

SEVENTH NIGHT OF PASSOVER

שביעי פסח

SHEVI' I PESACH

RITUAL CROSSING OF THE RED SEA



A NIGHT OF STUDY AND CELEBRATION

***A JOURNEY OF CROSSING
FROM SLAVERY TO CELEBRATION***

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| שְׁבִיעֵי פֶּסַח SHEVI' PESACH - THE SEVENTH NIGHT OF PASSOVER A RITUAL LITURGY PROGRAM GUIDE FOR CROSSING THE RED SEA |
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GUIDELINES FOR LEADERS

A PROGRAM RESOURCE FOR TELLING THE TALE

This program resource is designed as a script to facilitate a “mythic re-enactment” of the Biblical story of the Crossing of the Red Sea. Everyone is given a copy of this resource (without these “Guidelines for Leaders”), and there are two group leaders – one facilitating the reading of the texts and group participation, the other leading the music. With appropriate introduction, participants are invited into a re-telling the story of the Red Sea, as if they themselves are engaged in the process of crossing the Red Sea, not literally but certainly metaphorically.

Although at times I use the terms liturgy, liturgical resource and program resource inter-changeably to describe this script, what I have created here can also be thought of as a Haggadah, a telling of the tale of the Crossing of the Red Sea. However, since Haggadah has specific connotations of Seder and ritual foods, and this *Shevi'i Pesach* program does not require any symbolic foods nor sitting around a table eating a meal, I have chosen to see this program resource as a liturgical program guide whose function is **to facilitate a night of multi-modality teaching about the Crossing the Red Sea using study, discussion, song, ritual, meditative reflection and group celebration.** However, I am choosing this to be considered in the ARC “Original Programming” category.

WHAT IS “MYTHIC RE-ENACTMENT”?

This notion of “mythic re-enactment” is based upon the work of a number of contemporary teachers including Joseph Campbell, Jean Houston and Robert Bly, among others. In different ways, each of these creative scholars pioneered methods of exploring ancient myths in a contemporary context. In looking at Torah and Midrash, through the lens of mythic understanding, it is possible to discover in the ancient stories a model, a paradigm, for seeing the deeper patterns of spiritual evolution unfold in our own lives.

The idea of mythic re-enactment of an ancient tale is fully consonant with what we learn at the Passover Seder: *hayav adam lirot et atzmo k'ilu who yatzah mi-Mitzraim* - ‘it is incumbent upon each person to see one’s self as if they themselves had left Egypt’. This notion suggests that each time we re-tell the story of the Exodus, and (hence) the subsequent Crossing of the Red Sea, we are invited to find personal, contemporary spiritual connection and meaning for our own lives.

When applied to *Kriyat Yam Suf*, a contemporary approach to myth, in the tradition of C.G. Jung, Joseph Campbell and others, invites each of us to find a connection between our story, the reality of our lives as lived at this time, and the “greater story”, the mythic tale of a motley nation of freed slaves heading into the unknown, trusting only in spiritual source, a God who is guiding their movements. And, as Jean Houston teaches, when we find our own story reflected in the greater story of the

ancient myths, we live our lives more fully with a sense of deeper meaning, passion, vitality and inspiration.

STAGES OF THE MYTHIC JOURNEY

In preparing this liturgical resource, the question I asked was: how could a night of study and reflection help each individual find personal meaning in the texts and traditions of *Kriyat Yam Suf*? To help answer this question, I had to first find a structure that would enhance the process of “meaning making” as we entered the lush and diverse mythic legacy of Rabbinic tradition.

In his epic study, *The Hero With A Thousand Faces*, Joseph Campbell presents an exploration of myth across the vast expanse of time and history. He documents and demonstrates what he calls the stages of “The Hero’s Journey”. On the path towards spiritual wholeness, there are specific identifiable stages of the journey of the individual spiritual life. At each stage, there are different inner and outer challenges all leading towards the final goal of deeper connection with the source, with God, with spirit.

To fully ground this night of study in traditional text, I first began with selections of Torah found in Exodus 12-15, and then explored a wide variety of Rabbinic Midrash. Using Campbell’s notion of a “Hero’s Journey”, I choose to divide the myth of the Crossing of the Red Sea into four stages, representing specific transitional points along the journey of spiritual evolution. Those stages are:

- I. THE PLACE OF LEAVE-TAKING**
- II. ON THE VERGE OF CROSSING**
- III. SURRENDER INTO THE DEPTHS; AND,**
- IV. THE PLACE OF CELEBRATION AND RENEWAL**

Using this four-fold structure, this liturgical resource presents textual passages from Torah and Midrash, specific songs highlighting themes found in the text, and guidelines for individual and group processes which connect traditional text and inner experience. Each set of texts is used to evoke specific reflections on these various stages of the mythic journey.

ROOM SET UP

This liturgy is designed to allow optimal participation and interaction. This can be enhanced by attention to room set up and specific props which support the story line.

