



**PASSOVER HAGADAH**

הגדה

של פסח

## Welcome!

**Reader:** Welcome to the East End Temple virtual *Seder*. Tonight we gather from far and near to commemorate the Israelites' liberation from slavery and their exodus from Egypt thousands of years ago. The *Seder* is a special time set aside every year in the month of *Nissan*, when we retell the story of liberation, reminding all present of the miracle and obligations of freedom.

**Reader:** “*Seder*” means “order.” This is the only meal in the Jewish calendar year with a prescribed order for the rituals, readings, and food. We read from the *Hagadah*, which means “the telling.” The readings we have selected are both traditional and contemporary. About three thousand years ago, our ancestors went from slavery in Egypt to freedom. Our story is the first in history to record that slaves could become free. As we sit together in friendship and comfort, we say, “We, too, were once slaves in Egypt.”

**Reader:** The story of the Exodus illustrates humanity's dream of safety and freedom. We have experienced the dreams, the fear, and the hope of the refugee and the stranger. The Talmud tells us that when we tell the story of *Pesach*, we begin with despair and end with joy. May we pursue justice for those who do not have the safety and privileges we enjoy and remember that universal freedom from fear and want is our collective responsibility.

“You are not obligated to finish the work: neither are you free to desist from it.” (*Pirkei Avot* 1:21)

**Song Leader:** (Please join in, keeping yourself muted.)

### Hinei Mah Tov

**Hinei mah tov u-ma na-im, shevet achim gam yachad.** (repeat)

**Hinei mah tov, shevet achim gam yachad.** (repeat)

**Hinei mah tov u-ma na-im, shevet achim gam yachad.** (repeat)

(How good and pleasant it is for brothers and sisters to live together in unity.)

➤ **Lighting the Candles**

**Reader:** Especially during the past year, we have created sacred space by bringing *Shabbat* and holiday services into our homes, much as we are doing now. We begin by lighting candles, as our ancestors have done for millennia. We light the candles and then recite the blessing together. (Please join in, keeping yourself muted.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב: (אָמֵן)

**Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, asher kid'SHAnu b'mitzvotav, v'tzivanu l'hadlik ner shel (Shabbat v'shel)-Yom Tov. Amen.**

(We praise God, Who hallows us with obligations such as kindling the lights of the holiday. Amen.)

➤ **Kadeish** – Blessing the Wine

**Reader:** Jewish celebrations from holidays to weddings include wine as a symbol of joy. During the *Seder* we bless and drink wine or grape juice four times, reflecting four promises regarding our liberation:

- ❖ I will take you out of Egypt.
- ❖ I will deliver you from slavery.
- ❖ I will redeem you with My outstretched arm.
- ❖ I will take you as My people.

**Reader:** We raise a cup of grape juice or wine and recite the blessing over the first cup. (Please stand if you are able, and please join in, keeping yourself muted.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן (אָמֵן)

**Baruch Atah Adonai, Elo-HAYnu Melech ha-olam, bo-RAY pree ha-gafen. Amen.**

(We praise God, Creator of the fruit of the vine. Amen. )

**Same Reader:** We are grateful for the commandments, obligations, and feasts of joy, like this festival of *Pesach*, the season of our freedom. We praise *Adonai* for sanctifying the House of Israel and the Festivals. (We lean to the left, and drink.)

➤ **Urchatz**--Washing our hands

**Reader:**

Water is a symbol of purification. We wash our hands twice during our *Seder*: We wash now, without a blessing, to prepare for the rituals to come. Later we will wash again, this time with a blessing in preparation for the meal. (Use a traditional pitcher and basin, or hand wipes.)

➤ **Karpas**—Blessing a non-bitter vegetable, such as parsley, celery, or potato

**Same Reader continues:**

At the *Seder* we commemorate the Israelites' exodus from Egypt, their liberation from darkness to light. Likewise, we welcome the signs of spring and rebirth, a cycle that repeats itself year after year. We are reminded of our sacred obligation to care for both our freedom and the land that sustains us.

