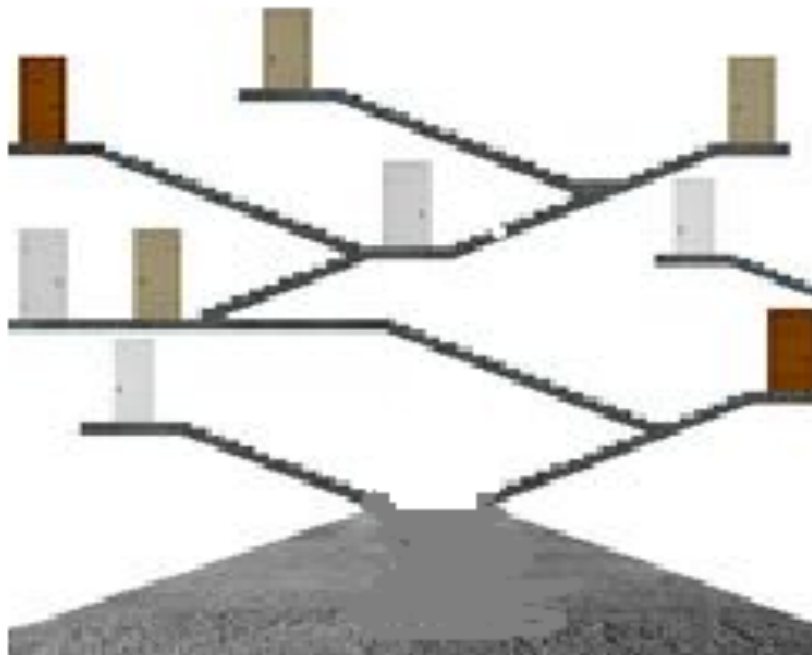


# JWC SEDER 2017/5777

Sunday, April 16/21 Nisan

Written/compiled by Laura Horowitz



# KABBALAT PANIM

## WELCOMING EACH OTHER

*We introduce ourselves by saying our names in English and/or Hebrew  
along with the names of our mothers.*

שְׁהֵיִינוּ וְקִימָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה

נְבָרְךָ אֶת מַעֲיֵן חַיֵּינוּ

**N'vareykh et ma'yan hayeynu shehecheyanu v'kiy manu v'higi'any laz'man hazeh**

**Let us bless the flow of life that revives us, sustains us, and brings us to this time**

### Ceaseless Passage

Always the damn  
doorway!

a room

behind; one ahead

and me

unfailingly between.

Mid-stride,

front foot  
departing, back foot  
arriving.

door after  
door after door.

The Pesach seder tells the story of the Pesach journey למדבר ממצרים, from Egypt to the desert, from slavery to freedom, from subject status to peoplehood. The journey was a literal one for our ancestors; we try to bring it to life for ourselves in our Pesach ritual. Our telling usually concentrates on the events leading up to our departure and the escape into the desert. But every journey has a beginning and an end. For the Hebrews, their descent into slavery ended and their flight into freedom started when they opened the doors of their homes and stepped out. That moment-the moment of the open doors-was our turning point as a people.

Our lives are a series of doors. We leave one place, one stage, one way of being and we enter new ones. Sometimes we do this consciously, sometimes not. There are doors we walk through eagerly and those we turn away from. Sometimes we are forced through doors despite our fierce resistance. Sometimes we hesitate at the doorway shifting from foot to foot, wondering whether to step forward or go back. Once on the other side, we cannot go back; we are different people.

This year we will consider the Pesach story as a series of exits and entrances, passages through life's doors that can be opportunities for looking inside ourselves, re-examining the rooms we have left, allowing ourselves to be fully aware of the doorway in which we stand at this moment, and planning the next stages of our journey so as to reach the doors we seek. The Israelites found that the journey they took challenged and changed them in unexpected ways. They learned that the time and distance across which they traveled were only the outward manifestations of the truly transformative journey. They had to traverse vast internal distances before they were able to walk through the door that marked the end of the wilderness and the beginning of their homecoming. So must we find and open the doors that lead from slavery to freedom, from darkness to great light.