Pages 8-10 of the program guide introduce the historical/Biblical context for the crossing of the Red Sea, according to *Mekhilta B’Shlakh*. This information is presented as a news report, with a newscaster sitting at a desk using a large map and chart to delineate the wanderings of Israelites through the Sinai desert.

Secondly, if room size permits, a large red tapestry or tablecloth is placed on the floor at the front of in the middle of the room. If at all possible, depending on the

space and on the type of congregation, participants are asked to get up and literally cross the Red Sea. This program has been already been performed in different congregations: once in a more informal setting with a large open space, where it was easy for participants to move across the room, crossing the Red Sea, and dancing on the other side. The second time was with an older group of congregants in a smaller chapel with pews. There was less movement but plenty of upbeat singing as participants were invited to imagine crossing the Red Sea.

A WORD ON EXPERIENTIAL PROCESSES

In this program resource, each stage of the Red Sea journey contains texts for study, songs highlighting themes of the texts, and questions for reflection. These different modalities work together well. But it is the questions for reflection that will give this program depth, and invite participants to delve more deeply into the inherent themes of this mythic story.

Each process description in the program guide consists of a series of reflective questions, and use of these questions can be varied. Sometimes participants can be asked to turn to a partner, and discuss the questions for 3-5 minutes, or longer if in a group of 3 or 4 people; other times questions are offered as a silent reflective meditation and participants can have their own personal experiences; and at other times, all participants are invited to answer the questions calling aloud individual words or phrases, as would be done in a group Bibliodrama. If this is done on a night prior to *Shevi'i Pesach*, which is not a *yomtov*, the script can also include room for participants to write answers to some of the reflective questions in this program booklet itself. With advance preparation by a group leader, any and all of these methods can work.

MUSIC

Music can be found on the CDs listed below, which can be found on www.cdbaby.org. There is sheet music available for all of the songs included in this program guide.

Debbie Friedman, *Songs of the Spirit*, CD#2, Transcontinental Music.

Jack Gabriel, *Eagle's Wings*, Nisa Records.

MIRAJ, *Counting Angels in the Wilderness*, Red Thread Records.

MIRAJ, *A Moon Note*, Red Thread Records.

Geela Rayzel Raphael, *Bible Babes a Beltin'*, Red Thread Records.

FINAL THOUGHTS

Essentially, this liturgy is like a cookbook – it presents a working formula for study, song and reflection. Yet it is designed for there to be room for improvisation and creativity. Because there is a certain spontaneity that emerges in a group mythic enactment, not every song is sung, not every text is read, not every meditation is used. Above all, this program resource is designed to be educational, interactive and fun!

שְׁבִיעֵי פֶסַח *SHEVI' PESACH* - THE SEVENTH NIGHT OF PASSOVER A RITUAL LITURGY PROGRAM GUIDE FOR CROSSING THE RED SEA

INTRODUCTION

READER 1:

According to Rabbinic tradition, the seventh night of Passover - *Shevi'i Pesach* - is said to be the time when the Israelites crossed the Red Sea - a night of miraculous divine intervention.

Dating back to the 1600's, first in Kabbalistic and and later in Hasidic circles, it was customary to observe an all-night vigil on *Shevi'i Pesach*. The night was spent in prayer and study, exploring the theme of divine revelation at Kriyat Yam Suf, the parting of the Red Sea. And in the Kabbalistic and Hasidic mystical communities, participants were open to the possibility of ongoing revelation and divine intervention.

READER 2:

Traditionally, the liturgy of the Seventh Night of *Pesach* is called a "*Tikkun*" - it is a text that combines passages from Torah, Talmud, Midrash and Zohar.

In recent years, many communities have been experimenting with various ways of observing a vigil on the Seventh Night of *Pesach*, exploring and discovering the depth and wisdom in the mythic story of the Crossing of the Red Sea.

This liturgy for the Seventh Night of Passover is an attempt to weave together study of Torah and Midrash (Jewish legendary tradition), storytelling, prayer and song; as well as meditation, group processes and bibliodrama. It is designed to catalyze a creative group exploration of the myth of the Crossing of the Red Sea.

READER 3:

As we shall discover in the reading of this liturgy, the mythic telling of the Crossing of the Red Sea can be divided into four stages, as follows:

- * I. The Place of Leave-Taking
- * II. On the Verge of Crossing
- * III. Surrender into the Depths; and,
- * IV. The Place of Celebration and Renewal.

READER 4:

As in any myth, each of the stages represent phases of the journey of spiritual evolution we encounter in our own life. Tonight, through our study, song, reflection and processes, we shall explore these phases as they are reflected in our own personal life journey. Using the myth of the Crossing of the Red Sea as a template of life experience, we shall investigate where we are in our life as we traverse the waters of the Red Sea birth canal, from slavery to liberation.

