

Congregation Shomrei Torah Passover Haggadah



Now in the presence of loved ones and friends,
before us the emblems of festive rejoicing,
we gather for our sacred celebration.

With the household of Israel, our elders and young ones,
linking and bonding the past with the future,
we heed once again the divine call
to service.

Living our story that is told for all peoples,
whose shining conclusion is yet to unfold,
we gather to observe the Passover,
as it is written:

Group:

You shall keep the Feast of Unleavened Bread, for on this very day I brought your hosts out of Egypt. You shall observe this day throughout the generations as a practice for all times.

Leader:

We assemble in fulfillment of the mitzvah:

Group:

Remember the day on which you went forth from Egypt, from the house of bondage, and how God freed you with a mighty hand.

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.



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

*Baruch Atah Adonai, Eloheinu Melech Haolam
asher kidshanu b'mitzvotav vitzivanu l'hadlik ner
shel (Shabbat v'shel) Yom Tov*

Blessed are You, Eternal God, Ruler of the Universe, who has sanctified us with laws and commanded us to light the (Sabbath) and holiday candles.

The Order



1. The Blessing



2. Handwashing



3. The Greens



4. Breaking the Middle Matzah



5. Telling the Story



6. Second Handwashing



7. Blessing for the Matzah



8. The Bitter Herb



9. The Hillel Sandwich



10. The Meal



11. The Afikomen



12. Blessing After the Meal



13. Praising God



14. Conclusion

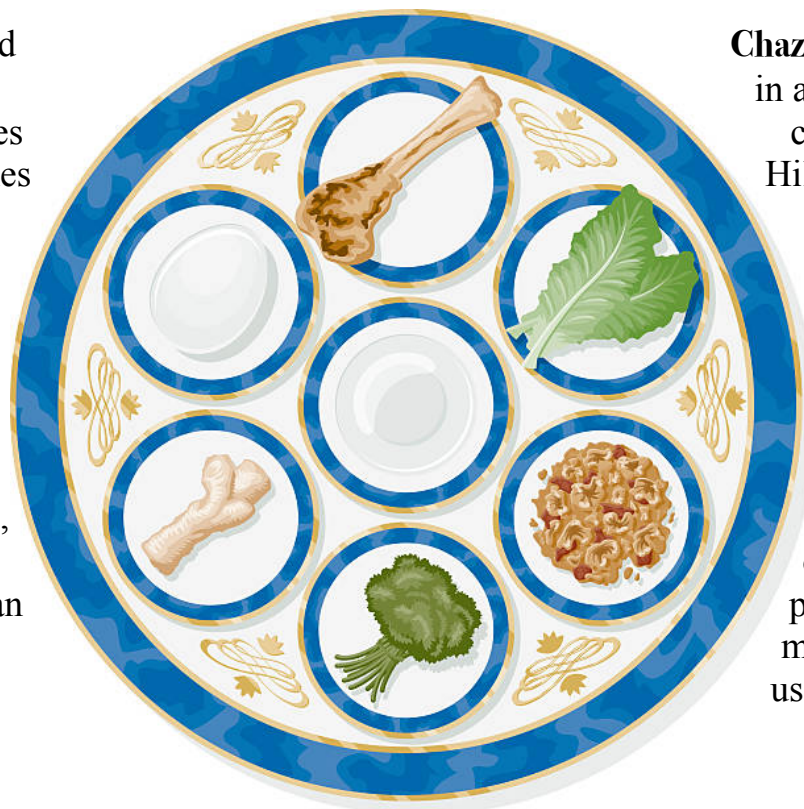
The Seder Plate

On our table is the seder plate on which are six symbolic foods:

The Zeroa, a roasted shankbone, reminds us of the special lamb that was brought to the Temple in Jerusalem on Passover as an offering to God.

The Beitzah, a boiled egg, is smooth and round and symbolizes the new life that comes with springtime.

Maror, a bitter herb, reminds us of the bitterness of Egyptian bondage.



Chazeret, the bitter herb used in a sandwich, follows the custom established by Hillel, a wise rabbi and a teacher, to remind us that our ancestors ate matzah and bitter herbs together.

