

HAGGADAH

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By Shoshana Silberman

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Illustrated by Katherine Janus Kahn

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## PREPARING FOR THE SEDER

In traditional Jewish homes, an elaborate spring cleaning begins weeks before Passover. This is because we are not permitted to eat or even possess food that is categorized as *chametz* (containing a leavening agent) during the holiday. For guidance on preparing your home and your kitchen, and serving permissible foods, contact a rabbi in your community.

The evening before the first seder, it is traditional to search the house for chametz. Before the search (called *bedikat chametz*) you may wish to have a popcorn party, followed by a thorough sweep-up. It's a fun way to dramatize the last "farewell to chametz." The blessings we recite when we search for, and burn the remaining chametz the next morning, are contained in a traditional Haggadah.

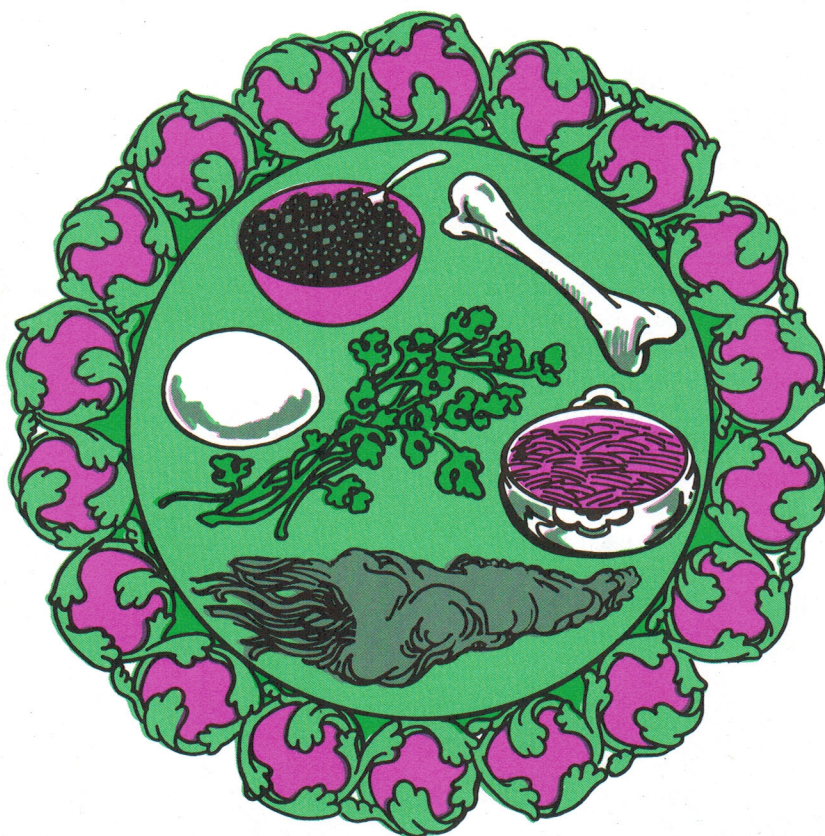
To make the holiday important to children, involve them in the preparations. This includes cleaning their own rooms, helping to prepare the kitchen, and shopping (a wonderful opportunity to learn what is kosher for Passover and what is not). Junior cooks may be called on to make charoset, matzah balls, and Passover desserts.

Find out what songs and stories your youngsters have learned in nursery or religious school, and plan to include them in the seder. Children will be honored if you use their handmade seder plates or matzah covers.

It is customary to invite guests to the seder, and in the spirit of the holiday you may wish to include a newcomer to the community, a college student far from home, or a guest from a nursing home. Family and friends make the experience more joyful and add wisdom (and often new traditions) to the telling of the Passover story.

Passover is a time to remember those who do not share our freedom and our bounty. Many families donate their chametz to organizations that distribute food to needy non-Jews. It is also a mitzvah to make a donation to a *Ma'ot Hittim* fund. The term means "wheat money," and refers to an organization that provides Passover foods to the poor. As a "ticket of admission" to the seder, ask your guests to write a letter to a Soviet Jewish refusenik. A rabbi or Jewish organization can provide names and addresses to help you fulfill these mitzvot.<sup>1</sup>





## SEDER PLATE

BEITZAH

Roasted egg\*

ביצה

KARPAS

Parsley, celery, potato

כרפס

Z'ROA

Roasted bone\*

זרוע

CHAROSET

Chopped apples and nuts

חרסת

MAROR

Bitter herb (whole or grated horse-radish or romaine lettuce)

מרור

CHAZERET

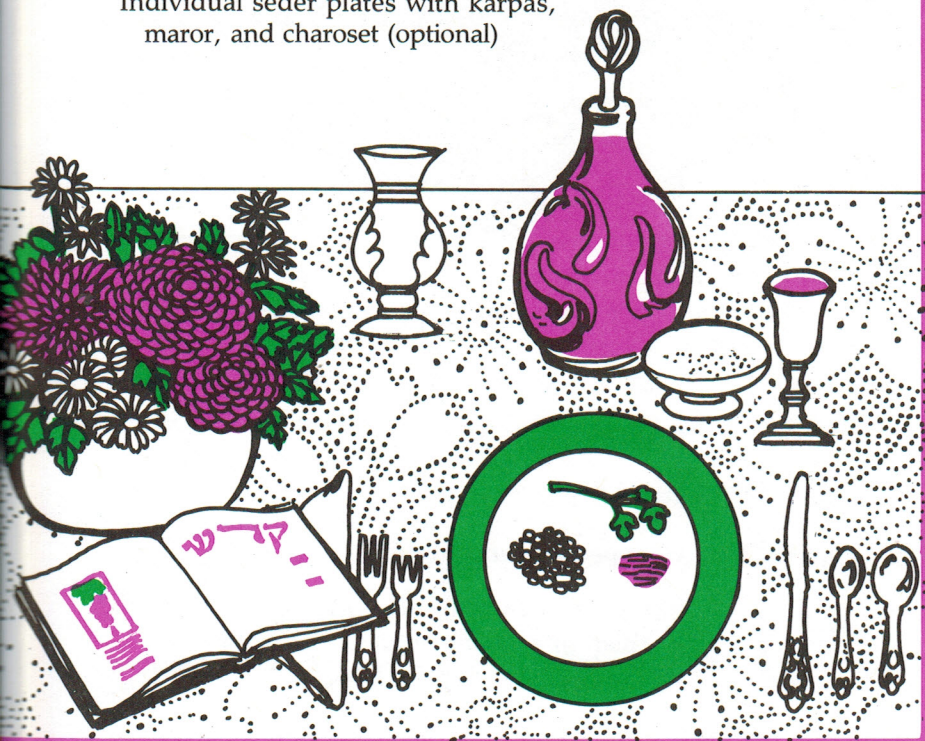
Second bitter herb for Hillel sandwich

חזרת

\*Vegetarians may wish to substitute an avocado seed and beet instead.

## SEDER CHECKLIST

Holiday candles  
Carafe of wine  
Seder Plate  
Cup for Elijah  
Three matzot, covered  
Matzah of Hope (optional)  
Afikomen bag (optional)  
Pillow(s) for reclining  
Salt water for dipping  
Empty chair to symbolize those not free  
to celebrate (optional)  
Cup, basin, towel for washing  
Flowers (optional)  
Haggadah for each person  
Wine cup for each person  
Individual seder plates with karpas,  
maror, and charoset (optional)







## WE LIGHT THE CANDLES

*Before sunset, light candles and say this blessing:*

*(On Shabbat, add the words in brackets)*

**בָּרוּךְ** אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

*Baruch Atah Adonai Eloheinu melech ha'olam asher kid'shanu b'mitzvotav  
v'tzivanu l'hadlik ner shel [Shabbat v'shel] Yom Tov.*

We praise You, Adonai our God, Ruler of the Universe,  
Who makes us holy by Your mitzvot and commands us to  
light the [Sabbath and] festival lights.

**בָּרוּךְ** אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ  
לְזִמְנֵן הַזֶּה.

*Baruch Atah Adonai Eloheinu melech ha'olam shehecheyanu v'kiy'manu  
v'higianu lazman hazeh.*

We praise You, Adonai our God, Ruler of the Universe  
Who has kept us alive and well so that we can celebrate  
this special time.





Share a holiday wish for everyone at the seder.



Think of other occasions when candles are lit, such as Shabbat and birthdays. How do these occasions make you feel?

## THE SEDER HAS A SPECIAL ORDER

SEDER means order. Here is the SEDER of the SEDER:

|                   |                                                                                       |                   |
|-------------------|---------------------------------------------------------------------------------------|-------------------|
| KADDESH           | We say the Kiddush<br>First cup of wine                                               | קִדְּשׁ           |
| UR'CHATZ          | We wash our hands                                                                     | וְרַחֵץ           |
| KARPAS            | We dip a vegetable in salt water<br>and say the blessing                              | כַּרְפָּס         |
| YACHATZ           | We break the middle matzah and<br>hide the larger half, the Afikomen                  | יַחַץ             |
| MAGGID            | We tell the story of Passover<br>Four Questions<br>Second cup of wine                 | מַגִּיד           |
| RACHTZAH          | We wash our hands and say the<br>blessing                                             | רַחֲצָה           |
| MOTZI/<br>MATZAH  | We say the blessings for "bread"<br>and matzah                                        | מוֹצִיא<br>מַצָּה |
| MAROR             | We dip the bitter herbs in<br>charoset and say the blessing                           | מָרֹר             |
| KORECH            | We eat a sandwich of matzah and<br>bitter herbs                                       | כוֹרֵךְ           |
| SHULCHAN<br>ORECH | We eat the festival meal                                                              | שֻׁלְחַן עֹרֵךְ   |
| TZAFUN            | We eat the Afikomen                                                                   | צִפּוּן           |
| BARECH            | We say the blessing after the meal<br>Third cup of wine<br>Welcome Elijah the Prophet | בָּרַךְ           |
| HALLEL            | We sing songs of praise<br>Fourth cup of wine                                         | הַלֵּל            |
| NIRTZAH           | We complete the seder                                                                 | נִרְצָה           |





Discuss how our world follows a seder—an order. What has an order than we might not want to see disturbed, such as a baseball game or a symphony?



Describe a backwards or “topsy-turvy” day. (I go to school, and then I get dressed.)

The seder is done today as it has been done for 2,000 years. What feels good about that?



If you know the melody, sing the “Seder of the Seder (*Kaddesh Ur’chatz*).” At each new section, sing the song again—just to that part.

As the seder begins, complete this sentence: “At this seder, I hope...”

# קדש

WE SAY  
THE  
KIDDUSH

## THE FIRST CUP

*(Fill cups with wine or grape juice)*

We lift our cups to say the blessing over the first cup of wine:

*(On Shabbat, add the words in brackets)*

(וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי.  
וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ מְלַאכְתּוֹ  
אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ  
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מְכַל-מְלַאכְתּוֹ אֲשֶׁר  
בָּרָא אֱלֹהִים לַעֲשׂוֹת.)

