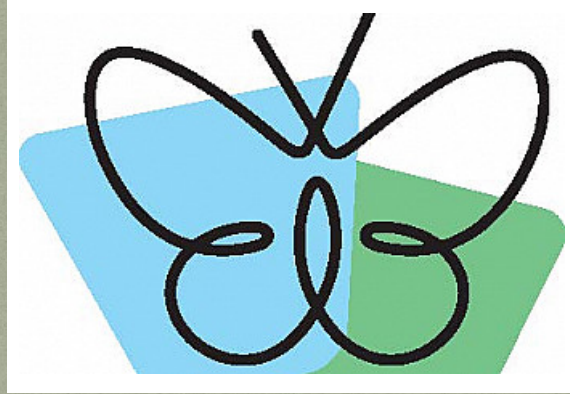


# Inclusion Haggadah

By Matan Inc



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## Kadesh

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

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.

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן**

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

We praise God, Ruler of Everything, who creates the fruit of the vine.

We praise God, Ruler of Everything, who chose us from all peoples and languages, and sanctified us with commandments, and lovingly gave to us special times for happiness, holidays and this time of celebrating the Holiday of Matzah, the time of liberation, reading our sacred stories, and remembering the Exodus from Egypt. For you chose us and sanctified us among all peoples. And you have given us joyful holidays. We praise God, who sanctifies the people of Israel and the holidays.

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שְׁהַחֲיֵינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה**

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

We praise God, Ruler of Everything,  
who has kept us alive, raised us up, and brought us to this happy moment.

Drink the first glass of wine!

## Urchatz - Wash Your Hands To Prepare for the Seder

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. 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. (The Jewish obsession with food is older than you thought!)

To wash your hands, you don't need soap, but you do need a cup to pour water over your hands. Pour water on each of your hands three times, alternating between your hands. If the people around your table don't want to get up to walk all the way over to the sink, you could pass a pitcher and a bowl around so everyone can wash at their seats... just be careful not to spill!

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.

Let's pause to consider what we hope to get out of our evening together tonight. Go around the table and share one hope or expectation you have for tonight's *seder*.

## Karpas

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Passover, like many of our holidays, combines the celebration of an event from our Jewish 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. Whatever symbol of spring and sustenance we're using, we now dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה**

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

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

We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the snow, getting ready for reappearance just when we most needed them.

-

We all have aspects of ourselves that sometimes get buried under the stresses of our busy lives. What has this winter taught us? What elements of our own lives do we hope to revive this spring?

## Yachatz - Breaking the Middle Matzah

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. The host should wrap up the larger of the pieces and, at some point between now and the end of dinner, hide it. This piece is called the afikomen, literally “dessert” in Greek. After dinner, 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 Passover 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.

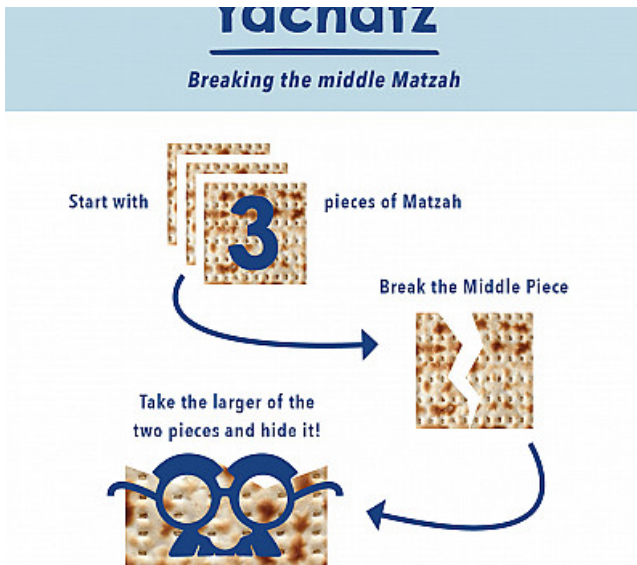
These days, matzah is a special food and we look forward to eating it on Passover. Imagine eating only matzah, or being one of the countless people around the world who don't have enough to eat.

