

CRUISING OUT OF EGYPT- A SEDER HAGGADAH



Order of the Seder



Art by Arielle Angel via Haggadot.com

INTRODUCTION

Nerot/Candle-lighting

And God said, "Let there be light," — Genesis 1:3

Lighting two candles separates time periods: from regular days to festival days.

ברוך אתה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל
[שַׁבָּת וְשָׁל] יוֹם טוֹב

Blessed are you, God, ruler of the universe, who makes us holy
with your ancient wisdom in lighting the lights of (Shabbat and) Yom Tov

KADESH

Kadesh/Sacred-making

I am God - and I will take you out from under the burdens — Exodus 6:6.

*While drinking or eating this evening, leaning to the left is a reminder of from
slavery in ancient Roman times.*

ברוך אתה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן
בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוֹחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הַגֶּפֶן

ברוך אתה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּים וְקִיּוֹמָנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה

Blessed are you, God, ruler of the universe: who creates the fruit of the vine;
Who makes the festivals holy; and who gives to us life and sustenance and brings
us to this time.

URCHATZ

Urchatz/Hand-washing

Song: Geela Rayzel Raphael

Wash this time without a blessing.— *Shulchan Aruch* 158:4

Oh, raise your hands, Oh raise your hands (2x) Raise your hands in holiness-
Oh, raise your hands, Oh raise your hands (2x) Raise your hands and we'll be
blessed.

Oh, raise your hands, Oh raise your hands Raise your hands in holiness;
Oh, raise your hands Oh, raise your hands Raise your hands , *Al n'tilat yadaynu*.

KARPAS

Karpas/Vegetable-dipping

The Persian/Sanskrit word, *Kirpas*, means "a fine linen."

Remember Joseph's brothers dipped his fancy coat in blood after selling him into slavery—Genesis 37:31

Another Persian word, *Karafs*, means "a plant of which a salad is made." A Greek word, *Karpos*, means "fruit of land/rivers."*

Rather than dipping fine linen in blood, dip the parsley or celery into salt water.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

Blessed are you, God, ruler of the universe, who brings forth fruit of the earth.

YACHATZ

Yachatz/Matzoh-dividing

Holding up the three matzot from the Seder plate is a reminder that there was no time for yeast in bread-dough to rise - the Israelites did not have time to prepare.
— Exodus 12:39

Together all are welcome to celebrate the Festival of Unleavened Bread - now and for generations to come - because it was on this very day that God brought **you and I** out of the Narrow Places.—Exodus 12:17 This year here; next year hopefully in Jerusalem.

Remembering the ancient Temple sacrifice of this day, break the middle matzoh into two unequal sections. From the Greek work, "epikomen," which means "that will come after," the larger piece of the broken Matzoh is called the Afikomen—Talmud Pesachim 119b

MAGGID - BEGINNING

-- FOUR QUESTIONS

Ma Nishtana/Question-asking

*To help find focus for the story-telling,
the youngest person who is able asks 4-in-1 questions:*

What is different about this night from all (other) nights...

מה נשתנה הלילה הזה מכל הלילות

...that in all (other) nights we are eating leavened **or** unleavened (foods) - this night **only** unleavened (foods)?

**שבכל הלילות אנו אוכלין חמץ ומצה
הלילה הזה כולו מצה**

...that in all (other) nights we are eating all kinds of the vegetables - this night **only** bitter herbs?

**שבכל הלילות אנו אוכלין שאר ירקות
הלילה הזה מרור**

...that in all (other) nights we are dipping (food) only one time - this night, **two** times?

**שבכל הלילות אין אנו מטבילין אפילו פעם אחת
הלילה הזה שתי פעמים**

...that in all (other) nights when we are eating, some are sitting and some are leaning - this night, **everyone** is leaning?

