

The Ozzily Haggadah

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INTRODUCTION

What to Expect

Setting intentions

Seder means **Order**. A seder is a meal structured in a particular **order**, styled after the dining customs of free Greeks. We will light candles, drink wine, eat symbolic foods, sing songs, tell stories, and eat dinner, all in order.

This is our haggadah, our guide through the evening. It keeps the original structure of the seder as it was established two thousand years ago. It's been adapted from a bunch of sources and written to spark discussion on two themes: pursuit of justice and freedom to build a better world, and the separation of time. Discussion is our goal, so if you have a question (or four) to ask or a reflection to share, don't hesitate to bring it up anytime!

Havdalah – Entering the Week

Sanctifying rest

On Saturday nights, we begin our seder with a special addition: Havdalah, a ceremony usually marking the separation between Shabbat and the beginning of the week. Tonight, we mark the separation between Shabbat and another festival day. The havdalah candle comprises many wicks (representing the days of the week) braided together to create a large, single flame – larger, brighter and warmer than if there were only a single wick.

The Blessing over Wine

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

*Baruch Atah Adonai, Eloheinu melech ha'olam,
borei p'ri hagafen.*

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

The Blessing over Spices

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְיָ בְשָׁמִים.

*Baruch Atah Adonai, Eloheinu melech ha'olam,
borei minei besamim.*

Blessed are You, Adonai our God, Ruler of the
Universe, who creates the different spices.

The Blessing over the Candle

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

*Baruch Atah Adonai, Eloheinu melech ha'olam,
borei me'orei ha'eish.*

Blessed are You, Adonai our God, Ruler of the
Universe, who creates the fire's light.

The Blessing over Havdalah

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ
לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי
הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

*Baruch Atah Adonai, Eloheinu melech ha'olam,
hamavdil bein kodesh l'chol, bein or l'choshech, bein
yom hashevi'i l'sheishet y'mei hama'aseh. Baruch
Atah Adonai, hamavdil bein kodesh l'chol.*

**Blessed are You, Adonai our God, Ruler of the
Universe, who separates between the sublime and
the ordinary;** between the light and dark; between the
seventh day and the six days of the week. Blessed
are You, Adonai, who separates between the sublime
and the ordinary.

Lighting the Candles

Bringing light into the darkness¹

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.

¹ These *kavannot* (intentions) are here to set the tone for each section of the seder.

As we light the candles and welcome the glow of Passover into our homes, we remind ourselves that as they brighten our Passover table, good thoughts, good words, and good deeds brighten our days. We pray that all those suffering around the world find light in the darkness and that our experience tonight helps us to ignite the spark of justice within each of us.

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

*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.²

What's on the Table

Understanding the symbols

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.

² These gray boxes contain blessings, first in Hebrew, transliterated into the Roman alphabet second, and translated into English third. We read or sing the Hebrew and read the English translation. Please join for either, both, or neither, according to your preference.

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 a repaired world. At the end of the seder, we will open the door 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 we repair the world.

Fill Elijah's cup.

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 prophet in her own right. After the exodus when the Israelites were wandering through the desert, 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 those who nurture their families just as Miriam helped sustain the Israelites.

Pass Miriam's cup around the table to be filled with a little water from each person's cup.

Why We're Here

Coming together

Passover is a time of inclusion.

On seder night, there are two moments where we metaphorically open our doors and invite others in. One is at the opening of the Maggid portion of the seder, when we say, "All who are hungry come and eat." There is a beautiful message here: we were once slaves, poor and hungry, and we remember our redemption by sharing what we have with others.

The other comes towards the end of the seder, when we have the custom of pouring a fifth cup of wine, which we claim is for Elijah the Prophet. This is a statement of faith, a statement that says that although we are a free people, our redemption is not yet complete, and we believe that it will come.

From the most downtrodden to the most celebrated, the message is clear: everyone is welcome and everyone is necessary. Why is it that we go out of our way to include all at our seder table? Perhaps it is because when we make room for others, we have the opportunity to make room for ourselves as well. In fact, the Mishnah (the third-century compilation of Jewish oral tradition) teaches

us that, in every generation, a person is obligated to see themselves as if they left Egypt.

