

נוֹדָה לָּהּ ה' אֱלֹהֵינוּ עַל שֶׁהִנְחִלָּתָ לְאַבוֹתֵינוּ אֶרֶץ חֲמֹדָה טוֹבָה וְרַחֲבָה ;
עַל שֶׁהוֹצֵאתָנוּ ה' אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים ;
וְעַל בְּרִיתָהּ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ, וְעַל תּוֹרַתָּה שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיהָ שֶׁהוֹדַעְתָּנוּ
וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּזֶן,
שֶׁאַתָּה זֶן וּמִפְרִנֶּס אוֹתָנוּ תָּמִיד--בְּכָל יוֹם, וּבְכָל עֵת, וּבְכָל שָׁעָה.

וְעַל הַכֹּל ה' אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ
יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי לְעוֹלָם וָעֶד.
כְּפָתוּב: וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ.
כְּרוּךְ אַתָּה ה', עַל הָאֶרֶץ וְעַל הַמִּזֶּזֶן.

רַחֵם נָא ה', אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ וְעַל יְרוּשָׁלַיִם עִירָהּ
וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדָהּ וְעַל מַלְכוּת דָּוִד מְשִׁיחָהּ
וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו
אֱלֹהֵינוּ אֲבִינוּ, רַעֲנוּ זִמְנֵנוּ, פְּרַנְסֵנוּ וּכְלַפְלֵנוּ, וְהַרְוִיחֵנוּ וְהַרְנוּח לָנוּ.
וְנָא אַל תַּצְרִיכֵנוּ ה' אֱלֹהֵינוּ, לֹא לַיְדֵי מַתָּנַת בָּשָׂר וְדָם, וְלֹא לַיְדֵי הַלּוֹאָתָם,
כִּי אִם לַיְדֵהּ הַפְתוּחָה, הַגְּדוּשָׁה וְהַרְחֲבָהּ, שֶׁלֹּא יִבּוֹשׁ וְלֹא נִפְלֵם לְעוֹלָם וָעֶד.

(בְּשֶׁכֶת)

רִצָּה וְהַחֲלִיצָנוּ ה' אֱלֹהֵינוּ, בְּמַצוֹתֶיהָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי, הַשְּׁכֶת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה.
כִּי יוֹם גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ, לְשֶׁכֶת בּוֹ וְלִנּוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוַת רְצוֹנָהּ. וּבְרַצוֹנָהּ הִנָּח
לָנוּ ה' אֱלֹהֵינוּ שֶׁלֹּא תֵּהָא צָרָה וְיִגּוֹן וְאַנְחָה בַּיּוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ ה' אֱלֹהֵינוּ בְּנִחְמַת
צִיּוֹן עִירָהּ וּבְכַנֵּן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה. כִּי אַתָּה הוּא בֹּעֵל הַיְשׁוּעוֹת וּבֹעֵל הַנִּחְמוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:

יַעֲלֶה וַיָּבֵא, וַיַּגִּיעַ וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר זְכוּרֵינוּ וּפְקֻדוֹתֵינוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה, וְזִכְרוֹן כָּל עַמָּה יִשְׂרָאֵל לְפָנֶיךָ.
לְפִלִּיטָהּ, לְטוֹבָהּ, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בַּיּוֹם חַג הַמִּצּוֹת הַזֶּה,
זְכוּרֵנוּ ה' אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּהּ, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים.
וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים חוּס וְחַנּוּן. וּרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ.
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וּבִנֵּה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהֲרָה בִּימֵינוּ.

כְּרוּךְ אַתָּה ה' בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם--אָמֵן.

And build Jerusalem the holy city, soon and in our days.