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

UNCOVER THE MATZAH

TOGETHER: We were slaves to Pharaoh in Egypt, and as God brought us out with a strong hand and an outstretched arm. And if God had not brought our ancestors out of Egypt, we and our children and our children's children would still be subjugated to Pharaoh in Egypt. Even if we were all old and wise and learned in Torah, we would still be commanded to tell the story of the Exodus from Egypt. And the more we talk about the Exodus from Egypt, the more we are praiseworthy.

THE PASSOVER STORY – A PLAY IN FIVE PARTS (Simcha Raphael)

LEADER: Continuing to answer the **Four Questions** we shall now tell the Passover story.

1) THE PLACE OF SLAVERY

Reader Once upon a time, over three thousand years ago, the Israelite people lived in the land of Egypt, on the banks of the Nile River. An Israelite named Joseph had given valuable advice to Pharaoh, ruler of Egypt. And Joseph and other Israelites gained favor in the eyes of Pharaoh... But after Joseph died, a new king arose over Egypt who did not remember Joseph's deeds. And he said to the people:

Pharaoh: These Israelites have become too many and too strong for us. We must take precautions to see that they do not increase further; or we shall find that, if war breaks out, they will join the enemy against us, and they will become masters of the country.

Reader: For hundreds of years the Children of Israel toiled in the burning Egyptian heat, suffering without any decent sunscreen. Yet the greater the hardships imposed on them by the Egyptians, the more the Israelites multiplied and the stronger they grew. Finally one day, the King of Egypt spoke to the Hebrew midwives, saying:

Pharaoh: When you are attending a Hebrew woman in childbirth, watch as the child is delivered and if it is a boy, kill him; if it is a girl, let her live...

Reader There was a great lamentation among the Israelites.

2) PLACE OF SUMMONING

Reader: In this time of despair, a man whose name was Amnon, married a woman, Yocheved, who conceived and bore a son. When she saw what a fine child he was, she hid him for three months, but realized that she could conceal him no longer. So Yocheved got a basket of reeds, made it watertight with tar and clay, laid the baby in it, and put it among the reeds of the backwaters of the Nile.

Reader: The child's sister, whose name was Miriam, watched from a distance to see what would happen to him. As the basket floated away, Miriam said a silent prayer, and remembered the dream she had that her new baby brother would one day save the Israelites. As Pharaoh's daughter came to bathe in the river, she noticed the basket among the reeds, and sent her slave girl for it. She opened the basket and saw the child.

Pharaoh's Daughter: Why it is a little Hebrew boy! How cute!

Reader: Pharaoh's daughter agreed to raise the baby-child, but it was actually the child's mother who nursed him. When the child was old enough Pharaoh's daughter agreed to adopt the child. Moses became an adopted child; Pharaoh's daughter (whose name was Batya) became his adoptive mother. She called him Moses..

Pharaoh's Daughter: ... because I drew him out of the water....

Reader: One day when Moses was grown up, he went out to his own people and saw them at their heavy labor. He saw an Egyptian strike one of his fellow Hebrews. Seeing no one was around, Moses struck the Egyptian, giving him a real good klop on the head, killing him. Moses quickly buried the body of the Egyptian. But soon word got out what Moses had done. Moses heard Pharaoh was trying to capture him to have him put to death; so Moses fled to the land of Midian. There he met and married Ziporrah, the daughter of Jethro, the priest of the Midianites.

Reader: In Midian, Moses began working in his father-in-law's business, tending the flock of Jethro. One day, as he came to Horeb, the mountain of God, an angel appeared to him as a blazing fire in a bush. The bush was all aflame, but it was not consumed.

Moses: Wow!! What is going on here? I must check out this incredible sight. Why doesn't the bush burn up.

God: Moses! Moses! (*Loud*)

Moses: Here I am! (*Nervous reply*)

God: Hang back Moses! Do not come any closer! Remove those dusty sandals from your feet, for the place on which you stand is holy ground.... I am the God of your ancestors, the God of Abraham, Isaac and Jacob... God of Sarah, Rebecca, Leah and Rachel...

