

# Why Is This Night Different?



## A Pesach Seder

*created by*



Isaac M.

**Wise Temple**

ק.ק. בני ישורון

with assistance from Haggadot.com

# Table of Contents

## Introduction

- 4 Lighting the Candles
- 5 What's on the Table / Seder Plate
- 7 Introduction

## Kadesh

- 8 Kadesh - First Cup of Wine

## Urchatz

- 9 Let Our Telling – Washing Hands

## Karpas

- 10 Karpas: Dipping Greens in Salt Water

## Yachatz

- 11 Yachatz - Breaking the Middle Matzah

## Maggid – Telling the Story

- 12 Maggid: An Introduction

## Four Questions

- 13 The Four Questions

## Four Children

- 14 The Four Children

## Exodus Story

- 15 Telling our Story
- 16 Lincoln on Freedom

## Ten Plagues

- 17 The Ten Plagues

## 2<sup>nd</sup> Cup & Dayeinu

- 18 Answering Our Questions and Dayeinu
- 19 The Passover Symbols
- 20 In Every Generation & 2<sup>nd</sup> Cup of Wine

## **Motzi-Matzah**

21        **Matzah – The Bread of Affliction**

## **Maror**

22        **Maror – The Bitter Herb**

## **Koreich**

23        **Koreich – The Hillel Sandwich**

## **Shulchan Oreich**

24        **Shulchan Oreich – The Meal is Served**

## **Tzafun**

25        **Afikomen**

## **Bareich**

26        **Bareich – Blessing After Meal**

## **Hallel**

27        **The Cup of Elijah**

28        **Hallel – Praise and Song**

## **Nirtzah**

29        **Nirtzah – Next Year in Jerusalem**

## **Songs**

30        **Let My People Go**

30        **Who Knows One**

32        **Chad Gadya**

33        **The Frog Song**

34        **Pharaoh, Pharaoh**

## Introduction

# Lighting the Candles

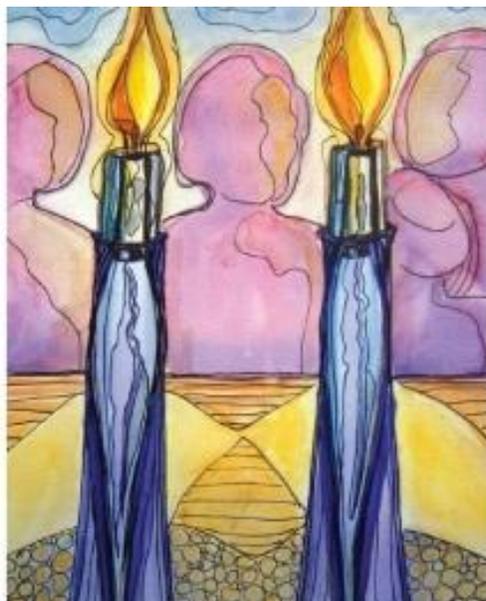
Contributed by [Linda Schneider](#)

The seder officially begins with a physical act: lighting the candles. In Jewish tradition, lighting candles and saying a blessing over them marks a time of transition, from the day that is ending to the one that is beginning, from ordinary time to sacred time. Lighting the candles is an important part of our Passover celebration because their flickering light reminds us of the importance of keeping the fragile flame of freedom alive in the world.

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

Blessed are You, Adonai our God, Ruler of the Universe, who has sanctified us with laws and commanded us to light the festival lights.

As we light the festival candles, we acknowledge that as they brighten our Passover table, good thoughts, good words, and good deeds brighten our days.



Contributed by: Jill Maller-Kesselman

## What's on the Table

Contributed by [Geoff Chesman](#)

### The Seder Plate

We place a Seder Plate at our table as a reminder to discuss certain aspects of the Passover story. Each item has its own significance.

*Maror* – The bitter herb. This symbolizes the harshness of lives of the Jews in Egypt.

