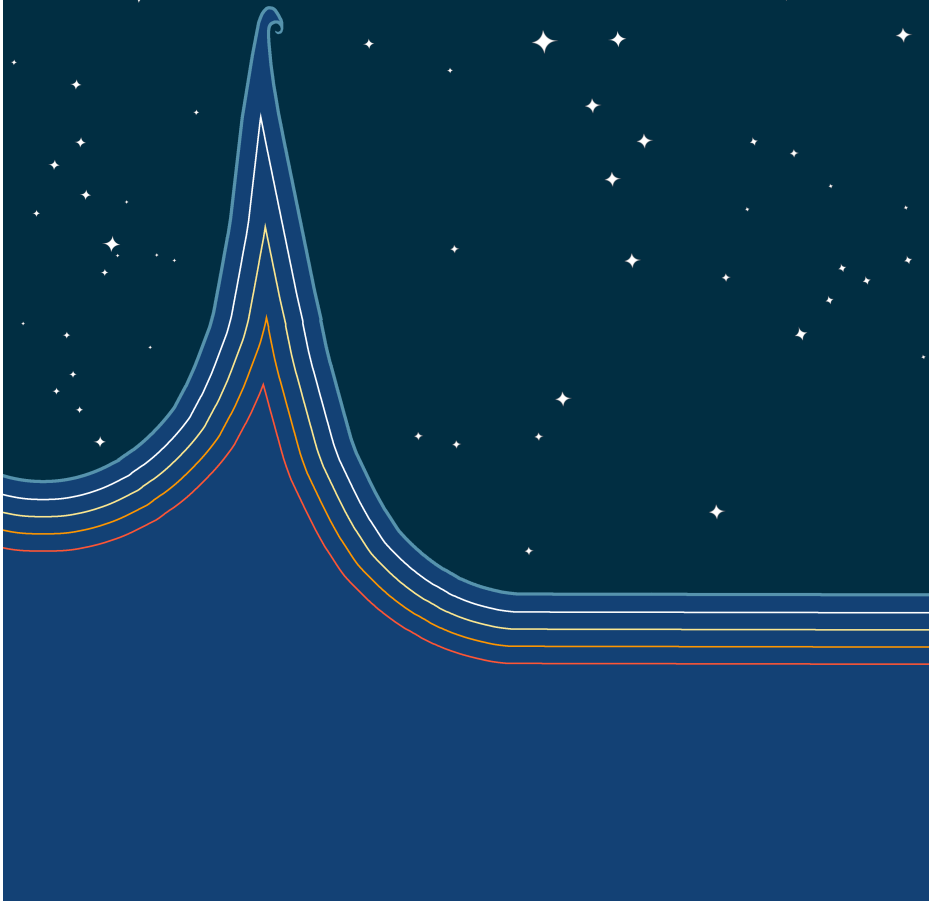


Blurb

Haggadah



Introduction

Why do we do the seder?



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- 16. Hebrew
Bareich
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Nirtzah

Praise, door for eli-
jah, cup of elijah and
miriam’s cup

Conclusion (next year in
jerusalem)

Neirot : Candle-lighting

We normally begin after Havdalah by lighting the festival candles, but today we will come back to this once the sun has set fully, so we can sleep on time.

ברוך אתה א-דני א-להינו מלך העולם, אשר קדשנו במצותיו
וצונו להדליק נר של יום טוב

Baruch atah Adonai eloheinu melech ha-olam asher kidd'shanu b'mitzvotav v'tzivvanu l'hadlik ner shel (shabbat v'shel) yom tov.

Požehnaný jsi Ty, Hospodine, Bože náš, Králi všehomíra, jenž nás posvětil Svými příkázáními a přikázal nám zapálit světlo (šabatové a) sváteční.

May you be blessed, Lord our G-d, ruler of the universe, who sanctifies us via his commandments and who commands us to light the lights of Shabbat and festivals.

ברוך אתה א-דני א-להינו מלך העולם
שהחיינו וקיימנו והגיענו לזמן הזה

Baruch atah Adonai eloheinu melech ha-olam Shehechyanu V'kiymanu v'higiyanu lazman ha-zeh.

Požehnaný jsi Ty, Hospodine, Bože náš, Králi všehomíra, že jsi nám dopřál dožít se, dočkat se a dosáhnout tohoto času.

We praise You, Eternal God, Ruler of the universe, for keeping us alive, sustaining us, and enabling us to reach this season.



