

# MISHKAN CHICAGO HAGGADAH 5780 | 2020

# INTRODUCTION

Welcome to the First Virtual Wilderness Banquet. We're so glad you made it here tonight to celebrate this incredible ancient festival. Passover is a celebration of spring, and a communal retelling of our People's central narrative: a story of suffering and of hope, of oppression and redemption. Yitzi'at Mitzrayim (Hebrew for Exodus) literally means coming out, going forth, from the narrow places that confine and limit us. The seder asks us to pry into the sensitive memories of our own historical trauma so that we will not be indifferent to pain and injustice when we see it, so that our collective heart will be attuned to rooting out mitzrayim whenever and wherever we encounter it.

The themes of Pesach are evergreen... But this year is different. This is the first year in our lifetime that we are living through an actual plague, with actual death around us, piercing our precarious sense of safety with the knowledge that we must stay home tonight for protection – for ourselves and those around us. Like the Israelites of the first Passover, we stay inside to evade the Angel of Death, and to do our part to bring about a healed world.

Take a look at the people gathered here tonight, on your screen and in your home. You will never forget this seder. This night will become part of our history. The Torah describes a mixed multitude leaving Egypt – not just the Israelites, but all people who sought freedom from oppression. We're a mixed group here tonight too – Jews by birth and by choice, partners, friends and people we've never met before, people from across the spectra of age, gender, race, and sexualaity, from across the country, Mishkan regulars and newbies, veteran seder-goers and people for whom this is their first seder. Introduce yourself in the chat so the folks know who's at this table!

## MAKE SURE YOU HAVE:

- Matza
- Maror (or old wasabi, whatever)
- Parsley or vegetable from the earth
- Salt water (at this point, a cup of water and some salt)
- A roasted egg
- A shankbone (or dog bone, or beet)
- Charoset or sweet mortar like substance
- An orange, or something that symbolizes inclusion
- Some object you think **SHOULD** be on the seder plate

Jews have been improvising with making seder in suboptimal situations (to say the least) for millennia. So exhale. Go with it. This is an experiment in ritual creativity and spiritual flexibility, for all of us. (We ask your forgiveness in advance if there are tech glitches – we’re doing our best!) Moving from the inside out, may tonight begin a powerful week of reflection and healing for you, for our people, and for our world. חג שמח! A sweet and healthy Pesach to you and yours.

**Kadesh | Dedications**

**Urchatz | Wash**

**Karpas | Green**

**Yachatz | Break**

**Maggid | Tell**

**Rochtza | Wash again**

**Motsie Matzah | Enter Matzah**

**Maror | Bitter**

**Korech | Bundle**

**Shulchan Orech | Meal**

**Tzafun | Reveal**

**Barekh | Bless again**

**Hallel | Optimism**

**Nirtza | End**

## K A D E S H | קדש | Dedications

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

Barukh atah Adonai, Eloheinu melekh ha'olam, borei p'ri hagafen.

Blessed are You, Life Force of the Universe, whose presence is made manifest in this fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוּמְמָנוּ מִכָּל לָשׁוֹן  
 וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֵן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שִׁבְתוֹת לְמִנוּחָה ו) מוֹעֲדִים  
 לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׁשׁוֹן, אֶת יוֹם (הַשְּׁבֵת הַזֶּה וְאֶת יוֹם) חַג הַמַּצּוֹת הַזֶּה, זְמַן  
 חֲרוּתָנוּ (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זְכָר לִיְצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ  
 מִכָּל הָעַמִּים, (וְשִׁבְת) וּמוֹעֲדֵי קֹדֶשׁךָ (בְּאַהֲבָה וּבְרִצּוֹן), בְּשִׂמְחָה וּבְשִׁשׁוֹן הַנְּחִלְתָּנוּ.  
 בְּרוּךְ אַתָּה יי, מִקְדֵּשׁ (הַשְּׁבֵת ו) יִשְׂרָאֵל וְהַזְּמַנִּים

SAY: Barukh atah Adonai, Eloheinu melekh ha'olam, asher bahar banu mikol'am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah mo'adim l'simchah, chagim uz'manim l'sason et-yom chag hamatzot hazeh. Z'man cheiruteinu, mikra kodesh, zeikher litziat mitzrayim. Ki vanu vaharta v'otanu kidashta mikol ha'amim, umo'adei kod'shecha, b'simchah uv'sason hinhaltanu. Barukh atah Adonai, m'kadeish Yisrael v'hazmanim.

