

A PASSOVER HAGGADAH
for
Congregation Beth Israel
Houston, Texas



CONGREGATION
BETH ISRAEL

Leader: The Torah teaches, This day will be one of remembrance to you. You will celebrate it as a festival to God from generation to generation; you will celebrate it as a fixed observance forever. And, you will explain to your children that on that day, 'It is because of what God did for me when I went free from Egypt.' " (Exodus 12:14, 13:8)

Participant: As we join together this night to thank God for our redemption from slavery in Egypt, we renew our own desire to bring freedom to those still enslaved, and to fulfill our people's vision of a world redeemed.

Festival Candles

Leader:

The sun has made a veil of gold
So lovely that my body aches.
Above, the heavens shriek with blue
Convinced I've smiled by some mistake.
The world's abloom and seems to smile
I want to flu but where, how high?
If in barbed wire, things can bloom
Why couldn't I? I will not die!

(Anonymous poem by children in Terezin, 1944)



Participant: May the festival lights we kindle tonight remind us that You, O God, abide with Your people through slavery and freedom, in our darkest moments and in our most glorious hours. May we always sense the light of Your presence, and may we bring this light to all nations by sustaining our heritage and obeying Your mitzvot.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר טָל (שִׁבְת וְשֵׁל) יוֹם טוֹב.

Baruch Atah, Adonai, Eloheinu Melech ha-olam, asher kideshanu bemitzvotav, vetzivanu, lehadlik near shel (Shabbat v'shel) Yom Tov.

Blessed are You, O God, Ruling Spirit of the Universe, who has redeemed us from countless enemies and has made us a people unto You. We rejoice in Your commandments as we kindle the festival lights.



First Cup of Wine

Leader: It was taught, Rabbi Judah ben Bathyra said, “Now that the Temple (in Jerusalem) is no longer in existence, there is no rejoicing save with wine, as it is said, ‘and wine that makes glad the heart of us all.’ ” (Pesachim 109a)

Participant: Four times God promised to free us from our shackles in Egypt. With each cup of wine we recall God’s words. As we drink of the first cup we recite together God’s first Vow:

Together: “I am Adonai. I will free you from the labors of the Egyptians.” (Exodus 6:6)

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Baruch Atah Adonai, Eloheinu Melech ha-olam, Borei p’ri hagafen.

Blessed are you , O God, Ruling Spirit of the Universe, who creates the fruit of the vine.

Blessed are you, O God, Ruling Spirit of the Universe, who calls us from all peoples to live by your Torah and mitzvot. In Your love and favor you have given us holidays for rejoicing, blessings to celebrate. On this Festival of Matzot, we commemorate the Exodus from Egypt and the road You paved from slavery to freedom. God, Who sanctifies Your people Israel and their holy celebrations, all generations speak with a single voice to acclaim Your holy Name.

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

*Baruch Atah, Adonai, Eloheinu Melech ha-olam,
shehecheyanu, vekiyemanu, vehigeyanu laz-man hazeh.*

*Blessed are You, O God, Ruling Spirit of the Universe Who has
kept us in life, sustained us, and enabled us to reach this
season.*

(All drink wine.)



Karpas

Leader: Arise, my darling;
My fair one, come away!
For now the winter is past,
The rains are over and gone.
The blossoms have appeared in the land,
The time of pruning has come;
The song of the turtledove
Is heard in the land.

Awake, O north wind,
Come, O south wind!
Blow upon my garden,
That its perfume may spread.
Let my beloved come to his garden
And enjoy its luscious fruits!
(Song of Songs 2:10-12, 4:16)



Baruch Atah Adonai, Eloheinu Melech ha-olam, Borei p'ri ha-adaman.

Blessed are You, O God, Ruling Spirit of the Universe, who creates the fruit of the earth.

(Eat the greens.)

Yachatz

Renewing the Bonds Between Generations

Leader: Now I break the middle matzah and hide one half as the Afikomen. Later, we will share it, as we shared the Passover sacrifice in Jerusalem in days of old. Among all peoples, to share bread is to celebrate one another's humanity, to join together in the spirit of fellowship and sisterhood. Together, we speak the ancient words which unite our own people with all those in need, those unjustly imprisoned, those hungry and clothed in rags, those persecuted for their beliefs and lifestyles.