CANDLE LIGHTING

*Baruch Atah Adonai
Eloheinu Ruakh Ha-Olam
Asher Kideshanu
B'Mitzvotav
V'tzivanu L'Hadleek
Ner Shel Shabbat*



ברוך אתה ה'
אלהינו רוח העולם
אשר קדשנו בצמותיו
וצונו להדליק
נר של שבת

*Holy One of Blessing, Your Presence Fills Creation, You've
Blessed Us with the Ancient Wisdom and Given Us This
Opportunity to Light These Lights of Shabbat Sacred Time*

GATHER IN

© Juliet Spitzer

Gather in the light
Gather in the warmth,
Gather in the hope of Yom Tov
Gather in the glow,
Gather in the calm
Gather in the peace of Yom Tov

EVENING EVENINGS

© Geela Rayzel Raphael

Sacred words even the evenings
Wisdom opens gates locked around our hearts
*Asher bid-varo ma'ariv aravim
B'chochmah potay'ach sh'arim.*

Chorus: Evening, the evenings
evening the frayed edges of our lives;
Ma'ariv aravim, amen.

Understanding alters with the times
Changing seasons, cycles divine;
*U-vitvunah m'shaneh e-tim
u-machlif et ha-z'manim.*

Chorus:

Paint diamonds on the canvas called sky
Sooth our souls with a lilting lulalbye;
*U-misader et ha-kochavim
B'mishm'rotayhem ba-rakiah kirtzono.*

Chorus:

Rollin', rollin' into the night
Rollin' rollin' away the light;
*Golayl or mip'nay choshech,
golayl hoshech mipnay or.*

Chorus:

Spirit of the Night we bless Your Name
Eternal light, eternal flame;
*Ayl chai v'kayam tamid yimloch ah-laynu
L'olam va-ed.*

Chorus:

SUMMARY OF THE ISRAELITE'S TRAVEL ITINERARY:

| | |
|---------------------------------------|-----------------------------------------------------------------------------------------------------|
| FOURTEENTH OF NISAN | Slaves escape from Egypt at night |
| FIFTEENTH OF NISAN | Journey from Ra'amses to Sukkot, |
| SIXTEENTH OF NISAN | Journey from Sukkot to Eytam |
| SEVENTEENTH OF NISAN | Shabbat - no travel |
| EIGHTEENTH OF NISAN | To fool Pharaoh, Israelites travel in reverse direction (towards Egypt) towards Pi-Hachiroth |
| NINETEENTH OF NISAN | Journey continues towards Pi-Hachiroth |
| TWENTIETH OF NISAN | Pharaoh and chariots in pursuit of Israelites |
| EVE OF TWENTY-FIRST OF NISAN | Israelites arrive on the banks of the Red Sea |
| NIGHT OF TWENTY-FIRST OF NISAN | Crossing of the Red Sea |

HOW DID WE GET TO THE BANKS OF THE RED SEA ?**A HISTORICAL NEWS SUMMARY - EVENTS OF THE SEVEN DAYS OF PASSOVER¹**

To be read by two "newscasters" sitting at newsdesk who who will have behind them large poster boards with the above chart of Midrashic dates, and a map of the area of the Sinai.

NEWSCASTER 1:

Good evening, listeners. Here is the latest anachronistic news from Sinai Radio, your trans-historical news service based at the banks of the Red Sea, in the 13th century BCE.

There has been quite a storm of activity this past week in the Sinai desert, and Red Sea region, following the unprecedented arrival of a mass migration of refugees fleeing the northeastern district of the Nile Delta. International relief agency estimates suggest that well over 600,000 Hebrews, as well as mixed multitudes of other tribes, have been fleeing the oppressive regime of the bald-headed Egyptian Pharaoh, Yul Brenner, also known as Ramses III.

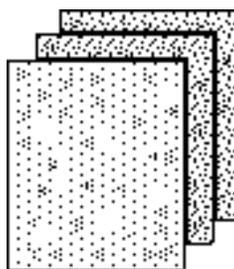
Here are details from news transmissions that have been coming into our studio from ancient text transmitters J, E, D and P located in the 10th to 5th centuries BCE. It seems that at the helm of this successful liberation movement are a brother and sister team: a stuttering Israelite man named Moses ben Amram, formerly head of Egyptian Brick Layers Union Number One, and his sister, a "tof" woman named Miriam.

Under the guidance of a Supreme Deity Search Engine, known by the name Yahoo, the Hebrew slaves miraculously departed Egypt earlier this week, thus putting an end to four hundred years of slavery. Although unconfirmed, sources

¹Eliyahu Kitov, *The Book of Our Heritage*, II, 382ff. (based on *Mekhilta*, *B'Shalakh*)

suggest that one inadvertent result of this Exodus has been the establishment of a precedent for frantic spring cleaning, and the incessant search for invisible crumbs that will continue for the next three thousand years, or more.

From where we are located tonight we can see this wild gathering of men, women and children camped on the banks of the Red Sea. Masses of people are wandering around confused, carrying only boxes of Matzo, roasted lamb, and in some cases jars of gefilte fish. These refugees are uncertain whether they will be forced to return to Egypt, or successfully find a real estate agent to help them claim their deeded property somewhere on the other side of the Red Sea, in the Land of Canaan.