Blessed are you, Soul of the universe, Who has connected with us among all people and languages, and made us holy through Your mitzvot. In love you gave us festivals and moments for joy, and special times for celebration, this Passover, a sacred gathering to celebrate our Exodus from Egypt.

**We didn't expect to be gathered like this tonight. We pause to take a deep breath in acknowledgement of the circumstances that brought us together, welcoming all who join this ritual, honoring all who are remembered, and celebrating the privilege of being alive.**

**– Lab/Shul SayDer**

ברוך אתה יי אלהינו מלך העולם שהחינו וקימנו והגיענו לזמן הזה

SING: Barukh ata Adonai Eloheinu Melekh ha'Olam Shehekiyanu v'kiyemanu v'higianu la'zman haZeh. Amen.

Bless You Lifeforce of the Universe, for bringing us into this moment in health and in life.

**U R H A T Z | W A S H | ורחץ**  
Introducing Rabbi Lauren Henderson

**DO: Wash your hands.**

## K A R P A S | כרפס | Spring Introducing Kira Meskin and Yaniv Schiff

### Before Eating Karpas

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

SAY: Baruch atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adamah.

We praise You, Yah, Maker of All, whose presence is made manifest in this fruit of the earth.

הַזְרְעִים בַּדְּמָעָה בְּרִנָּה יִקְצְרוּ

SING: HaZorim b'dima b'rina yik'tzoru

Those who sow, who sow in tears  
Will reap in joy, will reap in joy.  
It's the song of the dreamer  
From the dark place it grows Like a flower in the desert  
The oasis of our souls  
Come back, come back where we belong  
You who hear our longing sighs  
Our mouths, our lips are filled with song  
You can see our tear-filled eyes!

## Halachma Anya | הא לחמא עניא | The Bread of Poverty Introducing Rabbi Jeff Stombaugh

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכל, כל דצריך ייתי  
ויפסח. השתא הכא, לשנה הבאה בארעא דישראל. השתא עבדי, לשנה הבאה בני  
חורין

Ha lachma anya dee achalu avhatana b'ara d'meetz-ra-yeem. Kol deech-feen  
yeitei v'yeichol, kol deetz-reech yeitei v'yeef-sach. Hashata hacha, l'shanah  
haba-ah b'ara d'Yisra-el. Hashata avdei, l'shanah ha'ba-ah b'nei horeen!

SAY: This is the bread of affliction – may all who are hungry come and  
eat! This year we are here, next year, in the Land of Israel. This year we are  
slaves. Next year, may we be free people. This year we are seeing each other  
at a distance, next year, may we be together.

### Y A H A T Z | י ח ז | S P L I T

“We begin our story in degradation, and end it in elation,” says the Mishnah. The Passover story begins in slavery and oppression, and the matzah we are about to break embodies that foundational brokenness. This brokenness is not only something that happened a long time ago in a land far away. Mitzrayim is any place, person, situation, or mental state that traps us in patterns of unhealthy behavior and thinking. Mitzrayim may be the confinement of our homes right now, or how we’re feeling.

But as Leonard Cohen says, there is a crack in everything... that’s how the light gets in. We will break the middle matzah and hide one side of it. At the end of seder we’ll piece it back together, gesturing at wholeness and healing.

