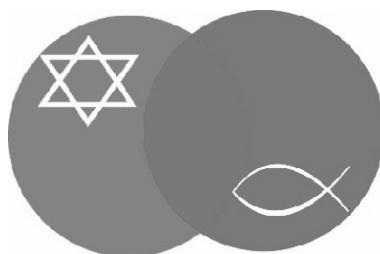


# A Passover Haggadah

*"You shall keep the Feast of Unleavened Bread,  
for on this day I brought you out of Egypt.  
You shall observe this day for all time."  
(Exodus 12:17)*



**The Lux Center**  
for Catholic-Jewish Studies  
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School of Theology

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## Celebration of the Seder - Guidelines

The following guidelines are taken from: ***God's Mercy Endures Forever: Guidelines on the Presentation of Jews and Judaism in Catholic Preaching***. Bishop's Committee on the Liturgy, United States Conference of Catholic Bishops, September, 1988. Paragraph 28.

28. It is becoming familiar in many parishes and Catholic homes to participate in a Passover Seder during Holy Week. This practice can have educational and spiritual value. It is wrong however, to "baptize" the Seder by ending it with New Testament readings about the Last Supper or, worse, turn it into a prologue to the Eucharist. Such mergings distort both traditions. The following advice should prove useful:

When Christians celebrate this sacred feast among themselves, the rites of the haggadah for the seder should be respected in all their integrity. The seder. . . should be celebrated in a dignified manner and with sensitivity to those to whom the seder truly belongs. The primary reason why Christians may celebrate the festival of Passover should be to acknowledge common roots in the history of salvation. Any sense of "restaging" the Last Supper of the Eternal Jesus should be avoided . . . The rites of the Triduum are the [Church's] annual memorial of the events of Jesus' dying and rising (Bishops' Committee on the Liturgy Newsletter, March 1980, p. 12).

## Introduction

Every year on the evening of Passover (or *Pesach* = "Passover" in Hebrew) Jews around the world recount and celebrate the story of the Exodus from Egypt, the tale of their freedom and birth as a people. *Seder* (the ritual) is Hebrew for "order."

The Passover Seder blends history and tradition, celebration and commemoration. It helps us to experience the story in such a way as to transform history into personal memory; it is as if each of us is emerging from bondage in Egypt. The drama and depth of the Passover story gives us a powerful framework to understand the journey of our own lives.

While peculiar to Jewish history, Passover carries a message for the conscience and the heart of all people. Just as we were freed from oppression and bondage, so must we keep the world free from bondage and oppression. This message has been embraced by all who seek avenues to assert their condemnation of oppression and tyranny, by all who are searching for freedom and peace.

This *haggadah* - Hebrew for "telling" - is your guide to experiencing the seder and understanding the symbols and traditions that have evolved over thousands of years from the biblical commandment to "...tell your child on that day, saying 'It is because of what THE ETERNAL did for me, when I went out of Egypt.'" (Exodus 13:8)

# The Order of the Seder

## 1. *Kadesh* \ Sanctification

Blessing over the wine at the start of the meal

## 2. *Urchatz* \ Wash

Washing the hands in preparation for the ritual

## 3. *Karpas* \ Spring vegetable

Dipping a green vegetable in salt water

## 4. *Yachatz* \ Divide

Breaking the middle matzah into two parts

## 5. *Magid* \ Narrate

Telling the story of Passover

## 6. *Rachtzah* \ Wash

Traditional hand washing before the meal

## 7. *Motzi Matzah* \ Unleavened Break

Explaining and eating the symbolic unleavened bread

## 8. *Maror* \ Bitter Herbs

Explaining and eating the symbolic bitter herb

## 9. *Korech* \ Hillel Sandwich

Eating matzah and maror together reminds of the ancient paschal sacrifice

## 10. *Shulhan Orech* \ Meal

Dinner is served!

## 11. *Tzafun* \ Dessert

Ending the meal with the taste of matzah for dessert

## 12. *Barech* \ Blessing After the Meal

Offering traditional blessings following a meal

## 13. *Hallel* \ Psalms of Praise

Singing of psalms and traditional songs

## 14. *Nirtzah* \ Conclusion

Concluding the seder and looking to the future



**Together:** Standing on the parted shores of history  
We still believe what we were taught before ever we stood at Sinai;  
That wherever we are, it is eternally Egypt  
That there is a better place, a Promised Land;  
That the winding way to that promise passes through the wilderness  
That there is no way to get from here to there  
Except by joining hands, marching together.