## MIRIAM'S CUP

*As we read, we pass Miriam's Cup around the table pouring water from her cup into ours.*

In the time of the exodus from Mitzrayim, the well came to Miriam, in honor of her courage and action, and stayed with the Jews as they wandered the desert, sustaining the Jews in their wanderings. Filled with mayim chayim, 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 Torah become alive. Upon Miriam's death, the well again disappeared. Adapted from Smith College Jewish Community

Miriam's Well has returned to us in the form of the Jewish feminism that refreshed and revitalized Jewish thought and practice in the latter part of the 20<sup>th</sup> century. We start our seder by honoring the prophet Miriam, who showed us that courage in desperate times can call forth miracles. This year, we drink from Miriam's Well to remember that the wellspring of hope is always present and waits for us to call.

זאת כוס מרים כוס מים חיים. זכר ליציאת מצרים.

*Zot kos Miryam, kos mayim chayim. Zeicher litziat Mitzrayim.*

Praise our choices, sisters, for each doorway  
open to us was taken by squads of fighting  
women who paid years of trouble and struggle,  
who paid their wombs, their sleep, their lives  
that we might walk through these gates upright.

Doorways are sacred to women for we  
are the doorways of life and we must choose  
what comes in and what goes out. Freedom  
is our real abundance.

-Marge Piercy, The Sabbath of Mutual Respect

## THE ORDER OF THE SEDER

Kadesh	Recite the kiddush	קִדְּשׁ
Urchatz	Wash the hands	רְחִצּוֹ
Karpas	Eat a green vegetable	כַּרְפָּס
Yachatz	Break the middle matzah	יִחַץ
Maggid	Tell the Pesach story	מַגִּיד
Rakhtzah	Wash the hands	רְחִיצָה
Motzi / Matzah	Say the blessing for matzah	מוֹצִיא/מַצָּה
Maror	Eat the bitter herb	מָרּוֹר
Korekh	Eat bitter herb with matzah	כּוֹרֵךְ
Shulkhan Orekh	Serve the festive meal	שֻׁלְחַן עוֹרֵךְ
Tzafun	Eat the Afikoman	פּוֹנֵץ
Barekh	Say the grace after meals	בָּרַךְ
Hallel	Recite the Hallel	הַלֵּל
Nirtzah	Conclude the seder	נִרְצָה

# THE FIRST CUP

*Pour wine for the person on your right,  
acknowledging our common humanity with our neighbor.*

... וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם:

*V'hotzeiti etchem mitachath sivolot mitzrayim.*

I will bring you out from beneath the burdens of Mitzrayim. (Exodus 6:6)

נְבָרֵךְ אֶת רוּחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הַגֶּפֶן.

*Nevareh et ruach ha'olam boreyt peri hagafen.*

We bless the spirit of the world, who creates the fruit of the vine.

In every generation, a person must regard himself as though he personally had gone out of Egypt, as it is said: "And you shall tell your child in that day, saying: 'It is because of what the Lord did for me when I came forth out of Egypt.'" God brought us forth from bondage into freedom, from sorrow into joy, from mourning into festivity, from darkness into great light, and from servitude into redemption.

*We begin with shame and end with praise.  
We begin with degradation and end with glory.*

## URCHATZ - WASHING וּרְחִיצָה

We take a moment here for pure sensation. We simply feel water pouring over our skin. The seder requires our whole selves-mind, spirit, and body-to enter into the time and space that are Pesach.

*This washing is done in silence, without a blessing.*

## KARPAS - GREENS כָּרְפָּס

The word karpas only refers to the greens we are about to eat. We could make this blessing just over greens and have it be meaningful, since Pesach is a spring festival. But adding the salt water so that we can dip the vegetables opens a new understanding of the practice. Jewish children learn that greens mean new growth and salt water means tears. As adults, we know that growth and transition



can be painful. But there is no life without change. We cannot live in one room all our lives, however comfortable that room may be.

