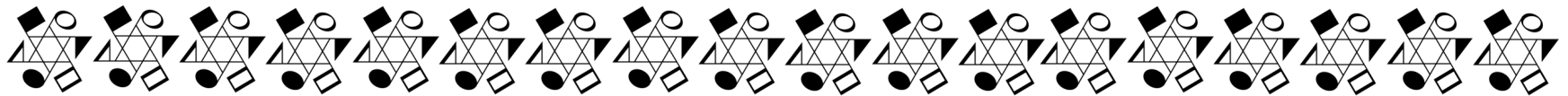


# A SHAPE NOTE HAGGADAH

2024 / 5784

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 seder follows a set series of steps, outlined on page 5. Seders also have roots in the Greek symposium, known for intellectual inquiry alongside debauchery: hence the “afikomen,” Greek for “that which comes after,” as well as the four cups of wine. During the Passover seder we celebrate the Exodus less as a historical event than 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, along with the symbolic foods on the seder plate and the pre-meal vegetable snacks (vegetables can be eaten after the blessing on page 8). Familiarize yourself with the special Passover dietary laws. Also, good seders can run long! It is not unusual for a seder to start at 6 or 7pm and still be going strong as it approaches midnight.

**SHAPE NOTE SINGING** is among the oldest ongoing Euro- and African-American musical traditions. For hundreds of years, people and communities have used shape notes to learn 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 sounds 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 again on the words. The melody is in the third (tenor) line of each score; the top (treble) line is a countermelody. Both tenor and treble are traditionally sung in multiple 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 Passover seder. It is not a script. Just like shape note singings, Passover seders are a living tradition that has never been fully written down, and perhaps never can be. Non-Jewish communities interested in hosting a seder are strongly encouraged to work with Jewish neighbors, near or far. A good seder includes improvisation, interruption, commentary, analysis, argument, and sometimes some supplementary texts. This Haggadah is taken from the traditional Ashkenazic (Central and Eastern European) Jewish text, with minimal alterations 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 groups including people who are unfamiliar with Hebrew, so Hebrew text has been kept to a minimum, and transliterations are provided whenever possible. The text that is smaller and indented is the editor’s suggestion for material that one might consider skipping, but all communities are free to make their own choices, omitting and adding text and commentary as they see fit.

*Special thanks to all the Jews, shape note singers, and Jewish shape note singers who have lent your material, time, and thought to this project.  
Cover art: original image by Robin Banerji.*

## THE PROMISED LAND. C.M.

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

F# Minor Samuel Stennet, 1787.

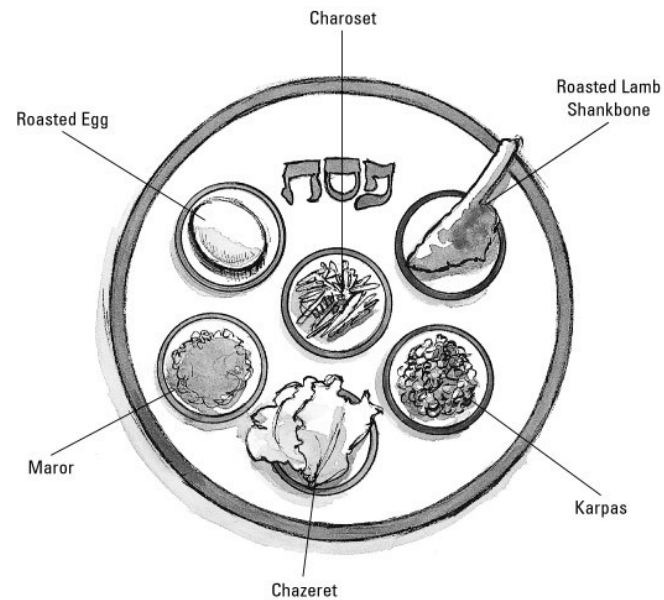
Arr. M. Durham, 1835.

1. On Jor-dan'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 ri-ses to my sight! Sweet fields ar-rayed in li-ving green, And riv-ers 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, LORD 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'tzee-vanu l'hadleek 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

### ORDER OF THE SEDER. L.M.

"One begins..." --Mishneh Torah, Leavened and Unleavened Bread 8:2

G Minor Traditional.

Arr. B. H. Fink, 2021.

*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.

*(Sing the settings of the prayers below on the opposing page,  
then drink the first cup of wine)*

Blessed are You, LORD 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-יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

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

*Baruch atah Adonai Eloheinu melech ha'olam, she-he-che-yanu, vi-kee-yi-  
manu, vi-hee-gee-yanu lazman hazeh.*

בָּרוּךְ אַתָּה אֲדוֹ-יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהַגִּיעְנוּ לְזֶמֶן הַזֶּה

# KIDDUSH AND SHEHECHEYAU.

G Major Traditional.

"We will recount your love through wine." --Shir HaShirim Rabbah 1:4:10

Arr. B. H. Fink, 2021.

1.

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

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

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

2.

lam, She-he-chey - a - nu, Vi-kee-yi - ma - nu, Vi-hee-gee - ya - nu laz - man ha - zeh.

lam, She-he-chey - a - nu, Vi-kee-yi - ma - nu, Vi-hee-gee - ya - nu laz - man ha - zeh.

lam, She-he-chey - a - nu, Vi-kee-yi - ma - nu, Vi-hee-gee - 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, LORD 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 אֲדוֹ-נֵי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאָדָמָה

## 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?

# THE FOUR QUESTIONS.

"So that the children will notice that something is unusual..." --Pesachim 115b:9

G Minor Traditional.

Arr. B. H. Fink, 2021.

