

# *Temple Sinai's Congregational Seder*



*2<sup>nd</sup> Night Passover Seder  
Oakland, California*

*Adapted from Monmouth Reform Temple's  
Passover Haggadah in Tinton Falls, New Jersey*

*Kadesh*

Sanctification of the Day

\*

*Ur-Hatz*

Washing of Hands

\*

*Karpas*

Rebirth and Renewal

\*

*Yachatz*

A bond Formed by Sharing

\*

*Maggid*

The Story of the Exodus

\*

*Rochtzah*

Washing Our Hands

\*

*Motzi*

A Blessing for Bread

\*

*Matzah*

A Special Blessing for Matzah

\*

*Maror*

A Blessing for the Bitter Herbs

\*

*Koreich*

Continuity with Past Tradition

\*

*Shulchan Oreich*

The Meal is Served

\*

*Tzafun*

The Afikomen is Found and Eaten

\*

*Bareich*

Thanks for Divine Sustenance

\*

*Hallel & Nitzah*

Praise and Conclusion

## CONGREGATIONAL SEDER

### Introduction

Tonight, we gather together to celebrate Passover, our festival of freedom, a time when we think about what it means to be free, as we retell the story of how the Israelites were redeemed from Egyptian bondage. The Hebrew word for Egypt is *Mitzrayim*. It comes from the root meaning narrow. Our tradition teaches that we should see ourselves as if we too had been liberated from Mitzrayim – not only from old Egypt, but from every tight spot, every narrow place, every circumstance that squeezes the life out of a human body and soul.

The exodus from Egypt begins the journey that leads to our covenant with God. Interestingly enough, the very first thing God said to us at Sinai was this: I am Adonai your God who brought you forth out of the land of Egypt, out of the house of bondage. Before telling us to observe Shabbat and worship no other gods, not to steal and not to murder, God asks us to remember the exodus from Egypt and to observe all the commandments as a way of saying thank you for this moment of redemption. God wants us to know from the very beginning of our partnership, and for all time to come, that our God is a God of freedom, that nothing matters more to God than bringing freedom to the Jewish people, and through us, to all humanity.

The word *seder* means order. It refers to the fact that everything we do tonight, all the prayers and blessings we recite, are arranged in a special order, an order which we find in the Haggadah. *Haggadah* is a Hebrew word that means explaining or telling. It will explain to us the story of Passover. Come then, let us tell and retell with word, song and symbol the story of the deliverance of our people from the land of Egypt.

### Candle lighting

May the festival lights we now kindle  
Inspire us to use our powers  
To heal and not to harm,  
To help and not to hinder,  
To bless and not to curse,  
To serve You, O God of freedom.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב:

Baruch Atah Adonai Eloheinu Melech ha-olam asher kid-shanu b-mitzvotav  
v-tzivanu l-hadlik ner shel [Shabbat v-shel] Yom Tov.

You are Blessed, O God, Ruler of time and space, who makes us holy with  
mitzvot and commands us to kindle the light of [Shabbat and] the festival day.

## Kiddush

We drink four cups of wine at our seder to remember the four promises God made to the people of Israel (Exodus 6:6-7):

I will bring you out...  
I will deliver you...  
I will redeem you...  
I will take you to be My people...

As we remember the first promise of redemption, we raise our cup in gratitude for the joy of freedom.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.  
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל  
לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה (שְׁבֻתוֹת  
לְמִנּוּחָהּ ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׁשּׁוֹן, אֵת יוֹם (הַשְּׁבֻת הַזֶּה  
וְאֵת יוֹם) חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ, (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכוֹר  
לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ, מִכָּל הָעַמִּים (וְשְׁבֻת)  
וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׁשּׁוֹן הַנְּחִלְתָּנוּ. בְּרוּךְ אַתָּה יי  
מִקְדֹּשׁ (הַשְּׁבֻת ו) יִשְׂרָאֵל וְהַזְּמַנִּים.

Baruch Atah Adonai Eloheinu Melech ha-olam Borei p-ri ha-ga-fen. Baruch Atah Adonai Eloheinu Melech ha-olam asher bachar banu mi-kol am v-rom-manu mi-kol la-shon v-kid-sha-nu b-mitz-vo-tav. Va-ti ten lanu, Adonai Eloheinu, b-ahavah (shabbatot lim-nuchah u) mo-adim l-sim-cha, chagim uz-manim l-sasson, et yom (ha-shabbat hazeh v-et yom) chag ha-matzot ha-zeh, z-man che-ru-tei-nu (b-ahavah) mikrah kodesh, zecher l-tziyat mitzrayim. Ki vanu va-charta, v-otanu kidashtah, mi-kol ha-amim (v-shabbat) u-mo-adei kod-shecha (b-ahavah uv-ratzon) b'simchah uv-sasson hin'chal-tanu. Baruch Atah Adonai m-kadesh (ha-shabbat v-) Yisrael v-haz-manim.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁהִחִיֵּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

Baruch Atah Adonai Eloheinu Melech ha-olam she-he-cheh-yanu v-ki-ye-ma-nu v-hig-gi-a-nu laz-man ha-zeh.

You are Blessed, O God, Ruler of time and space, who keeps us in life, who sustains us, and who enables us to reach this season.

## Ur-Hatz

Ritual Washing of the Hands

## Karpas

The parsley we are about to dip in salt water represents spring, the green of life, the renewal of earth. The salt water represents the tears of our ancestors. It is no coincidence that Passover is a spring festival, for spring is the season when we celebrate rebirth and pause to reflect on the mysterious cycles of life. As fresh blossoms break forth on bare branches, their beauty, fragility and strength remind us of the power and vitality of life.

