



Virtual

Haggadah

Temple Emanu-El of Westfield

Hinei Mah Tov / הִנֵּה מַה טוֹב

הִנֵּה מַה טוֹב וּמַה נְעִים

Hinei mah tov umah na-im

שֵׁבֶת אַחִים גַּם יַחַד.

shevet achim gam **yachad.**

How good it is, how sweet it is

To be together on this day.

I lived my childhood in a world so dense that I thought we were the great imposing majority and kindness had to be extended to the others because, as my mother said everyone wants to live like a person. In school I met my friend Adele who together with her mother and father were not Jewish. Despite this they often seemed to be in a good mood. There was the janitor in charge of coal and my father, unusually smart, spoke Italian to him. They talked about Italian literature because the janitor was equally smart. Down the hill under the Southern Boulevard El, families lived, people in lovely shades of light and darkest brown. My mother and sister explained that they were treated unkindly; they had in fact been slaves in another part of the country in another time.

Like us? I said.

Like us, my father said year after year at Seders when he told the story in a rush of Hebrew, stopping occasionally to respect my grandmother's pained face, or to raise his wine glass to please the grownups. In this way I began to understand in my own time and place, that we had been slaves in Egypt and brought out of bondage for some reason. One of the reasons, clearly, was to tell the story again and again – that we have been strangers and slaves in Egypt and therefore knew what we were talking about when we cried out against pain and oppression. In fact, we were obligated by knowledge to do so.

Grace Paley
The Shalom Seders

An illustration showing two hands, one above the other, holding two lit white candles. The candles are on gold-colored circular bases. The background is a vibrant purple and blue gradient. The Hebrew text is centered over the image.

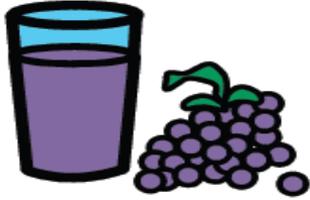
בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ, בְּמִצְוֹתָיו וְצִוָּנוּ,
לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Baruch atah Adonai, Eloheinu Melech haolam, asher kid'shanu
b'mitzvotav v'tzivanu l'hadlik ner shel Yom Tov.*

Blessed are You, our God, Ruler of the world, who sanctifies us
with mitzvot and calls upon us to kindle the lights of the Festival
day.

Order of the Seder

kadesh
bless the wine



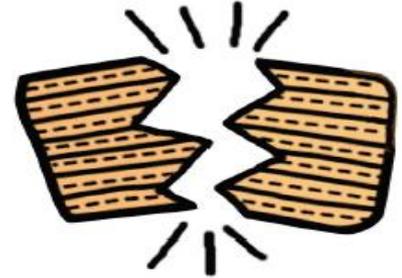
urchatz
wash your hands



karpas
dip a vegetable in salt water



yachatz
break the middle matzah



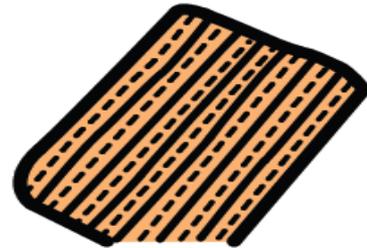
maggid
tell the Passover story



rachtzah
wash your hands



motzi matzah
bless the matzah

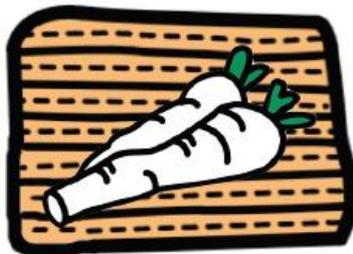


Order of the Seder

maror
bless the maror



korech
eat a sandwich of
matzah and maror



shulchan orech
eat dinner



tzafun
find the afikomen



barech
say the blessing over dinner



hallel
sing songs



nirtzah
next year in Jerusalem!



Kadesh – First Cup of Wine

The first cup is poured and raised. The matzah is uncovered

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגָּפֶן.

*Baruch atah Adonai, eloheinu melech haolam,
borei p'ri hagafen.*

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

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם
וְרוֹמַמְנוּ מִכָּל לָשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.
וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ
בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזְמַנִּים לְשִׂשׁוֹן,

*Baruch atah Adonai,
Eloheinu Melech haolam
asher bachar banu mikol am
v'rom'manu mikol lashon
v'kid'shanu b'mitzvotav
vatitein lanu Adonai eloheinu
b'ahavah moadim l'simchah
chagim uz'manim l'sason.*

Blessed are You, Adonai our God, Ruler of the Universe, who has chosen us from among the peoples, exalting us by hallowing us with mitzvot. In Your love, Adonai our God, You have given us, feasts of gladness and seasons of joy;

אֶת יוֹם חַג הַמַּצּוֹת הַזֶּה,
זְמַן חֵירוּתֵנוּ. מִקְרָא קֹדֶשׁ,
זִכָּר לִיְצִיאַת מִצְרָיִם.

כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ
מִכָּל הָעַמִּים, וּמוֹעֲדֵי קִדְשְׁךָ
בְּשִׂמְחָה וּבְשִׂשׂוֹן הִנַּחֲלָתָנוּ.
בָּרוּךְ אַתָּה יי, ,

מִקְדֵּשׁ יִשְׂרָאֵל וְהַזְּמַנִּים.

*v'et yom Chag HaMatzot hazeh,
z'man cheiruteinu, mikra kodesh,
zeicher litziat Mitzrayim.*

*Ki vanu vacharta v'otanu kidashta
mikol haamim umo'adei kodsh'cha
b'simcha uv'sason hinchaltanu.*

Baruch atah Adonai,

m'kadeish Yisrael v'haz'manim.

this festival of Pesach, season of our freedom, a sacred occasion, a remembrance of the Exodus from Egypt. For You have chosen us from all the peoples and consecrated us to Your service, and given us Shabbat, a sign of love and favor, and the Festivals, a time of gladness and joy. Blessed are You, Adonai, who sanctifies Shabbat, Israel, and the Festivals.

(First Night Only)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזִמַּן הַזֶּה.

*Baruch atah Adonai, eloheinu melech haolam,
shehecheyanu v'kiy'manu v'higianu laz'man hazeh.*

Blessed are You, Adonai our God, Ruler of the universe,
for giving us life, for sustaining us, and for enabling us to
reach this season.

All recline and drink.

An illustration showing two hands being washed in a bowl of water. The hands are yellow, and the water is blue. The bowl is pink. The background is white.

Urchatz - Washing our Hands

We wash our hands twice during the Seder: once now without a blessing and once later with a blessing.

The matzah is covered.

Karpas – Greens

The karpas (green vegetable) is distributed, each dipped into salt water.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הָאֲדָמָה.

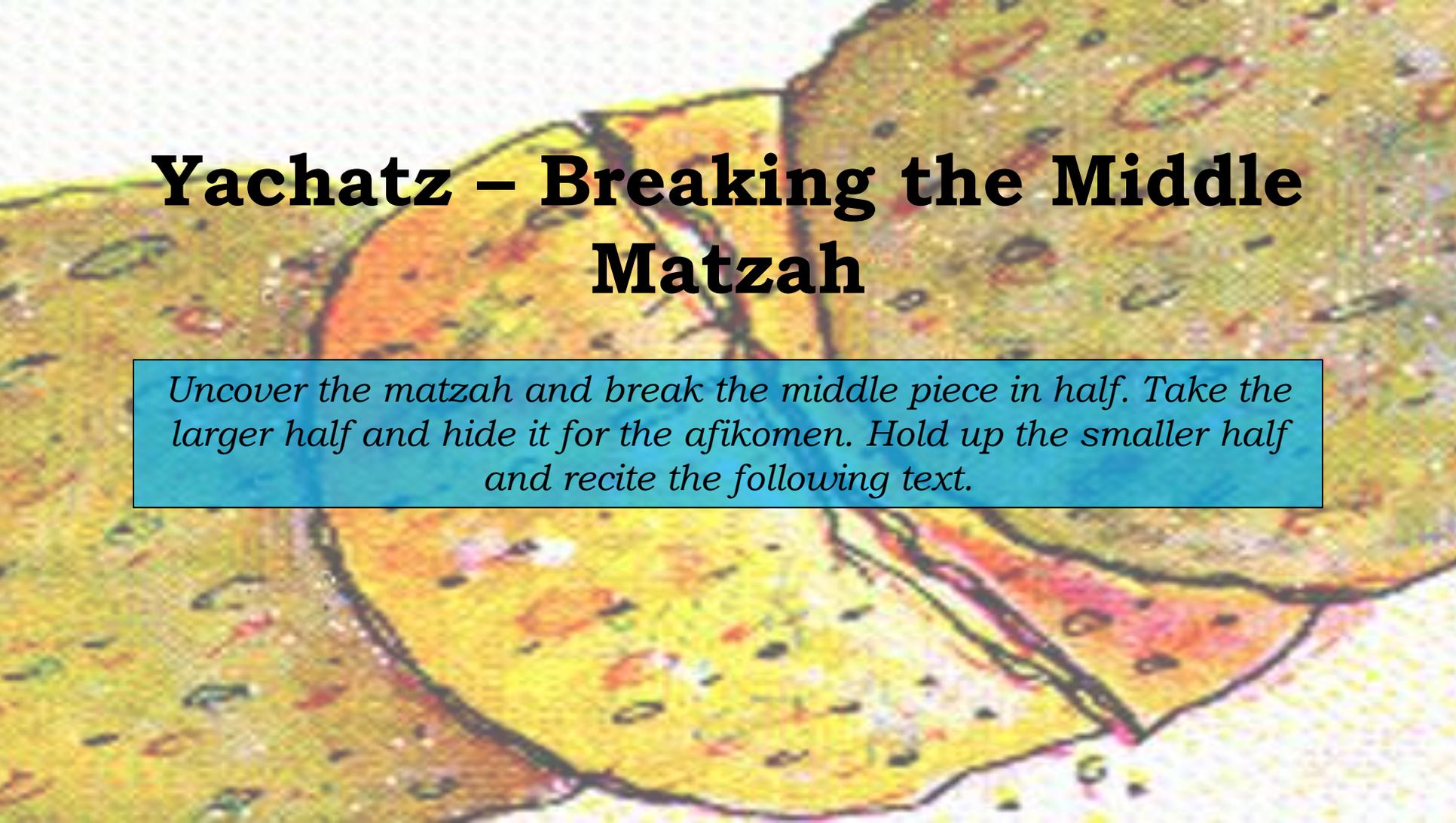
*Baruch atah Adonai, eloheinu melech haolam,
borei p'ri ha-adamah.*

*Blessed are You, Adonai our God, Ruler of the
universe, who creates the fruit of the earth.*

In the telling of the Passover story, we recount the oppression that our ancestors experienced when we were slaves in Egypt. We dip a growing vegetable—karpas—into saltwater, to taste their tears of grief mingled with our hopes for life, health and renewal for a more just world. This year, the tears are ours. They are the tears of the sick and their loved ones who worry or mourn. They are the tears of those who have lost their jobs, are uninsured, live in isolation, or must go to work each day to provide essential services to others. They're the tears of courageous health care workers who save lives and risk their own. We must acknowledge this pain and suffering and allow ourselves the space to grieve. Yet, as the karpas ritual beckons, we must also look toward the future with a sense of hope and possibility. Passover arrives on the precipice of spring, when new growth is just around the corner. All over the world, resilience, strength, compassion and innovation will grow from under this tragedy.