[Intro] Ma nish-ta-na ha - lai - la ha-zeh mee - kol ha - le - lot, Mee - kol ha - le - lot, Ha - lai - la ha-zeh, ha -

[Q1] -chol ha-le-lot a - nu och-leen cha - metz u - mat - zah, Cha - metz u - mat - zah, Ha - lai - la ha-zeh, ha -  
 [Q2] -chol ha-le-lot a - nu och-leen she - ar yi - ra - kot, She - ar yi - ra - kot, Ha - lai - la ha-zeh, ha -

[Q3] -chol ha-le-lot ain a - nu mat-bee-leen a - fee - lu pa-am e - chat, A - fee - lu pa-am e - chat. Ha - lai - la ha-zeh, ha -  
 [Q4] -chol ha-le-lot a - nu och-leen bain yo - shveen u - ven mi-su - been, Bain yo - shveen u - ven mi-su - been. Ha - lai - la ha-zeh, ha -

lai - la ha-zeh mee - kol ha - le - lot? Ha - lai - la ha-zeh, ha - lai - la ha-zeh mee - kol ha - le - lot? Q1. She-bi-

lai - la ha-zeh ku - lo mat - zah? Ha - lai - la ha-zeh, ha - lai - la ha-zeh ku - lo mat - zah? Q2. She-bi-  
 lai - la ha-zeh ma - ror, ma - ror? Ha - lai - la ha-zeh, ha - lai - la ha-zeh ma - ror, ma - ror? Q3. She-bi-

lai - la ha-zeh she - tay fi - a - meem? Ha - lai - la ha-zeh, ha - lai - la ha-zeh she - tay fi - a - mim? Q4. She-bi-  
 lai - la ha-zeh ku - la - nu mi - su - been? Ha - lai - la ha-zeh, ha - lai - la ha-zeh ku - la - nu mi - su - been?

*(All respond)*

We were slaves to Pharaoh in Egypt, but the LORD 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 decrees, laws, and rules which the LORD our God has commanded us?” (Deuteronomy 6:20). Explain to him the laws of the Pesach: that “One does not conclude after the Paschal lamb with an *afikomen*” (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 the LORD 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 the LORD 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 the LORD 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 the LORD 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 worshipped 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 the LORD God of Israel—in olden times your ancestors, Terah, the father of Abraham and Nahor, lived beyond the Euphrates River and worshipped other gods. But 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, and to Isaac I gave Jacob and Esau. I gave Esau the hill country of Seir as his possession, while Jacob and his children went down to Egypt” (Joshua 24:2-4).

*(All respond)*

Blessed be God who keeps Your promise to Israel; blessed be God.

*(Continue with individuals reading passages aloud)*

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, ‘Know well that your offspring will be strangers in a land that is not their own, and they will be enslaved and oppressed for four hundred years; but I will punish the nation that enslaved them, and afterwards they shall go free 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 and continue reading.*

*Note that each of the following passages starts with a line of scripture, in bold, and then continues with commentary on various aspects of that line)*

**“My father was a fugitive Aramean. He went down to Egypt few in number and sojourned there; but there he became a great and very populous nation” (Deuteronomy 26:5).**

*“He went down to Egypt,”* compelled by divine decree.

*“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 the LORD your God has made you as numerous as the stars in the sky” (Deuteronomy 10:22).

*“There he became a great and very populous 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 16:7).

# 15

**“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 shrewdly with them lest they multiply, and, if we happen to be at war, they may join our enemies and fight against us and rise from the ground” (Exodus 1:10).

*“And afflicted us,”* as it is written: “So they set taskmasters over them in order to oppress them with forced labor; the people of Israel built Pithom and Raamses as store cities for Pharaoh” (Exodus 1:11).

*“They imposed hard labor upon us,”* as it is written: “They imposed back-breaking labor upon the people of Israel” (Exodus 1:11).

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

*“We cried to the LORD, 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 were groaning under the bondage and cried out; and their cry of help from the bondage reached God” (Exodus 2:23).

*“The LORD heard our cry,”* as it is written: “God heard their groaning; and God remembered the 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 looked upon the children of Israel, and God took notice of them” (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 1:22).

*“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 soul of am - pow'r and us grace, Thy pow'r and of grace are gone.  
 not a soul of am - pow'r and us grace, Thy The time and of Thy Thy are re - turn.

make thy tribes a of wond'rous in - 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.

# 17

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

*“The LORD 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 the LORD” (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 the LORD,” I and none other.

“Mighty hand” refers to the disease among the cattle, as it is written: “Behold the hand of the LORD 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 any deity ventured to go and take one nation from the midst of another by trials, miraculous signs and wonders, by war and with a mighty hand and outstretched arm and by awesome revelations, just as you saw the LORD 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* שִׁחִין
7. **Hail** *Ba-rad* בָּרָד
8. **Locusts** *Arbeh* אַרְבֵּה
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 the LORD laid upon the Egyptians, and the people revered the LORD and they believed in the LORD 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, followed by a piano accompaniment line, and then two more staves for the piano accompaniment. The music is in E minor and 4/4 time. The lyrics are printed below the vocal line.

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, similar to the first system. It continues the vocal line and piano accompaniment. The lyrics are printed below the vocal line.



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.

*[1.] 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

*[2.] 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

*[3.] 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

## DAYENU.

"Has anything as grand as this ever happened, or has its like ever been known?" --Deut. 4:32

D Major

Arr. B. H. Fink, 2021.

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, 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 the LORD, 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 the LORD 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, praise, laud, glorify, exalt, bless, raise high, and acclaim  
 the One who performed all these miracles for our ancestors and for us.

God brought 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 sing a new song before God!  
 Hallelujah!

# 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! Who 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! Who 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?

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Blessed are You, LORD 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, LORD 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, LORD, 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 אֱלֹ-הֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

## KIDDUSH.

*"From where do we derive that we drink four cups of wine at the Pesach [seder]?"*

*Rabbi Yohanan said: It corresponds to the four redemptions: 'I will take you out;' 'I will save you;'*

*'I will redeem you;' 'I will take you to me.'" --Torah Temimah on Torah, Exodus 6:6:1*

G Major    Traditional.

