

TBE HAGGADAH

Compiled by TBE Clergy, Staff and Community

5781



Temple
Beth Elohim
בית אלהים

TABLE OF CONTENTS

PAGE

Welcome	1
Candle Lighting	2
Kadeish	4
Urchatz	7
Karpas	8
Yachatz	9
The Four Questions	14
The Four Children	19
Maggid	22
The Ten Plagues	29
Rachtzah	38
Motzi-Matzah	39
Maror	40
Koreich	41
Shulchan Oreich	42

TABLE OF CONTENTS	PAGE
Tzafun	43
Bareich	45
Hallel	57
Nirtzah	61
Additional Songs	62
Additional Readings	74
Additional Resources	79



Welcome

הִנֵּה מַח־טוֹב וּמַח־נְעִים

שֶׁבֶת אַחִים גַּם־יַחַד!

Hinei mah tov umah na-im shevet achim gam yachad.

How good and pleasant it is for us
to be together on this day.

Psalm 133:1

Sing along here



Tonight, we once again gather in separate homes, sacrificing communal gatherings for the health of our community. And yet, despite the current challenges, we join Jewish communities throughout the ages, by joining in this ancient ritual -- and celebrating Passover, our holiday of freedom. Tonight, we will read through the Haggadah, and remind ourselves of the promise of tomorrow. The story of the Exodus provides a unique vision of human history and experience, it reminds us of hope, despite the darkest of moments, and propels us to strive towards a unique set of ethics and holiness. This remarkable story forms the core of our identity as a people, and our philosophy of life. For the story of enslavement and liberation is not a one-time event, but an eternal process.

Today, we may be plagued by pandemic, and yet, we look forward to the day when the seas will part and we will all gather once again. Welcome.



Candle Lighting

May the festival lights we now kindle,
 Inspire us to use our powers
 To heal and not to harm,
 To help and not to hinder,
 To bless and not to curse,
 To serve You, O God of freedom.

The New Union Haggadah

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
 וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Baruch atah, Adonai Eloheinu, Melech haolam,
 asher kid'shanu b'mitzvotav,
 v'tzivanu l'hadlik ner shel Yom Tov.*

Blessed are You, Adonai our God, Sovereign of the
 universe, who hallows us with mitzvot, commanding
 us to kindle the light of this Festival.

[Sing along here](#)





Kadeish - Recitation of Kiddush, the blessing over wine

Urchatz - Ritual washing of hands (no eating yet)!

Karpas - Eat a green vegetable dipped in salt-water

Yachatz - Break the middle matzah

Maggid - Recitation of the Haggadah/tell the Passover story

Rachtzah - Wash hands a second time

Motzi-Matzah - Bless the bread and matzah and eat some!

Maror - Eat the bitter herbs

Koreich - Eat a sandwich of matzah and bitter herbs

Shulchan Oreich - Passover Meal

Tzafun- Find and eat the afikomen

Bareich- Blessing after the meal

Hallel - Sing psalms of praise from Hallel

Nirtzah - Conclusion of the Haggadah

[Sing along here](#)





Kadeish

Tonight we drink four cups of wine. Why four?

Some say the cups represent the four promises of liberation God makes in the Torah: *V'hotzeiti* - I will bring you out, *V'hitzalti* - I will deliver you, *V'ga'alti* - I will redeem you, *Valakachti* - I will take you to be my people (Exodus 6:6-7.)

These themes of redemption have been interpreted as four stages on the path of liberation: becoming aware of oppression, opposing oppression, imagining alternatives, and accepting responsibility to act.

Another interpretation is that the cups represent the Four Worlds: physicality, emotions, thought, and essence.

Still a third interpretation is that the cups represent our matriarchs—Sarah, Rebecca, Rachel, and Leah—whose virtue informs God to liberate us from slavery.

We now raise our first cup of wine.

adapted from The Velveteen Rabbi Haggadah



The First Cup
(Pour wine/juice and raise glass)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגָּפֶן.

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

Blessed are You, Adonai our God, Sovereign of the
universe, who created the fruit of the vine.

[Sing along here](#)



[Click for Full Festival Kiddush](#)

[Sing along here](#)



Havdalah



When a Seder falls on Saturday night, the end of Shabbat, we say Havdalah before lighting the festival candles. Havdalah is a ceremony that marks the separation between Shabbat and the beginning of the week. Tonight, we mark the separation between the end of Shabbat and the first night of Passover, *ben kodesh l'kodesh*, from the sacred to sacred.

The Blessing Over the Candle

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

Baruch Atah, Adonai, Eloheinu Melech ha'olam, borei me'orei ha'esh

Blessed are You, Adonai, Ruler of the universe, Creator of the fire's lights.

The Blessing for Separation

בְּרוּךְ אַתָּה יְיָ, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

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

Blessed are You, Adonai, Who distinguishes between holy and holy.

[Sing along here](#)





shehecheyanu

בְּרוּךְ אַתָּה יְיָהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגַּעְנוּ לְזִמְן הַזֶּה.

*Baruch atah, Adonai Eloheinu, Melech haolam,
shehecheyanu, v'kiyimanu, v'higi-anu
lazman hazeh.*

Blessed are You, Adonai our God, Sovereign of the
universe, who has kept us alive, sustained us,
and brought us to this season.

Drink the first cup of wine!

[Sing along here](#)



Urchatz



Rinse and dry your hands (no blessing yet), saying:

**LET OUR TELLING
POUR FORTH
LIKE WATER,
STRENGTHENING
SPIRITS,
REFRESHING SOULS**

The Open Door; ed., Sue Levi Elwell

As we tell the story of Passover, we reflect on the role of water in our quest to achieve freedom - in saving the life of Moses, in the parting of the Red Sea, and for quenching our thirst and renewing our spirit through our journey in the desert.

karpas



We take a vegetable, representing our joy at the dawning of spring after a long, cold winter. We now dip it into salt water, a symbol of the tears our ancestors shed as slaves.

Before we eat it, we recite a short blessing:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הָאֲדָמָה

*Baruch Atah Adonai, Eloheinu Melech haolam,
borei p'ri ha-adama.*

Blessed are You, Adonai, our God, Sovereign of the universe, who creates fruit of the ground.

Eat the karpas.

Adapted from jewishboston.com

[Sing along here](#)





Yachatz

The middle piece of matzah is broken in half, and one piece is hidden as the afikomen.

The Afflicted Matzah

There are three matzot in this pile,
One on top of the other on top of the other.
The top matzah and the bottom matzah are,
perhaps,

A Pesach reminder
Of the two loaves of challah
we would eat on Shabbat
(But not tonight!)

Which are themselves perhaps a reminder
Of the two portions of manna
The former slaves received in the desert
From God
Every Friday before Shabbat.

That's the top and the bottom
But the middle matzah? Ah!
That's the Afflicted Matzah.
The reminder of the unleavened bread
We ate as we fled slavery.



This Afflicted Matzah,
We break it in half
To separate ourselves,
First from joy
So we don't forget our pain
So we don't forget the pain of others.

All this pain
Lives in this first half of the
Afflicted Matzah
And we will eat this first half now
So that we do not forget that we were slaves,
So that we do not enslave others.

And we are obligated to share those memories.

But--

With the second half of the Afflicted Matzah,
Called, the Afikomen,
We break away from the pain
So that we don't forget what can follow the sorrow:
The times we enjoyed our lives
The moments when we changed things for the
better.



And we are obligated
to share those memories, too.
Then, after we have told our stories
And after we have eaten our meal
We search for that happiness.

And we always find it,
Every year,
The Afikomen,
And everyone has a taste
So we don't forget how good it is to be alive
And free.