Passover is a teaching holiday, a remembering holiday, a holiday of gratitude and pride for hardships overcome, of compassion and welcome for those still in hardship, and of hope for the future. The seder presents us with the obligation of identifying with the generation that left Egypt and internalizing that experience. And through that internalization, we come to feel the redemption as if it was our own as well. Further, the reliving of the story of the Exodus affords us the opportunity to see one's true self. It is only when we are able to see ourselves clearly, that we are able to be redeemed. But perhaps the only way we are able to see ourselves is when we are truly able to see those around us.

KADESH

Kadesh – Blessing over Wine

Sanctification

Fill everyone's wine glass.

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.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

*Baruch Atah Adonai, Eloheinu melech ha'olam,
borei p'ri hagafen.*

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

We give thanks for the commandments that sanctify us
and the special times set aside for our happiness, for
holidays and this time of celebrating the Holiday of
Matzah, the time of liberation, reading our sacred stories,
and remembering the Exodus from Egypt.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיָּנוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לַזְמַן הַזֶּה.

*Baruch Atah Adonai, Eloheinu melech ha'olam,
shehechianu v'key'manu v'higiyanu lazman hazeh.*

Blessed are You, Adonai our God, Ruler of the
Universe, who has kept us alive, raised us up,
and brought us to this happy moment.

Drink the first glass of wine!

The seder opens with kiddush, a ritual sanctification of time.

As Israel was about to be released from slavery, God instituted a new calendar: "This month shall mark for you the beginning of months; the first of the months of the year for you." (Exodus 12:2)

Why is this the first commandment given to a free nation? A slave's time is not their own. They are at the beck and call of their master. In contrast, freedom is the control of our time. We determine what we do when we wake up in the morning; we prioritize our day. This is true for an individual, but also for a nation. God commands Israel to create a Jewish calendar because, as an independent nation, Israel should not march any more to an Egyptian rhythm. Instead Israel must forge a Jewish calendar, with unique days of rest, celebration and memory. Controlling and crafting our time is the critical first act of freedom.

Today, we often feel short of time; that time controls us. By proclaiming the significance of the day to come, kiddush reminds us that true freedom and self-respect is to master and control time for ourselves, to shape our life in accordance with our values.

URCHATZ

Urchatz – Preparatory Hand-Washing

Dedication

We will wash our hands twice during our seder: now, with no blessing, to get us ready for the rituals to come; and then again later, we'll wash again with a blessing, preparing us for the meal, which Judaism thinks of as a ritual in itself.

Too often during our daily lives we don't stop and take the moment to prepare for whatever it is we're about to do, so when you wash your hands, pause to consider what we hope to get out of our evening together tonight. After we return to our seats, we'll go around the table and share one hope or expectation you have for tonight's seder.

To wash your hands according to the ritual, pour water on each of your hands three times, alternating between your hands.

KARPAS

Karpas – Green Vegetable

Struggle and aspiration

Passover, like many holidays, combines the celebration of an event from our 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. When we dip the karpas into the salt water, we see the tears of all who suffer injustice mingling with our hopes for life, rebirth and new possibilities for justice.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

*Baruch Atah Adonai, Eloheinu melech ha'olam,
borei p'ri ha'adama.*

Blessed are You, Adonai our God, Ruler of the
Universe, who creates the fruits of the earth.

Eat the parsley!

From this point on, the vegetables on the table are fair game for snacking on.

Yachatz – Breaking the Middle Matzah

Brokenness and repair

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. The host will wrap up the larger of the pieces and, at some point between now and the end of dinner, will hide it. This piece is called the afikomen, literally “dessert” in Greek. After dinner, we (the guests) will have to hunt for the afikomen in order to wrap up the meal and win a prize.

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 with it before it had the chance to rise, leaving it looking something like matzah.

Uncover and hold up the three pieces of matzah and say:

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 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.

Matzah is about as basic as food gets. Many people worldwide survive only on such basic food, and not enough at that. The number who go hungry has shrunk over time; not by chance, but by people helping each other and themselves. So: let all who are hungry come and eat. Next year, may we be one year closer to a free and prosperous world.

Break the middle matzah.

MAGGID

Maggid – Telling the Story

Remembering where we came from

Pour the second glass of wine for everyone.

We come *from* slavery, *to* freedom. Passover is a holiday about the future being better than the past. It's symbolically powerful, because this is what humans *do*; we find ourselves living in oppression and misery, and then, once in a while, we fight free of it. Our story celebrates our belief that tyranny can be thwarted and justice can prevail.

The Four Questions

Building understanding

The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. 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. Traditionally, the youngest person reads the questions.³

Why is this night different from all other nights?