The dipping of greens reminds us of that historic dipping that led the Israelites into exile in Egypt in the first place and the dipping that later facilitated their redemption. The descent to Egyptian slavery began when Joseph's brothers sold him into slavery and dipped his coat of many colors into the blood of a slaughtered goat in order to mislead their father about the true fate of his beloved son. The ascent from exile – moral and physical – began when every family gathered together with their neighbors to share a lamb on that first seder night and to dip in its blood a bunch of hyssop and to dab it on the doorposts and the lintel as a protection against the tenth plague.

In commenting on the use of hyssop, our sages taught: There are things which may appear lowly in human eyes, but which God uses for good. The hyssop bush is the lowliest of all plants, and yet with so small a thing, God worked miracles and freed the Children of Israel. Never underestimate the importance of little things, says our dipping, they too can make a difference.

In gratitude to God for the products of the earth, we dip these fresh, green sprigs of parsley in salt water, and we say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.

Baruch Atah Adonai Eloheinu Melech ha-olam Borei p-ri ha-adama.

You are Blessed, O God, Ruler of time and space, who creates the fruit of the earth.

To celebrate spring, we read from Song of Songs, that book of the Bible assigned for reading at this season of the year:

Rise up, my love, my fair one, and come away  
For lo, the winter is past  
The rain is over and gone  
The flowers appear on the earth  
And the time of singing is come  
The voice of the turtle is heard in our land  
The fig tree brings forth her green figs  
And the vines in blossom give forth their fragrance  
Arise, my love, my fair one, and come away.

Our God and God of ages past, rejoice with us in the coming of spring. Bless all the people we have touched, the gardens we have tended, the steps we have taken and the decisions we have made. Bless this night of reflection and remembrance, as we celebrate, each of us, the liberation from Egypt, from every narrow place and tight spot in our own lives, from wintertime and from all those moments that would crush our joy in the promise of spring. And bless, O God, the work of our hands as we struggle together for the liberation of all people. Amen.

### Yachatz

Now I break the middle matzah and set aside half as the afikomen. Later, we will share it as in days of old the Passover offering itself was shared at this service in Jerusalem. Among people everywhere, sharing of bread forms a bond of fellowship. For the sake of our redemption, we turn to the ancient words which join us with our own people and with all who are in need, with the innocent in prison and the beggar in the street. For our redemption is bound up with the deliverance from bondage of people everywhere.

(Raise the plate of matzah and recite:)

הָאֵל לְחֶמְאָ עֲנִיָּא

This is the bread of affliction our mothers and fathers ate  
in the land of Egypt.

Let all who are hungry come and eat;

Let all who are in need come share  
our Passover.

This year here,  
next year in Israel;  
today bound,  
tomorrow free.

### Matzah of Hope

We set aside this matzah as a symbol of hope for all those in our community and in the world who live in despair, for those who are hungry and homeless, for the sick and the disadvantaged, for those who are crushed by tyranny and violence, for those who are so pressed-down that they have not even this bread of affliction to eat. To them we say: we set aside this matzah as a reminder that we owe you righteousness, tzdakah, and that we will fulfill this obligation through our own personal deeds of caring and compassion and through our continued commitment to the task of tikkun olam, repairing the world. May the pain of those who suffer end soon, and may they be blessed with healing, wholeness and harmony.

### The Four Questions

Tonight is a night of questions. The special ritual we perform, the Haggadah we read, the seder we follow – all these are meant to challenge us to ask questions about the meaning of these rites and this holiday. Among the many questions raised by this service, four have a special place in our tradition. Let us begin our asking with these special questions.

מה־נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל־הַלַּיְלוֹת:

1. שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה. הַלַּיְלָה הַזֶּה כָּלוּ מָצָה:
2. שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת. הַלַּיְלָה הַזֶּה מְרוֹר:
3. שֶׁבְּכָל־הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפְסֵי אֶחָת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים:
4. שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:

Mah nish-ta-nah ha-lai-lah ha-zeh mi-kol ha-lei-lot?

1. Sheh-be-chol ha-lei-lot a-nu och-lin cha-metz u-ma-tzah, ha-lai-lah ha-zeh ku-lo ma-tzah.
2. Sheh-be-chol ha-lei-lot a-nu och-lin she-ar ye-ra-kot; ha-lai-lah ha-zeh ma-ror.
3. Sheh-be-chol ha-lei-lot ein a-nu mat-bi-lin a-fi-lu pa-am eh-chat; ha-lai-lah ha-zeh she-tei fe-a-mim.
4. Sheh-be-chol ha-lei-lot a-nu och-lin bein yosh-vin u-vein me-su-bin; ha-lai-lah ha-zeh ku-la-nu me-su-bin.

Why is this night different from all other nights? On all other nights, we eat either leavened bread or matzah; on this night, only matzah. On all other nights, we eat all kinds of herbs; on this night, we 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 dine in an ordinary manner; on this night, we dine with special ceremony in a reclining fashion.

The four questions are timeless, for they have no one meaning or response. Throughout the ages, they have been understood and answered in many different ways. They say to us: you are free to ask, free to question, free to learn the answers of tradition, free to add answers of your own.

### The Four Children

The four children about whom we now read remind us that every child is unique and that our tradition embraces them all. This applies not only to our families but also to the many different branches of Judaism. We are and always have been one people with one heart. Together we left Egypt. Together we stood at Sinai. Together we died in the Holocaust. Together we created the State of Israel. The story of the four children is a story about diversity. How we deal with that diversity will determine the future of the Jewish people. Every child is a blessing, and every branch of Judaism has something to offer to the vitality of Jewish life here in America and throughout the world.

Four times the Torah bids us 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 four different kinds of children: the wise, the one who does not care, the innocent, and the one who is still too young to ask.



The wise child, who is eager to learn, asks: What is the meaning of all we hear and see and eat at this service, and why are we all here? To the wise child, we say: This order of service is held to remind us, year after year, of wonders that happened to us long ago! All that we will say, and all we will be shown, is in obedience to a commandment that we should re-live the night on which we were brought forth from Egypt. Thus, we come together once again to give thanks for God's goodness.