(Michael Walzer)

### ***Hadlakat Nerot: Lighting the Festival Lights***

**Reader:** Each Jewish festival begins with kindling lights and reciting the *Shehechyanu* blessing, which expresses gratitude for arriving at a special moment. As we kindle these lights, we remember that our ancestors discovered freedom in the midst of the dark night in Egypt. Let the candles we now light be a reflection of the light that shines within each of us. We praise the Source of Light that keeps alive the hope of freedom amidst the darkness of oppression.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Baruch atah Adonai Eloheinu melech ha'olam  
asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel yom tov.*

Blessed are You, Eternal our God, Sovereign of the universe, who has sanctified us with commandments, and commanded us to light festival candles.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

*Baruch Atah Adonay Eloheynu melech ha-olam  
shehecheyanu v'kiy'manu v'higianu laz'man hazeh.*

Blessed are You, Eternal our God, Spirit of the World, who keeps us in life, who sustains us and who enables us to reach this season.

**Question for discussion:** Introduce yourself to those around you. What are you grateful for in your life at this moment?

### ***Kadesh — Cup of Sanctification — קִדְּשׁ***

**Reader:** Most Jewish celebrations also begin with a Kiddush, a blessing over wine, a symbol of joy and fulfillment. During the Passover celebration, we drink four cups of wine to signify the four verbs used in the Hebrew Scriptures to describe the deliverance of the children of Israel—"Therefore say to the children of Israel, 'I am the Eternal. I will free you from the burdens of the Egyptians and deliver you from their bondage. I will redeem you with an outstretched arm and with mighty acts. I will take you as my people and I will be your God'" (Exodus 6:6-7).

(We raise our glasses)

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

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

Blessed are You, Eternal our God, Sovereign of the universe, who creates the fruit of the vine.

(Drink the wine)

## The Passover Symbols

**Matzah** is unleavened bread, symbolizing both the food of poor slaves and the food of liberation from Egypt, as there was no time to let their bread rise. Three sheets of matzah are used in the seder ritual, stacked and covered with a napkin or cloth.

On the seder plate:

The **Zero'a** is a roasted bone symbolizing the sacrificial Pesach lamb and God's outstretched arm, which liberated the slaves from Egypt.

The egg, or **Beitzah**, symbolizes gratitude and the rebirth of spring.

**Maror** and **Chazeret** are both bitter herbs, to evoke the bitterness of slavery.

**Charoset**, a sweet and/or tangy relish, symbolizes the mortar used by the enslaved Israelites. Usually made of fruits, nuts and wine, every Jewish culture has its own unique version.

**Karpas**, a green vegetable, often parsely but sometimes potato or celery, is a sign of spring.

## Urchatz—Handwashing—וְרַחֵץ

Performed without a blessing, we rinse our hands in preparation for eating finger foods.

You might ask volunteers to walk around with a pitcher of water to pour over each participant's hands, and a basin and towel. Participants might also wash one another's hands in this way.

## Karpas—Dipping of Greens in Salt Water —כָּרְפָס

**Reader:** *Karpas* represents spring and new growth, rebirth and the beginning of new life. We taste in this fresh vegetable all the potential in nature and ourselves. Tonight we celebrate our growth, the flowering of our spirit and voices. We do not taste the vegetable alone. We dip it in salt water recalling the tears our ancestors shed during their long years in slavery. We mix bitterness with sweetness, slavery with freedom, past with future, living with the contrasts, as we do at every moment.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

*Baruch atah A-donay, Elo-heinu Melech Ha'Olam borei pri ha-adamah.*

Blessed are You, Eternal our God, Sovereign of the universe, who creates the fruit of the earth.

(Eat the vegetable after dipping it in salt water)

## Yachatz—Breaking the Middle Matzah—יִחַץ

**Reader:** The Pesach story begins in a broken world, amidst slavery and oppression. The sound of the breaking of the matzah sends us into that fractured existence, only to become whole again when we find the broken half, the *afikomen*, at the end of the seder. This brokenness is not just historical; it exists today, across the world and in our own community. Poverty, war, slavery, and hopelessness persist. May our search for the *afikomen* tonight remind us to search for solutions to the brokenness in ourselves and our world.

(Break the middle *matzah*, wrapping the larger half in a napkin and setting it aside.)

