



(Pesach)

EAST END TEMPLE

הגדה

של פסח

PASSOVER HAGADAH

Welcome!

Welcome to our East End Temple virtual *Seder*. Please feel encouraged to read and sing along at home. We'll ask everyone to stay on mute, unless called on or when we are asked to sing out loud together. You may wish to have at hand: candles to light; a finger bowl, hand sanitizer or hand wipes; three boards of *matzah* on a plate and a *matzah* cover or napkin; parsley, scallion, or celery; salt water; *charoset* or apple sauce; some romaine lettuce, radish, or horseradish; grape juice or wine for four blessings; extra wine or juice in a cup for Elijah; and a glass of water for Miriam's cup.

Throughout the *Seder*, we'll be discussing some rituals and saying some blessings. If you are called on to read or lead a song, please unmute, and then mute again when you finish.

"*Seder*" means "order." This is the only meal in the Jewish calendar year with a prescribed order for the rituals, readings, and food. We read from the *Hagadah*, which means "the telling."

As we gather in friendship and comfort, we say, "We, too, were once slaves in Egypt."

As it says in *Torah*: "You shall keep the Feast of Unleavened Bread, for on this very day I freed you from the land of Egypt, and you shall observe this day throughout your generations. It is a sacred practice for all time." ---Exodus 12:17

"For as much as we are a religion, we are a people too. A people born in slavery to Pharaoh – that we might value freedom. A people awestruck by a burning bush – that we might harbor faith. A people steeped in echoes of Sinai – that we might know our purpose. We are not just a people, we are a people with purpose. And so, we meet tonight as Jews of purpose, To recollect our past."

---Rabbi Lawrence Hoffman

Song Leader (*the rest of us stay on mute*):

Hinei Mah Tov

Hinei mah tov u-ma na-im, shevet achim gam yachad. (repeat)

Hinei mah tov, shevet achim gam yachad. (repeat)

Hinei mah tov u-ma na-im, shevet achim gam yachad. (repeat)

(How good and pleasant it is for brothers and sisters to be together in unity.)

➤ **Lighting the Candles**

(Each guest may wish to light their own candles.)

We pray that all those suffering in the world find light amid the darkness. We pray that our candles remind us of the sparks of light within each of us. May our lights illuminate our paths to truth, justice, and peace. (We light the candles; the blessings follow.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב: (אָמֵן)

Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, asher kid'SHA-nu b'mitz-vo-tav, v'tzi-VA-nu l'hadlik ner shel Yom Tov. Amen.

(We praise God, Who hallows us with obligations, such as kindling the lights of the holiday. Amen.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמַן הַזֶּה.
(אָמֵן)

Baruch Atah Adonai, Elo-HAYnu Melech ha-olam, sheh-heh-cheh-YAnu, v'ki y'manu, v'hi-gi-anu, lazman ha-zeh. Amen.

(We praise God for giving us life, sustaining us, and helping us to reach this season. Amen.)

➤ **Kadeish** – (ka-daysh) Blessing the first cup of wine or grape juice

Jewish celebrations include wine as a symbol of joy. During this *Seder* we will bless and drink wine or grape juice four times, reflecting four promises mentioned in *Torah*:

- ❖ I will bring you out of Egypt.
- ❖ I will deliver you from slavery.
- ❖ I will redeem you with My outstretched arm.
- ❖ I will take you as My people.

Please raise your cup of grape juice or wine. Let's read the following blessing together, keeping yourselves on mute.

(continued)

בָּרַךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן (אָמֵן)

Baruch Atah Adonai, Elo-HAYnu Melech ha-olam, bo-RAY pree ha-ga-fen. Amen.

(Please take a drink, be seated, and refill your cup.)



➤ **Urchatz**-- (oor-khatz) Washing our hands, without a blessing

This handwashing is done without a blessing. After the Temple in Jerusalem was destroyed, the rabbis adapted what had been priestly rituals in different ways, elevating the Passover table to represent the Temple's altar. They explained that this first handwashing helps us to be ready for the Passover tale of freedom and redemption. The second handwashing will be with a blessing, and it is related to the food about to be consumed. ---Adapted from www.jewishboston.com

(We pause for a moment for the handwashing.)

