

Chad Gadya Folk Song: (Continued)

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| <p>6. Then came the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the goat
My father bought for two zuzim
Chad gadya (2x)</p> <p>7. Then came the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the goat
My father bought for two zuzim
Chad gadya (2x).</p> <p>8. Then came the butcher
That slew the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the goat
My father bought for two zuzim
Chad gadya (2x).</p> | <p>9. Then came the Angel of
Death
And killed the butcher
That slew the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the goat
My father bought for two zuzim
Chad gadya (2x).</p> <p>10. Then came the Holy One,
Blessed be God
And destroyed the Angel of
Death
That killed the butcher
That slew the ox
That drank the water
That quenched the fire
That burned the sticks
That beat the dog
That bit the cat
That ate the lamb
My father bought for two zuzim
Chad gadya (2x).</p> |
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Hike To Arch Begins



Introduction:

L'chi Lach: (Debbie Friedman z'l)

L'chi lach to a land that I will show you
Lech l'cha to a place you do not know
L'chi lach on your journey I will bless you
And you shall be a blessing, (3x)
L'chi lach.

L'chi lach and I shall make your name great
Lech l'cha and all shall praise your name
L'chi lach to the place that I will show you
L'simhat hayim, (3x)
lechi lach.

And you shall be a blessing (3x)
L'chi lach.

References:

1. The Journey Continues, The Ma'yan Passover Haggadah, p 54.
2. Adapted from The Women's Haggadah, E.M. Broner, (San Francisco: Harper, 1993).
3. Velveteen Rabbi <http://velveteenrabbi.blogs.com/> p. 35, Adapted from a text by Arthur Waskow, at www.shalomctr.org.
4. Velveteen Rabbi p. 43 <http://velveteenrabbi.blogs.com/>
5. Cox, Harvey, Common Prayers (Boston: Houghton Mifflin, 2001), p. 127.
6. K.T. Korngold, The Korngold Family Haggadah
7. Edward Abbey, from Earth Apples (New York: St. Martin's 1994), p. 110.

Questions to Ponder while Hiking:

What enslaves us?
How do we become free?



Burning of Chametz:

Leader: Why is this night different from all other nights?

All: On this night, we gather together to celebrate Passover, outside of our kitchens, beyond the walls of our homes, our fancy clothing left hanging in the closet.

Reader: Today we gather in a way our grandparents could have never imagined, but in a way our ancestors would have found comfortingly familiar.

All: Tonight, in homes around the world, Jews are gathering to prepare for Passover. They have carefully cleaned their homes, sweeping away the last pieces of chametz, leavened bread.

Reader: On this night we join as a community to rid ourselves of a different kind of chametz.

All: Of what do we cleanse ourselves tonight?

Women: The exhaustion of cleaning and cooking.

All: The boredom of a service that goes on and on. And on. And on.

Men: The complicated politics of family gatherings.

All: The loneliness of spending a holiday alone.

Children: Uncomfortable, itchy clothes.

Participants say their name and offer things of which we are cleansing ourselves or are leaving behind.

Leader: We leave this all behind, as we set out on a journey of liberation.

All:

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על בעור חמץ

Blessed are You, Spirit of the universe, who inspires us to take on holy tasks such as the burning of Chametz.

Symbolically, we burn a piece of chametz, as we set off on the path to freedom.



Reading by Edward Abbey:

May your trails be crooked, winding, lonesome, dangerous, leading to the most amazing views. May your mountains rise into and above the clouds.

