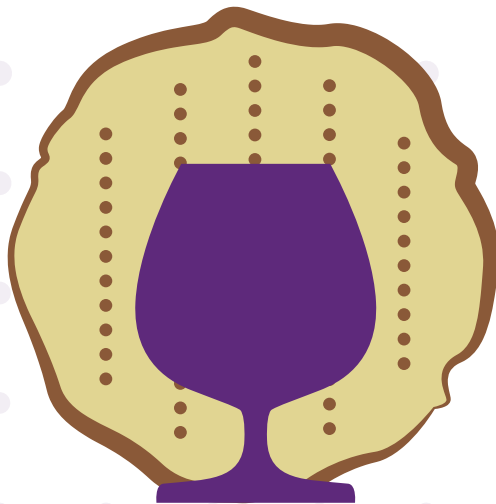


THE WANDERING IS OVER HAGGADAH A SEDER FOR EVERYONE

Go ahead, be Jewish the way you want.



PASSOVER CELEBRATE FREEDOM



Happy Passover!

All of us at JewishBoston.com and our parent organization, Combined Jewish Philanthropies, wish you and yours a wonderful, meaningful Passover. There's really no one right way to do Passover; it's all about exploring the story, asking questions and sharing the experience with others.

With that in mind, we encourage you to experiment with this Haggadah. We've highlighted several opportunities for conversation during the seder, but feel free to use your own questions. You can encourage your guests to also download this Haggadah at JewishBoston.com/Passover/Haggadah to follow along and participate. Let us know what you think by sharing your thoughts in this short [feedback survey](#) or by emailing feedback@JewishBoston.com.

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HAGGADAH

Tonight we gather together to celebrate Passover, our holiday of freedom. 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 welcome our friends and family members from other backgrounds to reflect with us on the meaning of freedom in all our lives and histories. We will consider the blessings in our lives, pledge to work harder at freeing those who still suffer, and begin to cast off the things in our own lives that oppress us.

As we get started, get comfortable! Find a pillow to help you recline. In ancient times, eating while lounging on a pillow or couch was a sign of freedom. We anticipate this seder should take about 45 minutes from start to dinner. Enjoy!

Did you know Passover is the oldest continuously celebrated Jewish festival?





The world's largest Passover seder takes place in Nepal. Each year members of the Chabad-Lubavitch movement hold their "Seder on Top of the World" in Kathmandu for **nearly 2,000 Jewish locals and travelers.**

The Order of the Seder

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 our ancestors' liberation from slavery. Some people like to begin their seder by reciting or singing the names of the 14 steps—this will help you keep track of how far away the main course is!

<i>Kiddush</i> (the blessing over wine) <i>kadeish</i>	קידוש
Ritual hand-washing in preparation for the seder <i>urchatz</i>	ורחץ
Dipping a green vegetable in salt water <i>karpas</i>	כרפס
Breaking the middle matzah <i>yachatz</i>	יתץ
Telling the story of Passover <i>magid</i>	מגיד
Ritual hand-washing in preparation for the meal <i>rachtza</i>	רחצה
The blessing over the meal and matzah <i>motzi matzah</i>	מוציא מצה
Dipping the bitter herb in sweet <i>charoset</i> <i>maror</i>	מרור
Eating a sandwich of matzah and bitter herb <i>koreich</i>	כורע
Eating the meal! <i>shulchan oreich</i>	שלחן עורע
Finding and eating the <i>afikoman</i> <i>tzafoon</i>	צפון
Saying grace after the meal and inviting Elijah the Prophet <i>bareich</i>	ברע
Singing songs that praise God <i>hallel</i>	הלל
Ending the seder and thinking about the future <i>nirtzah</i>	נרצה

Kiddush (the blessing over wine) | kadeish | קידוש

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.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:

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 gave us a heritage that endures through the ages, ever changing and ever meaningful. We thank You for the opportunities for holiness, the obligations of Your commandments, and the happiness of joyful holidays. Together we celebrate the Holiday of Matzah, the time of liberation, by reading our sacred stories, remembering the Exodus, and raising our voices in song. We praise God, who sanctifies the family of Israel and the holidays.

ברוך אתה יי, אלהינו מלך העולם,
שְׁהַחֲיָנוּ וְקִיְּמָנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה:

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

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

Drink the first glass of wine!