Trisha Arlin

**Matzah is returned to seder table and the
afikomen is hidden.**



הָא לַחְמָא עֲנִיא
 דִּי אַכְלוּ אַבְהַתְנָא
 בְּאַרְעָא דְמִצְרַיִם.
 כָּל דְכַפִּיּוֹן יִיתֵי וְיִיכֹל,
 כָּל דְצָרִיךְ יִיתֵי וְיִפְסַח.
 הַשְׁתָּא הַכָּא,
 לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל.
 הַשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

Ha lachma anya
 di achalu avhatana
 b'ara d'mitzrayim.

Kol dichfin yeitei v'yeichol,
 kol ditzrich yeitei v'yifsach.

Hashata hacha,
 l'shanah habaah b'ara d'Yisrael.
 Hashata avdei, l'shanah habaah b'nei chorin.

[Sing along here](#)





The leader lifts up a piece of the matzah and says:

"This is the bread of affliction
that our ancestors ate in the land of Egypt.
All who are hungry, let them come eat.

All who are in need,
let them come celebrate Passover with us.
May it be God's will to redeem us from all trouble
and all servitude.

Next year at this season,
may the whole house of Israel
(and all peoples) be free!

Refill wine cup, but don't drink yet!

As We Hold Up the Matzah This Year

[to be said individually or together]

This is the Bread of Our Affliction, *HaLachma Anya*,
This is our shared story of suffering and freedom.
As we hold the matzah this year, whether with our
families or completely alone,
May we experience our connection to the story of the
Jewish people; to our values and to our shared future.
As we partake in this bread of memory and hope, may
we never forget our Exodus story and our promise to
ourselves that even in our new, more limited freedom,
we will not stand by when others are suffering.
Let all who are in need, know that we are with them.
As we ready ourselves to eat this hard bread of
affliction, let us also prepare ourselves to respond to
the suffering and isolation all around the globe.
May all who are suffering, whether they are sick, afraid,
hungry, suffering from domestic violence or any other
plague, know that we see you, we hear you, and we will
work together to respond to you.
May all who are mourning find comfort and may we
collectively find ways to console them.
May we continue to support medical personnel, as well
as all service workers
who are responding with all their capacities, generosity,
care and self-sacrifice.

May all who are suffering now be healed quickly;
May all who are in need, know that the Jewish people
will respond with the best of ourselves.

May we find new ways to learn about each other and to
learn together, even virtually.

Let us assure each other that we, the Jewish People,
share a common destiny and we will create it together.
May we look into the eyes of those around us and those
who we see from afar, and assure each other that we are
mutually responsible for one another,
for the health and safety and spiritual well-being of
ourselves, our communities, and for all of humanity
today, as we were then.

This year, we are here. We are broken apart, but next
year may we find new beginnings, a new commitment to
each other, a new wholeness, and a new common
destiny.



The Four Questions

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Ma nishtanah halailah hazeh mikol haleilot?

Why is this night different from all other nights?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֵמֶץ וּמַצָּה.
הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה:

Sheb'chol haleilot anu ochlin hametz umatzah.

Halailah hazeh, kuloh matzah.

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

Tonight we only eat matzah.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יֵרָקוֹת.
הַלַּיְלָה הַזֶּה מְרֹר:

Sheb'chol haleilot anu ochlin sh'ar yirakot.

Halailah hazeh, maror.

On all other nights we eat all kinds of vegetables,

but tonight we eat bitter herbs.



שְׁבַּחַל הַלֵּילוֹת אֵין אָנוּ מִטְבִּילִין
 אֶפִּילוּ פַּעַם אַחַת.
 הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים:

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

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

שְׁבַּחַל הַלֵּילוֹת אָנוּ אוֹכְלִין
 בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.
 הַלֵּילָה הַזֶּה בָּלָנוּ מְסֻבִּין:

*Sheb'chol haleilot anu ochlin
 bein yoshvin uvein m'subin.
 Halailah hazeh, kulanu misubin.*

On all other nights we eat either sitting normally or
 reclining. Tonight we lean back to be more relaxed.

[Sing along and watch here](#)





Consider taking some time to discuss these questions at your Seder table:

1. “I will take you” - What does it mean to leave the known and be in the wilderness?
2. “I will save you” - How will you use this time of physical distancing well?
3. “I will redeem you” - How are you finding connection during this time of physical distancing?
4. “I will make you to be My people” - What is the *chameitz* (that which is unnecessary) in your life and how will you re-prioritize once we can open our doors?

TBE Clergy

Ma Nishtana Halaila Haze?

*Why is this Passover Night Different
From all Other Passovers?*

On all other Passovers we eat leavened or unleavened bread and food to our hearts' content – But tonight we are keenly grateful for every morsel of food we eat. This year, we became more aware of the fragility of life and the interconnectedness of all of humanity.

cont'd



We give thanks for those who grew our food, we give thanks for those who risked their lives to sell us our food. We give thanks to those who did the shipping and shopping. We give thanks for those who prepared our feast. And we give thanks to our Creator who sustains us each day and is beside us in this challenging time.

On all other Passovers we eat *maror* to cause ourselves to understand the bitter, we eat what's bitter to remind us of the torments our ancestors endured – But tonight, we don't need to be reminded of the bitter. Every headline speaks to us of bitter *maror* stories. As we eat *maror* tonight we pray for the day when our lives will return to normal so that we once again have to be reminded of the bitter.

On all other Passovers we sit surrounded by family and dear friends – But tonight we FaceTime and we Zoom, and together we pray for the day when our homes will be filled once more with the sweet sound of voices rejoicing and feasting in love to sing Your praise, God.

May That Day Come Soon, Amen.



Avadim Hayinu

עֲבָדִים הָיִינוּ לְפָרֹעַה בְּמִצְרַיִם עַתָּה
- בְּנֵי חוֹרֵין.

*Avadim hayinu l'pharoh b'mitzrayim,
atah – b'nei chorin.*

We were slaves to Pharaoh in Egypt –
now we are free.

[Sing along here](#)





As we tell the story of Passover, we think about it from all angles. Our Haggadah speaks of four different types of children who might react differently to the Passover Seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child:

The **wise child** asks, “What are the testimonies, statutes, and judgments we learn through the Passover story?”

Discuss with that child the order and meaning of the Seder, and teach this child the rules of observing the holiday of Passover.

The **thoughtless child** asks,
“What does this service mean to you?”

By using the word “you” and not “us,” the child intentionally stands outside the community. Because this child misses the point, emphasize the community and say to this child: “This service helps us remember and learn from our people’s journey to freedom.”



The **simple child** asks, "What is this?"

To this child, answer plainly: "This is the story of the ancient Jewish people's journey to freedom."

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

Show this child they are connected to Jewish history by retelling the Exodus story so that they may learn from our past.

Some say that The Four Children is a metaphor for the four different attitudes toward tradition, toward belonging and toward being active or passive in the face of injustice. Some say it is about stages of life, from childhood, through adolescence and into adulthood (and, potentially, back again toward old age).



In the spirit of telling the story of Exodus, and different attitudes that one might take to one's communal and global responsibilities, let us think about our relationship to our own traditions, the people from whom or the place from which we come and the events taking place there. Consider taking time to discuss these questions at your Seder table:

1. How does the Passover story apply to the present day?
2. How can I relate the story of Passover to me and/or my community?
3. What is something I can do every day to help others attain freedom and liberty?
4. How can I encourage others to inspire change?



Maggid

"...the power of the story of the Exodus (is that) it is both a historical story and a contemporary symbol of hope."

Sharing the Journey

Lift wine glass

וְהִיא שְׁעִמָּדָה לְאַבוֹתֵינוּ וְאִמּוֹתֵינוּ וְלָנוּ.

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

This promise has sustained our ancestors and us.

Lower wine glass, do not drink.