May your rivers flow without end, meandering through pastoral valleys tinkling with bells, past temples and castles and poets' towers into a dark primeval forest where tigers belch and monkeys howl,

through miasmal and mysterious swamps and down into a desert of red rock, blue mesas, domes and pinnacles and grottoes of endless stone, and down again into a deep vast ancient unknown chasm where

bars of sunlight blaze on profiled cliffs, where deer walk across the white sand beaches, where storms come and go as lightning clangs upon the high crags,

where something strange and more beautiful and more full of wonder than your deepest dreams waits for you—beyond that next turning of the canyon walls.⁷

Chad Gadya Folk Song:

1. My father bought for two zuzim
Chad gadya (2x).
[chad gadya is Aramaic for a small goat]

2. Then came the cat
And ate the goat
My father bought for two zuzim
Chad gadya (2x).

3. Then came the dog
And bit the cat
That ate the goat
My father bought for two zuzim
Chad gadya (2x).

4. Then came the stick
And beat the dog
That bit the cat
That ate the goat
My father bought for two zuzim
Chad gadya (2x).

5. Then came the fire
That burned the stick
That beat the dog
That bit the cat
That ate the goat
My father bought for two zuzim
Chad gadya (2x).

(Continued)



Reading by Harvey Cox:

Reader:

I have come to look forward to the opening of the door for an Elijah who is always a no-show, and I have come to believe that precisely by not appearing, that great prophet is showing us something we need to know.

All:

What does it mean that there is never anyone at the door?

Reader:

What if, for all practical purposes, no messiah can be counted on?

All:

Would that make any significant difference in the way we engage in the present human enterprise?⁵

Fourth Cup of Wine:

Blessing Over Wine:		
<p><i>Baruch ata Adonai, Eloheinu melech haolam, borei p'ri hagafen.</i></p>		<p>בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בוֹרֵא פְּרִי הַגָּפֶן:</p>

Nirtzah: Conclusion

Leader:

Our celebration of Passover this year is now complete.

All:

The energy, inspiration, and love of this evening can continue to grow within us, and help us in the process of bringing meaning, fulfillment joy, and the blessing of peace to our lives.

Leader:

May we celebrate Passover next year in a world at peace, a world of freedom for all humanity.

Group Arrives At The Arch:

Shehecheyanu:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזִמְן הַזֶּה:

*Baruch atah Adonai Eloheinu melech ha'olam,
shehecheyanu v'kimanu v'higianu laz'man hazeh.*

We give thanks for life, for all that sustains us, and for arriving at this moment right now.

Miriam's Cup:

- What journey are you on?
- What sustains you?



Leader: Each year, we begin and complete various journeys.

All: We journey to new cities and wade into new relationships.

Leader: We begin new careers and enter new stages of life.

All: We respond to new calls to action and answer ancient calls to respond.

Leader: We journey physically, emotionally and spiritually.

All: Some journeys seem easy while others present challenges that seem insurmountable.

Leader: Sometimes we give up and return from whence we came, while other times we persevere, praying the sea will part.

All:

What sustains us along the way? What give us the tenacity to reach the Promised Land?



Leader:

What sustained our ancestors through their long arduous years in the desert wilderness? Legend tells of a mysterious well that followed the Israelites through their wanderings, while Miriam was alive.

All:

The well, called Miriam’s Well, was said to have Divine powers of sustenance and transformation. The living waters transformed a family of bedraggled slaves into a nation of free people.

Leader:

Today, we raise Miriam’s cup to remember the Divine well, which followed Miriam.

All:

As we sit in the desert, where water is so precious, let us recall the ability of water to sustain and transform. Water, the source of all life on earth.

Leader:

We give thanks for all that sustains us.

People come up and put a drop of water in the cup, representing what sustains them, such as:

- Clear mission
- Willingness to not have a clear mission and see where it goes
- Support of family or friends
- Community
- Priorities
- Physical strength
- Tenacity
- Time

All:

May we too be sustained and transformed on our journeys.
May we be transformed into the people we most want to be, both as individuals, as a community and as a People.

Cup of Miriam:
ז'את פוס מרים פוס מים חיים זכר ליציאת מצרים
Zot kos miryam, kos mayim chayyim. Zecher litzi'at mitzrayim.
This is the Cup of Miriam, the cup of living waters. Let us remember the Exodus from Egypt.