Tonight marks the seventh night since the Hebrew slaves left Egypt. According to our on location reporter from the *Midrash Mekhilta* News Service, of the third century CE, here is a brief summary of the events of the past week:

NEWSCASTER 2:

It was a Full Moon, the fourteenth of Nisan, when the slaves first escaped from their villages of captivity in Goshen, Egypt. Since Moses told Pharaoh that the Israelites were only going on a three day business outing to worship Yahoo, Pharaoh decided to send spies to keep watch on the activities of his labor force.

On the morning of the fifteenth of Nisan, a Thursday, the Children of Israel left Egypt and journeyed from *Ra'amses* to *Sukkot*, encompassed by these quite exotic clouds of glory, not unlike extra-terrestrial phenomena seen in the 21st century.

On the following day, a Friday, the sixteenth of Nisan, they journeyed from *Sukkot* and set up camp at *Eytam* at the edge of the wilderness

Since the following day was Shabbat, the seventeenth of Nisan, the Israelites observed a legal holiday, stayed in one place and did not travel, or even use email. Quite anachronistic if you ask, but it does a little bit of spice to the story, I would say, wouldn't you?

On Sunday, the eighteenth of Nisan, the Israelites began to put pack up their REI camping equipment, and prepare their animals for journeying. But pretty soon, Pharaoh's spies informed him that the Israelites were not planning to return to

Egypt. Sensing his slave business was about to lose its value on the commercial markets, Pharaoh was rather annoyed, to say the least, that the Israelites were not back after three days.

Having studied cartography at the University of Cairo, Moses knew the terrain of the journey, and decided to backtrack towards Egypt to trick his old graduate school rival, Pharaoh.



To call the refugees to order, Moshe then blew the shofar to signal the continued march towards **Pi-Hachiroth**, a journey of a day and a half. As soon as the shofar blast was sounded, most of the crowd thought "shofar sho good". However, the wimpy and weak-hearted ones started acting out, tearing their hair and ripping their clothes, convinced that Moses was taking them back to Egypt. Since there were no drug stores along the way where people could get their Prozac and Zoloft prescriptions renewed, Moses calmed the assembled throng, telling them that this backtracking was a ploy to fool Pharaoh.

Of course, since the major cellular and digital phone networks were down because of the electro-magnetic influences of those pillars of fire and cloud, it took a day and half for the news to reach Pharaoh about the whereabouts of the Israelites. That was Monday night, the nineteenth of Nisan.

Yesterday, the twentieth of Nisan, Pharaoh harnessed his chariots and took off in pursuit of the refugees, and at last report, he was seen approaching the Israelites as they were encamping by the sea near **Pi-Hachiroth**.

Well, its now the seventh night of Passover, the eve of the twenty-first of Nisan. With Pharaoh's chariots in hot pursuit, what will happen to the displaced Israelite refugees? Stay tuned and we will follow this story of the Israelites on the edge of the Red Sea as events unfold.

For Sinai Radio, on the banks of the Red Sea, this is [*your announcer*] reporting.

THE MYTHIC JOURNEY OF CROSSING THE RED SEA

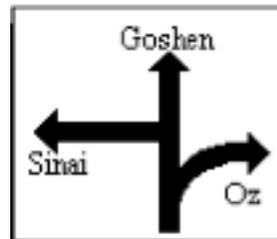
I. THE PLACE OF LEAVE-TAKING

TORAH IN POETIC MIDRASH

Once upon a time, there was time, was it not this very time?
When the Israelites journeyed from Raamses to Succoth
Quite a crowd! Six hundred thousand men on wandering on foot
And even more, according to ancient lore
Women and children added to the score.
A mixed multitude too, Jew and non-Jew
And flocks and herds, and probably all kinds of birds. (Ex. 12:37-38)

In those days of old, not unlike these renewal days of today
Pharaoh let the people go, he simply had no other way.
God, guiding the pack, had specific plans too
and did not take those folks through
The Philistine Inter-state
Even if that way was known to be great.
Knowing the foibles and feebleness of human beings
The Holy One said, "If they face war, they might change their minds
and wish they were dead.
There is no turning back, can't you see,
We have finished this chapter of history."

So God guided the people around and about
Making their way along the desert road you see
Soon they ended up close to the Red, Red Sea
Armed for battle, prepared to fight
The Israelites left Egypt
Fleeing in the middle of the night



Moses the leader had a special task
That dreaming man Joseph has specifically asked
"Carry my bones with you, whenever you go
Don't leave them here in Egypt with every dead Pharaoh!
God has promised to come and free you one day
And when that happens you carry me with you all of the way." (Ex. 13:17-19)

TORAH

The Israelites journeyed from Rameses to Succoth. There were about **600,000 men on foot, besides women and children**. Moreover, a mixed multitude went up with them, as well as large droves of livestock, both flocks and herds. (Ex. 12:37-38)

When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was the more direct route. For God said, "If they face war, they might change their minds and return to Egypt." So God led the people around by the desert road toward the Red Sea. **The Israelites went up out of Egypt armed for battle. Moses took the bones of Joseph with him** because Joseph had made the children of Israel swear an oath. He had said, "God will be sure to come to your aid, and then you must carry my bones up with you from this place." (Ex. 13:17-19)

PROCESS/REFLECTION

* At this time, this year 2011, what is the journey from slavery to freedom in your own life?

