

**The Gurwitz Family**  
**Haggadah**  
*Passover 5768*

## Welcome - Lighting the Candles

We gather tonight to tell the ancient story of a people's liberation from Egyptian slavery. This is the story of our origins as a people. It is from these events that we gain our ethics, our vision of history, our dreams for the future. We gather tonight, as have two hundred generations of Jewish families before us, to retell the timeless tale.

Our tradition requires that on Seder night, we do more than just tell the story. We must live the story. Tonight, we will re-experience the liberation from Egypt. We will remember how our family suffered as slaves; we will feel the exhilaration of redemption. We must re-taste the bitterness and must rejoice over our newfound freedom. We annually return to Egypt in order to be freed. We remember slavery in order to deepen our commitment to end all suffering; we recreate our liberation in order to reinforce our commitment to universal freedom.

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  
freedom from hunger  
freedom from hatred  
freedom to think  
freedom to teach  
freedom to love  
freedom to hope  
soon in our days,

*and freedom from oppression,  
and freedom from want,  
and freedom from fear,  
and freedom to speak,  
and freedom to learn,  
and freedom to share,  
and freedom to rejoice,  
amen.*

We begin our Seder with the lighting of Holiday Candles.

The light of Passover is the light of freedom; the hope of freedom. Our ancestors suffered in the darkness of slavery and dreamed of their liberty; some of our brothers and sisters must yet do the same. In the flame of the Passover candle we celebrate the light of freedom, the light that gives life.

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

Baruch *ata* adonai elohenu melech haolam asher kidshanu  
b'mitzvotav v'tzivanu l'hadlik ner shel Yom Tov.

We are thankful that our family and friends can be together to celebrate Pesach and we wish that our absentee family members may too have a festive Pesach. We give thanks that we have reached this moment, this time, where we can join together in celebration.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

Baruch ata adonai elohenu melech haolam  
shehecheyanu v'kimanu v'higianu lazman hazeh.

### Birkat Habenim - Blessing the Children

On the eve of holy days it is customary for place a hand on each of their children and bless them. In the absence of parents, friends may choose to say the blessing over each other.

For Sons:

יְשִׁמְךָ אֱלֹהִים כְּאַפְרַיִם וְכַמְנַשֶּׁה.

Yesimcha elohim k'efraim v'chimenashe.  
May God make you as Ephraim and Manasseh.

For Daughters say:

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה, רִבְקָה, רָחֵל וְלֵאָה.

Yesimeich elohim k'sara, rivka, rachel v'leah.  
May God make you as Sarah, Rebekah, Rachel and Leah.

Continue for Both Sons and Daughters:

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ.  
יְאֵר יְיָ פְּנֵי אֱלֹהֶיךָ וְיִחַנְּךָ.  
יִשָּׂא יְיָ פְּנֵי אֱלֹהֶיךָ, וְיִשֵּׂם לְךָ שְׁלוֹם.

Yevarech'cha Adonai v'yishm'recha.  
Yaer Adonai panecha eilecha vichunecha.  
Yisa Adonai panav eilecha v'yasem lecha shalom.  
May God bless you and guard you.  
May God turn his face to you and be gracious to you.  
May God watch over you and grant you and your children and your childrens' children peace and blessing, for us and all humanity, for all time.

## Kadesh - The First Cup

Our story tells us that in many ways God promised freedom to our ancestors. With cups of wine, we remember each of God's promises.

As we raise our own Kiddush cups, we are reminded of the holiness of this day of freedom.

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

Baruch ata adonai elohenu melech haolam borey pri hagafen.

Drink the first cup of wine, leaning to the left.

## Ur-hatz -Washing the Hands

Slaves eat quickly, stopping neither to wash nor to reflect. Tonight, we are free. We wash and we express our reverence for the blessings that are ours.

We wash our hands without reciting the blessing.

## Karpas - The greens of springtime

The Leader of the Seder dips the Karpas (parsley, celery, or other leafy greens) in brine or vinegar, and distributes it in pieces among the celebrants.

We dip the green vegetable -- the symbol of nature's renewal -- into salt water, which symbolizes the tears we shed when we were slaves. We rejoice that the world is green for us and for so many; we mourn for those for whom it is not.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי  
הָאֲדָמָה.

Baruch ata adonai elohenu melech haolam borey pri ha'adama.