The one who does not care, standing apart from the rest of us asks: Why do you have this service? We reach out to this child and say: Why have you said you and not we? We are all part of the answer. We keep this festival because of what God did for us when we came forth out of Egypt. Listen with us, learn from the seder. The story of freedom joins us all together.

The innocent child asks: What is this about? In response, we say: Adonai brought us out of Egypt, out of the house of bondage. As you listen with us, you will begin to understand.

The fourth child is still unable to ask. For the sake of this child and for the delight of us all, we will tell the whole story of Passover.

### Maggid

Abraham, the first Jew, came from a family of idol worshippers. He broke with their tradition and chose to believe in the One God, who promised him and his wife, Sarah, that their descendants would be as numerous as the sands on the seashore and the stars in the sky. God renewed this promise with their son, Isaac, and his wife, Rebekah, and with their son, Jacob, and his wives, Rachel and Leah.

God led Abraham and Sarah across the river Euphrates to the land of Israel (then called Canaan). Their numbers grew, and they prospered. But many years later, during a time of famine, their descendants left Canaan and went down to Egypt, where there was water and food to spare. Jacob's son, Joseph, was a trusted advisor to Pharaoh. As a result, his family was invited to settle in the area called Goshen. They lived there peacefully, until Joseph died and a new Pharaoh came to rule.

This Pharaoh made the Israelites slaves. He afflicted us and imposed heavy labor upon us. Our suffering was so great that we called to God for help. God heard our cry and saw our plight, misery and oppression. Then God took us out of Egypt with a mighty hand and an outstretched arm, with awesome power, signs and wonders.

But no liberation is easy, no redemption without pain. Our joy in being able to leave Egypt is diminished when we remember that the Egyptians, who are also God's children, suffered many plagues before Pharaoh agreed to let our people go.

Our rabbis taught: when the Egyptian army was drowning in the sea, the angels broke out in songs of jubilation. God silenced them and said: "My creatures are perishing, and you sing praises?" Our cup of joy is lessened as we spill a drop of wine for each of the ten plagues.

BLOOD	Dahm	דָּם
FROGS	Tz'fardaya	צַפְרָדַיִם
LICE	Kinim	כְּנִים
BEASTS	Arov	עֲרוֹב
CATTLE DISEASE	Dever	דֶּבֶר
BOILS	Sh'chin	שַׁחִין
HAIL	Barad	בָּרָד
LOCUSTS	Arbeh	אַרְבֵּה
DARKNESS	Choshech	חֹשֶׁךְ
PLAGUE OF THE FIRSTBORN	Makat B'chorot	מַכַּת־בְּכוֹרוֹת

O God, teach us to rejoice in freedom, but not in its cost for us and our enemies. Let there come a day when violence is no more; and we shall be free to rejoice without sadness, to sing without tears.

### דִּינוּ

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דִּינוּ:  
אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דִּינוּ:  
אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, דִּינוּ:

Ilu hotzi hotzianu hotzianu mi-mitz'rayim, hotzianu mi-mitz'rayim, DAYENU.

(Chorus)

Dai dayenu, dai dayenu, dai dayenu, dayenu, dayenu, dayenu

Dai dayenu, dai dayenu, dai dayenu, dayenu, dayenu

Ilu natan natan lanu, natan lanu et ha-Shabbat, natan lanu et ha-Shabbat, DAYENU.

(CHORUS)

Ilu natan natan lanu, natan lanu et ha-Torah, natan lanu et ha-Torah, DAYENU.

(CHORUS)

How manifold are the reasons for our gratitude to God for the many favors which have been bestowed upon us! God brought us out of Egypt, divided the Red Sea for us, permitted us to cross on dry land, sustained us for forty years in the desert, fed us with manna, ordained the Sabbath, brought us to Mount Sinai; gave us the Torah, led us into

the land of Israel, built for us the Temple, sent us prophets of truth, and made us a holy people to perfect the world under Divine sovereignty in truth and in righteousness.  
(CHORUS)

### The Cup of Miriam

We set aside this cup of water for Miriam, Moses' sister, and all the other Jewish women whose deeds have contributed to the redemption of our people and whose stories have been told too sparingly. Why water? Remember that it was Miriam who stood guard as her baby brother floated in the waters of the Nile, and it was Miriam who led the people in joyful song and dance after they crossed safely through the waters of the Red Sea.

But more importantly the Midrash teaches that during twilight of the world's first Shabbat, God created a miraculous well and gave it to Miriam because of her holiness, intending that it would accompany the Israelites in the wilderness throughout the span of her life. Miriam's well, as it was called, not only quenched thirst; it also cured body and soul, served as a spiritual oasis in the desert and a source of healing. Torah tells us that after Miriam's death the water disappeared; indeed, that was when Moses, her grieving brother, struck the rock.

We place Miriam's cup on our seder table to remind us how she too, together with Moses and Aaron, accompanied the people on their journey, offering hope and renewal at every stage along the way. We raise her cup and recite this prayer: You abound in blessings, God, Creator of the universe, Who sustains us with living water. May we, like the Children of Israel leaving Egypt, be guarded and nurtured and kept alive in the wilderness, and may You give us wisdom to understand that the journey itself holds the promise of redemption.

### The Passover Symbols

Rabban Gamliel said that in telling the story of the exodus, we must explain the meaning of the three most important symbols.

What is the meaning of Pesach? This roasted lamb bone is called pesach. It recalls the lamb our ancestors sacrificed and ate in the days of the Temple. As a symbol on our seder plate, it reminds us that during the tenth plague, Adonai "passed over" the homes of the Israelites and spared their first born.

What is the meaning of matzah? We eat matzah to remind us how our ancestors had to leave Egypt in such haste that the dough for their bread did not have time to rise.

