



Seder at Sanctuary in the Woods

The
Sanctuary Haggadah
Seder Liturgy
Pesach * Passover

We CREATE this Haggadah as a symbol of hope and liberation for all peoples
Who experience tyranny and oppression in any form.

May we never forget the oppressed peoples of the world,
And that slavery and oppression continue to exist.

May we always have a story of freedom to tell;
And may we always have a people to whom to tell it.

*We DEDICATE this Haggadah to Dr. Paula Schoenwether,
wife and partner of Rev. Dr. Nancy Wilson, for her years of faithful support,
and to all Jews who have stood by and with LGBTQ Christians
on our journey from oppression to liberation.*



The first Seder at Sanctuary took place on April 12, 2017
Sanctuary in the Woods
8817 Burluson Manor Road in Manor, TX 78653

THE SYMBOLS OF THE SEDER

Haggadah – The word Haggadah means, “the telling of a story” and is the name given to the book used at the Seder Meal. Though the Seder ritual reaches back into antiquity, the earliest full printed Haggadah appeared only 900 years ago. Since then over 1,200 different Haggadot have emerged, borne of the desire of each generation of Jews to make the Seder ritual traditional yet relevant.

Matzah – The “bread of affliction,” unleavened bread. It commemorates the bread which our ancestors were compelled to eat during their hasty departure from Egypt.

Pesach – Roasted Lamb Shank Bone – the symbol of the Paschal Lamb which was still in existence.

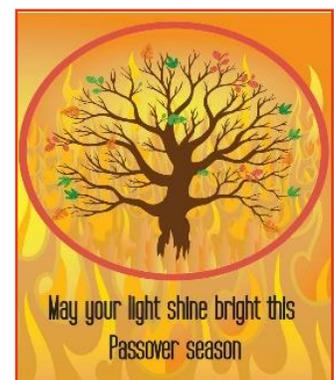
Roasted Egg – A reminder of the free-will offering presented on each day of the festival where the ancient Temple stood. It is also a symbol of springtime and fertility.

Maror – Bitter herbs, usually horseradish. The Biblical Story of Exodus tells of the “bitterness” of slavery. We eat bitter herbs to re-enact the drama of our deliverance.

Charoses – A paste-like mixture of nuts, apples, cinnamon and wine, representing the mortar used by slaves.

Karpas – Green vegetables which symbolize spring. The salt-water used with Karpas is said to represent the tears of slavery.

Wine – Used at every Jewish ceremonial occasion. At the Pesach Seder we are obliged to drink four cups of wine – in remembrance of four promises of deliverance God made in the Torah.



THE ORDER OF THE SEDER

The Beginning
Lighting of the Candles
The First Cup
Urchatz - The Washing
Karpas - The Vegetable
Yakhatz - The Matzah
The Four Questions
The Fifth Question
The Passover Story
The Praise
The Second Cup
Rakhatz - Washing of the Hands
The Motzi and the Matzah
The Maror
The Meal
The Third Cup
The Cup of Elijah
The Cup of Miriam
The Fourth Cup



THE BEGINNING

Reader: Tonight we repeat the story of the Exodus from Egypt, the story of the Jewish people's massive movement from slavery to freedom in the days of Moses and Pharaoh.

Through participating in the symbolic actions built into the order of the Seder, we experience the rebirth of the natural world around us, the liberation of the Jewish people, and the spiritual redemption of each human being.

We hope that through our time together, and through this Seder, we will take an active part in retelling the story of all kinds of oppression, and recommit ourselves to strive for the ultimate freedom and redemption of all peoples.

We have before us the Seder Plate – on it are the most important symbols of this service.

Reader: First, we have three **Matzos**, commemorating the bread our ancestors ate during their hasty departure from Egypt.

Reader: The **Roasted Shank Bone** reminds us of the Paschal Lamb, which our ancestors offered on the Passover holiday in the great Temple in Jerusalem.

Reader: The **Roasted Egg** reminds us of a second offering, the "Festival Offering," also brought to the Temple on Passover.

Reader: The fourth symbol is the **Maror**, or bitter herbs, a reminder of the bitterness of slavery.

Reader: The **Charoses** was made to resemble the mortar our ancestors used to build Egyptian cities.