Reader: And Moses hid his face, for he was afraid to look at God.

God: Now listen up Moses! I have seen the suffering of My people in Egypt. It's been bad, real bad! I have come to rescue them from the oppressive power of the Egyptians. And you Moses, shall be the one to go to Pharaoh - you shall free the Hebrews from the Egyptians!

Moses: Me God? Who am I that I should go to Pharaoh and f-f-f-free the Hebrew slaves? S-s-s-send my brother Aaron, I can hardly even speak!

God: I will be with you Moses, and I will give you a sign that it was I who sent you, and when you have freed the people from Egypt, you shall worship at this mountain. When you go to the people you shall tell them if they are willing to believe that their lives can be better then they are to listen to your words and all that I tell you.

3) THE PHARAOH PLACE

Reader: With the guidance and support of God, Moses and his brother Aaron went to the Pharaoh to fulfill their mission to redeem the Hebrew slaves. Appearing before Pharaoh they said:

Aaron: Thus says the God of Israel: Let my people go that they may celebrate a festival for me in the wilderness.

Pharaoh: Who is this God that I should heed your request and let Israel go? Forget it boys! No chance!

Aaron: The God of the Hebrews called us to freedom. Let us go, so we can and worship our God freely in the wilderness.

Pharaoh: Look, I have a slave business to run here, and I can't be bothered with your ridiculous requests. Why do you distract the people from their work? Get out of here! Let the people continue their work.

Reader That same day Pharaoh commanded the taskmasters to increase the burden on the Hebrew slaves by refusing to give them straw to make bricks, insisting that they gather their own straw, and still continue producing the same amount of bricks. And the oppression of the people grew worse. And God heard their cries, and once again sent Moses and Aaron to Pharaoh.

Aaron: Thus says the God of Israel: Let my people go that they may celebrate a festival for me in the wilderness. And if you don't let them go, you stubborn ol' goat, you're in for heavy trouble, the plagues, man, the plagues!!

Reader: And Pharaoh remained stubborn in his refusal to let the people go free. And so God sent the plagues upon Egypt, beginning with the turning of the water into blood.

LEADER: It is a tradition to remove ten drops of wine from our cups as we recite the **ten plagues** as a remembrance that while the Hebrews were redeemed through these plagues, people did suffer. *Remove a drop of wine for each plague as you recite its name.*

Blood	<i>Dam</i>
Frogs	<i>Tze-phar-day-ah</i>
Vermin	<i>Kee-nim</i>
Beasts	<i>Arov</i>
Cattle Disease	<i>De-ver</i>
Boils	<i>She-heen</i>
Hail	<i>Ba-rad</i>
Locusts	<i>Ar-beh</i>
Darkness	<i>Cho-shech</i>
Slaying of the first born	<i>Ma-kat Bechorot</i>

וְהָיָא שְׁעֵמְדָה לְאַבוֹתֵינוּ וְלָנוּ
שְׁלֹא אֶחָד בְּלֶבֶד עֲמַד עָלֵינוּ לְכַלּוֹתָנוּ
אֶלָּא שְׁבָכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתָנוּ
וְהַקָּדוֹשׁ בְּרוּךְ הוּא מַצִּילָנוּ מִיָּדָם

4) PLACE OF CHOICE - CHOOSING TO BE FREE

Reader: Moses then summoned all the Elders of Israel and said to them:

Moses: Go at once and get sheep for your families and a slaughter a Paschal Lamb. Then smear lamb blood on the two doorposts. God will Pass-Over the house and when the blood on the doorpost is seen, the destroyer will save you and your family.

Reader: The Israelites did all that God had commanded Moses and Aaron. By midnight the firstborn among the Egyptians had been struck dead. Before the night was over Pharaoh arose, and seeing the anguish of the Egyptians, called Moses and Aaron and said:

Pharaoh: Up with you! Be off and leave my people, you and your Israelites! Go and worship your God, as you ask. Go and ask your God's blessing upon me as well...

