Passover Haggadah

Compiled and Created by Rabbi Scott Nagel and Cantor Sarah Beck-Berman
Candle Lighting

Baruch ata Adonai
Elo-hei-nu me-lech ha-olam
Asher ki-d’sha-nu b’mitz-votav
V’tzi-va-nu l’ha’d’lik ner shel [Shabbat v’shel] Yom Tov.

Praised are You, Adonai your God, Ruler of the Universe, who sanctified us by commanding us to light the (Shabbat and) holiday candles.

For Our Children:
y’simcha Elohim k’Ephrayim v’chi-M’nasheh.

May God make you like Ephraim and Menashe.

~Genesis 48:20 from Jacob’s blessing for his grandchildren

y’simeich Elohim k’Sarah, Rivka, Rachel, v’Leah.

May God make you like Sarah and Rebecca, Rachel and Leah.

~See Ruth 4:11, the women’s blessing for Ruth, a Jew by choice

For All of Us:
y’varech’cha Adonai v’yishm’recha

May God bless you and keep you.

ya-er Adonai panav eilecha vichuneka

May God’s face shine upon you and favor you.

yisa Adonai panav eilecha v’yaseim l’cha shalom.

May God’s face turn to you and grant you Shalom.

~Numbers 6:24-26, the Priestly Benediction
**Order of the Seder**

**All Sing**

Kadesh  First Cup and Kiddush
Urchatz  First Handwashing
Karpas  First Dipping: Vegetables and Dips
Yachatz  Breaking the Middle Matzah
Maggid  Exodus Storytelling and Second Cup
Rachtza  Second Handwashing
Motzi   First Blessing Over the Matzah
Matzah  Second Blessing Over the Matzah
Maror   Second Dipping: Maror in Charoset
Korech  Hillel Sandwich
Shulchan Orech  Festival Meal
Tzafun  Afikoman (dessert)
Barech  Birkat HaMazon (blessing after eating) and Third Cup
Hallel   Psalms of Praise and Fourth Cup
Nirtzah  Concluding Poem, Songs and “Next Year in Jerusalem”

**From Sacrifice to Symposium**

The term “Seder Pesach” once meant the Order of the Passover Sacrifice in the Temple. But after the Temple’s destruction in 70 CE, the Rabbis remodeled the Seder after the Greco-Roman symposium (sym – together, posium – drinking wine). At these Hellenistic banquets, guests would recline on divans while servants poured them wine, washed their hands and served appetizers and dips before the meal. The guests would then take part in a philosophical debate, after which the meal was served. An ancient how-to manual for conducting such a symposium says:

“A symposium is a communion of serious and mirthful entertainment, discourse, and actions. It leads to deeper insight into those points that were debated at the table, for the remembrance of those pleasures which arise from meat and drink is short-lived, but the subjects of philosophical queries and discussions remain always fresh after they have been imparted.” ~Plutarch, Quaestiones, Greece, 2nd c.

Thus the Rabbis prescribed such a banquet for Passover: much wine (four cups); appetizers (karpas); reclining on pillows; having our hands ceremonially washed; a royal feast; and most importantly – a philosophical discussion on the story of the Exodus and the issues of freedom versus slavery. The Rabbis wanted Pesach to be an experience of freedom and affluence – thus they chose to borrow the dining habits of their aristocratic contemporaries.

However, there is a fundamental difference: The Greco–Roman feast was for the rich only, it exploited slaves, it restricted asking questions and exchanging opinions to the ruling class, men only. But at the Pesach Seder all people, including the spouses and the youngest children, are invited to eat like royalty, to ask questions and to express opinion. Alongside the wine of the rich, there is the bread of poverty. The needy must be invited to share our meal. Stylish banquets may easily turn corrupt, but the Seder encourages us to savor our liberty, without exploiting or excluding others.
Kadesh

Kiddush is the blessing over wine. Kadesh and Kiddush come from the word “holy.” When we say the Kiddush, we use the blessing to remember that Pesach is a holy time, a time set apart from the rest of the year.

Baruch atah Adonai
Eloheinu melech ha-olam,
 borei p’ri hagafen.

Baruch atah Adonai
Eloheinu melech ha-olam,
asher bachar banu mikol am
v’rom’manu mikol lashon,
v’kid’shanu b’mitzvotav.
Vatiten lanu Adonai Eloheinu
b’ahavah
(Shabbatot limnuchah u-)
moadim l’simchah,
chagim uz’manim l’sason,
et-yom (haShabbat hazeh
v’et yom)
chag hamatzot hazeh,
z’man cheiruteinu (b’ahavah)
mikra kodesh,
zeicher litzi-at mitzrayim.
Ki vanu vacharta
v’otanu kidashta
mikol-ha-amim (v’Shabbat)
umo-adei kodshecha
(b’ahavah uvravzon)
b’simchah uv’sason hinchaltanu.
Baruch atah Adonai,
m’kadeish (haShabbat v-)
yisra-eil v’hazmanim.