➤ **Karpas**—Blessing, dipping, and eating a green vegetable

Karpas can be made with any non-bitter vegetable that grows in the ground and produces green leaves. Examples include parsley, basil, celery, potato, and scallion. We dip the vegetable in salt water, representing the tears shed by the Israelites while they were slaves in Egypt.

“Our telling begins with remembering that tears often clear the path to growth.”

—The Open Door Haggadah

(continued)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא פְּרֵי הָאָדָמָה.

(אָמֵן)

Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, bo-RAY pree ha-ah-da-MAH. Amen.

(We praise God for creating the bounty of the earth. Amen.)

(Pause for a moment while we dip and eat our vegetables.)



➤ **Yachatz--** (yah-khatz) Breaking the middle *matzah*

On Passover, we eat *matzah*, unleavened bread. We are going to break the middle *matzah*, wrap the larger piece for the *Afikoman*, a Greek word meaning “dessert,” and set it aside or hide it.

The smaller piece of the broken *matzah* is returned to the plate. Let’s pause for a moment for this ritual. We can leave our plates of *matzah* uncovered.

(continued)

We raise our plates of *matzah*. *Matzah* is both the “bread of affliction” and a reminder that, in their rushing out of Egypt, our ancestors could not wait for their bread to rise.

“They baked unleavened cakes with the dough, for they were driven out of Egypt and could not delay.” ---Exodus 12:39

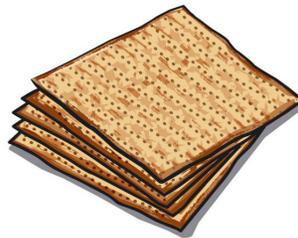
הָא לַחֲמַא עֲנִיא דִּי אֶכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם.

Ha LACH-ma ON-ya, dee ach-a-LU, av-ha-ta-NA bar-AH d' Mitz-RAH-yim.

This is the bread of affliction that our ancestors ate.

Let those who are hungry come and eat, and help us tell the *Pesach* story. Now we are here; next year we may be in the Promised Land. This year people are enslaved; next year, may they be free.

“Sharing the *matzah* turns the bread of affliction into the bread of freedom.”---Rabbi Lord Jonathan Sacks



(Re-cover the matzot.)

➤ **Magid (mah-gid)** Telling our story

The Four Questions

Telling the story of Passover is framed as a series of questions and answers. Asking questions is a core tradition in Jewish life. When the youngest among us ask the four questions, it reflects the importance of sharing the Exodus story and the purpose of the *Seder* with the next generation. We actually are asking one central question, followed by four responses. Many additional responses are possible—you may want to discuss those later. Feel free to chant along, keeping yourselves muted.

מַה־נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל־
הַלַּיְלוֹת?

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ
וּמִצָּה; הַלַּיְלָה הַזֶּה, כָּלוּ מִצָּה.

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר
יִרְקוֹת; הַלַּיְלָה הַזֶּה, מְרוֹר.

שֶׁבְּכָל־הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין
אֶפְלוּ פַּעַם אַחַת; הַלַּיְלָה הַזֶּה,
שְׁתֵּי פְעָמִים.

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין
יוֹשְׁבֵין וּבֵין מְסֻבִּין; הַלַּיְלָה הַזֶּה,
כָּלְנוּ מְסֻבִּין.

Mah nishtanah ha lailah hazeh mikol ha leilot?

Shebechol ha leilot anu ochlin chameitz umatzah ha lailah hazeh kulo matzah.

Shebechol ha leilot anu ochlin sh'or y'rakot ha lailah hazeh maror.

Shebechol ha leilot ein anu matbilin afilu paam echat ha lailah hazeh sh'tei f'amim.

Shebechol ha leilot anu ochlin bein yoshvin uvein m'subin ha lailah hazeh kulanu m'subin.

What makes this night different from all other nights?

On all other nights we eat leavened foods and *matzah*. Tonight, we eat only *matzah*.

On all other nights we eat any kind of vegetable. Tonight, we eat bitter vegetables.

On all other nights we don't dip our food even once. Tonight, we dip twice.

On all other nights we sit or recline. Tonight, we recline.

עבדים היינו

A-va-DEEM ha-YEE-nu... We were slaves to Pharaoh in Egypt, and now we are free. We came out of Egypt as if brought out by a mighty hand and an outstretched arm. If our ancestors had not come out of Egypt, then we, our children, and our children's children, would have remained slaves.