This Passover, may the brightness of our hope break through our tears and strengthen us in this moment together.

American Jewish World Services (AJWS)



Yachatz – Breaking the Middle Matzah

Uncover the matzah and break the middle piece in half. Take the larger half and hide it for the afikomen. Hold up the smaller half and recite the following text.

***Yachatz* – Dividing the Middle Mtazah**

There are people in the world so hungry that God cannot appear to them except in the form of bread (After M.K. Gandhi)

Lift the plate with the three mtazot and raise the middle matzah for all to see. Then break the middle matzah in two and set aside the larger piece as the *afikoman* (dessert), because more is hidden than is revealed.

This reminds us that if you are poor, if you do not know where your next meal is coming from, you do not eat everything that is in front of you. You hide a bit of food, a piece of bread, to make sure you won't starve after the meal is over. *Yachatz* reminds us this is *Chag Ha-Matzot*, the Festival of Poor People's Bread.

Yet, even as we ourselves are graced with an extra loaf, on Passover it is a loaf of poor people's bread – a double portion of poverty: not only our people's in Egypt, but also our own family's on immigrant ships, or our unsheltered neighbor's on the streets of our own cities. How can there be such poverty in the world in the midst of so much surplus?

הָא לַחֲמַא עֲנִיא *Ha lachma anya*

דִּי אָכְלוּ אַבְהַתְנָא *di achalu avhatana*

בְּאַרְעָא דְּמִצְרַיִם. *b'ara d'mitzrayim.*

כָּל דְּכַפִּין יֵיתִי וְיֵיכֹל, *Kol dichfin yeitei v'yeichol,*

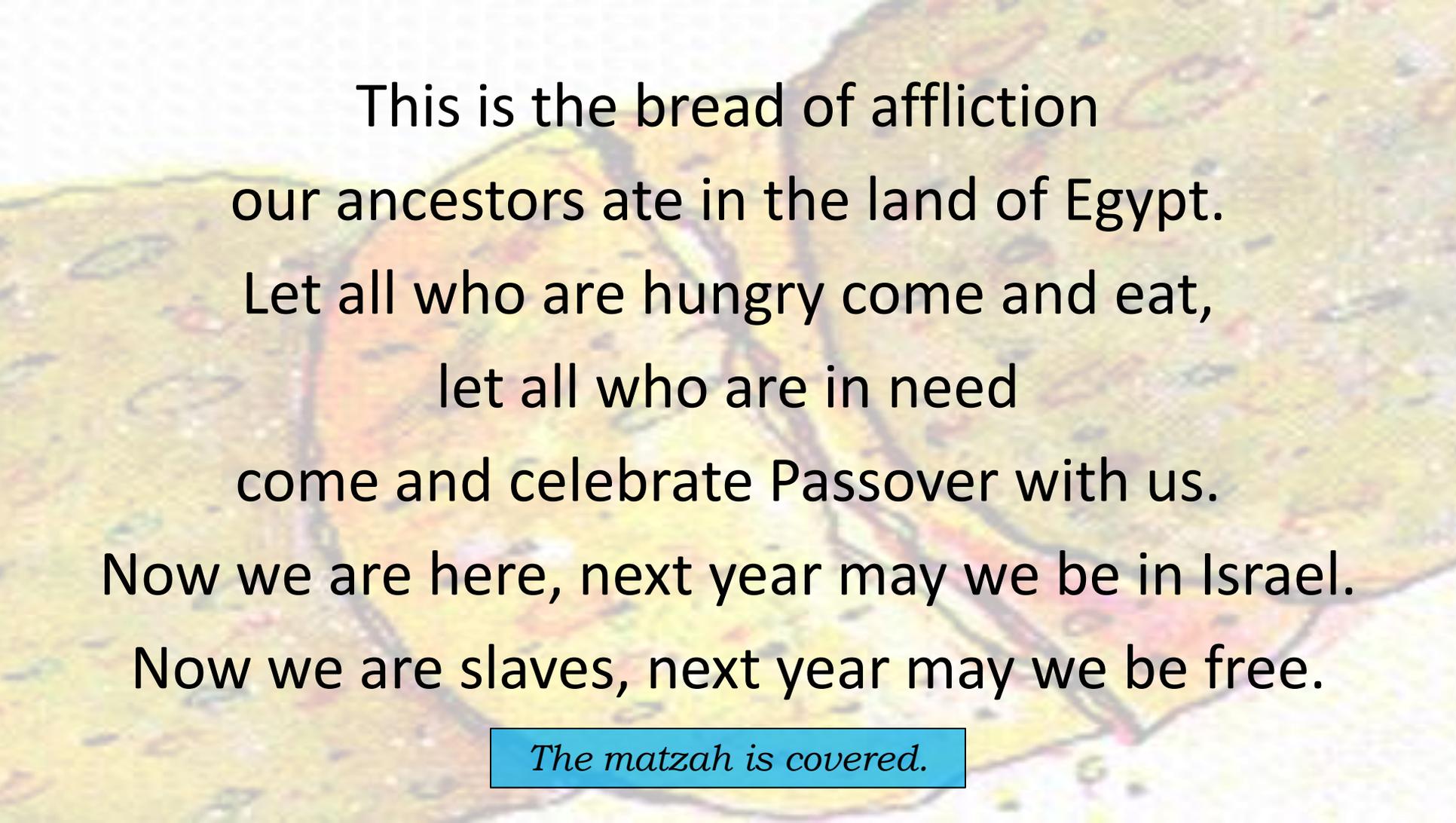
כָּל דְּצָרִיךְ יֵיתִי וְיִפְסֹחַ. *kol ditzrich yeitei v'yifsach.*

הַשְּׁתָא הַכָּא, לְשָׁנָה הַבָּאָה *Hashata hacha, l'shanah habaah*

בְּאַרְעָא דִּישְׂרָאֵל. *b'ara d'Yisrael.*

הַשְּׁתָא עַבְדֵּי, לְשָׁנָה הַבָּאָה *Hashata avdei, l'shanah habaah*

בְּנֵי חוֹרִין. *b'nei chorin.*



This is the bread of affliction
our ancestors ate in the land of Egypt.
Let all who are hungry come and eat,
let all who are in need
come and celebrate Passover with us.
Now we are here, next year may we be in Israel.
Now we are slaves, next year may we be free.

The matzah is covered.

The Four Questions

מַה נִּשְׁתַּנָּה הַלַּיְלָה *Ma nishtana halaila hazeh*

הַזֶּה *Mi kol ha leilot?*

מִכָּל הַלַּיְלוֹת? *She b'chol haleilot*

שֶׁבְּכָל-הַלַּיְלוֹת *anu ochlin*

אָנוּ אוֹכְלִין *chametz u'matzah*

חֲמֵץ וּמַצָּה, *Halailah hazeh kulo matzah.*

הַלַּיְלָה הַזֶּה כָּלוּ

Why is this night different from all other nights?

On all other nights, we may eat bread or matzah. On this night, we only eat matzah.

מַצָּה?



שְׁבֹכֶל-הַלֵּילוֹת *She b'chol haleilot*
אָנוּ אוֹכְלִין *anu ochlin*
שְׂאֵר יִרְקוֹת, *she'ar yirakot,*
הַלַּיְלָה הַזֶּה מָרוֹר? *halailah hazeh maror.*

On all other nights, we eat many kinds of vegetables.
On this night, we eat bitter herbs.

שְׁבֹכָל־הַלֵּילוֹת *Sheh b'chol haleilot*
אֵין אָנוּ מִטְבִּילִין *Ein anu matbilin*
אֶפִּילוּ פַּעַם *Afilu pa'am echat.*
אָחַת, *Halailah hazeh*
הַלֵּילָה הַזֶּה, *Sh'tei f'amim.*
שְׁתֵּי פַּעְמִים?

On all other nights, we might not dip our foods even once.

On this night, we dip them twice.

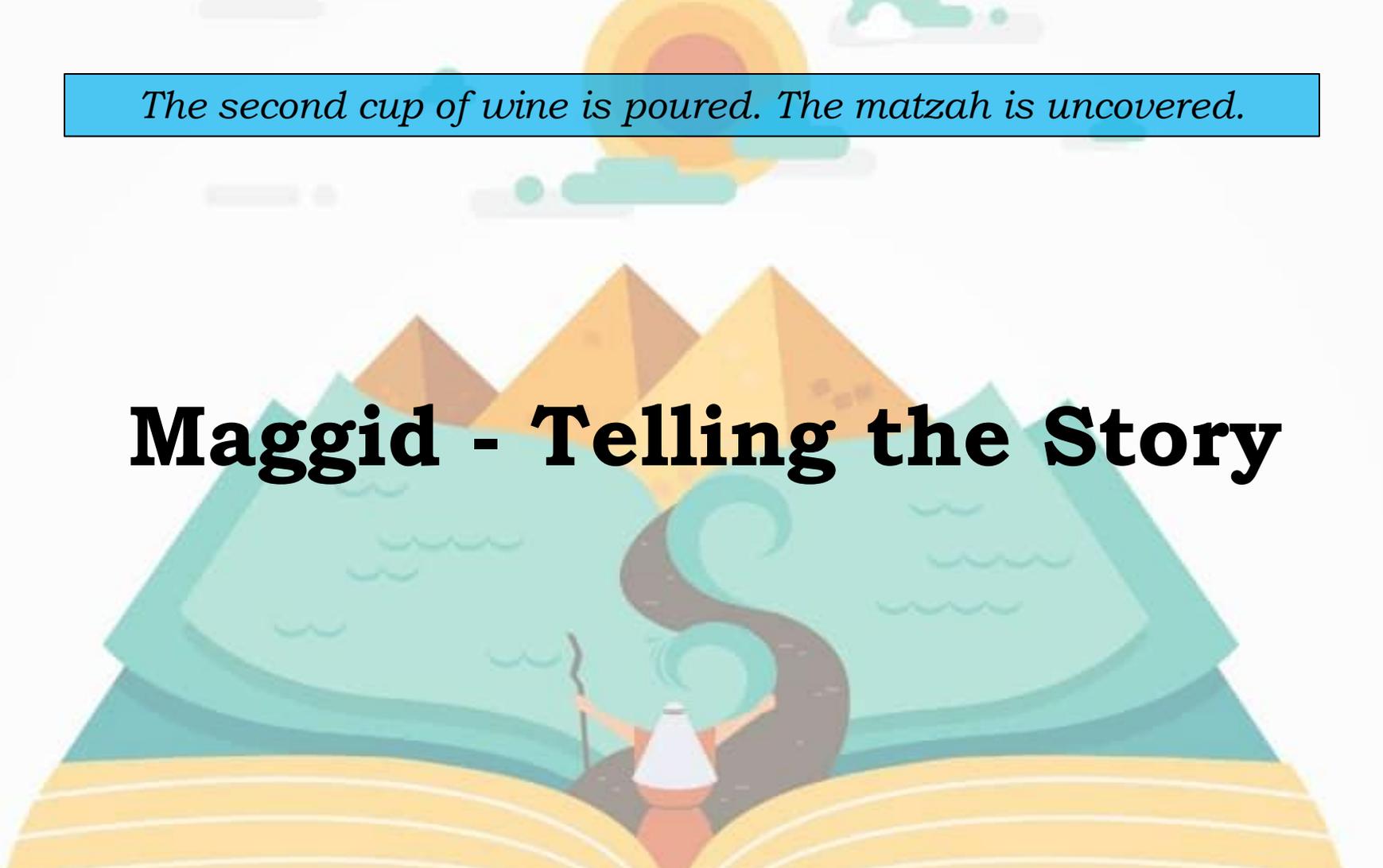


שְׁבֹכָל־הַלֵּילוֹת Sheh b'chol haleilot
אָנוּ אוֹכְלִין Anu ochlin
בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין Bein yoshvin uvein m'subin
הַלַּיְלָה הַזֶּה, Halailah hazeh
כָּלֵנוּ מְסֻבִּין? kulanu m'subin.