*[Vay'hi erev vay'hi voker yom hashishi. Vay'chulu hashamayim v'ha'aretz  
v'chol tz'va'am. Vay'chal Elohim bayom hash'vi'i m'lachto asher asah.  
Vayishbot bayom hash'vi'i mikol m'lachto asher asah. Vay'varech Elohim et  
yom hash'vi'i vay'kadesh oto, ki vo shavat mikol m'lachto asher bara Elohim  
la'asot.]*

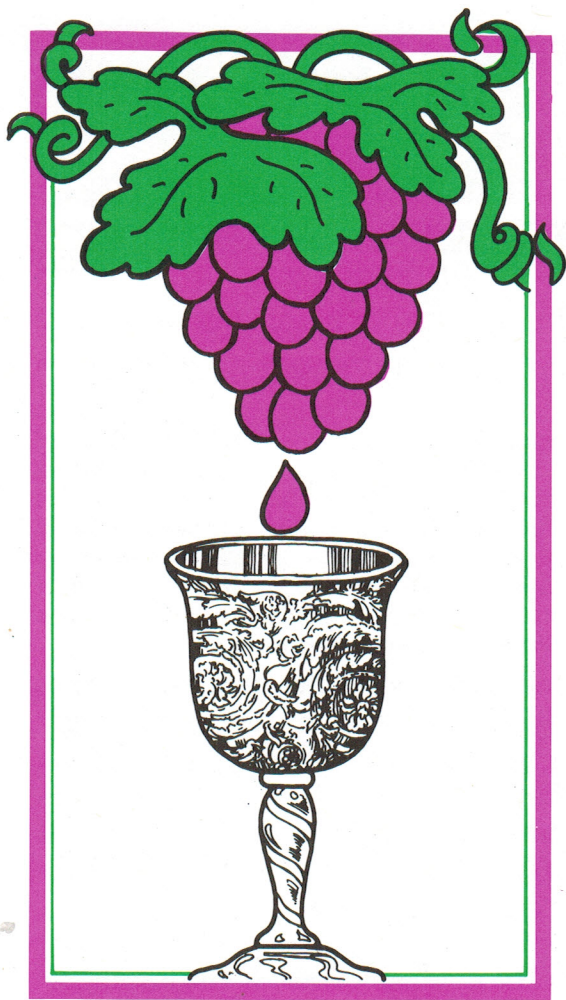
[On the sixth day, the heavens and the earth were completed. On the seventh day, God finished the work of creation and rested. God blessed the seventh day and called it holy, because on that day God rested from the work of creation.]

**בָּרוּךְ** אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

*Baruch Atah Adonai Eloheinu melech ha'olam borei p'ri hagafen.*

We praise You, Adonai our God, Ruler of the Universe,  
Who creates the fruit of the vine.





The Kiddush says that Pesach celebrates our leaving Egypt. The Kiddush we recite on Shabbat contains these exact same words. How is Shabbat also a celebration of freedom?



**Kiddush Countdown:** Before the seder, make cup counters. Draw four wine cups on construction paper, and cut them out. Number the cups one to four. At the appropriate time, children may hold them up to show which cup of wine is being blessed.

**בְּרוּךְ** אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם  
 וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ  
 בְּאַהֲבָה (שַׁבָּתוֹת לְמוֹנוּחָהּ וּמוֹעֲדִים לְשִׂמְחָהּ חֳגִים וְזִמְנִים  
 לְשִׁשׁוֹן אֶת-יְיֹם (הַשַּׁבָּת הַזֶּה וְאֶת-יְיֹם) חֳג הַמִּצְוֹת הַזֶּה, וְזִמן  
 חֲרוּתָנוּ, (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לִיציאת מצרים. כִּי בָנוּ  
 בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים (וְשַׁבָּת) וּמוֹעֲדֵי קֹדֶשׁךָ  
 (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָהּ וּבְשִׁשׁוֹן הַנִּחְלָתָנוּ. בְּרוּךְ אַתָּה  
 יְיָ מִקְדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזִּמְנִים.

*Baruch Atah Adonai Eloheinu melech ha'olam asher bachar banu mikol am.  
 V'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Vatiten lanu Adonai  
 Eloheinu b'ahavah [Shabbatot lim'nuchah u'] mo'adim l'simchah chagim  
 uz'manim l'sasson. Et yom [haShabbat hazeh v'et yom] chag hamatzot hazeh  
 z'man cherutenu [b'ahavah] mikra kodesh zecheh liy'tziat Mitzrayim. Ki  
 vanu vacharta v'otanu kidashta mikol ha'amin [v'Shabbat] u'moadei  
 kadsh'cha [b'ahavah] uv'ratzon b'simchah u'v'sasson hinchaltanu. Baruch  
 Atah Adonai mikadesh [haShabbat v'] Yisrael v'hazmanim.*

We praise You, Adonai our God, Ruler of the Universe,  
 Who has made us holy through your mitzvot and lovingly  
 given us [Shabbat for rest and] festivals for gladness. You  
 have given us [Shabbat and] this Festival of Matzot, cele-  
 brations of our freedom, a holy time to recall our going out  
 of Egypt. We praise You Adonai, Who makes holy [Shab-  
 bat] the people Israel and the festivals.

(On Saturday night, add Havdallah)

**בְּרוּךְ** אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיֵּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ  
 לְזִמן הַזֶּה.

*Baruch Atah Adonai, Eloheinu melech ha'olam shehecheyanu, v'kiy'manu,  
 v'higianu, lazman hazeh.*

We praise You, Adonai our God, Ruler of the Universe,  
 Who has kept us alive and well so that we can celebrate  
 this special time.

(All drink the wine or grape juice)





## HAVDALLAH

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא  
מְאוֹרֵי הָאֵשׁ.

*Baruch Atah Adonai Eloheinu melech ha'olam  
borei m'orei ha'esh.*

We praise You, Adonai our God, Ruler of the  
Universe, Creator of light.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבְדִּיל  
בֵּין קֹדֶשׁ לְחָל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל  
לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה.  
בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּה,  
וְאֶת-יוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת יְמֵי הַמַּעֲשֶׂה  
קֹדֶשׁ, הַבְּדִלָּה וְקֹדֶשׁ אֶת-עַמְּךָ יִשְׂרָאֵל  
בְּקֹדֶשְׁתָּךְ. בְּרוּךְ אַתָּה יְיָ הַמְבְדִּיל בֵּין קֹדֶשׁ  
לְקֹדֶשׁ.

*Baruch Atah Adonai hamavdil bein kodesh  
l'kodesh.*

We praise You, Adonai our God, Ruler of the  
Universe, Who separates holy from not holy,  
light from darkness, Israel from the nations,  
and Shabbat from the six days of creation.  
We praise You, Adonai, Who separates the  
holiness of Shabbat from the holiness of the  
festivals.

(Continue with Shehecheyanu)

The celebration of Pesach extends the spirit  
of Shabbat, so we do not recite the blessing  
over the spices. The blessing for light is said  
over the holiday candles and not over a Hav-  
dallah candle.

# וְרַחַץ

WE WASH  
OUR  
HANDS

*(Take a cup or pitcher of water in one hand and pour it over the other hand. Then do the same, reversing hands. This can be done at a sink, or with a cup and basin at the table. No blessing is recited.)*



# כַּרְפֵּס

WE DIP  
A  
VEGETABLE

*(Give everyone a green vegetable)*

We dip a vegetable into salt water and say this blessing:

**בָּרוּךְ** אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאֲדָמָה.

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

We praise You, Adonai our God, Ruler of the Universe,  
Who creates the fruit of the earth.

*(All eat the vegetable)*



As an act of purification, the kohanim, priests of old, washed their hands before doing rituals and blessing the people. Washing our hands helps us feel "Pesach-dik" and ready for the seder. How did you get ready for the seder? How did you help prepare your home for Passover?

Talk about how athletes warm up or how actors get ready to go on stage.



## DODI LI

On Pesach we read from the Song of Songs. Its poetry of nature and of love recalls God's covenant with the people of Israel.

דודי לי ואני לו  
הרוצה בשושנים.

מי זאת עולה מן המדבר  
מקטרת מור ולבונה.

*Dodi li va'ani lo, haro'eh bashoshanim.*

*Mi zot olah min hamidbar, m'kuteret mor ul'vonah.*

My beloved is mine and I am his, who browses among the lilies. Who is she coming from the desert, in clouds of myrrh and frankincense?



Karpas is a symbol of spring and of renewal. How many signs of spring can you think of?



The salt water reminds us of the tears our ancestors shed in Egypt. What happened to the slaves to make them cry?



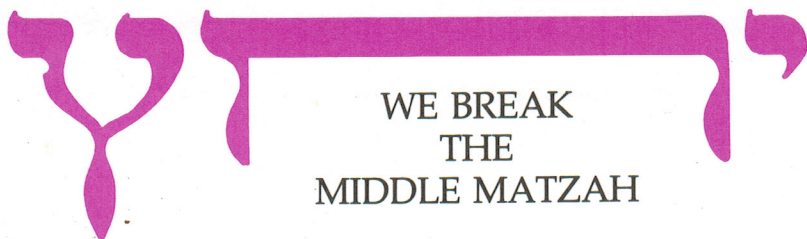
Put a fresh flower at each place setting, so everyone can smell the fragrance of spring.



Karpas was served as an appetizer at festive meals in ancient times. Serving vegetable hors d'oeuvres and a dip at this point in the seder will help hungry children (and adults) hold out until the meal is served.<sup>2</sup>







We break the middle matzah into two pieces. We wrap and set aside the larger piece as the Afikomen, the dessert matzah to be eaten at the end of the meal. The smaller piece of matzah is returned to its place with the other two.

*(Uncover the plate of matzah and raise it for all to see)*

הָא לַחְמָא עֲנִיָּא דִּי אָכְלוּ אַבְהַתָּנָא בְּאַרְעָא דְּמִצְרַיִם.  
כָּל־דְּכָפִין יִיתִי וְיִכֹּל, כָּל־דְּצָרִיךְ יִיתִי וְיִפְסַח. הַשְׁתָּא הָבָא,  
לְשָׁנָה הָבָא בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הָבָא  
בְּנֵי חוֹרִין.

*Ha lachma anya di achalu avhatana b'ara d'Mitzrayim. Kol dichfin yeitei v'yechol. Kol ditzrich yeitei v'yifsach. Hashata hacha lashanah haba'ah b'ara d'Yisrael. Hashata avdei lashanah haba'ah b'nei chorin.*

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. Now we celebrate here. Next year may we be in the land of Israel. Now we are slaves. Next year may we be truly free.

*(Fill the wine cups for the second time)*

Matzah is known as the "bread of poverty." One reason we break the middle matzah is to show that the poor need to set aside some of their food for the next meal. What can we set aside to share with someone less fortunate?<sup>3</sup>

Some say the middle matzah is broken because our redemption is not complete. What is incomplete in our world? What problems do you wish we could solve?



What problems do you have at home and at school that you wish you could solve?

What does "next year in the land of Israel" mean when it is said at a seder in Israel?

Ghandi wrote that there are people in the world so hungry that God cannot appear to them except in the form of bread. What does this mean to you?

