



PASSOVER SEDER

5781

THE STORY IN SONG

**Song: Kol dich-fin yei-tei ve-yei-chol,
kol ditz-rich yei-tei ve-yif-sach.
La la la. . .**

Let all who are hungry enter and eat;
let all who are needy come and
celebrate Pesach.

Baruch attah Adonay eloheynu melech ha'olam, asher kiddishanu b'mitzvotov, v'tzivannu l'hadlikh ner shel yom tov. Blessed are you, O God, Ruler of Worlds, who makes us holy with mitzvahs and bids us the kindle the festive light.

KADESH (first cup)

Baruch attah Adonay eloheynu melech ha'olam, bore peri ha-gafen. Blessed are you, O God, Ruler of Worlds, Creator of the fruit of the vine.

Baruch attah Adonay eloheynu melech ha'olam,, shechchiyanu, v'qiyyamanu, v'higgiyanu lazz'man hazzeh. Blessed are you, O God, who has kept us alive, and sustained us, and enabled us to reach this season.

(We drink the first cup)

U'RECHATZ (Handwashing)

KARPAS (Spring vegetable)

Dip your parsley in salt water. Before eating this blessing is recited

Baruch attah Adonay eloheynu melech ha'olam, bore pri ha'adamah. Blessed are you, O God, Creator of the fruit of the earth.

YACHATZ (Breaking the matza)

ALL READ TOGETHER: This is the bread of affliction which our ancestors ate in the land of *Mitzrayim*. Let all who are hungry enter and eat; let all who are needy come to our Passover feast. This year we are here; next year may we be in the Land of Israel. This year we are slaves; next year may we be free.

DI FIR KASHES (“The Four Questions” in Yiddish)

ALL READ THE “ANSWER” TOGETHER: We were Pharaoh's slaves in Egypt, and the Lord our God brought us forth from there with a mighty hand and an outstretched arm. And if the Holy One, blessed be He, had not brought our ancestors forth from Egypt, then we, our children and our children's children would still be Pharaoh's slaves in Egypt.

Will: So even though all of us were wise, all of us full of understanding, all of us elders, all of us knowing in the Torah, we should still be obliged to tell the story of the departure from Egypt. The more one tells the story of the departure from Egypt, the more praiseworthy one is.

MAGID: THE STORY IN SONG

Song: “Pharaoh,” (Richard Thompson)

Song: “Shvimt dos Kestl” (poem by Avrom Reyzen)

Shvimt dos kestl afn taykh / Afn groysn Nil

Shvimt dos kestl ruik, glaykh / Shvimt dos kestl shtil

(The little basket floats on the river, on the great Nile, quietly, peacefully)

Un di khvalyes geyen shtil / Geyen tsart un lind

Vi zey voltn hitn zikh / Ton a layd dem kind

(The waves are calm, as if they are taking care not to harm the child.)

O di khvalyes zaynen dokh / Nit vi pare shlekht

Nit dertrinkn veln zey / Moshiakh'n fun knekht

(The waves aren't like the evil Pharaoh, they wouldn't drown the liberator of the slaves.)

Moses the Outlaw Hero “*I Killed a Man at Karnak*” (Will Soll)

“*Go down, Moses*” (Traditional spiritual)

1. When Israel was in Egypt's land, **All: Let my people go**

Oppressed so hard they could not stand (**let ...**)

**Refrain: Go down Moses, way down in Egypt land
Tell ol' Pharaoh, "Let my people go."**

2. Thus spoke the Lord, bold Moses said **(let ...)**
"If not, I'll smite your first born dead" **(let ...)**

(spoken): These are the 10 Plagues God visited on Pharaoh and his land. It is traditional to dip your finger in your wine glass and remove a drop as we name each one. *Dam*, Blood; *Tzfardeyah*, Frogs; *Kinim*, Lice; *Arov*, Swarms; *Dever*, Blight; *Sh'chin*, Boils; *Barad*, Hail; *Arbeh*, Locust; *Choshech*, Darkness; *Makat B'chorot*, Death of the First-Born.

3. As Israel stood by the water side **(let ...)**
By God's command it did divide **(let ...)**

THREE HALLEL PSALMS

Psalm 113: *Mi mizrach shemesh ad m'vo'o, mechalul shem YAH. Halleluyah.* (From the rising of the sun 'til its setting, may the name of God be praised)

Psalm 114: Chanted in a Sephardic trope and the remarkably similar Gregorian chant, *Tonus Peregrinus*, which may be a remnant of the Jewish origins of Christianity.

