

JewBelong Haggadah

By JewBelong

jewbelong

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[INTRODUCTION](#)

On This Night

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

On this night we retrace our steps from then to now, reclaiming years of desert wandering.

On this night we ask questions, ancient and new, speaking of servitude and liberation, service and joy.

On this night we welcome each soul, sharing stories of courage, strength, and faith.

On this night we open doors long closed, lifting our voices in songs of praise.

On this night we renew ancient hopes and dream of a future redeemed.

On this night we gather around Seder tables remembering our passage from bondage to freedom.

On this night we journey from now to then, telling the story of our people's birth.

INTRODUCTION

As we begin tonight's seder...

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

AS WE BEGIN TONIGHT'S SEDER, let's take a moment to be thankful for being together. We make a small community of storytellers. But, why this story again? Most of us already know the story of Passover. The answer is that we are not merely telling, or in tonight's case, singing a story. We are being called to the act of empathy. Not only to hear the story of the Exodus but to feel as if we too were being set free. Some at our table observe this holiday every year and some are experiencing it for the first time. Some of us are Jewish, others are not. Passover is the most widely celebrated Jewish Holiday and is enjoyed by people of various faiths. Freedom is at the core of each of our stories. All who are in need, let them come celebrate Passover with us. Now we are here. Next year in the land of Israel.

INTRODUCTION

Take Us Out of Egypt

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

(to the tune of "Take Me Out to the Ball Game")

Take us out of Egypt,
free us from slavery
Bake us some matzo,
in a haste
Don't worry 'bout flavor,
give no thought to taste
Oh it's rush, rush, rush, to the Red Sea
If we don't cross it's a shame
For it's ten plagues, down and you're out
At the Pesach game

Passover Remembered

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

Pack Nothing. Bring only your determination to serve and your willingness to be free.

Don't wait for the bread to rise.

Take nourishment for the journey, but eat standing, be ready to move at a moment's notice.

Do not hesitate to leave your old ways behind - fear, silence, submission.

Do not take time to explain to the neighbors. Tell only a few trusted friends and family members.

Then begin quickly, before you have time to sink back into the old slavery.

Set out in the dark. I will send fire to warm and encourage you. I will be with you in the fire and I will be with you in the cloud.

You will learn to eat new food and find refuge in new places.

I will give you dreams in the desert to guide you safely home to that place you have not yet seen.

The stories you tell one another around your fires in the dark will make you strong and wise.

Outsiders will attack you, some will follow you, and at times you will weary and turn on each other from fear and fatigue and blind forgetfulness.

You have been preparing for this for hundreds of years.

I am sending you into the wilderness to make a way and to learn my ways more deeply.

Those who fight you will teach you. Those who fear you will strengthen you. Those who follow you may forget you. Only be faithful. This alone matters.

Some of you will die in the desert, for the way is longer than anyone imagined. Some of you will give birth.

Some will join other tribes along the way,
and some will simply stop and create new families in a welcoming oasis.

Some of you will be so changed by weathers and wanderings that even your closest friends will have to learn your features as though for the first time.

Some of you will not change at all.

Sing songs as you go, and hold close together. You may, at times, grow confused and lose your way.

Continue to call each other by the names I've given you to help remember who you are. You will get where you are going by remembering who you are.

Tell your children lest they forget and fall into danger -
remind them even they were not born in freedom but under a bondage they no longer remember, which is still with them, if unseen.

So long ago you fell into slavery, slipped into it unaware, out of hunger and need.

Do not let your children sleep through the journey's hardship.

Keep them awake and walking on their own feet so that you both remain strong and on course.

So you will be only the first of many waves of deliverance on these desert seas.

Do not go back. I am with you now and I am waiting for you.

Full PDF Here - <http://www.jewbelong.com/wp-content/uploads/2016/02/JewBelongHaggadah-1.pdf>

INTRODUCTION

There's No Seder Like Our Seder

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

(to the tune of "There's No Business Like Show Business")

There's no Seder like our Seder,
Like no Seder I know.
Everything about it is halachic
Nothing that the Torah won't allow.
Listen how we read the whole Haggadah
It's all in Hebrew 'Cause we know how.
There's no Seder like our Seder,
We tell a tale that is swell;
Moses took the people out into the heat
They baked the matzo
While on their feet
Now isn't that a story
That just can't be beat?
Let's go on with the show!

A Passover Song

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

Cleaning and cooking and so many dishes
Out with the chametz, no pasta, no knishes
Fish that's gefillted, horseradish that stings
These are a few of our Passover things.

Matzo and karpas and chopped up charoset
Shankbones and kiddish and Yiddish neurosis
Tante who kvetches and uncle who sings
These are a few of our Passover things.
Motzi and maror and trouble with Pharaohs
Famines and locusts and slaves with wheelbarrows
Matzah balls floating and eggshell that cling
These are a few of our Passover things.

CHORUS: When the plagues strike
When the lice bite
When we're feeling sad
We simply remember our Passover things
And then we don't feel so bad.

Candlelighting

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

The day ends. The earth turns from sunshine to dusk and then to darkness. We assume for ourselves the task of kindling candles in the night, to enlighten the dark corners of our world. We still live in perilous times. Behind us, though receding into the memories of even the oldest among us, we can still sense the fires of Auschwitz and Hiroshima. Before us, the threat of acts of terrorism and gun violence. We gather tonight to create from fire, not the heat of destruction, but the light of instruction; indeed to see more clearly the wisdom, strength and caring that glows from within each of us.

TOGETHER: May these candles, lit on the Festival of Freedom, bring light into our hearts and minds. May they renew our courage to act for justice and freedom here and now. May they illumine the path to truth, justice and peace. And so we repeat the ancient blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵיר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב

Baruch atah Adonai, Eloheinu Melech ha-olam,
asher kiddishanu b'mitzvotav,
v'tzivanu lehadlik neir shel [Shabbat v'shel] Yom Tov.

We praise God, spirit of everything,
who has made us distinct through Your directives
and has directed us to kindle [the Shabbat] and holiday lights.

