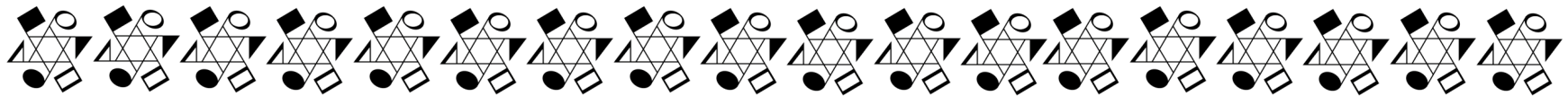


**A SHAPE NOTE  
HAGGADAH**

**2022 / 5782**

ARRANGED, COMPILED, AND  
EDITED BY

**B. H. FINK**



**THE PASSOVER SEDER** is equal parts religious ritual, dinner party, and political debate. “Seder” is Hebrew for “order”: the particular series of steps outlined on page 5. The seder also has roots in the Greek symposium, known for intellectual inquiry alongside debauchery: hence the “afikomen,” Greek for “that which comes after,” and the four cups of wine. During the seder, we celebrate the Exodus not as an event in the distant past — indeed, archeological evidence is scant — but as an experience of the ongoing struggle and joy inherent in the act of getting free.

**Technical notes:** take time to plan and prepare the food: the meal itself; the pre-meal snacks (vegetables can be eaten after the blessing on page 8); and the symbolic foods on the seder plate. Familiarize yourself with the special Passover dietary laws. Also, good seders often run long! It is not unusual for a seder to start at 6 or 7pm and still be going strong as it gets close to midnight.

**SHAPE NOTE SINGING** is among the oldest ongoing Euro- and African-American musical traditions. For hundreds of years, people and communities have learned new tunes and harmonies without need of recordings or formal musical training. Like a Passover seder, a shape note singing is a community gathering, not a performance. Both rituals include no spectators and no hierarchies: everyone is welcome, and everyone takes part fully, regardless of knowledge, ability, or background. And everyone is encouraged to sing loudly!

**Technical notes:** shape note songs in the Sacred Harp style (like all of the songs in this Haggadah) are sung according to a distinctive performance practice. No instruments are used at any time. To begin each song, one person will sound the notes of the opening chord, in whatever key is most comfortable for the group. Then everyone sings the song first on the syllables — *fa* (flag-shape note), *sol* (circle-shape note), *la* (square-shape note), and *mi* (diamond-shape note) — and then on the words. The hymn tune is in the third (tenor) line of each score; the top line is the treble countermelody. Both tenor and treble are traditionally sung in two octaves, by people of any gender. The alto (second line) and bass (fourth line) parts are as in standard choral music.

**A HAGGADAH** is a guidebook, sourcebook, and songbook for the seder. It is not a complete script. Non-Jewish communities interested in hosting a seder are strongly encouraged to collaborate with Jewish neighbors, near or far — just like shape note singings, Passover seders are a living tradition that has never been fully written down, and perhaps never can be. A good seder includes improvisation, interruption, commentary, analysis, and argument, and often some supplementary texts. This Haggadah uses the traditional Ashkenazic (Central and Eastern European) Jewish text, with minimal commentary and minimal effort to remove material that some may find off-putting or even offensive. As with all Jewish Scripture, we are meant neither to ignore such passages, nor to accept them without question, but to wrestle with them together.

**Technical notes:** like the Hebrew language itself, this book proceeds not from left-to-right but right-to-left. This Haggadah is intended for use with groups including people who are unfamiliar with Hebrew; for this reason, Hebrew text has been kept to a minimum, and transliterations are provided whenever possible. The smaller, indented text is the editor’s suggestion for material that can be skipped if need be, but communities are welcome to make their own choices., omitting and adding text and commentary as they see fit.

*Special thanks to my fellow Jews, shape note singers, and Jewish shape note singers who have lent your material, time, and thoughts to this project.  
Tausend dank, gut yontif, and l’chaim!*

# THE PROMISED LAND. C.M.

"...travelling in the greatness of his strength." --Isa. 63:1

F# Minor Samuel Stennet, 1787.

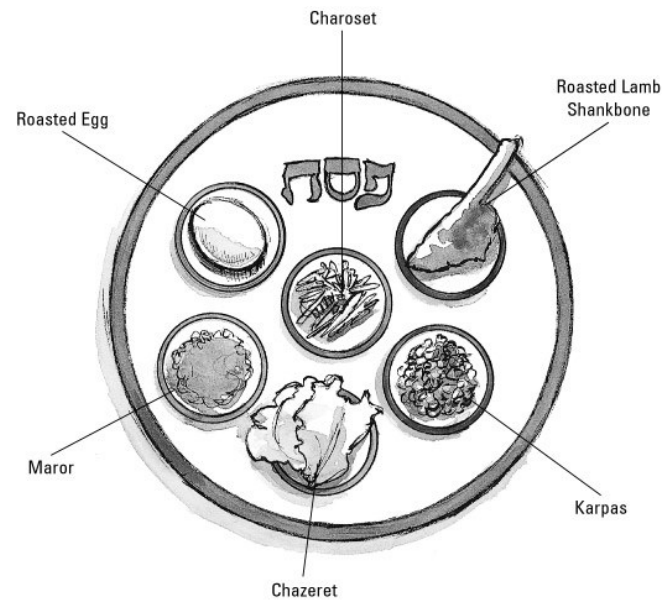
Arr. M. Durham, 1835.

1. On Jordan's storm-y banks I stand, And cast a wish-ful eye To Ca-naan's fair and hap-py land Where my pos-ses-sions lie. I am

2. O the trans-port-ing, rap-t'rous scene That rises to my sight! Sweet fields ar-rayed in liv-ing green, And riv-era of de-light. I am

3. Filled with de-light, my rap-tured soul Would here no long-er stay! Though Jor-dan's waves a-round me roll, Fear-less I'd launch a-way. I am

bound for the prom-ised land, I'm bound for the prom-ised land, Oh, who will come and go with me, I am bound for the prom-ised land.



## Candle Lighting

*(Light the candles and then recite)*

Blessed are You, Eternal our God, Sovereign of the Universe, who has sanctified us with Your commandments and commanded us to light festival (Yom Tov) candles.

*Baruch atah Adonai Eloheinu melech ha'olam asher Kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel yom tov.*

בְּרוּךְ אַתָּה אֲדוֹ-נֵי אֱלֹ-הֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

## Seder Ha'Seder (Order of the Seder)

KADESH, Sanctification of the Day  
 URCHATZ, Washing the Hands  
 KARPAS, Dipping the Vegetable in Salt Water  
 YACHATZ, Breaking the Middle Matzah  
 MAGGID, The Story  
 RACHTZAH, Washing the Hands  
 MOTZI-MATZAH, A Blessing for Bread and Matzah

MAROR, A Blessing for the Bitter Herbs  
 KOREICH, Matzah, Maror, and Charoset Sandwich  
 SHULCHAN OREICH, The Meal is Served  
 TZAFUN, The Afikomen is Found and Eaten  
 BAREICH, Grace After the Meal  
 HALLEL, Praise  
 NIRTZAH, Conclusion

G Minor

*Fine* D.C.

1. Ka - desh, Ur - chatz, Kar - pas, Ya - chatz,  
 2. Mag - gid, Rach - tzah, Mot - zi, Mat - zah,  
 3. Ma - ror, Ko - reich, Schul - chan Or - eich,  
 4. Tza - fun, Ba - reich, Hal - lel, Nir - zah.

## KADESH, Sanctification of the Day

We thank you, God, for giving us the gift of festivals for joy and holidays for happiness, among them this day of Passover, the festival of our liberation, a day of sacred assembly recalling the Exodus from Egypt.

Blessed are You, Eternal our God, Sovereign of the Universe, who creates the fruit of the vine.

*Baruch atah Adonai Eloheinu melech ha'olam borey pree hagafen.*

ברוך אתה אדו-ני אלו-הינו מלך העולם, בורא פרי הגפן.

Blessed are You, Eternal our God, Sovereign of the Universe, who has kept us in life, sustained us, and enabled us to reach this season.

*Barukh ata Adonai Eloheinu melekh ha'olam, she-cheche-yanu, v'kiye-manu, v'higi-yanu lazman hazeh.*

ברוך אתה אדו-ני אלו-הינו מלך העולם, ששהחיינו וקיימנו והגיענו לזמן הזה

*(Drink the first cup of wine)*

## G Major

1.

Ba - ruch a - tah A-do - nai, E - lo - he - nu, mel-ech ha' o - lam, Bo - rey pi - ree ha - ga - fen.

2.

lam, She-che-chey - a - nu, V'-ki-ye - ma - nu, V'-hi-gi - ya - nu laz - man ha - zeh.

## URCHATZ, Washing the Hands

*(Wash hands, without saying a blessing)*

## KARPAS, Dipping the Vegetable in Salt Water

*(Dip vegetable into salt water, and then recite)*

Blessed are You, Eternal our God, Sovereign of the Universe,  
who creates the fruit of the earth.