Reader: The final symbol is the **Karpas**, a green vegetable, used to remind us that Passover corresponds with the arrival of Spring.

Reader: Four times we will partake of the cup, a symbol of joy and thanksgiving. The four cups represent the four-fold promise which God made to the Israelites in Egypt: "I will bring you forth;" "I will deliver you;" "I will redeem;" and "I will take you."

These are the symbols of Passover, echoes of the past, and reminders for the present.

THE LIGHTING OF THE CANDLES

Female Reader:

In the beginning darkness covered the face of the deep...
Then the rushing breath of God hovered over the waters.
Let us breathe together. Let us catch our breaths from slavery and anxiety.
Let us be conscious of the Breath of Life, the One who breathes through us.

We are the generation that stands between the fires.
It is our task to make from fire not an all-consuming blaze, but the light in which we see each other; all of us different, all of us made in the image of God.

We light this fire to see more clearly that the earth and the human race are not for burning.
We light this fire to see more clearly the rainbow in our many-colored faces.

Reader: As we kindle the festival lights we pray for the illumination of the Spirit of God to bring great personal meaning to this, our Passover celebration.

May each of us help kindle the flame of hope and freedom, and bring light to the world.
As this is read, first reader light the candles...

Ba-ruch A-tah A-do-nai, Elo-hainu Me-lech Ha-olam, Ash-eer kiddishanu, be mitz-vo-tav, vetz-l-vanu, le-had-leek ner shel yom tov. Amen.

**All: Blessed are you, Eternal God, Creator of the Universe,
You make our lives holy with your commandments,
And command us to kindle these festival lights.**

Reader: And let us thank God for the continuing miracle of being alive, and for the blessing of being together tonight.

Ba-ruch A-tah A-do-nai, Elo-hainu Me-lech Ha-olam, she-he-che-anu, ve-ki-ema-nu, ve-hi-ge-anu, la-zmun ha-ze. Amen.

**All: Blessed are you, Eternal God, Creator of the Universe.
You have given us life, kept us in life, and enabled us to reach this season of joy.**

THE FOUR CUPS OF WINE

*Tonight we have both wine and grape juice in the carafes near you on the table.
Please pour a bit of wine or juice into your cup.*

Reader: On Passover we drink four cups of wine to connect with the four phrases in the Torah that describe the ways in which God would free the Jewish people. God said:

Ve-ho-tzeitl **All:** ***“I will bring you out of Egypt”***

Ve-hi-tzaltl **All:** ***“I will free you from slavery”***

Ve-ga’altl **All:** ***“I will save you with my outstretched hand”***

Ve-la-kah-tl **All:** ***“I will take you to be My people”***

THE FIRST CUP OF WINE

Reader: This first cup of wine is the cup of deliverance. It memorializes the Exodus – from subservience in some places, to independence in our own land. To life and deliverance!

Ba-ruch A-tah A-do-nai, Elo-hainu Me-lech Ha-olam, bo-reh pe-ree ha-ga-fen. Amen.

**All: Blessed are you, Eternal God, Creator of the Universe,
who creates the fruit of the vine.**

*Ba-ruch A-tah A-do-nai, Elo-hainu Me-lech Ha-olam, she-he-khe-ya-nu,
ve-ki-ye-ma-nu ve-hi-gi-a-nu la-zman ha-ze. Amen.*

**All: Blessed are you, Eternal God, Creator of the Universe,
whose presence has kept us in life, sustained us,
and brought us to this festive season.**

**You have created for us the fruit of the vine.
Each person pour a small amount of wine into each cup.**

Reader: Let us all drink this, the first cup of Passover... *All drink the first cup of Passover.*

WASHING OUR HANDS

Reader: According to ancient custom, the second ceremony of the Seder is the “Washing of our hands.” Washing our hands is an action that shows we hope to purify our hearts as well as our hands.

One of our leaders will ceremonially wash their hands – symbolizing that all members at the meal have done the same...

Ba-ruch A-tah A-do-nai, Elo-hainu Me-lech Ha-olam, Ashir kidish-anu, be-mitz-vo-tav, vetz-iv-anu al netilat yada-yim. Amen.

All: Blessed are you, Eternal God, Creator of the Universe, who made us holy with your commandments concerning the washing of the hands.