Woman's Prayer at Candle Lighting

Contributed by [JewBelong](#)

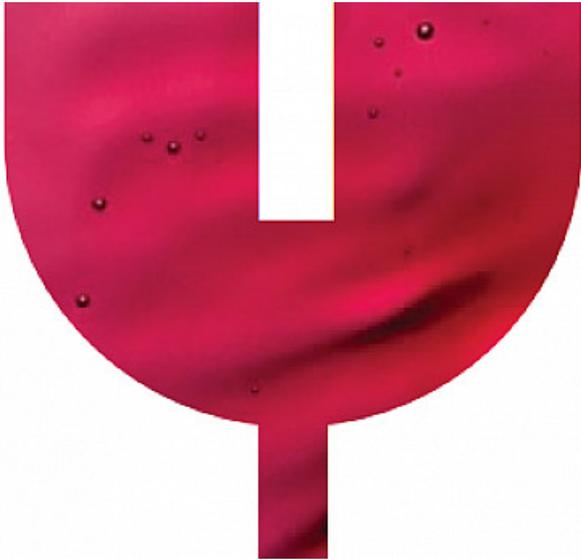
Source: <http://www.jewbelong.com/passover/>

May you grant my family and all Israel a good and long life. Remember us with blessings and kindness. Give me the opportunity to raise my children and grandchildren to be truly wise and people of truth. Please hear my prayer at this time. Regard me as a worthy descendant of Sarah, Rebecca, Rachel and Leah, and let my candles never be extinguished. Let the light of Your face shine upon us. Amen.

Kiddush - The Blessing Over the Wine

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>



THE BLESSING OVER THE WINE

Fill your cup with the first glass of wine, lift the cup, say the Kiddush, and drink, leaning to the left. 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 first cup of wine and then gives us three more opportunities to refill our cup and drink.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

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

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

SHEHECHEYANU

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמַן הַזֶּה

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

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

DRINK THE FIRST GLASS OF WINE

Seder Plate

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>



Nothing on the Seder table is selected randomly; each item has its purpose and often its specific place. The Seder plate holds at least six of the ritual items that are discussed during the Seder: the shankbone, maror, charoset, karpas, salt water, orange, roasted egg, and boiled egg.

PASSOVER ROUND

(to the tune of "Frère Jacques")

Roasted Shankbone
Hard Boiled Egg
Karpas and Charoset
Bitter Herbs

ROASTED SHANKBONE

One of the most striking symbols of Passover is the roasted lamb shankbone (called zeroah), which commemorates the paschal (lamb) sacrifice made the night the ancient Hebrews fled Egypt. Some say it symbolizes the outstretched arm of God (the Hebrew word zeroah can mean "arm"). Many vegetarians use a roasted beet instead. This isn't a new idea; the great Biblical commentator Rashi suggested it back in the eleventh century.

MAROR (BITTER HERB)

Bitter herbs (usually horseradish) bring tears to the eyes and recall the bitterness of slavery. The Seder refers to the slavery in Egypt, but people are called to look at their own bitter enslavements.

CHAROSET

There's nothing further from maror than charoset ("cha-ROH-set"), the sweet salad of apples, nuts, wine, and cinnamon that represents the mortar used by the Hebrew slaves to make bricks.

KARPAS

Karpas is a green vegetable, usually parsley (though any spring green will do). Karpas symbolizes the freshness of spring. Some families still use boiled potatoes for karpas, continuing a tradition from Eastern Europe where it was difficult to obtain fresh green vegetables.

SALT WATER

Salt water symbolizes the tears and sweat of enslavement, though paradoxically, it's also a symbol for

purity, springtime, and the sea.

ORANGE

The tradition of putting an orange on the seder plate is a response to a less evolved rabbi who told a young girl that a woman belongs on a bimah as much as an orange on a Seder plate. The orange is now said to be a symbol of the fruitfulness of all Jews, whether they be gay, straight, male or female.

ROASTED EGG

The roasted egg (baytsah) is a symbol in many different cultures, usually signifying springtime and renewal. Here it stands in place of one of the sacrificial offerings which was performed in the days of the Second Temple. Another popular interpretation is that the egg is like the Jewish people: the hotter you make it for them, the tougher they get.

BOILED EGG (TO EAT)

May we reflect on our lives this year and soften our hearts to those around us. Another year has passed since we gathered at the Seder table and we are once again reminded that life is fleeting. We are reminded to use each precious moment wisely so that no day will pass without bringing us closer to some worthy achievement as we all take a moment to be aware of how truly blessed we are.

Our faith gives us many holidays to celebrate throughout the year and they are all times for self reflection, gently guiding us to a better path in life. We are each given a chance to reflect on our past year; to think about where we have been and how we will live our lives in the year to come. We reaffirm our commitment to lead good and meaningful lives, promoting peace wherever we go.

A Time of Remembering

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

On this Seder night, we recall with anguish and love our martyred brothers and sisters, the six million Jews of Europe who were destroyed at the hands of a tyrant more fiendish than Pharaoh. Their memory will never be forgotten.

Trapped in ghettos, caged in death camps, abandoned by an unseeing or uncaring world, Jews gave their lives in acts that sanctified God's name and the name of the people Israel. Some rebelled against their tormentors, fighting with makeshift weapons, gathering the last remnants of their failing strength in peerless gestures of courage and defiance. Others went to their death with their faith in God miraculously unimpaired.

Unchecked, unchallenged, evil ran rampant and devoured the holy innocents. But the light of the Six Million will never be extinguished. Their glow illuminates our path. We will teach our children and our children's children to remember them with reverence and with pride.