1. Fill each glass with wine or grape juice. Make sure the Matzot are covered.
2. Hold the Kiddush cup in your strong hand.
3. Say the blessing then drink. (If the Seder is on Shabbat, add the parts in parentheses.)

4 Cups, 4 Promises and 4 Mothers

The Talmud connects the Four Cups of wine drunk at the Seder to God’s Four Promises to Israel: “Tell the children of Israel: I am Adonai! I will take them out...I will rescue them...I will redeem them...and I will marry them taking them as my people and I will be their God.” ~Exodus 6:6-7, Jerusalem Talmud Pesachim 10:1

However, two 16th century mystic rabbis identify the Four Cups with the Four Matriarchs of Israel. The Maharal of Prague (famous for the legend of Golem) and Rav Isaiah Horowitz of Tsfat explain:
1. The Cup of Kiddush stands for Sarah who was the mother of a community of converts, believers by choice.
2. The Cup of Maggid is for Rebecca who knew how to mother both Esav and Jacob, two opposed natures.
3. The Cup of the Blessing after eating represents Rachel whose son Joseph provided the whole family of Jacob with bread in a time of great famine.
4. The Cup of Hallel (Praise) is for Leah the first woman to praise God. ~Genesis 29:35

PRAISED ARE YOU, Adonai our God, Ruler of the Universe, who creates the fruit of the vine.

PRAISED ARE YOU, Adonai our God, Ruler of the Universe, who has chosen us from among the nations and languages, sanctifying us by your mitzvot. Lovingly, You have given us [Shabbat for rest and] festivals for happiness, including today – [this Shabbat and] this Holiday of the Matzot, the season of our liberation, a sacred day to commemorate the Exodus from Egypt. For You have chosen us and sanctified us from among the nations; you have granted us [lovingly the Shabbat and] joyfully the holidays. Praised are You, Adonai, who sanctifies [the Shabbat and] the people of Israel and the festivals.
Ur’chatz: The First Handwashing

Usually we wash our hands to get them clean. At the Seder we wash our hands as a way of getting ready. It is a way of making the Seder a special, different, holy event. During Urchatz we say no blessing.

Karpas: The First Dipping

At special events people sometimes serve a little bit of food before the main meal. These foods are called appetizers. Their job is to tease our appetites and get us ready for the meal.

At the Seder the Karpas is our appetizer. Its job is to tease our minds. Taking parsley and dipping it into salt water gets us ready for the Seder by teasing our minds to start thinking about the Story of how we left Egypt.

Some people think that the salt water tastes like the tears that Israelite families shed when we were slaves in Egypt. Other people think that it tastes like the Reed Sea that divided when we crossed into freedom.

Baruch atah Adonai,
Eloheinu melech ha-olam,
borei p’ri ha-adamah.

Praised are You, Adonai our Gold, Ruler of the universe, who creates the fruit of the earth

Yachatz

On the Seder table we have three pieces of matzah. During Yachatz the leader takes the middle matzah and breaks it in half. Half of this matzah is taken away from the table and hidden. It becomes the afikomen, the last thing eaten at a Seder. Whoever finds the afikomen gets a prize.

Some have the custom that during Yachatz not a word is spoken.

Yachatz:
We do this to interest the youngest participants of our service, so kids keep your eyes open.
Maggid: The Telling
Part 1: "What are These Things"

Our Symbols
Pesach, Matzah, U-maror

This is the bread of poverty and persecution that our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.
Let all who are in need come and share the Pesach meal.

This year we are still here – Next year in the land of Israel.
This year we are still slaves – Next year free people.

Avadim Hayinu (We Were Slaves)

Avadim hayinu, hayinu
l'faroh b'mitzrayim, b'mitzrayim
Avadim hayinu
ata, ata b'nei chorin, b'nei chorin
avadim hayinu
ata, ata b'nei chorin, b'nei chorin

We were slaves to Pharaoh in Egypt, Now we are free.

Our Questions

Tonight, three objects on the table help us remember the Passover story.
The shank bone reminds us of the lambs the Israelites sacrificed, to thank God for their freedom. This is the Pesach.

Matzah reminds us that the Israelites had to leave Egypt so quickly they had no time to make bread. The dough baked into flat matzah on their backs as they left Egypt in a hurry.