The story is told of five great rabbis living in second century Judea who defied their Roman rulers, held their *Seder*, and told the story of the Exodus. Hours later, a student came running to remind them to say the morning prayers. They had lost track of time. We are instructed that, even if we were all as wise and dedicated as they were, it would still be our obligation to retell our Exodus story to our children and all the generations that follow.

The Four Children

Four times *Torah* tells us to talk to each other about leaving Egypt, and because of that, we use the illustration of four children.

- The wise one asks, "What are the laws and observances?" In response, we explain Passover in detail.
- The cynical one asks, "What does this observance mean to you?" We are told to help this child feel included.
- The naïve child asks, "What is this all about?" We say, "We are recalling a time when we were forced to work as slaves. We became a free people, and we are celebrating."
- The fourth one doesn't know how to ask. To this child we say, "During *Pesach*, we remember that we came out of slavery."

Our story began with Abraham, the first to make a covenant with God. At God's instruction, Abraham left his homeland to live among strangers in Canaan. Abraham's grandson, Jacob, had twelve sons. Jacob's favorite, Joseph, was sold as a slave by his jealous brothers. Joseph was taken to Egypt, where, after overcoming many difficulties, he eventually became a high official, second only to the Pharaoh. A terrible famine began. Joseph invited his family to come from Canaan and live in Egypt, where food was plentiful. Years passed. The new Pharaoh did not remember Joseph and he became fearful of the descendants of Jacob/Israel, as their numbers had increased greatly. He enslaved them. For the next 400 years, Israelites were slaves in Egypt.

Generations of Israelites were forced to perform brutally hard labor, yet their numbers continued to increase. Fearing a rebellion, the Pharaoh decreed that newborn Israelite male babies were to be drowned in the Nile. Two courageous midwives defied the Pharaoh's decree. When a woman named *Yocheved* (Yo-CHEV-ed) feared for her baby's life, she put him in a basket woven from bulrushes. His sister Miriam pushed the basket downstream. Pharaoh's daughter drew the child from the river and raised him as her own, recruiting *Yocheved* as his nurse. His name, Moses, *Moshe*, means "he who is taken out."

Moses grew up in the palace but could not ignore the Egyptians' terrible treatment of the Israelites. One day, he killed an Egyptian who was brutally beating a Hebrew slave. Fearing retribution, Moses fled to the land of Midian, where he married, and became a shepherd. While tending his sheep, Moses heard the voice of God calling to him from a bush which burned but was not consumed. Moses answered, "*Hineini!* (Hee-NAY-nee). Here I am!" God told Moses to return to Egypt and convince Pharaoh to free the Israelites. Though Moses was unsure of himself, God insisted, and Moses obeyed. His brother Aaron accompanied him.

"Moses at the Burning Bush" by Yoram Raanan



ונצעק אל יי אלהי אבותינו וישמע יי את קלנו

**Va-NEE-tzak el Adonai, Elo-HAY ah-vo-TAY-nu, va-yish'MA Adonai et kol-AY-nu.
And we cried out to the God of our ancestors, Who heard our voice.**

Moses warned Pharaoh of dire events to come if he did not free the Israelites. Pharaoh refused. The Egyptians suffered ten terrible plagues before Pharaoh freed the Israelites. Our people did not leave Egypt alone; tradition says that a “mixed multitude” went with them, including Pharaoh’s daughter. From this we can learn that liberation is not for us alone. We began the long journey, from leaving Egypt, to crossing the Sea, to accepting *Torah* at Mount Sinai, to wandering in the desert for forty years, before finally arriving at our Promised Land.

“Crossing the Sea” by Tanya DC Design



בכל דור ודור

B'chol dor va-dor...

“In every generation,” each person is to retell the Exodus as though they personally went out of Egypt. “You shall explain to your child, ‘It is because of what God did for me when I came out of Egypt.’” The Hebrew word for Egypt, “*Mitzrayim*”, means “narrow places.” We honor all who try to move forward from restricted places, to joy and freedom.