Arr. B. H. Fink, 2021.

Ba - ruch a - tah A-do - nai, E - lo - hei - 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, LORD 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 אֲדֹ-נֵי אֱלֹ-הֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְצִוִּינוּ  
עַל נְטִילַת יָדַיִם.

## MOTZI-MATZAH, Blessings for Bread and Matzah

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

Blessed are You, LORD 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 אֲדֹ-נֵי אֱלֹ-הֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ



Blessed are You, LORD 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.*

בָּרוּךְ אַתָּה אֲדוֹ-נֵי אֱלֹהֵי-הַיָּנוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת  
מַצָּה

*(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, LORD 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.*

בָּרוּךְ אַתָּה אֲדוֹ-נֵי אֱלֹהֵי-הַיָּנוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת  
מָרוֹר

*(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." --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 - joice, we'll re - joice, Then with all the hap - py throng, we'll re - joice. 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 - joice, we'll re - joice, And through all e - ter - ni - ty we'll re - joice.

## BAREICH, Grace After the Meal

*(Call)*

Let us all say grace.

*(Response)*

“Blessed be the name of the LORD 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, LORD 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, LORD, who sustains all.

We thank You, LORD our God, for having given a beautiful, good, and spacious land to our ancestors as a heritage; for having taken us out, LORD 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 statues 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, LORD 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 the LORD your God for the good land He has given you.” Blessed are You, LORD, for the land and the food.

Have mercy, LORD 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.

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Our God, tend and feed us; sustained and support us and relieve us. Speedily, LORD our God, grant us relief from all our troubles. LORD 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, LORD 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, LORD, who will rebuild Jerusalem in mercy. Amen.

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

*Baruch atah Adonai Eloheinu melech ha'olam borey piree hagafen. ברוך אתה אדון-ני אלו-הינו מלך העולם, בורא פרי הגפן.*

## KIDDUSH.

"...learn from it that Grace After Meals requires a cup of wine." --Pesachim 117b:20

G Major Traditional.

Arr. B. H. Fink, 2021.

Ba - ruch a - tah A-do - nai, E - lo - hei - 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 the LORD (from 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 אֱלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד.**

## ELIJAHU HANAVI.

*"The prophet Elijah...shall reconcile parents with children and children with their parents,  
so that, when I come, I do not strike the whole land with utter destruction." --Malachi 3:23-24*

A Minor

Arr. B. H. Fink, 2021.

Fine

First system of musical notation for 'Eliyah Hanavi'. It consists of four staves: three vocal staves (Soprano, Alto, Tenor) and one bass line. The music is in 3/4 time and A minor. The lyrics are: 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.

Second system of musical notation for 'Eliyah Hanavi'. It consists of four staves: three vocal staves and one bass line. The music is in 3/4 time and A minor. The lyrics are: Bim - hei - rah, bi - ya - me - nu, Ya - vo — Ei - lei - nu, Im Ma - shi - ach Ben Da - vid. The system includes first and second endings, marked with '1.' and '2.' above the staves. The word 'D.C.' is written at the end of the system.

## HALLEL, Praise

*(The selections on pages 38-44 are set to Psalms 113-118, the traditional liturgical texts for Hallel.  
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 73)*

Works of Wonder.....	37	Jefferson, set to Psalm 126.....	50
Living Hope, set to Psalm 113.....	38	Creation.....	51
Federal Street, set to Psalm 114.....	40	Sweet Canaan.....	52
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## WORKS OF WONDER.

*"In Your great triumph You break Your opponents..." --Ex. 15:7*

A Minor Exodus 15.

Arr. Doron Henkin, 1998.

1. By the pow - er of you might-y hands, you have drawn us to your moun-tains, you have brought us this de-liv-er-ance, safe from ev' - ry foe.

2. Who is like you in your splen-dor? Who is like you, God of won - der? Who is like you, source of mi-ra-cles? You, our on - ly God!

*Mee cha - mo - cha, Mee cha - mo - cha, Mee cha mo cha, Mee cha mo cha, Mee cha mo cha, Mee cha mo cha B'el eem a - do - noy.*

I'll sing to the Lord for works of won - der, for deeds of strength and guid - ing love.

I'll sing to the Lord for works of won - der, for deeds of strength and guid - ing love.

*No - ra teh-hee - loat O - seh feh - leh, No - ra teh-hee - loat O - seh feh - leh.*

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# 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, with lyrics. The second staff is the alto line, the third is the tenor line, and the fourth is the bass line. The music is written in a simple, hymn-like style with a key signature of one sharp (F#) and a 4/4 time signature.

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, with lyrics. The second staff is the alto line, the third is the tenor line, and the fourth is the bass line. The music continues in the same style as the first system.

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,  
 He from the dust doth raise the poor  
 So let us sing and praise the Lord,

The name of God is praised, A -  
 Up from the ref - use heap, And  
 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,

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

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

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

# FEDERAL STREET. L.M.

*"What alarmed you, O sea, that you fled...?" --Ps. 114:5*

Ab Major Psalm 114; Isaac Watts, 1712.

H. K. Oliver, 1832.

1. When Isr 'el, freed from Phar - aoh's hand, Left the proud ty - rant and his land,  
 2. A - cross the deep their jour - ney lay; The deep div - ides to make them way;

3. The moun-tains shook like fright - ed sheep, Like lambs the lit - tle hill - ocks leapy;  
 4. What pow'r could make the deep div - ide? Make Jor - dan back - ward roll his tide?

5. Let ev - 'ry moun - tain, ev - 'ry flood, Re - tire and know th' ap - proach - ing God,  
 6. He thun - ders, and all nat - ure mourns; The rock to stand - ing pools he turns;

The tribes with cheer - ful hom - age own Their King, and Ju - dah was his throne.  
 Jor - dan be - held their march, and fled With back-ward cur - rent to his head.

