

# 2022 Feldman & Logue Families

By Jennifer Wells



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# Introduction

## Lighting the Candles

Contributed by [Linda Schneider](#)

Source:

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

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

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

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

Introduction

## What's on the Table

Contributed by [Geoff Chesman](#)

Source:

### The Seder Plate

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

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

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

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

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

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

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

### Matzah

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

### Elijah's Cup

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

### **Miriam's Cup**

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

Introduction

## Hamilton Haggadah - Tell the Story of Tonight

Contributed by [Kate Cassling](#)

Source:

The Story of Tonight - The Telling/Kadesh-Words by Jake

We'll tell a story around the table,

Before we take a single bite,

We will not treat it like a fable,

But as if it happened here tonight.

Let's tell the story here tonight, retell the glory like tonight.

Raise a glass to sanctify

The might and power of this sacred day

On which we tell our story.

Fill the first of our four cups,

Trust us, there'll be far more cups.

We'll tell the story over wine

And with the foods on which we dine.

We'll tell the story here toni-igh-ight.

As if it happened here tonigh-igh-ight.

Raise a glass to sanctify

The might and power of this sacred day

On which we tell our story.

Fill the first of our four cups,

Trust us, there'll be far more cups.

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And with the foods on which we dine.

We'll tell the story here toni-igh-ight.

As if it happened here tonigh-igh-ight.



Introduction

## Introduction

Contributed by [Pardes](#)

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

Pesach is a time of inclusion.

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

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

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

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים  
In every generation a person is obligated to see themselves as if they left Egypt

The seder presents us with the obligation of identifying with the generation that left Egypt and internalizing that experience. And through that internalization, we come to feel the redemption as if it was our own as well to - לראות את עצמו. Further, the reliving of the story of the Exodus affords us the opportunity see one’s true self. It is only when we are able to see ourselves clearly, that we are able to be redeemed. But perhaps the only way we are able to see ourselves, is when we are truly able to see those around us. This message of inclusion is Pardes’s message too, and our hope is that this Haggadah Companion which offers something for everyone, will add new meaning to your seder and help bring the Jewish people a little closer together.



Introduction

## Seder Plate

Contributed by [Annie Matan](#)

Source: Original



Haroset

Maror

Beitzah (Egg)

Zroah (Pascal Lamb/Shankbone)

Karpas (Greens)

Melah (Salt Water)

# Kadesh

## Kadesh

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

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

**בְּרוּךְ אַתָּה 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  
שְׁהַחַיָּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן 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!

Kadesh

## Kadesh

Contributed by [Pardes](#)

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

The seder opens with kiddush (the sanctification over wine). This is certainly unremarkable after all, kiddush is the opening act of every shabbat and holiday meal. But kiddush – a ritual .sanctification of time – has an intimate and unique connection to Pesach’s central theme: freedom. How so?

As Israel was about to be released from slavery, God instituted a new calendar: “This month shall (mark for you the beginning of months; the first of the months of the year for you.” (Exodus 12:2) Why is this the first mitzva (commandment) communicated to a free nation?

A slave’s time is not his own. He is at the beck and call of his master. Even when the slave has a pressing personal engagement, his taskmaster’s needs will take priority. In contrast, freedom is the control of our time. We determine what we do when we wake up in the morning; we prioritize our day. This is true for an individual, but also for a nation. God commands Israel to create a Jewish calendar because, as an independent nation, Israel should not march any more to an Egyptian rhythm, celebrating Egyptian months and holidays. Instead Israel must forge a Jewish calendar, with unique days of rest, celebration and memory. Controlling and crafting our time is the critical first act of freedom.

Kiddush says this out loud. We sanctify the day and define its meaning! We proclaim this day as significant, holy and meaningful. We fashion time, claim ownership of it, and fashion it as a potent .contact point with God, peoplehood and tradition. This is a quintessential act of Jewish freedom.

Today, we often feel short of time; that time controls us. Kadesh reminds us that true freedom and self-respect is to master and control time for ourselves, to shape our life in accordance with our values.