The Seder has 15 steps. These are the steps we rely on to guide our journey. But the order of the Seder is more than 15 steps. Our story has an arc, repeated over and over. It is a story of redemption, of liberation, of hope. We begin in Egypt and end with Jerusalem in our sights. We begin with the bread of affliction and in four short verses transform it into the bread of freedom. Halachma anya is our early reminder - the trajectory of our tale. Begin in Egypt, but do not linger there; move on and take those in need with you. Freedom awaits.



Maggid

The Short Version:

It's a long time ago. We're slaves in Egypt. Pharaoh is a nightmare. We cry out for help. God brings plagues upon the Egyptians. We escape, bake some matzah. God parts the Red Sea. We make it through; the Egyptians aren't so lucky. We wander 40 years in the desert, eat manna, get the Torah, wind up in Israel, get a new temple, enjoy several years without being persecuted again.



Maggid

The Long Version:

Our story starts a very, very long time ago, with Abraham. Abraham came up with the idea of one God, indivisible and all-powerful, and Abraham was inspired to leave his family and begin a new people in Canaan, the land that would one day bear his grandson Jacob's adopted name, Israel. God had made a promise to Abraham that his family would become a great nation, but this promise came with a frightening vision of the troubles along the way: "Your descendants will dwell for a time in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth." In the years our ancestors lived in Egypt, our numbers grew, and soon the family of Jacob became the People of Israel. Pharaoh and his advisers grew alarmed by this great nation growing within their borders, so they enslaved us.

cont'd



Maggid

We were forced to perform hard labor, even build the pyramids. Our oppressors feared that even as slaves, the Israelites might grow strong and rebel. So Pharaoh decreed that Israelite baby boys should be drowned to prevent the Israelites from overthrowing those who had enslaved them. But God heard the cries of the Israelites. And God brought us out of Egypt with a strong hand and outstretched arm, with great awe, miraculous signs and wonders. God brought us out not by angel or messenger, but through God's own intervention.



Encountering the Desert

There are three regions in each of our souls:
There is Egypt,
There is the Desert,
And there is the Promised Land.

Many of us have glimpsed our Egypt
Or perhaps some are still there,
Wearing the chains,
Bearing the burdens of fear, insecurity,
Doubt and weakness,
Mustering the strength to clamber up.

Still fewer of us have glimpsed
the Promised Land,
Our destiny,
Fulfillment of dreams,
Our fruitfulness, our blossoming, Our purpose.

We talk of Egypt often.



Every holiday, every prayer service
Mentions we once were slaves,
Recalls our hardship under Pharaoh.

We talk of the Promised Land often.
Every holiday, every prayer service
Longs for Israel,
For the Voice to come forth from Zion.
We turn to the east,
Reminisce Jerusalem.

But rarely do we talk of, or pray about, the Desert.
Yet that is the region in which most of us are,
Pushing forward in the wilderness,
Dragging our footsteps across that forty-year stretch
Of pristine, barren moonscape.

It is there we encounter truth.
It is there we encounter miracle.



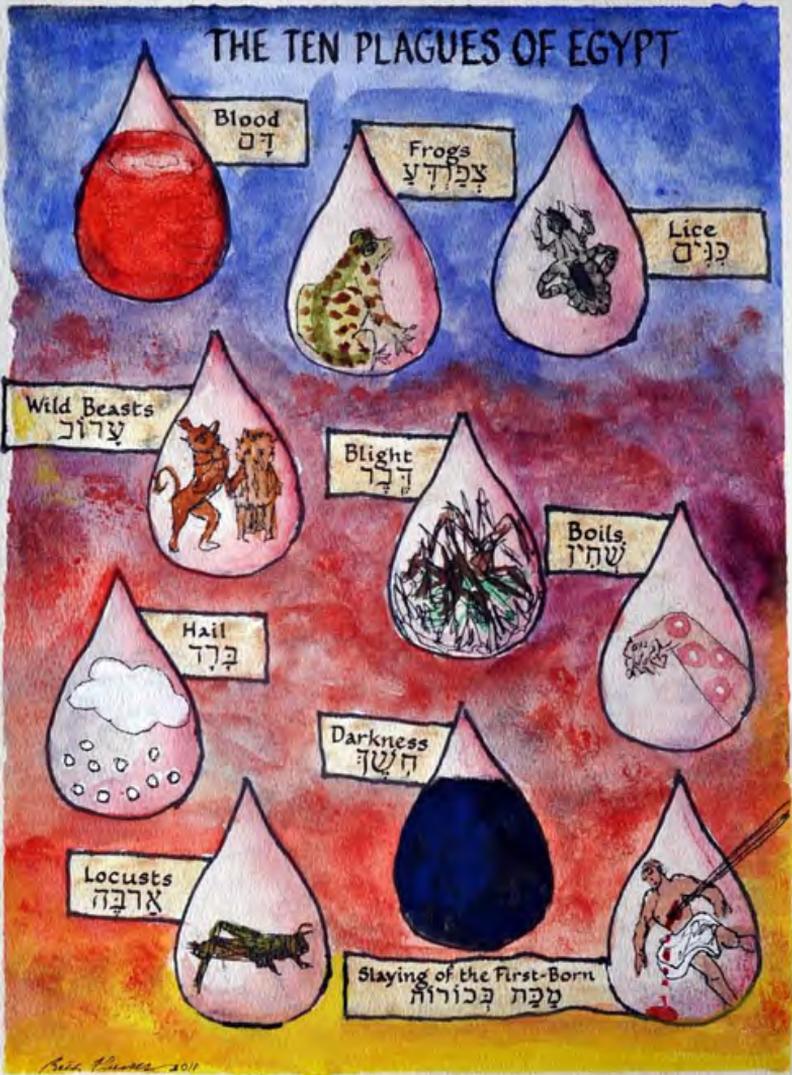
At the beginning, our ancestors worshipped idols. Then Adonai drew Abraham and Sarah into God's service, into the place that God showed them.

My father was a wandering Aramean and with just a few people, he went down to Egypt and lived there. And there he became a great nation. The Egyptians enslaved us. We cried out to Adonai, who took us out of Egypt with a mighty hand and an outstretched arm, with awesome power, signs and wonders.

Deuteronomy 26:5-8



The Ten Plagues





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* / דָּם

FROGS / *tzfardeiya* / צְפַרְדֵּיָעַ

LICE / *kinim* / כִּנִּים

BEASTS / *arov* / עֲרוֹב

CATTLE DISEASE / *dever* / דֶּבֶר

BOILS / *sh'chin* / שְׁחִין

HAIL / *barad* / בָּרָד

LOCUSTS / *arbeh* / אֲרֵבָה

DARKNESS / *choshech* / חֹשֶׁךְ

DEATH OF THE FIRSTBORN / *makat b'chorot* /
מַכַּת בְּכוֹרוֹת



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

HUNGER
WAR
TERRORISM
GREED
RACISM
ANTI-SEMITISM
BIGOTRY
POLLUTION OF THE EARTH
GLOBAL PANDEMIC
INDIFFERENCE TO SUFFERING

adapted from jewbelong.com

Mi Chamocha

After crossing the Red Sea our ancestors celebrated with song, praising the omnipotence of God (Ex 15: 1-21). Tonight, we recite part of the Song of the Sea, giving thanks once again to God for our freedom and commemorating the splitting of the Red Sea.

Mi chamocha ba'eilim Adonai

מִי-כְמוֹכָה בַּאֱלִים יְהוָה

Mi kamocha nedar bakodesh

מִי כְמוֹכָה נִאֲדָר בְּקֹדֶשׁ

Nora t'hilot oseh feleh!

נֹרָא תְהִלַּת עֹשֶׂה פִּלְאִי!

Adonai yimloch l'olam vaed!

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!

Who is like You, God, among the mighty?
Who is like You, majestic in holiness,
awesome in splendor, working wonders!

