

☆ Welcome To Our Seder ☆

Homeland

Come on, with me as we go
As we retell this tale from of old
Though we were slaves to Pharaoh for so long
We Jews were not a-lone
Cause Moses told us we'd go home
Settle down, it'll all be clear
Don't pay no mind to the Pharaoh who filled us with fear
The ten plagues they did drag him down
We ran down to the Red Sea and found
We Jews were not a-lone
The waters parted, we ran home
Sha-a-a-a-lo-o-om, sha-a-a-lom
Sha-a-a-a-lo-o-o--om [2 times]

Wanderin' 'round, in the desert for years
We faced all kinds of bad hardships, they filled us with fear
The Commandments that Moses brought down
Though we were lost they helped us to feel found
We Jews were not a-lone
God brought us to Is – ra – el our home
Sha-a-a-a-lo-o-om.... [3x; last time a capella]

In every generation, we must see ourselves as if we personally were liberated from Egypt.

We gather tonight to tell the ancient story of our people's liberation from Egyptian slavery. This is the story of our origins as a people. It is from these events that we renew our connection with our ancestors struggle and embrace it as our own.

Our tradition requires that on seder night, we do more than just tell the story. We must relive it. We must re-experience the liberation from Egypt. We must remember how our family suffered as slaves. We must feel the exhilaration of redemption.

We remember slavery in order to deepen our commitment to end all suffering. We recreate our liberation in order to reinforce our commitment to universal freedom.

For our children, and for the children within us, we need to make our stories vivid. So tonight, our table is a stage. This Haggadah is our script. This year's drama is a musical. The more we sing, the more the words reach into our hearts. We mix laughter and tears, humor and melancholy, to experience the full range of emotions. Together, as family and friends, let us partake of the feast of freedom's sweetness.

Haggadah Get Out of This Place

In that very old country, Mitzrayim
Where the sun oppressive shines
Israelites say there ain't no use in tryin'

Miriam so young and pretty
And one thing I know is true
You will be a hero to the Jews

Baby Moses in his crib a-cryin'
Mother fretting she don't know what to do
Pharaoh says to get rid of the baby Jews

(Oy) Israelites been working hard
(Oy) They don't know what to do
(Oy) Every night and day
(Oy, Oy, Oy, Oy)

Haggadah get out of this place
If it's the last thing we ever do
Haggadah get out of this place
Jews there's a better life for me and you
[repeat chorus]

☆ Lighting The Candles ☆

When the universe was unformed and void, God said "Let there be light." Therein lies the hope and faith of Judaism and the obligation of our people -- to make the light of justice, compassion and knowledge penetrate the darkness in our world.



ברוך אתה יי אלהינו מלך העולם, אשר קדשנו
במצותיו וצונו להדליק נר של יום טוב:

Baruch Attah Adonai Eloheinu melech ha-olam, asher kidshanu b'mitzvotav, v'tzivanu l'hadlik ner shel yom tov.

*Praised are You, O God, whose Presence fills the universe, who has sanctified our lives through Your commandments
and commanded us to kindle the lights of the festival.*

ברוך אתה יי אלהינו מלך העולם שהחיינו וקיימנו והגיענו לזמן הזה

Baruch atta Adonai, Eloheinu melech ha-olam, sheh'hech'yanu v'kiy'manu, v'hig'yanu la-z'man ha-zeh.

Praised are You, O God, whose Presence fills the universe, who has given us life and strength and enabled us to reach this moment of joy.

☆ Order Of The Seder ☆

Seder is the Hebrew word for “order.” As in the ancient days of the Temple in Jerusalem, a special order was followed to bring sacrifices to God. Our “seder” is an elaborate form of thanksgiving. Please join us in a new way to review the order of what is to come!

Piano Man - Seder Plan

It's six o'clock on a Saturday
The Passover crowd shuffled in
A Haggadah is sitting right next to me
It reminds us of where we have been

It says, "Jews can you reboot your memory
We must all recall how it goes
For it's sad and it's sweet and we know it complete
To remember our ancestors woes."

Lai, lai lai, di di dai
Lai lai, di di dai da dum

*Let's sing along with the seder plan
Let's sing along tonight
Cause we're here to remember our history
With customs that all must be right*

Now first we begin with the Kiddush wine
Wash our hands to show that we're free
We eat the parsley then we break the matzee
Then retell the Pesach story.