*Afikomen* is a Greek word meaning dessert. The reading *Halachma anya*, "This is the bread of poverty," is in Aramaic. These languages were spoken by Jews during the time when the Haggadah was written. What languages do Jews speak today?



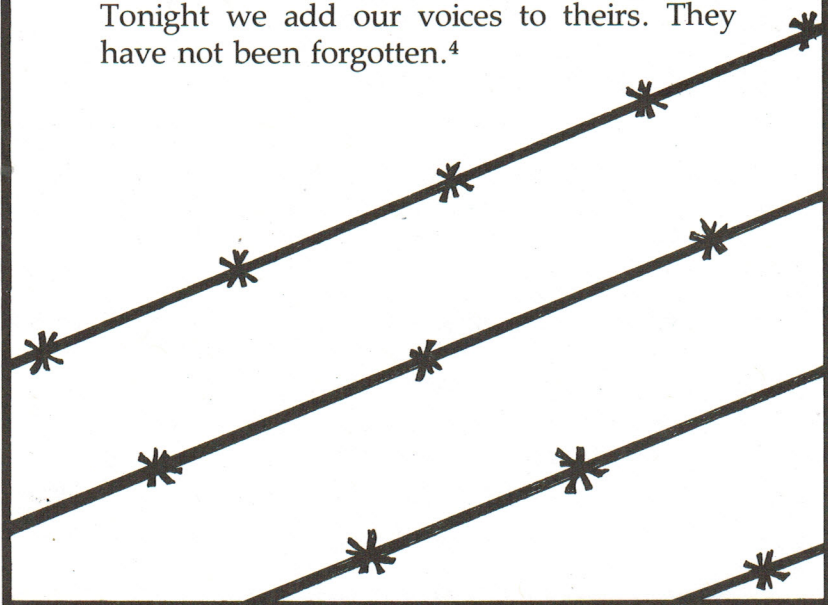
It's time for Afikomen hiding games! In some families, the seder leader hides the Afikomen when the children are not looking. The child who finds it later on (or all the children) win(s) a prize. In other families, children "steal" the Afikomen during the seder and hide it. After the meal, the leader must find it, or offer a reward for its return.



## THE MATZAH OF HOPE

*(Lift a special matzah and set it aside)*

This matzah is set aside as a symbol of hope for those Jews throughout the world who are not free. They are not free to celebrate the Seder. They are not free to express their Jewish identity. They are not free to read Jewish books, to learn of their Jewish past, or to hand it down to their children. Their voices have risen in Jewish pride and protest. Tonight we add our voices to theirs. They have not been forgotten.<sup>4</sup>







## THE PARTISAN SONG

This Yiddish song of hope, composed by Hirsh Glick, became the official hymn of the Vilna Partisan Brigade who fought against the Nazis.<sup>5</sup>

זאָג ניט קיינמאָל  
אז דו גייסט דעם לעצטן וועג,  
ווען הימלען בלייענע  
פארשטעלן בלויע טעג,  
ווייל קומען וועט נאָך אונזער  
אויסגעבענקטע שעה,  
ס'וועט א פויק טאָן  
אונזער טרַט:  
מיר זיינען דאָ!

*Zog nit keynmol az du geyst dem letztn veg,  
Ven himlen blayene farshteln bloyeh teg.  
Kumen vet nokh undzer oysgebenkte sho,  
S'vet a poyk ton undzer trot: Mir zeinen do!*

Never say that there is only death for you,  
Though leaden skies may be concealing  
days of blue.

Because the hour that we have hungered  
for is near,

Beneath our tread the earth shall tremble:  
We are here!

We'll have the morning sun to set our day  
aglow,

And all our yesterdays shall vanish with  
the foe.

And if the time is long before the sun  
appears,

Then let this song go like a signal through  
the years.

# WE TELL THE STORY OF PASSOVER

# מִצֵּה

## THE FOUR QUESTIONS

מַה-נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל-הַלַּיְלוֹת!

*Mah nishtanah halailah hazeh mikol haleilot!*

How different this night is from all other nights!

1



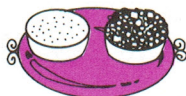
On all other nights we eat bread or matzah.  
On this night why do we eat only matzah?

2



On all other nights we eat all kinds of vegetables.  
On this night why do we eat only maror?

3



On all other nights we do not have to dip vegetables even once. On this night why do we dip them twice?

4



On all other nights we eat our meals sitting any way we like. On this night, why do we lean on pillows?



## THE FOUR QUESTIONS



מה-נשתנה הלילה הזה מכל-הלילות!

שבכל-הלילות אנו אוכלין חמץ ומצה,  
הלילה הזה בלוי מצה.

שבכל-הלילות אנו אוכלין שאר ירקות,  
הלילה הזה מרור.

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

שבכל-הלילות אנו אוכלין בין יושבין ובין  
מסבין, הלילה הזה כלנו מסבין.

*Mah nishtanah halailah hazeh mikol haleilot!*

*Sheb'chol haleilot anu ochlin chametz u'matzah.  
Halailah hazeh kulo matzah.*

*Sheb'chol haleilot anu ochlin she'ar yirakot.  
Halailah hazeh maror.*

*Sheb'chol haleilot ein anu matbilin afilu pa'am  
echat, Halailah hazeh sh'tei f'amim.*

*Sheb'chol haleilot anu ochlin bein yoshvin u'vein  
m'subin. Halailah hazeh kulanu m'subin.*



## FOUR MORE QUESTIONS:

1. Why do we have to ask the same Four Questions year after year?
2. Why does the youngest child present ask the Four Questions?
3. What other questions can you ask about the seder?
4. Where else does the number four appear in the seder?



## WE BEGIN TO ANSWER

**עֲבָדִים הָיִינוּ** לַפַּרְעָה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבְזִרְעַ נְטוּיָה. וְאֵלּוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אָנוּ וּבָנֵינוּ וּבְנֵי בָנֵינוּ מִשְׁעָבָדִים הָיִינוּ לַפַּרְעָה בְּמִצְרַיִם. וְאִפְּלוּ בָּלָנוּ חֲכָמִים, בָּלָנוּ וְבוֹנִים, בָּלָנוּ זָקֵנִים, בָּלָנוּ יוֹדְעִים אֶת־הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל־הַמְּרָבָה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מִשְׁבַּח.

*Avadim hayinu l'Faroh b'Mitzrayim.*

This night is different from all other nights because once we were slaves to Pharaoh in Egypt, but Adonai, our God, took us out with a mighty hand and an outstretched arm. If Adonai had not brought our ancestors out of Egypt, then we, and our children, and our children's children would still be slaves in the land of Egypt. Even if we know the story well and have told it many times, the more we tell it in great detail, the more we are to be praised.

This night is also different because once we worshipped idols, but now we worship only Adonai, the One Who Is Everywhere.

**בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא.**  
**בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא.**

*Baruch HaMakom, Baruch Hu.*

*Baruch shenatan Torah l'amo Yisrael, Baruch Hu.*

Praised be God Who Is Everywhere. Praised be God.  
Praised be God who gave the Torah to the people of Israel. Praised be God.



## AVADIM HAYINU

*Avadim hayinu; atah b'nai chorin.*

Once we were slaves, but now we are free.



## LET MY PEOPLE GO

When Israel was in Egypt land.

Let my people go.

Oppressed so hard they could not stand.

Let my people go.

Go down, Moses, way down in Egypt land.

Tell ol' Pharaoh to let my people go.

"Thus saith the Lord," bold Moses said.

"Let my people go.

"If not I'll smite your first-born dead.

"Let my people go."

Go down, Moses, way down in Egypt land.

Tell ol' Pharaoh to let my people go.

The Talmud says that when we tell the story of Pesach, we should begin with despair and end with joy. The Haggadah does this in two ways. The first begins with the idea that our people were slaves to Pharaoh in Egypt, and God brought them to freedom. The second begins with the idea that our ancestors were idol-worshippers, and now we worship only God. Why does the Haggadah talk about both physical and spiritual slavery?

What kinds of things are we free to do in our country that many people around the world are not free to do?



Bukharian Jews have an interesting custom. When they come to "*Avadim hayinu*—We were slaves in Egypt," the leader of the seder stands up and walks around in a bent-over position, as if he or she were a slave. You can do this too.<sup>6</sup>



## THE FOUR CHILDREN

The Torah commands us to teach our children about Passover. The Talmud suggests four different ways children might react.

The WISE child might ask: \_\_\_\_\_

*What is the meaning of the laws and rules which Adonai our God has commanded us?*

We should explain to this child in great detail all the laws and customs of Passover.

The WICKED child might ask: \_\_\_\_\_

*What does this service mean to you?*

Since this child does not want to be included in the celebration, we must answer harshly: "We celebrate Passover because of what Adonai did for us. If you had been in Egypt, you would not have been included when Adonai freed us from slavery."

The SIMPLE child might ask: \_\_\_\_\_

*What is this all about?*

We answer simply that, "With a mighty hand Adonai took us out of Egypt."

What about the child who DOESN'T KNOW ENOUGH TO ASK A QUESTION? \_\_\_\_\_

We must explain to this child that we observe Passover to remember what God did for us when we were freed from slavery in Egypt.





How would *you* explain Passover to each of the four children?



What job would you give each of them to help get ready for the seder?

There is a little of the four children in each of us. Describe situations where you felt wise, wicked, simple, or didn't know what to ask.<sup>7</sup>

What other kinds of children can you describe? How would you explain Passover to them?

## THE PASSOVER STORY

God promised Abraham and Sarah that their children would become a great people. God made this promise again to each new generation—to Isaac and Rebecca, and to Jacob, Rachel, and Leah.

One of Jacob's sons, Joseph, came to live in the land of Egypt and was an advisor to the Pharaoh. He told Pharaoh to build storehouses and fill them with grain. When years of famine struck, there was food to eat in Egypt. The Pharaoh was so grateful that when Joseph's brothers came in search of food, he invited them to settle. They lived there in peace for many years and became known as Israelites.

Years later, a new Pharaoh came to rule who did not remember Joseph and all he had done for the Egyptian people. He only feared that the Israelites would become too numerous and too powerful.

## SLAVERY IN EGYPT

This Pharaoh made the Israelites slaves. He forced them to do hard labor, building cities with bricks made from clay and straw. The people knew neither peace nor rest, only misery and pain. The cruelest decree of all was the Pharaoh's order that every baby boy born to an Israelite woman be drowned in the River Nile.

One couple, Amram and Yocheved, would not kill their newborn son. Instead, they hid him in their hut for three months. When his cries became too loud, Yocheved placed him in a basket on the river. Their daughter Miriam watched to see what would happen.