**Reader:** We take a vegetable, representing the dawning of another spring. Many people use a green vegetable such as parsley or celery. Others have a tradition of using a boiled potato, since green vegetables were harder to come by in the early spring. We dip the vegetable in salt water, representing the tears shed by the Israelites when they were slaves in Egypt. We recite the following blessing together. (Please join in, keeping yourself muted.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.

**Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, bo-RAY pree ha-ah-da-MAH. Amen.**

(We praise God for creating the bounty of the earth. Amen.)

➤ **Yachatz**--Breaking the middle *matzah*

**Reader:** On Passover, we eat unleavened bread called *matzah* to remind us that when the Israelites were freed they did not have time for their bread to rise. In preparation for the *Seder*, we have stacked and covered three *matzot*. We are now going to break the middle *matzah* and hide the *afikoman*.

- ❖ Uncover the plate holding the *matzot*. Take the middle *matzah* and break it into two pieces. Wrap the larger piece, the *afikoman*, in a napkin. At some point between now and the end of the meal, it can be hidden. *Afikoman* is a Greek word meaning dessert. The child or adult who finds the *afikoman* returns it to the *Seder* leader for the *Seder* to conclude.
- ❖ The smaller piece of the broken *matzah* is returned to the plate.

➤ **Magid** – Telling the Story

**Reader:** (holds up the plate of *matzah*)

*Matzah* is both the “bread of suffering” and a symbol that, in their rush to freedom, our ancestors could not wait for their bread to rise. While we recline and enjoy our Passover celebration, we are reminded of our obligation to ensure that none among us is hungry.

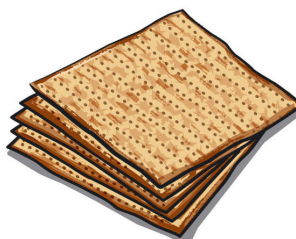
**Reader:**

הָא לַחֲמַא עֲנִיא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.

**Ha LACH-ma ON-ya, dee ach-a-LU, av-ha-ta-NA bar-AH d' Mitz-RA-yim.**

This is the bread of suffering that our ancestors ate in Egypt. Let those who are hungry come and eat and help us tell the *Pesach* story. Now we are here; next year we may be in the Promised Land. This year people are enslaved; next year, may everyone be free.

(Lower the plate of *matzah* and replace the cover.)



## The Four Questions

**Reader:** The formal telling of the story of Passover is framed as a series of questions and answers. The tradition of having the youngest participant ask the four questions reflects the importance of sharing the story, symbolism and purpose of the *Seder* with the next generation. Asking questions is a core tradition in Jewish life. The rabbis who formatted the *Seder* taught the lessons of the Exodus through the process of asking questions that require us to respond. Tonight we ask one central question. Four responses follow. Many additional responses are possible. We explore some of them during the *Seder* and encourage you to explore other questions and answers with your family and friends during the days to come.

**Readers:** (Please join in, keeping yourself muted if you are not reading.)

מה־נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל־  
הַלַּיְלוֹת?

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ  
וּמִצָּה; הַלַּיְלָה הַזֶּה, כָּלוּ מִצָּה.

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֹר  
יֵרָקוֹת; הַלַּיְלָה הַזֶּה, מְרוֹר.

שֶׁבְּכָל־הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין  
אֶפְלוּ פַּעַם אַחַת; הַלַּיְלָה הַזֶּה,  
שְׁתֵּי פַּעַמִּים.

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין  
יוֹשְׁבֵין וּבֵין מְסַבִּין; הַלַּיְלָה הַזֶּה,  
כָּלֵנוּ מְסַבִּין.

Transliteration and translation follow.

❖ Mah nishtanah ha-lailah hazeh mikol ha-leilot?

- ❖ Shebechol ha-leilot anu ochlin chameitz umatzah—ha-lailah hazeh, kulo matzah.
- ❖ Shebechol ha-leilot anu ochlin sh'or y'rakot—ha-lailah hazeh, maror.
- ❖ Shebechol ha-leilot ein anu matbilin afilu paam echat—ha-lailah hazeh sh'tei f'amim.
- ❖ Shebechol ha-leilot anu ochlin bein yoshvin uvein m'subin—ha-lailah hazeh, kulanu m'subin.

**Reader:**

❖ How is this night different from all other nights?

