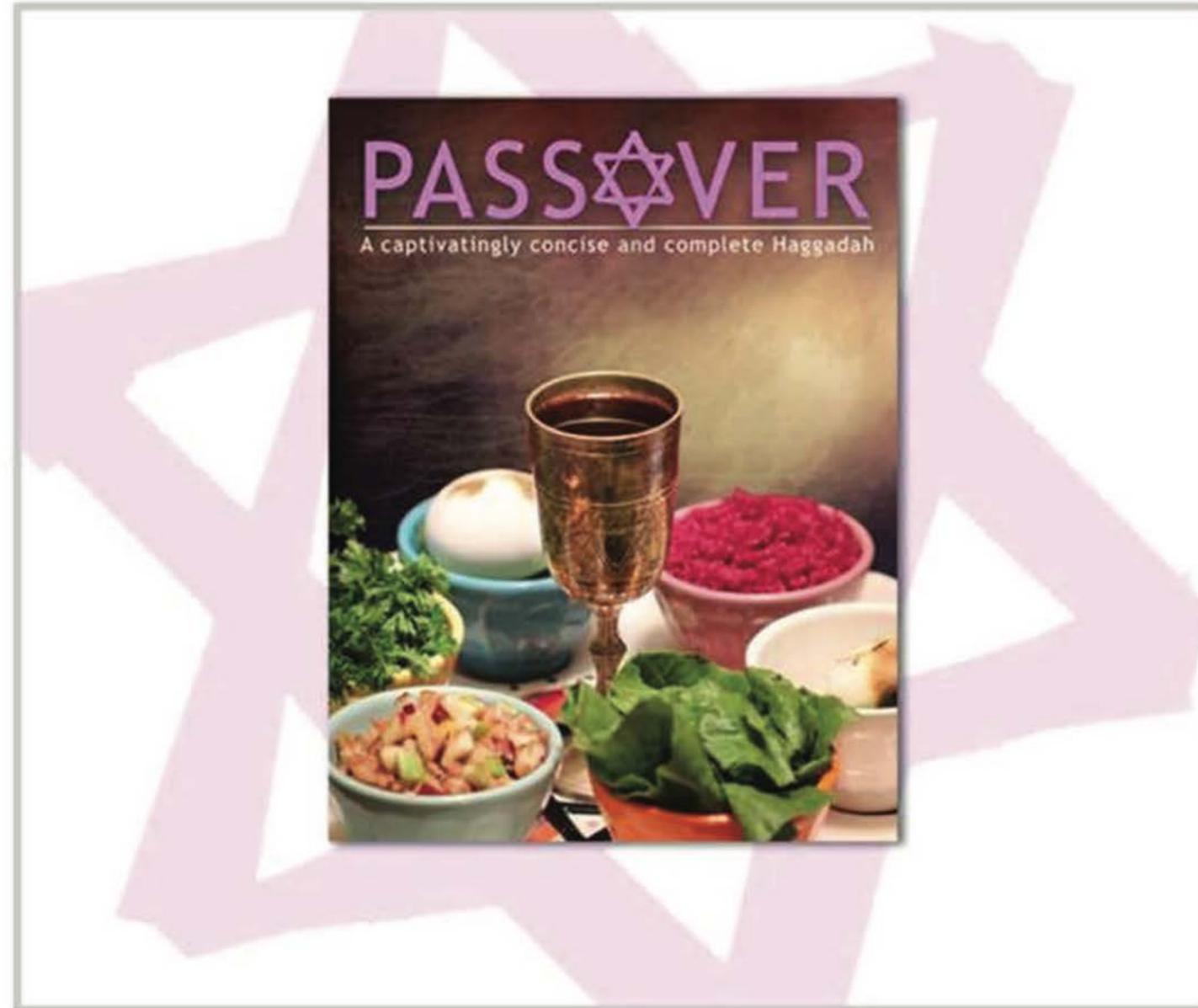


Chag Sameach! Happy Passover!

This Digital Haggadah accompanies the video from Temple Beth-El, St. Petersburg, with Rabbi Michael Torop and Barbara Mazer Gross leading the seder.



You may download this PDF haggadah and use it on a digital device (tablet, etc.) or use the Powerpoint Version to show on a large screen as you enjoy the seder experience.

Passover...

All the elements of an exciting story...
slavery and oppression followed by freedom and redemption
...with hope for the future.

That's probably why many people name Passover as their favorite Jewish holiday. And while this Haggadah is designed to educate us about our past, it is also written to help us appreciate what we have today. It encourages dialogue with our children by asking questions, giving examples and telling stories. It takes us from the time when we were slaves and had to eat the bread of affliction – through the time we were freed and chose to eat Matzah, the bread of freedom.



It's a story that has a sad beginning
...and a happy ending.



The Seder

is a time to reflect on those less fortunate than ourselves, as well as the good fortune we now enjoy. In that spirit, let no stranger be alone on Seder night and invite anyone who wishes to participate. We were once all slaves to Pharaoh and...
we were freed by the mighty hand of God.

Signposts for the Seder סימני הסדר

קִדְּשׁ
 וְרַחֵץ
 כַּרְפָּס
 יַחַץ
 מַגִּיד
 רַחֲצָה
 מוֹצִיא
 מַצָּה
 מַרְוֵר
 כּוֹרֵךְ
 שְׁלַחַן עוֹרֵךְ
 צָפוֹן
 בִּרְךְ
 הַלֵּל
 נִרְצָה

All sing:

Kadesh First Cup and Kiddush
Urkhatz First handwashing
Karpas First dipping: vegetables and dips
Yakhatz Breaking the middle matza
Maggid Exodus Storytelling
Rakhtza Second handwashing
Motzi First blessing over the matza
Matza Second blessing over the matza
Maror Second dipping: maror in haroset
Korekh Hillel sandwich
Shulkhan Orekh Festive meal
Tzafun Afikoman (dessert)
Barekh Birkat HaMazon (blessing after eating) and Third Cup
Hallel Psalms of Praise and Fourth Cup
Nirtza Concluding poem, songs and "Next Year in Jerusalem"

We review briefly the order of the Seder by singing the medieval poem by Rabbenu Shmuel of Falaise (France) that summarizes the Signposts of the Seder ("Kadesh Urkhatz").

Now is a good time to preview this year's Seder's "coming attractions," announce the menu, thank those who prepared, and introduce the participants. Invite people to add their own questions, comments and songs.



This symbol indicates a musical selection in the accompanying video.



Kadesh

קִדְּשׁ

SANCTIFYING TIME

Blessed are You, Adonai our God, Ruler of the Universe,
who creates the **fruit of the vine**.



בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Ba-rukh ata Adonai /
/ Elo-hei-nu me-lekh ha-olam /
/ bo-rei pree ha-gafen.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁחַיֵּנוּ וְקִיּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Blessed are You, Adonai our God, Ruler of the Universe,
who has kept us alive and brought us to **this happy moment in our lives**.

Ba-rukh ata Adonai / Elo-hei-nu me-lekh ha-olam /
/ she-he-khee-ya-nu / v'kee-ma-nu / v'hee-gee-anu / laz-man ha-ze.

Urkhatz וְרַחֵץ

THE FIRST HANDWASHING



The ritual handwashing prepares us for eating finger foods, Karpas, the hors d'oeuvres of the Pesach banquet. Following the priestly tradition of washing hands before eating bread and even vegetables, the ritual handwashing is performed now in order to sanctify the eating of the Karpas. However, no blessing is said for this handwashing.