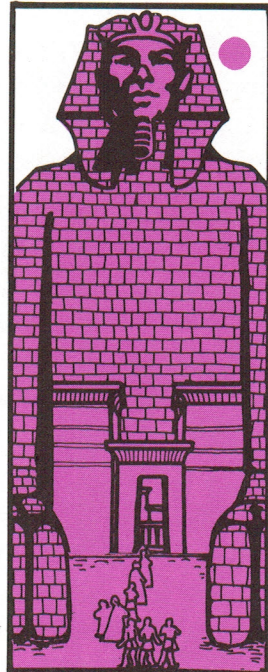
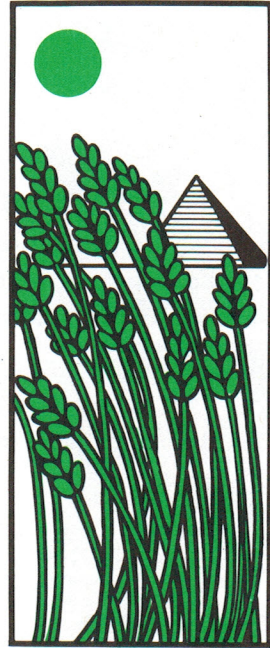




## TELLING THE PASSOVER STORY

The Passover story was originally told orally by parents to their children. You may wish to skip over this section and tell the story in other ways. Here are some suggestions:

- Tell the story in your own words. One volunteer may begin and others may continue.
- Pantomime the story as it is being told or read.
- Assign participants parts of the story ahead of time. They may wish to prepare a puppet show, homemade film strip, or other creative way of telling their parts.<sup>8</sup>
- Invite children to share Haggadot they have made in school.
- Select a volunteer "talk show host" to interview important persons in the story. Choose others to be Moses, Yocheved, Miriam, or even funny, made-up characters, such as a frog from the ten plagues or Moses' favorite sheep.
- Ask someone to play a reporter assigned to cover the crossing of the Red Sea. Describe what is happening.



## BUILDING CITIES



Bang, bang, bang,  
Hold your hammer low.  
Bang, bang, bang,  
Give a heavy blow.  
For it's work, work, work  
Every day and every night.  
For it's work, work, work  
When it's dark and when it's light.<sup>9</sup>



As the Pharaoh's daughter came to bathe in the river, she discovered the basket. She felt pity for the helpless child and decided to keep him as her own. She named him Moshe (Moses), which means "drawn from the water."

Bravely, Miriam asked the princess if she needed a nurse to help her with the baby. The princess said yes, and so it happened that Yocheved was able to care for her own son and teach him about his heritage.

### MOSES GROWS UP

Moses would have lived at the Pharaoh's palace forever, but he could not ignore the suffering of his people. Once when he saw an Egyptian beating an Israelite slave, he could not control his anger, and he killed the Egyptian. Knowing his life would be in danger once the news of this deed spread, Moses fled to the land of Midian where he became a shepherd.

One day, while tending sheep on Mount Horeb, Moses saw a bush that seemed to be on fire, but was not burning up. From the bush, he heard God's voice calling him. God said, "I am the God of your ancestors. I have seen the suffering of the Israelites and have heard their cries. I am ready to take them out of Egypt and bring them to a new land, a land flowing with milk and honey."

God told Moses to return to Egypt to bring the message of freedom to the Israelites and to warn Pharaoh that God would bring plagues on the Egyptians if he did not let the slaves go free. Moses was such a humble man that he could not imagine being God's messenger. "I will be with you," God promised Moses. With this assurance and challenge, Moses set out for Egypt.

If you were the casting director for the TV special of the Exodus, whom would you choose to play the part of Pharaoh? Moses as a young boy? Moses as a man? Yocheved? Miriam? What part would you like to play? Why?<sup>10</sup>

The Torah tells us that Moses was reluctant to be God's messenger. One reason is that he had a speech defect. Moses is assured that God will be with him and that his brother Aaron will help him. Why did God choose a leader who had a disability, a leader who was not perfect?

In many Haggadot there are no odes to, or poems about Moses. Traditional Haggadot do not even mention him. Some say this is so that we don't worship Moses as a god, but rather see the Exodus as the work of the Almighty. Others say it is so we don't come to believe that we can only accomplish our goals when there is a strong leader. Each of us must act to bring freedom and peace. Do you think that Moses should be included in the Haggadah?

#### A MIDRASH

When Moses was a shepherd in Midian, a little lamb wandered off from the flock. Though tired from a long day, Moses went to search for the lamb. When he finally found him, Moses gently carried the lamb back to the flock. God saw this act and knew that someone who would care for a little lamb in such a loving way would care for God's flock, the children of Israel.<sup>11</sup> Can you invent a "test" to judge a person for an important leadership position, such as the presidency?





## THE TEN PLAGUES

When Moses asked Pharaoh to free the Israelites, he refused, so God brought ten plagues on the Egyptians. Each one frightened Pharaoh, and each time he promised to free the slaves. But when each plague ended, Pharaoh did not keep his word. It was only after the last plague, the death of the firstborn of the Egyptians, that Pharaoh agreed to let the Israelites go.

We fill our wine cups to remember our joy in being able to leave Egypt. Yet our happiness is not complete, because the Egyptians, who are also God's children, suffered from Pharaoh's evil ways. Therefore, we spill a drop of wine from our cups (with a finger or a spoon) as we say each plague:

|                         |                       |                   |
|-------------------------|-----------------------|-------------------|
| BLOOD                   | <i>Dahm</i>           | דָּם              |
| FROGS                   | <i>Tz'fardaya</i>     | צְפַרְדֵּי        |
| LICE                    | <i>Kinim</i>          | כִּנִּים          |
| BEASTS                  | <i>Arov</i>           | עֲרוֹב            |
| CATTLE DISEASE          | <i>Dever</i>          | דֶּבֶר            |
| BOILS                   | <i>Sh'chin</i>        | שְׁחִין           |
| HAIL                    | <i>Barad</i>          | בָּרָד            |
| LOCUSTS                 | <i>Arbeh</i>          | אַרְבֶּה          |
| DARKNESS                | <i>Choshech</i>       | חֹשֶׁךְ           |
| PLAGUE OF THE FIRSTBORN | <i>Makat B'chorot</i> | מַכַּת בְּכוֹרוֹת |





## LISTEN, KING PHARAOH



Oh listen, Oh listen,  
Oh listen, King Pharaoh.  
Oh listen, Oh listen,  
Please let my people go.  
They want to go away,  
They work too hard all day.  
King Pharaoh, King Pharaoh,  
What do you say?

No, no, no!  
I will not let them go!<sup>12</sup>



## THE FROG SONG

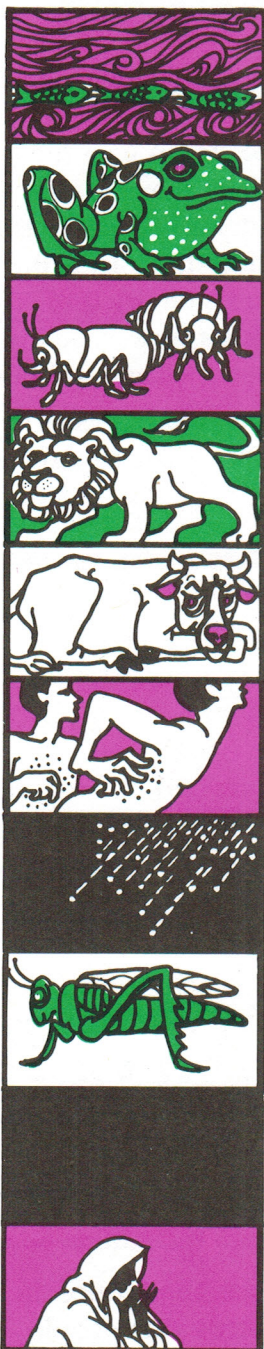


(Get up and jump around like frogs while you sing!)

One morning when Pharaoh woke in his bed,  
There were frogs on his head and frogs in his bed,  
Frogs on his nose and frogs on his toes,  
Frogs here, frogs there, frogs were jumping everywhere!<sup>13</sup>

When reading the Haggadah, some people prefer to call Egypt by its Hebrew name, Mitzrayim, to distinguish the Egypt of Pharaoh from the Egypt of today. What do you think?

How are strikes and boycotts used like plagues to apply pressure to bring about change?



## CROSSING THE SEA

Soon after Pharaoh let the Israelites leave Egypt, he regretted his decision and ordered his army to bring them back. His soldiers caught up with the Israelites by the banks of the Sea of Reeds. When they saw the Egyptians, they were afraid and cried out. Adonai told Moses to lift his rod, and when he did, a strong east wind drove back the sea, leaving space for the Israelites to go across on dry land. The Egyptians came after them into the sea. Moses again lifted his rod, and the waters rushed back, covering the Egyptians and their horses and chariots.

Then Moses' sister Miriam led the women in joyous dance and song, thanking Adonai for saving their lives.



## GOD'S PROMISE

Long ago, Adonai promised Abraham and Sarah that their children would be a great people. It is this promise that has given our ancestors courage and hope.

*(Raise cup while saying:)*

וְהָיָא שְׁעֵמְדָה לְאַבוֹתֵינוּ וְלָנוּ. שֶׁלֹא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ  
לְכַלּוֹתֵנוּ. אֲלֵא שֶׁבְּכָל-דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ.  
וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

*Vehi she'amdah la'avotenu v'lanu. Shelo echad bilvad amad aleinu  
l'chalotenu. Ela sheb'chol dor vador omdim aleinu l'chalotenu. VeHakadosh  
Baruch Hu matzilenu miyadam.*

More than once in our history, enemies have tried to destroy our people, but the Jewish people lives.



Pretend you must leave home for good. You have 24 hours to pack one small suitcase. What three things would you want to take with you? Why?<sup>14</sup>

Could there be a Jewish people without the experience of going out of Egypt?



#### A GAME TO PLAY

Go around the table and have each person say, "I am leaving Egypt and I am taking a \_\_\_\_\_." Everyone must repeat what has been said before and add an item, going according to the alphabet. Be careful not to take anything that is not kosher for Passover! If you know Hebrew, try playing according to the Hebrew alphabet.<sup>15</sup>



## DAYENU

Adonai has shown our people so many acts of kindness.  
For each one, we say, *dayenu*, meaning “that alone would  
have been enough, for that alone we are grateful.”

אלו הוציאנו ממצרים, דינו.

*Ilu hotzianu miMitzrayim. Dayenu.*

אלו נתן לנו את-השבת, דינו.

*Ilu natan lanu et haShabbat. Dayenu.*

אלו נתן לנו את-התורה, דינו.

