



(Pesach)

EAST END TEMPLE

הגדה

של פסח

PASSOVER HAGADAH

Welcome!

Leader: Welcome to our East End Temple virtual *Seder*. We'll ask everyone to stay on mute, unless called on or when we are asked to sing out loud together. If you haven't yet, you may wish to have at hand a finger bowl, hand sanitizer, or hand wipes; three boards of *matzah* on a plate; parsley, scallion, or celery; salt water; *charoset* or apple sauce; horseradish or romaine lettuce; enough grape juice or wine for four blessings; a little extra wine or juice for Elijah; and a glass of water. 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 remember to unmute, and then mute again when you finish.

Reader: Tonight, we gather to commemorate our Exodus from Egypt. "*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."

Over three thousand years ago, our ancestors went from slavery toward becoming a nation. Our story is the first in history to record that slaves could become free. As we gather in friendship and comfort, we say, "We, too, were once slaves in Egypt."

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**

(You may wish to light your own candles when they are lit on screen.)

Reader: 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.)

Reader:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל [שִׁבְת וְשׂוֹל] 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.)

Reader continues with the Shehecheyanu blessing:

בְּרוּךְ 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** – Blessing the first cup of wine or grape juice

Reader: 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 of our liberation:

- ❖ 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.

Reader: “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

Reader: Please rise, or rise in spirit, and raise your cup of grape juice or wine. Let's read the following blessing together, keeping yourselves on mute.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי 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**--Washing our hands, without a blessing

Reader: 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.)

"Washing Hands" by Brooke Sendele



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

Reader: *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. We honor the tears of the past and we bless the hope.

בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.

(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.)

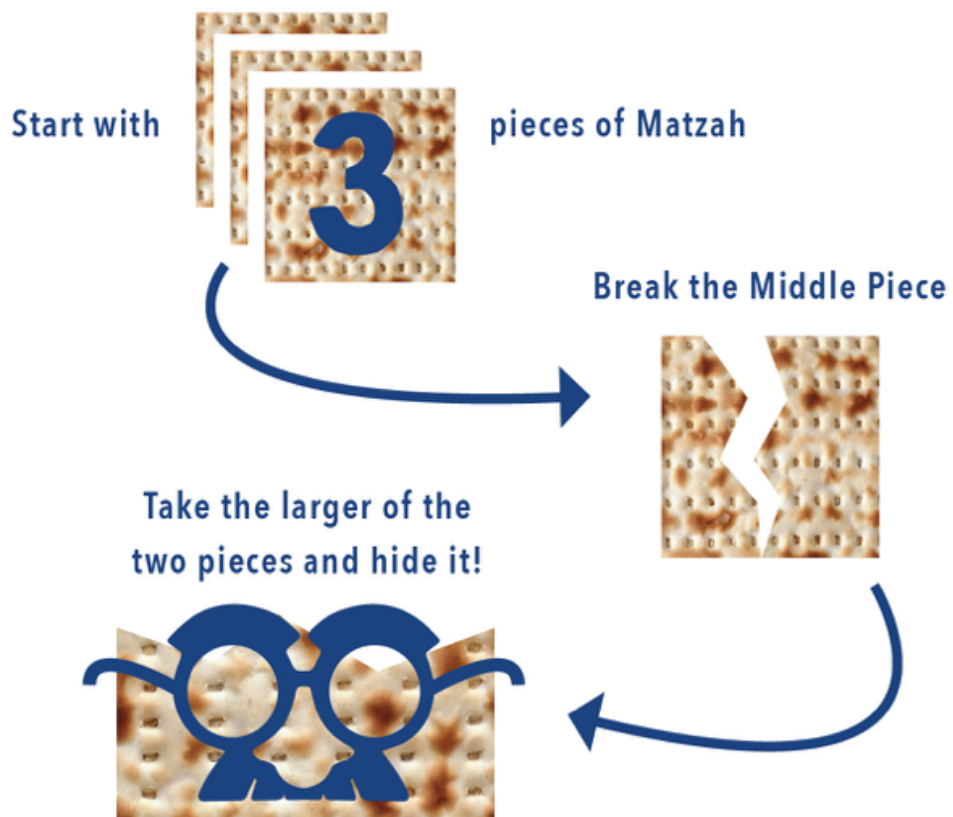
(Pause for a moment while we dip and eat our vegetables.)



➤ **Yachatz**--Breaking the middle *matzah*

Reader: 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 hide it. (The child or adult who finds the *Afikoman* returns it later.)