Elijah's Cup:

All:

Three thousand years ago, a farmer arose in the Middle East who challenged the ruling elite.

Reader:

In his passionate advocacy for common people, Elijah sparked a movement and created a legend that would inspire generations to come.

All:

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.

Reader:

Thus he would know if humanity was ready to participate in the dawn of the Messianic Age.

All:

He is said to visit every seder and sip from his cup of wine.⁴

We open our virtual door for Elijah.

Eliyahu Hanavi:

Eliyahu Hanavi:	
Eliyahu HaNavi Eliyahu HaTishbi Eliyahu (2x) Eliyahu Hagiladee. Bimhayra V'yamaynu Yavo eilaynu Im Mashiach ben David (2x). (repeat)	Elijah the prophet, In Elijah we will rejoice, May the day come quickly, When the Messiah will come, The descendant of King David.



Reader: Tzafun means “hidden,” and the afikomen is usually hidden for children to find. Why end the meal thus? Because we want the dinner to end with the taste of freedom in our mouths—thus the taste of matzah, rather than some unrelated sweet.

All: But this explains eating matzah last, not the charade of hiding it. The hiding works on two levels: it intrigues the kids—and it allows us to affirm our sense of the Hidden and Mysterious.

Reader: On 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.³

Barekh: Birkat Hamazon:

Blessing After Meal:

Brich Rachamana, Malka De'alma Marey Dehai Pita (2x)
You are the source of life for all that is]
And your blessing flows through me.] (2x)

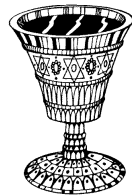
Hallel: Praise:

Leader: It is traditional in a seder to read Psalms as an expression of praise, thanks and rejoicing. Tonight, we go around the table and share **one** word that expresses how we feel right now.

Third Cup of Wine:

Blessing Over Wine:

Baruch ata Adonai,
Eloheinu melech
haolam, borei p'ri
hagafen.



בְּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגָּפֶן:

The Journey Song:

Lyrics by Debbie Friedman and Tamara Ruth Cohen

Where does the journey begin?
Where will we go?
Hours pass, the answers might change
As we keep moving along.

Stand at the shores of the sea
Fearful, we want to turn back.
The sea parts, our eyes fill with wonder
As we go along on our journey.

Where does the journey begin?
Where will we go?
Days pass, the answers can change
As we keep moving along.

Stepping into the unknown
Hear the echoes of Miriam's song
We reawaken, retelling our stories
As we go along on our journey.

Where does the journey begin?
Where will we go?
Years pass, the answers have changed
As we keep moving along.

Cross the sea, it's the time
To sing a song, we are free
Dance with your timbrels in hand
There's no turning back from this journey.

Where does the journey begin?
Where will we go?
Hours pass, the answers might change
As we keep moving along.

Days pass, the answers can change
As we keep moving along
Years pass, the answers have changed
As we keep moving along.



Four Questions:

Reader: I learned the Four Questions in the kitchen.
My mother handed me a towel and said: “I’ll wash, you dry. I’ll sing a few words, and you repeat.”

And so we sang, from the night after Purim, every night until I’d learned it all.

Reader: I taught the Four Questions at bath time to two little ones, slippery as seals. “I’ll sing a few words, and then you sing,” I said. They loved to dip and splash when we sang, “On this night we dip twice.” And so we sang, from Purim to Pesach. Every night, until they learned it all.

All: This is a rite of passage. We learn our part and take our turn.¹

Children Ask “Mah Nishtana?”

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?
שָׂבָכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֻמֵּץ וּמַצָּה, הַלַּיְלָה הַזֶּה כּוֹלוּ מַצָּה.
שָׂבָכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מְרוֹר.
שָׂבָכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפְּלִי פֶּעַם אַחַת,
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.
שָׂבָכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבֵּין,
הַלַּיְלָה הַזֶּה כָּלְנוּ מְסַבֵּין.