The bitter taste of maror reminds us of how unhappy and bitter life was for the Israelites when they were slaves in Egypt.

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Why is the sky blue? Why is water wet? Why does maror (bitter herbs) make my eyes water and nose tickle? And as the quintessential Passover text – the Four Questions – asks repeatedly, “Why is this night different from all others?”

Passover celebrates liberation. According to Jewish teaching, the single most important way to build a world of freedom is through listening to our children’s questions.

The entire Passover seder is designed to spark our curiosity and move us to ask questions, and our children can be powerful role models. The Four Questions, about matzah and bitter herbs and dipping and leaning, are there to help us get started.

So this Passover, unearth your questions. Remember that a slave is someone who is not allowed to ask. The more questions, the more freedom.
The Four “Questions”
Ma Nishtanah
Children Sing

Mah nishtanah
ha-laylah hazeh
mikol ha-leilot? (mikol ha’leilot)

Sheb’chol ha-leilot
anu och’lin
chametz umatzah (chametz umatzah).
Ha-laylah hazeh, ha-laylah hazeh, kulo matzah. (x2)

Sheb’chol ha-leilot
anu och’lin sh’ar y’rakot (sh’ar y’rakot).
Ha-laylah hazeh, ha-laylah hazeh, maror, maror. (x2)

Sheb’chol ha-leilot
ein anu matbili
afilu pa-am echat (afilu pa-am echat).
Ha-laylah hazeh, ha-laylah hazeh, sh’tei f’amim. (x2)

Sheb’chol ha-leilot
anu och’lin
bein yosh’vin uvein m’subin (bein yosh’vin uvein m’subin).
Ha-laylah hazeh, ha-laylah hazeh, kulanu m’subin. (x2)

All Children
HOW IS THIS NIGHT different from all other nights?

All Adults
ON ALL other nights, we eat either leavened bread or matzah, but on this night we eat only matzah.

All Children
ON ALL other nights, we eat other kinds of vegetables, but on this night we eat maror (bitter herbs).

All Adults
ON ALL other nights, we need not dip our vegetables even once, but on this night we dip twice.

All Children
ON ALL other nights, we eat either sitting upright or reclining but on this night we all recline.
In Search of the Four Answers

As often happens after our youngest children recite the four-fold question, the family and guests applaud but do not bother to answer the questions! Since a child's questions should not go unanswered, we shall present one answer to each part of the four "questions".

ON THE ONE HAND, the matzah and the maror remind us of the slaves and the oppressed:

1. Why eat plain matzah which is hard to digest?
   We imagine ourselves as poor laborers and slaves, fed matzah because it is filling and cheap and requires a long digestion period.

2. Why eat raw, bitter vegetables?
   Maror is eaten plain only by the most oppressed workers who are given little time to prepare their meals. With more time they could have made these herbs into a tasty salad.

ON THE OTHER HAND, dipping and reclining typify the manners of the leisure class in Roman times:

3. Why dip twice before eating?
   On seder night we are obligated to dip twice – karpas in salt water and maror in charoset – before the meal begins. Even today, finger foods dipped in tangy sauces are typical hors d'oeuvres with cocktails (the first cup of wine) at banquets.

4. Why recline while drinking wine?
   The body language of the free reflects their ease and comfort. Reclining on sofas or pillows, everyone – big and small alike – experiences the freedom of the upper classes. On seder night these foods and these table manners are props and stage directions in the script acted out by all.

~based on Don Isaac Abrabanel, Zevach Pesach

What other questions do you have today?
Maggid Part 2: “Where Did We Come From”

The New Pharaoh

Reader 1: The Israelites settled in Egypt thousands of years ago, when there was a Great Famine in Canaan, their own land. They multiplied and prospered.

Reader 2: Then a new Pharaoh came to the throne, who was afraid of the Israelites because they were different. The new Pharaoh made the Israelites into slaves.

Reader 3: Making bricks and mortar, and building cities under the cruel watch of Pharaoh’s taskmasters became the Israelites’ lot instead of shepherding their own flocks. The taskmasters whipped them, beat them, and sometimes even killed them.

Reader 4: More straw. More bricks. Higher walls. Pharaoh increased the Israelites’ work. With all this, the Israelites still had sturdy, healthy babies. They still grew in numbers. And Pharaoh was still afraid of the Israelites.

Reader 5: Pharaoh’s magicians gave a prophecy that played on his fears. “One day a boy will be born to the Israelites,” they said. “He will grow to be their leader and free them all from slavery.” Pharaoh could not rest. He ordered the midwives, Shifrah and Pu-ah, who ministered to the Israelite women, to kill every newborn Israelite boy.