We'll say "can't we just eat this is killing me,"
As the smile runs away from our face
"Well we'll eat just as soon as we wash our hands
For the second time in the same place."

Lai, lai lai, di di dai
Lai lai, di di dai da dum

Now bless the matzah and the bitter herb
For those who have had a bad life
And we eat a full meal 'cause that's part of the deal
And enjoy all we have without strife.

Then the afikoman it is time to find
Before we thank God for the meal.

We'll all share in a prayer for God's holiness
Then conclude with hope for Yisrael.

*Let's sing along with the seder plan
Let's sing along tonight
Cause we're here to remember our history
With customs that all must be right*

☆ Kiddush—The First Cup ☆

The Hebrew word "Kiddush" means sanctification. The wine is a symbol of the holiness of this moment. We share this sacred story and celebration with one another and with all the generations who have come before us and who will come after us.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עָם וְרוֹמְמָנוּ מִכָּל לָשׁוֹן וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׁשּׁוֹן, אֶת יוֹם חַג
הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ מִקְרָא קֹדֶשׁ זָכָר לִיצִיַּאת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתֵנוּ קִדְּשְׁתָּ מִכָּל
הָעַמִּים וּמוֹעֲדֵי קֹדֶשׁ בְּשִׂמְחָה וּבְשִׁשּׁוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יי, מְקִדֵּשׁ יִשְׂרָאֵל וְהַזִּמְנִים.

*Baruch atta Adonai, Eloheinu melech ha-olam, borei p'ri ha-gafen. Baruch attah Adonai, Eloheinu
melech ha-olam, asher bachar banu mikol am, v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav.
Va'titen lanu Adonai Eloheinu b'ahava, mo'adim l'simcha, chagim u-z'manim l'sason. Et yom chag ha-
matzot ha-zeh, z'man cheiruteinu, mikra kodesh, zecher litziyat Mitzrayim. Ki vanu vacharta, v'otanu
kidashta mikol ha-amim. U'mo'adei kodsheh'cha b'simcha u-v'sason hin'chaltanu. Baruch attah Adonai
m'kadesh Yisrael v'ha-z'manim.*

Praised are You, Lord, our God, whose Presence fills the universe, who creates the fruit of the vine.
Praised are You, Adonai our God, whose Presence fills the universe, who has called us for service
from among the peoples of the world, sanctifying our lives with Your commandments. In love, You
have given us festivals for rejoicing and seasons of celebration, this Festival of Matzot, the time of our
freedom, a commemoration of the Exodus from Egypt.
Praised are You, O God, who gave us this joyful heritage and who sanctifies Israel and the festivals.

☆ Urhatz – Washing ☆

Slaves eat quickly. They often have no opportunity to wash or time to reflect. Tonight, we are free. We
wash and we express our reverence for the blessings that are ours.

HOW? Pass a bowl of warm water, a small cup and a towel around the table. Everyone pours a
cupful over their fingers. There is no blessing over this washing.

☆ Karpas -- Rebirth And Renewal ☆

As spring reawakens all that is green, let us reawaken our bonds to the world of nature. We dip greens
into salt water and acknowledge through our blessing that there is a Creator and a purpose to the
universe; that we are partners in the work of Creation.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאָדָמָה.

Baruch atta Adonai, Eloheinu melech ha-olam, borei p'ri ha-adamah.

Praised are You, O God, whose Presence fills the universe, who creates the fruit of the earth.

HOW? Dip the parsley in salt water and eat it.

☆ Yahatz -- Breaking The Matzah ☆

As we break the middle matzah, we think of all those in the world who feel broken or incomplete. We focus on those parts of ourselves which are in need of repair. The middle matzah is broken, but it is hidden inside the whole. We realize how the world around us may seem complete, but how much of it, hidden from view, needs our help. We hide the middle matzah and long for its recovery, our ability to feel whole and our responsibility to help redeem the world.

☆ Maggid -- Telling The Story ☆

הָא לַחֲמַא עֲנִיָא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.

Ha lachma anya d'achalu avatana b'ara d'mitzraim.

Let all who are hungry come and eat.

Let all who are in need, come and celebrate Passover.

Today, we are here. Next year, in the land of Israel.

Today, we are slaves. Next year, we will be free.

☆ The Four Questions ☆

Why Are We Asking Four?

(to the tune of: I Feel Like I'm Fixin' to Die Rag)

Well its 1, 2, 3 why are we asking 4?

Don't ask me I don't understand

Why hametz is contraband?