Charoset, a mixture of wine, nuts, and pulp, represents the mortar our ancestors used in building cities in the land of the pyramids.

Karpas, a green vegetable, reminds us that Passover occurs during springtime when new life brings a feeling of hope.



Kiddush

קדש

Wine symbolizes the “joy of life.” Tonight we drink wine four times during the seder, representing God’s four promises to the Israelites of redemption from slavery, which are mentioned in the book of Exodus (Chapter 13):

1. “I will free you.”
2. “I will deliver you.”
3. “I will redeem you.”
4. “I will take you to be My people.”

First Cup

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ	Baruch Atah Adonai,
מֶלֶךְ הָעוֹלָם,	Eloheinu Melech haolam,
בוֹרֵא פְּרֵי הַגָּפֶן.	borei peri hagafen

*Blessed are You, Adonai, Our God, Ruler of the Universe,
who creates the fruit of the vine*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
 עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי
 אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חַגִּים
 וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם חַג הַמִּצּוֹת
 הַזֶּה, זִמַּן חֵירוּתֵנוּ מִקָּרָא קֹדֶשׁ, זֵכֶר לִיְצִיאַת
 מִצְרָיִם. כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
 וּמוֹעֲדֵי קִדְּשֶׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ.
 בְּרוּךְ אַתָּה יי, מִקְדֵּשׁ הַשָּׁבֶת וְיִשְׂרָאֵל וְהַזְּמַנִּים.

Baruch Atah Adonai, Eloheinu Melech haolam, asher bachar banu mikol am
 v'rom'manu mikol l'shon, v'kidshanu b'mitzvotav. VAtitein lanu Adonai Eloheinu
 b'ahavah moadim l'simcha, chagim uz'manim l'sason, et yom chag hamatzot hazeh,
 z'man heiruteinu mikra kodesh, zecher l'tziat mitzrayim. Ki vanu vacharta v'otanu
 kidashta mikol ha'amin, umoadei kodshecha b'simcha uv'sason hinchaltanu
 Baruch Atah Adonai, m'kadesh Yisrael vhaz'manim

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיֵּינוּ וְקִיַּמְנוּ
 וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

Baruch Atah Adonai, Eloheinu Melech haolam,
 shechecheyanu, v'kiyamanu, v'higiyanu laz'man hazeh

*Blessed are You, Adonai, Our God, Ruler of the Universe,
 who has kept us alive and sustained us and allowed us to
 reach this season*





The Greens

כרפס

We remember that it was springtime when the Passover story took place. As we dip greens in salt water, we remember the tears of our ancestors who suffered as slaves in Egypt and the tears of those who still are not free today.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הָאֲדָמָה

Baruch Atah Adonai,
Eloheinu Melech haolam,
borei peri ha'adamah

*Blessed are You, Adonai, Our God, Ruler of the
Universe, who creates the fruit of the earth*

Breaking the Middle Matzah

The leader uncovers the three matzot, takes the middle one, breaks it in two, wraps up the larger part, and sets it aside for the Afikoman (the symbolic seder dessert).

The leader takes the smaller part, replaces it in the middle, and wraps them all in a sack. In the Sephardic tradition, each willing participant slings the sack over his or her shoulder.



יחץ



Telling the Story

מגיד

The pesach story begins in a broken world, amidst slavey and oppression. The sound of the breaking of the matzah sends us into that fractured existence, only to become whole again when we find the broken half, the afikoman, at the end of the Seder. This brokenness is not just a physical or political situation. In Hebrew, Egypt is called Mitzraim, reminding us of the word tzar narrow. Thus in Hassidic thought, Mitzraim symbolizes the inner straits that trap our souls. Yet even here we can find a unique value, as the Hassidic saying teaches us: “there is nothing more whole than a broken heart.”

Each participant lifts up a piece of matzah.

All:

הָא לַחֲמַא עֲנִיא

Ha lachma anya

This is the bread of affliction which our ancestors ate in the land of Egypt.

Let all those who are hungry come and eat with us.

Let all those who are in need come and share our meal.

This year we are here.

This year we are still slaves.

Next year may we all be free.



The Four Questions

מַה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Mah nishtana halailah hazeh mikol haleilot?