## Maggid—Telling the Story—מַגִּיד

**Reader:** We begin by recalling the first Passover night in history: “And thus you are to eat it: your hips girded, your sandals on your feet, and your sticks in your hand. And you are to eat it in haste. It is a Passover-Meal to the Eternal...Now it was in the middle of the night: the Eternal struck down every firstborn in the land of Egypt, from the firstborn of Pharaoh who sits on his throne to the firstborn of the captive in the dungeon, and every firstborn of beast....The Egyptians urged the people on, impatient to have them leave the country for they said ‘We shall all be dead’ SO the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders...” (Exodus 12)

### Ha Lachma Anya - The Story of the Matzah

(uncover the matzah before reciting)

הָא לַחְמָא עֲנִיא דִּי אָכְלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.  
כָּל דְּכָפִין יְיִתִּי וַיִּיכֹל, כָּל דְּצָרִיד יְיִתִּי וַיִּפְסֹח.  
הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל.  
הַשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

*Ha lach-ma an-ya di achalu ava-ha-ta-na v'ar-a d-mitzrayim*  
*kol dich-fin yei-tei v'yeichol. kol ditz-rich yei-tei v'yif-sach*  
*ha-sha-ta ha-cha. l'shana ha-ba-a b'ar-a d'yisrael.*  
*ha-sha-ta av-dei. l'shana ha-ba-a b'nei chorin.*

**Together:** This is the bread of poverty and persecution which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Pesach. This year we are here; next year in the land of Israel. Now we are still slaves; next year we will be free.

**Questions for discussion:** Where do you encounter brokenness in our world? How can you help break the bonds of oppression? What acts of hospitality have you participated in or witnessed this year?

(Pour the second cup of wine)

## The Four Questions

**Reader:** Today, the four questions we ask - traditionally, by the youngest child present - are exactly the same. However, historically there have been many versions of these questions, likely meant to be examples of questions that one might ask. We are free to ask any question we have, to guide our own learning and experience. To ask questions is to acknowledge that we do not live in isolation, that we need each other. To ask questions is to signal our desire to grow. By admitting what we do not know, we take steps towards greater knowledge and learning. To ask questions is to signify our freedom.

מה נשתנה הלילה הזה מכל הלילות?  
שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה כלו 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.

*Ma nishtanah halailah hazeh mikol haleilot?*

*Sheb'chol haleilot anu ochlin hametz umatzah; halailah hazeh, kuloh matzah.*

*Sheb'chol haleilot anu ochlin sh'ar y'rakot; halailah hazeh, maror.*

*Sheb'chol haleilot ein anu matbilin afilu pa'am ehat; halailah hazeh, shtei f'amim.*

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

### Why is this night different from all other nights?

On all other nights we eat leavened and unleavened bread. Why on this night, only matzah?

On all other nights we eat various vegetables. Why on this night, bitter herbs?

On all other nights we do not dip food. On this night, why do we dip twice?

On all other nights we eat sitting upright or reclining. Why on this night, do we recline?

**Questions for Discussion:** What question do you have about the seder thus far? What question do you have for others sitting near you?

## Avadim Hayinu – We Were Slaves

**Together:** We were slaves to Pharaoh in the land of Egypt. And the Eternal took us out from there with a strong hand and an outstretched arm. Had God not taken our ancestors from Egypt, we and our children and our children's children would still be enslaved. Even if we were all sages, all discerning, all elders, all knowledgeable in Torah, it would be a commandment upon us to tell the story of the Exodus from Egypt. The one who expands the telling of the story of the Exodus from Egypt is praiseworthy!

(sing)

עֲבָדִים הָיִינוּ עֲתָה בְּנֵי חוֹרִין

*Avadim hayinu (hayinu!) ata b'nei chorein (b'nai chorein!)*

We were slaves, now we are free!

**Question for Discussion:** How/when do you feel enslaved in your life?

### The Four Children

**Reader:** Four times the Torah speaks about children in connection with the telling of the Exodus story, but nothing is said about the character of those children. Rabbinic midrash viewed these passages not as repetitions but as representing different types of children: one who is wise/thoughtful, one who is rebellious, one who is simple, and one who does not know enough to ask.

**Reader:** The wise child asks, "What is the meaning of the general rules and practices God commanded us concerning the Passover?" You shall tell this child the Exodus story and teach all the laws of Passover, down to the last detail.