*Baruch atah Adonai Eloheinu melech ha'olam borey pree ha'adamah.*

בָּרוּךְ אַתָּה אֲדֹנָי-נִי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה

## SPRING. P.M.

*"Let the inhabitants of the rock sing, let them shout from the top of the mountains." --Isa. 42:11*

G Major

1. The scat - tered clouds are fled at last, The rain is gone, the win - ter's past; The love - ly

2. The voice of my be - lov - ed sounds, While o'er the moun - tain - top he bounds; He flies ex -



ver - nal flow'rs ap - pear, The war - bling choirs en - chant our ear. Now, with sweet - ly pen - sive moan,

ult - ing o'er the hills, And all my soul with trans - port fills. Gent - ly doth he chide my stay.

Coos the tur - tle - dove a-lone, Now with sweet - ly pen - sive moan; Coos..... the tur - tle-dove a - lone.

Coos the tur - tle - dove a-lone, Coos the tur - tle-dove a - lone.  
Rise, my soul, and come a-way, Rise, my soul, and come a - way.

Rise, my soul, and come a-way, Gent - ly doth he chide my stay, Rise,..... my soul, and come a - way.

## YACHATZ, Breaking the Middle Matzah

*(Break the middle matzah in half. Put one half back; set aside the other half as the Afikomen, to be hidden and/or stolen before or during the meal, and found and/or ransomed afterward)*

## MAGGID, The Story

*(Raise the matzot; all declare)*

This is the bread of affliction which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.

Let all who are needy come and celebrate the Passover.

At present we are here; next year may we be in Israel.

At present we are slaves; next year may we be free.

*(Pour the second cup of wine)*

## THE FOUR QUESTIONS

### **Why is this night different from all other nights?**

1. On all other nights we eat chametz and matzah.  
Tonight, why only matzah?
2. On all other nights we eat any kind of herbs.  
Tonight, why only bitter herbs?
3. On all other nights we do not dip even once.  
Tonight, why do we dip twice?
4. On all other nights we eat sitting or reclining.  
Tonight, why do we all recline?

# 11

## E Minor

*(omit for intro)* Ma nish-ta-na ha - lai - la ha-zeh mi - kol ha - le - lot, Mi - kol ha - le - lot, Ha -

1. She-bi - chol ha-le-lot a - nu och-lin cha - metz u - mat - zah, Cha - metz u - mat - zah, Ha -  
 2. She-bi - chol ha-le-lot a - nu och-lin she - ar yi - ra - kot, She - ar yi - ra - kot, Ha -

3. She-bi - chol ha-le-lot ain a - nu mat-bi-lin a - fi - lu pa-am e - chat, A - fi - lu pa-am e - chat. Ha -  
 4. She-bi - chol ha-le-lot a - nu och-lin bain yo - shvin u - ven mi-su - bin, Bain yo - shvin u - ven mi-su - bin. Ha -

lai - la ha-zeh, ha - lai - la ha-zeh mi - kol — ha - le - lot? Ha - lai - la ha-zeh, ha - lai - la ha-zeh mi - kol — ha - le - lot?

lai - la ha-zeh, ha - lai - la ha-zeh ku - lo — mat - zah? Ha - lai - la ha-zeh, ha - lai - la ha-zeh ku - lo — mat - zah?  
 lai - la ha-zeh, ha - lai - la ha-zeh ma - ror, — ma - ror? Ha - lai - la ha-zeh, ha - lai - la ha-zeh ma - ror, — ma - ror?

lai - la ha-zeh, ha - lai - la ha-zeh she - tay — fi - a - mim? Ha - lai - la ha-zeh, ha - lai - la ha-zeh she - tay — fi - a - mim?  
 lai - la ha-zeh, ha - lai - la ha-zeh ku - la - nu mi - su - bin? Ha - lai - la ha-zeh, ha - lai - la ha-zeh ku - la - nu mi - su - bin?

*(All respond)*

We were slaves to Pharaoh in Egypt, but Adonai our God took us out of there “with a mighty hand and an outstretched arm” (Psalms 136:12). Had not God taken our ancestors out of Egypt, then we, our children and grandchildren would still be enslaved to Pharaoh in Egypt. Therefore even if we all were wise, and perceptive, experienced, and versed in Torah, it would still be our duty to tell about the Exodus from Egypt. All those who speak about the Exodus deserve praise.

*(Continue with individuals reading passages aloud)*

It happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them: “Rabbis, it is time to recite the morning Sh’ma.”

Rabbi Elazar ben Azaryah said: “I am a seventy-year old man and I have not succeeded in understanding why the Exodus from Egypt should be mentioned at night, until Ben Zoma explained it by quoting: “In order that you may remember the day you left Egypt all the days of your life” (Deuteronomy 16:3). The Torah adds the word “all” to the phrase “the days of your life” to indicate that the nights are meant as well. The sages declare that “the days of your life” means the present world and “all” includes the messianic era.

## THE FOUR SONS

Blessed be the Omnipotent. Blessed be God who has given the Torah to God’s people Israel; blessed be God. The Torah alludes to four sons; a wise one, a wicked one, a simple one, and who is not able to ask a question.

*The wise son asks:* “What is the meaning of the testimonies, statutes, and laws which Adonai our God has commanded us?” (Deuteronomy 6:20). Explain to him the laws of the Pesach: that “no dessert may be eaten after the Passover sacrifice” (Talmud, Mishnah Pesachim 10:8).

*The wicked son asks:* “What does this service mean to you?” (Exodus 12:26). By the words “to you” he implies that this service is only for you – not for himself. By excluding himself from the community, he denies God. So tell him bluntly:

# 13

“This is done on account of what Adonai did for me when I came out of Egypt” (Exodus 13:8). For me, not for him; had he been there, he would not have been redeemed.

*The simple son asks: “What is this?”* (Exodus 13:14). Tell him, “With a strong hand Adonai brought us out of Egypt from the house of slavery” (Exodus 13:14).

*As for the son who is unable to ask a question, you must open up the subject to him, as it is written: “You shall tell your son on that day: This is on account of what Adonai did for me when I came out of Egypt”* (Exodus 13:8).

## THE STORY

One might think that the Haggadah should be recited on the first day of the month of Nissan, but the Torah says: “You shall tell your son on that day” [the first day of Passover]. One might think that the phrase “on that day” means that the story of the Exodus should be recited in the daytime; therefore, the Torah says: “This is on account of what Adonai did for me.” The word “this” refers to the time when this matzah and this maror are placed before you – on Passover night when you are obliged to eat them.

At first our ancestors worshiped idols, but now the Omnipresent has brought us near to God’s service, as it is written: “Joshua said to all the people: so says Adonai God of Israel—your ancestors have always lived beyond the Euphrates River, Terah the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, however Jacob and his children went down to Egypt” (Joshua 24:2-4).

Blessed be God who keeps God’s promise to Israel; blessed be God.

The Holy One, blessed be God, predetermined the time for our final deliverance in order to fulfill what God had pledged to our father Abraham in a covenant, as it is written: “And God said to Abram, Your descendants will surely sojourn in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth” (Genesis 15:13-14).

*(Raise the wine cup; all declare)*

This promise has sustained our ancestors and us. For not only one enemy has risen against us to annihilate us, but in every generation some have risen against us. But the Holy One, Blessed be God, saves us from their hand.

*(Put down the wine cup; continue with individuals reading passages aloud)*

Learn what Laban the Aramaean tried to do to our ancestor Jacob. While Pharaoh decreed only against the newborn males, Laban tried to uproot all of Israel, as it is written:

**“The Aramaean sought to destroy my father, however, he went down to Egypt and sojourned there few in number and there he became a great, mighty, and numerous nation” (Deuteronomy 26:5).**

*“He went down to Egypt,” compelled by divine decree. “He sojourned there” implies that he did not come down to settle in Egypt but only to live there temporarily, as it is written: “They [the sons of Jacob] said to Pharaoh: ‘We have come to sojourn in this land because there is no pasture for your servants’ flocks, for the famine is severe in the land of Canaan. For now, though, let your servants dwell in the land of Goshen” (Genesis 47:4).*

*“Few in number,” as it is written: “With seventy souls your ancestors went down to Egypt, and now Adonai your God has made you as numerous as the stars in the sky” (Deuteronomy 10:22). “There he became a nation” means that they became a distinct people in Egypt. Great, mighty, as it is written. “The children of Israel were fruitful and increased greatly; they multiplied and became mighty, and the land was full of them” (Exodus 1:7). And numerous, as it is written: “I made you as populous as the plants of the field; you grew up and wore choice adornments; your breasts were firm and your hair grew long; yet, you were bare and naked” (Ezekiel 16:6-7).*

**“The Egyptians suspected us of evil and afflicted us; they imposed hard labor upon us” (Deuteronomy 26:6). The Egyptians suspected us of evil, as it is written: “Let us deal with them wisely lest they multiply, and, if we happen to be at war, they may join our enemies and fight against us and then leave the country” (Exodus 1:10).**

*“And afflicted us,” as it is written: “They set taskmasters over them in order to oppress them with their burdens; the people of Israel built Pithom and Raamses as storecities for Pharaoh.” “They imposed hard labor upon us,” as it is written: “They imposed back-breaking labor upon the people of Israel” (Exodus 1:11).*

# 15

**"We cried to Adonai, the God of our ancestors; Adonai heard our cry and saw our affliction, our toil, and our oppression" (Deuteronomy 26:7).**

*"We cried to Adonai, the God of our ancestors." As it is written: "It happened in the course of those many days that the king of Egypt died; the children of Israel sighed because of their labor and cried; their cry of servitude reached God" (Exodus 2:23).*

*"Adonai heard our cry," as it is written: "God heard their groaning; God remembered His covenant with Abraham, with Isaac, and with Jacob" (Exodus 2:24). And saw our affliction, that is, the conjugal separation of husband and wife, as it is written: "God saw the children of Israel and God knew" (Exodus 2:25).*

*"Our toil" refers to the drowning of the sons, as it is written: "Every son that is born you shall cast into the river, but you shall let every daughter live" (Exodus 1:24).*

*"Our oppression" means the pressure used upon them, as it is written: "I have also seen how the Egyptians are oppressing them" (Exodus 3:9).*

# MEAR. C.M.

"...with a drawn sword in his hand directed against Jerusalem." --1 Chr. 21:16

G Major Isaac Watts, 1719.