What does the symbol of matzah say to us about oppression in the world, both people literally enslaved and the many ways in which each of us is held down by forces beyond our control? How does this resonate with events happening now?

## Visual Yachatz

Contributed by [Matan Inc.](#)

Source: Matan





## Maggid (Introduction)

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

*Pour the second glass of wine for everyone.*

The Haggadah doesn't tell the story of Passover in a linear fashion. We don't hear of Moses being found by the daughter of Pharaoh – actually, we don't hear much of Moses at all. Instead, we get an impressionistic collection of songs, images, and stories of both the Exodus from Egypt and from Passover celebrations through the centuries. Some say that minimizing the role of Moses keeps us focused on the miracles God performed for us. Others insist that we keep the focus on the role that every member of the community has in bringing about positive change.

## The Four Questions

Contributed by [Jewish Boston](#)

Source: JewishBoston.com

The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. The tradition that the youngest person asks the questions reflects the centrality of involving everyone in the seder. 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. Asking questions is a core tradition in Jewish life. If everyone at your seder is around the same age, perhaps the person with the least seder experience can ask them – or everyone can sing them all together.

### **מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת**

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

### **שֶׁבִּיחַ לַהַיְלוֹת אָנוּ אוֹכְלִין חֻמֶּץ וּמָצָה הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה**

Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

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

### **שֶׁבִּיחַ לַהַיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר**

Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.

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

### **שֶׁבִּיחַ לַהַיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּלוֹ פַּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים**

Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.

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

### **שֶׁבִּיחַ לַהַיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין**

Shebichol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.

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

## The Four Children

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

As we tell the story, we think about it from all angles. Our tradition 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:

What does the wise child say?

The wise child asks, *What are the testimonies and laws which God commanded you?*

You must teach this child the rules of observing the holiday of Passover.

What does the wicked child say?

The wicked child asks, *What does this service mean to you?*

To you and not to himself! Because he takes himself out of the community and misses the point, set this child's teeth on edge and say to him: "It is because of what God did for me in taking me out of Egypt." Me, not him. Had that child been there, he would have been left behind.

What does the simple child say?

The simple child asks, *What is this?*

To this child, answer plainly: "With a strong hand God took us out of Egypt, where we were slaves."

What about the child who doesn't know how to ask a question?

Help this child ask.

Start telling the story:

"It is because of what God did for me in taking me out of Egypt."

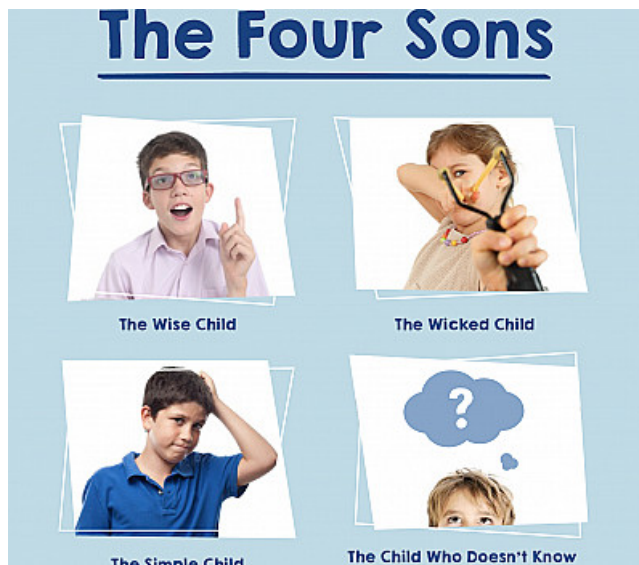
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Do you see yourself in any of these children? At times we all approach different situations like each of these children. How do we relate to each of them?