**Reader:** The rebellious child asks, "What is the meaning of this ritual to you?" To *you* and not to *them*. You shall challenge this child and say "This is done because of what the Eternal one did for me when I went out of Egypt. For *me* and not for *you*. Had you been there you would not have been redemmed.

**Reader:** The simple child asks "What is this?" You shall say to that child, "It was with a mighty hand that the Eternal one brought us out of Egypt bondage."

**Reader:** As for the child who does not know how to ask, you shall begin as it is written, "And you will speak to your child on that day saying, 'For the sake of this, did the Eternal did for me when I went free from Egypt.'"

**Reader:** Yet we know that no child is all wise, all wicked, all simple, or incapable of asking anything. At different points in our lives we have been all of these children: one who is eager, one who is hostile, one who is passive, and one who is bewildered.

**Reader:** We have asked the cleverest of questions; we have challenged provocatively; we have simply wanted to know the answer; we have been so confused we could not speak. We have been all of these children: One who is aware, one who is alienated, one who is direct, and one who is silent.

**Question for Discussion:** What type of learner are you? Has it changed since you were young? Does it change based on where you are or what you are doing?

## The Exodus Story



**Together:** "My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there; but there he became a great and very populous nation. The Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us. We cried out to the Eternal, the God of our ancestors, who heard our plea and saw our plight, our misery, and our oppression. The Eternal took us out from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents.

**Reader:** *He went down to Egypt in meager numbers:* These are the names of the sons of Israel who came to Egypt with Jacob, each coming with his household: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher. The total number of persons that were of Jacob's issue came to seventy, Joseph being already in Egypt. Joseph died, and all his brothers, and all that generation. But the Israelites were fertile and prolific; they multiplied and increased very greatly, so that the land was filled with them. (Exodus 1:1-7)

**Reader:** *The Egyptians dealt harshly with us and oppressed us:* A new king arose over Egypt who did not know Joseph. And he said to his people, "Look, the Israelite people are much too numerous for us. Let us deal shrewdly with them, so that they may not increase; otherwise in the event of war they may join our enemies in fighting against us and rise from the ground." So they set taskmasters over them to oppress them with forced labor; and they built garrison cities for Pharaoh: Pithom and Raamses. But the more they were oppressed, the more they increased and spread out, so that the Egyptians came to dread the Israelites. They ruthlessly imposed upon the Israelites the various labors that they made them perform. (Exodus 1:8-12)

**Reader:** *We cried out to the Eternal, the God of our ancestors:* A long time after that, the king of Egypt died. The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to God. God heard their moaning, and God remembered the covenant with Abraham and Isaac and Jacob. God looked upon the Israelites, and God took notice of them. (Exodus 3:23-25)

**Reader:** *And the Eternal took us out of Egypt:* not through an angel and not through a seraph and not through a messenger, but [directly by] the Blessed Holy One, as it is stated (Exodus 12:12): "And I will pass through the Land of Egypt on that night and I will smite every firstborn in the Land of Egypt, from men to animals; and with all the gods of Egypt, I will make judgments, I am the Eternal."

**Reader:** *With a strong hand:* this [refers to] the pestilence, as it is stated: "Behold the hand of the Eternal is upon your herds that are in the field, upon the horses, upon the donkeys, upon the camels, upon the cattle and upon the flocks, [there will be] a very heavy pestilence. (Exodus 9:3)

**Reader :** *And with signs:* this refers to the staff, as God told Moses: Take the staff in your hand and do signs with it." (Exodus 4:17)





## The Ten Plagues

(As each plague is mentioned, remove a drop from the cup, using your finger or teaspoon)

The Blessed Holy One brought ten plagues upon the Egyptians, and they are:

*Dam* / Blood / דָּם    *Tzfarde'ah* / Frogs / צְפַרְדֵּי'עַ    *Kinim* / Lice / כְּנִים

*Arov* / Beasts / עֲרוֹב    *Dever* / Cattle Plague / דְּבֵר    *Sh'chin* / Boils / שְׁחִין

*Barad* / Hail / בָּרָד    *Arbeh* / Locusts / אֲרֵבָה    *Choshech* / Darkness / חֹשֶׁךְ

*Makat B'chorot* / Death of the Firstborn / מַכַּת בְּכוֹרוֹת

**Reader:** The wise child says: "we spill the wine from our cup because our salvation came at the expense of the suffering of others. At the crossing of the sea, the ministering angels wanted to sing praises to God, but God silenced them saying, "My children are drowning in the sea and you want to sing before me!?"