*Charoset* – A delicious mix of sweet wine, apples, cinnamon and nuts that resembles the mortar used as bricks of the many buildings the Jewish slaves built in Egypt

*Karpas* – A green vegetable, usually parsley, is a reminder of the green sprouting up all around us during spring and is used to dip into the saltwater

*Zeroah* – A roasted lamb or shank bone symbolizing the sacrifice made at the Temple on Passover (The Paschal Lamb)

*Beitzah* – The egg symbolizes a different holiday offering that was brought to the temple. Since eggs are the first item offered to a mourner after a funeral, some say it also evokes a sense of mourning for the destruction of the temple.

*Orange* - The orange on the seder plate has come to symbolize full inclusion in modern day Judaism: not only for women, but also for people with disabilities, intermarried couples, and the LGBT Community.

### Matzah

Matzah is the unleavened bread we eat to remember that when we Jews fled Egypt, we didn't even have time to let the dough rise on our bread. We commemorate this by removing all bread and bread products from our home during Passover.

### Elijah's Cup

The fifth ceremonial cup of wine poured during the Seder. It is left untouched in honor of Elijah, who, according to tradition, will arrive one day as an unknown guest to herald the advent of the Messiah. During the Seder dinner, biblical verses are read while the door is briefly opened to welcome Elijah. In this way the Seder dinner not only commemorates the historical redemption from Egyptian bondage of the Jewish people but also calls to mind their future redemption when Elijah and the Messiah shall appear.

## Miriam's Cup

Another relatively new Passover tradition is that of Miriam's cup. The cup is filled with water and placed next to Elijah's cup. Miriam was the sister of Moses and a prophetess in her own right. After the exodus when the Israelites are wandering through the desert, just as Hashem gave them Manna to eat, legend says that a well of water followed Miriam and it was called 'Miriam's Well'. The tradition of Miriam's cup is meant to honor Miriam's role in the story of the Jewish people and the spirit of all women, who nurture their families just as Miriam helped sustain the Israelite

## Seder Plate

Contributed by Annie Matan



## Introduction

**Source:** <http://elmad.pardes.org/2016/04/the-pardes-companion-to-the-haggadah/>

Pesach is a time of inclusion.

On seder night, there are two moments where we metaphorically open our doors and invite others in. One is at the opening of the Maggid portion of the seder, when we say, “All who are hungry come and eat.” There is a beautiful message here: we were once slaves; poor and hungry, and we remember our redemption by sharing what we have with others.

The other, comes towards the end of the seder, when we have the custom of pouring a fifth cup of wine, which we claim is for Elijah the Prophet. This is a statement of faith, a statement that says that although we are a free people, our redemption is not yet complete, and we believe that it will come.

From the most downtrodden to the most celebrated, the message is clear: everyone is welcome and everyone is necessary. Why is it that we go out of our way to include all at our seder table? Perhaps it is because when we make room for others, we have the opportunity to make room for ourselves as well. In fact, the Mishnah (Pesachim 10:5) teaches us that:

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים

In every generation a person is obligated to see themselves as if they left Egypt

The seder presents us with the obligation of identifying with the generation that left Egypt and internalizing that experience. And through that internalization, we come to feel the redemption as if it was our own, as well - לראות את עצמו. Further, the reliving of the story of the Exodus affords us the opportunity see one’s true self. It is only when we are able to see ourselves clearly, that we are able to be redeemed.

## Kadesh

### Kadesh – The First Cup of Wine

**Source:** adapted from The Wandering is Over Haggadah, JewishBoston.com

All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy – not to mention a practical way to increase that joy. The seder starts with wine and then gives us three more opportunities to refill our cup and drink.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

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

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

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

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שְׁהַחַיְנוּ וְקַיְמְנוּ וְהַגִּיעְנוּ לְזֶמַן הַזֶּה