When Israel went out of Egypt,
the House of Jacob from a people of strange speech,
Judah became God's sanctuary,
Israel His dominion.
The sea saw and fled,
the Jordan turned backward.
The mountains skipped like rams,
the little hills like young sheep.
What is with you, O sea, that you flee?
O Jordan, that you turn backward?
Mountains, why do you skip like rams;
and you little hills, like young sheep?
Tremble, O earth, at the presence of the Lord,
at the presence of the God of Jacob.
Who turned the rock into a pool of water,
the flint-stone into a flowing spring.

Psalm 118:5 *Min haMeytser qarati YAH Anani baMerchav YAH* (From my Narrowness I called to God, who answered by giving me Room.)

(We fill our glasses and raise them)

ALL READ TOGETHER: In every generation, a person should feel as if he or she were personally released from *Mitzrayim*, as it is written, “And you shall tell your children this is what God did for me when I came out of *Mitzrayim*” (Ex. 13:8). The Holy One redeemed not only our ancestors, but us together with them, as it is stated, “He brought us out that he might bring us in” (Deut 6:23). This is my story.

SONG: *DAYYENU!* (“[it would have been] enough for us”)
Yiddish verses from the 3rd Seder of the Arbeter Ring, 1930.

*Ilu, Ilu hotzianu
hotzianu mi-mitzraim
hotzianu mi-mitzraim,
DAYYENU!*

*Voltn mir dort man gefunen
Nor dem shabes nit bakumen
Un tsum Sinay nit gekumen
DAYYENU! (SINAI)*

*Voltn mir nor fun Mitsrayim
Gliklekh oisgeleyzt gevorn
Nor der yam zikh nit geshpoltn
DAYYENU! (sign: SEA PARTED)*

*Voltn mir tsum Sinay kumen
Nor di toyre nit bakumen
S'folk fun toyre nit gevorn
DAYYENU! (TORAH)*

*Voltn mir di fertsik yor shoyrn
In dem midber durkgekumen
Un keyn man dort nit gefunen
DAYYENU! (MANNA)*

*Volt Yekheved nit gevezn
VOLT kayn Moische nit gevezn
Voltn Yidn knekht gevezn
DAYYENU! (JOCHAVED)*

(If there had been no Jochebed, there would have been no Moses, and the Jews would be slaves)

We raise our cups of wine

Therefore it is incumbent on us to thank, praise, laud, glorify, exalt, honor, bless, extol, and acclaim the One who made all these miracles for our ancestors and for us, who brought us out from slavery to freedom, from sorrow to joy, from mourning to festival, from darkness to great light, and from servitude to redemption. Let us sing a new song: Halleluyah!

THE SECOND CUP

Baruch attah Adonay eloheynu melech ha'olam, bore peri ha-gafen. Blessed are you, O God, Ruler of Worlds, Creator of the fruit of the vine. (we drink)

RACHTZA

Baruch attah Adonay eloheynu melech ha'olam, asher kiddishanu b'mitzvotov v'tzivannu al netilat yadayim. Blessed are You . . who makes us holy with mitzvahs, and ordained the lifting of hands.

MOTZI/MATZA

We take a piece of matza. Before we eat it we say,

Baruch attah Adonai eloheynu melech ha'olam, hamotzi lechem min ha'aretz. Blessed are You, . . . who brings forth bread from the earth.

Baruch attah Adonay eloheynu melech ha'olam, asher kiddishanu b'mitzvotov v'tzivannu al achilat matzah. . Blessed are You . . who makes us holy with mitzvahs, and ordained the eating of matzah.

MAROR (Bitter herbs)

We combine bitter herbs and haroset. Before we eat we say,

Baruch attah Adonay eloheynu melech ha'olam, asher kiddishanu b'mitzvotov v'tzivannu al achilat maror. Blessed are You . . who makes us holy with mitzvahs, and ordained the eating of bitter herbs.

KORECH

Put some bitter herbs between two pieces of matza.

In memory of the Temple according to the custom Hillel. When the temple stood, Hillel would combine *matza* and *marror* and eat them together, in order to fulfill what is stated, (Exodus 12:15): “You should eat it with unleavened bread and bitter herbs.”

