

# The New Reality Haggadah

for a virtual Seder



## Introduction

# Lighting the Candles

The Seder officially begins with a physical act: lighting the candles. In Jewish tradition, lighting candles and saying a blessing over them marks a time of transition, from the day that is ending to the one that is beginning, from ordinary time to sacred time. Lighting the candles is an important part of our Passover celebration because their flickering light reminds us of the importance of keeping the fragile flame of freedom alive in the world.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

*Baruch Atah Adonai Eloheinu melech ha'olam asher kid'shanu b'mitzvotav, v'tzivanu l'hadlik ner shel Yom Tov.*

Blessed are You, Adonai our God, Ruler of the Universe, who has sanctified us with laws and commanded us to light the festival lights.

As we light the festival candles, we acknowledge that as they brighten our Passover table, good thoughts, good words, and good deeds brighten our days.

## Introduction

# Why We Are Together Tonight

Leader:

We have come together this evening for many reasons. We are here because Spring is all around, the Earth is reborn, and it is a good time to celebrate with family and friends. We are here because we are Jews, because we are members of the Jewish nation, with its deep historic roots and its valuable old memories and stories.

We are here to remember the old story of the liberation of the ancient Hebrews from slavery in Egypt - a great struggle for freedom and dignity. We are here because the struggle for human freedom never stops. We are here to remember all people - Jews and non-Jews - who are still struggling for their freedom.

As we feel how wonderful and important it is for diverse peoples to come together, let us recite and then sing the words of HINNEH MAH TOV.

**HINNEH, MAH TOV - BEHOLD, HOW GOOD!** (*Adaptation\* of T'hillim / Psalms 133.1*)

Behold, how good and how pleasant it is when peoples come together in unity!\*

Hinneh, mah tov u-mah naim shevet achim gam yahad!

\*adapted for current situation

## Introduction

# What's on the Table

## The Seder Plate

We place a Seder Plate at our table as a reminder to discuss certain aspects of the Passover story. Each item has its own significance.

*Maror* – The bitter herb. This symbolizes the harshness of lives of the Jews in Egypt.

*Charoset* – A delicious mix of sweet wine, apples, cinnamon and nuts that resembles the mortar used as bricks of the many buildings the Jewish slaves built in Egypt

*Karpas* – A green vegetable, usually parsley, is a reminder of the green sprouting up all around us during spring and is used to dip into the saltwater

*Zeroah* – A roasted lamb or shank bone symbolizing the sacrifice made at the great temple on Passover (The Paschal Lamb)

*Beitzah* – The egg symbolizes a different holiday offering that was brought to the temple. Since eggs are the first item offered to a mourner after a funeral, some say it also evokes a sense of mourning for the destruction of the temple.

*Orange* - The orange on the Seder plate has come to symbolize full inclusion in modern day Judaism: not only for women, but also for people with disabilities, intermarried couples, and the LGBT Community.

## Matzah

Matzah is the unleavened bread we eat to remember that when the Jews fled Egypt, they didn't even have time to let the dough rise on their bread. We commemorate this by removing all bread and bread products from our home during Passover.

## Elijah's Cup

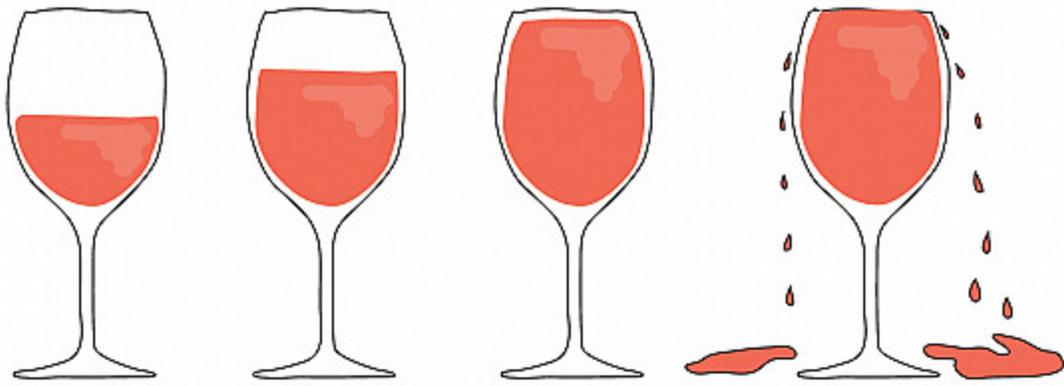
The fifth ceremonial cup of wine poured during the Seder. It is left untouched in honor of Elijah, who, according to tradition, will arrive one day as an unknown guest to herald the advent of the Messiah. During the Seder dinner, biblical verses are read while the door is briefly opened to welcome Elijah. In this way the Seder dinner not only commemorates the historical redemption from Egyptian bondage of the Jewish people but also calls to mind their future redemption when Elijah and the Messiah shall appear.

## **Miriam's Cup**

Another relatively new Passover tradition is that of Miriam's cup. The cup is filled with water and placed next to Elijah's cup. Miriam was the sister of Moses and a prophetess in her own right. After the exodus when the Israelites are wandering through the desert, just as Hashem gave them Manna to eat, legend says that a well of water followed Miriam and it was called 'Miriam's Well'. The tradition of Miriam's cup is meant to honor Miriam's role in the story of the Jewish people and the spirit of all women, who nurture their families just as Miriam helped sustain the Israelites.

Kadesh

## Four Cups of Wine



## Kadesh

# Kadesh

All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy – not to mention a practical way to increase that joy. The Seder starts with wine and then gives us three more opportunities to refill our cup and drink.

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן**

*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.*

We praise God, Ruler of Everything, who creates the fruit of the vine.

We praise God, Ruler of Everything, who chose us from all peoples and languages, and sanctified us with commandments, and lovingly gave to us special times for happiness, holidays and this time of celebrating the Holiday of Matzah, the time of liberation, reading our sacred stories, and remembering the Exodus from Egypt. For you chose us and sanctified us among all peoples. And you have given us joyful holidays. We praise God, who sanctifies the people of Israel and the holidays.