Ma nishtanah halailah hazeh mikol haleilot? Mikol haleilot?

*Sheb’khol haleilot anu okhlin hametz umatzah, hametz umatzah;
halailah hazeh, halailah hazeh, kuloh matzah. (2x)*

*Sheb’khol haleilot anu okhlin sh’ar y’rakot, sh’ar y’rakot;
halailah hazeh, halailah hazeh, maror, maror. (2x)*

*Sheb’khol haleilot ein anu matbilin afilu pa’am ehat, afilu pa’am ehat;
halailah hazeh, halailah hazeh, shtei f’amim. (2x)*

*Sheb’khol haleilot anu okhlin
bein yoshvin uvein m’subin, bein yoshvin uvein m’subin;
halailah hazeh, halailah hazeh, kulanu m’subin. (2x)*

Maror: Bitter Herbs:

Women:
This, the second time we dip, is to remind us of the bitterness of enslavement.

Men:
We dip maror in sweet haroset to remind ourselves that even in desperate times our people found reasons for joy.

Prayer Over Bitter Herbs:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצוּנוּ עַל אֲכִילַת מָרוֹר:

*Baruch atah, Adonai, eloheinu ruach ha’olam, asher kidshanu
b’mitzvotav v’tzivanu al achilat maror.*

Blessed are you, Adonai, Breath of Life, who sanctifies us with
the commandment to eat the bitter herb.

Everyone eats some maror and haroset.

Korech: Hillel Sandwich

All:
The sage Hillel taught that one should create a sandwich of a bitter herb (usually romaine lettuce) and haroset on pieces of matzah. Tonight we remember the bitterness of enslavement, the joy of liberation and the relationship between the two.

Shulchan Orekh: The Meal Is Served

Tzafun: Afikomen:

Find the afikomen and distribute it to all who are seated at the table.

Leader:
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 afikomen in memory of the offering.



Rachtzah: Wash The Hands:

Hand Washing Blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל נְטִילַת יָדַיִם:

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
asher kid'shanu b'mitz'votav v'tzivanu
al netilat yadayim.*

Blessed are you, Adonai, Breath of Life,
who sanctifies us with the commandment to
wash our hands.



Motzi / Matzah: Bless & Eat:

Motzi / Matzah:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מַצָּה:

*Baruch ata Adonai, Eloheinu melech ha'olam,
hamotzi lechem min ha'aretz.
Baruch atah, Adonai, eloheinu melech ha'olam, asher kidshanu
b'mitzvotav, v'tzivanu al achilat matzah.*

Everyone eats a piece of matzah.

Leader: What makes this night different from all other nights?

1. **Children:** On all other nights we eat leavened bread or matzah. Why on this night only matzah?

Adults: To recall the unleavened bread our ancestors baked in haste when they left Egypt.

2. **Children:** On all other nights we eat all vegetables. Why on this night only bitter herbs?

Adults: To taste the bitterness of slavery.

3. **Children:** On all other nights, we don't dip our food even once. Why on this night do we dip twice?

Adults: In salt water to remind us of the tears we shed in slavery. In haroset to remember the mortar and bricks we made for Pharaoh.

4. **Children:** On all other nights we eat sitting or reclining. Why on this night do we only recline?

Adults: To remind us to appreciate and luxuriate in our freedom.

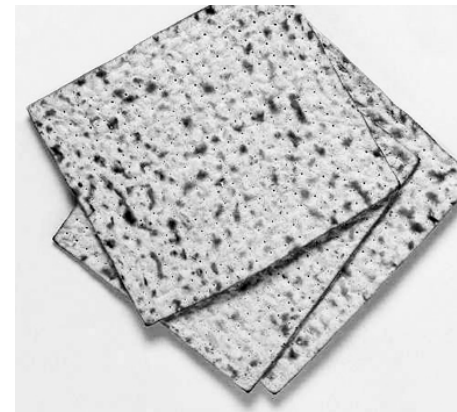
The Four Children:

Reader: Four times the Torah instructs us to tell our children about the Exodus from Egypt. Four times the Torah repeats: "And you shall tell your child on that day..." From this repetition the rabbis taught there are four kinds of children.

