

THE "MOTHER OF ALL SEDERS" SEDER



WELCOME TO OUR SEDER

Tonight's seder is a testament to the contributions of women throughout history. We honor women who have stood up for their beliefs and who are known for their contributions to society, medicine, sports, business, social action and science, to name a few. Women who have fought back against mistreatment of themselves and others, and have tried to make the world a better place. Each of our seder participants plays the role of an important woman. During the seder each of you will share a glimpse of your person's life with the rest of us, but we urge you to learn more about each one on your own in the future.

Kadesh **קֹדֵשׁ** Sanctification

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:

Baruch Atah Adonai, Eloheinu Melech haolam, boray p'ri hagafen.

ברוך אתה יי, אלהינו מלך העולם, אשר בחר בנו מכל-עם, ורוממנו מכל-לשון, וקדשנו במצותיו, ונתת לנו יי אלהינו באהבה מועדים לשמחה, חגים וזמנים לששון את-יום חג המצות הזה. זמן חרותנו, מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל-העמים. ומועדי קדשך בשמחה ובששון הנחלתנו בריך אתה יי, מקדש ישראל והזמנים:

Say on Saturday night:

ברוך אתה יי אלהינו מלך העולם המבדיל בין קדש לחול בין אור לחשך בין ישראל לעמים בין יום השביעי לששת ימי המעשה ברוך אתה יי המבדיל בין קדש לחול:

ברוך אתה יי, אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה:

Baruch Atah Adonai, Eloheinu Melech haolam, shehecheyanu, v'kiyimanu, v'higianu laz'man hazeh. Blessed are You, Lord our God, Queen of the Universe, who has granted us life and sustenance and permitted us to reach this season.

Drink the wine reclining to the left.

Urchatz **וּרְחַץ** Washing

Karpas **כַּרְפָּס** Καρπός (Greek: Greens)

Everyone takes some parsley, dips it into saltwater, and says:

ברוך אתה יי, אלהינו מלך העולם, בורא פרי האדמה:

Baruch Atah Adonai, Eloheinu Melech haolam, boray pri ha'adamah.

Blessed are You, Lord our God, Queen of the Universe, Creator of the fruits of the earth and the womb. From now on you may nosh as often as you like from the table snacks. Hunger shall not be one of the seder plagues.

Yachatz **יַחַץ** Breaking

The leader takes the middle Matzah and breaks it in two, leaving one half between the whole ones, and puts the other half in a safe place for the grand Afikomen hunt.

Ha Lachma **הָא לַחְמָא**

ALL: This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate Passover. At present we are here; next year may we be in the Promised Land of Freedom, Respect and Equal Pay. At present we are slaves to traditions of mistreatment and inequality; next year may we be free people.

The second cup of wine is poured and the youngest in each family asks the four questions:

Ma Nishtana

מה נשתנה

What is Changed

מה נשתנה הלילה הזה מכל הלילות?
 שפך הלילות אנו אוכלין חמץ ומצה. הלילה הזה כולו מצה;
 שפך הלילות אנו אוכלין שאר ירקות. הלילה הזה מרור;
 שפך הלילות אין אנו מטבילין אפילו פעם אחת. הלילה הזה שתי פעמים;
 שפך הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה כלנו מסבין;

Ma nish-ta-na ha-lie-la ha-zeh mee-kol ha-lay-lot?

Sheh-b'chol ha-lay-lot a-nu och-leen cha-mayts u-ma-tsa; ha-lie-la ha-zeh ku-lo ma-tsa.

Sheh-b'chol ha-lay-lot a-nu och-leen sh'ar y'ra-kot; Ha-lie-la ha-zeh ma-ror.

Sheh-b'chol ha-lay-lot ayn a-nu mat-bee-leen a-fee-lu pa-am eh-chat; ha-lie-la ha-zeh sh'tay f'a-meem.

Sheh-b'chol ha-lay-lot a-nu och-leen bayn yosh-veen u-vayn m'su-been; ha-lie-la ha-zeh ku-la-nu m'su-been.

Why is this night different from all other nights? On all other nights we eat chametz and matzah; tonight we eat only matzah. On all other nights we eat any kind of herbs; tonight, we only eat bitter herbs. On all other nights we do not dip even once; tonight we dip twice. On all other nights we eat sitting or reclining; tonight we recline.

Honoring women, we sample Four Questions renditions around the world.

Song: *Ma Nishtana*



Maggid

מגיד

Telling

ALL: We were slaves to men, but the Lord our God took us away from them with a mighty hand and an outstretched arm. Had not God freed our matriarchs, then we, our children and grandchildren would still be enslaved to men. Even if we all were wise, and perceptive, experienced, it would still be our duty to talk about women's rights. The more one talks about it, the more praise one deserves.

Yet it is only in recent times that women have fought back against enslavement by men. Women had no means to gain an education since no college or university would accept female students. (It was not until 1833 that the first university accepted women on an equal basis.¹) Married women had no property rights. Husbands had legal power over and responsibility for their wives to such an extent, that they could imprison or beat them with impunity. Most occupations were closed to women and when women did work they were paid only a fraction of what men earned. Women were not allowed to vote. They were robbed of their self-confidence and self-respect, and were made totally dependent on men.

Questions to be asked of each individual:

- What are you famous for?
- What obstacle or hurdle did you encounter? (Was there a difficulty for you to gain respect?)
- What did you contribute to the world?
- Tell us what you (seder participant) found surprising or unusual.



Harriet Tubman, known as the Moses of her people, led hundreds of enslaved people to freedom along the route of the Underground Railroad. Tonight Harriet is here with us and will give us more insight into her life.