Bitter herbs, dip twice, and recline right now,

Well it ain't no crime to wonder why

Whoopie lets all question why!

Free people ask questions. We begin our seder with questions. Although the custom is that the youngest at the table asks, tradition instructs that all must ask.

מָה נִשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת?
שֶׁבֶכֶל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה, הַלֵּילָה הַזֶּה - כּוֹלוֹ מָצָה.
שֶׁבֶכֶל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת - הַלֵּילָה הַזֶּה מָרֹר.
שֶׁבֶכֶל הַלֵּילוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוֹ פֶּעַם אַחַת, - הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים.
שֶׁבֶכֶל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין, - הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין.

Mah nishtanah halaylah hazeh mikol haleilot?

Sheb'chol haleilot anu och'lin chameitz umatzah,

-halaylah hazeh kulo matzah.

Sheb'chol haleilot anu och'lin sh'ar y'rakot,

-halaylah hazeh maror.

Sheb'chol haleilot ein anu matbilin afilu pa'am echad,

-halaylah hazeh sh'tei f'amim.

*Sheb'khol haleilot anu okhlim bein yoshvin uvein m'subin,
-halailah hazeh kulanu m'subin.*

Why is this night different from all other nights?

- ☆ *On all other nights, we eat either leavened or unleavened bread. Why on this night do we eat only matzah?*
- ☆ *On all other nights, we eat vegetables of all kinds. Why on this night must we eat bitter herbs?*
- ☆ *On all other nights, we do not dip vegetables even once. Why on this night do we dip greens into salt water and bitter herbs into sweet charoset?*
- ☆ *On all other nights, everyone sits up straight at the table. Why on this night do we recline and eat at leisure?*

☆ A Digression -- The Four Children ☆

In four different passages the Bible commands that we instruct our children about the Exodus. The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

כְּנִגְדֵּי אַרְבָּעָה בְּנִים דְּבִרָה תוֹרָה . אֶחָד חָכָם , וְאֶחָד רָשָׁע , וְאֶחָד תָּם , וְאֶחָד שֶׁאִינוֹ יוֹדֵעַ לְשַׁאֵל .

K'neged arba banim di'bra Torah: echad hacham, echad rasha, echad tahm, V'echad sheh'eino yodeah leeshol.

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

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By using the expression "to you" we exclude ourselves from our people and deny God. How did we get this way? Is arrogance and rebellion a form of slavery or freedom?

The Simple One asks: "What is all this?" Is the question a reflection of innocence and wonder or indifference and apathy? Can one be an innocent bystander to poverty, war, slavery, genocide?

The One Who Does Not Know How To Ask. We have all experienced being so confused, baffled or overwhelmed with life that we couldn't figure out how to even ask a question. It is up to us to help those who are lost.

Whether we are children or adults, we have different attitudes, abilities and interests. The four children can represent each of us, our relationship to our Jewish faith, our relationship to our family and our engagement with every aspect of life.

☆ Maggid -- The Answers ☆

There are many questions. And now we begin to answer. We move from slavery toward freedom. Our narration begins with degradation and rises to dignity and redemption.

עֲבָדִים הָיינוּ לְפָרַעַה בְּמִצְרַיִם

Avadim hayinu l'Pharaoh b'mitzrayim

We were slaves in Egypt and God freed us. Tonight we celebrate, not what we were or what our ancestors were -- but what we have chosen to become. Out of persecution we have discovered the meaning of our choice: to live as witnesses to one God who calls upon us to mend the world.

The Torah recounts the early history of the Jewish people. God commanded Abram to leave his country and his father's house and to go to the land of Canaan, where he would become the founder of "a great nation." Abraham and his wife, Sarah, obeyed God's command and journeyed to Canaan. Their son Isaac married Rebecca. Their grandson Jacob went down to Egypt.

Why did Jacob journey to Egypt? Because his beloved son Joseph had become prime minister to Pharaoh, king of Egypt. When a famine broke out in Canaan, Joseph asked his father and all his family to join him there. And Israel dwelt in the land of Goshen; and they were fruitful and multiplied.

Joseph died, and all his brethren, and all that generation. Now there arose a new Pharaoh over Egypt, who knew not Joseph. And he said to his people, "The Israelites are too many and too mighty for us. Let us deal wisely with them, lest they multiply, and it come to pass, that if there be a war, they join our enemies and fight against us." Pharaoh enslaved them and afflicted them with many burdens.

