

Herzog 2021 Haggadah

By Michael Herzog

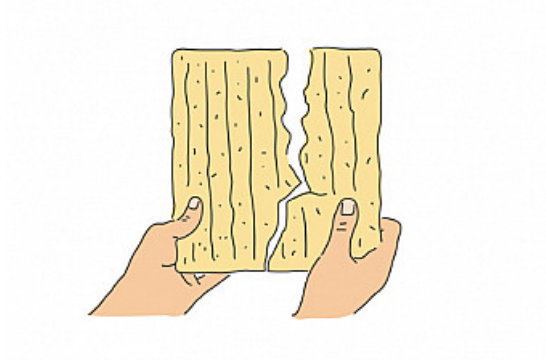


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Introduction

The Four Glasses of Wine

Contributed by [Michael Herzog](#)

Source:

Four glasses of wine:
I will free you.
I will deliver you.
I will redeem you.
I will take you to be my
people.

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 יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי 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 יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לַזְמַן הַזֶּה

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

Urchatz

Hand Washing

Contributed by [Haggadot](#)

Source: Original Illustration from Haggadot.com



Urchatz

Washing our hands

Contributed by [Michael Herzog](#)

Source:

It is a tradition to wash our hands. Even if we do not actually do so, let us sanctify this time together with positive thoughts and good intentions.

Karpas

Karpas Blessing

Contributed by [Michael Herzog](#)

Source:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

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

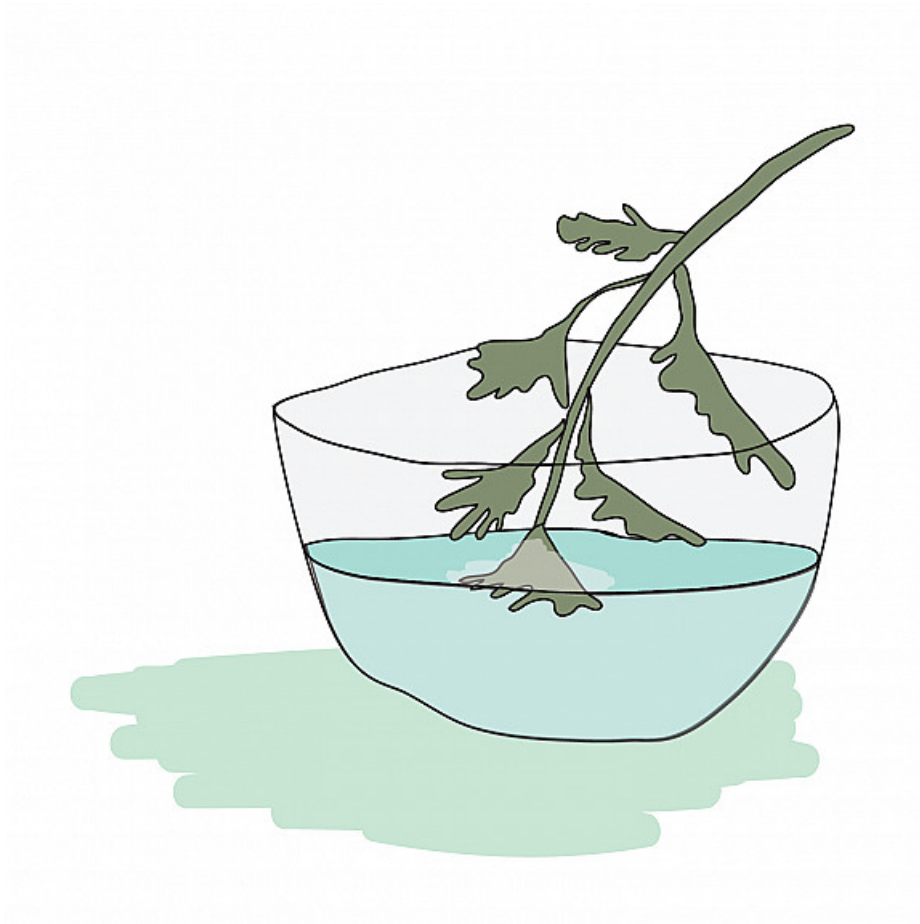
We praise God, Ruler of Everything, who creates the fruits of the earth.