Reader: The Wise One asks:

"What is the meaning of the rules, laws, and practices that God has commanded us to observe?"

All: You shall tell him the story of the Exodus and shall teach him Torah, Midrash and commentary, down to the last detail.



Reader: The Wicked One asks:
“What is the meaning of this service to you?”

All: To *you* and not to *us*, thus excluding himself from the community. To him you say, “I do this because of the wonderful things that God did for me when God brought me out of Egypt. Had he been there, he would not have been redeemed.

Reader: The Simple One says:
“What is this?”

All: You shall tell him the story of the deliverance from the house of bondage.

Reader: The One Who Does Not Know How to Ask:
For him, you must open the way.

Maggid: Telling the Story:

All: We were slaves of Pharaoh in Egypt, and the Lord our God brought us out from there with a mighty hand and an outstretched arm.

Reader: Now, if God had not brought our ancestors out from Egypt, then we, our children, and our children’s children might still be enslaved to Pharaoh in Egypt.

All: Therefore, even if we were all wise, all old, all steady, all learned in the ways of God, it would still be our duty to tell the story of the departure from Egypt.

Story:

Reader:
The story begins with Abraham and Sarah - a reminder of our connection to generations that have past and of God’s covenant with Abraham and Sarah, Isaac and Rebecca, Jacob, Leah and Rachel.

All:
Abraham and Sarah traveled to Canaan and had a son Isaac. Isaac married Rebecca, and they had Jacob. Jacob had eleven sons. The youngest, Joseph, was his favorite. Joseph was sold by his jealous brothers and was then taken to Egypt.

Signs & Symbols:

All:
It is written: one who has not explained the following symbols has not fulfilled their duty.

Reader:
The Maror, bitter herb or horseradish, represents the bitterness of slavery.

Reader:
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.

Reader:
The Lamb Shank represents the sacrifices we have made to survive.

Reader:
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 first-born were spared.

Reader:
The Egg symbolizes creative power and our rebirth as a nation.

Reader:
The Parsley represents the new growth of spring, for we are earthy, rooted beings, connected to the Earth and nourished by our connection.

Reader:
Salt water represents our tears, both then and now.

Reader:
Matzot represents our unleavened hearts. May this Seder enable our spirits to rise.²



Dayenu:

Ilu ho-tsi, ho-tsi-a-nu,
Ho-tsi-a-nu mi-Mitz-ra-yim,
Ho-tsi-a-nu mi-Mitz-ra-yim,
Da-ye-nu!

Had God brought us out of
Egypt and not supported us in
the wilderness,
It would have been enough!

Chorus:
Dai, da-ye-nu, (3x)
Da-ye-nu, da-ye-nu, da-ye-nu!

Had God given us the Sabbath
and not the Torah,
It would have been enough!

Dai, da-ye-nu, (3x)
Da-ye-nu, da-ye-nu!

Had God given us the Torah
and not brought us to the land
of Israel,
It would have been enough!

Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-Sha-bat,
Na-tan la-nu et-ha-Sha-bat,
Da-ye-nu!

(Chorus)

Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-To-rah,
Na-tan la-nu et-ha-To-rah,
Da-ye-nu!

(Chorus)

Second Cup of Wine:

Blessing Over Wine:

Baruch ata Adonai,
Eloheinu melech
haolam, borei p'ri
hagafen.



בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
בוֹרֵא פְּרִי הַגָּפֶן:

We give thanks for all that works in unity to bring forth the fruit of the vine.

Reader: Joseph was blessed with special abilities, which enabled him to explain dreams. He became Pharaoh's Minister, and through his prophecies, helped the Egyptians survive a seven-year famine.