Together: Our redemption is not complete until we witness the deliverance from bondage of all people from all edges of the earth.

Together:

*This is the bread of affliction,
The poor bread, which our
ancestors ate in the land of Egypt.
Let all who are hungry come and eat.
Let all who are in want
share the hope of Passover.
As we celebrate here,
we join with our people everywhe
This year we celebrate here;
next year in the land of Israel.
Now we are still in bonds.
Next year may all be free.*



Leader: We call matzah the bread of affliction, the bread of distress; yet we know also that these cakes sustained us in the wilderness and on our journey through the parted waters of the Red Sea. In saying the blessing over this matzah, we thank God once again for delivering us from bondage. We promise to maintain faith in You and Your promise of redemption as we face difficult trials in our

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:

Baruch Atah Adonai Eloheinu Melech ha-olam, Hamotzi lechem min ha'aretz.

Blessed are You, O God, Ruling Spirit of the universe, who brings forth bread from the earth.

*Hatred becomes powerful only in the context of indifference . . .
The only way to fight bigotry and racism is to unmask it, to speak up, not to be indifferent. More words, but what else do we have?
I have nothing else.*

~Elie Wiesel

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

Baruch Atah Adonai Eloheinu Melech ha-olam, asher kideshanu bemitzvotav vetzivanu al achilat matzah.

Blessed are You, O God, Ruling Spirit of the universe who enriches our lives with mitzvot and commands the eating of the matzah.

(Matzah is eaten, and Maror is placed between the pieces of Matzah.)



Leader: Maror recalls the twofold bitterness of slavery: the pain of daily labor and the indignities of bondage.

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בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

Baruch Atah Adonai Eloheinu Melech ha-olam, asher kideshanu bemitzvotav vetzivanu al achilat maror.

Blessed are You, O God, Ruling Spirit of the universe who enriches our lives with mitzvot and commands the eating of the maror.

Leader: Preserving a bond with the observance of our ancestors, we follow a practice of Hillel, handed down from the days when the Temple stood. As it is said, “They shall eat the pascal lamb with matzah and maror together,” Hillel ate the matzah of freedom, the maror of slavery. For in time of freedom, there is knowledge of servitude; in time of bondage, there is hope for redemption

(Matzah and maror are eaten.)

True redemption will come to the Jew only if you bear your name and every burden imposed upon you by destiny with gleaming courage and with radiant nobleness which, whether or not they evoke the love of the world without, shall justify you in your own sight and hallow you anew in the Presence of the Eternal to Whom alone you are ultimately accountable.

~Rabbi Stephen S. Wise



Why is This Night Different?

Leader: “We will go, young and old. We will go with our sons and our daughter . . . for we must observe unto god a festival.”

(Exodus 10:9)

Together: *To this day, our children continue to join in our observance.*

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת.
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה, הַלַּיְלָה הַזֶּה כָּלוּ מֶצֶה.
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מְרוֹר.
שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטְבִילִין אֶפְסֵינוּ פְּעַם אַחַת, הַלַּיְלָה הַזֶּה
שְׁתֵּי פְּעָמִים.
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין, הַלַּיְלָה הַזֶּה
כָּלְנוּ מְסֻבִּין.

Why is this night different from all other nights?

On all other nights, we eat either leavened bread or matzah; on this night, only matzah.

On all other nights, we eat all kinds of herbs; on this night, we eat only bitter herbs.

On all other nights, we do not dip herbs at all; on this night, we dip them twice.

On all other nights, we eat in an ordinary manner; on this night, we dine with special ceremony.

The Four Children

Leader: Four times the Torah tells us to teach our children about the Exodus from Egypt. Four times the Torah repeats: “And you will tell your child on that day . . . “ From this we learn that different kinds of people will hear and question this story, and to teach we must respond differently if they are to understand.

Participant: The wise children ask, “What do these laws and rules that God had commanded us to perform mean to me?” (Deut. 6:20) We respond as God commanded us in the wilderness: “We were slaves to Pharaoh in Egypt and God freed us from there with a mighty hand. Then God commanded us to observe all these laws, and to revere God, for the sake of our survival and the sake of generations to come.” (Deut. 6:21, 24)

Participant: The wise children want to know that they are obligated to do as Jews.