Reader 6: But, the good women could not bear to follow Pharaoh’s orders. They gave him excuses, saying, “Those Israelite women are so strong. They give birth by themselves, before we can even arrive.” So Pharaoh thought of another plan. He ordered that all baby boys born to the Israelites must be thrown into the waters of the Nile River.

Baby Moses

Reader 7: At the risk of her own life, one Israelite mother, Yocheved, kept her baby’s birth a secret. When his loud cries made hiding him impossible, she lovingly crafted a basket. She placed her baby in it and set the basket among the reeds by the river bank.

Reader 8: The baby’s sister, Miriam, watched over it. Boats sailed down the river, but only birds came near the basket. Then Miriam heard splashing in the water. She saw that Pharaoh’s daughter had come to bathe. Pharaoh’s daughter noticed the basket. Fetch it, she told her slave girl.

Reader 9: Pharaoh’s daughter opened the basket and saw Yocheved’s baby.
She knew the baby was an Israelite and felt bad, for she was not as cruel as her father. Miriam saw the princess’s face soften with love, and stepped forward. “I know a Hebrew woman who could nurse the baby for you,” Miriam bravely told the princess. “Shall I get her?” “Yes,” said the princess. So Miriam ran and brought the baby’s own mother, Yocheved, back to Pharaoh’s daughter.

**Reader 10:** “Nurse this child for me,” the princess said. “And I will pay you.” Yocheved kept her son for three years. Then, as had been agreed, she brought him to the princess who took him into the palace as her own. “I’ll name him Moses,” the princess said, “Which means, I drew him out of the water.” This is how Moses, an Israelite, came to grow up in Pharaoh’s Palace.

**Moses Grows Up**

**Reader 11:** Pharaoh and his advisers decided to test little Moses by putting two objects in front of him, a glowing piece of hot coal and a shiny piece of gold. “If he takes the hot coal,” said one of the advisors, “then we know means no harm to you. But if he reaches for the gold, then we know he is greedy and cunning and may someday take away your kingdom.”

**Reader 12:** Little Moses, like any small child, wanted to reach for the shiny thing. As he began to reach for the gold, God sent the angel Gabriel to push Moses’ hand away from the gold, so that he grabbed the coal instead. As a child often does, Moses immediately put the hot coal into his mouth. Ouch! He cried and dropped the coal, but it was too late. The coal burned part of his lips and tongue. From then on Moses spoke with a stutter, but at least he was saved from Pharaoh’s anger.

**Reader 13:** One day, Moses saw a slave master severely beating a slave. This made Moses so mad that he stepped in, struck the Egyptian, and killed him. Afterward, Moses grew afraid of what would happen to him if Pharaoh learned what he had done, so Moses ran away to the land of Midian.

**God Calls to Moses**

**Reader 14:** In Midian, Moses worked as a shepherd for the priest Jethro and married one of his daughters, Tzipporah. They had two sons, Gershom and Eliezer.

**Reader 15:** One day, when Moses drove his flock of sheep into the wilderness, he saw a thorn bush and stopped. The bush was burning, but nothing burned around it. Slowly, Moses moved closer. He could see that...
the bush was on fire, but its leaves and branches were not burned up by the flames. Moses stared at the bush, for he had never seen such a fire. Then he heard a voice from inside the bush call, “Moses! Moses!” Moses looked around. There was no one. He looked at the bush and answered, “Hineini, Here I am.”

Reader 16: God spoke from within the bush. “I hear the cries of my people in Egypt. I will send you to free them from slavery, to bring them to a landflowing with milk and honey.” “Me? Go before Pharaoh?” protested Moses. “The Israelites won’t believe that I was sent by You to bring them out of Egypt. Neither will Pharaoh.” “I will give you some signs,” said God. “Throw your rod on the ground.” Moses did this and the rod became a snake, slithering before him on the ground, turning back into a rod when he picked it up by its tail. Then Moses put his hand under his clothes, as God commanded, and when he removed it, the skin on his hand was ugly and scaly. He hid his hand once again, and it became like the rest of his body.

Reader 17: “If Pharaoh is not convinced by these signs, then take some water from the Nile River and pour it on dry ground. The water will turn to blood,” God said. “Tell Pharaoh to let my people go. Warn him of the signs and wonders I will bring upon Egypt”. “But what about my stutter?” Moses said, still afraid. “There is your brother Aaron,” said God. “He speaks well and he will help you. Even now, he is coming to meet you. Go back to Egypt, Moses. I will be with you.”

Moses and Aaron Speak to Pharaoh

Reader 18: When they came to Egypt, Moses and Aaron went to see Pharaoh and said “We are messengers of God, and God says: Let my people go!”