Kaddeish : Cup of Sanctification: Kadeš

We pour our first of four cups of grape juice or wine, which symbolise the continuity of G-d's promises to His people. This first cup reminds us that G-d 'Will Bring us Out' of difficult times:

בְּרוּךְ אַתָּה אֲדֹנָיִךְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרִי הַגֶּפֶן

Baruch atah Adonai eloheinu melech ha-olam borei p'ri ha-gafen.

Požehnaný jsi Ty, Hospodine, Bože náš, Králi všehomíra, stvořiteli plodů vinné révy. We thank You Lord our God, ruler of the universe, for making the fruit of the vine.

We celebrate our chance to experience this festival by saying the Shehechyanu:

בְּרוּךְ אַתָּה אֲדֹנָיִךְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַיְיָנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה

Baruch atah Adonai eloheinu melech ha-olam Shehechyanu V'kiymanu v'higiyanu lazman ha-zeh.

Požehnaný jsi Ty, Hospodine, Bože náš, Králi všehomíra, že jsi nám dopřál dožít se, dočkat se a dosáhnout tohoto času. We praise You, Eternal God, Ruler of the universe, for keeping us alive, sustaining us, and enabling us to reach this season.

Now we drink! Nyní vypijeme větší část obsahu prvního poháru, budeme se přitom levou rukou opírat.

Urchatz : Handwashing : Urchac

We wash our hands without a blessing



Karpas : Green Spring Herbs : Karpas

We dip Parsley into salt water to symbolise the sweat and tears of the slaves

בָּרוּךְ אַתָּה אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרִי הָאֲדָמָה

Baruch atah Adonai eloheinu melech ha-olam borei p'ri ha-adamah.

Požehnaný jsi Ty, Hospodine, Bože náš, We thank You God, for making food
Králi všehomíra, stvořiteli plodů země. grow from the ground.

Yachatz: Jachac

rozlome střední maces (levi), jednu polovinu z něho odloží jako zákusek (afikoman) na závěr pesachové hostiny a zbývající polovinu vrátí na její místo. We break the middle of 3 matzah and replace the smaller half, as all three are lifted and the following Aramaic passage is read to commemorate the hardship felt by the israelites in egypt:

Ha lachma anya di achalu av'hatana
b'ar'ah d'mitzrayim. Kol dich'fin
yeiy'tei v'yeichul Kol ditz'rich yeiy'tei
v'yif'sach. Ha-shata hacha – l'shata
d'atya b'ar'ah d'yisra'el Ha-shata avdei
– l'shata d'atya b'nei chorin

This is the bread of affliction our an-
cestors ate in the land of Egypt. Let
all who are hungry come and eat; let
all who are in need come and share our
Passover. This year here, next year in
the land of Israel; this year oppressed,
next year free.

Now the youngest participant wraps up and hides the larger piece as the Afikomen ("dessert") for the oldest participant to find later

Arba'ah : The Four : čtyři otázky a čtyři děti

We take turns to read these questions

Mah nishtanah ha-lailah ha-zeh mi-kol ha-leilot!

How different this night is from all other nights!

Co odlišuje tuto noc ode všech ostatních nocí?

1.

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֵמֶץ וּמָצָה, הַלַּיְלָה הַזֶּה - כֹּל מִצָּה?

She-b'chol ha-leilot anu ochlin chameitz u-matzah, ha-lailah ha-zeh kulo matzah?

On all other nights we eat either leavened or unleavened bread...why only
unleavened bread tonight?

Proč každé jiné noci jíme jak kvašený, tak nekvašený chléb, a tuto noc jenom
nekvašený?

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרָקוֹת - הַלַּיְלָה הַזֶּה (כֹּל) מָרֹר?

She-b'chol ha-leilot anu ochlin sh'ar y'rakot, ha-lailah ha-zeh maror?

On all other nights we eat different types of herbs and vegetables...why bitter
herbs tonight?

Proč každé jiné noci jíme všechnu zeleninu, ale dnešní noci pouze hořkou?

שֶׁבֶכֶל הַלַּיְלוֹת אֵין אָנוּ מַטְבִּילִין אֶפִּילוּ פֶּעַם אַחַת - הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים?

She-b'chol ha-leilot ein anu matbilin afilu pa'am achat, ha-lailah ha-zeh

sh'teif'amim?

