



Haggadah for Passover





*The Pesach seder is a beacon
of hope in an otherwise
hopeless milieu.*

A Haggadah created lovingly by
Beit Luria Progressive Synagogue and Rabbi Julia Margolis

Copyright 2022

Haggadah Contents

- Pg 4 - A Word from Rabbi Julia Margolis
- Pg 5 + 6 - A History of Passover Festival
- Pg 7 - What's on the Table?
- Pg 8 - Seder Order
- Pg 9 - Opening Prayer & Candle Lighting
- Pg 10 - Children's Blessing
- Pg 11 - First Cup of Wine
- Pg 12 - Kaddesh & Reichtz'U
- Pg 13 - Karpas & Yahatz
- Pg 14 - Magrid
- Pg 15 - Miriam's Cup
- Pg 16 - A Story About Stories
- Pg 17 - The Questions
- Pg 18 - The Four Children
- Pg 19 + 20 - The Four Daughters
- Pg 21 + 22 - The Ten Plagues
- Pg 22 - Dayenu
- Pg 23 - The Second Cup of Wine
- Pg 24 - Rachtzah
- Pg 25 + 26 - Pesach
- Pg 27 - The Orange
- Pg 28 - Rachtzah, Motzi, Matzah
- Pg 29 - Moror and Korech
- Pg 30 - Shulchan Orech - Mealtime!
- Pg 31 to 33 - Barech
- Pg 34 - Hallel + Third Cup of Wine
- Pg 35 - Before We Open the Door
- Pg 36 - Miriam and Elijah
- Pg 37 - Elijah's Cup
- Pg 38 - Miriam's Cup
- Pg 39 - The Fourth Cup of Wine
- Pg 40 - Fifth Cup of Wine (optional)
- Pg 41 - Donations



A Word From Rabbi Margolis

Every generation of Jewish people should see themselves as though they had personally been liberated from Egypt. Through Pesach (Hebrew for Passover), we commemorate this. We observe a colourful and joyous festival that our people have celebrated for thousands of years.

Passover is the eternal story of belief in one God, and of the triumph of hope over suffering. It centres around a human passion for freedom and justice. We began as slaves in the land of Egypt, and today we are a free people. Long ago, our ancestors set out on an important journey. On a night such as this, they went forth out of Egypt, leaving behind slavery. They rejoiced in their newly found freedom and dignity.

Through this holiday, we celebrate their freedom and ours. At the same time, we remember all those who are not yet free. May this seder kindle in us the zeal to work for the freedom of all. May this seder inspire us to light the torch of freedom and dignity for all the world. By celebrating this holiday, we obey the command to teach the story of the Passover to our children. We pray for a better world and remember people who are in need. Tonight, we say to the poor, "Let those who are hungry, come and eat."

This completed Haggadah now places me in a position to share my vision of this beautiful and important festival with others who are eager to take part in it through a meaningful celebration of Pesach.

Rabbi Julia Margolis



A History of Passover

The word "Passover" is derived from the Hebrew word Pesach, which means "passed over," referring to the 10th plague that killed the Egyptian firstborn, but miraculously "passed over" the houses of the Israelites. Passover is a major Jewish spring festival celebrating freedom and loved ones as we remember the Exodus from Egypt more than 3,000 years ago.

The main observances of this holiday centre around a special home seder, which includes a festive meal; the prohibition on eating chametz (food made with leavened grains, including wheat, barley, rye, oats, and spelt); and the eating of matzah (unleavened bread made especially for Passover).

The holiday of Pesach is one of the most central to Jewish life and history. More widely observed than any other holiday, it celebrates the biblical account of the Israelites' redemption and escape from 400 years of Egyptian slavery. We come together with friends and family to celebrate the great lessons of the story: the blessing of freedom and the reminder that since we were once slaves and were freed, it is our responsibility to work for freedom for all people, everywhere.

On the 15th day of Nisan in the Hebrew calendar, Jews gather with family and friends in the evening to read from a book called the Haggadah, meaning "telling," which contains the order of prayers, rituals, readings, and songs for the Passover seder. The Haggadah helps us retell the events of the Exodus, so that each generation may learn and remember this story that is so central to Jewish life and history.

In South Africa, we celebrate Passover for 8 days.



Six Women Made Passover Possible

From a religious perspective, the Exodus from Egypt enabled all subsequent Jewish history to unfold. Without Passover, we would still be slaves in Egypt.

Moses, of course, is God's agent in the liberation and the story's foremost hero. The Book of Exodus, however, makes it clear that the role women play in that event is crucial. Without the actions of these six women, Moses never would have gotten so far as to say to Pharaoh, "Let my people go!" Without these six women the Exodus could not have taken place, and we would have no Passover to celebrate.

Shiphrah and Puah were humble midwives. Pharaoh ordered them to kill every baby boy that emerged from his mother's womb. The most powerful man on earth – one worshipped as a god — gave them a direct order. The midwives, though, answered to a higher authority than Pharaoh. Their bravery rings across the millennia as an answer to those Nazis' who claimed they had no choice but to kill Jews. They were only following orders. Shiphrah and Puah teach us we always have a choice. **Yocheved**, Moses' mother, hid her baby in defiance of Pharaoh's decree. Then she placed him in a wicker basket and floated him among the reeds of the Nile. What courage that took, but her gamble paid off. **Miriam**, Moses' sister, watched the basket from afar. When Pharaoh's daughter drew it out of the water, Miriam runs to her and suggests the baby's own mother as its nurse. In doing so she saved her brother's life.

The heroic role of Pharaoh's daughter also should not escape our attention. She defied her father's decree and saved Moses. For this, she received the privilege of giving Moses his name, and she herself received the name **Bit-yah**, which means "daughter of the Lord." (Va Vayikra Rabbah 1:3; B, Megillah 13A). The final female hero of Passover is **Zipporah**, Moses' wife. She circumcised their son Eleazar when apparently Moses had neglected to do so (Exodus 4:24-26). The passage really does not fit into the flow of the story, so the rabbis could have interpreted it any way they wished. They could have deemed it crucial or inconsequential. They chose to teach us that God would have killed Moses had Zipporah not intervened and circumcised their son.

The heroism of the women who made Passover possible is a strong and accurate answer to those who claim that women always play a secondary or subordinate role in Jewish thinking

What's on the Table?

The Seder Plate

We place a Seder plate at our table as a reminder to discuss certain aspects of the Passover story. Each item has its own significance.