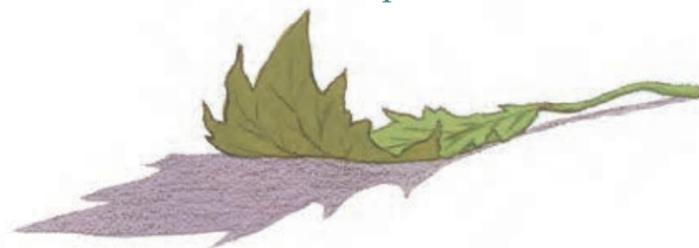
Ask for two volunteers: one to carry a pitcher of water and to pour water over each guest's hands, and one to carry a basin and a towel. Having our hands washed by someone else is part of the Seder night experience of liberty and nobility.

Karpas כַּרְפַּס

THE FIRST DIPPING: SPRING GREENS

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הָאֲדָמָה.
**Blessed are You, Adonai our God,
Ruler of the Universe,
who creates the fruit of the earth.**

Ba-rukh ata Adonai / Elo-hei-nu me-lekh ha-olam / bo-rei pree ha-ada-ma.



Distribute Karpas (a vegetable, often spring greens), dip in salt water (or a tangy sauce), and recite the blessing.

Originating from the Greek "karpos," meaning "fruit of the soil," this tradition borrows from the Greco-Roman symposium which always began with washing and dipping "karpos" accompanied by discussion.

While some medieval rabbis strictly forbid eating more than an olive's size of vegetable for Karpas, you may wish to revive the ancient custom of eating extensive appetizers – each with its own dip.

Continue dipping and tasting various fresh vegetables and other appetizers during the Seder until sufficiently full to persevere during the extensive storytelling (Maggid), but not so full as to ruin one's appetite for the matza eaten later.



“With their provisions on their backs”

Imagining Our Passage to Freedom

Below is a Passover ritual and question guide inspired by the Syrian Seder tradition so that you can imagine yourself into the experience of Exodus. You can add it to the portion of your Seder when you split and hide the afikomen.

יָחַץ

Yachatz Ritual – Breaking the Matzah for the Afikomen

The Seder leader breaks the middle matzah and places the larger piece in a cloth or pillowcase to be hidden for the afikomen.

Seder leader:

In the next section of the Seder (maggid/telling the story) we will say:

בְּכָל דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת עֲצָמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם.

B'chol dor vador chayav adam lir'ot et atzmo k'ilu hu yatza mimitzrayim.

In every generation each person is required to view themselves as if they personally left Egypt.

(Mishna – Pesachim 10:5)

Syrian Jews fulfill this commandment by asking that each Seder participant take this bundle of matzah, place it on their shoulder, and recite the biblical verse that describes the moment when the Israelites assembled in the darkness with their meager provisions, poised and ready to flee for their freedom.

... מִשְׁאֲרוֹתָם צִרְרוֹת בְּשִׁמְלוֹתָם עַל-שִׁכְמָם: וּבְנֵי-יִשְׂרָאֵל עָשׂוּ כַדְבָּר מֹשֶׁה ...

... misharotam tzerurot besimlotam al shich'mam, uv'nei yisrael asoo kidvar moshe...

... with their bread-kneading bowls on their shoulders, the children of Israel did as Moses commanded...

(Exodus 12:35)

Imagine what it may have been like to be an Israelite in this moment. Gripping tightly to the few things you are bring with you – maybe a bowl carrying the bread that didn't have time to rise, one change of clothes and a jug of water – you gather with your family in the darkness, hushing a crying baby, shuffling close to the others so you don't feel so scared, so alone.

Like a slave on the underground railroad, like a Jewish émigré waiting to board a ship in 1938, like a Mayan asylum seeker departing their village, like a Rohingya refugee crossing the Naf river to flee genocide.

What circumstances led you to this point? What does it feel like to run for your life?

• [Rabbi Shai Held](#) explains that, “One of the Torah’s central projects is to turn memory into empathy and moral responsibility. Appealing to our experience of defenselessness in Egypt, the Torah seeks to transform us into people who see those who are vulnerable and exposed rather than looking past them.” How did it feel to make the connection between the Jewish story and contemporary refugees? Did this exercise activate a sense of compassion? Outrage? Responsibility? How do you plan on responding to that sensibility?

**OPTIONAL:
PAUSE THE VIDEO AND
READ THE COMMENT
ABOVE FROM SHAI HELD
AND DISCUSS ...**

Maggid מגיד

TELLING THE STORY

בְּבִהָיָלוּ יֵצְאוּ מִמִּצְרַיִם.

In haste we left Egypt!

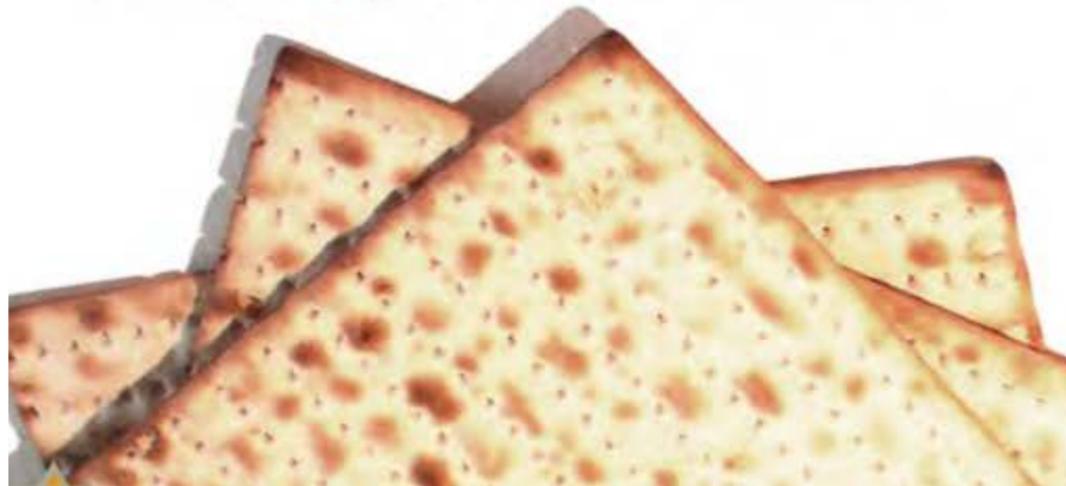
(based on Deuteronomy 16:3)

The heart of the Seder is *Maggid* from the term *Haggadah* meaning to tell a story. We retell the Exodus in words but also in drama.

The Story of Passover (Maggid)

The broken matzah is lifted for all to see as the leader recites:

This matzah is a symbol of affliction and poverty. The story of Passover tells us about the hardships and suffering that our ancestors endured. It reminds us of those who are in need today, so we say: "whoever is hungry, come share our food—and celebrate Passover! To those who are poor or oppressed; we pray for them and hope that the coming year will bring a better life for all."



On YouTube you can find a humorous take on the search for the Afikomen

<https://youtu.be/wpzLKo3diWk>

4

The Four Questions

Pour the second cup of wine (don't drink it yet!) and have the youngest present ask the following:

מה נשתנה הלילה הזה מכל הלילות?

Mah nishtanah halailah hazeh mikol haleilot?

Why is this night different from all other Nights?

The leader now asks:

In what ways do you find this night different?

The youngest makes the following statement and then gives four examples of how this night is different:

In 4 ways do I find this night different.

שבכל הלילות אנו אוכלין חמץ ומצה הלילה הזה פלו מצה.