**DO: Hold up and then break the matzah in the middle of your stack. Replace the smaller piece in the middle of the stack. Place the larger portion in a napkin and hide it.**



## The Second Cup | Telling Our Story

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

SAY: Barukh atah Adonai, Eloheinu melekh ha'olamborei p'ri hagafen.

Blessed are You, Life Force of the Universe, whose presence is made manifest in this fruit of the vine.

**MAGGID | מגיד | THE TELLING**

## עבדים היינו | We Were Slaves

### Introducing Jane Weber and Emily Rapport

SAY: We were slaves to Pharaoh in Egypt, and the Lord our G!d took us out from there with a strong, outstretched arm. If the Holy One hadn't brought our ancestors out from Egypt, then we, our children, and our children's children would still be slaves to Pharaoh in Egypt. And even if we were all wise, all learned, all well-versed in Torah, it would be incumbent upon us to tell the story of the Exodus from Egypt. And anyone who adds to the telling of the Exodus is praiseworthy.

### עבדים היינו

לפרעה במצרים, ויוציאנו יי אלהינו משם ביד חזקה ובזרוע נטויה. ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים, כלנו גבונים, כלנו זקנים, כלנו יודעים את התורה, מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח

### SING: Avadim hayinu (2x) / ata b'nai horin (2x)

l'faroh b'mitzrayim. Vayotzieinu Adonai Eloheinu misham, b'yad chazakah uvizroa n'tuyah, v'ilu lo hotzi hakadosh Baruch hu et avoteinu mimitzrayim, harei anu uvaneinu uv'nei vaneinu, m'shubadim hayinu l'faroh b'mitzrayim. Va'afilu kulanu chachamim, kulanu n'vonim, kulanu z'keinim, kulanu yod'im et hatorah, mitzvah aleinu l'sapeir biyitziat mitzrayim. V'chol hamarbeh l'sapeir biyitziat mitzrayim, harei zeh 'shubah.

## 4 Questions | מה נשתנה | Arbah She'elot Introducing Dr. David Gottlieb and Mira Tarlow Grin

מה נשתנה הלילה הזה מכל הלילות

SING: Ma nishtana halaila hazeh mikol haleilot?

**What is different about this night from all other nights?**

שְׁבִיחַ הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה הַלַּיְלָה הַזֶּה כְּלוּ מִצָּה:

Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

**On all other nights we eat both leavened bread and matzah. Tonight we only eat matzah.**

שְׁבִיחַ הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מָרוֹר

Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.

**On all other nights we eat all kinds of vegetables, but tonight we eat bitter herbs.**

שְׁבִיחַ הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּלוּ פֶּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים

Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.

**On all other nights we aren't expected to dip our vegetables even once. Tonight we do it twice.**

שְׁבִיחַ הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כְּלוּ מְסֻבִּין

Shebichol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.

**On all other nights we eat either sitting normally or relaxing. Tonight we relax.**

## 4 Children | Arba Banim | ארבה בנים



כְּנֵגַד אַרְבַּעַה בְּנִים דְּבָרָה תּוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוּ יוֹדֵעַ לִשְׁאוֹל

The Torah speaks about four children, corresponding to different orientations toward the unfamiliar: one wise, one wicked, one simple and one who doesn't know to ask.

### Telling the Exodus Story Introducing Julie Fishbach

## The Ten Plagues | עשר מכות

**DO: We acknowledge the pain and loss of the Egyptians – an exercise in empathy – and we spill wine from our glass.**

דם Blood | dam

צפרדע Frogs | tzfardeiya

כנים Lice | kinim

ערוב | Beasts arov

דבר Cattle disease | dever

חין Boils | sh'chin

ברד Hail | barad

ארבה Locusts | arbeh

חשך Darkness | hoshech

מכת בכורות Death of the Firstborn | makat b'khorot

**For the first and hopefully only time in our lives, we are living in the midst of a plague. For whom do you spill tears tonight – especially people who are not “your people?”**

## Dayenu | דַּיְנוּ | Gratitude with Attitude

Dayenu is gratitude with attitude. At each step of the way on our journey from darkness toward the light, it would have been enough... And also, as long as we live, the story continues and we're still never really satisfied or finished (and that's a good thing). For what are you feeling profoundly grateful in this moment? Put it in the chat as we sing!