- Maror – The bitter herb. This symbolizes the harshness of lives of the Jews in Egypt.
- Charoset – A delicious mix of sweet wine, apples, cinnamon and nuts that resembles the mortar used as bricks of the many buildings the Jewish slaves built in Egypt
- Karpas – A green vegetable, usually parsley, is a reminder of the green sprouting up all around us during spring and is used to dip into the saltwater
- Zeroah – A roasted lamb or shank bone symbolizing the sacrifice made at the great temple on Passover (The Paschal Lamb)
- Beitzah – The egg symbolizes a different holiday offering that was brought to the temple. Since eggs are the first item offered to a mourner after a funeral, some say it also evokes a sense of mourning for the destruction of the temple.
- Matzah - the unleavened bread we eat to remember that when the Jews fled Egypt, they didn't even have time to let the dough rise on their bread. We commemorate this by removing all bread and bread products from our home during Passover.
- Orange - Many families and congregations have begun adding an orange to the Seder plate as a way of acknowledging the role of people who feel marginalized within the Jewish community.
- Broiled beetroot - vegetarians who are uncomfortable with using a lamb bone on the Seder plate often use beetroot as a replacement token of remembrance of the paschal sacrifice. It is halakhically permitted and acceptable due to its blood-red colour, which reminds us of the sacrifice.
- Olives - Symbolizing our hopes for peace in the Middle East.

Elijah's Cup

The fifth ceremonial cup of wine is poured during the Seder. It is left untouched in honour of Elijah, who, according to tradition, will arrive one day as an unknown guest to herald the advent of the Messiah. During the Seder dinner, biblical verses are read while the door is briefly opened to welcome Elijah. In this way, the Seder dinner not only commemorates the historical redemption from Egyptian bondage of the Jewish people but also calls to mind their future redemption when Elijah and the Messiah shall appear.

Miriam's Cup

Another relatively new Passover tradition is that of Miriam's cup. The cup is filled with water and placed next to Elijah's cup. Miriam was the sister of Moses and a prophetess in her own right. After the exodus when the Israelites were wandering through the desert, just as Hashem gave them Manna to eat, legend says that a well of water followed Miriam and it was called 'Miriam's Well'. The tradition of Miriam's cup is meant to honour Miriam's role in the story of the Jewish people and the spirit of all women, who nurture their families just as Miriam helped sustain the Israelites.

Order! Order!

The word 'seder' translates literally to 'order', from the Hebrew lesader, לסדר, an order to the proceedings.

Here is the order we will follow during this Passover Seder:

Kadesh - Recite the kiddush | **Urchatz** - Wash the hands |
Karpas - Eat a green vegetable | **Yachatz** - Break the middle matzah |
| **Magid** - Tell the Pesach story | **Rakhtzah** - Wash the hands |
Motzi - Say the Ha-Motzi | **Matzah** - Say the blessing for matzah |
Maror - Eat the bitter herb | **Korekh** - Eat bitter herb with matzah |
Shulkhan Orekh - Serve the festive meal | **Tzafun** - Eat the Afikoman
| **Barekh** - Say the grace after meals | **Hallel** - Recite the Hallel |
Nirtzah - Conclude the seder



Opening Prayer

Long ago in this season, our people set out on a journey. On such a night as this, Israel went from degradation to joy. We give thanks for the liberation of days gone by. And we pray for all who are still bound. Eternal God, may all who hunger come to rejoice in a new Passover. Let all the human family sit at Your table, drink the wine of deliverance, eat the bread of freedom:

Freedom from bondage and freedom from oppression

Freedom from hunger and freedom from want

Freedom from hatred and freedom from fear

Freedom to think and freedom to speak

Freedom to teach and freedom to learn

Freedom to love and freedom to share Freedom to hope and freedom to rejoice

Soon, in our days.

Amen.

- Adapted from *Gates of Freedom*, (New Jersey: Behrman House, 1982), p3.

Candle Lighting

ברוך אתה אלהינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של (שבת ושל) יום טוב.

BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM A-SHER KI-DE- SHA-NU
BE-MITZ-VO-TAV V'TZI-VA-NU L'HAD-LIK NER SHEL (SHABBAT V'SHEL) YOM TOV.

Blessed are You, Lord our God, ruler of the universe who makes us holy with commandments and commands us to light the (Shabbat and) festival lights.

ברוך אתה ה' אלהינו מלך העולם, שהחיינו וקימנו והגיענו לזמן הזה.

BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM SHE-HE-CHE-YA NU
V'KI-YE-MA-NU V'HIG-I-YA-NU LAZ-MAN HA-ZEH.

Blessed are You, Lord our God, ruler of the universe, who has kept us alive, sustained us, and enabled us to celebrate this joyous occasion.

Children's Blessing

יְשִׁמְחַ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה
יְשִׁמְעִיחַ אֱלֹהִים כְּסָרָה, כְּרִבְקָה, כְּרָחֵל, וְכִלְאָה
יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.
יְאִיר יי פְּנֵיו אֵלֶיךָ וְיַחֲנֹךְ.
יֵשָׁא יי פְּנֵיו אֵלֶיךָ, וְיִשֵּׁם לְךָ שְׁלוֹם.

Yesimcha elohim k'efraim v'chimenashe. Yesimeich elohim k'sara, rivka, rachel v'leah.
Yevarech'cha Adonai v'yishm'recha. Yaeir Adonai panecha eilecha vichunecha. Yisa
Adonai panav eilecha v'yasem lecha shalom.

May God make you as Ephraim and Manasseh.
May God make you as Sarah, Rebekah, Rachel and Leah.
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 for all time.



First Cup of Wine

The following sentence is a kabbalistic "Kavanah" or intention, aimed at encouraging us to sanctify and drink our wine with the holy intention of connecting transcendence and immanence, God far above with God deep within. I take upon myself the mitzvah (connective-commandment) of this first of four cups of wine, in the name of the unification of the Holy Blessed One with Shekhinah. Tonight we will drink four cups of wine. Our tradition abounds with explanations of this custom.



It has been said that the four cups represent the four corners of the universe, for we seek freedom everywhere and symbolize the four seasons of the year, for freedom must be scrupulously guarded at all times.

It has been said the four cups represent the four ancient empires that tyrannized Israel and have since passed away, for tyranny will pass away once and for all when the messianic dream is realized. Our Sages taught that the four cups of wine symbolize God's four promises to save our people:

"I will bring you out; I will deliver you. I will redeem you. I will take you to be My people" (Exodus 6:6,7).

We can also think of the four cups as representing four types of freedom. The first cup represents physical freedom, the most basic freedom of all. Our ancestors could not accept the covenant of the Torah while they were in Egypt because, as slaves, they lacked the freedom to determine the course of their own lives. Not all Jews in our world are fully free to live as Jews.