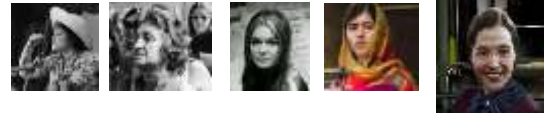
We now sing this song, which could certainly have been Harriet Tubman's theme song, for her courageous actions during the Civil War.

Song: *Brave* (Sara Bareilles)



¹ Oberlin College

The Rabbis at B'nei Brak



Rabbis **Bella Abzug**, **Betty Friedan**, **Gloria Steinem**, **Malala Yousafzai** and **Rosa Parks** were reclining at the seder planning a revolt against the oppression of women. They planned to fight for basic human rights as well as civil, social, political, and reproductive rights for all women.

Let's hear from each of these women and how they might have aided the revolution.

And now a quote from Bella Abzug in 1995:

It's not about women joining the polluted stream. It's about cleaning the stream, changing the stagnant pools into fresh, flowing waters.

Our struggle is against violence, intolerance, inequality, injustice.

Our struggle is about creating sustainable lives, and attainable dreams.

Our struggle is about creating violence-free families, violence-free streets, violence-free borders.

Our call is to stop nuclear pollution. Our call is to build real democracies not hypocrisies. Ours is to nurture and strengthen all families. Our call is to build communities, not only markets. Our call is to scale the great wall around women everywhere.

The Four Children

אַרְבָּעָה בָּנִים

The Torah describes four children. Tradition teaches that these refer to four different types of children: a wise one, a wicked one, a simple one, and who is not able to ask a question.

My name is **Marie Curie** and I am the wise one.



My name is **Imelda Marcos** and I turned out to be very wicked.



My name is **Mother Teresa** and I live simply.



My name is **Valentina Tereshkova** and I do not know how to ask because I don't speak English. And if I spoke Russian, no one at this seder would understand me.



Let's meet the Four "Children".

The telling of the story of Passover continues.

The central part of the Seder, the *Maggid*, means "the telling." Beginning with the words *Avadim Hayinu* – "We were slaves ...", it extends to the meal. Its purpose is to retell the story of the Exodus and to encourage discussions of its implications for our lives.

Women were a great and mighty nation and a distinct people. But men were afraid that they would grow too strong, so they stifled them. The ideal woman was submissive; her job was to be a meek, obedient, loving wife, who was totally subservient to the men around her. They didn't let them get an education, for fear that they would outsmart the men. They made them do back-breaking labor, sewing and weaving in factories, and doing menial jobs for very little pay. Women were slaves to men in all manner of living.

The plight of women is parallel to the story of the Hebrews in Egypt. The Hebrews were a great and mighty nation and a distinct people in Egypt. But the Egyptians were afraid that the Hebrews would grow too strong, so they made them slaves. They set taskmasters over them in order to oppress them with their burdens; the people of Israel built Pithom and Raamses as store-cities for Pharaoh. They imposed back-breaking labor upon the people of Israel. Every son born was cast into the river, although every daughter was permitted to live. They cried to God; God heard their crying and remembered Her covenant with Abraham, Isaac and Jacob.

The Lord brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders. Moses appealed to Pharaoh to free the Hebrews. And Moses foretold a new plague that would befall Egypt if Pharaoh said no. Each plague was more terrible than the previous one. During each plague Pharaoh called upon Moses to ask the Lord that She remove the plague from him and his people and he would let the people go. That part of our Passover story is best described in the familiar song "Let My People Go."

SONG: *Let My People Go*



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

Go down, Moses,
Way down in Egypt's land;
Tell old Pharaoh
Let my people go!

Go down, Moses,
Way down in Egypt's land;
Tell old Pharaoh
Let my people go!

No more shall they in bondage toil,
Let my people go;
Let them come out with Egypt's spoil,
Let my people go.

"Thus saith the Lord," bold Moses said,
Let my people go;
"If not, I'll smite your first-born dead,"
Let my people go.

Go down, Moses,
Way down in Egypt's land;
Tell old Pharaoh
Let my people go!

"Let My People Go" was adopted by the civil rights movement and, although tonight's seder is about women, there is one man we need to acknowledge. The 5th day of Passover this year corresponds to the 50th anniversary of the assassination of Dr. Martin Luther King, Jr. Tonight we commemorate this tragic event, and honor his memory. His biggest role was to advance the civil rights movement. His commitment to nonviolence was imperative in his efforts, and assisted in gaining traction for the movement.

One response to the murder of King was that of Rabbi Arthur Waskow. He faced federal troops down the street from his house in DC and asked 'How can we speak only of the persecution of ancient times when we have modern slavery around us?' That led to his writing his famous Freedom Seder the following year.

Raise your wine glass and recite:

ALL: "I have a dream that one day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to be self-evident: that all men are created equal.' I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners, will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character. I have a dream today. It is a dream deeply rooted in the American dream."

Lower the glass of wine.

We conclude our memorial with these words:

"God has allowed me to go up to the mountain. And I've looked over, and I've seen the Promised Land. I may not get there with you, but I want you to know tonight that we as a people will get to the Promised Land."

These were his words at Mason Temple in Memphis on April 3, 1968. The following evening he was killed. It was his last speech.

Let's continue. After each plague was stopped by the Lord, Our God, Pharaoh again refused to let our people go. Finally, for the tenth plague God told Moses, "I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am the Lord."

We already spoke about Harriet Tubman and her contributions during the Civil War. But what would our story be if it were in more modern times, say from the 15th century until today? Who would be our heroines throughout the ages? Can they be compared to God, Moses, Miriam or anyone else in the Exodus?

Let's meet the following women:



Joan of Arc (1412–1431)

Compare Joan of Arc to Moses who heard the voice of God sending him on a mission to save the Hebrews from Pharaoh.