Sheb'chol haleilot anu ochlin chameits u'matzah, halaylah hazeh kulo matzah.

On all other nights we may eat chametz and matzah,
but on this night, only matzah.



שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור.

Sheb'chol haleilot anu ochlin sh'ar y'rakot, halaylah hazeh maror.

On all other nights we eat many vegetables,
but on this night, only maror.

שבכל הלילות אין אנו מטבילין אפילו פעם אחת הלילה הזה

שתי פעמים.

Sheb'chol haleilot ein anu matbilin afilu pa'am echat, halaylah hazeh sh'tei f'amim.

On all other nights we don't dip even once,
but on this night, we dip twice.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין הלילה הזה

כלנו מסבין.

Sh'b'chol haleilot anu ochlin bein yoshvin uvein m'subin, Halaylah hazeh kulanu m'subin.

On all other nights we eat either sitting up or
reclining, but on this night, we all recline.



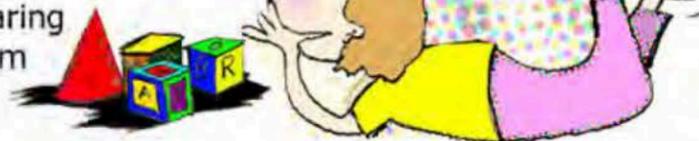


As we participate in the rituals of the Seder, we should not only make sure the story of Passover is told, and the significance of each component of the Seder is explained, but we should also engage the children in the proceedings. The children are encouraged to ask questions regarding the rituals of the evening. If they don't, the elders take on the role of teacher and explain using language appropriate to each child's ability to understand.

4 The Four Children

The four children...The wise, wicked, simple, and too young to ask. Most of us have shown qualities of the four children in our lives at one time or another.

Because we all learn in different ways and at our own pace, when sharing the meaning of Passover with children, it's important to approach them in a way that best-suits their ever-evolving personalities and abilities to learn.



The Wise Child

The "wise" or studious child likes to study and analyze the details. Give this child the tools to discover the meaning of Passover on their own and explain to them why it's important to retell the story of Exodus each year.



The Wicked Child

The "wicked" or rebellious child probably wants little to do with Passover and they exclude themselves from getting involved. A typical response can be, "What's this got to do with me?" Explain that Passover is a celebration of the freedom we all enjoy. Since this child usually lacks empathy, ask questions that get them involved, like "How would it feel if you were a slave and freed by God?"

The Simple Child

For a "simple" child who is easily overwhelmed, give a simple explanation. Don't confuse them with details; instead tell them the basic facts of the story, and explain the general meaning of Passover in terms they can understand.



The Child too Young to Ask

Maybe they're too young to form a question, or unable to ask one because they simply don't understand. Perhaps this child of God may be an adult that lacks the capacity to speak, or lives with some other disability. Treat them with love, understanding, and patience, and explain the meaning of Passover in terms that they can relate to. Try telling stories or singing songs, and make it a festive time.

OPTIONAL CONVERSATION – THE ART OF THE FOUR CHILDREN – PAUSE THE VIDEO AND DISCUSS...
(THE VIDEO SEDER CONTINUES WITH THE STORY ON PAGE 13)

The Art of the Four Children

- 1. Compare and contrast** the artists' interpretations of each of the Four Children (page 56-71).
- 2. Which portrayal** is most surprising? most disturbing? most appropriate?
- 3. What conceptions** of Jewish values and society are implicit in the various depictions?



Eastern European Types

*Arthur Szyk,
Poland, 1939*



תָּם מה הוא אומר ?
 מה זאת ? ואמרת
 אליו : בחזק יד הוציאנו
 :: סמצרים מבית עבדים.



לְשֵׁאוֹנוֹ יודע לשאל -
 את פתח לו.
 שנאמר : והגדת לבנך
 ביום שהוא לאמר : בעבור
 זה עשה :: לי בצאתי
 סמצרים.



תְּחָם מה הוא אומר ?
 מה העול והחקים
 והמשפטים, אשר צוה
 :: אלהינו אתכם ? ואף
 אתה אמר-לו קהלכות
 הפסח: אין מסטירין אחר
 הפסח אפיקומן.



רְשָׁע מה הוא אומר ?
 מה העבודה הזאת
 לכם ? לכם ולא לו. ולפי
 שהוציא את עצמו מן
 הקלל, כפר בעקר. ואף
 אתה הקהה את שניו
 ואמר-לו: בעבור זה עשה
 :: לי בצאתי סמצרים.
 לי ולא לו. אלו היה שם,
 לא היה נגאל.