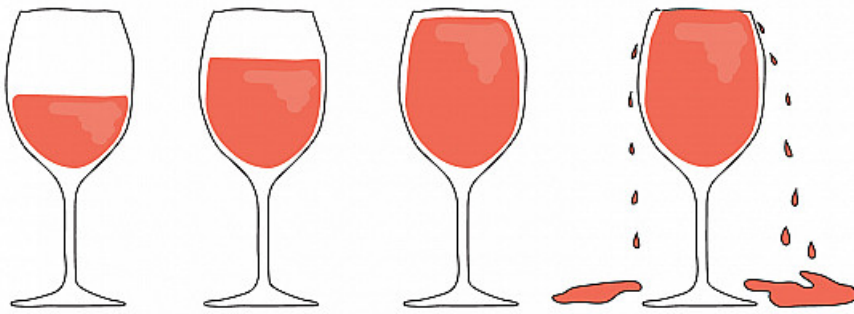
Rabbi Alex Israel teaches Bible and is the Director of the Pardes Community Education Program and the Pardes Summer Program

Kadesh

## Four Cups of Wine

Contributed by [Haggadot](#)

Source: Original Illustration from Haggadot.com



# Urchatz

## Urchatz - Wash Your Hands To Prepare for the Seder

Contributed by [JewishBoston](#)

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

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.

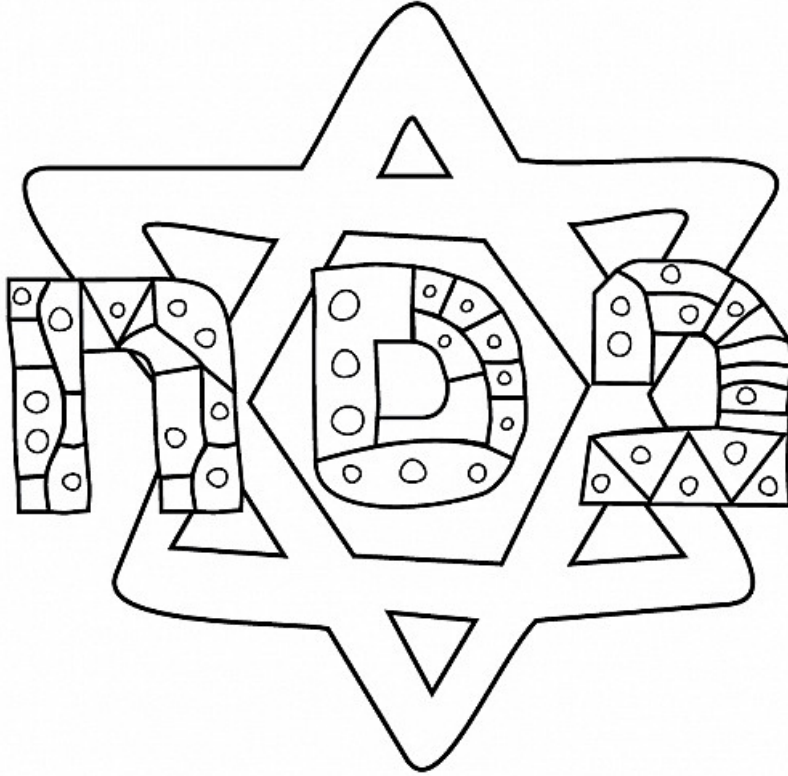
Let's pause to consider what we hope to get out of our evening together tonight. Go around the table and share one hope or expectation you have for tonight's *seder*.

Urchatz

# Pesach Coloring Page

Contributed by [Haggadot](https://www.haggadot.com)

Source: [Haggadot.com](https://www.haggadot.com)





# Karpas

## Karpas

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

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

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

**בְּרוּךְ אַתָּה 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.

-

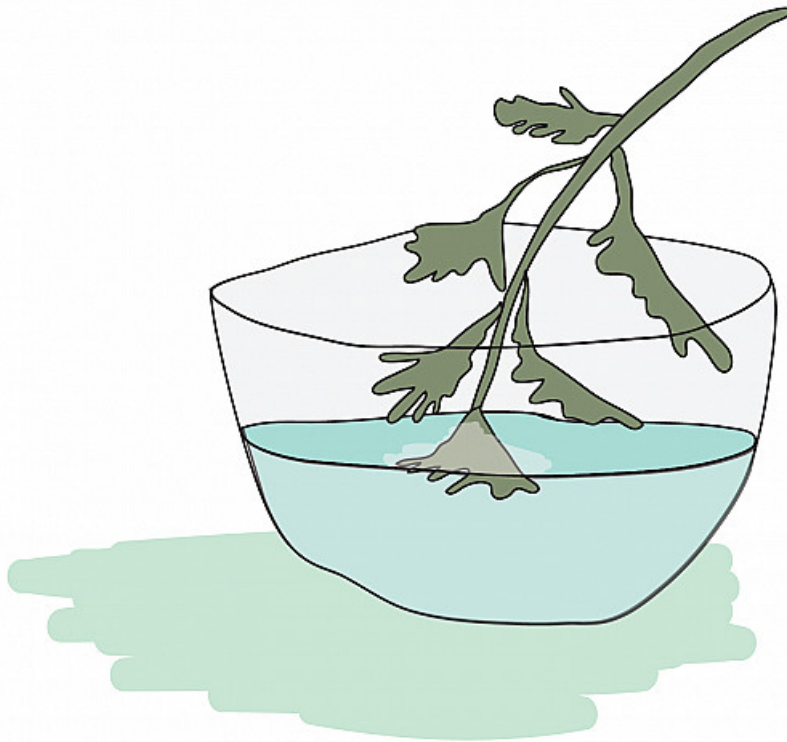
We all have aspects of ourselves that sometimes get buried under the stresses of our busy lives. What has this winter taught us? What elements of our own lives do we hope to revive this spring?

