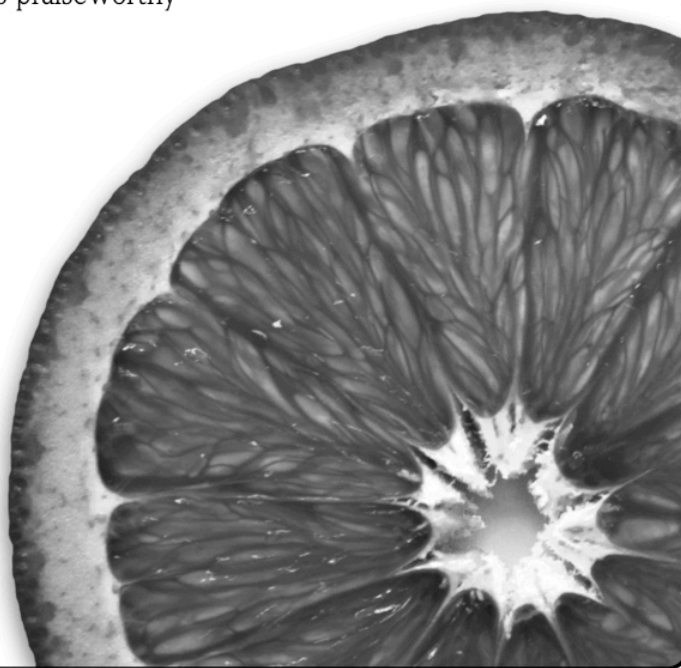


הגדה של פסח

The Velveteen Rabbi's Haggadah for Pesach

Assembled by Rabbi Rachel Barenblat;
written, at least in part, by you

Whoever enlarges on the telling of the exodus
is praiseworthy



SPECIAL ABRIDGED & IMPROVED EDITION
MADE FOR CONGREGATION BETH ISRAEL

חברת בית ישראל

OPENING PRAYER

Long ago at this season, our people set out on a journey.

On such a night as this, Israel went from degradation to joy.

We give thanks for the liberation of days gone by.

And we pray for all who are still bound.

Eternal God, may all who hunger come to rejoice in a new Passover.

Let all the human family sit at Your table, drink the wine of deliverance, eat the bread of freedom:

Freedom from bondage *and freedom from oppression*

Freedom from hunger *and freedom from want*

Freedom from hatred *and freedom from fear*

Freedom to think *and freedom to speak*

Freedom to teach *and freedom to learn*

Freedom to love *and freedom to share*

Freedom to hope *and freedom to rejoice*

Soon, in our days *Amen.*

(Adapted from Gates of Freedom.)



[Woodcut by Yaron Livay]

WELCOME

In this the northern hemisphere, Passover coincides with the beginning of spring: a time for renewal, rethinking, rebirth. We throw open the windows of our houses, we sweep away winter's grit and dust. The story of Passover is a story of new beginnings: what better time to rethink our own liberation, as snow melts and new green appears?

May this Passover spring give us the insight and courage to create ourselves anew.

ORDER! ORDER!

Seder literally means order, from the Hebrew לסדר / *l'sader*, to arrange, and there's a set order to the proceedings:

<i>Kadesh</i>	Recite the kiddush	<i>Initiate special time</i>
<i>Urchatz</i>	Wash the hands	<i>Clear the grime</i>
<i>Karpas</i>	Eat a green vegetable	<i>Open senses to growing green</i>
<i>Yachatz</i>	Break the middle matzah	<i>Separate dessert from need</i>
<i>Maggid</i>	Tell the Pesach story	<i>Tell a tale from your spiritual past</i>
<i>Rakhtzah</i>	Wash the hands	<i>Raise up the energy in your hands</i>
<i>Motzi</i>	Say the Ha-Motzi	<i>Call forth what nourishes you</i>
<i>Matzah</i>	Say the blessing for matzah	<i>Increase faith/prepare to heal</i>
<i>Maror</i>	Eat the bitter herb	<i>Allow the bitter to move you</i>
<i>Korekh</i>	Eat bitter herb with matzah	<i>See the sandwich of both sides</i>
<i>Shulkhan Orekh</i>	Serve the festive meal	<i>Feast and enjoy</i>
<i>Tzafun</i>	Eat the Afikoman	<i>Nourish the self with mystery</i>
<i>Barekh</i>	Say the grace after meals	<i>Bless all nourishings in your life</i>
<i>Hallel</i>	Recite the Hallel	<i>Sing the song that is a prayer</i>
<i>Nirtzah</i>	Conclude the seder	<i>Say "I am loved here today."</i>

(Chart adapted from Reb David Wolfe-Blank, z"l.)

Order

Breakfast on kosher macaroons and Diet Pepsi
in the car on the way to Price Chopper for lamb.

Peel five pounds of onions and let the Cuisinart
shred them while you push them down and weep.

Call your mother because you know she's preparing
too, because you want to ask again whether she cooks

matzah balls in salted water or broth, because you can.
Crumble boullion cubes like clumps of wet sand.

Remember the precise mixing order, beating
then stirring then folding, so that for one moment

you can become your grandfather.
Remember the year he taught you this trick,

not the year his wife died scant weeks before seder
and he was already befuddled when you came home.

Realize that no matter how many you buy
there are never quite enough eggs at Pesach

especially if you need twelve for the kugel
and eighteen for the kneidlach and another dozen

to hardboil and dip in bowls of stylized tears.
Know you are free! What loss. What rejoicing.

(—Rabbi Rachel Barenblat)

Here is the **Order of the Seder**: fifteen steps from start to finish.
We'll sing this order each time we come to one of the "gates" in the seder
—one of these fifteen landmarks along the way. We start with gate #1:

קִדְּשׁ. וּרְחַץ. כֶּרֶפֶס. יַחַץ. מַגִּיד. רְחֹצָה. מוֹצֵיא מַצָּה.
מָרֹר. כּוֹרֵךְ. שְׁלַחן עֹרֵךְ. צִפּוֹן. בִּרְךְ. הַלֵּל. נִרְטָזָה.

*Kadesh. Urchatz. Karpas. Yachatz. Maggid. Rachtza. Motzi matzah.
Maror. Korech. Shulchan orech. Tzafun. Barech. Hallel. Nirtzah.*

1. קִדְּשׁ KADESH: SANCTIFYING THE DAY

May the candles we kindle tonight bring radiance to all who live in darkness. May this season, marking the deliverance of our people, rouse us against anyone who keeps others in servitude. In gratitude for the freedom we enjoy, may we strive to bring about the liberation of all people everywhere.

Lighting these candles, we create the sacred space of the Festival of Freedom; we sanctify the coming-together of our community.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Baruch atah, Adonai, eloheinu ruach ha'olam,
asher kidshanu b'mitzvotav v'tzivanu l'hadlik ner shel Yom Tov.*

Blessed are you, Adonai our God, Breath of Life,
who sanctifies us with your commandment
to kindle the holiday lights.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינֵנוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

*Baruch atah, Adonai, eloheinu melech ha'olam, shehecheyanu
v'kiy'manu v'higiyanu lazman hazeh.*

Blessed are you, Adonai, sovereign of all worlds, who has
kept us alive, sustained us, and enabled us to reach this
moment!



[Woodcut by Yaron Livay]

FIRST CUP OF WINE

Tonight we drink four cups of wine. Maybe they represent our matriarchs: Sarah, Rebecca, Rachel, and Leah. Maybe they represent the Four Worlds: physicality, emotions, thought, and essence.

Maybe they represent the four promises of liberation God makes in the Torah: I will bring you out, I will deliver you, I will redeem you, I will take you to be my people (Exodus 6:6-7.) The four promises, in turn, suggest four stages of liberation: becoming aware of oppression, opposing oppression, imagining alternatives, and accepting responsibility to act.

This first cup of wine reminds us of God's first declaration: וְהוֹצֵאתִי / V'hotzaiti —"I will bring you out from the oppression..."

The following sentence is a kabbalistic intention, which encourages us to drink our wine with the holy intention of connecting transcendence and immanence, God far beyond us and God deep within us.

הִנְנִי מוֹכֵן וּמְזִמֵּן לְקַיֵּם מִצְוַת כּוֹס ראשונה מְאַרְבַּע כּוֹסוֹת לְשֵׁם
יְחִיד קוּדְשָׁא בְּרִיךְ הוּא וְשְׁכִינְתָּיהּ.

*Hin'hi muchan u-m'zuman l'kayem mitzvat kos rishonah m'arbah cosot l'shem
yichud kudsha brich hu u-schinteh.*

May my consumption of this first of four cups of wine create healing,
effecting a unification between the Holy Blessed One and Shekhinah,
God far beyond & God deep within.

KIDDUSH

The words in parentheses are to be added if the seder falls on Shabbat.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עָם, וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וְתִתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שְׂפָתוֹת לְמִנוּחָה וּמוֹעֲדִים
לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם (הַשְּׂפָת הַזֶּה וְאֶת-יוֹם) חַג הַמַּצּוֹת הַזֶּה.
זְמַן חֲרוּתָנוּ, (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זֵכֶר לִיְצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ
קִדְּשָׁתָּ מִכָּל-הָעַמִּים. (וְשִׂבָּת) וּמוֹעֲדֵי קֹדֶשׁךָ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן
הִנְחַלְתָּנוּ: בְּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ (הַשְּׂפָת וּ)יִשְׂרָאֵל וְהַזְמִינִים:

*Baruch atah, Adonai, eloheynu melech ha'olam, asher bakhar banu mikol am, v'rom'manu mikol
lashon, v'kidshanu b'mitzvotav. Va-titen lanu Adonai eloheynu, b'ahavah (shabatot limnucha u-)
mo'adim l'simcha, hagim u-z'manim l'sason, et yom (ha-shabbat hazeh v'et yom) chag ha-matzot
hazeh, z'man cheruteinu, (b'ahavah) mikra kodesh, zecheh l'tziat mitzrayim. Ki vanu vacharta,
v'otanu kidashta, mikol ha'amim u-moadim kadshecha (b'ahavah uvratzon) v'simcha uv-sason
hin-khal-tanu. Baruch atah, Adonai, m'kadesh (ha-shabbat v') Yisrael v'hazmanim.*

We praise You, Sovereign of Existence! You have called us for service from among the peoples, and have hallowed our lives with commandments. In love You have given us (Shabbat and) festivals for rejoicing, seasons of celebration, including this (Shabbat and this) Festival of Matzot, the time of our freedom, a commemoration of the Exodus from Egypt. Praised are You, our Eternal God, Who gave us this joyful heritage and Who sanctifies (Shabbat and) Israel and the Festivals.