On all other nights, we may eat sitting up straight or reclining.
On this night, we all recline.

The second cup of wine is poured. The matzah is uncovered.

Maggid - Telling the Story

A stylized illustration of a desert landscape. In the foreground, a person wearing a white head covering and a red tunic stands on a winding path, holding a staff. The path leads towards a body of water with wavy lines. In the background, there are three golden pyramids under a bright sun with rays. The sky is light blue with some white clouds. The overall style is flat and colorful.

עֲבָדִים הָיִינוּ, עַתָּה בְּנֵי חוֹרִין.

Avadim hayinu, hayinu

Atah b'nei chorin, b'nei chorin.

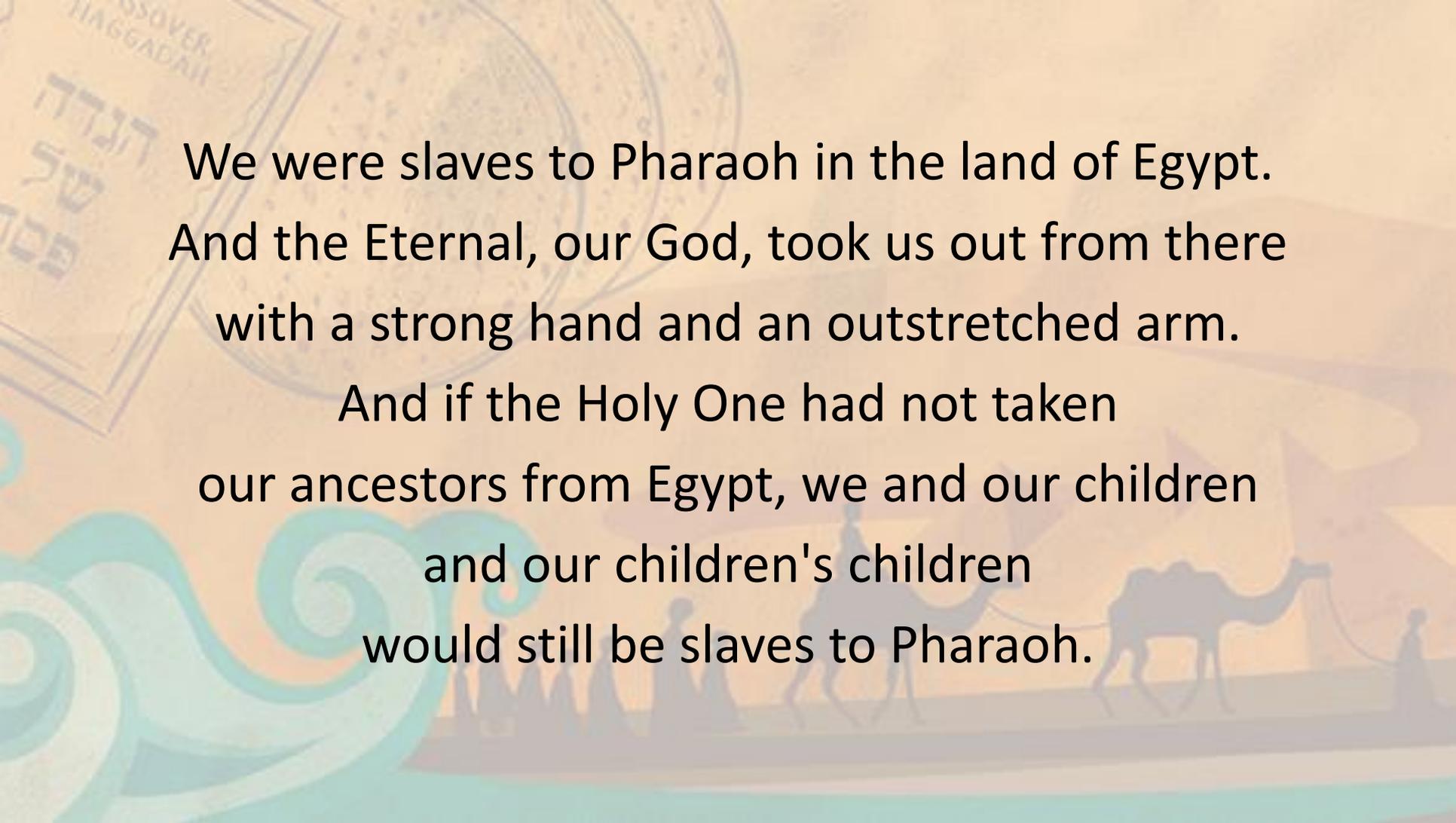
Avadim hayinu

Atah, atah b'nei chorin

Avadim hayinu

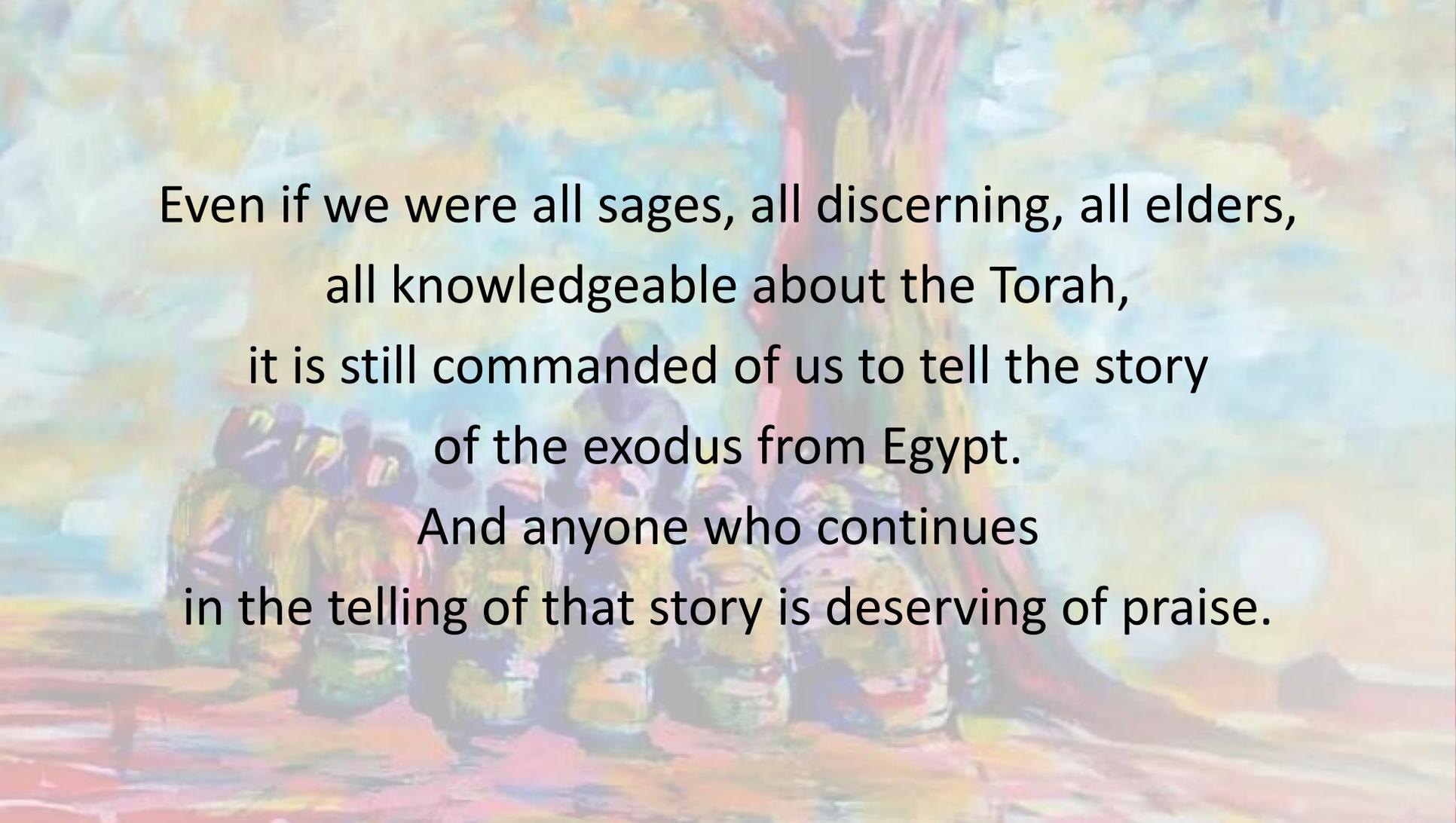
Atah, atah b'nei chorin, b'nei chorin

Once we were slaves, now we are free!

The background features a stylized illustration. On the left, a scroll is partially visible with Hebrew text: 'דָּנָה' (Dana), 'שָׁמַי' (Shamay), and 'פְּסוּדוֹת' (Pseudot). Above it, the words 'PASSOVER' and 'MAGGADAH' are written. The right side shows a silhouette of a caravan with camels and people walking across a desert landscape under a warm, orange sky.

We were slaves to Pharaoh in the land of Egypt.
And the Eternal, our God, took us out from there
with a strong hand and an outstretched arm.

And if the Holy One had not taken
our ancestors from Egypt, we and our children
and our children's children
would still be slaves to Pharaoh.

A painting of a group of people in traditional attire gathered around a large tree in a desert landscape. The scene is set in a vast, open desert with a large, gnarled tree in the center. Several people are seated on the ground around the base of the tree, some appearing to be in conversation. The background shows a vast, hazy landscape under a bright sky. The overall style is impressionistic with visible brushstrokes and a warm, golden light.

Even if we were all sages, all discerning, all elders,
all knowledgeable about the Torah,
it is still commanded of us to tell the story
of the exodus from Egypt.

And anyone who continues
in the telling of that story is deserving of praise.

The Four Children

כִּנְיָד אַרְבָּעָה בְּנִים דִּבְרָה תוֹרָה: אֶחָד חָכָם,
וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינֹ יוֹדֵעַ
לִשְׁאוֹל.

Corresponding to four children did the Torah speak;
one who is wise, one who is wicked, one who is
simple and one who doesn't know to ask..