*Ilu natan lanu et haTorah. Dayenu.*

Adonai took us out of Egypt

DAYENU

Punished the Egyptians and destroyed  
their idols

DAYENU

Divided the sea and led us across on dry land

DAYENU

Took care of us in the desert for forty years  
and fed us manna

DAYENU

Gave us Shabbat

DAYENU

Brought us to Mount Sinai and  
gave us the Torah

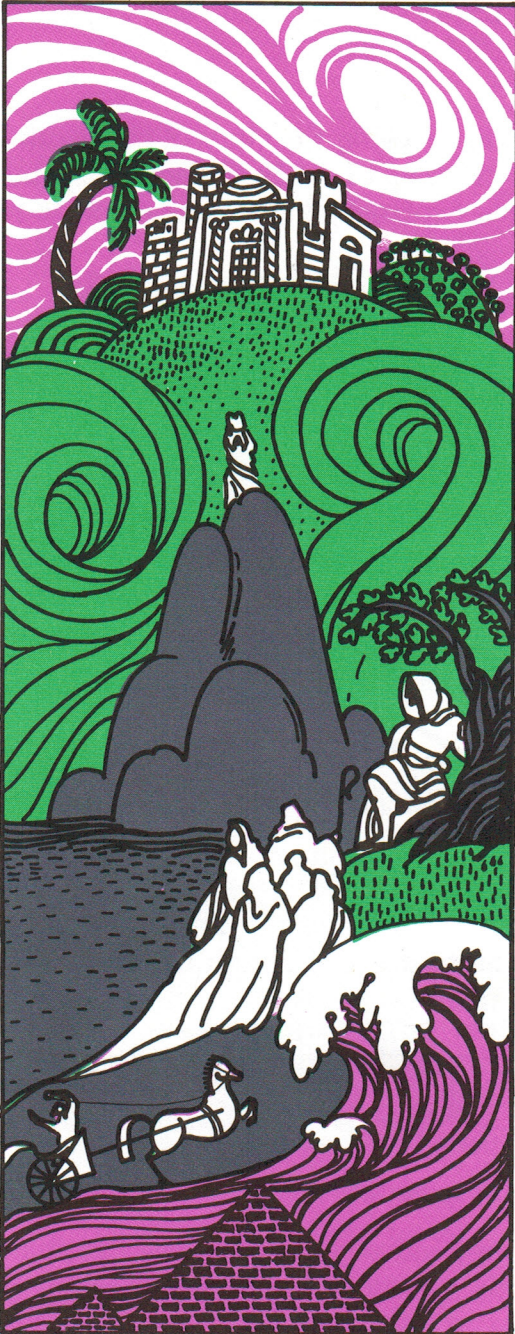
DAYENU

Brought us to the land of Israel  
and built the Holy Temple

DAYENU

For all these—alone and together—we say

DAYENU



## THE PASSOVER SYMBOLS

Rabbi Gamliel said that in telling the story of the Exodus, we must explain the meaning of the three most important symbols. Without this explanation our celebration is incomplete.

PESACH



פסח

*(Point to the lamb bone or beet)*

The roasted bone is called the Pesach (Passover). It recalls the lamb our ancestors sacrificed and ate in the days of the Temple. As a symbol on our seder plate, it reminds us that during the tenth plague, Adonai "passed over" the homes of the Israelites and spared their first born.

MATZAH



מצה

*(Lift up the matzah)*

We eat matzah to remind us how our ancestors had to leave Egypt in such haste that the dough for their bread did not have time to rise.

MAROR



מרור

*(Lift up the bitter herb)*

We eat this maror to remind us how bitter the Egyptians made the lives of our ancestors by forcing them to be slaves.



Rabbi Gamliel, who lived in the first century, was a great teacher and scholar. He helped formulate the Passover seder after the destruction of the Temple. Do you agree with his statement about the seder symbols, or do you think another part of the seder is more important?



The "wise" child might enjoy reading the actual verses about each symbol from the Torah text:

Pesach : Exodus 12:26-27

Matzah: Exodus 12:39

Maror : Exodus 1:13-14

The three symbols all focus on courage and faith. Pesach: The Israelites risked their lives by sacrificing an animal that was holy to the Egyptians. Matzah: The Israelites took their unleavened bread and followed God into the desert, into the unknown. Maror: The Israelites were not defeated by slavery. They had hope in their hearts for a future of freedom.<sup>16</sup>

Share stories of people you have read about or known personally who have acted courageously.



Share a time when you were very brave.

Compose an advertisement for matzah or maror. Tell why people should try it.

## IN EVERY GENERATION

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ בְּאֵלֹי הוּא יֵצֵא  
מִמִּצְרַיִם.

*B'chol dor vador chayav adam lirot et atzmo k'ilu hu yatza mi'Mitzrayim.*  
In each generation, everyone must think of himself or herself as having personally left Egypt.

## SONGS OF PRAISE

*(Lift wine cups and say:)*

It is our duty to give thanks, sing praises, and offer blessings to the Holy One Who did these miracles for our ancestors and for us. For bringing us:

from slavery to freedom,  
from sadness to joy,  
from darkness to light.

וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה, הַלְלוּיָהּ.

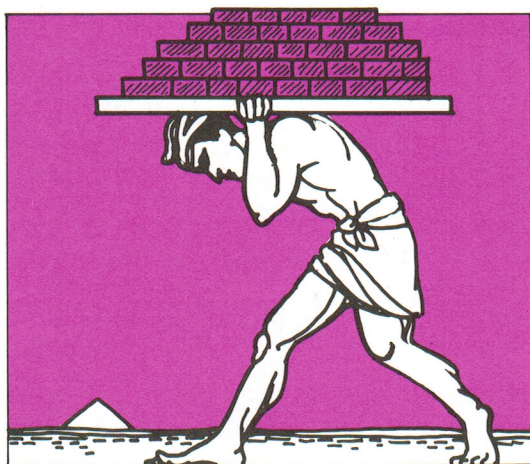
*Venomar l'fanav shirah chadashah, Halleluyah.*

Therefore, let us sing a new song, Halleluyah.

*Halleluyah hal'lu avdei Adonai  
Hallelu et shem Adonai  
Yehi shem Adonai m'vorach  
Me'atah v'ad olam.*

הַלְלוּיָהּ. הִלְלוּ עַבְדֵי יְיָ,  
הִלְלוּ אֶת־שֵׁם יְיָ.  
יְהִי שֵׁם יְיָ מְבֹרָךְ  
מֵעַתָּה וְעַד עוֹלָם.

Halleluyah,  
Give praise to Adonai.  
Sing praises, those who serve Adonai.  
Blessed is the Name of Adonai now and forever.



Although God is not a person with physical attributes, we often describe God in human terms to better understand God's ways. For example, to describe God's power we say that God took us out of Egypt "with a mighty hand and an outstretched arm." God is sometimes described in other terms as well. Complete these sentences.<sup>17</sup>

God is like a rock because...

God is like a pillow because...

God is like air because...

God is like...



בֵּית יַעֲקֹב מֵעַם לֵעָז.  
 יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.  
 הַיַּרְדֵּן יָסֹב לְאַחֹר.  
 גְּבָעוֹת כְּבָנֵי-צֹאן.  
 הַיַּרְדֵּן תִּסָּב לְאַחֹר  
 גְּבָעוֹת, כְּבָנֵי-צֹאן  
 מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.  
 חֲלָמִישׁ לְמַעֲיָנוּ-מֵיָם.

**בְּצֵאת** יִשְׂרָאֵל מִמִּצְרַיִם  
 הָיְתָה יְהוּדָה לְקֹדֶשׁוֹ  
 הַיָּם רָאָה וַיִּנָּס  
 הַהָרִים רָקְדּוּ כְּאֵילִים  
 מִה־לֶּךָ הַיָּם, כִּי תָנוּס  
 הַהָרִים תִּרְקְדּוּ כְּאֵילִים  
 מִלִּפְנֵי אֲדֹנָן חוֹלֵי אֶרֶץ  
 הַהֶפְכִי הַצּוּר אֲגַם-מֵיָם

When the people of Israel left Egypt, they became God's people. The sea fled at the sight, and the river Jordan turned backwards. Mountains skipped like rams, and all of nature trembled at the presence of the Holy One.

## THE SECOND CUP

*(Lift wine cups)*

We praise You, Adonai our God, Ruler of the Universe, Who has freed us and our ancestors from Egypt and brought us here this night to eat matzah and maror. Adonai, our God and God of our ancestors, help us celebrate future holidays and festivals in peace and in joy. Then we will thank You with a new song.

**בְּרוּךְ** אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל.

*Baruch Atah Adonai, ga'al Yisrael.*

We praise You, Adonai our God, Who has freed the people of Israel.

**בְּרוּךְ** אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן.

*Baruch Atah Adonai Eloheinu melech ha'olam borei p'ri hagafen.*

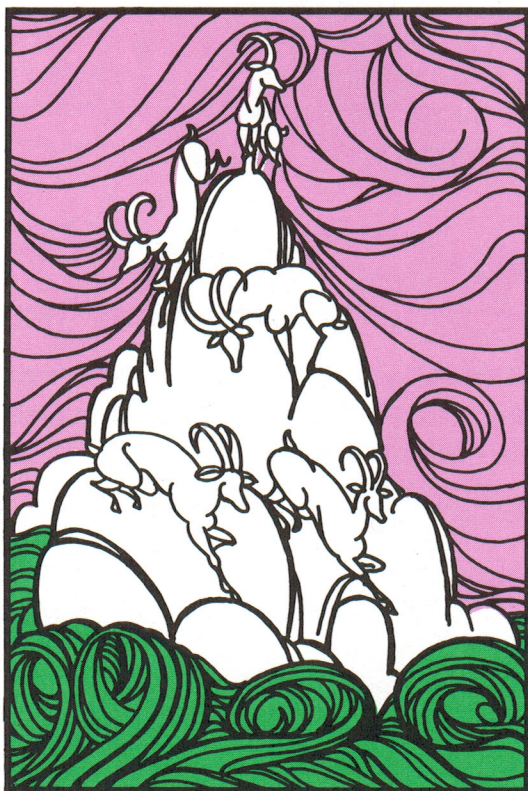
We praise You, Adonai our God, Ruler of the Universe, Who creates the fruit of the vine.

*(Drink the second cup)*



## B'TZET YISRAEL

B'tzet Yisrael mi'Mitzrayim;  
Bet Ya'akov me'am lo'ez.  
Hay'tah Yehudah l'kadsho;  
Yisrael mamsh'lotav.  
Hayam ra'ah vayanos;  
HaYarden yisov l'achor.  
Heharim rakdu ch'eilim;  
G'va'ot kiv'nei tzon.  
Mah l'cha hayam ki tanus;  
HaYarden tisov l'achor.  
Heharim tirk'du ch'eilim;  
G'vaot kiv'nei tzon.  
Milifnei adon chuli aretz;  
Milifnei Elohai Ya'akov.  
Hahofchi hatzur agam mayim;  
Chalamish l'maiy'no mayim.



# רחצה

WE WASH  
OUR  
HANDS

We wash our hands for the meal and say this blessing:

**ברוך** אתה יי אלהינו מלך העולם אשר קדשנו במצותיו  
וצונו על נטילת ידים.

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

We praise You, Adonai our God, Ruler of the Universe,  
Who has made us holy by Your mitzvot and commands us  
to wash our hands.

# מזע

WE SAY  
BLESSINGS  
FOR  
MATZAH

# מוציא

*(Distribute pieces of the upper and middle matzah)*

**ברוך** אתה יי אלהינו מלך העולם המוציא לחם מן הארץ.

*Baruch Atah Adonai Eloheinu melech ha'olam hamotzi lechem min ha'aretz.*  
We praise You, Adonai our God, Ruler of the Universe,  
Who brings forth bread from the earth.