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

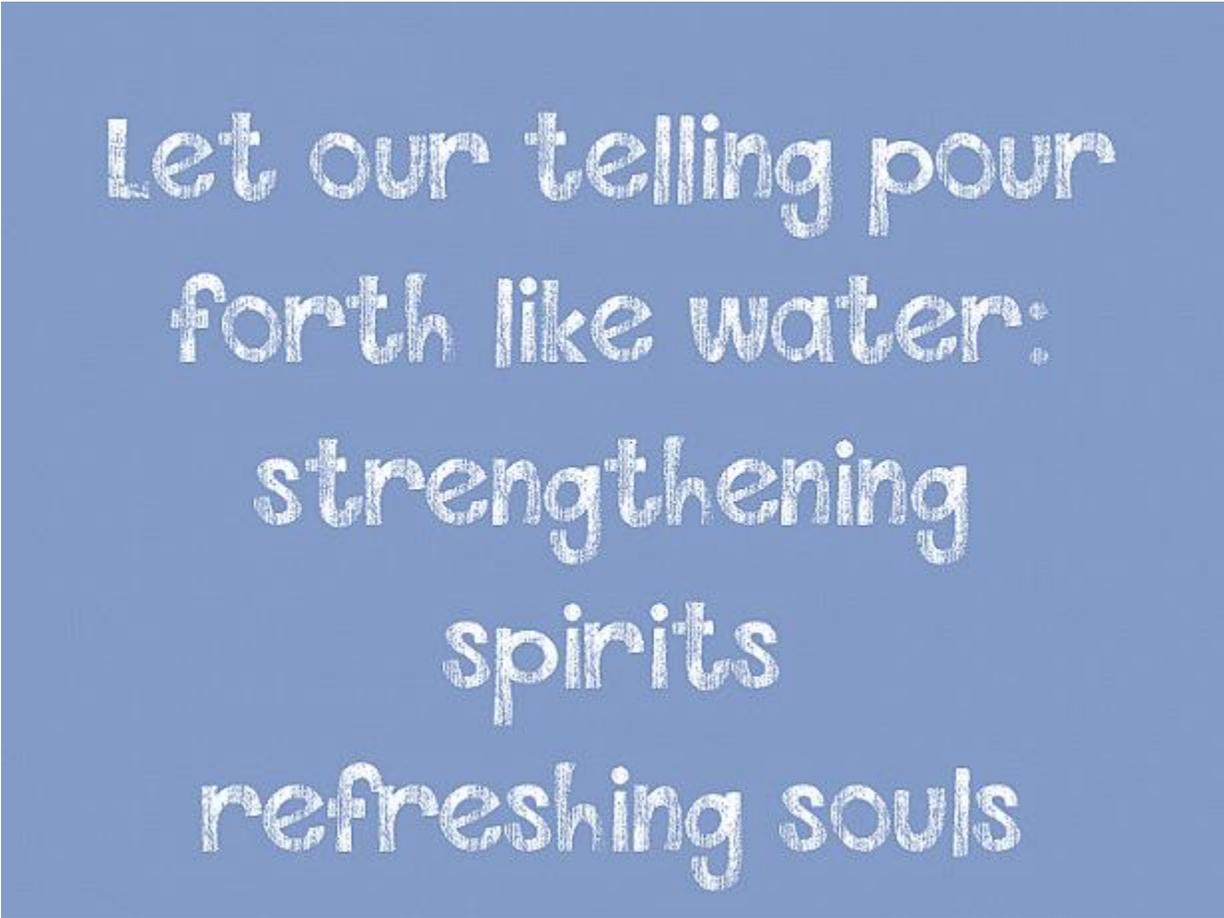
We praise God, Ruler of Everything,  
who has kept us alive, sustained us, and brought us to this happy moment.

Drink the first glass of wine!

Urchatz

## Let Our Telling

Contributed by [Margaret Hobart](#)



Let our telling pour  
forth like water:  
strengthening  
spirits  
refreshing souls

Urchatz is a symbolic handwashing – a way to leave behind the things our hands were engaged before. It is also a chance to wash away the residue of servitude and prepare for freedom. It is a moment of preparation for reliving our moment of deliverance.

Source: Isaac M. Wise Temple

## Karpas

# Karpas: Dipping Greens in Salt Water

adapted from The Wandering is Over Haggadah, JewishBoston.com

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with a recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration.