Reader: And so, in haste, the Israelites prepared for departure from Egyptian soil. The dough they brought from Egypt they baked into unleavened cakes, because there was no time for leavening. All the tribes of Israel departed from Egypt, guided by Moses and Aaron. This was a night of God's revelation; it is to be remembered in all generations.

5) PLACE OF LIBERATION

Reader: In every generation a person must view herself or himself as though she or he had come forth from Egypt, as it is written: "And you shall tell your child on that day saying: 'on account of this thing which God did for me when I came out of Egypt.'"

Reader: That night of Pass-Over, which is also this night, was a night of freedom and liberation for the Israelites. God, who was present in the lives of our ancestors, and continues to be present for us, delivered the Children of Israel from the Egyptians. And the Israelites sang:

Together: I will sing to the GOD for the glorious triumph. God is my strength and might, my salvation. May the Holy Blessed One who watches over my ancestors and all generations liberate each of us, in our own way, in each generation, in all generations. May God's blessing be present in our times, as in times of old, and may all women and men, all nations and cultures, be freed from the tyranny of oppression and slavery.

-- FOUR CHILDREN OR MAYBE FIVE

WISE ONE: if asked: "What is the meaning of the laws God has commanded you?" then answer: "We were slaves of Pharaoh in the Narrow Places, but God brought **us** out of there with a mighty hand. Before **our** eyes, God sent signs and wonders—great and terrible—on Pharaoh and his whole household. But God brought **us** out from there to bring **us** in and give **us** the land promised to our ancestors." (Deutoronomy 6:20-23)

WICKED ONE: if asked: "What does this ceremony mean to *you* ?" then answer: "It is the Passover sacrifice to God, who passed over the houses of the Israelites in the Narrow Places and spared our homes while those of others were struck down" (Exodus 12:26-27)

SIMPLE ONE: if asked: "What does this mean?" then answer: "With a mighty hand, God brought **us** out of the Narrow Places, out of the land of slavery." (Exodus 13:14)

UNCERTAIN ONE: does not know how to ask - then answer: "I do this because of what God did for me when **I** came out of the Narrow Places" (Exodus 13:8)

ONE WHO IS NOT PRESENT: seek them out, invite them in, and share this beautiful tradition with them *or remember with honor those whose lives were lost and cannot join the festival*

- CUP #2 & DAYENU

Wine-drinking Cup #2

I am God - and I will free you from being slaves— Exodus 6:6.

While drinking or eating this evening, leaning to the left is a reminder of freedom from slavery in ancient Roman times.

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוֹחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הַגָּפֶן
בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

Blessed are you, God, ruler of the universe: who creates the fruit of the vine.????

-- CUP #2 & DAYENU

Dayenu-singing

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם
וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דֵּינוּ
אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים
וְלֹא עָשָׂה בְּאַלְהֵיהֶם, דֵּינוּ

...

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת
וְלֹא קָרַבְנוּ לִפְנֵי הָרָרִים, דֵּינוּ
אֱלֹהֵינוּ קָרַבְנוּ לִפְנֵי הָרָרִים
וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה, דֵּינוּ
אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה
וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דֵּינוּ
אֱלֹהֵינוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל
וְלֹא בָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה/בַּיִת הַמְּקֹדֶשׁ, דֵּינוּ

It Would Have Been Enough For Us

If God only brought us out of the Narrow Places but did not make judgement on our oppressors...

If God only made judgement on our oppressors but did not make judgement on their gods...

If God only made judgement on their gods but did not strike down their first-born...

If God only struck down their first-born but did not give us their wealth...

If God only gave us their wealth but did not split the Sea (of Reeds) for us...

If God only split the Sea (of Reeds) for us but did not take us through on dry land...

