

# THE WANDERING IS OVER HAGGADAH

A Seder For Everyone

Go ahead, be Jewish  
the way you want to.

  
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THE WANDERING IS OVER

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## Happy Passover!

Tonight we gather together to celebrate Passover, our holiday of freedom. We will eat a great meal together, enjoy (at least!) four glasses of wine, and tell the story of our ancestors' liberation from slavery in Egypt. 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 a half hour from start to dinner. Enjoy!*

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, sharing the experience with others.

Our mission is to make it easier for more and more people to participate in Jewish life. We hope this Haggadah helps do this for you. You can download free additional copies of this haggadah at [www.JewishBoston.com/passover](http://www.JewishBoston.com/passover) and let us know your thoughts at [feedback@JewishBoston.com](mailto:feedback@JewishBoston.com).

And don't be a stranger! Come visit us to find other resources, events, programs and classes that are right for you. Enjoy!

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## 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 in Egypt.

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!

Kiddush (the blessing over wine)   <i>kadeish</i>	קִדּוּשׁ
Ritual hand-washing in preparation for the <i>seder</i>   <i>urchatz</i>	וּרְחַץ
Dipping a green vegetable in salt water   <i>karpas</i>	כַּרְפָּס
Breaking the middle matzah   <i>yachatz</i>	יַחַץ
Telling the story of Passover   <i>magid</i>	מַגִּיד
Ritual hand-washing in preparation for the meal   <i>rachtza</i>	רְחִיצָה
The blessing over the meal and matzah   <i>motzi matzah</i>	מוֹצֵיא מַצָּה
Dipping the bitter herb in sweet charoset   <i>maror</i>	מָרֹר
Eating a sandwich of matzah and bitter herb   <i>koreich</i>	כוֹרֵיךְ
Eating the meal!   <i>shulchan oreich</i>	שֻׁלְחַן עוֹרֵיךְ
Finding and eating the Afikomen   <i>tzafoon</i>	צַפּוֹן
Saying grace after the meal and inviting Elijah the Prophet   <i>bareich</i>	בָּרַךְ
Singing songs that praise God   <i>hallel</i>	הַלֵּל
Ending the <i>seder</i> and thinking about the future   <i>nirtzah</i>	נִרְצָה

## 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.

בְּרוּךְ 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.

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

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיָּנוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה :

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

We praise God, Ruler of Everything, who has kept us alive,  
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* | וּרְחַץ

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 again 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* | כַּרְפָּס

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

We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter. Most families use a green vegetable such as parsley or celery, but some families from Eastern Europe have a tradition of using a boiled potato since greens were hard to come by at Passover time. Whatever symbol of spring and sustenance we're

using, we now dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי 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* | יַחַץ

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

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

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

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

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.



What does the symbol of matzah say to us about oppression in the world, both people literally enslaved and the many ways in which each of us is held down by forces beyond our control? How does this resonate with events happening now?

## Telling the story of Passover | *magid* | מגיד

*Pour the second glass of wine for everyone.*

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

### The Four Questions

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?

שֶׁבִּיחַ הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמַצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה :

*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.

שֶׁבִּיחַ הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מָרוֹר :

*Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.*

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

שֶׁבִּיחַ הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּלוֹ פַּעַם אַחַת.  
הַלַּיְלָה הַזֶּה שְׂתֵּי פַּעְמִים :

*Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.*

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

Tonight we do it twice.

שֶׁבִּיחַ הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.  
הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין :

*Shebichol haleilot anu ochlin bein yoshoim uvein m'subin. Halaila hazeh kulanu m'subin.*

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

### Answering Our Questions

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

עֲבָדִים הָיִינוּ הָיִינוּ. עַתָּה בְּנֵי חוֹרִין :

*Avadim hayinu hayinu. Ata b'nei chorin.*

**We were slaves to Pharaoh in Egypt. Now we are free.**



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

### 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 *seeder*. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child:

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

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

**What does the wicked child say?** The wicked child asks, What does this service mean to *you*?

To *you* and not to *himself*! Because he takes himself out of the community and misses the point, set this child's teeth on edge and say to him:

"It is because of what God did for *me* in taking me out of Egypt."

*Me*, not *him*. Had that child been there, he would have been left behind.

**What does the simple child say?** The simple child asks, What is this?

To this child, answer plainly:

"With a strong hand God took us out of Egypt, where we were slaves."

**What about the child who doesn't know how to ask a question?** Help this child ask. Start telling the story:

"It is because of what God did for me in taking me out of Egypt."



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

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

## The Ten Plagues

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of God. We pour out a drop of wine for each of the plagues as we recite them.

These are the ten plagues which God brought down on the Egyptians:

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>		דְּבַר
Boils		<i>sh'chin</i>		שְׁחִין
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?

## Dayeinu

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

אלו הוציאנו ממצרים, דינו :

*Ilu hotzi- hotzianu, Hotzianu mi-mitzrayim 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 natan lanu, natan lanu et ha-Torah, Natan lanu et ha-Torah , Dayeinu*

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

The complete lyrics to *Dayeinu* tell the entire story of the Exodus from Egypt as a series of miracles God performed for us. (See the Additional Readings if you want to read or sing them all.)

*Dayeinu* also reminds us that each of our lives is the cumulative result of many blessings, small and large.

## 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 Gamliel would say that whoever didn't explain the shank bone, matzah, and *marror* (or bitter herbs) hasn't done Passover justice.

