

JewBelong Haggadah

By JewBelong

jewbelong

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INTRODUCTION

Welcome

Contributed by [JewBelong](#)

Source: JewBelong

Whether it's your first seder or your 107th, and whether you've cleaned your home of every last crumb of chametz (food that has leavening) or you plan to eat an English muffin for breakfast tomorrow, doesn't matter. The Seder is a chance for us all to be taken on a short but important journey from slavery to freedom, and to join millions of Jews and non-Jews all over the world who are doing the same thing. (Think about how cool that is for a second...) The Passover story includes love, deception, belief, hope and freedom. When you get to the skit that tells the story of Passover (Maggid), imagine yourself wearing dirty rags in the dusty desert of Egypt. Sing loudly during the music moments no matter how you think you sound. Let the readings about freedom open your heart. And for God's sake, don't worry about the Hebrew (there's barely any in here). Have an extra glass of wine if you want. Just have fun! You're in for a treat. And maybe a bit of a hangover.

Happy Passover!

Love,

Team JewBelong

INTRODUCTION

The Elephant At Our Passover Seder

Contributed by [JewBelong](#)

Source: JewBelong



There's an elephant in the room that would like some attention and it's time we give it to him, because it might literally be a matter of life and death. This elephant has been around as long as the Jewish people, but he's gotten a lot meaner and scarier since last Passover. The elephant is anti-Jewish hatred. There's the familiar white supremacy movement that hates everyone who doesn't look like them, the more subtle I-don't-really-mean-it-when-I-talk-crap-about Jews kind, and a relatively new and insidious form of hostility directed at Israel which crosses the line to anti-Jewish hate far too often.

Hate is hate. Jews, Christians, Muslims, Hindus, atheists... everyone is worse off for it. Are we going to end it? No. But that doesn't give us permission to throw our hands up and accept it, make excuses, or discount it. It's exactly the opposite. We must talk about it, write about it, learn about it, and call it out. This is a time for all Jews and allies to be extra courageous.

INTRODUCTION

On This Night

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

On this night we retrace our steps from then to now, reclaiming years of desert wandering.

On this night we ask questions, ancient and new, speaking of servitude and liberation, service and joy.

On this night we welcome each soul, sharing stories of courage, strength, and faith.

On this night we open doors long closed, lifting our voices in songs of praise.

On this night we renew ancient hopes and dream of a future redeemed.

On this night we gather around Seder tables remembering our passage from bondage to freedom.

On this night we journey from now to then, telling the story of our people's birth.

Ruth's Mix

Contributed by [JewBelong](#)

Source: Rabbi Janet Marder

Ruth, as in The Book Of, as in the great-grandmother of King David, was part of an interfaith marriage. Ruth's Mix welcomes everyone to the Seder table and honors the growing diversity of the Jewish people – those who were born Jewish, those who converted, those who are not Jewish, and those who just came for the singing and wine.

Everyone takes a bit of Ruth's Mix, a combination of almonds, raisins and chocolate chips. Each of these ingredients is good on its own, but when mixed together they're even better.

TOGETHER: May everyone who shares in a Jewish life feel welcome and integrated. We lovingly acknowledge the diversity of our community and are deeply grateful for the love and support you provide by opening your heart to Judaism, no matter how big or small a part it is in your day.

Your presence at this Jewish experience is valued. It is not taken for granted because not everyone in this broken world will sit at a Shabbat dinner or attend a Passover Seder. We are a very small people and history has made us smaller. As we once again see a rise in hatred and hear fear in the voices of our community, we are grateful for your presence. We pray with all our hearts that all you give to the Jewish people will come back to you and fill your life with joy. Amen.

INTRODUCTION

Take Us Out of Egypt

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

(to the tune of "Take Me Out to the Ball Game")

Take us out of Egypt,
free us from slavery
Bake us some matzo,
in a haste
Don't worry 'bout flavor,
give no thought to taste
Oh it's rush, rush, rush, to the Red Sea
If we don't cross it's a shame
For it's ten plagues, down and you're out
At the Pesach game

INTRODUCTION

Seder = Order

Contributed by [JewBelong](#)

Source: JewBelong

Our Passover meal is called a Seder, which means "order" in Hebrew, because we go through 14 specific steps as we retell the story of our ancestors' liberation from slavery in Egypt.