Leader: The wicked children scoff, “What do you mean by these laws and rules?” (Exodus 12:26)

Participant: To the wicked children we speak sharply, since in saying “you” and not “us,” they reject the essential unity of God and the people of Israel. “Had you been there,” We will say to them, “You would not have known redemption.” Thus may the wicked regret the evil that they uttered, as it is said, “The people then bowed low in homage.” (Exodus 12:27)

Leader: The simple children ask, “What does all this mean?” (Exodus 13:14) We must not confuse or bewilder these children.

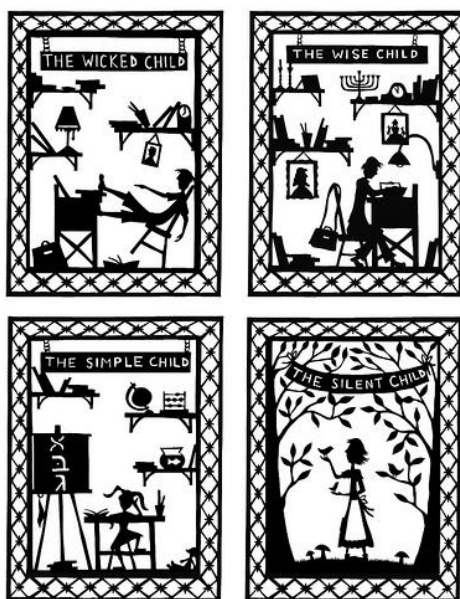
Participant: We respond with a straight forward answer that “Shall be as a sign upon you hand and as a symbol on your forehead that with a mighty hand, God freed us from Egypt.” (Exodus 13:16)

Participant: The simple will grow old and sage, as David sang, “The teaching of God is perfect, renewing life; the decrees of God are enduring, making the simple wise.” (Psalm 19:8)

Participant: To the children who are not able to inquire, we must begin to ourselves, for God commanded: “And you shall explain to your child on that day, ‘It is because of what God did for me when I went free from Egypt.’ “ (Exodus 13:8)

Participant: The children who are not able to ask must be awakened and given the will to learn and to question.

Rabbi Levi Yitzhak of Berditchev said: “Lord of the world, I am the one who does not know how to ask. I do not even know what questions to ask. You take the initiative and disclose the answers to me. What are You asking of me? God, I do not ask you why I suffer, I wish to know only that I suffer for Your sake.” From Rabbi Levi Yitshak we see that even the wise can be struck dumb, and that even the most learned call out for guidance from their parent.



Maggid

Leader: From the pages of our Jewish history, from our most celebrated milestones to our most mundane tasks, we witness the appearance of the wise, the wicked, the simple and the one unable to ask. To this day, we ponder their questions and seek answers for meaning in our daily life. Let us, then, renew the search as we retell the story of Exodus.

Our history moves from slavery to freedom. Our story opens with the rule of evil and advances toward the glory of God. This is our theme.

Participant: We were slaves to Pharaoh in Egypt, and God freed us from Egypt with a mighty hand. Had not the Holy One, Blessed be God, delivered our people from Egypt, then we, our children, and our children's children, would still be enslaved.

Together: *For redemption is not yet complete.*

John Cardinal O'Connor: "In the Passover Seder, the father or the patriarch, the man presiding or the woman nowadays, says, 'We're doing this tonight . . . because of what . . . God did for us in Egypt,' as though he or she was there."

Elie Wiesel: "Right. We are supposed to believe we were there. Every Jew is supposed to believe that he stood at Sinai, hearing God's word. What a wonderful thing it is for a Jew to have God's voice in his or her memory."

~A Journey of Faith

Participant: In the beginning, our ancestors were idolaters. Later, God drew us nearer to God's service. When Abraham was young, he sought to serve the Ruler of the universe. When the sun sank, and the stars came forth, he said, "These are the gods!" But the dawn came, and the stars could no longer be seen. Then he said, "I will not worship these; they are not gods." Thereupon the sun came forth, and he said, "This is my god, him will I extol." But again the sun set, and he said, "He is no god." Seeing the moon, he called her his god to whom he would worship. Then the moon was obscured, and he cried out, "This, too, is no god" There is One God who sets them all in motion."