The greens we enjoy now are sweet-growth does not have to come with pain. Dipping our sweet greens in salt water honors those times when it does.

*Dip greens in salt water and say:*

נְבָרֵךְ אֶת רוּחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הָאָדָמָה.

*Nevareh et ruah ha'olam boreyt peri ha'adamah.*

We bless the spirit of the world, who creates fruit of the earth.

## YAHATZ יַחַץ BREAKING THE MIDDLE MATZAH

*In this cover are 3 pieces of matzah. We remove the middle piece and break it in half. One half will reappear at the end of the meal as the dessert, the afikomen. The other half goes back in the cover.*

We aren't eating matzah right now, so why introduce it at this point in the seder? Maybe we can use it as a sort of measuring device. Matzah symbolizes the journey to come. When we hold up the middle matzah, we envision the Israelites leaving their homes with freshly baked unleavened bread on their backs, ready to leave everything they had known behind forever. We remember our own times of leaving and entering, both literal and metaphorical. We look through those doorways with them, both fearful and joyous. We tuck half of the broken matzah back in with the other 2, all ready to be eaten at the proper moment. At the end of our seder meal, we will taste the other half and let its texture and flavor linger in our mouths as we consider the internal distance we have travelled tonight.

הָא לַחֲמַא עֲנִיא דִּי אָבְלוּ אַבְהֶתְנָא בְּאַרְעָא דְּמִצְרַיִם.  
כָּל-דְּכַפִּין יִיתִי וְיִכֹּל, כָּל-דְּצָרִין יִיתִי וְיִפְסַח. הַשְׁתָּא הֵכָא,  
לְשָׁנָה הֵבָאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עֲבָדִי, לְשָׁנָה  
הֵבָאָה בְּנֵי חוּרִין.

*Ha lachma anya di achalu avhatana b'ara d'mitzrayim.  
Kol dichfin yeitei v'yeichol, kol ditzrich yeitei v'yifsach.  
Hashatahacha, l'shanah haba-ah b'ara d'yisra-eil.  
Hashata avdei, l'shanah haba-ah b'nei chorin.*

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 celebrate Passover.  
Today, we are here. Next year, in the land of Israel.  
Today, we are slaves. Next year, we will be free.

## **MAGGID** **מגיד** **TELLING THE STORY**

### **Avadim hayinu l'Pharoah b'mitzrayim**

We begin with degradation and end with dignity. We begin with shame and conclude with praise. We were slaves in Egypt and the Lord freed us from Egypt with a mighty hand. Had not the Holy One liberated our people from Egypt, then we, our children, and our children's children would still be enslaved. Therefore, we tell the story and teach it to our children. And even if all of us were wise scholars, we would still be obligated to tell the story. And even if all of us were sages, experienced in the ways of the world, we would still be obligated to tell the story. And even if all of us were knowledgeable in Torah, we would still be obligated to tell the story. Whoever expands upon the story of the Exodus from Egypt is worthy of praise. And we each have our own way of telling the story.

*Avadim hayinu hayinu ata b'nai chorin b'nai chorin.*

עֲבָדִים הָיִינוּ, הָיִינוּ  
עָתָה בְּנֵי-חֹרִין, בְּנֵי-חֹרִין  
עֲבָדִים הָיִינוּ  
עָתָה, עָתָה בְּנֵי-חֹרִין  
עֲבָדִים הָיִינוּ  
עָתָה, עָתָה בְּנֵי-חֹרִין, בְּנֵי-חֹרִין  
עָתָה, עָתָה בְּנֵי-חֹרִין, בְּנֵי-חֹרִין

## THE FOUR QUESTIONS

מה נשתנה הלילה הזה מכל הלילות?

שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה כלו מצה.

שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור.