**ברוך** אתה יי אלהינו מלך העולם אשר קדשנו במצותיו  
וצונו על אכילת מצה.

*Baruch Atah Adonai Eloheinu melech ha'olam asher kid'shanu b'mitzvotav  
v'tzivanu al achilat matzah.*

We praise You, Adonai our God, Ruler of the Universe,  
Who makes us holy by Your mitzvot and commands us to  
eat matzah.

*(Eat the matzah)*





### A PRAYER FOR EATING CHAMETZ

During Passover in 1944, there was no matzah at the Bergen-Belsen concentration camp, but the rabbis would not allow the inmates to endanger their lives by fasting. They decreed that chametz could be eaten, provided the following prayer be recited before meals:

*Our Father in Heaven, behold it is evident and known to thee that it is our desire to do Thy will and to celebrate the festival of Passover by eating matzah and by observing the prohibition of leavened food. But our heart is pained that the enslavement prevents us and we are in danger of our lives. Behold, we are prepared and ready to fulfill Thy commandment: "And ye shall live by [my commandments] and not die by them."*

*We pray to Thee that Thou mayest keep us alive and preserve us and redeem us speedily so that we may observe Thy statutes and do Thy will and serve Thee with a perfect heart. Amen.*<sup>18</sup>

# מַרּוֹר

WE SAY  
THE BLESSING  
FOR MAROR

*(Give everyone a piece of maror and some charoset)*

We dip the maror into charoset to recall that our ancestors were able to withstand the bitterness of slavery, because it was sweetened by the hope of freedom.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל אֲכִילַת מַרּוֹר.

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

We praise You, Adonai our God, Ruler of the Universe,  
Who makes us holy by Your mitzvot and commands us to  
eat Maror.

*(Eat the maror and charoset)*

# כּוֹרֵךְ

WE EAT  
A SANDWICH OF  
MATZAH AND MAROR

*(Distribute pieces of maror and the bottom matzah)*

On Passover, in the days of the Temple in Jerusalem, Rabbi Hillel would eat a sandwich made of the Pesach (lamb offering), matzah, and maror. Now we do not bring sacrifices to the Temple, so our sandwich is made only with matzah and maror.

*(Eat the Hillel sandwich)*

# שְׁלַחַן עֵזְרָא

WE EAT  
THE  
FESTIVE MEAL



Many families traditionally serve hard-boiled eggs at the beginning of the meal, perhaps because they are a symbol of spring and renewal. They also remind us of the brave Jewish midwives who refused to carry out Pharaoh's order to kill male babies, and thus assured Jewish survival. The eggs are dipped in salt water to remember the tears of our ancestors.



Set aside holiday storybooks to occupy children if they finish their meal before the adults (and have already prepared their afikomen ransom). You can also make a simple lotto game using the holiday symbols.



Assign children to prepare Passover charades or trivia questions to present to the adults during dessert.



It was customary in Eastern Europe to distribute nuts to children on Seder night to arouse their curiosity. The numerical value of the Hebrew letters in *egoz* (Hebrew for nut) is the same as that of the word *tov* (good). Here are some nut games children can play:

*Left or right:* Which hand is the nut in?

*Odds or evens:* Is there an odd or even number of nuts in someone's hand?

*Nut pitching:* Whoever gets the most nuts in the bowl wins.<sup>19</sup>



# עֵדוּן

## WE EAT THE AFIKOMEN

After the Afikomen has been found or ransomed, everyone gets a piece to eat. The Afikomen is shared just as the Pesach offering was shared in the days of the Temple, to show that we are all responsible for one another. No special blessing is said because the dessert is part of the meal. We are not permitted to eat anything after the Afikomen. Its taste should linger in our mouths.

# בְּרִיךְ

## WE SAY THE BLESSING AFTER THE MEAL

*(Pour the third cup of wine)*

**בְּרִיךְ** אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת־הָעוֹלָם כָּל  
בְּטוֹבוֹ, בָּחֵן בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי  
לְעוֹלָם חֲסִדוֹ. וּבְטוֹבוֹ הַגָּדוֹל תִּמְיֵד לֹא חֶסֶד לָנוּ, וְאֵל יַחֲסֶר־  
לָנוּ מִזֹּן לְעוֹלָם וְעַד בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, כִּי הוּא זֶן וּמַפְרִיֵּס  
לְכָל וּמַטִּיב לְכָל וּמַכִּין מִזֹּן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרִיךְ  
אַתָּה יְיָ הַזֶּן אֶת־הַכֹּל.

**עוֹשֶׂה** שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל וְאֻמְרוֹ אָמֵן.

We praise You, Adonai our God, Ruler of the Universe, Who in goodness, mercy, and kindness gives food to the world. Your love for us endures forever. We praise You, Adonai, Who provides food for all life.

May the Holy One, Who makes peace in the Heavens, make peace for us, for Israel, and for all the world.



Finding the Afikomen can be turned into a treasure hunt. The hiders can distribute or announce clues as to its whereabouts. Or, they can sing while the searchers are looking—louder as they approach the hiding place, softer as they get farther from it.



## BIRKAT HAMAZON

*Baruch Atah Adonai Eloheinu melech ha'olam, hazan et ha'olam kulo b'tuvo b'chen b'chesed uv'rachamim. Hu noten lechem l'chol basar ki l'olam chasdo. Uv'tuvo hagadol tamid lo chasar lanu v'al yech'sar lanu mazon 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. Oseh shalom bimromov Hu ya'aseh shalom aleinu v'al kol Yisrael v'imru amen.*

*(A complete version of the Birkat Hamazon may be found in a traditional Haggadah.)*

## THE THIRD CUP

(Lift wine cups)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

*Baruch Atah Adonai Eloheinu melech ha'olam borei p'ri hagafen.*

We praise You, Adonai our God, Ruler of the Universe,  
Who creates the fruit of the vine.

(Drink the wine)

## WELCOMING ELIJAH

(Pour a cup of wine and put it in the center of the table)

This cup is for Eliyahu Hanavi, Elijah the Prophet. We open our front door to greet our honored guest and invite him to join our seder. We pray that he will return to us bringing a time of peace and freedom.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשֻׁבִי,  
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי,  
בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד.

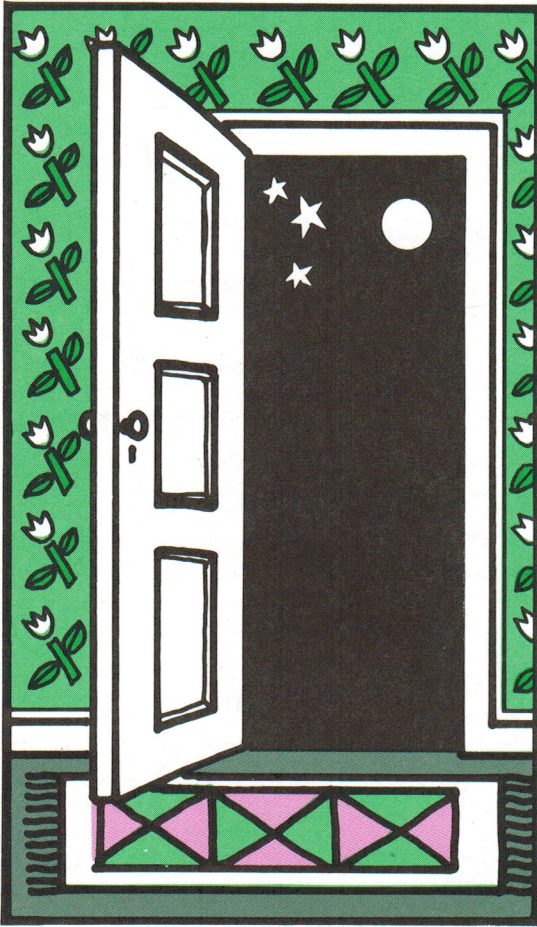
*Eliyahu hanavi Eliyahu haTishbi*

*Eliyahu, Eliyahu, Eliyahu haGiladi.*

*Bimhera v'yameinu, yavo eleinu im Mashiach ben David.*

May Elijah the Prophet come to us quickly and in our day,  
bringing the time of the Messiah.





Some families follow the custom of passing around Eliyahu's cup and letting each person pour some wine into it. This is to show that we must act together to bring about freedom and peace.<sup>20</sup>



Imagine that Eliyahu was there at the door when you opened it. What would you say? What might he say? Act out the scene.

What do you think the world will be like when Eliyahu comes?

# התהלל

## WE SING SONGS OF PRAISE

יְיָ זָכְרָנוּ יְבָרֵךְ

יְבָרֵךְ אֶת־בֵּית אֱהֲרֹן.  
הַקְטָנִים עִם הַגְּדוֹלִים.  
עֲלֵיכֶם וְעַל בְּנֵיכֶם.  
עֲשֵׂה שָׁמַיִם וָאָרֶץ.  
וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם.  
וְלֹא כָל־יִרְדֵּי דוֹמָה.  
מִעֲתָהּ וְעַד עוֹלָם,

הִלְלוּהָ.

יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל  
יְבָרֵךְ יִרְאֵי יְיָ  
יִסֹּף יְיָ עֲלֵיכֶם  
בְּרוּכִים אַתֶּם לַיְיָ  
הַשָּׁמַיִם שָׁמַיִם לַיְיָ  
לֹא הַמֵּתִים יִהְלֹלוּהָ  
וְאֲנַחְנוּ נְבָרֵךְ יְיָ

שִׁבְחוּהוּ כָל־הָאֲמִיּוֹת.  
וְאָמַת יְיָ לְעוֹלָם.

הִלְלוּהָ.

הִלְלוּ אֶת־יְיָ כָל־גּוֹיִם,  
כִּי גָבַר עָלֵינוּ חֲסִדּוֹ,

כִּי לְעוֹלָם חֲסִדּוֹ.  
כִּי לְעוֹלָם חֲסִדּוֹ.  
כִּי לְעוֹלָם חֲסִדּוֹ.  
כִּי לְעוֹלָם חֲסִדּוֹ.

אֱלֹהֵי אֲרוֹמָמָךְ.  
כִּי לְעוֹלָם חֲסִדּוֹ.

הוֹדוּ לַיְיָ כִּי־טוֹב  
יֹאמְרוּ־נָא יִשְׂרָאֵל  
יֹאמְרוּ נָא בֵּית אֱהֲרֹן  
יֹאמְרוּ נָא יִרְאֵי יְיָ

אֱלֹהֵי אֲתָהּ וְאוֹדֶךָ  
הוֹדוּ לַיְיָ כִּי טוֹב

Praise Adonai all nations and people, for the Holy One's  
love for us is great and forever.



## HALLEL

Adonai z'charanu y'varech  
Y'varech et bet Yisrael  
Y'varech et bet Aharon.  
Y'varech yir'ei Adonai  
Hak'tanim im hag'dolim.  
Yosef Adonai aleichem  
Aleichem v'al b'neichem.  
B'ruchim atem l'Adonai  
Oseh shamayim va'aretz.  
Hashamayim shamayim l'Adonai  
V'ha'aretz natan liv'nei adam.  
Lo hametim y'hallelu-Ya  
V'lo kol yor'dei dumah.  
Va'anachnu n'varech Ya  
Me'atah v'ad olam, Halleluyah.