Reader 19: Not only did Pharaoh refuse to let the Israelites go and pray to God, he increased their work. “Let them gather their own straw to make bricks,” he told the slave masters. “They must still make the same number of bricks as before.” The Israelites complained to Moses, “Since you came, things are worse for us.” Moses spoke to God. “You will reassure the people with My promises,” God said, “and I will bring the Israelites out of Egypt. But first I will send signs and wonders, so that all the Egyptians and Pharaoh will know that the One God is working among them.”

Let my People Go
(an African–American Spiritual)

All Sing

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.”

O let us all from bondage flee
“Let My people go.”
And soon may all the Earth be free
“Let My people go.”
The Ten Plagues

God brought ten plagues on the Egyptians in Egypt:

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<tr>
<th>transliteration</th>
<th>Hebrew</th>
<th>English</th>
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<tr>
<td>Dam</td>
<td>דם</td>
<td>Blood</td>
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<td>Tz’fardei-a</td>
<td>תצרדות</td>
<td>Frogs</td>
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<td>Kinim</td>
<td>קינים</td>
<td>Lice</td>
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<td>Arov</td>
<td>ארוב</td>
<td>Wild Beasts (or Flies)</td>
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<td>Dever</td>
<td>דבר</td>
<td>Cattle Plague</td>
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<td>Sh’chin</td>
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<td>Arbeh</td>
<td>ארבעה</td>
<td>Locusts</td>
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<td>Choshech</td>
<td>חוסך</td>
<td>Darkness</td>
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<td>Makat b’chorot</td>
<td>מפת בכהות</td>
<td>Killing of the Firstborn</td>
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1. The leader calls out the name of each plague, and we repeat it.
2. Wine symbolizes joy, and we take out a drop of wine for each plague to remind us of the suffering of the Egyptians, which diminishes our joy.
3. As we say the name of each plague, we take our pinkie finger (or spoon) and dip it into our cup of wine (or grape juice), taking out a drop of wine for each plague mentioned. (The drops can be put on our plate or on a napkin.)

The Israelites Leave Egypt

Reader 20: In the middle of the night of the 10th plague, the Israelites heard a great wailing coming from the houses of the Egyptians. The Egyptians’ first born were dead. The Israelites were safe, for God had seen the blood on the doorposts of their houses and passed over. Pharaoh finally said, “The Israelites may go free!”

Reader 21: The Israelites hurried out of Egypt on foot, before Pharaoh changed his mind. They followed Moses and Aaron with their flocks of animals, carrying their food, and the unleavened cakes on their backs baked into flat, crispy bread as they walked toward the wilderness under the bright Egyptian sun. Slaves no longer, they were suddenly free.

Reader 22: To guide them on their journey, God went before the Israelites. By day God moved in a pillar of cloud, by night in a pillar of fire. In this way, the people walked away from Egypt. But Pharaoh did change his mind. When the Israelites reached the Sea of Reeds, they could hear and see Pharaoh’s whole army chasing after them.

Reader 23: They called out to Moses. “Look! The Egyptians come from behind us! And the sea is in front of us!” “Don’t be afraid,” said Moses. “God told me to hold my rod above the sea so it will split open for us.” Moses held his rod over the waters of the sea. “Go forward,” he told the people.

Reader 24: Despite Moses’ words, the people were still afraid. No one would step into the waters. “I will be the first,” cried out Nachshon of the tribe of Judah. He threw himself into the sea. Only when he was in as far as he could go and the waters covered him completely, did a strong wind come and split the sea. The people could walk on dry ground. The water formed two walls alongside them.

Reader 25: Pharaoh’s chariots and soldiers still followed, but as soon as the Israelites came out of the sea, Moses lifted his arm once again. The water spilled over the Egyptians, drowning each one of them.
Israelites saw that they were safe. On the sandy banks of the sea, they sang a song of praise to God, a song of thanks for all of God’s signs and wonders. The bitter had turned sweet, the fear to joy. The Israelites turned their backs to slavery and began their journey to that desert mountain where they would receive the Torah. The Torah would guide their freedom and give it new meaning. The Israelites’ journey from Egypt and slavery to freedom and Mount Sinai gives us much to remember, retell, and celebrate today. Hooray!!

