

OS Haggadah

Blessing on Chametz

ברוך אתה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוֹר חָמֵץ.

כָּל חֲמִירָא וְחֲמִירָא דְאִכְּלָא בְּרִשׁוּתֵי דְלֵא חֲמַתָּהּ וְדִלְא בְּעֵרְתָּהּ וְדִלְא יִדְעָנָא בֵּיהּ לְבִטּוּל וְלִהְיוּי הַפְּקָר כְּעַפְרָא דְאֶרְעָא.

Extermination of Chametz

Blessed are You, O Lord, our God, King of the universe, who sanctified us with His *mitzvot* and commanded us about the extermination of Chametz.

Any leavened bread or sour dough that is in my possession, which I have not seen and have not perceived and know of it not -- may it be annulled and be ownerless like the dust of the earth.

Preface

Passover is a holiday established in the Hebrew Bible. It is also known by a couple of other names, such as “Pesach” and “Feast of Unleavened Bread.” The holiday marks the liberation of the Jewish Nation from slavery. This liberation is twofold. Firstly, it is physical. The Jews were actually slaves in Egypt for 400 years. Throughout this time, the Egyptians abused the Jews and murdered their children. But secondly, and equally as important, it is a spiritual liberation. After they left Egypt, the Jews received a Divine Instruction which, if we obey it, promotes life.

According to estimates, Abraham and Sarah, our earliest founders, lived about 3800 years ago. The liberation of Jews from Egypt occurred about 3300 years ago. The first day of Passover marks the actual day on which the Jews left Egypt.

On Passover, Jews recall the story and the lesson of Passover, and teach them to their children. The lesson itself is called haggadah (הגדה), which means “narration.”

We read this story tonight because the Jews are a hardy race of people who are pretty good at surviving whenever someone tries to kill them. Even now that the Jews live in relative plenty and security, they are not very interested in being killed again. This story is a reminder that indeed, *everyone is out to get us*.

Kiddush (hippy dippy style) – 1st glass of wine

The joy of Passover is the joy of love; the hope of Passover is the hope of love. Our

ancestors suffered the coldness of hate and dreamed of the warmth of human kindness and universal love. And then, after the long winter of their bondage, freedom burst forth upon them like spring. In the rich sweetness of this wine, we celebrate in kinship the love and faith that give life. Love, freedom, and faith in life - these have kept our people together, in the face of great odds, for four millenia. May the struggle to attain these and to keep them succeed for all people in our time, and in the time to come.

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM BORE P'RI HAGGOFEN

ברוך אתה יי אלהינו מלך העולם
בורא פרי הגפן.

The Kiddush is a toast to this holiday in blessing the wine and the time passing. Come, honored friends, let us together drink the toast: L'chayim! To life! (All raise their cups, toast, and drink their wine.)

Urechatz

All at table wash their hands without reciting a blessing.

Karpas

The Leader of the Seder dips the Karpas (parsley, celery, or other leafy greens) in brine or vinegar, and distributes it in pieces among the celebrants. They recite the blessing, then eat the Karpas.

ברוך אתה יי אלהינו מלך העולם, בורא פרי האדמה
Baruch ata adonai eloheinu melech ha'olam, bore peri ha'adama

Yachatz

From the three Matzos, the host takes the middle piece, breaks it in two, and wraps one of the halves in a napkin. This special Matzah is called the Afikoman and will serve as the final dessert of the supper. It is customary to hide the Afikoman so that the children may search and find it at the conclusion of the meal, and receive token gifts for its return. The host holds up the remaining Matzos, and says:

HOST:

HO LACH-MO AN-YO, DEE A-CHO-LOO AV-HO-SO-NO B'AR-O D'MEETZ-RA-YEEM.

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכול, כל דצריך ייתי ויפסח. לשנה הבאה

ALL:

This is the bread of affliction, the simple bread which our ancestors ate in the land of Egypt. Let all who are hungry come and eat with us. Let all who are enslaved become free. Let all who are oppressed become liberated.

Story of Passover (Maggid)

Here we begin retelling the story of the Exodus from Egypt.

Fill the second cup of wine. The Leader uncovers the matzohs and, raising the plate for all to see, recites:

This is the bread of affliction, which our parents ate in Egypt.
Let all who hunger come and eat.
Let all who need come and celebrate the Passover.
Now we are here; next year may we be in Israel.
Now we are slaves; next year may we be free.

