSED HARD LABOR UPON US.” “The Egyptians suspected us of evil,” as the Torah noted: “Let us deal with them wisely lest they multiply. For if we happen to be at war, they may join our enemies and fight against us and then leave the country.”

“And afflicted us,” as the Torah says: “They set taskmasters over them in order to oppress them with their burdens; the people of Israel built Pitom and Raamses as storehouse cities for Pharaoh.”

“They imposed hard labor upon us,” as the Torah states: “They imposed back-breaking labor upon the people of Israel.”

“We cried out to the Eternal, the God of our ancestors; the Eternal heard our voices and saw our deprivation, our worries, and our oppression.”

“We cried to the Eternal, the God of our ancestors,” as the Torah says: “It happened in the course of those momentous days that the Sovereign of Egypt died; the people of Israel groaned because of their labor and they cried; their cry reached God.”

“The Eternal heard our voices,” as the Torah tells: “God heard their groaning, and God remembered the divine covenant with Abraham, with Isaac, and with Jacob.”

“And saw our deprivation,” that is, the inhumane separation of husbands and wives, as the Torah says: “God saw the children of Israel and God finally knew.”

“Our worries” refers to the drowning of the sons in the Nile, as the Torah says: “Every son that is born you shall cast into the river, but you shall let every daughter live.”

“Our oppression” means the suffering they endured, as the Torah says: “I have also seen how the Egyptians are oppressing them.”

Kadesh

Urchatz

Karpas

Yachatz

Maggid

Rochtzah

Motzi Matzah

Maror

Korech

Shulchan Orech

Tzafun

Barech

Hallel

Nirtzah

Questions for Further Exploration

- What does it mean to complain?
- What do we groan about? Suffering? Ourselves? Others?

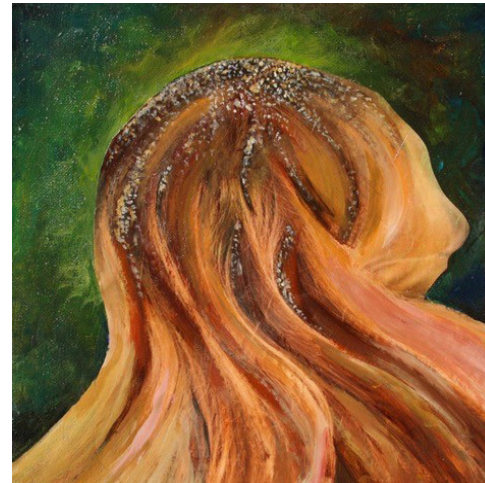




דֵּבֶר. *Dever.*  
CATTLE DISEASE.



עָרוֹב. *Arov.*  
WILD ANIMALS.



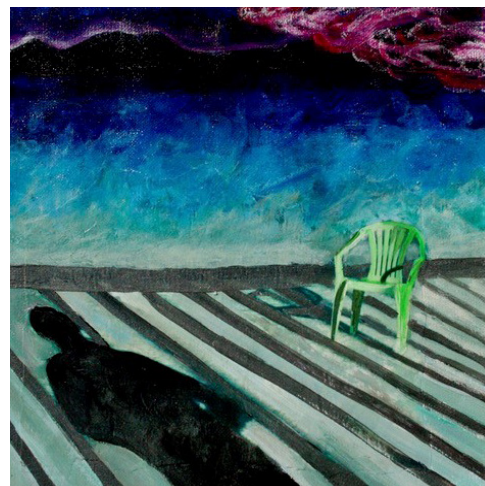
כְּנִים. *Kinim.*  
VERMIN.



צְפַרְדֵּי. *Tz'fardeah.*  
FROGS.



דָּם. *Dam.*  
BLOOD.



מָקַת בְּכוֹרוֹת. *Makat B'chorot.*  
DEATH OF THE FIRSTBORN.



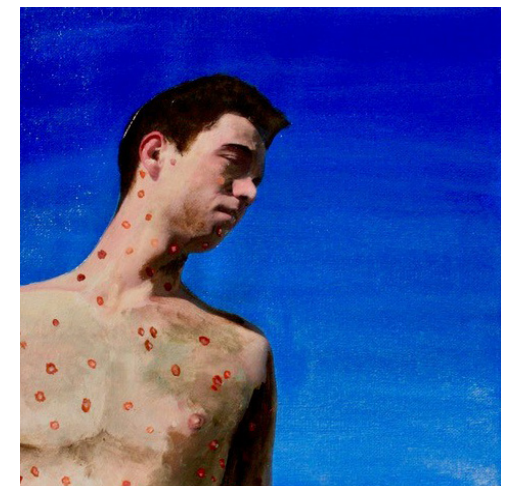
חֹשֶׁךְ. *Choshech.*  
DARKNESS.



