



HAGGADAT OHAV SHALOM PESACH 2020 AND 2021



Compiled by Rabbi Rena Kieval, March 2020

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Welcome



Chag sameach! Welcome to our Ohav Haggadah!

We are glad that we can be together, even if not physically in the same room.

At the seder, each of us is meant to embark on a personal journey from slavery and narrow straits (“mitzrayim”) towards freedom and redemption. This year, all of us are feeling the confinement of social isolation, the curtailment of our usual activities and the “narrow straits” of fear and uncertainty. May our Pesach journey offer a respite from those confines, and enable us to experience freedom and hope for a future of safety and healing.

Our guides through the seder are our ancient sages, who compiled the Haggadah : a structure outlining 14 steps. As we make our way through them, we carry with us our own ideas of freedom, our personal histories and experiences and our hopes and dreams for the future.

חג שמח

1. KADESH - Sanctify the Day

To begin the Seder, we make Kiddush and sanctify the day. We begin by asking: What can I do to make this day and this holiday sacred?

The word “kiddush” means special and separate. One aspect of personal freedom is to recognize that you are unique: you have a distinct combination of talents, skills and experiences that qualifies you to make a contribution to the world. Consider how you bring kedushah to the world?



ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל עם ורוממנו מכל לשון, וקדשנו במצותיו. ונתת לנו יי אלהינו באהבה מועדים לשמחה, חגים וזמנים לששון, את יום חג המצות הזה, זמן חרותנו מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים, ומועדי קדשך בשמחה ובששון הנחלתנו.

ברוך אתה יי, מקדש ישראל והזמנים.

ברוך אתה יי אלהינו מלך העולם, שחתנו וקיימנו והגיענו לזמן הזה.



2. URCHATZ

Ritually wash hands without reciting the blessing. The need for hand washing before eating vegetables is no longer a ritual requirement, however, it is included here in the traditional Seder.

”Why do we wash our hands at this point in this Seder?” the Talmud asks.

“Because it is an unusual activity which prompts the children to ask questions.”

The goal of the Seder is to arouse our curiosity.

3. Karpas - Dip a Green into Salt Water



We thank God for creating fruits of the ground. Gratitude is liberating. “Who is rich ?” asks the Talmud. “The person who is satisfied with what they have.”

Sometimes thankfulness emerges from noticing details. In this time of public health crisis, we notice what it takes to get food to our table: our vegetables, for example. Unless grown by us, they must be planned, planted, harvested, packed, shipped, unloaded, unpacked, displayed, selected by us, and sold — and reach our homes in safety! If we truly appreciate all we have, we can always feel that life is a wonderful gift.

We dip the vegetable in salt water to remind us of the tears of our ancestors in slavery. This year, we also shed tears for the loss of so many from the global pandemic. Let us take a moment to recall them, even as we prepare to eat the greens that symbolize rebirth, spring and hope.

Take karpas, dip it into salt-water, and recite the following blessing:

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

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

4. Yachatz

Take the middle matzah and break it into two, one piece larger than the other. The larger piece is set aside to serve as Afikoman. This is traditionally hidden, by the leader of the Seder for a participant to “steal” or “find” and then ransom for something at the end of the Seder.



Why do we break the matzah now if we don't need it until later? Because a key to freedom is to anticipate the future and the ability make it real. “Who is the wise man?” asks the Talmud. “The one who sees the future.” We break the middle Matzah, not for now, but for later. Because true freedom is a long-term proposition. The repair of our brokenness is an ongoing process.

5. Maggid – Telling the story מגיד

Raise the tray with the matzot and say:

Ha lachma anya dee achalu avhatana b'ara d'meetzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.



Passover teaches that to be truly free we must approach life with child-like wonder. We all know the sense of awe we might feel when meeting a fascinating new person, or having a totally new experience. “Who is the wise person?” asks the Talmud. “The one who learns from everyone.”

This is the season of springtime and renewal. The Seder is filled with unusual activities. Be curious. Ask questions. Be a student of life. ***Be free.***

The Four Questions ~ Mah Nishtanah

מה נשתנה הלילה הזה מכל הלילות?

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה, הַלֵּילָה הַזֶּה – כָּלוּ מָצָה.

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת – הַלֵּילָה הַזֶּה (כָּלוּ) מָרוֹר.

שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוּ פַּעַם אַחַת – הַלֵּילָה הַזֶּה שְׁתֵּי פְּעָמִים.

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין – הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין.

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***Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?***

***She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.***

***Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.***

***Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.***

***Sheb'chol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah hazeh kulanu m'subeen.***

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**Why is this night different from all other nights of the year? What has changed on this night?**

**On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?**

**On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?**

**On all other nights, we do not dip vegetables even once, why on this night do we dip twice: greens into salt water and bitter herbs into sweet haroset?**

**On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?**

## We Were Slaves • *Avadim Hayinu* • עבדים היינו

*Uncover the matzot.*

|                  |                           |               |
|------------------|---------------------------|---------------|
| We were slaves.  | <i>Avadim hayinu.</i>     | עבדים היינו   |
| Now we are free. | <i>Atah b'nei chorin.</i> | עתה בני חורין |

עבדים היינו לפרעה במצרים. ויוציאנו יי אלהינו משם, ביד חזקה ובזרוע נטויה, ואלו לא הוציא מקור חיינו את אבותינו ואת אמותנו ממצרים, הרי אנו וצאצאנו, וצאצאי עמנו משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים, כלנו גבונים, כלנו זקנים, כלנו יודעים את התורה, מצנה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים, הרי זה משבח.

We were slaves to Pharaoh in Egypt.  
From that narrow place, God brought us out.

We were slaves to Pharaoh in Egypt.  
With mighty hand and outstretched arm, God brought us out.

But if God had not brought our ancestors out from that narrow place,  
If God had not brought our mothers and fathers out of Egypt,

Then we and our children, and our children's children,  
Would still be enslaved to Pharaoh in Egypt.

So even if we were all wise beyond our years,  
Even if we were all educated in the ways of Torah,

We would still need to tell this story of the Exodus from Egypt,  
For the telling is praise.



**Through storytelling we re-live history and make it come alive. Each of us has our own story to tell, and we will always remember the story of these unprecedented events we are living through as we celebrate this particular Pesach. There are unique ways we ourselves are enslaved this Tyear; and there are unique ways that, perhaps, we are being liberated by this pandemic.**

**Consider what enslaves you this year, and what feels liberating.**

ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו ישראל, ברוך הוא. פנגד ארבעה בנים דברה תורה: אחד חכם, ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול

Blessed is the Holy One of Place, who keeps faith with the People of Israel,  
Blessed is the One. The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

חכם מה הוא אומר? מה העדות והחקים והמשפטים אשר צוה ה' אלהינו אתכם. ואף אתה אמור לו כהלכות הפסח: אין מפטירין אתר הפסח אפיקומן

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" You should teach him all the traditions of Passover, even to the last detail.

רשע מה הוא אומר? מה העבודה הזאת לכם. לכם – ולא לו. ולפי שהוציא את עצמו מן הכלל כפר בעקר. ואף אתה הקהה את שניו ואמור לו: "בעבור זה עשה ה' לי בצאתי ממצרים". לי ולא-לו. אלו היה שם, לא היה נגאל

The Wicked One asks: "What does this ritual mean to you?" (Ex. 12:26) By using the expression "to you" he excludes himself from his people and denies God. Shake him up and say to him: "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.)

תם מה הוא אומר? מה זאת? ואמרת אליו "בחזק יד הוציאנו ה' ממצרים מבית עבדים".

The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that Adonai took us out of Egypt, out of the house of bondage."

ושאינו יודע לשאול – את פתח לו, שנאמר, והגדת לבנך ביום ההוא לאמר, בעבור זה עשה ה' לי בצאתי ממצרים.

As for the One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what Adonai did for me when I came out of Egypt.'" (Exodus 13:8)





**Think of times when you may have been each of these personalities: wise, rebellious. Simple or simplistic, and silent or clueless. Each of us may be different at different stages of our lives. Still, we are all part of our people's story, we are all part of the community. The Haggadah welcomes us to learn and to tell the story regardless of our different personalities, our diverse ways of connecting with the Jewish people, and our differing abilities. It asks us to open ourselves to one another and to accept, or even celebrate, our differences.**

## 10 Plagues

Even as we rejoice at our deliverance from slavery, we acknowledge 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.