Ritual hand-washing in preparation for the seder | urchatz | ורחץ

Water is refreshing, cleansing and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. 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, we'll wash with a blessing, preparing us for the meal, which Judaism thinks of as a ritual in itself. (The Jewish obsession with food is older than you thought!)

To wash your hands, you don't need soap, but you do need a cup to pour water over your hands. Pour water on each of your hands three times, alternating between your hands. If the people around your table don't want to get up to walk all the way over to the sink, you could pass a pitcher and a bowl around so everyone can wash at their seats...just be careful not to spill!



Too often during our daily lives we don't stop and take the moment to prepare for whatever it is we're about to do.

Let's pause to consider what we hope to get out of our evening together tonight. Go around the table and share one hope or expectation you have for tonight's seder.

Dipping a green vegetable in salt water | *karpas* | כַּרְפַּס

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 our ancestors' liberation, 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:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה:

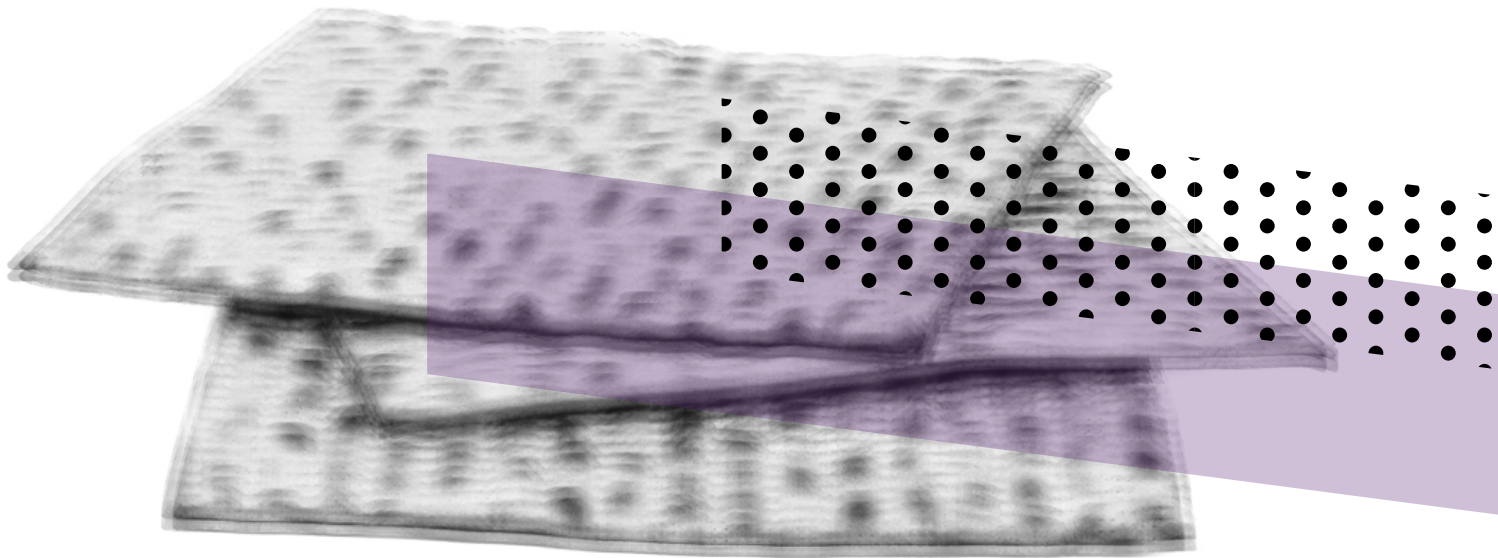
Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.

We praise God, Ruler of Everything, 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 just when we most needed them.



We all have aspects of ourselves that sometimes get buried under the stresses of our busy lives. What has this winter taught us? What elements of our own lives do we hope to revive this spring?