We're going to have a few "Who Am I?" individuals. Try to guess in less than 20 questions, who they are. Here's the first one. . . .

Now we introduce two influential women in the fight against inequality.



Sojourner Truth (1797–1883)

Elizabeth Cady Stanton (1815–1902)



Each woman talks about her life and answers how she might have appealed to Pharaoh to release the slaves.

Miriam's Cup

From "The Open Door" by Ellen Sue Levi Elwell

זאת כוס מרים כוס מים חיים. זכר ליציאת מצרים.

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

This is the cup of Miriam, the cup of living waters, a reminder of the Exodus from Egypt. These are the living waters, God's gift to Miriam, which gave new life to Israel as we struggled with ourselves in the wilderness. Blessed are You God, Who brings us from the narrows into the wilderness, sustains us with endless possibilities, and enables us to reach a new place.

ALL WOMEN: Throughout their desert wanderings,
The Israelites were refreshed by miraculous springs
that bubbled out of deep crevices in the rocky landscape.

When Miriam died, the waters dried up.
The people mourned the slave child who waited by a river,
the woman who danced across a sea,
the leader who sang a nation to freedom.

When the springs flowed once more, they named them Miriam's Well.

When fear blocks our path, when our travels deplete us,
we seek sources of healing and wells of hope.
May our questions and our stories nourish us
as Miriam's Well renewed our people's spirit.

All the women, and only the women, add water to Miriam's cup. We do this at our seder tonight to recognize the many contributions of women.

We place Miriam's cup on our Seder table to honor the important role of Jewish women in our tradition and history, whose stories have been too sparingly told. We remember those whose names we may never know. Let them be known as the mothers of our matriarchs, the matriarchs of all womankind.

We lift the Miriam's cup in their honor, and recite:

ALL: *You abound in blessings, God, creator of the universe, Who sustains us with living water. May we, like the children of Israel leaving Egypt, be guarded and nurtured and kept alive in the wilderness, and may You give us wisdom to understand that the journey itself holds the promise of redemption.*

And now a song for Miriam who raised the spirits of the people of Israel after crossing the Red Sea.

SONG: *I Am Woman* (Helen Reddy)



Let's introduce more women who are known for significant accomplishments.

(Refer to poster for questions)



Margaret Sanger (1879–1966)

Dolores Huerta (born 1930)

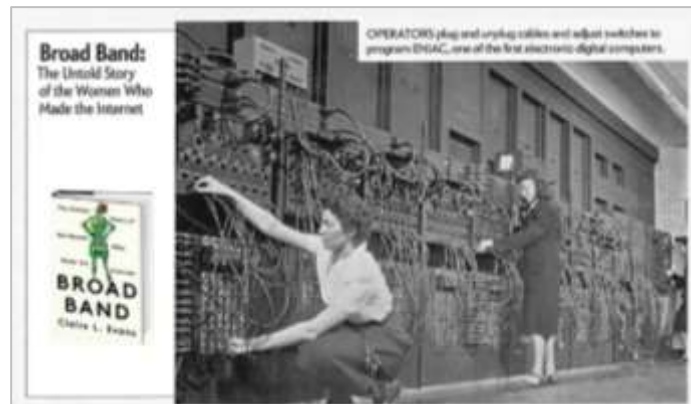


Muriel Siebert (1928–2013)

Grace Hopper (1906-1992)



This book, published this month, describes the contributions of women who aided the rise of the modern Internet. Women contributed to every stage in the development of computing technology: "We're not ancillary; we're central, often hiding in plain sight."



Ten Plagues

עֶשֶׂר מַכּוֹת

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 Jews were redeemed through these plagues, people did suffer. However, instead of reciting the traditional plagues, we use drops of wine to name men who recently have been accused of sexual harassment in the workplace.

Remove a drop of wine while reciting each plague.

Roger Ailes
Mario Batali
Louis C.K.
Bill Cosby

Matt Lauer
Roy Moore
Bill O'Reilly

Charlie Rose
Kevin Spacey
Harvey Weinstein

While these are only 10 names, there are many more. If we named them all, we'd have no more wine for the rest of the seder. Women should be respected automatically and unconditionally, but sometimes they need to demand it. What better way to do so than in Aretha Franklin's "Respect"!





Let's meet another woman. (Refer to poster for questions)

Katharine Graham (1917–2001)

Following the slaying of the first born, Pharaoh allowed the Jewish people to leave. The Jews left Egypt in such haste that their dough did not rise, so they ate *matzah*. When Pharaoh changed his mind and chased after the Israelites, God miraculously caused the Red Sea to split, allowing the Israelites to cross safely. When the Egyptians entered the Sea, it returned to its natural state and the mighty Egyptian army drowned.

Here's another "Who Am I?". . . .



Rabbi Odetta Holmes used to say that whoever does not mention these three things on Passover has not fulfilled his duty: the sacrifice of human rights, the unleavened bread, and the bitter life that women had before suffrage. Let's talk a little about Odetta, an American singer, actress, guitarist, songwriter, and a civil rights and human rights activist, often referred to as "The Voice of the Civil Rights Movement".

Rabbi Odetta urged us to remember the symbols of Freedom:

The Pesach sacrifice:

The Paschal Lamb, which our ancestors ate during the time of the Temple, for what reason was it eaten? The Paschal Lamb was a sacrifice that represented the hope that a woman would be passed over by a man intending to do harm to her. The women that we speak of tonight made personal sacrifices in order to make sure other women were spared, and no assault would happen to them.

Show the unleavened bread and say:

This Unleavened Bread, which we now eat, what does it mean? It means that women were not meant to be slaves in the kitchen. There were more important things to be accomplished and if they spent too much time cooking, they would have achieved none of them. The Unleavened Bread represents the un-risen dough taken out quickly from the oven in order to do something worthwhile.