- ❖ On all other nights we eat leavened foods and *matzah*. Tonight we eat only *matzah*.
- ❖ On all other nights we eat all kinds of herbs. Tonight we eat bitter herbs.
- ❖ On all other nights we don't dip our vegetables even once. Tonight we dip twice.
- ❖ On all other nights we sit or recline. Tonight we recline.

**Reader(s):**

How, tell me, is this Passover different from all other Passovers?

Light the lamp, open the door wide so the pilgrim can come in, Gentile or Jew;

Under the rags, perhaps the prophet is concealed. Let him enter and sit down with us.

Let him listen, drink, sing and celebrate Passover; Let him consume the bread of affliction, the Paschal Lamb, sweet mortar and bitter herbs.

This is the night of differences, in which you lean your elbow on the table.

Since the forbidden becomes prescribed, evil is translated into good.

We will spend the night recounting far-off events full of wonder, and because of all the wine, the mountains will skip like rams.

Tonight, they exchange questions: the wise, the godless, the simple-minded, and the child. And time reverses its course: Today, flowing back into yesterday, like a river enclosed at its mouth.

Each of us has been a slave in Egypt, soaked straw and clay with sweat, and crossed the sea dry-footed. You, too, stranger. This year in fear and shame, Next year in virtue and justice.

"Passover", by Primo Levi (poet, author, Auschwitz survivor)



## Answering the Question

**Reader:** (Please join in, keeping yourself muted.)

### עבדים היינו

**A-va-DEEM ha-YEE-nu...**

**We were slaves** to Pharaoh in Egypt, and now we are free. We came out of Egypt as if brought out by a mighty hand and an outstretched arm. If our ancestors had not come out of Egypt, then we our children, and our children's children, would have remained slaves.

**Reader:** The story is told of five great rabbis living in second century Judea who defied their Roman rulers, held their *Seder*, and told the story of the Exodus. Hours later, a student came running to remind them that it was time to say the morning prayers. They had lost track of time. We are instructed that, even if we were all as wise and dedicated as they were, it would still be our obligation to retell our Passover story to our children and all the generations that follow.

## The Four Children

**Reader:** Four times *Torah* tells us to talk to each other about leaving Egypt, and because of that, we describe four children. While every child is unique, we must tell the story to them all.

- The wise child asks, "What are the laws and observances?" In response, we explain Passover in detail.
- The cynical one asks, "What does this observance mean to you?" We are told to help this child feel included.
- The naïve child asks, "What is this all about?" We say, "We are recalling a time when we were forced to work as slaves. We became a free people, and we are celebrating."
- The fourth one doesn't know how to ask. To this child we say, "During *Pesach*, we remember that we came out of slavery."

**Reader:** At different times in our lives, we have all been each of these children: wise, cynical, naïve, and simple. During the year gone by we have been asked to call on the best in each of us for the greater good. May we be inspired by the example of those who have come before us. “How wonderful it is that nobody need wait a single moment before starting to improve the world.”  
Anne Frank

### **The Fifth Child: The Child of the Holocaust**

**Reader:** Tonight we remember the fifth child, the child who represents the 1.5 million Jewish children who did not survive the Holocaust. In their memory we read:

“We must take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. Sometimes we must interfere. When human lives are endangered, when human dignity is in jeopardy, national borders and sensitivities become irrelevant. Wherever men and women are persecuted because of their race, religion, or political views, that place must - at that moment - become the center of the universe.”  
Elie Wiesel. The Night Trilogy

**Reader:**

“We are like a bird,” the Rabbi said. “We are a long way from home and we cannot fly that far, so we circle and circle... Now and again we light upon a branch of a tree to rest, but before we can build our nest we are driven away and must fly again...”  
Leon Uris, Mila 18

## **THE EXODUS: TELLING OUR STORY**

**Reader :**

Our story begins thousands of years ago with Abraham, who became the first believer in one invisible and all-powerful God. Abraham traveled to a new land and lived among strangers in Canaan, the land that would one day bear his grandson Jacob’s adopted name, “Israel.”

God made a promise to Abraham that, although the journey would not be simple or easy, he and his family would become a great nation. God promised Abraham that the Israelites would survive and flourish. And so it was.