All:

Years later, after Joseph and his generation died, a Pharaoh came to power who "knew not Joseph" and ignored all he had done for Egypt.

Reader:

The Hebrews had prospered in the land and become very numerous. Pharaoh said, "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. Let us deal shrewdly with them."

All:

The Egyptians enslaved the Hebrews, as the Torah says, "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses."



The Building Song:

1. Bang, bang, bang
Hold your hammer low
Bang, bang, bang,
Give a heavy blow
For it's work, work, work
Every day and every night,
For it's work, work, work
When it's dark and when it's light.

2. Dig, dig, dig
Get your shovel deep
Dig, dig, dig
There's no time for sleep
For it's work, work, work
Every day and every night
For it's work, work, work
When it's dark and when it's light.

Avadim Hayinu: (S. Postolsky)

Avadim hayinu, hayinu
Ata b'nai chorin, b'nai chorin

Avadim hayinu
Ata, ata, b'nai chorin

Avadim hayinu
Ata ata b'nai chorin, b'nai chorin.
We were slaves, now we are free!



Reader:

And yet, the tenacious Hebrews survived and multiplied, so Pharaoh ordered all the male children be killed.

All:

Pharaoh decreed, “Every boy that is born will be thrown in the Nile, but let every girl live.”

Reader:

Shifra and Puah, two midwives, defied Pharaoh’s order to kill the newborns. When Pharaoh demanded to know why the boys lived, the women answered: “Because the Hebrew women are not like the Egyptian women. They are so hardy, they give birth before we arrive!”

All:

The Torah records how one woman, Jochaved, saved her son from drowning. When he was three months old and could no longer be hidden, she put him in a basket of bulrushes and placed it in the reeds by the bank of the Nile.

Reader:

The infant boy was found by Pharaoh’s daughter. Despite knowing he must be the son of a Hebrew slave, she took him for her son and named him Moses, meaning “Drawn from the Water.”

All:

The boy’s sister Miriam was watching, to see what would become of him, and offered their mother as the nursemaid.

Reader:

And so Moses was nursed by his own mother, and then taken into the House of Pharaoh where he was raised as a Prince of Egypt.

All:

Some time after that, when Moses had grown up, he saw an Egyptian taskmaster beating a Hebrew. Seeing that no one was about, Moses smote the taskmaster and killed him, and hid the body in the sand.

Reader:

Yet Pharaoh heard what he had done and sought to kill Moses, so Moses fled.

Reader:

They say that no seder is complete without three matzot.

Children:

Why three?

Reader:

There were three patriarchs: Abraham, Isaac and Jacob. The past, the present and the future.

Reader:

The thesis, antithesis and synthesis. Or, as Rabbi Elissa Kohen says, “Because four is too many and two is not enough.”

Reader:

Now we break the middle matzah, symbolizing the breaking of bonds of tyranny.

All:

The larger piece is called the afikomen. This piece we hide and later the children will search for it and return it in exchange for a gift. The seder may not be complete without the return of the afikomen and so we are reminded that our future rests in the hands of our children.

Dayenu: It Would Have Been Enough:

Men:

Sometimes it is difficult to be thankful for the small gifts of life. We get so consumed with our large goals that we lose sight of the joys along the way.

Women:

Dayenu reminds us to notice each part of the puzzle, to exult in each step of the journey and each stage of the process.



Urchatz: Washing the Hands:

Leader:

We lift our hands toward the sky for this spiritual cleansing.
No prayer is said.

Karpas: The First Dipping - Green Vegetable:

Leader:

The green vegetable (parsley, lettuce or other) represents the rebirth and renewal of spring. We are reminded that in the wilderness, our people experienced the freedom to grow and reinvent themselves as a nation.

All:

The salt water represents the tears of enslavement. Tonight, we don't just tell the story of our ancestor's suffering, we taste it.

Dipping Green Vegetable:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Blessed are You Adonai, Breath of Life, who creates the fruit of the earth.