A Sett Of Tunes, 1720.

1. Will God for - ev - er cast us off? His wrath for - ev - er smoke A -  
 2. Where once thy peo - ple\* prayed and sang, Thy foes pro - fane - ly roar: O -  
\*changed from "churches"

3. And still, to height - en our dis - tress, Thy pres - ence is with - drawn; Thy  
 4. No pro - phet speaks to our calm our woes, But all the see - rs mourn; There's

5. Thou didst di - vide the ra - ging sea, By Thy res - ist - less of might, To  
 6. Think on the cov - 'nant Thou hast made, And all Thy words of love; Nor

7. Our foes would tri - umph in our blood, And make our hope their jest; Plead

gainst the peo - ple of His love, His lit - tle cho - sen flock?  
 ver thy gates their of en - His signs hang, Sad to - kens of their pow'r.

won - ted a sign of pow'r and grace, Thy pow'r and of grace are gone.  
 not a soul of am - ongst us knows Thy The time and Thy Thy are re - turn.

make thy tribes a of wond'rous way, And then se - cure their flight.  
 let the birds of prey in - vade, And And then vex Thy - cure mour - ning dove.

Thine own cause, al - mighty God, And give Thy chil - dren rest.



**“Adonai brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders” (Deuteronomy 26:8)**

*“Adonai brought us out of Egypt”* not by an angel, not by a seraph, not by a messenger, but by the Holy One, blessed be God, as it is written: “I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am Adonai” (Exodus 12:12).

“I will pass through the land of Egypt on that night,” myself and not an angel; “I will smite all the firstborn in the land of Egypt,” myself and not a seraph; “on all the gods of Egypt I will execute judgments,” myself and not a messenger; “I am Adonai,” I and none other.

“Mighty hand” refers to the disease among the cattle, as it is written: “Behold the hand of Adonai strikes your cattle which are in the field, the horses, the donkeys, the camels, the herds, and the flocks—a very severe pestilence” (Exodus 9:3).

“Outstretched arm” means the sword, as it is written: “His drawn sword in his hand, outstretched over Jerusalem” (I Chronicles 21:16).

“Great awe” alludes to the divine revelation, as it is written: “Has God ever attempted to take unto Himself, a nation from the midst of another nation by trials, miraculous signs and wonders, by war and with a mighty hand and outstretched arm and by awesome revelations, just as you saw Adonai your God do for you in Egypt, before your eyes?” (Deuteronomy 4:34).

“Miraculous signs” refers to the miracles performed with the staff [of Moses], as it is written: “Take this staff in your hand, that you may perform the miraculous signs with it” (Exodus 4:17).

“Wonders” alludes to the plague of blood, as it is written: “I will show wonders in the sky and on the earth” (Joel 3:3).

As one spills three drops of wine, one declares: “Blood, fire, and columns of smoke.”

Another explanation of the preceding verse: “with a mighty hand” denotes two plagues; “outstretched arm,” two more; “with great awe,” two more; “miraculous signs,” two more; and “wonders,” two more.

## THE TEN PLAGUES

These are the ten plagues which the Holy One, blessed be God, brought upon the Egyptians in Egypt, namely:

*(Spill one drop of wine for each plague)*

1. **Blood** *Dam* דָּם
2. **Frogs** *Tzi-far-day-ah* צְפַרְדֵּי
3. **Lice** *Kee-neem* כְּנִים
4. **Vermin** *Arov* עָרוֹב
5. **Livestock Disease** *Dever* דֶּבֶר
6. **Boils** *Shi-heen* שְׁחִין
7. **Hail** *Ba-rad* בָּרָד
8. **Locusts** *Arbeh* אַרְבֶּה
9. **Darkness** *Cho-shech* חֹשֶׁךְ
10. **Slaying of the First Born** *Makat Bechorot* מַכַּת בְּכוֹרוֹת

Rabbi Judah abbreviated the ten plagues by composing three words from their Hebrew initials: D'tzach, Adash, B'achav.

Rabbi Jose the Galilean says: How does one derive that, after the ten plagues in Egypt, the Egyptians suffered fifty plagues at the Sea? Concerning the plagues in Egypt the Torah states that "the magicians said to Pharaoh, it is the finger of God" (Exodus 8:15). However, at the Sea, the Torah relates that "Israel saw the great hand which Adonai laid upon the Egyptians, and the people revered Adonai and they believed in Adonai and in His servant Moses" (Exodus 14:31). It reasons that if they suffered ten plagues in Egypt, they must have been made to suffer fifty plagues at the Sea.

Rabbi Eliezer says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to four plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers" (Psalms 78:49). Since each plague was comprised of 1) wrath, 2) fury, 3) trouble and 4) a band of evil messengers, they must have suffered forty plagues in Egypt and two hundred at the Sea.

Rabbi Akiva says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to five plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers" (Psalms 78:49). Since each plague was comprised of 1) fierce anger 2) wrath 3) fury 4) trouble and 5) a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.

# GREENWICH. L.M.

"I plagued Egypt...and afterward I brought you out." --Joshua 24:5

E Minor Isaac Watts, 1719.

Daniel Read, 1785.

1. Lord, what a thought-less wretch was I, To mourn, and mur - mur and re - pine,  
 2. Now let them boast how tall they rise, I'll ne - ver en - vy them a - gain;  
 3. Their fan - cied joys, how fast they flee! Just like a dream where man a - wakes;

The first system of the musical score consists of four staves. The top staff is the vocal line, and the bottom staff is the bass line. The music is in E minor and 4/4 time. The lyrics are printed below the vocal staff.

To see the wick - ed placed on high, In pride and robes of hon - or shine.  
 There they may stand with haugh - ty eyes, Till they plunge deep in end - less pain.  
 Their songs of soft - est har - mo - ny Are but a pre - face to their plagues.

The second system of the musical score consists of four staves. The top staff is the vocal line, and the bottom staff is the bass line. The music is in E minor and 4/4 time. The lyrics are printed below the vocal staff.

But oh, their end, their dread-ful end, Thy sanc-tu-ar-y taught me so, On

But oh, their end, their dread-ful end, Thy sanc-tu-ar-y

But oh, their end, their dread-ful end, Thy sanc-tu-ar-y taught me so, On

But oh, their end, their dread-ful end, Thy sanc-tu-ar-y taught me so, On

so, On slip-p'ry rocks I see them stand and fier-y bil-lows roll be-low.

taught me so, On slip-p'ry rocks I see them stand and fier-y bil-lows roll be-low.

slip-p'ry rocks I see them stand and fier-y bil-lows roll be-low.

slip-p'ry rocks I see them stand and fier-y bil-lows roll be-low.

## DAYENU

God has bestowed many favors upon us.

*Had God brought us out of Egypt,  
and not executed judgments against the Egyptians,  
It would have been enough – Dayenu*

Had God executed judgments against the Egyptians,  
and not their gods,  
It would have been enough – Dayenu

Had God executed judgments against their gods  
and not put to death their firstborn,  
It would have been enough – Dayenu

Had God put to death their firstborn,  
and not given us their riches,  
It would have been enough – Dayenu

Had God given us their riches,  
and not split the Sea for us,  
It would have been enough – Dayenu

Had God split the Sea for us,  
and not led us through it on dry land,  
It would have been enough – Dayenu

Had God led us through it on dry land,  
and not sunk our foes in it,  
It would have been enough – Dayenu

Had God sunk our foes in it,  
and not satisfied our needs in the desert for forty years,  
It would have been enough – Dayenu

Had God satisfied our needs in the desert for forty years,  
and not fed us the manna,  
It would have been enough – Dayenu

Had God fed us the manna,  
and not given us the Sabbath,  
It would have been enough – Dayenu

*Had God given us the Sabbath,  
and not brought us to Mount Sinai,  
It would have been enough – Dayenu*

Had God brought us to Mount Sinai,  
and not given us the Torah,  
It would have been enough – Dayenu

*Had God given us the Torah,  
and not brought us into Israel,  
It would have been enough – Dayenu*

Had God brought us into Israel,  
and not built the Temple for us,  
It would have been enough – Dayenu

D Major

1. I - lu hot - zi, hot - zi - a - nu, Hot - zi - a - nu mi - mitz - ra - yim, Hot - zi - a - nu Mi - mitz - ra - yim, Day - e - nu!