We dedicate the first cup of wine to all those who still seek their physical freedom and safety. As Jews, it is our responsibility to help them; on this seder night, we rededicate ourselves to that sacred purpose.

May we soon share our freedom and our joy with all our brethren.



קִדְשׁ Kadesh

Blessed are You, The Eternal One, Sovereign of the universe, who has created the fruit of the vine.

Blessed are You, The Eternal One, Sovereign of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly festivals for joy, and special times for celebration, this Passover, this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with festive revelations of Your holiness, happiness and joy, You have granted us joyfully the holidays. Blessed are You, The Eternal One, who sanctifies Israel and the festivals.

Blessed are You, The Eternal One, Sovereign of the universe, who has sustained us, maintained us and enabled us to reach this moment.

And we drink the first glass of wine. Lechayim!

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
עַם וְרוֹמַמְנוּ מִכָּל לֶשׁוֹן
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ
יְיָ אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים
לְשִׂמְחָה, חַגִּים וְזִמְנִים
לְשִׂשׁוֹן, אֶת יוֹם חַג הַמִּצּוֹת
הַזֶּה, זְמַן חֲרוּתְנוּ, מִקְרָא
קֹדֶשׁ, זִכָּר לִיציאת מִצְרַיִם
כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים, וּמוֹעֲדֵי קֹדֶשׁךָ
בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחֲלָתָנוּ
בָּרוּךְ אַתָּה יְיָ מִקְדָּשׁ יִשְׂרָאֵל
וְהַזִּמְנִים

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהֵחִיבֵנו וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזִמְנָן הַזֶּה.

רַחֵץ RechitzU

This symbolic hand-washing recalls Miriam's Well. This well followed Miriam, sister of Moses, through the desert. Filled with waters of life, the well was a source of strength and renewal to all who drew from it. One drink from its waters was said to alert the heart, mind and soul, and make the meaning of the Torah clear. When we wash hands again later, we will say blessings to sanctify that act. This hand washing is purely symbolic, and therefore the blessing is **unspoken**.

Karpas כַּרְפָּס

Karpas - the green vegetable.

It is spring in Israel. The air is growing warmer. The trees are budding. Flowers are blooming. Pesach is a springtime holiday. The karpas remind us of springtime and hope. Sometimes we despair of the evil in our world. Pesach calls us to keep hope alive and blooming. Now we dip the karpas in saltwater because tears taste salty. We not only remember the tears our people cried in Egypt when they were slaves, but we also taste them. May we never be so comfortable that we become complacent, forgetting the pain of others. Take karpas dip them in saltwater and say the blessing before eating:

Blessed are You, The Eternal One,
Sovereign of the universe,
who creates the fruit of the earth.

בָּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

Yahatz יָחַץ

Yahatz - the bread of affliction
There are three matzot under the
cloth on the matzah plate.

We take half of the middle matzah to
be our afikomen, which means
"dessert." The afikomen is then
hidden for the children to find after
dinner.

We save the other half for the
blessings later in our seder service.



Magid מגיד

Uncover the Matzah plate, hold it up in the air and recite:

Ha lachma anya dee achalu avhatana b'ara d'meetzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.

הָא לַחְמָא אַנְיָא דִּי אֲכָלוּ אַבְהָתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דִּעְכְּפֵינ יִיטִי וְיִיכֹל, כָּל דִּעְצְרֵיכ יִיטִי וְיִעֲפֹסַח. הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא אַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרֵין

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

Why three?

Traditionally, seders require three matzot. Why three?

Three are our patriarchs, Abraham, Isaac and Jacob.

Three are the tenses hinted at in God's unpronounceable name.

Three matzot can also represent one point of view, an opposing point of view, and the compassionate understanding which bridges them both.

Magid, the Hebrew word for "story," is at the root of the word Haggadah. In retelling the story of the Exodus, we speak ourselves into our communal past.



Miriam's Cup

Filling Miriam's Cup follows the second cup of wine, before washing the hands. **Raise the empty goblet and say:**

Miriam's cup is filled with water, rather than wine. We invite women of all generations at our Seder table to fill Miriam's cup with water from their own glasses.

Pass Miriam's cup around the table(s); explain the significance of filling

Miriam's cup with water: a Midrash teaches us that a miraculous well accompanied the Israelites throughout their journey in the desert, given by God because of the merit of Miriam, the prophetess. Miriam's optimism and faith also was a spiritual oasis, giving them the confidence to overcome the hardships of the Exodus. Like Miriam, Jewish women in all generations have been essential for the continuity of our people.

As keepers of traditions, women passed down songs and stories, rituals and recipes, from mother to daughter, from generation to generation. Let us each fill the cup of Miriam with water from our own glasses, so that our daughters may continue to draw from the strength and wisdom of our heritage.

When Miriam's cup is filled, raise the goblet and say:

Yehi ratzon milfanecha, adonai eloheinu, velohei avoteinu, borei ha'olam: shetishm'reinu ut'kaymeinu bamidbar chayeinu im mayim chayim. V'titen lanu et hachizzuk v'et hachomchah l'daat she'tzmichat geulateinu nimtza baderech chayim lo rak b'sof haderech.

"You abound in blessings, God, creator of the universe, Who sustains us with living water. May we, like the children of Israel leaving Egypt, be guarded and nurtured and kept alive in the wilderness, and may You give us the wisdom to understand that the journey itself holds the promise of redemption. AMEN."

-Rabbi Susan Schnur

Next, tell the story of a Jewish woman you admire. Begin by saying:

Each Passover, we dedicate Miriam's cup to a Jewish woman who has made important contributions to achieving equality and freedom for others.

This year, we honour...

A Story About Stories

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

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

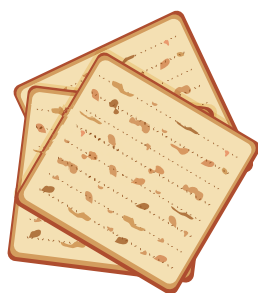
Still later, Rabbi Moshe-Leib of Sasov, in order to save the Jewish people, would go into the forest and say: "I cannot light the fire, I do not know the prayer, but I know the place." Then it fell to Rabbi Israel of Rizhyn to overcome misfortune. Sitting in his house, his head in his hands, he spoke to God: "I am unable to light the fire and I do not know the prayer; I cannot even find the place in the forest. All I can do is tell the story, and this must be sufficient." And it was sufficient.

- Adapted from *The Rheingold Family Haggadah*, sirius.com/~ovid/haggadah.html

From Open Closed Open

And what is my life span? I'm like a man gone out of Egypt:
the Red Sea parts, I cross on dry land,
two walls of water, on my right hand and on my left.
Pharaoh's army and his horsemen behind me.
Before me the desert, perhaps the Promised Land too.
That is my life span.