**Reader:**

Abraham’s grandson, Jacob, had twelve sons. Jacob’s favorite son was Joseph, who was sold to a group of travelers by his jealous brothers. Joseph was taken to the land of Egypt, where he became a valued advisor to the pharaoh. Meanwhile, there was a terrible famine in Canaan. Joseph invited his relatives to come and live in Egypt, where food was plentiful.

**Same Reader continues:** Time passed and the old pharaoh died. The new pharaoh became fearful of the descendants of Jacob, as their numbers had increased greatly. He enslaved them all. For the next 400 years, the Israelites were born into slavery in Egypt, the land they called “Mitzrayim.”

**Reader:**

Generations of enslaved Israelites were badly mistreated and forced to perform hard labor. They remained strangers in the land of Egypt, and their numbers continued to increase. Fearing a rebellion, the pharaoh decreed that newborn Israelite babies were to be drowned in the Nile River. Two courageous midwives named Shifrah and Puah defied the pharaoh’s decree, and the baby boy who came to be known as Moses survived.

When Moses was born, his mother Yocheved put him in a basket made of reeds and hid him in the tall grass growing by the side of the river. His sister Miriam pushed the basket holding the baby downstream, where it floated in front of the pharaoh’s daughter. Pharaoh’s daughter drew the child from the river and raised him as her own. His name, Moses, *Moshe*, means “he who is pulled out.”

**Reader:**

Moses grew up in the palace in the lap of luxury but could not tolerate the Egyptians’ terrible treatment of the Israelites. One day, he killed an Egyptian who was beating a Hebrew slave. Fearing retaliation, Moses fled to Midian, where he became a shepherd.

While tending his sheep in the land of Midian, Moses heard the voice of God coming from a burning bush. The voice called to him. Moses answered “*Hineni!* Here I am!” God said to Moses that he must return to Egypt and convince Pharaoh to free the Israelites. Sometimes our responsibilities choose us.

**Reader:**

Though Moses was unsure of himself, God insisted. Moses obeyed. He returned to the palace and warned Pharaoh of the terrible things to come if he did not free the Israelites. Pharaoh hardened his heart and refused. The Egyptians suffered ten plagues before Pharaoh finally freed the Israelites. Thus began their journey, from crossing the sea, to accepting the *Torah* at Mount Sinai, to wandering in the desert for forty years, before finally arriving at the Promised Land.

God had heard the cries of the Israelites and brought us out of Egypt with a strong hand and outstretched arm, with “great awe and miraculous signs and wonders”. To this day, we retell the story lest we become complacent.

**Reader:**

We raise a glass of wine or juice and read the following in English and Hebrew. (Please join in, keeping yourself muted.)

Reader continues:

ונצעק אל יי אלהי אבותינו וישמע יי את קלנו

Va-NEE-tzak el Adonai, Elo-HAY avo-TAY-nu, va-yish'MA Adonai et kol-AY-nu.

And we cried out to the God of our ancestors Who heard our voice.

(We put down our glass of wine or grape juice without drinking.)

➤ **Esser Makot**--The Ten Plagues

**Reader:** One by one, ten plagues befell the land and people of Egypt. The water turned to blood. The rivers filled with frogs. Gnats and flies flew everywhere. All the cattle died. Boils plagued the people. Hail pounded the land. Locusts devoured everything. Darkness covered it all. It was not until the last plague, the death of the firstborn, that Pharaoh relented and the Israelites fled *Mitzrayim*, the place of their enslavement.

**Reader:** We each have a cup of wine or grape juice in front of us. As we recite each of the plagues, we remove a drop from the cup using the tip of a spoon, fork or finger. We diminish the wine in the cup and do not lick our fingers, as a sign that we take no pleasure in the misfortune of others. (Please join in, keeping yourself muted.)