2. I - lu na - tan, na - tan la - nu, Na - tan la - nu et ha - shab - bat, Na - tan la - nu et ha - shab - bat, Day - e - nu!

3. I - lu na - tan, na - tan la - nu, Na - tan la - nu et ha - to - rah, Na - tan la - nu et ha - to - rah, Day - e - nu!

Day - e - nu, Day - e - nu,

1. *repeat each time* 2.

Day, day - e - nu, Day, day - e - nu, Day - day - e - nu, Day - e - nu, Day - e - nu, Day - e - nu, nu!

Day, day - e - nu, Day, day - e - nu, Day, day - e - nu, Day - e - nu, nu!

Day, day - e - nu, Day, day - e - nu, Day, day - e - nu, Day - e - nu, Day - e - nu, nu!

Day, day - e - nu (e - nu,) Day, day - e - nu (e - nu,) Day, day - e - nu (e - nu,) Day - e - nu, Day - e - nu, nu!

How much more so, then should we be grateful to God for the numerous favors that God bestowed upon us: God brought us out of Egypt, and punished the Egyptians; God smote their gods, and slew their firstborn; God gave us their wealth and split the Sea for us; God led us through it on dry land, and sunk our foes in it; God sustained us in the desert for forty years, and fed us with the manna; God gave us the Sabbath, and brought us to Mount Sinai; God gave us the Torah, and brought us to Israel; God built the Temple for us, to atone for all our sins.

### PESACH, MATZAH, MAROR

Rabbi Gamliel used to say: Those who have not discussed these three things on Passover have not fulfilled their obligation to tell the story, namely:

**Pesach**, the Passover Offering;  
**Matzah**, the Unleavened Bread;  
**Maror**, the Bitter Herbs.

**Pesach:** Why did our ancestors eat the Passover Offering during the period of the Temple? It is because the Holy One, Blessed be God, passed over the houses of our ancestors in Egypt, as it is written: “You shall say: It is the Passover offering for Adonai, who passed over the houses of the children in Egypt when he smote the Egyptians and spared our houses. The people knelt and bowed down” (Exodus 12:27).

*(Raise the matzah and say)*

**Matzah:** Why do we eat this matzah? It is because the Sovereign, the Holy one, revealed Himself to our ancestors and redeemed them before their dough had time to ferment, as it is written: “They baked the dough which they had brought out of Egypt into unleavened cakes; for they were driven out of Egypt and could not delay, nor had they prepared any provision for their journey” (Exodus 12:39).



*(Raise the maror and say)*

**Maror:** Why do we eat this bitter herb? It is because the Egyptians embittered the lives of our ancestors in Egypt, as it is written: “They made life bitter for them with hard labor, with clay and bricks, and with all kinds of labor in the field; whatever work tasks they performed were backbreaking” (Exodus 1:14).

In every generation people must see themselves as if they had personally had come out of Egypt, as it is written: “You shall tell your son on that day: This is on account of what Adonai did for me when I came out of Egypt” (Exodus 13:8). It was not only our ancestors whom the Holy One redeemed from slavery; we, too, were redeemed with them, as it is written: “God took us out from there so that God might take us to the land which God had sworn to our ancestors” (Deuteronomy 6:23).

*(Cover the matzah and raise and hold the cup of wine through the blessing after the singing)*

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our ancestors and for us. God took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before God! Halleluyah!

# PRAISE. P.M.

"Tell your child on that day..." --Ex. 13:8

B Minor Psalm 113. Doron Henkin, 1996.

Traditional; arr. Doron Henkin, 1996.

1. Hal - le - lu - jah! Hal - le - lu - jah! Give praise, ser - vants of God! Hal - le - lu - jah! Hal - le - lu - jah! Praise the  
 2. From the ris - ing sun to its set, the name of God shall be praised! Lord a - bove all na - tions, high a - bove

1. Hal - le - lu - jah! Hal - le - lu - jah! Give praise, ser - vants of God! Hal - le - lu - jah! Hal - le - lu - jah! Praise the  
 2. From the ris - ing sun to its set, the name of God shall be praised! Lord a - bove all na - tions, high a - bove

name of God, Hal - le - lu! Hal - le - lu - jah! Hal - le - lu - jah! Your name for - ev - er blessed.  
 hea - ven, God's glo - ry reigns! Who is like God? Who in one gaze holds hea - ven and the earth?

name of God, Hal - le - lu! Hal - le - lu - jah! Hal - le - lu - jah! Your name for - ev - er blessed.  
 hea - ven, God's glo - ry reigns! Who is like God? Who in one gaze holds hea - ven and the earth?

Blessed are You, Adonai our God, Sovereign of the universe, who has redeemed us and our ancestors from Egypt and enabled us to reach this night that we may eat matzah and maror. So Adonai our God and God of our ancestors, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion Your city, and joyful at Your service. There we shall eat of the offerings and Passover sacrifices which will be acceptably placed upon Your altar. We shall sing a new hymn of praise to You for our redemption and for our liberation. Blessed are You, Adonai, who has redeemed Israel.

Blessed are You, Eternal our God, Sovereign of the Universe,  
who creates the fruit of the vine.

*Baruch atah Adonai Eloheinu melech ha'olam borey piree hagafen.*

בָּרוּךְ אַתָּה אֲדוֹ-נֵי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

G Major

Ba - ruch a - tah A-do - nai, E - lo - he - nu, mel-ech ha' o - lam, Bo - rey pi - ree ha - ga - fen.

*(Drink the second cup of wine)*

## RACHTZAH, Washing the Hands

*(Pour water from a cup on each hand over a sink or basin,  
then recite the blessing)*

Blessed are You, Eternal our God, Sovereign of the Universe, who has sanctified us with Your commandments and commanded us to wash our hands.

*Baruch atah Adonai Eloheinu melech ha'olam asher kid'shanu b'mitzvotav  
v'tzivanu al nitilat yadayim.*

בָּרוּךְ אַתָּה אֲדוֹ-נֵי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי וְצִוָּנוּ  
עַל נְטִילַת יָדַיִם.

## MOTZI-MATZAH, Blessings for Bread and Matzah

*(Pick up the two whole matzahs and the broken one)*

Blessed are You, Eternal our God, Sovereign of the Universe, who brings forth bread from the earth.

*Baruch atah Adonai Eloheinu melech ha'olam hamotzi lechem min  
ha'aretz.*

בָּרוּךְ אַתָּה אֲדוֹ-נֵי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Blessed are You, Eternal our God, Sovereign of the Universe, who has sanctified us with Your commandments and commanded us to eat matzah.

*Baruch atah Adonai Eloheinu melech ha'olam asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.*

ברוך אתה אדו-ני אלו-הינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת  
מצה

*(Break the top and middle matzahs into pieces and distribute them to everyone at the table to eat while reclining to the left)*

## **MAROR, A Blessing for the Bitter Herbs**

*(Take a kezayit – the volume of one olive – of the maror. Dip it into the charoset, but not so much that the bitter taste is neutralized)*

Blessed are You, Eternal our God, Sovereign of the Universe, who has sanctified us with Your commandments and commanded us to eat bitter herbs.

*Baruch atah Adonai Eloheinu melech ha'olam asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.*

ברוך אתה אדו-ני אלו-הינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת  
מרור

*(Eat the maror, without reclining)*

## KOREICH, Matzah, Maror, and Charoset Sandwich

*(Break the bottom matzah and distribute it with some maror and charoset)*

To remind us of the Temple we do as Hillel did in Temple times; he combined matzah and maror in a sandwich and ate them together, to fulfill what is written in the Torah: "They shall eat it [the Passover sacrifice] with unleavened bread and bitter herbs" (Exodus 12:15).

## DUNDEE. C.M.

*"Even the poorest of Jews should not eat the meal on Passover night until he reclines on his left side, as free and wealthy people recline when they eat." --Mishnah Pesachim 10:2*

F Major Isaac Watts, 1719.

*The CL Psalmes of David, 1615.*

1. Let not de - spair nor fell re - venge Be to my bos - om known; Oh give me tears for oth - ers' woes, And pa - tience for my own!

2. Feed me, O Lord, with need - ful food; I ask not wealth nor fame; But give me eyes to view Thy works, A heart to praise Thy name.

3. Oh may my days ob - scure - ly pass, With - out re - morse or care! And let me for my part - ing hour From day to day pre - pare.

**SHULCHAN OREICH, The Meal is Served**

**TZAFUN, The Afikomen is Found and Eaten**

## THE SAINTS BOUND FOR HEAVEN. P.M.

"I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." --Deut. 5:6

Bb Major Elliott's Sacred Lyre, 1828.