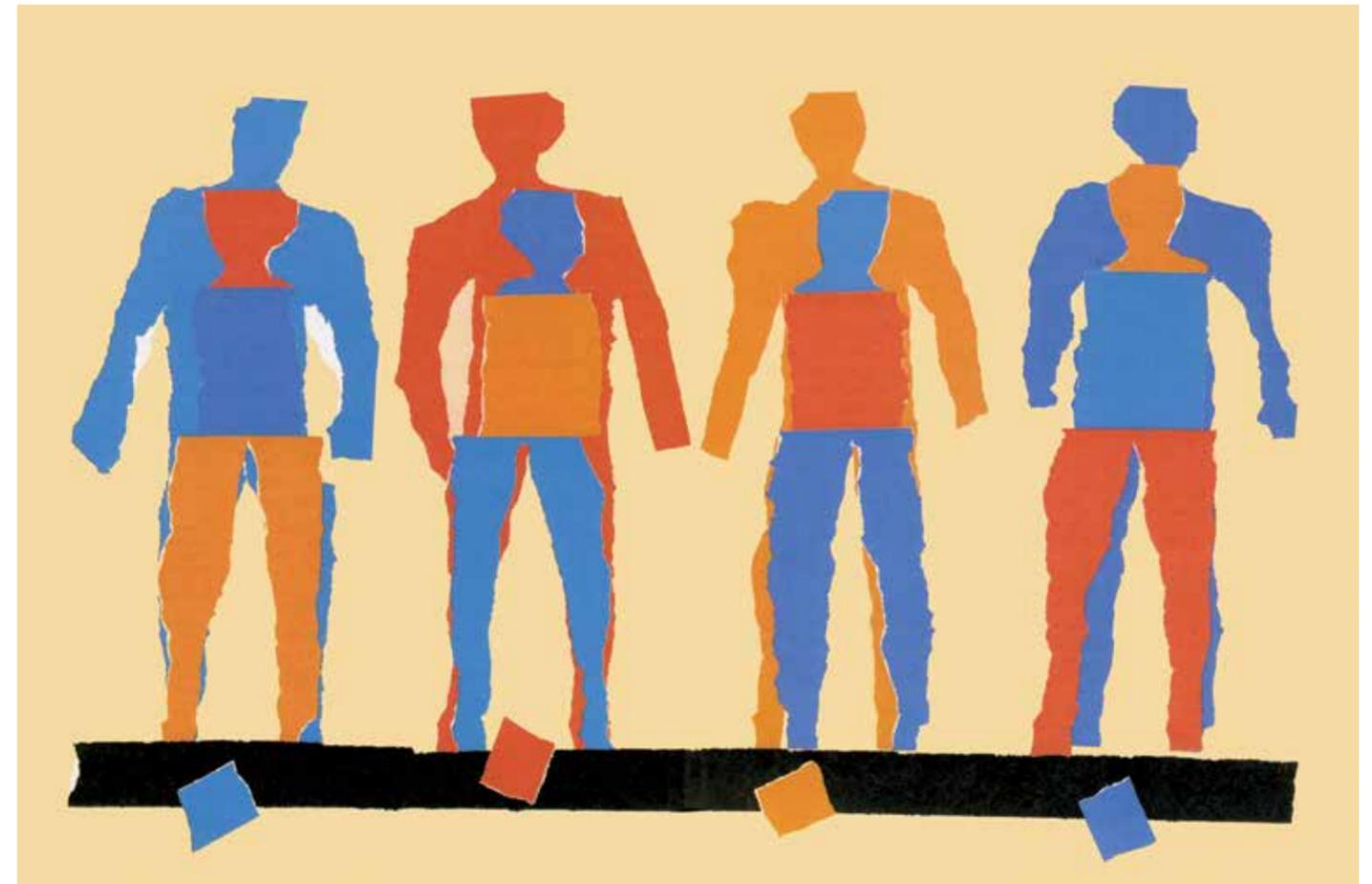
Four Attitudes to the Zionist Dream

Tzvi Livni, Israel, 1955 © Yavneh Publishers



Four Children, Four Musicians

Shraga Weil, (CL 1963 Cat. S-3) © Saffrai Gallery



Four Aspects in Each of Us

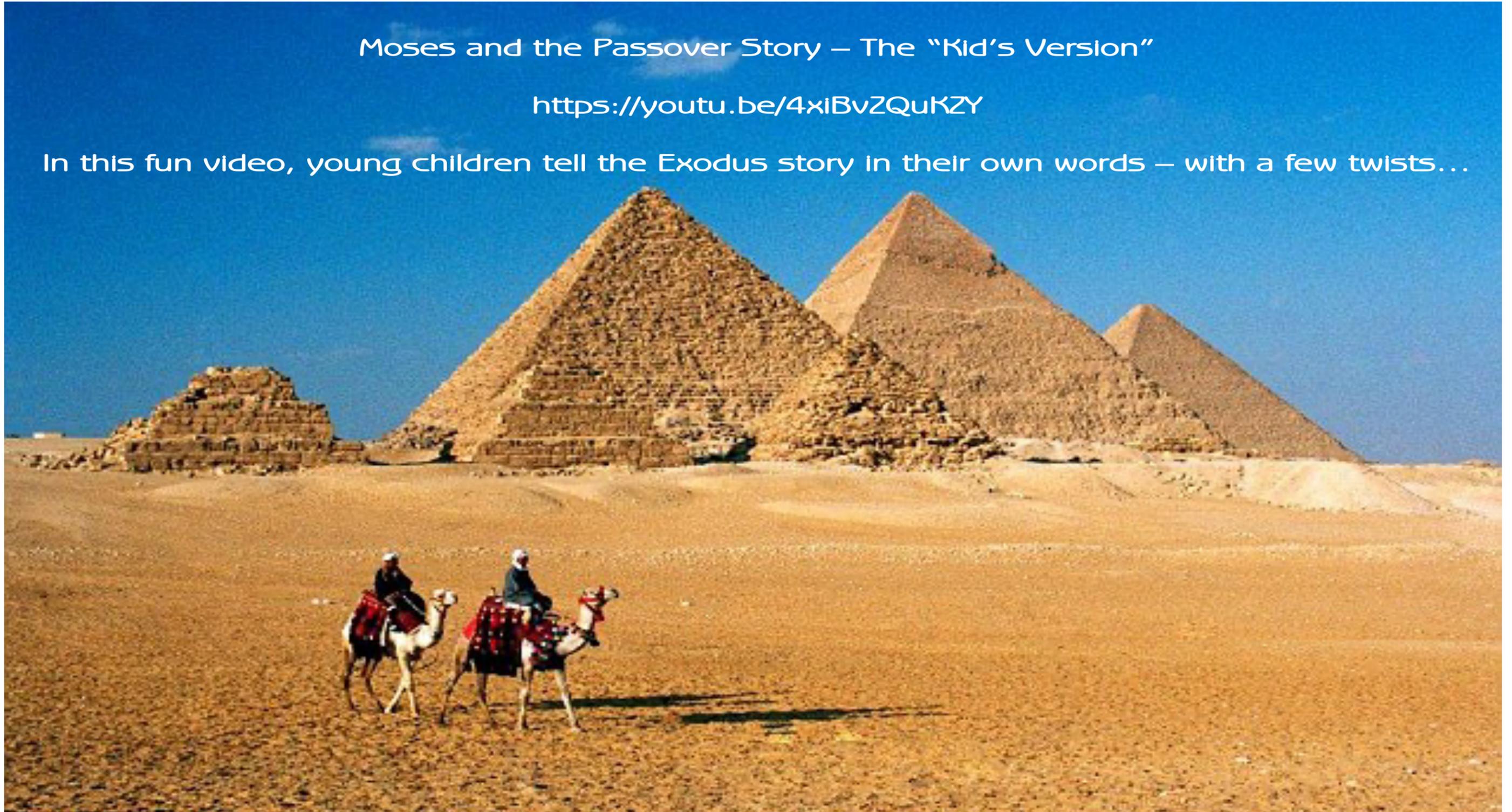
Dan Reisinger, © 1982, Rabbinical Assembly of America

Moses and the Passover Story – The “Kid’s Version” (in just 3 minutes, they get it “mostly right”)

Moses and the Passover Story – The “Kid’s Version”

<https://youtu.be/4xIBvZQuKZY>

In this fun video, young children tell the Exodus story in their own words – with a few twists...



Moses returned to Egypt...

and went to see the Pharaoh with his brother Aaron, as his spokesperson. "Let my people go!" Moses demanded. But Pharaoh had a hardened heart and refused. Through Moses, God brought forth ten plagues on the people of Egypt. The plagues at first amused the Pharaoh, but soon frightened him. The Pharaoh promised to free the slaves several times, but God hardened the Pharaoh's heart many times, and each time he agreed to free the Israelite slaves, Pharaoh went back on his word.



SONG: GO DOWN MOSES



Go Down Moses (Let My People Go)

When Israel was in Egypt land,
Let my people go.

Oppressed so hard they could not stand,
Let my people go.

Go down, Moses, way down in Egypt land,
Tell ol' Pharaoh, let my people go.

Thus saith the Lord, bold Moses said,
Let my people go.

If not I'll smite your people dead,
Let my people go.

Go down, Moses, way down in Egypt land,
Tell ol' Pharaoh, let my people go.

As Israel stood by the water side,
Let my people go.

By God's command it did divide,
Let my people go.

Go down, Moses, way down in Egypt land,
Tell ol' Pharaoh, let my people go.



FROGS ON PHARAOH'S HEAD

One morning when Pharaoh awoke in bed
There were frogs on his head and frogs on his bed
Frogs on his nose and frogs on his toes
Frogs here, frogs there,
Frogs were jumping everywhere.