1. Kadeish

Kiddush (the blessing over the wine)

2. Urchatz

Ritual hand-washing in preparation for the Seder

3. Karpas

Dipping a green vegetable in salt water

4. Matzah Yachtaz

Breaking the middle matzah

5. Maggid

Telling the story of Passover

6. Rachtza

Ritual hand-washing in preparation for the meal

7. Motzi Matzah

The blessing over the meal and matzah

8. Charoset Maror

Dipping the bitter herb in sweet

9. Koreich

Eating a sandwich of matzah and bitter herb

10. Schulan Oreich

Eating the meal

11. Tzafoon

Finding and eating the Afikomen

12. Bareich

Saying grace after the meal and inviting Elijah the Prophet

13. Hallel

Singing songs that praise God

14. Nirtzah

Ending the Seder and thinking about the future

Candlelighting

Contributed by [JewBelong](http://www.jewbelong.com)

Source: <http://www.jewbelong.com/passover/>

The day ends. The earth turns from sunshine to dusk and then to darkness. We assume for ourselves the task of kindling candles in the night, to enlighten the dark corners of our world. We still live in perilous times. Behind us, though receding into the memories of even the oldest among us, we can still sense the fires of Auschwitz and Hiroshima. Before us, the threat of acts of terrorism and gun violence. We gather tonight to create from fire, not the heat of destruction, but the light of instruction; indeed to see more clearly the wisdom, strength and caring that glows from within each of us.

TOGETHER: May these candles, lit on the Festival of Freedom, bring light into our hearts and minds. May they renew our courage to act for justice and freedom here and now. May they illumine the path to truth, justice and peace. And so we repeat the ancient blessing:

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצוותיו
וצונו להדליק נר של (יום טוב)

Baruch atah Adonai, Eloheinu Melech ha-olam,
asher kiddishanu b'mitzvotav,
v'tzivanu lehadlik neir shel [Shabbat v'shel] Yom Tov.

We praise God, spirit of everything,
who has made us distinct through Your directives
and has directed us to kindle [the Shabbat] and holiday lights.

KADESH

Kiddush - The Blessing Over the Wine

Contributed by [JewBelong](#)

Source: JewBelong



THE BLESSING OVER THE WINE

Fill your cup with the first glass of wine, lift the cup, say the Kiddush, and drink, leaning to the left. 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 first cup of wine and then gives us three more opportunities to refill our cup and drink.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

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

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

SHEHECHEYANU

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחַיְנוּ וְקַיְמָנוּ וְהַגִּיעְנוּ לָזְמַן הַזֶּה

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

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

DRINK THE FIRST GLASS OF WINE

KADESH

Passover Round

Contributed by [JewBelong](#)

Source: Randi Spiegel

(to the tune of "Frère Jacques")

Roasted shankbone

Hard-boiled egg

Karpas and charoset

Bitter herbs

KADESH

This Year We Are Slaves

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

What do these words mean? We are slaves because yesterday our people were in slavery and memory makes yesterday real for us. We are slaves because today there are still people in chains around the world and no one can be truly free while others are in chains. We are slaves because freedom means more than broken chains. Where there is poverty and hunger and homelessness, there is no freedom; where there is prejudice and bigotry and discrimination, there is no freedom; where there is violence and torture and war, there is no freedom. And where each of us is less than he or she might be, we are not free, not yet. And who, this year, can be deaf to the continuing oppression of the downtrodden, who can be blind to the burdens and the rigors that are now to be added to the most vulnerable in our midst? If these things be so, who among us can say that he or she is free?

URCHATZ

Urchatz

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

RITUAL HAND-WASHING IN PREPARATION FOR THE SEDER

Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. Washing hands can take place twice during our Seder: now, with no blessing, to get us ready for the rituals to come; and then later, with a blessing, preparing us for the meal.