Breaking the middle matzah | *yachatz* | יָחַץ

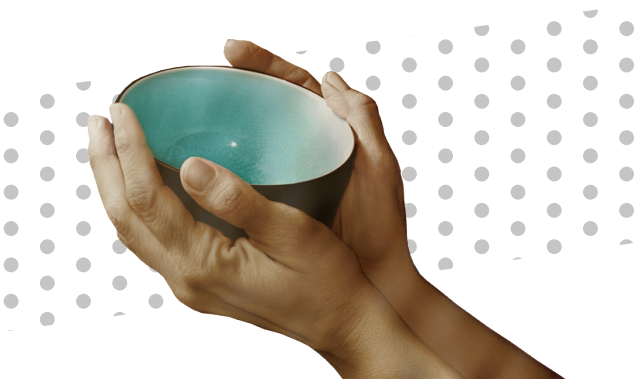
There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. The host should wrap up the larger of the pieces and, at some point between now and the end of dinner, hide it. This piece is called the *afikoman*, literally “dessert” in Greek. After dinner, the guests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

We eat matzah in memory of the quick flight of our ancestors from captivity. 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 poverty that 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.”

These days, matzah is a special food and we look forward to eating it on Passover. Imagine eating only matzah, or being one of the countless people around the world who don't have enough to eat.



Nearly 50 Million Americans suffer the oppression of hunger

To learn more and help, visit amazon.org.

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 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

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 נשתנה הלילה הזה מכל הלילות?

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה בלוי מצה:

Shebichol 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.

שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור:

Shebichol haleilot anu ochlin shi'ar yirakot.

Haleila hazeh maror.

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

שבכל הלילות אין אנו מטבילין אפילו פעם אחת.

הלילה הזה שתי פעמים:

Shebichol haleilot ain anu matbilin afilu pa-am echat.

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 אנו אוכלין בין יושבין ובין מסבין.

הלילה הזה בלנו מסבין:

Shebichol 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.



Alternative Four Questions

Want to ask other questions around the table? Check out our list of table topics [here](#), which ask about things both silly and serious. Let us know what your table is discussing by tweeting [@JewishBoston](#) and [@TheNetworkBos](#) with [#FifthQuestion](#).



A Night of Questions

Click [here](#) to see all 20 Table Topics for Your Passover Seder

Miriam was a prophetess and the sister of Moses who, after crossing the Red Sea, led the women in song and dance with tambourines. She is described as being courageous, confident, insightful and nurturing. Which musician or artist today inspires you in a similar way?

Let's say you are an Israelite packing for 40 years in the desert. What three modern items would you want to bring?

Freedom is a central theme of Passover. When in your life have you felt most free?

If the prophet Elijah walked through the door and sat down at your table, what's the first thing you would ask him?

Answering Our Questions

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

עֲבָדִים הָיינוּ הָיינוּ. עַתָּה בְּנֵי חוֹרִין:

Avadim hayinu. Ata b'nei chotin.

We were slaves. Now we are free.

We were slaves to Pharaoh, and God took us from there with a strong hand and outstretched arm. Had God not brought our ancestors out of captivity, 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.

The Four Children

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 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."



Do you see yourself in any of these children? At times we all approach different situations like each of these children. How do we relate to each of them?

TELLING OUR STORY

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 שְׁעֵמֶדָה 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 his advisers 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. Our oppressors feared that even as slaves, the Israelites might grow strong and rebel. So Pharaoh decreed that Israelite baby boys should be drowned to prevent the Israelites from overthrowing those who had enslaved them.

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



The Ten Plagues

As we rejoice at our deliverance from slavery, we acknowledge that our 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. We pour out a drop of wine as we recite each of the plagues.

Dip a finger or a spoon into your wine glass for a drop for each plague.

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

The Egyptians needed ten plagues because after each one they were able to come up with excuses and explanations rather than change their behavior. Could we be making the same mistakes? Make up your own list. What are the plagues in your life? What are the plagues in our world today? What behaviors do we need to change to fix them?

The Modern Plagues

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 that affect our society today. Our journey from slavery to redemption is ongoing, demanding the work of our hearts and hands. Here are ten “modern plagues”:

Homelessness

In any given year, about 3.5 million people are likely to experience homelessness, about a third of them children, according to the National Law Center on Homelessness & Poverty. A recent study by the U.S. Conference of Mayors showed the majority of major cities lack the capacity to shelter those in need and are forced to turn people away. We are reminded time and again in the Torah that the Exodus is a story about a wandering people, once suffering from enslavement, who, through God's help, eventually find their way to their homeland. As we inherit this story, we affirm our commitment to pursue an end to homelessness.