We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter. Most families use a green vegetable, such as parsley or celery, but some families from Eastern Europe have a tradition of using a boiled potato since greens were hard to come by at Passover time. Whatever symbol of spring and sustenance we're using, we now dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

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

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



## Yachatz

### **Yachatz - Breaking the Middle Matzah**

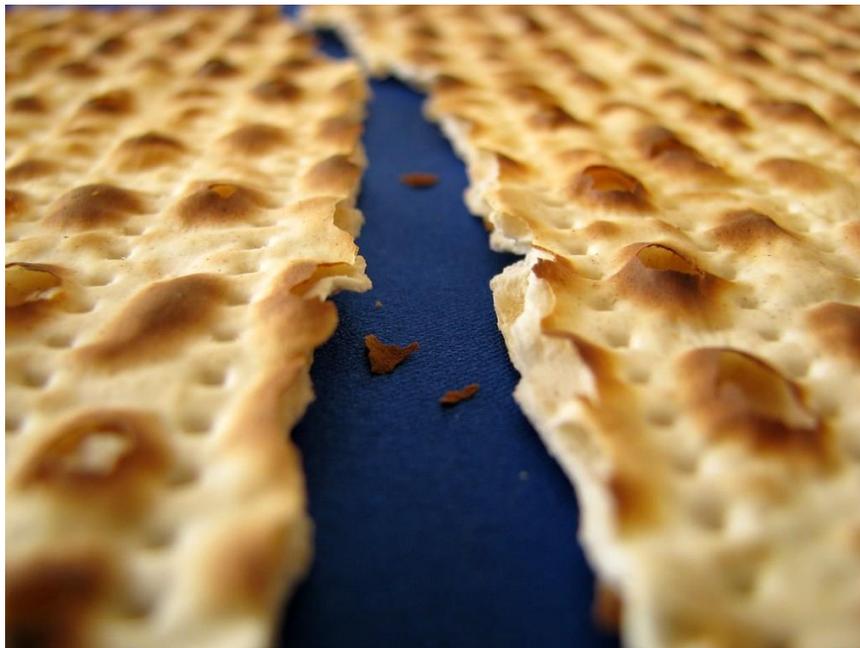
adapted from The Wandering is Over Haggadah, JewishBoston.com

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. The host should wrap up the larger of the pieces and, at some point between now and the end of dinner, hide it. This piece is called the afikomen, literally “dessert” in Greek. After dinner, it is traditional for guests to hunt for the afikomen in order to finish the meal (And maybe win a prize!).

We eat matzah in memory of the quick flight of our ancestors from Egypt. As slaves, they had faced many false starts before finally being let go. So when the word of their freedom came, they took whatever dough they had and ran with it before it had the chance to rise, leaving it looking something like matzah.

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

This is the bread of affliction and poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are here; next year we will be in Israel. This year we are slaves; next year we will be free.