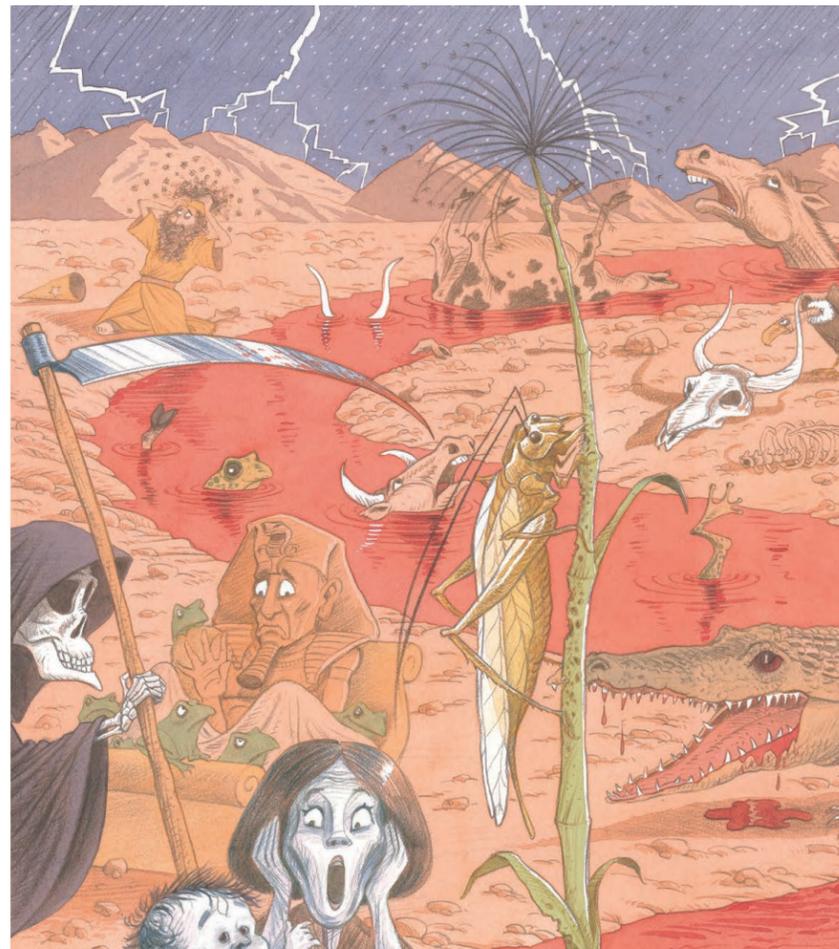
Shirley Cohen



The Ten Plagues

עֶשֶׂר הַמַּכּוֹת

אלו עֶשֶׂר מַכּוֹת שֶׁהֵבִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים
בְּמִצְרַיִם, וְאֵלוֹ הֵן:

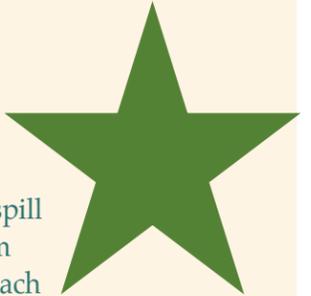


דָּם	Da-am	Blood
צְפַרְדֵּי	Tz'far-dei-ah	Frogs
כִּנָּם	Kee-neem	Lice
עֲרוֹב	Ah-rov	Wild beasts
דָּבָר	Deh-ver	Cattle plague
שָׁחִין	Sh'kheen	Boils
בָּרָד	Ba-rad	Hail
אַרְבֶּה	Ar-beh	Locusts
חֹשֶׁךְ	Kho-shech	Darkness
מַכַּת בְּכוֹרוֹת.	Ma-kat B'kho-rot	Death of the Firstborns

The Blessed Holy One brought **Ten Plagues** on the Egyptians in Egypt. These are the ten:

It is customary to spill a drop of wine from our cup of joy for each plague that God had to bring on the stubborn Egyptian oppressors until they agreed to release Israel from slavery.

The Rabbis debated about our attitude to the Ten Plagues: On the one hand, they were a necessary instrument of liberation and a just punishment for Egyptian cruelty. Yet, on the other, they involved the suffering of fellow human beings, Divine creations in the image of God. "We celebrate the Exodus from Egypt, not the downfall of the Egyptians," said Rabbi Simcha Cohen.



רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים:

Rabbi Yehuda used to abbreviate them as an acrostic:

דַּע"ךְ אֲדַשׁ בְּ-אֶחָב
D-Tza-Kh (drop) A-Da-Sh (drop) B'-A-Kha-B (drop)

Moses did not trust the Pharaoh...

He told his people to quickly pack whatever they could carry, and Moses led them out of Egypt into the desert. With no time to bake their bread, the people carried their kneading bowls and their dough, wrapped in cloaks upon their shoulders. Once free and in the desert, they baked the dough on the hot rocks into matzah.

But once again the Pharaoh changed his mind—and sent his soldiers to capture the Israelites. As Pharaoh's army caught up with the Israelites at the Red Sea, God told Moses to hold up his wooden staff. Suddenly, a huge wind came up and the Red Sea parted—allowing all the freed slaves to pass. Once all of the Israelites were safely across, Moses again held up his staff and the waters closed upon the Pharaoh's soldiers killing all of them.

Finally...
the Israelites were truly free!



As a way of giving praise to God, and showing appreciation for all the blessings given us, we recite Dayenu (It would have been enough and we are grateful). After each line is read, everyone present proclaims...

Dayenu!

Had God brought us out of Egypt, but not executed judgments against the Egyptians, it would have been enough.

Had God executed judgments against them, but not upon their gods, it would have been enough.

Had God executed judgments against their gods, but not slain their firstborn, it would have been enough.

Had God slain their firstborn, but not given us their wealth, it would have been enough.

Had God given us their wealth, but not split the Sea for us, it would have been enough.

Had God split the Sea for us, but not led us through it on dry land, it would have been enough.

Had God led us through it on dry land, but not drowned our oppressors in it, it would have been enough.

Had God drowned our oppressors in it, but not provided for our needs in the desert for forty years, it would have been enough.

Had God provided for our needs in the desert for forty years, but not fed us the Manna, it would have been enough.

Had God fed us the Manna, but not given us the Sabbath, it would have been enough.

Had God given us the Sabbath, but not brought us to Mount Sinai, it would have been enough.

Had God brought us to Mount Sinai, but not given us the Torah, it would have been enough.

Had God given us the Torah, but not brought us into the Land of Israel, it would have been enough.

Dayenu

בְּרוּךְ אַתָּה יי

Thank You God, for all the favors You have bestowed upon us! You led us out of Egypt, slavery, and oppression. You brought the plagues against the Egyptians, slew their firstborn, and brought us their wealth. You split open the Red Sea, then drowned our oppressors. Thank You for taking care of us in the desert for forty years. You fed us Manna, gave us the Sabbath, then brought us to Mount Sinai to give us the Torah and Your commandments. Thank You, oh God, for bringing us to the Land of Israel, making us a great nation.



Dayenu

Ilu hotsi, hotsianu,
hotsianu mimitsrayim,
hotsianu mimitsrayim,
Dayenu!

Da, dayenu! (3X)
Dayenu! Dayenu!