Karpas

Dip Parsley in Saltwater

Contributed by [Haggadot](#)

Source: Original Illustration from Haggadot.com



– Four Questions

Monty Python Haggadah: Four Questions

Contributed by [Sue Kayton](#)

Source: Monty Python Haggadah

Setting: A dusty street in an small Egyptian city.

Moses: It's time to ask the five questions.

Aaron: Four, sir! It's FOUR questions.

Moses: Right. Thou shalt ask four. No more. No less. Four shall be the number thou shalt ask, and the number of the asking shall be four. Five shalt thou not ask, nor either ask thou three, excepting that thou then proceed to four.

Enter King Arthur and the Black Knight. King Arthur fights the Black Knight. First King Arthur cuts off the Black Knight's right arm, but he keeps on fighting. Then Arthur cuts off the Black Knight's left arm, followed by his right leg, and then finally cuts off his left leg. The Black Knight keeps fighting. King Arthur turns toward the camera with a puzzled look and asks, "Why is this knight different from all other knights?"

Pause. Let the audience groan.

Then continue. Yes, we know that's only one question, but who's counting?

– Four Children

The Good Place - 4 Children

Contributed by [Leslie Wasserman](#)

Source:



– Exodus Story

Story-retelling: Prologue

Contributed by [Jon Kessler](#)

Source: The Minimalist Haggadah by Jon Kessler

Our ancestors were wandering Arameans who went down to the Narrow Places with a few people - who lived there and who became a great nation - powerful and numerous. Then the Egyptians mistreated us, making us suffer and subjecting us to harsh labor. We cried out to the God of our ancestors who heard our voice and saw our misery. God brought us out of there with a mighty hand and an outstretched arm, with great terror and with signs and wonders. (Deuteronomy 26:5-8)

-- Exodus Story

Story-retelling: The Exodus

Contributed by [Jon Kessler](#)

Source: The Minimalist Haggadah by Jon Kessler

Each new generation of Israelites, since the days of Joseph and his brothers, had multiplied greatly in the Narrow Places so that the land was filled with them.

A new Pharaoh came to power there. "Look," Pharaoh said to his courtiers, "there are too many Israelites among us. We must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies to fight against us." So Pharaoh put slave masters over the Israelites to oppress them with forced labor.

Pharaoh said to two Hebrew midwives, Shiphrah and Puah, "When you are helping the Hebrew women during childbirth on the delivery stool, if you see that the baby is a boy, kill him." The midwives, however, feared God and did not do what Pharaoh told them to do; they let the boys live. God was kind to the midwives and the Israelite people continued to become even more numerous.

A Levite woman, Jochebed, gave birth to a son. She hid him for three months until she could do so no longer. With her daughter Miriam's help, Jochebed placed the baby boy in a papyrus basket in the Nile River. When Pharaoh's daughter went down to the Nile to bathe, she saw the basket among the reeds. She opened it, saw the baby was crying, and felt sorry for him. Pharaoh's daughter named him Moses, saying, "I drew him out of the water."

After Moses grew up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew; seeing no one else around, he killed the Egyptian and hid the body in the sand. When Pharaoh heard of this, he tried to kill Moses. Moses fled from Pharaoh and went to live in Midian for a long time.

During that long period, Pharaoh died but the slavery continued. The Israelites groaned in their slavery and cried out to God. God heard their groaning and remembered the covenant with Abraham, with Isaac and with

Jacob.

One day, Moses was shepherding flocks in the wilderness near Mt Horeb, when an angel of God appeared in fiery flames within a bush. Moses saw the bush was on fire but that it did not burn up. God called to Moses from within the bush and said, "I have seen the misery of my people in the Narrow Places. I have come down to rescue them and to bring them up into a land flowing with milk and honey. I am sending you to Pharaoh to bring my people, the Israelites, out of there."

Moses said to God, "Who am I that I should go to Pharaoh and bring the Israelites out of the Narrow Places?"

And God said, "I will be with you."

Then Moses said to God, "So I go to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask, 'What's his name?' What shall I tell them?"