Hunger

About 49 million Americans experience food insecurity, 16 million of them children. While living in a world blessed with more than enough food to ensure that all of God's children are well nourished, on Passover we declare, “Let all who are hungry come and eat!” These are not empty words, but rather a heartfelt and age-old prayer to end the man-made plague of hunger.

Inequality

Access to affordable housing, quality health care, nutritious food and quality education is far from equal. The disparity between the privileged and the poor is growing, with opportunities for upward mobility still gravely limited. Maimonides taught, “Everyone in the house of Israel is obligated to study Torah, regardless of whether one is rich or poor, physically able or with a physical disability.” Unequal access to basic human needs, based on one's real or perceived identity, like race, gender or disability, is a plague, antithetical to the inclusive spirit of the Jewish tradition.

Greed

In the Talmud, the sage Ben Zoma asks: “Who is wealthy? One who is happy with one's lot.” These teachings evidence what we know in our conscience—a human propensity to desire more than we need, to want what is not ours and, at times, to allow this inclination to conquer us, leading to sin. Passover urges us against the plague of greed, toward an attitude of gratitude.

Discrimination & Hatred

The Jewish people, as quintessential victims of hatred and discrimination, are especially sensitized to this plague in our own day and age. Today, half a century after the civil rights movement in the United States, we still are far from the actualization of the dream that Dr. Martin Luther King Jr. articulated in Washington, D.C., a vision rooted in the message of our prophets. On Passover we affirm our own identity as the once oppressed, and we refuse to stand idly by amid the plagues of discrimination and hatred.

Silence Amid Violence

Every year, 4.8 million cases of domestic violence against American women are reported. Each year, more than 108,000 Americans are shot intentionally or unintentionally in murders, assaults, suicides and suicide attempts, unintentional shootings and by police intervention. One in five children has seen someone get shot. We do not adequately address violence in our society, including rape, sex trafficking, child abuse, domestic violence and elder abuse, even though it happens every day within our own communities.

The Modern Plagues

Environmental Destruction

Humans actively destroy the environment through various forms of pollution, wastefulness, deforestation and widespread apathy toward improving our behaviors and detrimental civic policies. Rabbi Nachman of Breslav taught, “If you believe you can destroy, you must believe you can repair.” Our precious world is in need of repair, now more than ever.

Stigma of Mental Illness

One in four Americans suffers from mental illness in a given year. Even more alarming, according to the National Alliance on Mental Illness, nearly two-thirds of people with a diagnosable mental illness do not seek treatment, and minority communities are the least likely to seek or have access to mental health resources. Social stigma toward those with mental illness is a widespread plague. Historically, people with mental health problems have suffered from severe discrimination and brutality, yet our society is increasingly equipped with the knowledge and resources to alleviate the plague of social stigma and offer critical support.

Distraction

In this age of constant connectedness, we are easily distracted by an unending barrage of information, much of it meaningless, losing our ability to discern what is most important.

Powerlessness

When faced with these modern plagues, how often do we doubt or question our own ability to make a difference? How often do we feel paralyzed because we do not know what to do to bring about change? How often do we find ourselves powerless to transform the world as it is into the world as we know it should be, overflowing with justice and peace?



Dayeinu

The plagues and our subsequent redemption 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*.

אלו הוציאנו ממצרים, דינו:

Ilu hotzianu mi-mitzrayim, Dayeinu

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

אלו נתן לנו את-התורה, דינו:

Ilu natan lanu et ha-Torah, Dayeinu

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

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.

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*.



What are your blessings? Have everyone around the table share both the small and large blessings they have in their lives.

The Passover Symbols

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 Gamaliel 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 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.

According to the International Federation of Competitive Eating, **Joey Chestnut holds the world record for eating matzah balls; he ate 78 matzah balls in eight minutes.**



The Orange

Even after one has encountered the collection of seemingly unconnected foods on the seder plate year after year, it's fun to ask what it's all about. Since each item is supposed to spur discussion, it makes sense that adding something new has been one way to introduce contemporary issues to a seder.

So how was it that the orange found its place on the seder plate as a Passover symbol of feminism and women's rights?