Blessed art Thou God, who in his mercy builds Jerusalem--Amen.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ, מִלְכֵנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ,
יוֹצֵרֵנוּ, קְדוֹשֵׁנוּ, קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ, רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שְׂבָכָה
יוֹם יוֹם:

הוא הַטִּיב, הוא מְטִיב, הוא יִטֵּיב לָנוּ
הוא גִּמְלָנוּ, הוא גּוֹמְלָנוּ, הוא יִגְמֵלָנוּ לְעֵד.
לְחַן וּלְחֶסֶד וּלְרַחֲמִים, וּלְרִנּוֹת, הַצֵּלָה וְהַצֻּלָּה, בְּרָכָה וְיִשׁוּעָה, נַחֲמָה, פְּרִנָּסָה וְכִלְפָּלָה,
וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב. וּמִכָּל טוֹב לְעוֹלָם אֵל יַחֲסִרְנוּ.

הֲרַחֲמֵנוּ, הוא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
הֲרַחֲמֵנוּ, הוא יִתְפַּרֵּךְ בְּשִׁמְיִם וּבְאָרֶץ.
הֲרַחֲמֵנוּ, הוא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאֵר בָּנוּ לְעֵד וּלְנֶצַח נְצָחִים, וְיִתְהַדַּר בָּנוּ לְעֵד
וּלְעוֹלָמֵי עוֹלָמִים.
הֲרַחֲמֵנוּ, הוא יְפַרְנִסֵנוּ בְּכָבוֹד.
הֲרַחֲמֵנוּ, הוא יִשְׁבֹּר עָלֵנוּ מֵעַל צְוֹאֲרֵנוּ, וְהוא יוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ.
הֲרַחֲמֵנוּ, הוא יִשְׁלַח לָנוּ, בְּרָכָה מְרִבָּה בְּבֵית הַזֶּה, וְעַל שְׁלַחַן זֶה שְׂאֻכְלָנוּ עָלָיו.

May the Merciful One grant ample blessings to this house
and to this table (*some rap the table here*) on which we have eaten.

הֲרַחֲמֵנוּ, הוא יִשְׁלַח לָנוּ אֶת אֱלִיהוּ הַנָּבִיא זְכוֹר לְטוֹב, וְיִבְשֹׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת,
יִשׁוּעוֹת וְנַחֲמוֹת.

May the Merciful One send us Elijah the prophet, of blessed memory,
to bring us good tidings, salvations and consolations

(*Modify lines below according to circumstances*)

הֲרַחֲמֵנוּ, הוא יְבָרֵךְ אוֹתִי וְאֶת אִשְׁתִּי, וְאֶת זַרְעִי וּמִשְׁפַּחוֹתֵיהֶם, וְאֶת כָּל הַמְּסֻבִּין אִתָּנוּ,
אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ. כִּמוֹ שְׁנִתְבָּרְכוּ אֲבוֹתֵינוּ אַבְרָהָם, יִצְחָק וְיַעֲקֹב, בְּכָל מָקוֹם.
כֵּן יְבָרֵךְ אוֹתָנוּ כָּלֵנוּ יַחַד, בְּבִרְכָּה שְׁלֵמָה וְנֹאמַר אָמֵן.

May the Merciful One bless me, my wife, my children and their families, and all
who are joined here, us and all that is ours. As our forefathers Abraham, Isaac and
Jacob were blessed, with all, by all, in all.

Thus may He bless us all together, with a perfect blessing and let us say **Amen**.

בְּמָרוֹם יִלְמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוֹת שְׁתֵּיהָ לְמִשְׁמֶרֶת שָׁלוֹם.
וְנִשְׂא בְרָכָה מֵאֵת ה', וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל. וְנִמְצָא חַן וְשָׁכָל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

(בשבת)

הַרְחֵמֵנוּ, הוּא יִנְחִילֵנוּ לַיּוֹם שֶׁכָּלוּ שַׁבָּת וּמְנוּחָהּ, לַחֲיֵי הָעוֹלָמִים.
הַרְחֵמֵנוּ, הוּא יִנְחִילֵנוּ לַיּוֹם שֶׁכָּלוּ טוֹב.
הַרְחֵמֵנוּ, הוּא יִזְכֵּנוּ לַיְמֹת הַמְּשִׁיחַ וּלְחֵי הָעוֹלָם הַבָּא.