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

*Ma nishtana halaila hazeh
mikol haleilot, mikol haleilot?*

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

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה.
הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.

*Shebechol haleilot anu ochlin chameitz u'matzah.
Halaila hazeh, halaila hazeh kulo matzah. (x2)*

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

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יֵרָקוֹת.
הַלַּיְלָה הַזֶּה מָרֹר.

*Shebechol haleilot anu ochlin she'ar yirakot.
Halaila hazeh, halaila hazeh maror, maror. (x2)*

³ The youngest guests at our 2019 and 2022 seders were too young to speak, so we had to improvise.

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

שֶׁבֶּכֶל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוּ פַּעַם אַחַת.
הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים.

*Shebechol haleilot ain anu matbilin afilu pa'am echat.
Halaila hazeh, halaila hazeh shtei fe'amim. (x2)*

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

שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.
הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.

*Shebechol haleilot anu ochlin
bein yoshvin uvein m'subin.
Halaila hazeh, halaila hazeh kulanu m'subin. (x2)*

The Four Children

Teaching the next generation

As we tell the story, we think about it from all angles. Our custom speaks of four different types of children who might react differently to the Passover seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child.

Traditionally, we discuss the wise child, who eagerly inquires about the meaning of Passover, so we teach them just as eagerly.

We discuss the wicked child, who does not talk about themselves as being part of the Passover ritual. We're supposed to "set this child's teeth on edge" and tell them that they would not have been brought out of Egypt thanks to their aloofness.⁴

We discuss the child who is too young to ask more than general questions. We give them basic answers they can understand.

Finally, we discuss the child who doesn't know enough to ask. To them, we simply start telling the story.

The American Jewish World Service adapts this exercise to ask not just about Passover, but about pursuing justice in our time:

What does the activist child ask?

"The Torah tells me, 'Justice, justice you shall pursue,' but how can I pursue justice?"

Empower them always to seek pathways to advocate for the vulnerable. As Proverbs teaches, "Speak up for the mute, for the rights of the unfortunate. Speak up, judge righteously, champion the poor and the needy."

⁴ The haggadah is not generally considered a leading source of parenting advice.

What does the skeptical child ask?

"How can I solve problems of such enormity?"

Encourage them by explaining that they need not solve the problems, they must only do what they are capable of doing. As we read in Pirkei Avot (Ethics of Our Ancestors), "It is not your responsibility to complete the work, but neither are you free to desist from it."⁵

What does the indifferent child say?

"It's not my responsibility."

Persuade them that responsibility cannot be shirked. As Rabbi Abraham Joshua Heschel writes, "The opposite of good is not evil; the opposite of good is indifference. In a free society where terrible wrongs exist, some are guilty, but all are responsible."

And the uninformed child who does not know how to ask...

Prompt them to see themselves as an inheritor of our people's legacy. As it says in Deuteronomy, "You must befriend the stranger, for you were strangers in the land of Egypt."

At this season of liberation, let us work toward the liberation of all people. Let us respond to our children's questions with action and justice.

⁵ This quote is the Aery family motto.

Do you see yourself in any of these children? At times we all approach different situations like each of these children.

The Exodus

From slavery to freedom

Our story starts in ancient times, with Abraham, the first Jew. 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:

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 we survive those who seek to harm us.

Put down the glass of wine.

Once upon a time, during a famine our ancestor Jacob and his family fled to Egypt where food was plentiful. 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.

Generations passed and our people remained in Egypt. In time, a new Pharaoh ascended to the throne. He found our difference threatening, and ordered our people enslaved. In fear of rebellion, Pharaoh decreed that Israelite baby boys should be drowned, to prevent the Israelites from overthrowing those who had enslaved them. Two midwives named Shifrah and Puah defied his orders. Through their courage, a boy survived; midrash (interpretive literature) tells us he was radiant with light. 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 Moses, meaning "drawn forth", because she drew him forth from the water. Thanks to Moses' sister Miriam, Pharaoh's daughter hired

their mother, Yocheved, as his wet-nurse. Thus he survived to adulthood, and was raised as Prince of Egypt.

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, Moses 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.

Moses returned to Egypt and went to Pharaoh to argue the injustice of slavery. He gave Pharaoh a mandate which 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.

Fearful that Pharaoh would change his mind, our people fled, not waiting for their bread dough to rise. 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.