## Four Children

Contributed by [Matan Inc.](#)

Source: Matan

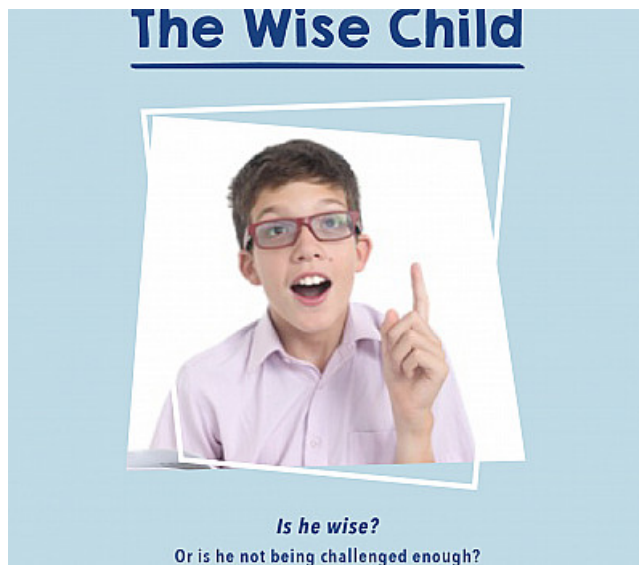


“The Four Children” provides an opportunity to talk about modern-day labels and how we think of people with varying strengths and weaknesses. Can any child really be summarized with one terse label? Can any individual be described so succinctly – wise, wicked, simple, and not knowing how to ask? Advocates for children with learning differences (or anyone with “special needs”) often talk about “people-first language.” For example, we talk about a “child with autism” but not an “autistic child;” we refer to “children with learning disabilities” but not “learning disabled children.” The differences may seem slight. But we use people-first language to recognize the whole person and not identify him/her by any one ability or disability. So, too, we can think about – and discuss - the four children of the Passover seder as parts of a whole.

## The Wise Child

Contributed by [Matan Inc.](#)

Source: Matan



The "wise child" comes first in our reading of the four children, as if to say this child is ranked above all others; that being wise is the attribute to which all others should aspire. But what does it mean to be wise? Does it mean that a child is "smart" only in traditional ways - i.e. he/she does very well in school?

Is this definition of "wise" too narrow?

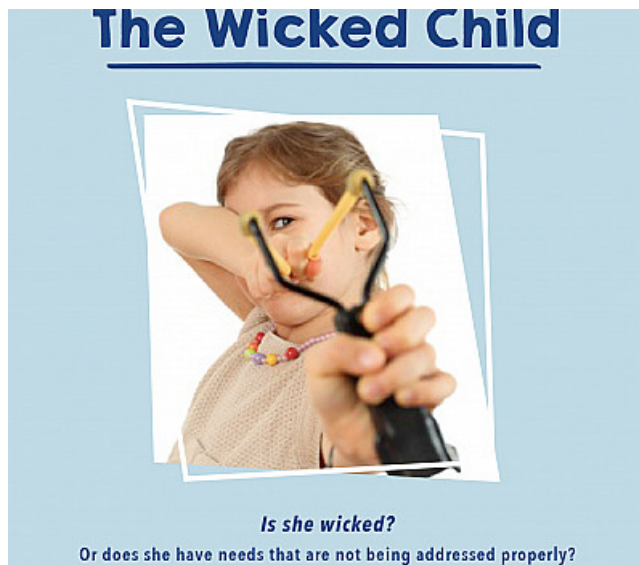
What might we miss about the "wise child" when we think only of "book smarts" or the ability to adapt to a particular teacher's methods of instruction?

What might we miss about the other children who are not considered "wise" in this traditional way?

## The Wicked Child

Contributed by [Matan Inc.](#)

Source: Matan



There is a function behind every behavior. What is this "wicked child" trying to tell the adults in his/her life? No child misbehaves in order to become someone's least favorite person - so what else is going on?

Are the child's basic physical needs (sleep, nutrition) being met?

Is the child overwhelmed by sensory input?

Is the child having difficulty understanding what is expected of him/her?

Do the adults' expectations match the child's current level of functioning?

Is the child trying to show you that something is too hard? Too easy?

Is the child socially successful, or the target of bullying, teasing, or simply being left out?

It is only by identifying the *function* behind a behavior that we can turn the "wicked" child's actions into productive, acceptable behaviors!

## The Simple Child

Contributed by [Matan Inc.](#)

Source: Matan



Is this child really simple?