DIPPING THE GREENS (THE KARPAS)

Reader: These fresh new greens or Karpas are signs of spring. The Karpas reminds us that each year in spring, the earth is reborn.

Dipping Karpas in salt water reminds us all the tears cried by the people of Israel who lived a life of pain and slavery in Egypt. The salt water also reminds us of the many children, women and men who are still slaves today.

Everyone takes some greens and prepare to dip them in salt water as we listen and then recite together.

Ba-ruch A-tah A-do-nai, Elo-hainu Me-lech Ha-olam, bo-reh pe-ree ha-adama. Amen.

**All: Blessed are you, Eternal God, Creator of the Universe,
who gives us the fruit of the earth.**

We all eat the Karpas.

YAKHATZ – THE MATZAH, AND HIDING THE AFIKOMEN

Reader: Now it is time for the hiding of the Afikomen – a piece of the Matzah.

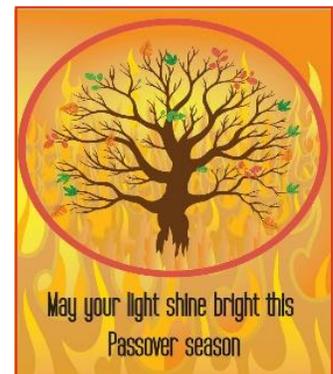
I will take three matzot and break the middle matzah in half. We will put one piece between the two remaining matzot. The larger piece will be the Afikomen. Sometime during the meal the Afikomen will be hidden for the children to find.

This Matzah is the bread of affliction – the bread of poverty and sorrow – that our ancestors ate when they were slaves in the land of Egypt. Matzah is a special bread made without leaven or yeast so it cannot rise. We eat Matzah on Passover to remind us of the escape from Egypt that happened so quickly that there was no time for the bread to rise.

Remembering our time of slavery and hunger, let us say together:

All: *Let anyone who is hungry, come and eat.*

*Let anyone who is a stranger; share with us the hope of Passover,
For we know how it feels to be a stranger in a strange land.*



THE FOUR QUESTIONS

Reader: This is a night to question; this is a night to wonder. Tonight we ask the Four Questions about why this night is different from any other night. Traditionally these questions are asked by children, symbolizing our responsibility as adults to pass on our knowledge, experience and history to the new generations.

Mah nish-ta-nah ha-lai lah ha-ze, me kol ha-lay-lot?

A Child: *What makes this night different from all other nights?*

She-be-chol ha-lay-lot, anu och-lyn, cha-met-etz u matzah, ha-lay-la ha-ze, kulo matzah?

A Child: *On all other nights we may eat bread or matzah; but on this night, only matzah?*

Reader: *When the Jewish people were slaves in Egypt, God, in goodness and mercy, brought them out of slavery and into freedom. Tonight we are retelling their story. The Matzah reminds us that in their haste to leave Egypt, our ancestors had to take along unleavened dough, because they did not have time to wait for the bread to rise.*

She-be-chol ha-lay-lot, anu och-lyn, shea-ar yerakot, ha-lay-la ha-ze maror?

A Child: *On all other nights we eat all kinds of greens, but on this night only bitter herbs?*

Reader: The Maror reminds us that the Egyptians made the lives of the Israelites “bitter.”

*She-be-chol ha-lay-lot, ein anu mat-belin, a-filu pa-am echad,
ha-lay-la ha-ze, shete-peu-meem?*

A Child: *On all other nights we do not dip even once; but on this night we dip twice?*

Reader: We dip twice, greens in salt water and Maror in Charoses, first to replace tears with gratefulness, and then to sweeten bitterness and suffering.

*She-be-chol ha-lay-lot, anu och-lyn, bayn yosh-vinu-vayn mesubin,
ha-lay-la ha-ze kulanu mesubin?*

A Child: *On all other nights we sit sitting or reclining; but on this night we all recline?*

Reader: *There are answers to these questions... Yet don't expect to hear the answers to all your questions. There are some questions only you can answer. And there are some questions with no answers at all. Passover reminds us that what matters is that we never stop asking.*

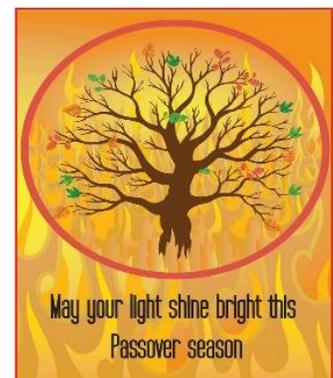
THE FIFTH QUESTION

Reader: Our Seder at Sanctuary is an ecumenical Seder, as we on this sacred ground embrace people of many faiths and traditions. And so, on this night of questions, we must ask one more important question. The fifth question.