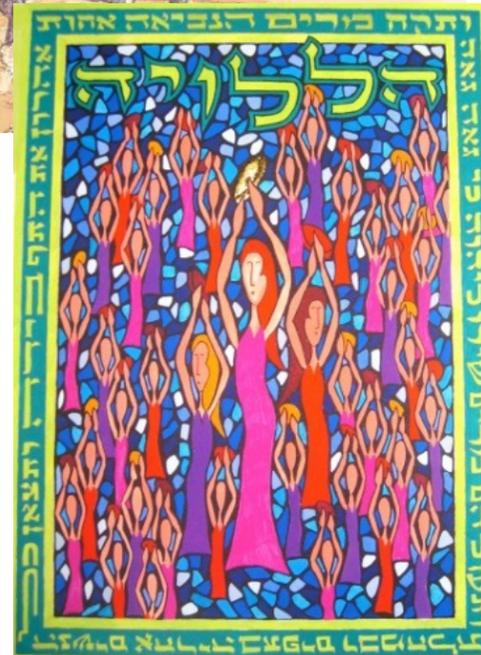
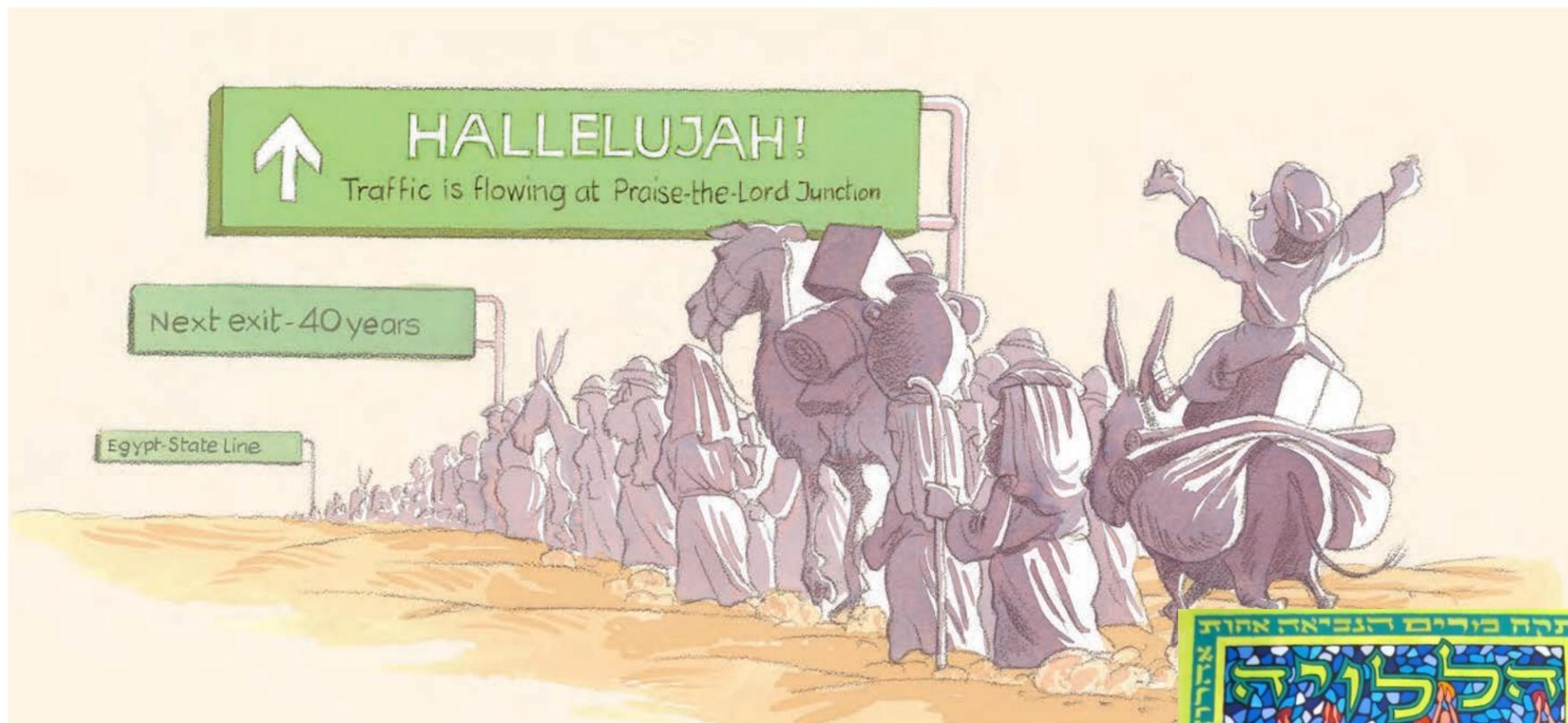
Ilu natan, natan lanu,
natan lanu et hatorah,
natan lanu et hatorah,
Dayenu!

Da, dayenu! (3X)
Dayenu! Dayenu!

Ilu natan, natan lanu,
natan lanu et hashabbat,
natan lanu et hashabbat,
Dayenu!

Da, dayenu! (3X)
Dayenu! Dayenu!





MIRIAM'S SONG (Debbie Friedman)

(Chorus)

And the women dancing with their timbrels
Followed Miriam as she sang her song.

Sing a song to the One whom we've exalted.

Miriam and the women danced and danced the whole night
long.

And Miriam was a weaver of unique variety.

The tapestry she wove was one which sang our history.

With every thread and every strand she crafted her delight.

A woman touched with spirit, she dances to the light.

(Chorus)

As Miriam stood upon the shores and gazed across the sea,

The wonder of this miracle she soon came to believe.

Whoever thought the sea would part with an outstretched hand,

And we would pass to freedom, and march to the promised land. (Chorus)

And Miriam the Prophet took her timbrel in her hand,

And all the women followed her just as she had planned.

And Miriam raised her voice with song.

She sang with praise and might,

We've just lived through a miracle, we're going to dance tonight.

(Chorus)



The matzot are covered; we raise the glass of wine, and recite the following together:

We join together to glorify and bless God for bringing us out of slavery and bondage; for granting us our freedom; and for turning our sorrow into joy. We give thanks to God for helping us reach this night so that we may carry out the rituals of the Seder, eating the offerings and symbolic sacrifices, while singing praise for our redemption and freedom.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

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

Blessed are You, Adonai our God, Creator of the universe, Who creates the fruit of the vine.

Drink the second cup of wine while reclining, leaning to the left side. When your cup is drained, have the person sitting next to you refill it.

The Symbols of Passover

One of Judaism's greatest scholars, Rabbi Gamliel, decreed that the Seder is not complete unless we explain the meaning of the three main symbols of Pesach, matzah, and maror.

Point to the Pesach (roasted bone) and say:

This bone represents the mighty arm of God that convinced the Egyptians to free the slaves. It also represents the Paschal lamb that was used as a special sacrifice in the days of the ancient Temple in Jerusalem.

Blessing Over Bread / Matzah (Motzi)

The leader raises all the matzot on the Seder plate and recites the following:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

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

Blessed are You, Adonai our God, Creator of the universe, Who brings forth bread from the earth.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

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

Blessed are You, Adonai our God, Creator of the universe, Who makes us holy with Your commandments, and has instructed us in the eating of matzah.

Give each participant a piece from each of the top two matzot and recite the following:

We now take this matzah; for not only is it commanded in the Torah by God, "Seven days you shall eat unleavened bread...", but this matzah also symbolizes the unleavened bread our ancestors ate while in the desert, and in their great haste while fleeing Egypt. Because they did not have time to allow the dough to rise, they were forced to bake their dough before it leavened, and eat it in the form of hard, flat, crackers, which we now call matzah.

The matzah should now be eaten while reclining, leaning to the left side.

Blessing Over Bitter Herbs (Maror)

Each participant takes a small spoonful of maror and charoset. The maror symbolizes the bitter life of slavery, while charoset represents the mortar used by the slaves to build the Pharaoh's cities. Recite the following blessing, and then eat them together:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל אֲכִילַת מָרוֹר.

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

Blessed are You, Adonai our God, Creator of the universe, who makes us holy with Your mitzvot, and has commanded us concerning the eating of maror.



Hillel's Sandwich (Korech)

It is written in the Torah: "They shall eat it [the Passover sacrifice or Paschal lamb] with matzah and bitter herbs." Rabbi Hillel, a revered scholar who lived while the Temple still stood, used to combine the Passover offerings of the Paschal lamb, matzah, and maror and eat them together in a sandwich. Since we no longer have a Paschal lamb at our Seder table, we now use matzah, maror, and charoset, to make the sandwich.

