



Milgram Bub Seder April 22, 2016 14 Nissan 5776

LEADER: "Passover is a holy opera of spirit for which we prepare by cleaning and resetting the stage of our lives. Different dishes, special foods, and a whole score called the seder, lest we forget the gift that is freedom."--Rabbi Goldie Milgram [here-on known as [g]]

We are honored to welcome our guests tonight. Just as the book of the Exodus is titled in Hebrew Shemot--names, we ask you each to share your name in the lineage of your ancestors, e.g., Goldie bat Liba v'Shmuel and Ben Zion ben Zelig v'Leah

ORDER of the SEDER:

I. Kadesh; II. Urhatz; III. Karpas; IV. Yakhatz; V. Maggid; VI. Rachtzah; VII. Motzi; VIII. Matzah; IX. Marror; X. Korech; XI. Shulchan Orech; XII. Tzafun; XIII. Beirach; XIV. Hallel; XV. Nirtzach

SONG: Tonight, tonight--by *Rabbi Dan Liben*

We'll tell a tale tonight, Of Pharaoh, slaves and God's awesome might;
We'll do it right, with matzah, and maror
And blessings over wine and candlelight.
Tonight, we'll tell our people's story, Both slavery and glory,
And how it came out right...
And when we're through
We'll know we've been freed, too. On this Saay-der night!

Tonight, tonight, we'll drink four cups of wine.
We'll laugh and sing and dine in pure delight
The tale's not new. And yet it still rings true
It gives meaning to being a Jew!
Egyptian masters they did beat us.
But with Moses and Miriam lead'n us. We were able to take flight.
And soon we'll know. Why we recline on a pih-llow. On this Saay-der night!

I. KADESH--Holiness

Candlelighting

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְ)יוֹם טוֹב

Barukh atah adonai eloheynu melek ha-olam
asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel (shabbat v')yom tov

Bending my knee at the Pond of Blessings at the Threshold of Eternity* where we are made holy through the mitzvahs that connect us through kindling the Sabbath and Festival lights. [g]

*From the teaching of Rabbi Yosef ben Avraham Gikatilla of the 13th Century

Shehekheyanu

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיֵּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

Barukh atah adonai eloheynu melek ha-olam sheh-hekheyanu v'kiy'manu v'higeeyanu la-z'man ha-zeh. Blessed is the view at the Threshold of the World, giving us life, sustaining us and bringing us to this auspicious time*. [g]

*z'man is a term from the hundreds of years where astrology was well-accepted in Judaism. Each festival's z'man is auspicious for a specific quality, Passover auspicious quality is freedom.

First Cup of Wine

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לְמִנוּחָה) add on Shabbat
וּמוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן (אֶת-יוֹם הַשַּׁבָּת הַזֶּה) add on Shabbat
וְאֶת-יוֹם חַג הַמַּצּוֹת הַזֶּה. זִמַּן חֲרוּתֵנוּ, (בְּאַהֲבָה) add on Shabbat, מִקְרָא קֹדֶשׁ, זָכַר
לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. (שַׁבָּת add on Shabbat)
(וּמוֹעֲדֵי קֹדֶשׁ) Shabbat (בְּאַהֲבָה וּבְרָצוֹן) add on) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ: בְּרוּךְ
אַתָּה יְיָ מִקֹּדֶשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְמַנִּים: add on Shabbat

Barukh atah adonai eloheynu melek ha-olam borei p'ri ha-gafen.

Barukh atah adonai eloheynu melek ha-olam asher bachar banu mi-kol ahm, v'rom'manu mikol lashon, v'kidshanu b'mitzvotav, va'titen lanu adonai elohenu b'ahava shabbatot limnukha v'moadim l'simkha, khagim uz'manim l'sasson (et yom ha-shabbat ha-zeh) v'et yom khag ha-matzot ha-zeh. z'man kheyruteynu, (ON SHABBAT ONLY: b'ahava), mikra kodesh, zeykher l'ytziyat mitzrayim. ki vanu vakharta v'otanu kidashta mi-kal ha-amim. (ON SHABBAT ONLY: v'shabbat v')moadei kadshekha (ON SHABBAT ONLY: b'ahava uv'ratzon) b'simkha u'v'sason hinkhaltanu. barukh ata adonai, m'kadeysh (ON SHABBAT ONLY: ha-shabbat v') yisrael v'ha-z'manim.