THE WISE CHILD

מָה הוּא
אוֹמֵר?

What does the wise child say?

"What are these testimonies, statutes and judgments that the Eternal our God commanded you?"

And accordingly you will say, "We may not eat an afikomen after we are finished eating the Pesach sacrifice."

What does
the wicked
child say?

"What is this
worship to
you?"
To *you* and
not to *us*.



THE WICKED CHILD

מָה הוּא
אוֹמֵר?

Since they excluded themselves
from the collective,
they denied a principle of the
Jewish faith. Accordingly, you
will blunt their teeth and say to
them, "For the sake of this, did
the Eternal do for *me* in my
going out of Egypt."
For *me* and not for *them*.

What does the simple child
say?

"What is this?"

And you will say, "With the
strength of God's hand did the
Eternal take us out from Egypt,
from the house of slaves."



THE SIMPLE CHILD

**מָה הוּא
אוֹמֵר?**

And for the one who doesn't know to ask,
you will open the conversation for them.

As it is written, “And you will speak to your child on that day saying, ‘for the sake of this, did the Eternal do for me in my going out of Egypt.’”



THE CHILD WHO DOESN'T
KNOW HOW TO ASK

מָה הוּא אוֹמֵר?

THE FOUR CHILDREN – Racial Justice Haggadah Insert **Religious Action Center of Reform Judaism (RAC)**

The Wise Child asks: “What are the statutes and laws in our country that protect individuals from discrimination based on race?”

You should respond by referencing some of the most important pieces of legislation aimed at addressing racial injustice in the United States, including the Civil Rights Act of 1964 and the Voting Rights Act of 1965. You should note that these laws were won through the efforts of individuals committed to social change, including many Reform Jews, and that the various protections they provide are critical to combating discrimination on the basis of race. At the same time, you should remind this child that the protections we already have are imperfect and, in many cases, are coming under attack. It is our responsibility as Reform Jews to fight against the erosion of existing civil rights laws and to advocate for reforms in education, criminal justice, voting rights and economic policies that advance true racial equality.

The Wicked Child asks: “Why must I be involved in pursuing racial justice?”

In asking this question, the wicked child has denied a basic principle of Judaism: that we have a collective responsibility to address injustice, even when we are not directly affected by that injustice or might benefit from it because of our own privilege. You should teach this child that it is for the sake of everyone that we advocate for racial justice. In protecting voting rights, improving access to education and calling for sensible criminal justice and law enforcement reforms, we affirm the fundamental Jewish belief that all people are created b'tzelem Elohim, in the Divine image, and thus are deserving of equal rights.

The Simple Child asks: “What do we even mean by racial justice?”

You should tell this child that racial justice is the pursuit of equality for all people, regardless of race. You should further explain that racial injustice can take many forms, from explicitly racist comments to laws and institutions that perpetuate racial inequalities. With a firm hand, we as Reform Jews must protect every single person’s civil rights, ensuring that no individual is excluded from the benefits of society or suffers under discriminatory laws and actions solely because of race or ethnicity. We must also consider the ways in which we are ourselves complicit in racial injustice and work to build communities and congregations that reflect our commitment to equality.

And the Child Who Does Not Know How to Ask: To respond to the child who is too overwhelmed to ask a question, you should start at the beginning, telling the child that we are not required to complete the work of racial justice, but neither are we free to desist from it. There are many ways that we can play a positive role in the campaign for racial justice. We can help make racial justice issues a priority in our own synagogues by embracing Jewish racial diversity and by learning together about structural racism. We can build relationships across lines of faith and race. And we can initiate or participate in community, state and national efforts to advocate for civil rights laws. In all of these ways, we honor the legacy of our parents and grandparents – who in previous generations participated in acts of civil disobedience, marched arm-in-arm in support of equal rights for all Americans, and traveled to register voters – while at the same time ensuring that our children and future generations are granted an America in which our vision of racial justice is truly realized.

From the beginning, our ancestors were idol worshipers as it is stated “ ‘over the river your ancestors dwelt, Terach the father of Abraham and of Nachor, and they worshiped other gods.” And I took your father, Abraham from over the river and made him walk in all the land of Canaan and I gave him Isaac. And I gave to Isaac, Jacob and Esau, and Jacob and his sons went down to Egypt.’” Blessed is the One who keeps this promise to Israel.

The matzah is covered. The cup of wine is raised.

וְהִיא שְׁעַמְדָּה לְאַבוֹתֵינוּ.
וְלָנוּ.

*V'hi she-amda la'avoteinu v'lanu.
Shelo echad bilvad*

שֶׁלֹא אֶחָד בְּלֶבֶד
עֶמַד עָלֵינוּ לְכַלּוֹתֵנוּ,

*Amad aleinu l'chaloteinu
Eileh sheb'chol dor vador*

אֶלָּא שְׁבִכָּל דּוֹר וְדוֹר

Omdim aleinu l'cha loteinu

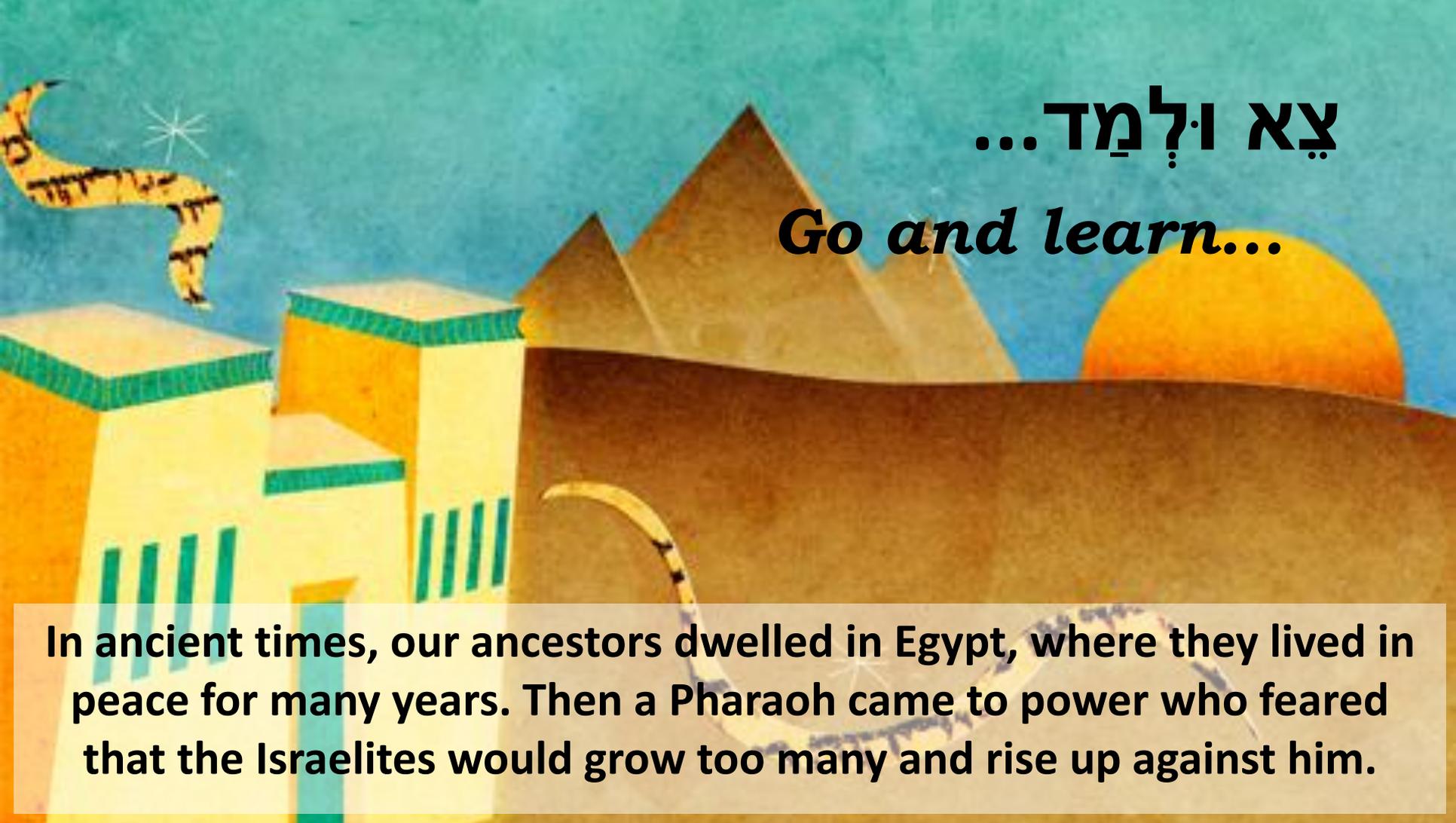
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ,

V'hakadosh Baruch Hu

וְהַקְּדוֹשׁ בְּרוּךְ הוּא

Matzileinu miyadam.

And it is this that **מצילנו מתחתיהם** has stood for our ancestors and for us, since it is not only one person or nation that has stood against us to destroy us, but rather in each generation, they stand against us to destroy us, but the Holy One rescues us from their hand.

An illustration of an ancient Egyptian landscape. In the foreground, there are stylized yellow and orange buildings with green decorative borders. In the background, three brown pyramids rise against a blue sky. A large orange sun is on the right, and a crescent moon is on the left. A yellow banner with Hebrew text is in the upper left, and a purple banner with Hebrew text is in the lower right.

...צא וְלַמַּד.

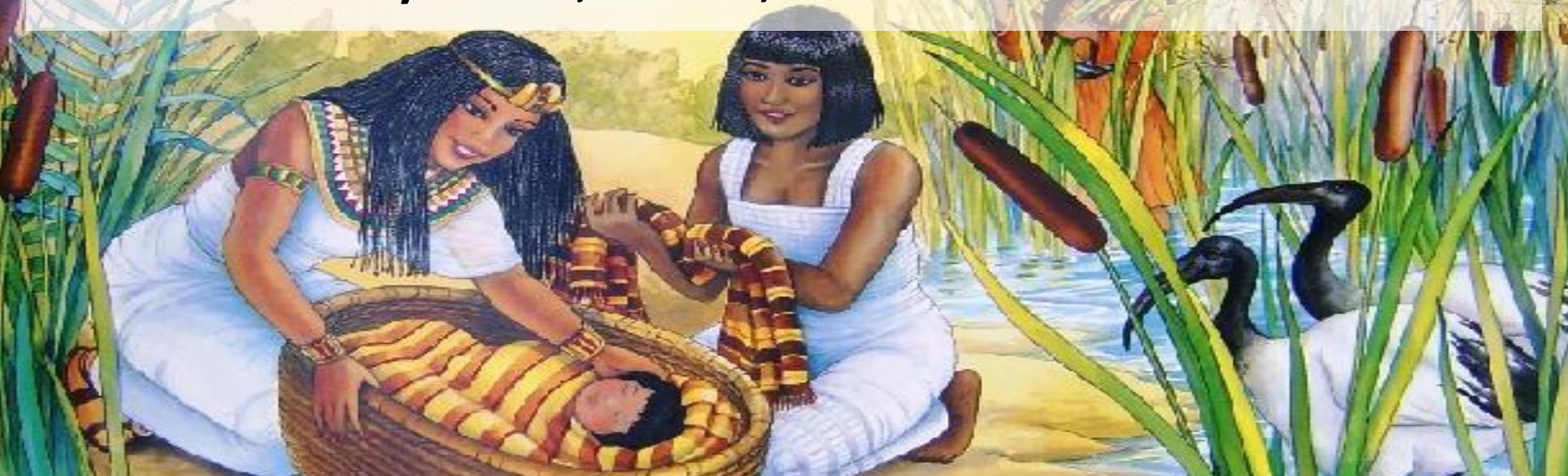
Go and learn...