And God said, "*I am who I am*. This is what you are to say to the Israelites: *I am* has sent me to you."

Then Moses said to God, "What if they do not believe me or listen to me?"

And God said, "Throw your staff on the ground." It became a snake. God encouraged Moses to reach out and take hold of the snake's tail. It turned back into a staff in his hand.

And God said, "Put your hand inside your cloak." So Moses put his hand into his cloak, and when he took it out, the skin was leprous. Moses put his hand back into his cloak, and when he took it out again, it was restored.

And God said, "If they do not believe you or pay attention to the first sign, they may believe the second. And if they do not believe these two signs, pour some Nile river-water on the dry ground - it will become blood."

Then Moses said to God, "But I have never been eloquent - I am slow of speech and tongue."

And God said, "Who gave human beings their mouths? I will help you speak

and will teach you what to say.”

Then Moses said, “Please send someone else.”

And God said, “What about your brother, Aaron? I know he can speak well. You shall speak to him, he will speak to the people for you, and I will help you both speak.”

Moses returned to the Narrow Places. He, his brother Aaron, and his sister Miriam brought together all the elders of the Israelites. Aaron told them everything God had said to Moses, performing the signs before the people. When the Israelites understood that God had seen and heard their misery, they bowed down and worshiped God.

Moses and Aaron went to the new Pharaoh and said, “The God of Israel says: ‘Let my people go, so that they may hold a festival to me in the wilderness.’” Pharaoh replied, “Who is this God that I should obey and let Israel go? I don’t know him and I won’t let them go. It seems these people are lazy, so I will no longer have the slave masters supply them straw for bricks.” The Israelites, in turn, found fault in Moses and Aaron for this extra burden.

Then Moses said to God, “Why have you brought more trouble on this people? Is this why you sent me? You have not rescued your people at all.”

And God said, “Now you will see what I will do to Pharaoh: because of my mighty hand, he will let them go and he will even drive them out of the country.”

Moses and Aaron returned to Pharaoh as God advised. Aaron threw down his staff in front of Pharaoh and his courtiers. The staff became a snake. Unimpressed, Pharaoh’s court magicians threw down their staffs which also became snakes. Aaron’s snake ate their snakes, but Pharaoh was not moved to let the Israelites go.

And God said to Moses, “Go down with Aaron to meet Pharaoh by the Nile tomorrow morning. Tell Pharaoh that the God of the Hebrews has sent me to say to you: ‘Let my people go so that they will worship me in the wilderness.’ Then strike the waters of the Nile with the staff so that Pharaoh knows who God is. But Pharaoh’s heart will be hardened, so I have a few other ideas in

store for him. . . ."

– Ten Plagues

The Ten Plagues

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

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 the Jews 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

The Blessing Over the Wine

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

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



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

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי 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.

DRINK THE SECOND GLASS OF WINE

-- Cup #2 & Dayenu

Dayeinu

Contributed by [JewishBoston](http://JewishBoston.com)

Source: The Wandering is Over Haggadah, JewishBoston.com

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.

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, יְיָנוּ

Ilu hotzi- hotzianu, Hotzianu mi-mitzrayim Hotzianu mi-mitzrayim, Dayeinu

If God had only taken us out of Egypt, that would have been enough!

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, יְיָנוּ

Ilu natan natan lanu, natan lanu et ha-Torah, Natan lanu et ha-Torah , Dayeinu

If God had only given us the Torah, that would have been enough.

The complete lyrics to Dayeinu tell the entire story of the Exodus from Egypt as a series of miracles God performed for us. (See the Additional Readings if you want to read or sing them all.)