Blessed be the Source of Eternity, Creator of the fruit of the vine.

Blessed be the Source of the World, that gives us the responsibility, among the nations of every language, to create connections through mitzvahs, and our G*d-sense gives us loving sabbaths for rest and happy times, festivals and times for joy and this Shabbat and this Passover holiday. Times when we are free, with love, holiness happens, so remember the leaving of narrow places. By choosing, we become holy. The Shabbat is a time of holiness, for through love and desire, then through happiness and joy, we attain our inheritance. Blessed is this G*sense, making holy Shabbat, the Jewish people and sacred times. [g]

II. URHATZ.

LEADER: This symbolic washing of the hands helps us to recall the story of Miriam's well that followed her through the desert, sustaining our people. [g]

After this handwashing we pray together:

May lovingkindness wash through me during this experience with family and friends. [g]

III. Karpas. Everyone take a sprig of parsley and dip it in the little bowl of salt water, but don't taste it yet!

Together: May the memory of tears past and any tears to come, moisten my heart that it be a fertile place for courage and love to flourish. [g]

בְּרוּכָה אַתְּ שְׂכִינָה, אֱלֹהֵינוּ רַחֵם הָעוֹלָם, בּוֹרֵאת פְּרֵי הָאָדָמָה:

Barukh atah adonai eloheynu melekh ha-olam borei p'ri ha-adamah.

Blessed is the Presence, our G*sense,

Womb of the world, creating the fruits of the earth. [g]

IV. Yachatz. Please take a piece of matzah and hold it in front of your heart, break it, allow the original, healing light of creation to enter your heart and don't yet eat the matzavah but rather save it for ritual later in this seder.

Together: I hold this matzah in front of my heart and pause to recall brokenness from the year gone by. As the sea parted from the Israelites, so do I break this matzah in half to let in the light of healing for myself and those of all nations. [g]

Note: Leader now hides the Afikomen, the larger half of a broken sheet of matzah.

הָא לַחֲמָא עֲנִיא דִּי אֲכָלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. v. MAGGID: Telling the Story
כָּל דְּכַפִּין יֵיתִי וַיְכוּל, כָּלוּה דְּצִרִיךְ יֵיתִי וַיִּפְסַח. הַשְּׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא
דִּישְׂרָאֵל. הַשְּׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

SING: Ha lakhma anya di akhalu avhatana b'ara d'mitzrayim.

Kol dikhfin yeitei v'yeikhol, kol ditzrikh yeitei v'yifsakh. hashta hakha,
l'shana hava'ah b'arah d'yisrael. hashta avdei l'shana haba'ah b'nei khorin.

Together: This is the bread of poverty that our ancestors ate in Egypt.

Let all that are hungry, come and eat; Let all who are needy come and celebrate the Passover with us. Now we are here, next year may we be in the Land of Israel.

Now we are slaves, next year may we be free.

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Four Special Children by Rabbi Goldie Milgram and Barry Bub, MD

What does it mean when a child is described as being wise?

Is she filled with wisdom based on life experience?

Not simply the first to raise her hand in response to a question,

But also imbued with awareness of when to answer first,
and when to hold back

When to respect others, those gifted with other forms of intelligence

that she may not have

such as the ability

to be

kind

What does it mean when a child is described as wicked?

Can a child be wicked?

Or is that child the product of a dysfunctional home,
acting out his own distress?

Or bored and being mischievous to keep himself entertained?

Or suffering from attention deficit disorder?

Or intelligent, and the victim of teaching
that does not challenge?

What does it mean for a child to be wicked?

What does it mean when a child is described as simple?

Is this a child that is stupid or worse?

Or does she perhaps have a learning disability;
unable to cope with how she is being taught?