In ancient times, our ancestors dwelled in Egypt, where they lived in peace for many years. Then a Pharaoh came to power who feared that the Israelites would grow too many and rise up against him.



Pharaoh made them slaves and made their lives difficult with hard labor, making bricks and building cities. Still fearful of their numbers, Pharaoh decreed that all Israelite baby boys should be drowned in the Nile River.

One Israelite women named Yocheved hid her son to keep him alive. After three months, she placed him in a basket in the Nile River and the boy's sister, Miriam, went to watch over him.



Pharaoh's daughter came to bathe in the river and found the basket. She adopted the baby and named him Moses, which means "taken from the river".



Moses grew up in Pharaoh's house. But he could not ignore the suffering of the Jewish people. One day he saw an Egyptian beating an Israelite slave, and in anger he killed the Egyptian. Fearing for his life, Moses fled from Egypt and settled in the land of Midian, where he became a shepherd for Jethro, High Priest of Midian.

Years later, Moses was tending his flock when he saw a bush that burned without being consumed.

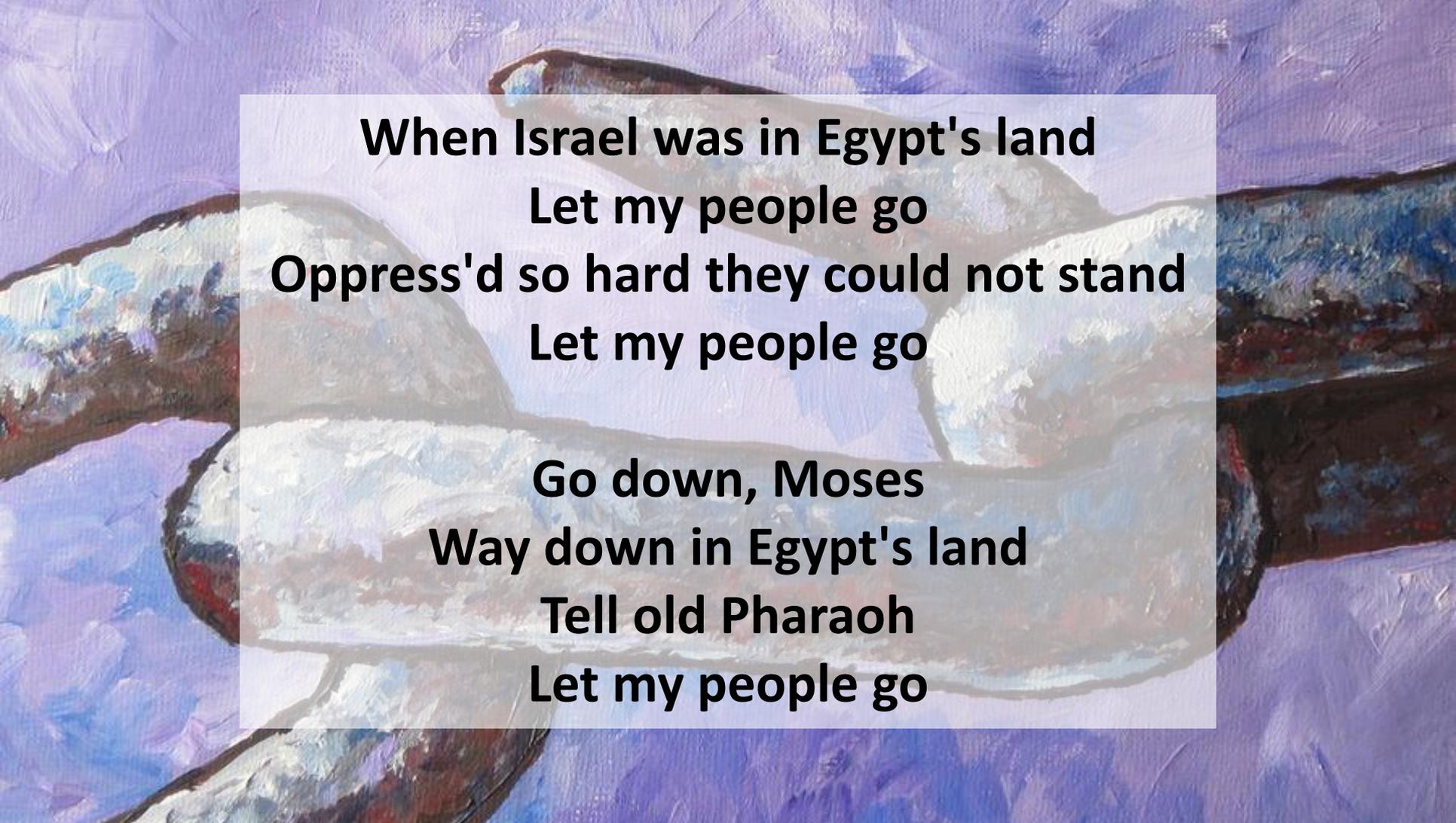


God spoke to Moses from the bush saying, “I am the God of Abraham, Isaac, and Jacob, and I have seen the Jewish People suffering greatly.” God commanded Moses to return to Egypt and lead the Israelites to freedom.

Moses and his brother Aaron went to Pharaoh and demanded that he free the Jewish people. But Pharaoh refused, and instead made the slaves work even harder.

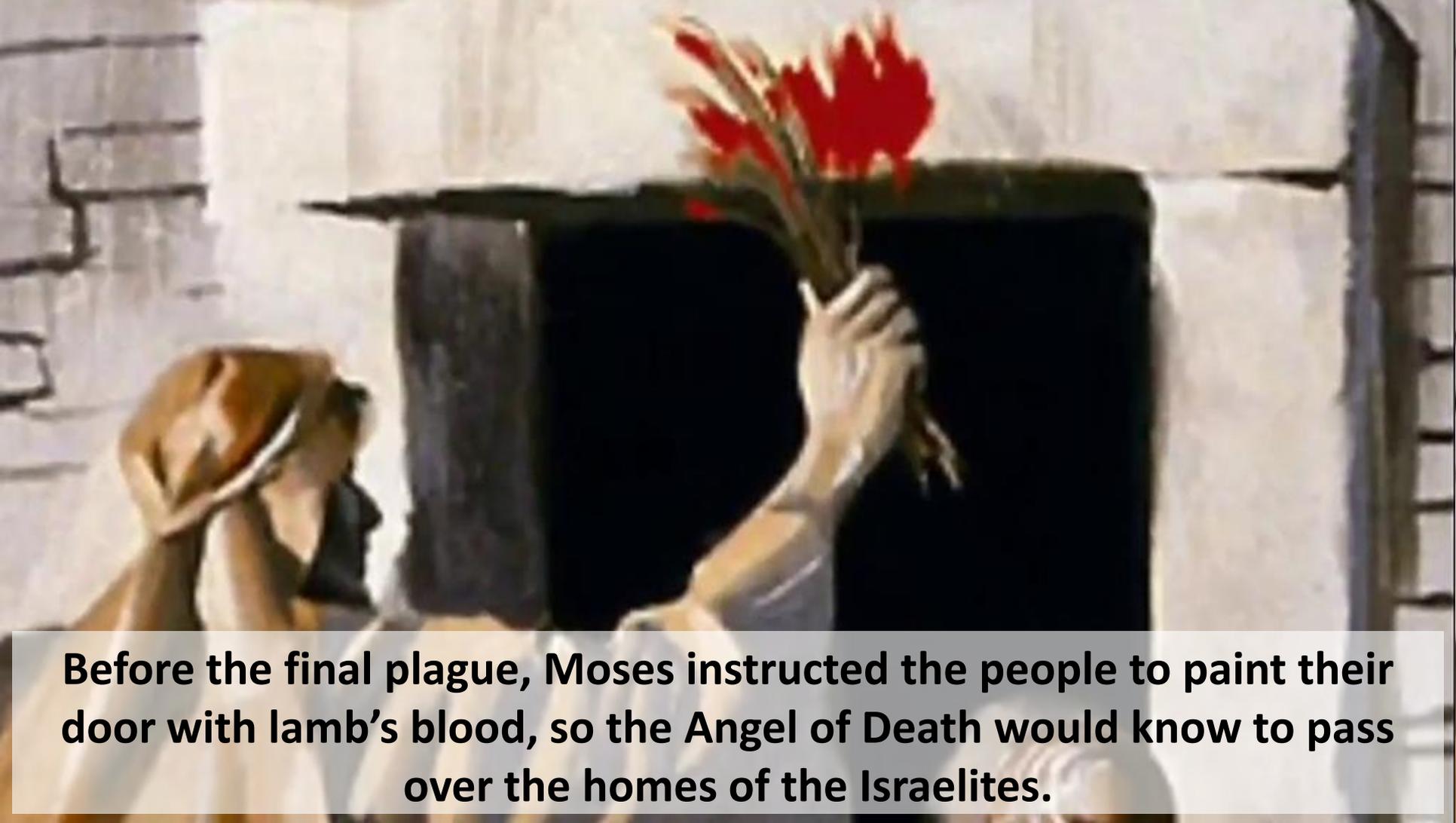


So God sent Ten plagues to punish the Egyptians. After each plague, Moses pleaded with Pharaoh to let the Jews go. And each time, Pharaoh hard was hardened.



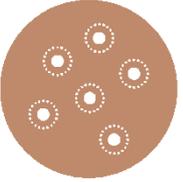
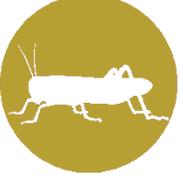
**When Israel was in Egypt's land
Let my people go
Oppress'd so hard they could not stand
Let my people go**

**Go down, Moses
Way down in Egypt's land
Tell old Pharaoh
Let my people go**



Before the final plague, Moses instructed the people to paint their door with lamb's blood, so the Angel of Death would know to pass over the homes of the Israelites.

As each plague is read, a drop of wine is removed from the cup of wine.

1		<i>Dam</i> Blood	דָּם	6		<i>Sh'chin</i> Boils	שָׁחִין
2		<i>Tz'fardea</i> Frogs	צְפַרְדֵּי עַ	7		<i>Barad</i> Hail	בָּרָד
3		<i>Kinim</i> Lice	כְּנִיִּים	8		<i>Arbeh</i> Locusts	אַרְבֵּה
4		<i>Arov</i> Flies	עֲרוֹב	9		<i>Choshesh</i> Darkness	חֹשֶׁךְ
5		<i>Dever</i> Cattle Disease	דָּבָר	10		<i>Makat Bechorot</i> Death of the Firstborn	מַכַּת בְּכוֹרוֹת

1-2-3-4-5-6-7-8-9-10 plagues in Egypt land. (2x)

1. **BLOOD** in the water made the river run red

(10 plagues in Egypt land!)