## Yahatz - Breaking the Matzah

(From the three Matzos, the host takes the middle piece, breaks it in two, and wraps one of the halves in a napkin. This special Matzah is called the Afikomen and will serve as the final dessert of the supper. It is customary to hide the Afikomen so that the children may search and find it at the conclusion of the meal, and receive token gifts for its return. The host holds up the remaining Matzos, and says:)

This is the bread of affliction, the simple bread which our Ancestors ate in the land of Egypt. Let all who are hungry come and eat with us. Let all who are enslaved become free. Let all who are oppressed become liberated.

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## Maggid - Telling the Story

Memory is not a static deposit; it is neither rules nor happenings that confront us unchanging. Jews continually re-remember; we retell and recast our past in light of changing communal experience and changing communal values.

Maggid, the Hebrew word for "story," is at the root of the word haggadah. We are commanded to tell the story of the Exodus as though each of us were personally liberated from Egypt. Hasidic tradition holds that not only did God speak the universe into being in the time before time, but God continues to speak us into existence even now. In re-telling the story of the Exodus, we speak ourselves into our communal past.

The central imperative of the Seder is to tell the story. The Bible instructs: "You shall tell your child on that day saying: 'This is because of what Adonai did for me when I came out of Egypt.'" (Exodus 13:8) We related the story of our ancestors to regain the memories as our own.

Elie Weisel writes: God created man because He loved stories.

We each have a story to tell -- a story of enslavement, struggle, liberation. Be sure to tell your story at the Seder table, for the Passover is offered not as a one-time event, but as a model for human experience in all generations.

How have you been liberated in the past year? Tell us a story...

(Fill the second cup of wine. The Seder plate is removed and the Matzah is covered.)

## The Four Questions

Free people ask questions. We begin our Seder with questions. The custom is that the youngest at the table asks; however tradition instructs that we all must ask.

The youngest among us have asked these questions many times, this year and the

last and the year before, while the oldest among us may not have asked these questions in forty years. Instead, this year, may we join together as curious children of our tradition, custom, and ancestry in asking these four questions:

מה בשתנה הלילה הזה מכל הלילות?

שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה בלוי מצה:

שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור: שבכל הלילות אין אנו

מטבילין אפילו פעם אחת. הלילה הזה שתי פעמים: שבכל הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה בלנו מסבין:

Ma Nishtana ha-laila ha-zeh mikol ha-leylot, mikol ha-leylot?

She-b'khol ha-layloht anu okhlin chameytz u-matzah, chameytz u-matzah. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, kooloh matzah?

She-b'khol ha-layloht anu okhlin sh'ar y'rakot, sh'ar y'rakot. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, maror, maror?

She-b'khol ha-layloht ayn anu mat'bilin afilu pa'am echat, afilu pa'am echat. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, sh'tay p'amim?

She-b'khol ha-layloht anu okhlin bayn yosh'bin u'vayn m'soobin, bayn yosh'bin u'vayn m'soobin. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, koolanu m'soobin?

Why is this night different from all other nights? Why on this night do we eat only matzah? Why on this night do we eat bitter herbs? Why on this night do we dip twice? Why on this night do we recline?

This night is different from all other nights because once we were slaves to Pharaoh in Egypt, but Adonai, our God, took us out with a mighty hand and an outstretched arm. If Adonai had not brought our Ancestors out of Egypt, then we, and our children, our children's children would still be slaves in the land of Egypt. Even if we know the story well and have told it many times, the more we tell it in great detail, the more we are to be praised.

#### THE BALLAD OF THE FOUR SONS

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 Pascal  
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!

## The Answers

There are many questions. And now we begin to answer. Our history moves from slavery toward freedom. Our narration begins with degradation and rises to dignity. Our service opens with the rule of evil and advances to the kingdom of God. In order to answer these questions properly, we must first tell the following story:

Four thousand years ago, our forefather, Jacob, was a wanderer, owning flocks and many tents. In a time of famine, he went down to Egypt and settled there with his family. One of his sons, Joseph, was already the Prime Minister. Pharaoh, King of Egypt, loved Joseph and gave all his family the good land of Goshen to live in. And the children of Jacob (Israel) prospered there for many generations.

But there arose a new king over Egypt who feared the Jews because they were different. And he said to his people, "Look at how rich and how powerful are these children of Israel. If war comes, they may join themselves to our enemies and fight against us." This unfortunate fear has reappeared many times throughout our long history.