MIDRASH

"And Moses took the Bones of Joseph with him." Ex.13:19 ... all Israel were busy with the booty while Moses busied himself with the duty of looking after the bones of Joseph.. But how did Moses know where Joseph was buried? It is told that Serah bat Asher survived from that generation and she showed Moses the grave of Joseph. She said to him: The Egyptians put him into a metal coffin which sunk in the Nile. So Moses went and stood by the Nile. He took a table of gold on which he engraved the Tetragrammaton, and throwing it into the Nile, he cried out and said: "Joseph son of Jacob! The oath to redeem his children, which God swore to Abraham, has reach its fulfillment. If you come up, well and good. but if not, we shall be guiltless of your oath. Immediately the coffin came to the surface, and Moses to it." (*Mechilta, B'Shalakh, I*)

PROCESS/REFLECTION

* As you travel the next stage of your life, what do take with you from your personal and collective past?

TORAH

After leaving Succoth they camped at Etham on the edge of the desert. By day the Eternal One went ahead of them in a **pillar of cloud** to guide them on their way and by night in a **pillar of fire** to give them light, so that they could travel by day or night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people. (*Ex. 13:20-22*)

MIDRASH

At Sukkot God enveloped the Children of Israel with **seven clouds of glory, four hovering in front, behind, and at the two sides of them, one suspended above them, to keep off rain, hail, and the rays of the sun, and one under them to protect them against thorns and snakes.** The seventh cloud preceded them, and prepared the way, exalting the valleys and making low every mountain and hill. Thus they wandered through the wilderness... At that time no artificial lighting was needed; a beam from the celestial cloud followed them into the darkest of chambers, and if one of the people had to go outside the camp, even there he or she was accompanied by the cloud, covering and protecting him. (*Louis Ginzberg, Legends of the Jews, II, pp. 374-375*).

PROCESS/REFLECTION

* What are the gifts of spirit that accompany you on the journey?



I'M OUT OF EGYPT

© Geela Rayzel Raphael

Chorus: *I'm out of Egypt I'm out now (2x)
On my journey that's the way to be free
Liberation!!*

When my people fled Egypt, they ran fast
Pharaoh said : Go: the die was cast
It was deep darkness in the middle of the night
you better believe they packed light
My life feels like Egypt, my bread won't rise
Gotta' shake my denial, open my eyes
Dump my baggage, change my luck
Re-align my life so I don't get stuck.

Chorus:

As they came to the edge of the sea
water churning ferociously
The chariots charging at their back
time to move, don't look back
I see the fork in the road but hey the path is gone
Show me the way - time to go on
Like the waves at the sea
I need a miracle to set me free.

Moving, moving, moving, moving
moving through the narrows of our lives
Quit that job, file those notes
Put away the toys, find the remote.
Give away the clothes, change the address
the junk mail will be another's mess.
moving through the narrows of our lives.

The waters calmed, out came the tambourines
symbols of a future's dreams
at the shore a song was heard
and till this day our spirit stirs
for we can't walk on shifting sand
and even with two birds in hand
we are not completely free
until the souls finds its destiny.

Chorus:

II. ON THE VERGE OF CROSSING

TORAH

The Egyptians...pursued the Israelites and as Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the Eternal One. They said to Moses, "Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? ...It would have been better for us to serve the Egyptians than to die in the desert!" Moses answered the people, "Do not be afraid. Stand firm and you will see the redemption the Eternal One will bring you today. The Egyptians you see today you will never see again. The Eternal One will fight for you; you need only to be still." (Ex.14:9-14)

MIDRASH

Standing on the banks of the Red Sea, the Israelites at the Red Sea were not agreed as to what they were to do divided into four groups.

- * One group said: Let us seek our own death by drowning ourselves in the sea.
- * Another group said: Let us return to Egypt, at least there we will survive.
- * Yet another group said: Let us get ready for a battle with the Egyptians; and finally
- * another group said: it would be a great idea to intimidate the Egyptians with noise and a great hubbub! (*Mechilta, B'Shalakh, III*)

PROCESS / REFLECTION

- * What are the resistances we encounter to going forward on the journey of our life?
- * How do we deal with the push and pull of the movement forward to the future, and backwards to the old places of slavery and limitation?