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁחֵיְיָנוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה**

*Baruch Atah Adonai, Eloheinu Melech ha-olam,  
she-hechyanu v'key'manu v'higiyanu lazman hazeh.*

We praise God, Ruler of Everything,  
who has kept us alive, raised us up, and brought us to this happy moment.

***Drink the first glass of wine!***

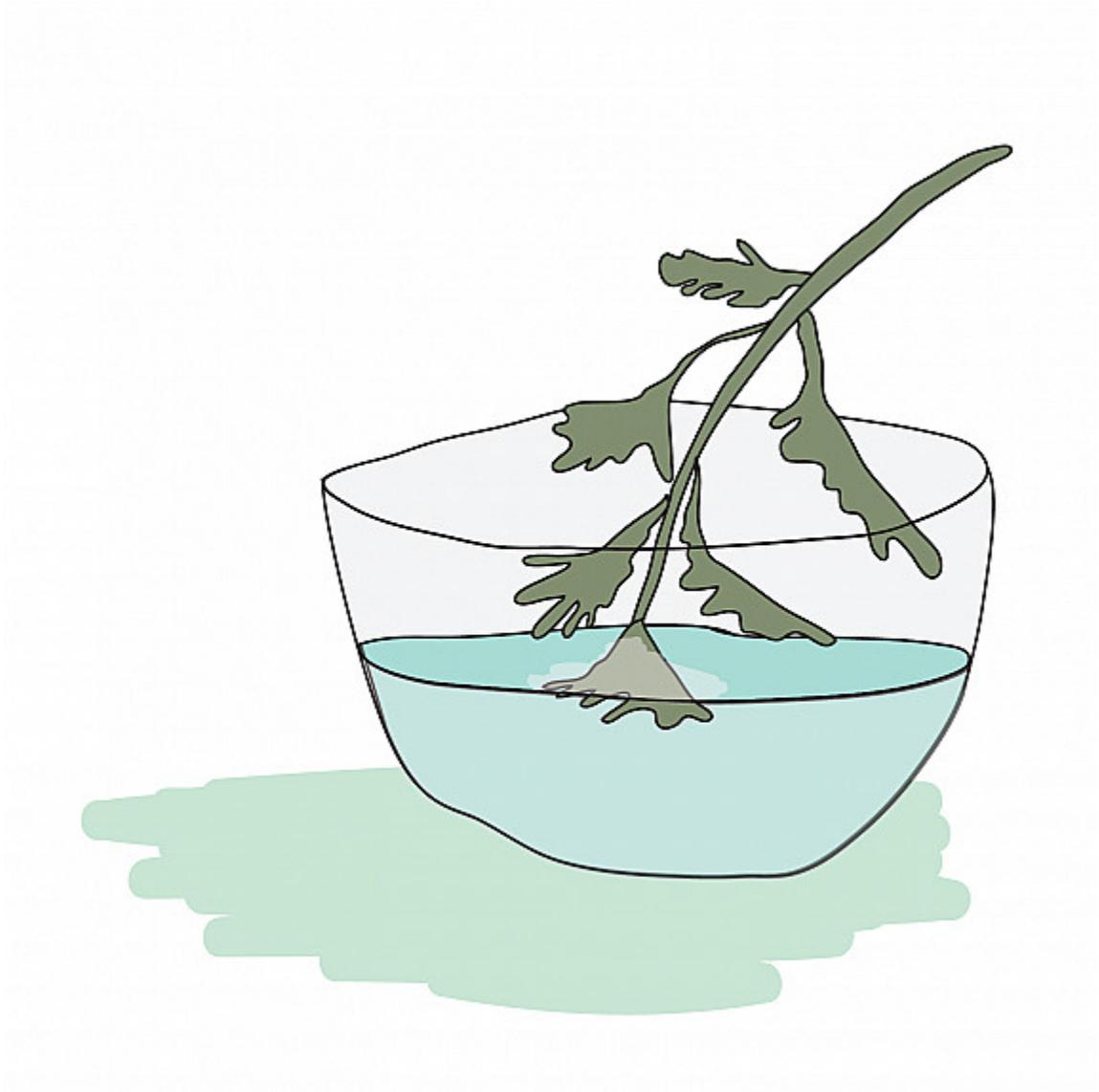
Urchatz

## Blessing For Hand Washing During a Pandemic

As we wash our hands  
We pray,  
Blessed is the Soul of the Universe,  
Breathing us in and breathing us out.  
May our breaths continue  
And our health and the health of all  
Be preserved  
In this time of sickness and fear of sickness.  
Holy Wholeness,  
We take as much responsibility for this as we can  
By observing the obligation to wash our hands  
Thoroughly:  
For as long as it takes to say this prayer.  
Amen

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם

Karpas



## Karpas

# Karpas

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with a recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration.

We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter. Most families use a green vegetable, such as parsley or celery, but some families from Eastern Europe have a tradition of using a boiled potato since greens were hard to come by at Passover time. Whatever symbol of spring and sustenance we're using, we now dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