(Put down the plate, and cover the matzoh.)

READER:

The Seder is different from the feast of any other holiday. At the Seder, the feast itself is symbolic: the special foods and the special ways of eating them all carry meanings beyond the usual. What are these meanings? Let us begin by asking the proper questions; only then can we give proper answers about the meaning of Pesach, of Passover.

(The youngest child capable of asking - or else apportion parts among the boys and girls present - should ask the questions)

YOUNGEST CHILD”

Why is this night different from all other nights?

MA NISH-TA-NA HA-LAI-LOH HA-ZEH, MI-KOL HA-LAY-LOT?

1. On all other nights we eat both leavened and unleavened bread; why on this night do we eat only unleavened bread?

SHEB'CHOL HA-LAY-LOT A-NOO OCH-LEEN CHA-MAYTZ U-MATZOH, HA-LAI-LOH HA-ZEH KU-LO MATZOH?

2. On all other nights we may eat all kinds of herbs; why on this night do we eat especially bitter herbs?

SHEB'CHOL HA-LAY-LOST O-NOO OCH-LEEN SH'OR Y'RO-KOS, HA-LAI-LOH HA-ZEH (KU-L0) MOROR?

3. On all other nights we do not usually dip our food in anything at all why on this night do we dip food twice?

SHEB'COL HA-LAY-LOS AYN O-NOO MAT-BEE-LEEN A-FEE-LOO PA-AM E-CHOS, HA-LAI-LOH HA-ZEH SH'TAY F'O-MEEM?

4. On all other nights we eat either simply or in festivity; why on this night do we celebrate with such special festivity?

SHEB'COL HA-LAY-LOS O-NOO OCH-LEEN BAYN YOSH-VEEN U-VAYN M'SU-BEEN, HA-LAI-LOH HA-ZEH KU-LO-NOO M'SU-BEEN?

HOST:

Your questions are good questions. In order to answer them properly. In order to answer them properly, we must first tell you the following story (maggid).

READERS:

We were slaves to Pharaoh in Egypt, and the L-rd, our G-d took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

It happened that Rabbi Eliezer, Rabbi yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarphon were reclining [at a seder] in B'nei Berak. They were discussing the exodus from Egypt all that night, until their students came and told them: "Our Masters! The time has come for reciting the morning Shema!"

Rabbi Eleazar ben Azaryah said: "I am like a man of seventy years old, yet I did not succeed in proving that the exodus from Egypt must be mentioned at night-until Ben Zoma explained it: "It is said, 'That you may remember the day you left Egypt all the days of your life;' now 'the days of your life' refers to the days, [and the additional word] 'all' indicates the inclusion of the nights!"

The sages, however, said: "'The days of your life' refers to the present-day world; and 'all' indicates the inclusion of the days of Mashiach."

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

The wise one, what does he say? "What are the testimonies, the statutes and the laws which the L-rd, our G-d, has commanded you?" You, in turn, shall instruct him in the laws of Passover, [up to] `one is not to eat any dessert after the Passover-lamb.'

The wicked one, what does he say? "What is this service to you?!" He says `to you,' but not to him! By thus excluding himself from the community he has denied that which is fundamental. You, therefore, blunt his teeth and say to him: "It is because of this that the L-rd did for me when I left Egypt"; `for me' - but not for him! If he had been there, he would not have been redeemed!"

The simpleton, what does he say? "What is this?" Thus you shall say to him: "With a strong hand the L-rd took us out of Egypt, from the house of slaves."

As for the one who does not know how to ask, you must initiate him, as it is said: "You shall tell your child on that day, `It is because of this that the L-rd did for me when I left Egypt.'"

Joshua said to all the people: Thus said the L-rd, the G-d of Israel, Your fathers used to live on the other side of the river – Terach, the father of Abraham and the father of NAchor, and they served other gods. And I took your father Abraham from beyond the river, and I led him throughout the whole land of Canaan. I increased his seed and gave him Isaac, and to Isaac I gave Jacob and Esau. To Esau I gave Mount Seir to possess it, and Jacob and his sons went down to Egypt.