- Yehuda Amichai



פסח

מה נשתנה Ma Nishtana

The Questions

It is traditional for the youngest in age or spirit at a seder to ask four questions (it's actually one question with four answers). We know the question, and we know the answers, but we ask anyway because there is always something to learn. No matter how "wise" we become, we must remember to question.

מה נשתנה הלילה הזה מכל הלילות
שבכל הלילות

אנו אוכלין חמץ ומצה,
הלילה הזה - כלו מצה?
Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?
She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.

שבכל הלילות
אנו אוכלין שאר ירקות,
הלילה הזה מרור?
Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.

שבכל הלילות
אין אנו מטבילין אפילו פעם אחת,
הלילה הזה שתי פעמים?
Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.

שבכל הלילות
אנו אוכלין בין יושבין ובין מסבין,
הלילה הזה כלנו מסבין?
Sheb'khol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah hazeh kulanu m'subeen.

Why is this night of Passover different from all other nights of the year?

אנו אוכלין חמץ ומצה

1. On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?
2. On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?
3. On all other nights, we do not dip vegetables even once, why on this night do we dip twice?
4. On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?



The Four Children

ארבעת הבנים

On four occasions, the Torah instructs parents to teach their children the story of the Passover. Thus the Sages inferred that there are four types of children.

Wise Children ask: "What is the meaning of the duties, laws and rules which God has commanded?" Such children should be taught everything, for their minds are open to learning about and appreciating, our heritage.

Wicked Children ask: "What does this service mean to you?" To you and not to us. Since such children cut themselves off from the community of Israel, we respond: "I do this because of what God did for me when I came out of Egypt." For me and not for them, for had they been there, they would not have left Egypt with us.

Simple Children ask: "What does this mean?" To them, we say: "With a mighty hand God led us out of Egypt, out of the House of Bondage."

And to children who do not know how to ask, we begin by explaining that our Torah commands: "You shall tell your child on that day."

The four children represent attitudes more than types of people. All four children are in each of us; each is a face we sometimes show.



The Four Daughters

ארבעת הבנות

The Torah spoke of four daughters: One wise, one angry, one simple and one who knows not how to enquire.

The wise one, what says she? "What are the meanings of the testimonies, the statutes, and the ordinances, which our fathers and mothers passed down to you?"

Then you shall tell her: "Testimonies" – for our mothers, too, witnessed that same miracle. "Statutes" – for statutes were given to us to walk in their shade and to meditate in them, as it is said: "and I will meditate in Your statutes" (Psalms 119). "Ordinances" – for words, poetry, regenerating interpretation, betterment and tikkun, to which we are committed.

The angry one, what says she? "What do you mean by this service?"

You spread your arms towards her and say: you, too, have part in this night of exodus, as it is said: "As the reward for righteous women ... were the Israelites delivered from Egypt." (Babylonian Talmud, Sotah 11 b), and therefore you deserve to have your voice sound rejoicing in the song of freedom, as it was said about Miriam the prophetess: "and all the women went out after her with timbrels and with dances" (Exodus 15, 20).

The simple one, what says she? What is this?

And you say to her: "In every generation man must regard himself as if he came out of Egypt". 'Man' – each person, as it is said: "male and female created He them ... and called their name Man" (Genesis 5, 2). "Himself," why? As each and every one of us has an Egypt, which we are ordered to recognize, which we are ordered to exit, which we are ordered to expel from within us.

The one who does not know how to enquire - You open and tell her: "lift up your voice with strength; lift it up, be not afraid" (Isaiah 40, 9) "for sweet is your voice, and your countenance is comely" (Song of Songs 2, 14). Our power is diminished, and our conversation less worthwhile, without you.

"We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds we will go; for we must hold a feast unto the Lord" (Exodus 10, 9) as we are all party to the exodus.

May we, in the joy of our freedom, be attentive to the voices of all people of the world.



The Four Daughters

ארבעת הבנות

Approximately 4000 years ago our people were slaves in Egypt. If God had not brought us out of Egypt, we would still be slaves there. Every year we retell the story, because it is our people's story and because it is wonderful to tell.

We also retell this story each year to remind ourselves of the importance of human freedom. The story of our people's Exodus from Egypt reminds and reassures us that freedom is possible; deliverance can come; salvation is within our reach.

May we, in our lives, help the dream of redemption become a reality.

Nearly 4000 years ago there was a famine in the Land of Israel. Our ancestor Jacob took his family and settled in Egypt, where there was plenty of food. The children of Jacob lived well in Egypt. They became a great nation, powerful and numerous. Later, a new king came to the throne of Egypt. He feared the Israelites because there were so many of us. He said, "If there is a war, they will join our enemies and fight against us." So Pharaoh forced our people to become his slaves. He ordered us to make bricks and build buildings for him. Taskmasters were set over us; they imposed heavy labour and we built the cities of Pithom and Raamses. We cried out to God for help and God heard our plea, saw our suffering and responded to our oppression.

God remembered the covenant with our ancestors Abraham, Isaac and Jacob. Pharaoh refused to let us go free, so God brought Ten Plagues to the land of Egypt: blood, frogs, lice, insects, cattle disease, boils, hail, locusts, darkness, and the slaying of the first-born sons of the Egyptians. When Pharaoh's own son died he finally agreed to let us go.

Rabbi Aaron Samuel Tamaret of Mileitchitz explained: "God alone executed the judgment of death: 'For I will go through the land of Egypt that night. I and not any intermediary.' The Holy One, blessed be God, could have given the Israelites the power to avenge themselves upon the Egyptians, but God did not want to sanction the use of their fists for self-defence even at that time. While at that moment they might merely have defended themselves against evil-doers, by such means the way of the fist spreads through the world, and in the end defenders become aggressors.



The Ten Plagues

עשרת המכות

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

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



Dam



Ts'fardeya



Kinim



`Arov



Dever



Sh'chin



Barad



Arbeh



Choshekh



Makat B'khorot

The Jews left Egypt at midnight in such a hurry that they did not have time to let their bread dough rise. They baked it immediately and it came out flat and hard, this became the first matzah.

Our people escaped to the Red Sea with the Egyptians in hot pursuit. Rabbi Judah says: When the Israelites stood at the shore of the Red Sea, one said: "I do not want to go down to the sea first," and another said: "I do not want to go down to the sea first, either." While they were standing there deliberating, Nachshon the son of Aminidav leapt up, ran down to the shore, and jumped into the swirling waters. The waters rose around him and he began to drown. At the same time, Moses stood reciting long prayers before the Holy One. God said to him: "Moses, my friend is sinking in the water and the sea is closing in upon him; the enemy is pursuing and you stand there reciting long prayers!" Moses said before God: "Ruler of the universe, what else can I do?"