Bashert (Destiny)

Contributed by [JewBelong](#)

Source: Irena Klepsisz

THESE WORDS ARE DEDICATED TO THOSE WHO DIED

Because they had no love and felt alone in the world
Because they were afraid to be alone and tried to stick it out
Because they could not ask
Because they were shunned
Because they were sick and their bodies could not resist the disease
Because they played it safe
Because they had no connection
Because they had no faith
Because they felt they did not belong and wanted to die

THESE WORDS ARE DEDICATED TO THOSE WHO DIED

Because they were loners and liked it
Because they acquired friends and drew others to them
Because they drew attention to themselves and always got picked
Because they took risks
Because they were too stubborn and refused to give up
Because they asked for too much

THESE WORDS ARE DEDICATED TO THOSE WHO DIED

Because a card was lost and a number was skipped
Because a bed was denied
Because a place was filled and no other was left

THESE WORDS ARE DEDICATED TO THOSE WHO DIED

Because someone did not follow through
Because someone was overworked and forgot
Because someone left everything to God
Because someone was late
Because someone did not arrive at all
Because someone told them to wait and they just couldn't any longer

THESE WORDS ARE DEDICATED TO THOSE WHO DIED

Because death is a punishment
Because death is a reward
Because death is the final rest
Because death is eternal rage

THESE WORDS ARE DEDICATED TO THOSE WHO DIED

THESE WORDS ARE DEDICATED TO THOSE WHO SURVIVED

Because their second grade teacher gave them books
Because they did not draw attention to themselves and got lost in the shuffle
Because they knew someone who knew someone else who could help them
and bumped into them on a corner on a Thursday afternoon
Because they played it safe
Because they took risks
Because they were lucky

THESE WORDS ARE DEDICATED TO THOSE WHO SURVIVED

Because they knew how to cut corners

Because they drew attention to themselves and always got picked

Because they had no principles and were hard

THESE WORDS ARE DEDICATED TO THOSE WHO SURVIVED

Because they refused to give up and defied statistics

Because they had faith and trusted in God

Because they expected the worst and were always prepared

Because they were angry

Because they could ask

Because they mooched off others and saved their strength

Because they endured humiliation

Because they turned the other cheek

Because they looked the other way

THESE WORDS ARE DEDICATED TO THOSE WHO SURVIVED

Because life is a wilderness and they were savage

Because life is an awakening and they were alert

Because life is a flowering and they blossomed

Because life is a struggle and they struggled

Because life is a gift and they were free to accept it.

THESE WORDS ARE DEDICATED TO THOSE WHO SURVIVED. BASHERT.

- IRENA KLEPSISZ

Readings on Freedom

Contributed by [JewBelong](#)

Source: YAIR LAPID, MEMORIES AFTER MY DEATH

They marched us down the length of Pozohony Street, toward the Margaret Bridge and that was when we understood they were bringing us to the edge of the Danube, where they would shoot us and leave us to die under the ice. When we arrived at the foot of the bridge, a Soviet reconnaissance aircraft appeared out of nowhere over our heads. The death march stopped, and there was a moment of chaos while the Nazi guards sought refuge in the entrance to buildings and shot their sub machine guns skyward. Mother and I were standing next to a small public toilet of metal and painted green and mother pushed me inside. 'Pretend you're peeing' she said. I stood there frozen with cold and fear, but I could not pee; when you are thirteen years old and frightened you cannot pee. The Soviet plane had meanwhile disappeared and the march resumed. Not a soul noticed that mother and I had remained in the toilet. Half an hour later, not a single person from the march was left alive. This was a key moment in my life, the moment that defines me more accurately than any other – more than anything I ever did, more than any place I ever visited, more than any person I have ever met. Not because I was spared – every survivor has his own story or a private miracle – but because I had nowhere to go....in this big wide world there was not a single place for a Jewish boy of thirteen whom everyone wants to kill.

So we went back to the ghetto. Years later on a trip I took to Budapest with my son Yair, we took a walk and found ourselves, without planning to, at the Margaret Bridge. We strolled along, chatting merrily when suddenly I stopped and, shaking, pointed at something ahead of us. At first Yair could not understand what it was that I was pointing at, but there it was: the public toilet made of metal and painted green. We stood there, two grown men, hugging and crying and stroking the green walls of the public toilet that saved my life, while the Hungarians who passed us on the street did so with caution, convinced they were looking at two lunatics. 'My boy,' I said once I was calm enough to speak, 'it was in this place, without my even knowing it that I became a Zionist. It is the whole Zionist idea in fact, The State of Israel is a problematic place, and we'll always have our arguments with it, but this is the very reason it was established. So that every Jewish child will always have a place to go.' I hope that Yair understood. I am certain that he did not forget.

- YAIR LAPID, MEMORIES AFTER MY DEATH

This Year We Are Slaves

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

What do these words mean? We are slaves because yesterday our people were in slavery and memory makes yesterday real for us. We are slaves because today there are still people in chains around the world and no one can be truly free while others are in chains. We are slaves because freedom means more than broken chains. Where there is poverty and hunger and homelessness, there is no freedom; where there is prejudice and bigotry and discrimination, there is no freedom; where there is violence and torture and war, there is no freedom. And where each of us is less than he or she might be, we are not free, not yet. And who, this year, can be deaf to the continuing oppression of the downtrodden, who can be blind to the burdens and the rigors that are now to be added to the most vulnerable in our midst? If these things be so, who among us can say that he or she is free?

What Happens To Them Happens To Me

Contributed by [JewBelong](#)

Source: MARTIN LUTHER KING, JR. AND ABRAHAM J. HESCHEL

MARTIN LUTHER KING, JR. AND ABRAHAM J. HESCHEL

LEADER Prejudice is like a monster which has many heads, an evil which requires many efforts to overcome. One head sends forth poison against the people of a different race, another against the people of a different religion or culture. Thus the evil of prejudice is indivisible.

GROUP Human progress never rolls in on the wheels of inevitability. It comes through the tireless efforts and the persistent work of dedicated individuals who are willing to be co-workers with God. Without this hard work, time itself becomes an ally of the insurgent and primitive forces of irrational emotionalism and social stagnation.

LEADER What is called for is not a silent sigh but a voice of moral compassion and indignation, the sublime and inspired screaming of a prophet uttered by a whole community.

GROUP The voice of justice is stronger than bigotry and the hour calls for that voice as well as the concerted and incessant action.

LEADER I have personal faith. I believe firmly that in spite of the difficulties of these days, in spite of the struggles ahead, we will and we can solve this problem. I believe there will be a better world.