Though she does not satisfy

the aspirations of some,

do her hugs and laughter

bring others happiness and joy?

And does her art reflect the world back

in surprising and moving ways?

What does it mean for a child to be simple?

And what does it mean when a child does not formulate a question?

Perhaps he has a question - locked deeply inside his mind

Perhaps he has, all too well,

learned the danger

of opening his mouth to speak

Or that questions are not to be valued as much

as answers

What does it mean when a child does not question?

Come my child, join us at the seder table

here your questions and your silences

are

welcome and holy.

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The Four Questions

מה נשתנה הלילה הזה מכל הלילות?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמַצָּה. הַלַּיְלָה הַזֶּה כֵּלּוּ מַצָּה:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוּר:

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְיֵלוּ פְּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבֵּין. הַלַּיְלָה הַזֶּה בִּלְנֹו מְסַבֵּין:

Ma nishtana ha-leila ha-zeh [mi kol ha-leilot] 2x

Sheh-b'khol ha-leilot anu okhlin [khametz u'matza] 2x

{[Ha-lailah ha-zeh] 2x kulo matzah} 2x

Sheh-b'khol ha-leilot anu okhlin [sh'ar y'rakot] 2x

{[Ha-lailah ha-zeh] 2x maror} 2x

Sheh-b'khol ha-leilot ein anu matbilin [afilu pa'am ekhat] 2x

{[Ha-lailah ha-zeh] 2x sh'tei f'amim} 2x

Sheh-b'khol ha-leilot anu okhlin bein [yoshvin u'vein m'subin] 2x

{[Ha-lailah ha-zeh] 2x kulanu m'subin} 2x

Why is this night different from all other nights?

Because on every night we can eat leavened bread and matzah.

On this night, we eat only matzah.

On regular nights we eat a measure of greens. Tonight we eat bitter herbs.

On normal nights we don't dip our greens even once. Tonight we dip twice.

On usual nights we don't recline to eat. Tonight all of us recline.

The Traditional Answer:

עבדים היינו. עתה בני חורין. (We were slaves, now--NOW we are free people!)

Avadim hayinu, hayinu. Ata b'nai khorin, b'nai khorin.

[Avadim hayinu, ata ata b'nai khorin.] 2x

Together:

We were slaves to pharaoh in Egypt. And we were brought out from there by the Infinite Potential for Change*. With a mighty hand and a strong arm. Even if the Holy One of Blessing hadn't taken our ancestors from Egypt, even so we and our children and our grandchildren, were subjugated to pharaoh in Egypt. And even if we were all wise, all of us sages, all of us elders, all of us intimately knowing the Torah, it is a mitzvah that is upon us to tell what it was like leaving Egypt. And the more that is expressed, the telling of leaving Egypt, the more we get from it. [g]

*Yud Yey Vav Hey, the Tetragrammaton, is made up of all forms of the verb "Be"--is, once, will be, hence this interpretation of Adonai--G*d, as the Infinite Potential for Change.

The Plagues. Using your fingertip, drop one bit of wine onto the designated plate for each plague as they are recited.

dever--דָּבָר arov--אָרוֹב kinim--כִּנִּים tz'fardeyah--צַפְרֵדְעַי dahm--דָּם

khoshech--חֹשֶׁךְ arbeh--אַרְבֵּה barad--בָּרָד sh'khin--שְׁחִין

makkat b'khorot--מַכַּת בְּכוֹרוֹת

Blood, frogs, lice, swarming insects, cattle plague,
boils, hail, locusts, darkness, death of the first born.

Leader: We will also dip and take turns expressing one of 10 contemporary plagues.

Together: May awareness of these traditional and contemporary plagues open the hearts of all!