Therefore, Pharaoh made slaves of our ancestors and set over them taskmasters to afflict them with their burdens. He tried to subdue them by making them gather straw to make bricks, so that they could build cities for him upon the plain. He tried to reduce their numbers by casting their male children into the river. And the lives of our ancestors became bitter with pain.

But one Jewish mother, trying to save her son, placed him in the river in a little boat of reeds, trusting to the current rather than man's cruelty - and so the great story of Moses begins. It goes on to tell of how Pharaoh's daughter found and loved the child, and took for her own, and that, without knowing, hired Moses' own mother to be his nurse.

Moses grew up and became determined to free his people from bondage. Once, while alone in the desert, he had a strange and marvelous experience with a burning bush. This experience taught him that BEING (and BECOMING) is the very purpose of life. Liberation became his mission. The ancient story tells of how Moses went repeatedly to the Pharaoh, asking that the Egyptians let the Jews go -- but Pharaoh would not; his heart hardened more each time that Moses asked.

But Moses feared not; his compassion and pride made him persistent. And then, the legend says, came the PLAGUES, one by one, descending upon Egypt. Here are the Ten Plagues, as they are listed in the Bible story; for each, we diminish the wine in our cups, to give expression to our sorrow for the pain and loss which each plague exacted of other humans, even our ancient oppressors.

We fill our wine cups to remember our joy in being able to leave Egypt. Yet our happiness is not complete, because Egyptians, who are also God's children, suffered from Pharaoh's evil ways. Therefore we spill a drop of wine from our cups as we say each plague.

BLOOD	DAM.
FROGS	TZ' FAR-DAY-A.
GNATS	KI-NEEM.
FLIES	A-ROV.
CATTLE DISEASE	DE-VER.
BOILS	SH'CHEEN
HAIL	BARAD
LOCUSTS	ARBEH.
DARKNESS	HO-SHECH.
SLAYING OF THE FIRST BORN	MA-KAT B'KHOROT.

Many Egyptians perished, and their suffering was great. Each time a plague appeared, Pharaoh agreed to let the Jews go. But each time the plague vanished, Pharaoh relented. Finally, amidst great sorrowing over the death of his first-born, Pharaoh ordered Moses to take his people out of the land. And Moses did, and the people arose from the midst of their oppressors, and fled from their bondage.

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

Ilu hotzi, hotzianu  
Hotzianu miMitzrayim  
Hotzianu miMitzrayim  
Dayenu.

Ilu natan natan lanu  
Natan lanu et haShabbat  
Natan lanu et haShabbat  
Dayenu.

Ilu natan natan lanu  
Natan lanu et haTorah  
Natan lanu et haTorah  
Dayenu.

Day-day-yenu, Day-day-  
yenu, Day-day-yenu  
Dayenu dayenu.

Day-day-yenu, Day-day-  
yenu, Day-day-yenu  
Dayenu dayenu.

Day-day-yenu, Day-day-  
yenu, Day-day-yenu  
Dayenu dayenu.

## In Each Generation

In each generation every individual should feel as though he or she had actually been redeemed from Egypt. As the Torah teaches: You shall tell your children on that day, saying: 'It is because of what the Lord did for me when I went free out of Egypt. (Exodus 13:8) For the Holy One redeemed not only our ancestors; God redeemed us with them, as it says: "God brought us out of there so that God might bring us to the land promised to our ancestors." (Deuteronomy 6:23)

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Pesach, Matzah, Maror.

Rabban Gamliel, the first century sage who compiled the Haggadah, taught: Those who have not explained these three things during the Seder have not fulfilled their obligation: PESACH, MATZAH, MARROR.

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

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

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

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## The Second Cup of Wine

With the second cup we remember God's promise of freedom.

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

Baruch ata adonai elohenu melech haolam borey pri hagafen.

Drink the second cup of wine, leaning to the left.

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## R'Hatza - Washing the Hands

**בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:**

Baruch ata adonai elohenu melech haolam asher kidshanu  
b'mitzvotav v'tzivanu al ne'teelat yadaim.

## Motzi - Matzah

Holding all three matzoh, the leader of the Seder says:

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

Baruch ata adonai elohenu melech haolam ha'motzi lechem min ha'aretz.