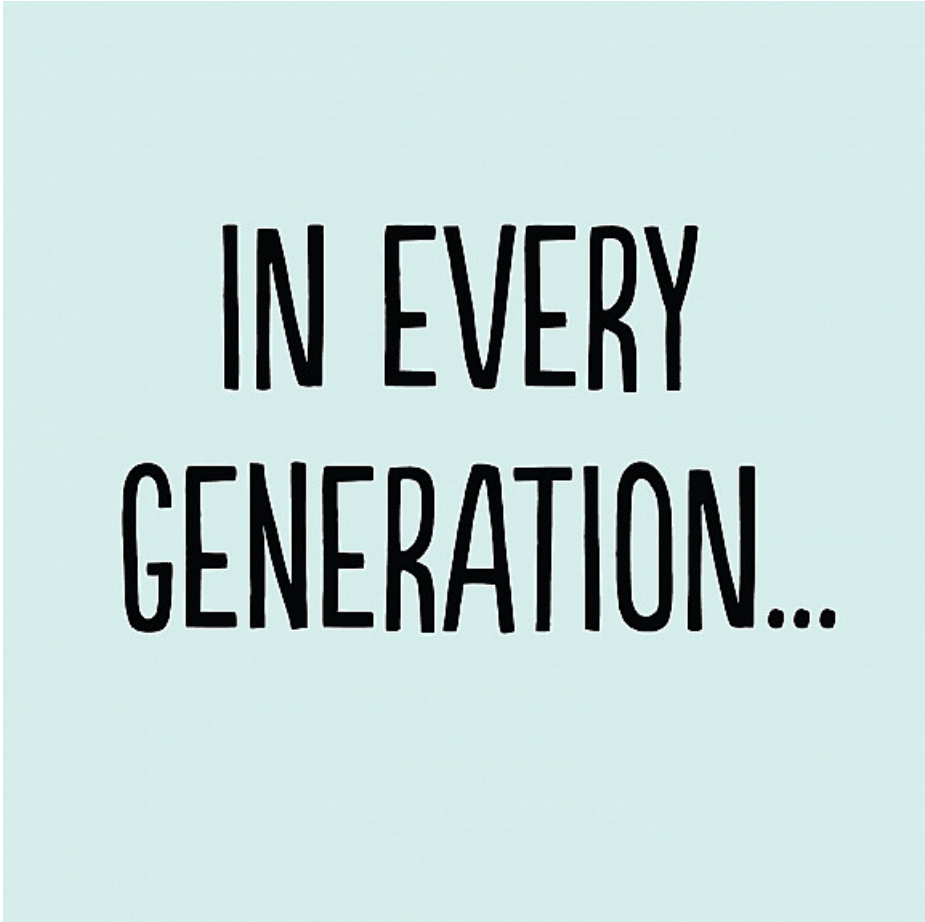
Dayeinu also reminds us that each of our lives is the cumulative result of many blessings, small and large.

-- Cup #2 & Dayenu

In Every Generation...

Contributed by [Haggadot](https://haggadot.com)

Source: Original Illustration from Haggadot.com



**IN EVERY
GENERATION...**

-- Cup #2 & Dayenu

In Every Generation & Second Cup

Contributed by [JewishBoston](https://JewishBoston.com)

Source: The Wandering is Over Haggadah, JewishBoston.com

בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ 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."

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 פְרֵי 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.

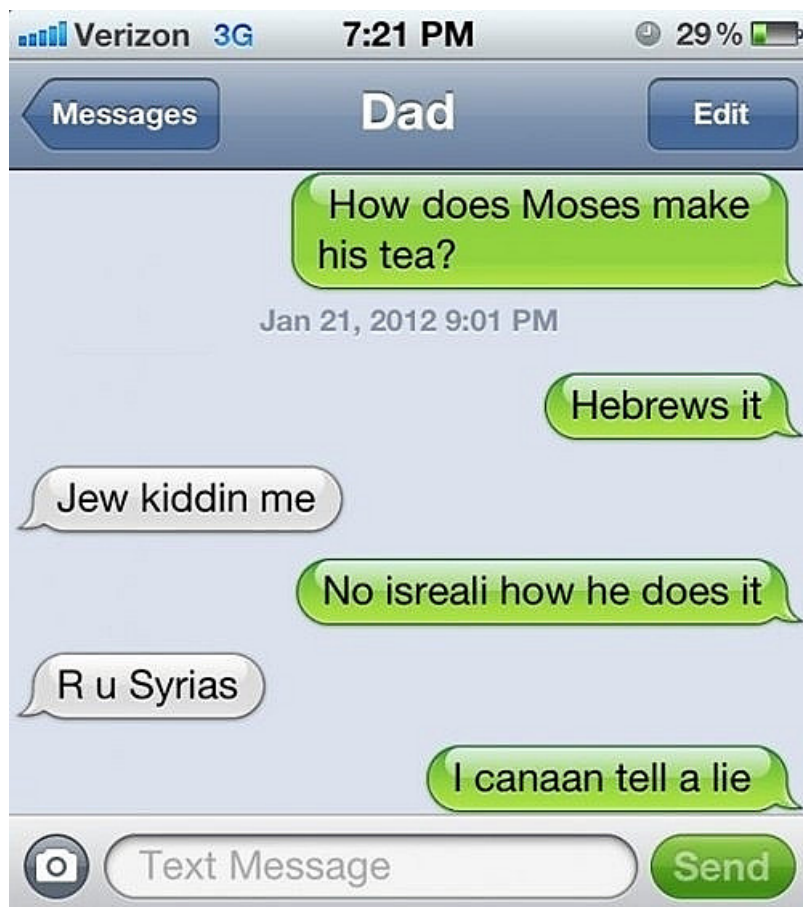
Drink the second glass of wine!