Dayenu
All Sing

イルホツイホトツイアヌ ミミツレイム - ディエンヌ:
イル ホツイホトツイアヌ ミミツレイム ホツイアヌ ディエンヌ

Chorus:
da-da-yeinu (x3) dayeinu dayeinu dayeinu
da-da-yeinu (x3) dayeinu dayeinu
dayeinu dayeinu dayeinu

イル ホツイホトツイアヌ ノナー ノナー ノナー - ディエンヌ:
イル ホツイホトツイアヌ ハーシバット ディエンヌ

イル ホツイホトツイアヌ ノナー ハーシバット ノナー ディエンヌ (Chorus)

イル ホツイホトツイアヌ ノナー ノナー ハーシバット ディエンヌ (Chorus)

Had God only taken us out of Egypt, it would have been enough!
Had God only given us the Sabbath, it would have been enough!
Had God only given us the Torah, it would have been enough!
The Second Cup: Toasting Our Liberation

Baruch atah Adonai, Eloheinu melech ha-olam, borei p’ri hagafen.

PRAISED ARE YOU, Adonai our God, Ruler of the Universe, who creates the fruit of the vine.

Maggid Part 3: For All Parts of Us

Our Tradition Speaks of Four Children:
• One Wise or Thoughtful
• One Wicked or Rebellious
• One Simple or Innocent
• One Who Does Not Know How to Ask

Each one of us is at one time or another all of these children.

Leader
What does the wise child say?
Child #1
“What are the testimonies, the statutes, and the laws which Adonai our God has Commanded us?” ~Deuteronomy 6:20

Leader
So, you teach the child all the Laws of Pesach, till the last one.

Leader
What does the wicked child say?
Child #2
“What does this service mean to YOU?” ~Exodus 12:26

Leader
This child emphasizes “you” and not him or herself. Since the child excludes him or herself from the community, you should set his or her teeth on edge and say:

Parent
“It is because of this, that Adonai did for ME when I went free from Egypt.”
~Exodus 13:8

Leader
“Me” and not that one over there! Had that one been there, they would not have been redeemed.

Leader
What does the simple child ask?
Child #3
“What is all of this?” ~Exodus 13:14

Leader
And you say to that child:

Parent
Let me tell you an awesome tale.
“With a mighty hand Adonai brought us out of Egypt, out of the house of bondage.”
~Exodus 13:14

Leader
As for the child who does not know how to ask, you should prompt the child. The Torah says: “You shall tell your child on that day.”
Don’t wait for the child to take the initiative. Start the story, your story, and hopefully this silent child will listen, absorb and identify with you.

Parent
“It is because of this, that Adonai did for us when we went free from Egypt.”
~Exodus 13:8

The midrash of the Four Children invites us to listen to each child’s question and identify different character types in all of us. The Rabbis turn the commandment of v’higad’ta (“you shall tell”) into a mitzvah of dialogue – with give and take on both sides. Successful dialogue means that each side, and especially the side anxious to “pass on the message,” be keenly attentive to what the other is saying and feeling – to the particular personality of the person and their needs.
Rachtzah

Now we are almost ready to eat. We wash our hands as a way of preparing. This time we do say blessing.

Baruch Atah Adonai,
Eloheinu Melech haolam
asher kid’shanu b’mitzvotav
v’tzivanu al netilat yadayim.

Praised are You, Adonai, our God, Ruler of the Universe, who made us holy with the mitzvot, and commanded for us to wash our hands.

Motzi

Because we are about to eat the matzah we say ha-Motzi, the blessing said before eating any kind of bread.

Baruch Atah Adonai,
Eloheinu Melech haolam
ha-motzi lechem min ha-aretz.

Praised are You, Adonai, our God, Ruler of the Universe, the One Who brings forth bread from the earth.

Matzah

Baruch Atah Adonai,
Eloheinu Melech haolam
Asher kid’shanu b’mitzvotav
v’tzivanu al achilat matzah.

Praised are You, Adonai, our God, Ruler of the Universe, who made us holy with the mitzvot and commanded for us to eat matzah.

Maror

In the Torah we are told, “The Egyptians made slaves of the families of Israel. They made their lives bitter with hard slavery – slaving with cement and bricks in the fields.” ~Exodus 1:14 On Pesach it is a mitzvah to eat maror, the bitter herb, and remember.

Baruch Atah Adonai,
Eloheinu Melech haolam
asher kid’shanu b’mitzvotav
v’tzivanu al achilat maror.

Praised are You, Adonai our God, Ruler of the Universe, who made us holy with the mitzvot and commanded for us to eat maror.

Koreich

At the very first Seder in Egypt our families ate the Pesach offering together with matzah and maror. In the Seder described in the Talmud, they added charoset. Charoset is a special mixture of nuts, fruits, and wine (or grape juice). It reminds us of the cement we used to glue the bricks together when we were slaves in Egypt.