[If the seder falls on Saturday night, continue with a havdalah blessing on the next page]

ברוך אתה יי, אלהינו מלך העולם, בורא מאורי האש:
 ברוך אתה יי, אלהינו מלך העולם, המבדיל בין קדש לחל בין אור לחשך, בין
 ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת
 יום טוב הבדלת. ואת-יום השביעי מששת ימי המעשה קדשת. הבדלת וקדשת
 את-עמך ישראל בקדשתך. ברוך אתה יי, המבדיל ומגשר בין קדש לקדש:

Baruch atah, Adonai, eloheinu melech ha'olam, borei m'orei ha'esh.

*Baruch atah, Adonai, eloheinu melech ha'olam, hamavdil bein kodesh l'chol. Bein or l'choshech,
 bein Yisrael l'amim, bein yom ha-shvi'i l'sheishet y'mei ha-ma'aseh. Bein k'dushat Shabbat
 likdushat Yom Tov hivdalta. V'et-yom ha-shvi'i m'sheishet y'mei ha-ma'aseh kidashta. Hivdalta
 v'kidashta et-amcha Yisrael bikdushatecha. Baruch atah Adonai, hamavdil v'mgasher ben kodesh
 l'kodesh.*

Praised are You, our Eternal God, who creates the lights of fire.

Praised are You, our Eternal God, who separates holy from ordinary: light from dark,
 the people Israel from other peoples, the day of Shabbat from the six days of work. Who
 separates the holiness of Shabbat from the holiness of this festival, and Who makes
 Shabbat and festivals holy time. Just so, you separate Israel in holiness. Blessed are You,
 Adonai, who both separates and creates connections between holy time and holy time.



[Woodcut by Yaron Livay]

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן.

Baruch atah, Adonai, eloheinu melech ha'olam, borei p'ri hagafen.

Blessed are you, Adonai our God, Ruler of the Universe,
 creator of the fruit of the vine.

*[After the blessing, drink a sip or the whole glass, however you prefer, and
 then refill.]*

THREE QUESTIONS

*There is a Sefardic custom of turning to the person beside you, asking these three questions, and
 offering the three brief answers. Try this, and see what opens in you.*

Who are you?

(I am Yisrael.)

Where are you coming from?

(I am coming from Mitzrayim.)

Where are you going?

(I am going to Yerushalayim.)

"Yisrael" is the name given to Jacob after he spent the night wrestling with an angel of
 God. "Mitzrayim," the Hebrew word for Egypt, means "the narrow place." And
 "Yerushalayim" means the city of wholeness, a place of peace.

קִדְּשׁ. וּרְחֹץ. כָּרְפָּס. יַחַץ. מַגִּיד. רְחֹצָה. מוֹצִיא מַצָּה.
מָרוֹר. כּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צָפוֹן. בָּרֵךְ. הַלֵּל. נִרְטָזָה.

Kadesh. **Urchatz**. Karpas. Yachatz. Maggid. Rachtza. Motzi matzah.
Maror. Korech. Shulchan orech. Tzafun. Barech. Hallel. Nirtzah.

2. וּרְחֹץ URCHATZ: WASHING THE HANDS

This symbolic washing of the hands recalls the story of Miriam's Well. Legend tells us that this well followed Miriam, sister of Moses, through the desert, sustaining the Jews in their wanderings. Filled with *mayimei chayyim*, waters of life, the well was a source of strength and renewal to all who drew from it. One drink from its waters was said to alert the heart, mind and soul, and make the meaning of Torah become more clear.

When we wash hands again later, just before eating the festive meal, we will say blessings to sanctify that act. Because the feast is still a few pages away, this hand-washing is purely symbolic, and therefore the blessing is unspoken.

Pass the bowl & pitcher around the table, each pouring a few drops of water onto her/his neighbor's hands.

פֶּלֶג אֱלֹהִים מְלֵא מַיִם / מַיִם חַיִּים Peleg elohim, malei mayyim / Mayyim chayyim

(Fountain of God, full of water / waters of life!)

(—Rabbi Shefa Gold)



קִדְשׁ. וּרְחַץ. כַּרְפָּס. יַחַץ. מַגִּיד. רְחֻצָּה. מוֹצִיא מַצָּה.
מְרוֹר. כּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צִפּוּן. בָּרֵךְ. הַלֵּל. נִרְטָזָה.

*Kadesh. Urchatz. **Karpas**. Yachatz. Maggid. Rachtza. Motzi matzah.
Maror. Korech. Shulchan orech. Tzafun. Barech. Hallel. Nirtzah.*

3. כַּרְפָּס KARPAS: EAT A GREEN VEGETABLE

At this point in the seder, it is traditional to eat a green vegetable dipped in salt water. The green vegetable represents rebirth, renewal and growth; the salt water represents the tears of enslavement.



בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה:

Baruch atah, Adonai, eloheinu ruach ha'olam, borei p'ri ha'adamah.

Blessed are you, Adonai, Breath of Life, creator of the fruit of the earth.

[Illustration by Allan Hollander]

קִדְשׁ. וּרְחֹץ. כֶּרֶפֶס. יַחַץ. מַגִּיד. רְחֹצָה. מוֹצִיא מַצָּה
מְרוֹר. כּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צִפּוֹן. בֶּרֶךְ. הַלֵּל. נִרְטָזָה.

*Kadesh. Urchatz. Karpas. **Yachatz**. Maggid. Rachtza. Motzi matzah.
Maror. Korech. Shulchan orech. Tzafun. Barech. Hallel. Nirtzah.*

4. YACHATZ: BREAK THE MIDDLE MATZAH יַחַץ

Open the door as a sign of hospitality; lift up matzah for all to see.

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ אַבְהֵתָנָא
בְּאַרְעָא דְּמִצְרַיִם. *Ha lakhma anya, di akhalu avhatana,
b'ara d'mitzrayim.*

כָּל דִּכְפִּין יֵיתִי וַיְכוֹל,
כָּל דִּצְרִיךְ יֵיתִי וַיִּפְסַח. *Kol dikhfin yei-tei v'yeikhol,
kol ditzrikh yeitei v'yipsach.*

הַשְׁתָּא הָכָא,
לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. *Hashata hakha,
l'shanah haba'ah b'arah d'yisrael.*

הַשְׁתָּא עַבְדִּי,
לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין: *Hashata avdei,
l'shanah haba'ah b'nei khorin.*

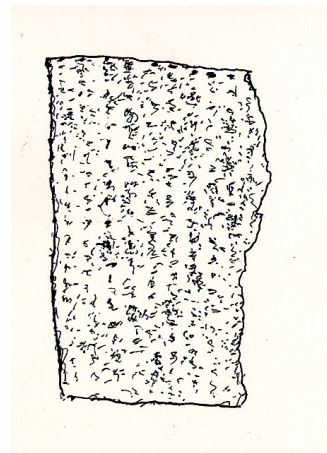
This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat; let all who are needy come and celebrate the Passover with us. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may we be free.

Close the door. Break a middle matzah and wrap the larger half in a cloth or napkin. This piece of matzah is now called the "afikoman," and must be eaten before the seder concludes.

We break the matzah as we broke the chains of slavery.

Traditionally, seders require three matzot. Why three? Three are our patriarchs, Abraham, Isaac and Jacob. Three are the segments of the people Israel, *Kohen, Levi* and *Yisrael*.

The three matzot could even represent the two opposites in any polarized situation, and the solution which bridges them.



[Illustration by Allan Hollander]

קִדְשׁ. וּרְחֹץ. כֶּרֶפֶס. יַחַץ. מַגִּיד. רְחֹץ. מוֹצִיא מַצָּה
מְרוֹר. כּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צִפּוֹן. בֶּרֶךְ. הַלֵּל. נִרְטָזָה.

*Kadesh. Urchatz. Karpas. Yachatz. **Maggid**. Rachtza. Motzi matzah.
Maror. Korech. Shulchan orech. Tzafun. Barech. Hallel. Nirtzah.*

5. מַגִּיד MAGGID: TELL THE STORY

Maggid, the Hebrew word for "story," is at the root of the word *haggadah*. In re-telling the story of the Exodus, we speak ourselves into our communal past.

IN EVERY GENERATION...

בְּכָל-דּוֹר וָדוֹר חַיִּב אָדָם לִרְאוֹת אֶת-עַצְמוֹ, כְּאִלּוּ הוּא יָצָא
מִמִּצְרַיִם, שְׁנֹאמֵר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה
יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת-אֲבוֹתַי נִוּוּ בְלֶבֶד, גָּאֵל הַקְּדוֹשׁ בָּרוּךְ
הוּא, אֲלָא אֲף אוֹתָנוּ גָּאֵל עָמָהֶם...

In every generation one must see oneself as if one had personally experienced the Exodus from Egypt. As it is written: "You shall speak to your children on that day, saying, this is how the Holy Blessed One redeemed me from Egypt. It wasn't merely my ancestors who were redeemed, but the Holy Blessed One also redeemed us with them..."

A STORY ABOUT STORIES

When the founder of modern Hasidism, the Baal Shem Tov, saw misfortune threatening the Jews, it was his custom to go into a certain part of the forest to meditate. There he would light a special fire, say a special prayer, and the trouble would be averted.

Later, when his disciple, the Rabbi Maggid of Mezritch, had occasion for the same reason to intercede with heaven, he would go to the same place in the forest and say: "Master of the Universe, listen! I cannot light the fire, but I know the place and I can say the prayer."

Still later, Rabbi Moshe-Leib of Sasov, in order to save the Jewish people, would go into the forest and say: "I cannot light the fire, I do not know the prayer, but I know the place."

Then it fell to Rabbi Israel of Rizhyn to overcome misfortune. Sitting in his house, his head in his hands, he spoke to God: "I am unable to light the fire and I do not know the prayer; I cannot even find the place in the forest. All I can do is tell the story, and this must be sufficient." And it was sufficient.

THE QUESTIONS

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?
שֶׁבָּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה. הַלַּיְלָה הַזֶּה בְּלוּ מָצָה:
שֶׁבָּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֹר יִרְקוֹת הַלַּיְלָה הַזֶּה מָרוֹר:
שֶׁבָּכֹל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּסֵינוּ פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים:
שֶׁבָּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה בְּלָנוּ מְסֻבִּין:

Mah nishtanah halaila hazeh mikol halaylot?

Shebakhol halaylot anu okhleen khamaytz u'matzah, halaila hazeh kulo matzah.

Shebakhol halaylot anu okhleen sh'ahr y'rakot, halaila hazeh maror.