Karpas

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

DIPPING A GREEN VEGETABLE IN SALT WATER

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with 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. We now take a vegetable, representing spring, and dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

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

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

YACHATZ

Yachatz

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

BREAKING THE MIDDLE MATZO

There are three pieces of matzo stacked on the table. We now break the middle matzo into two pieces. One piece is called the Afikomen, literally “dessert” in Greek. The Afikomen is hidden and must be found before the Seder can be finished.

We eat matzah in memory of the quick flight of our ancestors from Egypt. As slaves, they had faced many false starts before finally being let go. So when the word of their freedom came, they took whatever dough they had and ran before it had the chance to rise, leaving it looking something like matzo.

Uncover and hold up the three pieces of matzah and say together: This is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are here; next year we will be in Israel. This year we are slaves; next year we will be free.

-- FOUR QUESTIONS

Four Questions

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

The telling of the story of Passover is framed as a discussion with questions and answers. The tradition that the youngest person asks the questions reflects the idea of involving everyone at the Seder.

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 - פולז מצה

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

Why is it that on all other nights during the year we eat either bread or matzo, but on this night we eat only matzo?

שבכל הלילות אנו אוכלין שאר ירקות, - הלילה הזה מרור

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

Why is it that on all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs?

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

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

Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice?

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, - הלילה הזה פלגנו מס

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

Why is it that on all other nights we eat either sitting or reclining, but on this night we eat in a reclining position?

-- FOUR CHILDREN

The Four Sons

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who react individually to the Passover Seder. It is our job to make our story accessible to all the members of our community:

WHAT DOES THE WISE CHILD SAY? The wise child asks, What are the testimonies and laws which God commanded you? You must teach this child the rules of observing the holiday of Passover.

WHAT DOES THE WICKED CHILD SAY? The wicked child asks, What does this service mean to you? To you and not to himself! Because he takes himself out of the community and misses the point, say to him: “It is because of what God did for me in taking me out of Egypt.” Me, not him. Had that child been there, he would have been left behind.

WHAT DOES THE SIMPLE CHILD SAY? The simple child asks, What is this? To this child, answer plainly: “With a strong hand God took us out of Egypt, where we were slaves.”

WHAT ABOUT THE CHILD WHO DOESN'T KNOW HOW TO ASK A QUESTION? Help this child ask. Start telling the story: “It is because of what God did for me in taking me out of Egypt.”

-- FOUR CHILDREN

The Modern Four Sons

Contributed by [JewBelong](#)

Source: <https://www.jewbelong.com/holidays/passover/>

Following is a new interpretation of The Four Sons that illustrates the journey of many Jews living in America. We're not judging here, just witnessing. Besides, what better time to talk about choices and change than Passover?

THE FIRST (PREVIOUSLY KNOWN AS THE WISE) SON

Let's call him Irving. He came to America in the early 1900s, not only because his family had a terribly poor existence in Poland, but mostly because they were running for their lives to escape the pogroms (vicious riots when gangs of Russian Cossacks went into Jewish shtetls, or villages, and raped and killed thousands of Jews). Irving, and thousands like him, came to America. They came with nothing, but at least America gave them safety and freedom. Irving flourished. As a boy, he spoke Yiddish and went to yeshiva (an orthodox school). When he arrived in America, he learned English. His family remained observant, continuing to follow kosher rules, celebrating Shabbat each week and living a traditional Jewish life. Irving's commitment to Judaism was unshakable.

THE SECOND (PREVIOUSLY KNOWN AS THE WICKED) SON

Irving's son, David, is the second generation. David grew up in America with a strong Jewish identity. He's comfortable in his mom and dad's home, which is filled with Jewish traditions and values, but his own home and family are let's just say, more American. David experienced some antisemitism, but never felt he had to run for his life. His goal was to be a successful business executive, and if that meant working on Shabbat, something that Irving would never do, David did it. He became so successful that he was one of the first Jews to be accepted into his local country club that would never allow Jews before. David took his family to Paris and Rome but forgot to take them to Israel. He did a great job of assimilating, but sort of a lackluster job of teaching his son, Josh, who you will meet below, about Judaism.