שבכל ותהליל אין אנו מטבילין אפילו פעם אחת הלילה הזה שתי פעמים.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין הלילה הזה כלנו מסבין

*Mah nishtanah halaila hazeh mikol halaylot!*

*Shebakhol halaylot anu okhleen khamaytz u'matzah, halaila hazeh kulo matzah.*

*Shebakhol halaylot anu okhleen sh'ahr y'rakot, halaila hazeh maror.*

*Shebakhol halaylot ayn anu matbeeleen afeelu pa'am akhat, halaila hazeh sh'tay f'ameem.*

*Shebakhol halaylot anu okh'leen beyn yoshveen u'vayn m'subeen,  
halaila hazeh kulanu m'subeen*

How different this night is from all other nights!

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet charoset?

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

כנגד ארבעה בנים דברה תורה:

אחד חכם, אחד רשע, אחד תם, ואחד שאינו יודע לואלץ

*K'neged arba banim di'bra Torah:*

*Echad Hacham, Echad Rasha, Echad Tahm, V'echad Sheh'eino Yodeah Leeshol.*

*The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.*



*The wise one asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.*

*The wicked one asks: "What does this ritual mean to you?" (Exodus 12:26) By using the expression "to you" this child excludes herself from her people and denies God. Challenge her arrogance and say to her "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for her -- for had she been in Egypt, she would not have been freed.*

*The simple one asks: "What is all this?" You should tell him: "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage." (Exodus 13:14)*

*As for the one who does not know how to ask, you should open the discussion for her, as it is written: "And you shall explain to your child on that day, 'It is because of what the Lord did for me when I came out of Egypt.'" (Exodus 13:8)*

When the Israelites walked through the doors of their homes in Mitzrayim for the last time, their feelings and behaviors must have run the entire spectrum of human emotion-joy and grief, determination and bewilderment, courage and fear, even numbness, indifference, exhaustion. Were any of these emotions wiser, more wicked, less intelligent, less perceptive than the others?

Imagine the times when you have stood in a doorway, literal or metaphorical. When did you feel prepared and eager? When did you feel heartbroken or resentful? When did you act without understanding why? And when did the doorway push you out before you realized you were in one?

God said to Avram, "You must know, yes, know that your seed will be sojourners in a land not theirs; they will put them into servitude and afflict them for four hundred years. But the nation to which they are in servitude-I will bring judgment on them, and after that they will go out with great property." (Everett Fox translation) It is this promise that has sustained our ancestors and sustains us. For neither once, nor twice, nor three times was our destruction planned; in every generation they rise against us to destroy us, and in every generation a Divine Power delivers us from their hands into freedom.

## V'HI SHE'AMDA

וְהִיא שְׁעָמְדָה

V'hi she'anda



לְאַבוֹתֵינוּ וּלְאִמּוֹתֵינוּ וְלָנוּ.

la'avoteinu ul'imoteinu velanu.

And She stood by us and She protected us, and gently guided us to this day.

"My mother and father were wandering Arameans. They went down into Egypt and sojourned there. With few in number, they became there a great and populous nation. The Egyptians dealt harshly with us and afflicted us and imposed hard labor upon us. And we cried out to the Lord, the God of our fathers and mothers and God heard our cry and saw our affliction and our oppression.

God brought us out of Egypt with a mighty hand and with an outstretched arm and with great signs and wonders.”

## Prospective Immigrants Please Note

Adrienne Rich

Either you will  
go through this door  
or you will not go through.

If you go through  
there is always the risk  
of remembering your name.

Things look at you doubly  
and you must look back  
and let them happen.

If you do not go through  
it is possible  
to live worthily

to maintain your attitudes  
to hold your position  
to die bravely

but much will blind you,  
much will evade you,  
at what cost who knows?

The door itself makes no promises.  
It is only a door.

Torah tells us that those leaving Egypt were a “mixed multitude” which included Egyptians. (Shmot 12:38) Rashi says that only one out of five went forth from Egypt. (He goes on to say that the remaining  $\frac{4}{5}$  died during the three days of darkness because they were unworthy of being delivered.)