God will reign forever and ever!

Sharing the Journey

[Sing along here](#)



Dayeinu!



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

(Haggadot.com)

*Ilu hotzi hotzi'anu mimitzrayim
hotzi'anu mimitzrayim
hotzi'anu mimitzrayim - Dayeinu!*

אֱלוֹ הוֹצִיא הוֹצִיאנוּ
הוֹצִיאנוּ מִמִּצְרַיִם,
הוֹצִיאנוּ מִמִּצְרַיִם - דַּיִינוּ!

Dai, dayeinu...

דַּי, דַּיִינוּ...

*Ilu natan, natan lanu
Natan lanu et haShabbat
Natan lanu et haShabbat - Dayeinu!*

אֱלוֹ נָתַן, נָתַן לָנוּ
נָתַן לָנוּ אֶת הַשַּׁבָּת,
נָתַן לָנוּ אֶת הַשַּׁבָּת - דַּיִינוּ!

Dai, dayeinu...

דַּי, דַּיִינוּ...

*Ilu natan, natan lanu
Natan lanu et haTorah
Natan lanu et haTorah - Dayeinu!*

אֱלוֹ נָתַן, נָתַן לָנוּ
נָתַן לָנוּ אֶת הַתּוֹרָה,
נָתַן לָנוּ אֶת הַתּוֹרָה - דַּיִינוּ!

Dai, dayeinu...

דַּי, דַּיִינוּ...

If we had been brought forth from Egypt - *Dayeinu!*
If we had been given the Sabbath - *Dayeinu!*
If we had been given the Torah - *Dayeinu!*

[Sing along here](#)





And what is my lifespan?
 I'm like a man gone out of Egypt:
 The Red Sea parts, I cross on dry land,
 Two walls of water, on my right hand and on my left
 Pharaoh's army and his horsemen behind me.
 Before me the desert,
 Perhaps the Promised Land too.
 That is my lifespan.

Yehuda Amichai

בְּכָל־דּוֹר וָדוֹר חִיב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלוֹ
 הוּא יֵצֵא מִמִּצְרַיִם.

*B'chol dor vador chyav adam lirot et atzmo
 k'ilu hu yatza mimitzrayim*

In every generation each one of us should see ourselves
 as if we personally went out from Egypt.

[Sing along and watch here](#)





Rabban Gamliel taught that in telling the story of the Exodus from Egypt, we must explain 3 important symbols:

Pesach - the pascal lamb, *Matzah* - the unleavened bread, and *Maror* - the bitter herbs. Without this explanation, our Seder is not complete.

Pesach (point to or hold up the bone or beet on the Seder plate): the roasted bone recalls the lamb our ancestors sacrificed and ate in the days of the Temple. At our Seder it reminds us that during the 10th plague, God passed over the homes of the Israelites, keeping them safe.

Matzah (lift the matzah): Matzah reminds us that our ancestors had to leave Egypt so quickly that the dough for their bread did not have time to rise.

Maror (point to the bitter herbs): Maror is a bitter herb. It reminds us that the lives of our ancestors were made bitter from the oppression of Egyptian slavery (Exodus 1:14). As God has blessed us with freedom, so may God always inspire us to be messengers of God's word to those in need of hope.



The Second Cup

(Pour wine/juice and raise glass)

We remember God's promise to our ancestors and to every Generation: "I will deliver you from their bondage." (Exodus 6:6) We drink the second cup of wine to celebrate the survival of the Jewish people. We remember how enslaved in Egypt, we retained our belief in God. Our faith and our hope in the future gave us the will to survive and ultimately the strength to pursue the freedom promised by God. We remember all the men, women, and children who fought for freedom from oppression throughout the generations.

Sharing the Journey

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.

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

Blessed are You, Adonai our God, Sovereign of all,
who created the fruit of the vine.

Drink the second cup of wine.

[Sing along and watch here](#)



**LET OUR HAND
WASHING THIS
YEAR BE FOR BOTH
BODY AND SOUL.**



Kachitza

As we wash our hands
 We pray,
 Blessed is the Soul of the Universe,
 Breathing us in and breathing us out.
 May our breaths continue
 And our health and the health of all
 Be preserved
 In this time of sickness and fear of sickness.

Holy Wholeness,
 We take as much responsibility for this as we can
 By observing the obligation to wash our hands Thoroughly:
 For as long as it takes to say this prayer.
 Amen

Trisha Arlin

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
 עַל נְטִילַת יָדַיִם.

*Baruch atah Adonai Eloheinu, Melech ha-olam asher
 kid'shanu b'mitzvotav v'tzivanu al netilat yadayim*

Blessed are you, Adonai our God, Sovereign of the
 universe, who sanctifies us with God's commandments
 and instructs us to wash hands.

Motzi-Matzah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

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

Blessed are you Adonai, Sovereign of the Universe,
for bringing forth bread from the earth

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל אֲכִילַת מַצָּה.

*Baruch atah Adonai Eloheinu melech ha'olam asher
kidshanu b'mitzvotav vitzivanu al achilat matzah.*

Blessed are you Adonai, Sovereign of the universe,
who calls us to holiness with *mitzvot* and
commands us to eat unleavened bread.

Eat the matzah.

[Sing along here](#)





Maror

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet charoset.

Another interpretation: "I believe that our use of *maror* at the seder is less about experiencing the hardships of Egypt, but rather an opportunity to experience and reflect how we can meaningfully engage sorrow and pain in both our personal and national lives. Suffering and sadness are part of everyone's story [...] We need tools and opportunities to integrate the hard and painful parts of our lives into our story without allowing them to erase all the joy and gratitude we still want to experience."

Pardes

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל אֲכִילַת מָרוֹר.

*Baruch atah Adonai Eloheinu melech ha'olam asher
kidshanu b'mitzvotav vitzivanu al achilat maror.*

Blessed are you Adonai, Sovereign of the universe,
who calls us to holiness with *mitzvot* and
commands us to eat bitter herbs.

[Sing along here](#)





Hillel Sandwich

When the Temple stood in Jerusalem, a sublime ritual was eating the lamb offered as the *pesach* or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs.

While we do not make sacrifices any more – and, in fact, some Jews have a custom of purposely avoiding lamb during the seder so that it is not mistaken as a sacrifice – we honor this custom by eating a sandwich of the remaining *matzah* and bitter herbs. Some people will also include *charoset* in the sandwich to remind us that God's kindness helped relieve the bitterness of slavery.

Shulchan Oreich



We are not the only people for whom food is liberation. Together, we read the words of Nathaly Rosas Martinez, who grew up between Mexico and the United States, as we remember that the stories of the foods we eat remind us of who we are in this world, even when we have left home in search of safety and freedom.

I am from a place where the food is an art and every bite is a spicy piece of our culture. Where the smells call you to enjoy and the flavors take you to your memories. Our food is not only food it's a way to communicate our feelings. It's a way to talk with our family it's our history, our identity. Our kitchen table may be in another country and the people who ate with us are no longer here, but we will return to gather.

HIAS Haggadah

DINNER IS SERVED

Tzafun

Tzafun

By Ronnie M. Horn

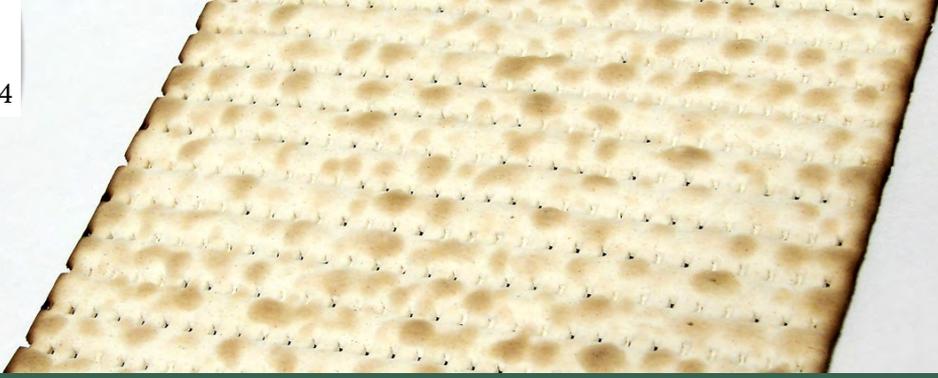
"So, who has found the afikomen?" we ask. The finders hold the napkin-covered matzah tightly in their hands and are determined to bargain.