Show the bitter herbs and say:

This bitter herb, which we eat, what does it mean? It is eaten because men embittered the lives of our female ancestors, as it is written: "They embittered their lives with hard bondage, sexual assault, and in all manner of labor in the field. All their labor was imposed upon them with rigor."

Here's another "Who Am I?". . . .

B'chol Dor Vador בְּכָל־דּוֹר וָדוֹר

In every generation each individual is bound to regard himself as though she personally had been freed from a life of slavery, as it is said: "You shall tell your daughter on that day: This is on account of the trailblazers; the women before me, who sacrificed so much in order that I might have a life of respect and equality in the world."

Raise the cup of wine and say:

ALL: Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our mothers and for us. She took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will chant a new song for Her! Halleluyah!

Lower the cup while singing:

SONG: *Halleluyah* (Leonard Cohen)



Now, I've heard there was a secret chord
That David played, and it pleased the Lord
But you don't really care for music, do you?
Well it goes like this, the fourth, the fifth
The minor fall, the major lift
The baffled Queen composing hallelujah

Your faith was strong but you needed proof
You saw her bathing on the roof
Her beauty and the moonlight overthrew ya
She tied you to the kitchen chair
She broke your throne, and she cut your hair
And from your lips she drew the hallelujah

Hallelujah, Hallelujah, Hallelujah, Hallelujah

Hallelujah, Hallelujah, Hallelujah, Hallelujah
Hallelujah (repeat to end)

Let's meet Jane Goodall.



Jane Goodall (born 1934)

Second Cup

כוס שני

Raise the cup of wine and recite:

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:

Baruch Atah Adonai, Eloheinu Melech haolam, boray p'ri hagafen.

Blessed are You, Lord our God, Queen of the Universe, who creates the fruit of the vine.

The second cup is drunk.

We still have a few influential women to meet. We will intersperse them with the next few steps of the seder. Please talk about their lives and contributions to society and add anything else that comes to mind.



Golda Meir (1898–1978)

Margaret Thatcher (1925–2013)



Rachzah

רחצה

Washing

Blessed are You, Lord our God, Queen of the Universe, who has sanctified us with your commandments, and commanded us concerning the washing of the hands.

Take the two whole matzahs and the broken one and say the following blessings:

ברוך אתה יי, אלהינו מלך העולם, המוציא לחם מן הארץ:
ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו במצוותיו וציונו על אכילת מצה:

Baruch Atah Adonai, Eloheinu Melech haolam, hamotzi lechem min haaretz.

Baruch Atah Adonai, Eloheinu Melech haolam, asher kidshanu b'mitzvotav v'tzivanu al achilat matzah.

Blessed are You, Lord our God, Queen of the Universe, who brings forth life from within.

Blessed are You, Lord our God, Queen of the Universe, who has sanctified us with your commandments, and commanded us concerning the eating of unleavened bread.

Eat some plain matzah. YUM!



Julia Child (1912–2004)

Take some bitter herbs, dip them in charoset and say:

בָּרַךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

Baruch Atah Adonai, Eloheinu Melech haolam, asher kidshnu b'mitzvotav, v'tzivanu al achilat maror. Blessed are You, Lord our God, Queen of the Universe, who has sanctified us with your commandments, and commanded us concerning the eating of the bitter herbs.

Perhaps Julia Child would have inspired Hillel to make a better sandwich. Her recipe would have used challah to make a turkey-filled panini with béarnaise sauce. With charoset on the side.

Hillel's Sandwich זְכָר לְמִקְדָּשׁ כְּחֵלֶל

Break the lowest matzah, distribute with some bitter herbs and charoset, and say:

Thus did Hillel during the existence of the Holy Temple: he took matzah and bitter herbs, and ate them together, in order to perform the Law: "With unleavened bread and bitter herbs shall they eat it."

Here's another "Who Am I?". . . .

And the final person we shall meet is Maya Angelou.



Maya Angelou (1928–2014)

Dayenu דַּיְנוּ Enough!

If only Margaret Thatcher had been a Prime Minister, but not the first woman appointed thereto, Dayenu.

If only Supreme Court Justice Sandra Day O'Connor had been the first woman appointed, but not have voted in favor of Roe v Wade, Dayenu.

If only Margaret Sanger had approved of the Roe v Wade decision, but had not opened the first birth control clinics, Dayenu.

If only Gloria Steinem had had an abortion, but not become an influential feminist, Dayenu.

If only Betty Friedan had been an influential feminist, but not co-founded the National Organization for Women (NOW), Dayenu.

If only Dolores Huerta had co-founded the United Farm Workers' Union, but not been a trailblazing civil rights activist, Dayenu.

If only Wonderwoman had co-founded The Justice League, but not been a superhero, Dayenu.

If only Harriet Tubman had been a hero to the slaves, but not have escaped slavery herself, Dayenu.

If only Sojourner Truth escaped slavery, but not have delivered her "Ain't I a Woman" speech on racial inequalities, Dayenu.

If only Elizabeth Cady Stanton had delivered her Declaration of Sentiments speech, but not have initiated the first organized women's rights and women's suffrage movements, Dayenu.

If only Eva Perón had fought for women's suffrage, but not have and improved the lives of the poor, Dayenu.

If only Mother Teresa had helped the poor, but not have helped the sick, Dayenu.

If only Marie Curie had helped the sick in her work on radioactivity, but not received a Nobel Prize, Dayenu.

If only Malala Yousafzai had received a Nobel Prize, but not have kept her diary about life under the Taliban, Dayenu.

If only Maya Angelou had written her memoirs, but not have written inspiring poems, Dayenu.

If only Odetta had written songs, but not been a leading civil rights activist, Dayenu.

If only Rosa Parks had been a civil rights activist, but not have stayed on the bus to show her resolve, Dayenu.