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

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

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

### In Every Generation

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם :

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

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

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

### The Second Glass of Wine

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

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* | רְחִיצָה

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, 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* | מוֹצֵיאַ מַצָּה

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*.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵיאַ לֶחֶם מִן הָאָרֶץ :

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

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

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

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

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

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

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

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?

בָּרוּךְ אַתָּה יי 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 God, Ruler of Everything, who made us holy through obligations, commanding us to eat bitter herbs.

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

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.

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## Eating the meal! | *shulchan oreich* | שֻׁלְחַן עֹרֵיךְ

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!

## Finding and eating the Afikomen | *tzafoon* | צַפּוּן

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

## Saying grace after the meal and inviting Elijah the Prophet | *bareich* | בָּרַךְ

*Refill everyone's wine glass.*

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

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

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

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

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



## The Third Glass of Wine

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן :

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

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

*Drink the third glass of wine!*

## 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 b'yameinu, yavo eileinu*

*Im mashiach ben-David,*

*Im mashiach ben-David*

Elijah the prophet, the returning,

the man of Gilad:

return to us speedily, in our days with

the messiah, son of David.

אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ הַתְּשֻׁבִי,

אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגִּלְעָדִי.

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלֵינוּ

עִם מְשִׁיחַ בֶּן דָּוִד,

עִם מְשִׁיחַ בֶּן דָּוִד.

## Singing songs that praise God | *hallel* | הלל

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

### Fourth Glass of Wine

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

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 fourth and final glass of wine!*

## Ending the *seder* and thinking about the future | *nirtzah* | נרצה

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...

לשנה הבאה בירושלים :

*L'shana haba-ah biy'rushalayim*

NEXT YEAR IN JERUSALEM!

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## Additional Readings/Songs

### Dayeinu

If God had taken us out of Egypt,  
And not judged the Egyptians,  
That would have been enough.

If God had judging the Egyptians,  
And not done the same to their gods,  
That would have been enough.

If God had judged the Egyptian gods,  
And not enacted the plague of the  
death of the first born,  
That would have been enough.

If God had enacted the plague of the  
death of the first born,  
And not given us the spoils,  
That would have been enough.

If God had given us the spoils,  
And not split the Red Sea,  
That would have been enough.

If God had split the Red Sea,  
And not helped us pass through the  
middle,  
That would have been enough.

If God had helped us pass through the  
middle of the Red Sea,  
And not closed it over our pursuers,  
That would have been enough.

If God had closed the sea over our  
pursuers,  
And not kept us going through our 40  
years of wandering in the desert,  
That would have been enough.

If God had kept us going through our 40  
years of wandering in the desert,  
And not fed us manna,  
That would have been enough.

If God had fed us manna,  
And not given us Shabbat for rest,  
That would have been enough.

If God had given us Shabbat,  
And not brought us to Mount Sinai,  
That would have been enough.

If God had brought us to Mount Sinai,  
And not given us the Torah,  
That would have been enough.

If God had given us the Torah,  
And not let us enter the promised land  
of Israel,  
That would have been enough.

If God let us enter the promised land of  
Israel,  
And not built the Temple for us,  
That would have been enough!

---

## Who knows one?

*At some seders, people go around the table reading a question and the answers in one breath. Thirteen is hard!*

Who knows one?

I know one.

One is our God in Heaven and Earth

Who knows two?

I know two.

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows two?

I know two.

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

## Chad Gadya

חַד גְּדִיָּא, חַד גְּדִיָּא  
 דְּזָבִין אַבָּא בְּתַרֵּי זִוְזִי,  
 חַד גְּדִיָּא, חַד גְּדִיָּא.

*Chad gadya, chad gadya*

*Dizabin abah bitrei zuzei*

*Chad gadya, chad gadya.*

One little goat, one little goat  
 Which my father brought for two *zuzim*.

One little goat, one little goat:  
 The cat came and ate the goat,  
 Which my father brought for two *zuzim*.

One little goat, one little goat:  
 The dog came and bit the cat  
 That ate the goat,  
 Which my father brought for two *zuzim*.

One little goat, one little goat:  
 The stick came and beat the dog  
 That bit the cat that ate the goat,  
 Which my father brought for two *zuzim*.

One little goat, one little goat:  
 The fire came and burned the stick  
 That beat the dog that bit the cat  
 That ate the goat,  
 Which my father brought for two *zuzim*.

One little goat, one little goat:  
 The water came and extinguished the  
 Fire that burned the stick  
 That beat the dog that bit the cat

That ate the goat,  
 Which my father bought for two *zuzim*.  
 One little goat, one little goat:  
 The ox came and drank the water  
 That extinguished the fire  
 That burned the stick that beat the dog  
 That bit the cat that ate the goat,  
 Which my father bought for two *zuzim*.

One little goat, one little goat:  
 The butcher came and killed the ox,  
 That drank the water  
 That extinguished the fire  
 That burned the stick that beat the dog  
 That bit the cat that ate the goat,  
 Which my father bought for two *zuzim*.

One little goat, one little goat:  
 The angle of death came and slew  
 The butcher who killed the ox,  
 That drank the water  
 That extinguished the fire  
 That burned the stick that beat the dog  
 That bit the cat that ate the goat,  
 Which my father bought for two *zuzim*.

One little goat, one little goat:  
 The Holy One, Blessed Be He came and  
 Smote the angle of death who slew  
 The butcher who killed the ox,  
 That drank the water  
 That extinguished the fire  
 That burned the stick that beat the dog  
 That bit the cat that ate the goat,  
 Which my father bought for two *zuzim*.