No one's Getting Past Old Pharaoh's Grasp (to the tune of "Creeque Alley")

Josh and Izzie were gettin' kind of itchy
Just to leave the slave lifestyle behind
Saul and Danny workin' for a penny
Tryin' to make a pyramid shine

In the desert sun the Jews all sat
And after every beating they'd want to scat
Menashe and Ephraim, were having a hard time
In Egypt, you know where that's at
And no one's gettin' past old Pharaoh's grasp

Moses said "Pharaoh you know God will scare you"
"God will send along a plague to hurt you, let us go"
Pharaoh said "Moses, you know this proposal
Won't get you far you Jew."
The Israelites all moaned and wept
And after every torture they were bereft
Menashe and Ephraim were having a hard time
In Egypt, you know where that's at
And no one's gettin' past old Pharaoh's grasp

Oy, oy, oy, oy, oy, whoa, whoa

☆ A Digression ☆

A story is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar ben Azariah, Rabbi Akiba, and Rabbi Tarfon, who were sitting at a seder in Bnai Brack. All night long, they told the story of the Exodus from Egypt until their students came and said to them: "Our teachers, dawn has broken. It is time to say the morning prayer!"

Five rabbis, living under Roman oppression in the second century, gather for a seder and lose track of the time, until reminded by their students that dawn has arrived. Some scholars suggest that they used this seder, with its themes of liberation from oppression, to plan a revolution. All night they debated which approach to take: pacifism or militant revolt? Is there a right time to take up arms against an enemy? Do the ends of revolution justify the means of violence? Is war ever justified?

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל, בָּרוּךְ הוּא

Baruch Ha-Makom, Baruch hu. Baruch Sheh-Natan Torah L'Amo Yisrael. Baruch Hu.

Praised is God. Praised is the One who gave the Torah to the People Israel. Praised is God.

☆ Back to the Story ☆

Pharaoh's cruelest decree was to drown every Israelite baby boy in the Nile river. Amram and Yocheved would not kill their newborn son. Instead, they hid him in their hut for three months. When his cries became too loud, Yocheved placed him in a basket on the river. Their daughter Miriam watched to see what would happen.

As the Pharaoh's daughter came to bathe in the river, she discovered the basket. She felt pity for the helpless child and decided to keep him as her own. She named him Moshe (Moses), which means "drawn from the water." Bravely, Miriam asked the princess if she needed a nurse to help her with the baby. The princess agreed. So Yocheved was able to care for her son and teach him about his heritage.

As Moses grew older, he could not ignore the suffering of his people. Once when he saw an Egyptian beating an Israelite slave, he could not control his anger and killed him. Knowing his life would be in danger once the news of this deed spread, Moses fled to the land of Midian where he became a shepherd.

One day, while tending sheep on Mount Horeb, Moses saw a bush that was burning but was not consumed. From the bush, he heard God's voice calling, "I am the God of your ancestors. I have seen the suffering of the Israelites and have heard their cries. I am ready to take them out of Egypt and bring them to a new land, a land flowing with milk and honey."

God told Moses to return to Egypt to bring the message of freedom to the Israelites and to warn Pharaoh that God would bring plagues on the Egyptians if he did not let the slaves go. Moses was such a humble man that he could not imagine being God's messenger. "I will be with you," God promised Moses. With this assurance and challenge, Moses set out for Egypt. His brother Aaron helped him.

☆ The Ten Plagues ☆

When Moses and Aaron asked Pharaoh to free the Israelites, Pharaoh refused. It was only then that God brought ten plagues on the Egyptians. Each one frightened Pharaoh, and he promised to free the slaves. But when each plague ended, Pharaoh did not keep his word. It was only after the last plague, the death of the first-born of the Egyptians, that Pharaoh allowed the Israelites to go.

Ten Plagues Arising (to the tune of: Bad Moon Rising)

I see ten plagues arisin'
I see trouble on the way
I see bloody rivers flowin'
Frogs, diseases, hail, no day.

Chorus: Bugs and beasts will bite
Pharaoh you will get a fright
If you don't let us go tonight!

Hope you got your sons together
Hope you are quite prepared to cry
If you don't stop and reconsider
Watch out for angels in the sky.

Chorus (2x)

HOW? As we recite each of the Ten Plagues, we dip our finger into the wine and place a drop on our plate. Our joy cannot be complete when people suffer, no matter who they are.