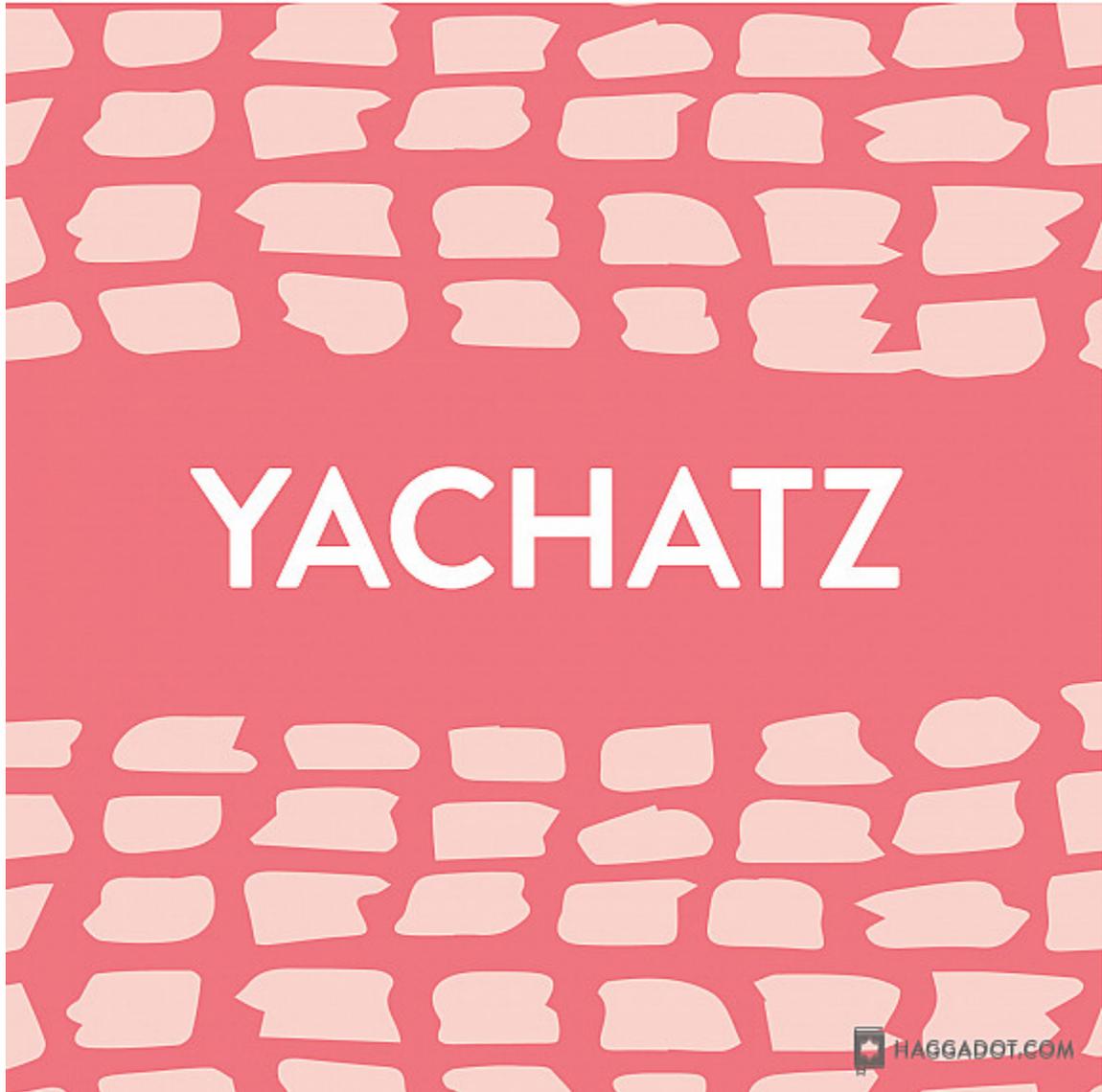
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*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.*

We praise God, Ruler of Everything, who creates the fruits of the earth.

We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the snow, getting ready for reappearance just when we most need them.

YachatZ



Yachatz

## The Afflicted Matza

The top Matzoh  
And bottom Matzoh are,  
it is said,  
Pesach substitutes  
For the two loaves of challah on Shabbat,  
Supposedly a reminder  
Of the two portions of manna  
They received in the desert  
Every Friday before Shabbat.

But the middle Matza?!  
Ah,  
That's for the Seder.  
We break it in half  
And call it the bread of affliction,  
Just like the unleavened bread  
We ate as we fled slavery

Matza Number Two,  
The afflicted Matza,  
We break it in half  
And separate ourselves from joy  
So, we don't forget the pain  
That has been ours.  
We break it in half  
And separate ourselves from the joy  
So, we can remember the pain  
Of others.  
All this pain  
Lives in this first half of the afflicted matzoh  
And we eat this half now,  
So that we do not forget that we were slaves  
So that we do not enslave others.

But--  
We separate the second half of the afflicted Matza  
(The Afikomen)  
From all that hurt  
So that we don't forget the joy that can follow the sorrow.  
So that we don't forget the times that we changed things for the better.  
And after the meal we will search for that happiness  
And we will find it.  
And then we eat the Afikomen together  
So, we don't forget that it is good to be alive  
And we are obligated to share that joy.  
Blessed One-ness, we are so grateful for the obligations to remember pain and share joy.  
Amen

HAPPINESS  
CAN BE FOUND even in the  
Darkest OF times  
IF ONE ONLY REMEMBERS  
TO TURN THE  
LIGHT

Maggid - Beginning



Maggid - Beginning

## **Maggid**

Back to basics, get rid of what is bloated and inflated

“Letting go means just what it says. It’s an invitation to cease clinging to anything- whether it be an idea, a thing, an event, a particular time, or view, or desire. It is a conscious decision to release with full acceptance into the stream of present moments as they are unfolding. To let go means to give up coercing, resisting or struggling, in exchange for something more powerful and wholesome which comes out of allowing things to be as they are without getting caught up in your attraction to or rejection of them, in the intrinsic stickiness of wanting, of liking and disliking. It’s akin to letting your palm open to unhand something you have been holding on to.”

-- Four Questions

## Four Questions



## The Four Questions

The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. The tradition that the youngest person asks the questions reflects the centrality of involving everyone in the Seder. The rabbis who created the set format for the Seder gave us the Four Questions to help break the ice in case no one had their own questions. Asking questions is a core tradition in Jewish life. If everyone at your Seder is around the same age, perhaps the person with the least Seder experience can ask them – or everyone can sing them all together.

**מה נשתנה הלילה הזה מכל הלילות**

*Ma nishtana halaila hazeh mikol haleilot?*

Why is this night different from all other nights?

**שבכל הלילות אנו אוכלין חמץ ומצה הלילה הזה פלו מצה**

*Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.*

On all other nights we eat both leavened bread and matzah.  
Tonight we only eat matzah.

**שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור**

*Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.*

On all other nights we eat all kinds of vegetables,  
but tonight we eat bitter herbs.

**שבכל הלילות אין אנו מטבילין אפילו פעם אחת הלילה הזה שתי פעמים**

*Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.*

On all other nights we aren't expected to dip our vegetables one time.  
Tonight we do it twice.

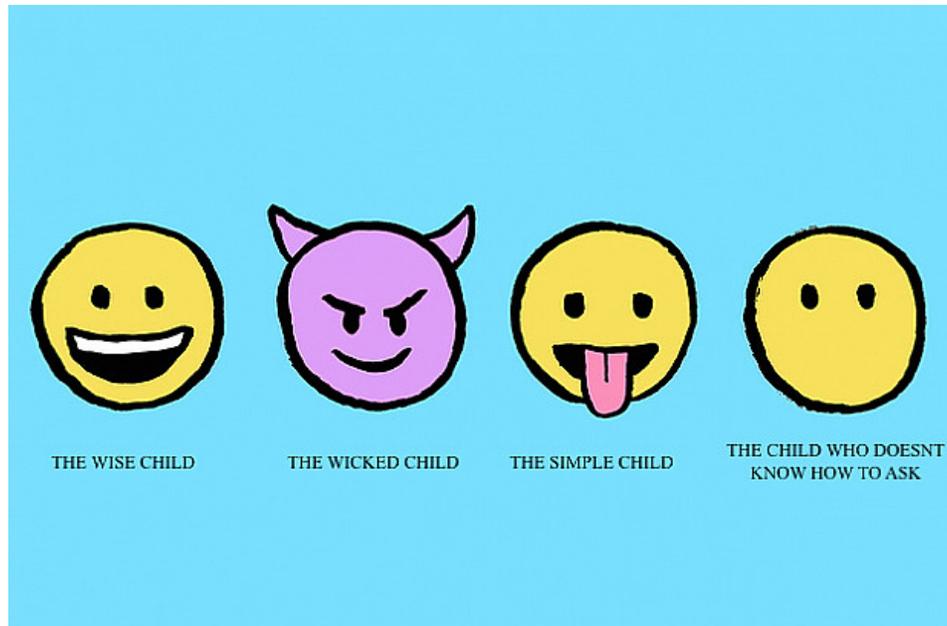
**שבכל הלילות אנו אוכלין בין יושבין ובין מסבין . הלילה הזה פלגו מסבין**

*Shebichol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.*

On all other nights we eat either sitting normally or reclining.  
Tonight we recline.

-- Four Children

## Emoji Four children



Traditionally, The Four Sons (or Children) include a wise son, a wicked (or rebellious) son, a simple son and one who does not even know enough to ask. Each of the first three ask questions about the Seder, essentially "Explain all this to me - what are my responsibilities?" "What has all this nonsense you are babbling about got to do with me?" and "What IS all this anyway?" while the fourth is silent - requiring the adults to be proactive in providing an explanation of the Seder proceedings.

Some say that The Four Children is a metaphor for four different attitudes toward tradition, toward belonging and toward being active or passive in the face of injustice. Some say it is about stages of life, from childhood, through adolescence and into adulthood (and, potentially, back again toward old age).

In the spirit of telling the story of Exodus and different attitudes that one might take to one's communal and global responsibilities, think about your relationship to your tradition, the people from whom or the place from which you come and the events taking place there.

- Do you understand what is going on?
- Do you feel any obligation to do anything about it?
- What would you do if you could?
- What should you tell your children about it?

-- Exodus Story

## Telling our Story

Our story starts in ancient times, with Abraham, the first person to have the idea that maybe all those little statues his contemporaries worshiped as gods were just statues. The idea of one God, invisible and all-powerful, inspired him to leave his family and begin a new people in Canaan, the land that would one day bear his grandson Jacob's adopted name, Israel.

God had made a promise to Abraham that his family would become a great nation, but this promise came with a frightening vision of the troubles along the way: "Your descendants will dwell for a time in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth."

*Raise the glass of wine and say:*

וְהִיא שְׁעִמְדָּה לְאַבוֹתֵינוּ וְלָנוּ

V'hi she-amda l'avoteinu v'lanu.

This promise has sustained our ancestors and us.

For not only one enemy has risen against us to annihilate us, but in every generation, there are those who rise against us. But God saves us from those who seek to harm us.

*The glass of wine is put down.*

In the years our ancestors lived in Egypt, our numbers grew, and soon the family of Jacob became the People of Israel. Pharaoh and the leaders of Egypt grew alarmed by this great nation growing within their borders, so they enslaved us. We were forced to perform hard labor, perhaps even building pyramids. The Egyptians feared that even as slaves, the Israelites might grow strong and rebel. So, Pharaoh decreed that Israelite baby boys should be drowned, to prevent the Israelites from overthrowing those who had enslaved them.

But God heard the cries of the Israelites. And God brought us out of Egypt with a strong hand and outstretched arm, with great awe, miraculous signs and wonders. God brought us out not by angel or messenger, but through God's own intervention.

-- Ten Plagues

## Skit - Pharaoh and Moses Go To A Conflict Counselor



Pharaoh and Moses Go To A Conflict Counselor

by Dave Cowen

**Conflict Counselor**

So what brings you two in today?

**Pharaoh**

Honestly, things have been pretty rough.

**Conflict Counselor**

Moses, would you say that's true?

**Moses**

I'd say it's been rough but it doesn't have to be anymore.

**Pharaoh**

I just don't understand, you really don't want to be my slaves anymore?

**Moses**

No, we don't.

**Conflict Counselor**

Pharaoh, what does it feel like to hear Moses say he and his people don't want to be your slaves anymore?

**Pharaoh**

You know, it really hurts. I feel like we've done some beautiful things together. I mean, we couldn't have built these pyramids if you weren't our slaves. And those pyramids wouldn't be a wonder of the world for years to come if it wasn't for what we built together.

**Moses**

But now it's time for us to go.