Rachtzah

Modern Passover

Contributed by [Ernesto Levy](#)

Source:



Motzi-Matzah

Seder Matzo Joke

Contributed by [Addie Davidove](#)

Source:

Q: What do you call someone who derives pleasure from the bread of affliction?

A: A matzochist.

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

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

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

Distribute and eat the top and middle matzah for everyone to eat.

Maror

Horseradish

Contributed by [Haggadot](#)

Source: Original Illustration from Haggadot.com



Maror

The Wandering is Over Haggadah - Maror

Contributed by [JewishBoston](https://JewishBoston.com)

Source: JewishBoston.com

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?

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מֵרֹר

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

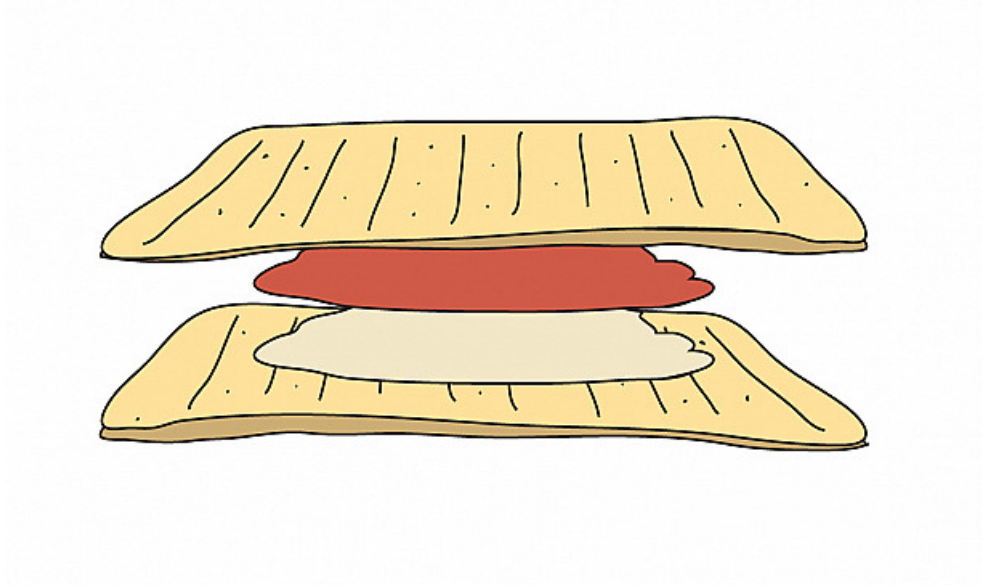
We praise God, Ruler of Everything, who made us holy through obligations,
commanding us to eat bitter herbs.