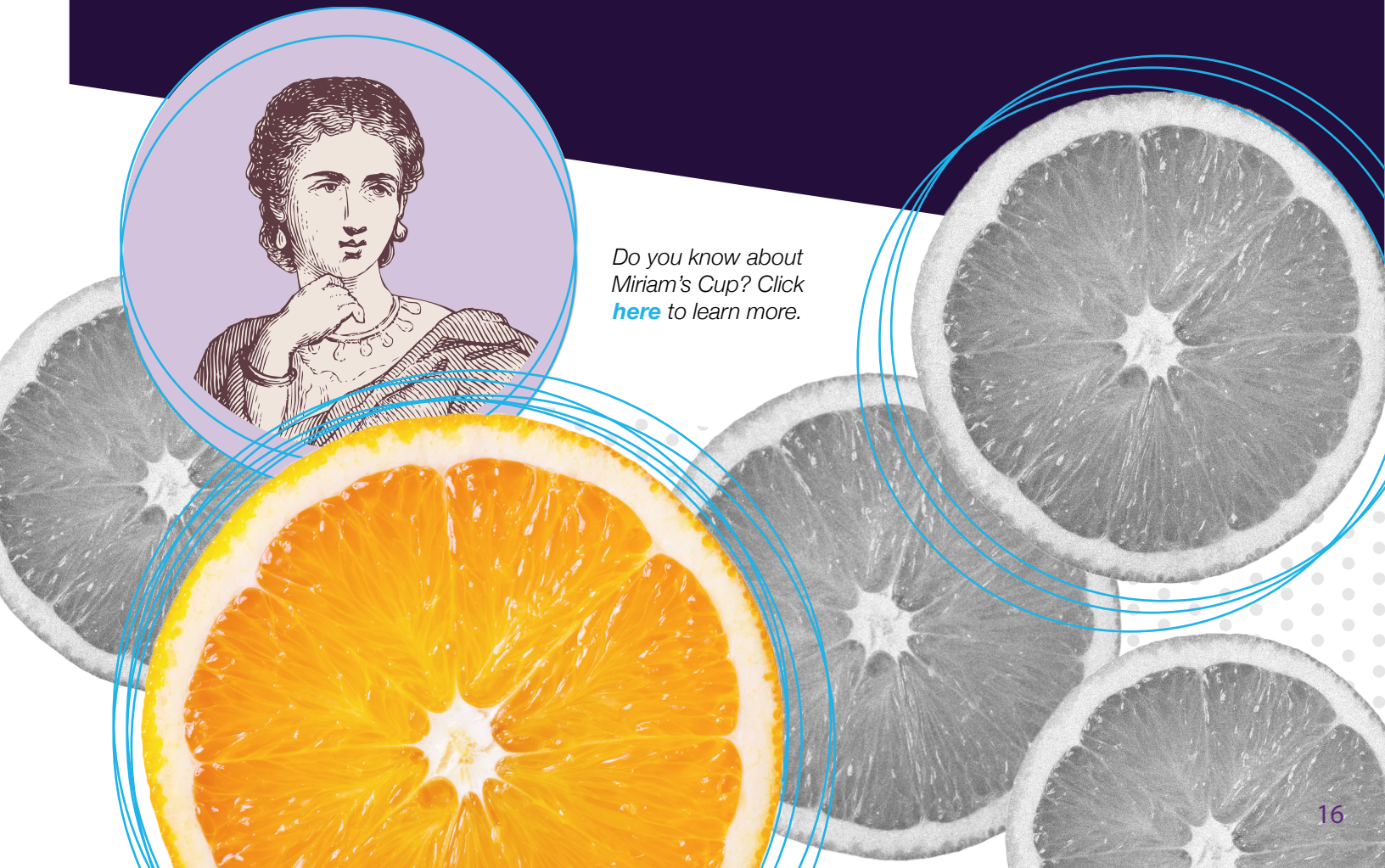
Susannah Heschel, daughter of Abraham Joshua Heschel and a scholar in her own right, says that at the height of the Jewish feminist movement of the 1980s, she was inspired by the abundant new customs expressing women's viewpoints and experiences and started placing an orange on the seder plate.

At an early point in the seder, she asked each person to take a segment of the orange, make the blessing over fruit and eat the segment in recognition of gay and lesbian Jews and of widows, orphans, Jews who are adopted and all others who sometimes feel marginalized in the Jewish community. She encouraged each guest to spit out the seeds in their orange segment to reject homophobia and hatred. The orange suggests the fruitfulness for all Jews when everyone in our community is a contributing and active member of Jewish life.

*Written in collaboration with the **Jewish Women's Archive***



Do you know about
Miriam's Cup? Click
[here](#) to learn more.



In Every Generation

בְּכָל־דּוֹר וָדּוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלּוּ הוּא יָצָא מִמִּצְרָיִם:

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.

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

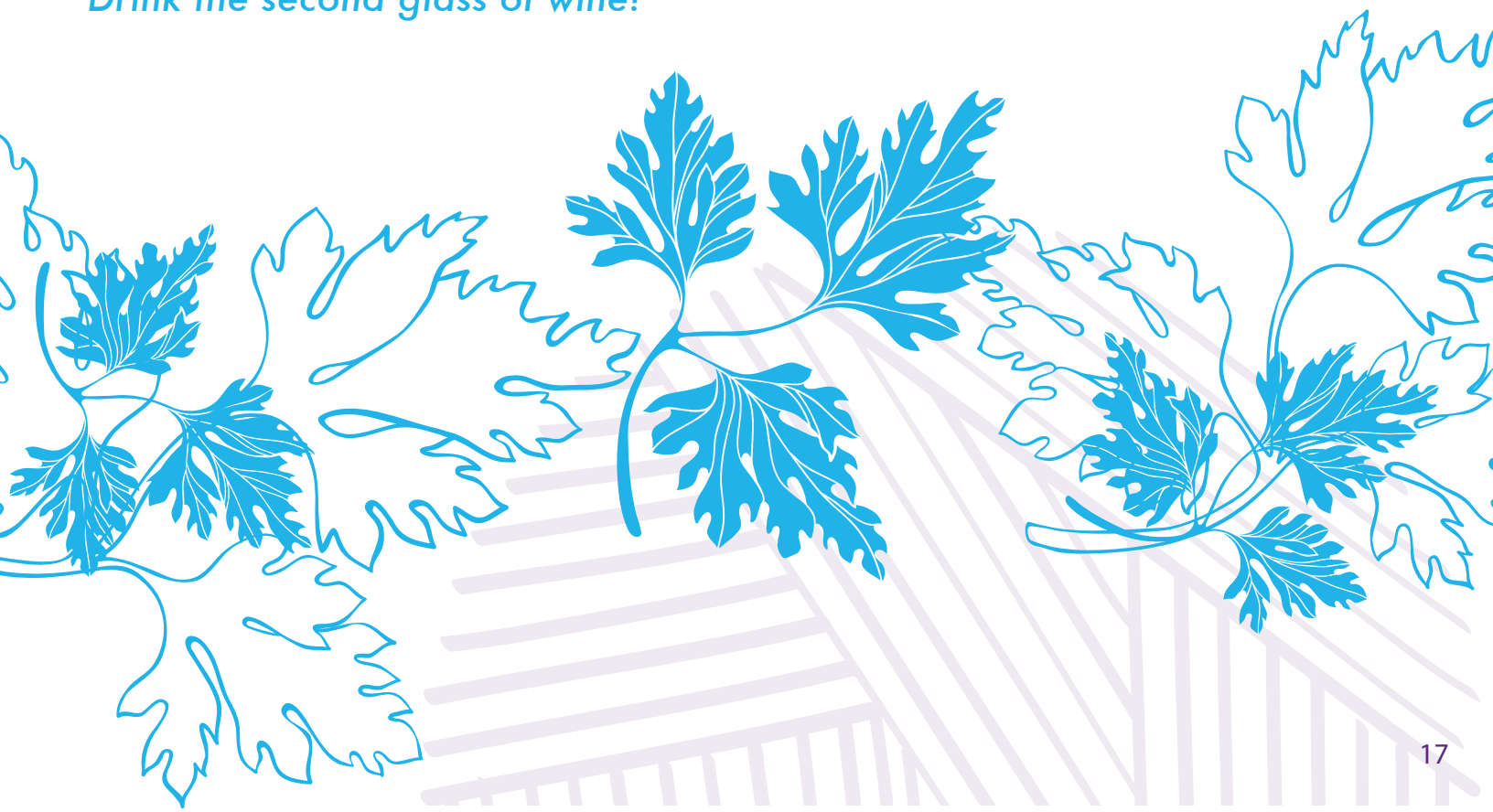
We praise God, Ruler of Everything, who redeemed us and our ancestors from slavery, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

בָּרוּךְ אַתָּה יְיָ, 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.

Drink the second glass of wine!



Ritual hand-washing in preparation for the meal | *rachtza* | רחצה

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.

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

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

We praise God, Ruler of Everything, who made us holy through obligations,
commanding us to wash our hands.



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*.

ברוך אתה יי, אלהינו מלך העולם, המוציא לחם מן הארץ:

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

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

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

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

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

Distribute the top and middle matzah for everyone to eat.

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

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.



Did you know that Coca-Cola makes a special batch of kosher Coke for Passover?

While Coke is generally a kosher product, the dietary laws tighten during the Passover holiday, making high-fructose corn syrup a no-no for observant Jews. In response, Coca-Cola creates a batch of limited-edition Coke that uses real sugar. Look for the bottles with yellow caps on them!

Eating a sandwich of matzah and bitter herb | *koreich* | כורֵךְ

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.

Enjoy! But don't forget when you're done we've got a little more seder to go, including the final two cups of wine!



The world's largest matzah ball was unveiled in 2010 at the Jewish Food Festival in Tucson, Ariz., weighing in at **488 pounds**. Ingredients included more than **1,000 eggs**, **25 pounds of chicken fat** and **125 pounds of matzah meal**.

Finding and eating the *afikoman* | *tzafoon* |

The playfulness of finding the *afikoman* reminds us that we balance our solemn memories of slavery with a joyous celebration of freedom. As we eat the *afikoman*, our last taste of matzah for the evening, we are grateful for moments of silliness and happiness in our lives.

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:

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:

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!

The Cup of Elijah

We now refill our wine glasses one last time and open the front door to invite the prophet Elijah 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.

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.

אלֵיָהוּ הַנָּבִיא, אֵלֵיָהוּ הַתְּשֻׁבִּי,

אלֵיָהוּ, אֵלֵיָהוּ, אֵלֵיָהוּ הַגִּלְעָדִי.

בְּמַהֲרָה בְיָמֵינוּ יָבוֹא אֵלֵינוּ

עִם מָשִׁיחַ בֶּן דָּוִד,

עִם מָשִׁיחַ בֶּן דָּוִד.



*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**.” To celebrate the theme of freedom, we might sing songs from the civil rights movement. Or perhaps someone at the table 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.

בָּרוּךְ אַתָּה יְיָ, 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.

Drink the fourth and final glass of wine!

Ending the seder and thinking about the future | *nirtzah* | נִרְצָה

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!

Let My People Go

“When Israel was in Egypt land, let my people go”
“Oppressed so hard they could not stand, let my people go”
Go down, Moses, way down in Egypt land
Tell old Pharaoh, let my people go

“Thus saith the Lord,” bold Moses said, “Let my people go”
“If not I’ll smite your firstborn dead, let my people go”
Go down, Moses, way down in Egypt land
Tell old Pharaoh, let my people go

“No more shall they in bondage toil, let my people go”
“Let them come out with Egypt’s spoils, let my people go”
Go down, Moses, way down in Egypt land
Tell old Pharaoh, let my people go

“When people stop this slavery, let my people go”
“Soon may all the earth be free, let my people go”
Go down, Moses, way down in Egypt land
Tell old Pharaoh, let my people go

Tell old Pharaoh
Let my people go

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

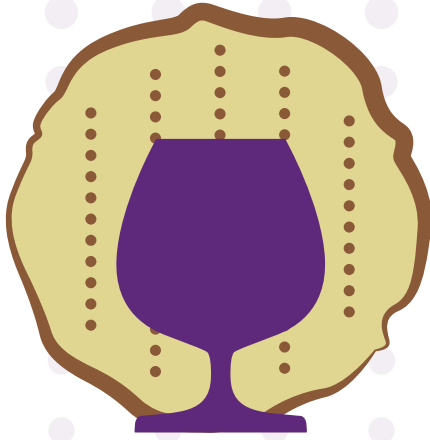
Then came the butcher that killed the ox
That drank the water
That quenched the fire
That burnt the stick
That beat the dog

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 גַּדְיָא, חַד גַּדְיָא
דְּזָבִין אָבִא בְּתֵרֵי זִזִּי,
חַד גַּדְיָא, חַד גַּדְיָא.



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THE WANDERING IS OVER



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