אַרְבֶּה. *Arbeh.*  
LOCUSTS.



בָּרָד. *Barad.*  
HAIL.



שַׁחֲיָן. *Sh'chin.*  
BOILS.

## THE TEN PLAGUES

*We pour a bit of wine, or dip a pinky finger into the wine glass, to place a drop of wine on the plate each time a plague is named.  
With each plague and the loss of human life we thus lessen our joy.*

These are the ten plagues that the Holy One of Blessing brought upon the Egyptians in Egypt:

"The Ten Plagues" Mixed Media, 2019 Jacob Swift and Suzanne Swift

Suzanne was inspired by the potential to collaborate with her son Jacob, who is a passionate photographer. Jacob would provide a photo for each piece, which Suzanne would then integrate into a painting to portray each plague. Suzanne and Jacob began by exploring historical plague imagery. They reviewed Jacob's existing body of work for possibilities and then filled in with staged images. There were a few moments of hilarity, including putting together a still life with flies, arranging cows in the snow on a frigid day, and experimenting with the symbolism needed to represent the death of a firstborn. Both decided they wanted the images to be modern and nontraditional—a departure from most works representing the ten plagues. With one exception, all images were taken locally.





“Elijah, I Am” Mixed Media on Paper, 2018 Kathy Mazur

“In the Talmud Elijah appears as many different people. He is the defender of God, advisor to immigrants, one who will bring peace to the world. I imagined: where would Elijah be on this night? Draped in threads that weave the story and struggles of world refugees, Elijah is standing by their side as guardian, protector, and, perhaps, he himself a refugee.”

THE CUP OF ELIJAH

The prophet Elijah teaches us that to change society, we must stand and confront those who perpetrate evil. Whether in the face of kings or princes, the rich or the poor, Elijah demonstrated that corruption and waste must give way to moral and ethical purity. Elijah’s prophecies sparked a movement and created a legend which would inspire people for generations to come.

He protected the poor from drought and from famine;<sup>1</sup> he literally revived the dead.<sup>2</sup>

Of Elijah the prophet Malachi predicted a miraculous family reconciliation, where Elijah would “turn the heart of the parents to the children and the heart of the children to their parents.”<sup>3</sup>

But that day remains a far-off vision. Ignorance, prejudice, hatred; contempt for truth and justice; hunger and terror; the fear of a mass destruction: these remain to afflict the human race. To end these plagues; to summon Elijah; that is the task of those who sit around this table.

When will Elijah come with the news of freedom? When through our dedicated and impassioned advocacy for the persecuted of the world, we have called him by our deeds!

We invite Elijah to join us at our seder, both to bring news of the arrival of the Messianic age and to further inspire us to pursue peace and a world transformed by justice.

For the moment, Elijah’s cup is empty. No one has yet stepped forward to fill it. Accordingly, we pass Elijah’s cup from person to person at the table, each of us pouring some of our libation into Elijah’s cup. In this way we recognize that we must act together, each contributing our best talents and energies, to bring Elijah’s promise to the world.

And may we summon strength to transform our weapons of violence into earth-working tools, to prevent one nation from lifting a sword against another, and to never have to consider preparing for war.

*We fill a cup for Elijah.*

*A young participant opens the door to beckon the prophet Elijah into the seder.*

אֱלִיָּהוּ הַנָּבִיא,  
אֱלִיָּהוּ הַתִּשְׁבִּי,  
אֱלִיָּהוּ הַגִּלְעָדִי.

Eliyahu hanavi,  
Eliayhu hatishbi,  
Eliayhu hagiladi.

בִּמְהֵרָה בְּיָמֵינוּ,  
יָבֹא אֵלֵינוּ,  
עִם מָשִׁיחַ בֶּן דָּוִד.

Bimhera b’yamenu,  
yavo eileinu,  
im Mashiach ben David.

May Elijah the prophet,  
Elijah of Tishbeh, Elijah of Gilead,  
quickly in our day  
come to us heralding redemption.

*Kadesh*

*Urchatz*

*Karpas*

*Yachatz*

*Maggid*

*Rochtzah*

*Motzi Matzah*

*Maror*

*Korech*

*Shulchan Orech*

*Tzafun*

*Barech*

*Hallel*

*Nirtzah*

1. I Kings 17:16–17. 2. I Kings 17:17–24. 3. Malachi 3:24.