מַגְדוֹל יִשׁוּעוֹת מַלְכוּ, וְעוֹשֶׂה חֶסֶד לַמְּשִׁיחַו,
לְדוֹד וּלְזֶרְעוֹ עַד עוֹלָם.
עֲשֵׂה שְׁלוֹם בְּמֵרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל וְאַמְרוּ אָמֵן.

יִרְאוּ אֶת ה' קְדוֹשִׁיו, כִּי אֵין מַחְסוֹר לִירְאָיו.
כְּפִירִים רָשׁוּ וּרְעִבּוּ, וְדוֹרְשֵׁי ה' לֹא יַחְסְרוּ כָּל טוֹב.
הוֹדוּ לָהּ כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.
פּוֹתַח אֶת יְדָהּ וּמִשְׁפִּיעַ לְכָל חַי רְצוֹן.
בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בָּהּ, וְהִקִּיהָ מִבְּטָחוֹ.
נֶעַר הָיִיתִי גַם זָקֵנְתִי וְלֹא רָאִיתִי צָדִיק נֶעְזֵב וְזֶרְעוֹ מִבְּקֵשׁ לָחֶם.
ה' עֲזֵז לְעַמּוֹ יִתֵּן, ה' יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

(Fill 3rd cup and cup of Elijah)

A short digression on Elijah the prophet, Elijah's cup and the open door.

Elijah appears on the biblical scene in the first Book of Kings, as an inspiring personality and miracle-worker active in the Northern Kingdom (Israel, not Judah). In his days it was ruled by King Ahab--a strong ruler who (together with his foreign wife Jezebel) supported the cult of the idol Ba'al. The scriptures tell how Elijah challenged to priests of the Ba'al (fire descended from the sky to ensure he won), how he chastised Ahab for murdering Naboth the Jezreelite in order to take over his land, how he miraculously broke a drought and how God appeared to him in the wilderness. And they tell Elijah never died, but was taken to heaven on a chariot of fire, in front of his disciple and successor Elisha.

Elijah enters the Passover holiday some days before the Seder--on the Shabbat preceding Passover, known as "Shabbat of **the great**" (Shabbat Hagadol). The Haftarah on that day is the last chapter of Mal'achi, last in the books of the prophets. It ends by predicting the return of Elijah to Earth before the Day of Judgement (verse numbers included):

"(23) Behold, I will send you Elijah the prophet, before the coming of **the great** and terrible day of the LORD.

(24) And he shall turn the heart of fathers to their children, and the heart of children to their fathers, lest I come and smite the land with utter destruction"

Actually, if you listen that day in the synagogue, you will hear verse 23 repeated at the end, so as not to end the reading on a note of utter destruction. And although the prophet clearly states that Elijah's second coming is meant to heal the breach between generations, Jewish tradition has spun legends around this verse--e.g. that Elijah will be the one who will bring the messiah.

Our sages, may their memory be blessed, also suggested an additional purpose. Usually in Talmudical debates, the view of one side or the other prevailed and became halachah, accepted law--e.g., should Channukah be celebrated by 8 candles on the first day, 7 on the next, and so forth--or with numbers that increase? As we know, the second view prevailed, but some arguments ended in a draw, undecided. Although a practical choice was usually made, formally the issue was left open "until Elijah comes and resolves it." One such question concerned the (least) number of cups of wine drunk at the seder--four or five? As we know, four cups is now the norm, but just to indicate the question remains open, we place a fifth "cup of Elijah" on the table. It stands there to demonstrate the issue is not yet closed, in case he suddenly appears and decrees five cups, not four.

Now to the opening of the door, after reciting the Kiddush over the 3rd cup. Children are told we are welcoming Elijah, in case he wants to join our seder; his

cup is already waiting on the table! Perhaps he will bring some glad tidings for us, fulfilling what was read a bit earlier in the “Birkat Hamazon,” the grace after meal:

May the Merciful One send us Elijah the prophet, of blessed memory, to bring us good tidings, salvations and consolations

Sad to say, but the open door has less to do with Elijah than with the lines immediately following it in the traditional Haggadah:

“Pour out Thy wrath upon the nations that know Thee not, and upon kingdoms that did not call upon Thy name. For they have consumed Jacob, and laid waste his habitation. Pour out Thy rage upon them, and let Thy fury overtake them. Pursue them in anger and destroy them, from under the heavens of the LORD.”