It is part of our lesson plan -- this small rebellion. Each year we teach a new generation to resist bondage, to envision someplace better, to savor freedom, and to take responsibility for the journeys of their lives.

And each year with the afikomen ritual, they hold power in their hands, just long enough to say, "Yes" or "No," with all eyes on them.
With people waiting.

"We can't finish the seder without it."

Just long enough to learn to ask for what they want.



What are we hiding from ourselves? When might it be a time to hide? Moses' life began with being hidden for three months. Miriam, Moses' sister, hid behind the reeds when Moses was placed in the basket. We hide the afikoman early in the Seder and then find it at the end. What lost part of ourselves, our family, or our Jewish tradition might we have found in the process? Why is it important to finish the meal by finding what's hidden? How might we all find our inner child's playfulness to make this favorite Seder step for children also engaging for the adults? Go on an afikoman scavenger hunt. The children on the hunt solve a riddle about each item on the Seder plate, which leads them to the next hiding place.

Momentum: The Quarantine Seder a Haggadah Companion

Baruch



שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים.
 אֲזֵי יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה. אֲזֵי יֹאמְרוּ בְּגוֹיִם:
 הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי. הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ,
 הָיִינוּ שְׂמֵחִים. שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ כְּאֶפְיָקִים בְּנֶגֶב.
 הַזֹּרְעִים בְּדִמְעָה, בְּרִנָּה יִקְצְרוּ. הַלֹּוֹךְ יֵלֵךְ וּבִכְה נִשְׂא
 מִשֶּׁךְ הַזֶּרַע, בֹּא יָבֵא בְרִנָּה נִשְׂא אֶלְמֹתָיו.

*Shir ha-ma'alot b'shuv Adonai et shivat tzion hayinu
 k'cholmim. Az y'malei s'chok pinu ulshoneinu rina.
 Az yomru va-goyim: higdil Adonai la-asot im eileh.
 Higdil Adonai la-asot imanu, hayinu s'mechim. Shuva
 Adonai et sh'viteinu ka'afikim ba-negev. Hazorim b'dimah,
 b'rina yiktzoru. Haloch yeleich uvacho noseih meshech
 hazara, bo yavo v'rina noseih alumotav.*

When we return to Zion it will seem like a dream. Our mouths will fill with laughter, our tongues with joyful song. Then the nations will say “God has done great things for them.” It is for us that God is doing great things; we will rejoice. Restore us once again, O God, like the sudden flood streams in the desert. Those who sow in tears shall reap in joy. Those who go forth weeping, bearing the seed for sowing, will return bearing the sheaves with song and with laughter.



חֲבֵרַי נְבָרֵךְ:
 יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.
 בְּרִשּׁוֹת חֲבֵרַי נְבָרֵךְ [אֱלֹהֵינוּ] שְׂאֲכַלְנוּ מִשְׁלוֹ.
 בָּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכַלְנוּ מִשְׁלוֹ וּבִטְוֹבוֹ חַיֵּינוּ.
 בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

Chaverai n'varech:

Y'hi shem Adonai m'vorach meiatah v'ad olam.

Birshut chaverai n'vareich eloheinu she'achalnu mishelo.

Baruch eloheinu she'achalnu mishelo uv'tuvo chayinu.

Baruch hu uvaruch sh'mo.

Friends, let us praise God. Let the name of God be praised from now to eternity. Let us praise our God of whose bounty we have partaken. Let us praise our God of whose bounty we have partaken and by whose goodness we live. May God and God's name be praised.



בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כֻּלּוֹ
 בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֵם לְכֹל בֶּשָׂר כִּי
 לְעוֹלָם חֶסֶדוֹ. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל
 יַחְסֵר לָנוּ מִזּוֹן לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, כִּי הוּא
 אֵל זֶן וּמִפְרָנֶס לְכֹל וּמִטֵּיב לְכֹל, וּמַכִּין מִזּוֹן לְכֹל בְּרִיּוֹתָיו
 אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ, הַזֵּן אֶת הַכֹּל.

*Baruch atah Adonai eloheinu melech ha-olam, hazan et ha-olam
 kulo b'tuvo b'chein b'chesed uv'rachamim, hu notein l'chem l'chol
 basar ki l'olam chadso. Uvtuvo hagadol tamid lo chasar lanu, v'al
 yechar lanu mazon l'olam va-ed. Ba'avur sh'mo hagadol, ki hu eil
 zan umfarnes lakol u'meitiv lakol u'meichin mazon l'chol b'riotav
 asher barah. Baruch atah Adonai, hazan et hakol.*

Blessed are you Adonai, our God, Sovereign of the universe, who
 nourishes the entire world, with God's goodness, with grace and
 kindness, and with mercy. God gives nourishment to all flesh, for God's
 kindness is eternal. Through God's kindness, mercy and compassion all
 existence is eternally sustained. God is forever faithful. God's
 surpassing goodness fills all time and space. Sustenance there is for all.
 None need ever lack, no being want for good. We praise You, O God,
 the One sustaining all.



כַּכְתוּב: וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ
עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ.
בְּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן.

*Kakativ: v'alchata v'savata uveirachta et Adonai eloheicha
al ha'aretz hatova asher natan lach.*

Baruch atah Adonai, al ha-aretz v'al ha-mazon.

As it is written in the Torah: "You shall eat, be satisfied and bless Adonai your God for the good land given you." We praise You, O God, for the earth and for sustenance.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמִהְרָה בְיָמֵינוּ.
בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.

*Uv'neih y'rushalayim ir hakodesh bimheira v'yameinu.
Baruch atah Adonai, boneih v'rachamav y'rushalayim. Amen.*

And build Jerusalem, O God, speedily in our day.
We praise You, O God, whose compassion builds Jerusalem.



הַרְחַמֵּן הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 הַרְחַמֵּן הוּא יִתְבַּרַךְ בְּשָׁמַיִם וּבָאָרֶץ.
 הַרְחַמֵּן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה,
 וְעַל שֻׁלְחָן זֶה שְׂאֵבְלָנוּ עָלָיו.
 (שַׁבָּת) הַרְחַמֵּן הוּא יִנְחִילָנוּ יוֹם שְׂכָלוֹ שַׁבַּת וּמְנוּחָה
 לְחַיֵּי הָעוֹלָמִים.
 (יוֹם טוֹב) הַרְחַמֵּן הוּא יִנְחִילָנוּ יוֹם שְׂכָלוֹ טוֹב.

Harachaman hu yimloch aleinu l'olam va-ed.

Harachaman hu yitbarach ba-shamayim u-va'aretz.

*Harachaman hu yishlach lanu b'racha m'rubah babayit hazeh,
v'al shulchan zeh, sheachalnu alav.*

Shabbat: *Harachaman hu yanchileinu shekulo shabbat u-m'nucha
l'chayei haolamim.*

Yom Tov: *Harachaman hu yanchileinu yom shekulo tov.*

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One send us abundant blessing to this house, and upon this table at which we have eaten.

(Shabbat) May the Merciful One cause us to inherit a Shabbat of eternal peace.

(Festival) May the Merciful One cause us to inherit a day that will be all good.



עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל, וְאָמְרוּ, אָמֵן.

*Oseh shalom bimromav, hu ya'aseh shalom
aleinu v'al kol yisrael, v'al kol yoshvei teivel, v'im'ru amen.*

The One who makes peace in the heavens will make peace for us, all Israel, and all who dwell on this earth, and we say, Amen.

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Adonai oz l'ami yitein, Adonai y'vareich et amo va-shalom.

May God give strength to our people.
May God bless all peoples with peace.

[Sing Birkat Hamazon here](#)





The Third Cup

(Pour wine/juice and raise glass)

We remember God's promise to our ancestors and to every generation: "I will redeem you with an outstretched arm and great acts of judgment." (Exodus 6:6) As we drink the third cup of wine, we celebrate the holy bonds between family and friends and our sacred connection to all men, women, and children of every religion, race, and creed. May the goodwill in each of us draw us closer to one another, strengthening the ties between us so we may help each other through hard times as well as joyously celebrate good times together.

Sharing the Journey

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.

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

Blessed are You, Adonai our God, Sovereign of all,
who created the fruit of the vine.

Drink the third cup of wine.

[Sing along here](#)



The Cup of Elijah

Open the door for Elijah

Tonight as we reflect on the Israelites' redemption from Egypt, we yearn for the presence of *Eliyahu HaNavi*, Elijah the Prophet. We dream of Elijah visiting our seder; not to eat, but to bring the Messiah who will arrive with the Age of Redemption. On Pesach, we commit to bringing about the Messianic Era, a time when humanity will live in *shalom*, peace and wholeness.

Thousands of years ago, Elijah was in crisis. He was isolated and lonely and he cried to God, "What reason is there for me to live?" God spoke to Elijah, in a still small voice, giving him courage and strength to persevere.

At this time when life feels uncertain, noisy and chaotic, with daily reminders that the world is in need of redemption, we quiet the noise with small but mighty acts. We welcome the presence of anyone who is ready to be our partner in bringing about a world of eternal peace. Let us open the door for Elijah. Let us open the door for God's peace to arrive.

Eliyahu Hanavi,

Eliyahu Hatishbi,

Eliyahu, Eliyahu,

Eliyahu Hagiladi,

Bimheirah v'yameinu

yavo eileinu

Im Mashiach ben David

Im Mashiach ben David.

אֵלִיָּהוּ הַנָּבִיא,

אֵלִיָּהוּ הַתִּשְׁבִּי,

אֵלִיָּהוּ, אֵלִיָּהוּ,

אֵלִיָּהוּ הַגִּלְעָדִי.

בְּמַהֲרָה בְּיָמֵינוּ

יָבוֹא אֵלֵינוּ

עִם מְשִׁיחַ בֶּן דָּוִד,

עִם מְשִׁיחַ בֶּן דָּוִד.

Sing along and watch here



The Cup of Miriam

Miriam's Well was the source of water for the Israelites in the desert. Miriam's Cup on our table is a way of making our seder more inclusive. It is also a way of drawing attention to the importance of Miriam and the other women of the Exodus story - women who have sometimes been overlooked but about whom our tradition says, "If it wasn't for the righteousness of women of that generation we would not have been redeemed from Egypt" (Babylonian Talmud, Sotah 9b). The waters of Miriam's well were said to be healing and sustaining. Thus Miriam's Cup is a symbol of all that sustains us through our own journeys.

זאת כוס מרים, כוס מים חיים.
זכר ליציאת מצרים.

*Zot Kos Miryam, kos mayim chayim.
Zeicher l'tziat Mitztrayim.*

This is the Cup of Miriam, the cup of living waters.
Let us remember the Exodus from Egypt.



The Fourth Cup

(Pour wine/juice and raise glass)

We remember God's promise to our ancestors and to every generation: "I will take you to be My people, and I will be your God." (Exodus 6:7) We dedicate the fourth cup of wine to *shalom* - to peace. May the One who broke Pharaoh's yoke forever shatter all fetters of oppression and hasten the day when swords shall, at last, be turned into plowshares and spears into pruning hooks. (Isaiah 2:4)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגֶּפֶן.

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

Blessed are You, Adonai our God, Sovereign of all,
who created the fruit of the vine.

Drink the fourth cup of wine.

[Sing along here](#)



A Prayer of Hope During this Pandemic

We are frightened, God,
Worried for our loved ones,
Worried for our world.
Helpless and confused,
We turn to You
Seeking comfort, faith and hope.
Teach us God, to turn our panic into patience,
And our fear into acts of kindness and support.
Our strong must watch out for our weak,
Our young must take care of our old.
Open the eyes of those who are ignoring warnings that
can and will save lives.
Help each one of us to do our part to halt the spread of
this virus
Send strength and courage to the doctors and nurses
In the frontlines of this battle,
Fortify them with the full force of their healing powers.
Send wisdom and insight to the scientists
Working day and night across the world to discover
healing treatments.
Bless their efforts, God.
Fill our leaders with the wisdom and the courage
To choose wisely and act quickly.
Help us, God, to see that we are one world,
One people
Who will rise above this pandemic together.
Send us health God,
Watch over us,
Grace us with Your love,
Bless us with Your healing light.
Hear us God,
Heal us God,
Amen.



Hallel

The traditional *Hallel* is comprised of Psalms 115–118. In our Virtual Seders this evening, we have chosen the following poem and songs of praise and gratitude.

Chat Option: Share a blessing you have received or a blessing you pray everyone may soon enjoy.

Praise the New Day

Praise the new day,
 A gift of the
 Source of all being,
 The Breath of life,
 The Soul of the universe.
 Let us cherish the moments
 And sanctify the hours,
 Blessing joys,
 Honoring the tears,
 Lifting our hearts in song,
 Raising our voices in
 Thanksgiving.
 To magnify faith
 And practice acceptance

To offer consolation
 And to seek wisdom.
 To become a well of
 healing,
 A beacon of kindness,
 A source of forgiveness,
 A light of wonder and
 wisdom.
 Soul of the universe,
 Breath of life,
 Source of all being,
 We praise the new day.
 A gift of holiness and love.

(Alden Solovy)



הַלְלוּ-יְהוָה: הַלְלוּ, עַבְדֵי יְהוָה; הַלְלוּ, אֶת-שֵׁם יְהוָה.

Halleluyah: hallelu avdei Adonai, hallelu et-shem Adonai.

Halleluyah: praise, servants of Adonai, praise the name of Adonai!

(from Psalm 113)

בְּצֵאת יִשְׂרָאֵל, מִמִּצְרַיִם;
בֵּית יַעֲקֹב, מֵעַם לֵעִז.
הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ; יִשְׂרָאֵל, מִמְּשֻׁלוֹתָיו.

B'tzeit Yisrael mi-Mitzrayim,

beit Ya'akov me'am loeiz:

haita y'hudah l'kodsho, Yisrael mamshelotav:

When Israel went forth from Mitzrayim,
The house of Jacob from a people of strange speech,
Judah became God's holy one, Israel, God's dominion.

(from Psalm 114)

[Sing along here](#)





הוֹדוּ לַיהוָה כִּי-טוֹב: כִּי לְעוֹלָם חַסְדּוֹ.
 יֹאמְרוּ-נָא יִשְׂרָאֵל: כִּי לְעוֹלָם חַסְדּוֹ.
 אִמְרוּ-נָא בֵּית-אַהֲרֹן: כִּי לְעוֹלָם חַסְדּוֹ.
 יֹאמְרוּ-נָא יְרֵאֵי יְהוָה: כִּי לְעוֹלָם חַסְדּוֹ.