Why is this night different from all other nights?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמַצָּה,
הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.

Sheb'chol haleilot anu ochlin chametz u'matzah, halilah hazeh kulo matzah?

*On all other nights we eat either leavened bread or matzah,
Why on this night only matzah?*

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יַרְקוֹת,
הַלַּיְלָה הַזֶּה מָרוֹר.

Sheb'chol haleilot anu ochlin she'ar y'rakot, halilah hazeh maror?

*On all other nights we eat all kinds of herbs,
Why on this night do we eat only bitter herbs?*

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מַטְבִּילִין אֶפִּילוּ
פַּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פַעַמִּים

Sheb'chol haleilot ein anu matbilin afilu pa'am echat, ha lilah hazeh sh'tev f'amim?

*On all other nights we do not dip our herbs even once,
Why on this night do we need to dip twice?*



שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.

Sheb'chol haleilot anu bein yoshvin uvein m'subin, halilah hazeh
kulanu m'subin?

*On all other nights we eat sitting or reclining,
Why on this night do we recline?*

The Answers

This night is different from all other nights because of our unique celebration of freedom.

We eat only matzah to highlight the tale of our hasty exodus from Egypt.

We eat bitter herbs so that we too may sample at least a taste of bitterness.

We dip our bitter herbs twice, once in salt water and once in sweet charoset, as we remember about the salty tears of our ancestors and the sweetness of their hope for freedom.

As a symbol of our comfort, we recline and eat as free men and women.



*Avadim Hayinu, Hayinu
Ata B'nai Chorin, B'nai Chorin
Avadim Hayinu
Ata Ata B'nai Chorin,
Avadim Hayinu
Ata Ata B'nai Chorin B'nai Chorin.*

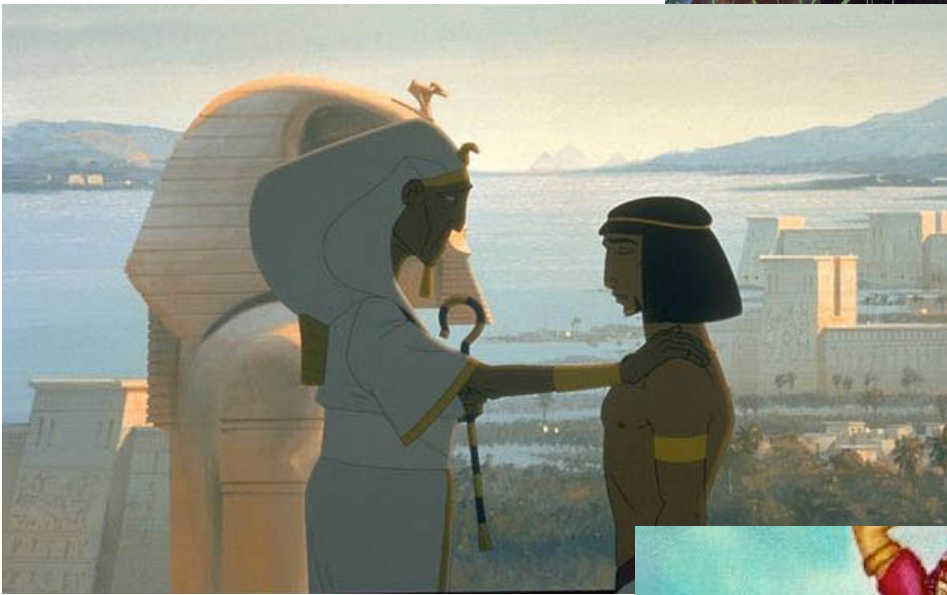
We were slaves to Pharaoh
and now we are free!

**בְּכָל־דּוֹר וְדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ,
כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם.**

*B'chol dor vador chayav adam lir'ot et atzmo
K'ilu hu yatza mimitzrayim*

Each person in every generation must regard himself or herself as
having been personally freed from Egypt.