Together: We have endured physical bondage and spiritual servitude. We have known social degradation. In the eyes of others we were a subject people - Arameans - as we commanded to recall, "You shall recite then as follows before your God: 'My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there; but there he became a great and very populous nation.'" (Deut. 26:5)

Participant: I took your parents, Abraham and Sarah, from across the river and I led them into the land of Canaan, and I increased their descendants. I gave them Isaac, and to Isaac and Rebekkah I gave Jacob. When famine struck the land and Jacob and his children journeyed down into Egypt, Joseph was already there, having emerged from servitude to a position of great power in that country.

Participant: Joseph brought his father to Pharaoh, and Jacob greeted Pharaoh. Then, as Pharaoh ordered, Joseph settled Jacob and his brothers in the region of Remeses, the choicest part of Egypt. The famine grew more severe, until no bread was to be found in all the world, except in Egypt. Joseph gave bread to the Egyptians in exchange for their livestock and land; so Joseph acquired for Pharaoh all the farmland of Egypt, except for that of the priests. Thus Israel settled in Egypt, and they grew wealthy and increased greatly.

King David said, "You, O God, know that, even when I was living with complete peace of mind, I did not forget You."

Participant: Then a new king arose in Egypt who did not know Joseph. "Look," he said to his people, "the Israelite people are much too numerous for us. Let us deal shrewdly with them, so that they do not increase."

Participant: So they set taskmasters over the Israelites to oppress them with forced labor. But the more they were oppressed, the more they increased. The Egyptians came to dread the Israelites. The Egyptians ruthlessly made life bitter for the Israelites with harsh labor making mortar and bricks without straw.

Participant: Then Pharaoh charged all his people, saying, “Every boy that is born you shall throw into the Nile.” But one Hebrew child was placed in a basket and floated on the Nile River, where he was found by Pharaoh’s daughter and named, Moses.

Fire

Probably I am an ordinary middle-class believer in individual rights, the word “freedom” is simple to me, it doesn’t mean the freedom of any class in particular. Politically naïve, with an average education (brief moments of clear vision are its main nourishment), I remember the blazing appeal of that fire which parches the lips of the thirsty crowd and burns books and chars the skin of cities. I used to sing those songs and I know how great it is to run with others; later, by myself, with the taste of ashes in my mouth, I heard the lie’s ironic voice and the choir screaming and when I touched my head I could feel the arched skull of my country, it’s hard edge

Adam Zagajewski



Participant: The Israelites were groaning under the bondage and cried out, and their cry for help rose up to God. God heard their moaning, and God remembered the covenant with Abraham and Sarah, Isaac and Rebekkah, Jacob and

Rachel and Leah. God responded to their plight, their misery and their oppression

Participant: Then God appeared to Moses in a bush that burned but was not consumed. God said to Moses, “I have marked well the plight of My people in Egypt, and have responded to their outcry; yes, I am mindful of their sufferings. I have come down to rescue them from the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey . . . Come, therefore, I will send you to Pharaoh, and you shall free My people, the Israelites, from Egypt.”



Our sages taught: Once, while Moses, or teacher, was tending Jethro's sheep, one of the sheep ran away. Moses ran after it until it reached a small, shaded place. There the lamb came across a pool of water and began to drink. As Moses approached the lamb, he said, “I did not know you ran away because you were thirsty. You are so exhausted!” He then put the lamb on his shoulders and carried him back. The Holy One, blessed be God, said, “Since you tend the sheep of human beings with such overwhelming love, by your life, I swear you shall be the shepherd of My sheep, Israel.” (Exodus Rabbah 2:2)

Participant: God told Moses: “When Pharaoh does not heed you, I will lay My hand upon Egypt and deliver My people, the Israelites, from Egypt with extraordinary measures.” The punishments of which God spoke were the Ten Plagues, which first caused the Nile to run with blood and ended with the slaying of the first-born Egyptians. The night that God struck

down the Egyptian's first born, Pharaoh finally heeded God's demand that the Children of Israel be freed.