Urchatz

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

RITUAL HAND-WASHING IN PREPARATION FOR THE SEDER

Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. Washing hands can take place twice during our Seder: now, with no blessing, to get us ready for the rituals to come; and then later, with a blessing, preparing us for the meal.

Karpas

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

DIPPING A GREEN VEGETABLE IN SALT WATER

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with 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. We now take a vegetable, representing spring, and 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 יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

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

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

Yachat

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

BREAKING THE MIDDLE MATZO

There are three pieces of matzo stacked on the table. We now break the middle matzo into two pieces. One piece is called the Afikomen, literally “dessert” in Greek. The Afikomen is hidden and must be found before the Seder can be finished.

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

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

Four Questions

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

The telling of the story of Passover is framed as a discussion with questions and answers. The tradition that the youngest person asks the questions reflects the idea of involving everyone at the Seder.

מה נשתנה הלילה הזה מכל הלילות

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה - כולו מצה

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

Why is it that on all other nights during the year we eat either bread or matzo, but on this night we eat only matzo?

שבכל הלילות אנו אוכלין שאר ירקות, - הלילה הזה מרור

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

Why is it that on all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs?

שבכל הלילות אין אנו מטבילין אפילו פעם אחת, - הלילה הזה שתי פעמים

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

Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice?

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, - הלילה הזה קלנו מס

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

Why is it that on all other nights we eat either sitting or reclining, but on this night we eat in a reclining position?

The Four Sons

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who react individually to the Passover Seder. It is our job to make our story accessible to all the members of our community:

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, 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."

A MODERN TAKE ON THE FOUR (FIVE) SONS

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

You can look at the four sons as four generations of Jews in America today. The first generation of eastern European Jewry who emigrated to America at the turn of the century are represented by

THE WISE SON. This is the Jew who grew up with a strong connection to the Jewish way of life. His commitment to Judaism is unshakable.

HIS SON, THE SECOND GENERATION, is represented in the Wicked Son. This is the rebel who wants to succeed in his new life and take on Western values. Although he has grown up in a home full of Jewish values and an integrated Jewish life, he rejects this in favor of integrating into Western society and becoming accepted as the new American.

HIS SON, THE THIRD GENERATION, is represented by the Simple Son. This child has spent Seder nights at his grandparents' table and has seen his grandmother light the Shabbat candles. He has a bit of knowledge picked up at Hebrew school, but he doesn't know the meaning behind any of the symbols and is not motivated to go beyond what he sees.

HIS SON, THE FOURTH GENERATION, is represented in the "One who doesn't know how to ask." This child does not have memories of his great grandparents. He celebrates the American holidays and other than knowing that he is a Jew, has no connection whatsoever to Judaism. He sits at a traditional Seder night and does not even know what to ask because it is all so foreign to him.

TODAY THERE IS A FIFTH SON who is o_ in India or out at the movies on Seder night, not even aware that Passover exists. Anyone sitting at the Seder table is still connected to the Jewish people and heritage just by being there.

Pharoah Pharoah

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

(to the tune of "Louie, Louie")

Pharaoh, Pharaoh Oh baby! Let my people go!
Yeah! Yeah! Yeah! Yeah!
Singin' Pharaoh, Pharaoh Oh baby!
Let my people go! Yeah! Yeah! Yeah! Yeah!

A burnin' bush told me just the other day
that I should come over here and stay
Gotta get my people outta Pharaoh's hands
Gotta lead my people to the Promised Land

The Nile turned to blood!
There were darkened black skies!
Gnats and frogs! There were locusts and flies!
The first born died, causing Egypt to grieve,
Finally Pharaoh said, "Y'all can leave!"

Me and my people goin' to the Red Sea
Pharaoh's army's comin' after me.
I raised my rod, stuck it in the sand
All of God's people walked across the dry land

Pharaoh, Pharaoh Oh baby! Let my people go!
Yeah! Yeah! Yeah! Yeah!
Singin' Pharaoh, Pharaoh Oh baby!
Let my people go! Yeah! Yeah! Yeah! Yeah!

Pharaoh's army was a comin' too
So what do you think that I did do?
Well, I raised my rod and I cleared my throat
All of Pharaoh's army did the dead man's float

Pharaoh, Pharaoh Oh baby! Let my people go!
Yeah! Yeah! Yeah! Yeah!
Singin' Pharaoh, Pharaoh Oh baby!
Let my people go! Yeah! Yeah! Yeah! Yeah!

The Story of Passover (Script)

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

NARRATOR 1 (10 LINES)

NARRATOR 2 (13 LINES)

PHARAOH (15 LINES)

SLAVE (2 LINES)

HERALD (1 LINE)

MOSES (8 LINES)

GOD (7 LINES)

PHARAOH'S SON (2 LINES)

AARON (12 LINES)

SHEEP (2 LINES)

YOCHEVED (1 LINE)

PRINCESS (4 LINES)

PRINCESS'S ATTENDANT (4 LINES)

MIRIAM (4 LINES)

NARRATOR 1: The story of Moses and the Exodus from Egypt has been told thousands of times. It's a reminder to the Jewish people that once we were slaves in Egypt, but now we are free. And so, this year, as in years before, generation upon generation, we tell the story of Passover. Now, I invite you to relax and listen to this tale. We begin in Pharaoh's Palace.

PHARAOH: Yes, I'll have more grapes. This morning I took a tour of all of my new pyramids and I'm totally exhausted.

SLAVE: Yes, your highness. I must tell you that as a slave, we are really doing a fine job at building those pyramids. Carrying bricks is just the discipline that my fourteen sons need.

PHARAOH: Fourteen? Did you say fourteen sons?

SLAVE: Indeed I did, your most fabulousness.

PHARAOH: Leave my quarters. I've gotta think. This could be bad...really bad. I mean, I love having these Hebrew slaves, but there are just SO many of them! They are not Egyptians, and as shocking as it might be, I don't think they even like me. What if there's a war and they join my enemies and fight against me? I am going to try to find a way to decrease this Jewish-Hebrew slave population.