Hillel was one of the Rabbis who helped write down and put together the Seder we now follow. He used to eat matzah and maror together, just as they did at the first Seder. We do just as he did, and eat a Hillel sandwich.

Many families also mix in the charoset.

Shulchan Orech: The Feast
After the Meal

**Tzafun**

Tzafun means hidden. This is where the children look for the afikomen that was hidden all the way back at the beginning of the Seder. The finder usually gets a reward.

**Barech בָּרָכָה**

**Birkat Hamazon: Grace After Meals**

<table>
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<tr>
<th>On Shabbat</th>
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Leader: **Chaveirai n'vareich:**

The others respond:

Y'hi sheim Adonai m'vorach mei-atah v'ad olam.

Birshut chaveirai, n'vareich Eloheinu she-achalnu mishelo.

The others respond:

Baruch Eloheinu she-achalnu mishelo uv'tuvo chayinu.

Leader:

Baruch Eloheinu she-achalnu mishelo uv’tuvo chayinu.

All:

Baruch hu uvaruch sh’mo:

Baruch atah Adonai, Eoheinu melech ha-olam, hazan et ha-olam kulo b'tuvo b'chein b'chesed uv'rachamim hu notein lechem l'chol basar ki l'olam chasdo. Uv’tuvo hagadol tamid lo chasarlanu, v'al yechsar lanu mazon l'olam va-ed. Ba-avur sh’mo hagadol, ki hu eil zan umfarneis lakol umeitik lakol, umeichin mazon l'chol b'riotav asher bara. Baruch atah Adonai, hazan et hakol.
Birkat Hamazon (continued)

Kakatuv, v’achalta v’savata, uveirachta et Adonai elohecha al ha-aretz hatovah asher natan lach.
Baruch atah Adonai, al ha-aretz v’al hamazon.

Uv’neih y’rushalayim ir hakodesh bimheirah v’yameinu.
Baruch atah Adonai, boneh v’rachamav y’rushalayim.
Amein

Harachaman, hu yimloch aleinu l’olam va-ed. Amein!
Harachaman, hu yitbarach bashamayim uv’aretz. Amein!
Harachaman, hu yishlach lanu b’rachah m’rubah babayit hazeh, v’al shulchan zeh she-achalnu alav. Amein!

On Shabbat: Harachaman, hu yanchileinu yom shekulo shabat um’nuchah l’chayei ha-olamim. Amein!

On Yom Tov (Festivals): Harachaman, hu yanchileinu yom shekulo tov. Amein!

Oseh shalom bimromav, hu ya-aseh shalom, aleinu v’al kol yisra-eil, v’imru amein.
Adonai oz l’amo yitein, Adonai y’vareich et amo v’shalom.

(On Shabbat: A song of ascents. When Adonai brought the exiles back to Zion it was like a dream. Then our mouths were filled with laughter and our tongues with song. Then was it said among the nations: “Adonai has done great things for them.” Truly, Adonai has done great things for us. And we rejoiced. Bring us from exile, Adonai, as the streams return to the Negev; those who sow in tears shall reap in joy. Those who go out weeping, bearing sacks of seeds, shall return with joy, bearing their sheaves.)

Let us thank God. Blessed is the name of God now and forever. With your permission, let us thank God whose food we have eaten. Blessed is God whose food we have eaten and through whose goodness we live. Blessed is God and Blessed is God’s name.

Blessed is Adonai our God, Sovereign of the universe, who sustains the entire world with goodness, kindness and mercy. God gives food to all creatures, for God’s mercy is everlasting. With abundant goodness we have never lacked, and may we never lack sustenance forever in God’s great name. God sustains all, does good to all, and provides food for all the creatures created. Blessed is Adonai, who provides food for all.

As it is written: “When you have eaten your fill, give thanks to Adonai your God for the good land which God has given you.” Blessed is Adonai for the land and its produce.

May God rebuild Jerusalem, the holy city, speedily in our lifetime. Blessed is Adonai, who restores Jerusalem with mercy. Amen

May the Merciful One Rule over us forever and ever. May the Merciful One be blessed in heaven and on earth.

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten.

May the Merciful One bless all of our brothers and sisters of the house of Israel who are now oppressed and bring them from darkness into light.

(On Shabbat: May the Merciful One grant us a world that shall be entirely Shabbat and eternal rest.)

(On Yom Tov (Festivals): May the Merciful One grant us a world that shall be entirely good.)

May the One who makes peace in the heavens let peace descend on all us, and let us say Amen.

May Adonai give strength to our people; may Adonai bless our people with peace.
The Third Cup of Thanksgiving

Baruch atah Adonai,
Eloheinu melech ha-olam,
borei p’ri hagafen.

