



# The Brentwood

H A G G A D A H

P A S S O V E R 5 7 8 1

*A Haggadah for these times  
Compiled by Dr. Sharon Pollin*

## PASSOVER IN THESE TIMES

# an introduction

The past year has been one of uncertainty and loss. We have taken steps and moved forward to places we did not know. Important elements of our lives were brought to a standstill and so many of us have endured truly terrible moments. Like our ancestors who longed to go back to Egypt during the frightening parts of their journey, we have longed to “go back” to what was left behind, to return to the familiar.

Across the globe, shifts in the outer environment and our inner landscapes have caused profound disruptions to our customary systems. When this happens, systems – and humans – strive to minimize the impact of the shift and to return to stability. This moment of disequilibrium we have lived through has pushed our boundaries to ‘the edge of chaos.’ This is creating an environment that is ripe for change, an environment of potential emergence. Anchored by our ancient traditions and values, we find ourselves in a moment that is primed for the development of something new, something only a year ago we could not have imagined.

The Haggadah enjoins us: “B’chol dor va dor chayav adam lirot et atzmo ki’ilu hu yatzah m’Mitzrayim.” In every generation we are required to see ourselves as if we had come out of Egypt. Our ancestors left Egypt unsure where their journey would lead. Standing on the abyss, their backs to all they had known, they moved forward to realize the dreams of generations. As we share our ancient story this Passover, standing on another kind of abyss, may we move forward together with increased wisdom, compassion, and love, ripe to the emergence of our own and our community’s dreams.

"All new beginnings require that you unlock a new door."  
*Rebbe Nachman of Breslov*

***Dr. Sharon Pollin, Nissan 5781***

## MINIMAL SET-UP

# on the table

- 01 Seder plate and symbolic food items
- 02 Plate with three pieces of matzah covered by a cloth or napkin
- 03 Wine or grape juice
- 04 Kiddush cup (any wine glass will do)
- 05 Elijah's cup (any wine glass will do)
- 06 Small bowls of salt water
- 07 Plate with extra matzah
- 08 Cloth or napkin for wrapping the afikoman
- 09 Prize for finding the afikoman
- 10 Other items:
  - 01 Hard-boiled eggs
  - 02 Veggies or other light foods to munch on during the seder
  - 03 Interactive props (you can make your seder more engaging with things like toys, for example, to represent the 10 plagues)

At each chair:

- 11 Standard dinner place setting, with appetizer plate
- 12 Wine glass
- 13 Pillow for reclining



# *the seder process*

**Zoom-Reading the Haggadah Together** If there are particular pieces of the Haggadah you would like to read please let the Leader know by raising your hand. Otherwise, we'll go around the "table" in alphabetical order by first name. Please keep your microphone muted unless you are the Reader or Singing Leader, or asked to unmute.

**Hiding the Afikoman** There are three pieces of matzah stacked on the table covered by a cloth or napkin. When indicated in the Haggadah, you will break the middle matzah into two pieces. The leader and/or host should wrap up the larger half and, at some point before the end of dinner, someone should "steal" the wrapped piece to hide, or you may hide it yourself. This piece is called the afikoman, literally "dessert" in Greek and we are instructed to eat some of the afikoman before we may end the seder.

*This year after dinner in Zoom-land, we'll have a "can you see it" type of Afikomen hunt and each eat our piece of afikomen from our own tables.*

**The Four Questions** The Four Questions are traditionally sung by the youngest participant at the seder. These questions are designed to help explain how the evenings of Passover are different from regular evenings. They also spur us to ask additional question and offer thoughts for discussion throughout our seder. In Zoom-Land, you can select one person to sing at a time or enjoy a cacophony of voices.

**The Seder Zoom Meal** Unlike other years, this year we will each be enjoying our seder meal with limited or no other company. Let's keep our microphones open so we can shmooze. This is also a good time to use the chat function on Zoom.

**The Seder Plate** The seder plate holds most of the main symbols we talk about during the seder. Several things have been added in recent times to the seder plate (you can find the list in subsequent pages). Add those you find meaningful.

## **Roasted egg (Beitzah)**

The roasted egg (yes, roasted!) symbolizes rebirth and springtime. Just as we grew into a free nation through our exodus from Egypt, the egg symbolizes growth and new life. Boil your egg first, then put it inside the oven (at about 350 degrees) and roast it until the shell starts to brown. (But if you use a simple boiled egg, no one is likely to know the difference.) Add onion peel to the egg water for a full brown egg. Looking for a vegan substitute? Try plant seeds, an avocado pit or a large nut.

## **Bitter herb (Maror)**

Generally, this is horseradish, which embodies the bitterness of slavery. Traditionalists prefer the actual horseradish root. But many people use the chopped stuff from a jar, which can then do double-duty as a condiment for your gefilte fish. Note: Some horseradish goes on the seder plate, but everyone will eat a bit of bitter herb during the seder. I usually slice 'matchstick' pieces for individual plates or in a few little bowls on the table.

## **Chopped apples and nuts (Charoset)**

This is the fruit-based mixture that represents the mortar of bricks we laid as slaves in Egypt. It's also sweet, like freedom. Just about every Jewish community in the world has its own take on charoset, so if you're feeling ambitious, Google different recipes and make a few! Note: Like the horseradish, just a little bit of charoset goes on the seder plate. Put most of it in bowls around the table so everyone can enjoy it during the seder and/or a dollop on everyone's individual appetizer plate.

**Shank bone (Zeroah)** This is a symbol of the Passover lamb; our ancestors used its blood to mark their doorposts so the angel of death would pass over their homes during the awful night of the 10th plague. Often, you can ask your butcher for a piece of lamb shank bone. In the weeks leading up to Passover, kosher specialty stores will have shank bones available, but they can go fast. Before you put it on the plate, remember to roast it—you wouldn't want raw animal parts on your table! (You can even throw it in the oven with the egg.) If you miss out or forget to purchase an actual lamb shank bone, you wouldn't be the first to substitute a chicken leg bone. Want a vegetarian option? Steamed or roasted beets have a deep red color and serve as a popular alternative.

## IN ZOOM LAND

# *the seder process continued*

**Lettuce (Chazeret)** This is the one that sometimes gets left off, but the idea here is to use romaine or arugula or a similarly bitter green, which takes on the symbolism of both the bitter herbs and the parsley, of slavery and renewal.

### **Optional modern additions**

- Orange for LGBTQ and gender equality
- Artichoke heart for the inclusion of interfaith families
- Fair-trade chocolate or cocoa beans for economic freedom (most of the world's chocolate production relies on underpaid or slave laborers, often children)
- Tomato for solidarity with those suffering from slavery, underpaid labor and oppressive working conditions in American agriculture
- Olive for peace in the Middle East
- Cashews for support of American troops
- Banana for standing with refugees
- Pinecone to call out for criminal justice reform
- A spoon to symbolize nourishment and care during Covid19

### ***Other items on the table***

**Salt Water** Since you need to dip the parsley in salt water, be sure to mix up little bowls of salt water and spread them around the table. Make that water very salty!

**Water for Hand-Washing** You may want to have a pitcher and bowl on a side table for the ritual washing that takes place. If not, people can get up and wash at the sink. For a contemporary riff on the ritual, pass around moist towelettes or hand sanitizer.