Sometimes, children understand more than they are able to convey. Individuals with auditory processing difficulties or other learning disabilities, speech/language delays, anxiety and more may be perceived as "simple" when, in fact, it is the adults in their lives that are too "simple" or one-dimensional in their quest for "information output".

Everyone learns differently. One person could be a visual learner, while another may prefer hearing information or talking it through. Still others need to learn by moving and feeling. How do you learn best? How might you discover what the "simple" child knows if you think about how *he/she* learns best?

How does Passover take into account all different types of learners? When do you feel most engaged in the rituals of the Seder? Do all of the people at your Seder feel the same way? What does this tell us about individual learning styles?

## The Child Who Doesn't Know how to Ask a Question

Contributed by [Matan Inc.](#)

Source: Matan



The child who "doesn't know how to ask a question" is the last of the four children mentioned, as though he/she is ranked at the "bottom of the class". How do we perceive people who are different than ourselves? What would our interactions be like if we took a moment to recognize that everyone is created " *b'tzelem eholhim*" - in God's image - before we passed judgment?

Asking a question and being verbal are not mutually exclusive, though too often we see them as being just that. What tools can we provide for children who need help communicating their thoughts? How can we help them formulate their questions?

What would someone miss out on about *you* if they formed all of their opinions within seconds of meeting you? What would you want that person to know about you?



## Telling our Story

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Our story starts in ancient times, with Abraham, the first person to have the idea that maybe all those little statues his contemporaries worshiped as gods were just statues. 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:*

**וְהִיא שְׂעֵמְדָה לְאַבוֹתֵינוּ וְלָנוּ**

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

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 God saves us from those who seek to harm us.

*The glass of wine is put down.*

In the years our ancestors lived in Egypt, our numbers grew, and soon the family of Jacob became the People of Israel. Pharaoh and the leaders of Egypt grew alarmed by this great nation growing within their borders, so they enslaved us. We were forced to perform hard labor, perhaps even building pyramids. The Egyptians feared that even as slaves, the Israelites might grow strong and rebel. So Pharaoh decreed that Israelite baby boys should be drowned, to prevent the Israelites from overthrowing those who had enslaved them.

But God heard the cries of the Israelites. And God brought us out of Egypt with a strong hand and outstretched arm, with great awe, miraculous signs and wonders. God brought us out not by angel or messenger, but through God's own intervention.

## The Ten Plagues

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings 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 God brought down on the Egyptians:

Blood | dam | דָּם

Frogs | tzfardeiya | צְפַרְדֵּיָא

Lice | kinim | כִּנִּים

Beasts | arov | עֲרוֹב

Cattle disease | dever | דְּבַר

Boils | sh'chin | שְׁחִין

Hail | barad | בָּרָד

Locusts | arbeh | אֲרֵבָה

Darkness | choshech | חֹשֶׁךְ

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

The Egyptians needed ten plagues because after each one they were able to come up with excuses and explanations rather than change their behavior. Could we be making the same mistakes? Make up your own list. What are the plagues in your life? What are the plagues in our world today? What behaviors do we need to change to fix them?

## Answering Our Questions

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

As all good term papers do, we start with the main idea:

**עֲבָדִים הָיִינוּ הָיִינוּ. עַתָּה בְּנֵי חוֹרֵן**

Avadim hayinu hayinu. Ata 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 God not brought our ancestors 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.

## Dayeinu

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

The plagues and our subsequent redemption from Egypt are but one example of the care God has shown for us in our history. Had God but done any one of these kindnesses, it would have been enough – dayeinu.

**אלו הוציאנו ממצרים, דינו**

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

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

**אלו נתן לנו את התורה, דינו**

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

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

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

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

## The Passover Symbols

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

We have now told the story of Passover...but wait! We're not quite done. There are still some symbols on our seder plate we haven't talked about yet. Rabban Gamliel would say that whoever didn't explain the shank bone, matzah, and marror (or bitter herbs) hasn't done Passover justice.

**The shank bone** represents the Pesach, the special lamb sacrifice made in the days of the Temple for the Passover holiday. It is called the pesach, from the Hebrew word meaning "to pass over," because God passed over the houses of our ancestors in Egypt when visiting plagues upon our oppressors.