On all other nights we do not even dip once...why do we dip twice tonight?

Proč každé jiné noci ani jednou nenamáčíme do slané vody, a této noci dvakrát?

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין - הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין?

She-b'chol ha-leilot anu ochlin bein yoshvin u-vein m'subin, ha-lailah ha-zeh

kullanu m'subin?

On all other nights we eat either sitting or leaning...why do we all lean tonight?

Proč každé jiné noci jíme vsedě ale této noci jíme vleže?

We do these things to remember that we were slaves in Egypt, but the Lord our G-d brought us out from that place with a strong hand and an outstretched arm, with great terrors, signs and wonders. And if the Holy One, blessed be He, had not brought our ancestors out of Egypt, we and our children and our children's children would still be enslaved in Egypt by Pharaoh. The Talmud describes four types of children at the Pesach table, and how to respond to them

1. The wise child, who asks: What are the testimonies and laws which God commanded you?

...and should be taught the rules of the holiday.

2. The wicked child, who removes himself from the question and asks: What does this service mean to you individually?

...and should be taught about community and put in his place

3. The simple child who asks, What is this about?

...and should be told of G-d's mighty deliverance plainly

4. The child who doesn't know how to ask a question...

...who should be aided and told the story

Maggid : The Story : Magid

Pour the second glass. Do not drink it yet.

Insert Passage or poem for story. When speaking of gds promise to abraham
raise the cup and say the promisetoast, 10 plagues, cup 2, dayyeinu, r.gamliel's 3
things

Raise the glass and read together:

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

This promise has sustained our ancestors and us.

now put the glass down without drinking

G-d brought about 10 Plagues upon the Egyptians in Egypt:

Deset ran přivedl Svatý – buď požehnán – na Egyptany v Egyptě: image of
plagues As we read the name of each plague we spill a drop of drink on each one,
like a tear for the suffering they caused in the world.

Krev

Blood

Žáby

Tma

Frogs

Hmyz

Pobití
Prvorozených

Lice

Zvěř

Beasts

Mor

Cattle Disease

Vředy

Boils

Krupobití

Hail

Kobylky

Locusts

	דָם	
	<i>Dam</i>	<i>Sh'chin</i>
Darkness	צַפְרֵיָע	בָרָד
	<i>Tz'fardeiya</i>	<i>Barad</i>
Death of the	כְּנִים	אַרְבֵּה
Firstborn	<i>Kinim</i>	<i>Ar'beh</i>
	עֲרוֹב	חֹשֶׁךְ
	<i>A'rov</i>	<i>Choshech</i>
	דֶּבֶר	מַכַּת בְּכוֹרוֹת
	<i>Dever</i>	<i>Makkat b'chorot</i>
	נִשְׁחִין	

[2]

maybe find a song version of the dayyeinu and put the words out so we can listen and hit when we spot the word dayyeinu

Dayyeinu

How many times do we forget to pause and notice that where we are? Dayyeinu reminds us about all the blessings and miracles already in our lives. When we experience difficult times, we look forward to future joys but also actively reflect on existing reasons we have for gratitude, a reason to say “*Dayyeinu*”.

Persian and Afghani Jews hit each other on the heads and shoulders with scallions every time they say Dayyeinu, especially in the 9th stanza about the Manna the Israelites ate each day in the desert, because Torah tells us that the Israelites began to complain about the manna and longed for the onions, leeks and garlic of Egypt.

Many are the things HaShem did for the sake of our ancestors.

Any one of these things by itself would have sufficed: Dayyeinu.

We read these as though we ourselves experienced the first Exodus, through the words of our ancestors:

1. If He had brought us out from Egypt...

Ilu hotzianu mimitzrayim...

אֱלֹהֵי הוֹצִיאָנוּ מִמִּצְרַיִם...

...and not carried out judgments against the Egyptians...

...v'lo asah bahem sh'fatim...

וְלֹא עָשָׂה בָּהֶם שְׁפָטִים...

...it would have been enough!

...dayeinu!

דַּיֵּינוּ...

2. If He had carried out judgments against them...

Ilu asah bahem sh'fatim...

אֱלֹהֵי עָשָׂה בָּהֶם שְׁפָטִים...

...and not against their idols...

...v'lo asah beloheihem...

וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם...

...it would have been enough!

...dayeinu!

דַּיֵּינוּ...

3. If He had destroyed their idols...

Ilu asah beloheihem...