Karpas

## Dip Parsley in Saltwater

Contributed by [Haggadot](#)

Source: Original Illustration from Haggadot.com



# Karpas

## Karpas BuzzFeed style quiz

Contributed by [KDS Students 2019](#)

Source:

These questions are scientifically proven to reveal what kind of karpas matches your personality! Test your friends and yourself and make sure to keep track of the letter you get! It's important to be honest about your answers so you can get the most accurate answer!

**Where did you and your S/O meet?**

- A: School
- B: Party
- C: Through friends

**Where are you going?**

- A: The movies
- B: The beach
- C: Amusement park

**Are you and your S/O going with anyone else?**

- A: Nope, just us.
- B: A group of other couples
- C: A bunch of celebrity couples

**Where to next?**

- A: Go to a new trendy restaurant nearby
- B: The city!
- C: The park for a picnic under the stars

**Your S/O got you a gift! What do you want it to be?**

- A: A piece of jewelry
- B: Concert tickets
- C: A scrapbook of all your time together

**The dates ended and your S/O drops you off at your house. What's the last thing you say?**

- A: Love you, bye
- B: See you later, Alligator
- C: Bye sweetie 'blows a kiss in their direction'

**Options:**

Mostly A: Celery - the originally, keep it simple

Mostly B: Saltwater - likes to spice it up, but also a little salty

Mostly C: Parsley - Loves love, romance is key

An equal amount of all: None of the Above - A bit different and very original, not very picky but does their own thing

# Yachatz

## Yachatz - Breaking the Middle Matzah

Contributed by [JewishBoston](#)

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

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. The host should wrap up the larger of the pieces and, at some point between now and the end of dinner, hide it. This piece is called the afikomen, literally “dessert” in Greek. After dinner, 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?

YachatZ

## Burning Our Own Chametz

Contributed by [Tamar Schatz](#)

Source:



### Burning Our Own Chametz

Now is our chance to write down some personal *chametz* of which we wish to be rid. When everyone is finished, we put our *chametz* together in a bowl for symbolic burning.

Together we recite the blessing for burning *chametz* :

*Baruch atah Adonai, Eloheinu Melech ha'olam, asher kidshanu b'mitzvotav v'tzivanu al biur chametz.*

We praise You, O God, Sovereign of the Universe, Who hallows our lives with commandments, Who has commanded us to burn *chametz* .

(The papers are discarded)

Every sort of *chametz* in my possession, which has met my gaze or has not met my gaze, which I have destroyed or have not destroyed, let it be null and void, ownerless, like the dust of the earth.

# Maggid - Beginning

## Maggid (Introduction)

Contributed by [JewishBoston](#)

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

*Pour the second glass of wine for everyone.*

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

Maggid - Beginning

**On Passover We Wear Pink**

Contributed by [Jessica Weaver](#)

Source:

## CHARACTERS

Narrator 1

Narrator 2

Pharaoh / REGINA GEORGE

*"ARMY OF SKANKS"*

Slave / SKANK 1

Slave / SKANK 2

Slave / SKANK 3

Slave / SKANK 4

Slave / SKANK 5

Slave / SKANK 6

Slave / SKANK 7

Herald

Yocheved

Princess / GRETCHEN WEINERS

Princess's Attendant / KAREN SMITH

Miriam / DAMIAN LEIGH

Sheep

God / MS. NORBURY

Moses / CADY HERON

Aaron / JANIS IAN

Pharaoh's son

**NARRATOR 1:** The story of Moses has been told and retold. It is a reminder to the Jewish people – and to all of us – that once we were all the new girl in school, the homeschooled jungle freak, but now we're all Spring Fling queens. We once thought joining the mathletes was social suicide, but now we all have our state championship letter jackets. In our times of despair, it is important for us to remember that the limit *does not* exist.

And so, this year, as in all years before, for generation upon generation, for junior class upon junior class, we tell the story of Passover. Now, I invite you to relax, put on your PJs, pull out your burn book, and listen to this tale. We begin at Egypt's North Shore High School...