How much more are we indebted to these woman and others who resisted oppression and persisted in standing up for basic women's rights, civil rights, women's suffrage. Those who helped free slaves, those who fought for the right for women to get an education and equal pay, those who helped the sick and those in need. If not for their strength and outspoken words and actions, the world would be in worse shape than it is.

Sing traditional Dayenu:

אלו נתן לנו את־תורה, דינו:
Ilu natan, natan lanu,
natan lanu et ha-Torah,
Natan lanu et ha-Torah, Dayenu.
 (chorus)

אלו הוציאנו ממצרים, דינו
Ilu hotzi, hotzianu
Hotzianu mimitzrayim
Mi-Mitzrayim hotzianu, Dayenu.
 (chorus)
 אלו נתן לנו את־שבת, דינו:
Ilu natan, natan lanu,
Natan lanu et ha-Shabat,
Natan lanu et ha-Shabat, Dayenu.
 (chorus)

A PASSOVER PLAY

Shulchan **O**rech שֻׁלְחַן עוֹרֵךְ The Festive Meal

Tzafon צָפוֹן Hidden

Find the Afikomen. Eat the Afikomen.

[Exclude * paragraphs for shorter prayer]

ברכת המזון

(Read rightmost column first)

ברוך אתה יי אלהינו מלך העולם, האל אבינו, מלכנו, אדירנו, בוראנו, גואלנו, יוצרנו, קדושונו קדוש יעקב, רוענו רועה ישראל, המלך הטוב, והמטיב לכל, שבכל יום ניום הוא מטיב, הוא מטיב, הוא ייטיב לנו. הוא גמלנו, הוא גומלנו, הוא יגמלנו לעד לחן ולחסד ולרחמים, ולרחוץ המצלה והצלה ברכה וישועה, נחמה, פרנסה וכלכלה, ורחמים, ותיים ושלוה, וכל טוב, ומכל טוב לעולם אל יחסרנו:

שיר המעלות בשוב יי את שיבת ציון היינו כחלמים: אז ימלא שחוק פינו ולשוננו רנה אז לאמרנו בגוים הגדיל יי לעשות עם אלה: הגדיל יי לעשות עמנו היינו שומחים: שובה יי את שביטנו באפיקים בנגב: הארעים בדםעה ברנה קצרה: הלוח זלף ובכה נשא משך הנרע בא יבא ברנה נשא אצלמתי:

- Leader: רבותי וברוך
Group: יחי שם יי מברך מעתה ועד עולם.
Lead: יחי שם יי מברך מעתה ועד עולם.
Lead: ברוכות מרנו וברנו ורבותי, וברוך אלהינו שאכלנו משלו.
Group: ברוך אלהינו שאכלנו משלו ובטובו היינו.
Lead: ברוך אלהינו שאכלנו משלו ובטובו היינו.
Group: ברוך הוא וברוך שמו:

הרחמן, הוא מלוח עלינו לעולם ועד.
הרחמן, הוא יתברך בשמים ובארץ.
הרחמן, הוא שפתח לדור דורים, ויתפאר בנו לעד ולנצח נצחים, ויתחדר בנו לעד ולעולמי עולמים.
*הרחמן, הוא פרנסנו בכבוד.
*הרחמן, הוא ישובור עלנו מעל צוארנו ויהא יולכנו קוממיות לארצנו.
*הרחמן, הוא ישלח לנו ברכה מרבה בבית הזה, ועל שלחנו זה שאכלנו עליו.
*הרחמן, הוא ישלח לנו את אליהו הנביא זכור לטוב, ויבשר לנו בשורות טובות וישועות ונחמות.

ברוך אתה יי אלהינו מלך העולם, הן את העולם בלו בטובו בחן בחסד וברחמים הוא נותן להם לכל בשר פי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד בעבור שמו הגדול, פי הוא אל וזו ומפרנס לכל ומטיב לכל, ומכין מזון לכל בריותיו אשר ברא. ברוך אתה יי, הן את הכל:
נודה לך יי אלהינו על שהחננת לאבותינו, ארץ חמדה טובה ורחבה, ברית ותורה, תיים ומאון. ויתברך שמך בפי כל מי תמיד לעולם ועד. בפתוח ואכלת ושבעת, וברכת את יי אלהיך על הארץ הטובה אשר נתנו לך. ברוך אתה יי, על הארץ ועל המזון:

הרחמן, הוא יברך את כל-המסויפין באן, At communal meals:
אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו, אברהם יצחק ויעקב: בכל מכל כל.
כן וברך אותנו בלנו יחד. בברכה שלמה, ונאמר אמן:

רחם נא יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול ומקדוש שנקרא שמך עליו. אלהינו, אבינו, רענו, ויגנו, פרנסנו, וכלכלנו, ומרויחנו, ומרחו לנו יי אלהינו מהרה מכל צרותינו, ונא, אל תצריכנו יי אלהינו, לא לדי מתנת בשר נדם, ולא לדיחלונאמתם. פי אם לךד המלאה, המתוחה, מקדושה ומרחבת, שלא נבוש ולא נכלם לעולם ועד:

*במרום ילמדו עליהם ועלינו זכות, שתהא למשמרת שלום, ונשא ברכה מאת יי ויחדקה ממלחי ישענו, ונמצא חן ושכל טוב בעיני אלהים ואדם:

*רחם נא יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול ומקדוש שנקרא שמך עליו. אלהינו, אבינו, רענו, ויגנו, פרנסנו, וכלכלנו, ומרויחנו, ומרחו לנו יי אלהינו מהרה מכל צרותינו, ונא, אל תצריכנו יי אלהינו, לא לדי מתנת בשר נדם, ולא לדיחלונאמתם. פי אם לךד המלאה, המתוחה, מקדושה ומרחבת, שלא נבוש ולא נכלם לעולם ועד:

[If on Shabbat, extra paragraph goes here]

הרחמן, הוא יחילנו יום שכלו טוב: Fest:
הרחמן, הוא יברך, את-מדינת ישראל, ראשית צמיחת גאלתנו:
הרחמן, הוא יברך, את-אחינו בני ישראל, המתווגים בצרה, ויוציאם מאפלה לאורה:

*אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, וינראה, וינראה, וישמע, ויפקד, ויזכר זכרוננו ויפקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הזה. זכרנו יי אלהינו בו לטובה, ויפקדנו בו לברכה. וחושיענו בו לחיים, ויבדבר וישעה ורחמים, חוס וחסד, ורחם עלינו וחושיענו, פי אלקי עינינו, פי אל מלך חפון ורחום אתה:

*הרחמן, הוא יזכנו לימות המשיח ויחיי העולם הבא.
*מגדול וישועות מלכו, ועשה חסד למשיחו, לךד ולזרעו עד עולם:
עשה שלום במרומי, הוא יעשה שלום, עלינו ועל כל ישראל, ונאמר אמן:

*יראו את יי קדשו, פי אין מחסור ליראיו:
כפירים רשו ורעבו, ודורשי יי לא יחסרו כל טוב:
חודו ליי פי טוב, פי לעולם חסדו: פותח את דך, ומשפיע לכל מי רצון: ברוך הגבר אשר יבטח בנו, והיה יי מבטחו: נער הייתי גם זקנתי ולא ראיתי צדיק נעזב, וזרעו מבקש להם:
יי עז לעמו יתן, יי וברך את עמו בשלום:

ובנה ירושלים עיר מקדש במהרה בקיינו.
ברוך אתה יי, בונה ברחמי ירושלים. אמן.

The seder is divided into two parts, as is the recitation of Hallel. The first half is dedicated to the past, to the historical memory of the redemption from Egypt. The second half looks forward to the future and ends with the wish "Next Year in Jerusalem." Hope inspires the singing from now until the completion of the Seder.

Third Cup

פוס שלישי

Over the third cup of wine, say:

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:

Baruch Atah Adonai, Eloheinu Melech haolam, boray p'ri hagafen.

Blessed are You, Lord our God, Queen of the Universe, who creates the fruit of the vine.

The third cup is drunk.

In our tradition, Elijah's arrival would be the sign that we had made the world ready for that time when we all could sit under our own vines and fig trees and not be afraid. At this moment, when our vision extends from our people's first moment of liberty to freedom's ultimate time, we wonder: can we achieve this? We turn to the door hoping that the world has gotten better. Is it possible that the moment is at hand?

If we open the door and Elijah is not there, we know the miracle has not happened. We are disappointed but not disheartened. Opening the door is a sign of our commitment, perhaps not yet realized, to the future that is ours to bring. This is what Maimonides meant when he wrote: "I believe with perfect faith in the coming of the Messiah, and while she may tarry I will await her daily."

The door is opened and Hallel continues.

We ask God to destroy all godlessness and to punish the wicked and evildoers, thereby making the world ready for the Messiah:

Refugees Poem

by Brian Bilston

They have no need of our help
So do not tell me
These haggard faces could belong to you or me
Should life have dealt a different hand
We need to see them for who they really are
Chancers and scroungers
Layabouts and loungers
With bombs up their sleeves
Cut-throats and thieves
They are not
Welcome here
We should make them

Go back to where they came from
They cannot
Share our food
Share our homes
Share our countries
Instead let us
Build a wall to keep them out
It is not okay to say
These are people just like us
A place should only belong to those who are born there
Do not be so stupid to think that
The world can be looked at another way

(Now read from bottom to top)

Pour out Your Love on the nations who know You and on kingdoms who call Your name. For the good which they do for the seed of Jacob. And they shield Your people Israel from their enemies. May they merit to see the good of Your chosen and to rejoice in the joy of Your nation.

- Rabbi Hayyim Bloch (1963)

Hallel

הלל

Praises

Pour the fourth cup and recite Hallel.

לא לנו יי לא לנו פי לשמך תן כבוד, על חסדך על אמתך. למח
לאמרו תגזים, איה נא אלהיהם. ואלהינו בשמים כל אשר חפץ
יריחו. ודיהם ולא ימיו, רגליהם ולא יחלכו, לא יתגו בגרונם.
פמוהם יהיו עשיהם, כל אשר בטח בהם: ישראל בטח ביי, עזרם
ומגנם הוא. בית אחרן בטחו ביי, עזרם ומגנם הוא. יראי יי בטחו
ביי, עזרם ומגנם הוא:

ALL: Nor for our sake, O Lord, not for our sake, but for Your name's sake give glory, because of Your kindness and Your truth.

?? זכרנו יְבָרַךְ, יְבָרַךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרַךְ אֶת בְּיַת אֲחֵרֵי. יְבָרַךְ
יְרֵאֵי ?? הַקְּטָנִים עִם הַגְּדֹלִים. לִסֵּף ?? עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיְי, עֲשֵׂה שְׂמִימִם וְאַרְצֵ. הַשְׂמִימִם שְׂמִימִם לַיְי, וְהֶאֱרַץ
נַתַּן לְבָנֵי אָדָם. לֹא נִמְתֵּימִם יְחַלְלוּ יְהוָה, וְלֹא כָּל יְדֵי דוּמָה. וְאַנְחֵנוּ
יְבָרַךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּהָ:

The Lord who has remembered us will bless; She will bless the house of Israel ... Halleluyah!

How can I repay the Lord for all Her kind acts toward me? I will raise the cup of salvations, and call upon the name of the Lord ... Halleluyah!

