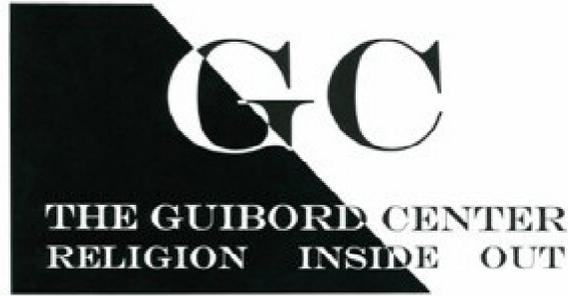


BETH  
SHIR  
SHALOM



*Home of the Song of Peace*



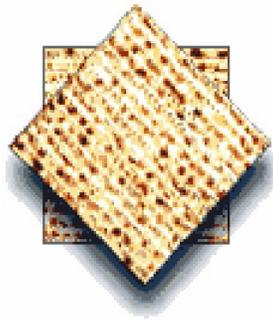
# **“Decoding Rituals and Symbols of the Passover Seder”**

*with*

**Rabbi Neil Comess-Daniels**

*and*

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## SHALOM! WELCOME TO A "SIMPLE SEDER"!

### שלום, ברוכים הבאים

Seder means "order." There is a set order for all the things we do at the Seder. There are also special foods, each of which reminds us of some part of the Pesach story.

At the head of the table, is a Seder plate on which the following foods have been placed: **Z'roa** - a roasted bone. This can be either a bone of an animal (often a lamb) or even the neck of a chicken. The z'roa reminds us of the special lamb which was offered on the first Pesach and later in the ancient Temple in Jerusalem.

**Baytza** - a **ROASTED** egg. In ancient days, on each of the three pilgrimage festivals, (Pesach, Shavuot and Sukkot) a sacrifice was offered in the Temple in honor of the holiday. The roasted egg reminds us of this offering.

**Maror** - bitter herbs. Horseradish is often used. This is a reminder of the bitterness and the hardship of slavery in Egypt.

**Charoset** - often a mixture of chopped apples, nuts, and cinnamon, colored with red wine. This reminds us of the mortar used with the clay by the Israelites when they made the bricks for the pyramids which they built for Pharaoh.

**Karpas** - some green vegetables, usually parsley or celery. The Karpas is a reminder of springtime, the season of Pesach, when nature blooms again and awakens our hope.

**Some also include an Orange to represent the inclusion of lesbians and gays at our seders and in all of Jewish life:**

*Some also include an Olive as a symbol of peace.*

*Some also include a goblet of WATER in honor of Miriam, Moses' sister, who not only watched over Moses as he floated down the Nile River to safety, but also, according to Jewish tradition, she sustained the people with water during their sojourn in the Sinai wilderness.*

### THE SEDER TABLE ALSO HAS...

Three whole Matzot. The three Matzot represent the two loaves of bread which are used on each and Yom Tov, plus a special piece of Matzah for Pesach. Each matzah also represents the three groups into which the Jewish people were divided in ancient times: Koheyn, Levi, and Yisrael. **Some include a fourth piece of Matzah to represent those who are still, in any way, enslaved.**

**Wine/Grape Juice.** During the course of the Seder we drink four cups of wine/juice.

**Salt Water.** We will use this for dipping of the Karpas.

**Cup of Elijah.** A large cup filled with wine/juice is in the center of the table in honor of the prophet Elijah. We shall explain why before we welcome Elijah towards the end of the Seder.

*(The candles are lit as the blessing is recited or chanted.)*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

Ba-ruch ata Adonai Eloheynu Me-lech ha-olam a-sher kid'sha-nu b'mitz-vo-tav v'tzi-va-nu  
l'had-lik neyr shel Yom Tov .

(We are filled with awe before and within the Oneness-of-All. Through the Oneness, we harvest the mandates of our lives, our commandments. We light these candles to fulfill the mandate to inaugurate this Holy Day.

KIDDUSH (blessing with wine)

קידוש

סְבִרֵי מְרֵנוּ וְרַבָּנוּ וְרַבּוֹתֵינוּ:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:  
בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם,  
וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-לָנוּ יי אֱלֹהֵינוּ  
בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם הַזֶּה חַג הַמִּצּוֹת  
הַזֶּה. זְמַן חֲרוּתֵנוּ, מִקְרָא קֹדֶשׁ, יִזְכָּר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ  
וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. וּמוֹעֲדֵי קֹדֶשְׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ:  
בְּרוּךְ אַתָּה יי, מִקְדָּשׁ (לשבת השבת) וְיִשְׂרָאֵל וְהַזִּמְנִים:

Baruch Ata Adonai Eloheynu Melech ha-olam bo-rey p'ri ha-ga-fen.