BARECH (Grace after the meal)

Will *Baruch attah Adonai Eloheynu melech ha-olam hazan et ha-olam culo be-tuvo, be'cheyn, be'chesed u-ve'rachamim. Hu noten lechem le-kol basar, kee l'olam chasdo. Kakatuv:* “Un vest essn, un vest zat zayn, un vest loybn der Eybershter far dem gutn land vos er hot dir gegeben.” *Baruch Atah Adonai, al ha-aretz v'al hamazon.*” Blessed are

you, O God, who feeds the whole world out of goodness, grace, constancy and compassion. You give food to all flesh, for your mercy endures forever. As it is written, "and you shall eat, and be satisfied, and bless the Lord your God for the good land he has given you." (Deut 8:10). Blessed are you, ADONAI, for the land and for the food.

Joey: Sustain us with honorable work for the healing of our lives, our families, our community, and our world.

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

Will May the One who makes peace in the highest realms and in the highest sense make peace for us and for all humanity.

THE THIRD CUP

Becky: *Baruch attah Adonay eloheyenu melech ha'olam, bore peri ha-gafen.* Blessed are you, O God, Ruler of Worlds, Creator of the fruit of the vine. (we drink)

Schmooze: What was liberating in the past year? What do you want to be free from in the year to come?

THE CUP OF ELIJAH

A cup is poured a cup for Elijah, herald of the future. The door is opened.

Joey leads singing

Eliyahu HaNavi, Eliyah HaTishbi

Eliyahu Eliyahu Eliyahu HaGiladi.

B'me-hei-ra v-ya-mei-nu, ya-vo ei-lei-nu

im Mashiach ben David, im Mashiach ben David.

Elijah the prophet, the

Tishbite, from Gilead. Soon

and in our time, may he come,

the Messiah son of David.

(Close the door and be seated)

THE FOURTH CUP

Baruch attah Adonay eloheyenu melech ha'olam, bore peri ha-gafen. Blessed are you, O God, Ruler of Worlds, Creator of the fruit of the vine. (we drink)

NIRTZA

Concluding Song, Remarks, then

ALL READ TOGETHER *Ba-sha-na ha-ba-a panim el panim!* Next year in person!



ADDITIONAL SONGS

CHAD GADYA

Chad gadya, chad gadya, [one li'l goat]
my father bought for two *zuzim*.

Chad gadya, chad gadya.

Then came the CAT that ate the KID . . .

Then came the DOG that bit the CAT. . .

Then came the STICK that beat the DOG . . .

Then came the FIRE that burned the STICK . . .

Then came the WATER that quenched the FIRE . . .

Then came the OX that drank the WATER . . .

Then came the BUTCHER that killed the OX that drank the WATER that quenched the FIRE that burned the STICK that beat the DOG bit the CAT that ate the KID my father bought for two *zuz*.

Then came the ANGEL OF DEATH that killed. . .

Then came THE HOLY ONE, THE BLESSED, who killed the ANGEL OF DEATH that killed the BUTCHER. . .

MU ASAPRU (Yiddish version of "Who Knows One")

... un Got iz eyner, un vayter keyner ('and God is One, and there is no other)

So what can I say, what can I tell you? Who can say, who can tell what One means?
One is God, and God is One and there is no other

... the meaning of Two? Two are the Tablets of the Law
...the meaning of Three? Three are the Patriarchs
...the meaning of Four? Four are the Matriarchs
...the meaning of Five? Five are the five books of Chumash
...the meaning of Six? Six are the orders of Mishna
...the meaning of Seven? Seven are the days of the week

Ikh Vel Zayn Bafrayt (Dylan/Kahn)

Di gantze velt iz ful mit sonim
Un vi a yor iz yede sho
Nor ye ikh gedenk nokh yedem punim
Vos hot mir farshlossn do

*Mayn morgenzun vet shaynen
Zol di tsayt nit zayn tsu vayt
Kumt a tog shoyt, kumt a tog shoyt
Ikh vel zayn bafrayt.*

Me zagt a mentsh darf hobn koyekh
Ven es verd zayn gantze velt farlent
Ye'ikh zeh mayn opshayn in der hoyekh
Vayter iber tfeeseh vent

Dort shteyt a yakh in yener bande
Der lozt aroys aza geveyt
Me hot mikh aynggezekt nakh grande
Mayn neshome iz dokh reyn

The whole world is full of enemies
And every hour is like a year
But I think of every face
That locked me up here.

*My morning sun will shine
May the time be not far off
Any day now, any day now,
I shall be released*

They say a man must have strength
When his whole world falls apart
But I see my reflection up there
High above these prison walls

There stands one in that gang
He lets out a cry
"Someone set me up foully;
My soul is pure"