Not Si - nai on her base could stand, Con - scious of sov - 'reign pow'r at hand.  
 Why did ye leap, ye lit - tle hills? And whence the fright that Si - nai feels?

The King of Isr - 'el: see him here; Trem - ble, thou earth, a - dore and fear.  
 Flints spring with foun - tains at his word, And fires and seas con - fess the Lord.

## PROSPECT. L.M.

C Major Psalm 115; Isaac Watts, 1712.

*"The Lord is mindful of us." --Ps. 115:12*

Graham, 1835; treble by B. H. Fink, 2023.

1. Not to our - selves, who are but dust, Not to our - selves is glo - ry due,  
 2. Shine forth in all thy dread - ful name; Why should a heath - en's haught - y tongue  
 3. The God we serve main - tains His throne A - bove the clouds, bey - ond the skies;

4. But the vain i - dols they a - dore Are sense - less shapes of stone and wood;  
 5. With eyes and ears they carve their head; Deaf are their ears, their eyes are blind;  
 6. Their feet were ne - ver made to move, Nor hands to save when mor - tals pray;

7. O Isr - 'el! make the Lord thy hope, Thy help, thy ref - uge, and thy rest;  
 8. The dead no more can speak thy praise, They dwell in sil - ence and the grave;

E - ter - nal God, thou on - ly just, Thou on - ly gra - cious, wise, and true.  
 In - sult us, and, thou to raise - our shame, Say, "Where's the God you've served so long?"  
 Through all the earth His wil is done; He knows our groans, He hears our cries.

At best a mass of glitt - 'ring ore, A sil - ver saint or gol - den god.  
 In vain are cost - ly off - 'rings made, And vows are scat - tered in the wind.  
 Mor - tals that pay them fear or love Seem to be blind and deaf as they.

The Lord shall build thy ru - ins up, And bless the peo - ple and the priest.  
 But we shall live to sing Thy grace, And tell the world Thy pow'r to save.

FAIRFIELD. C.M.

A Minor Psalm 116; Isaac Watts, 1719.

"O Lord, save my life!" --Ps. 116:4

Hitchcock.

1. I love the Lord; He heard my cries, And pit - ied ev - 'ry groan; Long as I live, when trou - bles rise, I'll  
 2. I love the Lord; He bowed his ear, And chased my griefs a - way; O let my heart no more des - pair, While  
 3. My flesh de - clined, my spir - its fell, And I drew near the dead; While in - ward pangs and fears of hell Per -  
 4. "My God," I cried, "thy ser - vant save, Thou ev - er good and just; Thy pow'r can res - cue from the grave, Thy

5. The Lord be - held me sore dis - tressed, He bid my pains re - move; Re - turn, my soul, to God thy rest, For  
 6. My God hath saved my soul from death, And tried my fall - ing - tears; Now to his praise I'll spend my breath, And  
 7. What shall I ren - der to my God For all his kind - ness shown? My feet shall vis - it Thine a - bode, My  
 8. A - mong the court that fills\* Thine house My off - 'rings shall be paid; There shall my zeal per - form the vows My  
*\*changed from "saints that fill"*

9. How much is mer - cy thy de - light, Thou ev - er bless - ed God! How dear they ser - vants in Thy sight! How  
 10. How hap - py all Thy ser - vants are! How great thy grace to me! My life, which Thou hast made Thy care, Lord  
 11. Now I am Thine, for ev - er Thine, Nor shall my pur - pose move; Thy hand hath loosed my bonds of pain, And  
 12. Here in Thy courts I leave my vow, And Thy rich grace re - cord; Wit - ness, ye hosts\*, who hear me now, If  
*\*changed from "saints"*

has - ten to His throne; Long as I live, when trou - bles rise, I'll has - ten to His throne. throne.  
 I have breath to pray; O let my heart no more des - pair, While I have breath to pray! pray!  
 plexed my wake - ful head; While in - ward pangs and fears of hell Per - plexed my wake - ful head. head.  
 pow'r is all my trust; Thy pow'r can res - cue from the grave, Thy pow'r is all my trust." trust."

thou hast known His love; Re - turn, my soul, to God thy rest, For thou hast known His love. love.  
 my re - main - ing years; Now to his praise I'll spend my breath, And my re - main - ing years. years.  
 songs ad - dress Thy throne; My feet shall vis - it Thine a - bode, My songs ad - dress Thy throne. throne.  
 soul in an - guish made; There shall my zeal per - form the vows My soul in an - guish made. made.

pre - cious is their blood! How dear Thy ser - vants in Thy sight! How pre - cious is their blood! blood!  
 I de - vote to Thee; My life, which Thou hast made Thy care, Lord, I de - vote to Thee. Thee.  
 bound me with Thy love; Thy hand hath loosed my bonds of pain, And bound me with Thy love. love.  
 I for - sake the Lord; Wit - ness, ye hosts\*, who hear me now, If I for - sake the Lord. Lord.  
*\*changed from "saints"*

# MARCHING TO ZION. S.M. & Chorus

"Great is His steadfast love toward us." --Ps. 117:2

G Major Psalm 117; Isaac Watts, 1719.

Robert Lowry, 1867.