J. King and William Walker, 1840.

1. Our bond-age it shall end, by and by, by and by, Our bond-age it shall end, by and by. From E - gypt's yoke set  
 2. Though our en - e - mies are strong, we'll go on, we'll go on, Though our en - e - mies are strong, we'll go on. Tho' our hearts dis - solve with

3. Though Ma - rah has bit - ter streams, we'll go on, we'll go on, Though Ma - rah has bit - ter streams, we'll go on. Though Ba - ca's vale be  
 4. And when to Jor - dan's floods, we are come, we are come, And when to Jor - dan's floods, we are come. Our Cre - a - tor\* rules the  
\*changed from "Jehovah"

5. Then with all the hap - py throng, we'll re - jice, we'll re - jice, Then with all the hap - py throng, we'll re - jice. Shout - ing glo - ry to our

free; Hail the glor - ious ju - bil - ee, And to Can - aan we'll re - turn, by and by, by and by, And to Can - aan we'll re - turn, by and by.  
 fear, Lo! Si - nai's God is near; While the fier - y pil - lar moves, we'll go on, we'll go on, While the fier - y pil - lar moves, we'll go on.

dry, And the land yields no sup - ply; To a land of corn and wine, we'll go on, we'll go on, To a land of corn and wine, we'll go on.  
 tide, And the wat - ers He'll div - ide, And the ran - somed host shall shout, we are come, we are come, And the ran - somed host shall shout, we are come.

King, Till the vaults of hea - ven ring, And through all e - ter - ni - ty we'll re - jice, we'll re - jice, And through all e - ter - ni - ty we'll re - jice.

## BAREICH, Grace After the Meal

*(Call)*

Let us all say grace.

*(Response)*

“Blessed be the name of Adonai from this time forth and forever” (Psalms 113:2).

*(Call; add “our” if a minyan is present)*

With your permission, let us now bless (our) God whose food we have eaten.

*(Response; add “our” if a minyan is present)*

Blessed be (our) God whose food we have eaten and through whose goodness we live.

*(All)*

Blessed be God and blessed be God’s name

Blessed are You, Adonai our God, Sovereign of the universe, who nourishes the whole world with grace, kindness and mercy. You give food to all creatures, for Your kindness endures forever. Through this great goodness we have never been in want; may we never be in want of sustenance for the sake of God’s great name. God sustains all, does good to all, and provides food for all the creatures which God has created. Blessed are You, Adonai, who sustains all.

We thank You, Adonai our God, for having given a beautiful, good, and spacious land to our ancestors as a heritage; for having taken us out, Adonai our God, from the land of Egypt and redeemed us from the house of slavery; Your covenant which You have sealed in our flesh; for Your Torah which You has taught us; for Your statutes which You has made known to us; for the life, grace and kindness You have bestowed on us; and for the food which sustains us at all times.

For everything, Adonai our God, we thank You and bless You.

Be Your name constantly blessed by all forever, as it is written: “After you have eaten and are satisfied, you shall bless Adonai your God for the good land He has given you.” Blessed are You, Adonai, for the land and the food.

Have mercy, Adonai our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on the kingdom of the house of David Your anointed one, and on the great and holy Temple that bears Your name.



# 33

Our God, tend and feed us; sustained and support us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Adonai our God, O make us not rely on the gifts and loans of men but rather on Your full, open and generous hand, that we may never be put to shame and disgrace.

Our God and God of our ancestors, may the remembrance of us, of our ancestors, of the anointed son of David Your servant, of Jerusalem Your holy city, and of all Your people the house of Israel, ascend, come, appear, be heard, and be accepted before You for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Feast of Matzot.

Remember us this day, Adonai our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to You, for You art a gracious and merciful God and Sovereign.

Rebuild Jerusalem the holy city speedily in our days. Blessed are You, Adonai, who will rebuild Jerusalem in mercy. Amen.

Blessed are You, Adonai our God, Sovereign of the universe. God You are our Parent, our Sovereign and Sovereign, our Creator, our Redeemer, our Maker, the Holy One of Jacob, the Shepherd of Israel, the good Sovereign who does good to all and has done good, is doing good, and will do good. You bestow favors on us constantly. You lavish on us kindness and mercy, relief and deliverance, success,

blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May You never deprive us of any good thing.

May the Merciful One reign over us forever and ever.

May the Merciful One be blessed in heaven and on earth.

May the Merciful One be praised for all generations; may He be glorified in us forever and ever; may He be honored in us to all eternity.

May the Merciful One grant us an honorable livelihood.

May the Merciful One break the yoke from our neck; may He lead us upstanding into our land.

May the Merciful One send ample blessing into this house and upon this table at which we have eaten.

May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.

May the Merciful One bless all those who are participating in this meal. May God bless us all together and all our possessions just as God blessed our ancestors Abraham, Isaac, and Jacob, with every blessing. May God bless us all together with a perfect blessing, and let us say, Amen.

May they in heaven find merits with us so that we may enjoy a lasting peace. May we receive blessings from Adonai, justice from the God of our salvation, and may we find favor and good sense in the eyes of God and people.

May the Merciful One cause us to inherit the day of total goodness.

May the Merciful One enable us to live in the days of the Messiah and in the world to come.

God is the tower of salvation of God's chosen king and shows kindness to His anointed prince, to David and his descendants forever.

May the One who creates peace in the heavenly heights, grant peace for us and for all the people Israel and all the world; and let us say, Amen.

*(Fill the third cup of wine)*

Blessed are You, Eternal our God, Sovereign of the Universe,  
who creates the fruit of the vine.

*Baruch atah Adonai Eloheinu melech ha'olam borey piree hagafen.*

בָּרוּךְ אַתָּה אֲדוֹ-נֵי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

G Major

Ba - ruch a - tah A-do - nai, E - lo - he - nu, mel-ech ha' o - lam, Bo - rey pi - ree ha - ga - fen.

*(Drink the third cup of wine. Pour an extra cup of wine in honor of the Prophet Elijah, and open the door )*

Pour out Your wrath upon the nations that do not know You, upon the governments which do not call upon Your name. For they have devoured Jacob and desolated his home. Pour out Your wrath on them; may Your blazing anger overtake them, destroy them from under the heavens of Adonai. (Psalms 79:6-7, 69:25, and Lamentations 3:66)

Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite,  
May he come speedily to us in our days,  
along with the Messiah the son of David.

*Eliyahu Hanavi, Eliyahu Hatishbi, Eliyahu Hagiladi,  
Bimheirah Yavo Eileinu  
Im Mashiach Ben David.*

אֱלֹהֵינוּ הַנְּבִיא אֱלֹהֵינוּ הַתְּשֻׁבִי אֱלֹהֵינוּ הַגִּלְעָדִי בְּמַהֲרָה יָבוֹא אֵלֵינוּ עִם מְשִׁיחַ בֶּן  
דָּוִד.

## A Minor

*Fine*

E - li - ya - hu Ha - na - vi, E - li - ya - hu Ha - tish - bi, E - li - ya - hu, E - li - ya - hu, E - li - ya - hu Ha - gi - la - di.

D.C.

Bim - hei - rah, bi - ya - me - nu, Ya - vo — Ei - lei - nu,  
Im Ma - shi - ach Ben Da - vid, Im Ma - shi - ach Ben Da - vid.

## HALLEL, Praise

*(Some suggestions are in the pages to follow, but all songs of praise that reflect the themes of the seder are welcome.  
When the singing is done, continue with the fourth cup of wine on page 63)*

Song of Miriam.....	37
Wrath Divine.....	38
Marcia ( <i>Shenandoah Harmony, 413</i> ).....	38
Bolton ( <i>Missouri Harmony, 169</i> ).....	39
Sweet Canaan ( <i>Sacred Harp 1991 Denson, 87</i> ).....	40
Liberty ( <i>Sacred Harp 2012 Cooper, 137</i> ).....	41
Jefferson ( <i>Sacred Harp 1991 Denson, 148</i> ), set to Psalm 126.....	42
Marlborough ( <i>Sacred Harp 1991 Denson, 228</i> ).....	43
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Rellys' Third.....	58
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Go Down, Moses.....	60
Echad Mi Yodea / Who Knows One.....	61
Chad Gadya / One Little Goat.....	62

## SONG OF MIRIAM.

"And Miriam sang unto them: Sing ye to the Lord..." --Ex. 15:21

G Minor Exodus 15:21.

Callum Woods, 2020.

Sing ye to the Lord, for he hath tri - umphed, for he hath tri - umphed glor - ious - ly;

Sing ye to the Lord, for he hath tri - umphed, for he hath tri - umphed glor - ious - ly;

The first system of the musical score consists of four staves. The top staff is the vocal line with lyrics. The second staff is the piano accompaniment. The third staff is a second vocal line with lyrics. The fourth staff is the piano accompaniment. The key signature is G minor (two flats) and the time signature is 2/4. The music is in a simple, hymn-like style.

Sing ye to the Lord, for he hath tri - umphed, The horse and his ri - der hath he thrown in - to the sea.

Sing ye to the Lord, for he hath tri - umphed, The horse and his ri - der hath he thrown in - to the sea.

The second system of the musical score also consists of four staves. The top staff is the vocal line with lyrics. The second staff is the piano accompaniment. The third staff is a second vocal line with lyrics. The fourth staff is the piano accompaniment. The key signature is G minor (two flats) and the time signature is 2/4. The music continues the hymn-like style.

**WRATH DIVINE. C.M.**

G Minor Isaac Watts, 1707.

*"He smote the Egyptians, and delivered our houses." --Ex. 12:27*

Jesse P. Karlsberg, 2019.

1. Lo, the de - stroy - ing an - gel flies To Pha - raoh's stub - born land; The pride and flow'r of E - gypt dies By his vin - dic - tive hand.