Blood | dam | דם

Frogs | tzfardeiya | צפרדע

Lice | kinim | כנים

Beasts | arov | ערוב

Cattle disease | dever | דבר

Boils | sh'chin | שחין

Hail | barad | ברד

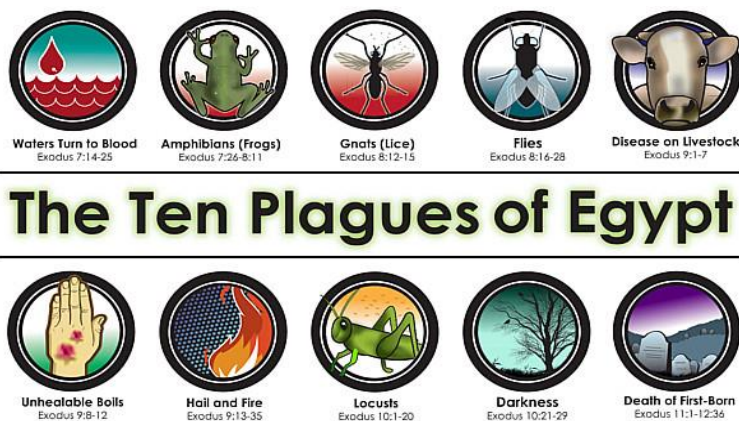
Locusts | arbeh | ארבה

Darkness | choshech | חשך

Death of the Firstborn | makat b'chorot | בכורות מכת

????????

*What are the plagues in your life? In our world today?  
How do we need to respond to them?*



## **HIAS: TEN PLAGUES OF REFUGEES AND ASYLUM SEEKERS**

Remembering the ten plagues that God brought upon the Egyptians when Pharaoh refused to free the Israelites, we have the opportunity now to recognize that the world is not yet free of adversity and struggle. This is especially true for refugees and asylum seekers, and this year conditions are exacerbated by the pandemic afflicting the world.

Telling the story of the Exodus is meant to inspire us to act: innumerable times throughout history, Jews have been refugees and asylum seekers, now it is our turn to empathize and to act for those who are in those circumstances today.

After you pour out a drop of wine for each of the ten plagues that Egypt suffered, we invite you to then pour out drops of wine for ten modern plagues facing refugee communities worldwide and in the United States.

- 1  
**VIOLENCE**
- 2  
**DANGEROUS JOURNEYS**
- 3  
**POVERTY**
- 4  
**FOOD INSECURITY**
- 5  
**LACK OF ACCESS TO EDUCATION**
- 6  
**XENOPHOBIA**
- 7  
**ANTI-REFUGEE LEGISLATION**
- 8  
**LANGUAGE BARRIERS**
- 9  
**WORKFORCE DISCRIMINATION**
- 10  
**LOSS OF FAMILY**



**DAYENU !****דַּיְנוּ**

**כַּמָּה מַעֲלֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ**

How much we have to be thankful for! Dayenu reminds us to consider the blessings bestowed on our ancestors, blessings which accrue one upon another, as well as to remember how many blessings each of us has in our own lives, even in the most difficult times.

We take a moment to think of all that we are grateful for: the people we cherish, the beauty of the natural world, our rich tradition, and all else that we hold dear, and the most basic gift: life itself.

Then we join in exuberant song !!!

אֱלֹהֵי הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם נִשְׁפָּטִים, דַּיְנוּ.

אֱלֹהֵי עָשָׂה בָּהֶם נִשְׁפָּטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דַּיְנוּ.

**דַּיְנוּ דַּיְנוּ דַּיְנוּ דַּיְנוּ דַּיְנוּ**

*Ilu hotzi 'anu mimitzrayim, v'lo asah bahem shfatim,  
dayenu.*

*Ilu asah bahem shfatim, v'lo asah vailoheihem, dayenu.*

*dayenu dayenu dayenu dayenu.*



And Miriam the prophetess,  
the sister of Aaron, took a timbrel in  
her hand, and all the women of Israel  
danced after her with timbrels and with dances.  
And Miriam answered them,  
Sing ye to the Lord, for he  
hath triumphed gloriously;  
Exodus XV. 20. 21.