Hallelu et Adonai kol goyim  
Shabchuhu kol ha'umim.  
Ki gavar aleinu chasdo  
V'emet Adonai l'olam halleluyah.

Hodu l'Adonai ki tov ki l'olam chasdo.  
Yomar-na Yisrael ki l'olam chasdo.  
Yomru-na vet Aharon ki l'olam chasdo.  
Yomru-na yir'ei Adonai ki l'olam chasdo

Eli atah v'odeka Elohai aromemeka.  
Hodu l'Adonai ki tov ki l'olam chasdo.

(Use a traditional Haggadah for this section  
if it is your custom to recite a full Hallel)





## WE COUNT THE OMER

(Second night only)

Jewish holidays celebrate important historical moments, and many are also linked to the seasons of nature. In addition to celebrating our going out of Egypt, Passover marks the beginning of the barley harvest. On the second day of Passover, an omer, a sheaf of barley, was brought to the Temple as an offering. Shavuot, which comes 49 days later, commemorates the giving of the Torah, and also marks the beginning of the wheat harvest. At the second seder it is traditional to begin counting off these 49 days, referred to as the Days of the Omer.

This symbolic "countdown" from Pesach to Shavuot shows the connection between the two holidays. Our freedom from slavery was not complete until we received the Torah, which gives our lives purpose and meaning.

We count the Omer with a blessing:

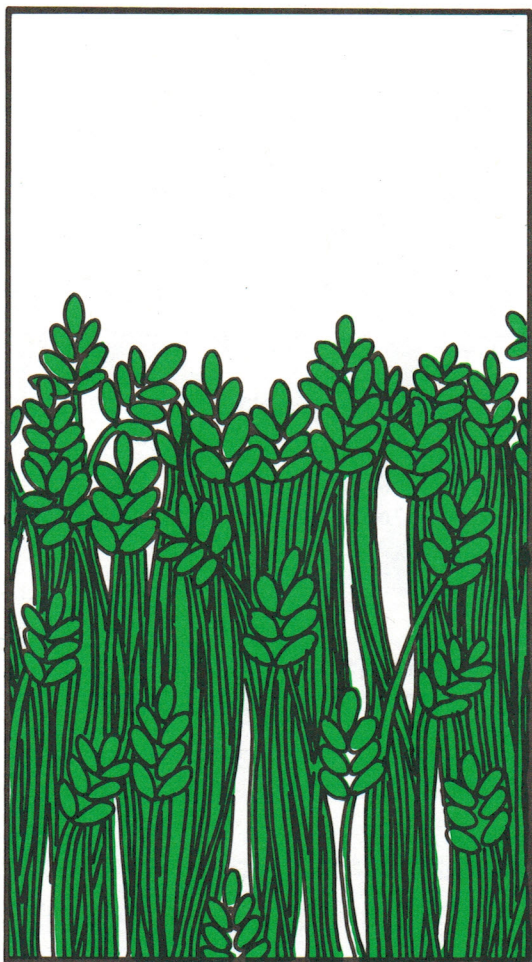
**בְּרוּךְ** אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

הַיּוֹם יוֹם אֶחָד לְעֹמֶר.

*Baruch Atah Adonai Eloheinu melech ha'olam asher kid'shanu b'mitzvotav  
v'tzivanu al s'firat ha'omer. Hayom yom echad la'omer.*

We praise You, Adonai our God, Ruler of the Universe, who makes us holy by Your mitzvot and commands us to count the Omer.

Today is the First Day of the Omer.



The days from Pesach to Shavuot were an anxious time in ancient Israel, for all wondered if the wheat harvest would be plentiful. How are our economic worries different from those of the ancient Israelites?



Have children make an Omer Tzedakah box. Each night (except for Shabbat and holidays), as the day of the Omer is counted, a family member can drop a coin in the box. After Shavuot, the money may be donated to a charity that provides food for the needy.<sup>21</sup>

## SEDER SONGS

### אֲדִיר הוּא

אֲדִיר הוּא, אֲדִיר הוּא, יְבֹנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה,  
בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

בַּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יְבֹנֶה בֵּיתוֹ בְּקִרְוֹב, בְּמַהֲרָה  
בְּמַהֲרָה, בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

הַדּוֹר הוּא, וְתִיק הוּא, וְפֹאֵי הוּא, חֲסִיד הוּא, יְבֹנֶה בֵּיתוֹ  
בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה, אֵל בְּנֵה,  
בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

טְהוֹר הוּא, יָחִיד הוּא, כְּבִיר הוּא, לְמוֹד הוּא, מֶלֶךְ הוּא, נוֹרָא  
הוּא, סְגִיב הוּא, עֶזּוֹז הוּא, פּוֹדֶה הוּא, צַדִּיק הוּא, יְבֹנֶה בֵּיתוֹ  
בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה, אֵל בְּנֵה,  
בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא, יְבֹנֶה בֵּיתוֹ  
בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה, אֵל בְּנֵה,  
בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

Mighty is God.

May Adonai's kingdom be established speedily and in  
our days.

God is first, great, exalted.

God is glorious, faithful, righteous, and gracious.

God is pure, unique, mighty, wise, majestic, awesome,  
splendid, strong, redeemer, and righteous.

God is holy, compassionate, almighty, powerful.





## ADIR HU

*Adir hu, Adir hu  
Yivneh veito b'karov  
Bimherah, bimherah  
B'yamenu b'karov  
El b'nai El b'nai  
B'nai veitcha b'karov.*

*Bachur Hu, Gadol Hu, Dagul Hu.*

*Hadur Hu, Vatik Hu, Zakkai Hu, Chassid Hu.*

*Tahor Hu, Yachid Hu, Kabir Hu, Lamud Hu,  
Melech Hu, Norah Hu, Saggiv Hu, Izzuz Hu,  
Podeh Hu, Tzaddik Hu.*

*Kadosh Hu, Rachum Hu, Shaddai Hu, Takif Hu*

*Think of other words to describe or praise  
God.*

אֶחָד מִי יוֹדֵעַ

סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשִּׁי תוֹרָה,  
אֲרָבַע אֲמָהוֹת, שְׁלוֹשָׁה אָבוֹת, שְׁנֵי  
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
שֶׁבְּשֵׁמִים וּבֶאֱרֶץ.

עֲשֶׂרָה מִי יוֹדֵעַ? עֲשֶׂרָה אֲנִי יוֹדֵעַ:

עֲשֶׂה דְבָרִים, תִּשְׁעָה יְרֵמִי לְדָה,  
שְׁמוֹנֶה יְמֵי מִלָּה, שְׁבַע יְמֵי  
שִׁבְתָּא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה  
חֲמִשִּׁי תוֹרָה, אַרְבַּע אִמֵּהוֹת,  
שְׁלוֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שֶׁשְּׁשִׁמִּים וּבִאֲרָץ.

אֶחָד עָשָׂר מִי יוֹדֵעַ? אֶחָד עָשָׂר אֲנִי

יֹדֵעַ: אֶחָד עָשָׂר כּוֹכְבֵּיָא, עֲשָׂרָה  
דְּבִרְיָא, תִּשְׁעָה יִרְחֵי לְדָה, שְׁמוֹנָה  
יָמֵי מִיּוֹלָח, שְׁבַעֲה יָמֵי שְׁבֵתָא, שֵׁשָׁה  
סֻדְרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה,  
אַרְבַּע אֲמָהוֹת, שְׁלוֹשָׁה אָבוֹת, שְׁנֵי  
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
שֶׁשִּׁשְׁמִים וּבָאָרֶץ.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי

יֹדֵעַ: שְׁנַיִם עָשָׂר שִׁבְעָטָא, אֶחָד  
עָשָׂר כּוֹכְבָּא, עֶשְׂרֵה דְּבָרִיא, תְּשַׁעַה  
יִרְחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִלָּה, שִׁבְעָה  
יָמֵי שְׁבִתָּא, שֵׁשֶׁה סְדְרֵי מִשְׁנָה,  
חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,  
שְׁלוֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.

שְׁלוֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלוֹשָׁה עָשָׂר

אָנִי יוֹדֵעַ: שְׁלוֹשָׁה עָשָׂר מִדָּגָא, שְׁנַיִם  
עָשָׂר שְׁטֵטִיא, אֶחָד עָשָׂר בּוֹכְכִיא,  
עֶשְׂרֵה דְּבָרִיא, תִּשְׁעָה יִרְחֵי לָדָה,  
שְׁמוֹנֶה יָמִי מִלֵּלָה, שִׁבְעָה יָמִי  
שִׁבְתָּא, שָׁשֶׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה  
חֲמִשִּׁי תוֹרָה, אַרְבַּע אֲמָהוּת,  
שְׁלוֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאַרְצָא.

אָהד מִי יוֹדֵעַ? אָהד אַנִי יוֹדֵעַ: אָהד  
אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי  
לְחוֹת הַבְּרִית, אֶחָד אֲלֵהֵינוּ  
שֶׁבַשְׁמַיִם וּבָאָרֶץ.

**שְׁלוּשָׁה מִי יוֹדֵעַ? שְׁלוּשָׁה אֲנִי יוֹדֵעַ:**  
שְׁלוּשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שְׁבַע־מִיָּם וּבָאֵרֶץ.

**אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ:**

אַרְבַּע אֲמָהוֹת, שְׁלוֹשָׁה אָבוֹת, שְׁנֵי  
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
שֶׁבְּשֵׁמִים וּבְאָרֶץ.

חֲמֹשֶׁה מִי יוֹדֵעַ? חֲמֹשֶׁה אֲנִי יוֹדֵעַ:

חֲמִשָּׁה חֲמִשִּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,  
שְׁלוֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.

שָׁשָׂה מִי יוֹדֵעַ? שָׁשָׂה אֲנִי יוֹדֵעַ:

שָׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי  
תּוֹרָה, אַרְבַּע אֲמָרוֹת, שְׁלוֹשָׁה  
אֲבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד  
אֱלֹהֵינוּ שְׁבַע־מִיָּם וּבָאֵרֶץ.

שְׁבַעָה מִי יוֹדֵעַ? שְׁבַעָה אֲנִי יוֹדֵעַ:

שָׁבַעָה יָמֵי שַׁבָּתָא, שָׁשָׁה סְדָרֵי  
מִשְׁנָה, חֲמֵשָׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע  
אֲמָרוֹת, שְׁלוֹשָׁה אֲבוֹת, שְׁנֵי לַחֹת  
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים  
וְבֶאֱרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ:

שמונה ימי מילה, שבועה ימי  
שבתא, ששה סדרי משנה, חמשה  
חמשי תורה, ארבע אמהות,  
שלושה אבות, שני לחות הברית,  
אחד אלהינו שבשמים ובארץ.