**Pharaoh**

But I think there's so much more we could still be and do together. We could keep building wonders of the world. We could build a Great Wall or a Hanging Gardens. We could build a Great Library. There's a site in Alexandria that I think would be perfect for a Great Library.

**Moses**

But me and my people don't want to do those things. We want to go to our homeland of Israel

**Pharaoh**

Ugh. This homeland. Always with this homeland. You think life's going to be so much better in this magical homeland? Well, I doubt it.

**Moses**

It's got to be better than this.

**Conflict Counselor**

Moses, what happens for you when Pharaoh disregards your wish to go to Israel?

**Moses**

It's more what happens to him. G-d's going to keep plaguing him and his people.

**Pharaoh**

It's the worst. First the water turned to blood. Then there were frogs and locusts. And so many other things. So many things.

**Moses**

And yet you keep resisting what He's telling you, which is that our relationship is over.

**Conflict Counselor**

Why do you keep resisting, Pharaoh?

**Pharaoh**

My heart, it just feels hardened.

**Conflict Counselor**

Why do you think that is?

**Pharaoh**

Well, I think I saw Moses's relatives Jacob and Joseph getting along so well with my Dad, the previous Pharaoh, all those years, and honestly, I feel jealous. Like, why can't I have that with the Jews, too?

**Conflict Counselor**

And yet, you have the exact opposite.

**Pharaoh**

It's true.

**Conflict Counselor**

Sometimes the best way to love someone is to let them go, Pharaoh.

**Moses**

This is your last chance. You saw what G-d just did to the first born.

**Conflict Counselor**

So what will you do, Pharaoh, will you let Moses and his people go?

**Pharaoh**

OK, Fine, fine, whatever, fine, OK, sure.

**Conflict Counselor**

That didn't sound very sure.

**Pharaoh**

I'm sure. I am. I'm sure. Just go. Just go.

**Conflict Counselor**

And you won't change your mind?

**Pharaoh**

As of this moment. As of this moment, I can promise I won't change my mind.

**Conflict Counselor**

Moses, what would happen if Pharaoh changes his mind again?

**Moses**

I don't know. But I don't think he wants to find out.

**Pharaoh**

So this concludes our counseling?

**Conflict Counselor**

I guess it does. If you think this is a real sea change for you, Pharaoh. Do you agree, Pharaoh, that this a real sea change for you?

**Pharaoh**

I believe it is.

**Conflict Counselor**

Do you agree, Moses?

**Moses**

We'll see what happens to the sea.

-- Ten Plagues

## Pleasure and Pain

Leader:

Let us all refill our cups.

*[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]*

Tonight, we drink four cups of the fruit of the vine.

There are many explanations for this custom.

They may be seen as symbols of various things:

the four corners of the earth, for freedom must live everywhere;

the four seasons of the year, for freedom's cycle must last through all the seasons;

or the four matriarchs: Sarah, Rebecca, Leah, and Rachel.

A full cup of wine symbolizes complete happiness.

The triumph of Passover is diminished by the sacrifice of many human lives when ten plagues were visited upon the people of Egypt.

In the story, the plagues that befell the Egyptians resulted from the decisions of tyrants, but the greatest suffering occurred among those who had no choice but to follow.

It is fitting that we mourn their loss of life, and express our sorrow over their suffering.

For as Jews and as human beings we cannot take joy in the suffering of others.

Therefore, let us diminish the wine in our cups

as we recall the ten plagues that befell the Egyptian people.

Leader:

As we recite the name of each plague, in English and then in Hebrew,

please dip a finger in your wine and then touch your plate to remove the drop.

Everyone:

**Blood** - Dam (Dahm)

**Frogs** - Ts'phardea (Ts'phar-DEH-ah)

**Gnats** - Kinim (Kih-NEEM)

**Flies** - Arov (Ah-ROV)

**Cattle Disease** - Dever (DEH-vehr)

**Boils** - Sh'hin (Sh'-KHEEN)

**Hail** - Barad (Bah-RAHD)

**Locusts** - `Arbeh (Ar-BEH)

**Darkness** - Hoshekh (KHO-shekh)

**Death of the Firstborn** - Makkat B'khorot (Ma-katB'kho-ROT)

*[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]*

In the same spirit, our celebration today also is shadowed  
by our awareness of continuing sorrow and oppression in all parts of the world.  
Ancient plagues are mirrored in modern tragedies.

In our own time, as in ancient Egypt, ordinary people suffer and die  
as a result of the actions of the tyrants who rule over them.  
While we may rejoice in the defeat of tyrants in our own time,  
we must also express our sorrow at the suffering of the many innocent people  
who had little or no choice but to follow.

Leader:

As the pain of others diminishes our joys,  
let us once more diminish the ceremonial drink of our festival  
as we together recite the names of these modern plagues:

**Hunger**  
**War**  
**Tyranny**  
**Greed**  
**Bigotry**  
**Injustice**  
**Poverty**  
**Ignorance**  
**Pollution of the Earth**  
**Indifference to Suffering**

Leader:

Let us sing a song expressing our hope for a better world.

# Dayenu

אלו הוציאנו ממצרים, דינו.

Ilu hotzianu mimitzrayim. Dayenu.

Had God only brought us out of Egypt. Dayenu.

ולא נָתַן לָנוּ אֶת הַשַּׁבָּת, דינו.

Ilu natan lanu et hashabbat. Dayenu.

Had God only given us Shabbat. Dayenu.

ולא נָתַן לָנוּ אֶת הַתּוֹרָה, דינו.

Ilu natan lanu et hatorah. Dayenu.

Had God only given us the Torah. Dayenu.

ולא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דינו.

Ilu natan lanu et hatorah. Dayenu.

Had God only brought us into the land of Israel.

Dayenu.

<sup>49</sup>  
The plagues and our subsequent redemption from Egypt are but one example of the care God has shown for us in our history. Had God but done any one of these kindnesses, it would have been enough – dayeinu.