אלו הוציאנו ממצרים – דַּיְנוּ

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

אלו נתן לנו את השבת – דַּיְנוּ

**Ilu na-tan, na-tan la-nu, Na-tan la-nu et-ha Shabbat, Na-tan la-nu et-ha Shabbat, Da-ye-nu!**

אלו נתן לנו את התורה – דַּיְנוּ

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

If the Holy Blessed One had only brought us out of Egypt but not split the sea for us – it would have been enough!

If She had fed us manna in the wilderness – it would have been enough!

If He had given us Shabbat and nothing else – dayenu!

If God had given us Torah and nothing else – dayenu!

If They had brought us to the Land of Israel that would have been enough.

## PESAH MATZAH MARROR | פסח מצה מרור

Rabban Gamliel used to say: "All who have not explained the significance of these three things during the Seder hasn't really done a Seder. The paschal lamb/pesah, matzah, and maror."

**DO: hold up and share on the screen each item as we describe it.**

### Pesah | פסח על שום מ?

SAY: Pesah al shum ma? What's up with this lamb shank?

To remind ourselves that we stayed inside while the Angel of Death passed over our houses but smote the Egyptian houses. What are some lamb shank alternatives you're working with this year?

### Matzah | מצה על שום מה?

SAY: Matzah al shum ma? What's up with this matzah?

To remind ourselves that even before the dough of our ancestors had time to rise, our people recognized the urgency of the moment and were prepared to do whatever needed to be done to save lives, even if it meant eating tasteless stale crackers for the next 4,000 years..

### Marror | מרור על שום מה?

SAY: Maror al shum ma? What's up with this bitterness?!

To remind ourselves that the Egyptians made our lives bitter, with uncompensated harsh physical labor and spiritual and emotional abuse.

## Other Seder Plate items

SAY: Tapuz al shum ma? What's the story with this orange?

The orange began as a symbol to raise awareness for the full inclusion LGBTQIA+ people in Jewish community but has come to represent more expansive inclusion, drawing attention to all people on the margins who want to be fully present and empowered in our community, including women, Jews of color, non-Jewish partners, families that look a little different. The orange represents creative thinking and adapting to the times to expand our sense of who belongs.

**CHAT: What do you think should be on a seder plate this year?**

SAY: In every generation every person is obligated to see themselves as if they personally left Egypt. Just as it says in the Torah, "Tell your child on that very day, 'It is for this that God brought me out of Egypt!'"

## The Third Cup | Mindful Embodied Practice

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן

SAY: Barukh atah Adonai, Eloheinu melekh ha'olam, borei p'ri hagafen.

Blessed are You, Mystery pervading the universe, whose presence is made manifest in this fruit of the vine.



## RAHTZAH | WASH | רחצה

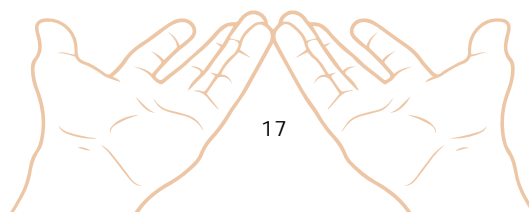
**DO: Go wash your hands with the intention to purify your body and elevate your consciousness before the holy act of consuming our ritual foods.**

As we wash our hands  
 We pray,  
 Blessed is the Soul of the Universe,  
 Breathing us in and breathing us out.  
 May our breaths continue  
 And our health and the health of all  
 Be preserved  
 In this time of sickness and fear of sickness.  
 Holy Wholeness,  
 We take as much responsibility for this as we can  
 By observing the obligation to wash our hands  
 Thoroughly:  
 For as long as it takes to say this prayer. Amen.