Pharaoh shoulda' listened to what God said

(10 plagues in Egypt land!)

2. **FROGS** were jumping in Pharaoh's hair...

Pharaoh didn't like it but the frogs didn't care...

3. Creepy, crawly, itchy **LICE**...

Mess with the Holy One, better think twice...

1-2-3-4-5-6-7-8-9-10 plagues in Egypt land. (2x)

4. Filthy **FLIES** so dirty and vile...

Not exactly Pharaoh's style...

5. The **CATTLE** and the horses and the oxen died...

"I won't give up!" old Pharaoh cried...

6. **BOILS** and blisters on his skin...

Give it up Pharaoh you're never gonna win...

1-2-3-4-5-6-7-8-9-10 plagues in Egypt land. (2x)

7. The **HAIL** rained down from the heavens on high...

Hurt so much made Pharaoh cry...

8. Swarms of **LOCUSTS** ate the crops...

Hard-hearted Pharaoh just wouldn't stop...

9. **DARK** descended in the light of the day...

Pharaoh was lost, couldn't find his way...

10. **FIRST-BORN**, the final blow...

Finally Pharaoh let the people go...

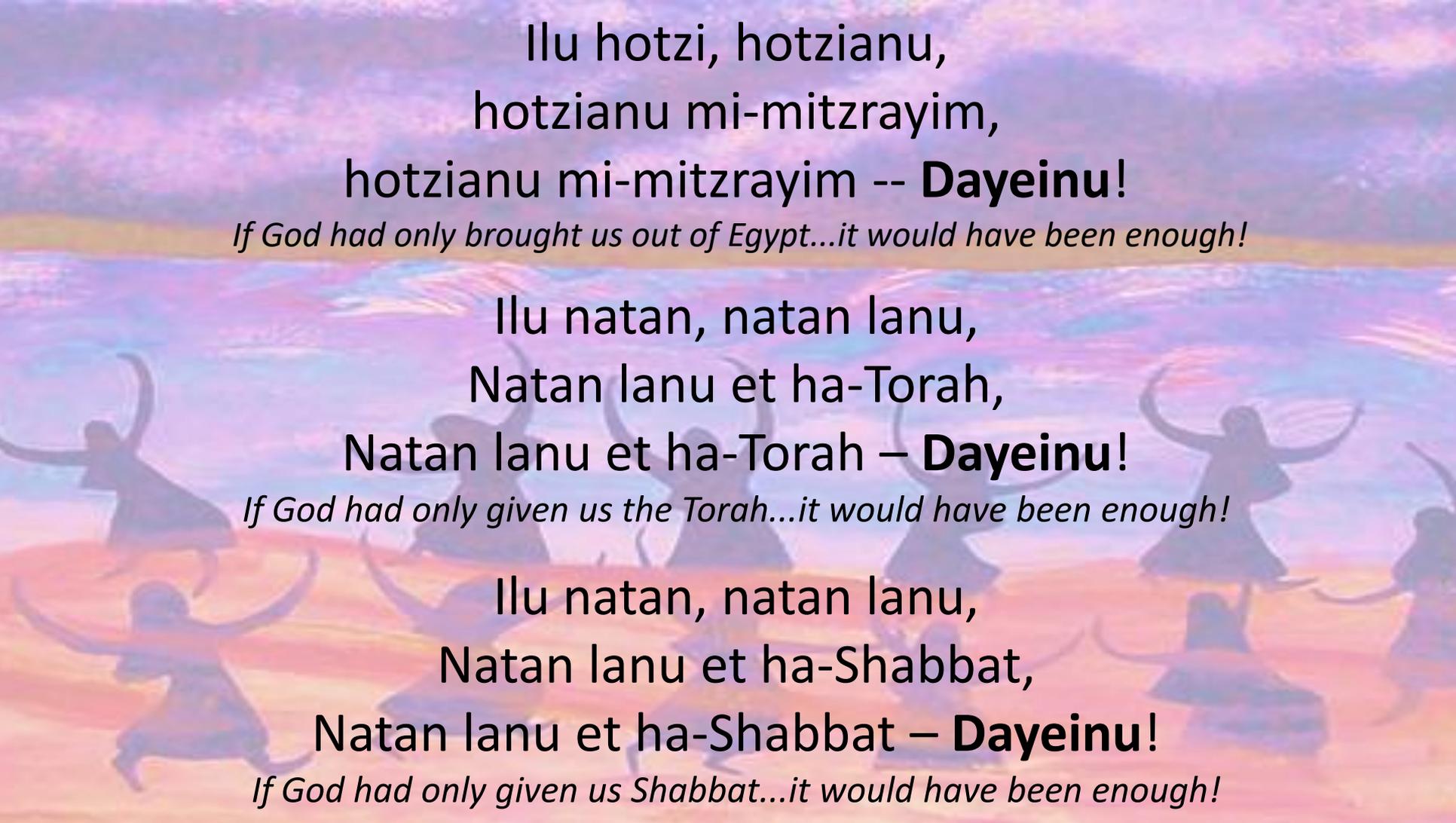
After the final terrible plague, Pharaoh finally agreed to let the Israelites go free. The Jewish People left in a great hurry. But Pharaoh soon changed his mind and sent his army after them. The army pursued them to the banks of the Red Sea, or Sea of Reeds.



God told Moses to raise his staff, and the waters parted, allowing the Jewish People to cross through the water on dry land. The Egyptians chased them into the sea, but the waters rushed back upon the Egyptian soldiers, drowning them.



Safely on the other side, Moses and the Israelites sang a song of praise to God. Moses's sister, Miriam, led them in a joyous dance.



Ilu hotzi, hotzianu,
hotzianu mi-mitzrayim,
hotzianu mi-mitzrayim -- **Dayeinu!**

If God had only brought us out of Egypt...it would have been enough!

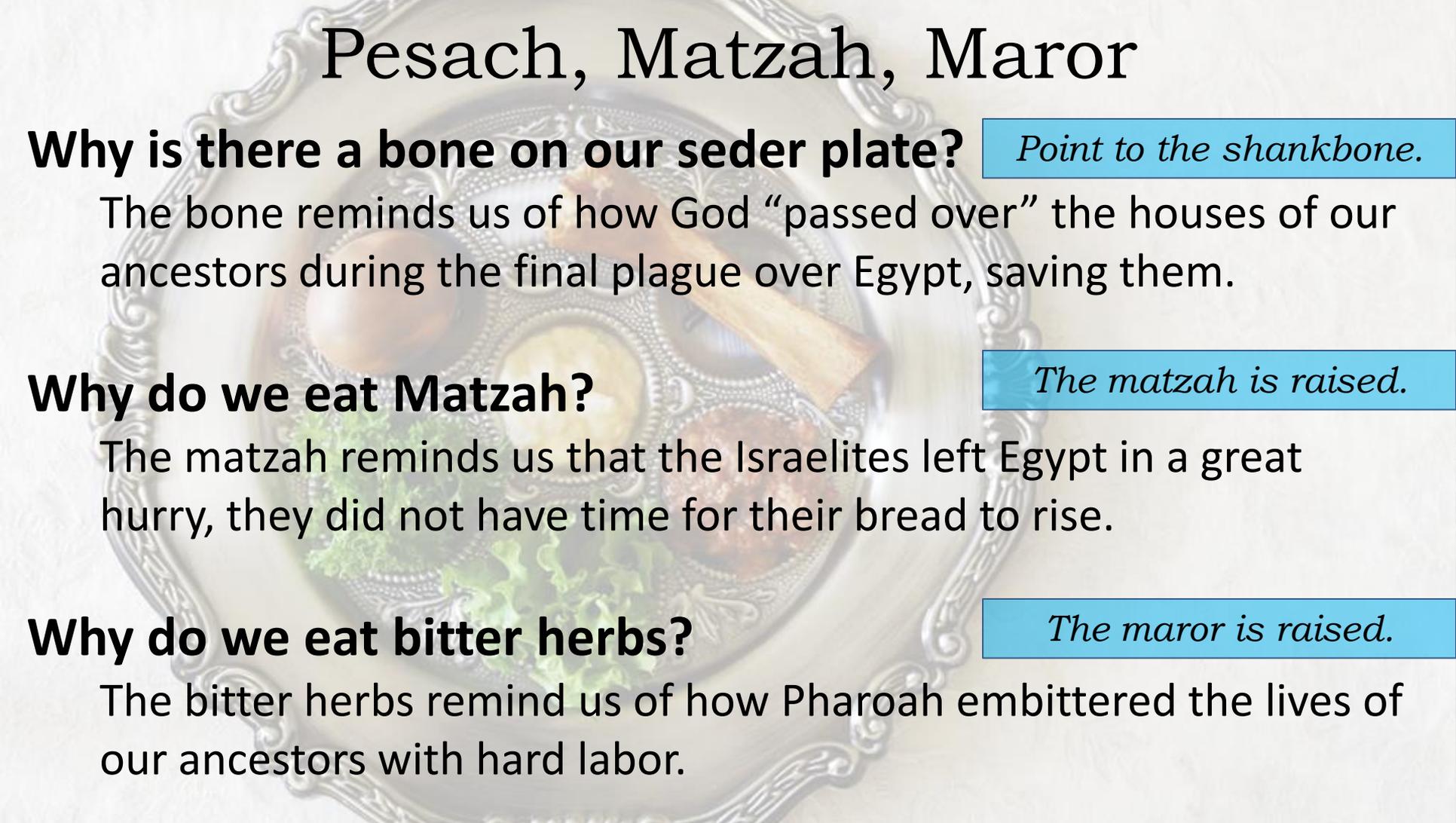
Ilu natan, natan lanu,
Natan lanu et ha-Torah,
Natan lanu et ha-Torah – **Dayeinu!**

If God had only given us the Torah...it would have been enough!

Ilu natan, natan lanu,
Natan lanu et ha-Shabbat,
Natan lanu et ha-Shabbat – **Dayeinu!**

If God had only given us Shabbat...it would have been enough!

Pesach, Matzah, Maror



Why is there a bone on our seder plate?

Point to the shankbone.

The bone reminds us of how God “passed over” the houses of our ancestors during the final plague over Egypt, saving them.

Why do we eat Matzah?