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. Rabbi Nachman of

Breslov said, “The whole world is a very narrow bridge, and the main thing is to have no fear at all”; it is by pressing on, despite the dangers we face, that we overcome them.

We mourn, even now, that Pharaoh’s army drowned: our liberation is bittersweet because people died in our pursuit. To this day we relive our liberation, that we may not become complacent, that we may always rejoice in our freedom.

We Were Slaves

Our past and our present

עֲבָדִים הָיִינוּ. עַתָּה בְּנֵי חוֹרִין.

Avadim hayinu, hayinu.

Atah b’nei chorin, b’nei chorin.

We were slaves to Pharaoh in Egypt.

Now we are free.

We were slaves to Pharaoh in Egypt, and God took us from there with a strong hand and outstretched arm. Had our ancestors not been brought out of Egypt, then even today we and our children and our grandchildren would still be slaves. Even if we were all wise, knowledgeable scholars and Torah experts, we would still be obligated to tell the story of the exodus from Egypt.

Oppression

The moral of the story

The story of Passover teaches us about our own liberation from slavery. But not only that; it also teaches us to beware oppression in our own time. The tradition says in no uncertain terms:

Do not oppress the stranger, nor wrong them,
for you were strangers in the land of Egypt.

The Ten Plagues

Suffering and affliction

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hardearned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of God. We pour out a drop of wine for each of the plagues as we recite them.

Dip a finger or a spoon into your wine glass for a drop for each plague.

These are the ten plagues which were brought down on the Egyptians:

Blood | *dam* | דָּם

Frogs | *tzfardeiya* | צְפַרְדֵּי

Lice | *kinim* | כִּנִּים

Beasts | *arov* | עֲרוֹב

Cattle disease | *dever* | דֵּבֶר

Boils | *sh'chin* | שְׁחִין

Hail | *barad* | בָּרָד

Locusts | *arbeh* | אֲרֵבָה

Darkness | *choshech* | חֹשֶׁךְ

Death of the Firstborn | *makat b'chorot* | מַכַּת בְּכוֹרוֹת

Dayeinu

The long journey to freedom

The plagues and our subsequent redemption from Egypt are but one example of the blessings of our history. Had God but done any one of these kindnesses, it would have been enough – *dayeinu*.

אלו הוציאנו ממצרים, דַּיְינוּ.

*Ilu hotzi- hotzianu, hotzianu mimitzrayim,
hotzianu mimitzrayim, dayeinu.*

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

אלו נתן לנו את־השַׁבָּת, דַּיְינוּ.

*Ilu natan natan lanu, natan lanu et haShabbat,
natan lanu et haShabbat, dayeinu.*

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

אלו נתן לנו את־התּוֹרָה, דַּיְינוּ.

*Ilu natan natan lanu, natan lanu et haTorah,
natan lanu et haTorah, 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.

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

In Every Generation

Our obligation

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 who were redeemed; we were redeemed along with them. In every generation, it is every person's duty to build a better world for themselves and their descendants.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

*Baruch Atah Adonai, Eloheinu melech ha'olam,
borei p'ri hagafen.*

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

Drink the second glass of wine!

Rachtzah – Ritual Hand-Washing

Preparation for the meal

As we now transition from the formal telling of the Passover story to the celebratory meal, we wash our hands a second time 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.

Because this is a ritual washing, it's common for one person to do it on behalf of the group, so feel free to remain seated if you'd like.

After washing our hands, we will say the *hamotzi* blessing and a special blessing over matzah to begin the meal. Some of us will be following the tradition of not speaking until the *hamotzi* blessing is said. But we might hum to keep ourselves from talking!

Pour the water over your hands and recite this short blessing.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדִים.

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

Blessed are You, Adonai our God, Ruler of the
Universe, who made us holy through obligations,
commanding us to wash our hands.

MOTZI-MATZAH

Motzi-Matzah – Blessing over Bread and Matzah

Bounty from the Earth

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאֶרֶץ.

*Baruch Atah Adonai, Eloheinu melech ha'olam,
hamotzi lechem min ha'aretz.*

Blessed are You, Adonai our God, Ruler of the
Universe, 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.*

Blessed are You, Adonai our God, Ruler of the
Universe, who made us holy through obligations,
commanding us to eat matzah.

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

MAROR

Maror – Bitter Herb

Commemorating our history

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.

בָּרוּךְ אַתָּה יְיָ, 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.*

Blessed are You, Adonai our God, Ruler of the
Universe, who made us holy through obligations,
commanding us to eat bitter herbs.