TORAH

Then the angel of God, who had been traveling in front of Israel's army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long. (Ex.14:19-20)

MIDRASH

"Then the angel of God, who had been traveling in front of Israel's army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, coming between the armies of Egypt and Israel. (Ex.14:19) To understand what the angel of God did, consider the parable of a man walking on the road and making his son walk in front of him. When brigands attempting to capture the son came up in front, the father pulled his son from in front of him and put him behind. When a wolf came up behind, the father pulled his son from behind and put him in front. When brigands came up in front while a wolf came up behind, he took the son into his arms. When the son began to suffer from the heat, his father spread his cloak over him. When he was hungry, he fed him, when he was thirsty, he gave him to drink. So did the Holy One: When the sea was in front of Israel and the Egyptians behind, God took them in his arms (Hos. 11:3) When they began to suffer from the sun, God spread a garment over them (He spread a cloud for a screen (Ps. 105:39) when they were hungry he fed them (Ex. 16:4). When they were thirsty, God gave them water to drink. (Ps. 78:16). (*Mechilta, B'Shalakh, V; Tanhuma, B'Shalakh, 10.*)

This is how the Israelites acted in their dilemma. They could not go forward into the sea because it had not yet been split asunder, nor could they go backwards for Pharaoh was fast approaching. What did they do? They were greatly afraid... and the Children of Israel cried to God.' Immediately, 'God saved them on that day.' (*Mechilta, B'Shalakh, V.*)

PROCESS - BIBLIODRAMA

- *What was it like being on the edge of the Red Sea with the Egyptians in pursuit?

AVADOT HAYINU

© Margot Stein

Coming from the narrow places
Don't know how to start
My ego's talking to me every day
and there's a wall around my heart

CHORUS: It says
I can't , I won't , I didn't , I wouldn't
I can't, I won't, I didn't know I couldn't.
Avadot hayinu, are we in bondage still today?

Going on a journey to leave *hametz* behind
I got problem every time I pick up and go
Hametz is in my mind.

Chorus:

Cleaning out my kitchen, scrubbing every shelf,
I can work and work and it'll do no good
unless I do some on myself.

And say, I can, I will, I didn't know I should
I can, I will, I didn't know I could.
Avadot hayinu, are we in bondage still today?
Avadot hayinu, are we in bondage still today?



III. SURRENDER INTO THE DEPTHS

TORAH

Then the Eternal One said to Moses, "Why are you crying out to me? Tell the Israelites to move on. **Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground.** (*Ex.14:15-16*)

MIDRASH

When the Israelites stood at the Red Sea, Moses was standing and praying at great length. So the Holy One said to him: " **There is a time to be brief and a time to be lengthy.** My children are in great distress, the sea is enclosing them, the enemy is in pursuit and o stand here praying away! "Speak unto the children of Israel that they should go forward." (*Ex.14:15*) (*Ex. R. 21:8*)

TORAH

Then Moses stretched out his hand over the sea, and all that night the Eternal One drove the sea back **with a strong east wind** and turned it into dry land. The waters were divided, and the Israelites went through the sea on dry ground, with a **wall of water on their right and on their left.** (*Ex.14: 20-22*).

MIDRASH

"And God caused a strong east wind to blow over the sea all that night" . (Ex.14:21). If God wanted to divide the sea He could have done so easily, why did he bring **this strong east wind**? God wanted the Israelites to be **imbued with implicit faith that the entire creation depended on God's word**. The wilderness and the inhabited places, the sea and the wind, the clouds and the fire - all are the work of God's hands, subject to His direction. (Mechilata, B'Shalakh, IV)

MIDRASH

When the Israelites stood at the Red Sea, the tribes were vying with each other, saying: "I will be first and go down into the sea, and the others were saying I will go first into the sea. As they stood there wrangling Benjamin sprang forward and went down first into the sea. At that the princes of Judah started hurling stones at them. For this reason righteous Benjamin won the privilege of becoming host of the holy of holies as it is said God dwells between his shoulders (Deut.33:12) Rabbi Judah said to R Meir, that's not the way it happened . In fact one tribe said I will not be first to go into the sea and another said, I will not go first. **While they were standing there deliberating, Nachshon son of Aminadav sprang forward and was the first to go into the Red Sea**. Because it was Nachshon who sprang forward, Judah was to obtain (a site that was sacred as well) as royal dominion in Israel. (Mechilta, B'Shalakh, VI)

When an Israelite woman was walking through the sea, leading her son by the hand and he began to weep, she merely had to reach out her hand and pluck an apple or a pomegranate from the sea and give it to him, for (He lead me through the depths as He was to do later through the wilderness. (Ps.106:9) as they were to lack nothing in the wilderness so also they lacked nothing in the depths. (Ex. R. 20:10)

TORAH

The Egyptians pursued them, and all Pharaoh's horses and chariots and horsemen followed them into the sea. (Ex.14:23)

MIDRASH

The dividing of the sea was but the first of ten miracles connected with the passage of the Israelites through it. The others were that **the waters united in a vault above their heads; twelve paths opened up, one for each other tribes; the water became transparent as glass and each tribe could see the others...** (Mechilta, B'Shalakh, V)