*Hodu l'Adonai ki tov, ki l'olam chasdo
 Yomar na Yisrael, ki l'olam chasdo
 Yomar na beit Aharon, ki l'olam chasdo
 Yomru na yirei Adonai, ki l'olam chasdo*

Give thanks to God who is good,
 whose love is everlasting
 Let Israel now say,
 God's love is everlasting
 Let the house of Aaron now say,
 God's love is everlasting
 Let all who are awed by God now say,
 God's love is everlasting.

(From Psalm 118)

Sing along and watch here





מִן-הַמֵּיצָר, קָרָאתִי יְהוָה; עֲנָנִי בְּמִרְחָב יְהוָה.

Min ha-meitzar karati Yah, anani vamerchav yah.

From the straits I called to You; You answered me with great expansiveness.

עֲזִי וְזִמְרַת יְהוָה; וַיְהִי-לִי, לִישׁוּעָה.

Ozi v'zimrat Yah, va-y'hi li li-y'shua.

God is my strength and my song, and will be my salvation.

(From Psalm 118)

[Sing along here](#)





Nirtzaku

Our Seder is complete, the ritual fulfilled.
Together, we went out of Egypt, told our story,
praised God, sang songs of celebration, tasted
the sweetness of freedom.

May we continue our journey toward shalom,
wholeness, supporting one another from today
until we celebrate the Seder again.

With this promise of redemption ever within our
grasp, we say:

לְשָׁנָה הַבָּאָה בְּירוּשָׁלַיִם:

לְשָׁנָה הַבָּאָה בְּ-TBE!

L'shana haba-a b'Yerushalayim!

L'shana haba-a b'TBE, ba-makom shelanu!

Next year in Jerusalem!

Next year at TBE!

Next year may all be free!



Songs

Let My People Go Spiritual*

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 old Pharaoh, let my people go*

No more shall they in bondage toil, let my people go
Let them come out with Egypt's spoils, let my people go

Go down, Moses...

Oh let us all from bondage flee
Soon may all the earth be free, let my people go

Go down, Moses...

Women and children throughout the land, let my people go
Singin' and dancin' with timbrels in hand, let my people go

Lead us, Miriam, through the waters on dry land
Tell old Pharaoh, let my people go!

[Sing along and watch here](#)



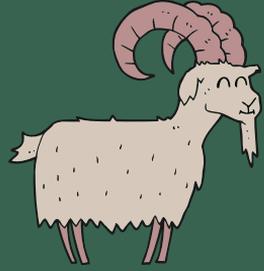
*This song is considered an African American Spiritual song. It is also referred to as a folk song, meaning that it was created by a community (African-American slaves who lived in the South prior to the Civil War), rather than an individual artist. *Marsha Mirkin, TBE Women's Seder.*
New verse written by Cantor Shanna Zell.

Chad Gadya (An Only Kid)

63

Chad gadya. Chad gadya.

My father bought for two zuzim,
Chad gadya. Chad gadya.



Then came a cat and ate the kid,
My father bought for two zuzim,
Chad gadya. Chad gadya.

Then came a dog and bit the cat, that ate the kid,
My father bought for two zuzim,
Chad gadya. Chad gadya.

Then came a 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 fire and burnt 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 water and quenched the fire,
that burnt 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 burnt 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 slaughtered the ox,
 that drank the water, that quenched the fire,
 that burnt 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 killed the butcher,
 that slaughtered the ox, that drank the water,
 that quenched the fire, that burnt 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, Blessed be God
 and slew the the Angel of Death, that killed the butcher,
 that slaughtered the ox, that drank the water,
 that quenched the fire, that burnt the stick,
 that beat the dog, that bit the cat, that ate the kid,
 My father bought for two *zuzim*,
Chad gadya. Chad gadya.

Sing along here



Adir Hu*Adir hu, adir hu***Chorus:** *Yivneh veito b'karov**Bim'heirah, bim'heirah, b'yameinu b'karov**Ei-l b'nei! Ei-l b'nei! B'neih veit'cha b'karov**Bachur hu, gadol hu, dagul hu,***Chorus***Hadur hu, vatic hu, zakai hu, chasid hu,***Chorus***Tahor hu, yachid hu, kabir hu, Lamud hu, melekh hu,**nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu***Chorus***Kadosh hu, rachum hu, shaddai hu, takif hu***Chorus**

Might is God, mighty is God.

May God's house be built soon.

Speedily, speedily and in our time, soon.

God - rebuild! God - rebuild!

Rebuild your House soon!

God is distinguished, Great is great, God is exalted. **Chorus**

God is glorious, God is faithful, God is faultless,

God is righteous. **Chorus**

God is pure, God is unique, God is powerful, God is wise, God is

Sovereign, God is revered, God is sublime, God is all-powerful,

God is Redeemer, God is all-righteous. **Chorus**

God is holy, God is compassionate, God is almighty,

God is omnipotent. **Chorus****Sing along here**

Echad Mi Yodea

*Echad mi yodea? Echad ani yodea.
Echad Eloheinu, Eloheinu, Eloheinu,
Eloheinu, Shebashamayim uva'aretz.*

*Shnayim mi yodea? Shnayim ani yodea.
Shnei luchot habrit.*

*Shlosha mi yodea? Shlosha ani yodea.
Shlosha avot.*

*Arbah mi yodea? Arbah ani yodea.
Arbah imahot.*

*Chamisha mi yodea? Chamisha ani yodea.
Chamisha chumshei Torah.*

*Shisha mi yodea? Shisha ani yodea.
Shisha sidrei mishnah.*

*Shivah mi yodea? Shivah ani yodea.
Shivah y'mei shabta.*

*Shmonah mi yodea? Shmonah ani yodea.
Shmonah y'mei milah.*

*Tishah mi yodea? Tishah ani yodea.
Tishah yarchei leidah.*

*Asarah mi yodea? Asarah ani yodea.
Asarah dibrayah.*

*Achad asar mi yodea? Achad asar ani yodea.
Achad asar kochvayah.*

*Shneim asar mi yodea? Shneim asar ani yodea.
Shneim asar shivtayah.*

*Shlosa asar mi yodea? Shloshah asar ani yodea.
Shlosa asar midayah.*



Who Knows One?

Who knows one? I know one.
One is our God in the Heaven and the Earth.

Who knows two? I know two.
Two are the tablets that Moshe brought.
One is our God in the Heaven and the Earth.

Who knows three? I know three.
Three are the fathers.
Two are the tablets that Moshe brought.
One is our God in the Heaven and the Earth.

Who knows four? I know four.
Four are the mothers. Three are the fathers.
Two are the tablets that Moshe brought.
One is our God in the Heaven and the Earth.

Who knows five? I know five.

Five are the books of the Torah. Four are the mothers.

Three are the fathers.

Two are the tablets that Moshe brought.

One is our God in the Heaven and the Earth.

Who knows six? I know six.

Six are the orders of the Mishnah.

Five are the books of the Torah. Four are the mothers.

Three are the fathers.

Two are the tablets that Moshe brought.

One is our God in the Heaven and the Earth.

Who knows seven? I know seven.

Seven are the days of the week.

Six are the orders of the Mishnah.

Five are the books of the Torah. Four are the mothers.

Three are the fathers.

Two are the tablets that Moshe brought.

One is our God in the Heaven and the Earth.

Who knows eight? I know eight.

Eight are the days before b'rit milah.

Seven are the days of the week.

Six are the orders of the Mishnah.

Five are the books of the Torah. Four are the mothers.

Three are the fathers.

Two are the tablets that Moshe brought.

One is our God in the Heaven and the Earth.

Who knows nine? I know nine.

Nine are the months before a baby's born.

Eight are the days before *b'rit milah*.

Seven are the days of the week.

Six are the orders of the Mishnah.

Five are the books of the Torah. Four are the mothers.

Three are the fathers.

Two are the tablets that Moshe brought.

One is our God in the Heaven and the Earth.