Raise wine cup and cover Matzot

ברוך שומר הבטחתו לישראל, ברוך הוא

Blessed is He who keeps His promise to Israel, blessed be He

For the Holy One calculated the end of the bondage, in order to do as He had said to our father Abraham at the Covenant between the Portions, as it is said: And He said to Abraham, You shall know that your seed will be strangers in a land that is not theirs, and they will enslave them and make them suffer, for four hundred years. But I shall also judge the nation whom they shall serve, and after that they will come out with great wealth.

והיא שעמדה לאבותינו ולנו? שלא אחד בלבד עמד עלינו לכלותנו, אלא שבכל דור ודור עומדים עלינו לכלותנו,

This is what has stood by our fathers and us! For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy One, blessed be He, saves us from their hand!

Put down the wine cup and uncover the Matzot

Go forth and Learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone – as it is said : The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation – great and mighty and numerous.

And he went down to Egypt – forced by Divine decree.

And he sojourned there – this teaches that our father Jacob did not go down to Egypt to settle, but only to live there temporarily. Thus it is said, They said to Pharaoh, we have come to sojourn in the land, for there is no pasture for your servants flocks because the hunger is severe in the land of Canaan; and now, please, let your servants dwell in the land of Goshen.

Few in number as it is said: Your fathers went down to Egypt with seventy persons, and now, the L-rd, your G-d, has made you as numerous as the stars of heaven.

Great, mighty, as it is said: And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them.

And numerous, as it is said: I passed over you and saw you wallowing in your bloods, and I said to you By your blood you shall live, and I said to you By your blood you shall live! I caused you to thrive like the plants of the field and you increased and grew and became very beautiful your bosom fashioned and your hair grown long, but you were naked and bare.

The Egyptians treated us badly and they made us suffer and they put hard work upon us.

The Egyptians treated us badly, as it is said: Come, let us act cunningly with (the people) lest they multiply and, if there should be a war against us, they will join our enemies, fight against us and leave the land.

And they made us suffer, as it is said: They set taskmasters over (the people of Israel) to make them suffer with their burdens, and they built storage cities for Pharaoh, Pitom and Ramses.

And they put hard work upon us, as it is said: They Egyptians made the children of Israel work with rigor. And they made their lives bitter with hard work, with mortar and with

bricks and all manner of service in the field, all their work which they made them work with rigor.

And we cried out to the L-rd, the G-d of our fathers, and the L-rd heard our voice and saw our suffering, our labor and our oppression.

The L-rd took us out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders.

With a strong hand, this refers to the dever (pestilence) as it is said: Behold, the hand of the L-rd will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence.

And with an outstretched arm, this refers to the sword, as it is said: His sword was drawn, in this hand, stretched out over Jerusalem.

Another explanation: "Strong hand" indicates two plagues; "Outstretched arm" another two; "Great manifestation" another two; "signs" another two; and "Wonders," another two. These are the Ten Plagues which the Holy One, blessed be He, brought upon the Egyptians, namely as follows:

Four thousand years ago, our forefather, Jacob, was a wanderer, owning flocks and many tents. In a time of famine, he went down to Egypt and settled there with his family. One of his sons, Joseph, was already the Prime Minister. Pharaoh, King of Egypt, loved Joseph and gave all his family the good land of Goshen to live in. And the children of Jacob (Israel) prospered there for many generations.

But there arose a new king over Egypt who feared the Jews because they were different. And he said to his people, "Look at how rich and how powerful are these children of Israel. If war comes, they may join themselves to our enemies and fight against us." This unfortunate fear has reappeared many times throughout the history.

Therefore, Pharaoh made slaves of our ancestors and set over them taskmasters to afflict them with their burdens. He tried to subdue them by making them gather straw to make bricks, so that they could build cities for him upon the plain. He tried to reduce their numbers by casting their male children into the river. And the lives of our ancestors became bitter with pain.

But one Jewish mother, trying to save her son, placed him in the river in a little boat of reeds, trusting to the current rather than man's cruelty - and so the great story of Moses begins. It goes on to tell of how Pharaoh's daughter found and loved the child, and took for

her own, and that, without knowing, hired Moses' own mother to be his nurse.

Moses grew up and became determined to free his people from bondage. Once, while alone in the desert, he had a strange and marvelous experience with a burning bush. This experience taught him that BEING (and BECOMING) is the very purpose of life. Liberation became his mission. The ancient story tells of how Moses went repeatedly to the Pharaoh, asking that the Egyptians let the Jews go -- but Pharaoh would not; his heart hardened more each time that Moses asked.