Koreich

Hillel Sandwich

Contributed by [Haggadot](#)

Source: Original Illustration from Haggadot.com



Koreich

The Wandering is Over Haggadah - Koreich

Contributed by [JewishBoston](https://www.jewishboston.com)

Source: [JewishBoston.com](https://www.jewishboston.com)

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

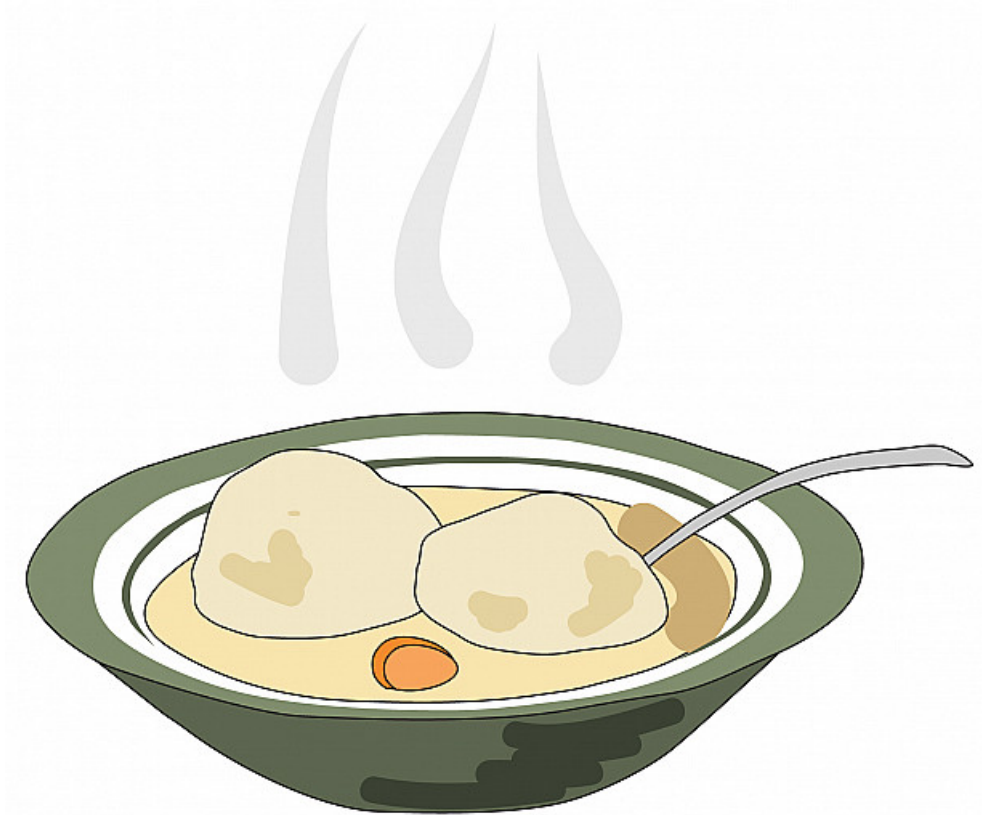
When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the pesach or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs. While we do not make sacrifices any more – and, in fact, some 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

Let's Eat!

Contributed by [Haggadot](#)

Source: Original Illustration from Haggadot.com



Shulchan Oreich

The Wandering is Over Haggadah - Shulchan Oreich

Contributed by [JewishBoston](https://www.jewishboston.com)

Source: [JewishBoston.com](https://www.jewishboston.com)

Eating the meal! | *shulchan oreich* | שְׁלֵחַן עֹרֵיךְ

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!

Tzafun

Afikomen-finding

Contributed by [Jon Kessler](#)

Source: The Minimalist Haggadah by Jon Kessler

Time for children (of all ages) to find and eat the Afikomen - remembering to balance the serious memories of slavery with the joyfulness of freedom.

Bareich

Bareich

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

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 Wandering is Over Haggadah - Hallel

Contributed by [JewishBoston](http://JewishBoston.com)

Source: JewishBoston.com

Singing songs that praise God | hallel | הלל

This is the time set aside for singing. Some of us might sing traditional prayers from the Book of Psalms. Others take this moment for favorites like Chad Gadya & Who Knows One, which you can find in the appendix. To celebrate the theme of freedom, we might sing songs from the civil rights movement. Or perhaps your crazy Uncle Frank has some parody lyrics about Passover to the tunes from a musical. We're at least three glasses of wine into the night, so just roll with it.