1. Thy name, Al - might - y Lord, Shall sound through dis - tant lands, Great is Thy grace, and sure Thy word, Great is Thy grace, and sure Thy word; Thy truth, Thy truth for -  
 2. Far be Thine hon - or spread, And long Thy praise en - dure, Till morn - ing light and ev - 'ning shade, Till morn - ing light and ev - 'ning shade Shall be, shall be ex -

1. Thy name, Al - might - y Lord, Shall sound through dis - tant lands, Great is Thy grace, and sure Thy word, Great is Thy grace, and sure Thy word; Thy truth for -  
 2. Far be Thine hon - or spread, And long Thy praise en - dure, Till morn - ing light and ev - 'ning shade, Till morn - ing light and ev - 'ning shade Shall be ex -

1. Thy name, Al - might - y Lord, Shall sound through dis - tant lands, Great is Thy grace, and sure Thy word, Great is Thy grace, and sure Thy word; Thy truth for -  
 2. Far be Thine hon - or spread, And long Thy praise en - dure, Till morn - ing light and ev - 'ning shade, Till morn - ing light and ev - 'ning shade Shall be ex -

1. Thy name, Al - might - y Lord, Shall sound through dis - tant lands, Great is Thy grace, and sure Thy word, Great is Thy grace, and sure Thy word; Thy truth, Thy truth for -  
 2. Far be Thine hon - or spread, And long Thy praise en - dure, Till morn - ing light and ev - 'ning shade, Till morn - ing light and ev - 'ning shade Shall be, shall be ex -

11

ev - er stands, for - ev - er stands. We're march - ing on to Zi - on, Beau - ti - ful, beau - ti - ful Zi - on; We're march - ing up - ward to Zi - on, Zi - on, the beau - ti - ful cit - y of God.  
 changed no more, ex - changed no more.

ev - er stands, Thy truth for - ev - er stands. We're march - ing to Zi - on, Beau - ti - ful, beau - ti - ful Zi - on; We're march - ing up - ward to Zi - on, The beau - ti - ful cit - y of God.  
 changed no more, Shall be ex - changed no more.

ev - er stands, Thy truth for - ev - er stands. We're march - ing to Zi - on, Beau - ti - ful, beau - ti - ful Zi - on; We're march - ing up - ward to Zi - on, The beau - ti - ful cit - y of God.  
 changed no more, Shall be ex - changed no more.

ev - er stands, for - ev - er stands. We're march - ing on to Zi - on, Beau - ti - ful, beau - ti - ful Zi - on; We're march - ing up - ward to Zi - on, Zi - on, the beau - ti - ful cit - y of God.  
 changed no more, ex - changed no more.

## PHOEBUS. C.M.D.

*"His steadfast love is eternal." --Ps. 118:1*

F# Minor Psalm 118; Scottish Metrical Psalter, 1650, alt.

William Billings, 1770.

1. O praise the Lord, for He is good; His mer - cy will pre - vail. Let those that fear the Lord now say, His mer - cy will not fail. In my dis - tress, I called on  
 2. The might - y Lord is on my side, I will not be a - fraid; Let men do what they will to me, I shall not be dis - may'd. The na - tions, join - ing all in

3. They pressed me hard, that I might fall, but my Lord came for me. God my sal - va - tion has be - come, my strength and song is He. The Lord's right hand tri - umph - ant  
 4. O set ye op - en un - to me the gates of right - eous - ness; Then will I en - ter in - to them, and I the Lord will bless. That stone is made head cor - ner -

5. This is the day the Lord has made, Re - joice tri - umph - and - ly. Save now, this day, O Lord; I pray, send us pros - per - i - ty. The Lord is God; He made us  
 6. Bless'd be the One who in God's name comes forth for us to save: Bind ye un - to the al - tar's horns The sac - ri - fice we gave. Thou art my God, I'll Thee ex -

God; the Lord He ans - wer'd me: He set me in a wond - rous place; He set me in a wond - rous place, And made my trou - bles flee.  
 one, did com - pass me a - bout: But in the Lord's most ho - ly name, But in the Lord's most ho - ly name, I shall them all root out.

is, He doth us vict - ry give; I shall pro - claim the works of God, I shall pro - claim the works of God; I shall not die but live.  
 stone, which build - ers did des - pise: This is the do - ing of the Lord, This is the do - ing of the Lord, and wond - 'rous in our eyes.

free; All na - tions fear His might; Let all the tribes of Isr' - el praise, Let all the tribes of Isr - 'el praise The One who gives us light.  
 alt; my God, I will Thee praise. Give thanks to God, for He is good, Give thanks to God, for He is good: His mer - cy lasts al - ways,



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

Yigdal

G Minor Moses Maimonides; 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. Ex - alt the liv - ing God, all prai - ses to God's name, who was and is and e'er will be un - changed, the same. The

2. God's spi - rit free - ly flows, by time and form un - bound; God spoke of old through To - rah's word, through pro - phets' sound. Un -

3. God will Mes - si - ah send to us at end of days; Re - demp - tion God will give to all who wait and praise. The

chad v' - ein ya - chid k' - yi - else chu - do, ne - lam v' - gam ein sof l' - ach - du - to.  
 one e - ter - nal God be - fore all else ap - pears: the First, the Last: bey - ond all thought, bey - ond the years.

chang - ing is God's law; God jud - ges ev - 'ry heart; God knows all sec - rets, knows the end be - fore the start.

dead God will re - vive: God's kind - ness we pro - claim; O bless - ed be, for - ev - er more, God's ho - ly name.

# 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,

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:

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.

## 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 bottom staff is the bass line. 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 bottom staff is the bass line. The key signature and time signature remain the same as in the first system. The lyrics continue with the story of the Israelites' victory over the Egyptians.

## 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 & 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 - sieg'd 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 - fence; 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. He passed the tents of

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. He passed the tents of

The first system of the musical score consists of four staves. The top staff is the vocal line in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. The second and third staves are piano accompaniment in treble clef. The bottom staff is the bass line in bass clef. The lyrics are written below the vocal line. The music features a mix of quarter, eighth, and sixteenth notes, with some rests and repeat signs.

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

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 also consists of four staves, following the same layout as the first system. The lyrics are written below the vocal line. The music continues with similar rhythmic patterns and includes repeat signs at the end of the system.

## 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.

## CREATION. S.M.

*"For in the exodus from Egypt itself there is a sign and wonder  
referring to the Creation..." --Ramban on Exodus 34:21:1*

Bb Major Psalm 117; Isaac Watts, 1719.