Who knows ten? I know ten.

Ten are the number of commandments.

Nine are the months before a baby's born.

Eight are the days before *b'rit milah*.

Seven are the days of the week.

Six are the orders of the Mishnah.

Five are the books of the Torah. Four are the mothers.

Three are the fathers.

Two are the tablets that Moshe brought.

One is our God in the Heaven and the Earth.

Who knows eleven? I know eleven.

Eleven are the stars [in Joseph's Dream].

Ten are the number of commandments.

Nine are the months before a baby's born.

Eight are the days before *b'rit milah*.

Seven are the days of the week.

Six are the orders of the Mishnah.

Five are the books of the Torah. Four are the mothers.

Three are the fathers.

Two are the tablets that Moshe brought.

One is our God in the Heaven and the Earth.

Who knows twelve? I know twelve.
 Twelve are the tribes of Israel.
 Eleven are the stars [in Joseph's Dream].
 Ten are the number of commandments.
 Nine are the months before a baby's born.
 Eight are the days before *b'rit milah*.
 Seven are the days of the week.
 Six are the orders of the Mishnah.
 Five are the books of the Torah. Four are the
 mothers. Three are the fathers.
 Two are the tablets that Moshe brought.
 One is our God in the Heaven and the Earth.

Who knows thirteen? I know thirteen.
 Thirteen are the attributes of God.
 Twelve are the tribes of Israel.
 Eleven are the stars [in Joseph's Dream].
 Ten are the number of commandments.
 Nine are the months before a baby's born.
 Eight are the days before *b'rit milah*.
 Seven are the days of the week.
 Six are the orders of the Mishnah.
 Five are the books of the Torah. Four are the
 mothers. Three are the fathers.
 Two are the tablets that Moshe brought.
 One is our God in the Heaven and the Earth.

[Sing along in Hebrew and watch here](#)



Miriam's Song

Debbie Friedman

And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we've exalted.
Miriam and the women danced
and danced the whole night long.

And Miriam was a weaver of unique variety.
The tapestry she wove was one which sang our history.
With every thread and every strand
she crafted her delight.
A woman touched with spirit,
she dances toward the light.

And the women dancing with their timbrels...

As Miriam stood upon the shores
and gazed across the sea,
The wonder of this miracle
she soon came to believe.
Whoever thought the sea would part
with an outstretched hand,
And we would pass to freedom,
and march to the promised land.

And the women dancing with their timbrels...

And Miriam the Prophet took her timbrel in her hand,
And all the women followed her
just as she had planned.

And Miriam raised her voice with song.
She sang with praise and might,
We've just lived through a miracle,
we're going to dance tonight.

And the women dancing with their timbrels...

Sing along here



Pharaoh, Pharaoh

Mah Tovu a la Richard Berry

Chorus

I say Pharaoh, Pharaoh
Oh baby let my people go!
Huh! Yeah, yeah, yeah
I say Pharaoh, Pharaoh
Oh baby let my people go!
Huh! Yeah, yeah, yeah

Well, the burning bush told me just the other day
That I should come over here and say
It's time to let my people be free
Listen to God if you won't listen to me

Chorus

Well, all my people came to the Red Sea
With Pharaoh's army coming after me
I raised my rod, stuck it in the sand
And all of God's people walked across dry land

Chorus

[Sing along and watch here](#)





Additional Readings

WHY IS THIS NIGHT DIFFERENT?

Why is this night different from all other nights? Indeed, why is Passover 5781 different from all those that came before except, perhaps, that very first Passover when we were still slaves in Egypt. Before our Exodus, the land was visited by ten plagues, each one designed to soften Pharaoh's heart so he would permit us to leave – to leave that narrow place – that *mitzrayim*. And now, all these millennia later, we are confronted by the plague of Covid-19. With family and friends distanced physically, not by miles, but by fear of infection, our seders are held by gathering on Zoom or other internet social connectors. We pray that this Passover, as we struggle with our fears, stress, and anxiety, the hearts of all humanity will be softened so that we all leave our narrow places.

When we leave the darkness and enter the spring sunshine, let us commit to work for change ridding the world of today's plagues.

To name but a few:

1. The plague of denying science and eliminating environmental regulations protecting the air we breath and water we drink.
2. The plague of possessing military weapons as household items.
3. The plague of a failing health care system that favors the wealthy and denies treatment to those who cannot afford medical visits or health insurance.
4. The plague of a disparately unfair education system which denies equal access to the internet and quality teaching for children based strictly upon zip codes.
5. The plague of refusing to welcome the stranger including not only refugees, asylum seekers, and immigrants, both documented and undocumented, but also our neighbors who may hold different beliefs or belong to different socio-economic demographic.
6. The plague of discriminating against the LGBTQ community, against minorities and against those who look differently, dress differently, or speak differently in any way from ourselves.
7. The plague of denying voting rights and placing obstacles in the path of those who hold political views different from our own.

8. The plague of closing our eyes not only to the homeless and the hungry we do not know, but to people we do know and failing to recognize the harm caused by our speech, our failure to act, and our unwillingness to change our indifference.

9. The plague of anti-Semitism in our country and the world, and being indifferent to Jewish peoplehood and the land of Israel.

10. The plague of placing personal gain over love of country at the expense of truthfulness.

*O God, we all stood at the mountain's base
and swore ourselves to your commands.*

*Though Moses stuttered horribly,
we all listened with utmost care
to every Torah-word.*

It was so good to be gone from Egypt!

*But now we are slaves again,
and Mitzvot are slow to be done.*

Be patient with our outward hesitation.

We have not forgotten our Agreement.

You are not alone.

(Michael Gilman; concluding prayer by Danny Siegel)

From Passover

1.

I set my table with metaphor:
the curling parsley - green sign nailed to the
doors of God's underground;
salt of desert and eyes;
the roasted shank bone of a Pascal lamb,
relic of sacrifice and bleating spring.
Down the long table, past fresh shoots of a root
they have been hacking at for centuries,
you hold up the unleavened bread --
a baked scroll
whose wavy lines are undecipherable.

2.

The wise son and the wicked, the simple son
and the son who doesn't ask, are all my son
leaning tonight as it is written,
slouching his father calls it. His hair is long:
hippie hair, hasid hair, how strangely alike
they seem tonight..

3.

What black-throated bird
in a warm country
sings spirituals,
to Moses now?

cont'd

4.

One exodus prefigures the next.
The glaciers fled before hot whips of air.
Waves bowed at God's gesture
for fugitive Israel to pass;
while fish, caught then behind windows
of water, remembered how their brothers once
pulled themselves painfully from the sea,
willing legs to grow
from slanted fins.
Now the blossoms pass from April's tree,
refugee raindrops mar the glass,
borders are transitory.
And the changeling gene, still seeking
stone sanctuary, moves on.

(Linda Pastan)

Additional Videos & Misc.

[Click here to access ALL music and videos within Haggadah](#)

[Passover Kid Songs](#) (Cantor Sufrin)

[I'm Gonna Find It!](#) (Cantor Sufrin)

[A Lion King Passover](#) (Six13)

[Dayenu](#) (The Maccabeats)

[Passover Rhapsody](#) (Aish)

[The Passover Seder: What Is It](#) (Bim Bam)

[The Ten Plagues](#) (Allard)

[PJ Library Passover Resources](#)

With Gratitude...

to the Temple Beth Elohim clergy and Alison Kur for contributing content to this Haggadah.

Thank you Danny Navisky, Emily Kosinski, Leah Sherin and Zac Gondelman for your editing skills.

Thank you to Leah Sherin, Arni Rosenthal, Zac Gondelman, Sarah Schiller, Cantor Josh Breitzer and the Navisky family for offering your musical talents!

To our entire TBE community, we are in awe of your resilience and ability to wander through the wilderness together.