אֱלֹהֵי עָשָׂה בְּאֱלֹהֵיהֶם...

...and not smitten their first-born...

...v'lo harag et b'choreihem...

וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם...

...it would have been enough!

...dayeinu!

דַּיֵּינוּ...

4. If He had smitten their first-born...

Ilu harag et b'choreihem...

אֱלֹהֵי הָרַג אֶת בְּכוֹרֵיהֶם...

...and not given us their wealth...

...v'lo natan lanu et mamonom...

וְלֹא נָתַן לָנוּ אֶת מָמוֹנָם...

...it would have been enough!

...dayeinu!

דַּיְינוּ...

5. If He had given us their wealth...

Ilu natan lanu et mamonom...

אֱלוֹ נָתַן לָנוּ אֶת מַמּוֹנָם...

...and not split the sea for us...

...v'lo kara lanu et hayam...

וְלֹא קָרַע לָנוּ אֶת הַיָּם...

...it would have been enough!

...dayeinu!

דַּיְינוּ...

6. If He had split the sea for us...

Ilu kara lanu et hayam...

אֱלוֹ קָרַע לָנוּ אֶת הַיָּם...

...and not taken us through it on dry land...

...v'lo he'eviranu b'tocho becharavah...

וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה...

...it would have been enough!

...dayeinu!

דַּיְינוּ...

7. If He had taken us through the sea on dry land...

Ilu he'eviranu b'tocho becharavah...

אֱלוֹ הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה...

...and not drowned our oppressors in it...

...v'lo shika tzareinu b'tocho...

וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ...

...it would have been enough!

...dayeinu!

דַּיְינוּ...

8. If He had drowned our oppressors in it...

Ilu shika tzareinu b'tocho...

אלו שְׁקַע צָרֵינוּ בְּתוֹכוֹ...

...and not cared for us in the desert for 40 years...

...v'lo sipeik tzorkeinu bamidbar arba'im shana...

...וְלֹא סִפֵּק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה...

...it would have been enough!

...dayeinu!

דַּיֵּינוּ...

9. If He had cared for us in the desert for 40 years...

Ilu sipeik tzorkeinu bamidbar arba'im shana...

אלו סִפֵּק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה...

...and not fed us the manna...

...v'lo he'echilanu et haman...

...וְלֹא הֶאֱכִילָנוּ אֶת הַמָּן...

...it would have been enough!

...dayeinu!

דַּיֵּינוּ...

10. If He had fed us the manna...

Ilu he'echilanu et haman...

אלו הֶאֱכִילָנוּ אֶת הַמָּן...

...and not given us the Shabbat...

...v'lo natan lanu et hashabbat...

...וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת...

...it would have been enough!

...dayeinu!

דַּיֵּינוּ...

11. If He had given us the Shabbat...

Ilu natan lanu et hashabbat...

אלו נָתַן לָנוּ אֶת הַשַּׁבָּת...

...and not brought us before Mount Sinai...

...v'lo keirvanu lifnei har sinai...

...וְלֹא קִרְבָּנוּ לְפָנֵי הָרֹם סִינַי...

...it would have been enough!

...dayeinu!

דַּיֵּינוּ...

12. If He had brought us before Mount Sinai...

Ilu keirvanu lifnei har sinai...

אֱלֹהֵינוּ קִרְבָּנוּ לְפָנֵי הָרֹם סִינַי...

...and not given us the Torah...

...v'lo natan lanu et hatorah...

וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה...

...it would have been enough!

...dayeinu!

דַּיֵּינוּ...

13. If He had given us the Torah...

Ilu natan lanu et hatorah...

אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה...

...and not brought us into the land of Israel...

...v'lo hichnisanu l'eretz yisra'eil...

וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל...

...it would have been enough!

...dayeinu!

דַּיֵּינוּ...

14. If He had brought us into the land of Israel...

Ilu hichnisanu l'eretz yisra'eil...

אֱלֹהֵינוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל...

...and not built for us the Holy Temple...

...v'lo vanah lanu et beit hamikdash...

וְלֹא בָנָה לָנוּ אֶת בֵּית הַמִּקְדָּשׁ...

...it would have been enough!

...dayeinu!

דינו...