Strong words, not taken kindly by Christian neighbors in Europe. The door was therefore opened for a practical reason--to make sure no adversary was eavesdropping, ready to pounce on the seder as soon as the offending words were spoken. Traditionally, every one rises for this part, and once it is over, the door is closed again.

The world has changed and today--at least in the USA--these words can be spoken without fear of retribution. But still--is it appropriate to curse ceremonially all nations and anyone not Jewish, even using the words of Psalm 79?

Sure, the words have been part of the seder for many centuries, an ancient tradition. But are they essential? An even older prayer, “Aleinu,” had derogatory words removed (at least among Ashkenazi Jews), after authorities threatened Jews with expulsion and worse. Are not these words contrary to the spirit of the seder?

In this Haggadah, therefore, they were replaced by other words. **But the door is still opened.** In the traditional seder, the door is also opened at the beginning of the seder--when the leader invites “**All who are hungry, come and eat.**” We open it at that time to demonstrate that our invitation is made in earnest.

Here this theme is picked up again. We who enjoy freedom and ample food, should always bear in mind the less fortunate who are not so privileged. It is for them that the door is opened--symbolically, at least.

Blessing of the third cup. All rise for the Kiddush

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Blessed art Thou, LORD our God, ruler of the universe, creator of the fruit of the vine.

Remain standing. Open the door

הַיּוֹם אַתְּ דֹּלְתָנוּ נִפְתַּח בְּרָצוֹן
נוֹשִׁיט אֶת הַיָּד לְכָל עַם וְלָשׁוֹן
נִפְתַּח אֶת הַלֵּב לְסוֹבְלִים בְּעֵבְדוֹת
גַּם הֵם זָקָאִים לְבִרְכַּת הַחֲרוּת
חֲפָשִׁים מִסְּבָלָם, אֲתָנוּ לְבָנוֹת
חַיִּים חֲדָשִׁים שֶׁל שָׁלוֹם וְכָבוֹד

Our door stands open to receive any friend
To strangers and neighbors, a hand we extend
We open the heart to the ones still oppressed
May they too, by right, be with liberty blessed
To suffer no longer, our freedom to share
To build a new life that is peaceful and fair.

רַב הוּנָא הָיָה פּוֹתֵחַ דְּלִתָּיו וְאוֹמֵר: כָּל מִי שֶׁצָּרִיךְ יָבֹא וְיֹאכֵל

**Rabbi Huna would open his door and proclaim:
May anyone who is needy come and eat.**

Thus may our doors be open, this day and throughout the year.

Door is closed. All are seated.

**The redemption from Egypt teaches us, how memory of kind
deeds to strangers outlasts that of misdeeds. For it is written:**

***"Thou shalt not abhor an Egyptian, for thou
wast a stranger in his land"*** (Deut. 23, 8)

The kindness of the Egyptians who provided food and refuge to Jacob and his family outweighed later enslavement and oppression.

In every generation one should see oneself as having been part of an exodus, as our forefathers were when they went out of Egypt, and as our ancestors were when they sought a new free life across the sea. They were greeted by the words of a Jewish poet, inscribed on the pedestal of the Statue of Liberty:

*Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me
I lift my lamp beside the golden door!"*

Emma Lazarus, 1849-87

The Torah wrote:

"Proclaim liberty throughout the land, unto all the inhabitants thereof"

וְקִרְאתֶם דְּרוֹר בְּאֶרֶץ לְכָל יוֹשְׁבֶיהָ

A distant echo across the sea, this line is also inscribed on the Liberty Bell.

"Proclaim liberty throughout the land, unto all the inhabitants thereof."

This holiday of freedom reminds us that not only did our forefathers suffer slavery, but others did so too, even in this country, and not all that long ago.

As our forefathers were persecuted in Egypt and later in other countries, so were other traditions and beliefs persecuted, and other races too. Tonight we celebrate safe and free, but around the world, people very much like us still live in fear and hunger. We should never forget, and where it lies within our power, we should strive to create a better world.