Shebakhol halaylot ayn anu matbeeleen afeelu pa'am akhat, halaila hazeh sh'tay f'ameem.

Shebakhol halaylot anu okh'leen beyn yoshveen u'vayn m'subeen, halaila hazeh kulanu m'subeen.

Why is tonight different from all other nights?

1.

On all other nights we may eat either leavened bread or matzah; tonight, only matzah, remembering the unleavened bread our ancestors baked in haste when they left slavery.

2.

On all other nights we need not taste bitterness; tonight, we eat bitter herbs, remembering the suffering of slavery.

3.

On all other nights we needn't dip our food in condiments even once; tonight we dip twice, in saltwater to remember our tears when we were enslaved, and in haroset to remember the mortar and the bricks which we made.

4.

On all other nights we eat sitting up; tonight, we recline, to remind ourselves to savor our liberation.

In addition to the Four Questions, tonight we ask ourselves a fifth:

We are commanded to celebrate as if each one of us were personally liberated from Egypt. In the last year, how have you been liberated from bondage—and in the next year, how do you hope to bring yourself closer to your place of freedom?

Anyone who wishes to may answer the Fifth Question.

READY

"So the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders." —Exodus 12:34

You'll need to travel light.
Take what you can carry: a book, a poem,
a battered tin cup, your child strapped
to your chest, clutching your necklace
in one hot possessive fist.

So the dough isn't ready. So your heart
isn't ready. You haven't said goodbye
to the places where you hid as a child,
to the friends who aren't interested in the journey,
to the graves you've tended.

But if you wait until you feel fully ready
you may never take the leap at all
and Infinity is calling you forth
out of this birth canal
and into the future's wide expanse.

Learn to improvise flat cakes without yeast.
Learn to read new alphabets.
Wear God like a cloak
and stride forth with confidence.
You won't know where you're going

but you have the words of our sages,
the songs of our mothers, the inspiration
wrapped in your kneading bowl. Trust
that what you carry will sustain you
and take the first step out the door.

(—Rabbi Rachel Barenblat)



ONCE WERE SLAVES

עבדים היינו לפרעה במצרים. ויוציאנו יי אלהינו משם, ביד חזקה ובזרוע נטויה, ואלו לא הוציא הקדוש ברוך הוא את-אבותינו ממצרים, הרי אנו ובנינו ובני בנינו, משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים, כלנו נבונים, כלנו זקנים, כלנו יודעים את-התורה, מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים, הרי זה משובח:

Avadim hayyinu l'far'oh b'mitzrayim, v'yotzi-ehnu Adonai Eloheynu mi-sham b'yad khazakah u'v'izro'a n'tuyah, v'ilu lo hotzi ha-Kadosh Baruch Hu et-avoteinu mi-Mitzrayim, harei anu u-vaneinu u'vnei vaneinu, m'shuabadim hayyinu l'Pharaoh b'Mitzrayim. V'afilu kulanu chachamim, kulanu k'vonim, kulanu z'keinim, kulanu yod'im et-ha-Torah, mitzvah aleinu l'saper b'y'tziat Mitzrayim. V'chol hamarbeh l'saper bitziyat Mitzrayim, harei zeh m'shubach.

We were slaves to a Pharaoh in Egypt, and the Eternal led us out from there with a mighty hand and an outstretched arm. Had not the Holy One led our ancestors out of Egypt, we and our children and our children's children would still be enslaved. Therefore, even if all of us were wise, all-discerning, scholars, sages and learned in Torah, it would still be our duty to tell the story of the Exodus.

Avadim Hayinu

traditional

Voice

A - va dim ha yi nu ha yi nu. A ta b' nei cho rin b' nei cho rin.

A va dim ha yi nu, a - ta, a ta, b' nei cho rin. A - va dim ha yi nu, a ta a ta b' nei cho rin b' nei cho rin.

"Avadim hayinu; ata b'nei chotin. We were slaves, but now we are free." Is this true? Though we no longer labor under Pharaoh's overseers, we may still be enslaved—now in subtler ways, harder to eradicate. Do we enslave ourselves to our jobs? To our expectations? To the expectations of others? To our fears?

Tonight we celebrate our liberation from *Mitzrayim*, "the narrow place." But narrow places exist in more ways than one. Let this holiday make us mindful of internal bondage which keeps us enslaved. This year, let our celebration of Passover stir us to shake off these chains. Our liberation is in our own hands.

THE BALLAD OF THE FOUR SONS (BY BEN ARONIN)

(sing to "Clementine"—or any tune in 4/4 time, like "Ode to Joy" or "The Yellow Rose of Texas.")

Said the father to the children
"At the Seder you will dine,
You will eat your fill of matzoh,
You will drink four cups of wine."

Now this father had no daughters,
But his sons they numbered four,
One was wise, and one was wicked,
One was simple and a bore.

And the fourth was sweet and winsome,
He was young and he was small,
While his brothers asked the questions,
He could scarcely speak at all.

Said the wise one to his father
"Would you please explain the laws.
Of the customs of the Seder
Will you please explain the cause?"

And the father proudly answered
"As our fathers ate in speed,
Ate the Paschal lamb 'ere midnight,
And from slavery were freed,"

"So we follow their example,
And 'ere midnight must complete,

All the Seder, and we should not
After twelve remain to eat."

Then did sneer the son so wicked,
"What does all this mean to you?"
And the father's voice was bitter
As his grief and anger grew.

"If yourself you don't consider,
As a son of Israel
Then for you this has no meaning,
You could be a slave as well!"

Then the simple son said softly,
"What is this?" and quietly
The good father told his offspring
"We were freed from slavery."

But the youngest son was silent,
For he could not speak at all,
His bright eyes were bright with wonder
As his father told him all.

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





[Woodcut by Yaron Livay]

THE EXODUS: a story in seven short chapters

1.

Once upon a time our people went into *galut*, exile, in the land of Egypt. During a famine our ancestor Jacob and his family fled to Egypt where food was plentiful. His son Joseph had risen to high position in Pharaoh's court.

2.

Generations passed and our people remained in Egypt.
In time, a new Pharaoh ascended to the throne and ordered our people enslaved.

In fear of rebellion, Pharaoh decreed that all Hebrew boy-children be killed.

Two midwives named Shifrah and Puah defied his orders, claiming that
"the Hebrew women are so hardy, they give birth before we arrive!"

Through their courage, a boy survived; midrash tells us he was radiant with light.



[Woodcut by Yaron Livay]

Fearing for his safety, his family placed him in a basket and he floated down the Nile. He was found, and adopted, by Pharaoh's daughter, who named him *Moshe* because *min ha-mayim m'shitihu*, from the water she drew him forth. She hired his mother Yocheved as his wet-nurse. Thus he survived to adulthood, and was raised as Prince of Egypt.

3.

Although a child of privilege, as he grew he became aware of the slaves who worked in the brickyards of his father. When he saw an overseer mistreat a slave, he struck the overseer and killed him. Fearing retribution, he set out across the Sinai alone.

God spoke to him from a burning bush, which though it flamed was not consumed. The Voice called him to lead the Hebrew people to freedom. Moses argued with God, pleading inadequacy, but God disagreed. Sometimes our responsibilities choose us.

4.

Moses returned to Egypt and went to Pharaoh to argue the injustice of slavery. He gave Pharaoh a mandate which resounds through history: Let my people go.

Pharaoh refused, and Moses warned him that Mighty God would strike the Egyptian people. These threats were not idle: ten terrible plagues were unleashed upon the Egyptians. Only when his nation lay in ruins did Pharaoh agree to our liberation.

5.

Fearful that Pharaoh would change his mind, our people fled, not waiting for their bread dough to rise. (For this reason we eat unleavened bread as we take part in their journey.) Our people did not leave Egypt alone; a “mixed multitude” went with them. From this we learn that liberation is not for us alone, but for all the nations of the earth.

Even Pharaoh’s daughter came with us, and traded her old title (*bat-Pharaoh*, daughter of Pharaoh) for the name Batya, “daughter of God.”

6.

Pharaoh’s army followed us to the Sea of Reeds. We plunged into the waters. Only when we had gone as far as we could did the waters part for us. We mourn, even now, that Pharaoh’s army drowned: our liberation is bittersweet because people died in our pursuit.

7.

To this day we relive our liberation, that we may not become complacent, that we may always rejoice in our freedom.



[Woodcut by Yaron Livay]

There Is A Man Come Into Egypt

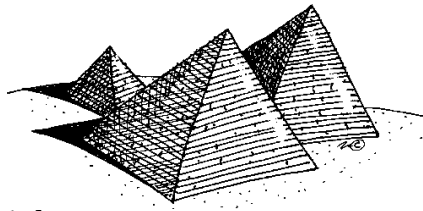
Dm *G*
There is a man come into Egypt,
Dm *C* *Dm*
And Moses is his name.
Dm *G*
When he saw the grief upon us,
Dm *G* *A*
In his heart there burned a flame—
Dm *G* *C* *A*
In his heart there burned a flame, oh, Lord,
Dm *G* *A*
In his heart there burned a flame.
Dm *G*
When he saw the grief upon us,
Dm *C* *Dm*
In his heart there burned a flame.

There is a man come into Egypt;
His eyes are full of light,
Like the sun come up in Egypt,
Come to drive away the night—
Come to drive away the night, oh, Lord,
Come to drive away the night,
Like the sun come up in Egypt,
Come to drive away the night.

There is a man come into Egypt;
He's come for you and me.
On his lips a word is singing,
And the word is "liberty."
And the word is "liberty," oh, Lord;
And the word is "liberty."
On his lips a word is singing, and the word is "liberty."

There is a man come into Egypt,
To stir the souls of men.
We will follow him to freedom,
And never wear those chains again—
Never wear those chains again, oh, Lord,
Never wear those chains again.
We will follow him to freedom,
And never wear those chains again.

(—Peter, Paul & Mary)



[Image by Mark A. Hicks]

THE TEN PLAGUES

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

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

דָּם.	<i>Dam</i>	Blood
צַפְרֵדִיעַ.	<i>Tzfarde'ah</i>	Frogs
כְּנִים.	<i>Kinim</i>	Lice
עֲרוֹב.	<i>Arov</i>	Insect swarms
דָּבָר.	<i>Dever</i>	Cattle plague
שָׁחִין.	<i>Sh'chin</i>	Boils
בָּרָד.	<i>Barad</i>	Hail
אַרְבֶּה.	<i>Arbeh</i>	Locusts
חֹשֶׁךְ.	<i>Choshech</i>	Darkness
מַכַּת בְּכוֹרוֹת:	<i>Makat B'chorot</i>	Death of the First-Born

These plagues are in the past, but today's world holds plagues as well. Let us spill drops of wine as we recite: these ten new plagues.