What is the meaning of maror? We eat these bitter herbs to remind us how bitter the Egyptians made the lives of our ancestors by forcing them to be slaves.

B'chol dor vador chayavim anu,  
Lirof et atzmeinu, k'ilu.  
K'ilu yatzanu (3x) mi-Mitzrayim.

בְּכֹל דּוֹר וָדוֹר תִּיּיב אָדָם  
לִרְאוֹת אֶת עֲצָמוֹ כְּאִילוֹ הוּא  
יֵצֵא מִמִּצְרַיִם.

In every generation all of us are obligated to see ourselves as though we personally had gone forth from Egypt. As it is written: "And you shall explain to your child on that day saying it is because of that which Adonai did for me when I came forth from Egypt."

(The wine 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.

(The wine cups are set down.)

Sometimes it is difficult to understand what it must have been like to go forth from Egypt, and yet in our own time we too have been involved in many struggles for freedom. A modern Moses touched our lives: his name was Martin Luther King Jr., and on this night we remember with tears that his death came by violence in 1968 at a time near Passover. Let us remember too his wisdom: "The old law of an eye for an eye leaves everybody blind. It destroys community and makes brotherhood impossible. It creates bitterness in the survivors and brutality in the destroyers." The night before he died Martin Luther King stood with Moses. The Promised Land he saw we have not yet reached. Let us rededicate ourselves, then, to the fulfillment of his dream which did so inspire us on that summer day in Washington.

### Let My People Go

When Israel was in Egypt's land,  
**Let My People Go!**  
Oppressed so hard they could not stand,  
**Let My People Go!**  
Go down, Moses,  
Way down in Egypt's land!  
And tell Ole Pharaoh,  
**To Let My People Go!**

Hallel

Halleluyah! Sing praises, you servants of the Eternal One, praise the name of God.

*Blessed is the name of God, now and forever.*

From sunrise to sunset, praised be the name of God.

*God is supreme above the nations; God's glory is higher than the heavens.*

Who is like the Eternal our God in heaven and on earth?

*Who so exalted and yet so near;*

Who raises the poor from the dust, who lifts the wretched from the dung.

*Giving them a place among rulers, among the leaders of the people.*

You welcome those who see You, making joyful the parents of children.

*Halleluyah!*

When Israel went forth from Egypt, the House of Jacob from and alien people,

*Judah became God's sanctuary, Israel God's dominion.*

The sea saw it and fled, the Jordan turned back.

*The mountains skipped like rams, the hills like young lambs.*

What ails you, O sea, that you that run away? O Jordan that you turn back?

*O mountains, why do you skip like rams? Why, O hills, like young lambs?*

Dance, O the earth, before the Eternal; before the God of Israel.

*Who turns the rock into a pool of water, the stony ground into a flowing spring.*

We now raise our second cup of wine and recall the second promise of redemption. Remembering with gratitude the liberation 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 people will rejoice in the service of God, singing together a new song. We praise you, O God, Redeemer of Israel.

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

Baruch Atah Adonai, Eloheinu Melech haolam, borei pri hagafen.

You are blessed, O God, Ruler of time and space, who creates the fruit of the vine.

## Rochtzah

Washing of the Hands

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

Baruch Atah Adonai, Eloheinu Melech haolam, asher kidshanu bmitzvotav vtzivanu al n'tilat yadayim.

You are Blessed, O God, Ruler of time and space, who makes us holy with mitzvot and commands us regarding the washing [lifting up] of hands.

## Motzi/Matzah

We now break the uppermost matzah on our seder plate and pass it among those at our table.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch Atah Adonai Eloheinu Melech ha-olam Ha-motzi lechem min ha-aretz.

You are Blessed, O God, Ruler of time and space, who brings forth bread from the earth.

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

Baruch Atah Adonai Eloheinu Melech ha-olam asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

You are Blessed, O God, Ruler of time and space, who makes us holy with mitzvot and commands us concerning the eating of matzah.

## Maror

We each now dip our maror in the charoset – we do this to recall that our ancestors were able to withstand the bitterness of slavery because it was sweetened by the hope of freedom – and we say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
עַל־אֲכִילַת מְרוֹר:

Baruch Atah Adonai Eloheinu Melech ha-olam asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

You are Blessed, O God, Ruler of time and space, who makes us holy with mitzvot and commands us concerning the eating of bitter herbs.

## Korech

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, as it is written: "With bitter herbs and unleavened bread you shall eat." Together they shall be: the matzah of freedom, the maror of slavery. For in time of freedom, there is knowledge of servitude. And in time of bondage, the hope of redemption.

There is a custom to begin the actual meal on Passover by eating a hard-boiled egg. The egg differs from other types of food because all other foods soften when they are boiled excessively. The egg, however, becomes increasingly hardened the more it is cooked. This is like the Jewish people who when oppressed seem to become more determined in its resolve to live and flourish.

## Dinner is served

### Afikomen

The afikomen has been found. As we bring together the two broken pieces of matzah, we pray for all that is broken to be made whole, for all that is shattered to be restored, and for all that was lost to be rediscovered. In this way, we unite that which is fragmented and restore wholeness to our world.

(Distribute afikomen among seder participants and eat it.)

Tradition teaches that nothing is to be eaten after the afikomen. This idea – namely, that once it's over, it's over – teaches us something about the lost spiritual art of savoring, a reminder that we need to engage every day and every moment, to celebrate life and enjoy the totality of every experiential step we take. By not tasting anything after the afikomen, we affirm that this is a night for savoring: ideas, emotions, feelings and images. Parents teaching, children learning and all of us growing together. Allow this night to become part of you, says our seder. Savor its message. Only then can you leave. Not with souvenirs, not with photos, but as a different person. A different Jew. And this you will never forget.