Participant: The length of time that the Israelites lived in Egypt was four-hundred thirty years; at the end of the four hundred and thirtieth year, to the very day, all of the ranks of God departed from the land of Egypt. That was for God, a night of vigil to bring them out of the land of Egypt; that same night is the Lord's one of vigil for all the Children of Israel throughout the ages.

Participant: The Israelites followed Moses into the wilderness, but Pharaoh soon gave chase, until the red Sea flowed to one side of the Israelites, and the Egyptians advanced on the other. At God's command, Moses held out his arm over the sea, and the waters split. The Israelites walked through the sea on dry ground. When the Israelites reached the other side, God told Moses to hold out his arm again, and the waters flowed over the pursuing Egyptians; not one of them remained.



Together: And the Israelites sang to God: *“Who is like You, O God, among the gods that are worshipped? Who is like You,*

majestic in holiness, awesome in splendor, working wonders?!”

(All raise cups of wine.)

Leader: “You have but to inquire about bygone ages, ever since God created humanity on earth, from one end of heaven to the other: has anything as grand as this ever happened, or has its like ever been known” Has any people heard the voice of a god speaking out of a fire, as you have, and survived? Or has any god ventured to go and take for himself one nation from the midst of another by prodigious acts, by signs and portent, by war, by a mighty and outstretched arm and awesome power, as the Eternal your God did for you in Egypt before your very eyes? Know therefore this day and keep in mind that the Eternal One alone is God in heaven above and on the earth below; there is no other.” (Deut. 4:32-34, 39)

(All replace cups without tasting.)

God said to Moses, “Why do you cry out to Me?” (Exodus 14:15)
Rabbi Eliezer says: The Holy One, blessed be God, said to Moses. “Moses, My children are in mortal danger - the sea is on one side and the enemy is pursuing from the other - and you stand here and take time to say lengthy prayers? Why do you cry out to Me?” As Rabbi Eliezer used to say, “There are appropriate times for short prayers and appropriate times for long prayers.”

~ Mechilta BeShallach 4

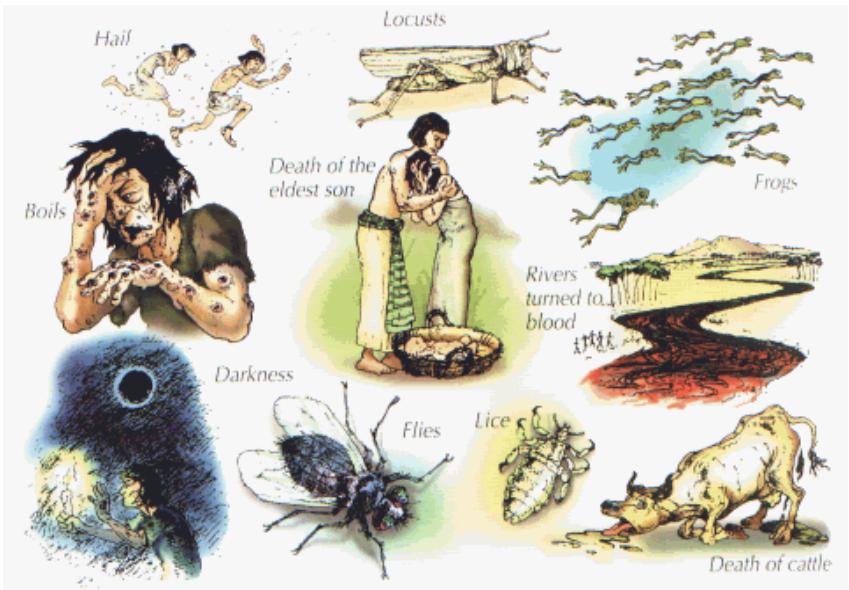
Leader: Our rabbis taught: When the Egyptians were drowning in the sea, the angels broke out in songs of jubilation. God silenced them and said, “My creatures are perishing, and you sing praises?”

Plagues

Leader: Though we rejoice at our own redemption from brutal Egypt, we weep for the slaughter of our foe. As our triumph is diminished, we lessen the wine in our cup of joy. We prepare to pour ten drops for the plagues upon Egypt.