Give thanks to the Lord, all you nations; praise Her, all you peoples!

Give thanks to the Lord, for She is good;	With a strong hand and an outstretched arm,
Her kindness endures forever, כִּי לְעוֹלָם חֲסֵדוֹ:	כִּי לְעוֹלָם חֲסֵדוֹ:
Give thanks to the God above gods, כִּי לְעוֹלָם חֲסֵדוֹ:	To She who parted the Red Sea, כִּי לְעוֹלָם חֲסֵדוֹ:
Give thanks to the Lord of lords, כִּי לְעוֹלָם חֲסֵדוֹ:	And caused Israel to pass through it, כִּי לְעוֹלָם חֲסֵדוֹ:
To She who alone does great wonders,	And threw Pharaoh and his host in the Red Sea,
כִּי לְעוֹלָם חֲסֵדוֹ:	כִּי לְעוֹלָם חֲסֵדוֹ:
To She who made the heavens with understanding,	To She who led Her people through the wilderness,
כִּי לְעוֹלָם חֲסֵדוֹ:	כִּי לְעוֹלָם חֲסֵדוֹ:
To She who stretched the earth over the waters,	To She who smote great kings,
כִּי לְעוֹלָם חֲסֵדוֹ:	כִּי לְעוֹלָם חֲסֵדוֹ:
To She who made the great lights,	And slew mighty kings,
כִּי לְעוֹלָם חֲסֵדוֹ:	כִּי לְעוֹלָם חֲסֵדוֹ:
The sun to reign by day,	Sihon, king of the Amorites,
כִּי לְעוֹלָם חֲסֵדוֹ:	כִּי לְעוֹלָם חֲסֵדוֹ:
The moon and the stars to reign by night,	And Og, king of Bashan,
כִּי לְעוֹלָם חֲסֵדוֹ:	כִּי לְעוֹלָם חֲסֵדוֹ:
To She who smote Egypt in their firstborn,	And gave their land as an inheritance,
כִּי לְעוֹלָם חֲסֵדוֹ:	כִּי לְעוֹלָם חֲסֵדוֹ:
And took Israel out from among them,	An inheritance to Israel Her servant,
כִּי לְעוֹלָם חֲסֵדוֹ:	כִּי לְעוֹלָם חֲסֵדוֹ:
	Who remembered us in our low state,
	כִּי לְעוֹלָם חֲסֵדוֹ:
	And released us from our foes,
	כִּי לְעוֹלָם חֲסֵדוֹ:
	Who gives food to all creatures,
	כִּי לְעוֹלָם חֲסֵדוֹ:

Music has been used in different cultures throughout history in many healing rituals. Everyone can sing. Singing has been shown to improve our sense of happiness and well-being. The physiological benefits of singing, and music more generally, have long been explored. Music-making exercises the brain as well as the body, but singing is particularly beneficial for improving breathing, posture, and muscle tension. Singing can be a personal expression but is a lot more fun when singing with others. Just as the women of the Exodus story danced and sang with Miriam, let's improve our minds and bodies by singing the next song together.

Song: I'm Coming Out (Diana Ross)



Fourth Cup כּוֹס רְבִיעִית

The blessing over wine is said and the fourth cup is drunk while reclining:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן:

Baruch Atah Adonai, Eloheinu Melech haolam, boray p'ri hagafen.

Blessed are You, Lord our God, Queen of the Universe, who creates the fruit of the vine. (Don't drink it yet!)

וְעַל תְּנוּבַת הַשְּׂדֵה, וְעַל אֲרֵץ חֲמֵדָה טוֹבָה וְרַחֲבָה, שְׂרָצִית וְהַנְחִילָת
לְאַבוֹתֵינוּ, לְאֹכֹל מִפְרֵיהָ וְלִשְׂבֹּעַ מִטוֹבָהּ. רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל
יִשְׂרָאֵל עַמּוֹ, וְעַל יְרוּשָׁלַיִם עִירָהּ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדָהּ,
וְעַל מִזְבֵּחַהּ וְעַל חֵיקְלָהּ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַחְרָה בְּיָמֵינוּ,
וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׂמְחָנוּ בְּבִגְיָנָהּ וְנֹאכַל מִפְרֵיהָ וְנִשְׂבַּע מִטוֹבָהּ,
וְיִבְרַךְ עַלְיָהּ בְּקוֹדֶשׁהּ וּבִטְהָרָה
וְשִׂמְחָנוּ בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. כִּי אַתָּה יְיָ טוֹב וּמְטִיב לְכָל,
וְנוֹדֶה לָךְ עַל הָאֲרֵץ וְעַל פְּרִי הַגֶּפֶן.

Blessed are You, Lord our God, God of our mothers, God of Sarah, Rebecca, Rachel, and Leah, for the vine and its fruit, and for the produce of the field, for the beautiful and spacious land which You gave to our mothers as a heritage to eat of its fruit and to enjoy its goodness. Have mercy, Lord our God, on Israel your people, on Jerusalem your city, on Zion the abode of your glory, on your altar and your Temple. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat of its fruit and enjoy of its goodness; may we bless You for it in holiness and purity; and grant us happiness on this Feast of Matzot; For Thou, O Lord, are good and beneficent to all, and we thank You for the land and the fruit of the vine.

OK, now! The fourth cup is drunk.

Before we conclude our Mother of All Seders, there is one last song we will sing, acknowledging the power and resilience of women in rising from the depth of despair to the height of triumph.

Song: Roar (Katy Perry)



Nirtzah נִרְצָה Acceptance

The Seder now concludes according to Halacha, complete in all laws and ordinances. Just as we were privileged to celebrate it tonight, so may we be granted to perform it again. Oh Lord, who dwells in the heights above, establish us as a countless people once again, speedily guide Israel as a redeemed people, to the land of Zion with song.