Eat the maror!

KOREICH

Koreich – Hillel Sandwich

Reenacting the ritual

When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the Passover sacrifice. The great sage Hillel, formulator of the Golden Rule, would put the meat in a sandwich made of matzah, along with some of the bitter herbs. This combination of tastes and flavors encompasses the full evolution from slavery to freedom.

While we do not make sacrifices anymore – 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.

Eat the sandwich!

SHULCHAN OREICH

Shulchan Oreich – Dinner

Nourishment

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

Tzafun – Afikomen

The sweetness of celebration

The playfulness of finding the afikomen reminds us that we balance our solemn memories of slavery with a joyous celebration of freedom. As we eat the afikomen, our last taste of matzah for the evening, we are grateful for moments of silliness and happiness in our lives.

Eat the afikomen!

BAREICH

Bareich – Grace

Gratitude

Refill everyone's wine glass.

We now say grace after the meal, giving thanks for the food we've eaten.

We give thanks for the earth and for its sustenance.
It is the origin of love and compassion
and the source of bread for all.

May the source of peace grant peace
to us and to the entire world.

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

*Baruch Atah Adonai, Eloheinu melech ha'olam,
borei p'ri hagafen.*

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

Drink the third glass of wine!

Cup of Elijah

Redemption

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 one day and usher in an age of peace and justice. According to some traditions, he will come when we have ushered in such an age, making his own role a little less clear. In any case, we hope for the age, and we hope for the prophet, so we set a place for Elijah at many joyous, hopeful Jewish occasions, such as a baby's naming and the Passover seder.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשֻׁבִי, אֱלִיָּהוּ הַגִּלְעָדִי
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ 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, Elijah the returning, Elijah man of
Gilad: return to us speedily, in our days,
with the messiah, son of David.

Miriam's Cup

Sustenance

This custom celebrates Miriam's role in the deliverance from slavery and her help throughout the wandering in the wilderness. An empty cup is placed alongside Elijah's cup. Each attendee at the Seder then pours a bit of their water into the cup, symbolizing Miriam's life-giving well that followed the wandering Israelites. Through this practice, we recognize that women are integral to the continued survival of the Jewish community. We see the pouring of each person's water as a symbol of everyone's individual responsibility to respond to issues of social injustice, and that, together, we can accomplish great things.

Counting the Omer

Offerings

Skip on the first night – the Omer starts on the second.

"Omer" means "measures." When the Temple stood, it was customary to bring a harvest offering at Shavuot, the festival that celebrates the acceptance of the Torah at Sinai, so we measured the seven weeks between planting new barley during Passover and harvesting it.

Now that few of us are barley farmers, and the Temple no longer stands, the Omer must take on new meaning. We count the Omer the way we count days to birthdays or vacations, eager for what's coming.

Tonight we celebrate our freedom from slavery; in fifty days we will celebrate our acceptance of the Torah's teachings. Counting the Omer reminds us that we are freed not only from, but also toward.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

*Baruch Atah Adonai, Eloheinu melech ha'olam,
asher kid'shanu b'mitzvotav
v'tzivanu al s'firat ha'omer.*

Blessed are You, Adonai our God, Ruler of the Universe,
who made us holy through obligations,
commanding us to count the Omer.

1	יוֹם אֶחָד	yom echad
2	שְׁנֵי יָמִים	sh'nei yamim
3	שְׁלֹשָׁה יָמִים	sh'loshah yamim
4	אַרְבָּעָה יָמִים	arba'ah yamim
5	חֲמִשָּׁה יָמִים	chamishah yamim
6	שִׁשָּׁה יָמִים	shishah yamim

הַיּוֹם _____ לַעֲמֹר!
Hayom _____ la'omer!
Today is _____ day(s)
of the Omer!

Hallel – Songs of Praise

Rejoicing

In each of our lives and in our struggles for justice, there are times when we feel caught in a “narrow place⁶”, trapped by fear, anger or hopelessness. But rather than despair, we can praise and be thankful for the moments of expansiveness and possibility.

Praise for friends and allies
who call for justice by our side.
Praise for the victories that bring protections,
rights and civil liberties to the vulnerable.
Praise for our relentless belief that justice will
triumph—and for our will to make it so.

One of the ways we express praise and thankfulness is through song. We have a few songs listed at the end of this haggadah; we’ll pick a few favorites and sing them to conclude the night.