דָּם	<i>Dam</i>	Blood
צְפַרְדֵּי	<i>Tzefardeah</i>	Frogs
כִּנִּים	<i>Kinim</i>	Lice
עֲרֹב	<i>Arov</i>	Beasts
דֶּבֶר	<i>Dever</i>	Blight
שָׁחִין	<i>Sh'him</i>	Boils
בָּרָד	<i>Barad</i>	Hail
אַרְבֶּה	<i>Arbeh</i>	Locusts
חֹשֶׁךְ	<i>Hoshekh</i>	Darkness
מַכַּת בְּכוֹרוֹת	<i>Macat B'khorot</i>	Death of the Firstborn

☆ Da'yenu - A Song Of Gratitude ☆

We have so many reasons to be grateful to God tonight
-- for the blessings of freedom and dignity, friendship
and family, prosperity and health. Any one of these would
have been enough!

- ☆ *Had God taken us out of Egypt without
bringing judgments against them...Da'yenu!*
 - ☆ *Had God brought judgments against them
without carrying us across the Sea...Da'yenu!*
 - ☆ *Had God carried us across the Sea without
caring for us for forty years...Da'yenu!*
 - ☆ *Had God cared for us for forty years
without giving us the Sabbath...Da'yenu!*
 - ☆ *Had God given us the Sabbath without the
gift of Torah on Mount Sinai...Da'yenu!*
 - ☆ *Had God given us the Torah without
bringing us into the Land of Israel...Da'yenu!*
- How many are the gifts that God has granted us!*

כִּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ
אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם דְּיֵינוּ.
אֱלוֹ נָתַן לָנוּ אֶת הַשַּׁבָּת דְּיֵינוּ.
אֱלוֹ נָתַן לָנוּ אֶת הַתּוֹרָה דְּיֵינוּ.

Ee'lu hotzee, hotzee'anu, hotzee'anu me'mitzraim, da'yenu
Ee'lu natan, natan lanu, natan lanu et ha-shabbat, da'yenu
Ee'lu natan, natan lanu, natan lanu et ha-torah, da'yenu

And so it was that God brought us forth out of Egypt, with a mighty hand and with an outstretched
arm, with great terror, with signs and with wonders.

We're Going To Be Free (Shut Up and Dance With Me)

Oy, there's no time to pack
We're rushin' to the sea
Pharaoh can't hold us back
God said we're going to be free
Redemption is our destiny
We said woo hoo
We're going to be free.

We were victims of a fright
Ten plagues and a Pharaoh with lots of might
Helpless to bake bread in the fading light
We were bound to leave together
Bound to be together
We're saved from harm
We saw just how it happened
Ran to the door and God said

"There's no time to pack
Now go rush to the sea
Pharaoh can't hold you back
I said you're going to be free
Redemption is your destiny."
We said "Woo hoo
We're going to be free."

A camel's back and some beat up sneaks
Matzah and maror were our only treats
No time to pack some more cause we had to flee
We knew we were bound to God forever
Bound to be together

We're saved from harm
We saw just how it happened
Ran to the door and God said

"There's no time to pack
Now go rush to the sea
Pharaoh can't hold you back
I said you're going to be free
Redemption is your destiny."
We said, "Woo hoo
We're going to be free."

☆ In Every Generation ☆

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת-עַצְמוֹ כְּאִלּוּ הוּא
יָצָא מִמִּצְרַיִם

B'chol dor v'dor chayav adam lirot et atzmo ki'eelu hu yatzah m'mitzrayim

The experience of the Exodus made us a free people. No matter how oppressed we are, deep inside we remain free. We know that power cannot vanquish freedom. In each generation every individual should feel as though he or she had actually been redeemed from Egypt. As the Torah teaches: You shall tell your children on that day, saying: "It is because of what God did for me when I went free out of Egypt." (Exodus 13:8) For the Holy One redeemed not only our ancestors; God redeemed us with them, as it says: "God brought us out of there so that God might bring us to the land promised to our ancestors." (Deuteronomy 6:23)

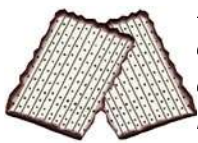
The Exodus gave us our freedom. It also taught us our ethics, our theology, our philosophy of life. We know the heart of the stranger, the plight of the weak, the pain of the oppressed, the despair of the homeless, for we were strangers in the land of Egypt.