A Child: **On all other Jewish holidays, we gather together with our immediate family and celebrate as Jews: why, on this night do we gather with our extended family and celebrate as a people of God from many different and diverse traditional backgrounds?**

Reader: Faith is born in the family and celebrated in the community. The Jewish people acknowledge the need to pray and celebrate as a community – in the requirement of ten people to make a minyan (prayer circle), in the tradition of inviting strangers to sit at the Passover table. Our community is one of mixed faiths. Members of our community follow many different traditions, recognizing that there are many paths to God.

All: ***And so we come together each year as a community to relive some of the most essential tenets of our faiths.***



THE PASSOVER STORY

Reader: The story of Passover is a story of miracles, a story of redemption, and a story of the mighty power of God to overcome hardship and pain.

God had promised the land of Israel to Sarah and Abraham, Rebekah and Issac, and Jacob, Rachel, and Leah – yet here were their children enslaved in Egypt. Seventy persons had come to Egypt with Jacob, and they increased and multiplied. It was as if the land was filled with the descendants of Jacob and Joseph.

Reader: A new Pharaoh ascended the throne of Egypt, and he viewed with apprehension the ever-increasing number of Hebrews who were becoming mighty and influential. He chose to forget Joseph and all he had done to save Egypt in the years of severe famine.

Pharaoh said to his people: “Behold, the children of Israel are too many and too mighty for us! Let us reconsider their position, lest they multiply even more, and grow ever more powerful! Should a war come, they could join our enemies and flee from the country.” The Pharaoh grew more concerned and ordered every baby boy among the Israelites to be drowned in the river, and all the adults were to be enslaved.

And so it was that the children of Israel were forced into slavery, and for long hours each day they toiled in the fields, gathering straw and then making the bricks to build the great monuments and pyramids that were to attest to the eternity of the Pharaohs.

Reader: Not all the women would follow Pharaoh’s orders. They listened to God, not the king of Egypt. Two of these women were the midwives who refused to slay Moses when he was born. Moses’ mother nursed him in secrecy for three months. Then, when she could no longer safely hide her young son, she wove a basket and placed her son inside and hid him in the reeds of the river.

When the Pharaoh’s daughter went down to the river-edge for her daily bath, she heard the cry of the young child and sent her handmaids to fetch it. She loved the child and took him to the palace and called him Moses, meaning “I drew him forth from the water.” Moses’ sister, Miriam, had watched his mother place the baby in reeds and stood guard over the basket until she saw it being drawn forth by the Pharaoh’s daughter. Then she took her mother to the palace and offered her to the princess as a nurse for the young baby.

And so, thanks to the watchful care of the Prophet Miriam, Moses was nursed and cared for by his own mother in the very palace of the Pharaoh.

Reader: Under the protective custody of the oppressor himself, Moses grew to adulthood. As he grew, so did his sympathy for the suffering of the Jews. One day he saw an Egyptian overseer beating an Israelite slave. Moses was so enraged that he killed the overseer and, fearing Pharaoh's wrath, he fled into the desert of Sinai.

There in the wasteland, Moses found the purpose and destiny of his life. In the burning bush that would not be consumed, despite the fiery flames that engulfed it, he saw the answer to this bewilderment. Moses felt God was giving him a message that, "Whatever is worthwhile cannot be destroyed. Whatever is good and right must be defended."

God spoke to Moses from the flames, saying: "Behold, the cry of the children of Israel is come unto me: I have seen the oppression of my people, and I will send you to Pharaoh to bring my people out of Egypt.

Reader: And so Moses returned to Israel with his brother Aaron, and he told Pharaoh: "Let my people go, that they may serve their God." Pharaoh refused, again and again, saying, "Who is this God that I should listen to these words? I know not your God. I will not let Israel go."