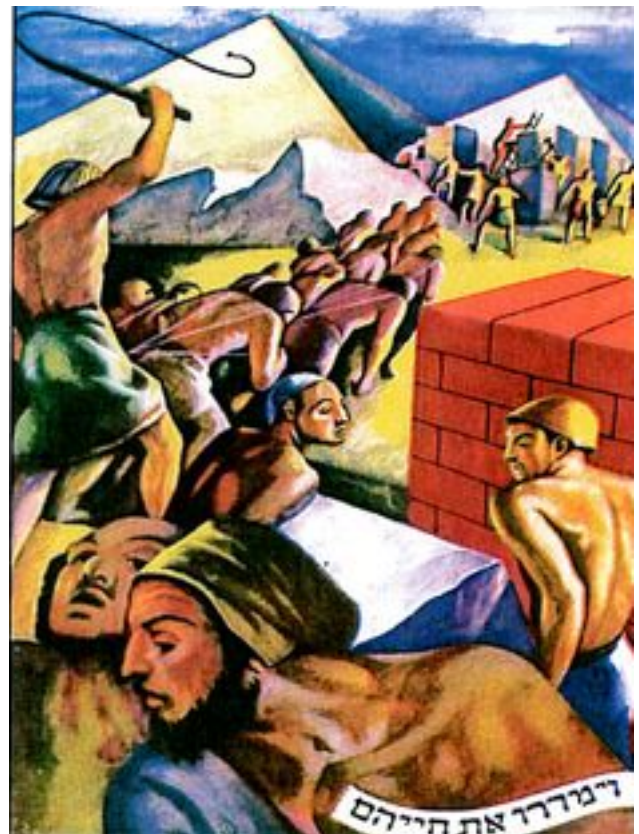




BANG, BANG, BANG...
HOLD YOUR HAMMER LOW.
BANG, BANG, BANG...
GIVE A HEAVY BLOW.
FOR IT'S WORK, WORK,
WORK...
EVERY DAY AND EVERY
NIGHT.
FOR IT'S WORK, WORK,
WORK...
WHEN IT'S DARK AND WHEN
IT'S LIGHT.

DIG, DIG, DIG....
GET YOUR SHOVEL DEEP.
DIG, DIG, DIG...
THERE'S NO TIME FOR
SLEEP.
FOR IT'S WORK, WORK,
WORK...
EVERY DAY AND EVERY
NIGHT.
FOR IT'S WORK, WORK,
WORK...
WHEN IT'S DARK AND WHEN
IT'S LIGHT.

When Israel was in Egypt's land,
Let My people go!
Oppressed so hard they could not
stand,
Let My people go!
Go down, Moses,
Way down in Egypt's land;
Tell old Pharaoh
To let My people go!



The Ten Plagues

These are the plagues that God brought upon the Egyptians in Egypt. Now as we mention each plague, we will spill some wine. We must acknowledge that all people are God's creatures and that our joy is lessened when anyone, even our enemy, suffers.

Leader or participants spill out a drop of wine as each plague is mentioned.



דָּם
Dam
Blood



צְפַרְדֵּיָא
Tzfardeya
Frogs



כְּנִים
Kinim
Lice



עָרוֹב
Arov
Beasts



דָּבָר
Dever
Cattle Disease



שְׁחִין
Shchin
Boils



בָּרָד
Barad
Hail



אַרְבֵּה
Arbeh
Locusts



חֹשֶׁךְ
Chosech
Darkness



מַכַּת בְּכוֹרוֹת
Makat B'chorot
Death of the Firstborn



ONE MORNING, KING PHARAOH WOKE UP IN HIS BED.
 THERE WERE FROGS IN HIS BED AND FROGS ON HIS HEAD.
 FROGS ON HIS NOSE, AND FROGS ON HIS TOES,
 FROGS HERE, FROGS THERE,
 FROGS WERE JUMPING EVERYWHERE!

At last, Pharaoh was frightened and let the Israelites go. They hurried out of Egypt, without time to bake bread for their journey. Instead, they put raw dough on their backs, which the sun baked into hard crackers called matzot. The Children of Israel followed Moses to the edge of the Sea of Reeds, and God divided the sea.

MiChamocho

Mi chamocha ba'elim Adonai
Mi kamocha nedar bakodesh
Norah t'hilot oseh feleh

מִי כַמּוֹכָה בְּאֱלֹהִים, יְיָ!
 מִי כַמּוֹכָה נֶאֱדָר בְּקֹדֶשׁ
 נוֹרָא תְהִילֹת, עֹשֶׂה פֶלֶא

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!