Song: Lyrics per Louis Armstrong album as the plural on Pharaohs better fits our times:

When Israel was in Egypt land: Let My people go
Oppressed so hard they could not stand: Let My people go
Go down, Moses way down in Egypt land: Tell all Pharaohs to let My people go

So Moses went to Egypt land: Let My people go
He made all Pharaohs understand: Let My people go
Go down, Moses way down in Egypt land: Tell all Pharaohs to let My people go

Thus spoke the Lord, bold Moses said: Let My people go
If not I'll smite, your firstborns dead: Let My people go
Go down, Moses, way down in Egypt land: Tell all Pharaohs to let My people go

Leader: We are not here to read the story, but to live it, the point of rehearsing the story of the Israelites' liberation from Egypt year after year is to carry that story forward. Redemption happened once, and it can happen for many more with our help. Co-creating a healthy G*dfield* requires human partnership, open hearts, risk-taking and wisdom to perform acts of redemption in the world. [g]

*Concept introduced by Rabbi Zalman Schachter-Shalom

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, דְּיָנוּ:

ilu hotzi hotzi-anu, [hotzi-anu mi-mitzrayim] 2x dayenu.

אֱלוֹ נָתַן לָנוּ אֶת־הַתּוֹרָה, דְּיָנוּ:

ilu natan natan lanu, [natan lanu et haTorah] dayenu.

אֱלוֹ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דְּיָנוּ:

ilu natan natan lanu, [natan lanu et ha-Shabbat] Dayenu.

Even if we were only taken out from Egypt, It would have been enough! Dayenu!

Even if we'd only received the Torah. It would have been enough! Dayenu!

Even if we'd only received Shabbat. It would have been enough! Dayenu!

Second Cup of Wine

Together: Through this wine may we be strengthened to deepen this journey, into the flow of time where *mikra kodesh*, “holiness happens.” [g]

בְּרוּכָה אֶת שְׂכִינָה, אֱלֹהֵינוּ רַחֵם הָעוֹלָמִים, בּוֹרֵאת פְּרִי הַגֶּפֶן:

B'rukha at Shekhinah eloheynu rechem ha-olamim boreit p'ri ha-gafen.

Blessed is the Presence, our G*dsense,

Womb of the worlds, creating the fruit of the [di]vine.]

SONG: (melody at ReclaimingJudaism.org)

SLAVES: z'man heyruteynu mikra kodesh, times we are free, holiness happens

Taskmasters (use scallions as whips): [Some other time, you slaves are mine!] 2x

SLAVES: [We don't care, we're gonna dare!] 2x you, pharaoh! [g]

ALL: z'man heyruteinu mikra kodesh, times we are free, holiness happens

רָבִן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוֹ בַּפֶּסַח,

לֹא יָצָא יְדֵי חוּבָתוֹ, וְאֵלוֹ הֵן: פֶּסַח. מַצָּה וּמְרוֹר:

Rabbi Gamliel would say: All that do not say there were three core symbols for Passover have not fulfilled their obligation, these are: The Passover sacrifice, matzah and bitter herbs. [g]

Leader: On the seder plate we also have a roasted egg, symbolizing the circle of life and death; the bitter herb, marror, reminding us of the bitterness of enslavements; the charoset, symbolizing the mortar used to build the pyramids; the karpas, a green vegetable symbolizing hope and renewal.

Susannah Heschel taught us to

add an orange to our seder plate, for full gender inclusion in our Judaism and our world.

May all who seek shelter be accommodated in healthy and holy ways.

(Explain other symbols people may bring to place, e.g., an olive for peace, etc.)

VI. Rachtzah

Together: “I lift up my hands in thanks for Your Blessing” (from a prayer by Rabbi Judy Kummer)

Ritually wash hands and together we will bless:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יְדָיִם:

Barukh atah adonai eloheynu melekh ha-olam, asher kidshanu b'mitzvotav, v'tzivanu al n'tilat

yadayim. Let us bless the Source of Life, as we are blessed,

so we lift and ritually wash our hands in joy and gratitude. [g]

VII. MOTZI

בְּרוּכָה אֶת שְׂכִינָהּ, אֱלֹהֵינוּ אִם הָעוֹלָם, הַמוֹצִיָּאָה לַחֵם מִן הָאָרֶץ:
B'rukha at Shekhinah eloheynu rekhem ha-olam ha-motzia lekhem min ha-aretz.