PRAISED ARE YOU, Adonai our God, Ruler of the Universe, who creates the fruit of the vine.

Elijah’s Cup: Eliyahu Hanavi

Eiliyahu hanavi, Eiliyahu hatishbi,
Eiliyahu hanavi, Eiliyahu hagiladi.
Bim’heira v’yameinu, yavo eileinu;
im mashiach ben David,
im mashiach ben David.

We are waiting for a time to come,
when injustice shall be gone.
Pain and violence will be no more,
done with hatred, done with war.
And all the people in the land,
will lend their voices, lend their hand.
And that day starts with you and me,
and Eliyahu (Eliyahu), Eliyahu (Eliyahu), Eliyahu Hanavi.

So we will not wait a minute more (so we will not wait a minute more),
to build the world we’re waiting for (to build the world we’re waiting for)
Building starts with you and me (building starts with you and me),
and Eliyahu (Eliyahu), Eliyahu (Eliyahu), Eliyahu Hanavi.

Hallel: Praise

Kol Haneshama

from Psalm 150

Hal’lu...
Kol han’shamah t’haleil Yah,
Hal’lu, Hal’lu Yah!

Let us praise...
Let all that breathes praise Yah, Halleluyah!

A cup of wine is poured in honor of the Prophet Elijah. The door is opened.

Elijah the prophet is said to usher in the Messiah. Elijah is called upon three times in Jewish life.

The first is during Passover as we open the door and set aside a special cup for Elijah. Tonight we pray that all people of all races and nations are free to celebrate as we do now. When we say “Next year in Jerusalem” it is a prayer wishing for that time to come when the world shall find peace – The Messianic Age ushered in by Elijah the prophet.

The second time we sing about Elijah is at the end of each Shabbat during Havdalah. When Elijah ushers in the Messianic Age Shabbat will never end.

The third time is when we set aside a chair for Elijah at every bris or baby naming for there is the potential in every child that they may grow to be the Messiah.
The Fourth Cup of Praise

Baruch atah Adonai,
Eloheinu melech ha-olam,
borei p’ri hagafen.

PRAISED ARE YOU, Adonai our God, Ruler of the Universe, who creates the fruit of the vine.

Chad Gadya: One Little Goat מְדַגְּדִיَا

A classic Passover singalong with many verses in Aramaic and Hebrew. Each verse layers on top of the next in a wild connect-the-dots from a little baby goat to God. Some commentators say the baby goat is Israel, and everything else in the song represents the journey from Egypt through the desert and its misfortunes, or the nations which conquered Israel (and then each other) over time.

Remember to add the sound effects when we sing the final verse in English!

Chad gadya, chad gadya
Dizvan abba bitrei zuzei
Chad gadya, chad gadya

One little kid, just one kid.
That my father bought for two zuzim,
Chad gadya, chad gadya.

The came the Holy One, and smote the Angel of Death (WHOOSH),
Who killed the butcher (OY), who slaughtered the ox (MOO),
That drank the water (💧), which quenched the fire (🔥), that burned the stick (🔥),
That beat the dog (RUFF), that bit the cat (MEOW), that ate the kid (MAAAH),
That my father bought for two zuzim.
Chad gadya, chad gadya.

Nirtzah נירצוה

L’shanah haba-ah birushalayim!

Next year in Jerusalem!
Havdalah

(When the Seder falls on a Saturday night)

We begin our celebration this evening with Havdalah, a ceremony that marks the end of Shabbat and ushers in the new week.

First we light the Havdalah candle which brings many wicks together into one united flame.

(Light candle)

Blessing Over the Wine

(Pick up wine)

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p’ri hagafen.

Blessed are You, Adonai our God, Ruler of the Universe, Creator of the fruit of the vine.

(Don’t Drink Yet)

Blessing Over the Spices

Baruch Atah Adonai, Elohaynu Melech ha-olam,
boreh minay visamim.

Blessed are You, Adonai our God, Ruler of the Universe, Creator of all kinds of spices.

(Smell the Spices)

Blessing Over the Havdalah Candles

Baruch Atah Adonai, Elohaynu Melech ha-olam,
boreh mi’oray ha’esh.

Blessed are You, Adonai our God, Ruler of the Universe, Creator of the lights of fire.

(Observe the Light and Shadow on Your Fingertips)

Blessing of Havdalah (Separation)

Baruch ata Adonai, Eloheinu melech ha-olam,
hamavdil bein kodesh l’hol.

Blessed are You, Adonai our God, Ruler of the Universe, Who distinguishes between sacred and ordinary.

(Sip the wine or grape juice. Extinguish the Havdalah candle in the remaining wine/ juice.)