**Reader:** The vengeful child says: We spill the wine because our blood was spilled. There was a dispute in heaven about how much mercy God should show the Egyptians, until the angel Gabriel showed God a brick from Egypt with a baby entombed in it. "Master of the World", he said, "thus did they enslave the Israelites!" God immediately sentenced the Egyptians and drowned them in the sea.



**Reader:** The innocent child says "We spill the wine because our blood was spilled and their blood was spilled. We are all diminished when blood is shed." The unaware child enjoys spilling the drops.

**Reader:** If we only pour ten drops from the cup and do nothing more, we do not understand the significance of their act. Our joy cannot be complete when there is harshness, cruelty of suffering in the world. We cannot wait for others to tackle the injustices of our time.

**Question for Discussion:** How do you reconcile the total destruction of Egyptian society and the suffering of Egyptian citizens with the just call for redemption?



## Dayenu!

**Reader :** The poem *Dayenu!* - meaning “it is enough for us!” - commemorates a long list of God’s miraculous acts, any one of which would have been amazing on its own. It begins: “If God had brought us out from Egypt, and had not carried out judgments against them—*Dayenu!*” Over thirteen more steps, the people are sustained for forty years in the desert, enter the Promised Land, and build the Temple. Three verses are traditionally sung, highlighting foundational elements of Jewish life. These are the liberation from Egypt, the establishment of the Sabbath day, and the receipt of the Torah.

אלו הוציאנו ממצרים, דינו.  
אלו נתן לנו את־השבת, דינו.  
אלו נתן לנו את־התורה, דינו.

*Ilu hotzi hotzianu, hotzianu mimitzrayim, hotzianu mimitzrayim, Dayenu!*  
*Ilu natan natan lanu, atan lanu et hatorah, natan lanu et hatorah, Dayenu!*  
*Ilu natan natan lanu, natan lanu et hashabbat, atan lanu et hashabbat, Dayenu!*

Had God (only) taken us out of Egypt, it would have been enough for us.  
Had God (only) given us the Shabbat, it would have been enough for us.  
Had God (only) given us the Torah, it would have been enough for us.

**Reader:** In what sense is each moment of liberation enough? *Dayenu* signifies deep acceptance and gratitude. We acknowledge each moment, aware of the preciousness of each act of redemption and care. This acceptance allows us to move to the next moment and receive the awaiting gift. When we greet each moment with expectations we are not free.  
(Rabbi Sheila Peltz Weinberg)

**Reader:** Liberation comes in small steps. *Dayenu* teaches us not to despair when the ultimate end seems far away. We must fully acknowledge and appreciate each struggle that we win, each step towards freedom that we take. If we are to have the strength and conviction to continue.  
(Rabbi Toba Spitzer)

## The Second Cup of Wine: The Cup of Redemption

**Reader:** We continue the process of liberation as we drink the second cup of wine. We have experienced the awareness of degradation that compelled the Israelites to resist enslavement. We drink this second cup to honor the redemption, even as we acknowledge the continuing struggle and ongoing road through the desert.

*(We raise our glasses)*

ברוך אתה ה', אלהינו מלך העולם בורא פרי הגפן.

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

Blessed are You, Eternal our God, Sovereign of the universe, who creates the fruit of the vine.

*(We drink the wine)*



## Miriam's Cup



**Reader:** Miriam's cup is filled with water, evoking the miracle of the wells that followed Miriam through the wanderings in the desert. Miriam also watched over her baby brother in the Nile as he was rescued by the Pharaoh's daughter. After the Red Sea parted for the Israelite slaves and closed upon the Egyptian pursuers, Miriam led the women in song: "Miriam the prophetess, Aaron's sister, took a timbrel in her hand, and all the women went out after her, with timbrels and with dancing. Miriam chanted to them:

**Together:** Sing to the Eternal, for God has triumphed, yes, triumphed, the horse and its driver God flung into the sea." (Exodus 15:20-21)

## Rachtzah—Hand Washing—רְחִיצָה

**Reader:** The Passover meal includes another ritual hand washing, this time with a blessing. The blessing itself speaks of "taking" or "lifting" the hands. After we have washed one another's hands, we will recite the blessing together, lifting up our hands, and dedicating them to actions that bring liberation. As we read in Psalm 90: "May the favor of the Eternal our God be upon us, let the work of our hands prosper, O prosper the work of our hands!"