Blessed is the Mother of the World delivering nourishment from the earth. [g]

Together: When I have nothing left to draw on,
matzah teaches me to go with what is at hand, trust and persist. [g]

VIII. MATZAH

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:
Barukh atah adonai eloheynu melekh ha-olam, asher kidshanu b'mitzvotav, v'tzivanu al akhilat
matzah. Let us bless the Sovereign of Eternity, that connects us through the guidance to eat
matzvah. [g] **Now, we all take a bite of the matzah.**

IX. MARROR

Together: Bitterness comes into every life. May I learn enough not to pass this way again. [g]

בְּרוּכָה אֶת שְׂכִינָהּ, אֱלֹהֵינוּ רַחֵם הָעוֹלָם, אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ
וְצִוָּתָנוּ עַל אֲכִילַת מָרוֹר:

B'rukha at Shekhinah eloheynu rekhem ha-olam asher kidshatnu b'mitzvotekha v'tzivatnu al
akhilat maror. Let us bless the Presence, Womb of Eernity, that makes us holy through mitzvah
and commands us to eat bitter herbs. [g]

Now, we all eat a bit of bitter herbs on a bit of matzah.

Together: Let us recognize the bitterness and construct a sweeter life. [g]

X. KOREIKH

**Now, make and eat a Hillel sandwich of
matzah, bitter herb, and the charoset.
(No blessing)**

The Sounds of Seder [g], Melody: Sounds of Silence

Hello marror my old friend. / Immigrants seek our shores again.
Help me remember what I must do. To be a truly mitzvah-centered Jew.
"Because the signs of the prophets are
written on the subway walls / and tenement halls." (pause)
We were once strangers, too.

Marror's bitterness reminds / us of those whom slavery still binds.
Workers, many children, so impoverished. / They need more help than just gefilte fish.
We will rise up as one / to stare their pharaohs in the face.
"Stop this cruel disgrace!" (pause)
We hear those suffering in silence.

Our streets will not run red like marror / from coat-hanger abortions by the poor.
Our bodies are our own sacred space. / Government infringement has absolutely no place.
A nation under God cares for all without prejudice. Or religious duress.
We pledge to stop (pause) legislative violence.

In the fire of this taste. / Maror reminds us to make haste.
Leaving Egypt is more than metaphor. / *Tikkun olam* is what we're born here for.
We recall those worldwide / who wish to marry and cannot.
There's still no Camelot (pause)
We will face the tyrants.

This bitterness is nothing new. We won't let anti-Semitism make us blue.
We will live our mitzvah-centered ways.
Ensuring freedom for goodness every day.
And the vision Torah planted in our brains, still remains. (pause)
In the sounds of Seder.

XI. Shulchan Oreich.

Together: May the love added to this food during its preparation fill us so we are not only pregnant with celebration, but also bursting with passion (on Shabbat add: and Love) to create freedom for all. [g]

We will return to complete this seder after enjoying dinner.

Question for discussion: When Passover falls on Shabbat we add love to the expression "times we are free holiness happens." What is the difference between freedom with love and without? How might Shabbat help this idea become more evident?

XII. TZAFUN. The youngest among us, please go find the afikomen, the half matzah hidden at the beginning of this seder.

When afikomen is found and a meaningful gift presented to the one who found it, we say together: "This afikomen symbolizes that we cannot create the Jewish future without you." [g] Everyone eats a bit of the afikomen as a blessing for a good future

Birkat HaMazon--Blessing after the meal

--melody and English by Rabbi Shefa Gold. Hebrew: Talmud Brachot 40b

[Brikh rakhamana malka d'alma marei d'hai pita.] 2x

You are the Source of Life for all that is and your blessing flows through us.

XIII. BAREICH. Third Cup of Wine (remember to recline):

בְּרוּכָה אַתְּ שְׂכִינָה, אֱלֹהֵינוּ רַחֵם הָעוֹלָם, בּוֹרֵאת פְּרִי הַגָּפֶן:

B'rukha at Shekhinah eloheynu rekhem ha-olam boreit p'ri ha-gafen.