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



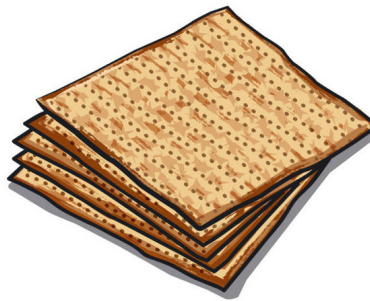
Reader: We raise our plates of *matzah*. *Matzah* is both the “bread of suffering” and a reminder that, in their rushing out of Egypt, our ancestors could not wait for their bread to rise.

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 suffering that our ancestors ate in Egypt. 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.

(Re-cover the *matzot*.)



The Four Questions

Reader: 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 ask the four questions, it reflects the importance of sharing the Exodus story and purpose of the *Seder* with the next generation. We actually ask 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.

Readers:

מַה־נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל־
הַלַּיְלוֹת?

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

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר
יֵרָקוֹת; הַלַּיְלָה הַזֶּה, מָרֹר.

שֶׁבְּכָל־הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין
אֶפְלוּ פְּעַם אַחַת; הַלַּיְלָה הַזֶּה,
שְׁתֵּי פְּעָמִים.

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין
יוֹשְׁבֵין וּבֵין מְסַבִּין; הַלַּיְלָה הַזֶּה,
כָּלָנוּ מְסַבִּין.

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.

Reader:

How is 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 all kinds of herbs. Tonight, we eat bitter herbs.

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

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

Reader:

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.

Reader: 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

Reader: 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 to ask. To this child we say, "During *Pesach*, we remember that we came out of slavery."



Reader: In April 1943, just before Passover, Jews in the Warsaw Ghetto arose in defiance of their oppressors. Thousands resisted valiantly. It took the Nazis twenty-seven days to destroy the Ghetto, almost as long as it had taken them to overcome all of Poland. Tonight, we remember with reverence all our six million, including 1.5 million children, who were murdered during the *Shoah*. May their memories be a blessing.

“They have left their lives to us: let a million prayers rise whenever Jews worship; let a million candles glow against the darkness of these unfinished lives.”

Mishkan T'filah

TELLING OUR STORY

Reader: 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 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.

Reader: 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 named *Shifrah* (SHIFF-rah) and *Puah* (POO-ah) defied the Pharaoh's decree, and a baby boy survived. His mother *Yocheved* (Yo-CHEV-ed) 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*, meant “he who is pulled out.”

Reader: 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 *Tzipora* (Tzee-PO-rah), 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



Reader:

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.

Reader: 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. This 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.



Reader:

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.

➤ **Esser Makot**--The Ten Plagues

Reader: 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

Reader: 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 misfortune 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 | ערוֹב | 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**

(For each guest, have a cup or glass of water available.)

Reader: 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. "*Miriam's* influence remains strong. Her role as an independent woman was to help deliver a nation. *Miriam's* cup is a symbol of all that sustains us as we navigate the challenges of our journeys."

Listen to Her Voice: Women of the Hebrew Bible, 1998

(We can drink some water. Our song leader will take us through the next song; please join in, keeping yourself muted.)



Song Leader:

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

Reader: Before we bless and drink our second cup, we'll take a minute for *Hallel*, praising God.

These words come from Psalm 114.

מה לך הים כי תנוס
הירדן תשב לאחור
ההרים תרקדו כאילים
גבעות כבני צאן

מלפני אדון חולי ארץ
מלפני אלוה יעקב
ההפכי הצור אגם מים
חלמיש למעינו מים

Mah le-cha ha-yam ki ta-nus, ha-yar-den ti-sov le-a-chor.

Heh-harim tirkedu che-ilim, ge-va-ot kivnei tzon.

Milifnei adon chuli a-retz, Mlifnei elo-ah ya'akov.

Ha-ho-fe-chi ha-tzur ah-gam ma-yim, Cha-la-mish le-may-eno ma-yim

What alarmed you, Sea, that you ran away? Jordan, that you ran backward?
Mountains, that you skipped like rams? Hills, that you skipped like young sheep?
Tremble, 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.

Reader:

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.)

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

Please take yourselves off mute, and join in!—a joyful noise!

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!

Repeat Chorus

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

Repeat 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!)

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

Reader: There still are symbols on our *Seder* plate to be identified and blessed. First, we wash our hands, this time with a blessing.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם (אָמֵן)

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.

(We praise God, Who makes us holy with *mitzvot*, such as washing our hands before eating. Amen.)

(We pause for a moment to allow for the handwashing.
Uncover the *matzah* and distribute pieces to those at your table.)

Reader: *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. Let us hold them close to our hearts tonight and try again tomorrow to do all we can to support and comfort those who need our help.

➤ **Blessing over Matzah**

Reader:

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.