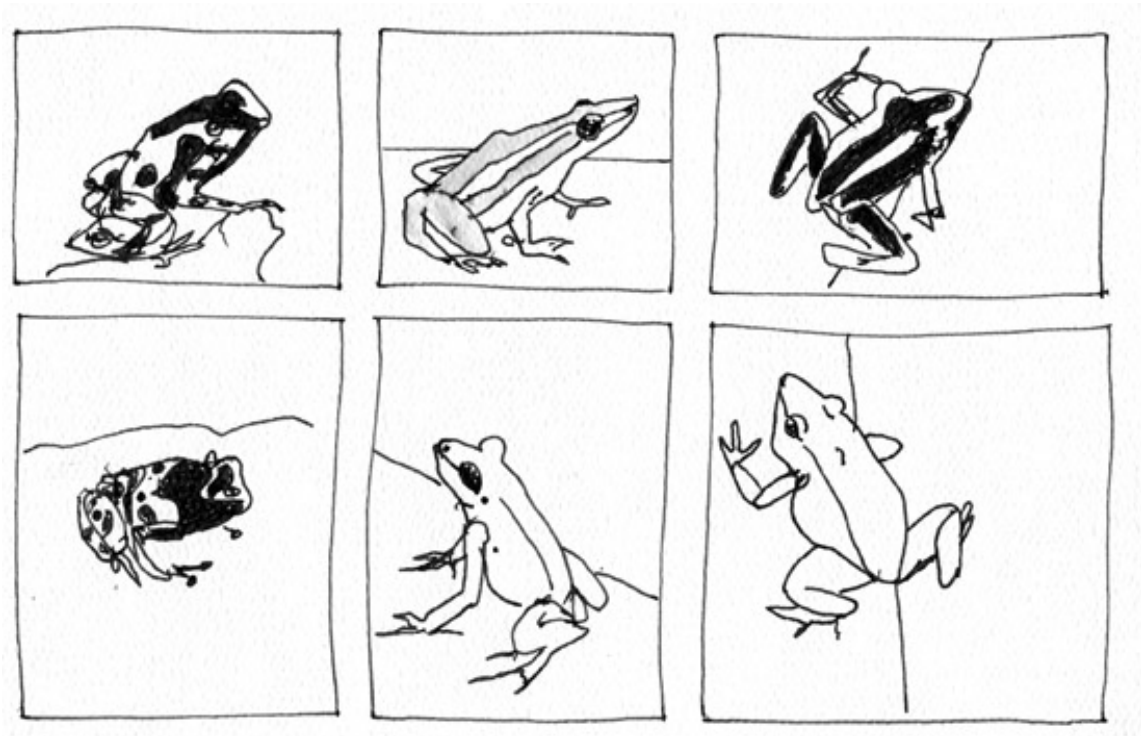
Apathy in the face of evil
 Brutal torture of the helpless
 Cruel mockery of the old and the weak
 Despair of human goodness
 Envy of the joy of others
 Falsehood and deception corroding our faith
 Greedy theft of earth's resources
 Hatred of learning and culture
 Instigation of war and aggression
 Justice delayed, justice denied, justice mocked...

Shekhinah, soften our hearts and the hearts of our enemies. Help us to dream new paths to freedom, so that the next sea-opening is not also a drowning; so that our singing is never again their wailing. So that our freedom leaves no one orphaned, childless, gasping for air.

(Adapted from The Jewish Women's Project, a program of the JCC on the Upper West Side.)

THE FROG SONG

One morning when Pharaoh awoke in his bed
There were frogs on his bed and frogs on his head
Frogs on his nose and frogs on his toes
Frogs here!
Frogs there!
Frogs just jumping everywhere!



[Illustration Alison Kent]

CONNECTING OUR STORY WITH THE WORLD'S STORY

Liberation isn't only something that happened to our ancestors long ago in a distant story, and it isn't only something we can experience now on an internal level. The struggle for freedom is real and alive even now.

Freedom

In remembrance of the 2011 protests in Tunisia, Egypt, Gabon, Bahrain, Libya, and elsewhere.

Liberation comes when people gather
by the tens and by the thousands

demanding that the despot who's held the reins
step down, and in between the slogans

they dish out lentils cooked over open flame,
and homes open up so the protestors can shower

and members of one faith link hands
to protect members of another faith at prayer.

Liberation comes at a cost: not only
the horses and chariots swept away, but

innocents gunned down by their own army,
panicked children lost in the roiling crowds

activists imprisoned for speaking freely,
and when the world stops watching

they may be beaten—or worse.
It's upon us to at least pay attention

on mobile phones and computer screens
as real people rise up to say

*we have the right to congregate and to speak
we will not be silenced, we are not afraid.*

(—Rabbi Rachel Barenblat)



[image by lilmoongoddess]

DAYENU: IT WOULD HAVE BEEN ENOUGH

What does this mean, "It would have been enough"? Surely no one of these would indeed have been enough for us. *Dayenu* means to celebrate each step toward freedom *as if* it were enough, then to start out on the next step. It means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation. It means to sing each verse as if it were the whole song—and then sing the next verse.

Had God:

Brought us out of Egypt and not divided the sea for us—*Dayenu*
Divided the sea and not permitted us to cross on dry land—*Dayenu*
Permitted us to cross on dry land and not sustained us for forty years in the desert—*Dayenu*
Sustained us for forty years in the desert and not fed us with manna—*Dayenu*
Fed us with manna and not given us the Sabbath—*Dayenu*
Given us the Sabbath and not brought us to Mount Sinai—*Dayenu*
Brought us to Mount Sinai and not given us the Torah—*Dayenu*
Given us the Torah and not led us into the land of Israel—*Dayenu*
Led us into the land of Israel and not built for us the Temple—*Dayenu*
Built for us the Temple and not sent us prophets of truth—*Dayenu*
Sent us prophets of truth and not made us a holy people—*Dayenu*
For all these, alone and together, we say—*Dayenu!*

(Translation adapted from the Parnes Haggadah)

DAYEINU

I - lu ho-tzi ho - tzi - a - nu, ho - tzi a - nu mi - mitz - ra - yim,
ho - tzi - a - nu mi - mitz - ra - yim da - yei - nu.
(Chorus) Da - da - yei - nu, da - da - yei - nu, da - da - yei - nu, da -
yei - nu da - yei - nu da - yei - nu. yei - nu da - yei - nu.

[Translation: Had God freed us from the Egyptians, & not wrought judgement upon them, dayenu!]

SECOND CUP OF WINE

הִנְנִי מוֹכֵן וּמְזִמֵּן לְקַיֵּם מִצְוֹת כּוֹס שְׁנִיָּה מֵאַרְבַּע כּוֹסוֹת לְשֵׁם יְחִוּד
קוֹדֶשׁא בְּרִיךְ הוּא וּשְׁכִינָתָהּ.

*Hin'hi muchan u-m'zuman l'kayem mitzvat kos shniyah m'arbah cosot l'shem
yichud kudsha brich hu u-schinteh.*

May my consumption of this second of four cups of wine create healing,
effecting a unification between the Holy Blessed One and Shekhinah,
God far beyond & God deep within.

The second cup of wine represents God's second declaration of redemption: והצלתי
/ *V'hitzalti*— "I will free you from slavery."

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah, Adonai, eloheinu ruach ha'olam, borei p'ri hagafen.

Blessed are you, Adonai our God, Breath of Life, creator of the fruit of the vine.



SIGNS & SYMBOLS

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יָצָא יָדָיו
חוּבָתוֹ, וְאֵלּוּ הֵן: פֶּסַח מִצָּה וּמָרּוֹר:

Rabban Gamaliel has said: one who has not explained the following three symbols has not fulfilled their duty: **Pesach** (the paschal lamb), **matzah**, and **maror**.

Jewish tradition grows by accretion. Rabban Gamaliel cherished three symbols; tonight we will explain seven!

The *Maror*, bitter herb or horseradish, which represents the bitterness of slavery.

The *Haroset*, a mixture of apples and nuts and wine, which represents the bricks and mortar we made in ancient times, and the new structures we are beginning to build in our lives today.

The *Lamb Shank* (or: *beet*) which represents the sacrifices we have made to survive.* Before the tenth plague, our people slaughtered lambs and marked our doors with blood: because of this, our first-born were spared.

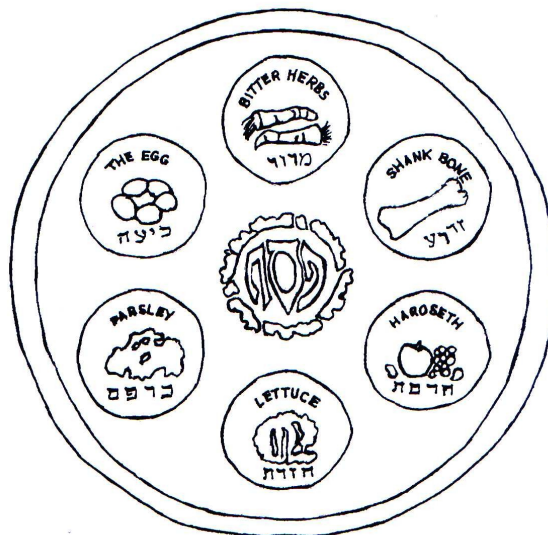
The *Egg*, which symbolizes creative power, our rebirth.

The *Parsley*, which represents the new growth of spring, for we are earthy, rooted beings, connected to the Earth and nourished by our connection.

Salt water of our tears, both then and now.

Matzot of our unleavened hearts: may this Seder enable our spirits to rise.