“The commandment to love the stranger is mentioned in Torah at least 36 times, depending on how we count...To God, we aren't strangers. We're all God's children. There's an equality. There's a decency. There's a commonality that we lose. So, when we continue to debate refugees, strangers, immigrants--whatever word we're using-- let's use the Torah's terminology. And our obligation is, of course, not to wrong such people, not to treat them in less than equal ways, but even to extend ourselves, to break through, to establish the common humanity, the common goodness, and even that place of love. And when we can remember that, not only does our world change, the whole world changes.” ---Rabbi Rick Jacobs

“Do not oppress a stranger...for you yourselves were strangers in Egypt.”—Exodus 23:9

“When an immigrant resides with you in your land, you shall not wrong them. The immigrant who resides with you shall be to you as one of your citizens; you shall love them as yourself, for you were migrants in the land of Egypt.” —Leviticus 19:33-34

“Each of us has been a slave in Egypt, soaked straw and clay with sweat, and crossed the sea dry-footed. You, too, stranger. This year in fear and shame. Next year in virtue and justice.”

---from “Passover”, by Primo Levi (Auschwitz survivor, poet, author)

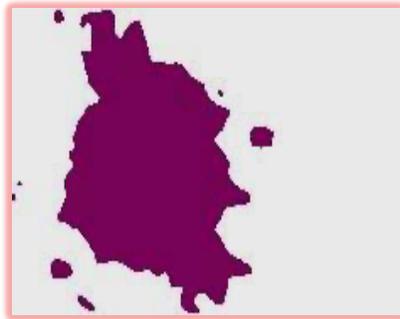
“We must take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. When human lives are endangered, when human dignity is in jeopardy, national borders and sensitivities become irrelevant. Wherever men and women are persecuted because of their race, religion, or political views, that place must – at that moment – become the center of the universe.” ---Elie Wiesel

➤ **Esser Makot**--The Ten Plagues

(Have a cup or glass of wine or grape juice available.)

One by one, ten plagues afflicted the people of Egypt. The water turned to blood. The rivers filled with frogs. Gnats and flies flew everywhere. Their cattle died. The people suffered with boils. Hail pounded the land. Locusts devoured the vegetation. Darkness hid everything. It was not until after the tenth plague, that Pharaoh relented. Even then, he changed his mind, led his warriors in pursuing the Israelites--and his army drowned in the sea. We pray today for paths to freedom that “leave no one orphaned, childless, or gasping for air.” --- from The Ma-yan Hagaddah

As we name each plague, we remove a drop of wine or juice from our cups, using the tip of a spoon or a finger. The tradition is that we do not lick our fingers, as a sign that we take no pleasure in the suffering of others. As I recite the names of the plagues, stay on mute, and say them with me:



Reader continues:

Dom	דם	Blood
Tzfar-DEI-a	צפרדע	Frogs
KI-nim	כנים	Lice
AH-rov	ערוב	Wild beasts
DEH-ver	דבר	Disease
Sh'CHEEN	שחין	Boils
BAH-rad	ברד	Hail
AR-beh	ארבה	Locusts
CHO-shech	חשך	Darkness
Ma-KAT B'chor-OT	מכת בכורות	Death of the First-Born

***Kos Miriam* – Miriam's Cup**

(Have a cup or glass of water available.)

After the Israelites crossed the Sea, Moses's sister *Miriam* led the women in joyful song. There is a *midrash*, a Talmudic story, that in *Miriam*'s honor, the Israelites received a precious gift: a miraculous well of water that traveled with them in the wilderness and helped keep them alive.

“Adonai, as You sustained our ancestors and gave them courage, sustain us in life, inspire us to act, fill us with hope.” --- From Mishkan HaSeder

(We each drink some water.)

Song Leader (the rest of us stay on mute):

And Miriam the Prophet took her timbrel in her hand,
And all the women followed her, just as she had planned.
And Miriam raised her voice with song, she sang with praise and might,
“We’ve just lived through a miracle, we’re going to dance tonight.”
And the women dancing with their timbrels,
Followed Miriam as she sang her song,
Sing a song to the One whom we’ve exalted,
Miriam and the women danced, and danced the whole night long. ---Debbie Friedman



➤ **The Second Cup**

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן (אָמֵן)

Baruch Atah Adonai, Elo-HAYnu Melech ha-olam, bo-RAY pree ha-ga-fen. Amen.

(God, we praise You for creating the fruit of the vine. Amen.)

(Tradition is that we lean to the left when we drink, to fulfill the mitzvah of reclining. Refill the cups.)