*Ilu natan*

*lanu et hashabbat, v'lo karvanu lifnei har Sinai, dayenu.*

*Ilu karvanu lifnei har Sinai, v'lo natan lanu et hatorah, dayenu.*

*Ilu natan lanu et hatorah, v'lo hichnisanu l'eret Yisrael, dayenu.*

**דַּיְנוּ דַּיְנוּ דַּיְנוּ דַּיְנוּ !**

Had God given us the Sabbath, and not brought us to Mount Sinai, It would have been enough –  
Dayyenu

Had God brought us to Mount Sinai, and not given us the Torah, It would have been enough –  
Dayyenu

Had God given us the Torah, and not brought us into the land of Israel,

**It would have been enough – Dayyenu!**



רבן גמליאל הֵיֵה אֹמֵר: כָּל שֶׁלֹא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ,  
וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמָרֹר.

*Rabban Gamliel hayah omeir: kol shelo amar sh'loshah d'varim eilu bapesach, lo yatza y'dei chovato, v'eilu hein: Pesach, Matzah, Umaror.*

Rabban Gamliel would teach that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story, and these three things are:

**PESACH, MATZAH, MAROR**

We explain each of the three:

**1. PESACH:** Point to the shank bone: Why do we have a reminder of the Pesach sacrifice? *al shum mah?*

It stands for the Pesah which our ancestors ate to recall how the Holy One “passed over” the houses of our ancestors in Egypt, when striking the houses of the Egyptians.

**2. MATZAH:** Point to the matzah: What does it symbolize? *al shum mah?*



There was not enough time for the dough of our ancestors to rise when they were brought out from Egypt, as they had no time to delay.

*Thus the bread of affliction, a symbol of deprivation and enslavement,  
was transformed into bread of liberation and redemption*

**3. MAROR:** Point to the maror. Why do we eat maror at the seder? *al shum mah?*



Why do we eat Maror? For the reason that the Egyptians embitter the lives of our ancestors in Mitzrayim, as the Torah states: “And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment.”



בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם, שְׁנַאֲמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלֶכֶד גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אַף אוֹתֵנוּ גָּאֵל עִמָּהֶם, שְׁנַאֲמַר: וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אוֹתֵנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבֹתֵינוּ.

*B'chol dor vador chayav adam lirot et atzmo k'ilu hu yatza mimitzrayim, shene'emar: v'higadta l'vincha bayom hahu leimor, ba'avur zeh asah Adonai li b'tzeiti mimitzrayim. Lo et avoteinu bilvad ga'al hakadosh baruch hu, ela af otanu ga'al imahem.*

In every generation, every person must see themselves as though they personally came out from Egypt. As it is written ([Exodus 13:8](#)); "And you shall explain to your son on that day: For the sake of this, Adon ai did [this] for *me* in *my* going out of Egypt." The Holy One did not redeem only our ancestors, but rather also us [together] with them.



לְפִיכָּךְ אֲנַחֲנוּ חַיִּיִּם לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לַעֲלֶה וּלְקַלֵּם לְמִי שְׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנִּסִּים הָאֵלֶּה

...וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ

*L'fichach anachnu chayavim l'hodot, l'hallel, l'shabeiach, l'faeir, l'romeim, l'hadeir, l'vareich, l'aleih ul'kaleis, l'mi she'asah a'avoteinu v'lanu et kol hanisim haeilu: hotzianu meiavdut l'cheirut miyagon l'simchah, umei'eivel l'yom tov, umei'afeilah l'or gadol, umishibud ligulah.*

*V'nomar l'fanav shirah chadashah: halleluyah.*

Therefore we must thank and praise, glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our ancestors and for us. The One who took us out of servitude into freedom, out of grief into joy, out of mourning into a celebration, out of darkness into a great light. We will sing anew as in days of old: Halleluyah!



## *Halleluyah*

### **The Second Cup of Wine**

*Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen.*

Praised are you, Adonai, our God, ruler of the universe, who creates the fruit of the vine.

## **6. Rachtzah**

*Wash hands while reciting the traditional blessing for washing the hands:*

ברוך אתה ה', אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על נטילת ידים.

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

Praised are you, Adonai our God, Ruler of the universe, who makes us holy through Your mitzvot, who has commanded us to wash our hands.

## 7. Motzi-Matzah

We recite “hamotzi” to thank God for “bringing forth bread from the earth.” Which is odd because God enables grain to grow—but it is people who bring it out from the ground and turn it into bread! In truth, God gives us two gifts: 1) the raw materials, and 2) the tools for transforming it. It is we who develop and expand upon God’s gifts.

*Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing*

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.*

Praised are you, Adonai our God, Ruler of the universe, who provides sustenance from the earth.

בָּרוּךְ אַתָּה ה', 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.*

Praised are you, Adonai our God, Ruler of the universe, who makes us holy through your mitzvot, commanding us to eat matzah.

*Everyone at the table eats matzah while reclining to the left.*

What is the difference between bread and matzah? Both are flour mixed with water, kneaded into a dough and baked. The difference is that bread dough has sat and become leavened (bread). The matzah we eat on Passover has been baked quickly.

Matzah reminds us to seize the moment. The word “matzah” is similar to “mitzvah:” just as matzah is made quickly, so too we should not procrastinate in performing a mitzvah. Delaying can sometimes mean the difference between an opportunity gained or lost.





**8. Maror** : *Now take a bit of the maror. Some eat it on a spoon, some dip in charoset. Recite the blessing and eat the maror (without reclining):*

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

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat maror.

*We pray that the bitter times we have experienced in the past year, will soon be made sweet, for us and for all people.*



## 9. KORECH:

זָכַר לַמִּקְדָּשׁ כְּהֵילֵל. כֵּן עָשָׂה הַלֵּל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הַזֶּה קָנִים

הָיָה כּוֹרֵךְ מַצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד, לְקַנֵּם מִהַ שְׁנֵי עֲמָרִים: עַל מַצּוֹת וּמְרוֹרִים יֹאכְלֶהוּ

*Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah kayam. Hayah koreich pesach, matzah, u-maror v'ocheil b'yachad. L'kayeim mah shene-emar. "Al matzot um'rorim yochlu-hu."*

Eating matzah, maror and haroset this way reminds us of how Hillel would make a sandwich of the Paschal lamb, matzah and maror, in order to observe the law "You shall eat it (the Pesach sacrifice) on matzah and maror."

**10. Shulchan Orech** - *Now is the usual time to enjoy the festival meal and participate in lively discussion. We will defer our meal for a few more moments as we complete the prayers and songs of the seder.*



**The day is approaching when we will again be able to break bread - and matzah - together.**

**For this year (again), we will enjoy our Pesach dinners separately, but together in spirit ...**

## 11. Tzafun: Mystery: the Afikoman

**Afikoman:** the hidden dessert matzah. So much is hidden from us; there are times like these when both causes and solutions may be unknown to us. Let us be grateful to those who continue to seek answers to the mysteries – to the scientists who study the microscopic world that is unseen with the naked eye; and to all those who care for the world and its people, despite having to live with the mystery.



## 12. Bareich : Birkat HaMazon

**Reader:** 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:

**Cong.:** 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 cup: בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

### 13. Hallel : Elijah cup



#### Pour Out Your Love

שִׁפּוֹךְ אֲהַבָתְךָ עַל הַגּוֹיִים אֲשֶׁר יָדְעוּךָ  
וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ קוֹרְאִים  
בְּגִלְגַּל חֲסָדִים שְׁהֵם עוֹשִׂים עִם יַעֲקֹב  
וּמִגִּנִּים עַל עַמֶּךָ יִשְׂרָאֵל מִפְּנֵי אוֹכְלֵיהֶם.  
יִזְכּוּ לִרְאוֹת בְּסֻכַּת בְּחִירֶיךָ וְלִשְׂמֹחַ בְּשִׂמְחַת גּוֹיֶיךָ.

*Shefokh ahavat'kha al ha-goyim asher y'da-ukha  
V'al mam'lakhot asher b'shim'kha kor'im  
Biglal khasadim sheh-hem ossim im Ya'akov  
U'meginim al am'kha Yisrael mipnei okhley-hem  
Yizku lir'ot b'Sukkat b'khirekha, v'lismo-akh b'sim'khat goyecha.*

**Pour out Your love on the nations that know You  
And on the kingdoms that call upon Your Name  
For the loving-kindness that they perform with Jacob  
And their defense of the People of Israel  
In the face of those that would devour them.  
May they be privileged to see  
The Succah of peace spread for Your chosen ones  
And rejoice in the joy of Your nations.**