Baruch Ata Adonai Eloheynu Melech ha-olam, A-sher ba-char ba-nu mikol am,  
v'rom-ma-nu mikol -lashon v'kid-sha-nu b'mitz-vo-tav, va-ti-en la-nu Adonai  
Eloheynu b'a-ha-va mo-dim l'sim-chah, cha-gim uz-ma-nim l'sa-son  
et yom chag ha-ma-tzot ha-zeh. Z'man chey-ru-tey-nu, mik-ra ko-desh, zey-cher  
li-tzi-at Mitz-ra-yim. Ki va-nu va-char-ta v'o-ta-nu ki-dash-ta mi-kol ha-a-mim.  
U-mo-a-dey kod-she-cha uv'sa-son hin-chal-ta-nu.

Baruch Ata Adonai, M'ka-deysh Israel v'haz-ma-nim.

(We are filled with awe before and within the Oneness-of-All, the Creating force of the Universe, when we drink the juice of fruit that grows in bunches. We are filled with awe before and within the Oneness-of-All. Through the Oneness, we choose distinctive and holy pathways for our people. With love, we embrace seasons and holidays of gladness and joy and this Passover. This is the time of our freedom a remembrance of our exodus from ancient Egypt. It is our sacred duty to see the world through the lens of our journey from slavery to freedom, and to inherit our holy seasons.

We are filled with awe before and within the Oneness-of-All. Within the Oneness, we lift up to holiness, our people, all peoples and this special time.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה.

Baruch A-tah Adonai Eloheynu Melech ha-o-lam  
she-he-che-ya-nu v'ki-ma-nu v'hi-gi-ya-nu laz-man ha-ze.

(We give praise to the Holy-Oneness-of-Being, whose Creation forms our life, whose Creation sustains us with bounty, whose Creation enables us to reach wonderful moments.)

## WASHING

וְרַחֵץ

*It is customary to wash the hands now, without pronouncing the usual blessing.*

## PARSLEY

כֶּרֶס

*Parsley, lettuce or watercress, dipped in salt water, is distributed to all present, who say:*

The fields declare that winter is past, the rain is over and gone, the flowers appear and cover the earth, the time of singing is come. These greens are a symbol of nature reborn. Before eating them, we raise this moment to holiness as we say:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:

Baruch A-tah Adonai Eloheynu Melech ha-o-lam, bo-rey p'ri ha-a-da-mah.

(We are filled with awe before the Eternal ONE for creating of the fruit of the earth.)

## YACHATZ, A BOND FORMED BY SHARING MATZAH

יַחַץ

*Leader:*

Now I break the middle matzah and hide one half as the afikoman. Later we will share it. For the sake of our redemption, we say together the ancient words that join us with our people and with all who are in need, with the wrongly imprisoned and the beggar in the street. Our redemption is bound up with the deliverance from bondage of all people everywhere.

*The leader raises the matzah, and says:*

הָא לַחֲמַא עֲנִיָא דִּי אֲכָלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל  
דְּכַפִּין יֵיתִי וַיִּכּוֹל, כָּל דְּצָרִיךְ יֵיתִי וַיִּפְסַח. הַשְּׁתָּא הָכָא,  
לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה  
בְּנֵי חוֹרִין:

Ha lach-ma an-ya di a-cha-lu av-ha-ta-na b'ar-a d'mitz-ra-yim.  
Kol dich-fin yei-tey v'yei-chol, kol ditz-rich yei-tey v'if-sach. Ha-sha-ta ha-cha,  
l'sha-nah ha-ba-ah b'ar-a d'Yis-ra-eyl. Ha-sha-ta av-dey, l'sha-nah ha-ba'ah b'ney  
cho-rin.

This is the "poor bread" our ancestors ate when they were slaves in the land of  
Egypt!

Let all who are hungry come and eat!

Let all who are in need come in and be satisfied!

This year we are here; next year may we be in the land of Israel.

This year we are enslaved; next year may all be free!