**Matzah** For the seder itself, you'll need three pieces of matzah on a plate, covered by a cloth or napkin. Many families have a special 3-section matzah cover. Unlike the items on the seder plate, you will eat this matzah at specific points in the seder. It's traditional to use only sh'murah or plain matzah here. Since many people love to munch on matzah, you could have an additional plate of it on the table.

**Elijah's Cup** Toward the end of the seder we open the door to welcome in the prophet Elijah. If he does, in fact, come through your door, it's probably a good idea to have some wine waiting for him in an extra glass. Some families have special, fancy wine goblets specifically made to be "Elijah's Cup," but any wine glass on the table not assigned to a guest will do. Some leaders fill Elijah's Cup at the start of the seder; others wait until the part of the seder that specifically mentions Elijah.

**Miriam's Cup** Even though Miriam, the sister of Moses, plays an essential role in the Passover story, the traditional Haggadah text minimizes her by heavily focusing on the male figures. In the modern era and in progressive Judaism there is great emphasis on egalitarianism and recognizing all of our ancestors, both forefathers and foremothers. To celebrate Miriam's contributions in our Exodus story, many have added a second cup. Miriam's Cup is filled with water to symbolize Miriam's well, which provided much-needed water for the Israelites wandering in the desert.

### **Family Traditions – In Each Generation**

The Mishnah teaches, and the Haggadah repeats, "B'chol dor vador chayav adam lir'ot et atzmo k'ilu hu hatza mimitzrayim." "In all generations it is the duty of a person to consider her/himself as if s/he had come forth from Egypt." And, the Torah instructs, (Ex. 13,8) "V'higad'ta l'vanecha..." "And on that day you shall tell your child, for this God has taken me out of the Land of Egypt."

Judaism emphasizes L'dor v'dor, from generation to generation. The connections we make between generations add meaning to our own lives as they personalize, preserve, and transmit the treasures of our heritage. In my family we ask each Seder guest to sign the Haggadah they are using. We also invite everyone to write the name of someone, living or not, whom they wish could be sharing in the seder with us. These names are placed in a special bowl on the table as a reminder of the love we share with those who are not physically with us, but whose existence continues to enrich our lives. What are the traditions you cherish and hope to pass along?

### ***Now we are all set to begin!***



READER: Tonight, we virtually gather together to celebrate Passover. Passover is a holiday commemorating the Israelites' liberation from slavery and their exodus from Egypt, as told in the beginning of the Book of Exodus. Following the command that, "in every generation it is incumbent upon each individual to tell the story to their children," tonight we join with Jews across time and space to celebrate and observe the rituals of Passover.

READER: Tonight, we will eat a great meal together, enjoy four glasses (at least!) of wine, and tell the story of our ancestors' liberation from slavery. We will reflect on the meaning of freedom in this most unusual historical moment and what our lives might look like in the coming months.

READER: Why is this night different from all other nights? Why is this Passover different from all other Passovers? On this Passover, when we have lived through the many losses and disruptions of a global pandemic, we are called to continue living with the power of our open minds, our humanity, and our hope, which the Divine spirit implanted within us.

READER: We pray for the at risk, the isolated, the stricken, the mourners. We pray for those who have dedicated their lives to keeping us healthy—doctors, nurses, health-care workers—and all who sustain our hospitals and health-care institutions— existing and makeshift—during these past trying months.

READER: We pray for the first responders—police officers, fire fighters, and military personnel who have been marshalled to the cause, —all who are responsible for the safety of our communities.

## WHY WE ARE HERE & PRAYERS

# passover

## 2021



READER: We pray for our President and our elected officials, that they may save lives with wise leadership. May God bless our public servants with the courage to act in the best interest of our citizens and watch over them.

READER: On this Passover, when many of us are separated from one another at a traditional time of being together, we reach out with renewed love and compassion. On this Passover, not "all who are hungry can come and eat" and not "all who are in need can come and celebrate Passover." In response, we commit to giving tzeddakah to help those who are in need today and during the months ahead.

READER: Dear God, spread over us Your canopy of peace. Shelter us in the shadow of Your wings. Guard us and deliver us. Guard our coming and our going, grant us life and peace, now and always.



# candle lighting

READER: May these candles, lighted on the ancient Festival of Freedom, bring light into our hearts and minds. May they illumine our paths. May they renew our courage to act for love, faith, justice and freedom here and now.

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו  
וצונו להדליק נר של יום טוב

*Baruch atah Adonai, Eloheinu Melech ha-olam, asher kiddishanu b'mitzvotav, v'tzivanu lehadlik neur shel Yom Tov.*

Blessed are You Adonai our God, Sovereign of all space and time, who has made us holy through Your mitzvot and has commanded us to kindle the holiday lights. Blessed is the light in the world. Blessed is the light of humanity. Blessed is the light of Passover.



## ORDER OF THE SEDER

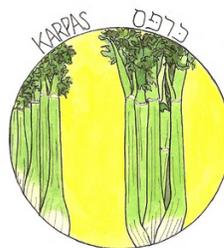
READER: Our Passover meal is called a seder, which means "order" in Hebrew, because we go through 14 specific steps as we retell the story of the Israelites' liberation from slavery.



bless the wine



wash your hands



dip a vegetable in salt water



break the middle matzah



tell the Passover story



wash your hands



bless the matzah



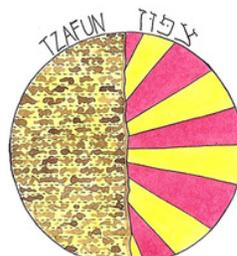
bless the bitter herbs



the sandwich



the meal



find the afikomen



blessing after meal



sing songs



next year in Jerusalem!

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## וּרְחַץ URCHATZ

### *ritual hand-washing to prepare for seder*

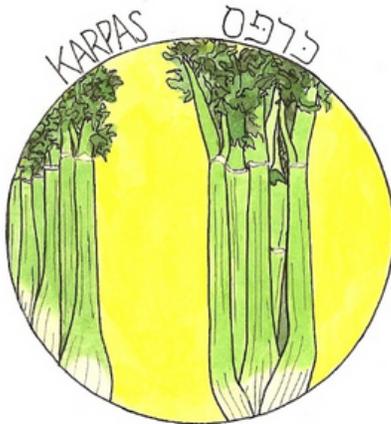


READER: As in many world cultures and religions, water is a symbol of purification in Judaism. We will wash our hands twice during our seder—now, with no blessing, to get us ready for the rituals to come, and then again later, with a blessing, to prepare us for the meal, which Judaism thinks of as a ritual in itself.

To wash your hands, you don't need soap, but you do need a cup to pour water over them. Pour water on each of your hands three times, alternating between them.

## כֶּרֶפֶס KARPAS

### *dipping a green vegetable in salt water*



READER: Passover, like many Jewish holidays, combines the celebration of an event from Jewish history and memory, as well as the continued cycle of our natural world. As we remember the Israelites' liberation, we also welcome the beginning of spring, the budding of new plants and rebirth happening in the world around us. We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter, and our hope for better days ahead. We now dip it into salt water, a symbol of the tears the Israelites shed as slaves. Before we eat we recite a short blessing:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 בּוֹרֵא פְרֵי הָאָדָמָה: *Baruch Atah Adonai, Eloheinu Melech  
 ha-alam, borei p'ree ha-adamah.*

We praise you, Adonai, our God, Ruler of the universe, who creates the fruits of the earth.