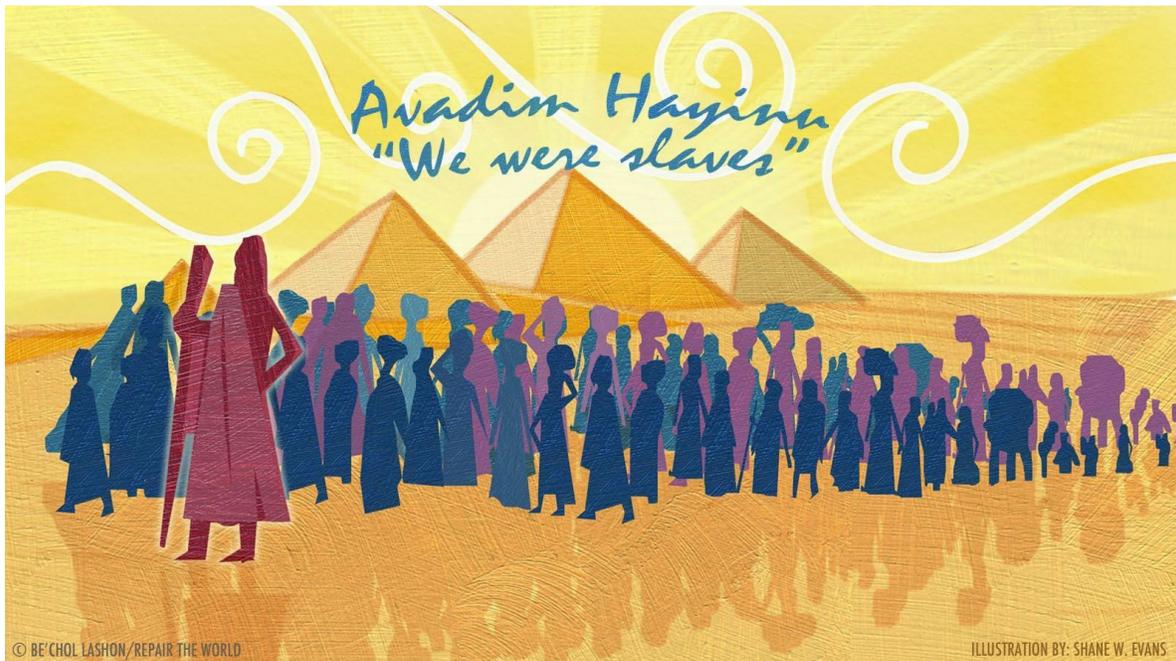


## Maggid (Introduction)

**Source:** The Wandering is Over Haggadah, JewishBoston.com

*Pour the second glass of wine for everyone.*

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



# The Four Questions

Source: JewishBoston.com

The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. The tradition that the youngest person asks the questions reflects the centrality of involving everyone in the seder. The rabbis who created the set format for the seder gave us the Four Questions to help break the ice in case no one had their own questions. Asking questions is a core tradition in Jewish life. If everyone at your seder is around the same age, perhaps the person with the least seder experience can ask them – or everyone can sing them all together.

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת

*Ma nishtana halaila hazeh mikol haleilot?*

Why is this night different from all other nights?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה

*Sheb'chol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.*

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

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מָרֹר

*Sheb'chol haleilot anu ochlin sh'ar yirakot haleila hazeh maror.*

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

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּלוֹ פְּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים

*Sheb'chol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei f'amim.*

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

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין . :הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין

*Sheb'chol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.*

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

# The Four Children

**Source:** The Wandering is Over Haggadah, JewishBoston.com

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

What does the wise child say?

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

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

What does the wicked child say?

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

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

What does the simple child say?

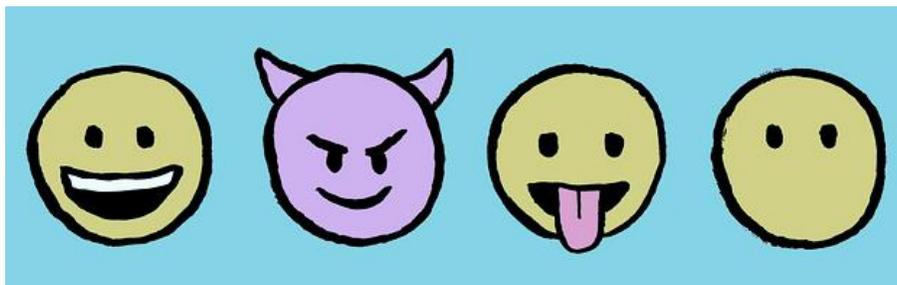
**The simple child asks, “*What is this?*”**

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

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

**Help this child ask.**

Start telling the story: “It is because of what God did for me in taking me out of Egypt.”



## Telling our Story

**Source:** The Wandering is Over Haggadah, JewishBoston.com

Our story starts in ancient times, with Abraham, the first person to have the idea that maybe all those little statues his contemporaries worshiped as gods were just statues. The idea of one God, invisible and all-powerful, inspired him to leave his family and begin a new people in Canaan, the land that would one day bear his grandson Jacob's adopted name, Israel.

God had made a promise to Abraham that his family would become a great nation, but this promise came with a frightening vision of the troubles along the way: "Your descendants will dwell for a time in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth."

*Raise the glass of wine and say:*

וְהִיא שְׁעָמְדָה לְאַבוֹתֵינוּ וְלָנוּ

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

This promise has sustained our ancestors and us.

For not only one enemy has risen against us to annihilate us, but in every generation, there are those who rise against us. But God saves us from those who seek to harm us.

*The glass of wine is put down.*

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

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

## Lincoln on Freedom

Source: Abraham Lincoln Quote, adapted from design by Haggadot.com

Those who deny  
freedom to others  
*deserve it not  
for themselves.*

---

ABRAHAM LINCOLN

## The Ten Plagues

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



As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings. We pour out a drop of wine for each of the plagues as we recite them to signify having a little less sweetness in our celebration. Dip a finger or a spoon into your wine glass for a drop for each plague.