When we think of the exodus, we think of a vast assemblage-Exodus 12:37 uses the figure of 600,000 men. Extrapolating from that figure and including women and children, the number would be between 2-2 ½ million people, not including Egyptians. Whether we accept that figure or not, it is easy to forget that each Hebrew-and, for that matter, each Egyptian-had to make a personal choice at the moment of the open doors. Each man and woman had to consider what could be gained by leaving and what could be lost.

So do each of us, when we stand in a doorway, have to decide for ourselves whether to turn back, pause, or move forward. As Jews, we take the attitude that those Hebrews and Egyptians who left made the right decision and those who decided to stay were wrong. But how can we truly evaluate someone else's choice? Is there always a right answer and a wrong one? Or is it more often the case that there are simply different choices, which will lead to different results? How often do you wonder what your life would have been like if you had made a different choice at a moment of exit and entrance?

## THE SECOND CUP

וְהִצַּלְתִּי אֶתְכֶם מֵעֲבָדָתָם V'hitzalti etchem mei'avodatam

*I will deliver you from servitude.*

נְבָרֵךְ אֶת רוּחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הַגֶּפֶן.

*Nevareh et ruah ha'olam boreyt peri hagafen.*

We bless the spirit of the world, who creates the fruit of the vine.

We like to pretend otherwise, but often our life decisions are not entirely within our control. We live in a complex network comprised of people and places and responsibilities and affiliations which we must navigate. The components of our network, though, are not ours alone, and there are times when doors are opened or closed to us due to factors beyond our own volition. At those times, our only options may lie in how we interpret and react to what is happening to us.

When the Hebrew slaves cried out to God, their plea was simply to be released from their servitude. But Torah does not say that the Hebrews cried out to God to leave Egypt or to show them the way to their own land. By now, the descendants of Yaakov had been in Mitzrayim for 400 years. Surely they thought of it as their home. They remembered a time when they lived there as free people and longed for their former freedom. Shmot says, "The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to God. God heard their moaning, and God remembered [God's] covenant with Abraham and Isaac and Jacob. God looked upon the Israelites, and God took notice of them... Now the cry of the Israelites has reached Me; moreover, I have seen how the Egyptians oppress them. Come, therefore, I will send you [Moshe] to Pharaoh, and you shall free My people, the Israelites, from Egypt." (translation from [www.sefaria.org](http://www.sefaria.org))

When we recite the Plagues and sing Dayenu, we acknowledge that sometimes we are forced into changes beyond our control. The opening chapters of Shmot describe a struggle for power between God and the gods of Egypt, represented by Pharaoh. God did not consult with b'nai Israel (the children of Israel), nor did God provide explanations for what God did to free them. God's actions were in fulfillment of the promise God had made to our ancestors, one that the Hebrew slaves never imagined would come to reality in their lifetimes. Yet their lives were profoundly and forever changed when God decided to show God's power by crushing the gods of Mitzrayim and sending b'nai Israel on its journey.



By reciting the Plagues and singing Dayenu, we decide how to react to forces beyond our control. We choose not to celebrate the pain of our enemies, and we express our gratitude for the unexpected gifts we hold precious, the gifts that make us a people.

## THE TEN PLAGUES

God brought us out of Egypt with a strong hand and with an outstretched arm and with great awe and with signs and wonders.

*We recite the plagues, removing a drop of wine from our cups for each plague. "If your enemy falls, do not exult. If your enemy stumbles, your heart should not rejoice." (Proverbs 24:17)*

God brought ten plagues upon the Egyptians and they were:

Blood	<i>Dam</i>	דָּם
Frogs	<i>Tzfarde'ah</i>	צְפַרְדֵּי
Lice	<i>Kinim</i>	כִּנִּים
Insect swarms	<i>Arov</i>	עֲרוֹב
Cattle plague	<i>Dever</i>	דֶּבֶר
Boils	<i>Sh'chin</i>	שַׁחִין
Hail	<i>Barad</i>	בָּרָד
Locusts	<i>Arbeh</i>	אַרְבֶּה
Darkness	<i>Choshech</i>	חֹשֶׁךְ
Death of the First-Born	<i>Makat B'chorot</i>	בְּכוֹרוֹת מַכָּת

*Sing together:*

***None of us are free till all of us are free***

**DA'YENU - דַּיֵּנוּ**



How many are the gifts that God has granted us!