-- Cup #2 & Dayenu

## **We are grateful ~ Dayenu**

We are grateful that we are connected on this night as a family ~ Dayenu

We are grateful that we are able to share this moment ~ Dayenu

We are grateful that we are, alive and healthy ~ Dayenu

We are grateful that we are able to eat “together” ~ Dayenu

We are grateful that we have a light shining upon us ~ Dayenu

We are grateful for everything and everyone that we have ~ Dayenu

We are grateful for all that has touched our lives (but not physically touched us) ~Dayenu

We are grateful that our ancestors never gave up home, and to them we drink the second glass of wine together ~ Dayenu

-- Cup #2 & Dayenu

## In Every Generation & Second Cup

בְּכָל־דּוֹר וְדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם

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

**In every generation, everyone is obligated to see themselves as though they personally left Egypt.**

The Seder reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That's why the Torah says "God brought us out from there in order to lead us to and give us the land promised to our ancestors."

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We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.*

We praise God, Ruler of Everything, who creates the fruit of the vine.

***Drink the second glass of wine!***

## Rachtzah

# Rachtzah

As we now transition from the formal telling of the Passover story to the celebratory meal, we once again wash our hands to prepare ourselves. In Judaism, a good meal together with friends and family is itself a sacred act, so we prepare for it just as we prepared for our holiday ritual, recalling the way ancient priests once prepared for service in the Temple.

Some people distinguish between washing to prepare for prayer and washing to prepare for food by changing the way they pour water on their hands. For washing before food, pour water three times on your right hand and then three times on your left hand.

After you have poured the water over your hands, recite this short blessing.

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

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.*

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to wash our hands.

Motzi-Matzah

# MOTZI-MATZAH

## Motzi-Matzah

The blessing over the meal and matzah | *motzi matzah* | מוֹצִיא מַצָּה

The familiar hamotzi blessing marks the formal start of the meal. Because we are using matzah instead of bread, we add a blessing celebrating this mitzvah.

**בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ**

*Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.*

We praise God, Ruler of Everything, who brings bread from the land.

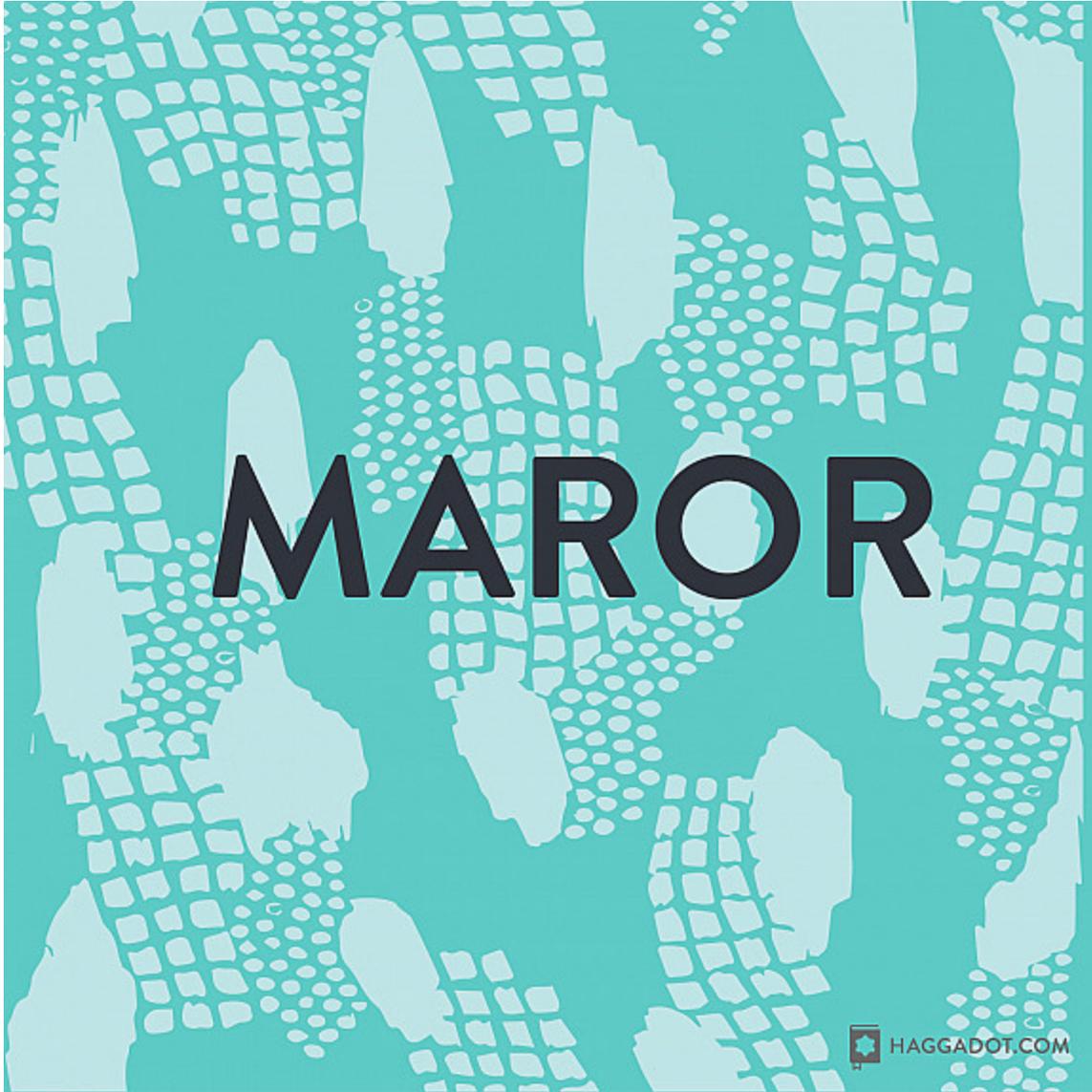
**בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה**

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.*

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat matzah.

Eat the top and middle matzah.