2. He passed the tents of Ja - cob o'er, Nor poured the wrath di - vine; He saw the blood on eve - ry door, And blessed the peace - ful sign.

**MARCIA. L.M.**

G Major William Cowper, 1779.

*Leshana Haba'ah Biyerushalayim - Next Year in Jerusalem*

John Bayer &amp; Judy Hauff, 1994.

1. As birds their in - fant brood pro - tect, And spread their wings to shel - ter them; Thus saith the Lord to his e - lect, So will I guard Je - ru - sa - lem.

2. There, tho' be - siegd on ev - ry side, Yet much be - lov'd and guard - ed well; From age to age they have de - fined The ut - most force of earth and hell.

3. Let earth re - pent, and hell de - spair, This cit - y hath a true de - fense; Her name is call'd THE LORD IS THERE, And who has pow'r to drive them hence?

## BOLTON. C.M.D.

"The Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." --Ex. 12:23

E Minor Isaac Watts, 1707.

Rachel Adelstein, 2001.

Lo, the de - stroy - ing an - gel flies To Phar - aoh's stub - born land; The pride and flow'r of E - gypt dies By his vin - dic - tive hand.

Lo, the de - stroy - ing an - gel flies To Phar - aoh's stub - born land; The pride and flow'r of E - gypt dies By his vin - dic - tive hand.

The first system of the musical score consists of four staves. The top staff is the vocal line in E minor, 4/4 time, with lyrics. The second staff is the right-hand piano accompaniment. The third staff is the left-hand piano accompaniment. The bottom staff is the bass line. The music is in E minor and 4/4 time.

He passed the tents of Ja - cob o'er, Nor poured the wrath di - vine; He saw the blood on ev - ry door, And blessed the peace - ful sign.

He passed the tents of Ja - cob o'er, Nor poured the wrath di - vine; He saw the blood on ev - ry door, And blessed the peace - ful sign.

The second system of the musical score consists of four staves. The top staff is the vocal line in E minor, 4/4 time, with lyrics. The second staff is the right-hand piano accompaniment. The third staff is the left-hand piano accompaniment. The bottom staff is the bass line. The music is in E minor and 4/4 time.

## SWEET CANAAN P.M.

"I will give it unto you to possess it, a land that floweth with milk and honey." --Lev. 20:24

F Major Mead's Collection, 1807.

Arr. E. J. King, 1844.

1. O who will come and go with me? I am bound for the land of Ca - naan. O Ca - naan, sweet Ca - naan, I'm  
I'm bound fair Ca - naan's land to see, I am bound for the land of Ca - naan.

2. I'll join with those who're gone be - fore, I am bound for the land of Ca - naan. O Ca - naan, sweet Ca - naan, I'm  
Where sin and sor - row are no more, I am bound for the land of Ca - naan.

The first system consists of four staves. The top staff is the vocal line with two verses of lyrics. The second staff is the piano accompaniment. The third and fourth staves are the vocal line and piano accompaniment for the second verse. The key signature is one flat (Bb) and the time signature is 2/4.

bound for the land of Ca - naan, Sweet Ca - naan, 'tis my hap - py home; I am bound for the land of Ca - naan.

bound for the land of Ca - naan, Sweet Ca - naan, 'tis my hap - py home; I am bound for the land of Ca - naan.

The second system consists of four staves. The top staff is the vocal line with lyrics. The second staff is the piano accompaniment. The third and fourth staves are the vocal line and piano accompaniment for the second verse. The key signature is one flat (Bb) and the time signature is 2/4.



# LIBERTY C.M.

"Deliver me from the oppression of man." --Ps. 119:134

Eb Major

Stephen Jenks, 1800; alto by Miss Minnie Floyd, 1902.

No more be - neath th'op - pres - sive hand, Of ty - ran - ny we groan. Be -

Be - hold the smil - ing, hap - py land, Be -

No more be - neath th'op - pres - sive hand, Of ty - ran - ny we groan. Be - hold the smil - ing, hap - py land, Be -

Be - hold the smil - ing, hap - py land, Be - hold the smil - ing,

hold the smil - ing hap - py land, Be - hold the smil - ing hap - py land, That free - dom calls her own, That free - dom calls her own. 1. 2.

hold the smil - ing, hap - py land, That free - dom calls her own, That free - dom calls her own.

hold the smil - ing, hap - py land, That free - dom calls her own, That free - dom calls her own.

hap - py land, That free - dom calls her own, That free - dom calls her own.

## JEFFERSON. 8s, 7s.

"Turn our captivity, O Lord, as the streams in the dry land." --Ps. 126:4

A Minor Psalm 126; Tim and Julie Tennent, 2011, alt.

Setting by Robin Banerji, alt.

Tennessee Harmony, 1818.

1. When the Lord brings back to Zi - on, cap - tives from the ex - ile land, Then our mouths are filled with laugh - ter,  
We look on through eyes of dreamers, sing - ing praise with hand in hand.

2. God will do such great things for us; We are filled with joy and praise. Those who sow with tears and weep - ing  
Lord, re - store our for - tunes to us; Show us streams in this dry place.

tongues with songs of joy a - gain; Then shall they say a - mong the na - tions, "God has done great things for them."

will re - turn with joy - ful song, Joy shall they know at time of reap - ing: Sheaves which to the Lord be - long.

## MARLBOROUGH. C.M.

*"Be glad in the Lord, and rejoice, ye righteous: and shout for joy." --Ps. 32:11*

C Major Isaac Watts, 1719.

Abraham Wood, 1793.

O for a shout of sa - cred joy To God the sov'-reign King! Let ev-'ry land their

O for a shout of sac - red joy to God the sov'-reign King! Let ev-'ry land their tongues em -

O for a shout of sac - cred joy To God the sov'-reign King! Let ev-'ry land their tongues em - ploy, Let

O for a shout of sac - red joy to God the sov'-reign King! Let ev-'ry land their tongues em - ploy. Let

tongues em - ploy, Let ev - 'ry land their tongues em-ploy, And hymns of tri-umph sing. And hymns of tri - umph sing.

ploy, Let ev-'ry land their tongues em-ploy, And hymns of tri - umph sing. And hymns of tri - umph sing.

ev-'ry land their tongues em - ploy, And hymns of tri - umph sing. And hymns of tri - umph sing.

ev-'ry land their tongues em - ploy, And hymns of tri - umph sing. And hymns of tri - umph sing.

## ROSE OF SHARON.

*"I delight to sit in his shade, and his fruit is sweet to my mouth." --S. Son. 2:3*

A Major Song of Songs 2:1-11.

William Billings, 1778.

The first system of the musical score consists of four staves. The top staff is the vocal line, starting with a treble clef, a key signature of three sharps (F#, C#, G#), and a 2/4 time signature. The lyrics are: "I am the rose of Sha-ron and the lil-y of the val-ley; I am the rose of Sha-ron and the lil-y of the val-ley;". The second and third staves are empty. The fourth staff is the bass line, starting with a bass clef and the same key signature and time signature. The lyrics are: "I am the rose of Sha-ron and the lil-y of the val-ley; As the lil-y a -".

The second system of the musical score consists of four staves. The top two staves are empty. The third staff is the vocal line, starting with a treble clef, a key signature of three sharps (F#, C#, G#), and a 2/4 time signature. The lyrics are: "mong the thorns, so is my love a - mong the daugh-ters; As the ap-ple tree, the ap-ple tree a - mong the trees of the wood,". The fourth staff is the bass line, starting with a bass clef and the same key signature and time signature. The lyrics are: "mong the thorns, so is my love a - mong the daugh-ters; As the ap-ple tree, the ap-ple tree a - mong the trees of the wood,".

so is my be - lov-ed a - mong the sons, so is my be - lov-ed a - mong the sons. I sat down un - der his shad-ow with

so is my be - lov-ed a - mong the sons, so is my be - lov-ed a - mong the sons. I sat down un - der his shad-ow

I sat down un - der his shad-ow with

so is my be - lov-ed a - mong the sons. I sat down un - der his shad-ow with

great de - light, And his fruit was sweet to my taste; And his fruit, and his fruit was sweet to my taste.

with great de - light, And his fruit, and his fruit was sweet to my taste.

great de - light, And his fruit was sweet to my taste.

great de - light, And his fruit, and his fruit, was sweet to my taste! And his fruit, and his fruit was sweet to my taste.

He brought me to the ban-quet-ing house, his ban-ner o-ver

He brought me to the ban-quet-ing house, his ban-ner o-ver

He brought me to the ban-quet-ing house, his ban-ner o-ver

He brought me to the ban-quet-ing house, his ban-ner o-ver me was love, He brought me to the ban-quet-ing house, his ban-ner o-ver

me was love. Stay me with flag-ons, for I am sick, for I am sick of love.

me was love. for I am sick of love.

me was love. Com-fort me with ap-ples, for I am sick, for I am sick of love.

me was love.