THE THIRD (PREVIOUSLY KNOWN AS THE SIMPLE) SON

Meet David's son, Josh. He's the third generation of Jews in America. Josh is like, well, lots of us. He considers himself culturally Jewish. Josh may have had a Seder at his grandfather Irving's house, but Josh, who by the way, is an excellent soccer player, never really concentrated on his Judaism. He felt very little antisemitism growing up; he quit Hebrew school because it conflicted with soccer practice, and he went to Hillel a couple of times at Duke, (see, told you Josh wasn't simple) but it felt too Jewish for him. Josh did go on Birthright but that was a few years ago. David is bummed that Josh doesn't have a stronger connection to Judaism, but what are you gonna do? By the way, Josh is married

to Shannon, who is Protestant but would like to learn about Judaism. Unfortunately, Josh doesn't feel like he knows enough to teach her.

THE FOURTH (PREVIOUSLY KNOWN AS THE SON WHO DOESN'T KNOW HOW TO ASK A QUESTION) SON

Finally, meet Josh and Shannon's son, Luke. Of course, he knows his dad is Jewish, and actually loves seeing old photographs of Irving, but other than that, he has little connection to Judaism. We really miss and need all Lukes! Let's work together to invite everyone who is disengaged from their Judaism, back to our sometimes dysfunctional, often confusing, but always loving community.

-- EXODUS STORY

What If God Had Not Taken Our Ancestors Out Of Egypt?

Contributed by [JewBelong](#)

Source: <https://www.jewbelong.com/holidays/passover/>

Then we would still be enslaved to Pharaoh in Egypt, along with our children, and our children's children. Even if all of us were wise, all of us discerning, all of us scholars, and all of us knowledgeable in Torah, it would still be a mitzvah for us to retell the story of the Exodus from Egypt.

WWe

10

AVADIM HAYINU

S. Postolsky



A - va - dim ha - yi - nu, ha - yi - nu a - tah b' - nei ho - rin, — b' -
nei ho - rin. A - va - dim — ha - yi - nu, a - tah a - tah b' - nei ho - rin. —
A - va - dim — ha - yi - nu, a - tah a - tah b' - nei ho - rin, b' - nei ho - rin.

We were once slaves, but now we are free!

-- EXODUS STORY

1.

Once upon a time our people went into *galut*, exile, in the land of Egypt. During a famine, our ancestor Jacob and his family fled to Egypt where food was plentiful. Through a complicated set of plot twists, his son Joseph had risen to high position in Pharaoh's court, and our people were well-respected and well-regarded, secure in the power structure of the time.

2.

Generations passed and our people remained in Egypt. As rulers came and went, a new Pharaoh ascended to the throne. He felt threatened by the strangers in his people's midst, and ordered our people enslaved.

In fear of rebellion, Pharaoh decreed that all Hebrew boy-children be killed. Two midwives named Shifrah and Puah defied his orders, claiming that "the Hebrew women are so hardy, they give birth before we arrive!" Through their courage, a boy survived.

Fearing for his safety, his family placed him in a basket and he floated down the Nile. He was found and adopted, by Pharaoh's daughter, who named him Moshe because *min ha-mayim m'shitihu*, from the water she drew him forth. She hired his mother Yocheved as his wet-nurse. Thus he survived to adulthood and was raised as Prince of Egypt.

3.

Although a child of privilege, as he grew he became aware of the slaves who worked in the brickyards of his father. When he saw an overseer mistreat a slave, he struck the overseer and killed him. Fearing retribution, he set out across the Sinai alone.

God spoke to him from a burning bush, which though it flamed was not consumed. The Voice called him to lead the Hebrew people to freedom. Moses argued with God, pleading inadequacy, but God disagreed. Sometimes our responsibilities choose us.

4.