Blessed is the Presence, our G*dsense, Womb of the world, creating the fruit of the [di]vine. [g]

Rise, if able, and open the front door:

Together: Welcome Prophets! Elijah and Miriam to this home. Elijah you bring us awareness, and Miriam you bring us life-giving water and song: [g]

SONG: Eliyahu ha-navi, Eliyahu ha-tishbi, Eliyahu ha-giladi. Bimheirah b'yameinu, yavo eileinu, im Mashiach ben David, im mashiakh bat [g] David.

(Elijah the prophet! Come quickly to us with)someone to draw us out [of difficult times]--a son of David['s line], a daughter of David['s line]

SONG: --composed by Rabbi Leila Gal Berner.

Miriam ha-n'viya --oz v'zimra b'yada, Miriam tirkode itanu l'hagdil et ha-golah, Miriam tirkode itanu, l'taken et ha-olam. Bimheira b'yameinu, hi t'vee-eynu, el mei ha-y'shua, el mei ha-y'shua. (Miriam the prophetess, strength and song is in her hand, Miriam dance with us to encircle the planet, Miiam dance with us to heal the world. Quickly and in your time, she will bring us to the waters of salvation.)

Close the door.

Fourth Cup of Wine

בְּרוּכָה אַתְּ שְׂכִינָה, אֱלֹהֵינוּ רַחֵם הָעוֹלָם, בּוֹרֵאת פְּרִי הַגָּפֶן:

B'rukha at Shekhinah eloheynu rekhem ha-olam boreit p'ri ha-gafen.

Blessed is the Presence, our G*dsense, Womb of the world, creating the fruit of the [di]vine. [g]

XIV. HALLEL: Psalm 150. Music by Leonard Cohen, interpreted by R'Goldie

Let us praise the Mystery, of
celestial awe and majesty
with shofar, lutes and timbrels,
halleluYah.

As wonders of life go on and on
we praise as awareness dawns
with flutes, drums and cymbals,
halleluYah [Refrain: halleluYah]

Your drum beats out our every breath
each living thing to life says: Yes!
of Your Great Name we sing out,
halleluYah

This Glory fills the earth with joy,
with eyes of wonder we deploy
ourselves to dance & praise a holy
halleluYah [Refrain: halleluYah]

XV. NIRTZACH Closing Song. --Lyrics by Ehut Manor and the music by Nurit Hirah

Bashana ha-ba'ah

Neishev al ha-mirpeset / V'nispor tziporim nod'dot

Y'ladim b'khufsha / Y'sakhaku tofeset / Bein habayit l'vein ha-sadot
Od tir'eh od tir'eh / Kama tov yihiyeh / [Bashana bashana haba'ah] 2x

Bashana haba'ah b'yerushalayim.

NEXT YEAR IN JERUSALEM!

(Next year we will be sitting on the porch counting migrating birds,
children on vacation will play catch between the house and the fields...)

Refrain: You will yet see, you will yet see, how good it will be in the coming year.)

OMER: Leader: On the 2nd Night of Passover we begin counting the Omer.

Together: May we, the *eyruv rav*--the mixed multitude at *this* seder travel together in mutual respect and caring as we head towards Shavuot, where we will be standing again at Sinai*:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סִפְרֵי הָעוֹמֵר

Barukh ata adonai eloheyn melekh ha-olam,

asher k'dshanu b'mitzvotav vizivanu al s'firat ha-omer. (counting the omer)

First Day of the Omer, together: Today is the first day of the Omer,
Chessed sheh b'Chessed --Exponential lovingkindness

הַיּוֹם יוֹם אֶחָד לְעוֹמֵר. חֶסֶד שְׁבַחֶסֶד

2nd Day of the Omer, together: Today is the second day of the Omer,
Gevurah sheh b'Chessed-- Lovingkindness surrounding Strength

הַיּוֹם שְׁנֵי יָמִים לְעוֹמֵר. גְּבוּרָה שְׁבַחֶסֶד

*Standing Again at Sinai is a wonderful book by Judith Plaskow
We count 49 days of the Omer. An Omer Calender is available at: