Finding the afikomen can be turned into a treasure hunt. The hiders can distribute or announce clues as to its whereabouts. Or, they can sing while the searchers are looking—louder as they approach the hiding place, softer as they get farther from it.

WE EAT THE AFIKOMEN

After the afikomen has been found or ransomed, everyone gets a piece to eat. The afikomen is shared just as the Pesach offering was shared in the days of the Temple, to show that we are all responsible for one another. No special blessing is said because the dessert is part of the meal. We are not permitted to eat anything after the afikomen. Its taste should linger in our mouths.

WE SAY THE BLESSING AFTER THE MEAL

(Pour the third cup of wine and say:)


Oseh shalom binromov Hu ya’aseh shalom aleinu v’al kol Yisrael v’imru amen.

We praise You, Adonai our God, Ruler of the Universe, Who in goodness, mercy, and kindness gives food to the world. Your love for us endures forever. We praise You, Adonai, Who provides food for all life.

May the Holy One, Who makes peace in the Heavens, make peace for us, for Israel, and for all the world.
WELCOMING MIRIAM

Miriam’s Cup is a new ritual object that is placed on the seder table beside the Cup of Elijah. It is filled with water to serve as a symbol of Miriam’s Well, which was the source of water for the Israelites in the desert. There are several ways to incorporate this new tradition into your seder. Some families pass around Elijah’s Cup and let each person pour wine into it. This is to show that we must act together to bring about peace. Similarly, some pass around Miriam’s Cup, allowing each person to add water. Or you can fill Miriam’s Cup and place it in the center of the table.

(Raise Miriam’s Cup and say:)

Miriam’s Cup represents the living waters that sustained the Jewish people after they left Egypt. According to Midrash, as a reward for Miriam’s wisdom and caring, God provided a moving well of water which followed the people throughout their wanderings in the desert. Miriam’s Well was said to have healing powers that refreshed their bodies and renewed their souls. We look to Miriam to guide us on our journey to repair the world.

Miriam the prophet, Dance with us to repair the world. Bring us soon your healing waters.

THE THIRD CUP

(Lift wine cups and say:)

Baruch Atah Adonai Eloheinu melech ha’olam, borei p’ri ha sagafen.
We praise You, Adonai our God, Ruler of the Universe, Who creates the fruit of the vine.

(Drink the wine)

WELCOMING ELIJAH

(Pour a cup of wine and put it in the center of the table)

This cup is for Eliyahu Hanavi, Elijah the Prophet. We open our front door to greet our honored guest and invite him to join our seder. We pray that he will return to us bringing a time of peace and freedom.

Eliyahu hanavi, Eliyahu haTishbi, Eliyahu, Eliyahu, Eliyahu haGiladi, Bimhera v’yameinu, yavo eleinu im Mashiach ben David.

May Elijah the Prophet come to us quickly and in our day, bringing the time of the Messiah.
The days from Pesach to Shavuot were an anxious time in ancient Israel, for all wondered if the wheat harvest would be plentiful. How are our economic worries both the same and different from those of the ancient Israelites?

Have children make an Omer Tzedakah box. Each night (except for Shabbat and holidays), as the day of the Omer is counted, a family member can drop a coin in the box. After Shavuot, the money may be donated to a charity that provides food for the needy.21

WE COUNT THE OMER
(Second night only)

Jewish holidays celebrate important historical moments, and many are also linked to the seasons of nature. In addition to celebrating our going out of Egypt, Passover marks the beginning of the barley harvest. On the second day of Passover, an omer, a sheaf of barley, was brought to the Temple as an offering. Shavuot, which comes 49 days later, commemorates the giving of the Torah, and also marks the beginning of the wheat harvest. At the second seder it is traditional to begin counting off these 49 days, referred to as the Days of the Omer.

This symbolic "countdown" from Pesach to Shavuot shows the connection between the two holidays. Our freedom from slavery was not complete until we received the Torah, which gives our lives purpose and meaning. We count the Omer with a blessing:

בָּרוּךְ אַתָּהּ אַלֹהֵינוּ מֶלֹּךְ הָעָלָם אָשֶּר קָדָשָׁנוּ בְּמִצוֹתֵינוּ

עָנָנוּוּ עֲלֵיהֶם הָעָיִן.

הוֹוֹם וָיָם אָהֳרָן לְעָלָם.

Baruch Atah Adonai Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'atzavnu al 's'fira ha'omer. Hayom yom echad la'omer.

We praise You, Adonai our God, Ruler of the Universe, who makes us holy by Your mitzvot and commands us to count the Omer.

Today is the First Day of the Omer.
The song *Adir Hu* lists the attributes of God in alphabetical order in Hebrew. Compose a version that describes God that follows the English alphabet.

**ADIR HU**

*Adir Hu, Adir Hu*
*Yoneh veito b'karoval*
*Bimherah, bimherah*
*B'yamenu b'karoval*
*El b'nai El b'nai*
*B'nai veitcha b'karoval.*

*Bachur Hu, Gadol Hu, Dagul Hu...*

*Hadur Hu, Vatik Hu, Zakkai Hu, Chassid Hu...*


*Kadosh Hu, Rachum Hu, Shaddai Hu, Takif Hu...*

Mighty is God.
May Adonai’s kingdom be established speedily and in our days.
God is first, great, exalted.
God is glorious, faithful, righteous, gracious.
God is pure, unique, mighty, wise, majestic, awesome, splendid, strong, redeeming, righteous.
God is holy, compassionate, almighty, and powerful.
Echad mi yodea?
Echad ani yodea.
Echad Eloheinu shebashamayim uva’aretz.

Shnei luchot habrit . . .
Shloshah avot . . .
Arba imahot . . .
Chamishah chumshai Torah . . .
Shishah sidrei Mishnah . . .
Shiv’ah y’mei shabbata . . .
Shmonah y’mei milah . . .
Tishah yarchei leidah . . .
Asarah debraya . . .
Achad asar kochvaya . . .
Shnem asar shivtyaya . . .
Shloshah asar midaya . . .

Who know ONE? I know ONE.
One is our God Who is in heaven and earth.
Two are the two tablets of the law.
Three are the three fathers.
Four are the four mothers.
Five are the five books of the Torah.
Six are the six books of the Mishnah.
Seven are the seven days of the week.
Eight are the eight days until circumcision.
Nine are the nine months of pregnancy.
Ten are the Ten Commandments.
Eleven are the eleven stars in Joseph’s dream.
Twelve are the Twelve Tribes of Israel.
Thirteen are the thirteen attributes of God.

Numbers are important symbols in Jewish tradition. For example:
13 is Bar/Bat Mitzvah
2 are the loaves of challah on Shabbat
3 are the angels who visited Abraham
Can you think of others?

Be prepared to identify:
the three fathers,
the four mothers,
the five books of the Torah,
the six books of the Mishnah,
the twelve tribes of Israel.
Chad Gadya is an allegory describing Israel's history. The kid is Israel, purchased with two zuzim, the two tablets of the law. Next is a list of Israel's oppressors: the cat is Assyria, the dog—Babylonia, the stick—Persia, fire—Greece, water—Rome, the ox—Saracens, the butcher—the Crusaders, the Angel of Death—the Ottomans. But the song ends with an expression of hope that the Holy One will bring peace and eternal life to the people of Israel.
THE FIFTH CUP

Some families drink a fifth cup of wine in gratitude for the State of Israel. You may wish to do this before concluding the seder.

HATIKVAH

The heart and soul of the Jew echoes the ancient hope to be a free people in the land of Zion.

WE COMPLETE THE SEDER

THE FOURTH CUP

(Lift wine cups and say:)

Baruch Atah Adonai Eloheinu melech ha'olam, borei p’ri hagafen.

We praise You, Adonai our God, Ruler of the Universe, Who creates the fruit of the vine.

(Drink the wine)

Chasal siddur Pesach k’hilchato,
K’chol mishpato v’chukato.
Ka’asher zachinu l’Sader oto
Ken nizkeh la’asoto.
Zach shochen m’onah
Komet k’hal adat mi manah.
B’karov nahel nitei chanah
P’duyim l’Zion b’rina.

Our seder is now completed.
May our service be acceptable to You, Adonai our God,
And may we be granted the blessing
Of celebrating Pesach for many years to come.
Pure and Holy One, dwelling on high,
Raise up your people with love
And lead us to Zion in joyful song.  

Lashanah haba’ah b’Yerushalayim!

NEXT YEAR IN JERUSALEM!
FREEDOM SONGS

GO TELL IT ON THE MOUNTAIN
Go tell it on the mountain,
Over the hills and everywhere.
Go tell it on the mountain—
Let my people go!
Who are the people dressed in white?
Let my people go!
Must be the children of the Israelites—
Let my people go!
Who are the people dressed in red?
Let my people go!
Must be the people that Moses led—
Let my people go!
*Add your own verses!*

MOSES
There is a man come into Egypt,
And Moses is his name.
When he saw the grief upon us,
In his heart there burned a flame.
In his heart there burned a flame, O Lord,
I his heart there burned a flame.
When he saw the grief upon us,
In his heart there burned a flame.

LET MY PEOPLE GO
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 ol’ Pharaoh to let my people go.
“Thus saith the Lord,” bold Moses said.
“Let my people go.”
“If not I’ll smite your first-born dead.
“Let my people go.”
Go down, Moses, way down in Egypt land.
Tell ol’ Pharaoh to let my people go.
Miriam's Song

Mi Chamocha

Who is like You, Lord among the heavenly powers?
Who is like You, majestic in holiness,
awesome in praise, doing wonders? Your children beheld Your majesty, as You split the sea before Moses: ‘This is my God’ they exclaimed and said, ‘the Lord will reign for all eternity!’

Mi Chamocha

Mi chamochah ba’eilim Adonai? Mi kamochah nedar bakodesh, nora t’hilot osei fele?
Malchut’cha ra’u vanecha, bokei’a yam lifnei Mosheh; “Zeh Eili” anu v’am’ru: “Adonai yimloch l’olam va’ed.