HERALD: Hear ye, hear ye. It is hereby decreed by Pharaoh, ruler of the land of Egypt, that any son born to a Jew is to be drowned in the Sea of Reeds.

ALL: NOOOOOOO!!!!!!

NARRATOR 2: Our story continues at the banks of the Nile River, where we meet Yocheved, a Jewish woman with a newborn son.

YOCHEVED: (distraught) Oh no! Did you hear about Pharaoh's awful decree? I knew he was mean, but now he's killing our babies?! I need to hide my beautiful baby boy.

NARRATOR 2: So Yocheved wove a basket of reeds, which is another word for long bamboo-like sticks, put her son into it and hid it in the tall grass by the river. She then sent her young daughter Miriam to hide nearby and keep watch. The Pharaoh's daughter, who was a princess, eventually came down to

the water to bathe and heard cries coming from the river.

PRINCESS: What is this?

PRINCESS'S ATTENDANT: It appears to be a baby, your highness.

PRINCESS: A baby?

PRINCESS'S ATTENDANT: Why, yes, your highness.

NARRATOR 2: She pulled the baby out of the water.

PRINCESS: Oh, it must be one of those Jewish babies that my dad, the Pharaoh, wants to kill. But look at this little guy. He seems so beautiful and innocent. I know, I'll take him home and raise him as my son. He will love me and respect me as his mother.

PRINCESS'S ATTENDANT: As you wish.

MIRIAM: (as she comes out of her hiding place) Excuse me, your majesty, but would you like me to call a Hebrew woman to nurse the baby, so that your attendant can continue to tend to you instead of being distracted by the baby?

PRINCESS: Good idea. I hadn't thought of that. All right, your Hebrew woman may nurse my child, and when he is old enough to walk, she shall bring him to the palace for me to raise. I am going to name him "Moses," which means "drawn from the water."

PRINCESS'S ATTENDANT: Whatever you say, your majesty.

NARRATOR 1: And so Yocheved's son, Moses, grew up as the Pharaoh's adopted grandson, with all the riches and prestige that such a position entailed. But when he was young, Yocheved told Moses that he was Jewish, so he always had great compassion for the Hebrew slaves. One day, he came upon an Egyptian guard beating an old Jewish slave. Moses got so angry that he killed the guard. Of course, by doing so he was breaking the law. He feared the consequences, so he ran away from the palace into the desert, and became a shepherd. That where we pick up the story now.

SHEEP: Baaaa

NARRATOR 2: One fine morning, one of Moses's sheep strayed a bit from the path.

SHEEP: I said, "Baaaa!"

NARRATOR 2: Moses followed the sheep and came across a burning bush. It was the craziest thing. This green bush was on fire, but instead of burning up and getting all crinkled and then black, it stayed green. This was, of course, a miracle. It was God, getting Moses's attention so that he could talk to him. It worked.

GOD: Moses! Moses!

MOSES: Here I am.

GOD: I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. I have seen the affliction of my people in Egypt and have heard their cry. I have come to deliver them out of the hands of the Egyptians, and to bring them out of that place unto a good land, flowing with milk and honey. Now, Moses, I need you to go back to Pharaoh and tell him to let the Jews go free and then you will need to lead the Jews out of Egypt.

NARRATOR 1: It's important to know that Moses stuttered whenever he spoke, so he was always nervous to speak in public.

MOSES: B-b-but why should... I mean, why, why should I be the one t-t-to lead m-m-my people?

GOD: Fear not – I will be with you.

MOSES: Whah-what shhould I t-t-t-ell the p-p-people?

GOD: Just tell the Children of Israel, also known as the Jews, also now known as the slaves, that they need to listen to you, because you speak for me. Tell them to leave their homes and everything they have always known and follow you to the wilderness.

MOSES: That is c-c-c-crazy. They'll n-never l-listen and besides, I am s-s-s-s-low of s-s-s-p-p-peech and s-s-s-s-low of t-t-tongue.

GOD: You're right, it will not be easy. I forgot to mention Pharaoh is not going to simply agree to let his slaves go free. He will take some convincing, and it will not be pretty.

MOSES: Puh-puh-puh-please send s-s-s-someone else...

GOD: Your brother Aaron speaks well, right? He will have to help. I will only speak to you, but you can tell Aaron what I said, and he can be the one who speaks to Pharaoh and the people.

NARRATOR 2: And so Moses and Aaron went to the people of Israel and convinced them that God had spoken to Moses. Then they went to see Pharaoh at the palace.

AARON: Pharaoh, we are here to demand, in the name of our all-powerful and all-knowing God, that you release the Hebrew people from bondage.

PHARAOH: LOL. That is really amusing, guys. So, Moses, back after all of these years to bring shame on your own house and your own grandfather?

AARON: You cared for my brother for many years. At one time, he loved you as a grandfather. But he is the son of a Hebrew slave. If you love him, you will let his people go.

PHARAOH'S YOUNG SON: Moses! I missed you! (Looks at Aaron.) Hey, who are you?

AARON: I am Aaron, Moses's brother.

PHARAOH'S YOUNG SON: I thought I was his brother!

AARON: Pharaoh, if you do not release the Hebrews, Egypt will be smitten with a greater plague than it has ever before seen.

PHARAOH: There is no way I am going to do that! I don't know this God you are talking about, and I will not let your people go. Now get out of my palace!

NARRATOR 1: To punish Pharaoh for his refusal to let the Jews go, God turned the water of the Nile to blood. It was horrible. Everyone needs fresh water to live, and instead of water, the entire river ran red with blood. Pharaoh was furious, and he called Moses and Aaron back to the palace.

PHARAOH: OK, this is horrible! The Nile River has turned to blood, and it's your fault! Everyone is freaking out. Maybe your God is powerful after all. If I let your people go, will he turn the river back to water?

AARON: Yes, of course. We don't want to harm your people, we just want to leave and be free.

PHARAOH: Fine, then go.

NARRATOR 2: So Aaron and Moses left the palace and told the Jewish people to start getting ready for their journey. But then...

PHARAOH: Get Moses and Aaron back here!

