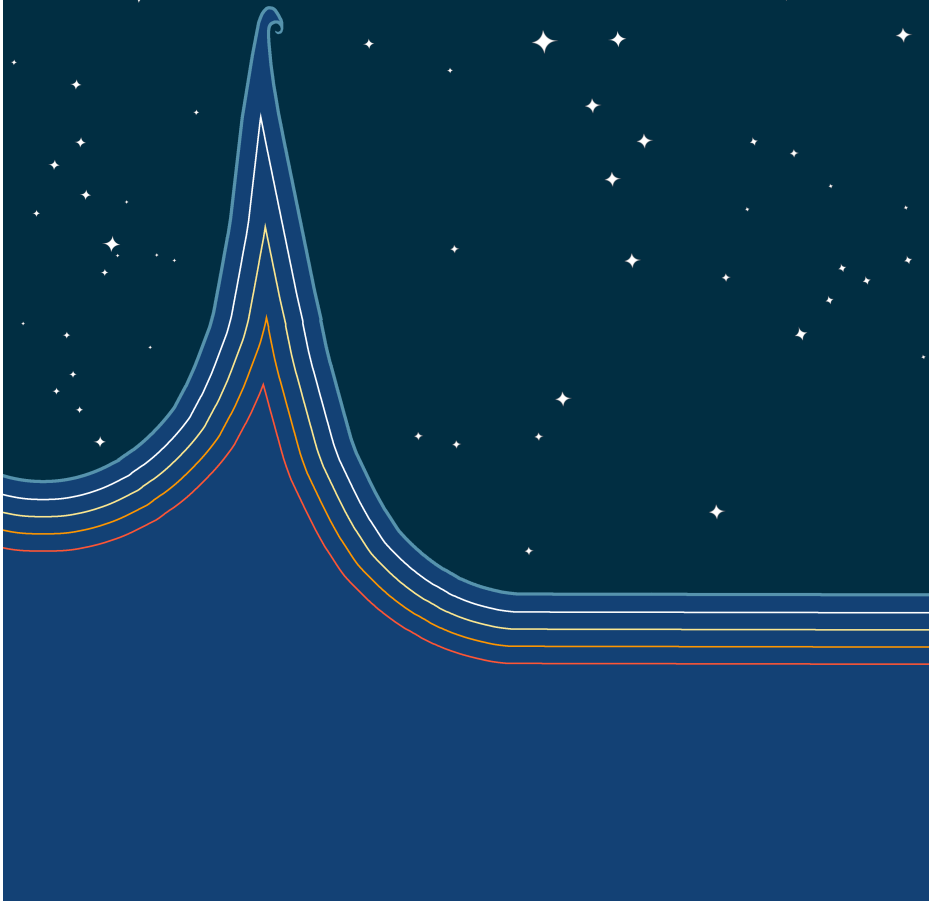


Blurb

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:

ברוך אתה א-דני א-להינו מלך העולם
בורא פרי הגפן

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 אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיַּמָּנוּ 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

בְּרוּךְ 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 chotin	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

- 1.
- 2.
- 3.
- 4.

Maggid : The Story : Magid

Pour the second glass. Do not drink it yet.

Raise the glass and read together:

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.

[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*

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.

ברוך אתה א-דני א-להינו מלך העולם
בורא פרי הגפן

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:*

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:

ברוך אתה א-דני א-להינו מלך העולם
המוציא לחם מן הארץ

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 Svátý, 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:*

ברוך אתה א-דני א-להינו מלך העולם א ש ר ק ד ש: נ ב מ צו ת יו,
וְצוֹנוּ 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 příkázání jíst maca. OR Požehnán
jsi, Hospodine, Bože náš, králi světa, že
jsi nás posvětil svými příkazy a dal jsi
nám příkaz o požívání 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 charošet. Try to taste both the flavours at once.

Vypravěč ukáže maror a říká: Proč jíme tuto hořkost (maror)? Proto, že Egypťané 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

פְּרוּךְ אַתָּה אֲדֹנָיִי אֶלֶּהִינוּ מֶלֶךְ הָעוֹלָמִם שׁ ר ק ד שׁ נִן בִּמ צו ת יו,
צ ו נִן ע ל א כִּי לֶת מִרוּךְ

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

<p>jenž nás posvětil Svými příkázáními a přikázal nám přikázání jíst hořké byliny.</p>	<p>We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat bitter herbs.</p>
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Koreich : Hillel Sandwich Koresch

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)

בְּרוּךְ אַתָּה אֱ-דֹנָי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרִי 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

We sing this song before closing the door: 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:

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

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 19:05:00