These are the ten plagues:

**BLOOD** / dam

**FROGS** / tzfardeiya

**LICE** / kinim

**BEASTS** / arov

**CATTLE DISEASE** / dever

**BOILS** / sh'chin

**HAIL** / barad

**LOCUSTS** / arbeh

**DARKNESS** / choshech

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

## Answering Our Questions

Source: The Wandering is Over Haggadah, JewishBoston.com

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

עֲבָדִים הָיִינוּ. עַתָּה בְּנֵי חוֹרִין

Avadim hayinu hayinu. Ata b'nei chorin.

We were slaves. Now we are free.

We were slaves to Pharaoh in Egypt, and God took us from there with a strong hand and outstretched arm. Had God not brought our ancestors out of Egypt, then even today we and our children and our grandchildren would still be slaves. Even if we were all wise, knowledgeable scholars and Torah experts, we would still be obligated to tell the story of the exodus from Egypt.

## Dayeinu

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.

*Ilu hotzi- hotzianu, Hotzianu mi-mitzrayim Hotzianu mi-mitzrayim, Dayeinu*

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

*Ilu natan natan lanu, natan lanu et ha-Torah, Natan lanu et ha-Torah , Dayeinu*

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

*Ilu natan natan lanu, natan lanu et haShabbat, natan lanu et haShabat, Dayeinu*

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

The complete lyrics to Dayeinu tell the entire story of the Exodus from Egypt as a series of miracles God performed for us. Dayeinu also reminds us that each of our lives is the cumulative result of many blessings, small and large.

## The Passover Symbols

Source of text: The Wandering is Over Haggadah, JewishBoston.com



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

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

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

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

## In Every Generation & Second Cup

Source: The Wandering is Over Haggadah, JewishBoston.com

בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יֵצֵא מִמִּצְרַיִם

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

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

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

---

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

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן

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

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

*Drink the second glass of wine!*

## The blessing over the meal and matzah | *motzi matzah* | מוציא מצה

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

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

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

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

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

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

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



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

Source: JewishBoston.com

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

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

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

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



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

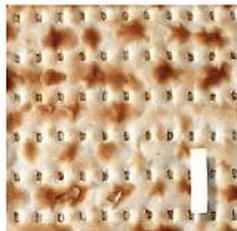
Source: JewishBoston.com

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

### Visual Koreich

Source: Matan Inc.

## Matzah + Maror + Charoset



Matzah



+ Maror



+ Charoset



More Matzah!

Shulchan Oreich

## Shulchan Oreich

Source: HIAS Haggadah 2019



The Passover meal is served.

Tzafun

## Afikomen Prize

Source: Haggadot.com



## Bareich

# Bareich

**Source:** The Wandering is Over Haggadah, JewishBoston.com

*Refill everyone's wine glass.*

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

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

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

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

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

## The Third Glass of Wine

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

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

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

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

Drink the third glass of wine!

## Cup of Elijah

Adapted from JewishBoston

### The Cup of Elijah

We now refill our wine glasses, and open the front door to invite the Prophet, Elijah -  
*Eliyahu HaNavi* - to join our seder.

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

אֱלֹהֵי הַנְּבִיא, אֱלֹהֵי הַתְּשֻׁבִי

אֱלֹהֵי, אֱלֹהֵי, אֱלֹהֵי הַגִּלְעָדִי

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלֵינוּ

עִם מְשִׁיחַ בֶּן דָּוִד

עִם מְשִׁיחַ בֶּן דָּוִד

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

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

## Singing songs that praise God | hallel | הלל

Source: adapted from JewishBoston.com

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

### Fourth Glass of Wine

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

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

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

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

Drink the fourth and final glass of wine!

## Nirtzah

**Source:** The Wandering is Over Haggadah, JewishBoston.com

*Nirtzah* marks the conclusion of the seder. Our bellies are full, we have had several glasses of wine, we have told stories and sung songs, and now it is time for the evening to come to a close. At the end of the seder, we honor the tradition of declaring, “Next year in Jerusalem!”