The Ten Plagues & Dayenu

God replied: "Lift up your staff!" Moses lifted his staff. The waters parted and the Israelites crossed over to dry land. Salvation comes to those who work, together with God, to bring it. From the Red Sea, our people travelled on to Mount Sinai where God gave them the Torah.

At Sinai, we entered into our Covenant with God, which sustains us to this day and teaches us to cherish a vision of the world free of Pharaohs, slavery, and plagues. God did many wonderful things for us. God brought us out of Egypt, gave us the Shabbat, gave us the Torah and brought us into the Land of Israel. Any one of these would have been enough. Therefore we sing Dayenu which means, "it would have been enough for us."

Dayenu

The word "Dayenu" means approximately "it would have been enough", "it would have been sufficient", or "it would have sufficed". This traditional up-beat Passover song is over one thousand years old. The earliest full text of the song occurs in the first medieval Haggadah, which is part of the ninth-century Seder Rav Amram. The song is about being grateful to The Eternal for all the gifts he gave us, while counting them.

אלו הוציאנו ממצרים דינו
אלו נתן לנו את השבת דינו
אלו נתן לנו את התורה דינו

I-LU HO-TZI-A-NU MI-MITZ-RA-YIM DAYAY-NU (chorus)
I-LU NA-TAN LA-NU ET HA-SHA-BAT DA-YAY-NU (chorus)
I-LU NA-TAN LA-NU ET HA-TO-RAH DA-YAY-NU (chorus)

Had God only taken us out of Egypt, it would have been enough for us. Had God only given us the Shabbat, it would have been enough for us. Had God only given us the Torah, it would have been enough for us.



The Second Cup of Wine

Midrash relates that when the Egyptians were drowning in the Reed Sea, the angels wished to join in Israel's song of victory by singing "Halleluyah," but God rebuked them, saying: "How can you sing Hallelujah when My creatures are drowning?" In this spirit, we fill our second cup of wine only halfway; our gladness is diminished by any human suffering, even the suffering of our enemies. The second cup of wine symbolizes intellectual freedom—freedom of the mind. Closed minds lead to misunderstanding and human suffering. We need to open our minds to new ideas and try to understand the ideas and beliefs of others. Knowledge and understanding will lead to greater freedom for everyone in our world.

The second cup of wine represents God's second declaration of redemption: "I will free you from slavery."

Raise the second glass of wine and recite:

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

Blessed are You, The Eternal One, Sovereign of the universe,
who has created the fruit of the vine.

Drink the second glass of wine.



רחצה Rachtzah

**Invite the participants to wash their hands
and recite the blessing**

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Blessed are You, Eternal One, Sovereign of the
universe: You sanctify us with Your
commandments, and enjoin us to wash our
hands.



פסח מצה מרור Maror Matzah Pesach

רבן גמליאל היה אומר כל שלא אמר שלדה דברים אלו בפסח לא יצא ידי
חובתו ואלו הן פסח מצה ומרור

Rabban Gamaliel said: We have not fulfilled our duty until we have explained these
three symbols: Pesach, Matzah and Maror.

Jewish tradition grows by accretion. Rabban Gamaliel cherished three symbols and
tonight we will explain seven. One for each day of the week; one for each of the
seven lower sefirot/aspects of divinity. And they are...

Maror, Matzah, Pesach.



Pesach פסח

Holding up the shank bone or beetroot.

The Lamb Shank (or boiled beetroot for those who are uncomfortable with using a lamb bone) on the seder plate is a token of remembrance of the paschal sacrifice. It is halakically permitted and acceptable due to its blood-red colour, which reminds us of the sacrifices we have made to survive.

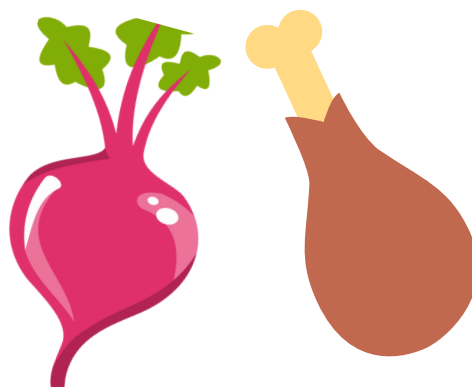
Before the tenth plague, our people slaughtered lambs and marked our doors with blood: because of this marking, the Angel of Death passed over our homes and our firstborns were spared.

Pesach was the name of the lamb offering our ancestors brought to the Temple in antiquity in this season. It relates to the word Pesach, passed over, as the Angel of Death passed over our homes during the tenth plague; the name of tonight's festival derives from this.

Why was the lamb chosen for sacrifice? Because this is the animal that the Egyptians worshipped. The shank bone on our seder plate symbolizes our rejection of idolatry. Idolatry has taken a different form in every age. In our own time, we have witnessed the results of idolatry when people place complete, unquestioning faith in someone or something other than God.

This occurred in Germany, where eleven million souls, including six million of our own people, were tragically and cruelly lost.

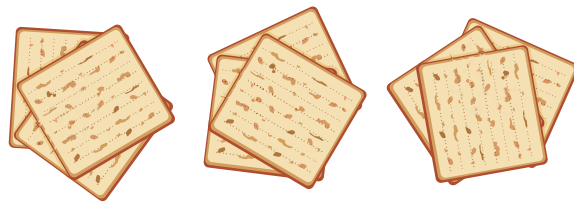
The presence of the shank bone on our seder plate reminds us of our obligation to combat idolatry whenever and wherever we encounter it, in order to ensure the spiritual freedom of all.



מצה Matzah

Holding up a piece of matzah.

What is the meaning of the matzah? Matzah reminds us of the dough our people baked the night they left Egypt. We left in such a hurry that we did not have time to allow the dough to rise.



מרור Maror

Holding up the bitter herbs.

What is the meaning of the maror? It is bitter and eating it makes us cry. On Passover, we try to feel the bitterness of slavery and shed the tears our people shed when they were enslaved in Egypt.

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

The egg, symbolizes creative power, our rebirth.

The parsley represents the new growth of spring, for we are earthy, rooted beings, connected to the earth and nourished by our connection.

The saltwater of our tears, both then and now.



What About the Orange and Olive?