When the children of Israel went out of Egypt their spirits were broken because of their past sufferings, and there was no energy left in them and no will to participate in the joy, singing and exultation of Moses and Miriam (Ex.15:1-21). But **when all those celestial hosts and chariots who accompanied the Shechinah on the way from Egypt began to sing and to praise the Eternal One for His glorious deeds, the Holy One awakened the spirits of the Israelites putting new life into them, and they who had tasted death were healed by God's touch, as it is written, "And the Eternal One went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light."** (Ex. 13:21) **All the ways emitted healing savors which entered into their bodies, and the singing of the celestial hosts entered into their souls, filling their spirits with joy and gladness.** (Zohar, II, 45a)

PROCESS

- * How and when do we choose to enter the waters?
- * In what ways are we imbued with new life after crossing the Waters of the Red Sea?
- * MOVEMENT -> Ritual of Crossing through the Waters of the Red Sea

WADE IN THE WATER

Traditional Spiritual

Wade in the water, wade in the water, children
Wade in the water, God's gonna' trouble the waters!

Who are those children dressed in red?
Must be the children that Moses led

God's gonna' trouble the waters!
God's gonna' trouble the waters!

Who are those children dressed in white?
Must be the people getting ready for the fight

God's gonna' trouble...
God's gonna' trouble...

Who are those children dressed in blue?
Must be the people gonna' see this through

God's gonna' trouble...
God's gonna' trouble...

Who are those children dressed in black?
Must be the hypocrites turning back

God's gonna' trouble...
God's gonna' trouble...

He spoke and divided the sea in two
Allowing all his people to pass through

God's gonna' trouble...
God's gonna' trouble...

He spoke and the water flowed back again
And drowned the oppressors pursuing them

God's gonna' trouble...
God's gonna' trouble...

The enemy is great but my Captain's strong
I'm marching to the City and the road ain't long

God's gonna' trouble...
God's gonna' trouble...



EAGLE'S WINGS

©Jack Gabriel

V'esa etchem al kanfey n'sharim, V'avi etchem alai (2x)
Ti'hiyu li segulah, Ki li kol ha'aretz
Atem ti'hiyu li mamlechet Kohanim, V'goy kadosh. (2x)
I did lift you up on loving eagle's wings
And brought you back to me (2x)
You are my precious one
For all the earth is mine
You will be a sacred family
In touch with the Divine
Forever and all time.

SONG OF REDEMPTION

Music: Geela Rayzel Raphael/
Lyrics: Marcia Falk, *Book Of Blessings*

Nivarech et Ayn Hachayyim
M'kor emunah v'tikva (2x)
Ma'ayan shira hadasha
M'kor tikkun olam.
Let us bless the source of life
Source of faith and hope
Let us bless the source of life
giving us the strength to cope;
oh, sing a new song
strong, to heal the soul
the welling of a new song
making the world whole.

IV. THE PLACE OF CELEBRATION AND RENEWAL

TORAH

Then Moses and the Israelites sang this song to the Eternal One : "I will sing to the Eternal One , for God is highly exalted... The Eternal One is my strength and my song; he has become my salvation. He is my God, and I will praise him, my father's God, and I will exalt him. The Eternal One will reign for ever and ever." When Pharaoh's horses, chariots and horsemen went into the sea, the Eternal One brought the waters of the sea back over them, but the Israelites walked through the sea on dry ground. 20. Then Miriam the prophetess, Aaron's sister, took a tambourine in her hand, and all the women followed her, with tambourines and dancing. Miriam sang to them: "Sing to the Eternal One, for God is highly exalted. The horse and its rider he has hurled into the sea."

(Ex. 15:1; 18-21)

MIDRASH

When Israel came out of the sea, they gazed upward to chant their song. But how were all of them - even the infant lying up his mother's knees and the suckling feeding at his mother's breast - able to do so? When they saw the *Shechinah* [Divine Presence] the infant raised his neck, the suckling let go of his mother's nipple, and all said: "This is my God, and I will glorify Him." (Ex.15:2). It is taught that even fetuses in their mother's wombs chanted the song. But, being in the womb, were they able to see the *Shechinah* [Divine Presence]? Yes, the wombs became as transparent as glass and so even the fetuses were able to see the *Shechinah* [Divine Presence]. (Sotah 30b-31a)

[After singing the Song at the Sea] Moses spoke to the Children of Israel, saying: "You have seen all the signs, miracles and works of glory that the Holy One, Blessed Be, has done for you. But even more will God do for you in the World to Come; for not like this world is the World to Come. In this world war and suffering, evil inclination, Satan and the Angel of Death hold sway. But in the future world, there will be neither suffering nor enmity, neither Satan nor the Angel of Death, neither groans nor oppression, nor evil inclination." (Louis Ginzberg, *Legends of the Jews, III, p. 35*).

PROCESS:

- * What is our vision of redemption?
- * CELEBRATION

MIRIAM - BY THE SHORES

© Geela Rayzel Raphael

By the shores, by the shores,
Of the Red, Red Sea,
By the shores of the Red, Red Sea;
The light of day lit up the night
The children, they were free.

CHORUS:

And Miriam took her timbrel out and all the women danced. (2X)
Va- te-kach Miriam ha-nivea et ha tof b'ya-da, va'taytzeh-na col ha-nashim ah-cha- re-ha.