Had God taken us out of Egypt without  
bringing judgments against them...Da'yenu!  
Had God brought judgments against them  
without carrying us across the Sea...Da'yenu!  
Had God carried us across the Sea without  
caring for us for forty years...Da'yenu!

Had God cared for us for forty years  
without giving us the Sabbath...Da'yenu!  
Had God given us the Sabbath without the  
gift of Torah on Mount Sinai...Da'yenu!  
Had God given us the Torah without  
bringing us into the land of Israel...Da'yenu!

*Ee'lu hotzee, hotzee'anu, hotzee'anu me'mitzraim, da'yenu*

אלו הוציאנו ממצרים דינו!

אלו נתן לנו את-השבת דינו!

אלו נתן לנו את-התורה דינו!

In a few minutes, we will eat the festive meal. Now we take time to think about the year that has passed since last Pesach. What new rooms did you enter?

## ROCHTZA רחצה

### WASHING THE HANDS

*We wash our hands as we prepare to eat the festive meal. As we wash, we take time to think about the year that has passed since last Pesach. What was our path through that time? What have we entered into; what have we closed off?*

*We remain silent from the washing until we say the blessing over the matzah.*

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו על נטילת ידים:

*Baruch ata Adonai Eloheynu melech ha-olam asher kid-shanu b'mitzvotav  
v'tzee'vanu al ne'teelat yadaim.*

Praised are You, Lord, our God, whose Presence fills the universe, who has sanctified our lives through Your commandments and commanded us to perform this washing of the hands.

## THE THIRD CUP

וְהִצַּלְתִּי אֶתְכֶם מֵעַבְדֹתֵיכֶם V'hitzalti etchem mei'avodatam

*I will redeem you with an outstretched arm and with great acts of judgment.*

נְבָרֵךְ אֶת רוּחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הַגָּפֶן.

*Nevarah et ruah ha'olam boreyt peri hagafen.*

We bless the spirit of the world, who creates the fruit of the vine.

## PESACH, MATZAH, MAROR...and more פֶּסַח, מַצָּה, מָרֹר... וְעוֹד

This part of the seder tends to get short shrift, probably because we know it's the last section before dinner and we're hungry! But if we pay attention to what happens here, we will see that it is a marvel of problem solving. Before we eat, we have several tasks to accomplish: we have to say the motzi and the bracha for matzah; we have to complete our telling by calling attention to the items on the seder plate we have yet to discuss, and we have to keep in mind our objective throughout the seder: מִמְצָרִים יֵצְאוּנוּ כְּאֵלּוּ עַצְמָנוּ אֶת לְרֵאוֹת אֲנוּ חִיבִים וְדוֹר דּוֹר בְּכָל דּוֹר - In every generation, it is our duty to consider ourselves as if we had come forth from Egypt. And we have to do these things with one food that is not even permitted in our meal, one that is repurposed from its original function, and one that does not appear in Torah at all. Memory, adaptation, and innovation are tools we can use to help us at times of transition, so that we can remember and honor the past without letting it control the present or limit the future.

## PESACH פֶּסַח

*Point to the shank bone.*

Shmot 12 says, "Speak to the whole community of Israel and say that on the tenth of this month each of them shall take a lamb to a family, a lamb to a household. You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight...They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs.

In the days of the Temple, our ancestors ate the *pesach*, the special Passover sacrifice, as their ancestors had. Now that the Temple is gone, we no longer make sacrifices. But we remember the lamb that was eaten as the Hebrews gathered their families and belongings and prepared to leave slavery behind.