AARON: Yes, Pharaoh? We were just leaving.

PHARAOH: Not so fast. I realized that when you go I will have no one to build my pyramids. So I have hardened my heart and changed my mind. You need to stay.

MOSES: B-b-b-ut Pharaoh, m-m-m-ore terrible things will happen to the Egyptian people if you do not let us go!

PHARAOH: I will take my chances. Now get out of my palace, and tell the Jews to get back to work!

NARRATOR 2: Soon, Egypt was overrun with another of God's plagues... frogs. Wherever you looked, there were frogs all over the land. As you can imagine, it was awful. So Pharaoh called Moses and Aaron back to the palace and told them he would now allow the Jews to leave Egypt. But when they were ready to leave, Pharaoh changed his mind again. This happened every time!

NARRATOR 1: The next plague God sent was lice....people and animals all got lice. Then flies everywhere. Then cattle disease...so all the cows got sick and died, then boils... terrible blisters on everyone... then hail fell from the sky – big pieces of hail, as big as ping-pong balls. Then locusts, which ate the plants, including all of the crops.

NARRATOR 2: So between the cattle disease, which ruined the meat, and the hail and locusts which wrecked the crops, Egypt was in bad shape. People were hungry. Then came the plague of darkness. The sun never rose, and people were frightened and cold. The plagues were spreading fear and sickness across Egypt.

NARRATOR 1: But the crazy thing was, after each plague, Pharaoh would call Moses and Aaron to the palace and tell them that if their God made the plague stop, the Jews could leave Egypt. So God would end the plague, and then Pharaoh would harden his heart and change his mind, keeping the Jews in bondage. It was a mess!

PHARAOH: Who is this God of yours? How is it that each of these plagues only affects the Egyptians and not the Hebrews!? Get out!

AARON: Pharaoh, our God is all-powerful! We don't know what we can do to make you see that you must give in. We're warning you now that God has told Moses what the next plague will be. He's going to kill the firstborn of every Egyptian household, including your youngest son. Pharaoh, don't let this happen! Let my people go!

PHARAOH: I do not know your God, and I will not let your people go. Get out of my house! GET OUT!

NARRATOR 2: God then came to Moses and instructed him to have all the Jewish people slay a lamb and smear some of its blood on the doorposts of their houses and gates. Then, when the Angel of Death flew over Egypt, he took the lives of all of the firstborn, except for those in the homes marked with blood. Pharaoh's own son died. It was devastating. The people of Egypt were mourning. Moses and Aaron went to Pharaoh yet again.

AARON: Pharaoh, the grandfather my brother once loved, we are truly sorry for your loss.

PHARAOH: Go away! Go away and leave me to my grief!

AARON: But Pharaoh, now that you have seen how powerful God is, will you let my people go?

PHARAOH: Be gone already! You and your people! You have ruined my empire.

NARRATOR 1: So Aaron and Moses left Pharaoh and went to the Jews.

AARON: Listen to me everyone! Remember this day, when you were able to leave Egypt, we were slaves

and now we are going to be free and God will guide us out of here to the Promised Land.

MOSES: We m-m-m-must go fast! We must m-m-m-make food, but... but... we must go before... before... Pharaoh changes his mind again.

AARON: He won't change his mind. Not this time.

MIRIAM: Moses, if we leave right now, the bread won't have time to rise.

MOSES: F-f-f-forget the bread, let's go!

NARRATOR 2: Most of the Jews went with Moses and Aaron. But some felt the whole idea of leaving their homes and going some unknown land was crazy, so they stayed in Egypt. But meanwhile...

PHARAOH: I have just let my slaves all go. This is not good for the people of Egypt. All that my forefathers have worked for will vanish if I lose the Hebrew slaves. Who will build the cities? The entire economy of Egypt will collapse. It will be the end of an empire. I WANT THEM BACK!

NARRATOR 1: So once again, Pharaoh had hardened his heart. He got his army together and went after the Jews. Because they were walking and had a lot of kids with them who were slow walkers, the Jews had only gotten a few miles away from Egypt and they were really close to the Red Sea.

MIRIAM: Look! The Egyptians are coming! They will kill us all! They will work us to death! Moses, do something!

AARON: Don't be afraid. God has handled things for us before, and I don't think he would have made all those plagues just to have us die at the edge of the Red Sea now.

NARRATOR 2: Then God spoke to Moses.

GOD: Moses! Lift thy rod and stretch out thy hand over the sea, and divide it; and the children of Israel shall go across the sea safely.

NARRATOR 1: It was amazing. When Moses raised his rod, the water of the sea parted, and the children of Israel walked across on the ground at the bottom of the sea. They were totally fine. But when Pharaoh's armies followed to catch them, the waters closed in and Pharaoh's armies were drowned.

MIRIAM: That was a miracle! We made it across the Red Sea! I don't know what God has in store for us next, but at last, we are free!

NARRATOR 2: And Miriam took a timbrel – which is another word for a tambourine – in her hand; and all of the women went out after her with their timbrels and danced and sang. This kicked off a trek of forty years through the desert.

NARRATOR 1: It was also when God starting sending manna, food from the sky that tasted like anything you wanted it to and sustained the Jews until they reached the Holy Land of Israel. But all of that is for another story. In the meantime, Happy Passover!

THE END!

The Ten Plagues

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>



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. We pour out a drop of wine for each of the plagues as we recite them to signify having a little less sweetness in our celebration. Dip a finger or a spoon into your wine glass for a drop for each plague.

These are the ten plagues:

BLOOD / dam
FROGS / tzfardeiya
LICE / kinim
BEASTS / arov
CATTLE DISEASE / dever
BOILS / sh'chin
HAIL / barad
LOCUSTS / arbeh
DARKNESS / choshech
DEATH OF THE FIRSTBORN / makat b'chorot

Even though we are happy that the Jews escaped slavery, let us once more take a drop of wine as we together recite the names of these modern plagues:

HUNGER
WAR
TERRORISM
GREED
BIGOTRY
INJUSTICE
POVERTY
IGNORANCE
POLLUTION OF THE EARTH
INDIFFERENCE TO SUFFERING

Dayeinu

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

IT WOULD HAVE BEEN ENOUGH

One of most beloved songs in the Passover Seder is "Dayeinu". Dayeinu commemorates a long list of miraculous things God did, any one of which would have been pretty amazing just by itself. For example, "Had God only taken us out of Egypt but not punished the Egyptians – it would have been enough." Dayeinu, translated liberally, means, "Thank you, God, for overdoing it."