As 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?



According to the Mishnah, the ancient code of Jewish law, Rabbi Gamliel said: “Whoever does not consider the meaning of these three, PESACH, MATZAH, MAROR, has not fulfilled the purpose of the seder.” (Pesachim 10:5)



The leader points to each symbol as it is mentioned.

All:

PESACH, a shankbone, is a reminder that God “passed over” the houses of our ancestors in Egypt during the tenth plague.

MATZAH is meant to recall our hasty flight from Egypt. We fulfill the mitzvah, “For seven days you shall eat matzah, that you may remember your departure from Egypt as long as you live.” (Exodus 12:15)

MAROR, the bitter herb, is the symbol of the bitterness of servitude.

May we have sympathy for all who are enslaved because of their heredity, environment, or self-imposed limitations.

Dayeinu

DAYENU means, “It would have been enough for us.” The meaning of this hymn is that any one of the things God did for us, as mentioned in each verse, would have been enough to deserve our gratitude.

**אלו הוצי - הוציאנו, הוציאנו ממצרים,
הוציאנו ממצרים, דינו!**

Ilu hotzi- hotzianu, hotzianu mimitzrayim hotzianu mimitzrayim, Dayeinu!

*If God had brought us out of Egypt,
it would have been enough!*

אלו נתן, נתן לנו, נתן לנו את-השבת,
נתן לנו את-השבת, דינו!

Ilu natan, natan lanu, natan lanu et haShabbat natan lanu et haShabbat,
Dayeinu!

*If God had given us Shabbat,
it would have been enough!*

אלו נתן, נתן לנו, נתן לנו את-התורה,
נתן לנו את-התורה, דינו!

Ilu natan, natan lanu, natan lanu et haTorah
Natan lanu et haTorah, Dayeinu!

*If God had given us Torah,
it would have been enough!*

Second Cup

ברוך אתה יי אלהינו	Baruch Atah Adonai,
מלך העולם,	Eloheinu Melech haolam,
בורא פרי הגפן.	borei peri hagafen

*Blessed are You, Adonai, Our God, Ruler of the Universe,
who creates the fruit of the vine*





The Three Matzot מוציא מצה

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

Baruch Atah Adonai, Eloheinu Melech haolam,
hamotzi lechem min ha'aretz

*Blessed are You, Adonai our God, Ruler of the Universe
who brings forth bread from the earth*

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

Baruch Atah Adonai, Eloheinu Melech haolam
Asher kidshanu b'mitzvotav v'tzivanu al achilat matzah

*Blessed are You, Adonai our God, Ruler of the Universe,
who has sanctified us with laws and commanded us to eat matzah*



The Bitter Herbs מרור

Let's each dip a piece of maror into charoset as we recall the bitterness of slavery. We recite the blessing.

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

Baruch Atah Adonai, Eloheinu Melech haolam
Asher kidshanu b'mitzvotav v'tzivanu al achilat maror

*Blessed are You, Adonai our God, Ruler of the Universe,
who has sanctified us with laws and commanded us to eat bitter herbs*

All dip the bitter herbs in charoset while reclining



Hillel Sandwich כורך

When the ancient Temple still stood, Hillel would make a sandwich of matzah and maror and eat it together with charoset. The charoset reminds us of the mortar used to glue the bricks together when we built Pharaoh's cities.

The bottom matzah is distributed for Hillel's sandwich. Take a piece of matzah and break it into two pieces. Add the chazeret, the second kind of bitter herb, as the middle of the sandwich, dip the sandwich into charoset, and eat it while reclining... in one mouthful, if you dare.



The Meal שולחן עורך

Shulchan orech means “the set table.” This is when the famous fifth question – “When do we eat?” – can be answered, “NOW!”