<b>Dom</b>	Blood
<b>Tzfar-DEI-a</b>	Frogs
<b>KI-nim</b>	Lice
<b>AH-rov</b>	Wild beasts
<b>DEH-ver</b>	Disease
<b>Sh'CHEEN</b>	Boils
<b>BAH-rad</b>	Hail
<b>AR-beh</b>	Locusts
<b>CHO-shech</b>	Darkness
<b>Ma-KAT B'chor-OT</b>	Death of the First-Born

**Reader:** In April 1943, just before Passover, Jews in the Warsaw Ghetto rose up in defiance of their oppressors. It took the Nazis twenty-seven days to destroy the Ghetto, almost as long as it had taken them to overcome all of Poland, Thousands resisted valiantly. At the end, the ghetto was burned to the ground. Those who remained were sent to Treblinka and Majdanek. Tonight we remember with reverence our six million who were murdered during the *Shoah*. May their memories be a blessing.



### ***Kos Miryam*** – Miriam’s Cup

**Reader** (lifts Miriam’s Cup): We call this “Miriam’s Cup” in recognition of Moses’s sister Miriam. The Israelites received a holy gift as they wandered in the desert: a miraculous well of water that traveled with them and helped keep them alive. Legend says that God wrought this miracle to honor the merit of the prophet Miriam. Thus, the source of water was called Miriam’s Well.

“Miriam’s influence remains strong, particularly today. Her role as a single, independent woman was to deliver a nation. Miriam’s cup is a symbol of all that sustains us as we navigate the challenges of our own journeys.” Listen to Her Voice: Women of the Hebrew Bible, 1998

(We drink from our glasses of water.)



**Song Leader:** (Please join in, keeping yourself muted.)

And the women dancing with their timbrels,  
Followed Miriam as she sang her song,  
Sing a song to the One whom we've exalted,  
Miriam and the women danced, and danced the whole night long.

And Miriam the Prophet took her timbrel in her hand,  
And all the women followed her, just as she had planned.  
And Miriam raised her voice with song, she sang with praise and might,  
“We've just lived through a miracle, we're going to dance tonight.”

And the women dancing with their timbrels,  
Followed Miriam as she sang her song,  
Sing a song to the One whom we've exalted,  
Miriam and the women danced, and danced the whole night long.

Debbie Friedman

➤ **The Second Cup**

**Reader:** We read the blessing in English and Hebrew. (Please join in, keeping yourself muted.)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן (אָמֵן)

Baruch Atah Adonai, Elo-HAYnu Melech ha-olam, bo-RAY pree ha-ga-fen. Amen.

(God, we praise You for creating the fruit of the vine. Amen.)

(We lean to the left, and drink. Refill the cups.)

**Reader:**

## בכל דור ודור

B'chol dor va-dor...

“In every generation” each person is to retell the Exodus, to see himself or herself as having personally come out of Egypt. “You shall explain to your child, ‘It is because of what *Adonai* did for me when I came out of Egypt.’” In Hebrew, *Mitzrayim* means “narrow or confining places.”

We are thankful that we went from slavery to freedom, from constraints to endless possibilities, and from sorrow to joy.

**Reader:**

Judaism teaches us to recognize all that is good in our lives and be grateful for it. The Hebrew term for gratitude is *Hakarat haTov*—recognizing the good. We practice gratitude when we recognize the good and express our thanks. All we have, we did not achieve by ourselves. We are all connected, one to the other.

“For me every hour is grace. And I feel gratitude in my heart every time I can meet someone and look at his or her smile.” Elie Wiesel

Rabbi Shlomo Carlebach, a survivor of the Holocaust, was asked how he had survived. He said: “The greatest thing in the world is to do a good deed.” May we learn from his example.

(“Remembering on Passover”: Holocaust Hagadah Supplement, 2011)

**Song Leader:** (Please join in, keeping yourself muted.)

**Dai-einu** (*Enough for us!*)

Ilu hotzi, hotzianu, hotzianu miMitzrayim, hotzianu miMitzrayim,Dai-einu!

**Chorus:**

Dai, dai-einu! Dai, dai-einu! Dai, dai-einu! Dai-einu, Dai-einu, Dai-einu! (repeat)

Ilu natan, natan lanu, natan lanu et HaShabbat, natan lanu et HaShabbat,Dai-einu!

**Chorus** (repeat)

Ilu natan, natan lanu, natan lanu et HaTorah, natan lanu et HaTorah,Dai-einu!

**Chorus** (repeat)

(If we’d only been taken out of Egypt, it would have been enough for us. If we’d only been given *Shabbat*, it would have been enough for us. Had we only been given *Torah*, it would have been enough for us!)