Dayeinu is a reminder to never forget all the miracles in our lives. When we stand and wait impatiently for the next one to appear, we are missing the point of life. Instead, we can actively seek a new reason to be grateful, a reason to say "Dayeinu."

Ilu ho-tsi, Ho-tsi-a-nu, Ho-tsi-a-nu mi-Mitz-ra-yim, Ho-tsi-a-nu mi-Mitz-ra-yim, Da-ye-nu!
If he had brought us all out of Egypt, it would have been enough!

CHORUS: .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Da-ye-nu, da-ye-nu, da-ye-nu!

Ilu na-tan, na-tan la-nu, Na-tan la-nu et-ha-Sha-bat, Na-tan la-nu et-ha-Sha-bat, Da-ye-nu!
If he had given us Shabbat it would have been enough!

CHORUS: .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Da-ye-nu, da-ye-nu, da-ye-nu!

Ilu na-tan, na-tan la-nu, Na-tan la-nu et-ha-To-rah, Na-tan la-nu et-ha-To-rah, Da-ye-nu!
If he had given us the Torah it would have been enough!

CHORUS: .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Da-ye-nu, da-ye-nu, da-ye-nu!
... Dai, da-ye-nu, .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Da-ye-nu, da-ye-nu!

A Contemporary Dayeinu

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

So let's bring Dayeinu into the present. We are grateful, and yet what miracles and accomplishments would be sufficient (Dayeinu) in today's world for us to be truly satisfied?

1. When all workers of the world receive just compensation and respect for their labors, enjoy safe, healthy and secure working conditions and can take pride in their work. . . **DAYEINU**
2. When governments end the escalating production of devastating weapons, secure in the knowledge that they will not be necessary. . . **DAYEINU**
3. When technology is for the production and conservation of energy and our other natural resources is developed so that we can maintain responsible and comfortable lifestyles and still assure a safe environment for our children. . . **DAYEINU**
4. When the air, water, fellow creatures and beautiful world are protected for the benefit and enjoyment of all. . . **DAYEINU**
5. When all politicians work honestly for the good of all. . . **DAYEINU**
6. When all women and men are allowed to make their own decisions on matters regarding their own bodies and their personal relationships without discrimination or legal consequences. . . **DAYEINU**
7. When people of all ages, sexes, races, religions, cultures and nations respect and appreciate one another. . . **DAYEINU**
8. When all children grow up in freedom, without hunger, and with the love and support they need to realize their full potential. . . **DAYEINU**
9. When all children, men and women are free of the threat of violence, abuse and domination; when personal power and strength are not used as weapons. . . **DAYEINU**
10. When all people have access to the information and care they need for their physical, mental and spiritual well-being. . . **DAYEINU**
11. When food and shelter are accepted as human rights, not as commodities, and are available to all. . . **DAYEINU**
12. When no elderly person in our society has to fear hunger, cold, or loneliness. . . **DAYEINU**
13. When the people of the Middle East, and all people living in strife, are able to create paths to just and lasting peace. . . **DAYEINU**
14. When people everywhere have the opportunities we have to celebrate our culture and use it as a basis for progressive change in the world. . . **DAYEINU**

All: If tonight each person could say this year I worked as hard as I could toward my goals for improving this world, so that one day all people can experience the joy and freedom I feel sitting with my family and friends at the Seder table. . . **DAYEINU, DAYEINU**

The Blessing Over the Wine

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>



We recall our story of deliverance to freedom by blessing the second glass of wine:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

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

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

DRINK THE SECOND GLASS OF WINE

Handwashing With A Blessing

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

It's time to wash hands again, but this time with the blessing. It's customary not to speak at all between washing your hands and saying the blessings over the matzo:

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

We praise God, Spirit of Everything, who commands us to wash our hands.

Motzi Matzah

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Source: <http://www.jewbelong.com/passover/>

EATING THE MATZO

Raise the matzo and recite two blessings: the regular bread blessing and then one specifically mentioning the mitzvah of eating matzo at Passover.

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

We praise God, Spirit of everything who brings bread from the land.

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

Blessed are You, Spirit of everything who commands us to eat matzo.

[MAROR](#)

Maror

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

THE BITTER HERB

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.
Blessed are You, Spirit of the universe who commands us to eat bitter herbs.

MAROR

Maror

Contributed by [Haggadot](#)

Source: Design by Haggadot.com



Just A Tad of Charoset

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

(to the tune of "Just a Spoon Full of Sugar")

Oh, back in Egypt long ago,
the Jews were slaves under Pharaoh
They sweated and toiled and labored through the day
So when we gather pesach night, we do what we think right
Maror, we chew, to feel what they went through

Just a tad of charoset helps the bitter herbs go down,
the bitter herbs go down; the bitter herbs go down
Just a tad of charoset helps the bitter herbs go down,
In the most disguising way

So after years of slavery, they saw no chance of being free
Their suffering was the only life they know
But baby Moses grew up tall, and said he'd save them all
He did, and yet, we swear we won't forget that...

Just a tad of charoset helps the bitter herbs go down,
the bitter herbs go down; the bitter herbs go down
Just a tad of charoset helps the bitter herbs go down,
In the most disguising way

While the maror is being passed,
we all refill our water glass,
Preparing for the taste that turns us red
Although maror seems full of minuses,
it sure does clear our sinuses
But, what's to do? It's hard to be a Jew!