I charge you, O ye daugh - ters of Je - ru - sa - lem, By the roes, and by the hinds of the field,

I charge you, O ye daugh - ters of Je - ru - sa - lem,

I charge you, O ye daugh - ters of Je - ru - sa - lem, By the roes, and by the hinds of the field, That you stir not up,

That you stir not up,

that you stir not up, nor a - wake, a - wake, a - wake, a - wake, my love, till he please. The

That you stir not up, that you stir not up, nor a - wake, a - wake, a - wake, a - wake, my love, till he please.

that you stir not up, nor a - wake, a - wake, a - wake, a - wake, my love, till he please.

voice of my be - lov-ed, skip-ping, leap-ing up-on the moun-tains,  
 skip-ping, leap-ing up-on the moun-tains,  
 skip-ping, leap-ing up-on the moun-tains,  
 Be - hold! he com-eth, leap-ing up-on the moun-tains, skip-ping, leap-ing up-on the moun-tains,

skip-ping up-on the hills. And said un-to me, Rise up, my love, my fair one, and  
 skip-ping up-on the hills. Rise up, Rise up, my love, my fair one,  
 skip-ping up-on the hills. Rise up, Rise up, my love, my fair one, and  
 skip-ping up-on the hills. My be-lov-ed spake, Rise up, Rise up, my love, my fair one,



come a - way. For lo, the win-ter is past, the rain is o-ver and gone. For lo, the win-ter is past, the rain is o-ver and gone, For lo, the win-ter is past, the rain is o-ver and gone, the come a - way. the rain is o-ver and gone. For lo, the win-ter is past, the rain is o-ver and gone, the For lo, the win-ter is past, For lo, the win-ter is past, the rain is o-ver and gone, the

the rain is o-ver, the rain is o-ver and gone. For lo, the win-ter is past, the rain is o-ver and gone. rain is o-ver, the rain is o-ver, the rain is o-ver and gone. For lo, the win-ter is past, the rain is o-ver and gone. rain is o-ver, the rain is o-ver, the rain is o-ver and gone. For lo, the win-ter is past, the rain is o-ver and gone. rain is o-ver, the rain is o-ver, the rain is o-ver and gone. For lo, the win-ter is past, the rain is o-ver and gone.

# THE RED SEA ANTHEM.

"Consecrate to Me every first-born..." --Ex. 13:2

G Major Arr. by B. F. White.

B. F. White, 1850; alto by Miss Minnie Floyd, 1902.

The Lord spoke un-to Mo-ses say-ing, Sanc-ti-fy un-to me all the first-born, And Mo-ses said un-to the peo - ple, Re - mem-ber this

The Lord spoke un-to Mo-ses say-ing, Sanc-ti-fy un-to me all the first-born, And Mo-ses said un-to the peo - ple, Re - mem-ber this

Detailed description: This system contains the first two staves of the musical score. The top staff is the vocal line, and the bottom staff is the bass line. The music is in G major and 4/4 time. The lyrics are: "The Lord spoke un-to Mo-ses say-ing, Sanc-ti-fy un-to me all the first-born, And Mo-ses said un-to the peo - ple, Re - mem-ber this". The first staff has lyrics underneath, and the second staff has lyrics underneath.

day in which you came out of E-gypt; Out of the house of bond-age, By the strong hand of the Lord. And

day in which you came out of E-gypt; Out of the house of bond-age, By the strong hand of the Lord. And

Detailed description: This system contains the second two staves of the musical score. The top staff is the vocal line, and the bottom staff is the bass line. The music is in G major and 4/4 time, with a key signature change to 2/4 for the final two measures. The lyrics are: "day in which you came out of E-gypt; Out of the house of bond-age, By the strong hand of the Lord. And". The first staff has lyrics underneath, and the second staff has lyrics underneath.

Phar - aoh, the king of E - gypt, was loath to let them go. God, by his ser - vant

Phar - aoh, the king of E - gypt, was loath to let them go. God, by his ser - vant

And when he had let them go,

Mo - ses, led them towards the Red Sea through the wil - der - ness; And Phar-aoh, the king, pur - sued them in the

Mo - ses, led them towards the Red Sea through the wil - der - ness; And Phar-aoh, the king, pur - sued them in the

an - ger of an en - e-my, With all the hosts of E - gypt ar - ray'd in ar - my form; But the Lord was with Mo - ses

an - ger of an en - e-my, With all the hosts of E - gypt ar - ray'd in ar - my form; But the Lord was with Mo - ses

The first system of the musical score consists of four staves. The top staff is a vocal line in treble clef with a key signature of two sharps (F# and C#). The lyrics are: "an - ger of an en - e-my, With all the hosts of E - gypt ar - ray'd in ar - my form; But the Lord was with Mo - ses". The second staff is a piano accompaniment line in treble clef. The third staff is another vocal line in treble clef with the same lyrics. The fourth staff is a piano accompaniment line in bass clef.

and his cho - sen race, And led them safe - ly on, And en - a - bled them to make their es - cape from the

and his cho - sen race, And led them safe - ly on, And en - a - bled them to make their es - cape from the

The second system of the musical score consists of four staves. The top staff is a vocal line in treble clef with a key signature of two sharps (F# and C#). The lyrics are: "and his cho - sen race, And led them safe - ly on, And en - a - bled them to make their es - cape from the". The second staff is a piano accompaniment line in treble clef. The third staff is another vocal line in treble clef with the same lyrics. The fourth staff is a piano accompaniment line in bass clef.

hands of the king. And when they ar - rived at the Red Sea, The Lord com - man-ded Mo - ses to stretch out his hand

hands of the king. And when they ar - rived at the Red Sea, The Lord com - man-ded Mo - ses to stretch out his hand

Detailed description: This system contains two vocal staves and two piano accompaniment staves. The music is in G major and 4/4 time. The first vocal staff has lyrics: "hands of the king. And when they ar - rived at the Red Sea, The Lord com - man-ded Mo - ses to stretch out his hand". The second vocal staff has the same lyrics. The piano accompaniment consists of a right-hand treble clef staff and a left-hand bass clef staff. The right-hand part features a melody with eighth and quarter notes, while the left-hand part provides a harmonic accompaniment with chords and moving lines.

o - ver the sea. And Mo - ses o - bey'd the Lord, And the wa - ters were roll'd back and be - came a wall on eith - er side,

o - ver the sea. And Mo - ses o - bey'd the Lord, And the wa - ters were roll'd back and be - came a wall on eith - er side,

Detailed description: This system continues the musical score with two vocal staves and two piano accompaniment staves. The lyrics for both vocal staves are: "o - ver the sea. And Mo - ses o - bey'd the Lord, And the wa - ters were roll'd back and be - came a wall on eith - er side,". The piano accompaniment continues with the same instrumental parts as the first system, maintaining the 4/4 time signature and G major key.

And the child - ren of Is - rael pass'd through on dry land.

And the child - ren of Is - rael pass'd through on dry land.

And Phar - oah, the king, at - tempt-ed to pur-sue,

Detailed description: This system contains four staves. The top two staves are vocal lines in G major (one sharp). The bottom two staves are piano accompaniment. The lyrics are: "And the child - ren of Is - rael pass'd through on dry land." on the first two staves, and "And Phar - oah, the king, at - tempt-ed to pur-sue," on the bottom staff.

With all his ar-my, And when they ent-ered in - to the deep the wa - ters re-turned and bur-ied them all in the depth of the

With all his ar-my, And when they ent-ered in - to the deep the wa - ters re-turned and bur-ied them all in the depth of the

Detailed description: This system contains four staves. The top two staves are vocal lines in G major. The bottom two staves are piano accompaniment. The lyrics are: "With all his ar-my, And when they ent-ered in - to the deep the wa - ters re-turned and bur-ied them all in the depth of the" on the first two staves, and "With all his ar-my, And when they ent-ered in - to the deep the wa - ters re-turned and bur-ied them all in the depth of the" on the bottom staff.

sea. Then Mo-ses and his peo-ple stood on the banks of the sea and shout - ed, "Glo - ry to God in the high - est!

sea. Then Mo-ses and his peo-ple stood on the banks of the sea and shout - ed, "Glo - ry to God in the high - est!

Glo - ry and ho - nor, pow - er and bless - ing, Be un - to his name for - ev - er and ev - er!"

Glo - ry and ho - nor, pow - er and bless - ing, Be un - to his name for - ev - er and ev - er!"

# LIVING HOPE. C.M.D.

"Therefore my heart is glad, and my glory rejoiceth." --Ps. 16:9

E Minor Psalm 113; Scottish Metrical Psalter, 1650, alt.

Setting by Robin Banerji, alt.

Hugh W. McGraw, 1959.

1. Praise God, ye ser - vants of the Lord, May we God's name a - dore.

2. Un - to the Lord that dwells on high, Who can to Thee com - pare?

3. The nee - dy He sets with the great, the no - mad need not roam,

The musical score for the first system consists of four staves. The top staff is the vocal line in E minor, 4/4 time. The second staff is the alto line, the third is the tenor line, and the fourth is the bass line. The lyrics are printed below the vocal line.

Yea, bles - sed be the name of God, from now til ev - er - more.

From His high throne, sees heav'n and earth, and ev - 'ry joy and care.

The child - less wo - man, child - ren gives, and hap - pi - ness at home.

The musical score for the second system consists of four staves. The top staff is the vocal line in E minor, 4/4 time. The second staff is the alto line, the third is the tenor line, and the fourth is the bass line. The lyrics are printed below the vocal line.