## MOTZI, MATZAH, MAROR                      מוֹצִיא, מַצָּה, מָרוֹר

*(The uppermost of the three matzot is broken and distributed among the group.  
Then all read together:)*

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

Baruch A-tah Adonai Eloheynu Melech ha-o-lam ha-mo-tzi le-chem min ha-a-retz.

(We are in awe before You, Holy-One-of-Being, Creator of the universe, when we have  
that privilege of eating bread that seemingly comes forth from the earth.)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ  
וְצִוֵּנוּ עַל אֲכִילַת מַצָּה:

Baruch Ata Adonai Eloheynu Melech ha-olam, A-sheer kid-sha-nu b'mitz-vo-tav  
v'tzi-va-nu al achi-lat ma-tzah.

(We are in awe before You, Holy-One-of-Being, with whom we have become distinctive  
and holy through the Mitzvot, the Pathways-of-Our-Life. With love and purpose we  
engage in this mitzvah of eating matzah.)

*(Eat the matzah.)*

(A bit of horseradish is placed on a piece of matzah and the following blessing is said.)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

**Baruch Ata Adonai Eloheynu Melech ha-olam, A-sher kid-sha-nu b'mitz-vo-tav  
v'tzi-va-nu al achi-lat ma-ror.**

(We are in awe before You, Holy-One-of-Being, with whom we have become distinctive and holy through the Mitzvot, the Pathways-of-Our-Life, With love and purpose we engage in this mitzvah of eating maror.)

(Eat the maror.)

## **KORECH, CONTINUITY WITH PAST TRADITION כּוֹרֵךְ**

*Leader:*

זָכַר לְמִקְדָּשׁ כְּהִלֵּל: כֵּן עָשָׂה הַלֵּל בְּזִמְנוֹ שְׁבִית הַמִּקְדָּשׁ  
הָיָה קַיָּם. הָיָה כּוֹרֵךְ פָּסַח מִצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד. לְקַיָּם  
מָה שֶׁנֶּאֱמַר: עַל-מִצּוֹת וּמָרוֹרִים יֹאכְלֵהוּ:

This was a "memory-tool" of Hillel, from the time when the Temple stood. He combined the matzah and maror and ate them together, so that he might observe the precept, handed down to him:

"They shall eat the paschal lamb with matzah and maror together."

*Numbers 9:11*

(According to an ancient custom, Maror and charoset are eaten between two pieces of matzah.)

## **FOUR QUESTIONS**

בְּנֵעָרֵינוּ וּבְזִקְנֵינוּ יִלְךְ בְּבָנֵינוּ וּבְבָנוֹתֵינוּ בְּצִאֲנוֹנוּ וּבְבִקְרָנוּ יִלְךְ כִּי חַג יְהוָה  
לָנוּ:

**Bin-ar-ey-nu u-viz-key-ney-nu ney-leych b'va-ney-nu u-viv-no-tey-nu b'tzo-ey-nu  
u-viv-ka-rey-nu ney-leych ki chag Adonai lanu.**

*Leader:*

"We will go, young and old. We will go with our sons and our daughters..., for we must observe the Lord's festival," (Exodus 10:9)

So it was said before the first Passover observance. To this day, our children continue to join in our observance.

## מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכֹּל הַלַּיְלוֹת?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה. הַלַּיְלָה הַזֶּה בְּלוּ מָצָה:  
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרֵקוֹת הַלַּיְלָה הַזֶּה מְרוּר:  
שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפְּלוּ פְּעַם אַחַת. הַלַּיְלָה  
הַזֶּה שְׁתֵּי פְּעָמִים:  
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה  
הַזֶּה בְּלָנוּ מְסֻבִּין:

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

**She-b'chol ha-ley-lot anu och-lin cha-meytz u-ma-tzah. Ha-lay-lah ha-zeh ku-lo ma-tzah.**

**She-b'chol ha-ley-lot anu och-lin she-ar ye-ra-kot ha-lay-lah ha-zeh ma-ror.**

**She-b'chol ha-ley-lot anu mat-bi-lin a-fi-lu pa-am e-chat. Ha-lay-lah ha-zeh sh'tey fe-a-mim.**

**She-b'chol ha-ley-lot anu och-lin beyn yosh-vin u-veyn me-su-bin. Ha-lay-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 especially eat bitter herbs.

On all other nights, we do not dip herbs at all; on this night we dip them twice.

On all other nights we eat either sitting straight or reclining; on this night all of us recline.)