If God only took us through on dry land but did not sink our oppressors in the Sea (of Reeds)...

If God only sank our oppressors in the Sea (of Reeds) but did not supply us for forty years in the desert...

If God only supplied us for forty years in the desert but did not feed us manna...

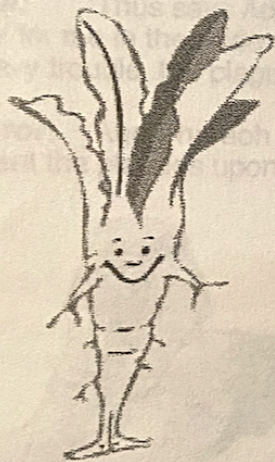
If God only fed us manna but did not give us the Shabbat...

If God only gave us the Shabbat but did not bring us before Mt Sinai...

If God only brought us before Mt Sinai but did not give us the Torah...

If God only gave us the Torah but did not bring us to the Land of Israel...

If God only brought us to the Land of Israel but did not build us up like a house of holiness...

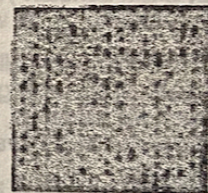


Rabban Gamliel used to say: whoever does not explain the following three symbols at the Seder on Passover, has not fulfilled one's duty:

פסח PESACH – THE PASSOVER OFFERING

מצה MATZAH

מרור MARROR – BITTER HERBS



B'CHOL DOR VA DOR

B'chol dor va'dor, b chol dor va'dor, B'chol dor vador

Hayavim anu lirot et atz-maynu k'ilu yatzanu me mitzrayim

RACHTZAH

Hand-washing Again

Oh, raise your hands, Oh raise your hands (2x) Raise your hands in holiness-
Oh, raise your hands, Oh raise your hands (2x) Raise your hands and we'll be
blessed.

Oh, raise your hands, Oh raise your hands Raise your hands in holiness;
Oh, raise your hands Oh, raise your hands Raise your hands , *Al n'tilat yadaynu.*

Pour cup of water over one hand three times then the other; pat dry with a nice
towel; *but this time, include the blessing:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם
Blessed are you, God, ruler of the universe, who makes us holy with good rules
such as washing our hands.

MOTZI-MATZAH

Motzi-Matzah-blessing

Remembering that the Israelites had no time to make preparations before leaving
the Narrow Places, resulting in unleavened rather than leavened bread:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ
Blessed are you, God, ruler of the universe, who brings forth bread from the land.
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה
Blessed are you, God, who makes us holy with your good rules, including the
eating of unleavened bread.

MAROR

Maror-blessing

Remembering the bitterness of the story, we eat bitter herbs:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר
Blessed are you, God, who makes us holy with your good rules, including the
eating of bitter herbs.

KOREICH

Koreich-Hillel Sandwich

The [Israelites] are to eat the lamb, together with unleavened bread and bitter herbs.— Numbers 9:11

Rabbi Hillel the Elder (who lived one generation before the 2nd Temple was destroyed by Roman Imperial General Titus) used to wrap the lamb and bitter herbs and unleavened bread together. Generations of rabbis then argued about dipping or not dipping this into charoset as well as including or leaving out the lamb. Remembering the affliction, the bitterness and the hardship, make the Hillel sandwich.

SHULCHAN OREICH

Shulchan Oreich/Meal-eating

TIME TO EAT !!

TZAFUN

Afikomen-finding

Time for children (of all ages) to find and eat the Afikomen - remembering to balance the serious memories of slavery with the joyfulness of freedom.