Moses appealed to God and said: "My God, why have you sent me here? Since I have come to Pharaoh, he has added to the burdens of your people and Thou hast done nothing to rescue them."

And God answered: "I have heard the groaning of the children of Israel and I have paid heed to their cries. Go to them and tell them: "I am their God. I will free them from the burden of the Egyptians, and I will remove from them the yoke of their bondage."

But Pharaoh was not moved, and so, God brought the Ten Plagues upon Egypt.

And so we sing, "Go Down Moses"

*When Israel was in Egypt land,
Oppressed so hard they could not stand,
Go down, Moses! 'Way down in Egypt land...*

*"Let my people go!"
"Let my people go!"
Tell ol' Pharaoh: "Let my people go!"*

*"Thus saith the Lord," bold Moses said,
Or else I'll smite your first-born dear,
Go down, Moses! 'Way down in Egypt land...*

*"Let my people go!"
"Let my people go!"
Tell ol' Pharaoh: "Let my people go!"*

*When they had reached the other shore,
They sang a song of triumph o'er,
Go down, Moses! 'Way down in Egypt land...*

*"Let my people go!"
"Let my people go!"
Tell ol' Pharaoh: "Let my people go!"*

THE TEN PLAGUES: WE ARE ALL CHILDREN OF GOD

*As the reader begins to read,
each person at the table fills their glass with a bit of wine or juice.*

Reader: As we refill our glasses and drink our four cups of wine tonight, and we remember our escape from slavery, we must also remember the Egyptians who suffered such terrible plagues.

Judaism regards all people as Children of God, so we do not rejoice in the defeat of the Egyptians. A full cup is the symbol of complete joy.

Though we celebrate the triumph of the Jews over slavery, our happiness is not complete so long as others are still suffering.

Thus tonight we diminish the liquid in our cups, as we recall the plagues that were visited upon the Egyptians, to express our sorrow over the losses each plague exacted.

As we listen to our leader name each plague in Hebrew, we will then - out loud together - name the plague in English as we carefully dip our fingers and take away a drop from our own cups of joy.

Follow pace and instructions from Leader...

Dahm	Blood!
Tz'farday-a	Frogs!
Keenim	Lice!
Orov	Wild Beasts!
Dever	Cattle Disease!
Sh'chim	Boils!
Borod	Hail!
Arbeh	Locusts!
Chosech	Darkness!
Makas B'choros	Death of the First Born!

Reader: We cannot satisfy our thirst or celebrate our freedom without remembering the sorrow of other people. We are all God's people.

THE PRAISE - DAYENU!

Reader: Dayenu is the rising crescendo of thanksgiving, beginning with gratitude for physical deliverance, and ending with gratitude for spiritual blessings.

“Dayenu” is translated as “We are grateful.”

We will have one person read the statement, then “Dayenu” will be said by all – initially softly, then louder and louder!

Reader: Had God brought us out of Egypt, and not separated the sea for us, **Dayenu**
Softly

Reader: Had God separated the sea for us, and not brought us to dry land, **Dayenu**

Reader: Had God brought us to dry land, and not sustained us, **Dayenu**

Reader: Had God sustained us in the desert, and not given us food, **Dayenu**

Reader: Had God given us food, and not ordained the Sabbath, **Dayenu**

Reader: Had God ordained the Sabbath, and not brought us to Mount Sinai, **Dayenu**

Reader: Had God brought us to Mount Sinai, and not given us the Torah, **Dayenu**

Reader: Had God given us the Torah, and not led us into the Promised Land, **Dayenu**

Reader: Had God led us to the Promised Land, and not build for us the Temple, **Dayenu**

Reader: Had God built for us the Temple, and not sent us prophets of truth, **Dayenu**

Reader: Had God sent us prophets of truth, and not made us a holy people, **Dayenu**
LOUDLY!

THE SECOND CUP OF WINE

*Each person fills their glass with wine or juice,
as after the reader offers the Hebrew blessings we'll all speak the blessing, then all drink together...*

Reader: We dedicate this second cup to the struggle for freedom and equality, and to the time when all the world will be free of discrimination, oppression, and war. To life and deliverance!

Ba-ruch A-tah A-do-nai, Elo-hainu Me-lech Ha-olam, bo-reh pe-ree ha-ga-fen. Amen.