NEXT YEAR IN JERUSALEM!

This year we are here, next year in the Promised Land of Freedom for all people, equally for women as for men.

Song: L'Shana Haba'a, B'Yerushalayim ... Habnuya!

לְשָׁנָה הַבָּאָה בְּירוּשָׁלַיִם:

Everyone read together:

Our God and God of our Mothers, help us to live by our faith.

Where there is hatred, may we bring love,

Where there is pain, may we bring healing,

Where there is darkness, may we bring light,

Where there is despair, may we bring hope,

Where there is discord, may we bring peace.

Make this a better world, and begin with us.

- Al Stoloff

Say on second night:

And You Shall Say: It is the Pesach Sacrifice.

A list of events that happened during Passover usually follows this, the text of which you can find in a traditional Haggadah.

Ki Lo Naeh כִּי לֹא נֵאָחַ

Powerful in kingship, truly chosen, Her troops sing to Her: Thine only Thine, O Lord, is the Majestic Kingdom. Beautiful praises are Her due. Famous in kingship, truly glorious, Her faithful sing to Her: Thine only Thine, O Lord, is the Majestic Kingdom. Beautiful praises are Her due.

אֲדִיר בְּמְלוּכָהּ, בְּחֹזֶר בְּתִלְכָּהּ, גְּדוּדָיו לֵאמָרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ, לֵךְ וְנִמְמַלְכָּת.
כִּי לֹא נֵאָחַ, כִּי לֹא נֵאָחַ.

Say on second night:

This is the first day of the Omer הַיּוֹם יוֹם אֶתְדָּ לְעוֹמֶר

May it be your will, O Eternal, our God, and the God of our ancestors, speedily rebuild your temple in our days, and grant us our share in your Law.

One Last Question: Who do you wish we had included in this seder and why?

ENDING SONGS!

Chad Gadya

חַד גַּדְיָא, חַד גַּדְיָא, חַד גַּדְיָא

חַד גַּדְיָא, חַד גַּדְיָא, חַד גַּדְיָא
דְּזָבִין אַבְא בְּתַרְי זִינְי, חַד גַּדְיָא, חַד גַּדְיָא.

One little goat "Ma Ma"
That my Abba bought "Thanks Dad"
With two Gold coins, Chad Gadya, Chad Gadya.

And then there came a cat "Meow"
That ate the little goat "Ma Ma"
That my Abba bought "Thanks Dad"
With two Gold coins, Chad Gadya, Chad Gadya.



And then there came a dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came a stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came a fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came some water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came an ox ("Moo"); That drank up all the water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came a shochet ("Chop"); Who slaughtered the ox ("Moo"); That drank up all the water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then came the Angel of Death ("BOO"); Who slaughtered the shochet ("Chop"); Who slaughtered the ox ("Moo"); That drank up all the water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came our God ("Yay!"); Who killed Angel of Death ("BOO"); Who slaughtered the shochet ("Chop"); Who slaughtered the ox ("Moo"); That drank up all the water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

וְאַתָּה תוֹרָא, וְשִׁתָּא לְמִיָּא, דְּכִבְּה לְנִרְיָא, דְּשָׂרְף לְחוּטְרָא, דְּהַחֲכִלְכִלְבָּא, דְּנִשְׂדָּ לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזָבִין אַבְא בְּתַרְי זִינְי, חַד גַּדְיָא !!²

Echad Mi Yodea was written as a polemic against the Christian world. You Christians say there are three gods? No, there's just one! You say there is one father? Nope, there were three! And even: You say conception happens immaculately? Nope, it takes nine months! Although originally written with 12 verses, a thirteenth was later added to serve as further polemic – in Christianity, thirteen may be an unlucky number (consider the number of attendants at the last supper) but in Judaism, thirteen is especially lucky (bar mitzvah, the attributes of God, etc.).

Echad Mi Yodea אֶחָד מִי יוֹדֵעַ?
(Find words in traditional Haggadah)

Adir Hu

אָדִיר הוּא

אָדִיר הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקִרְוֹב.
אֵל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקִרְוֹב.

בְּחֹר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַחְרָה
בְּמַחְרָה, בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקִרְוֹב.

הַדּוֹר הוּא, וְנָתִיק הוּא, זָכַאי הוּא, חֶסֶד הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב,
בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקִרְוֹב.

טְהוֹר הוּא, יָחִיד הוּא, כְּפִיר הוּא, לְמוֹד הוּא, מְלֻךְ הוּא, נוֹרָא הוּא,
סְגִיב הוּא, עֲזוּז הוּא, פּוֹדֶה הוּא, צַדִּיק הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב,
בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקִרְוֹב.

קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂפִי הוּא, תְּקִיף הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב,
בְּמַחְרָה בְּמַחְרָה, בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקִרְוֹב.

Passover ritual includes the tangible reenactment of the story, through use of symbolic foods, actions and other means, to allow us to experience the degradations of slavery and the exhilaration of freedom. Only those who have experienced oppression can truly appreciate the value of liberty. A message that bears repeating in our own country, as many of us no longer appreciate how precious freedom is.

- *Uncle Eli's Haggadah*

Women Empowerment Songs we didn't have time to include in the Seder:

- Confident (Demi Lovato)
- I Will Survive (Gloria Gaynor)
- What Doesn't Kill You Makes You Stronger (Kelly Clarkson)

Songs we didn't include in the Play:

- Girls Just Want To Have Fun (Cyndi Lauper) (WW & EP)
- Material Girl (Madonna) (Pharaoh)

**DON'T TURN
OVER UNTIL
THE LEADER
SAYS THEY'RE
GOOD AND
READY**