### Birkat HaMazon

Shir hama-a-lot, b'shuv Adonai et shivat  
tzion, hayinu k'chol-mim. Az y'-malei  
s'chok pinu ul-sho-neinu rina. Az yomru  
va-goyim, higdil Adonai la-a-sot im eileh.  
Higdil Adonai la-a-sot imanu hayinu  
s'meichim. Shuva Adonai et sh'viteinu  
ka'afikim ba-negev. Hazor'im b'dima  
b'rina yik-tsoru. Haloch yeileich uvacho  
nosei meshech hazara, bo yavo v'rina  
nosei alumo-tav.

שיר המעלות בשוב יי את שיבת  
ציון היינו כחלמים. אז ומלא  
שחוק פינו ולשונונו רנה. אז יאמרו  
בגוים הגדיל יי לעשות עם אלה.  
הגדיל יי לעשות עמנו, היינו  
שמחים. שובה יי את שביתנו  
כאפיקים בנגב. הזרעים בדמעה  
ברנה יקצרו. הלוח ילך ובכה  
נשא משך הזרע בא יבא ברנה  
נשא אלמתיו.

A Song of Ascents:  
 When God restores the scattered ones of Zion,  
 It will be the fulfillment of a dream.  
 Our mouths will be filled with laughter, then,  
 Our tongues with song.  
 Then the nations will say:  
 "God has done great things for them."  
 God has done great things for us.  
 We rejoice.

Carry our captives back, O God,  
 Like water coursing through a dry river-bed.  
 Those who sow in tears  
 will reap in joy,  
 Those who plant in sorrow  
 Will return with song,  
 Sheaves piled high.

*Leader:*

Chaverai v'chav-ro-tai n'vareich

Friends, let us give thanks.

חֲבֵרַי וְחֲבֵרוֹתַי נְבָרֵךְ.

*Group, then leader repeats:*

Y'hi shem Adonai m'vorach  
 mei-atah v'ad olam.

May God be praised, now and forever.

יְהִי שֵׁם יי מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

*Leader:*

Birshut chaverai v'chav'rotai,  
 n'vareich (Eloheinu)  
 she-achalnu mishelo.

With your consent, friends, let us praise God of whose food we have partaken.

בְּרִשְׁוֹת חֲבֵרַי וְחֲבֵרוֹתַי,  
 נְבָרֵךְ (אֱלֹהֵינוּ)  
 שֶׁאֲכַלְנוּ מִשְׁלוֹ.

*Group, then leader repeats:*

Baruch (Eloheinu) she-achalnu mishelo  
 uvtuvo chayinu.

Praised be our God of whose food we have partaken.

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאֲכַלְנוּ מִשְׁלוֹ  
 וּבְטוּבוֹ חַיֵּינוּ.

*Leader:*

Baruch hu u-varuch sh'mo.

Praised be God and praised be God's name.

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

Baruch Atah Adonai, Eloheinu Melech ha-olam,  
 hazan et ha-olam kulo b'tuvo b'chein  
 b'chesed uv-rachamim. Hu notein lechem  
 l'chol basar, ki l'olam chasdo.  
 Uv-tuvo hagadol tamid lo chasar lanu  
 v'al yechar lanu mazon l'olam va-ed.  
 Ba-avur sh'mo hagadol ki hu El zan  
 um-farneis lakol u-meitiv lakol u-meichin  
 mazon l'chol b'riyotav asher bara.  
 Baruch Atah Adonai, hazan et hakol.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 הַזֵּן אֶת־הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֶסֶד,  
 בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לֶחֶם  
 לְכָל־בָּשָׂר, כִּי לְעוֹלָם חַסְדּוֹ.  
 וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא־חָסַר לָנוּ  
 וְאֵל יִחְסַר־לָנוּ מִזֶּן לְעוֹלָם וָעֶד.  
 בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זֶן  
 וּמִפְרֵי־לֶפֶס לְכָל־בְּרִיּוֹתָיו, אֲשֶׁר בָּרָא.  
 בָּרוּךְ אַתָּה יי, הַזֵּן אֶת־הַכֹּל.

Praised are You, God, Ruler of time and space, who sustains the whole world with kindness and compassion. You provide food for every creature, for Your love endures forever. Your great goodness has never failed us. Your great glory assures us nourishment. All life is Your creation and You are good to all, providing every creature with food and sustenance. Praised are You, God, who sustains all life.



Kakatur: V'achalta v'savata  
Uveirachta et Adonai Elohecha al ha-aretz  
hatova asher natan lach. Baruch Atah  
Adonai, al ha-aretz v'al hamazon.

בְּפִתּוּב: וְאַכַּלְתָּ וְשָׂבַעְתָּ  
וּבִרְכַתְּ אֶת־יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ  
הַטּוֹבָה אֲשֶׁר נָתַן לְךָ. בָּרוּךְ אַתָּה  
יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן.

As it is written in the Torah: "When you have eaten your fill, you shall praise God for the good land which God has given you." Praised are You, God, for the land and for sustenance.

Uv-nei Y'rushalayim ir hakodesh  
bimheira v'yameinu. Baruch Atah  
Adonai, boneh v'rachamav Y'rushalayim.  
Amen.

וּבְנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ  
בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה  
יְיָ, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלַיִם.  
אָמֵן.

Build up Jerusalem, the holy city, in our time. Praised are You, God, who in Your mercy rebuilds Jerusalem.

### *On Shabbat*

Ha-ra-cha-man hu yan-chileinu  
yom she-ku-lo Shabbat um-nucha  
le-chayei ha-olamim.

הַרְחֵמֵנוּ, הוּא יִגְחִילֵנוּ  
יוֹם שְׁפָלוּ שַׁבָּת וּמְנוּחָה  
לַחַיֵי הָעוֹלָמִים.

May the Merciful One grant us a day of true Shabbat rest,  
reflecting the life of eternity.

### *On festivals*

Ha-ra-cha-man hu yan-chileinu  
yom she-kulo tov.