But Moses feared not; his compassion and pride made him persistent. And then, the legend says, came the PLAGUES, one by one, descending upon Egypt. Here are the Ten Plagues, as they are listed in the Bible story; for each, we diminish the wine in our cups, to give expression to our sorrow for the pain and loss which each plague exacted of other humans, even our ancient oppressors.

EVERYONE: (Pouring a drop of wine for each plague):

דם DAM (Blood)

צפרדע TZ'FAR-DEA (Frogs)

כינים KINIM (Gnats).

ערוב AROV (Flies).

דבר DEVER (Diseased cattle).

שחין SH'CHEEN (Boils).

ברד BARAD (Hail).

ארבה ARBEH (Locusts).

חושך CHO-SHECH (Darkness).

מכת בכורות MAKAT BECHOROT (Slaying of the First Born).

READER:

Many Egyptians perished, and their suffering was great. Each time a plague appeared, Pharaoh agreed to let the Jews go. But each time the plague vanished, Pharaoh relented. Finally, amidst great sorrowing over the death of his first-born, Pharaoh ordered Moses to take his people out of the land. And Moses did, and the people arose from the midst of their oppressors, and fled from their bondage.

The Plagues, Aftermath

Rabbi Yosi the Galilean said: How do we know that the Egyptians were smitten with ten plagues in Egypt, and with fifty plagues by the Red Sea?

With regards to Egypt, it is written: " Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said."

With respect to the Red Sea, it is written: "And Israel saw that great work which the Lord

did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses." One finger for each plague on land: ten plagues. But at the Red Sea, the whole hand of God, five fingers ten times: fifty plagues.

Rabbi Eliezer said: How can we show that each and every plague the Holy One, Blessed be He, visited upon the Egyptians had the force of four plagues?

It is told: "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them." (Psalm 78:49) "Wrath" makes one; "indignation", two; "trouble" three; "sending evil angels" makes it fourfold. Thus, we can say that the Egyptians were smitten with forty plagues in Egypt, and with two hundred plagues by the Red Sea shore.

Rabbi Akiva said: "Where do we learn that each and every plague the Holy One, Blessed be He, visited upon the Egyptians was equal to five plagues?"

It is written: "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them." "The fierceness of his anger" makes one; "wrath", two; "indignation" three; "trouble" four; "sending evil angels" makes five times. Thus, we have ten times five, fifty plagues in Egypt, and five times fifty, two-hundred fifty plagues at the Red Sea.

How many blessings God has given Israel.

SONG (DAYENU):

אלו הוציאנו ממצרים ולא עשה בהם שפטים, דיינו

If He had brought us out from Egypt, and had not carried out judgments against them
Dayenu, it would have sufficed us!

אלו עשה בהם שפטים ולא עשה באלוהיהם, דיינו

If He had carried out judgments against them, and not against their idols Dayenu, it would
have sufficed us!

אלו עשה באלוהיהם ולא הרג את בכוריהם, דיינו

If He had destroyed their idols, and had not smitten their first-born Dayenu, it would have
sufficed us!

אלו הרג את בכוריהם ולא נתן לנו את ממונם, דיינו

If He had smitten their first-born, and had not given us their wealth Dayenu, it would have
sufficed us!

אלו נתן לנו את ממונם ולא קרע לנו את הים, דיינו

If He had given us their wealth, and had not split the sea for us Dayenu, it would have
sufficed us!

אלו קרע לנו את הים ולא העבירנו בתוכו בחרבה, דיינו

If He had split the sea for us, and had not taken us through it on dry land Dayenu, it would have sufficed us!

אלו העבירנו בתוכו בחרבה ולא שקע צרנו בתוכו, דיינו

If He had taken us through the sea on dry land, and had not drowned our oppressors in it Dayenu, it would have sufficed us!

אלו שקע צרנו בתוכו ולא ספק צרכנו במדבר ארבעים שנה, דיינו

If He had drowned our oppressors in it, and had not supplied our needs in the desert for forty years Dayenu, it would have sufficed us!

אלו ספק צרכנו במדבר ארבעים שנה ולא האכילנו את המן, דיינו

If He had supplied our needs in the desert for forty years, and had not fed us the manna Dayenu, it would have sufficed us!