(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 herb or vegetable

(Have available some bitter vegetable--romaine, radish, horseradish, etc., and small pieces of *matzah* for those at your table.)

Reader: The bitter herb 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.”

ברוך אתה יי
אלהינו מלך העולם, אשר קדשנו במצוותיו, וצונו על
אכילת מרור.
אמן

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* on a piece of *matzah*.)

➤ **Korech**—Rabbi Hillel's Sandwich

Reader: 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, we make a small sandwich of *maror* and *charoset* with *matzah*. *Charoset*, the mixture of chopped fruit and nuts, represents the brick-making mixture the Israelites used during their enslavement. 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.)



➤ **Zeroa and Beitzah**—The roasted shank bone (or roasted beet) and the roasted egg

Reader: The shank bone 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.” Later, *pesach* referred to the animal sacrifice in the ancient Temple for the Passover holiday. The beet can also represent that sacrifice. The roasted egg also symbolizes the festival sacrifice that was made in the days of the great Temple in Jerusalem. The roundness of the egg is meant to remind us of the cycle of life, and springtime renewal.



➤ **שלחן עורך** **Shulchan Orech** The Prepared Table

Leader: We’ll take a break for a short *schmooze*. There will be optional break-out rooms for those who’d like to introduce themselves and chat for a few minutes. Otherwise, perhaps have a nosh, and listen to the interval music. **Everyone:** please expect a cue to come back together to complete the *Seder*. Also return the *Afikoman* to your table, if you hid one. We’ll resume in a few minutes.

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

Leader: We have reached the ritual called *Tzafun*, when we find and eat the *Afikoman*. *Tzafun* means “hidden” or “stored away”. The *Afikoman* represents something inaccessible, until it is retrieved. And to whom do we traditionally turn to bring back the missing piece? Children. Through the *Afikoman* ritual, we entrust the young ones to help us complete the *Seder* and inspire a future when everyone can taste redemption. Adapted from Sefaria

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

➤ **Birkat HaMazon** Expressing thanks after eating

Reader: 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**

Reader:

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

Have available the traditional cup of wine or grape juice for Elijah. We pause to open a door or window.)

Reader and Song Leader: 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 set aside a cup of 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 מָשִׁיחַ 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, Eli-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.)

Reader: We are a resilient people that knows slavery, persecution, exile, and near-annihilation. We look toward the time when all people experience *shalom*: peace, wholeness, fulfillment.

“May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants—while everyone shall sit in safety under his own vine and fig tree and there shall be none to make him afraid. May the Father of all mercies scatter light, and not darkness, upon our paths, and make us all in our several vocations useful here, and in His own due time and way, everlastingly happy.”

George Washington, Letter to the Hebrew Congregations of Newport, RI (1790)

Reader: “For many of us the march from Selma to Montgomery was about protest and prayer. Legs are not lips and walking is not kneeling. And yet our legs uttered songs. Even without words, our march was worship. I felt my legs were praying.”

Rabbi Abraham Joshua Heschel

“Whatever you choose to do, leave tracks. That means, don't do it just for yourself. You will want to leave the world a little better for your having lived.”

Justice Ruth Bader Ginsburg

➤ **The Fourth Cup** The last cup!

Reader:

בְּרוּךְ אַתָּה יי 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**

Reader: In ancient times, in the spring, an *omer*, a measure of barley, was brought as an offering to the Temple in Jerusalem. Counting the *Omer* marks the seven weeks between *Pesach* and our next festival, *Shavuot*, which commemorates our receiving *Torah* at Mount Sinai.

Reader continues:

בְּרוּךְ אַתָּה יי 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*.)



Reader: The following prayer was composed in honor of the birth of the State of Israel in 1948. This epoch-making event was both political and spiritual: the restoration of our independence as a sovereign Jewish nation in the land of our ancestors, and a reaffirmation of life after the Holocaust. Jerusalem is not only a geographic location. It represents for us an ideal, a hope, a yearning.

May the One who has preserved us in life, bless the State of Israel, the flowering of our redemption. Be her loving shield. Guide her leaders and advisors. Strengthen the hands of those who build and protect our Holy Land. Make the nation a shelter of peace and justice, and grant joy to all her people. And together we say, Amen.

Text and prayer adapted from [Mishkan HaNefesh](#)

➤ **Nirtzah**—Conclusion



Leader: Our *Seder* is completed.

“Passover is the night for reckless dreams; for visions about what a human being can be; what society can be; what people can be; what history may become.” Adapted from Rabbi David Hartman

We can all unmute, and say together:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

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

Next year in Jerusalem!

continued

Song leader: Please stay unmuted, and join me in song:

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

עושה שלום במרום
הוא יעשה שלום עלינו
ועל כל ישראל
ואמרו: אמן.