Judaism teaches us **Hakarat haTov** (HA-kar-AHT ha TOV)—“recognizing the good”. We sing *Daieinu* as a reminder to remember the miracles and blessings in our lives.

For the third chorus of *Daieinu*, after “et HaTorah,” we’ll take ourselves off mute, and join the song leader for the last chorus—a joyful noise!

Song Leader (the rest of us stay on mute, except for the final chorus):

Dai-einu (It would have been enough for us!) דַּיֵּינוּ

Ilu hotzi, hotzianu, hotzianu miMitzrayim, hotzianu miMitzrayim, Dai-einu!

Chorus:

**Dai, dai-einu! Dai, dai-einu! Dai, dai-einu! Dai-einu, Dai-einu, Dai-einu
Dai, dai-einu! Dai, dai-einu! Dai, dai-einu! Dai-einu, Dai-einu!**

Ilu natan, natan lanu, natan lanu et HaShabbat, natan lanu et HaShabbat, Dai-einu!

Chorus

Ilu natan, natan lanu, natan lanu et HaTorah, natan lanu et HaTorah, Dai-einu!

(Everyone can unmute for the last chorus.)

Chorus

(If we'd only been taken out of Egypt, it would have been enough for us. If we'd only been given *Shabbat*, it would have been enough for us. Had we only been given *Torah*, it would have been enough for us!)

(Everyone except the next Reader, please return to mute.)

➤ **Rochtza --** Washing hands, with a blessing

(Have available a bowl of water, sanitizer, or some hand wipes.)

“Source of blessing, You teach us pathways to holiness, among them the ceremonial cleansing of our hands.” ---from Mishkan HaSeder We wash our hands and then read the blessing.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם (אֲמֵן)

Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, asher kid'SHA-nu b'mitz-vo-tav, v'tzi-VA-nu al n'ti-LAHT ya-da-yeem. Amen.

(Uncover the matzah and distribute pieces to those at your table.)

Matzah is the bread we took with us when we rushed out of Egypt to pursue our destiny.

This is the food of those in desperate need of a miracle. All the people in the world who are threatened and frightened, share a goal—a life of safety, freedom, and opportunity.

➤ **Blessing over Matzah**

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

(אָמֵן)

Baruch Atah Adonai Elo-HAYnu, Melech ha-olam, ha-motzi lechem min ha-aretz. Amen.

(We praise God, Who brings forth bread from the land. Amen.)

(We lean to the left while eating a piece of matzah.)

➤ **Blessing over eating the Maror--** Bitter vegetable

(Have available some bitter vegetable--romaine, radish, or horseradish, and some charoset or applesauce.)

The bitter vegetable symbolizes the bitterness of slavery, the life of endless labor generations of Israelites experienced in Egypt. *Torah* reminds us, “They made life bitter for them, with harsh labor.” *Charoset* represents the brick-making mixture the Israelites used during their enslavement.

בְּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל
אֲכִילַת מַרֹּר. אָמֵן

Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, asher kid'SHA-nu b'mitz-vo-tav, v'tzi-VA-nu al ach-i-LAT maror. Amen.

(We are made holy by fulfilling obligations, such as eating bitter vegetables. Amen.)

(We pause for a moment and eat some maror with charoset or applesauce.)

➤ **Korech**— (ko-rekh) Rabbi Hillel's Sandwich

(We take a minute to combine some charoset or applesauce, maror, and matzah to make the small sandwich.)

Rabbi Hillel lived in the first century BCE. Here is one of his teachings: "What is hateful to you, do not do to your fellow: this is the whole *Torah*; the rest is commentary." Following Hillel's recommendation to combine the symbols of our redemption, we make a small sandwich of *maror*, *charoset*, and *matzah*. By eating this combination, we offset the bitterness of oppression with the sweetness of freedom.

(We pause for a moment, leaning to the left while eating the sandwich.)



➤ **Z'roa and Beitzah**— (z'-RO-ah and BAY-tzah)

The roasted shank bone (or roasted beet) and the roasted egg

The bone is called *z'roa*, which means "forearm," representing the metaphorical arm that God stretched out to redeem us. The shank bone or beet symbolizes the "*pesach*." At the time of the final plague, the Israelites were instructed to smear lamb's blood on the tops of the door frames of their homes. *Pesach* comes from the Hebrew word meaning "to pass over."