The leader of the Seder breaks pieces from the upper and middle matzoh, and distributes the pieces around the table. Holding only the top and broken middle matzoh, the leader of the Seder says:

**בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:**

Baruch ata adonai elohenu melech haolam asher kidshanu  
b'mitzvotav v'tzivanu al achilat matza.

Eat the Matzah, leaning to the left.

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## Maror - The Bitter Herbs

Maror symbolizes the bitterness of the Israelis during their enslavement in Egypt. The leader of the Seder dips the bitter herbs in haroseth, and says:

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

Baruch ata adonai elohenu melech haolam asher kidshanu  
b'mitzvotav v'tzivanu al achilat maror.

Share out and eat the bitter herb.

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## Koreich - The Hillel Sandwich

The leader of the Seder makes a sandwich of bitter herbs between two pieces of the bottom matzoh. Before eating it, he says:

We remember from the time of Hillel, when the Temple still stood in Jerusalem, that that sage used to put the bitter herb between the matzoh, and eat them together, to fulfill the words: "They shall . . . eat it with unleavened bread and bitter herbs." (Numbers 9:11)

Eat the Hillel Sandwich, leaning to the left.

## Shulchan Oreich - The Seder Meal

Some have the custom to begin the meal with an egg as a sign of mourning over the destroyed Temple. We remember the Temple specifically on the night of Pesach since the first night of Pesach always corresponds to the same night of the week as Tish'a B'av.

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## Tzafun - The Afikomen

After the meal, take the Afikomen and divide it among all the members of the household, by giving everyone a kezayit (the volume of one olive).

Take care not to drink after the Afikomen.

It is to be eaten in the reclining position and this ought to be done before midnight.

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## Bareich - Birchat HaMazon

Passover is the only time when we are obligated to eat bread, "In the evenings you should eat matzah" it is commanded in the Torah. Thus the Birchat takes on a special significance, an obligation to eat bread obligates us to say grace over meals (bread) as well. With the Birchat, we complete the fulfillment of the commandment.

Bless you, Lord our God,  
master of the universe  
Who feeds the world from  
goodness, feeds all  
That lives with purpose  
and feeling,  
With bread for being, with  
food for all the creatures  
He has made, and makes,  
and kept, and touched,  
and fed  
And has, and will, forever.

Thank you for the place,  
the land you gave to those  
who went

Before us, and to us;  
Thanks for bringing us up  
from Egypt, out of slavery,  
And teaching us to sign  
The contract with our bod-  
ies, giving us your book,  
The wisdom and the law  
By which we know life, and  
good  
From death and evil.

For these gifts, and for our  
food  
Which never fails us  
We thank you, and we  
bless your name,

As it is written: "When  
thou hast eaten and art  
full,  
Then thou shalt bless the  
Lord thy God  
For the good land which he  
hath given thee." (Deuter-  
onomy 8:10)  
Bless you, o Lord, for the  
land and for the food.  
We praise you Adonai our  
God, Ruler of the Universe,  
Who in goodness, mercy,  
and kindness gives food to  
the world

[This is a shorter form of the Birkat HaMazon.]

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הֵינּוּ כְּהַלְמִים: אֲזַי יִמְלֵא שְׂחֹק פִּינוּ  
וְלִשְׁוֹנֵנוּ רִנָּה אֲזַי יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ  
הֵינּוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתָנוּ כְּאֶפְיָקִים בְּנִיב: הַזְרְעִים בְּדַמְעָה בְּרִנָּה  
יִקְצְרוּ: הַלֹּךְ יִלֵּךְ וּבָכָה נִשְׂא מִשְׁךְ הַזְרַע בֵּא יָבֵא בְרִנָּה נִשְׂא אֲלֻמָּתָיו:

הַמּוֹמֵן: רַבּוֹתֵי נְבָרֵךְ

הַמּוֹסֹבִין: יְהִי שֵׁם יְיָ מְבָרֵךְ מַעֲתָה וְעַד עוֹלָם.

הַמּוֹמֵן: יְהִי שֵׁם יְיָ מְבָרֵךְ מַעֲתָה וְעַד עוֹלָם

בְּרִשׁוֹת מָרְנָן וְרַבָּנָן וְרַבּוֹתֵי, נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ.

הַמְסוּבִין: בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֵבֵלְנוּ מִשְׁלֹ וּבְטוֹבו הַיְיָנוּ.