About half a century ago, Jews once more returned to their homeland.

Israel gave a home to the victims of the Holocaust and created a spiritual focus for Jews everywhere, a place where a new vibrant Hebrew culture rose again.

If it only were possible to recapture the youthful exuberance and creativity of fifty years ago! One of the legacies of that era was the homespun Haggadah, often created by kibbutzim who strove to outdo each other in art and creativity. Tonight we try to maintain that creativity in our own small way. **May the flame keep burning.**

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לְקַיֵּם אֶת מִסּוּרַת אֲבוֹתָיו
 וְלַחֲדוּשָׁה בְּרוּחַ דּוֹרוֹ. בְּדַבְרֵי רַבִּי טַרְפוֹן:
 לֹא עָלִיף הַמְּלָאכָה לְגַמּוֹר
 וְלֹא אֶתָּה בֶּן חוֹרִין לְהִתְבַּטֵּל מִמֶּנָּה.

In every generation it is one's duty to keep our forefather's tradition alive and inspire it anew in the light of our times. As Rabbi Tarfon used to say:

**"It is not up to you to finish the work,
 But neither are you free to abstain from it."**

*Besides strange rivers we sat down and wept
 We hung our harps upon the willow-bough
 And when the men who took us captive asked
 For song, we could not sing. We wondered how.
 How could we sing God's songs in a strange land?
 If I forget thee, Zion, may my hand
 Forget its cunning! Oh, Jerusalem--
 All my chief joys--I love thee more than them.*

*How shall we sing Thy song in a strange land?
 How shall we not? For if my tongue should cleave
 To the roof of my mouth and no song ever came
 The dream must perish. Can I still believe
 That once, though long ago, I had a home
 If, seeing it never, if with lips still dumb
 I cannot sing of thee, Mount Olivet?
 And I shall die in shame, if I forget.*

*Take down the harp and stroke its plaintive strings
 With unaccustomed fingers. Let its tone
 Cry to the world our griefs, two thousand years
 Of echoing sorrows in its ancient moan
 Then let it thrill with challenge, and defy
 All time, all violence to make us die
 And to our own hearts, though we darkly grope
 Sing our old pride, with some new, desperate hope.*

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Blessed art Thou, LORD our God, ruler of the universe, creator of the fruit of the vine.

Drink fourth cup

בְּרוּךְ אַתָּה ה'. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן, וְעַל תְּנוּבַת הַשָּׂדֶה, וְעַל אֶרֶץ חֲמֵדָה, טוֹבָה וּרְחֹבָה, שְׂרָצִית וְהִנְחֵלֶת לְאַבֹּתֵינוּ, לֶאֱכֹל מִפְּרִיָּהּ וּלְשַׂבּוֹעַ מִטּוֹבָהּ. רַחֵם נָא ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּהּ, וְעַל יְרוּשָׁלַיִם עִירָהּ, וְעַל צִיּוֹן מְשְׁכַן כְּבוֹדָהּ, וְעַל מִזְבְּחָהּ וְעַל הַיִּכְלָהּ. וּבִנֵּה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׁמְחֵנוּ בְּבִנְיָנָהּ, וְנֹאכַל מִפְּרִיָּהּ, וְנִשְׂבַּע מִטּוֹבָהּ, וְנִבְרַכָּה עָלֶיהָ בְּקֹדֶשׁהּ וּבִטְהָרָהּ. (בְּשַׁבָּת וּרְצִיָּה וְהַחֲלִיצָנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה) וְשִׁמְחֵנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה, כִּי אַתָּה ה' טוֹב וְיָמִיב לְכָל. בְּרוּךְ אַתָּה ה', עַל הָאֶרֶץ וְעַל פְּרֵי הַגֶּפֶן.

Blessed art Thou, LORD our God and ruler of the universe, for the vine and the fruit of the vine, for the produce of the field, and for the handsome, good and wide land Thou have willfully given our forefathers, to eat of its fruit and be fed by its bounty. Have mercy LORD our God, on Israel Thy people, Jerusalem Thy city, Zion the dwelling place of Thy glory, and on Thy temple and Thy altar.