(Adapted from E.M. Broner)



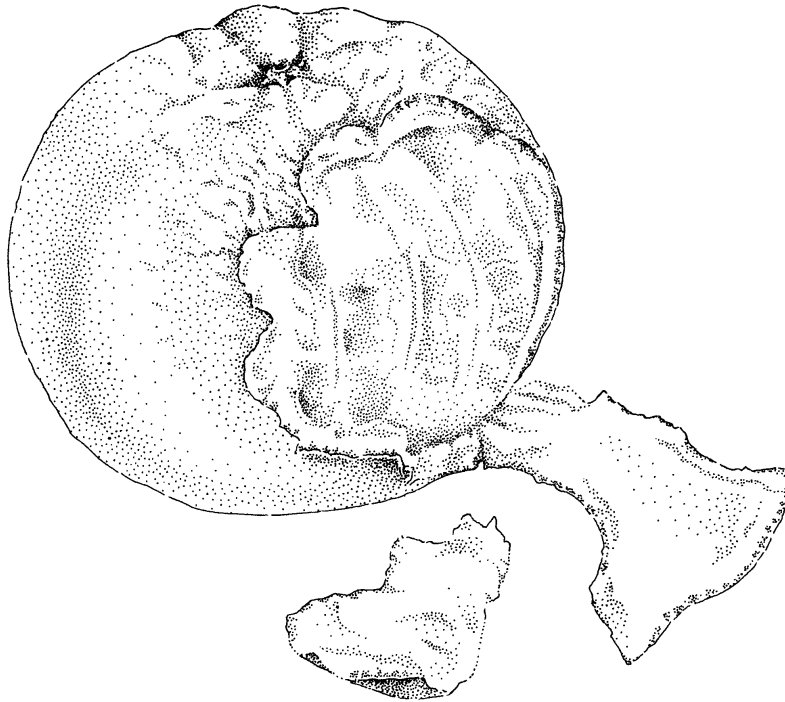
(Pesach was the name of the lamb-offering our ancestors brought to the Temple in antiquity. It relates to the word pasach, passed-over, as the Angel of Death passed-over our homes during the Tenth Plague; the name of tonight's festival derives from this.)

And what about the orange?

Many years ago, Susannah Heschel attended a feminist seder where bread was placed on the seder plate, a reaction to a rebbetzin who had claimed lesbians had no more place in Judaism than bread crusts have at a seder.

“Bread on the seder plate...renders everything *chametz*, and its symbolism suggests that being lesbian is transgressive, violating Judaism,” Heschel writes. “I felt that an orange was suggestive of something else: the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life.”

One additional item on our seder plate, therefore, is an *orange*, representing the radical feminist notion that there is—there must be—a place at the table for all of us, regardless of gender or sexual orientation.



[Illustration by Emily Cooper]

And the olive?

The final item on our seder plate is an olive. After the Flood, Noah’s dove brought back an olive branch as a sign that the earth was again habitable. Today ancient olive groves are destroyed by violence, making a powerful symbol of peace into a casualty of war.

We keep an olive on our seder plate as an embodied prayer for peace, in the Middle East and every place where war destroys lives, hopes, and the freedoms we celebrate tonight.

קִדֵּשׁ. וּרְחֹץ. כָּרֶפֶס. יַחַץ. מַגִּיד. רְחִיצָה. מוֹצִיא מַצָּה
מְרֹר. כּוֹרֵךְ. שְׁלַחַן עֹרֵךְ. צָפֹן. בֶּרֶךְ. הַלֵּל. נִרְטָזָה.

*Kadesh. Urchatz. Karpas. Yachatz. Maggid. **Rachtza**. Motzi matzah.
Maror. Korech. Shulchan orech. Tzafun. Barech. Hallel. Nirtzah.*

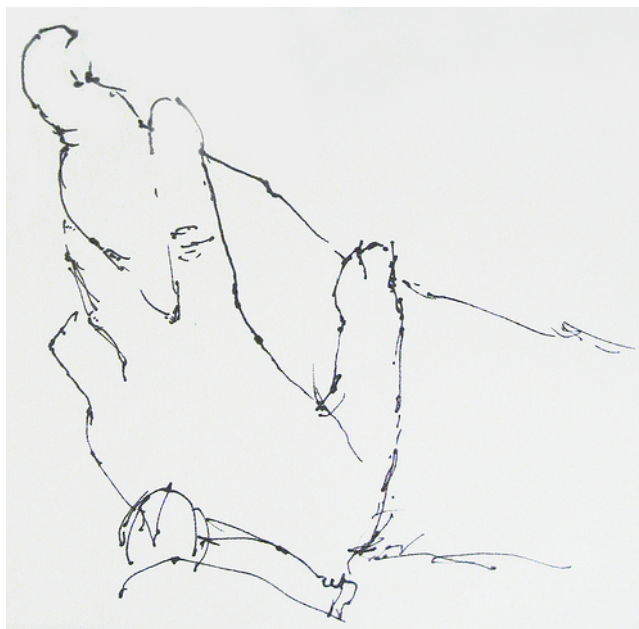
6. רְחִיצָה RACHTZA: WASH THE HANDS

Before eating, we wash our hands, thanking God for this opportunity for mindfulness. What does washing our hands tell us? That our bodies are sacred and deserving of care. Why wash hands, and not feet, as our Middle Eastern ancestors did? Because hands are the instruments with which we work in the world. It is our hands which plant and write, which caress and create—and also our hands which strike and poison and smash. We wash our hands not to absolve ourselves of responsibility, but to affirm the need to make our hands holy. At this season of freedom and rebirth, we consecrate our hands to the task of building freedom for all who suffer.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ עַל נְטִילַת יָדַיִם:

Baruch atah, Adonai, eloheinu melech ha-olam, asher kidshanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Blessed are You, Source of all Being, who sanctifies us with Your commandments, and commands us to wash our hands.



[Illustration by Beth Budwig]

קִדֵּשׁ. וּרְחַץ. כָּרְפָּס. יַחַץ. מַגִּיד. רְחֹצָה. מוֹצִיא מַצָּה
מָרֹר. כּוֹרֵךְ. שְׁלַחַן עֹרֵךְ. צִפּוֹן. בֶּרֶךְ. הַלֵּל. נִרְטָזָה.

*Kadesh. Urchatz. Karpas. Yachatz. Maggid. Rachtza. **Motzi matzah.**
Maror. Korech. Shulchan orech. Tzafun. Barech. Hallel. Nirtzah.*

7-8. מוֹצִיא/מַצָּה MOTZI/MATZAH: BLESS & EAT

Why do we eat matzah? Because during the Exodus, our ancestors had no time to wait for dough to rise. So they improvised flat cakes without yeast, which could be baked and consumed in haste. The matzah reminds us that when the chance for liberation comes, we must seize it even if we do not feel ready—indeed, if we wait until we feel fully ready, we may never act at all.

D'var acher / another interpretation: To Jewish mystics, matzah represents our most inner and hidden self. On Seder night, we renew our most essential self and rededicate it to living life with an awareness of God all around us. During Pesach we do not eat leavened bread because it represents the "puffiness" of arrogance and pride. (*Adapted from Rabbi Jeffrey Goldwasser*)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

*Baruch atah, Adonai eloheinu, melech ha'olam, hamotzi lechem min ha'aretz.
Baruch atah, Adonai eloheinu, melech ha'olam, asher kidshanu b'mitzvotav, v'tzivanu al achilat matzah.*

Blessed are you, Adonai, Breath of Life, who brings forth bread from the earth.

Blessed are you, Adonai, Breath of Life, who sanctifies us with the commandment to eat matzah.



[image by Kristina Lutes]

קִדֵּשׁ. וּרְחֹץ. כָּרֶפֶס. יַחַץ. מַגִּיד. רְחִיצָה. מוֹצִיא מַצָּה
מָרוֹר. פּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צָפוּן. בָּרֵךְ. הַלֵּל. נִרְטָזָה.

Kadesh. Urchatz. Karpas. Yachatz. Maggid. Rachtza. Motzi matzah.
Maror. Korech. Shulchan orech. Tzafun. Barech. Hallel. Nirtzah.

9. מָרוֹר MAROR: BITTER HERB

Why do we eat maror? Maror represents the bitterness of bondage. Why do we eat haroset? It symbolizes the mortar for the bricks our ancestors laid in Egypt. Though it represents slave labor, haroset is sweet, reminding us that sometimes constriction or enslavement can be masked in familiar sweetness.

Eating the two together, we remind ourselves to be mindful of life with all its sweetness and bitterness, and to seek balance between the two.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:
Baruch atah, Adonai, eloheinu melech ha'olam, asher kidshanu b'mitzvotav v'tzivanu al achilat maror.

Blessed are you, Adonai, sovereign of all worlds, who sanctifies us with the commandment to eat the bitter herb.

THE HAROSET SONG

Make haroset, chop chop chop
 Apples, nuts, & cinnamon
 Add some wine, it's lots of fun!
 Make haroset, chop chop chop!

[Woodcut by Yaron Livay]



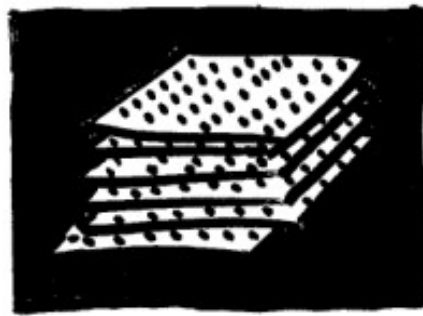
קִדְשׁ. וּרְחֹץ. כֶּרֶפֶס. יַחַץ. מַגִּיד. רְחֹצָה. מוֹצִיא מַצָּה
מְרוֹר. **פוֹרֵךְ**. שְׁלַחַן עוֹרֵךְ. צִפּוֹן. בֶּרֶךְ. הַלֵּל. נִרְטָזָה.

*Kadesh. Urchatz. Karpas. Yachatz. Maggid. Rachtza. Motzi matzah.
Maror. **Korech**. Shulchan orech. Tzafun. Barech. Hallel. Nirtzah.*

10. פוֹרֵךְ KORECH: HILLEL SANDWICH

The sage Hillel originated the tradition of eating matzah and maror together, combining the bread of liberation with a remembrance of the bitterness of slavery.

Everyone eats a Hillel Sandwich: maror between two pieces of matzah.



[Woodcut by Yaron Livay]

קִדְשׁ. וּרְחֹץ. כֶּרֶפֶס. יַחַץ. מַגִּיד. רְחֹצָה. מוֹצִיא מַצָּה
מְרוֹר. פוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צִפּוֹן. בֶּרֶךְ. הַלֵּל. נִרְטָזָה.

*Kadesh. Urchatz. Karpas. Yachatz. Maggid. Rachtza. Motzi matzah.
Maror. Korech. **Shulchan orech**. Tzafun. Barech. Hallel. Nirtzah.*

11. שְׁלַחַן עוֹרֵךְ SHULCHAN ORECH: THE FESTIVE MEAL

Season of the Egg

It's the season of the egg,
older than any named creed:
that perfect shape that signs
a pregnant woman, the moon

slightly compressed, as if
a great serpent held it
in its opened mouth
to carry or eat.

Eggs smell funky
slipped from under
the hen's breast, hotter
than our blood.

Christians paint them;
we roast them. The only
time in the whirling year
I ever eat roasted egg:

a campfire flavor, bit
burnt, reeking of haste
like the matzoh there was no
time to let rise.

We like our eggs honest,
brown. Outside my window
the chickadees choose partners
to lay tiny round eggs.