### Eliyahu Hanavi – We open the door for Elijah and sing

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

*We imagine a world that is fully redeemed: what would it look like?*



## The fourth cup: בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

### SONGS

אָדִיר הוּא יְבִנֶּה בֵּיתוֹ בְּקָרוֹב. בִּמְהֵרָה, בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.  
 בַּחּוֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא יְבִנֶּה בֵּיתוֹ בְּקָרוֹב. בִּמְהֵרָה, בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.  
 הָדוּר הוּא, נְתִיק הוּא, זָכַאי הוּא יְבִנֶּה בֵּיתוֹ בְּקָרוֹב. בִּמְהֵרָה, בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.  
 חֲסִיד הוּא, טָהוֹר הוּא, יַחֲיד הוּא יְבִנֶּה בֵּיתוֹ בְּקָרוֹב. בִּמְהֵרָה, בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.  
 כַּבִּיר הוּא, לָמוּד הוּא, מֶלֶךְ הוּא יְבִנֶּה בֵּיתוֹ בְּקָרוֹב. בִּמְהֵרָה, בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.  
 נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא יְבִנֶּה בֵּיתוֹ בְּקָרוֹב. בִּמְהֵרָה, בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.  
 פּוֹדֵה הוּא, צַדִּיק הוּא, קָדוֹשׁ הוּא יְבִנֶּה בֵּיתוֹ בְּקָרוֹב. בִּמְהֵרָה, בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.  
 רַחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא יְבִנֶּה בֵּיתוֹ בְּקָרוֹב. בִּמְהֵרָה, בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.



*Adir hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov.  
 El b'nai, El b'nai, b'nai baitcha b'karov.  
 Bachur hu, gadol hu, dagul hu, yivei baito b'karov....  
 Hadur hu, vatic hu, zakai hu, chasid hu, yivei baito b'karov....  
 Tahor hu, yachid hu, kabir hu, lamud hu, melech hu yivei baito b'karov...  
 Nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu, yivei baito b'karov....  
 Kadosh hu, rachum hu, shadai hu, takif hu yivei baito b'karov. Bimheirah,  
 bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

## **ECHAD MI YODEA**

1. **Echad** mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz.
2. **Shnayim** mi yode'a? Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.
3. **Shloshah** mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.
4. **Arba** mi yode'a? Arba ani yode'a: arba imahot, shloshah ...
5. **Chamishah** mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba ...
6. **Shishah** mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah ....
7. **Shiv'ah** mi yode'a? Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah ....
8. **Shmonah** mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah ...
9. **Tishah** mi yode'a? Tishah ani yode'a: tishah yarchai laidah, shmonah ...
10. **Asarah** mi yode'a? Asarah ani yode'a: asarah dibraiya, tishah ...
11. **Echad asar** mi yode'a? Echad asar ani yode'a: echad asar kochvaya, asarah ...
12. **Shnaim asar** mi yode'a? Shnaim asar ani yode'a: shnaim asar shivtaiya, echad asar...
13. **Shloshah asar** mi yode'a? Shloshah asar ani yode'a: shloshah asar midaiya, shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

*Who knows one?* I know one! **One** is our God, in the heaven and the earth.

*Who knows two?* I know two! **Two** are the tablets that Moses brought, **One** is our God, in the heaven and the earth.

(Repeat with the following:)

**Three** are the Papas

**Four** are the Mommas

**Five** are the books of the Torah; **Six** are the books of the Mishna

**Seven** are the days of the week; **Eight** are the days until a Bris;

**Nine** are the months before a baby is born (clap)

**Ten** are the commandments (hands in the air for this one!)

**Eleven** are the stars in Joseph's dream

**Twelve** are the tribes of Israel ; **Thirteen** are the ways Hashem is good



## Chad Gadya

**סד גדיא, סד גדיא דובין אבא בתרי זוי, סד גדיא, סד גדיא**

.ואתא שונרא ואכלה לגדיא, דובין אבא בתרי זוי. סד גדיא, סד גדיא

.ואתא כלבא ונשח לגדיא, דובין אבא בתרי זוי. סד גדיא, סד גדיא

.ואתא חוטרא והפה לכלבא, דובין אבא בתרי זוי. סד גדיא, סד גדיא

.ואתא נורא ושרף לחוטרא, דהפה לכלבא, דובין אבא בתרי זוי. סד גדיא, סד גדיא

.ואתא מיא וכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דובין אבא בתרי זוי...