You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. (*Exodus 22:20*)

☆ Pesach, Matzah, Maror ☆

Rabban Gamliel, the first century sage who compiled the Hagaddah, taught: Those who have not explained these three things during the seder have not fulfilled their obligation: Pesach, Matzah, Maror.

PESACH: When the great Temple of Jerusalem was still in existence, our ancestors ate a special sacrificial offering called the Pesach or the paschal lamb. The word "Pesach" means to "pass over." The offering was eaten as a symbol that God passed over the houses of the Israelites, as the Torah teaches: "You shall say: This is the Pesach offering we offer to God, because God passed over the houses of the Israelites when God destroyed the Egyptians, but our homes God saved." (*Exodus 12:27*)



MATZAH: *Why do we eat matzah? To remember that even before our ancestor's dough had time to rise, God saved them. As the Torah teaches: "And they baked the dough which they had brought from Egypt into matzah; it did not rise since they hurried out of Egypt, and they could not delay, nor had they prepared other provisions for themselves." (Exodus 12:39)*

MAROR: Why do we eat bitter foods? To remember that the Egyptians "embittered the lives of our ancestors with hard labor in mortar and brick, and in every manner of drudgery in the field; and worked them ruthlessly in all their labor." (*Exodus 1:14*)

The bitter herbs must be chewed and tasted. It is not enough to talk abstractly "about" oppression, to analyze the causes which led to slavery, to read "about" the forced labor camps. To the best of our ability we are to experience the lives embittered by oppression.

To taste the bitter herbs is part of the process of feeling the affliction of body and spirit of an enslaved people.

☆ HALLEL ☆

Therefore, let us rejoice at the miracle of our liberation, and thank God who brought us

*... from slavery to freedom
... from despair to joy
... from mourning to celebration
... from darkness to light
... from enslavement to redemption.*

☆ The Second Cup ☆

Praised are You, O God, whose Presence fills the universe, who has redeemed us and our ancestors from Egypt, who has brought us to this night when we eat matzah and maror. We will sing a new song of thanksgiving for our redemption and for our spiritual liberation. Praised are You, O God, redeemer of Your people Israel.



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch atta Adonai, Eloheinu melech ha-olam, borei p'ri ha-gafen.

Praised are You, Lord, our God, whose Presence fills the universe, who creates the fruit of the vine.

☆ Miriam's Cup ☆

HOW: Miriam's cup is filled with water. We pass it around the table so all may contribute to it.
--

Miriam saved the Jewish people through water. She followed her brother Moses as he traveled down the Nile river. She led the Israelite women in song and rejoicing after they crossed through the Red Sea. There is a midrash that God gave Miriam a well which followed her as the Israelites journeyed through the desert. Both Miriam and the well were sources of sustenance, comfort and healing.

We place Miriam's cup on our seder table to honor the important role of Jewish women in our history and tradition. O God, you sustain us with water. May we, like the Israelites leaving Egypt, be guarded and nurtured and kept alive in our personal and communal journeys. May we use our powers of sustenance, nurturance and healing, symbolized by Miriam and water, the source of life, to bring redemption to all we see as we travel together through the wilderness of time.

Miriam's Song (to the tune of: I Saw Her Standing There)

Well she was our Jewish queen
Came on to the scene
When she saw Moses
Was brought to Pharaoh's lair
Miriam ran home, got her mother... ooh
When she saw her brother there.

Then she crossed the sea
When the Jews they did flee
And before too long she held her timbrel high
The women all danced with each other... oooh
When they saw her jammin' there.
They were saved from doom
So their voices boomed
And they thanked dear God on high.

They danced through the night
And they held each other tight
And before too long they fell in love with her.

We raise Miriam's cup at our seder ooh
For her bravery back there. (2x)

☆ Rachtza -- Washing The Hands ☆

In the Torah, only the priests are commanded to wash, and only before they partake of the sacrificial meal. Today, we have no Temple in Jerusalem, no altar, no priests and no sacrifices. Instead, every home can be a Temple, every table an altar, every meal a sanctified experience, and every Jew a priest.

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

Baruch atta Adonai Eloheynu melech ha-olam asher kid-shanu b'mitzvotav v'tzee'vanu al ne'teelat yadaim.

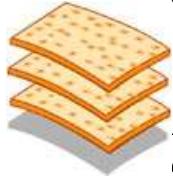
*Praised are You, O God, whose Presence fills the universe,
who has sanctified our lives through Your commandments and commanded us to perform this washing
of the hands.*

☆ Motzi Matzah ☆

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atta Adonai Eloheynu melech ha-olam ha-motzi lechem min ha-aretz.