The name of God is praised, A -  
 That ve - ry low doth lie, And  
 May we God's name a - dore, Yea,

From ri - sing un - til set - ting sun, The name of God is praised, A -  
 He from the dust doth raise the poor Up from the ref - use heap, And  
 So let us sing and praise the Lord, May we God's name a - dore, Yea,

Til set - ting sun, A -  
 Doth raise the poor, And  
 And praise the Lord, He

From ri - sing un - til set - ting sun, The name of God is praised, A  
 He from the dust doth raise the poor Up from the ref - use heap, And  
 So let us sing and praise the Lord, May we God's name a - dore. Yea,

bove all na - tions, God is high, O'er heav'ns His glo - ry raised, O'er heav'ns His glo - ry raised.

sets them down a - mong the great, Their comp - 'ny now to keep, Their comp - 'ny now to keep.

bles - sed be the name of God, From now til ev - er - more, From now til e - ver - more.

# RELLYS' THIRD. P.M.

A Major James Relly, 1758.

"...and to bring them up out of that land unto a good land..." --Ex. 3:8

Roland Hutchinson, 1998.

1. Ca-naan prom-ised is be-fore; Come let us for-ward go,  
 Not the o-cean, nor its roar, Nor the E-gyp-tian foe,

May ob-struct, when God com-mands; His pow'r on our be-half he shows;  
 On we march at his com-mand, Nor dread the pow-er of our foes:

2. Seas di-vide be-fore our face, And stand up-on an heap;  
 Might-y wa-ters, by his grace, Shrink from the fear-ful deep:

May ob-struct, when God com-mands; His pow'r on our be-half he shows;  
 On we march at his com-mand, Nor dread the pow-er of our foes:

Move we for-ward to the land, Move we for-ward to the land, Where milk and ho-ney flows.

Move we for-ward, Move we for-ward to the land, Where milk and ho-ney flows.

Move we for-ward, move we for-ward to the land, Move we for-ward to the land, Where milk and ho-ney flows.

Move we for-ward, move we for-ward, move we for-ward to the land, Move we for-ward to the land, Where milk and ho-ney flows.

## LEONI. 6, 6, 8, 4.

Yigdal

G Minor Moses Maimonedes; Max Landsberg and Newton Mann, 1884; alt.

Arr. Meyer Lyon, 1770, alt.

1. Yig - dal e - lo - him chai v' - yish - ta - bach, nim - tza v' - ein eit el m' - tzi - u - to. E -  
 1. Ac - claim the liv - ing God, all pra - ses to God's name, who was and is and is to be, for - e'er the same. The

2. God's spi - rit free - ly flows, con - cealed yet with - out bound; God spoke of old in pro - phet's word; that word speaks still. Es -

3. God has e - ter - nal life im - plan - ted in the soul; God's love shall be our strength and stay, while a - ges roll. All

chad v' - ein ya - chid k' - yi - now chu - do, ne - lam v' - gam ein sof l' - ach - du - to.  
 one e - ter - nal God, be - fore what now ap - pears; the First, the Last: be - yond all thought through time - less years.

ta - blished is God's law, and change - less it shall stand, deep writ - ten on the hu - man heart, in ev - 'ry land.

praise the li - ving God! Ex - tol that hal - lowed name, who was, and is, and e - ver shall be still the same.

# GO DOWN, MOSES.

"Come, therefore, I will send you to Pharaoh..." --Ex. 3:10

A Minor

Spiritual, arr. B. H. Fink.

1. When Is - rael was in E - gypt land, Let my peo-ple go. go. Go down,  
Op - pressed so hard they could not stand, Let my peo-ple go. go. Go down,

2. "Thus sayeth the Lord," bold Mo - ses said, Let my peo-ple go. go. Go down,  
"If not, I'll smite your first - born dead," Let my peo-ple go. go. Go down,

3. No more shall they in bon - dage toil, Let my peo-ple go. go. Go down,  
Let them come out with E - gypt's spoil, Let my peo-ple go. go. Go down,

Mo - ses, way down in E - gypt land. Tell old Pha - raoh, Let my peo-ple go.

## ECHAD MI YODEA.

E Minor Traditional, adapted by B. H. Fink.

Who Knows One?

Arr. B. H. Fink.

%

1. O, who knows one? O, I know one. One is God o'er heav'n and earth, o'er heav'n and earth, o'er heav'n and earth, o'er heav'n and earth, o'er

D.S.\*

\*After each verse, repeat all previous numbers...  
 (so after Thirteen comes Twelve, then Eleven...)  
 ...then after Two, D.S.

heav'n and earth. God o-ver hea-ven and the earth. 2. O, who knows two? O, I know two. Two, the tab - lets of the law.

heav'n and earth. God o-ver hea-ven and the earth. 3. O, who knows three? O, I know three. Three, the fa - thers: pa - tri - archs.  
 4. O, who knows four? O, I know four. Four, the mo - thers: ma - tri - archs.

heav'n and earth. God o-ver hea-ven and the earth. 5. O, who knows five? O, I know five. Five, the books of the To - rah.  
 6. O, who knows six? O, I know six. Six, the or - ders of mish - nah.

7. O, who knows sev'n? O, I know sev'n. Sev - en days un - til Shab - bat.  
 8. O, who knows eight? O, I know eight. Eight, the days be - fore a bris.  
 9. O, who knows nine? O, I know nine. Nine, the months be - fore a birth.  
 10. O, who knows ten? O, I know ten. Ten com - mand - ments Mo - ses brought.  
 11. O, who knows e - lev'n? O, I know e - lev'n. 'Lev - en stars in Jo - seph's dream.  
 12. O, who knows twelve? O, I know twelve. Twelve, the tribes of Is - ra - el.  
 13. O, who knows thir - teen? O, I know thir - teen. Thir - teen at - tri - butes of God.

# CHAD GADYA.

*One Little Goat*

F Major Traditional.

Arr. B. H. Fink.

1. My fa - ther bought for two zu - zim: Chad gad - ya, Chad gad - ya! 2. Then came the cat and ate the goat my

1. My father bought for two zuzim:  
Chad gadya, Chad gadya.

2. Then came the cat  
and ate the goat  
my father bought...

3. Then came the dog  
and bit the cat  
that ate the goat  
my father bought...

4. Then came the stick  
and beat the dog  
that bit the cat  
that ate the goat  
my father bought...

5. Then came the fire  
and burned the stick  
that beat the dog  
that bit the cat  
that ate the goat  
my father bought...

6. Then came the water  
and quenched the fire  
that burned the stick that  
beat the dog that bit the  
cat that ate the goat  
my father bought...

7. Then came the ox  
and drank the water  
that quenched the fire  
that burned the stick that  
beat the dog that bit the

cat that ate the goat  
my father bought....

8. Then came the butcher  
and slew the ox  
that drank the water  
that quenched the fire  
that burned the stick  
that beat the dog  
that bit the cat  
that ate the goat  
my father bought...

9. Then came the angel of death  
and killed the butcher  
that slew the ox  
that drank the water  
that quenched the fire  
that burned the stick

that beat the dog  
that bit the cat  
that ate the goat  
my father bought...

10. Then came the Holy One,  
blessed be He!  
And destroyed the angel of death  
that killed the butcher  
that slew the ox  
that drank the water  
that quenched the fire  
that burned the stick  
that beat the dog  
that bit the cat  
that ate the goat  
My father bought...

*(The seder resumes here, after the singing is done. Fill the fourth cup of wine)*

Blessed are You, Eternal our God, Sovereign of the Universe,  
who creates the fruit of the vine.

*Baruch atah Adonai Eloheinu melech ha'olam borey piree hagafen.*

בָּרוּךְ אַתָּה אֲדוֹ-נֵי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

G Major

Ba - ruch a - tah A-do - nai, E - lo - he - nu, mel-ech ha' o - lam, Bo - rey pi - ree ha - ga - fen.

Blessed, are You, Adonai our God, Sovereign of the universe, for the vine and its fruit, and for the produce of the field, for the beautiful and spacious land which You gave to our ancestors as a heritage to eat of its fruit and to enjoy its goodness. Have mercy, Adonai our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar and Your Temple. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat of its fruit and enjoy of its goodness; may we bless You for it in holiness and purity. Grant us happiness on this Feast of Matzot; For You, Adonai, are good and beneficent to all, and we thank You for the land and the fruit of the vine. Blessed are You, Adonai for the land and the fruit of the vine.

*(Drink the fourth cup of wine)*





## GOLDEN STREETS. P.M.

"We are journeying unto the place." --Num. 10:29

A Major

J. L. Pickard, 1859.



1. There are an - gels hov - ring 'round, There are an - gels hov - ring 'round, There are an - gels, There are an - gels hov - ring 'round  
To bring our peo - ple home, To bring our peo - ple home, To bring, To bring our peo - ple home.



2. I am on my jour - ney home, I am on my jour - ney home, I am on, I am on my jour - ney home,  
To the New Je - ru - sa - lem, To the New Je - ru - sa - lem, To the New, To the New Je - ru - sa - lem.



3. We will see our loved ones there, We will see our loved ones there, We will see, We will see our loved ones there,  
In the New Je - ru - sa - lem, In the New Je - ru - sa - lem, In the New, In the New Je - ru - sa - lem.