(All diminish wine in cups while reciting:)

Dom	Blood
Tzefardeyah	Frogs
Kinim	Lice
Arov	Wild Beasts
Dever	Blight
Sh'chin	Boils
Barad	Hail
Choshekh	Darkness
Makat B'chorot	Slaying the First Born



Leader: Our rabbis taught, “Never say: I will do to them as they have done to me: I will repay them according to their deeds,” and. “The sword comes into the world because of justice delays and justice denied.” As we mourn the Israelite’s enemies, we are reminded of the frequently tragic upheavals that follow oppression.

Together: Therefore, we renew our quest to cast out the plagues that threaten everyone, everywhere they are found; we begin by casting these plagues from our own hearts:

*The making of war,
the teaching of hate and violence,
despoliation of the earth,
perversion of justice and of government,
fomenting vice and crime,
neglect of human needs,
oppression of nations and peoples
corruption of culture,
subjugation of learning and human discourse,
the erosion of freedoms.*

Leader: Rabbi Gamliel said: Whoever does not consider well the meaning of these three – pesach, matzah, maror – has not fulfilled the purpose of the seder.

(Points to Shankbone) What is the meaning of this pesach?

Participant: When the Temple stood in Jerusalem, families ate the pascal lamb and recalled that God “passed over” the houses of our ancestors in Egypt during the slaying of the first-born. Today we invoke God as the keeper of our dwellings and the guardian of our community, as we renew our family bonds and strengthen our ties with the whole household of Israel.

Leader: (Points to Matzah) What is the meaning of this Matzah?

Participant: Matzah recalls the unleavened cakes our ancestors baked before the Redemption, for they had no time to let the bread rise. For seven days we link ourselves to the fleeing Israelites by fulfilling this mitzvah: “You shall eat unleavened bread so that you may remember the day of your departure from the land of Egypt as long as you live.”

Leader: (Points to Maror) What is the meaning of this Maror?

Participant: The Egyptians embittered the lives of our ancestors by placing them in bondage, setting cruel taskmasters over them and forcing them to perform harsh labor. As we taste these herbs, we remember the bitterness of the Israelites slavery.

LET MY PEOPLE GO

Leader: When God redeemed our ancestors, God redeemed us as well. We guard the revelation our ancestors received at Sinai and pass it faithfully across generations, to honor the covenant God made with our patriarchs and matriarchs.

Together: *“You turned our lament into dancing, you undid our sackcloth and girded us with joy, that our whole beings might sing hymns to You endlessly. O Lord our God, we will praise you forever.”* (Psalm 30)

(The wine cups are raised.)

Cup of Redemption

Leader: With the second cup of wine we recall the second promise of liberation, as it is written: “I will deliver you from their bondage.” With gratitude we remember the redemption of our ancestors from Egypt and rejoice in the fruits of our struggle for freedom.

Together: We reaffirm our hope for the future redemption, when all shall build a City of Peace and sing together a new song of Your glory and holiness. Blessed are You O God, Redeemer of Israel.

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Baruch Atah Adonai Eloheinu Melech ha-olem, Borei p'ri hagafen.

Blessed are You, O God, Ruling Spirit of the universe, Who creates the fruit of the vine.

The Meal is Served

Searching for the Afikomen

Barech

(Cups filled for third cup of wine.)

Birkat HaMazon

Sing a new song to the Lord, for the Lord has done marvelous deeds; God's right hand and arm have won God's victory. You have made Your victory known; You have displayed Your righteousness to all the nations. You have remembered Your constancy, Your love for the house of Israel. All the ends of the earth have seen the victory of God. (From Psalm 98)

Leader: Together we say grace.

Together: *Blessed is the name of the Eternal, from now unto eternity. Let us praise God Who provides us with sustenance. Let us praise God Who provides us with sustenance and Who teaches us to live in righteousness. We praise God Who teaches us to live in righteousness and to provide sustenance for the unfortunate, the downtrodden and the hungry.*

On this Festival of Matzot, inspire us to goodness.

On this Day of Liberation, make us a blessing

On this Festival of Pesach, preserve us in life.