*The seder plate is removed from the table.
When the meal is finished, children search for the afikoman.*



The Afikomen צפון

*Tzafun means “hidden.” Afikoman means “dessert.” Since tradition tells us that neither the meal nor the seder can be concluded without finding and eating the hidden dessert, whoever finds it may demand a reward.
Children – Now is the time for you to negotiate your reward.
Parents and grandparents - We need you!*

*All eat the afikoman.
The third cup of wine is filled.*

TAKE ME OUT TO THE SEDER (“Take me out to the ball game”)

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

Take me out to the Seder
Take me out with the crowd.
Read the Haggadah
And don't skip a word.
Please hold your talking,
We want to be heard.
And let's, root, root, root
For the leaders
That they will finish their spiel
So we can nosh, nosh, nosh
and by-gosh
Let's eat the meal!!!



OUR PASSOVER THINGS (“My Favorite Things”)

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

Matzoh and karpas and
Chopped up haroset
Shank bones and Kiddish
And Yiddish neuroses
Tante who kvetches
And uncle who sings
These are a few of our Passover things

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

Motzi and maror and
Trouble with Pharoahs
Famines and locusts
And slaves with wheelbarrows
Matzoh balls floating
And eggshells that cling
These are a few of our
Passover things

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

CHAD GADYA

Chad gadya, chad gadya!
My father bought for two zuzim,
Chad gadya, chad gadya!
Then came the cat that bit the kid
My father bought for two zuzim,
Chad gadya, chad gadya!

Then came the dog that bit the
cat, that ate the kid
My father bought for two zuzim
Chad gadya, chad gadya!
Then came the stick that beat the
dog, that bit the cat, that ate the
kid
My father bought for two zuzim
Chad gadya, chad gadya!

Then came 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, chad gadya!
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, chad gadya!

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, chad gadya!
Then came the butcher who slaughtered 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, chad gadya!

Then came the Angel of Death who killed the
butcher, who slaughtered 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, chad gadya!
Then came the Holy One, Baruch Hashem and
slew the Angel of Death, who killed the
butcher,
who slaughtered 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, chad gadya!



Blessing After the Meal

Baruch atah, Adonai
 Eloheinu, Melech ha'olam,
 hazan et ha'olam kulo
 b'tuvo, b'chein b'chesed
 uv'rachamim.
 Hu notein lechem
 l'chol basar,
 ki l'olam chasdo.

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 הַזֵּן אֶת־הָעוֹלָם כֻּלּוֹ
 בְּטוֹבוֹ, בְּחֶסֶד בְּחֶסֶד
 וּבְרַחֲמִים.
 הוּא נוֹתֵן לֶחֶם
 לְכָל־בָּשָׂר,
 כִּי לְעוֹלָם חַסְדּוֹ.

Sovereign God of the universe, we praise You: Your goodness sustains the world. You are the God of grace, love, and compassion, the Source of bread for all who live; for Your love is everlasting.

Uv'tuvo hagadol
 tamid lo chasar lanu,
 v'al yechar lanu
 mazon l'olam va-ed.
 Baavur sh'mo hagadol,
 ki hu El zan um'farneis lakol
 umeitiv lakol, umeichin mazon
 l'chol b'riyotav asher bara.
 Baruch atah, Adonai,
 hazan et hakol.

וּבְטוֹבוֹ הַגָּדוֹל
 תָּמִיד לֹא חָסַר לָנוּ,
 וְאֵל יִחַסֵּר לָנוּ
 מִזּוֹן לְעוֹלָם וָעֶד.
 בְּעִבּוּר שְׁמוֹ הַגָּדוֹל,
 כִּי הוּא אֵל זֵן וּמְפָרֵס לְכָל
 וּמְטִיב לְכָל, וּמְכִין מִזּוֹן
 לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
 בָּרוּךְ אַתָּה, יי,
 הַזֵּן אֶת הַכֹּל.

In Your great goodness we need never lack for food; You provide food enough for All. We praise You, O God, Source of food for all who live.

The Third Cup

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגָּפֶן.

Baruch Atah Adonai,
Eloheinu Melech haolam,
borei peri hagafen

*Blessed are You, Adonai, Our God, Ruler of the Universe,
who creates the fruit of the vine*

Miriam's Cup

God presented Miriam with a miraculous well which accompanied the Hebrews throughout their journey in the dessert. We place Miriam's Cup on our Seder table to honor the important role of Jewish women in our tradition and history.

Women of all generations at the seder table are invited to fill Miriam's cup with water from their own glasses.