**All: Blessed are you, Eternal God, Creator of the Universe,
who creates the fruit of the vine.**

All drink the second cup of wine.

RAKHATZ – THE WASHING OF THE HANDS

Reader: As we prepare for the meal, the leader's hands are washed again, and the blessings are recited. (*Leader washes their hands.*)

*Ba-ruch A-tah A-do-nai, Elo-hainu Me-lech Ha-olam, Ashir kiddish-anu, be-mitz-vo-tav,
vetz-iv-anu al netilat yada-yim. Amen.*

**All: Blessed are you, Eternal God, Creator of the universe, who made us holy with the
commandments concerning the washing of the hands.**

BLESSING OF THE MATZAH

Each person takes two small pieces of Matzah

Reader: We thank God for giving us bread and matzah to eat.

Ba-ruch A-tah A-do-nai, Elo-hainu Me-lech Ha-o-lam, ha motzi le-chem min ha-aretz. Amen.

**All: Blessed are you, Eternal God, Creator of the Universe,
who brings forth bread from the earth.**

*Ba-ruch A-tah A-do-nai, Elo-hainu Me-lech Ha-o-lam, Ash-eer kiddishanu, be mitz-vo-tav,
vetz-l-vanu, al achilat matzah. Amen.*

**All: Blessed are you, Eternal God, Creator of the Universe,
who makes our lives holy with your commandments,
and commands us to eat matzah, unleavened bread, on Passover.**

BLESSING OF THE MAROR

*Each person takes bitter herbs and Charoses
and place them between your two small pieces of Matzah*

Reader: We thank God for the remembrance of the bitterness of our bondage. It is only with remembrance that we can ensure that this suffering not be repeated.

*Ba-ruch A-tah A-do-nai, Elo-hainu Me-lech Ha-o-lam, Ash-eer kiddishanu,
be mitz-vo-tav, vetz-l-vanu, al achilat maror. Amen.*

All: Blessed are you, Adonai, Sovereign over all, who leads us to holiness through mitzvot, and who has commanded us to eat bitter herbs.

Reader: Almost two thousand years ago, the revered sage, Rabbi Hillel, taught us that eating Matzah and Maror together was a very important experience. To him, slavery and freedom were merged in one historical event. The bread of poverty became the bread of freedom and should be tasted with the bitter Maror so that one would know both the bitterness of slavery and the joy of freedom – in the same bite. In times of freedom, we must not forget the bitterness of slavery, and in times of oppression, we must keep alive the hope of freedom.

All eat.

THE PASSOVER MEAL

Reader: Tonight, we can lean back while we enjoy our Passover meal because we are free in a country that allows us to freely and openly celebrate our history and faith and our spirits. Let us enjoy our meal and the sweet taste of freedom.

Enjoy Meal Here...

During the meal, one of our Leaders will hide the Afikomen.

AFTER THE MEAL - FINDING THE AFIKOMEN

Reader: It is time for the children to find the Afikomen! The child or children who find it can trade it in for a prize!

Children search for and find the Afikomen... bringing it to a Leader for their prize.

BLESSING AFTER THE MEAL

Leader: Thank you, God, for the food we enjoyed. May God bless this place, these people at this table, and all our loved ones. May God bring peace to all in every nation.

THE THIRD CUP OF WINE

Each person fills their glass with wine or grape juice.

Reader: Now we drink the third cup of wine together. As we recite the blessing and then drink, remember those who are not free to have a Seder. We wish they could be with us tonight to join our festival of freedom. We hope people all over the world will soon be free.

Ba-ruch A-tah A-do-nai, Elo-hainu Me-lech Ha-olam, bo-reh pe-ree ha-ga-fen. Amen.

**All: Blessed are you, Eternal God, Creator of the Universe,
who creates the fruit of the vine.**

All drink the third cup of wine.

THE CUP OF ELIJAH

A cup is filled to the brim and placed in the center of the table. A door is opened...

Reader: Throughout Jewish history the prophet Elijah has been a beloved figure, pictured as the bearer of good tidings. Among the awaited guests at the Seder is the Prophet Elijah, who, according to tradition, never died, and rather was carried up into heaven. In Jewish thought, Elijah is the champion of the oppressed. He performs miracles of rescue and deliverance. There is the legend that Elijah appears at every Seder, and sips from the cup reserved for him. Our door is open in the hope that Elijah will join us.