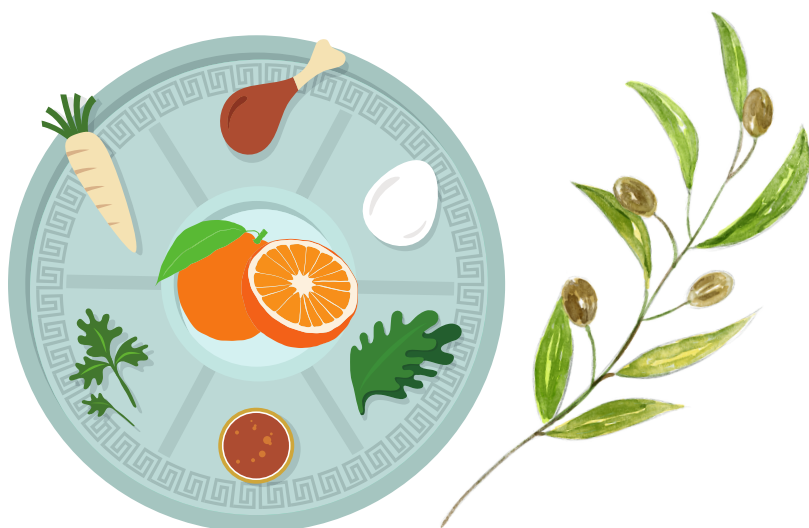
In the early 1980s, Susannah Heschel attended a feminist seder where bread was placed on the seder plate, a reaction to a rebbetzin who had claimed lesbians had no more place in Judaism than bread crusts has at a seder. "Bread on the seder plate...renders everything chametz, and its symbolism suggests that being lesbian is transgressive, violating Judaism," Heschel writes. "I felt that orange was suggestive of something else: the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life. To speak of slavery and long for liberation demands that we acknowledge our own complicity in enslaving others."

- Heschel, Susannah, from "Orange on the Seder Plate," in *The Women's Passover Companion: Women's Reflections on the Festival of Freedom*, (Jewish Lights, 2002), p.73.

An additional item on our seder plate, therefore, is an orange, representing the radical feminist notion that there is—there must be—a place at the table for all of us, regardless of gender or sexual orientation. May our lives be inclusive, diverse, welcoming, and fruitful.

Finally, the olive, the last item on our seder plate.

After the flood, Noah's dove brought back an olive branch as a sign that the earth was again habitable. Today ancient olive groves are destroyed by violence, making a powerful symbol of peace into a casualty of war. We keep an olive on our seder plate as an embodied prayer for peace, in the Ukraine and Russia, in Israel, the Middle East and every place where war destroys lives, hopes, and the freedoms we celebrate tonight.



Rachtzah רַחֲצָה

Invite the participants to wash their hands and recite the blessing

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְצִוָּנוּ עַל נְטִילַת יָדִים.

Blessed are You, Eternal One, Sovereign of the universe: You sanctify us with Your commandments, and enjoin us to wash our hands.

Motzi/Matzah - Bless and Eat

מוציא מצה

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

Blessed are You, Eternal One, Sovereign of the universe: You cause the earth to bring forth bread.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא
לֶחֶם מִן הָאָרֶץ.

Blessed are You, Eternal One, Sovereign of the universe: You sanctify us by Your commandments and enjoin us to eat matzah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְצִוָּנוּ עַל
אֲכִילַת מַצָּה.

BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM A-SHER KI-DE-SHA NU
B'MITZ-VO-TAV V'TZI-VA-NU AL A-CHI-LAT MA-TZA



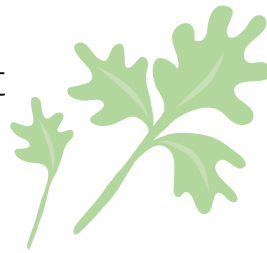
All take a piece of Matzah and eat it while leaning to the left

מרור Maror

Why do we eat maror? Maror represents the bitterness of bondage. Why do we eat haroset? It symbolizes the mortar for the bricks our ancestors laid in Egypt. Though it represents slave labour, haroset is sweet, reminding us that sometimes constriction or enslavement can be masked in familiar sweetness. Eating the two together, we remind ourselves to be mindful of life with all its sweetness and bitterness and to seek a balance between the two.

Take a small piece of the Maror, dip it into the Charoset, and recite the following blessing and then eat the Maror:

Blessed are You, Lord our God, ruler of the universe, who makes us holy with commandments and commands us to eat maror.



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

BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU ME-LECH HA-O-LAM A-SHER KI-DE-SHA-NU
B'MITZ-VO-TAV V'TZI-VA-NU AL A-CHI-LAT MA-ROR.

כּוֹרֵךְ Korech

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

Everyone eats a Hillel Sandwich: maror between two pieces of matzah. In the tradition of Hillel, we follow the custom of making a matzah and maror sandwich. We eat the maror of slavery together with the matzah of freedom. In times of slavery, there is always the hope of freedom. In times of freedom, there is always the memory of slavery.



Shulchan Orech שלחן עורך

It's meal time.
Bon appetit!

Tzafun צפון

Find the afikoman and distribute it to all who are seated at the table. When the Temple still stood in Jerusalem, it was customary to make an offering of a paschal lamb at this season. Now we eat the afikoman in memory of the offering. Tzafun means “hidden,” and the afikoman is usually hidden for children to find.

Why end the meal this way? Because we want the dinner to end with the taste of slavery/freedom in our mouths—thus the taste of matzah, rather than some unrelated sweet. And this explains eating matzah late, not the charade of hiding it.

The hiding works on two levels:

1. It intrigues the children and keeps them involved,
2. It allows us to affirm our sense of the Hidden and Mysterious.

Through this theory, we hide the larger half of the broken matzah because we are affirming that there is more that is hidden and mysterious in the world than any information we can gather.

- Adapted from a text by Rabbi Arthur Waskow, at shalomctr.org



בִּרְךְ *Barech*

Refill everyone's wine glass

We now say grace after the meal, thanking The Eternal for the food we've eaten. On Passover, this becomes something like an extended toast to God, culminating with drinking our third glass of wine for the evening.

Let us praise God whose bounty we have eaten and whose goodness fills the world, bringing freedom to those in slavery and dignity to those suffering degradation.

Leader:

רְבוֹתֵי י, נְבָרְךְ

RA-BO-TAI N'VA-REIKH.

Response:

יְהִי שֵׁם יי מְבָרַךְ מֵעַתָּה הוֹעֵד עוֹלָם

YE-HI SHEIM A-DO-NAI M'VO-RACH MEI-A-TA V'AD O-LAM.