And build Jerusalem Thy holy city soon in our days. And bring us there, rejoice us in its building, and may we eat of its fruits and be fed by its bounty, so we can bless Thee for it, in holiness and purity. (*Sabbath: May it be Thy will to deliver us on this day of Sabbath*) and grant us joy on this Festival of Matzoth, for Thou art the LORD, good and beneficent to all. And we will thank Thee for the land and for the fruit of the vine. **Blessed art Thou, LORD, for the land and the fruit of the vine.**

עמוס ט, 13-15

הִנֵּה יָמִים בָּאִים, נֹאֵם ה', וְנִגַּשׁ חוֹרֵשׁ בְּקוֹצֵר וְדוֹרֵךְ עֲנָבִים בְּמוֹשֵׁךְ הַזֶּרַע, וְהִטְפוּ הַהָרִים עָסִיס וְכָל הַגְּבָעוֹת תִּתְמוּגְגָנָה. וְשִׁבְתִּי אֶת שְׁבוֹת עַמִּי יִשְׂרָאֵל. וּבְנוּ עָרִים נְשֻׁמוֹת וַיִּשְׁבּוּ, וְנִטְעוּ כֶרְמִים וְשָׁתוּ יַיִנָם, וְעָשׂוּ גִנוֹת וְאָכְלוּ אֶת פְּרִיָּהֶם. וְנִטְעַתִּים עַל אֲדָמָתָם וְלֹא יִנְטְשׁוּ עוֹד מֵעַל אֲדָמָתָם אֲשֶׁר נָתַתִּי לָהֶם, אָמַר ה' אֱלֹהֵיהֶם.

Amos, 9, 13-15

Behold, the days come, saith the LORD
That the plowman shall overtake the reaper
And the treader of grapes him that soweth seed
And the mountains shall drip sweet wine
And all the hills shall melt.

And I will turn the captivity of my people Israel
And they shall build the waste cities and inhabit them
And they shall plant vineyards and drink the wine thereof
They shall also make gardens, and eat their fruit.

And I will plant them upon their land
And they shall no more be plucked up
Out of the land which I have given them
Saith the LORD thy God.

Through the Year *by Julian Stearns Cutler (1854-1930)*

God be with you in the Springtime

When the violets unfold,
And the buttercups and cowslips
Fill the fields with yellow gold;
In the time of apple blossoms,
When the happy bluebirds sing,
Filling all the world with gladness -
God be with you in the Spring!

God be with you in the Summer,

When the sweet June roses blow,
When the bobolinks are laughing
And the brooks with music flow;
When the fields are white with daisies
And the days are glad and long -
God be with you in the Summer,
Filling all your world with song.

God be with you in the Autumn,

When the birds and flowers have fled,
And along the woodland pathways
Leaves are falling, gold and red;

When the Summer lies behind you,
 In the evening of the year -
 God be with you in the Autumn,
 Then to fill your heart with cheer.

God be with you in the Winter,
 When the snow lies deep and white,
 When the sleeping fields are silent
 And the stars gleam cold and bright.
 When the hand and heart are tired
 With life's long and weary quest -
 God be with you in the Winter,
 Just to guide you into rest.

Conclusion of the Seder

נִרְצָה

(tune of "Hatikvah") -----

Ended is our Seder this Passover night

חֲסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ

Each law and custom has been kept aright

כָּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ

As we have this time gone through it

with no stain

כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ

God grant we do it properly again

כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ

Pure one dwelling in his heights august

יְיָ שׁוֹכֵן מְעוֹנָה

Strengthen Thy people,

countless like the dust

קוֹמֵם קָהָל עַדֹת מִי מְנָה

Soon lead your plantings, people of Thy ward

בְּקֶרֶב נִהַל נְטֵעֵי כִנָּה

Liberated, full of song, streaming Zionward.

פְּדוּיִים לְצִיּוֹן (לְצִיּוֹן) בְּרִנָּה

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם
 Next Year in Jerusalem!