*Leader:*

This night is different because on it we remember the fact that long ago our people were slaves. We remember so that we might prevent the Jewish people from ever again becoming burdened under the tyrannies of slavery. We also remember so that we will be more sensitive to the slaveries and oppressions of others. We eat matzah because it reminds us that our ancestors were forced to flee their Egyptian slavemasters so quickly that they had no time to bake normal bread with yeast and allow it to rise. We eat bitter herbs so that we might "feel" some of the bitterness toward life that a slave feels. We dip greens in salt water to recognize that it is springtime and to taste the tears of slaves. We dip bitter herbs in charoset to fulfill an ancient commandment to eat then together. On this night especially, we recline as we eat to celebrate our freedom. Only free people can relax as they eat.

In our tradition, there is another way to ask and answer some of the questions about tonight's Seder - an explanation that describes four kinds of children.

## THE FOUR CHILDREN

The Torah tells us to "tell your child" the story of the Exodus. But to which child shall we tell it? According to tradition, there are four types of children: the wise child, the arrogant child, the indifferent child, and the child who does not enough to ask questions. To these children, the story must be told in four different ways.

The **wise child** searches for answers among his Jewish roots, learning from study and experience what our Jewish heritage can offer. He asks: "What can I learn from the Exodus story that will help me understand today's struggles for liberation, my own struggles and those of people who suffer injustice?" For this child, we must provide an opportunity to know our rich heritage so he can deepen his understanding of Judaism and his commitment to freedom.

The **cynical child** cares nothing about her Jewish heritage and seeks no answers there because she is not moved by the struggle to be free. She asks: "What has all this nonsense to do with me?" Notice that she has said "with me," and not "with us," separating herself from our people and our struggle.

To her we say "Whatever you enjoy today, you owe to the struggles of Jews who have gone before. What right have you to turn your back on those who struggle now? Had you been in Egypt in Moses' time, you would still have been a slave when our people were joyously crossing the Red Sea into Sinai. Those who are not grateful for freedom will lose it."

The **indifferent child** goes through the motions of attending services and observing holidays but does not feel the deep undercurrents of Jewish teaching and history in his daily concerns. He asks: "What's this all about? What's so important about being Jewish anyway?"

Him we tell: "In your comfort, you may see no need to proclaim your Judaism. But know that in times of trouble, you will be identified as a Jew whether you think yourself one or not. We proclaim ourselves Jews because we are proud of our struggles to remain Jewish. Learn your history, and you will know why you are a Jew."

And then there is the **child who does not know enough to ask questions**. For her, we must be examples of people committed to Judaism and to the struggle for freedom so that she might ask why, and we could tell her. And we must show her our joy in celebrating our heritage so that she too will want to share that joy and to know about her people.

## MAGGID, THE NARRATION

### HOW ISRAEL CAME TO EGYPT

How did the Israelites happen to come to Egypt? The story begins very far back in the history of our people when Terach, the father of Abraham, lived in Mesopotamia. Under Terach, the family began a journey to a new land. After Terach's death, the Torah tells us that God commanded Abraham 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 obeyed God's command and journeyed to Canaan. There God blessed him and his family. His son was Isaac, and his grandson was Jacob; and it was Jacob who went down to Egypt. When Jacob and his children went down into Egypt, Joseph, his second-youngest son, was already in Egypt. Joseph had emerged with power in the land of Egypt. He had risen from being a slave to the position of Minister to the King, the Pharaoh. He did so because of a special talent for explaining dreams. He told the Pharaoh that two of his dreams meant that a famine would come to Egypt in seven years. So Pharaoh made him minister over Egypt's food supply. Soon there was famine in all lands, but in the land of Egypt there was bread, thanks to Joseph. The famine broke out also in Canaan, where Joseph's family still lived. Joseph asked his father, Jacob, and all his family to join him in Egypt. Pharaoh said to the Egyptians, "Go to Joseph; whatever he tells you, you shall do"... and all the world came to Joseph in Egypt. After Joseph died and all his brothers and all that generation...a new king arose over Egypt who did not know Joseph. And he said to his people, "Look, the Israelite people are much too numerous for us. Let us then deal shrewdly with them, lest they increase, and in the event of war join our enemies in fighting against us and gain ascendancy over the country."

So they set taskmasters over them with forced labor. But the more they were oppressed, the more they increased and spread out, so the Egyptians came to despise and dread the Israelites. So Pharaoh charged all his people, saying, "Every Hebrew boy that is born shall be thrown into the Nile, but let every girl live." We cried unto Adonai the God of our ancestors, and Adonai heeded our plight, our misery, and our oppression.