## MOTZI MATZAH מוציא מצה

*Raise the three matzot and say: This matzah-why do we eat it? "It was not leavened, since they had been driven out of Egypt and they could not delay..." (Exodus 12:39)*

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

*Baruch ata Adonai Eloheynu melech ha-olam ha-motzi lechem min ha-aretz.*

Praised are You, Lord, our God, whose Presence fills the universe,  
who brings forth bread from the earth.

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

*Baruch ata Adonai Eloheynu melech ha-olam asher kid-shanu b'mitzvotav v'tzee'vanu al achilat matzah.*

Praised are You, Lord, our God, whose Presence fills the universe, who has sanctified our lives through  
Your commandments and commanded us to partake of matzah.

בְּכָל־דּוֹר וָדּוֹר תִּיב אָדָם לִרְאוֹת אֶת־עֲצָמוֹ, כִּאֲלוֹ הוּא יֵצֵא יְסַמְּכֶךָ

## BITTER HERBS מָרֹר

*Raise the maror*

These bitter herbs-why do we eat them? As we saw above, God commanded b'nai Israel to eat matzah and roasted lamb with maror before they began their journey. But because we do not make the sacrifice, we cannot eat the maror the way our ancestors did. So we have devised other ways to honor this mitzvah.

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

*Baruch ata Adonai Eloheynu melech ha-olam asher kid-shanu b'mitzvotav v'tzee'vanu al achilat maror.*



Praised are You, Lord, our God, whose Presence fills the universe, who has sanctified our lives through Your commandments and commanded us to partake of maror.

*Eat maror.*

## CHAROSET חרוס

As we just discovered, eating unadorned maror can be a mixed pleasure. And although we are to consider ourselves as having come out of Mitzrayim, the seder is supposed to be a joyous ritual. So the rabbis of the Talmud, when writing Tractate Pesachim in the late 2<sup>nd</sup>-early 3<sup>rd</sup> centuries CE, remembered the custom of Rabbi Hillel the Elder and tweaked it a bit.

## KOREKH THE HILLEL SANDWICH כורח

In the days of the Temple, Hillel would make a sandwich of the Paschal lamb, matzah and maror, in order to observe the mitzvah given in Shmot 12:8. The post-Temple sages wanted to replicate the mitzvah in Hillel's way but in accordance with the halachic end of sacrifice. It is not clear who first thought of dipping maror in charoset, but doing so brings together the past and the present in one memorable bite. Eating matzah and maror alone is a bitter, even painful experience. But we are no longer in slavery, so eating as the Hebrew slaves ate during their last meal in Mitzrayim is inconsistent with the spirit of the chag. Dipping the maror in charoset restores the proper perspective: we once were slaves, but now we are free. A taste of the pain of slavery will always be in our souls, but it cannot be permitted to overcome the joy of freedom.

**עורר שלחן**

**SHULCHAN OREICH**

**DINNER IS SERVED**

**THE FOURTH CUP**

**וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים** V'lakachti etchem li l'am v'hayiti lachem leilohim

*I will take you to be my people and I will be your God.*



נְבָרֵךְ אֶת רוּחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הַגֶּפֶן.

*Nevareh et ruah ha'olam boreyt peri hagafen.*

We bless the spirit of the world, who creates the fruit of the vine.

## צפון TZAFUN

### SHARING THE AFIKOMAN DESSERT

*Pieces of the afikomen are distributed to each person to complete the meal.*

## BIRKAT HAMAZON וְהַמִּזְתַּכְבֵּר

### BLESSINGS AFTER THE MEAL

*V'achalta, v'savata u'veyrachta. You shall eat, and be satisfied, and bless.*

We ate when we were hungry  
And now we're satisfied  
We thank the Source of Blessing  
for all that is provided

Giving and receiving  
We open up our hands  
From seedtime through harvest  
We're partners on the land