אלו האכילנו את המן ולא נתן לנו את השבת, דיינו

If He had fed us the manna, and had not given us the Shabbat Dayenu, it would have sufficed us!

אלו נתן לנו את השבת ולא קרבנו לפני הר סיני, דיינו

If He had given us the Shabbat, and had not brought us before Mount Sinai Dayenu, it would have sufficed us!

אלו קרבנו לפני הר סיני ולא נתן לנו את התורה, דיינו

If He had brought us before Mount Sinai, and had not given us the Torah Dayenu, it would have sufficed us!

אלו נתן לנו את התורה ולא הכניסנו לארץ ישראל, דיינו

If He had given us the Torah, and had not brought us into the land of Israel Dayenu, it would have sufficed us!

אלו הכניסנו לארץ ישראל ולא בנה לנו את בית הבחירה, דיינו

If He had brought us into the land of Israel, and had not built for us the Beit Hachochim (Chosen House; the Beit Hamikdash) Dayenu, it would have sufficed us!

Passover, Matzah and Maror

Passover – the Passover-lamb that our fathers ate during the time of the Beit Hamikdash – for what reason? Because the Omnipresent passed over our fathers houses in Egypt, as it is said: You shall said, It is a Passover-offering to the L-rd, because He passed over the houses of the children of Israel in Egypt when He stuck the Egyptians with a plague, and He saved our houses. And the people bowed.

This Matzah – that we eat for what reason? Because the dough of our fathers did not have time to become leavened before He redeemed them. Thus it is said: They baked Matzah-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any other provisions.

This Maror – that we eat for what reason? Because the Egyptians embittered our fathers lives in Egypt. They made their lives bitter with hard service, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor.

In every generation a person is obligated to regard himself as if he had come out of Egypt, as it is said: You shall tell your child on that day, it is because of this that the L-rd did for me when I left Egypt. The Holy One redeemed not only our fathers from Egypt, but He redeemed also us with them, as it is said: It was us that He brought out from there, so that He might ring us to give us the land that He swore to our fathers.

Thus it is our duty to thank, laud, praise, glorify, exalt, adore bless, elevate and honor the One who did all these miracles for our fathers and for us. He took us from slavery to freedom, from sorrow to joy, and from mourning to festivity, from deep darkness to great light and from bondage to redemption.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן

BARUCH ATA HA-DO-NAI ELOHEINU ME-LECH HA-OLAM, BORE PRI HAGAFEN
(drink wine)

The Matzah and Motzi

HOST:

Now that we know the story, let us go back and answer the four questions we were asked concerning the meaning of Passover. (Raises then Matzoh for all to see).

On all other nights we eat both leavened and unleavened bread; why on this night do we eat only unleavened bread?

READER:

Behold the Matzoh, symbol of the bread of slavery, the bread of poverty which our ancestors ate when they were slaves in Egypt. As they fled the land of their enslavement, they carried the raw dough of Egypt on their backs, having had no time to bake it or even to put in the yeast or leavening that would make it rise to become bread. And so it was baked flat by the sun.

Let the Matzoh, the bread of our people's time of affliction and poverty, remind us of many of our people and others who are poor and hungry. Would that they could eat as we eat. Would that all who are in need could partake with us of this Pesach Feast.

ALL:

Let us resolve to strive for the day when all will share in the joys of freedom; when poverty will be no more, and when all people will equally enjoy the fruits of freedom and justice. Let these be our goals.

ברוך אתה יי אלהינו מלך העולם, המוציא לחם מן הארץ
BORUCH ATTO ADONAI ELOHENU MELECH HO'OLOM HAMOTZI LEHEM MIN
HO'ORETZ.

(All present take take a piece of Matzoh together, pulling until it breaks, salt it, and eat it.)

Maror and Charoset

READER:

Moror is the bitter herb. It reminds us of the bitterness that our ancestors tasted in the time of their bondage. For the Torah says, "And they made their lives miserable with hard labor in the making of bricks and mortar." We therefore dip the bitter herbs into the Charoset, the symbol of bricks and mortar, to remember their hardships. As we recall the suffering of Egypt so do we relive the oppression of every generation. The taste of Charoset, like the taste of freedom, sweetens bitterness and suffering.

ALL:

May the bitter herb we are about to eat make us sense the pain and cruelty and thus value the pleasure of love.

(All present take horseradish, dip it into the Charoset, and eat it.)