— Trisha Arlin

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם

SAY: Barukh atah Adonai Eloheinu melek ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim. Blessed are You, Adonai, Yah, our God, Life Force of the Universe, who has taught us the way of holiness through Your commandments, commanding us to wash our hands.



## M O T S I M A T Z A H | B L E S S | מוציא מצה

**DO: Take the three matzot – the broken piece between the two whole ones – and hold them all in your hand:**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

SAY: Barukh atah Adonai, Eloheinu melekh ha-olam, hamotzi lehem min ha-aretz.

Blessed are You, Creator of the universe, who brings forth bread from the earth. Before eating the matzah, put the bottom matzah back in its place and recite the following blessing while holding only the top and middle piece of matzah:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה

Barukh atah Adonai, Eloheinu melekh ha'olam, asher kid'shanu  
b'mitzvotav v'tzivanu al akhilat matzah.

Blessed are you, Creator of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

## MAROR | BITTER | מרור

Take some maror on a piece of matzah, enough that you will feel its bitterness viscerally, even to the point of shedding a tear. Before putting it in your mouth, bless it:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַרְוֹר

Barukh atah Adonai Eloheinu melekh ha-olam, asher kid'shanu  
b'mitzvotav v'tzivanu al akhilat maror.

Blessed are You, Mystery pervading the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

## KOREKH | BUNDLE | כּוֹרֵךְ

**DINNER HOSTS: Go open your Zoom rooms!**

Judaism is about holding dialogical tensions, opposites, knowing that reality is an ever changing mixture of the tastes of multiple experiences and truths. Every sweet moment contains the possibility of pain as well. Every bitter experience has within it seeds of sweetness or possibility hidden inside.

**EAT: We mingle the bitter and the sweet in the “Hillel sandwich.”**

## SHULHAN OREKH | EAT! | שולחן אוֹרֵךְ

**EVERYONE WHO RECEIVED A LINK TO A DINNER: Get everything you need for dinner and log into your dinner by 9:15 pm.**

If you want to attend a dinner but did not get a link, please direct-message Lex Turner, who has a few spots left. Everyone else, enjoy a little Pesach entertainment here.

For those of you who are saying goodbye and goodnight now, don't go!

**We will begin promptly at 9:50 pm here in Banquet Hall (aka Zoom Room) with closing rituals and singing into the night.**

## TZAFUN | THE HIDDEN PIECE | צפון

Hey, kids! (Kids at heart and actual children)... find the afikomen in the screen! That last piece of newly-recovered matzah – symbolizing a heart made whole and a people made free – should be the last taste on our tongues before we bless. This is also an opportunity to consider how you want to support the organizations mentioned earlier doing the holy work of putting the world back together.

## BAREKH | BLESS | ברך

We're partial to this Aramaic one-liner that the rabbis of the Talmud said was a fitting replacement for the entirety of the traditional birkat ha'mazon (blessing after eating).

**ברוך רחמנא מלכא דעלמא מרי דהאי פיתא**

SING: Brikh rahamana malka d'alma ma'arey d'hai pita

You are the Source of Life for all <sup>20</sup>that is, and now your blessing flows through me. (Translation by Rabbi Shefa Gold)

## Elijah's and Miriam's Cups | כוס אליהו ומרים

**DO:** Fill up a cup of wine for Elijah the Prophet, harbinger of better days, and open the front door, letting in fresh air and letting out some of our holy aspirations and song-filled sounds of this night. We also fill a glass of water, invoking Miriam the Prophetess, whose well and song nourished the Israelites throughout their journey through the wilderness.

SAY: Barukhim ha'Ba'im! Welcome!