The redemptive forces of God that are intertwined in every aspect of the universe were brought forth under the leadership of Moses. As a child, Moses was a victim of the oppression of the "Pharaoh who knew not Joseph." Moses was saved from Pharaoh's decree to kill all the male children born to Jewish women because his mother sent him down the Nile River in a basket. He was found, ironically, by the Pharaoh's own daughter, who raised him in the royal court. As a grown man, Moses revolted against the cruelties heaped upon the Jewish people by the Pharaoh. He and his brother, Aaron, tried to argue for the freedom of the Jews before the Pharaoh, but to no avail. After the Egyptians failed to heed the warnings of Moses, the Divinity of the universe turned against them. They suffered ten plagues after which the Pharaoh was forced to allow the Jewish people to go free.

## MAKOT MITZRAYIM - THE PLAGUES OF EGYPT

We pour ten drops for the plagues upon Egypt.

Dam, Blood . דָּם

Tzfardeyah, Frogs . צְפַרְדֵּיָע

Kinim, Lice . כִּנִּים

Arov, Wild Beasts . עֲרוֹב

Dever, Blight . דֶּבֶר

Sh'chin, Boils . שְׁחִין

Barad, Hail . בָּרָד

Arbeh, Locusts . אֲרֵבָה

Choshech, Darkness . חֹשֶׁךְ

Makat B'chorot, Slaying of the First Born . מַכַּת בְּכוֹרוֹת

*Group:*

Each drop of wine we pour is hope and prayer that people will cast out the plagues that threaten everyone everywhere they are found, beginning in our own hearts:

- the making of war,
- the teaching of hate and violence,
- despoliation of the earth,
- perversion of justice and of government,
- fomenting of vice and crime,
- neglect of human needs,
- oppression of nations and peoples,
- corruption of culture,
- subjugation of science, learning, and human discourse,
- the erosion of freedoms.

The Exodus from Egypt was only the beginning of an arduous journey and learning experience for the Jewish people. During our forty-year sojourn in the Sinai wilderness we learned that each of the many aspects of what we felt to be Divine Revelation was so overwhelmingly valuable that each of these would have been enough to solidify the Jews as a nation. As we say in our tradition, "Dayenu! - It would have been enough!" May we use our powers of perception to allow this revelation to continue and may we, like our ancient ancestors, be so appreciative that we will also say, "Dayenu!"



בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאֵלוֹ הוּא יֵצֵא  
מִמִּצְרַיִם!

In every generation, each person must see him/herself as if s/he came forth from  
Egypt!

כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלִינוּ: How many gifts God has bestowed upon us!

אֵלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דְּיִנּוּ:  
אֵלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דְּיִנּוּ:  
אֵלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, דְּיִנּוּ:  
אֵלֹהֵינוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דְּיִנּוּ:



**I-lu ho-tzi-a-nu mi-Mitz-ra-yim, Dayenu!**  
**I-lu no-tan la-nu et ha-Shab-bat Dayenu!**  
**I-lu no-tan la-nu et ha-Torah Dayenu!**  
**I-lu hich-ni-sa-nu l'Eretz Yisrael, Dayenu!**

Had God brought us out of Egypt and not divided the sea for us,  
Dayenu!

Had God divided the sea and not permitted us to cross on dry land,  
Dayenu!

Had God permitted us to cross the sea on dry land and not sustained  
us for forty years in the desert,  
Dayenu!

Had God sustained us for forty years in the desert and not fed us with manna,  
Dayenu!

Had God fed us with manna and not given us the Sabbath,  
Dayenu!

Had God given us the Sabbath and not brought us to Mount Sinai.  
Dayenu!

Had God brought us to Mount Sinai and not given us the Torah,  
Dayenu!

Had God given us the Torah and not led us into the land of Israel,  
Dayenu!

Had God led us into the land of Israel and not built for us the Temple,  
Dayenu!

Had God built for us the Temple and not sent us prophets of truth,  
Dayenu!

Had God sent us prophets of truth and not made us a holy people.  
Dayenu!

Our rabbis taught:

אמרו החכמים:

בְּאוֹתָהּ שָׁעָה בִקְשׁוּ מִלְאֲכֵי-הַשָּׁרַת  
לוֹמַר שִׁירָה לְפָנֵי הַקָּדוֹשׁ-בְּרוּךְ-הוּא,  
אָמַר לָהֶם הַקָּדוֹשׁ-בְּרוּךְ-הוּא:  
מַעֲשֵׂי יְדֵי טוֹבְעִים בַּיָּם  
וְאַתֶּם אוֹמְרִים שִׁירָה לְפָנָי?!  
וְאַתֶּם אוֹמְרִים שִׁירָה לְפָנָי?!