Moses returned to Egypt and went to Pharaoh to argue the injustice of slavery. He gave Pharaoh a mandate with resounds through history: Let my people go.

Pharaoh refused, and Moses warned him that Mighty God would strike the Egyptian people. These threats were not idle: ten terrible plagues were unleashed upon the Egyptians. Only when his nation lay in ruins did Pharaoh agree to our liberation.

5.

Fearful that Pharaoh would change his mind, our people fled, not waiting for their bread dough to rise. (For this reason we eat unleavened bread as we take part in their journey.) Our people did not leave Egypt alone; a "mixed multitude" went with them. From this we learn that liberation is not for us alone, but for all the nations of the earth.

Even Pharaoh's daughter came with us, and traded her old title (*bat-Pharaoh*, daughter of Pharaoh) for the name Batya, "daughter of God."

Pharaoh's army followed us to the Sea of Reeds. We plunged into the waters. Only when we had gone as far as we could did the waters part for us. We mourn, even now, that Pharaoh's army drowned: our liberation is bittersweet because people died in our pursuit.

7.

To this day we relive our liberation, that we may not become complacent, that we may always rejoice in our freedom.

- From the Velveteen Rabbi

-- TEN PLAGUES

The Ten Plagues

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>



As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings. We pour out a drop of wine for each of the plagues as we recite them to signify having a little less sweetness in our celebration. Dip a finger or a spoon into your wine glass for a drop for each plague.

These are the ten plagues:

BLOOD / dam
FROGS / tzfardeiya
LICE / kinim
BEASTS / arov
CATTLE DISEASE / dever
BOILS / sh'chin
HAIL / barad
LOCUSTS / arbeh
DARKNESS / choshech
DEATH OF THE FIRSTBORN / makat b'chorot

Even though we are happy that our Israelite ancestors escaped slavery, let us once more take a drop of wine as we together recite the names of these modern plagues:

HUNGER
WAR
TERRORISM
GREED
BIGOTRY
INJUSTICE
POVERTY
IGNORANCE
POLLUTION OF THE EARTH
INDIFFERENCE TO SUFFERING

-- **CUP #2 & DAYENU**

Dayeinu

Contributed by [JewBelong](http://www.jewbelong.com)

Source: <http://www.jewbelong.com/passover/>

IT WOULD HAVE BEEN ENOUGH

One of most beloved songs in the Passover Seder is "Dayeinu". Dayeinu commemorates a long list of miraculous things God did, any one of which would have been pretty amazing just by itself. For example, "Had God only taken us out of Egypt but not punished the Egyptians – it would have been enough." Dayeinu, translated liberally, means, "Thank you, God, for overdoing it."

Dayeinu is a reminder to never forget all the miracles in our lives. When we stand and wait impatiently for the next one to appear, we are missing the point of life. Instead, we can actively seek a new reason to be grateful, a reason to say “Dayeinu.”

Ilu ho-tsi, Ho-tsi-a-nu, Ho-tsi-a-nu mi-Mitz-ra-yim, Ho-tsi-a-nu mi-Mitz-ra-yim, Da-ye-nu!
If he had brought us all out of Egypt, it would have been enough!

CHORUS: .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Da-ye-nu, da-ye-nu, da-ye-nu!

Ilu na-tan, na-tan la-nu, Na-tan la-nu et-ha-Sha-bat, Na-tan la-nu et-ha-Sha-bat, Da-ye-nu!
If he had given us Shabbat it would have been enough!

CHORUS: .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Da-ye-nu, da-ye-nu, da-ye-nu!

Ilu na-tan, na-tan la-nu, Na-tan la-nu et-ha-To-rah, Na-tan la-nu et-ha-To-rah, Da-ye-nu!
If he had given us the Torah it would have been enough!

CHORUS: .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Da-ye-nu, da-ye-nu, da-ye-nu!
... Dai, da-ye-nu, .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Da-ye-nu, da-ye-nu!