Fourth Glass of Wine

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.

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.

Drink the fourth and final glass of wine!

Hallel

Opening the Door for Elijah

Contributed by [Haggadot](#)

Source: Original Illustration from Haggadot.com



Hallel

The Wandering is Over Haggadah - Cup of Elijah

Contributed by [JewishBoston](http://JewishBoston.com)

Source: JewishBoston.com

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.

אֱלֹהֵינוּ הַנָּבִיא, אֱלֹהֵינוּ הַתְּשַׁבֵּי אֶלְהֵנוּ, אֱלֹהֵינוּ הַגִּלְעָדִי

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ

עִם מָשִׁיחַ בֶּן דָּוִד

עִם מָשִׁיחַ 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.

Nirtzah

Nirtzah

Contributed by [Jon Kessler](#)

Source: The Minimalist Haggadah by Jon Kessler

Remembering laws, stories and customs, the Passover Seder is concluding.
What a privilege and joy to celebrate the Seder together - here and now.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם... לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם... לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!!

Next Year in Jerusalem!

Now... sing!

Nirtzah

Monty Python Haggadah: Conclusion

Contributed by [Sue Kayton](#)

Source: Monty Python Haggadah

Narrator: We conclude tonight's program with the question, *'Is there life after death?'* And here to discuss this question are three dead people. The late Pharaoh Ramses, former ruler of the kingdom of Egypt, circa 1400 BCE; the late Moshe ben Amram, tribal spokesperson and record holder for longest road trip across the wilderness; and putting forward the view of the Powers that Be, the prophet Elijah the Gileadite. Gentlemen, is there life after death or not? (Prolonged silence)

Well there we have it! Three say "No". On next week's program we'll be discussing the question *'Does the state of France have a right to exist?'* And until then, goodnight.

Commentary / Readings

Humor and hijinks

Contributed by [Melissa Pheterson](#)

Source: Unknown

A Jew took his Passover lunch to eat outside in the park. He sat down on a bench and began eating. Shortly thereafter a blind man came by and sat down next to him.

Feeling neighborly, the Jew offered a sheet of matzoh to the blind man.

The blind man ran his fingers over the matzoh for a minute, and exclaimed, "Who wrote this?"

It seems a group of leading medical people have published data that indicates that seder participants should NOT partake of both chopped liver and charoses. It is indicated that this combination can lead to Charoses of the Liver.

At our seder, we had whole wheat and bran matzoth, fortified with Metamucil. The brand name, of course, is "Let My People Go."

Q: What do you call steaks ordered by 10 Jews?

A: Filet minyan

Q: If a doctor carries a black bag and a plumber carries a tool box, what does a mohel carry?

A: A Bris-kit!

From Shouts and Murmurs in the New Yorker, 4-14-11:

YOUNGEST CHILD: How is this night different from all other nights?

FATHER: Because on this night we tell the story of our escape from Egypt.

YOUNGEST CHILD: How is this night different from Easter?

FATHER: It is worse.

YOUNGEST CHILD: Why do we go through the motions of this ritual year after year, even though some of us doubt God's existence?

FATHER: Because your grandmother is still alive.

YOUNGEST CHILD: Why on this night does the mother-in-law say that the brisket her son's wife cooked is dry when it is fine?

FATHER: Because she resents the fact that she cannot legally marry her son, the doctor.

YOUNGEST CHILD: Why, if Israel is so great, have we never gone there?

FATHER: It is not great. We are scared to go there.

OLDEST DAUGHTER: When can I get a nose job?

FATHER: Ninety days before college. That is how long it takes for the bandages to come off.

FATHER: Has everyone here seen "Blazing Saddles"?

ALL: Yes, we have seen it.

FATHER: Do you remember the beans scene? That is the greatest scene.

ALL: Yes, we remember it.

FATHER: Does it get any better than Billy Joel?

ALL: No.

YOUNGEST CHILD: Why do we subscribe to the *Forward*?

FATHER: We do not subscribe. They found us.

YOUNGEST CHILD: Can we please just eat already?

FATHER: Yes.

ALL: Amen.