*(We wash and then lift the hands and recite the blessing.)*

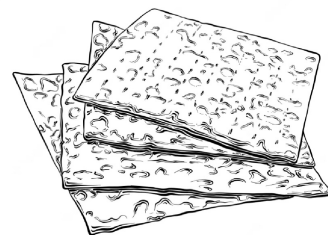
בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

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

Blessed are You, Eternal our God, Ruler of the Universe, who has sanctified us with commandments, commanding us on the taking up of the hands.

## Motzi Matzah—Eating Matzah—מוֹצִיא מַצָּה

**Reader:** Rabban Gamaliel would say: "Those who have not explained three things during the seder have not fulfilled their obligation. These are *matzah*, *moror*, and the *pesach* offering.



**Reader:** *Matzah*, why do we eat it? In order to remind ourselves of the experience of our ancestors: "Now they baked the dough which they had brought out of Egypt into matzot cakes, for it had not fermented, for they had been driven out of Egypt, and were not able to linger and neither had they made provisions for themselves." (Exodus 12:39)

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

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

Blessed are You, Eternal our God, Sovereign of the universe, who brings forth bread from the earth.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

*Baruch atah Adonai Eloheinu melech ha'olam, asher kidishanu b'mitzvorav, vitzivanu al achilat matzah.*

Blessed are You, Eternal our God, Sovereign of the universe, who makes us holy through commandments, commanding us to eat *matzah*.

*(We eat a small piece of matzah)*



### מָרֹר — Bitter Herb — Maror

**Reader:** *Maror*, why do we eat it? To remind ourselves that the Egyptians made life bitter for our ancestors in Egypt, as it is written: "They embittered their lives with harsh labor in mortor and in bricks and with all kinds of servitude in the field— all their service in which they made them subservient with crushing-labor." (Exodus 11:14)

*(We take maror and dip it in charoset and recite the blessing)*

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר.

*Baruch atah Adonai Eloheinu melech ha'olam, asher kidishanu b'mitzvorav, vitzivanu al achilat maror.*

Blessed are You, Eternal our God, Sovereign of the universe, who makes us holy through commandments, commanding us to eat *maror*.

*(We eat the dipped maror)*

### כֹּרֶךְ — Hillel's Sandwich — Korech

**Reader:** *Pesach*: Why did our ancestors eat the *pesach* offering during the time of the Temple? As a reminder that God protected the houses of our ancestors in Egypt as it is written: "You shall then say: 'It is the *pesach* sacrifice to the Eternal, who passed over the houses of the Children of Israel in Egypt, when God dealt-the-blow to Egypt and but rescued our houses.'" (Exodus 12:27)

**Reader:** The *Korech* sandwich is eaten in memory of *Pesach* in the Temple in Jerusalem, according to the practice of the great sage Hillel. He would make a sandwich with *matzah* and *maror*, following the biblical commandment, "They shall eat it (the meat from the *pesach* sacrifice) together with *matzah* and *maror*." (Numbers 9:11)

*(We place a slice of maror between two small pieces of matzah and eat it.)*

### שְׁלֶחַן עֹרֵךְ — The Festive Meal — Shulchan Orech

## ***Tzafun — Dessert—צפון***

**Reader:** The *Afikomen* - the other half of the middle maztah which was set aside early in the seder, is now eaten. It must be the last food eaten at the seder. Traditionally either children steal the *Afikomen* and negotiate a deal for its return or the seder leader hides it so that children can find it and receive a prize. Regardless of how it arrives on our plates, we learn from the eating of the *Afikomen* that even after a delicious meal, we want to have this taste of freedom lingering on our palate.

(Break and distribute the *Afikomen* so everyone may eat a small piece)

## ***Barech — Blessing After the Meal—ברך***

**Together:**

Blessed art you, Eternal One, our God, Sovereign of the Universe, who nourishes the whole world with goodness, grace, kindness, and compassion. You give food to all creatures, for Your kindness endures forever. Through Divine goodness we have never lacked sustenance. May we never be in want of food in the future. Since God is a Power that feeds and provides for all and does good to all and prepares nourishment for all of creation. Blessed are You, Eternal One, who sustains all.