Maror



## Maror

Dipping the bitter herb in sweet charoset | *maror* | מרור

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet charoset. We don't totally eradicate the taste of the bitter with the taste of the sweet... but doesn't the sweet mean more when it's layered over the bitterness?

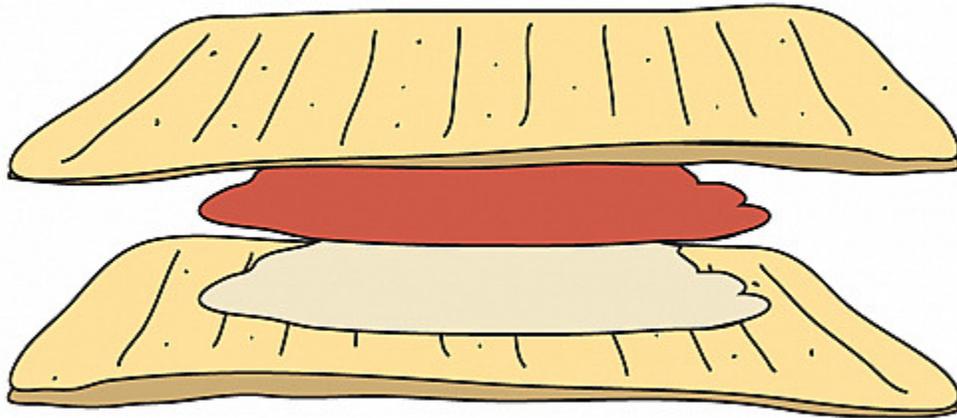
**בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר**

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

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat bitter herbs.

Koreich

## Hillel Sandwich



Eating a sandwich of matzah and bitter herb | *koreich* | כּוֹרֵיךְ

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 – and, in fact, some Jews have a custom of purposely avoiding lamb during the Seder so that it is not mistaken as a sacrifice – 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.

## Shulchan Oreich

Eating the meal! | *shulchan oreich* | שְׁלַחַן עוֹרֵיךְ

Enjoy! But don't forget when you're done we've got a little more Seder to go, including the final two cups of wine!

Bareich

## Bareich

*Refill everyone's wine glass.*

We now say grace after the meal, thanking God for the food we've eaten. On Passover, this becomes something like an extended toast to God, culminating with drinking our third glass of wine for the evening:

We praise God, Ruler of Everything, whose goodness sustains the world. You are the origin of love and compassion, the source of bread for all. Thanks to You, we need never lack for food; You provide food enough for everyone. We praise God, source of food for everyone.

As it says in the Torah: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise God for the earth and for its sustenance.

Renew our spiritual center in our time. We praise God, who centers us.

May the source of peace grant peace to us, to the Jewish people, and to the entire world. Amen.

### The Third Glass of Wine

The blessing over the meal is immediately followed by another blessing over the wine:

**בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן**

*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.*

We praise God, Ruler of Everything, who creates the fruit of the vine.

***Drink the third glass of wine!***

## Hallel

### The Cup of Elijah

We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our Seder.

In the Bible, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was whisked away to heaven. Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions, such as a baby's bris and the Passover Seder.

**אֱלֹהֵי הַנְּבִיא, אֱלֹהֵי הַתְּשֻׁבָּאִים, אֱלֹהֵי הַגְּלָעָדִי**

**בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלֹהֵינוּ**

**עַם מְשִׁיחַ בֶּן דָּוִד**

**עַם מְשִׁיחַ בֶּן דָּוִד**

Eliyahu hanavi  
Eliyahu hatishbi  
Eliyahu, Eliyahu, Eliyahu hagiladi  
Bimheirah b'yameinu, yavo eileinu  
Im mashiach ben-David,  
Im mashiach ben-David

Elijah the prophet, the returning, the man of Gilad:  
return to us speedily,  
in our days with the messiah,  
son of David.

Hallel

## That's High Praise



Reflect & Share

Have each person offer a single word of praise about the world, nature, humanity, food, etc.

Cup #4:

Take a moment to raise a glass and share your favorite toasts!

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch Atah Adonai Eloheinu Melech Ha'olam Borei Pri HaGafen.

We acknowledge the Unity of All, and express gratitude for the fruit of the vine.

***Drink Cup #4!***

Nirtzah

## **Nirtzah**

Tonight, we have joined in an unbroken chain with our ancestors and our ancestors' ancestors (and our ancestors' ancestors' ancestors!) in commemorating this sacred day, remembering that we were once in bondage and now are liberated. We will be grateful. We will remember those who came before us and we will lovingly envision those who will come after. We will stand against the enslavement of any living beings and we will uplift all of our brothers and sisters and we will know that none of us are free while another suffers in bondage.

We will celebrate again, next year, in the promised land!