Elijah ("Maria")

Elijah!
I just saw the prophet Elijah.
And suddenly that name
Will never sound the same to me.
Elijah!
He came to our seder
Elijah!
He had his cup of wine,
But could not stay to dine
This year--

Elijah! For your message all Jews are
waiting:
That the time's come for peace
and not hating--
Elijah--
Next year we'll be waiting.
Elijah



Eliyahu

There is an extra cup of wine at the table. This is the cup for Eliyahu. There is a tale that Eliyahu, or Elijah, a great ancient prophet who challenged rulers to live more justly, visits every seder to wish everyone a year of peace and freedom. As we open the door for Elijah, we recognize that Passover is a night for openness. We open our doors to visitors, our minds to learning and personal growth, and our hearts to those less fortunate.

*The door is opened. Elijah's filled cup remains
on the table.*

אֵלֵיָהוּ הַנְּבִיא, אֵלֵיָהוּ הַתְּשׁוּבִי, אֵלֵיָהוּ הַגְּלֻעָדִי.
בְּמִהְרָה בְּיָמֵינוּ, יָבֹא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד.

Eliyahu Hanavi
Eliyahu Hatishbi
Eliyahu Eliyahu Eliyahu Hagiladi
Bimheira v'yameinu
Yavo Eileinu
Im Mashiach Ben David
Im Mashiach Ben David

Baruch Atah, Adonai
Eloheinu Melech haolam
asher kidshanu b'mitzvotav
v'tzivanu likro et-hahallel

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְקַרְא אֶת־הַהֲלֵל.

B'tzeit Yisrael mimitzrayim beit Ya'akov me'am lo'ez.

Hay'ta Yehuda l'kodsho Yisrael mamsh'lotav.
Hayam ra'ah vayanos hayardein yisov l'achor

Ma l'cha hayam (Ma l'cha hayam)
ki tanus (ki tanus)
hayardein (hayardein)
tisov l'achor (tisov l'achor)

Heharim (Heharim)
tirk'du ch'eilim (tirk'du ch'eilim)
g'va'ot (g'va'ot)
kivnei tzon (kivnei tzon)

Milifnei adon (Milifnei adon)
chuli aretz (chuli aretz)
milifnei (milifnei)
Elo'ah Ya'akov (Elo'ah Ya'akov)

Hahofchi hatzur (Hahofchi hatzur)
agam mayim (agam mayim)
chalamish (chalamish)
l'may'no mayim (l'may'no mayim)

The Fourth Cup

It is our duty to thank and praise, laud and glorify, extol and honor, exalt and adore God who performed all these miracles for our fathers and mothers and for us.

May it be Your will to bring all families who are suffering persecution into freedom as You brought our ancestors to freedom.

May we be worthy to enjoy the Passover holiday together with all the families of Israel in freedom and unity.

As our seder draws to a close, we raise our cups of wine. The final cup recalls us to our covenant with the Eternal One, reminds us that tasks still await us as a people, and validates a great purpose for which the people of Israel live: the preservation and affirmation of hope.

As it is written

“And I will take you to be my people”

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ	Baruch Atah Adonai,
מֶלֶךְ הָעוֹלָם,	Eloheinu Melech haolam,
בוֹרֵא פְּרֵי הַגָּפֶן.	borei peri hagafen

*Blessed are You, Adonai, Our God, Ruler of the Universe,
who creates the fruit of the vine*



Conclusion נרצה

The Seder service now concludes:
Its rites observed in full,
Its purposes revealed.

*This privilege we share will ever
be renewed,
Until God's plan is known in full,
God's highest blessing sealed:*

Peace!!

Peace for us for everyone!

For all people, This, our hope:

*Next year in Jerusalem!
Next year, may all be free!!*

Adir hu yivneh veito b'karov אֲדִיר הוּא, יִבְנֶה בֵּיתוֹ בְּקֶרֶב,
Bimheyra, b'yameinu b'karov בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב
El b'nei veit-cha b'karov אֵל בְּנֵי, בְּנֵי בֵּיתְךָ בְּקֶרֶב

הַלְלוּ-יְהוָה.

Halelu Yah!