הַרְחֵמֵנוּ, הוּא יִגְחִילֵנוּ  
יוֹם שְׁפָלוּ טוֹב.

May the Merciful One grant us a day fulfilled with the spirit of the Festival.

Oseh shalom bimromov hu  
ya-aseh shalom aleinu  
v'al kol Yisrael, v'imru amen.

עוֹשֵׂה שְׁלוֹם בְּמִרְוֵמוֹ הוּא  
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

May the One who brings peace to the universe bring peace to us, to all the people Israel,  
and to all humankind, and let us say, Amen.

A-do-nai oz le-a-mo yi-tein,  
A-do-nai ye-va-reich  
et a-mo va-sha-lom.

יְיָ עֹז לְעַמּוֹ יִתֵּן,  
יְיָ יִבְרַךְ  
אֶת־עַמּוֹ בְּשָׁלוֹם.

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

Together we now raise our cup, and recalling the third promise of redemption, we say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch Atah Adonai Eloheinu Melech ha-olam Borei p-ri ha-ga-fen.

You are Blessed, O God, Ruler of time and space, who creates the fruit of the vine.

### Ritual of Remembrance

Tonight we are fortunate; we can assemble freely and openly to celebrate Passover. But it hasn't always been this way. Tonight we recall how our Sages celebrated Passover in a cave to hide from the Romans, how the Marranos met secretly in basements to celebrate this festival, and how on the first day of Passover the Jews of the Warsaw Ghetto rose up against their adversary.

We think especially of the six million of our people who perished at the hands of a tyrant more wicked than the Pharaoh who enslaved our ancestors in Egypt. We pay homage to them and remember that through their martyrdom was Israel redeemed from exile.

Help us, O God, to cling to our faith as we remember the words of Anne Frank: "That's the difficulty in these times: ideals, dreams, and cherished hopes rise within us, only to meet the horrible truth and be shattered. It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery and death. I see the world gradually being turned into a wilderness. I hear the ever-approaching thunder, which will destroy us too. I can feel the sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquility will return again. In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out."

### The Cup of Elijah

There is an extra cup of wine on every Passover table. We call it the Cup of Elijah. It reminds us on this day, when we look far back into our past, that we must also look far ahead to the future. We have always dared to hope that a time will come when all people will be at peace with each other, when no one will be afraid or in need, and justice will be everywhere. There is an ancient belief that when that perfect time is near, Elijah the Prophet will announce its coming. Then the world will be filled with goodness, as this cup is filled with wine. We open our door to welcome Elijah and his message of peace. We open our door as a promise that we will try to live in such a way that the perfect time will be brought closer by what we do.

(Open the door for Elijah.)

Ei-li-ya-hu ha-na-vi,  
Ei-li-ya-hu ha-tish-bi;  
Ei-li-ya-hu, Ei-li-ya-hu,  
Ei-li-ya-hu ha-gil-a-di.  
Bi-me-hei-ra ve-ya-mei-nu,  
ya-vo ei-lei-nu;  
im ma-shi-ach ben Da-vid,  
im ma-shi-ach ben Da-vid.  
Ei-li-ya-hu...

אֱלֹהֵי הַנְּבִיא,  
אֱלֹהֵי הַתִּשְׁבִּי;  
אֱלֹהֵי, אֱלֹהֵי,  
אֱלֹהֵי הַגִּלְעָדִי.  
בְּמַהְרָה בְּיָמֵינוּ,  
יָבֹא אֱלֵינוּ;  
עַם מְשִׁיחַ בֶּן דָּוִד,  
עַם מְשִׁיחַ בֶּן דָּוִד.  
אֱלֹהֵי...

Elijah the prophet, Elijah the Tishbite, Elijah of Gilead. Soon, in our days, Elijah will come with the Messiah, the son of David.

### Hallel

Praise the Eternal One, all you nations!  
Extol God, all you peoples!  
God's love for us is tremendous;  
The Divine faithfulness is everlasting.  
Halleluyah!

Give thanks to God, who is good,  
whose love is everlasting.

*Let Israel now say:  
God's love is everlasting.*

Let the House of Aaron now say:  
God's love is everlasting.

*Let all who fear God now say:  
God's love is everlasting.*

In distress I called to the Most High,  
who answered me and set me free.

*God is with me; I shall not fear;  
what can mortals do to me?*

With God as my Helper,  
I can face any foe.

*It is better to trust God  
than to rely on mortals.*

It is better to trust in God  
than to rely on the mighty.

*The Eternal One, my strength and my  
shield, has become my deliverance.*

Hear! Glad songs of triumph in  
the tents of the righteous!  
God's hand does wonders!

*God's hand is raised high!  
God's hand does wonders!*

I shall not die, but live  
to tell God's deeds.

*Open for me the gates of righteousness;  
let me enter them and give thanks to God.*

This is the gate of the Eternal;  
the righteous shall enter it.

*I thank You, for You have answered me,  
and have been my salvation.*

The stone the builders rejected  
has become the chief cornerstone.

*This is the Eternal's doing;  
it is marvelous in our eyes.*

This is the day that God has made;  
let us rejoice and be glad in it.

*Eternal God, save us!  
Eternal God, save us!*

Eternal God, prosper us!  
Eternal God, prosper us!

*Blessed is the one who comes in God's name;  
here, in God's house, may you be blessed.*

You are my God, and I thank You;  
You are my God, I exalt You.

*Give thanks to God, who is good,  
whose love is everlasting.*

הללויה. ואנחנו נברך ית, מעתה ועד עולם. הללויה.

Halleluyah (4x)  
V-a-na-ach-nu nevarech ya  
may-atah v'ad olam, may-atah v'ad olam, may-atah v'ad olam Halleluyah  
Halleluyah (4x)

And we shall praise God now and forever. Halleluyah!

Counting the Omer (Omit on first night.)