HOST:

On all other nights we usually don't dip food; why on this night do we twice dip our food?

READER:

Since we have already dipped and tasted the parsley and we now dip the bitter herb into the Charoset, we may ask we dip twice? The first time we dipped parsley into salt, tasting the bitterness of tears and trying to erase that bitterness with the symbol of hope and spring. The second time we dip, we wipe out the bitterness of our slavery with the sweetness of hard work for good purpose as free people, and not as slaves. Therefore, the reason we dip twice is that it is not enough to hope for freedom, but we must work for freedom.

(All present eat sandwich of Matzoh, Charoset, Bitter Herb)

HOST:

On all other nights we eat either simply or in festivity; why on this night do we celebrate, in festivity at our ease, like wealthy men and women?

READER:

On Passover night we recline in the luxury of freedom. Our wealth is that we can feast in liberty, with our friends and family about us. We need to relive only symbolically the experience of the Exodus from Egypt. And yet, our sages and our history teach us that in every generation each Jew should strive to imagine that he or she actually was a slave, that we suffered persecution at the hand of Pharaoh, that we listened to the summons of Moses and went forth from bondage to freedom. Only then can we remember that while we feast in our freedom, others are held in bondage, hungering. Let us drink a toast to freedom.

SHULCHAN ORECH

(The Holiday Meal)

The meal is served! Customarily, the first item to be eaten is a hard-boiled egg dipped in salt water.

TZAFUN

(Search for the Afikoman)

Once the meal is concluded, the children search for the Afikomen. Once it is found, the Afikomen is brought back, a prize is offered. The Afikomen is then broken into small bits and distributed to all as the final dessert.

After the meal, take the Afikoman and divide it among all the members of the household, by giving everyone a kezayit (the volume of one olive). Take care not to drink after the Afikoman. It is to be eaten in the reclining position and this ought to be done before midnight.

BAREICH

(Blessing)

Thanks for sustenance.

The third cup is poured now, and recite Birkat Hamazon (Blessing after the Meal) over it.

Shir ha'maalot.

CUP OF ELIJAH

READER:

We have eaten the feast of our freedom and we have recalled the redemption of our people. But the dream of Passover transcends the Jew and reaches out to all people.

Many centuries ago, there lived a prophet whose name was Elijah. He was a brave man who denounced the slavery of his day. Legend has it that he never died and that he will return some day to announce the coming of a new world in which war, human cruelty, and the enslavement of one person by another will find no place. In his image, he embodies the vision of all wise people, his spirit brings a message of hope for the future, brings faith in the goodness of humanity, and brings the assurance that freedom will come to all.

HOST:

Let us open the door and invite Elijah to enter and join with us as we drink the wine of our freedom.

(Fill the cups with wine; open door; all rise)

HOST:

May the spirit of Elijah enter the hearts of all of us, and inspire us to build a good world, in which justice and freedom shall be the inheritance of all people.

(All raise glasses of wine and say:)

AY-LEE-YA-HOO HA-NO-VEE.

AY-LEE-YA-HOO HA-TISH-BEE.

AY-LEE-YA-HOO AY-LEE-YA-HOO AY-LEE-YA-HOO HA-GI-LA-DEE.

(All drink the cup of wine; close door; be seated)

HALLEL

(Praise)

Drink the fourth cup while reclining. Recite the final blessing,

Bless you, Lord our God, ruler of the universe,
For the vine and its fruit, for the fields' harvest,
And bless you for the wide and pleasant land
You gave our fathers and to us, to eat
The fruit, and be fulfilled, and know good.

O God, remember Israel your chosen people, and Jerusalem, your city,
Mount Zion, where your name lives, your altar and your home.
And build Jerusalem your holy city quickly, in our day
And bring us there, together, to enjoy it.
We will bless you for it.
Let us rejoice on this Festival of Unleavened Bread
For God is good and blesses all.

Thank you for the land, and for the fruit of the vine.
Bless you, Lord our God, for the land and for the fruit of the vine.

Baruch ata adonay al ha 'aretz ve 'al peri ha'gafen.

NIRTZAH

(Conclusion)

We raise the last cup of wine and affirm our unity with all people in the struggles for human freedom.

May slavery give way to freedom.

May hate give way to love.

May ignorance give way to wisdom.

May despair give way to hope.

Next year, at this time, may everyone, everywhere, be free!