.ואתא תורא ושתה למי, דכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דובין אבא

. .ואתא השוחט ושחט לתורא, דשתה למי, דכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דובין אבא

.ואתא מלאך המות ושחט לשוחט, דשחט לתורא, דשתה למי, דכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דובין אבא בתרי זוי. סד גדיא, סד גדיא

.ואתא הקדוש ברוך הוא ושחט למלאך המות, דשחט לשוחט, דשחט לתורא, דשתה למי, דכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דובין אבא בתרי זוי. סד גדיא, סד גדיא

Chad gadya, chad gadya. **D'zabin aba bitrei zuzei, chad gadya, chad gadya.**

V'ata shunra v'achlah l'gadya, d'zabin aba bitrei zuzei, chad gadya, chad gadya.

V'ata chalba v'nashach l'shunrah, d'achlah l'gadya, d'zabin aba bitrei zuzei, ...

V'ata chutra v'hika l'chalba, d'nashach l'shunrah, d'achlah l'gadya, d'zabin aba...

V'ata nura v'saraf l'chutra, d'hikah l'chalba, d'nashach l'shunrah, d'achlah l'gadya, ...

V'ata maya v'chava l'nura, d'saraf l'chutra, d'hikah l'chalba, d'nashach l'shunrah, ...

V'ata tora v'shatah l'maya, d'chava l'nura, d'saraf l'chutra, d'hikah l'chalba, ...

V'ata hashocheit v'shachat l'tora, d'shata l'maya, d'chava l'nura, d'saraf l'chutra,...

V'ata malach hamavet v'shachat l'shocheit, d'shachat l'tora, d'shata l'maya, d'chava l'nura..

**V'ata Hakodesh Baruch Hu v'shachat l'malach hamavet, d'shachat l'shocheit, d'shachat l'tora, d'shata l'maya, d'chava l'nura, d'saraf l'chutra, d'hikah l'chalba, d'nashach l'shunrah, d'achlah l'gadya,**

**d'zabin aba bitrei zuzei, chad gadya, chad gadya**



### **Translation of Chad Gadya**

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

**A cat came and ate the goat that my father bought for two zuzim. One little goat, one little goat.**

**A dog came and bit the cat that ate the goat that my father bought for two zuzim...**

**A stick came and hit the dog that bit the cat that ate the goat that my father bought ...**

**A fire came and burned the stick that bit the dog that bit the cat that ate the goat ...**

**Water came and put out the fire that burned the stick that bit the dog that bit the cat ...**

**An ox came and drank the water that put out the fire that burned the stick that bit the dog...**

**A butcher came and slaughtered the ox that drank the water that put out the fire ...**

**The angel of death came and slaughtered the butcher who slaughtered the ox ...**

**Then the Holy One of Blessing came and slaughtered the angel of death who slaughtered the butcher who slaughtered the ox that drank the water that put out the fire that burned the stick that bit the dog that bit the cat that ate the goat that my father bought for two zuzim.**

**One little goat, one little goat.**



## 14. Nirtzah : CONCLUSION

*After all the singing is ended, we stand and recite a closing prayer.*

תָּסַל סְדוּר פֶּסַח כְּהִלְכָּתוֹ, כָּכֵל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ.  
זָךְ שׁוֹכֵן מְעוֹנָה, קוֹמֵם קֹהֵל עֲדַת מִי מָנָה. בְּקָרוֹב נֵהַל נִטְעֵי כֶּנֶה פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

*Chasal sidur pesach k'hilchato, k'chol mishpato v'chukato. Ka-asher zachinu l'sadeir oto, kein nizkeh la-asoto. Zach shochein m'onah, komeim k'hal adat mi manah. B'karov naheil nitei chanah, p'duyim l'tzion b'rinah.*

**The Passover seder is now ended. As we have been privileged to celebrate Passover and the Seder, this year, so may we celebrate it next year in Jerusalem.**

**Next year, may we see a world that is filled with healing and holiness, with love and kindness, with freedom and with peace.**

*Everyone joins in singing:*

***L'SHANAH HA'BA'AH B"YeRUSHALAYIM***

**NEXT YEAR IN JERUSALEM**

**לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם**