For some people, the recitation of this phrase expresses the anticipation of rebuilding the Temple in Jerusalem and the return of the Messiah. For others, it is an affirmation of hope and of connectedness with *Klal Yisrael*, the whole of the Jewish community. Still others yearn for peace in Israel and for all those living in the Diaspora.

Though it comes at the end of the seder, this moment also marks a beginning. We are beginning the next season with a renewed awareness of the freedoms we enjoy and the obstacles we must still confront. We are looking forward to the time that we gather together again. Having retold stories of the Jewish people, recalled historic movements of liberation, and reflected on the struggles people still face for freedom and equality, we are ready to embark on a year that we hope will bring positive change in the world and freedom to people everywhere.

In *The Leader's Guide to the Family Participation Haggadah: A Different Night*, Rabbi David Hartman writes: “Passover is the night for reckless dreams; for visions about what a human being can be, what society can be, what people can be, what history may become.”

What can *we* do to fulfill our reckless dreams? What will be our legacy for future generations?

Our seder is over, according to Jewish tradition and law. As we had the pleasure to gather for a seder this year, we hope to once again have the opportunity in the years to come. We pray that God brings health and healing to Israel and all the people of the world, especially those impacted by natural tragedy and war. As we say...

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

*L'shana haba-ah biy'rushalayim*

NEXT YEAR IN JERUSALEM!

## Songs

### Let My People Go

When Israel was in Egypt land... let my people go!  
Oppressed so hard they could not stand... let my people go!

Chorus:           Go down, Moses, way down to Egypt land  
                      Tell old Pharaoh... Let my people go!

So Moses went to Egypt land... Let my people go!  
To make old Pharaoh understand... Let my people go!

Thus spoke the Lord, bold Moses said... "Let my people go!  
If not, I'll strike your firstborn dead... Let my people go!"

### Who Knows One?

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

Who knows two? I know two. Two are the tablets of the covenant  
One is our God in Heaven and Earth

Who knows three? I know three. Three are the patriarchs  
Two are the tablets of the covenant, One is our God in Heaven and Earth

Who knows four? I know four. Four are the matriarchs  
Three are the patriarchs, Two are the tablets of the covenant,  
One is our God in Heaven and Earth

Who knows five? I know five. Five are the books of the Torah  
Four are the matriarchs, Three are the patriarchs, Two are the tablets of the covenant  
One is our God in Heaven and Earth

Who knows six? I know six. Six are the orders of the Mishnah  
Five are the books of the Torah, Four are the matriarchs, Three are the patriarchs  
Two are the tablets of the covenant, One is our God in Heaven and Earth

Who knows seven? I know seven. Seven are the days of the week  
Six are the orders of the Mishnah, Five are the books of the Torah, Four are the matriarchs  
Three are the patriarchs, Two are the tablets of the covenant,  
One is our God in Heaven and Earth

Who knows eight? I know eight. Eight are the days for circumcision  
Seven are the days of the week, Six are the orders of the Mishnah  
Five are the books of the Torah, Four are the matriarchs, Three are the patriarchs  
Two are the tablets of the covenant, One is our God in Heaven and Earth

Who knows nine? I know nine. Nine are the months of childbirth  
Eight are the days for circumcision, Seven are the days of the week,  
Six are the orders of the Mishnah, Five are the books of the Torah, Four are the matriarchs  
Three are the patriarchs, Two are the tablets of the covenant,  
One is our God in Heaven and Earth

Who knows ten? I know ten. Ten are the Words from Sinai  
Nine are the months of childbirth, Eight are the days for circumcision  
Seven are the days of the week, Six are the orders of the Mishnah  
Five are the books of the Torah, Four are the matriarchs, Three are the patriarchs  
Two are the tablets of the covenant, One is our God in Heaven and Earth

Who knows eleven? I know eleven. Eleven are the stars  
Ten are the Words from Sinai, Nine are the months of childbirth  
Eight are the days for circumcision, Seven are the days of the week  
Six are the orders of the Mishnah, Five are the books of the Torah, Four are the matriarchs  
Three are the patriarchs, Two are the tablets of the covenant  
One is our God in Heaven and Earth