**B'oto sha-ah bik-shu mal-a-chey ha-sha-reyt  
lo-mar shi-rah lif-ney Ha-Ka-dosh ba-ruch Hu,  
a-mar lo-hem Ha-Ka-dosh ba-ruch Hu:  
Ma-a-sey ya-dai tov'im ba-yam  
v'a-tem om-rim shi-rah l'fa-nai?!**

At the very moment when the Egyptian armies were perishing in the sea, the ministering angels were about to sing to God in jubilation. God silenced them and said, "My creatures are drowning; how can you sing?!"

*(Talmud Sanhedrin 39b)*

## PESACH MATZAH AND MAROR:

פֶּסַח. מַצָּה וּמָרוֹר:

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שְׁלֵא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוֹ בְּפֶסַח, לֹא יֵצֵא יְיָדֵי חוֹבְתוֹ, וְאֵלוֹ הֵן:

In the celebration of the Pesach Seder, there are many interesting and important symbols but there are three among them that are so important and so meaningful that, in the words of Rabban Gamliel, "no Seder is really complete unless they are fully explained." These symbols are: the Pesach, the Matzah, and the Maror:

*The leader raises the shankbone and says:*

This lamb was known as the Pesach or Paschal lamb, in remembrance of the time when our ancestors were spared the tragic fate of the Egyptians whose first-born were slain; as the Torah tells us, "God passed over the houses of the Israelites in Egypt when God smote the Egyptians and spared our houses."

In Hebrew, Pesach means the Passover; that is why the offering was called the Pesach, or Passover, sacrifice; and that is why this whole festival is called Pesach.

*The leader raises the matzah and says:*

### **Matzah**

Our sages saw the Matzah as a natural food, untouched by the leaven of civilization's technology, evoking Pesach as a return to the honesty of pre-urban society.

*The leader raises the Maror and says:*

### **Maror**

The Maror is eaten by all, even as we were all enslaved. Our sages preferred leaf lettuce or mild horse radish for maror, to show the character of our slavery in Egypt. Our slavery began with charming words and promises from the Egyptians, but it later ended with the bitter labor. Even as slavery begins sweetly and ends in bitterness, so sits the maror on our palate.

## KOS G'ULAH, the Second Cup-the Cup of Redemption

### כּוֹס גְּאֻלָּה

*Leader:*

With the second cup of Wine we recall the second promise of liberation

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

**Baruch Ata Adonai Eloheynu Melech ha-olam bo-rey p'ri ha-ga-fen.**

(We are filled with awe before the Eternal ONE for creating of the fruit of the vine.)

*(All drink the second cup of wine.)*

## THE MEAL IS SERVED

### BIRKAT HAMAZON

*Blessing after the Meal*

בְּרוּךְ אַתָּה יְיָ, הַזֵּן אֶת הַכֹּל:

We are in awe and wonder before and within the Oneness-of-All that sustains us all.

## THIRD CUP OF WINE

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

**Baruch Ata Adonai Eloheynu Melech ha-olam bo-rey p'ri ha-ga-fen.**

(We are filled with awe before the Eternal ONE for creating of the fruit of the vine.)

The prophet Isaiah did not only see the messiah as a person, but also as a place called the Mountain of the Lord.

There would come a day when all nations would "flow unto" that mountain, realizing that there exists a divinity that unites all people despite their differences. For Isaiah, the Messiah was something that would glorify the cultures that human beings have created, not dissolve them.

In our tradition, Elijah the Prophet (*the leader points to Elijah's cup*) will herald the messiah, becoming our guide to the mountain. We set a place for him at our table symbolized by this cup. *As we open the door to this room*, for what we hope will be the beginning of our journey to that summit, may we open our hearts to the idea that it is we who must travel to the Messiah, not the Messiah to us.

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## ELIAHU HANAVI אליהו הנביא

אֱלֹהֵי הַנְּבִיא, אֱלֹהֵי הַתְּשֻׁבִי,  
אֱלֹהֵי הַגִּלְעָדִי, אֱלֹהֵי הַתְּשֻׁבִי.