Our God, God of our ancestors, may our prayer rise to you, be beheld and acceptable. Act for goodness and grace, for love and care, for life well-being and peace, on this day of the festival of *matzot*. Remember us this day for goodness. Favor us this day with blessing. Preserve us this day for life.

May the Merciful One send us great blessing, upon this place and upon this table upon which we have eaten, upon our hosts and all that is theirs, upon us and all that is ours. May the One who makes peace upon high make peace for us and for all who dwell on the Earth.

## **The Third Cup of Wine: The Cup of Blessing**

**Reader:** We dedicate this third cup of wine in gratitude for all the gifts we have been given. The seder reminds us of the gifts of relationships - of friends and family; and of our possessions - good food and drink. Yet most of all we offer thanks for the greatest gift - the ability to challenge, to question, to choose, and therefore to strive towards freedom.

(We raise our glasses)

**ברוך אתה ה', אלהינו מלך העולם בורא פרי הגפן.**

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

Blessed are You, Eternal our God, Sovereign of the universe, who creates the fruit of the vine.

(We drink the wine)



## The Cup of Elijah

(Pour the fourth cup of wine. Each participant then pours a bit of their wine into the cup for Elijah the prophet.)



**Reader:** We open our doors and our hearts to welcome Elijah, the eternal wanderer and eternal companion of the Jewish people. He reminds us of the hope he carries,

appearing at moments when that hope is tangible - at the seder and at the welcoming of children. We sing a song welcoming Elijah to our Passover table, praying for his presence to illuminate our world.

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתִּשְׁבִּי, אֵלִיָּהוּ הַגִּלְעָדִי.  
בְּמַהֲרָה בְּיָמֵינוּ, יָבֹא אֵלֵינוּ, עִם מָשִׁיחַ בֶּן דָּוִד.

*Eliyahu Hanavi, Eliyahu hatishbi, Eliyahu (x3) hagil'adi*

*Bim'hera v'yameinu, yavo eleinu, Im mashiach ben David (x2)*

Elijah the prophet, Elijah the Tishbi, Elijah the Giladi,  
come to us quickly, bringing messianic days.



## Hallel — Psalms of Praise — הַלֵּל

**Reader:** We owe it to God: to thank and to sing, to praise and to honor, to bless and to acclaim the one the One who has done wonders for our ancestors and for us. God took us from slavery to freedom, from mourning to festivity, from a thick darkness to a great light, from enslavement to redemption.

**Together:** Let us sing before God a new song!

וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ!

*V'nomar l'fanav shira chadasha. Halleluyah!*

Let us say before God a new song. *Halleluyah!*

(and/or)

הַלְלוּיָהּ הַלְלוּ עַבְדֵי ה', הַלְלוּ אֶת-שֵׁם ה'.  
יְהִי שֵׁם ה' מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

*Halleluyah, halleluyah, hallelu avdei Adonai*

*Halleluyah, halleluyah, hallelu et shem Adonai*

*Yehi shem Adonai m'vorach me'atah ve'ad olam.*

*Halleluyah!* Praise, servants of the Eternal, praise the name of the Eternal!  
May the Name of the Eternal be blessed from now and forever.

## Nirtzah — Conclusion — נִרְצָה

### The Fourth Cup of Wine: Cup of Hope

**Reader:** Awareness, redemption, and gratitude accompanied our first three cups. The fourth cup is a cup of hope. Hope that next year we will all be free, that next year children and parents, neighbors and nations will turn their hearts to one another. Hope that next year Jerusalem, and all the world, will be a city of peace.

We raise our glasses:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

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

Blessed are You, Eternal our God, Sovereign of the universe, who creates the fruit of the vine.

**Together:** Now our seder is concluded, completed in all its detail. As we prepare to leave, we are reminded that redemption is two-fold: to join together to deliver all from bondage and to be truly liberated in our own lives. We have been privileged to observe it together here this year. Next year may we celebrate it in Jerusalem - *ir shalom* - a more peaceful world.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

*L'shanah haba'ah birushalayim*

Next year in Jerusalem!

### **Materials from the following resources appear in this Haggadah:**

*A Night to Remember: The Haggadah of Contemporary Voices*, Mishaël Zion and Noam Zion (Jerusalem: Zion Holiday Publications, 2007).

*A Night of Questions: A Passover Haggadah*, eds. Rabbi Joy Levitt and Rabbi Michael Strassfeld (Jenkintown, PA: Reconstructionist Press, 2010).