-- CUP #2

The Blessing Over the Wine

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>



We recall our story of deliverance to freedom by blessing the second glass of wine:

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן

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

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

DRINK THE SECOND GLASS OF WINE

RACHTZAH

Handwashing With A Blessing

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

It's time to wash hands again, but this time with the blessing. It's customary not to speak at all between washing your hands and saying the blessings over the matzo:

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

We praise God, Spirit of Everything, who commands us to wash our hands.

MOTZI-MATZAH

Motzi Matzah

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

EATING THE MATZO

Raise the matzo and recite two blessings: the regular bread blessing and then one specifically mentioning the mitzvah of eating matzo at Passover.

Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.
We praise God, Spirit of everything who brings bread from the land.

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.
Blessed are You, Spirit of everything who commands us to eat matzo.

MAROR

Maror

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

THE BITTER HERB

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.
Blessed are You, Spirit of the universe who commands us to eat bitter herbs.

KOREICH

Korech

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

MATZO SANDWICH OF BITTER HERB AND CHAROSET

While the English Earl of Sandwich is generally credited for inventing the snack of his namesake, Hillel may have originated it two thousand years ago by combining matzo, a slice of paschal lamb, and a bitter herb. Jews no longer sacrifice and eat the lamb, so now the Passover sandwich is only matzah, charoet, and a bitter herb.

Just A Tad of Charoset

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

(to the tune of “Just a Spoon Full of Sugar”)

Oh, back in Egypt long ago,
the Jews were slaves under Pharaoh
They sweated and toiled and labored through the day
So when we gather pesach night, we do what we think right
Maror, we chew, to feel what they went through

Just a tad of charoset helps the bitter herbs go down,
the bitter herbs go down; the bitter herbs go down
Just a tad of charoset helps the bitter herbs go down,
In the most disguising way

So after years of slavery, they saw no chance of being free
Their suffering was the only life they know
But baby Moses grew up tall, and said he'd save them all
He did, and yet, we swear we won't forget that...

Just a tad of charoset helps the bitter herbs go down,
the bitter herbs go down; the bitter herbs go down
Just a tad of charoset helps the bitter herbs go down,
In the most disguising way

While the maror is being passed,
we all refill our water glass,
Preparing for the taste that turns us red
Although maror seems full of minuses,
it sure does clear our sinuses
But, what's to do? It's hard to be a Jew!

Just a tad of charoset helps the bitter herbs go down,
the bitter herbs go down; the bitter herbs go down
Just a tad of charoset helps the bitter herbs go down,
In the most disguising way

TZAFUN

Tzafun

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

The half matzo, which was hidden earlier, now needs to be found before we can finish the Seder!

BAREICH

The Third Glass of Wine

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>



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

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן

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

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

HALLEL

Echad Mi Yodea?

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

WHO KNOWS ONE?

Who Knows One? I know one!
One is our God in the heaven and earth.
Two are the tablets of the covenant.
Three are the patriarchs.
Four are the matriarchs.
Five are the books of the Torah.
Six are the sections of the Mishnah.
Seven are the days of the week.
Eight are the days to circumcision.
Nine are the months to childbirth.
Ten are the commandments at Sinai.
Eleven are the stars in Joseph's dream.
Twelve are the tribes of Israel.
Thirteen are the attributes of God.

HALLEL

Chad Gadya, Chad Gadya

Contributed by [JewBelong](#)

Source:

CHAD GADYA, CHAD GADYA

dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Va'ata shunra,
ve'acha legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

An only kid! An only kid
My father bought for two zuzim
Chad gadya, Chad gadya

Then came the cat and ate the kid
My father bought For two zuzim
Chad gadya, Chad gadya

Then came the dog And bit the cat
That ate the kid
My father bought For two zuzim
Chad gadya, Chad gadya

Then came the stick and beat the dog
That bit the cat that ate the kid
My father bought for two zuzim
Chad gadya, Chad gadya

Then came the fire and burned the stick
That beat the dog That bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, Chad gadya

Then came the water and quenched the fire
That burned the stick That beat the dog
That bit the cat that ate the kid
My father bought for two zuzim
Chad gadya, Chad gadya