O God, Ruling Spirit of the universe, rule over us forever and inspire us to be worthy of Your blessing.

Leader: May the One Who blessed Abraham and Sarah, Isaac and Rebekkah, Jacob and Rachel and Leah, grant blessing to all assembled here; and to all our loved ones. May the One Who orders the universe give strength to the House of Israel and bless all humanity with peace.

Third Cup - Cup of Blessing

Leader: Together we raise the third cup of wine and recite God's third promise of deliverance.

As it is written, “I will redeem you with an outstretched arm and with mighty acts.”

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:

Baruch Atah, Adonai, Eloheinu Melech Ha-olam, Borei p’ri Hagafen.

Blessed are You, O God, Ruling Spirit of the universe, Who creates the fruit of the vine.

The Cup of Elijah

Leader: Here we prepare to greet the prophet Elijah, for whom we poured a cup of wine in hopes that he will join us. Our history tells us that Elijah came from the village of Tisbi, where he challenged the local ruler’s injustice and overthrew worship of the false god, Baal; he treated the sick and befriended the poor. Legend says that Elijah returns to Earth to help the helpless, and that he will arrive to proclaim the coming of the Messiah, when all humanity will know true freedom.

Together: *May we always remember that links between heaven and earth promise an eventual answer to life’s complex questions.*

May we find the strength to forge our own answers based on justice, righteousness, and compassion. May we anticipate the mystery and wonder that Elijah’s return heralds. May the All-Merciful send Elijah to bring us news of deliverance.

(The door is opened.)

Leader: “Behold, I will send you Elijah the prophet, and he will turn the hearts of the parents to children and the hearts of the children to the parents before the coming of the great and awesome Day of God!” (Malachi 3:23-24)



A day will come, a day draws nigh
That is neither day nor night.
Make known the truth, God, from on high -
To You belong both day and night.

~ Translated from Hebrew of Janni, by Henry Berkowitz)

Together: We feel Elijah's spirit in these walls and taste with him the wine of God's endless promise: "I will bring you into the land . . . I will give it to you for your possession . . . I, Adonai." (Exodus 6:8)

(Door is closed.)

(Elijahu Hanavi is sung.)

אֱלֹהֵינוּ הַנּוֹבֵיאַ, אֱלֹהֵינוּ הַתּוֹשְׁבִי,
אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגּוֹלְעֵדִי,
בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֱלֵינוּ
עִם מְשִׁיחַ בֶּן דָּוִד, עִם מְשִׁיחַ בֶּן דָּוִד.

Hallel

Leader: Hallelujah! We praise God and the glory with which God crowns the people of Israel. As the Levites sang psalms of praise on this festival in ancient days, we lend our own voices to the timeless chorus of songs of triumph over the forces of destruction.

Responsively:

Leader: Out of the depths, I called upon God Who answered me with great deliverance!

Together: *We will not die but live. We will praise Adonai forever.*

I shall walk before the Lord in the land of the living.

God is my strength and my song, and God has become my triumph.

We will not die, but live, live to declare the works of God and we will praise Adonai forever.

As it is written: All my bones shall shout in joy: O God, who is like You? And as David sang:

Praise the Lord, my whole being!

All that is within me:

Praise Adonai, my whole being!

(From Psalm 35:10, 103:1)

Nirtzah

Fourth Cup Cup of Acceptance

Leader: As our Seder draws to an end, we raise our cups of wine one last time. With the fourth cup we recall our covenant with God, the tasks that await us as a people called to God's service. We reaffirm our dedication to our purpose: the preservation and celebration of hope.

Together: *As it is written: "And I will take you to be My people." (Exodus 6:7)*

בְּרִיךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן:

Baruch Atah Adonai, Eloheinu Melech, Ha-olam, Borei p'ri hagafen.

Blessed are You, O God, Ruling Spirit of the Universe, Who creates the fruit of the vine.

Leader: We now close this Seder service, its ceremonies observed, its purposes renewed.

Together: *We look ahead to performing this Seder next year, and the next, until God's plan is known in full and God's highest blessing sealed.*

Peace!

Peace for Us! Peace for Everyone!

For all people, this is our hope:

Next Year in Jerusalem!

Next Year, may all be free!

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