Leader:

בְּרִשּׁוֹת מְרִנָּן וְרִבְּנָן וְרְבוֹתֵי, נְבָרַךְ אֱלֹהֵינוּ שֶׁאֲכָלְנוּ מִשְׁלֹ

BI-R'SHUT M'RA-NAN V'RA-BA-NAN V'RA-BO-TAI, NE-VA-REICH E-LO-HEI-NU SHE-A-CHAL-NU MI-SHEL-O

Response:

בָּרוּךְ אֱלֹהֵינוּ שֶׁאֲכָלְנוּ מִשְׁלוּבָטוּבוֹ חַיִּינוּ

BA-RUCH E-LO-HAY-NU SHE-A-CHAL-NU MI-SHEL-O U-V'TU-VO CHA-YI-NU

Leader:

בָּרוּךְ אֱלֹהֵינוּ שֶׁ אֲכָלְנוּ מִשְׁ לוֹ וְבִטּוֹבוֹ חַיִּינוּ

BA-RUCH E-LO-HAY-NU SHE-A-CHAL-NU MI-SHEL-O U-V'TU-VO CHA-YI-NU.

Together:

מֶלֶךְ הָעוֹלָם הֵזֵן אֶת הָעוֹלָם כּוֹלֵו בְּטוֹבוֹ בְּחֵן וּבְחֶסֶד וּבְרַחֲמִים

הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד

בְּטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל יַחֲסֹר לָנוּ מִזֶּן לְעוֹלָם וְעַד



ברך Barech

בעבור שמו הגדול כי הוא אל זן ומפרנס לכל ומטיב לכל ומכין מזון לכל בריות אשא
ברא. ברוך אתה " הזן את הכל

BA-RUCH HU U-VA-RUCH SH'MO. BA-RUCH A-TA A-DO-NAI, E-LO-HAY-NU ME LECH
HA-O-LAM, HA-ZAN ET HA-O-LAM KU-LO B'TU-VO, B'CHEIN, B'CHE-SED U'V'RA-CHA-
MIM, HU NO-TEIN LE-CHEM L'CHOL BA-SAR, KI L'O-LAM CHAS DO U'V'TU-VO HA-GA-
DOL, TA-MID LO CHA-SAR LA-NU, V'AL YECH-SAR LA NU MA-ZON L'O-LAM VA-ED, BA-
A-VUR SH'MO HA-GA-DOL. KI HU EIL ZAN U M'FAR-NEIS LA-KOL U-MEI-TIV LA-KOL U-
MEI-CHIN MA-ZON L'CHOL B'RI-YO TAV A-SHER BA-RA. BA-RUCH A-TA, A-DO-NAI, HA-
ZAN ET HA-KOL.

ובנה ירושלים עיר הקודש במהרה בימינו . ברוך אתה " , בונה ברחמיו ירושלים אמן

U-VE-NEI YE-RU-SHA-LA-YIM IR HA-KO-DESH BI-M'HEI-RA V'YA-MEI-NU. BA RUCH A-
TA A-DO-AI, BO-NEH B'RA-CHA-MAV YE-RU-SHA-LA-YIM, A-MEIN.

עושה שלום במרומיו , הוא יעשה שלום עלינו ועל כל ישראל. ואמרו אמן

O-SEH SHA-LOM BI-M'RO-MAV, HU YA-A-SEH SHA-LOM A-LEI-NU V'AL KOL YIS-RA-EIL
V'I-ME-RU, A-MEIN

" י עוז לעמו לעמו יתן, " יברך את עמו בשלום

A-DO-NAI OZ L'A-MO YI-TEIN, A-DO-NAI Y'VA-REICH ET A-MO VA-SHA-LOM.

Let us praise God. Praised be the name of God, now and forever! Blessed is our God,
of whose abundance we have eaten. Blessed is our God, of whose abundance we
have eaten, and by whose goodness we live. Blessed is the One Who Is.

Blessed is the Lord our God, Ruler of the universe, whose goodness sustains the
world.



Barech בָּרַךְ

The God of grace, love and compassion is the Source of food for all who live, for God's love is everlasting. Through God's great goodness we do not lack and will not ever lack.

For God is in the goodness that sustains and nourishes all, providing food enough for every living being.

Blessed is the Lord, Source of food for all who live.

O, let Jerusalem, the holy city, be renewed in our time.

Blessed is the Lord, by whose compassion we will see Jerusalem renewed and at peace.

Amen.

(On Shabbat)

May the Merciful One help us to see the coming of a time that is all Shabbat.

May God who causes peace of reign in the high heavens, let peace descend on us, on all Israel, and all the world and let us say: Amen.

The Lord will give strength to God's people. The Lord will bless our people with peace. Let us praise the Eternal, of Whose bounty we have partaken and by Whose goodness we live.

On this Festival of Matzot, inspire us to goodness. On this Festival of Freedom, make us a blessing.

On this Festival of Pesach, preserve us in life. All Merciful, You are our Source. Sustain us with honourable work. Make us worthy of the promise of a world that is yet to come.

May the One who blessed Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this home, this table, and all assembled here; and may all our loved ones share our blessing.

May the One who brings harmony into the spheres on high bring peace to the earth for all humanity.

Amen.

הלל Hallel

הללו את יהוה כל גוים שבחובו כל האמים, כי יגבר עלינו חסרו ואמת יהוה לעולם הללויה

Hal'lu et Adonai, kol goyim, shab'chuhu, kol ha'umim. Ki gavar aleinu chasdo, ve'emet Adonai l'olam, halleluyah.

Give thanks to the Eternal, all you nations; praise him, all you peoples! For his kindness overwhelms us, and the truth of the Eternal is forever, Halleluyah!

The Third Cup of Wine

The third cup of wine symbolizes spiritual freedom. Our people have known the need for spiritual resistance for many ages. Even in the worst of circumstances, we have maintained our dignity and identity as Jews. Even in the concentration camps, many Jews scrupulously observed Halakhah in defiance of the oppression they suffered at the hands of the Nazis.

One such Jew addressed this question to Rabbi Ephraim Oshry: "Should a Jew, having to perform forced labour for the Nazis, continue to recite the benediction in the morning prayers: 'We praise You, Adonai our God, Ruler of the universe, who has not made me a slave?'" Rabbi Oshry responded: "Heaven forbid that we should give up reciting this berakhah (blessing)! On the contrary, now of all times, we are obliged to say this berakhah so that our adversaries and tormentors realize that, although we are in their power to do with us as their wicked machinations devise, we nonetheless perceive ourselves not as slaves, but as free people, prisoners for the time being, whose liberation will soon come."

Let us seek the spiritual freedom that generations before us sacrificed to maintain. Let us open our hearts and minds to experience God in our own lives.

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.
We praise God, Ruler of Everything, who creates the fruit of the vine.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן



Before We Open the Door



You are encouraged before we open the door for Eliahu Hanavi, as part of this seder, to sit quietly and ask deep inside:
"What questions are so important for our lives going on after Pesach that we would want to invoke the presence of Eliahu Hanavi so that we can pose them to him?"