Then came the ox and drank the water
That quenched the fire that burned the stick
That beat the dog that bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, Chad gadya

Then came the butcher and killed the ox
Then came the ox and drank the water
That quenched the fire that burned the stick
That beat the dog that bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, Chad gadya

Then came the angel of death and slew the butcher
Then came the butcher and killed the ox
Then came the ox and drank the water
That quenched the fire that burned the stick
That beat the dog that bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, Chad gadya

Then came the Holy One, blest be He!
And destroyed the angel of death
Then came the angel of death and slew the butcher
Then came the butcher and killed the ox
Then came the ox and drank the water
That quenched the fire that burned the stick
That beat the dog that bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, Chad gadya

HALLEL

The Fourth Glass of Wine - The Cup of Elijah & Miriam

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>



As we come to the end of the Seder, we drink one more glass of wine. With this final cup, we give thanks for the experience of celebrating Passover together, for the traditions that help inform our daily lives and guide our actions and aspirations.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן

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

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

The Cup of Elijah

We begin by pouring wine into the prophet Elijah's cup from our own cups until it is filled. This helps us remember that we must all contribute our best talents and energies to help fulfill Elijah's promise of a peaceful world. Elijah dedicated himself to defending God against non-believers, and as reward for his devotion and hard work, he was whisked away to heaven at the end of his life. Tradition says that Elijah will return to earth one day to signal the arrival of the Messiah, and the end of hatred, intolerance and war.

As we sing Elijah's song, we watch to see if the wine in Elijah's cup decreases even a little, a sure sign that he has visited.

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

The Cup of Miriam

Miriam's cup is filled with water to symbolize Miriam's Well, a magical source of water that lasted during the 40 years the Jews spent wandering in the desert. We also honor Miriam's role in liberating the Jewish people, first by saving Moses from death on the Nile and then helping to raise him. Miriam's cup also celebrates the critical role of all Jewish women, past and present.

TOGETHER: This is the Cup of Miriam, to symbolize the water which gave new life to Israel as we struggled with ourselves in the wilderness. Blessed are You, Spirit of the Universe, who sustains us with endless possibilities, and enables us to reach a new place.

For the sake of our righteous women were our ancestors redeemed from Egypt. L'Chaim!

DRINK THE FOURTH GLASS OF WINE

HALLEL

Especially This Year, A Prayer For Our Country

Contributed by [JewBelong](http://www.jewbelong.com)

Source: <http://www.jewbelong.com>

Adapted from Rabbi Ayelet Cohen

Our God and God of our ancestors, bless this country and all who dwell within it. Help us to recognize the blessings of our lives and circumstances, to be vigilant, compassionate, and brave. Strengthen us when we are afraid, help us to channel our frustration and disappointment, so that it motivates us to action. Help us to be humble in our fear, knowing that as vulnerable as we feel, there are those at greater risk, and that it is our holy work to stand with them.

Help us to once again taste the sweetness of liberty, to not take for granted the freedoms all enjoy. Source of all life, guide our leaders with righteousness, that they may use their influence and authority to speak blessings and act for justice. May all who dwell in this country enjoy its freedoms, and be protected by its laws. May this nation use its power and wealth to be a voice for justice, peace, and equality for all who dwell on earth.

May we be strong and have courage to be bold in our action and deep in our compassion, to uproot indifference, intolerance, and violence in all its forms, to celebrate the many faces of God reflected in the wondrous diversity of humanity, to welcome the stranger and the immigrant and to honor the gift of those who seek refuge and possibility here, as they have since before this nation was born. Let justice well up like waters, and righteousness like a mighty stream. Amen.

NIRTZAH

Ending the Seder and Thinking About the Future

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>



Our Seder is over, according to Jewish tradition and law. As we had the pleasure to gather for a Seder this year, we hope to once again have the opportunity in the years to come. We pray that God brings health and healing to Israel and all the people of the world, as we say...

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana haba-ah biy'rushalayim

NEXT YEAR IN JERUSALEM!