Praised are You, Lord, our God, whose Presence fills the universe, who brings forth bread from the earth.



בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

Baruch atta Adonai Eloheynu melech ha-olam asher kid-shanu b'mitzvotav v'tzee'vanu al achilat matzah.

Praised are You, O God, whose Presence fills the universe, who has sanctified our lives through Your commandments and commanded us to partake of matzah.

☆ Maror ☆

HOW: Put some bitter herbs on your matzah, then eat. This is your taste of the bitterness of slavery.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Baruch atta Adonai Eloheynu melech ha-olam asher kid-shanu b'mitzvotav v'tzee'vanu al achilat maror.

Praised are You, O God, whose Presence fills the universe, who has sanctified our lives through Your commandments and commanded us to partake of maror.

☆ Korekh -- The Hillel "Sandwich" ☆

HOW? Mix some of the bitter herb with the sweet charoset, recite the blessing, then eat.

To the sage Hillel, eating matzah, charoset and maror together was not a trivial matter. To him, slavery and freedom were merged into one historical event. The bread of poverty became the bread of freedom and should be tasted together with the bitter maror and sweet charoset, so that one should know both the bitterness of slavery and the joy of freedom. In times of freedom, we must not forget the bitterness of slavery; in times of oppression, we must keep alive the hope of freedom.

☆☆☆ Dinner Is Served ☆☆☆

☆ Sharing The Afikoman Dessert ☆

HOW? As the meal comes to an end, we "ransom" back the afikoman from its finders. Afikoman is distributed as the official dessert. A third cup of wine is poured, and the Grace is recited.

☆ Bareich -- A Blessing Of Thanksgiving ☆

Leader:

Chaverai N'varech Friends, let us say grace.

All:

Yehi shem Adonai m'vorach me'atta v'ad olam

May God's name be blessed for all eternity.

Leader: Let us praise God of Whose bounty we have partaken.

All:

Baruch Eloheinu she'achalnu mi'shelo uv'tuvo chay'inu

Let us praise God of Whose bounty we have partaken,
and by Whose goodness we live.

*Baruch Atta Adonai Eloheinu melech ha-olam hazen et ha-olam kulo b'tuvo b'chen b'chesed
uv'rachamim. Hu noten lechem l'chol basar ki l'olam chasdo, uv'tuvo ha-gadol tamid lo chasar lanu
v'al yachsar lanu mazon l'olam va'ed. Ba'avoor sh'mo ha-gadol ki hu eil zan um'farnes la-kol,
u'mei'tiv la-kol u-meichin mazon l'chol b'ri-otav asher bara. Baruch Atta Adonai hazan et ha-kol.*

Blessed are You, Lord, our God, whose Presence fills the universe, who feeds the entire world with goodness, with grace, with kindness and mercy. You give food to all, for your kindness lasts eternally. Because of Your great goodness, we have never lacked food; may it never fail us, because of Your great name. For You uphold all creatures and provide food for all You have created. Praised are You, Lord, Who gives food to everyone.

*Ka'katuv v'achalta v'sav'atta uv'eirachta et Adonai eloche'cha al ha-aretz ha-tovah asher natan lach.
Baruch Atta Adonai al ha-aretz v'al ha-mazon.*

The soul and the body are one. A people has spiritual and material needs. A people enjoys as much heaven above as it has land beneath its feet. We praise You for the land and for the food.

*U'v'ney ye'ru'shalayim ir ha-kodesh bim'heirah b'yameinu. Baruch Atta Adonai bonei b'rachamav
ye'ru'shalayim. Amen.*

Oseh shalom bim'rovam hu ya'aseh shalom aleinu v'al kol yisrael v'imru amen

Grant peace for us, for all Israel and for all the families of the earth.



☆ The Third Cup ☆

We raise the Cup of Thanksgiving, and recite:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch atta Adonai, Eloheinu melech ha-olam, borei p'ri ha-gafen.

Praised are You, O God, whose Presence fills the universe, who creates the fruit of the vine.

B'chol Dor Va'dor - In Every Generation

These are the wanderings of the people Israel after they went out of Egypt.

And Israel traveled from Raameses and camped in Sukkot.

They traveled from Sukkot and camped in Eitam.