The roasted egg is meant to remind us of the cycle of life, and springtime renewal. Along with the shank bone or beet, it fulfills the tradition of having at least two cooked items in the *Seder* meal.

➤ **Tzafun**—Unwrapping and eating the *Afikoman*

We have reached the ritual called *Tzafun*, when we retrieve and eat the *Afikoman*. *Tzafun* means “hidden” or “stored away”. The *Afikoman* represents something inaccessible, until it is found. And to whom do we traditionally turn to bring back the missing piece? Children--to help us complete the *Seder* and inspire a future when everyone participates. We began our seder with matzah as the bread of suffering, and it is now transformed into the bread of freedom.

---adapted from Sefaria and [Mishkan HaSeder](#)

(Pause for a moment so we can eat pieces of the Afikoman. We also refill our cups of wine or juice.)

➤ **Birkat HaMazon** (beer-kaht ha-mah-zone) Expressing thanks after eating

Friends: As it says in *Torah*: “After you have eaten, give praise to God who has given you this good earth and its bounty.” This day, like every day, is a gift; let us be glad for it. We hope to live our lives this year in health, in gratitude for our gifts, and in fulfillment of our obligations. May the Source of peace grant peace to us, to the house of Israel, and to the entire world. Amen.

➤ **The Third Cup**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן (אָמֵן)

Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, bo-RAY pree ha-gafen. Amen.

(Blessed is God, Who creates the fruit of the vine. Amen.)

(We lean and drink, refill our cups.)

It is traditional to open a door or window now. Please rise, if you are able.

(Pause for a moment and hold up Elijah’s Cup).

The prophet Elijah challenged unjust authority, and comforted the sick and the bereaved. Tradition says that Elijah will return to announce the Messianic age, when all will find peace and justice. We symbolically have set aside some wine or juice for him, representing our eagerness to welcome his message. Please rise if you are able, and join the singing, remaining on mute.

Eiliahu HaNavi (Elijah the Prophet)

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתִּשְׁבִּי, אֵלִיָּהוּ הַגִּלְעָדִי.
בְּמַהְרָה בְּיָמֵינוּ, יָבוֹא אֵלֵינוּ, עִם מְשִׁיחַ בֶּן־דָּוִד.

Eil-i-ahu hanavi, Eil-i-ahu haTishbi, Eil-i-ahu, Eil-i-ahu, Eli-i-ahu ha-Giladi.

Bim-heirah v'ya-meinu, yavo eileinu, im Moshiach ben Dovid, im Moshiach ben Dovid.

Eil-i-ahu hanavi, Eil-i-ahu haTishbi, Eil-i-ahu, Eil-i-ahu, Eil-i-ahu ha-Giladi.

(Elijah the Prophet, Elijah of Tishbi, Elijah of Gilead, speedily, and in our time, come to us with the Messiah, King David's descendant.)

(We are seated.)

צדק צדק תרדף Tzedek, tzedek, tirdof. Justice, justice! shall you pursue."—Deuteronomy 16

"We must accept one central truth and responsibility as participants in a democracy: Freedom is not a state; it is an act. It is not some enchanted garden perched high on a distant plateau where we can finally sit down and rest. Freedom is the continuous action we all must take, and each generation must do its part to create a fairer, more just, society." ---The Hon. John Lewis

➤ **The Fourth Cup** The last cup!

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן (אָמֵן)

Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, bo-RAY pree ha-gafen. Amen.

(You are praised, *Adonai*, Creator of the fruit of the vine. Amen.)

(We lean and drink.)

➤ **Counting the Omer**

In ancient times, an *omer*, a measure, of barley, was brought to the Temple in Jerusalem as a spring harvest offering of thanks. Counting the *Omer* begins on the second night of Passover, and continues each day during the seven weeks between *Pesach* and our next festival, *Shavuot*, which commemorates our receiving *Torah* at Mount Sinai.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר:
(אָמֵן)

Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, asher kid'SHA-nu b'mitz-vo-tav, v'tzi-VA-nu al Sfirat Ha-Omer. Amen.

(Praised is *Adonai* who sanctifies us and commands us to count the *Omer*.)

הַיּוֹם יוֹם אֶחָד לְעוֹמֵר:

Ha-yom yom eh-CHAD la'Omer. (Today is the first day of the *Omer*.)