They danced, they danced
Oh, how they danced
They danced the night away
Clapped their hands and stamped their feet
With voices loud they praised.

They danced with joy
They danced with grace
They danced on nimble feet
Kicked up their heels, threw back their heads
Hypnotic with the beat.

Chorus:

They danced so hard, they danced so fast;
They danced with movement strong
Laughed and cried, brought out alive
They danced until the dawn.

Some carrying child, some baking bread
Weeping as they prayed
But when they heard the music start
They put their pain away.

Chorus:

Enticed to sing, drawn to move
Mesmerized by such emotion
The men saw us reach out our hands
Stretching across the ocean.

As they watched, and they clapped, they began to sway
Drawn to ride the wave
and all our brothers began to dance
They dance with us today!

They danced, we dance
Shechinah dance
They danced the night away
And all the people began to sing
We're singing 'til this day!!

FINAL CHORUS:

And Miriam took her timbrel out and all the people danced. (2X)
Va- te-kach Miriam ha-nivea et ha tof b'ya-da, v'a'taytzeh-na kol anashim ah-cha- re-ha.

CODA:

And the children were rockin' just as far as you could see,
by the shores, by the shores, my God, my God we were free.

PSALM 98 - YIRAM HA- YAM

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Listen to the waves as they rock 'n roll
Gentle rhythm soothe my soul

Yiram ha-yam u-m'lo-oh

Freedom rolls in along with the tide
My spirit soars along for the ride

CHORUS: *Yiram ha-yam u-m'lo-oh, oh, oh oh,oh, oh, oh, oh,*
Yiram ha-yam u-m'lo-oh

Whale, shark, dolphin, fish that swim
Sea creatures join my circle of friends

Yiram ha-yam u-m'lo-oh

Seagulls hover on wings and air
Wind holds aloft my humble prayer

Chorus:

Fog, rain, moonlight, sea and sun
All praise the Creative One.

Yiram ha-yam u-m'lo-oh

As shells wash up, upon the beach
Eternity within my reach

Chorus:

Surf echoes with a deepening roar
My heart finds peace upon G-d's shore

Yiram ha-yam u-m'lo-oh

Through time and space Your glory shines
As life shifts through the sands of time

Chorus:

PREPARING TO COUNT THE OMER

OMER SONG

© Juliet Spitzer

CHORUS: *Come on now, count the omer, You can count the omer,*
Come on now, count the omer, 1,2,3,4 count with me.

During the time the Temple stood- folks would come on by,
Offering a barley sheaf as a way to sanctify;
Life which should be full and rich and never, ever rote-
Come on now, count the days between Passover and Shavuot.. now, now, now....**Chorus:**

The second night of Passover is when you want to start;
Do it with intention and with an open heart.
Count those days as they pass- a blessing every one;
Countings not a drudgery, its really lots of fun.. now, now, now.... **Chorus:**

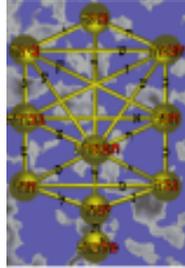
Think of us as having just left Egypt, a narrow place;
Liberation's precious- not a gift to waste,
Think about the ways in which we can do our share;
The world still needs all of us to work on its repair....now, now, now.... **Chorus:**

When the sun goes down at night , that's when you want to say
the special prayer for counting, then announce that special day.
The tide will ebb, the tide will flow- nothing new under the sun
49 days will come and go and you'll notice every one!!....now, now, now.... **Chorus:**

COUNTING THE OMER

KAVANNAH- May it be your will, Eternal One, our God and God of our ancestors, that by the merit of our counting the Omer, in anticipation of receiving your Torah and, we will add depth of consciousness and sanctity to our lives. Amen.
(adpated from Ron Aigen, (Ed.) *Hadesh Yameinu*, p. 506)

*Baruch Atah Adonai
Eloheinu Ruakh Ha-Olam
Asher Kideshanu
B'Mitzvotav V'tzivanu
Al Sefirat Ha-Omer*



ברוך אתה ה'
אלהינו רוח העולם
אשר קדשנו בצמותיו
וצונו על ספירת העמר

*Holy One of Blessing, Your Presence Fills Creation, You
Have Blessed Us with the Ancient Wisdom and Bring
Holiness to Our Lives with the Mitzvah of Counting the Omer*

KADDISH D'RABBANAN - SCHOLAR'S KADDISH

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For our teachers and their students
And the students of their students:
We ask for peace and loving kindness
And let us say Amen.
And for those who study Torah
Here and everywhere may they be blessed
with all they need and let us say Amen.
We ask for peace and loving kindness
And let us say Amen.

KIDDUSH

*Baruch Atah Adonai
Eloheinu Ruakh Ha-Olam
Borei Pree Ha-Gafen*



ברוך אתה ה'
אלהינו רוח העולם
בורא פרי הגפן

*Holy One of Blessing, Your Presence Fills
Creation, Forming the Fruit of the Vine*