We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the snow, getting ready for reappearance when we most need them.

*Reflection Prompt: We all have aspects of ourselves that have been buried under the stresses of the past months. What elements of our own lives do we hope to revive this spring despite the circumstances of our world?*

*More on Dipping From the Rabbis:*

When Joseph's brothers sold him into slavery, they dipped his tunic into goat's blood and deceived their father into thinking that Joseph was devoured by a wild animal. The letters of the כֶּרֶפֶס hint to the כְּתוּרֵנֶת פְּסִים the *kutonet pasim*, (the multi-colored garb that Jacob gave Joseph). The tunic and its dipping led to Joseph's enslavement and ultimately to the enslavement of the Jewish people. Before the Exodus from Egypt, God commands the Jewish people to take a cluster of hyssop, dip it in the blood of the Pesach offering and smear the doorposts and lintels of their home as a sign to the "destroyer" not to enter their homes and kill the firstborn. These two acts were sacrificial rites done in the service of God, breaking with Egyptian culture/values and consecrating the Jewish people. Just as the process of our going down to Egypt began with an act of dipping, associated with slavery, so did our departure contain an act of dipping symbolizing our freedom. If the Karpas dipping reflects our enslavement, the Maror symbolizes our movement to freedom.



## יָחַץ YACHATZ

### *breaking the middle matzah*

There are three pieces of matzah stacked on our table, covered and inside our matzah covers. We now break the middle matzah into two pieces and wrap up the larger of the pieces. This piece is called the afikoman, literally “dessert” in Greek. Typically, it would be hidden. If you are at the table with others, hide or arrange for someone to “steal” this! After dinner, we will eat our afikoman together.

***Uncover and hold up the three pieces of matzah on their plate and say:***

#### **Ha Lachma Anya**

READER: Written in Aramaic, this statement begins the narration of the Seder by inviting the hungry to our table. Aramaic, Jewish legend has it, is the one language which the angels do not understand. Why then is Ha Lachma Anya spoken in Aramaic? To teach us that where there is hunger, no one should rely upon the angels, no one should pray to the heavens for help. We know the language of the poor, for we were poor in the land of Egypt. We know that we are called to feed the poor and to call them to join our celebration of freedom.

READER: While we recline and enjoy our Passover celebration, we are reminded not only of the history that we commemorate, but also of our obligation to make our world better for those still enslaved, whether in bondage or by poverty or circumstance. We are commanded to seek out those who are hungry, to share in our bread of affliction as we seek to ensure that the story of slavery is our past, not our present or future. This year, many of us have made tzedakah contributions to support those who have been hungry due to job loss. Let us continue to support food banks or Meals on Wheels in our communities.

*“A free society is always a moral achievement. It rests on self-restraint and regard for others.”*

Rabbi Lord Jonathan Sacks, z”l

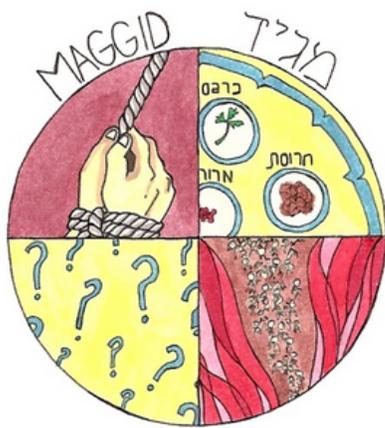
*Sing:*

הָא לַחְמָא עֲנִיָא דִּי אָכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי וְיִיכַל, כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח. הַשְׁתָּא חָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין

*Ha lachma anya d’achaloo avhatana b’ara d’meetzrayeem. Kol dichfeen yay-tay vi’yachool, kol deetzreech yay-tay viyeesfsach. Hashata hach. Li’shana ha-ba-aa bi’arah di’yeesrael. Hashata av’day, li’shana ha-ba a bi’nay choreen.*

Put the tray down, partially uncovered, and say:

READER: We eat matzah, unleavened bread, to remind us that when the Israelites were finally freed, they fled Egypt so quickly that their bread did not have time to rise. This is the bread of affliction, 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 Passover. Today, we are here. Next year, in the land of Israel. Today, we are slaves. Next year, we will be free.



## מגיד MAGGID

# telling the story of passover

Pour your second glass of wine.

READER: 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 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

READER: The formal telling of the story of Passover is framed as a series of questions and answers. The tradition that the youngest person at the seder asks the questions reflects the importance of sharing the story, symbolism and purpose with the next generation. Asking questions is a core tradition in Jewish life; the rabbis who formatted the seder sought to teach this important story through these questions.

*"When a child asks, s/he has already begun the work to receive."*

ZOOM-NOTE: Mute yourselves and sing your own Mah Nishtana, or listen to one child sing unmuted.

מה נשתנה הלילה הזה מכל הלילות? *Ma nishtana halaila hazeh mikol haleilot?*

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

שבכל הלילות *Shebichol haleilot*  
 אנו אוכלין חמץ ומצה *anu ochlin chameitz u-matzah.*  
 הלילה הזה כלו מצה: *Halaila hazeh kulo matzah.*

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

שבכל הלילות *Shebichol haleilot*  
 אנו אוכלין שאר ירקות *anu ochlin shi'ar yirakot.*  
 הלילה הזה מרור *Halaila hazeh maror.*

*On all other nights we eat all kinds of vegetables. Tonight, we eat bitter herbs.*

שבכל הלילות *Shebichol haleilot*  
 אין אנו מטבילין אפילו פעם אחת *ain anu matbilin afilu pa-am echat.*  
 הלילה הזה שתי פעמים: *Halaila hazeh shtei pa-amim.*

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

שבכל הלילות *Shebichol haleilot*  
 אנו אוכלין בין יושבין ובין מסבין *anu ochlin bein yoshvin uvein m'subin.*  
 הלילה הזה כלנו מסבין: *Halaila hazeh kulanu m'subin.*

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

**We Were Slaves • Avadim Hayinu • עבדים היינו**

*Uncover the matzot.*

We were slaves. *Avadim hayinu.* עבדים היינו  
Now we are free. *Atah b'nei chorin.* עתה בני חורין

עבדים היינו לפרעה במצרים. ויוציאנו יי אלהינו משם, ביד חזקה ובזרוע נטויה, ואילו  
לא הוציא מקור חיינו את אבותינו ואת אמותנו ממצרים, הרי אנו וצאצאינו, וצאצאי  
עמנו משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים, כלנו נבונים, כלנו זקנים,  
כלנו יודעים את התורה, מצנה עלינו לספר ביציאת מצרים. וכל המרבה לספר  
ביציאת מצרים, הרי זה משבח.

We were slaves to Pharaoh in Egypt.  
From that narrow place, God brought us out.

We were slaves to Pharaoh in Egypt.  
With mighty hand and outstretched arm, God brought us out.

But if God had not brought our ancestors out from that narrow place,  
If God had not brought our mothers and fathers out of Egypt,

Then we and our children, and our children's children,  
Would still be enslaved to Pharaoh in Egypt.

So even if we were all wise beyond our years,  
Even if we were all educated in the ways of Torah,

We would still need to tell this story of the Exodus from Egypt,  
For the telling is praise.

READER: If the Holy One, blessed be He, had not taken our ancestors out of Egypt, then we, and our children, and our children's children would have remained enslaved to Pharaoh in Egypt.

READER: Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

READER: It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarphon were reclining [at a seder] in B'nei Berak. They were discussing the Exodus from Egypt all that night, until their students came and told them: "Our Masters! The time has come for reciting the morning Shema!"

READER: Rabbi Eleazar ben Azaryah said: "I am like a man of seventy years old, yet I did not succeed in proving that the Exodus from Egypt must be mentioned at night-until Ben Zoma explained it: "It is said, 'That you may remember the day you left Egypt all the days of your life;' now 'the days of your life' refers to the days, [and the additional word] 'all' indicates the inclusion of the nights!"

## WE SING TOGETHER

Baruch hamakom, baruch hu. Baruch hamakom, baruch hu.  
Baruch shenatan torah le'amo yisrael, baruch hu.

בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שֶׁנָּתַן תּוֹרָה  
לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא

READER: Blessed is the Omnipresent One, blessed be He! Blessed is He who gave the Torah to His people Israel, blessed be He!

## THE FOUR CHILDREN

READER: Jewish tradition tells of four children with unique ways of understanding Passover; the wise child, the wicked child, the simple child and the silent child. 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 each of these children.

READER: What does the wise child say?  
The wise child asks diligently, "What are the testimonies and laws which God commanded you?"

What does it mean to be the wise child?  
It means to be fully engaged in the community, to know the limits of your understanding, to be able to search for the answers to that which you do not know.

At different points in our lives, we have been this child—inquisitive, caring, eager to learn and to understand, willing to ask for information we do not have, hopeful that an answer can be found.

READER: What does the wicked child say?  
The wicked child asks, "What does this service mean to you?" *To you and not to himself or herself.*

What does it mean to be the wicked child?  
It means to stand apart from the community, to feel alienated and alone, depending only on yourself, to have little trust in the people around you to help or answer your questions.

At different points in our lives, we have been this child—detached, suspicious, challenging.

READER: What does the simple child say?  
The simple child asks, "What is this?"

What does it mean to be a simple child?  
It means to see only one layer of meaning, to ask the most basic of questions, to be too innocent or impatient to grasp complicated questions.

At different points in our lives, we have all been this child—simply curious and innocently unaware of the complexities around us.

READER: 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."

What does it mean to be the silent child?  
This can be the indifferent child, no longer willing to engage. It can be the passive child, who just shows up. Or it can be the child whose spiritual life is based on faith, not rational arguments, the child who hears something deeper than words, who knows how to be silent and to listen to the surrounding silence.

READER: At different points in our lives, we have all been this child—unable to articulate, quiet, searching for the right words, listening in silence.

*Reflection: Which child are you most like right now?*



## THE BALLAD OF THE FOUR SONS (to the tune of Clementine)

*\*A Favorite of Rabbi Harry and Margie  
Spector, z"l*

Said the father to the children  
"At the Seder you will dine,  
You will eat your fill of matzoh,  
You will drink four cups of wine."

Now this father had no daughters,  
But his sons they numbered four,  
One was wise, and one was wicked,  
One was simple and a bore.

And the fourth was sweet and winsome,  
He was young and he was small,  
While his brothers asked the questions,  
He could scarcely speak at all.

Said the wise one to his father  
"Would you please explain the laws.  
Of the customs of the Seder  
Will you please explain the cause?"

And the father proudly answered  
"As our fathers ate in speed,  
Ate the Pascal lamb 'ere midnight,  
And from slavery were freed"

"So we follow their example,  
And 'ere midnight must complete,  
All the Seder, and we should not  
After twelve remain to eat."

Then did sneer the son so wicked,  
"What does all this mean to you?"  
And the father's voice was bitter  
As his grief and anger grew.

"If yourself you don't consider,  
As a son of Israel  
Then for you this has no meaning,  
You could be a slave as well!"

Then the simple son said softly,  
"What is this?" and quietly  
The good father told his offspring  
"We were freed from slavery."

But the youngest son was silent,  
For he could not speak at all,  
His bright eyes were bright with wonder  
As his father told him all.

Now, dear people, heed the lesson  
And remember evermore,  
What the father told his children  
Told his sons who numbered four!

*© Ben Aronin, first published in his community  
Haggadah, 1954, used with permission*

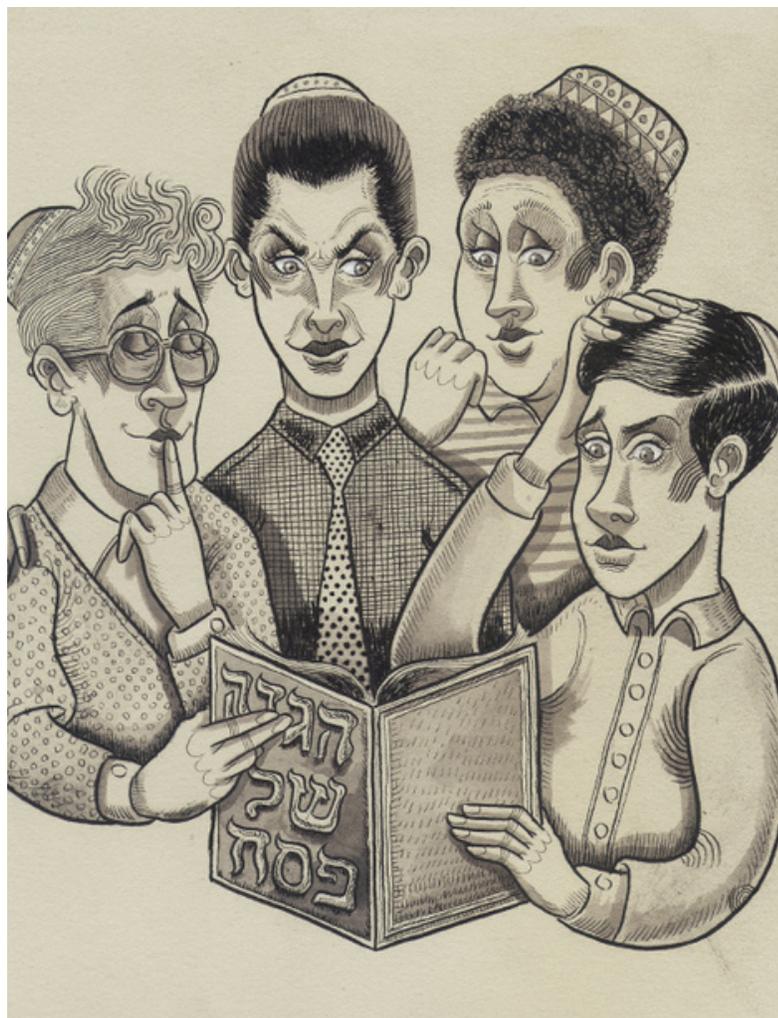


ILLUSTRATION BY WILLIAM DEUTSCH  
[WILLIAMDEUTSCH.COM](http://WILLIAMDEUTSCH.COM)

# telling our story

READER: Our story starts in ancient times with Abraham, who followed God's command and became the very first believer. 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.

READER: God made a promise to Abraham that his family would become a great nation, but this promise came with a 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 YOUR GLASS OF WINE AND SING

והיא שעמדה, והיא שעמדה	<i>V'hi she'amdah, v'hi she'amdah</i>
לאבותינו ולנו	<i>Lavoteynu v'lanu</i>
והיא שעמדה והיא שעמדה	<i>V'hi she'amdah, v'hi she'amdah</i>
לאבותינו ולנו	<i>Lavoteynu v'lanu</i>

This has sustained our ancestors and us:

שלא אחד בלבד	<i>Shelo ekhad bilvad</i>
עמד עלינו לכלותינו	<i>Amad aleynu l'khaloteynu</i>

Not just one tyrant alone has stood against us to destroy us

אלא שבכל דור ודור	<i>Ela sheb'khol dor vador</i>
עומדים עלינו לכלותינו	<i>Omdin aleynu l'khaloteynu</i>

But in every generation, they have stood against us to destroy us

והקדוש ברוך הוא	<i>V'ha-kadosh barukh hu</i>
מצילנו מידם	<i>Matzileyny mi-yadam.</i>

But the Holy One, Blessed be He, delivered us from their grasp.

*Put down your glass of wine.*

READER: In the years our ancestors lived in Egypt, our numbers multiplied, and soon the family of Jacob became the People of Israel. Pharaoh and his advisers became alarmed by this great nation flourishing within their borders, so they enslaved us. We were forced to perform hard labor, perhaps even build pyramids. Our oppressors feared that even as slaves, the Israelites might grow strong and overthrow them, so Pharaoh decreed that Israelite baby boys should be drowned in the Nile.

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.

Check out the [musical story of Passover](#) (as told by Pinny Schacter)



**Waters Turn to Blood**  
Exodus 7:14-25



**Amphibians (Frogs)**  
Exodus 7:26-8:11



**Gnats (Lice)**  
Exodus 8:12-15



**Flies**  
Exodus 8:16-28



**Disease on Livestock**  
Exodus 9:1-7

# The Ten Plagues of Egypt



**Unhealable Boils**  
Exodus 9:8-12

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Artwork by Aaron Schwade



**Hail and Fire**  
Exodus 9:13-35



**Locusts**  
Exodus 10:1-20



**Darkness**  
Exodus 10:21-29



**Death of First-Born**  
Exodus 11:1-12:36

## *the ten plagues*

READER: As we rejoice at the Israelites' deliverance from slavery, we acknowledge this freedom was hard-earned. We regret that freedom came at the cost of others' suffering, for we are all made in the image of God. Therefore, we take away just a little bit of the joy of our wine by placing a drop of it on our plates as we recite each of the Ten Plagues.

Dip a finger or a spoon into your wine glass and leave a drop of wine on your plate for each plague. Note: Do Not Lick Your Finger! We will read in Hebrew, then English for each plague, then sing the Dom Dom Song.

דָּם	<i>dam</i>	Blood
צְפַרְדֵּי	<i>tzfardeiya</i>	Frogs
כִּנִּים	<i>kinim</i>	Lice
עֲרוֹב	<i>arov</i>	Beasts
דֵּבֶר	<i>dever</i>	Cattle disease
שָׁחִין	<i>sh'chin</i>	Boils
בָּרָד	<i>barad</i>	Hail
אַרְבֶּה	<i>arbeh</i>	Locusts
חֹשֶׁךְ	<i>choshech</i>	Darkness
מַכַּת בְּכוֹרוֹת	<i>makat b'chorot</i>	Death of the firstborn

Dam, dam, dam tzfardaya, dam, dam, dam kinim, dam, dam dam arov, dam dever. Dam, dam, dam sh'chin, dam, dam, dam barad, dam, dam, dam arbeh, dam choshech. Dam, dam, dam, dam, dam, dam, dam. Dam, dam, dam, dam, dam, dam. Dam, dam, dam, dam, dam, dam makat b'chorot!

# *the modern plagues*

READER: The Passover Haggadah recounts ten plagues that afflicted Egyptian society. In our tradition, Passover is the season in which we imagine our own lives within the story and the story within our lives. Accordingly, we turn our thoughts to the many plagues affecting our society today. Our journey from slavery to redemption is ongoing, demanding the work of our hearts and hands. Here are ten “modern plagues”:

## **Reader: DAM—BLOOD**

We comfort and mourn those who are ill and their families through the plague of Covid - 19.

## **TZ FARDEIYA—FROGS**

We protest the proliferation of violence.

## **KINIM—LICE**

We stop infestations of hatred and fear.

## **AROV—WILD ANIMALS**

We appeal to all people to act with humanity.

## **DEVER—PESTILENCE**

We overcome the sickness of racism and bigotry.

## **SHECHIN—BOILS**

We tend to those who suffer from disease.

## **BARAD—HAIL**

We respond to storms and disasters that claim lives.

## **ARBEH—LOCUSTS**

We fill the air with voices for change.

## **CHOSHECH—DARKNESS**

We bring light to those who lives feel as though they are in the shadows.

## **MAKAT B'CHOROT—DEATH OF THE FIRSTBORN**

We inspire the next generation to carry on the struggle for a better world.



# dayeinu!

READER: The plagues and subsequent redemption are but one example of the might and protection of God. As we tell this story of triumph, we sing the words of Dayeinu ("It would have been enough"), for just a single act of love from God would have sufficed, and yet God continues to show us compassion.

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, *Ilu hotzi hotzianu hotzianu mi-*  
דַּיְינוּ: *mitzrayim, hotzianu mi-mitzrayeim*  
*Dayeinu*  
*Day-day-einu, day day-einu, day*  
*day einu, Dayeinu Dayeinu!*

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

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה *Ilu natan, natan lanu, natan lanu et ha-*  
דַּיְינוּ: *Torah, Ilu natan natan lanu*  
*Dayeinu*  
*Day-day-einu, day day-einu, day day*  
*einu, Dayeinu Dayeinu!*

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

*Ilu natan, natan lanu, natan lanu et ha-Shabbat, natan lanu et ha-Shabbat, Dayeinu.*  
*Day-day-einu, day day-einu, day day einu, Dayeinu Dayeinu!*

*If God had only given us the Shabbat, that would have been enough!*

READER: Dayeinu tells the entire story of the Exodus from Egypt as a series of miracles God performed for us. It also reminds us that each of our lives is the cumulative result of many blessings, small and large.

READER LEADS AND WE ALL SAY: DAYEINU!

If God had taken us out of Egypt and not judged the Egyptians—Dayeinu.

If God had judged the Egyptians, and not their idols—Dayeinu.

If God had judged their idols, and not killed their firstborns—Dayeinu.

If God had killed their firstborns, and not given us their wealth—Dayeinu.

If God had given us their wealth, and not torn the sea in two—Dayeinu.

If God had torn the sea in two, and not let us through it on dry land—Dayeinu.

If God had let us through on dry land, and not drowned our enemies—Dayeinu.

If God had drowned our enemies, and not sustained us with manna in the desert for 40 years—Dayeinu.

If God had fed us manna, and had not given us Shabbat—Dayeinu.

If God had given us Shabbat, and had not brought us to Mount Sinai—Dayeinu.

If God had brought us to Mount Sinai, and had not given us the Torah—Dayeinu.

If God had given us the Torah, and had not brought us to the land of Israel—Dayeinu.

If God had brought us to the land of Israel, and not built the Temple for us—Dayeinu.

*Reflection Prompt: What are your "dayeinu" moments? What are the blessings in your life? What do you feel grateful for in your life, both small and large?*

# *the passover symbols*

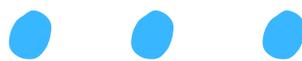
READER: We have now told the story of Passover... but wait! We're not quite done. There are still several symbols on our seder plate we haven't explained. Rabban Gamaliel would say that whoever didn't explain the PESACH, MATZAH and MAROR hasn't done Passover justice.

READER: (Point to the z'roa/bone on the Seder plate and say) The shank bone represents the "PESACH" the special lamb sacrifice made in the days of the Temple for the Passover holiday. During the final plague, the Israelites were instructed to smear lamb's blood on the lintel of their homes so the angel of death would pass over them. The sacrifice and now the shank bone are called Pesach, from the Hebrew word meaning "to pass over," because God passed over the houses of the Israelites when inflicting plagues upon their Egyptian oppressors.

READER: (Point to the matzah and say) The MATZAH on our table reminds us that when the Israelites were finally freed from bondage, they rushed to leave Egypt before Pharaoh could change his mind. As they fled, the dough they made for bread did not have time to fully rise, so they ate flat matzah instead. During Passover, we also eat matzah and refrain from eating anything that is leavened or can rise.

READER: (Point to the maror on the Seder plate and say) The MAROR, bitter herbs, symbolize the bitterness of slavery, the life of hard labor the Israelites experienced.

READER: During our Passover seder, we are reminded over and over again to tell this story to those who come after us. Every generation is plagued with different challenges to liberation and redemption, and our story takes on new meanings throughout hundreds and hundreds of years.



## A LIST OF CONTEMPORARY SEDER PLATE ADDITIONS | FROM HAGGADOT.COM

Most of us know about the orange, Miriam's Cup, and even a beet in place of a shankbone for vegetarian-friendly seders. But have you heard about the pine cone, the coconut or the banana? Here's our growing list of seder plate additions.

**A Second Seder Plate.** Why have just one? This year, Jewish World Watch asks us to consider the plight of over 65 million displaced persons around the world with their #SecondSederPlate activity guide.

**A Chili Pepper.** This fantastic Jewish Mexican Haggadah encourages us to add the pepper to "honor the abuelas, the bisabuelas, the chignonas, the curandras, and the other femme Moshes, Miriams, Tziporahs and Aarons in our lives who taught us who we are..."

**A Pine Cone.** Temple Israel of Boston invites us to remember the mass incarceration crisis in America.

**An Artichoke.** Interfaith Family notes, "Jewish people have been thorny about this question of interfaith marriage" and has chosen an artichoke to spark conversation towards inclusiveness at our seder tables.

**An Olive.** Olive branches are traditionally known as a symbol of peace, so this author reminds us "we are not free until there is peace in our homes, our community and in our world"

**Coconut & Fruit Salad.** JQ International has a full LGBTQ Haggadah with a seder plate that includes a coconut for those "still in the closet and their struggle in coming out" and fruit salad for "our collective potential and recognition"

**Pineapple.** This author asks us to be mindful of depression and anxiety that reside within us, adding "May the source of all deliver all who suffer from their own personal Mitzrayim (narrow places)"

**Bitter Chocolate.** Some host Chocolate seders to entertain the kids, while others eat fair-trade chocolate to honor workers' struggles. In their "Revenge of Dinah" haggadah, a group of activist teens have created a Bitter Chocolate Ritual for us to consider the pervasiveness of rape culture in our Jewish communities.

**Ruth's Cup.** Many consider Ruth to be the original convert and model for the diversity in Jewish life. To honor her and represent an inclusive vision of Judaism, some have added a new cup to the table rituals.

**A Banana.** Religious Action Center also asks us to consider the refugee crisis, this time with a banana, considered a luxury in war-torn Syria.

**A Tomato.** Those who stand in solidarity with workers' rights issues ask us to add the tomato to consider the struggles of farm workers.

# *in every generation*

בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ  
כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם: *B'chol dor vador chayav adam lirot et-atzmo,  
k'ilu hu yatza mimitzrayim.*

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

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלֶבֶד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ. אֲלֵא שְׁבִכָּל דּוֹר וָדוֹר, עוֹמְדִים  
עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם

*Vehi She'amda, La'avotainu Velanu Shelo Echad Bilvad, Amad Aleinu Lechaloteinu Ela  
Sheb'chol Dor VaDor Omdim Aleinu Lechaloteinu V'HaKadosh Baruch Hu Matzilenu  
Miyadam.*

*READER: And this (Hashem's blessings and the Torah) is what kept our ancestors and what keeps us  
surviving. For, not only one arose and tried to destroy us, rather in every generation they try to  
destroy us, and Hashem saves us from their hands.*

*READER: 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."*

## **THE SECOND GLASS OF WINE**

*READER: We praise you, Adonai, our God, Ruler of the universe, who redeemed us and our  
ancestors from slavery, 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 יְיָ, אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם *Baruch Atah Adonai, Eloheinu Melech  
ha-olam, borei p'ree hagafen.*  
בוֹרֵא פְּרֵי הַגָּפֶן:

*We praise you, Adonai, our God, Ruler of the universe, who creates the fruit of the vine.*

*Lean to the left and drink the second glass of wine!*



## רְחִיצָה RACHTZAH

### *ritual hand washing in preparation for the meal*



READER: As we now transition from the formal telling of the Passover story to the celebratory meal, we once again wash our hands to prepare ourselves. In Judaism, a good meal together with friends and family is itself a sacred act, so we prepare for it just as we prepared for our holiday ritual, recalling the way ancient priests once prepared for service in the Temple.

*Some people distinguish between washing to prepare for prayer and washing to prepare for food by changing the way they pour water on their hands. For washing before food, pour water three times on your right hand and then three times on your left hand. After you have poured the water over your hands, recite this short blessing.*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וַיְצַוֵּנוּ עַל נְטִילַת יָדַיִם: *Baruch Atah Adonai, Eloheinu Melech  
ha-olam, asher kid'shanu b'mitzvotav  
v'tzivanu al n'tilat yadayim.*

We praise you, Adonai, our God, Ruler of the universe,  
who made us holy through obligations, commanding us to wash our hands.

## מוֹצֵיא מַצָּה MOTZI-MATZAH

### *the blessing over the meal and the matzah*



בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ: *Baruch Atah Adonai, Eloheinu  
Melech ha-olam,  
hamotzi lechem min ha-aretz.*

We praise you, Adonai, our God, Ruler of the universe,  
who brings forth bread from the earth.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וַיְצַוֵּנוּ עַל אֲכִילַת מַצָּה: *Baruch Atah Adonai, Eloheinu Melech  
ha-olam, asher kid'shanu b'mitzvotav  
v'tzivanu al achilat matzah.*

We praise you, Adonai, our God, Ruler of the universe,  
who made us holy by commanding us to eat matzah.

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

## מָרוֹר MAROR

### *dipping the bitter herb in sweet charoset*



READER: We recognize the bitter and the sweet by dipping our bitter herbs into the sweet charoset. As we taste the bitterness of the herb, we are grateful for the sweetness of our delicious charoset.

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

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

We praise you, Adonai, our God, Ruler of the universe, who made us holy by commanding us to eat bitter herbs.

## כּוֹרֵךְ KORECH

### *eating a sandwich of matzah and bitter herb*



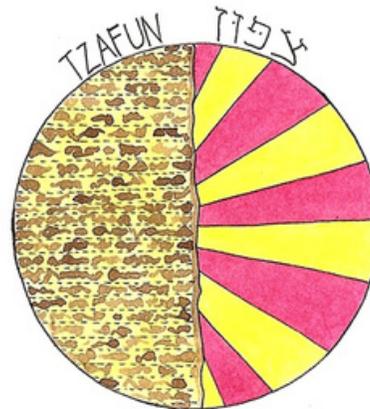
READER: The great sage Hillel would put the lamb meat in a sandwich made of matzah, along with some of the bitter herbs. Many will also include charoset in the sandwich to remind us again of the sweetness of freedom.



שְׁלַחַן עוֹרֵךְ

SHULCHAN OREICH

*the festive meal is served! mazel tov!*



צָפוֹן

TZAFUN

*finding and eating the afikoman*

**PAUSE. EAT. FIND THE AFIKOMAN.**



## בָּרַךְ BARECH

*saying the blessing after the meal,  
honoring Miriam, and inviting Elijah  
the prophet*

### REFILL YOUR WINE GLASS

READER: We now say the blessing after the meal, thanking God for the food we have eaten. On Passover, we continue celebrating our joy of freedom by finishing this blessing with our third glass of wine:

READER: We praise you, Adonai, our God, Ruler of the universe, whose goodness sustains the world. You are the origin of love and compassion, the source of sustenance for all. We praise God, source of sustenance for all.

READER: 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.

READER: Renew our spirits in our time. We praise you, God, who centers us. May the source of peace grant peace to us, to the house of Israel, and to the entire world. Amen.

### BIRKAT HAMAZON: BLESSING OVER THE FOOD

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזֶּה אֵת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד  
וּבְרַחֲמִים, הוּא נָתַן לָחֶם לְכָל־בֶּשֶׂר כִּי לְעוֹלָם חֶסֶדּוֹ וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא  
חָסַר לָנוּ וְאֵל יַחְסֹר לָנוּ מְזוֹן (תָּמִיד) לְעוֹלָם וְעַד בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל כִּי הוּא  
אֵל זָן וּמְפָרֵס לְכָל וּמַטִּיב לְכָל וּמַכִּין מְזוֹן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא בָרוּךְ  
אַתָּה יְיָ הַזֶּה אֵת הַכֹּל

*Blessed art thou, O Lord our God, King of the universe, who feedest the whole world with thy goodness, with grace, with lovingkindness and tender mercy; thou givest food to all flesh, for thy lovingkindness endureth for ever. Through thy great goodness food hath never failed us: O may it not fail us for ever and ever for thy great name's sake, since thou nourishest and sustainest all beings and doest good unto all, and providest food for all thy creatures whom thou hast created. Blessed art thou, O Lord, who givest food unto all.*

FROM SEFARIA.ORG | VIEW FULL BIRKAT HAMAZON [HERE](#).

### THE THIRD GLASS OF WINE

READER: בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם *Baruch Atah Adonai, Eloheinu Melech*  
בוֹרֵא פְרֵי הַגֶּפֶן *ha-olam, borei p'ree hagafen.*

We praise you, Adonai, our God, Ruler of the universe, who creates the fruit of the vine.

*Lean to the left and drink the third glass of wine!*

## *the cup of Miriam*

READER: The legends of our Rabbinic sages teach that a miraculous well of healing waters accompanied the children of Israel throughout their journey in the desert, providing them with water. This well was given to Miriam, the prophetess, to honor her bravery and devotion to the Jewish people. According to the midrash, both Miriam and her well provided comfort and gave our forbearers the faith and confidence to overcome the hardships of the Exodus. We fill Miriam's cup with water to honor her contribution, and the myriad contributions of all Jewish women, to the Jewish people.

**LISTEN TO DEBBIE FRIEDMAN'S MIRIAM'S SONG [HERE](#).**



Artwork by Judy Chicago and Donald Woodman | [judychicago.com](http://judychicago.com)



## *the cup of Elijah*

READER: We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our seder and drink from his glass of wine with us.

We welcome Elijah to herald a new era of peace.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשֻׁבִי,  
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי.  
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ  
עִם מְשִׁיחַ בֶּן דָּוִד,  
עִם מְשִׁיחַ בֶּן דָּוִד.  
*Eliyahu hanavi, Eliyahu hatishbi  
Eliyahu, Eliyahu, Eliyahu hagiladi  
Bimheirah v'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.





## הַלֵּל HALLEL

### *singing songs that praise God*

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 "Let My People Go" or "Chad Gadya." To celebrate our freedom, we might sing songs from the civil rights movement, or other songs of triumph over struggle. Or perhaps someone at the table has some parody lyrics about Passover to the tunes from a musical or a Beatles song! There are some fun ones at the end of this Haggadah. And [here](#) is a cool B'Tzeyt Yisrael!

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֹז: הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל  
מִמְשָׁלוֹתָיו: הַיָּם רָאָה וַיָּנֶס, הַיַּרְדֵּן יָסַב לְאַחֹר: הַהַרִים רָקְדוּ כְּאֵילִים, גְּבְעוֹת  
כְּבָנֵי צֹאן: מָה לָּךְ הַיָּם כִּי תִנּוֹס, הַיַּרְדֵּן תִּסַּב לְאַחֹר: הַהַרִים תִּרְקְדוּ כְּאֵילִים,  
גְּבְעוֹת כְּבָנֵי צֹאן: מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהַפְּכֵי הַצּוּר אֲגָם  
מִיָּם, חֲלֹמֵי־שָׁנָה לְמַעֲיָנוּ מִיָּם

In Israel's going out from Egypt, the house of Ya'akov from a people of foreign speech. Yehudah was his sanctuary, and Yisrael, his dominion. The sea saw and fled, the Jordan turned to the rear. The mountains danced like rams, the hills like young sheep. What is happening to you, O sea, that you are fleeing, O Jordan that you turn to the rear; O mountains that you dance like rams, O hills like young sheep? From before the Master, tremble O earth, from before the Lord of Ya'akov. He who turns the boulder into a pond of water, the flint into a spring of water. (Psalms 114)

FIND THE FULL HALLEL ON SEFARIA.ORG [HERE](#)

## THE FOURTH GLASS OF WINE

READER: As we come to the end of the seder, we drink a final glass of wine. With this last cup, we give thanks for the experience of celebrating Passover together, for the traditions that remind us to be grateful for all we have, for celebrating with friends and family and seeking to make the world a better place, where all are free.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְרֵי הַגֶּפֶן Baruch Atah Adonai, Eloheinu Melech ha-  
olam, borei p'ree hagafen.

We praise you, Adonai, our God, Ruler of the universe, who creates the fruit of the vine.

*Lean to the left and drink the fourth and final glass of wine!*



## נִרְצָה NIRTZAH

### *ending the seder and thinking about the future*

READER: We have come to the end of our seder. We hope to have the opportunity in the years to come to continue telling this story of freedom with our loved ones. We pray this coming year brings health and healing, joy and liberation, gratitude and sustenance to all the people of the world.

And we SAY AND SING:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם: L'shana haba-ah bi'y'rushalayim!

# chad gadya

Chad gadya, chad gadya, my father bought for two zuzim  
Chad gadya, chad gadya

Then came the cat that ate the kid, my father bought for two  
zuzim, chad gadya, chad gadya

Then came the dog that bit the cat, that ate the kid,  
my father bought for two zuzim, chad gadya, chad gadya

Then came 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 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 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 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 butcher that killed 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, who slayed the butcher that  
killed 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 He, who destroyed the  
Angel of Death, who slayed the butcher that killed 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  
Chad gadya, chad gadya!

חַד גָּדְיָא, חַד גָּדְיָא,  
דְּזַבִּין אָבֵא בְּתַרֵּי זִוְי, חַד גָּדְיָא, חַד גָּדְיָא.

וְאַתָּא שׁוֹנְרָא וְאָכְלָה לְגָדְיָא, דְּזַבִּין אָבֵא  
בְּתַרֵּי זִוְי, חַד גָּדְיָא, חַד גָּדְיָא.

וְאַתָּא כְּלָבָא וְנָשַׁךְ לְשׁוֹנְרָא, דְּאָכְלָה לְגָדְיָא,  
דְּזַבִּין אָבֵא בְּתַרֵּי זִוְי, חַד גָּדְיָא, חַד גָּדְיָא.

וְאַתָּא חוּטְרָא וְהִכָּה לְכְלָבָא, דְּנָשַׁךְ  
לְשׁוֹנְרָא, דְּאָכְלָה לְגָדְיָא, דְּזַבִּין אָבֵא בְּתַרֵּי  
זִוְי, חַד גָּדְיָא, חַד גָּדְיָא.

וְאַתָּא נוּרָא וְשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא,  
דְּנָשַׁךְ לְשׁוֹנְרָא, דְּאָכְלָה לְגָדְיָא, דְּזַבִּין אָבֵא  
בְּתַרֵּי זִוְי, חַד גָּדְיָא, חַד גָּדְיָא.

וְאַתָּא מֵיָא וְכָבֵה לְנוּרָא, דְּשָׂרַף לְחוּטְרָא,  
דְּהִכָּה לְכְלָבָא, דְּנָשַׁךְ לְשׁוֹנְרָא, דְּאָכְלָה  
לְגָדְיָא, דְּזַבִּין אָבֵא בְּתַרֵּי זִוְי, חַד גָּדְיָא, חַד  
גָּדְיָא.

וְאַתָּא תּוֹרָא וְשָׁתָה לְמֵיָא, דְּכָבֵה לְנוּרָא,  
דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנָשַׁךְ  
לְשׁוֹנְרָא, דְּאָכְלָה לְגָדְיָא, דְּזַבִּין אָבֵא בְּתַרֵּי  
זִוְי, חַד גָּדְיָא, חַד גָּדְיָא.

וְאַתָּא הַשׁוּחַט וְשַׁחַט לְתּוֹרָא, דְּשָׁתָה לְמֵיָא,  
דְּכָבֵה לְנוּרָא, דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה  
לְכְלָבָא, דְּנָשַׁךְ לְשׁוֹנְרָא, דְּאָכְלָה לְגָדְיָא,  
דְּזַבִּין אָבֵא בְּתַרֵּי זִוְי, חַד גָּדְיָא, חַד גָּדְיָא.

וְאַתָּא מְלַאךְ הַמּוֹת וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט  
לְתּוֹרָא, דְּשָׁתָה לְמֵיָא, דְּכָבֵה לְנוּרָא, דְּשָׂרַף  
לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנָשַׁךְ לְשׁוֹנְרָא,  
דְּאָכְלָה לְגָדְיָא, דְּזַבִּין אָבֵא בְּתַרֵּי זִוְי, חַד  
גָּדְיָא, חַד גָּדְיָא.

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא וְשַׁחַט לְמְלַאךְ  
הַמּוֹת, דְּשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתּוֹרָא,  
דְּשָׁתָה לְמֵיָא, דְּכָבֵה לְנוּרָא, דְּשָׂרַף לְחוּטְרָא,  
דְּהִכָּה לְכְלָבָא, דְּנָשַׁךְ לְשׁוֹנְרָא, דְּאָכְלָה  
לְגָדְיָא,  
דְּזַבִּין אָבֵא בְּתַרֵּי זִוְי, חַד גָּדְיָא, חַד גָּדְיָא.

## WHO KNOWS ONE?

I know one.  
One is our God in Heaven and Earth...Echad  
Eloheinu, Eloheinu, Eloheinu, Eloheinu, Eloheinu,  
She'ba Shamayim U'va Aretz

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.  
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.

## SWEET CHAROSET TO THE TUNE OF "SWEET CAROLINE"

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Maryland

Before it begins, I get some nuts and apples  
And cinnamon to make it strong  
Chag in the spring  
Prepare for Seder table  
The family comes to sing this song  
Dip, carpas dip  
Reaching out, some for me, some for you  
Sweet Charoset  
Every year it seems so good  
We sit reclined  
Tell the story as we could  
And then we  
Go through the night  
And we read the Hagadah  
We started with cups one and two  
After we eat  
We bentch and say the Hallel  
Then it's time for the second two  
Dip, carpas dip  
Reaching out, some for me, some for you  
Sweet Charoset  
Every year it seems so good

### **Bang bang bang**

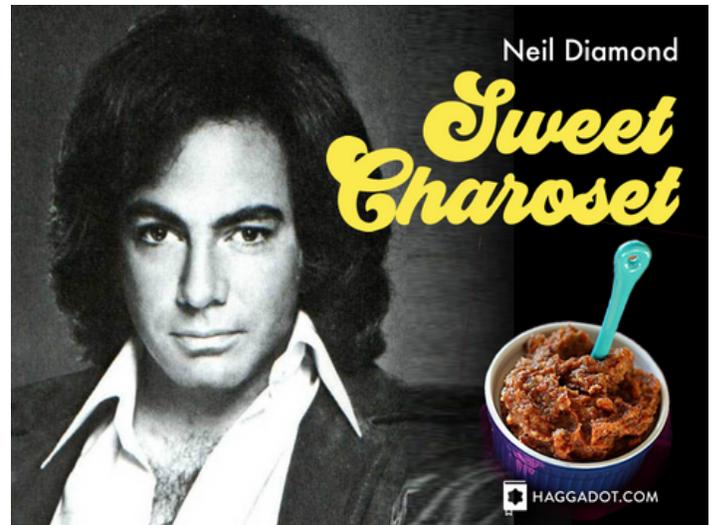
Bang, bang, bang, hold your hammer low, bang,  
bang, bang, give a heavy blow  
For its work work work every day and every night, for  
its work work work when it's dark and when it's light  
Dig, dig, dig, get your shovel deep, dig, dig, dig,  
there's no time to sleep  
Heave, heave, heave, drag those stones along,  
heave heave heave for you must be strong

### **Go down Moses**

When Israel was in Egypt's land, let my people go,  
oppressed so hard they could not stand, LMPG  
Go down Moses, way down in Egypt land, tell old  
Pharoah to let my people go

### **One morning**

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



**CHAG SAMEACH, EVERYONE!  
NEXT YEAR TOGETHER IN  
GOOD HEALTH!!!!**

THE BRENTWOOD HAGGADAH  
COMPILED AND CREATED BY  
**DR. SHARON POLLIN**

DESIGN & LAYOUT BY ILANA CLOUD  
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