תְּשׁוּעָה מִי יוֹדֵעַ? תְּשׁוּעָה אֲנִי יוֹדֵעַ:

תִּשְׁעָה יְרַחֵי לֵדָה, שְׁמוֹנֶה יָמִי  
מִיֻּלָּה, שְׁבַעַת יָמִי שְׁבַתָּא, שֵׁשָׁה



## ECHAD MI YODEA

*Echad mi yodea  
Echad ani yodea  
Echad Eloheinu shebashamayim uva'aretz.*

*Shnei luchot habrit.  
Shloshah avot...  
Arba imahot...  
Chamishah chumshei Torah...  
Shishah sidrei mishnah...  
Shiv'ah y'mei shabata...  
Shmonah y'mei milah...  
Tishah yarchei leidah...  
Asarah debraya...  
Achad asar kochvaya...  
Shnem asar shivtaya...  
Shloshah asar midaya...*

Who knows ONE? I know ONE.  
One is our God Who is in heaven and earth.  
Two are the two tablets of the law.  
Three are the three fathers.  
Four are the four mothers.  
Five are the five books of the Torah.  
Six are the six books of the Mishnah.  
Seven are the seven days of the week.  
Eight are the eight days until circumcision.  
Nine are the nine months of pregnancy.  
Ten are the Ten Commandments.  
Eleven are the eleven stars in Joseph's dream.  
Twelve are the Twelve Tribes of Israel.  
Thirteen are the thirteen attributes of God.

Numbers are important symbols in Jewish tradition. For example:

13 is Bar/Bat Mitzvah  
2 are the loaves of challah on Shabbat  
3 are the angels who visited Abraham  
Can you think of others?



Be prepared to identify:

the three fathers,  
the four mothers,  
the five books of the Torah,  
the six books of the Mishnah,  
the twelve tribes of Israel.





## חד גדיא

לחוטרא, דהכה לכלבא,  
דנשך לשונרא, דאכל  
לגדיא, דזבן אבא בתרי זוזי,  
חד גדיא, חד גדיא.

ואתא השוחט ושחט  
לתורא, דשתה למי, דכבה  
לנורא, דשרף לחוטרא,  
דהכה לכלבא, דנשך  
לשונרא, דאכל לגדיא, דזבן  
אבא בתרי זוזי, חד גדיא,  
חד גדיא.

ואתא מלאך המות, ושחט  
לשוחט, דשחט לתורא,  
דשתה למי, דכבה לנורא,  
דשרף לחוטרא, דהכה  
לכלבא, דנשך לשונרא,  
דאכל לגדיא, דזבן אבא  
בתרי זוזי, חד גדיא, חד  
גדיא.

ואתא הקדוש ברוך הוא,  
ושחט למלאך המות,  
דשחט לשוחט, דשחט  
לתורא, דשתה למי, דכבה  
לנורא, דשרף לחוטרא,  
דהכה לכלבא, דנשך  
לשונרא, דאכל לגדיא, דזבן  
אבא בתרי זוזי, חד גדיא,  
חד גדיא.

חד גדיא, חד גדיא, דזבן  
אבא בתרי זוזי, חד גדיא,  
חד גדיא.

ואתא שונרא ואכל לגדיא,  
דזבן אבא בתרי זוזי, חד  
גדיא, חד גדיא.

ואתא כלבא ונשך לשונרא,  
דאכל לגדיא, דזבן אבא  
בתרי זוזי, חד גדיא, חד  
גדיא.

ואתא חוטרא ודהכה  
לכלבא, דנשך לשונרא,  
דאכל לגדיא, דזבן אבא  
בתרי זוזי, חד גדיא, חד  
גדיא.

ואתא נורא ושרף לחוטרא,  
דהכה לכלבא, דנשך  
לשונרא, דאכל לגדיא, דזבן  
אבא בתרי זוזי, חד גדיא,  
חד גדיא.

ואתא מיא וכבה לנורא,  
דשרף לחוטרא, דהכה  
לכלבא, דנשך לשונרא,  
דאכל לגדיא, דזבן אבא  
בתרי זוזי, חד גדיא, חד  
גדיא.

ואתא תורא ושתה למי,  
דכבה לנורא, דשרף



## CHAD GADYA

*Chad gadya, chad gadya  
Dizvan aba bit'rei zuzei  
Chad gadya, chad gadya.*

*V'ata shunra v'achal l'gadya  
Dizvan aba bit'rei zuzei  
Chad gadya, chad gadya.*

*V'ata chalba v'nashach l'shunra.  
V'ata chutra v'hika l'chalba.  
V'ata nura v'saraf l'chutra.  
V'ata maya v'chava l'nura.  
V'ata tora v'shata l'maya.  
V'ata hashochet v'shachat l'tora.  
V'ata Malach Hamavet v'shachat l'shochet.  
V'ata Hakadosh Baruch Hu v'shachat l'Malach  
Hamavet.*

One little goat, one little goat  
That my father bought for two zuzim.  
One little goat, one little goat....  
Along came a cat and ate the goat...  
Along came a dog and bit the cat...  
Along came a stick and beat the dog...  
Along came a fire and burnt the stick...  
Along came water and put out the fire...  
Along came an ox and drank the water...  
Along came a butcher and slaughtered the ox...  
Along came the Angel of Death and killed the butcher...  
Along came the Holy One and slew the Angel of Death.



Make cut-outs or puppets to use during the singing of Chad Gadya.



Chad Gadya is an allegory describing Israel's history. The kid is Israel, purchased with two zuzim, the two tablets of the law. Next is a list of Israel's oppressors: the cat is Assyria, the dog—Babylonia, the stick—Persia, fire—Greece, water—Rome, the ox—Saracens, the butcher—the Crusaders, the Angel of Death—the Ottomans. But the song ends with an expression of hope, that the Holy One will bring peace and eternal life to the people of Israel.

# נרצה

WE COMPLETE  
THE SEDER

## THE FOURTH CUP

(Lift the cups)

**ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.**

*Baruch Atah Adonai Eloheinu melech ha'olam borei p'ri hagafen.*

We praise You, Adonai our God, Ruler of the Universe,  
Who creates the fruit of the vine.

(Drink the wine)

*Chasal siddur Pesach k'hilchato  
K'chol mishpato v'chukato.  
Ka'asher zachinu l'sader oto  
Ken nizkeh la'asoto.  
Zach shochen m'onah  
Komem k'hal adat mi manah.  
B'karov nahel nitei chanah  
P'duyim l'Zion b'rina.*

**חסל סדור פסח בהלכתו,  
בכל-משפטו וחקתו.  
באשר זכינו לסדר אותו,  
כן נזכה לעשותו.  
זך שוכן מעונה,  
קומם קהל עדת מי מנה.  
בקרוב נהל נטעי כנה,  
פדויים לציון ברנה.**

Our seder is now completed.  
May our service be acceptable to You, Adonai our God,  
And may we be granted the blessing  
Of celebrating Pesach for many years to come.  
Pure and Holy One, dwelling on high,  
Raise up Your people with love  
And lead us to Zion in joyful song.<sup>22</sup>

**לשנה הבאה בירושלים.**

*Lashanah haba'ah b'Yerushalayim!*

**NEXT YEAR IN JERUSALEM!**





## THE FIFTH CUP

Some families drink a fifth cup of wine in gratitude for the State of Israel. You may wish to do this before concluding the seder.



HATIKVAH

הַתִּקְוָה

כָּל־עוֹד בַּלֵּב פְּנִימָה נֶפֶשׁ יְהוּדִי הוֹמִיָּה,  
וּלְפָאֲתֵי מִזְרַח קְדִימָה עֵין לְצִיּוֹן צוֹפִיָּה.  
עוֹד לֹא אָבְדָה תְּקוּתָנוּ הַתִּקְוָה שְׁנוֹת אֲלָפִים,  
לִהְיוֹת עִם חֶפְשִׁי בְּאֶרְצֵנוּ בְּאֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

*Kol od balevav p'nimah  
Nefesh Yehudi homiya.  
Ul'fatei mizrach kadimah  
Ayin l'tzion tzofiyah.  
Od lo avdah tikvatenu,  
Hatikvah, shnot alpayim,  
Li'yot am chofshi b'artzenu  
B'erezt Zion v'Yerushalyim.*<sup>23</sup>

The heart and soul of the Jew echoes the ancient hope to be a free people in the land of Zion.

## NOTES

- <sup>1</sup>These ideas are from "Developing Jewish Rituals For Your Family," by Shoshana Silberman in *The Jewish Family Book*, Sharon Strassfeld and Kathy Green, eds. New York: Bantam, 1981, p. 75.
- <sup>2</sup>This custom was taught to us by Katie and Bob Zimring who joined our family for several sedarim. It is further explained in *A Passover Haggadah*, Michael Strassfeld, ed. *Conservative Judaism*, Vol. XXXII, Number 3, Spring 1979, p. 6.
- <sup>3</sup>This explanation is found in M. Strassfeld, *A Passover Haggadah*, p. 8.
- <sup>4</sup>Adapted from the *Matzah of Hope*, National Conference on Soviet Jewry.
- <sup>5</sup>Translation from *Haggadah for a Secular Seder*. The Shalom Aleichem Club, Philadelphia, 1975, p. 43.
- <sup>6</sup>I learned this custom from Rabbi Jeffrey Schein.
- <sup>7</sup>The idea for this activity is based on a discussion of The Four Children in "The Rainbow Seder" by Arthur Waskow in *The Shalom Seders*, New Jewish Agenda. New York: Adama Books, pp. 36-37.
- <sup>8</sup>This activity was suggested by Rabbi Jeffrey Schein.
- <sup>9</sup>From *Passover Music Box*, words and music by Shirley R. Cohen © 1951 Kinor Records.
- <sup>10</sup>This activity is based on a lesson taught by Amy Kassiola.
- <sup>11</sup>*Exodus Rabbah*, 3.
- <sup>12</sup>*Passover Music Box*.
- <sup>13</sup>*Passover Music Box*.
- <sup>14</sup>I learned this from Audrey Friedman Marcus at a workshop at Gratz College.
- <sup>15</sup>This is based on an activity in M. Strassfeld, *A Passover Haggadah*, p. 8.
- <sup>16</sup>A discussion of Pesach, maror, and matzah as symbols of courage is found in *The Passover Haggadah*, Rabbi Shlomo Riskin, ed. New York: Ktav, 1983, pp. 102-104.
- <sup>17</sup>The idea of using similes to teach about God and prayer was taught to me by Dr. Ellen Charry.
- <sup>18</sup>A copy of the original handwritten prayer is at the Ghetto Fighters House in Israel.
- <sup>19</sup>The nut games are described in *The Passover Anthology*, by Philip Goodman. Philadelphia: Jewish Publication Society, 1966, pp. 407-408.
- <sup>20</sup>This explanation is found in M. Strassfeld, *A Passover Haggadah*, p. 72.
- <sup>21</sup>I learned this tzedakah idea from Rob Agus at an inter-chavurah retreat.
- <sup>22</sup>The idea of placing Nirtzah at the very end of the seder, after the table songs, is from M. Strassfeld, *A Passover Haggadah*.
- <sup>23</sup>*Hatkvah* by Naftali Imber.



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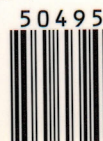


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