בְּמַהֲרָה בְּיָמֵנו יָבוֹא אֱלֵינוּ  
עִם מְשִׁיחַ בֶּן דָּוִד, עִם מְשִׁיחַ בֶּן דָּוִד.

**Ey-li-ya-hu ha-na-vi**  
**Ey-li-ya-hu ha-Tish-bi**  
**Ey-li-ya-hu ha-Gi-la-di**

**Bim-hey-ra v'ya-mey-nu**  
**Ya'a-vo ey-ley-nu**  
**Im ma-shi-ach ben Da-vid,**  
**Im ma-shi-ach ben Da-vid**

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

The origins of the name Jerusalem elude the scholars who pursue them. Those who say the name derives from the Hebrew "*Ir Shalom*", city of peace, may be right, but may be wrong. Certainly the city of Jerusalem of our own day and our own world is not a city of peace. It has often been a city of death and destruction, a city that has seen, too many times, the insanity and absurdity of war.

To what, then, do we refer when we say, "next year in Jerusalem", at our Seder's end? We close our eyes and see, with the eyes of our souls, the vision of a city built by actions and attitudes of peace, a city in which hatred and injustice die for lack of nourishment, a city whose influence will spread throughout the world. It is a Jerusalem

that is yet to be, a Jerusalem of our dreams, our hopes and our strivings. May the message of this Seder inspire us to make the dream real.

### Yerushalayim Shel Zahav

*Shuli Natan – lyrics, Naomi Shemer - music*

A-vir ha-rim tsa-lul ka-ya-yin  
Ve-rey-ach o-ra-nim  
Nissa be-ru-ach ha-ar-ba-yim  
Im kol pa'a-mo-nim

Uv'tar-de-mat ilan va'e-ven  
Sh'vu-yah ba-cha-lo-mah  
Ha'ir a-sher ba-dad yo-she-vet  
U-ve-li-bah, chomah.

Ye-ru-sha-la-yim shel zahav  
Ve-shel ne-cho-shet ve-shel or  
Ha-lo l'chol shi-ra-yich ani ki-nor.

The mountain air is clear as water,  
The scent of pines around,  
Is carried on the breeze of twilight,  
And tinkling bells resound.

The trees and stones there softly  
slumber,  
A dream enfolds them all.  
So solitary lies the city,  
And at its heart, a wall.

Ye-ru-sha-la-yim shel zahav  
Ve-shel ne-cho-shet ve-shel or  
Ha-lo l'chol shi-ra-yich ani ki-nor.

The olive trees that stand in silence  
Upon the hills of time  
To hear the voices of the city  
As bells of evening chime.

The shofar sounding from the Temple  
To call the world to prayer  
The shepherd pauses in the valley  
And peace is everywhere.

Ye-ru-sha-la-yim shel zahav  
Ve-shel ne-cho-shet ve-shel or  
Ha-lo l'chol shi-ra-yich ani ki-nor.

*(Translation of the Hebrew chorus: Oh, Jerusalem of gold, and of light and of bronze, I am the lute for all your songs.)*

וְקִרְתֶּם דְּרוֹר בְּאֶרֶץ לְכֹל יֹשְׁבֶיהָ

"Proclaim liberty throughout the land, unto all the inhabitants thereof,"

*(Lev. 25:10)*

In the Talmud, this verse is the subject of some lively discussion. One Sage asked: "Are we to proclaim liberty, as the verse implies, only in the Holy Land?" "No!" was the answer. "The law requires us to proclaim liberty everywhere, in all the countries of the world."

Liberty is indeed universal and indivisible. The world today has become a small neighborhood. As long as slavery exists anywhere, liberty is everywhere endangered. There cannot be permanent liberty in one country if there be tyranny in another.

"If liberty is to be proclaimed everywhere," asked another of the Hebrew Sages, "why doesn't the verse specifically state, 'Proclaim liberty throughout the world?' Why does the verse say, 'Proclaim liberty throughout the land?'"

The answer is most illuminating. We must first proclaim liberty in the land in which we live, and make it a reality in our own country. It is easy to criticize other nations for discrimination because of race, color, or creed. We are required first to put our own house in order, and to remove injustice in our own land, so that our advocacy of liberty for all people shall have the ring of sincerity. As long as liberty shall truly exist in any one country, there is hope that it will spread throughout the world.

Like charity, liberty must begin at home. Freedom is not a static condition. It is a continuing, democratic process - a dynamic force dedicated to a sublime purpose. That purpose is to translate into life those words inscribed in the Declaration of Independence, which have their roots in the Bible:

"All...are endowed by their creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness."