Danielle and Misha Slutsky, <https://www.recustom.com/clips/4063687>. Rabbi

Gamliel instructs us to take note of the following. Do you know what they symbolise? Shank Bone : the temple sacrifice of a spotless lamb each year to commemorate the lamb whose blood was painted on the doorways of the israelites in Egypt, so that Gd would know not to slay any firstborn within that home Matzah : the meal the israelites ate before they left egypt included bread made without leavening, because they were leaving too soon to wait for bread to rise. Maror : the pungent flavour reminds us of the equally bitter prison of slavery the israelites endured. **בכ־לִידוֹר וְדֹר חִיבֵּ אֶדָּם לֵרֹא אֶת־תֵּצֵ צִמּוֹ,**

כָּאֵלֹהִים יֵצֵא מִצֵּר יִי

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

every generation, everyone must to see themselves as though they personally left Egypt. V každém pokolení je povinností každého Žida vidět sama sebe, jako by

on sám vyšel z Egypta, jak je řečeno: „Tohoto dne pověz svému synu, aby říkal: Jelikož tohle učinil Hospodin mně při mém východu z Egypta.“ Bože náš, jemuž žehnáme, nevykoupil pouze naše předky, ale s nimi vykoupil také nás, jak je řečeno; „I nás vyvedl odtamtud, aby nás přivedl a dal nám tu zemi, jak přísahal našim otcům.“

We remember how G-d redeemed our ancestors from Egypt, and enabled us to spend this Pesach Seder together. May we arrive at future holidays in peace and happiness.

**בָּרוּךְ אַתָּה אֲדֹנָיִ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרִי הַגֶּפֶן**

Baruch atah Adonai eloheinu melech ha-olam borei p'ri ha-gafen. We thank You Lord our God, ruler of the universe, for making the fruit of the vine.

Opřeni o levý loket vyprázdníme druhý pohár. Now we drink!

Rachtzah : Handwashing (Blessed) : Rachca

pour water three times on your right hand then three times on your left hand and then read:

Pesach : Pesachova

Passover Sacrifice? the lamb bone which isn't a lamb bone

Matzah : Unleavened Bread : Moci/Maca

We bless the unleavened bread just as we bless any bread at the start of a meal:

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Baruch ata Adonai Eloheinu melech ha'olam hamotzi lechem min ha'aretz.

FIXME : Požehnaný jsi Ty, Hospodine, Blessed are you, Lord our God, ruler of
Bože náš, Králi všehomíra, původce the universe who brings forth bread
chleba ze země/kdo nese....který from the earth.
neseš... chléb ze země/přináší chléb ze
země? že vyvádíš ze země chléb.

Vypravěč ukáže stolovníkům macesy a říká: Z jakého důvodu jíme tuto maca?

Proto, že než se našim předkům zjevil Svatý, buď požehnán, a vykoupil je, nestačilo jim vykynout těsto. Je přec řečeno: „Z těsta, které vynesli z Egypta a které nezkvasilo, pekli macesové placky, jelikož byli z Egypta vyhnáni a nemohli se zdržovat a neudělali si ani zásoby na cestu.“ *We recite the blessing over*

Matzah because consuming it is a specific Torah command:

בְּרוּךְ אַתָּה אֲדֹנָי 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.

FIXME Požehnaný jsi Ty, Hospodine,
Bože náš, Králi všehomíra, jenž nás
posvětil Svými příkázáními a přikázal
nám přikázání jíst maca. OR Požehnan
jsi, Hospodine, Bože náš, králi světa, že
jsi nás posvětil svými příkazy a dal jsi
nám příkaz o pojídání hořkých bylin.

We praise God, Ruler of Everything,
who makes us holy through his
commandments, and commands us to
eat matzah.

Maror : Bitter Herbs : Maror

horseradish

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 horseradish (křen) into the sweet
charoset. Try to taste both the flavours at once.

Vypravěč ukáže maror a říká: Proč jíme tuto hořkost (maror)? Proto, že
Egyptané ztrpčovali život našich předků v Egyptě, jak je řečeno: „Ztrpčovali
jejich život dřinou s hlínou a cihlami a vši tou prací na poli a všemi dalšími
pracemi, jimiž jim otročili při nucených pracích.“

namáčíme náš křen do charosetu

בְּרוּךְ אַתָּה אֱ-דֹנָי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָמָא שְׁ ר ק ד שׁ נִבְרַם צוּ ת יו,
צ ו נִבְרַם ע ל א כִּי לֵת מְרוֹר

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

jenž nás posvětil Svými příkázáními a
přikázal nám přikázání jíst hořké
byliny.