The bottom matzah is now taken and we make a sandwich of matzah, maror, and charoset. Chazeret, the second bitter herb is often used here as the maror. It is acceptable to use both bitter herbs and to use as much charoset as you like, as long as the bitter taste is present.

Eat the sandwich and then...

Hold up the third cup of wine and recite the following:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.
Baruch Atah Adonai Eloheinu melech ha'olam borei p'ri hagafen.

Blessed are You, Adonai our God, Creator of the universe, Who creates the fruit of the vine.

Drink! When your cup is drained, have the person sitting next to you refill it. The cup of Elijah should be filled at this time.

Elijah the Prophet

The leader of the Seder holds up the Cup of Elijah and says:

Someday, the prophet Elijah will return to earth to lead the way for an age of Peace. In the spirit of Passover, as a celebration of freedom, we welcome Elijah into our home and to our Seder.

Someone opens the front door as the leader says:

Enter, Elijah the prophet, may you soon come and issue in the great Age of Peace!

Close the front door.



Eliyahu Ha-Navi

(Elijah, the Prophet)

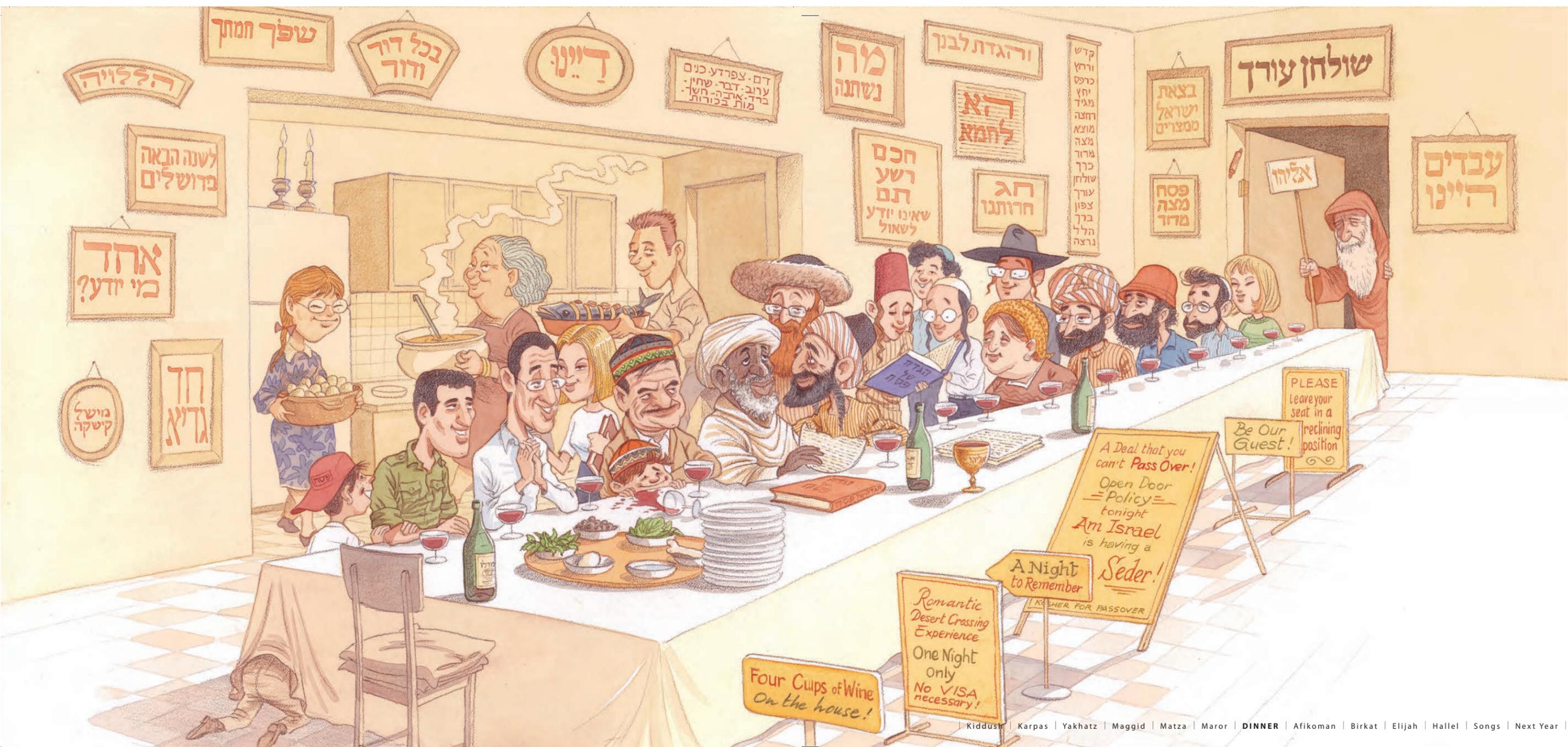
Eliyahu ha-Navi, Eliyahu ha-Tishbi, Eliyahu, Eliyahu,
Eliyahu ha-Giladi.

Bimhayrah v'yamenu, yavo aleynu, im Moshiach ben
David, im Moshiach ben David.

Elijah the Prophet, Elijah the Tishbite, Elijah, Elijah,
Elijah the Gileadite.

Speedily and in our days, come to us, with the Mes-
siah, son of David, with the Messiah, son of David.





It's time to enjoy your Passover meal

OPTION 1 – PAUSE THE VIDEO, EAT AND THEN FINISH THE SEDER AFTER THE MEAL

OR

OPTION 2 – IF YOU'RE WORRIED ABOUT FINISHING THE SEDER LATER – FINISH IT NOW AND SING SONGS AFTER THE MEAL



כּוּס רְבִיעִית Fourth Cup

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.
Blessed are You, Adonai our God, Ruler of the Universe, who created the fruit of the vine.

Ba-rukhh ata Adonai / Elo-heinu me-lekh ha-olam / bo-rei pree ha-gafen.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֲמֵדָה טוֹבָה וְרַחֲבָה, שֶׁרָצִיתָ וְהַנְחִילָתָ לְאַבוֹתֵינוּ לֶאֱכֹל מִפְּרֵיהָ וּלְשַׁבַּע מִטוֹבָהּ. רַחֵם יי אֱלֹהֵינוּ עָלֵינוּ וְעַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִיר הַדָּר וְעַל הַר צִיּוֹן מְשֻׁכֵּן כְּבוֹדְךָ וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׁמְחָנוּ בְּבִנְיָנָהּ וּנְכַרְכֶּךָ עָלֶיךָ בְּקִדְשָׁהּ וּבְטַהֲרָהּ. (בשבת: וְרָצָה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה) וְשִׁמְחָנוּ בְּיוֹם חַג הַמִּצּוֹת הַזֶּה, בְּיוֹם טוֹב מְקַרָּא קֹדֶשׁ הַזֶּה, כִּי אַתָּה טוֹב וּמְטִיב לְכָל וְנוֹדֵה לְךָ יי אֱלֹהֵינוּ עַל הָאָרֶץ וְעַל פְּרֵי גִפְנָהּ. בְּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל פְּרֵי גִפְנָהּ.

Ba-rukhh ata Adonai / al ha-aretz v'al pree ha-gafen.