אֱלֹהֵי הַנְּבִיאַ, אֱלֹהֵי הַתְּשֻׁבִיאֵלֵהוּ הַגִּלְעָדִי בְּמִהְרָה יָבֹא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד

SING: Eliyahu Hanavi, Eliyahu Hatishbi, Elyahu Hagiladi, Bimherah B'yameinu Yavo Elenu Im Mashiach Ben David.

Miriam ha'Nivi'ah oz v'zimrah b'yadah  
Miriam tirkod itanu l'hagdil zimrat olam  
Miriam tirkod itanu l'taken et ha'olam  
Bimherah B'yameinu hee tivi'enu el mey ha'Yeshuah

Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite. Come to us, with Messiah, the son of David. Miriam the Prophet, strength and song in her hand. Miriam, dance with us, and increase song throughout the world. Miriam, dance with us, to heal the world. Come soon, in our day with the waters of redemption.

## Pour Out Your Wrath | שפוך חמתך | Primal Scream

# H A L L E L | Optimism and Praise | הלל

## Introducing Harry Gottlieb

מִן הַמְצַר קָרָאתִי יְהוָה, עֲנֵנִי בְמִרְחַב יְהוָה

SING: Min HaMetsar karati Yah anani b'merhav Yah

From the narrow I called out to You, and You answered me with expansive possibility. (Psalm 116)

יִזְכְּרֵנוּ יְבָרֵךְ	Adonai zikharanu y'varekh
יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל	Y'varekh et bet Yisrael
יְבָרֵךְ אֶת בֵּית אַהֲרֹן	Y'varekh et bet Aharon
יְבָרֵךְ יִרְאֵה ה'	Y'varekh yireh Adonai
הַקְטָנִים עִם הַגְּדֹלִים	ha ketanim im ha'gedolim
יֹסֵף ה' עֲלֵיכֶם	Yosef Adonai aleikhem
עֲלֵיכֶם וְעַל בְּנֵיכֶם	Aleikhem b'al b'naikhem
בְּרוּכִים אַתֶּם לֵי	Berukhim atem l'Adonai
עֲשֵׂה שָׁמַיִם וָאָרֶץ	oseh shamayim v'aretz
הַשָּׁמַיִם שָׁמַיִם לֵי	HaShamayim la'Adonai
וְהָאָרֶץ נָתַן לִבְנֵי אָדָם	V'ha'aretz natan livnei Adam
לֹא הִמְתִּים יְהוָה לְהַלְלוֹ יְהוָה	Lo Hameytim y'halelu Yah
וְלֹא כָל יוֹרְדֵי דוּמָה	V'lo kol yordei dumah
וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה	Va'anahnu n'varekh Yah
וְעַד עוֹלָם. הַלְלוּ יְהוָה	M'ata v'ad olam

May the Compassionate One remember us and bless us! She will bless the House of Israel, She will bless the House of Aharon, She will bless those who open to the Mystery, the small ones with the great ones. May He add to your bounty, to you and to your children. God loves you, the maker of the heavens and the earth. The heavens, are God's heavens, but the earth He has given to the children of humanity. It is not the dead that will praise Her, and not those that go down to silence. But we will bless the Mystery from now til forever. Halleluyah! (Psalm 115)

## The Fourth Cup | Ending on a High Note

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן  
Barukh atah Adonai, Eloheinu melekh ha'olam, borei p'ri hagafen.

Blessed are You, Soul of the Universe, whose presence is made manifest in this fruit of the vine.

## NIRTZAH | FINISH | נרצה

This Seder is complete, according to its law and customs. As we were privileged to participate tonight, may we do so again: alive, free, happy and healthy.

חֲסַל סִדּוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ כֵּן נִזְכֶּה  
לַעֲשׂוֹתוֹ

SAY: Chasal sidur pesach k'hilchato, k'chol mishpato v'chukato. Ka'asher zachinu l'sader oto. Kein nizkeh la'asoto

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה

L'shannah ha'Ba b'Yerushelayim

**Next year in Jerusalem!**

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