הַמְזוּמִן: בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֵבֵלְנוּ מִשְׁלֹ וּבְטוֹבו הַיְיָנוּ.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, תִּזְן אֶת הָעוֹלָם כְּלֹ בְטוֹבו בְּתֵן בְּחֶסֶד  
וּבְרַחֲמִים הוּא נוֹתֵן לָהֶם לְכֹל בְּשֵׁר כִּי לְעוֹלָם תְּסַדּוּ. וּבְטוֹבו הַגָּדוֹל תִּמְיֵד לֹא  
תְּסַר לָנוּ, וְאֵל יִחְסֵר לָנוּ מְזוֹן לְעוֹלָם וָעֶד. בְּעֵבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זָן  
וּמַפְרִיֵם לְכֹל וּמַטִּיב לְכֹל, וּמַכִּיֵן מְזוֹן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ,  
תִּזְן אֶת הַכֹּל:

Shir hama'alot b'shuv Adonai et sheevat Tziyon hayinu keholmim. As y'malel sehok pinu ul'shonenu rina. As yomru vagoyim higdil Adonai laasot im eileh, higdil Adonai laasot imanu hayinu semeihim. Shuva Adonai et sheviteinu kaafikim baNegev. Hazorim bedimah berinah yiktzoru. Halokh yelech uvakho, nosei meshekh hazarah, bo yavo v'rinah nosei alumatav.

LEADER: Rabotai n'varekh.

EVERYONE: Y'hi sheim Adonai m'vorakh meiata v'ad olam.

LEADER: Y'hi sheim Adonai m'vorakh meiata v'ad olam.

LEADER: Birshut maran v'raban v'rabotai n'vareikh ( Eloheinu ) sheakhalnu meeshelo.

EVERYONE: Barukh ( Eloheinu ) sheakhalnu meeshelo uv'tuvo hayeenu.

LEADER: Barukh ( Eloheinu ) sheakhalnu meeshelo uv'tuvo hayeenu.

LEADER: Barukh hu uvarukh sh'mo.

Barukh ata Adonai Eloheinu melekh haolam, hazal et haolam kulo b'tuvo b'hein b'hessed uv'rahamim, hu notein lehem l'khol vasar kee l'olam hasdo. uv'tuvo hagadol, tamid lo hasar lanu, v'al yehsar lanu mazol l'olam vaed. Ba'avur sh'mo hagadol, kee hu eilzanum'farnei lakol umeitiv lakol, umeikhin mazon k'khol b'riyotav asher bara, Barukh atah Adonai, hazan et hakol.

## The Third Cup - The Cup of Thanksgiving

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

Baruch ata adonai elohenu melech haolam borey pri hagafen.

Drink the third cup of wine, leaning to the left. Welcoming Elijah

This cup is for Eliyahu Hanavi, Elijah the Prophet. We open our front door to greet our honored guest and invite him to join our seder. We pray that he will return to us bringing a time of peace and freedom.

May Elijah the Prophet come to us quickly and in our day, bringing the time of the Messiah.

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

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## Hallel

As the feeling of freedom inebriates our souls, we sing aloud in joy. When the Jews came out of Egypt and crossed the Red Sea they broke out in song. When we see the upending of evil, the Egyptians drowning at the sea, we are instinctively grateful to the One who orchestrated the turnaround! God delivers us from slavery unto freedom -- and we are amazed at the beauty and swiftness of it all.

### Miriam's song

And the woman dancing with their timbrels,  
Followed Miriam as she sang her song:  
"Sing a song to the One whom we've exalted!"  
Miriam and the women danced and danced the  
whole night long.

Miriam was a weaver of unique variety.  
The tapestry she wove was one which sang our  
history.  
With every strand and every thread she crafted  
her delight.  
A woman touched with spirit, she dances to-  
wards the light.

When Miriam stood upon the shores and gazed  
across the sea,

The wonder of this miracle she soon came to  
believe.

Whoever thought the sea would part with an  
outstretched hand,  
And we would pass to freedom and march to the  
promised land?

And Miriam, the prophet, took her timbrel in her  
hand,  
And all the women followed her, just as she had  
planned.

Miriam raised her voice in song, she sang with  
praise and might,  
"We've just lived through a miracle, we're going  
to dance tonight!"