Then, when we sing "Eliahu Hanavi, Eliahu Hatishby ", and we open the door, we should sit quietly and try to address the questions to Eliahu from within our deepest places; and not rush to resume the Seder.

Please wait at this time for what you might hear as Eliahu's response for us. In this way, we can all experience the wonderful grace of Giluy Eliahu / the revelation that comes to us through Elijah.

- *Rabbi Zalman Schachter Shalomi*
via his blog www.rzlp.org

Miriam and Elijah

Three thousand years ago, a farmer arose in the Middle East who challenged the ruling elite. In his passionate advocacy for common people, Elijah created a legend that would inspire generations to come.

Elijah declared that he would return once each generation in the guise of someone poor or oppressed, coming to people's doors to see how he would be treated. Thus would he know whether or not humanity had become ready to participate in the dawn of the Messianic age. He is said to visit every seder and sip there from his cup of wine.

Tonight we welcome two prophets: not only Elijah but also Miriam, sister of Moses. Elijah is a symbol of messianic redemption at the end of time; Miriam, of redemption in our present lives. Miriam's cup is filled with water, evoking her Well which followed the Israelites in the wilderness. After the crossing of the Red Sea, Miriam sang to the Israelites a song. The words in the Torah are only the beginning:

Sing to God, for God has triumphed gloriously; Horse and driver, God has hurled into the sea. So the Rabbis asked: Why is the Song of Miriam only partially stated in the Torah? And in midrash is found the answer: the song is incomplete so that future generations will finish it. That is our task.

- *Miriam's Well*, p. 28



Elijah's Cup

Tradition holds that we reserve a special cup of wine for the prophet Elijah. At each seder, we open our door so that the spirit of Elijah may enter our homes and our lives. According to one legend, Elijah takes a drop of wine from every seder in the world, bottles all the wine and distributes the bottles to Jews who are too poor to buy wine for their own seders.

Elijah's cup represents the promise of messianic freedom. It symbolizes a time that has not yet come, but for which we yearn and pray. The cup of Elijah is a cup from which we cannot drink until the redemption is complete until the world is whole and at peace, until justice and compassion reign where corruption and bigotry now hold sway. And lest we despair of that time ever arriving, let us take hope from the words of a child who had no reason to hope, yet did:

"That's the difficulty in these times: ideals, dreams, and cherished hopes rise within us, only to meet the horrible truth and be shattered. It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery and death. I see the world gradually being turned into a wilderness. I hear the ever-approaching thunder, which will destroy us too. I can feel the sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquillity will return again. In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out."

- From *The Diary of Anne Frank*

Generations that came before us feared to open their doors. Elijah, we welcome you into our homes and into our hearts. May your message of a world redeemed from pain, injustice and hatred inspire us to become God's partners in bringing closer the messianic age. As we open the door for the prophet Elijah, we sing:

אליהו הנביא אליהו התשבי , אליהו הגלעדי,
במהרה בימינו יבוא אלינו עם משיח בן דוד

EI-LI-YA-HU HA-NA-VI, EI-LI-YA-HU HA-TISH-BI, EI-LI-YA-HU EI-LI-YA-HU EI LI-YA-HU HA-GIL-A-DI.
BIM-HEI-RA VE-YA-MEI-NU, YA-VO EI-LEI-NU; IM MA-SHI-ACH BEN DA-VID, IM-MA-SHI-ACH BEN
DA-VID.

Elijah the prophet, Elijah the Tishbite, Elijah the Gileadite; may he soon come and bring the
Messiah, son of David.

Miriam's Cup

We also honour the prophet, Miriam, by setting aside a cup of water, a reminder of the miraculous well that midrash tells us accompanied the Israelites through the wilderness, Miriam's account.

The well was a source of life, strength, and optimism. May we draw strength and courage from the memory of Miriam's well.

In remembering Miriam, we say:

O God, Creator of the universe, You bless us abundantly.

You sustain all Your creatures with life-giving water, and You sustain us, the Jewish People, with mayim-chaim, the life-giving waters of Torah.

May we draw wisdom and compassion from the well of Torah to share with the world.

Open the door for Elijah and Miriam; rise.

You abound in blessings,
God, creator of the universe,
Who sustains us
with living water.

May we, like the children of Israel leaving Egypt,
be guarded and nurtured & kept alive in the wilderness and may You give us eyes to see
that the journey itself holds the promise of redemption.

Amen.

Adapted from an insert in Lilith Magazine.



The Fourth Glass of Wine

As our seder draws to an end, we take up our cups one last time. The fourth cup of wine represents God's fourth declaration of redemption:

"I will claim you for me as a people, and I will be your God."

The redemption is not yet complete. Not everyone in our world is yet free. This fourth cup reminds us of our responsibility to be God's partners in bringing freedom to those enslaved, peace to those at war, and food to those who hunger. This is our purpose as Jews. May we live to fulfil it.

Drink the 4th cup at the end of singing Hallel

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.
We praise God, Ruler of Everything, who creates the fruit of the vine.

Lechayim! Drink the fourth glass of wine!



Nirtzah - Conclusion נִרְצָה

Optional: The Fifth Cup of Wine

We dedicate this fifth cup to our hopes that the Israelis and Palestinians will be released from the bondage of hatred and violence; that the descendants of Isaac and Ishmael may live as brothers, not enemies. Isaac Luria taught that, when the world was made, God's infinity was too great to be contained, and creation shattered. The world that we know consists of broken vessels, with sparks of God trapped inside. We bless this cup to remind us of our obligation to find the holy sparks in our broken world and to fix what must be mended.

Our seder is now over according to Jewish tradition and law. As we had the pleasure to gather for a Seder this year, we hope to once again have the opportunity in the years to come.

We pray that The Eternal brings health and healing to Israel and all the people of the world, especially those impacted by natural tragedy and war. As we say...

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana haba-ah biy'rushalayim

Next year in Jerusalem!



Donations

This year we wanted to create a progressive Passover Seder for all Jews, regardless of gender, race, creed or personal preferences. It has been an honour and we hope that you enjoy using this Haggadah for years to come.

To show your appreciation, your donations are very welcome and will go towards keeping our Synagogue online and efficiently operational.

You may donate via the following means:

Visit our website: beitluria.org/giving/

Direct electronic payments:

Bank: Nedbank Limited South Africa

Savings account number: 2012471854

Branch code: 198765

Account name: Beit Luria

Swift code: NEDSZAJJ



Or, download zapper app on your device:

Then simply open up your Zapper app to scan this QR code and pay directly into the Shul's bank account.



SCAN TO PAY