*V'achalta, v'savata u'veyrachta (2x)*

*V'achalta, v'savata u'veyrachta (2x)*

Hunger is a yearning in  
body and soul  
Earth, Air, Fire, Water  
And Spirit make us whole

We share in a vision  
of wholeness and release  
Where every child is nourished  
and we all live in peace

*V'achalta, v'savata u'veyrachta (2x)*

*V'achalta, v'savata u'veyrachta (2x)*

## COUNTING THE OMER סְפִירַת הָעוֹמֵר

Kabbalists saw the omer period as a preparation for receiving the Torah on Mount Sinai. Each day we must take one more step away from the impurities of Egypt that have remained within us. Today counting the omer can be a time of meditation where we can renew our spirits as we prepare for Shavuot. May we learn how to make our lives easier, yet more meaningful as we celebrate in a small way each day, focusing on the important moments of life.

*You shall count from the eve of the second day of Pesach, when an omer of grain is to be brought as an offering. The day after the seventh week of your counting will make fifty days. On that same day you shall hold a celebration; it shall be a sacred occasion for you. (Lev. 23:15-16, 21)*

הַעֹמֶר סְפִירַת עַל וְצִנּוֹנוּ בְּמִצְוֹתָהּ קִדְשָׁנוּ אֲשֶׁר הָעוֹלָם רוּחַ אֱלֹהֵינוּ יְהִי אֹתָהּ בְּרוּכָה

*B'rukhhah at Yah Eloheynu khay ha'olamim asher kideshatnu bemitzvotaha  
vetzivatnu al sefirat ha'omer.*

Blessed are you, ETERNAL, our God, the sovereign of all worlds, who has made us holy with your mitzvot and commanded us concerning the counting of the Omer.

6. הַיּוֹם שִׁשָּׁה יָמִים לַעֹמֶר

*Hayom shishah yamim la'omer.*  
Today is the sixth day of the Omer.

## ELIJAH'S CUP

The end of the seder takes us back to the beginning: with a closed door and a choice. Elijah offers us redemption, but not without risk and effort. Not all the Hebrews chose to open their doors. Those who did embarked on a long, difficult journey, and none of them lived to reach the Promised Land. But they made it possible for their children to do so.

When we open the door for Elijah, we acknowledge that we may not live to see a time when humanity is whole and healed. But if we choose to emulate Miriam and fling our doors open wide, we affirm that we are part of the world and it is part of us. The opening of the door is the seder's call to action.

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

אֱלֹהֵינוּ הַנִּבִּיא, אֱלֹהֵינוּ הַתִּשְׁבִּי,  
אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגִּלְעָדִי,  
בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֵלֵינוּ  
עִם מָשִׁיחַ בֶּן דָּוִד.

Elijah the Prophet, the Tishbite, Elijah of Gilead:  
soon, in our days, Elijah will come to herald the redemption.

*Miriam ha-n'vi'ah oz v'zimrah b'yadah.  
Miriam tirkod itanu l'taken et ha-olam.  
Bimheirah v'yameinu hi t'vi'einu*

בִּיָּדָהּ בְּזִמְרָהּ עֹז הַנְּבִיעָה מִרְיָם  
הָעוֹלָם אֶת לְתִקּוֹן אֶתְנֶנּוּ תִּרְקַד מִרְיָם  
תְּבִיאֵנוּ הִיא בְּיָמֵנוּ בְּמַהֲרָה

*El mei ha-y'shuah; el mei ha-y'shuah!*

הַיְשׁוּעָה מִי אֵל, הַיְשׁוּעָה מִי אֵל

Miriam the prophet, strength and song in her hand;  
Miriam, dance with us in order to increase the song of the world!  
Miriam, dance with us in order to repair the world!  
Soon she will bring us to the waters of redemption!

## נִרְצָה CONCLUSION

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

*L'SHANA HA-BA B'YERUSHALAYIM*

*NEXT YEAR, MAY WE CELEBRATE IN A JERUSALEM AND A WORLD AT PEACE*