➤ **Rochtza --** Washing hands, with a blessing

**Reader:** There are still symbols on our *Seder* plate to be identified and blessed. First, we wash our hands, this time with a blessing. (Please join in, keeping yourself muted.)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם (אָמֵן)

**Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, asher kid'SHAnu b'mitzvotav, v'tzivanu al n'tilat ya-da-im. Amen.**

(We praise God, Who makes us holy with *mitzvot*, such as washing our hands before eating. Amen.)

(Uncover the *matzah* and distribute a piece to everyone.)

➤ **Blessings over Matzah**

**Reader:** This is the first blessing over the *matzah*, in Hebrew or English.  
(Please join in, keeping yourself muted, and have some *matzah* available for the blessings.)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

**Baruch Atah Adonai Elo-HAYnu, Melech ha-olam, ha-motzi lechem min ha-aretz.**

(We praise God, Who brings forth bread from the land. Amen.)

**Reader:**

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל-אֲכִילַת מַצָּה.

**Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, asher kid'SHAnu b'mitzvotav v'tzivanu al ach-i-lat matzah. Amen.**

(We praise God for making us holy through obligations, such as eating *matzah*. Amen.)

(We each eat a small piece of *matzah*.)

➤ **Blessing for the Maror--** Bitter herb or vegetable

**Reader:** The taste of *maror* symbolizes the bitterness of slavery, the life of hard labor the Israelites experienced in Egypt. The story in the *Torah* reminds us, "They made life bitter for them, with harsh labor." We continue by reciting the following blessing:

(Please join in, keeping yourself muted.)

ברוך אתה "  
אלהינו מלך העולם, אשר קדשנו במצוותיו, וצונו על  
אכילת מרור.

**Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, asher kid'SHAnu b'mitzvotav, v'tzivanu al ach-i-LAT maror. Amen.**

(We are made holy by fulfilling obligations, such as eating bitter vegetables. Amen.)

(We eat some bitter vegetable (romaine, radish or horseradish) on a piece of *matzah*.)

➤ **Korech**—Rabbi Hillel's Sandwich

**Reader:** We make a small sandwich of *maror* and *charoset* with *matzah*. (Some eat the combination in a folded lettuce leaf.) *Charoset* is a sweet mixture made of chopped fruit and nuts, to represent the brick-making mixture the Israelites used during their enslavement. By eating this combination, we taste the bitterness of oppression and the sweetness of freedom

➤ **Zeroa and Beitzah**—The Shankbone (or beet) and the Roasted Egg

**Reader:** The shank bone or beet symbolizes the "*pesach*." In the time of the final plague, the Israelites were instructed to smear lamb's blood on the tops of the door frames of their homes so the angel of death would pass over them. *Pesach* comes from the Hebrew word meaning "to pass over." Later, *pesach* referred to the special sacrifice of a lamb in the ancient Temple during the Passover holiday. The shank bone (or a beet, which also "bleeds") represents the *pesach* sacrifices. The roasted egg symbolizes the festival sacrifice that was made in the days of the ancient Temple in Jerusalem. The roundness of the egg also symbolizes the cycle of life and springtime renewal.

➤ **שלחן עורך** The Prepared Table: (a) Nosh for a few minutes (b) Return to the Seder

**Reader:** We will play background music for about five minutes, while we take a break for a *nosh*. Please remain muted, and feel free to turn down the Zoom volume, but listen for the announcement to come back together to complete the *Seder*. Remember to search for the *afikoman* and return it to your *Seder* leader.

## We resume the Seder.

**Reader** discusses *Tzafun*.

➤ **Tzafun**—Unwrapping and eating the *afikoman* (*Tzafun* means “hidden.”)

(We distribute pieces so everyone can eat the *afikoman*. We refill our cups of wine or juice.)

➤ **Birkat HaMazon** Praise and Gratitude after eating

**Reader:** We say a blessing after eating, thanking God for the food.

(Please join in the following, keeping yourself muted.)

We praise you, *Adonai*, our God, Ruler of the universe, whose goodness sustains the world.  
We praise God, source of sustenance for all. As it says in *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 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.