BAREICH

Meal-gracing, Wine-drinking & Cup #3

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד
וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר, כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תִּמְיֵד לֹא
חֶסֶר לָנוּ וְאֵל יַחֲסֹר לָנוּ מִזֶּזֶן לְעוֹלָם וָעֵד. בְּעֶבֶר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זֶן
וּמִפְּרִיָּס לְכָל וּמִטֵּיב לְכָל וּמִכֵּין מִזֶּזֶן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ, הַזֶּן
אֶת הַכֹּל

Sovereign God of the universe, we praise You: Your goodness sustains the world. You are the God of grace, love, and compassion, the Source of bread for all who live; for Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. We praise You, O God, Source of food for all who live.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן
May the Source of peace grant peace to us, to all Israel, and to all the world. Amen.

יְיָ עֲזֵר לְעַמּוֹ יִתֵּן יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם
May the Eternal grant strength to our people. May the Eternal bless our people
with peace. Amen.

I am God - and I will redeem you with outstretched arms and mighty acts
— Exodus 6:6.

Prepare to drink the third 3.5 to 4.5 oz cup of sweet red wine (white only if you
really have to); remembering the parting of the Sea of Reeds - crossing to freedom.
While drinking or eating this evening, liberally leaning to the left is a reminder of
royalty from ancient times.

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוֹחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הַגֶּפֶן
Blessed are you, God, ruler of the universe: who creates the fruit of the vine.

BAREICH

Welcoming Elijah and Miriam

Miriam's cup.

זֹאת כּוֹס מִרְיָם, כּוֹס מֵיִם חַיִּים. יִזְכָּר לִיצִיאַת מִצְרַיִם

Remember the righteousness of the midwives Shiphrah and Puah, of Jochebed and
Miriam, and of all the women who helped to redeem **us** from the Narrow Places
(Talmud Sotah 9b) and that Miriam's Well was the source of water for the Israelites
in the desert. (Ritualwell.org)

The Talmudic rabbis could not agree if there should be **four** or **five** cups of wine
based on Exodus 6...

Opening the door is a welcome to the spirit of the Prophet Elijah and to the hope
for the best future.

אֵלֶיָּהוּ הַנָּבִיא, אֵלֶיָּהוּ הַתִּשְׁבִּי, אֵלֶיָּהוּ הַגִּלְעָדִי בְּמַהֲרָה יָבוֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן
דָּוִד

Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite, May he soon come to us,
with the Mashiach (age) the child of David.

.....

HALLEL

Praise-making, More Wine-drinking & Cup #4

Give thanks to God, who is good. Give thanks to the God of gods. Give thanks to the one who alone does great wonders, who made the heavens, who spread out the earth upon the waters, who made the great lights and the sun to govern the day, the moon and stars to govern the night; who struck down the firstborn of the Narrow Places and brought Israel out from among them with a mighty hand and outstretched arm; who divided the Sea of Reeds asunder and brought Israel through the midst of it, but swept Pharaoh's army into the sea; who led the Israelites through the wilderness; who struck down many great and mighty kings... who remembered us in our low estate and freed us from our enemies; who gives food to every creature. Give thanks to the God of heaven: God's love endures forever . — *Psalms 136*

I am God - and I will take you as my own people *and* I will be your God
— Exodus 6:7

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוֹחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הַגֶּפֶן

Blessed are you, God, ruler of the universe: who creates the fruit of the vine.

NIRTZAH

Remembering laws, stories and customs, the Passover Seder is concluding. What a privilege and joy to celebrate the Seder together - here and now.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם... לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם... לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!!

Next Year in Jerusalem!

Now... sing!

CONCLUSION

Sefirat Ha Omer/Sheaves-counting

ספירת העומר

Song - Juliet Spitzer

Come on now, count the omer, You can count the omer,

Come on now, count the omer, 1,2,3,4 count with me

Counting of the *Omer* begins on the *second* day of Pesach as spiritual preparation and anticipation for the giving of the Torah on Shavuot.

Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the Lord.— Leviticus 23:16

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר

Blessed are you, God, ruler of the universe, who makes us holy with your good rules such as the Counting of the Sheaves.

Today is the ____ day of the Omer, which is ____ weeks and ____ days of the Omer.

*Haggadah prepared by
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