⁶ The Hebrew word for Egypt is מִצְרַיִם (*Mitzrayim*). Jewish mysticism connects this to the word *m’tzarim*, meaning “narrow straits”.

Final Glass of Wine

Hope

Pour the fourth glass of wine for everyone.

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.

The fourth cup is the cup of the future. The redemption is not yet complete. There are not so many outright slaves left in the world, but there are not none either. And there are few indeed who are able to live exactly as they wish. We continue to look to the day when all shall be free, and to even better days beyond.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

*Baruch Atah Adonai, Eloheinu melech ha'olam,
borei p'ri hagafen.*

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

Drink the fourth and final glass of wine!

Nirtzah – Conclusion

A new beginning

Nirtzah marks the conclusion of the seder. Our bellies are full, we have had several glasses of wine, we have told stories and sung songs, and now it is time for the evening to come to a close. At the end of the seder, we honor the tradition of declaring, “Next year in Jerusalem!”

For some people, the recitation of this phrase expresses the anticipation of rebuilding the Temple in Jerusalem. For others, it is an affirmation of hope and of connectedness with people throughout the world. Still others yearn for peace for Israel along with all who dwell on Earth.

Though it comes at the end of the seder, this moment also marks a beginning. We are beginning the next season with a renewed awareness of the freedoms we enjoy and the obstacles we must still confront. We are looking forward to the time that we gather together again. Having retold stories of the Jewish people, recalled historic movements of liberation, and reflected on the struggles people still face for freedom and equality, we are ready to embark on a year that we hope will bring positive change in the world and freedom to people everywhere.

It has been written that “Passover is the night for reckless dreams; for visions about what a human being can be, what society can be, what people can be, what history may become.”

What can we do to fulfill our reckless dreams? What will be our legacy for future generations?

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 health and healing come to all the people of the world, especially those impacted by natural tragedy and war, and that we shall all find redemption, our metaphorical Jerusalem. As we say...

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

L'shana haba'ah biy'rushalayim!

Next year in Jerusalem!

SONGS

All My Leaven

By Gary Teblum, sung to the tune of "All My Lovin'" by The Beatles

I'll find crumbs in the
kitchen
The kinder will pitch in
I'll try not to leave any
clue
And then while its away
I'll eat matzah each day
'cause I sold all my leaven
to you

All my leaven, I will sell to
you
All my leaven, Rabbi, I'll be
true
All my leaven, All my
leaven
Woo, all my leaven, I will
sell to you

Let My People Go

Traditional African-American Spiritual

When Israel was in
Egypt's land,
Let My people go!
Oppressed so hard they
could not stand,
Let My people go!

No more shall they in
bondage toil,
Let My people go!
Let them come out with
Egypt's spoil,
Let My people go!

Refrain:

Go down, Moses,
Way down in Egypt's land;
Tell old Pharaoh
To let My people go!

Who Knows One

The traditional "Who Knows One" involves reading a list of groupings with increasing numbers of items, with each person reading the complete list, and adding the next one, in a single breath. Rather than read the traditional "Who Knows One," we will be making one up as we go around the table. Join in whenever you want.

An example:

Who knows one?

I know one.

One is the stars in our solar system.

Who knows two?

I know two.

Two are the wheels on a bike.

One is the stars in our solar system.

Chad Gadya

Traditional

חד גדיא, חד גדיא, דיזבין אבא בתרי זוזי,
חד גדיא, חד גדיא

Chad gadya, chad gadya
Dizabin abah bitrei zuzi
Chad gadya, chad gadya

One little goat, one little goat
Which my father bought for two zuzim.
One little goat, one little goat

Chad gadya, chad gadya,
Which my father bought
for two zuzim.
Chad gadya, chad gadya.

Then came the cat and
ate the goat,
Which my father bought
for two zuzim.
Chad gadya, chad gadya.

Then came the dog and
bit the cat
That ate the goat,
Which 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 goat,
Which 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 goat,
Which my father bought
for two zuzim.
Chad gadya, chad gadya.

Then came the water 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.
Chad gadya, chad gadya.

Then came the ox 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.
Chad gadya, chad gadya.

Then came the butcher
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.
Chad gadya, chad gadya.

Then came the angle of
death 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.
Chad gadya, chad gadya.

Then came the Holy One,
Blessed Be He 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.
Chad gadya, chad gadya.