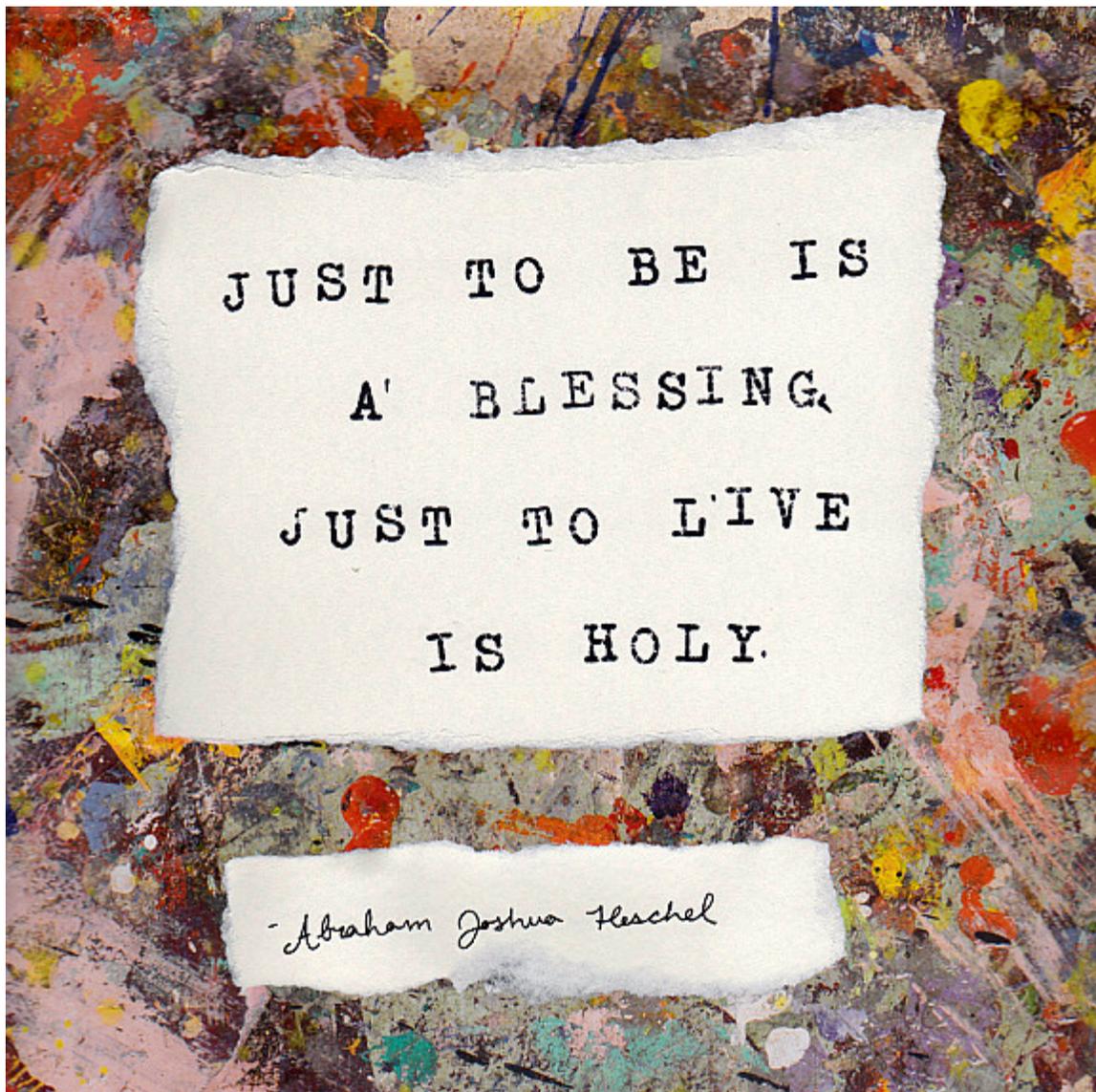


NEXT  
YEAR IN  
JERUSALEM!

## Conclusion

### Virtual Conclusion

This year we do things a little differently. So much has changed in the last month and we seek understanding in a new reality. Not dissimilar from Moses and Aaron as they sent scouts to survey the promised land. May we learn from their lessons and remain open to new possibilities for our people. While we cannot be together, we connect because we are family, we connect because we are community, we connect because we are human.



## Songs

### **Who Knows One**

Who knows one?

I know one.

One is our God in Heaven and Earth

Who knows two?

I know two.

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows two?

I know two.

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows four?

I know four.

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows five?

I know five.

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows six?

I know six.

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows seven?

I know seven.

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows eight?

I know eight.

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows nine?

I know nine.

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows ten?

I know ten.

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows eleven?

I know eleven.

Eleven are the stars

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows twelve?

I know twelve.

Twelve are the tribes

Eleven are the stars

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows thirteen?

I know thirteen

Thirteen are the attributes of God

Twelve are the tribes

Eleven are the stars

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

## Songs

# Chad Gadya

חַד גַּדְיָא, חַד גַּדְיָא

דִּזְבִּין אַבָּא בִּתְרֵי זֻזִים

חַד גַּדְיָא, חַד גַּדְיָא

Chad gadya, chad gadya

Dizabin abah bitrei zuzei

Chad gadya, chad gadya.

One little goat, one little goat:

Which my father brought for two zuzim.

One little goat, one little goat:

The cat came and ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The dog came and bit the cat

That ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The stick came and beat the dog

That bit the cat that ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The fire came and burned the stick

That beat the dog that bit the cat

That ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The water came and extinguished the

Fire that burned the stick

That beat the dog that bit the cat

That ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The ox came and drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The butcher came and killed the ox,

That drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The angle of death came and slew

The butcher who killed the ox,

That drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The Holy One, Blessed Be He came and

Smote the angle of death who slew

The butcher who killed the ox,

That drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

Which my father bought for two zuzim.

## Songs

# Super Kosher

by [Gary Teblum](#)

### **Super-kosher Manischewitz, Exodus and Moses** (to the tune of "Supercalifragilisticexpialidocious")

Super-kosher Manischewitz, Exodus and Moses The story of the Passover our Seder meal  
discloses Reminds us that the life of slaves was not a bed of roses Super-kosher Manischewitz,  
Exodus and Moses

Um diddle diddle diddle um diddle ai Um diddle diddle diddle um diddle ai

The Jews were bound in Egypt and were feeling rather low So Moses went to Pharaoh and said  
“Let my people go.” Pharaoh said “Be gone with you,” which wasn’t very nice So God  
commenced a run of plagues including frogs and lice.

Oh, Super-kosher Manischewitz, Exodus and Moses The story of the Passover our Seder meal  
discloses We will eat gefilte fish, though some will hold their noses Super-kosher Manischewitz,  
Exodus and Moses

Um diddle diddle diddle um diddle ai Um diddle diddle diddle um diddle ai

The plagues were unrelenting and included hail and boils Not to mention dreadful fates for  
Egypt's boys and goils. Pharaoh he surrendered, then with slightly soggy feet The Jews walked to  
their freedom and that’s it, come on, let’s eat!

Oh, Super-kosher Manischewitz, Exodus and Moses the story of the Passover our Seder meal  
discloses Finish the Haggadah before anybody dozes Super-kosher Manischewitz, Exodus and  
Moses