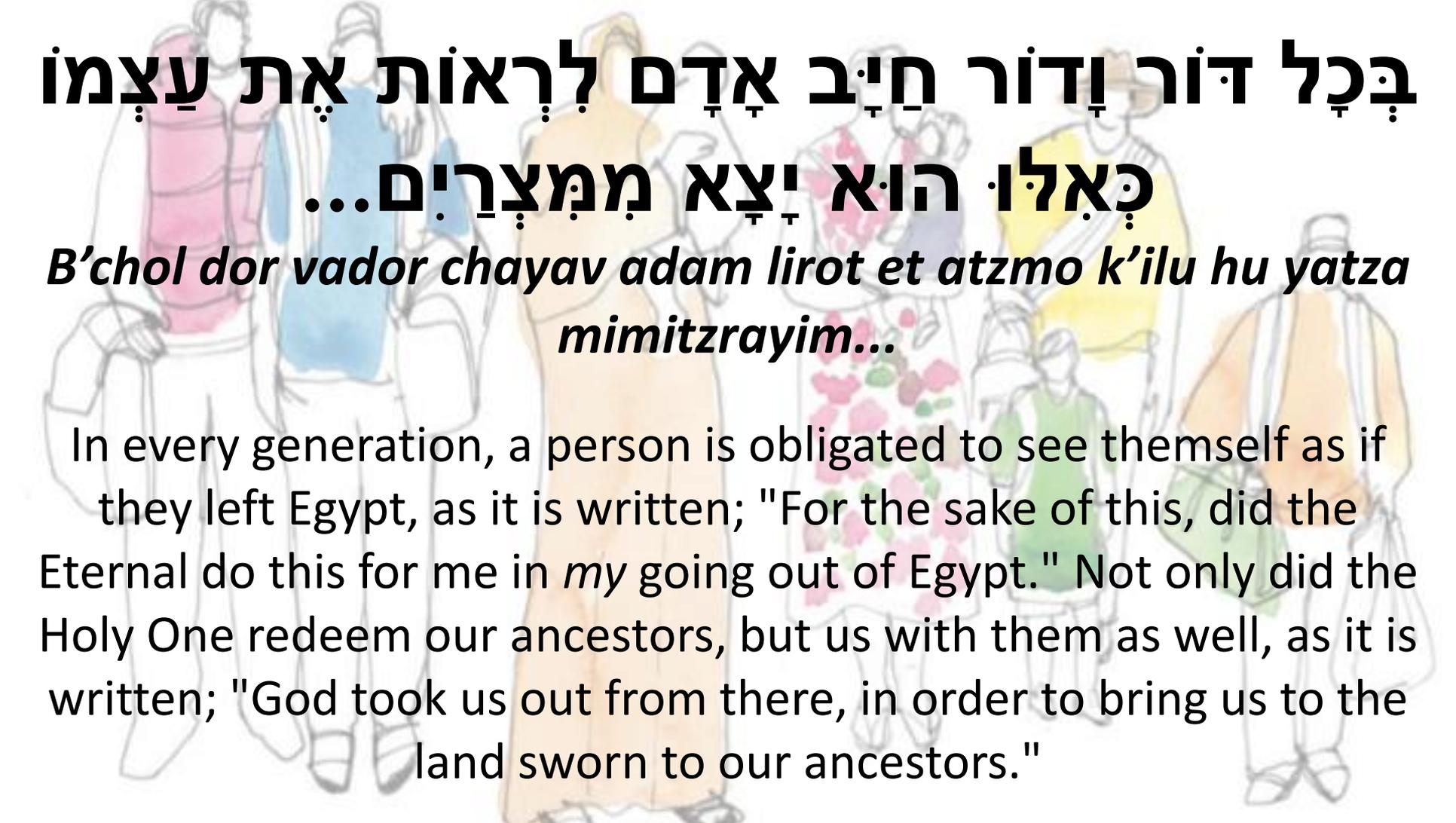
The matzah is raised.

The matzah reminds us that the Israelites left Egypt in a great hurry, they did not have time for their bread to rise.

Why do we eat bitter herbs?

The maror is raised.

The bitter herbs remind us of how Pharaoh embittered the lives of our ancestors with hard labor.



בְּכֹל דּוֹר וָדוֹר חַיִּב אָדָם לִרְאוֹת אֶת עַצְמוֹ
כְּאִלוּ הוּא יֵצֵא מִמִּצְרַיִם...

*B'chol dor vador chayav adam lirot et atzmo k'ilu hu yatza
mimitzrayim...*

In every generation, a person is obligated to see themselves as if they left Egypt, as it is written; "For the sake of this, did the Eternal do this for me in *my* going out of Egypt." Not only did the Holy One redeem our ancestors, but us with them as well, as it is written; "God took us out from there, in order to bring us to the land sworn to our ancestors."

The cup is raised.

Cup 2

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגָּפֶן.

*Baruch atah Adonai, eloheinu melech haolam,
borei p'ri hagafen.*

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

All recline and drink.

Rachtzah – Washing our Hands

Hands are washed before reciting the blessing.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ **עַל נְטִילַת יָדַיִם.**

*Baruch atah Adonai, eloheinu melech haolam,
asher kidshanu b'mitzvotav v'tzivanu **al n'tilat
yadayim.***

*Blessed are You, Adonai our God, Ruler of the universe, who makes us holy
with Your Mitzvot, and **commanded us to wash our hands.***

Motzi Matzah – Eating the Matzah

The Matzah is raised.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Baruch atah Adonai, eloheinu melech haolam,
hamotzi lechem min ha'aretz.*

*Blessed are You, Adonai our God, Ruler of the
universe, **who creates bread from the earth.***

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל אֲכִילַת מַצָּה.

*Baruch atah Adonai, eloheinu melech haolam,
asher kidshanu b'mitzvotav v'tzivanu **al achilat
matzah.***

Blessed are You, Adonai our God, Ruler of the universe, who makes us holy with Your Mitzvot, and **commanded us to eat matzah.**

Pieces of the top and middle matzah are distributed. All recline and eat.

Maror – Eating the Bitter Herbs

Maror is raised.

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

*Baruch atah Adonai, eloheinu melech haolam, asher
kidshanu b'mitzvotav v'tzivanu **al achilat maror.***

Blessed are You, Adonai our God, Ruler of the universe, who makes us
holy with Your Mitzvot, and **commanded us to eat bitter herbs.**

Maror is distributed. All recline and eat.

Korech – Making the Hillel Sandwich

When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the pesach or Passover sacrifice.

The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs.

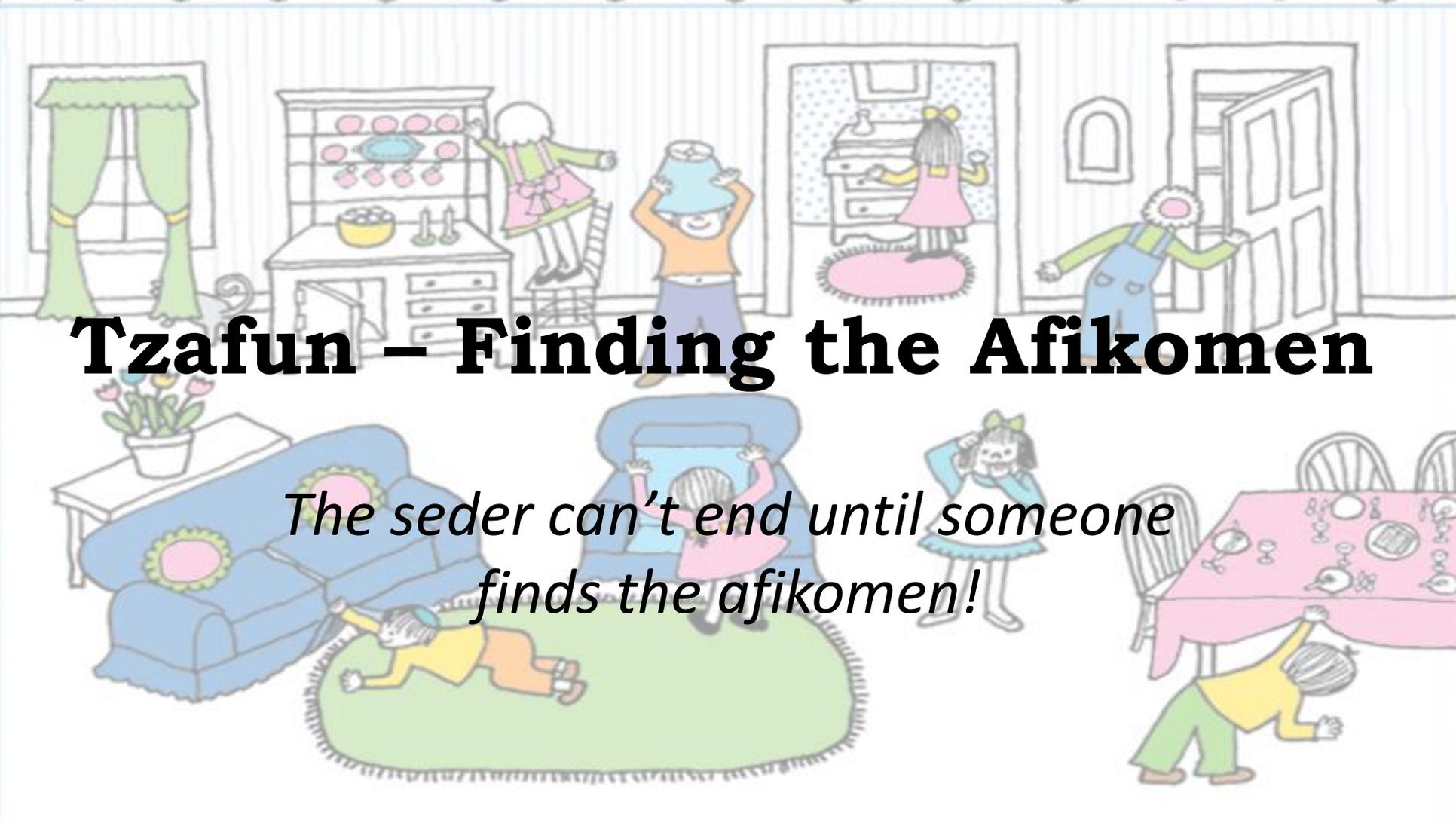
While we do not make sacrifices any more we honor this custom by eating a sandwich of the remaining matzah and bitter herbs.

Some people will also include charoset in the sandwich to remind us that God's kindness helped relieve the bitterness of slavery.

The bottom matzah on the seder plate is broken and distributed. Each person takes two pieces of matzah and creates a sandwich with the charoset and maror.