Arr. from Franz Josef Haydn, 1798.

1. From all that dwell be - low the skies, Let the Cre - a - tor's praise a - rise. Let the Re - deem - er's name be sung,

2. E - ter - nal are Thy mer - cies Lord; E - ter - nal truth at - tends Thy word; Thy praise shall sound from shore to shore,

The first system of the musical score consists of four staves. The top staff is the vocal line, followed by two piano accompaniment staves (treble and bass clef), and a final bass line. The music is in B-flat major and 3/8 time. The lyrics are printed below the vocal staff.

15  
Through ev - 'ry land, by ev - 'ry tongue, Let the Re - deem - er's name be sung, Through ev - 'ry land, by ev - 'ry tongue.

Till suns shall rise and set no more. Thy praise shall sound from shore to shore, Till suns shall rise and set no more.

The second system of the musical score also consists of four staves, continuing the vocal line and piano accompaniment from the first system. The number '15' is written above the first staff. The lyrics are printed below the vocal staff.

## 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 staff is the vocal line for the second verse. The bottom staff is the piano accompaniment. The key signature is one flat (Bb) and the time signature is 2/4. The music features a simple melody with a repeat sign at the end of each line.

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 staff is the vocal line with lyrics. The bottom staff is the piano accompaniment. The key signature is one flat (Bb) and the time signature is 2/4. The music features a simple melody with a repeat sign at the end of each line.



## 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 -  
 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.

# 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.

## GOLDEN STREETS. P.M.

A Major

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

J. L. Pickard, 1859.

1. 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.

2. 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.

## LONG SOUGHT HOME. C.M.

C Major Anonymus, ca. 1600.

*"...the Torah did not find it necessary to explicitly link its objectives to the existence of the the world to come, but adduces episodes which confirm it beyond a doubt." --Derashot HaRan 1:53*

William Bobo, 1847.

1. Je - ru - sa - lem! my hap - py home! O how I long for thee! Home, sweet home, my long-sought home, My home, Je - ru - sa - lem.\*  
When will my sor - rows have an end? Thy joys when shall I see? \*changed from "in heav'n above"

2. Thy walls are all of pre - cious stones, Most glor - ious to be - hold! Home, sweet home, my long-sought home, My home, Je - ru - sa - lem.\*  
Thy gates are rich - ly set with pearl, Thy streets are paved with gold. \*changed from "in heav'n above"

3. My friends, I bid you all a - dieu; I leave you in God's care; Home, sweet home, my long-sought home, My home, Je - ru - sa - lem.\*  
And if I here no more see you, Go on; I'll meet you there. \*changed from "in heav'n above"

# 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 bottom staff is the bass line, starting with a bass clef, the same key signature and time signature, and containing the lyrics: "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, continuing the lyrics: "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 bottom staff is the bass line, continuing the accompaniment.

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

This system contains the first two staves of the musical score. The top staff is the vocal line with lyrics. The bottom staff is the piano accompaniment. The key signature is G major (one sharp) and the time signature is 4/4. 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".

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

This system contains the second two staves of the musical score. The top staff is the vocal line with lyrics. The bottom staff is the piano accompaniment. The key signature is G major (one sharp) and the time signature is 4/4. 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".

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

Detailed description: This system contains 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 bottom 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

Detailed description: This system contains four staves. The top staff is a vocal line in treble clef with a key signature of two sharps. 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 bottom 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

The first system of the musical score consists of four staves. The top two staves are vocal lines, and the bottom two are piano accompaniment. The music is in G major and 4/4 time. The lyrics are: "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 piano accompaniment features a steady bass line and chords that support the vocal melody.

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,

The second system of the musical score also consists of four staves. The top two staves are vocal lines, and the bottom two are piano accompaniment. The music continues in G major and 4/4 time. The lyrics 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 a consistent rhythmic pattern, providing harmonic support for the vocal lines.

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 treble clef, one alto clef). The bottom two staves are piano accompaniment in G major (one treble clef, one bass clef). The lyrics are: "And the child - ren of Is - rael pass'd through on dry land." for the first two staves, and "And Phar - oah, the king, at - tempt-ed to pur-sue," for the last two staves.

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 (one treble clef, one alto clef). The bottom two staves are piano accompaniment in G major (one treble clef, one bass clef). 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" for 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" for the last two staves.

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!"

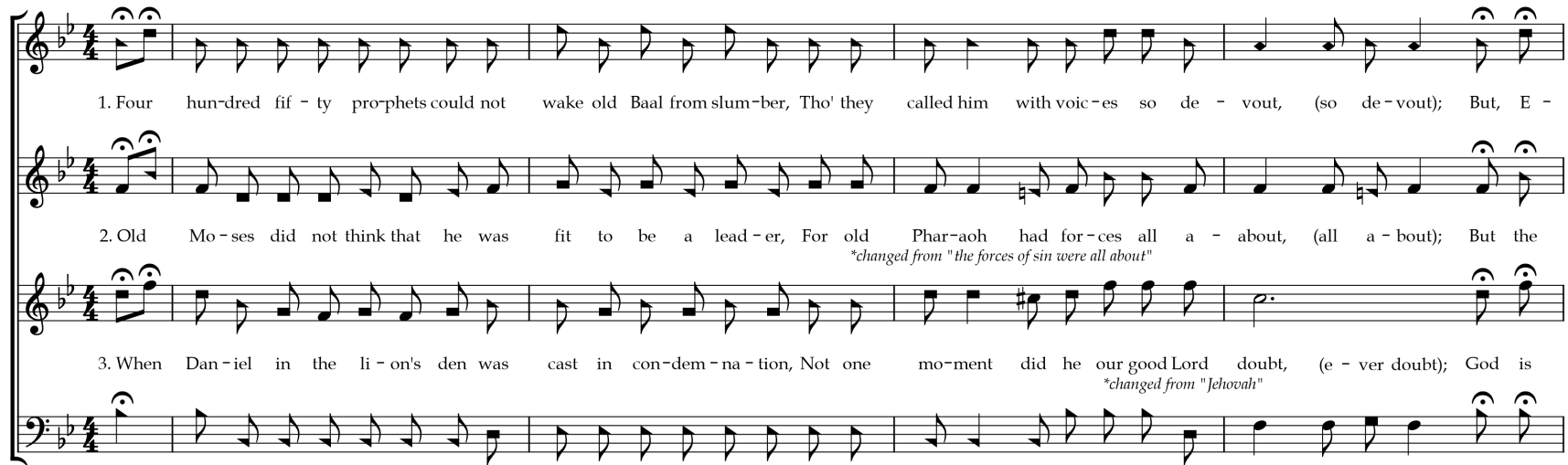
Glo - ry and ho - nor, pow - er and bless - ing, Be un - to his name for - ev - er and ev - er!"

