

Festival of Meaningful Song Seder Outline and Songsheet

Page numbers are for the Haggadah titled: A Night of Questions

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 pillow
On this *Saaay-der* night!

24 Candle lighting to Festival Melody

32 Passover Kiddush, First Cup

34 Havdallah
(yes, tonight's is different)

**33 Shehecheyanu to Festival
Melody**

27 Order of the Seder

35 Handwashing chant:
**u'Shavtem Mayim b'sasson
mimaynei ha-y'shua** *Draw Waters of
Joy from the Living Well*

**37 Karpas – What hope do you
have that springs eternal? Tomato?!
Olive?!!**

40 Breaking the middle matzah

**Wishing you a sweet
& meaningful
Passover**



Middle Matzah Song

(Melody: Glory, Glory HalleluYah)

A tradition at the *seder* is
to break the middle matzah in two
Then hide the *afikoman*,
as a game that tells two truths
The children, they our future,
they must find it,
'cause the *seder* isn't through,
'till the *afikoman*'s gone.

Chorus:

It's time to hide the *afikoman*.
It's time to hide the *afikoman*.
It's time to hide the *afikoman*.
So the *seder* flows just right.

Hebrew schools teach *afikoman*
is the Greek word for dessert
Oh no! This year the scholars say it's not
I hope no egos will be hurt
Rashi's students say it means
"nothing" after the "lamb"
not even dessert!
The *afikoman* needs munching on. **Chorus**

*Epikomion**, say researchers,
is the word origin we seek
No "after-banquet debauched revelry"
'cause we're not ancient Greeks
Singing the whole *seder* together
Is our congregation's treat
The *afikoman* keeps marching on. **Chorus**

The *afikoman*, our *korban pesach***
Comes from a hidden, broken place
Teaching how our painful journeys
Can reconnect us to God's face
Where *mashiach*-like awareness***
Reveals it's paradise we taste
Once the *afikoman*'s gone.

**'Passover sacrifice', Mishna Pesachim 119a
***Messiah

41 Ha lachma anya/di akhalu ah-vah-hah-tana/ b'ar-ah d'mitzrayim

Mazon.org Matzah is not only the bread of affliction, but also the bread of freedom, eaten by the



Israelites as they fled from Egypt and crossed the sea to a new life. Matzah reminds us that, one day, we will overcome oppression once and for all.

Now we say, "Let all who are hungry come and eat," but how can we accommodate such an invitation? As we gather, nearly 50 million American men, women and children struggle with hunger – unfortunately we cannot invite each of them to our table. But this does not mean with are without recourse. Let us give modern meaning to these ancient words by doing everything we can to free people from the bondage of hunger. Let us commit to ensuring that each and every one of us has access to the nutritious food we need to lead a healthy life.

1200 children, average age of 9, are of homeless families in this region. On the table are envelopes for your donation to Transition Sarasota's programs to help feed the poor.

**Epikomion...Epi* means "after" (as in epilogue), and *komos* means "banquet, merrymaking" (and is the root of the word "comedy")...'Normally this would involve going off to someone else's house, whether or not you have been invited, and indulging in another party.'...by the time of the Rishonim (Rashi, Rashbam and others), it was emphasized that the last piece of matza eaten should come from the broken and hidden piece. This is the origin of the *siman* (step) *tzafun* צפון - meaning "hidden"...Then, starting in the time of the Rishonim (Machzor Vitri, Sefer Rokeach, and others), the *afikoman* began to refer to the piece of matza eaten during *tzafun*...So the meaning of *afikoman* changed from a forbidden act of revelry, to a dessert, to a required piece of matza during the meal.
<http://www.balashon.com/2006/04/afikoman.html>

A Musical Maggid

*adapted from piece by Randi E. Spiegel
(Melody: American Pie)*

A long, long time ago ...
Israelites had to kowtow
To Pharaoh who they knew was vile
And they knew if they had a chance
That they would have to take a stance
And maybe they'd live happy by the Nile
But Moses was put in the river
To Pharaoh's palace was delivered
Bad news on the doorstep
We Hebrews toiled 'til we wept
We prayed to G-d to hear our cry
And to save us from this monstrous guy
Something touched God deep inside
The day our people cried
So ...

CHORUS:

*Why, why must we slave 'til we die
Need a miracle to free us
from this life gone awry
We can't fight back
'cause we'll be killed if we try
Pharaoh scares us so that we must comply
Scares us so that we must comply*

Did you read the book of *Shemot* (Exodus)
And do you have faith in what they wrote
If the Torah tells you so
Moses went to Pharaoh to cajole
And maybe save his mortal soul
And asked him just to let our people go
Well, the chances they were pretty slim
That Pharaoh would give in to him
But Pharaoh wouldn't lose
His slaves, so he refused
Our people suffered so when
they were struck
'Cause they were the slaves of Pharaoh
and were stuck
And they thought they were out of luck
The day our people cried
We started saying ...CHORUS

Moses threatened Pharaoh on the throne
Said he knows that God'll
send plagues down
And that's the way it had to be
First the water in the Nile pristine
Was turned to blood and made unclean
And then frogs hopped around for all to see

Oh, and while Pharaoh was looking down
The lice made the Egyptians frown
The people were concerned
That plagues were sent in turn
And while Pharaoh was no easy mark
The wild beasts trampled in the park
The cattle died, the land was stark
The day our people cried
We were saying ...

CHORUS

Helter skelter in the desert swelter
Now boils, then hail, there was no shelter
Plagues on high and coming fast
Then locusts in the air en masse
Egyptians were in a deep morass
With the Pharaoh on the sidelines
standing fast
Total darkness hit the land with gloom
There was no sun, no stars, or moon
God showed omnipotence
Oh, Pharaoh never had a chance
The plague of slaying first-borns was
revealed
Pharaoh was beat and had to yield
Now all the slaves could leave the field
The day God turned the tide
And we were singing ...

*Bye, bye, we'll no longer comply
Drove our people to the Red Sea
but the Red Sea was high
Then God split the water
and the passage was dry
Bringing we Jews to the other side
Please keep us safe on the other side.*

Four Special Children

by Rabbi Goldie Milgram, ReclaimingJudaism.org, and Barry Bub, MD

What does it mean when a child is described as 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 is he bored and being mischievous
to keep entertained?
Or suffering from an 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 all your questions and your silence
are welcome and holy**

**Can you hum this with us?
*mah nishtana ha-layla ha-zeh....***

43 Youngest at each table please rise together to lead the Four Questions

46 Avadim Hayinu

Ten Plagues in Egypt Land by Peter and Ellen Allard (with signs made by Kayla Niles)

One two three four five six seven eight nine ten plagues in Egypt land. (2x)

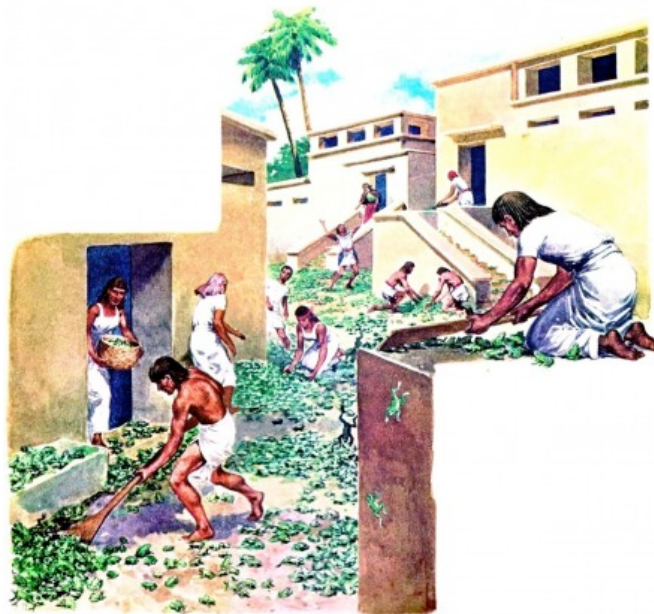
Blood in the water made the river run red. Ten plagues in Egypt land
Pharaoh shoulda listened to what God said. Ten plagues in Egypt land.

2. Frogs were jumping in Pharaoh's hair...
Pharaoh didn't like it but the frogs didn't care...
3. Creepy-y, crawly, itchy lice..
Mess with the Holy One, better think twice.
4. Filthy flies, so dirty and vile...
Not exactly Pharaoh's style...
5. The cattle and the horses and the oxen died...
I won't give up! Old Pharaoh cried...
6. Boils and blister on his skin...
Give it up Pharaoh, you're never gonna win
7. The hail rained down from the heavens on high...
Hurt so much, made Pharaoh cry...
8. Swarms of locusts ate the crops
Hard-hearted Pharaoh, just wouldn't stop
9. Dark descended in the light of day...
Pharaoh was lost, couldn't find his way
10. First-born, the final blow
Finally Pharaoh let the people go...

61 Plagues

63 Go Down Moses

69 Dayenu



The Sounds of Seder
by Rabbi Goldie Milgram,
ReclaimingJudaism.org

Melody: Sounds of Silence

Hello *maror* 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.

Maror'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.

Streets will not run red like *maror*
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 (pause)
We pledge to stop - 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 placed here for
We recall family & friends
who wish to marry and cannot
This is no Camelot (pause)
We will face the tyrants.

This bitterness is nothing new
Why is it hard to be a Jew
All we want is freedom to live our own ways
To ensure freedom for all on earth every day
And the vision Torah planted in our brains,
still remains (pause)
In the sounds of *Seder*.

- 83 Maror
- 85 Korekh, Hillel Sandwich
- 85 Pascal Yam ☺
- 86 Meal, Shulchan Aruch

It's time to find the afikoman
It's time to find the afikoman
We have to find the afikoman
So our seder won't go past midnight!

- 98 Brikh Rakhamana
- 98 Third Cup of wine
- 116 Hatikvah
- 99 Counting the Omer
- 119, 122 Open Door for Miriam & Elijah, lift their cups and sing (ben David & **bat** David)
- 138 Chad Gadya
- 141 Fourth Cup
- 144 All together:
L'shana ha-ba-a bi-y'rushalayim

Table Discussion Questions

from Hillel.org

- 1. Passover commemorates the Israelites' freedom from slavery.**
What "enslaves" you?
- 2. It is traditional to eliminate "chametz" or leavening, from your diet during Passover.**
What spiritual "chametz" would you like to eliminate from your life?
- 3. Upon leaving Egypt, the Israelites journeyed through the desert for forty years in search of a homeland.**
Where is your "journey through the desert" taking you?
- 4. At Passover, we retell the story of the Israelites' freedom from slavery.**
What's the "story" you want today's Jewish students to tell their children about Judaism?