**Reader:**

“When Israel went forth from Egypt, the house of Jacob from a people of strange speech, Judah became God’s holy one, Israel, God’s dominion. The sea saw, and fled, the Jordan ran backwards, mountains skipped like rams, hills like sheep.

What alarmed you, O Sea, that you fled; Jordan, that you ran backward; Mountains, that you skipped like rams; Hills, like sheep? Tremble, Earth, at the presence of *Adonai*, at the Presence of Jacob’s God, who turned the rock into a pool of water, the flinty rock into a fountain.” Psalm 114

This day, like every day, is a gift; let us be glad for it. We hope to live our lives this year in health, with gratitude for our gifts, and with fulfillment of our obligations.

➤ **The Third Cup**

**Reader:** (Please join in, keeping yourself muted.)

בְּרִיד אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן (אָמֵן)

**Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, bo-RAY pree ha-gafen. Amen.**

(Blessed is God, Who creates the fruit of the vine. Amen.)

(We lean and drink, refill our cups, and open a door or window.)

**Reader:** Elijah, the prophet from the village of Tishbi in the region of Gilead, challenged injustice, and comforted the sick and the bereaved. Tradition says that Elijah will return to announce the Messianic age, when all will find safety and justice. As the traditional messenger of the Messiah, Elijah can inspire hope. We have his cup ready.

(We rise if we are able. Please join in, keeping yourself muted.)

**Eiliahu HaNavi (Elijah the Prophet)**

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי, אֱלִיָּהוּ הַגִּלְעָדִי.  
בְּמַהֲרָה בְּיָמֵינוּ, יָבוֹא אֵלֵינוּ, עִם מָשִׁיחַ בֶּן־דָּוִד.

**Eil-i-ahu hanavi, Eil-i-ahu haTishbi, Eil-i-ahu, Eil-i-ahu, Eli-i-ahu ha-Giladi.**

**Bim-heirah v'ya-meinu, yavo eileinu, im Moshiach ben Dovid, im Moshiach ben Dovid.**

**Eil-i-ahu hanavi, Eil-i-ahu haTishbi, Eil-i-ahu, Eil-i-ahu, Eli-i-ahu ha-Giladi.**

(Elijah the Prophet, Elijah of Tishbi, Elijah of Gilead, speedily, and in our time, come to us with the Messiah, King David's descendant.)

(We close the door/window.)

**Reader:** As we approach the conclusion of the *Seder*, we are reminded of our obligation to lead. We are a resilient people of promise and potential – a people that has known slavery, exile and near-annihilation. With humility and gratitude, we strive toward the time when all races and nations live in peace. May we take our place as a beacon of hope, “beside the golden door\*.”

\*From “The New Colossus,” by Emma Lazarus

“For many of us the march from Selma to Montgomery was about protest and prayer. Legs are not lips and walking is not kneeling. And yet our legs uttered songs. Even without words, our march was worship. I felt my legs were praying.” Rabbi Abraham Joshua Heschel

➤ **The Fourth Cup**

**Reader:** (Please join in, keeping yourself muted.)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן (אָמֵן)

**Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, bo-RAY pree ha-gafen. Amen.**

(You are praised, *Adonai*, Creator of the fruit of the vine. Amen.)

(We lean and drink.)

➤ **Counting the Omer**

**Reader:** On the second night of Passover we begin counting the *Omer*, the forty-nine days between our liberation from Egypt on *Pesach* and our receiving *Torah* at Mount Sinai (commemorated by the festival of *Shavuot*). We recite the following blessing.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעוֹמֶר:

**Baruch Atah Adonai, Elo-HAYnu, Melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al Sfirat Ha-Omer. Amen.**

(Praised is *Adonai* who sanctifies us and commands us to count the *Omer*.)

הַיּוֹם יוֹם אֶחָד לְעוֹמֶר:

**Ha-yom yom eh-chad la'Omer.**

(Today is the first day of the *Omer*.)



➤ **Nirtzah**—Conclusion

**Reader:** Our Seder is concluded. We look forward to the day when Jerusalem, whose name means “City of Peace,” will be at peace. We say together:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L' sha-NAH ha ba-AH bi-'roo-sha-LA-yeem!

Next year in Jerusalem!

**CHAG SAMEACH!**