From the second night of Passover until Shavuot, we Jews count each day aloud. Torah teaches: "You shall count from the eve of the second day of Passover, when an omer of grain is brought as an offering, seven complete weeks. The day after the seventh week of your counting will make fifty days" (Lev. 23:15-16). In observance of that tradition, we too count the days as we walk once more down the road from Egypt to Mt. Sinai, from liberty to law and freedom to responsibility.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו  
על ספירת העמר:

Baruch Atah Adonai Eloheinu Melech ha-olam asher kid'shanu b'mitzvotav v'tzivanu al s'fi-rat ha-o-mer.

You are Blessed, O God, Ruler of time and space, who makes us holy with Your commandments and commands us to count the omer.

היום יום אחד לעמר:

Ha-yom yom echad la-o-mer.  
This is the first day of the Omer.

May it be Your will, Eternal One,  
our God and God of our ancestors,  
that by the merit of our counting the Omer,  
in anticipation of receiving Your Torah,  
we will add sanctity to our lives.  
Amen.

Sharing Elijah's Cup

Tonight we have been remembering our slavery and our freedom. But just as it is we, and not our ancestors alone, who were liberated from Egypt, so it is we, and not our ancestors alone, who continue to live in chains. Our slavery is not over, and our liberation is not complete. Our sages taught: Not only was it necessary to take the Jews out of Egypt; it was also necessary to take Egypt out of the Jews.

The work of freedom is long and difficult, and it is work that we ourselves must do. As we come to the end of our seder, then, let us share the cup of Elijah. To each other and to God, we say: We ourselves shall be Elijah; we ourselves shall act to bring about the Messianic Age.

(Pass Elijah's cup around the table, asking each person to pour a few drops from Elijah's cup into the cup of the next person.)

Let us now raise our cup of wine, as we remember with hope in our hearts the fourth and final promise of redemption: "I will take you to be My people, and I will be your God." We have eaten together; may our food give us strength for the tasks undone. Now we drink this one last time; may our wine give us joy for the work ahead.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch Atah Adonai Eloheinu Melech ha-olam Borei p-ri ha-ga-fen.

You are Blessed, O God, Ruler of time and space, who creates the fruit of the vine.

### Nirtzah

The festive service is now completed. We have recited the story of our deliverance. We have tasted the symbols of our feast. We have given thanks for the blessing of freedom.

As we have lived to celebrate Passover this year, so may we live to celebrate other holidays and other seasons. May all of us here grow in strength and wisdom throughout the year, and may we again give thanks for Passover together, in another spring.

Since the time of Rabbi Akiba, the Passover seder has concluded with the words: "L'shana ha-ba-a birushalayim – Next year in Jerusalem," for the name Jerusalem means city of peace. Shalom is not merely the absence of war, but that sense of harmony that comes when individuals embrace a common vision. Not that each becomes lost in some faceless wave of the masses, but that each aspires to lend the beauty of his or her potential to the realization of that ultimate goal: a world of peace and unity where no one is afraid. The fruit of freedom is peace. Peace of mind. Peace of body and soul. Peace within us, and so too, between us. And so we say: "L'shana ha-ba-a birushalayim – Next year in Jerusalem!"

לְשָׁנָה תִּבְּאֵה בִּירוּשָׁלַיִם:

Had Gadya

*Chorus: My Father Bought For Two  
Zuzim Had Gadya*

1. Then came the cat  
And ate the kid

*Chorus: My Father Bought For Two  
Zuzim Had Gadya*

2. Then came the dog  
And bit the cat  
That ate the kid

*Chorus: My Father Bought For Two  
Zuzim Had Gadya*

3. Then came the stick  
That beat the dog  
That bit the cat  
That ate the kid

*Chorus: My Father Bought For Two  
Zuzim Had Gadya*

4. Then came the fire  
And burned the stick  
That beat the dog  
That bit the cat  
That ate the kid

*Chorus: My Father Bought For Two  
Zuzim Had Gadya*

5. Then came the water  
And quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid

*Chorus: My Father Bought For Two  
Zuzim Had Gadya*

6. 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

*Chorus: My Father Bought For Two  
Zuzim Had Gadya*

7. Then came the butcher  
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

*Chorus: My Father Bought For Two  
Zuzim Had Gadya*

8. Then came the angel of death  
And slew the butcher  
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

*Chorus: My Father Bought For Two  
Zuzim Had Gadya*

9. Then came the Holy One,  
Blessed be God,  
And destroyed the angel of death  
That slew the butcher  
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

*Chorus: My Father Bought For Two  
Zuzim Had Gadya*

\*\*\*\*\*

## WHO KNOWS ONE?

Who knows one? I know one.  
One Is Almighty God, Almighty God,  
Almighty God, Almighty God,  
Who reigns in heaven and upon the earth,  
Who reigns in heaven and upon the earth.

Who knows two? I know two.  
Two tablets of the Law, One is Almighty  
God, Almighty God,  
Almighty God, Almighty God,  
Who reigns in heaven and upon the earth,  
Who reigns in heaven and upon the earth.

Who knows three? I know three.  
Three is the Patriarchs, Two tablets of the  
Law,  
One is Almighty God, Almighty God,  
Almighty God, Almighty God,  
Who reigns in heaven and upon the earth,  
Who reigns in heaven and upon the earth.

Who knows four? I know four.  
Four is the Matriarchs, Three is the  
Patriarchs, Two tablets of the Law,  
One is Almighty God, Almighty God,  
Almighty God, Almighty God,  
Who reigns in heaven and upon the earth,  
Who reigns in heaven and upon the earth.

Who knows five? I know five.  
Five books of Moses, Four is the  
Matriarchs, Three is the Patriarchs, Two  
tablets of the Law,  
One is Almighty God, Almighty God,  
Almighty God, Almighty God,  
Who reigns in heaven and upon the earth,  
Who reigns in heaven and upon the earth.