# GOD WILL BRING HIS PEOPLE OUT.

"You shall soon see what I will do to Pharaoh..." --Ex. 6:1

Bb Major O. A. Parris.

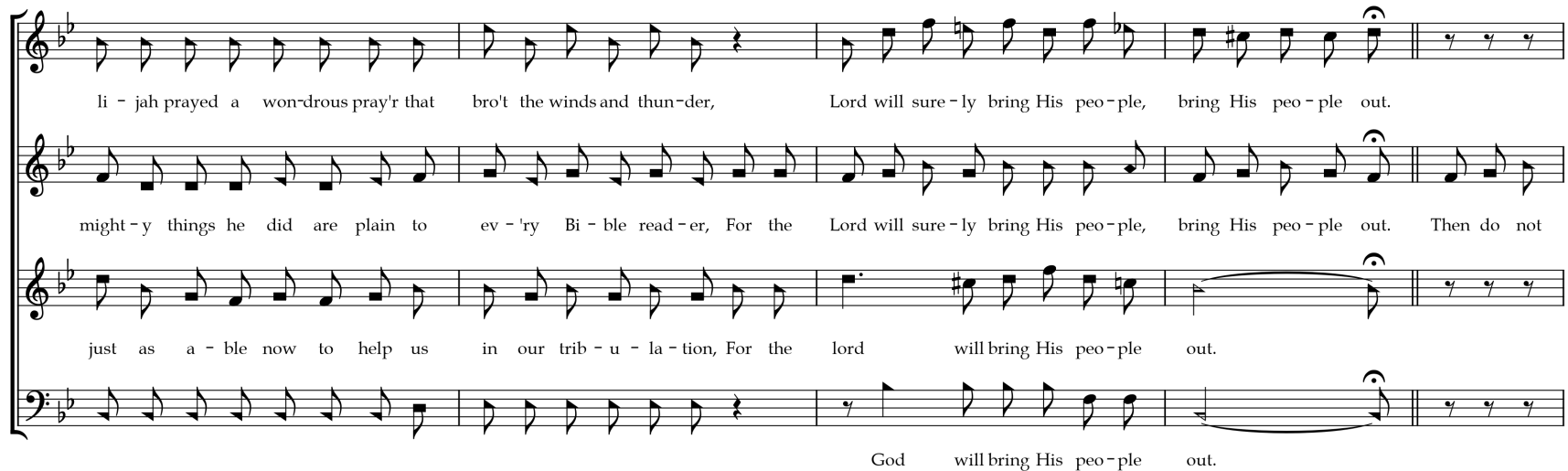
O. A. Parris, 1942.



1. Four hun-dred fif - ty pro-phets could not wake old Baal from slum-ber, Tho' they called him with voic-es so de - vout, (so de - vout); But, E -

2. Old Mo-ses did not think that he was fit to be a lead-er, For old Phar-aoh had for-ces all a - about, (all a - bout); But the  
*\*changed from "the forces of sin were all about"*

3. When Dan-iel in the li-on's den was cast in con-dem-na-tion, Not one mo-ment did he our good Lord doubt, (e - ver doubt); God is  
*\*changed from "Jehovah"*



li - jah prayed a won-drous pray'r that bro't the winds and thun-der, Lord will sure-ly bring His peo-ple, bring His peo-ple out.

might - y things he did are plain to ev - ry Bi - ble read - er, For the Lord will sure-ly bring His peo-ple, bring His peo-ple out. Then do not

just as a - ble now to help us in our trib - u - la - tion, For the lord will bring His peo-ple out.

God will bring His peo-ple out.



But fol-low the Sav-iour tho' the storm - clouds dark-ly may gath - er, God our won-der-ful Lead-er each foe will quick-ly rout;  
*\*changed from "Christ"*

fear tho' storm-clouds dark-ly may gath - er, God our won-der-ful Lead-er ev-er-y foe will quick-ly rout; Oh, let us  
*\*changed from "Christ"*

But fol-low the Sav-ior tho' the storm - clouds dark-ly may gath - er, Our God, our Lead-er, each foe will rout;  
*\*changed from "Jesus"*

But fol-low the Sav-ior tho' the storm - clouds dark - ly ga - ther, God our Lead-er ev - 'ry foe will rout;  
*\*changed from "Christ"*

Oh, praise Him, yes, praise Him, through the shad-ows and sun-shine, God will sure-ly bring His peo-ple, bring his peo-ple out.

praise Him through the shad-ows and sun - shine, God will sure-ly bring His peo-ple, bring His peo-ple out.

Oh, praise Him, yes, praise Him, through the shad-ows and sun-shine God will bring his peo-ple out.

Oh, praise Him, yes, praise Him, through the sun - shine, God will bring His peo-ple out.

# GO DOWN, MOSES.

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

A Minor

African American 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

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

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


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

# ECHAD MI YODEA.

*Who Knows One?*

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

Arr. B. H. Fink, 2021.