## The Fourth Cup - The Cup of Hope

As our seder comes to an end, we take up our Kiddush cups. The fourth cup reminds us that there is much to be done, that many people still are not free, but we always have hope.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

Baruch ata adonai elohenu melech haolam borey pri hagafen.

Drink the fourth cup of wine, leaning to the left.

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## Nirtzah, Conclusion

### Redemption Seemed As Close As The Kitchen Sink

We have reached the end of the seder. We have traveled through sacred time, making the journey from slavery to freedom. We have pushed the limits of our imaginations, embracing the idea that we, too, were slaves in Egypt, and we, too, will celebrate next year's seder in a Jerusalem filled with peace.

We are poised, right now, somewhere between Jerusalem and our kitchen sinks. The demands of the ordinary pull us away from the seder's extraordinary delights, and we are faced with the task of keeping the songs of freedom ringing in our ears. There is no easy way to do this; no simple formula can guide every one of us. But each of us needs to reflect: What does it mean to say that God brought our ancestors out of Egypt? What does it mean to say that we, too, were slaves in that place? What are the consequences of these words? What kinds of responsibilities do they place on us?

How do we walk away from this table and still keep the teachings of this evening close to our hearts? Tonight, let's turn away from platitudes and easy answers. Let's acknowledge how hard it is to keep the seder with us, how difficult it is to stay in touch with wonder, gratitude, and the call to justice.

Soon we will clear away the glasses and sweep up the crumbs. But sometime in the coming year, we may notice the smallest crumb of matzah stuck between the cracks in the floor. And if that happens, perhaps we will hold that crumb in our hands and be brought back to this moment, when redemption seemed as close as the kitchen sink.<sup>34</sup>

(—Deborah Glanzberg-Krainin)

Our seder is completed. May we be blessed with celebrating Pesach for many years to come. May there be peace for all of us and for all people in the world. Next year, may we all be free.

## Who Knows One?

Who knows one?  
I know one.  
One is HaShem (3x)  
In the heavens and the earth.

Who know two?  
I know two.  
Two are the luchot that Moshe  
brought  
And one is HaShem (3x)  
In the heavens and the earth.

Who knows three?  
I know three.  
Three are the fathers  
And two...

Who knows four?  
I know four.  
Four are the mothers  
And...

## Chad Gadya

Chad gadya (2x)  
My father bought for two zuzim  
Chad gadya (2x).

Then came the cat  
And ate the kid  
My father bought for two zuzim  
Chad gadya (2x).

Then came the dog  
And bit the cat  
That ate the kid  
My father bought for two zuzim  
Chad gadya (2x).

Then came the stick  
And beat the dog  
That bit the cat  
That ate the kid  
My father bought for two zuzim  
Chad gadya (2x).

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

Who knows five?

I know five.  
Five are the books of the Torah  
And...

Who knows six?  
I know six.  
Six are the books of Mishnah  
And...

Who knows seven?  
I know seven.  
Seven are the days of the week  
And...

Who knows eight?  
I know eight.  
Eight are the days 'til the bris  
And...

Who knows nine?  
I know nine.  
Nine are the months until a baby's  
born

My father bought for two zuzim  
Chad gadya (2x).

Then came 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 two zuzim  
Chad gadya (2x).

Then came 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 two zuzim  
Chad gadya (2x).

Then came the butcher  
That slew the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat

And...

Who knows ten?  
I know ten.  
Ten are the asarah dibrayah  
And...

Who knows eleven?  
I know eleven.  
Eleven are the stars in Joseph's  
dream  
And...

Who knows twelve?  
I know twelve.  
Twelve are tribes of Yisrael  
And..

Who knows thirteen?  
I know thirteen  
Thirteen are the attributes of G-d  
And...

That ate the kid  
My father bought for two zuzim.  
Chad gadya (2x).

Then came the Angel of Death  
And killed the butcher  
That slew 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 two zuzim  
Chad gadya (2x).

Then came the Holy One  
Blessed be G-d  
And destroyed the Angel of Death  
That killed the butcher  
That slew the ox  
That drank the water  
That quenched the fire  
That burned the sticks  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought for two zuzim  
Chad gadya (2x).

לְשׁוֹנָה הַבְּאֵה בִּירוּשָׁלַיִם:

Lashanah haba' ah b'Yerushalayim!