The egg of the world cracks
raggedly open and the wet
scraggly chick of northern
spring emerges gaunt, dripping.

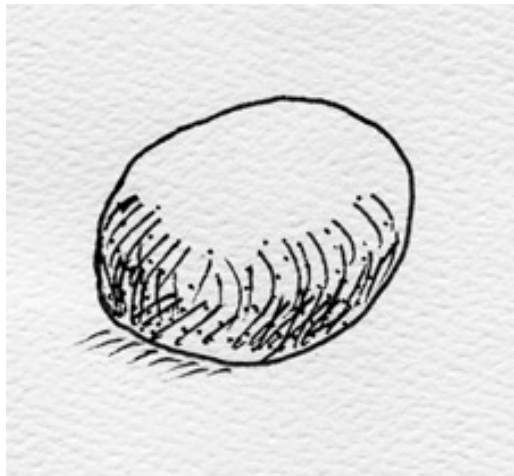
Soon it will preen its green
feathers, soon it will grow
fat and strong, its wings
blue and binding.

Tonight we dip the egg in salt
water like bowls of tears.
Elijah comes with the fierce
early spring bringing prophecy

that cracks open the head
swollen with importance.
Every day there is more work
to do and stronger light.

(—Marge Piercy)

It is customary in many households to begin the meal with an egg, representing the new life of springtime.



[Illustration by Allison Kent]

קִדֵּשׁ. וּרְחַץ. כָּרְפָּס. יַחַץ. מַגִּיד. רְחֹצָה. מוֹצִיא מַצָּה
מְרוֹר. כּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. **צָפוֹן**. בָּרֵךְ. הַלֵּל. נִרְטָזָה.

*Kadesh. Urchatz. Karpas. Yachatz. Maggid. Rachtza. Motzi matzah.
Maror. Korech. Shulchan orech. **Tzafun**. Barech. Hallel. Nirtzah.*

12. צָפוֹן TZAFUN: AFIKOMAN

Find the afikoman and distribute it to all who are seated at the table.

When the Temple still stood in Jerusalem, it was customary to make an offering of a paschal lamb at this season. Now we eat the afikoman in memory of the offering.

Tzafun means “hidden,” and the afikoman is usually hidden for children to find. Why end the meal thus? Because we want the dinner to end with the taste of slavery / freedom in our mouths—thus the taste of matzah, rather than some unrelated sweet. But why do we hide the afikoman? Perhaps to teach us the value of that which is hidden and mysterious, and to remind us to always keep searching.

The seder cannot conclude until the afikoman is found...



[image by Kristina Lutes]

קִדֵּשׁ. וּרְחֹץ. כֶּרֶפֶס. יַחַץ. מַגִּיד. רְחֹצָה. מוֹצִיא מַצָּה
מְרוֹר. כּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צָפוֹן. בָּרֵךְ. הַלֵּל. נִרְצָה.

*Kadesh. Urchatz. Karpas. Yachatz. Maggid. Rachtza. Motzi matzah.
Maror. Korech. Shulchan orech. Tzafun. **Barech**. Hallel. Nirtzah.*

13. בָּרֵךְ BARECH: BLESS THE MEAL

The Birkat Hamazon / Grace After Meals often begins with this psalm.

PSALM 126: A PSALM OF ASCENTS

שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה' אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים:
אֲזַיִמְלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה
אֲזַיִמְרוּ בַּגּוֹיִם הַגְדִּיל ה' לַעֲשׂוֹת עִם אֱלֹהֵי:
הַגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שִׂמְחִים:
שׁוֹבָה ה' אֶת שְׁבִיתֵנוּ כְּאַפִּיקִים בְּנֶגֶב:
הַזֵּרְעִים בְּדִמְעָה בָּרִנָּה יִקְצְרוּ:
הַלֹּךְ יֵלֶךְ וּבָכָה נָשָׂא מִשָּׁךְ הַזֶּרַע בָּא יָבֵא בָרִנָּה נָשָׂא אֲלֻמֹּתָיו:

*Shir Hama'alot, b'shuv Adonai et shivat tziyon hayinu k'chol'mim. Az Y'male s'chok
pinu ulshoneinu rina. Az yom'ru vagoyim higdil Adonai la'asot im eleh; higdil Adonai
la'asot imanu hayinu s'meicheim. Shuva Adonai et shiviteinu ka'afikim banegev.
Hazor'im b'dimah b'rinah yiktzoru. Haloch Yelech uvacho, noseh meshech hazarah, bo
yavo v'rinah noseh alumotav.*

[When God returned us to Zion we were as dreamers.
Then we were full of mirth, and our tongues were full of gladness.
They said among the nations, "magnified is YHVH, who has done these things."
We will magnify YHVH, who has done this for us! And we were joyful.
Turn our captivity, O God, like dry streams in the Negev.
We had planted seeds in tears, but our harvest was gladness.
We went forth with crying-out, carrying seeds;
We return in gladness, carrying God's sheaves.]

CALL-AND-RESPONSE; GRACE AFTER MEALS

Leader: Chaverai, n'varech!

All: Yehi shem Adonai mevorach me'ata v'ad
olam. (**Leader repeats.**)

Leader: Birshut chaverai, nevarech Eloheinu
she'achalnu mishelo.

All: Baruch Eloheinu she'achalnu mishelo,
uvotuvo chayyinu. (**Leader repeats.**)

Leader: Baruch hu u-varuch shemo!

Leader: חֲבֵרֵי נְבָרְךְ!

All: יְהִי שֵׁם יי מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם!
(**Leader repeats**)

Leader: בְּרִשּׁוֹת חֲבֵרֵי, נְבָרְךְ אֱלֹהֵינוּ
שֶׁאֲכַלְנוּ מִשְׁלוֹ.

All: בָּרוּךְ אֱלֹהֵינוּ שֶׁאֲכַלְנוּ מִשְׁלוֹ וּבִטְוֹבוֹ
חַיֵּינוּ. (**Leader repeats**)

Leader: בָּרוּךְ הוּא, וּבָרוּךְ שְׁמוֹ!

[**Leader:** Friends, let us bless.

All: Let us bless the Name of Adonai from now until forever! (**Leader repeats.**)

Leader: With your permission, friends, let us bless our God from Whom our food comes.

All: We bless the name of God from Whom our food comes, and through whose
goodness we live. (**Leader repeats.**)

Leader: Blessed is God and blessed is the Name!]

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵאָן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד
וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶדְךָ. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא
חָסַר לָנוּ, וְאֵל יַחְסֹר לָנוּ מִזִּיּוֹן לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל אֵן
וּמִפְּרִיָּס לְכָל וּמִטֵּיב לְכָל, וּמַכִּין מִזִּיּוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יי, הֵאָן
אֶת הַכֹּל:

*Baruch atah, Adonai, eloheinu melech ha'olam, hazan et ha-olam kulo b'tuvo b'chen
b'chesed uv'rachamim. Hu noten lechem l'chol basar, ki l'olam chasdo. Uvotuvo hagadol,
tamid lo chasar lanu, v'al yachsar lanu mazon l'olam va'ed. Ba'avur shemo hagadol, ki
hu el zan um'farnes lakol, umeitiv lakol, u'mechin mazon, l'chol briyotav asher bara.
Baruch atah, Adonai, hazan et hakol!*

[We bless you now, Wholly One, the power and majesty in all.

You gave us this food,

you sustain our lives

With your grace, with your love, your compassion.

You provide all the food that comes to us,

guiding and nourishing our lives!

Now we hope and we pray

for a wondrous day when no one in our world

will lack bread or food to eat.

We will work to help bring on that time,

when all who hunger will eat and be filled.

Every human will know that Your love is a power

sustaining all life and doing good for all.

We bless you now Wholly One, for feeding everything!]

(—singable translation by Rabbi Burt Jacobson)

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

On this Festival of Matzot, inspire us to goodness.
On this Festival of Freedom, make us a blessing.
On this Festival of Pesach, preserve us in life.

All-Merciful, You are our Source.
Sustain us with honorable work.
Make us worthy of the promise of a world that is yet to come.

May the One who blessed our ancestors
bless this place, this table, and all assembled here;
and may all our loved ones share our blessing.

עֲשֵׂה שָׁלוֹם בְּמִרְוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן: יִרְאוּ אֶת
יְיָ קְדוֹשֵׁיוֹ כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרָעִבוּ וְדוֹרְשֵׁי יְיָ לֹא יַחְסְרוּ כָּל
טוֹב: הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֶסֶד: פּוֹתֵחַ אֶת יָדָךְ וּמַשְׁבִּיעַ לְכָל חַי רָצוֹן: בְּרוּךְ
הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיָי וְהָיָה יְיָ מְבֹטָחוֹ: נֶעֱר הָיִיתִי גַם זָקֵנְתִי וְלֹא רָאִיתִי צָדִיק
נֶעְזֵב וְזָרְעוֹ מְבַקֵּשׁ לֶחֶם: יְיָ עֵז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:

Oseh shalom bimromav. Hu ya'aseh shalom, aleinu v'al kol Yisrael v'imeru: Amen!
Y'ru et Adonai k'doshav ki ein machsor lireyav, k'frim rashu v'raevu, v'doroshei Adonai lo
y'chasru kol tov.
Hodu l'Adonai ki tov, ki l'olam chasdo, potech et yadecha umasbia l'chol chai ratzon.
Baruch hagever asher yivotach ba'Adonai v'haya Adonai mitvacho. Na'ar hayiti gam zakanti v'lo
raiti tzadik ne'ezav, v'zaro m'vakesh lachem.
Adonai oz v'amo yiten; Adoni n'varech et amo vashalom!

[May the One who makes peace in the high heavens make peace for us and for all Israel,
and we say: Amen! Have awe of God, you who are holy; those who have awe will be
sustained. Those who deny God are lacking and hungry. Those who seek God shall not
lack goodness. Give thanks to God, for God is good; God's mercy endures forever. God
opens God's hand and satisfies every living thing with favor. Blessed is the one who
trusts in God, for God will be their protection. I have been young, and I have been old,
but I have not seen a righteous person abandoned or that person's seed destitute.
May God give strength to our people; may God bless our people with peace.]

Our rabbis created different blessings for each kind of food... While some rabbis taught that only the proper "formula" could be recited over specific foods, others took a more pragmatic view, saying, "If you were to see a loaf of bread and say, 'What a fine loaf this is! Blessed is the Holy One who created it!' you would have fulfilled your obligation to bless."
(Babylonian Talmud: Brakhot 40b)

May all be fed, may all be nourished, and may all be loved.