**The matzah** reminds us that when our ancestors were finally free to leave Egypt, there was no time to pack or prepare. Our ancestors grabbed whatever dough was made and set out on their journey, letting their dough bake into matzah as they fled.

**The bitter herbs** provide a visceral reminder of the bitterness of slavery, the life of hard labor our ancestors experienced in Egypt.

## In Every Generation & Second Cup

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

**בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם**

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

In every generation, everyone is obligated to see themselves as though they personally left Egypt.

The seder reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That's why the Torah says "God brought us out from there in order to lead us to and give us the land promised to our ancestors."

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We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

**בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן**

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

We praise God, Ruler of Everything, who creates the fruit of the vine.

*Drink the second glass of wine!*

## Rachtzah

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

As we now transition from the formal telling of the Passover story to the celebratory meal, we once again wash our hands 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.

Some people distinguish between washing to prepare for prayer and washing to prepare for food by changing the way they pour water on their hands. For washing before food, pour water three times on your right hand and then three times on your left hand.

After you have poured the water over your hands, recite this short blessing.

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם**

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

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to wash our hands.

## The Wandering is Over Haggadah - Motzi Matzah

Contributed by [Jewish Boston](#)

Source: [JewishBoston.com](#)

The blessing over the meal and matzah | *motzi matzah* | מוֹצִיא מַצָּה

The familiar hamotzi blessing marks the formal start of the meal. Because we are using matzah instead of bread, we add a blessing celebrating this mitzvah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.

We praise God, Ruler of Everything, who brings bread from the land.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

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

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

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



## The Wandering is Over Haggadah - Maror

Contributed by [Jewish Boston](#)

Source: [JewishBoston.com](#)

Dipping the bitter herb in sweet charoset | *maror* מרור

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet charoset. We don't totally eradicate the taste of the bitter with the taste of the sweet... but doesn't the sweet mean more when it's layered over the bitterness?

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור:

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

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

## The Wandering is Over Haggadah - Koreich

Contributed by [Jewish Boston](#)

Source: [JewishBoston.com](#)

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

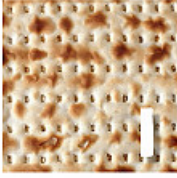
When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the pesach or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs. While we do not make sacrifices any more – and, in fact, some Jews have a custom of purposely avoiding lamb during the seder so that it is not mistaken as a sacrifice – we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Some people will also include charoset in the sandwich to remind us that God’s kindness helped relieve the bitterness of slavery.

## Visual Koreich

Contributed by [Matan Inc.](#)

Source: Matan

### Matzah + Maror + Charoset



Matzah



+ Maror



+ Charoset



Masa Matzah!

## The Wandering is Over Haggadah - Shulchan Oreich

Contributed by [Jewish Boston](#)

Source: [JewishBoston.com](#)

Eating the meal! | *shulchan oreich* | שלחן ערוך

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!

## The Wandering is Over Haggadah - Tzafoon

Contributed by [Jewish Boston](#)

Source: [JewishBoston.com](#)

Finding and eating the Afikomen | *tzafoon* | תפון

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.

## Bareich

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

*Refill everyone's wine glass.*

We now say grace after the meal, thanking God for the food we've eaten. On Passover, this becomes something like an extended toast to God, culminating with drinking our third glass of wine for the evening:

We praise God, Ruler of Everything, whose goodness sustains the world. You are the origin of love and compassion, the source of bread for all. Thanks to You, we need never lack for food; You provide food enough for everyone. We praise God, source of food for everyone.

As it says in the Torah: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise God for the earth and for its sustenance.

Renew our spiritual center in our time. We praise God, who centers us.

May the source of peace grant peace to us, to the Jewish people, and to the entire world. Amen.

### The Third Glass of Wine

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

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

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

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the third glass of wine!

## Do you want to come to Seder?

Contributed by [Hillary Goldberg](#)

Source: Frozen

Eliyahu Ha Na'avi Do you want to come to Seder? Sung (loosely) to the tune of Do You want to Build a Snowman

Do You Want to come to Seder?