Just a tad of charoset helps the bitter herbs go down,
the bitter herbs go down; the bitter herbs go down
Just a tad of charoset helps the bitter herbs go down,
In the most disguising way

Korech

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

MATZO SANDWICH OF BITTER HERB AND CHAROSET

While the English Earl of Sandwich is generally credited for inventing the snack of his namesake, Hillel may have originated it two thousand years ago by combining matzo, a slice of paschal lamb, and a bitter herb. Jews no longer sacrifice and eat the lamb, so now the Passover sandwich is only matzah, charoset, and a bitter herb.

[SHULCHAN OREICH](#)

Shulchan Oreich

Contributed by [JewBelong](#)
Source:

The meal is served!

[TZAFUN](#)

Tzafun

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

The half matzo, which was hidden earlier, now needs to be found before we can finish the Seder!

Grace After the Meal

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

Baruch Atah Adonai Eloheinu melech ha'olam, hazan et ha'olam kulo b'tuvo b'chen b'chesed w'rachamin. Hu noten lechem l'chol basar ki l'olam chasdo. Uv'tuvo hagadol tamid lo chasar lanu v'al yech'sar lanu mason l'olam va'ed. Ba'avur sh'mo hagadol ki hu zan um'farnes lakol umetiv lakol umechin mazon l'chol b'riyotav asher bara. Baruch Atah Adonai hazan et hakol.

We praise God, Spirit of Everything, whose goodness sustains the world. You are the origin of love and compassion, the source of bread for all, food for everyone. As it says in the Torah: When you have eaten and are satisfied we thank you for the earth and for its sustenance. Renew our spiritual center in our time. May the source of peace grant peace to us, to the Jewish people, and to the entire world.

Amen.

The Third Glass of Wine

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>



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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

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

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

Echad Mi Yodea?

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>

WHO KNOWS ONE?

Who Knows One? I know one!

One is our God in the heaven and earth.

Two are the tablets of the covenant.

Three are the patriarchs.

Four are the matriarchs.

Five are the books of the Torah.

Six are the sections of the Mishnah.

Seven are the days of the week.

Eight are the days to circumcision.

Nine are the months to childbirth.

Ten are the commandments at Sinai.

Eleven are the stars in Joseph's dream.

Twelve are the tribes of Israel.

Thirteen are the attributes of God.

Chad Gadya, Chad Gadya

Contributed by [JewBelong](#)

Source:

CHAD GADYA, CHAD GADYA

dizabin aba bitrei zuzei,
chad gadya, chad gadya.
Va'ata shunra,
ve'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

An only kid! An only kid
My father bought for two zuzim
Chad gadya, Chad gadya

Then came the cat and ate the kid
My father bought For two zuzim
Chad gadya, Chad gadya

Then came the dog And bit the cat
That ate the kid
My father bought For two zuzim
Chad gadya, Chad gadya

Then came the stick and beat the dog
That bit the cat that ate the kid
My father bought for two zuzim
Chad gadya, Chad gadya

Then came the fire and burned the stick
That beat the dog That bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, Chad gadya

Then came the water and quenched the fire
That burned the stick That beat the dog
That bit the cat that ate the kid
My father bought for two zuzim
Chad gadya, Chad gadya

Then came the ox and drank the water
That quenched the fire that burned the stick
That beat the dog that bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, Chad gadya

Then came the butcher and killed the ox
Then came the ox and drank the water
That quenched the fire that burned the stick

That beat the dog that bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, Chad gadya

Then came the angel of death and slew the butcher
Then came the butcher and killed the ox
Then came the ox and drank the water
That quenched the fire that burned the stick
That beat the dog that bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, Chad gadya

Then came the Holy One, blest be He!
And destroyed the angel of death
Then came the angel of death and slew the butcher
Then came the butcher and killed the ox
Then came the ox and drank the water
That quenched the fire that burned the stick
That beat the dog that bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya, Chad gadya

The Fourth Glass of Wine - The Cup of Elijah & Miriam

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>



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.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן

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

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

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.

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.

Everybody knows that we place a cup of wine for the prophet Elijah at the center of the Seder table. At a dramatic moment in the Seder, the door is opened to welcome this usually unseen guest into our homes in the hope that the final, messianic, redemption of all people is at hand. Our ancient traditions tell us that final redemption will come at the season of Israel's redemption from Egyptian bondage - on some Passover to come.

We sing Elijah's song, and watch expectantly and hopefully for the wine in the cup to diminish, a sure sign that Elijah has visited and the dawn of a new redemption is near. Of more recent origin is the custom of placing a second cup on the Seder table for a second unseen but deserving guest - the prophetess, Miriam, sister of Moses and Aaron.

Why Miriam? Who was it who, disregarding her own safety, dared to approach the Pharaoh's daughter, Princess of Egypt, and offer to find a Hebrew woman to nurse the child for her? Who was it who led the redeemed Israelite women and men in song and dance to celebrate their salvation at the Sea?

It was Miriam, the Prophetess, symbol of all the courageous and worthy women who kept the home fires burning, even when the men became discouraged and despaired of redemption. Who then is more deserving to be "toasted" with wine and saluted for service "above and beyond" than she?

If the Cup of Elijah is one symbolizing hope for future redemption, Miriam's Cup symbolizes redemption realized through the tireless efforts of Israel's women. Let us honor her for her heroism, and through her, all the brave, capable, devoted, faithful and loyal women of Israel who have been, and continue to be, the ongoing source of Israel's strength.

For the sake of our righteous women were our ancestors redeemed from Egypt. L'Chaim!

DRINK THE FOURTH GLASS OF WINE

Ending the Seder and Thinking About the Future

Contributed by [JewBelong](#)

Source: <http://www.jewbelong.com/passover/>



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, as we say...

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana haba-ah biy'rushalayim

NEXT YEAR IN JERUSALEM!

[SONGS](#)

I Could Have Eaten More

Contributed by [JewBelong](#)

Source: Irvine Sobelman Jenny Sobelman & Martha Ackelsberg

(to the tune of "I Could Have Danced All Night")

I could have eaten more,
I could have eaten more,
but it's afikomen time.

The Seder rituals
and all those victuals,
the evening was sublime.

I had my matzo with charoset
and matzo dipped in chocolate too.

I drank down all my wine
and now I'm feeling fine.
How good to share this meal with you!