Who knows six? I know six.  
Six are the Mishnah's Orders, Five books  
of Moses, Four is the Matriarchs, Three is  
the Patriarchs, Two tablets of the Law,  
One is Almighty God, Almighty God,  
Almighty God, Almighty God,  
Who reigns in heaven and upon the earth,  
Who reigns in heaven and upon the earth.

Who knows seven? I know seven.  
Seven days make up a week.  
Six are the Mishnah's Orders,  
Five books of Moses, Four is the  
Matriarchs, Three is the Patriarchs, Two  
tablets of the Law, One is Almighty God,  
Almighty God, Almighty God, Almighty  
God,  
Who reigns in heaven and upon the earth,  
Who reigns in heaven and upon the earth.

Who knows eight? I know eight.  
Eight days are for a B'rit, Seven days  
make up a week, Six are the Mishnah's  
Orders, Five books of Moses, Four is the  
Matriarchs, Three is the Patriarchs, Two  
tablets of the Law, One is Almighty God,  
Almighty God, Almighty God, Almighty  
God,  
Who reigns in heaven and upon the earth,  
Who reigns in heaven and upon the earth.

Who knows nine? I know nine.  
Nine months to childbirth, Eight days are  
for a B'rit, Seven days make up a week,  
Six are the Mishnah's Orders,  
Five books of Moses, Four is the  
Matriarchs, Three is the Patriarchs, Two  
tablets of the Law, One is Almighty God,  
Almighty God, Almighty God, Almighty  
God,  
Who reigns in heaven and upon the earth,  
Who reigns in heaven and upon the earth.

Who knows ten? I know ten.  
Ten for the Commandments, Nine months  
to childbirth, Eight days are for a B'rit,  
Seven days make up a week, Six are the  
Mishnah's Orders, Five books of Moses,  
Four is the Matriarchs, Three is the  
Patriarchs, Two tablets of the Law  
One is Almighty God, Almighty God,  
Almighty God, Almighty God,  
Who reigns in heaven and upon the earth,  
Who reigns in heaven and upon the earth.



WHO KNOWS ONE? (continued)

Who knows eleven? I know eleven.  
Eleven stars in Joseph's dream, Ten for  
the Commandments, Nine months to  
childbirth, Eight days are for a B'rit,  
Seven days make up a week, Six are the  
Mishnah's Orders, Five books of Moses,  
Four is the Matriarchs, Three is the  
Patriarchs, Two tablets of the Law  
One is Almighty God, Almighty God,  
Almighty God, Almighty God,  
Who reigns in heaven and upon the earth,  
Who reigns in heaven and upon the earth.

Who knows twelve? I know twelve.  
Twelve tribes of Israel, Eleven stars in  
Joseph's dream, Ten for the  
Commandments, Nine months to  
childbirth, Eight days are for a B'rit,  
Seven days make up a week, Six are the  
Mishnah's Orders, Five books of Moses,  
Four is the Matriarchs, Three is the  
Patriarchs, Two tablets of the Law  
One is Almighty God, Almighty God,  
Almighty God, Almighty God,  
Who reigns in heaven and upon the earth,  
Who reigns in heaven and upon the earth.

Who knows thirteen? I know thirteen.  
Thirteen attributes of God, Twelve tribes  
of Israel, Eleven stars in Joseph's dream,  
Ten for the Commandments, Nine months  
to childbirth, Eight days are for a B'rit,  
Seven days make up a week, Six are the  
Mishnah's Orders, Five books of Moses,  
Four is the Matriarchs, Three is the  
Patriarchs, Two tablets of the Law  
One is Almighty God, Almighty God,  
Almighty God, Almighty God,  
Who reigns in heaven and upon the earth,  
Who reigns in heaven and upon the earth.

\*\*\*\*\*

ONE MORNING

One morning when Pharaoh woke in his  
bed,  
There were frogs in his bed,  
And frogs on his head  
Frogs on his nose,  
And frogs on his toes,  
Frogs here, frogs there,  
Frogs were jumping everywhere.

\*\*\*\*\*

The Ballad of the Four Children  
(To the tune of "My Darling Clementine")

Said the parents to their children, "At the seder you will dine,  
You will eat your fill of matzah, you will drink four cups of wine.

Now these parents had four children, yes their kids they numbered four,  
One was wise and one was wicked, one was simple and a bore.

And the fourth was sweet and winsome, was so young and also small,  
While the others asked the questions, this one could not speak at all.

Said the wise one to the parents, "Would you please explain the laws?  
Of the customs of the Seder, will you please explain the cause?"

And the parents proudly answered, "Cause our forebears ate in speed,  
Ate the Pesach lamb 'ere midnight, and from slavery were freed.

"So we follow their example, and 'ere midnight we must eat  
The afikomen (O so tasty!) which will be our final treat."

Then did sneer the child so wicked, "What does all this mean to you?"  
And the parents' voice was bitter, as their grief and anger grew.

"If yourself you don't consider as a child of Isra-el,  
Then for you this has no meaning, you could be a slave as well."

Then the simple child said softly, "What is this?" And quietly,  
The good parents told their offspring, "We were freed from slavery."

But the youngest child was silent, and just could not ask at all,  
But with eyes all bright with wonder, listened to the details all.

Now dear children, heed this lesson, and remember evermore,  
What the parents told their children, told their kids that numbered four.

\*\*\*\*\*

Miriam's Song

CHORUS      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.

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. (CHORUS)

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. (CHORUS)

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. (CHORUS)

\*\*\*\*\*

T'filat Haderech

May we be blessed as we go on our way,  
May we be guided in peace,  
May we be blessed with health and joy,  
May this be our blessing, Amen.

Amen, amen, may this be our blessing, amen.  
Amen, amen, may this be our blessing, amen.

May we be sheltered by the wings of peace,  
May we be kept in safety and in love,  
May grace and compassion find their way to every soul,  
May this be our blessing, Amen.