Come on inside and have a drink

My curiosity's insatiable

maybe it's cause you're invisible

So tell me what you think?

We have asked the Four Questions

And now we're done

We've even found the Afikonen.

Do you want to come to Sedar?

Come be a guest at our table.

Do you want to come to Sedar?

You visit Jews around the globe

.Eliyahu Ha Na'avi

Eliyahu Ha Tishbi Eliyahu

where did you get that robe?

Please drive carefully as you go

You are the prophet of our people

Thank you for coming to out Sedar.

Thank you for coming to out Sedar.

## The Wandering is Over Haggadah - Hallel

Contributed by [Jewish Boston](#)

Source: [JewishBoston.com](#)

Singing songs that praise God | hallel | הלל

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

### Fourth Glass of Wine

As we come to the end of the seder, we drink one more glass of wine. With this final cup, we give thanks for the experience of celebrating Passover together, for the traditions that help inform our daily lives and guide our actions and aspirations.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

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

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the fourth and final glass of wine!



## The Wandering is Over Haggadah - Cup of Elijah

Contributed by [Jewish Boston](#)

Source: [JewishBoston.com](#)

### The Cup of Elijah

We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our seder.

In the Bible, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was whisked away to heaven. Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions, such as a baby's bris and the Passover seder.

אֱלֹהֵינוּ הַנְּבִיאַ, אֱלֹהֵינוּ הַתְּשׁוּבָה,

אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגִּלְעָדִי.

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ

עִם מְשִׁיחַ בְּנֵי דָוִד,

עִם מְשִׁיחַ בְּנֵי דָוִד.

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

Elijah the prophet, the returning, the man of Gilad: return to us speedily, in our days with the messiah, son of David.

## Nirtzah

Contributed by [Jewish Boston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

*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 and the return of the Messiah. For others, it is an affirmation of hope and of connectedness with *Klal Yisrael*, the whole of the Jewish community. Still others yearn for peace in Israel and for all those living in the Diaspora.

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.

In *The Leader's Guide to the Family Participation Haggadah: A Different Night* Rabbi David Hartman writes: "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 God brings health and healing to Israel and all the people of the world, especially those impacted by natural tragedy and war. As we say...

**לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם**

*L'shana haba-ah biy'rushalayim*

NEXT YEAR IN JERUSALEM!

## [SONGS](#)

# The Wandering is Over Haggadah - Who Knows One

Contributed by [Jewish Boston](#)

Source: [JewishBoston.com](#)

Who knows one?

At some seders, people go around the table reading a question and the answers in one breath. Thirteen is hard!

Who knows one?

I know one.

One is our God in Heaven and Earth

Who knows two?

I know two.

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows two?

I know two.

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows four?

I know four.

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows five?

I know five.

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows six?

I know six.

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows seven?

I know seven.

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows eight?

I know eight.

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows nine?

I know nine.

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows ten?

I know ten.

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows eleven?

I know eleven.

Eleven are the stars

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows twelve?

I know twelve.

Twelve are the tribes

Eleven are the stars

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows thirteen?

I know thirteen

Thirteen are the attributes of God

Twelve are the tribes

Eleven are the stars

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

## The Wandering is Over Haggadah - Chad Gadya

Contributed by [Jewish Boston](#)

Source: [JewishBoston.com](#)

Chad Gadya

חַד גַּדְיָא, חַד גַּדְיָא

דִּזְבִּין אַבָּא בְּתַרְי זֻזִי,

חַד גַּדְיָא, חַד גַּדְיָא.

Chad gadya, chad gadya

Dizabin abah bitrei zuzei

Chad gadya, chad gadya.

One little goat, one little goat:

Which my father brought for two zuzim.

One little goat, one little goat:

The cat came and ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The dog came and bit the cat

That ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The stick came and beat the dog

That bit the cat that ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The fire came and burned the stick

That beat the dog that bit the cat

That ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The water came 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.

One little goat, one little goat:

The ox came 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.

One little goat, one little goat:

The butcher came 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.

One little goat, one little goat:

The angle of death came 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.

One little goat, one little goat:

The Holy One, Blessed Be He came 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.