Song Leader: Our last song, *Adir Hu*, has been included in seders since the 15th century. Its complete text enumerates twenty-two attributes of God, each one beginning with a different Hebrew letter, in alphabetical order.

Adir Hu — God of Might

*Adir hu, adir hu,
yivneh veito b'karov —
bimheirah bimheirah,
b'yameinu b'karov.
El, b'neih; El, b'neih,
b'nei veit'cha b'karov.*

אָדיר הוּא, אָדיר הוּא,
יְבַנֶּה בֵּיתוֹ בְּקָרוֹב –
בְּמַהֲרָה בְּמַהֲרָה,
בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵיהּ, אֵל בְּנֵיהּ,
בְּנֵי בֵּיתְךָ בְּקָרוֹב.

*Bachur hu, gadol hu,
dagul hu,
yivneh veito b'karov ...*

בַּחֹר הוּא, גָּדוֹל הוּא,
דָּגוּל הוּא,
יְבַנֶּה בֵּיתוֹ בְּקָרוֹב ...

*hadur hu, vatik hu,
zakai hu,
yivneh veito b'karov ...*

הַדוֹר הוּא, וְתִיק הוּא,
זָכַאי הוּא,
יְבַנֶּה בֵּיתוֹ בְּקָרוֹב ...

*chasid hu, tahor hu,
yachid hu,
yivneh veito b'karov ...*

חַסִּיד הוּא, טָהוֹר הוּא,
יַחִיד הוּא,
יְבַנֶּה בֵּיתוֹ בְּקָרוֹב ...

*kabir hu, lamud hu,
melech hu,
yivneh veito b'karov ...*

כַּבִּיר הוּא, לְמוֹד הוּא,
מֶלֶךְ הוּא,
יְבַנֶּה בֵּיתוֹ בְּקָרוֹב ...

*na-or hu, sagiv hu,
izuz hu,
yivneh veito b'karov ...*

נָאוֹר הוּא, סָגִיב הוּא,
עִזוּז הוּא,
יְבַנֶּה בֵּיתוֹ בְּקָרוֹב ...

*podeh hu, tzadik hu,
kadosh hu,
yivneh veito b'karov ...*

פוֹדֶה הוּא, צַדִּיק הוּא,
קָדוֹשׁ הוּא,
יְבַנֶּה בֵּיתוֹ בְּקָרוֹב ...

*rachum hu, shadai hu,
takif hu,
yivneh veito b'karov ...*

רַחוּם הוּא, שַׁדַּי הוּא,
תַּקִּיף הוּא,
יְבַנֶּה בֵּיתוֹ בְּקָרוֹב ...

(*Chorus:* God is mighty. May God's house be built soon, speedily, in our days. God will build God's house soon. *Verses:* God is chosen, great, and exalted. God is glorious, faithful, faultless, and pious. God is pure, unique, and powerful. God is wise, sovereign, and awesome. God is sublime and all-powerful, redeemer, and righteous. God is holy, compassionate, almighty, and omnipotent.)

The following prayer was composed in 1948 in honor of the birth of the State of Israel:
May the One who has preserved us in life, bless the State of Israel, the flowering of our redemption.
Be Israel's loving shield. Inspire wisdom and compassion in those who guide our Holy Land. Make
the nation a shelter of peace and justice, and grant joy to all its people. And together we say, Amen.

---Adapted from Mishkan HaNefesh

➤ **Nirtzah**—Conclusion

Our Seder is completed. We can all unmute, and say together:

לְשָׁנָה הַבֹּאֶה בִּירוּשָׁלַיִם

L' sha-NAH ha-ba-AH b-'Y'roo-sha-LA-yeem!

Next year in Jerusalem!

(Everyone please re-mute.)

Song Leader:

Oseh shalom bimromav
Hu ya'aseh shalom aleinu
V'al kol Yisrael, V'imru V'imru: Amen.
Ya'aseh shalom Ya'aseh shalom
Shalom aleinu V'al kol Yisrael,
Ya'aseh shalom Ya'aseh shalom
Shalom aleinu V'al kol Yisrael
Oseh shalom bimromav
Hu ya'aseh shalom aleinu
V'al kol Yisrael, V'imru V'imru: Amen.

עוֹשֵׂה שְׁלוֹם בְּמִרְוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ: אָמֵן.



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