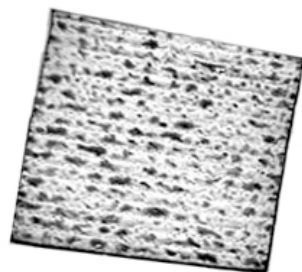
We dip and eat. (When reciting this blessing have in mind that it is also for the bitter herbs of maror and korech, to be eaten later on.)

Yachatz: Break the Middle Matzah:

Raise the tray with the matzot and say:

All:

This is the bread of affliction that our ancestors ate in the land of Egypt. Let all who are hungry come and eat; let all who are needy come and celebrate the Passover with us. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may we be free.



All:

Moses arrived in the land of Midian, where he became a shepherd, and married Zipporah, the daughter of Jethro, the priest of Midian. They had two sons, Gershom and Eliezer.

Reader:

Let us continue with the words from the Torah.

All:

"A long time after that, the king of Egypt died. The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to God." Exod. 2:23

Reader:

"God heard their moaning, and God remembered his covenant with Abraham and Isaac and Jacob. God looked upon the Israelites and God took notice of them." Exod. 2:24-25

All:

"Now Moses, tending the flock of his father-in-law, Jethro, came to Horev, and an angel of God appeared to him in the blazing fire of the bush. Moses gazed and there was a bush full of flame. But the bush was not consumed. Moses said, 'I must turn aside to look at this marvelous sight; why doesn't the bush burn up?'" Exod. 3:1-3

Reader:

When God saw that he had turned aside to look, God called to him out of the bush: "Moses! Moses!" He answered, "Here I am." Exod. 3:4

All:

The ancient story tells of how God sent Moses to Egypt to free the Israelites and how Moses reluctantly accepted the task.



Let My People Go:

When Israel was in Egypt land,
Let my people go
Oppressed so hard they could not stand
Let my people go.

Go down Moses,
Way down to Egypt land
Tell old Pharaoh
To let my people go.

And God told Moses what to do,
Let my people go!
To lead the children of Israel through,
Let my people go!

Go down Moses,
Way down to Egypt land
Tell old Pharaoh
To let my people go.

Reader:

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.

Listen King Pharaoh: (Shirley Cohen)

Oh listen, oh listen,
Oh listen King Pharaoh.
Oh listen, oh listen,
Please let my people go.
They want to go away,
They work too hard all day.
King Pharaoh, King Pharaoh
What do you say?
"No, No, No.
I will not let them go."
No, no, no, he will not let them go.

Kiddush Blessing (Continued):

When the festival does not begin on Friday, begin here:

ברוך אתה יי אלהינו מלך העולם
בורא פרי הגפן.

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל עם
ורוממנו מכל לשון וקדשנו במצותיו. ותתן לנו יי אלהינו
באהבה (שבתות למנוחה ומועדים לשמחה, חגים
וזמנים לששון, את יום (השבת הזה ואת יום) חג המצות
הזה, זמן חרותנו (באהבה), מקרא קדש, זכר ליציאת
מצרים. כי בנו בחרת ואותנו קדשת מכל העמים, (ושבת)
ומועדי קדש (באהבה וברצון), בשמחה ובששון
הנחלתנו. ברוך אתה יי, מקדש (השבת ו) ישראל והזמנים.

Baruch atah, Adonai, eloheinu melech ha'olam, borei p'ri hagafen.

Baruch atah, Adonai, eloheynu melech ha'olam, asher bakhar banu mikol am, v'rom'manu mikol lashon, v'kidshanu b'mitzvotav.

Va-titen lanu Adonai eloheynu, b'ahavah [on Shabbat: Shabbatot l'minoha v'] mo'adim l'simkha, hagim u-z'manim l'sason,

et yom [Hashabbat hazah v'et yom] chag ha-matzot hazeh, z'man cheruteinu [b'ahavah], mikra kodesh, zecher l'tziat mitzrayim.