1. 

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  
 2. O, who knows two? O, I know two.

3. O, who knows three? O, I know three. One is God o'er heav'n and earth, o'er heav'n and earth, o'er heav'n and earth, o'er  
 4. O, who knows four? O, I know four.

5. O, who knows five? O, I know five. One is God o'er heav'n and earth, o'er heav'n and earth, o'er heav'n and earth, o'er  
 6. O, who knows six? O, I know six.

7. O, who knows sev'n? O, I know sev'n.  
 8. O, who knows eight? O, I know eight.  
 9. O, who knows nine? O, I know nine.  
 10. O, who knows ten? O, I know ten.  
 11. O, who knows e - lev'n? O, I know e - lev'n.  
 12. O, who knows twelve? O, I know twelve.  
 13. O, who knows thir - teen? O, I know thir - teen.

*Fine* 

heav'n and earth, o'er heav'n and earth. God o - ver hea - ven and the earth. Two, the tab - lets of the law.

heav'n and earth, o'er heav'n and earth. God o - ver hea - ven and the earth. Three, the fa - thers: pa - tri - archs.  
 Four, the mo - thers: ma - tri - archs.

heav'n and earth, o'er heav'n and earth. God o - ver hea - ven and the earth. Five, the books of the To - rah.  
 Six, the or - ders of mish - nah.

Sev - en days un - til Shab - bat.  
 Eight, the days be - fore a bris.  
 Nine, the months be - fore a birth.  
 Ten com - mand - ments Mo - ses brought.  
 'Lev - en stars in Jo - seph's dream.  
 Twelve, the tribes of Is - ra - el.  
 Thir - teen at - tri - butes of God.

2. - 13. Repeat all previous numbers each time, then D.S. al Fine

# CHAD GADYA.

*One Little Goat*

F Major Traditional.

Arr. B. H. Fink.

§ Fine D.S. al Fine

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 3. Then...

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. Fill the fourth cup of wine, but wait to drink until finishing the blessing at the bottom of the page)*

Blessed are You, LORD 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.*

## KIDDUSH.

*"And the distributors of charity should not give a poor person less than four cups of wine for the Festival meal of Passover night." --Pesachim 99b:1*

G Major Traditional.

Arr. B. H. Fink, 2021.

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

Blessed, are You, LORD 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, LORD 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, LORD, are good and beneficent to all, and we thank You for the land and the fruit of the vine. Blessed are You, LORD, for the land and the fruit of the vine.

*(Drink the fourth cup of wine)*

## NEVER PART AGAIN. C.M. &amp; Chorus

*"Even so will the Lord of Hosts shield Jerusalem..." --Isaiah 31:5*

G Major

New Harp of Columbia, 1848.

The first system of the musical score consists of four staves. The top staff is the vocal line, starting with a double bar line and a repeat sign. It contains the lyrics: "1. Je - ru - sa - lem! my hap - py home! Name ev - er dear to me! We're mar - ching through Im - man - uel's ground; We soon shall hear the wel - come trum - pet's sound." The second staff is the piano accompaniment for the first vocal line. The third staff continues the vocal line with the lyrics: "D.S. then we shall to - ge - ther\* dwell, And nev - er part a - gain." followed by a footnote: "\*changed from 'with Jesus'". The fourth staff is the piano accompaniment for the second vocal line. The system ends with a double bar line and a repeat sign.

1. Je - ru - sa - lem! my hap - py home! Name ev - er dear to me! We're mar - ching through Im - man - uel's ground; We soon shall hear the wel - come trum - pet's sound.  
 When shall my la - bors have an end, In joy, and peace, and thee?

D.S. then we shall to - ge - ther\* dwell, And nev - er part a - gain.  
 \*changed from "with Jesus"

2. Oh, when, thou ci - ty of my God, Shall I thy courts as - cend? We're mar - ching through Im - man - uel's ground; We soon shall hear the wel - come trum - pet's sound.  
 Where con - gre - ga - tions ne'er break up And Sab - baths have no end?

The second system of the musical score consists of four staves. The top staff is the vocal line, starting with a double bar line and a repeat sign. It contains the lyrics: "Oh, then we shall to - ge - ther\* dwell, And nev - er part a - gain. What! nev - er part a - gain? No, nev - er part a - gain, No, nev - er part a - gain, No, nev - er part a - gain. Oh," followed by a footnote: "\*changed from 'with Jesus'". The second staff is the piano accompaniment for the first vocal line. The third staff continues the vocal line with the lyrics: "Oh, then we shall to - ge - ther\* dwell, And nev - er part a - gain. What! nev - er part a - gain? No, nev - er part a - gain, No, nev - er part a - gain, No, nev - er part a - gain. Oh," followed by a footnote: "\*changed from 'with Jesus'". The fourth staff is the piano accompaniment for the second vocal line. The system ends with a double bar line and a repeat sign.

Oh, then we shall to - ge - ther\* dwell, And nev - er part a - gain. What! nev - er part a - gain? No, nev - er part a - gain, No, nev - er part a - gain, No, nev - er part a - gain. Oh,  
 \*changed from "with Jesus"

Oh, then we shall to - ge - ther\* dwell, And nev - er part a - gain. What! nev - er part a - gain? No, nev - er part a - gain, No, nev - er part a - gain, No, nev - er part a - gain. Oh,  
 \*changed from "with Jesus"

## NIRTZAH, Conclusion

The seder now concludes, complete in all laws and ordinances.  
Just as we were privileged to arrange it tonight, so may we be granted to perform it again.  
O Pure One who dwells in the heights above, establish us as a countless people once again,  
Speedily guide the plants of your vineyard, as a redeemed people, unto Zion with joyful song.

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם

*Lishana Ha-ba-ah Bi-yerushalayim*

**NEXT YEAR IN JERUSALEM**

**Next year, may we all dwell in peace!**