Goodbye, Goodbye Mitzrayim

To the tune of "To Life", from Fiddler on the Roof

Goodbye, goodbye,
Mitzrayim
Mitzrayim, Mitzrayim,
goodbye
We're sick of building the
pyramids
Losing our first-born kids
So Mitzrayim Goodbye!

To us and our good
fortune!
To Moses and to Adonai!
Say adios to the overseer
We're getting out of here
So Mitzrayim Goodbye!

God told Moses, There's a
simple message
That the Pharaoh really
needs to know.
Take your rod and take
your brother Aaron
Tell the Pharaoh, "Let my
people go".

To us and our good
fortune!
To Moses and to Adonai!
Say adios to our overseer
We're getting out of here
So Mitzrayim Goodbye!

The Seder-General's Song

By Stephen H. Glickman, sung to the tune of "The Major General's Song" from Pirates of Penzance

General:

I am the very model of a modern Seder General,
I've information Biblical, liturgical and ritual,
Regarding the Haggadah, I'm expert in ev'ry area,
I know the rabbis' names by heart, Akiva to Azaria,
The plagues of Egypt verminous, sanguinous, and climatical,
The special blessings to be said when Pesach is Sabbatical.
About the gifts bestowed on us, I'm teeming with the
Dayeinus,
With many cheerful facts about God's liberation of the Jews!

All:

With many cheerful facts about God's liberation of the Jews!
With many cheerful facts about God's liberation of the Jews!
With many cheerful facts about God's liberation of the Jews!

General:

I'm very good at answering the child inquisitorial,
The Exodus I recreate for Passover memorial.
In short, in matters Biblical, liturgical and ritual,
I am the very model of a modern Seder General.

All:

In short, in matters Biblical, liturgical and ritual,
He is the very model of a modern Seder General.

General:

I specialize in knowing the ingredients on which we dine,
Unleavened bread and bitter herbs, haroset and four cups of
wine.

I know that hard boiled eggs with salt are better than a rich
soufflé,

And much prefer the Concord grape to California cabernet.

I deprecate tabasco sauce as substitute for horseradish,

And know it is not kosher to use crab cakes for gefilte fish.

I gently mold with my own hands each Manischewitz matzo
ball.

To make it light and fluffy is the most important thing of all!

All:

To make it light and fluffy is the most important thing of all!

To make it light and fluffy is the most important thing of all!

To make it light and fluffy is the most important thing of all!

General:

I know the afikoman is the last dessert on which we sup

And never sip the vintage that I pour into Elijah's cup.

All: What, never?

General: No, never!

All: What, never?

General: Well, hardly ever!

I hardly ever sip the vintage poured into Elijah's cup.

In short, in matters oenological and gustatorial

I am the very model of a modern Seder General.

All:

In short, in matters oenological and gustatorial

He is the very model of a modern Seder General.

General:

I studied Torah very hard to reach the highest pinnacle,
But my yeshiva time was brief, my training non-rabbinical.
In fact, my education has a gap that is unfillable –
Of Hebrew I am ignorant and comprehend no syllable.
For one who leads the service I suppose it is heretical,
But I admit my diction is entirely phonetical
My method of enunciation is trans-lit-er-a-ti-on,
My cantorial baritone is mere an-gli-ci-za-ti-on!

All:

His cantorial baritone is mere an-gli-ci-za-ti-on!
His cantorial baritone is mere an-gli-ci-za-ti-on!
His cantorial baritone is mere an-gli-ci-za-ti-on!

General:

And so as we recline and celebrate with songs so lyrical,
Let's not forget to praise the Lord for this, His latest miracle:
This diff'rent night from other nights, to run the paschal
festival,
I am the very model of a modern Seder General.

All:

This diff'rent night from other nights, to run the paschal
festival,
He is the very model of a modern Seder General.

Kol Ha'olam Kulo (Though The Entire World)

Words by Rabbi Nachman of Breslov; tune by Rabbi Baruch Chait

כָּל הָעוֹלָם כֵּלוּ גֶשֶׁר צָר מְאֹד
וְהַעֲיָקָר לֹא לִפְחָד כָּלל

*Kol ha'olam kulo
Gesher tzar me'od (x2)*

*Veha'ikar, veha'ikar,
Lo lifached, lo lifached k'lal (x2)*

Even though the world's
A narrow bridge indeed (x2)

The crucial thing, the crucial thing
Is not to fear, not to fear at all (x2)