Who knows twelve? I know twelve. Twelve are the tribes  
Eleven are the stars, Ten are the Words from Sinai, Nine are the months of childbirth  
Eight are the days for circumcision, Seven are the days of the week  
Six are the orders of the Mishnah, Five are the books of the Torah. Four are the matriarchs  
Three are the patriarchs, Two are the tablets of the covenant  
One is our God in Heaven and Earth

Who knows thirteen? I know thirteen. Thirteen are the attributes of God  
Twelve are the tribes, Eleven are the stars, Ten are the Words from Sinai  
Nine are the months of childbirth, Eight are the days for circumcision  
Seven are the days of the week ,Six are the orders of the Mishnah  
Five are the books of the Torah, Four are the matriarchs, Three are the patriarchs  
Two are the tablets of the covenant, One is our God in Heaven and Earth

## Chad Gadya (One Little Goat)

Chad Gadya  
חַד גַּדְיָא, חַד גַּדְיָא  
דְּזָבִין אַבָּא בִּתְרֵי זֻזִים  
חַד גַּדְיָא, חַד גַּדְיָא  
Chad gadya, chad gadya  
Dizabin abah bitrei zuzei  
Chad gadya, chad gadya.

Chad gadya, chad gadya.  
my father brought for two zuzim.  
Chad gadya, chad gadya.

Then came the cat and ate the goat,  
my father bought for two zuzim.  
Chad gadya, chad gadya.

Then came the dog and bit the cat that ate the goat,  
my father brought for two zuzim.  
Chad gadya, chad gadya.

Then came the stick and beat the dog  
That bit the cat that ate the goat,  
my father brought for two zuzim.  
Chad gadya, chad gadya.

Then came the fire and burned the stick  
That beat the dog that bit the cat that ate the goat,  
my father brought for two zuzim.  
Chad gadya, chad gadya.

Then came the water and extinguished the fire  
that burned the stick that beat the dog that bit the cat that ate the goat,  
my father brought for two zuzim.  
Chad gadya, chad gadya.

Then came the ox and drank the water  
That extinguished the fire that burned the stick that beat the dog that bit the cat that ate the goat,  
my father brought for two zuzim.  
Chad gadya, chad gadya.

Then came the butcher and killed the ox,  
That drank the water that extinguished the fire that burned the stick that beat the dog  
that bit the cat that ate the goat,  
my father brought for two zuzim.  
Chad gadya, chad gadya.

Then came the angel of death and slew the butcher  
who killed the ox that drank the water that extinguished the fire  
That burned the stick that beat the dog that bit the cat that ate the goat,  
my father brought for two zuzim.  
Chad gadya, chad gadya.

Then came Adonai and smote the angel of death  
who slew the butcher who killed the ox that drank the water that extinguished the fire  
That burned the stick that beat the dog that bit the cat that ate the goat,  
my father brought for two zuzim.  
Chad gadya, chad gadya.

## The Frog Song

One morning when Pharaoh woke in his bed  
There were frogs on his bed and frogs on his head  
Frogs on his nose and frogs on his toes  
Frogs here...  
Frogs there...  
Frogs were jumping everywhere!

# Pharaoh, Pharaoh

(to the tune of "Louie, Louie")

**CHORUS: Pharaoh, Pharaoh, whoa baby, let my people go! (2x)**

A burnin' bush told me just the other day  
That I should go to Egypt and say,  
"It's time to let my people be free -  
Listen to God if you won't listen to me!"

## CHORUS

Well me and my people goin' to the Red Sea,  
With Pharaoh's best army comin' after me.  
I took my staff, stuck it in the sand,  
And all of God's people walked on dry land.  
Singin...

## CHORUS

Now Pharaoh's army was a-comin' too,  
So whattaya think that God did do?  
Had me take my staff and clear my throat,  
And all of Pharaoh's army did the dead man's float.

## CHORUS

Well that's the story of the stubborn goat.  
Pharaoh should've known that chariots don't float.  
The lesson is simple, it's easy to find,  
When God says, "GO!" you had better mind!

*Chag Pesach Sameach!*  
**Have a Happy Passover!**