קִדֵּשׁ. וּרְחַץ. כָּרְפַס. יַחַץ. מַגִּיד. רְחֻצָּה. מוֹצִיא מַצָּה
מְרוֹר. כּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צִפּוֹן. בֶּרֶךְ. הַלֵּל. נִרְצָה.

*Kadesh. Urchatz. Karpas. Yachatz. Maggid. Rachtza. Motzi matzah.
Maror. Korech. Shulchan orech. Tzafun. Barech. **Hallel**. Nirtzah.*

14. הַלֵּל HALLEL: PRAISE

No one can keep us from carrying God
Wherever we go.

(—Hafiz, transl. Daniel Ladinsky)

PSALM 114

בִּצְאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֵז: הָיְתָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל
מִמְּשֻׁלוֹתָיו: הָיָם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר: הֶהָרִים רָקְדוּ כְּאֵילִים. גְּבָעוֹת
כְּבִנְי-צֹאן: מָה-לֵּךְ הָיָם כִּי תָנוּס. הַיַּרְדֵּן תָּסַב לְאַחֹר: הֶהָרִים תִּרְקְדוּ כְּאֵילִים.
גְּבָעוֹת כְּבִנְי-צֹאן: מִלִּפְנֵי אֲדֹנָן חוּלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהֶכְכִּי הַצּוֹר
אֲגָם-מַיִם. חֲלָמִישׁ לְמַעַיְנוֹ-מַיִם.

*B'tzeit Yisrael mi-Mitzrayim, beit Ya'acov me'am loez: haita y'hudah l'kodsho, Yisrael
mamshelotav: Hayam ra'ah vayanos, ha-Yarden yisov l'achor: heharim rakdo k'eilim. G'vaot
kivnei-tzon: mah-lecha hayam ki tanus, ha-Yarden tisov l'achor: heharim tir'kdu ch'eilim, g'vaot
kivnei-tzon? Milifnei Adon chuli aretz. Milifnei eloha Ya-akov. Ha-hof'chi ha-tzur agam mayim.
Halamish l'maino mayim.*

When Israel went forth from Mitzrayim,
The house of Jacob from a people of strange speech,
Judah became God's holy one,
Israel, God's dominion.

The sea saw them and fled,
The Jordan ran backward,
Mountains skipped like rams,
Hills like sheep.

What alarmed you, O sea, that you fled,
Jordan, that you ran backward,
Mountains, that you skipped like rams,
Hills, like sheep?

Tremble, O earth, at the presence of Adonai,
At the presence of the God of Jacob,
Who turned the rock into a pool of water,
The flinty rock into a fountain.

Pied Beauty

Glory be to God for dappled things—
For skies of couple-colour as a brindled cow;
For rose-moles all in a stipple upon trout that swim;
Fresh-firecoal chestnut falls, finches' wings;
Landscape plotted and pieced—fold, fallow, and plough;
And all trades, their gear and tackle and trim.

All things counter, original, spare, strange;
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change:
Praise him.

(—Gerard Manley Hopkins)

i thank You God for most this amazing
day:for the leaping greenly spirits of trees
and a blue true dream of sky;and for everything
which is natural which is infinite which is yes

(i who have died am alive again today,
and this is the sun's birthday;this is the birth
day of life and of love and wings:and of the gay
great happening illimitably earth)

how should tasting touching hearing seeing
breathing any—lifted from the no
of all nothing—human merely being
doubt unimaginable You?

(now the ears of my ears awake and
now the eyes of my eyes are opened)

(—e.e. cummings)



From PSALM 118

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בַמֶּרְחֹב יְהוָה.

Min ha-meitzar karati Yah, anani vamerchav yah.

From the straits I called to You; You answered me with great expansiveness.

עֲזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.

Ozi v'zimrat Yah, va-y'hi li li-y'shua.

God is my strength and my song, and will be my salvation.

פָּתְחוּ לִי שַׁעְרֵי צֶדֶק, אֲבֹא בָם אוֹדֶה יְהוָה.

Pitchu li shaarei tzedek, avo vam odeh Yah.

Open for me the gates of righteousness, that I may enter and offer praise.

זֶה הַשַּׁעַר לִי, צְדִיקִים יָבֹאוּ בוֹ.

Zeh ha-sha'ar l' Adonai, tzadikim yavo-u vo.

This is the gate of Adonai; righteous people enter through it!

זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה בוֹ.

Zeh hayom asah Yahl; nahgilah v'nismecha bo.

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

THIRD CUP OF WINE

הִנְנִי מוֹכֵן וּמְזִמֵּן לְקַיֵּם מִצְוַת כּוֹס שְׁלִישִׁית מֵאַרְבַּע כּוֹסוֹת לְשֵׁם
יְחִוּד קוֹדֶשׁא בְּרִיךְ הוּא וּשְׁכִינְתָּהּ.

*Hin'hi muchan u-m'zuman l'kayem mitzvat kos shlishit m'arbah cosot l'shem
yichud kudsha brich hu u-schinteh.*

May my consumption of this third of four cups of wine create healing,
effecting a unification between the Holy Blessed One and Shekhinah,
God far beyond & God deep within.

The third cup of wine represents God's third declaration of redemption: וּגְאֹלְתִי /
V'go'alti—"I will liberate you with an outstretched arm..."

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

Baruch atah, Adonai, eloheinu melech ha'olam, borei pri hagafen.

Blessed are you, Adonai our God, Ruler of the universe, creator of the fruit of the vine.

MIRIAM AND ELIJAH

Elijah the prophet challenged injustice and overthrew the worship of idols. He healed the humble sick and helped the widowed. Elijah declared that he would return once each generation in the guise of someone poor or oppressed, coming to people's doors to see how he would be treated. Thus would he know whether or not humanity had become ready to participate in the dawn of the Messianic age.

Tonight we welcome two prophets: not only Elijah, but also Miriam, sister of Moses. Elijah is a symbol of messianic redemption at the end of time; Miriam, of redemption in our present lives. Miriam's cup is filled with water, evoking her Well which followed the Israelites in the wilderness.

After the crossing of the Red Sea, Miriam sang to the Israelites a song. The words in the Torah are only the beginning:

Sing to God, for God has triumphed gloriously;
Horse and driver, God has hurled into the sea.

So the Rabbis asked: Why is the Song of Miriam only partially stated in the Torah? And in midrash is found the answer: the song is incomplete so that future generations will finish it. That is our task.

(Adapted from Miriam's Well, p. 28)

Open the door for Elijah and Miriam. We raise Miriam's goblet and pray together:

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 & kept alive
in the wilderness
and may You
give
us
eyes
to
see
that
the
journey
itself holds
the promise of redemption. Amen.

(Adapted from an insert in Lilith Magazine.)

We rise to sing "Eliahu Hanavi" and "Miriam Ha-Neviah."

ELIYAHU HANAVI

E - li - ya - hu ha - na - vi E - li - ya - hu

ha - tish - bi Ey - li - ya - hu Ey - li - ya - hu

E - li - ya - hu ha - gil - a - di bim-hey - ra v' -

ya - mey - nu ya - vo ey - ley - nu im Ma - shi - ah

ben Da - vid im Ma - shi - ah ben Da - vid

(Translation: Elijah, the prophet; Elijah, the Tishbite; Elijah, the Gileadite! Come quickly in our days with the Messiah from the line of David.)

Second verse:

Miriam ha-n'vi'ah oz v'zimrah b'yadah.
 Miriam tirkod itanu l'taken et ha-olam.
 Bimheirah v'yameinu hi t'vi'einu
 El mei ha-y'shuah; el mei ha-y'shuah!

מִרְיָם הַנְּבִיעָה עִז בְּזִמְרָה בְּיָדָהּ
 מִרְיָם תִּרְקֹד אֶתָּנוּ לְתִקֵּן אֶת הָעוֹלָם.
 בְּמַהֲרָה בְּיָמֵנוּ הִיא תְּבִיאֵנוּ
 אֶל מֵי הַיְּשׁוּעָה, אֶל מֵי הַיְּשׁוּעָה!

(Miriam the prophet, strength and song in her hand; Miriam, dance with us in order to increase the song of the world! Miriam, dance with us in order to repair the world. Soon she will bring us to the waters of redemption!) (Hebrew lyrics by R' Leila Gal Berner)

We close the door and are seated.

COUNTING THE OMER

ספירת העמר

(second-night seder only)

“Omer” means “measures.” When the Temple stood, it was customary to bring harvest offerings three times a year, at Sukkot, Pesach, and Shavuot. The tradition of Counting the Omer dates to those days. We measured the seven weeks between planting new barley and harvesting it; then offered a measure, in thanks, to our Source.

Now that few of us are barley farmers, and the Temple no longer stands, practices like counting the Omer must take on new meaning. Shavuot is the anniversary of the day when we accepted the teachings of Torah at Sinai a holiday to anticipate joyfully. We count the Omer the way we count days to birthdays or vacations, eager for what’s coming.

Tonight we celebrate our freedom from slavery; in fifty days we will celebrate our acceptance of the Torah’s teachings. Counting the Omer reminds us that we are freed not only *from*, but also *toward*.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ אֶל סְפִירַת הָעֶמֶר.

Baruch atah, Adonai, eloheinu ruach ha'olam, asher kidshanu b'mitzvotav v'tzivanu al s'firat ha'omer.

Blessed are you, Adonai, Breath of Life, who sanctifies us with the commandment to count the Omer.

הַיּוֹם יוֹם אֶחָד לְעֶמֶר!

Hayom yom echad la'omer!

Today is the first day of the Omer!



FOURTH CUP OF WINE

הִנְנִי מוֹכֵן וּמְזוּמָן לְקַיֵּם מִצְוֹת כּוֹס אַרְבַּע מֵאַרְבַּע כּוֹסוֹת לַשֵּׁם יְחִיד
קוֹדֶשָׁא בְּרִיךְ הוּא וּשְׂכִינְתָּיהּ.

Hin'hi muchan u-m'zuman l'kayem mitzvat kos arbah m'arbah cosot l'shem yichud kudsha brich hu u-schinteh.

May my consumption of this fourth of four cups of wine create healing, effecting a unification between the Holy Blessed One and Shekhinah, God far beyond & God deep within.

The fourth cup of wine represents God's fourth declaration of redemption: ולקחתי / *V'lakachti*—"I will claim you for me as a people, and I will be your God."

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

Baruch atah, Adonai, eloheinu melech ha'olam, borei pri hagafen.

Blessed are you, Adonai our God, Ruler of the universe, creator of the fruit of the vine.