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

Koreich : Hillel Sandwich Koresch

During temple times, the lamb sacrifice would be eaten at a festive meal for Pesach. In those times the great sage Hillel made a tradition of sandwiching meat, maror and matzah together. We no longer have lamb because we no longer have the temple, but now we make a sandwich using matzah, maror, and anything else you'd like to include. Think about the significance of each part as you construct and eat them *Hilel v době, kdy Chrám existoval, dělával toto -*

skládal dohromady maces a trpké byliny a pojídal je zároveň.

Shulchan Oreich : The Set Table : Šulchan Orech

Let's Eat! Během jídla, je možné pít aniž by tím byl porušen příkaz čtyř pohárů.

Tzafun : Afikomen! : Cafun

The oldest participant must now embark upon the Afikomen hunt

music should be played here

Bareich : Grace after the meal : Barech

Fill your third glass

We will say the Birkat Hamazon (Grace after meals) with some extra parts:

Birkat Hazan: We praise God for sustaining life and providing food for all creatures.

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. **Amen**

BirkatHaAretz: We thank God for being compassionate and nourishing us with food and Torah.

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, and for the words of Torah which are sweet like honey on the tongue and a lamp to light our feet (ps: 119) **Amen**

Just as God sustained the Jewish people in the desert, so too God sustains us now and in the future. **Amen**

BirkatYerushalayim: We ask God for His mercy and continued support **Amen**

BirkatHaTovVHameitiv: We remember the blessings God bestows upon us.

Amen

Harahaman (*May the compassionate one*)

We ask God to uplift us and our community, and all the world.

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**

Bendigamos

Spanish and Portugese Jews sing a Ladino song entitled “Bendigamos,” or “We will bless,” (let’s try to find it on spotify)

ברוך אתה א־דני א־להינו מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרִי הַגָּפֶן

Baruch atah Adonai eloheinu melech ha-olam borei p’ri ha-gafen.

Požehnaný jsi Ty, Hospodine, Bože
náš, Králi všehomíra, stvořiteli plodů
vinné révy.

We thank You Lord our God, ruler of
the universe, for making the fruit of
the vine.

Hallel

:

Praise

:

Halel

Psalms, door for Elijah, cup of Elijah and Miriam’s cup

הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ
כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ הַלְלוּ יְיָ הַלְלוּ יְיָ
הַלְלוּ יְיָ הַלְלוּ יְיָ הַלְלוּ יְיָ הַלְלוּ יְיָ

Hallelu hallelu hallelu, hallelu,
halleluyah! Kol ha-n’shamah t’hallel
yah, hallelu halleluyah! Let us give

praise – Let us all praise God.
Halleluyah!

Pour Elijah’s cup of wine.

We go and open the door and call three times: 'Eliyahu! Eliyahu! Eliyahu!' to welcome Elijah, protector of souls and herald of the messianic age of peace, into our festival. If there is a neighbour, friend, or stranger who answers the cry, we welcome them with a blessing and a hot meal, because at the heart of the Pesach message is an awareness of our own ancestors' hardship which should spill forth in our kindness to each other and to strangers today:

Exodus 23:9 You shall

not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt.

We sing this song before closing the door:

r. , , ,

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, sonof David include a blessing here for water and also for women

Nirtzah : Conclusion : Nirca

Conclusion (next year in Jerusalem)

As we conclude our Seder, we think about the following year with all its ups, downs and opportunities, and consider how we can bring sweetness to any bitterness we encounter, how we can give and be held by community, and how we will change and grow while retaining the promises, responsibilities and blessings of being Jewish. And either in a literal or a symbolic sense, where Jerusalem signifies a hope for a warm, loving and peaceful community of friends and family, we all raise a glass and toast together:

לֶשׁ נָהֵגָה בְּאֶרֶץ בִּי רוֹשָׁה לִי.
L'shana haba-ah biy'rushalayim
NEXT YEAR IN JERUSALEM!

Thank you for sharing in this Festival with me.
music, dancing, and games may follow

end

insert lyrics in multiple languages and maybe other songs

Typeset by Sarah Morris in ten-point Palatino. Translations from the MyJewishLearning.com SOURCES, and my own.

The latest version of this booklet can be found at <https://github.com/> .
Comments? Suggestion? Found a mistake? Open an issue in the repository.

Compositum April 9, 2025 hora 22:27:00