Ki vanu vacharta, v'otanu kidashta, mikol ha'amim [v'Shabbat] u-moadim kodshekha b'ahavah ov-ratzon] b'simcha uv-sason hinkhal-tanu.

Baruch atah, Adonai, m'kadesh [ha-Shabbat v'] Yisrael v'hazmanim.



Candle Blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל {שַׁבָּת וְשֶׁל} יוֹם טוֹב.

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
asher kid'shanu b'mitz'votav v'tzivanu
l'hadlik neir shel (Shabbat v'shel) yom tov.*



Blessed are you Adonai our God, Spirit of Creation, who makes us holy with your commandment to kindle the (Sabbath and) holiday lights.

Kiddush Blessing:

When the festival begins on Friday, begin here:



וַיְהִי עֶרֶב וַיְהִי בֹקֶר
יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.
וַיְכַל אֱלֹהֵינוּ בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר
עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלֹאכְתּוֹ אֲשֶׁר
עָשָׂה.
וַיְבָרֶךְ אֱלֹהֵינוּ אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ
כִּי בּוֹ שָׁבַת מְכֹל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹקִים לַעֲשׂוֹת.

All:

And then, the legend says, came the Plagues, one by one, descending upon Egypt. Here are the Ten Plagues; for each, we diminish the wine or water in our cups, to give expression to our sorrow for the pain and loss that each plague exacted on other humans, even our ancient oppressors.

All:

(Pouring a drop of wine or water for each plague):

The Plagues:

DAM.
TZ'FAR-DAY-A.
KI-NEEM.
O-ROV.
DE-VER.
SH'CHEEN.
BO'ROD.
ARBEH.
CHO-SHECH.
MA-KAS B'CHO-ROS.

Blood. Frogs. Gnats. Flies. Diseased Cattle. Boils.
Hail. Locusts. Darkness. 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 changed his mind.

The Frog Song: (Shirley Cohen)

(Movements are in italics)

One morning when Pharaoh awoke in his bed
There were frogs in his bed
And frogs on his head (*Touch your head*)
Frogs on his nose (*Touch your nose*)
And frogs on his toes (*Touch your toes*)
Frogs here (*Jump to the right*)
Frogs there (*Jump to the left*)
Frogs were jumping everywhere. (*Jump all over!*)



All:

Finally, amidst great sorrow 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.



Reader:

Fearful that Pharaoh would change his mind our people fled, not even waiting for their bread dough to rise, and set out as free people to the great desert Sinai.

All:

Pharaoh did change his mind. His army followed us to the Red Sea*, pursuing across the spilt waters. But once we were safely across, the sea closed behind us, and all of Pharaoh's army drowned. * *alt: Sea of Reeds*

Reader:

We mourn the death of those who pursued us, even as we rejoice in our liberation.

Miriam's Song:

Miriam's Song:

Music and Lyrics by Deborah Lynn Friedman

Chorus:

And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we've exalted.
Miriam and the women danced and danced
the whole night long.

And Miriam was a weaver of unique variety.
The tapestry she wove was one which sang our
history.
With every thread and every strand
she crafted her delight.
A woman touched with spirit, she dances
toward the light.

Miriam's Song: (continued)

Chorus

As Miriam stood upon the shores and gazed across
the sea,
The wonder of this miracle she soon came to believe.
Whoever thought the sea would part with an
outstretched hand,
And we would pass to freedom, and march to the
promised land.

Chorus

And Miriam the Prophet took her timbrel in her hand,
And all the women followed her just as she had
planned.
And Miriam raised her voice with song.
She sang with praise and might,
We've just lived through a miracle, we're going to
dance tonight.

Chorus

When Seated By River

Kadesh: Sanctifying the Day

All:

May the light of the candles
we kindle tonight bring
radiance to all who still live
in darkness. May this
season, marking the
deliverance of our people
from Pharaoh, rouse us
against anyone who keeps
others in servitude.