PRAYER CLOSING THE HALLEL

You might recognize this prayer from our weekday & Shabbat morning liturgy.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאָה, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ: שִׁיר וּשְׁבָחָה, הִלֵּל וְזִמְרָה, עֲזָ וּמִמְשָׁלָה, נִצַּח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קִדְשָׁה וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מַהֲלֵל בְּתִשְׁבָּחוֹת.

Yishtabach shimcha la-ad malkeinu, ha-el ha-melech ha-gadol v'ha-kadosh bashamayim u-va-aretz. Ki l'cha naeh, Adonai eloheinu v'elohei avoteinu: shir u-shvacha, hallel v'zimrah, oz u-memshalah, netzach, g'dulah u-gvurah, i'hilah v'tiferet, k'dusha u-malchut. Brachot v'hoda'ot me-atah v'ad olam. Baruch atah, Adonai, melech m'hulal b'tishbachot.

All Your works shall praise You, our Creator; the righteous will praise You in joyous song. We will thank, exalt, revere and sanctify You. It is good to give thanks to You, and fitting to sing praises to Your name, for You are Eternal from everlasting to everlasting. Blessed are You, Adonai, sovereign who is praised in song!



קִדֵּשׁ. וּרְחֹץ. כַּרְפָּס. יַחַץ. מַגִּיד. רְחֹצָה. מוֹצִיא מַצָּה
מְרוֹר. כּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צִפּוּן. בָּרֵךְ. הַלֵּל. נִרְצָה.

*Kadesh. Urchatz. Karpas. Yachatz. Maggid. Rachtza. Motzi matzah.
Maror. Korech. Shulchan orech. Tzafun. Barech. Hallel. **Nirtzah.***

15. נִרְצָה NIRTZAH: CONCLUSION

Tonight we have acknowledged our ancestors. We vow that we will not allow their stories, their experiences, their wisdom to fade. These are our legacy, which we will study and teach to our friends and children. The task of liberation is long, and it is work we ourselves must do.

As it is written in *Pirke Avot*, a collection of rabbinic wisdom: “It is not incumbent upon us to finish the task, but neither may we refrain from beginning it.”

(OPTIONAL) FIFTH CUP OF WINE

We dedicate this fifth cup to our hopes that the Israelis and Palestinians will be released from the bondage of hatred and violence; that the descendants of Isaac and Ishmael may live as brothers, not enemies.

Isaac Luria taught that, when the world was made, God’s infinity was too great to be contained, and creation shattered. The world that we know consists of broken vessels, with sparks of God trapped inside. We bless this cup to remind us of our obligation to find the holy sparks in our broken world, and to fix what must be mended.

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

Baruch atah, Adonai, eloheinu melech ha’olam, borei pri hagafen.

Blessed are you, Adonai our God, Ruler of the universe, creator of the fruit of the vine.



NEXT YEAR IN...

It is traditional to end a seder with *L'shanah ha-ba'ah b'Yerushalayim*—Next Year in Jerusalem! The call speaks to a feeling of exile which characterized the Jewish Diaspora for centuries.

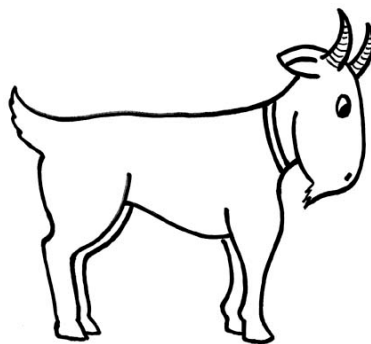
The word *Yerushalayim* has many meanings. The word's root can be read as *Ir Shalem* ("City of Wholeness") or *Ir Shalom* ("City of Peace"). Even if we don't perceive ourselves as being in *galut* (exile) from the literal Land of Israel, we are still in exile from the state of wholeness and unity which only connection with our Source can provide. Next year, wherever we are, may we be whole and at peace.

We sing together (adapted from a poem by Judy Chicago):

And then, and then, both men and women will be gentle!
And then, and then, both women and men will be strong!
And then all will be so very rich and free
And everywhere will be called Eden once again!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!
L'shanah ha-ba'ah b'Yerushalayim!

But wait! We're not quite done yet! There's a closing song!



Had Gadya: one lone kid! (Courtesy of Cowboy Clip Art.)

Had Gadya is in Aramaic, not Hebrew. It became part of the official Passover canon when it was included in the Prague haggadah of 1590. The kid may represent the Jewish people, persevering throughout history. It is a bit reminiscent of "I Know An Old Lady Who Swallowed A Fly," but also has a deeper message: at the end of the story is always God.

דְּזַבִּין אַבָּא בִּתְרֵי זִוְזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא שׁוֹנֵנָא, וְאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זִוְזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא כִּלְבָּא, וְנִשְׁךְ לְשׁוֹנֵנָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זִוְזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא חוּטְרָא, וְהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנֵנָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זִוְזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא נוֹרָא, וְשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנֵנָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זִוְזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא מֵיָא, וְכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנֵנָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זִוְזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא תוֹרָא, וְשִׁתָּא לְמֵיָא, דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנֵנָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זִוְזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא הַשׁוּחַט, וְשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמֵיָא, דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנֵנָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זִוְזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא מְלַאךְ הַמָּוֶת, וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמֵיָא, דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנֵנָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זִוְזִי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמְלַאךְ הַמָּוֶת, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמֵיָא, דְּכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנִשְׁךְ לְשׁוֹנֵנָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זִוְזִי, חַד גַּדְיָא, חַד גַּדְיָא.

Had gadya, had gadya! D'zabin ab-ba bit-rei zu-zei, Had gadya!

An only kid, an only kid! / My father bought for 2 zuzim; / An only kid!

V'a-ta shun-ra / V'a-hal l'gad-ya / D'zabin ab-ba bit-rei zu-zei, / Had gadya!
Then came a cat / Who ate the kid / My father bought for 2 zuzim; / An only kid!

V'a-ta hal-ba V'na-shah l'shun-ra, D'a-hal l'gadya, D'zabin ab-ba bit-ray zu-zei
Had gadya!
Then came a dog / And bit the cat That ate the kid / My father bought for 2 zuzim;
An only kid!

V'a-ta hut-ra / V'hi-ka l'hal-ba / D'na-shah l'shun-ra, / D'a-hal l'gadya, / D'zabinn ab-ba bit-ray
zu-zei; / Had gadya!
Then came a stick / And beat the dog / That bit the cat / That ate the kid / My father
bought for 2 zuzim; / An only kid!

V'a-ta nu-ra / V'sa-raf l'hut-ra / D'hi-ka l'hal-ba / D'na-shah l'shun-ra, / D'a-hal l'gadya, /
D'zabin ab-ba bit-ray zu-zei; / Had gadya!
Then came a fire / And burned the stick / That beat the dog / That bit the cat / That ate
the kid / My father bought for 2 zuzim; / An only kid!

V'a-ta ma-ya / V'ha-va l'nu-ra / D'sa-raf l'hut-ra / D'hi-ka l'hal-ba / D'na-shah l'shun-ra, / D'a-
hal l'gadya, / D'zabin ab-ba bit-ray zu-zei; / Had gadya!
Then came water / And quenched the fire / That burned the stick / That beat the dog /
That bit the cat / That ate the kid / My father bought for 2 zuzim; / An only kid!

V'a-ta tora / V'sha-ta l'ma-ya, / D'ha-va l'nu-ra, / D'sa-raf l'hut-ra / D'hi-ka l'hal-ba / D'na-shah
l'shun-ra, / D'a-hal l'gadya, / D'zabin ab-ba bit-ray zu-zei; / Had gadya!
Then came an 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 / My father bought for 2 zuzim; /
An only kid!

V'a-ta ha-sho-hayt / V'sha-hat l'to-ra, / D'sha-ta l'ma-ya, / D'ha-va l'nu-ra, / D'sa-raf l'hut-ra, /
D'hi-ka l'hal-ba, / D'na-shah l'shun-ra, / D'a-hal l'gadya, / D'zabin ab-ba bit-ray zu-zei; / Had
gadya!
Then came a slaughterer / And killed the ox / That drank the water / That quenched the
fire / That burned the stick / That beat the dog / That bit the cat / That ate the kid / My
father bought for 2 zuzim; / An only kid!

V'a-ta malah ha-ma-vet / V'sha-hat la-sho-hayt, / D'sha-hat l'to-ra, / D'sha-ta l'ma-ya, / D'ha-va
l'nu-ra, / D'sa-raf l'hut-ra, / D'hi-ka l'hal-ba / D'na-shah l'shun-ra, / D'a-hal l'gadya, /
D'zabinab-ba bit-ray zu-zei / Had gadya!
Then came the Angel of Death / And slew the slaughterer / That killed the ox / That
drank the water / That quenched the fire / That burned the stick / That beat the dog /
That bit the cat / That ate the kid / My father bought for 2 zuzim; / An only kid!

V'a-ta ha-Kadosh Baruch Hu / V'sha-hat l'malah ha-ma-vet, / D'sha-hat la-sho-hayt, / D'sha-hat
l'to-ra, / D'sha-ta l'ma-ya, / D'ha-va l'nu-ra, / D'sa-raf l'hut-ra / D'hi-ka l'hal-ba, / D'na-shah
l'shun-ra, / D'a-hal l'gadya, / D'zabin ab-ba bit-ray zu-zei; / Had gadya!
Then came the Holy One, Praised Be God, / And smote the Angel of Death, / That slew
the slaughterer / That killed the ox / That drank the water / That quenched the fire / That
burned the stick / That beat the dog / That bit the cat / That ate the kid / My father
bought for 2 zuzim; / An only kid!

M'KOROT: SOURCES

This haggadah is adapted from *The Velveteen Rabbi's Haggadah for Pesach* version 7.1. That full haggadah, which contains many more poems and readings and meditations, can be downloaded for free at <http://velveteenrabbi.com/VRHaggadah.pdf> (It is much longer than this one: 82 pages instead of 48!)

This haggadah which you hold in your hands now can also be downloaded for free at <http://velveteenrabbi.com/VRHaggadahCBI.pdf>

In the footnotes to the standard VR haggadah, you can find complete information on the sources for all of the various readings, quotations, poems, songs, and texts which appear in both editions of the haggadah, this abridged one and that lengthier one.

(That information is available digitally, but not in this print edition, in the interest of saving a few trees; our congregation prints a lot of haggadot!)

The artists whose work appears in this haggadah can be found at the following sites:

Daniel Beck (cover design): www.danielbeck.net

Beth Budwig: budwig.net

Emily Cooper: cooperhawk.com

Howard Cruse: howardcruse.com

Allan Hollander and Alison Kent: www.magpienest.org

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Many thanks to them for donating their creativity!

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