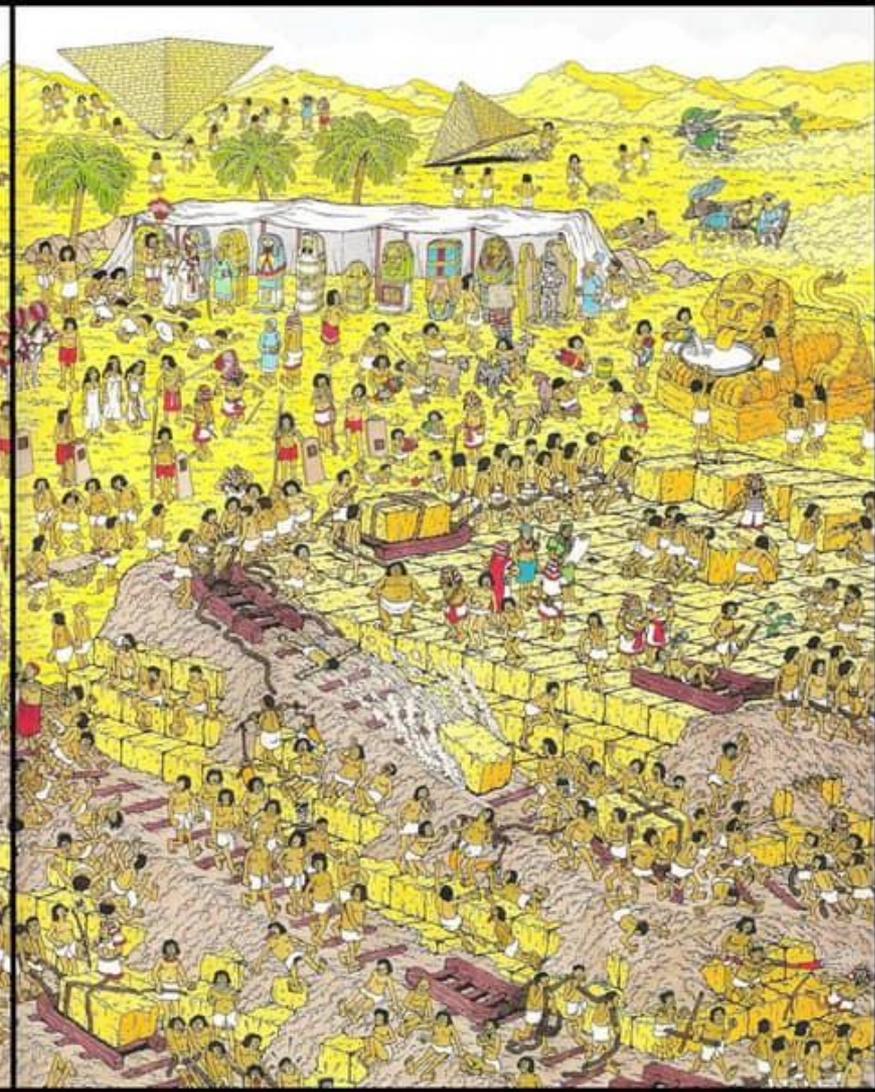
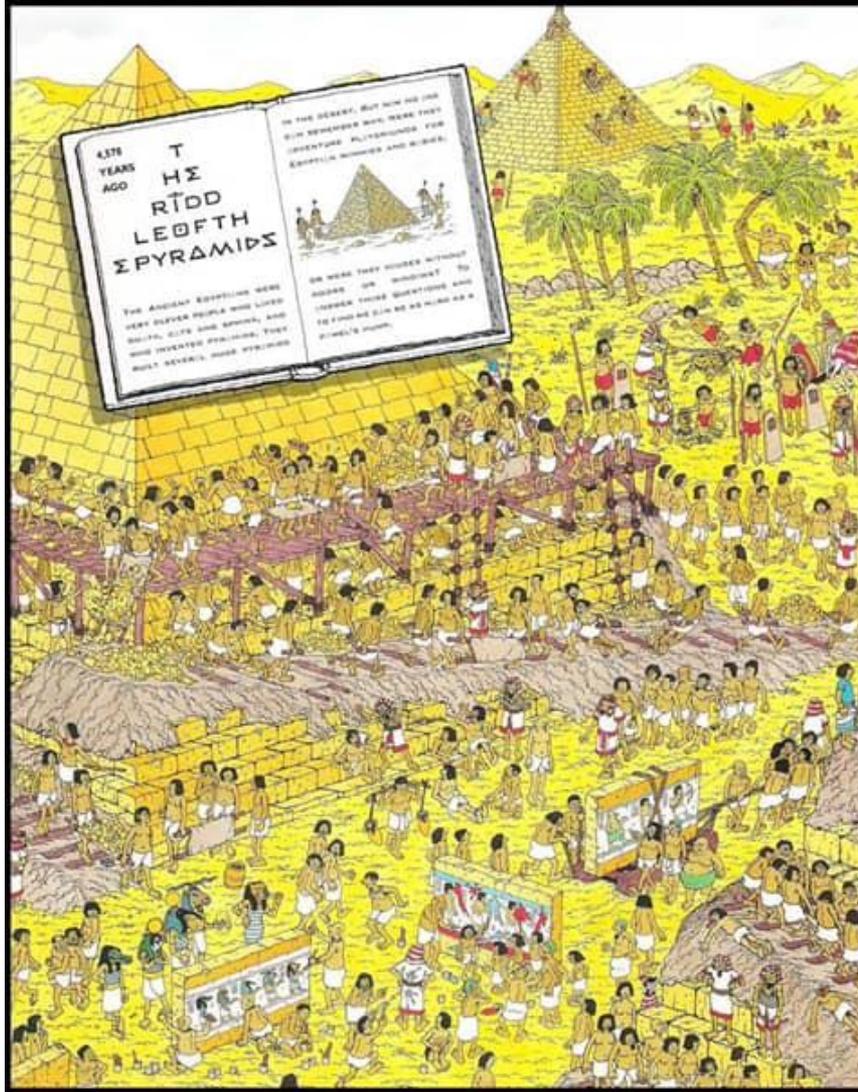
A photograph of a dog, possibly a pit bull mix, sitting at a table and eating from a white plate. The dog is wearing a black hat. The table is set with various items, including a bottle of sauce, a plate of food, and a glass. The background is slightly blurred, showing other people and dogs. The text "Shulchan Orech Let's Eat!" is overlaid on the image in a large, bold, black font.

**Shulchan Orech
Let's Eat!**



Tzafun – Finding the Afikomen

The seder can't end until someone finds the afikomen!



AFIKOMAN MAMBO

By Rabbi Joe Black

Chorus

I'm gonna find it, I'm gonna find it
I'm gonna find it, I'm gonna find,
Gonna find the afikoman.

Verse #1

Every year at Pesach time, we eat the matza and
we drink the wine
We ask four questions one by one, but before the
seder's done –

Chorus

Verse #2

We eat charoset and we dip karpas, we tell the
story of the Exodus
The bitter herbs they make my eyes go crossed,
But when I find the afikoman I'm the boss!

Chorus

Bridge

Now you can hide it on a table, hide it in a box
Underneath the stairway or inside the kitchen
clock!

You can put it in your pocket, put it under the TV
But you can't hide the afikoman from me!

Verse #3

Now, everyone knows the seder's not done
Until we find the afikoman
And when I find it I'll articulate
The terms on which we shall negotiate!

Chorus

Barech – Giving Thanks for Food

The third cup of wine is poured.

בָּרוּךְ אַתָּה יי, הַזֵּן אֶת הַכֹּל.

Baruch atah Adonai, **hazan et hakol.**

Blessed are you, Adonai, **You provide food for all.**

The cup is raised.

Cup 3

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah Adonai, eloheinu melech
haolam, **borei p'ri hagafen.**

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

All recline and drink.

Welcoming Elijah

A door is opened to welcome Elijah the Prophet to visit our seder.

**Eliyahu hanavi
Eliyahu hatish'bi
Eliyahu, Eliyahu,
Eliyahu hagil'adi –
Bim'herah v'yameinu
yavo eleinu
im Mashi'ach ben David. (x2)**

Elijah the prophet, Elijah of Tishbi, Elijah of Gilead,
may he soon come to us along with the Messiah, son of David.

Hallel – Singing Passover Songs

**My father bought for two zuzim,
Chad gadya. Chad gadya.**

Then came a cat and ate the kid, that my father...

Then came a dog and bit the cat, that ate the kid...

Then came a stick and beat the dog, that bit the cat, that ate the kid...

Then came fire and burnt the stick, that beat the dog, that bit the cat, that ate the
kid...

Then came water and quenched the fire, that burnt the stick, that beat the dog, that
bit the cat, that ate the kid...

Then came the ox and drank the water, that quenched the fire, that burnt the stick,
that beat the dog, that bit the cat, that ate the kid...

Then came the ox and drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the kid...

Then came the butcher and slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the kid...

Then came the Angel of Death and killed the butcher, that slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the kid...

Then came the Holy One, Blessed be God and slew the the Angel of Death, that killed the butcher, that slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the kid...

אָדיר הוּא, אָדיר הוּא	Adir hu, adir hu ...
יְבֹנֶה בֵּיתוֹ בְּקֶרֶב.	Yivneh veito b'karov,
בְּמַהֲרָה, בְּמַהֲרָה,	Bimheirah, bimheirah,
בְּיָמֵינוּ בְּקֶרֶב.	B'yameinu b'ka'rov.
אֵל בְּנֵה, אֵל בְּנֵה,	Eil b'nei, Eil b'nei
בְּנֵה בֵּיתְךָ בְּקֶרֶב.	B'nei veit'cha b'ka'arov.
בַּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא...	Bachur hu, gadol hu, dagul hu...
הַדוּר הוּא, וְתִיק הוּא, זַכָּאי הוּא...	Hadur hu, vatic hu, zakai hu...
חֲסִיד הוּא, טָהוֹר הוּא, יְחִיד הוּא...	Chassid hu, tahor hu, yachid hu...
כַּבִּיר הוּא, לָמוּד הוּא, מֶלֶךְ הוּא...	Kabir hu, lamud hu, melech hu...
נוֹרָא הוּא, סְגִיב הוּא, עֲזוּז הוּא...	Nora hu, sagiv hu, izuz hu...
פּוֹדֵה הוּא, צַדִּיק הוּא, קְדוֹשׁ הוּא...	Podah hu, tzadik hu, kadosh hu...
רַחוּם הוּא, שְׂדֵי הוּא, תִּקְיָף הוּא...	Rachum hu, shaddai hu, takif hu...

God is mighty. May God rebuild the temple soon! Speedily, speedily, in our days, soon! God, build! God, build! Rebuild Your temple soon! God is Supreme, Great, Outstanding...God is Glorious, Faithful, Worthy...God is Kind, God, Unique...God is Mighty, Wise, Majestic...God is Awesome, Strong, Powerful...God is Redeeming, Righteous, Holy...God is Compassionate, Almighty, Resolute...

The cup is raised.

Cup 4

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah Adonai, eloheinu melech
haolam, **borei p'ri hagafen.**

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

All recline and drink.

In a moment, our Seder will be complete. However, we remember that working against oppression in the world is our never-ending responsibility. We recommit ourselves to the vision of a world filled with peace and justice for all. We work for a world where "nation shall not lift-up sword against nation nor study war anymore." We work for a world where people are not treated differently because of their race, their religion, their gender, their age, their marital status, their skin color, the people they love, their profession or their politics. We work for a world that affirms the inherent worth and dignity of every person on our planet and assures basic human rights for everyone, everywhere. Like Nachshon standing at the shore of the Red Sea, we are not waiting for a miracle but rather proceeding with faith that God will support us and give us the strength and resolve to work together to heal the world.

We close our Seder by saying, "L'Shanah Haba'ah B'Yerushalyim", which means "Next Year in Jerusalem." For centuries, this declaration expressed the Jewish people's goal to return to our homeland. Even after the founding of the State of Israel in 1948, these words still resonate with us. We all have our own personal aspirations and dreams that we are striving for. As we conclude our Seder, may we have the strength and the will to continue working toward our personal Jerusalem and toward a world where all people will live in shalom -- peace, safety and freedom.



Nirtzah – Finishing the Seder

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

L'shana Haba'a Birushalayim!

Next year in Jerusalem!