On the second night of Pesach only:

סְפִירַת הָעוֹמֶר Counting the Omer

הַנְּנִי מוֹכֵן וּמְזוֹמֵן לְקִיּוֹם מִצּוֹת עֲשָׂה שֶׁל סְפִירַת הָעוֹמֶר.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעוֹמֶר.
Blessed are you, Adonai our God, Ruler of the Universe, who has sanctified us with Divine laws and commanded us to count the Omer.

הַיּוֹם יוֹם אֶחָד לְעוֹמֶר. Today is the first day of the Omer.

Ba-rukhh ata Adonai / Elo-heinu me-lekh ha-olam / asher keed'shanu b'meeetz-vo-tav v'tzee-vanu al s'feerat ha-omer / Ha-yom yom ekhad la-omer.

Raise the fourth cup of wine and recite the blessing over it.

Recline to the left while drinking.

Blessing after Drinking Wine

Blessed are You, Adonai, for the vine and its fruit, for the beautiful and spacious land You gave us. Have mercy on us and bring us there to eat its fruits. Grant us happiness on this Festival of Matzot.

Blessed are You, Adonai, for the land and for the fruit of the vine.

On the second night of Pesach we begin counting the 50 days from the Exodus to Sinai, from Pesach, the harvest of barley, until Shavuot, the harvest of wheat. With the giving of the Torah at Sinai, Jews move from freedom to responsibility.

Say the blessing and count off the first day of the Omer.

נִרְצָה Nirtza

NEXT YEAR'S SEDER

חָסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ, כָּכֵל מְשֻׁטּוֹ וְחִקְתּוֹ. כָּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ בֵּן נִזְכָּה לַעֲשׂוֹתוֹ. זֶה שׁוֹכֵן מְעוֹנָה, קוֹמֵם קְהַל עֲדַת מִי מְנָה. בְּקָרוֹב נִהַל נְטָעֵי כְּנֵה פְּדוּיִם לְצִיּוֹן בְּרָנָה.
Concluded is the Pesach Seder, Finished down to the last detail With all its laws and customs. As we have been able to conduct this Seder, So may we someday perform it in Jerusalem. Pure One who dwells in the palace, Support your congregation countless in number. May you soon lead the offshoots of your stock, Bringing the redeemed to Zion in joy.

All sing:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה!

Next Year in Jerusalem!

La-Shana Ha-ba-a Bee-Yeru-sha-layeem!

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.
God makes peace in heaven, and so may God make peace over us. Amen.

Nirtza means accepted. The Pesach Seder ends with a prayer that all our efforts to perform the Seder properly may be pleasing and acceptable to God. (Written by Yosef Tov-Elem, 11th C. France).

Looking forward to next year's Seder, we sing "Next Year in Jerusalem!". May we celebrate it in a more peaceful world.

Reflections on Next Year in Jerusalem on the following pages include:

On Israel p.138-139

On Hope p.140-141

On Prophetic Leaders p.142

Chad Gadya

(One Little Goat)

Note: "Two zuzim" is an amount of money. A "kid" is a baby goat.

Chad gadya, chad gadya.
My father bought a kid for two zuzim.
Chad gadya, chad gadya.

Then came the cat that ate the kid,
my father bought for two zuzim.
Chad gadya, chad gadya.

Then came the dog that bit the cat,
that ate the kid,
my father bought for two zuzim.
Chad gadya, chad gadya.

Then came the stick that beat the dog,
that bit the cat that ate the kid,
my father bought for two zuzim.
Chad gadya, chad gadya.

Then came the fire that burned the stick,
that beat the dog that bit the cat,
that ate the kid,
my father bought for two zuzim.
Chad gadya, chad gadya.

Then came the water that quenched the fire,
that burned the stick that beat the dog,
that bit the cat that ate the kid,
my father bought for two zuzim.
Chad gadya, chad gadya.



Then came 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 kid,
my father bought for two zuzim.
Chad gadya, chad gadya.

Then came 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 kid,
my father bought for two zuzim.
Chad gadya, chad gadya.

Then came 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 kid,
my father bought for two zuzim.
Chad gadya, chad gadya.

Then came the Holy One, blessed be God!
Who 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 kid,
my father bought for two zuzim.
Chad gadya, chad gadya.



אֶחָד מִי יוֹדֵעַ ? Who Knows One ?

"Who knows one?" is modeled on a German folksong (15th or 16th C.). It consists of a numerical quiz.

Since the song is written in question and answer form, you may assign the answers to different participants. The whole "chorus" sings the question: "Who knows two (three, etc.)?" and the pre-assigned respondent sings the answer to their number: "I know two, two are the tablets..." every time that number comes up.

WHO PAINTS ONE?

How does one visually represent "God who is in Heaven and on earth?" Jews do not portray God's body literally, but they do use bodily metaphors. Michel Kichka uses Michelangelo's famous image of God stretching his hand out from "Heaven" to create Adam. It is, however, only God's "outstretched arm" we see – the Torah's chief metaphor for God's redemption of Israel from Egypt.

Can you identify the other 12 items in *Ekhad MeeYodea*?

1

Who knows one? I know one.
One is our God, who is in Heaven
and on earth.

2

Who knows two? I know two.
Two are the tablets of the Covenant.
One is our God, who is in heaven and
on earth.

3

Three are the Fathers.

4

Four are the Mothers.

5

Five are the books of the Torah.

6

Six are the orders of Mishna.

7

Seven are the days of the Week.

8

Eight are the days before Circumcision.

9

Nine are the months of Pregnancy.

10

Ten are the Ten Commandments.

11

Eleven are the stars in Joseph's dream.

12

Twelve are the Tribes of Israel.

13

Thirteen are God's Attributes of Mercy

Khad Gadya חַד גָּדְיָא

J U S T O N E K I D

Chorus:

Just one kid, just one kid
That my Abba bought for two zuzeem.
khad gadya, khad gadya.

1 Along came the **cat** ("meow")
and ate the kid ("maa")
that my Abba bought for two zuzeem.
khad gadya, khad gadya.

2 Along came the **dog** ("woof")
and bit the cat ("meow")
that ate the kid ("maa")
that my Abba bought for two zuzeem.
khad gadya, khad gadya.

3 Along came the **stick** ("bang")
and hit the dog ("woof") . . .

4 Along came the **fire** ("sizzle")
and burned the stick ("bang") . . .

5 Along came the **water** ("gurgle")
and quenched the fire ("sizzle") . . .

6 Along came the **ox** ("slurp")
and drank the water ("gurgle") . . .

Final Verse:

9 Then came the **Holy One**
and destroyed the angel of death
that slew the slaughterer
that killed the ox ("slurp")
that drank the water ("gurgle")
that quenched the fire ("sizzle, crackle")
that burned the stick ("bang")
that beat the dog ("woof")
that bit the cat ("meow")
that ate the kid ("maa")
that my Abba bought for two zuzeem.
khad gadya, khad gadya.



Goats For Sale in Meah Shearim, Jerusalem

Written in Aramaic and modeled on German folksongs, this ballad – which has no overt connection to Pesach – entered the Ashkenazi Haggadah (15th C.). Hard-pressed Jewish commentators have discovered a moral lesson between the lines: **measure for measure, an oppressor will always be swallowed by a greater oppressor until God redeems the world from death.**

Pre-assign each stanza to volunteers who must produce an appropriate sound or gesture. Everyone sings the verses, while the pre-assigned participant adds a sound and/or visual effect each time.

Download the collections of Passover Parodies and “More” Passover Parodies from the TBE website to continue to sing and rejoice! (Also there are some other pretty neat videos and other resources there for your seder!

www.templebeth-el.com/passover