They traveled from Eitam and camped in Babylon.

They traveled from Babylon and camped in Spain.

They traveled ... they camped ... in France, in North Africa,

in Germany, in Poland, in Russia ...

These are the wanderings of the people Israel.

We pour out our love on the nations who have shown loving-kindness to our people. May they live to see the shelter of peace spread over all their children.

☆ Elijah's Cup ☆

The prophet Elijah symbolizes the dreams of the Jewish people. Elijah challenged the injustice of the king, and overthrew idol worship. He healed the sick and protected the helpless. At the end of his days on earth, his disciple Elisha had a vision of Elijah carried off to heaven in a fiery chariot. The prophet Malachi promised that Elijah would return one day to announce the coming of the time when all the world will celebrate universal freedom. Legend relates that Elijah returns to earth each day to carry forward the work of justice and peace.



This is Elijah's cup. With it we invite Elijah to join us and bring his passion for justice into our lives. According to Hasidic custom, we pass Elijah's cup around the table so that each person can pour a little wine into it until it is filled. 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.

Elijah (to the tune of: Windy)

Who's peekin' in from outside our doorways

Tellin' us to bring peace to our world

Who's comin' in to drink from his wine cup

Everyone knows Eli-jah.

Who's tellin' us to stop persecution

And to be kind to all that we see

Who's reachin' out to promise redemption

Everyone knows Eli-jah.

Elijah did prophesize

Elijah was very wise

To our seder he will fly

To drink our wine, To drink our wine

We invite the children, our hope for the future, to open the door and welcome Elijah.
[children open door, then return to see if he drank his wine.]

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי,
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי,
בְּמַהְרָה בְּיָמֵינוּ יָבֹא אֵלֵינוּ

*Eliyahu ha-navi, Eliyahu ha-tishbi,
Eliyahu, Eliyahu, Eliyahu ha-giladi.
Bim-hei-rah be'yamenu, yavo eileinu,
im mashiach ben David (2x)*

Elijah the prophet. Elijah the Gileadite.
Soon in our days he will come to us
With the Messiah, the son of David.

☆ The Fourth Cup ☆

We have completed the telling of our ancient story. Why do we tell this story year after year, generation after generation? Because it is the foundation of our hope, and the basis of all Jewish dreams. After Expulsion and Inquisition, Pogrom and Holocaust, what gives us this kind of strength?



Only one thing: hope for the future. Because we saw the sea split, because we were freed from slavery, we can dream. We know that God has purposes in human history. We know that power is not history's last word.

*We raise this Cup of Hope, with all our dreams for ourselves,
for those we love, and for the world.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atta Adonai, Eloheinu melech ha-olam, borei p'ri ha-gafen.

Praised are You, Lord, our God, whose Presence fills the universe, who creates the fruit of the vine.

☆ Nirtzah – Conclusion ☆

We give thanks for the land of Israel and its citizens, our brothers and sisters, who have embraced the sick, the poor, the homeless and the fragile from the four corners of the earth. We join with them in building the land and in the realization of our prophetic dreams for peace.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana ha-ba b'yerushalayim

*Next year, may we celebrate in a Jerusalem at peace,
Next year, may we celebrate in a world healed and free.*

Next Year May We All Be Free (to the tune of: Sweet Little 16/ Surfin' USA)

They're really rockin' in Israel, up by Haifa bay
Deep in the heart of Netanya, down Tel Aviv way
All over Beer Sheva, and in Jerusalem
All the Jews are rejoicing, in their freedom

We really hope that next year, everyone will be free
From whatever ails them, to finding liberty
We ask for good fortune, for the poor and oppressed
And may God grant them, peace and happiness

O Jews in Israel, we hope you know
From strength to strength, we hope you go
O God of Israel, we beg of you
To bring them healing, and to us too

They're really rockin' in Israel, up by Haifa bay
Deep in the heart of Netanya, down Tel Aviv way
All over Beer Sheva, and in Jerusalem
All the Jews are rejoicing, in their freedom

☆ Benediction ☆

Wake me up, God, ignite my passion, fill me with outrage. Remind me that I am responsible for Your world. Don't allow me to stand idly by. Inspire me to act. Teach me to believe that I can repair some corner of the world.

*When I despair, fill me with hope. When I doubt my strength,
fill me with faith. When I am weary, renew my spirit.
When I lose direction, show me the way back to meaning
and compassion
(by Rabbi Naomi Levy)*