All: Elijah cannot be seen.

He comes as the goodness that is in the hearts of people.

He is justice and peace. When Elijah's spirit prevails, then he can easily be seen.

We pray that next year Elijah may be even more visible.

Blessed are you Elijah, in your entering, and blessed be you in your going out.

The door that was opened, is closed.

MIRIAM'S CUP: A NEW TRADITION

Reader: We pause here to observe a new tradition with many old meanings. When we think back on the story told tonight we must remember and acknowledge that there would have been no Exodus, no Seder and no freedom without the many brave women who played crucial roles in the Passover story. There would have been no Exodus:

Reader: Without Shifrah and Puah, the midwives who refused to follow the Pharaoh's orders to drown newborn Israelite boys;

Reader: Without Yocheved, who hid her baby, Moses, for three months, then wove him a little basket so he could float safely down the river Nile;

Reader: Without Pharaoh's daughter, Thermutis, who defied her father, the king of all Egypt, when she rescued an Israelite child and drew Moses from the water.

Reader: And last, but not least, the Exodus never could have happened without Miriam the prophet – who watched over Moses, who brought her mother to Pharaoh's daughter, who led the singing and celebration after our safe crossing through the Sea of Reeds. Legend also tells us that Miriam found wells that kept us alive during the forty years we wandered in the wilderness before we entered the Promised Land.

Therefore, let us say together:

All: *Let us dedicate this cup to the memory of Miriam, to the women of our Exodus, and to the women in our own lives who help us heal and repair our world.*

Thank you, God, for everything you have done for us - for bringing us out of slavery and guiding us into freedom, from sadness to happiness, from pain to joy, from darkness to light.

Fill Miriam's Cup

<p><i>Eliyahu ha-navi, Eliyahu ha-tishbi, Eliyahu ha-giladi. Bimheirah ya-vo eleinu im Mashiach ben David, Bimheirah ya-vo eleinu, Eliyahu ha-giladi.</i></p>

**All: *May the blessing of Elijah be upon this place.
Elijah the prophet, the Tishbite, Elijah of Gilead.
Soon in our days, Elijah will come to herald redemption.
Miriam the prophet, strength and song in her hand, will dance with us.
Together we will repair the world. In joy, we will be lead to peace.***

**** Please know how grateful we are that the cup we at Sanctuary use as Miriam's cup is a gift from MCC Austin.**

CONCLUDING THE SEDER

Each person fills their glass with wine or grape juice.

THE FOURTH CUP

Reader: Together we drink the fourth and last cup of wine, full of hope that we will all share the blessings of peace and freedom. We dedicate this festival tonight to the dream and hope of freedom – the hope that has filled our hearts from the time our Israelite ancestors went forth out of Egypt.

Ba-ruch A-tah A-do-nai, Elo-hainu Me-lech Ha-olam, bo-reh pe-ree ha-ga-fen. Amen.

**All: Blessed are you, Eternal God, Creator of the Universe,
who creates the fruit of the vine.**

Reader: Tonight we told the story of our Exodus from Egypt to one another and to our children with the intent and hope that someday our children will tell it to their children and then to their children's children.

Reader: This is our hope: That each of us will be a link in the chain that stretches from God to Moses, to Miriam, to Jesus and to each and every one of us - that we will become strong links in the chain that stretches from generation to generation across the years.

Reader: As our Seder ends, we say shalom, peace, with our lips and our hearts. We pray for peace; for us and for everyone. Next year in Jerusalem! Next year may everyone be free and at peace!

Reader: Some people mean they want to celebrate Passover in the actual city of Jerusalem when they say, "Next year in Jerusalem." Others are expressing the hope that they will be together again at Passover with all their loved ones.

Reader: We now share the fourth and last cup together – the Cup of Acceptance. Let us drink to our families and friends, to the bounty of the earth, and to the creativity of the human soul. Let us drink to the Jewish people, and to all peoples of faith and good will, that one day all people will be able to live together in peace. *All drink the fourth cup of the Passover!*

Reader: And so with this hope in our hearts - for peace, for joy and another year together with those we love, let us say together:

All: Next Year in Jerusalem!