#### FOURTH CUP OF WINE

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

**Baruch Ata Adonai Eloheynu Melech ha-olam bo-rey p'ri ha-ga-fen.**

(We are filled with awe before the Eternal ONE for creating of the fruit of the vine.)

#### CLOSING PRAYER

Our God and God of our ancestors, as we bring to a close this Seder, commemorating the exodus of our people from Egyptian bondage, we pray that we may carry with us into daily life the message of freedom emphasized in its symbols and rituals. May the memories of this night inspire us to cast off our own shackles of intolerance greed and hatred. May we here resolve to break the chains that fetter our minds and blind us to

the glory, beauty and goodness that life offers in such abundance.

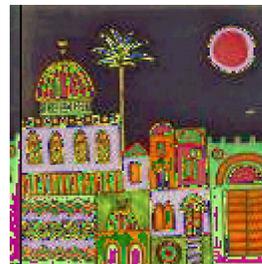
Help us to realize that we cannot have freedom for ourselves unless we are willing to give it to others. Through our daily deeds and devotion, may each of us in our own way, help to liberate all who live in fear, poverty and oppression. May the light of freedom penetrate into all corners of the world, and lift the darkness of tyranny until tyranny is no more, so that all people may be free. Amen.

### **L'Shanah Haba'ah Birushalayim**

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

**L'sha-nah ha-ba-ah, La-sha-nah ha-ba-ah,  
L'sha-nah ha-ba-ah Bi-ru-sha-la-yim.**

(Next year may we be in Jerusalem)



### **L'SHANA HA'BA-AH BEEY'RUSHALAYIM NEXT YEAR IN JERUSALEM!**



#### **TAKE ME OUT TO THE SEDER**

(To the tune of , of course, "Take Me Out to the Ballgame!")

Take me out to the Seder  
Take me out with the crowd.  
Feed me on matzah and chicken legs,  
I don't care for the hard-boiled eggs.  
And its root, root, root for Elijah  
That he will soon reappear.  
And let's hope, hope, hope that we'll meet  
Once again next year!

Take me out to the Seder  
Take me out with the crowd.  
Read the Haggadah  
And don't skip a word.  
Please hold your talking,

We want to be heard.  
And lets, root, root, root for the leader  
That he will finish his spiel  
So we can nosh, nosh, nosh and by-gosh  
Let's eat the meal!!!

### **A FEW OF MY FAVORITE THINGS**

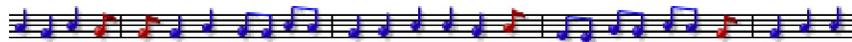
(Sung to the tune of "These are a few of my favorite things")

Cleaning and cooking and so many dishes  
Out with the hametz, no pasta, no knishes  
Fish that's gefillted, horseradish that stings  
These are a few of our Passover things.

Matzoh and karpas and chopped up haroset  
Shankbones and kiddish and Yiddish neuroses  
Tante who kvetches and uncle who sings  
These are a few of our Passover things.

Motzi and maror and trouble with Pharoahs  
Famines and locusts and slaves with wheelbarrows  
Matzah balls floating and eggshell that cling  
These are a few of our Passover things.

When the plagues strike  
When the lice bite  
When we're feeling sad  
We simply remember our Passover things  
And then we don't feel so bad.



### **JUST A TAD OF CHAROSET**

(to the tune of "Just a spoon full of sugar")

Chorus:  
Just a tad of charoset helps the bitter herbs  
go down,  
The bitter herbs go down, the bitter herbs go down.  
Just a tad of charoset helps the bitter herbs  
go down,  
In the most disguising way.

Oh, back in Egypt long ago,  
The Jews were slaves under Pharaoh  
They sweat and toiled and labored  
through the day.  
So when we gather Pesach night,  
We do what we think right.  
Maror, we chew,  
To feel what they went through.

Chorus

So after years of slavery  
They saw no chance of being free.  
Their suffering was the only life they knew.  
But baby Moses grew up tall,  
And said he'd save them all.  
He did, and yet,  
We swear we won't forget.  
That.....

Chorus

While the Maror is being passed,  
We all refill our water glass,  
Preparing for the taste that turns us red.  
Although Maror seems full of minuses,  
It sure does clear our sinuses.  
But what's to do?  
It's hard to be a Jew!!!

Chorus