**PHARAOH:** Yes, I'll have one order of cheese fries, with a Diet Pepsi. And Super Size it. I'm on an all Carb diet now. God, Karen you're so stupid.

**SLAVE 1:** Yes, your highness.

**SLAVE 2:** Wow. Pharaoh is flawless! He has two Fendi purses and a silver Lexus.

**SLAVE 3:** I hear his hair's insured for \$10,000.

**SLAVE 4:** I hear he does car commercials... in Japan.

**SLAVE 5:** One time, he met John Stamos on a plane and he told him he was pretty.

**SLAVE 6:** One time, he punched me in the face. It was awesome.

**PHARAOH:** *\*eye roll\**

**SLAVE 7:** Wow, what a massive group of Hebrew slaves you have! Can I get you guys anything? Some snacks? A condom? Let me know! Oh, God love ya.



PHARAOH: Ugh are there really that many Hebrews here now?!

SLAVE 7: Soooo....what is up with everyone? What's the 411? What has everybody been up to? What's the hot gossip? Tell me everything. What have you guys been listening to? What are the cool jams?

PHARAOH: Leave, slave. I must think. This is not good. We have *way* too many losers of this strange culture walking the halls – er, streets.

They are not Plastics; how do I know that in time of war they might not turn against us and talk behind our backs? Irregardless, I must find a way to get rid of these losers.

HERALD: Hear ye, hear ye. It is hearby decreed by Pharaoh, Queen Bee of the Plastics, that any new Hebrews at North Shore High School be forced to join the Mathletes.

YOCHAVED: There is no way that I will let Pharaoh make my baby commit social suicide. I have to hide him.

NARRATOR 2: Yocheved put her baby into the fertility vase of the Ndebele tribe, and hid it in the reeds by the river. She sent her young daughter Miriam to hide nearby and watch. Soon, the Plastics came down to the water to bathe.

PRINCESS: What is this? He's like really pretty.

PRINCESS'S FRIEND: It appears to be a new kid.

PRINCESS: A baby? I heard he's from Africa.

PRINCESS'S FRIEND: Wait... then why is he White?

PRINCESS: Karen, you can't just ask someone why they're white

PRINCESS'S FRIEND: Oh.

PRINCESS: Pick it up!

PRINCESS'S FRIEND: Okay.

PRINCESS: Isn't it cute? Let's invite him to sit with us at lunch.

**PRINCESS'S FRIEND:** Grool.

**MIRIAM:** We can't have Moses becoming a full Plastic, he should feel connected to the Jewish people he comes from. Now that he's within the palace walls, we'll get close to him and crack the Princess. We crack the Princess, and then we crack the lock on Pharaoh's whole dirty history and maybe he will work the slaves less hard.

**AARON:** Say crack again.

**MIRIAM:** Crack.

**NARRATOR 1:** And so Yocheved's son, Moses, grew up as the Pharaoh's adopted clone, with all the riches and prestige that such a position entailed. But still, Moses felt great pity for the army of skanks-slash-enslaved Jews. One day, he came across an Egyptian mocking a slave for wearing army pants and flip flops. With a heart filled with rage, Moses attacked the guard and then he, too, began wearing army pants and flip flops. Of course, by doing so he was breaking like, the rules of feminism, and would have to face Pharaoh as a consequence. So, he ran away from the Plastics to the Back Building and became a shepherd.

**SHEEP:** baaa

**NARRATOR 2:** One morning before class, one of Moses' sheep strayed from the pack.

**SHEEP:** I'm a sheep. Duh.

**NARRATOR 2:** Moses followed the sheep all the way to the Projection Room above the Auditorium and came across a bush that was burning, but not being consumed. He turned to look at it, and God called out to him.

**GOD:** Moses

**MOSES:** Jambo!

**GOD:** I am God and I have seen the pain of the enslaved Jews in Egypt. It's like I have ESPN or something... I have come to deliver the Jews out of the hands of the Egyptians and that Pharaoh, and to bring them out of Egypt to a

better place flowing with milk and honey. And now, I will send *you* to Pharaoh so that you can deliver My people to the promised land.

**MOSES:** WAIT. Why do I have to do it? Do you know how mean Pharaoh really is? Two years ago he told me hoop earrings were his thing, and I wasn't allowed to wear them anymore. And then for Hanukkah my parents got this pair of really expensive white gold hoops and I had to pretend like I didn't even like them. It was so sad.

**GOD:** I will be with you.

**MOSES:** What should I tell the people? When they ask who sent me, what should I say? What is your name even?

**GOD:** 'I AM THAT I AM'; Tell everyone and they will listen to you. All of them – the Freshmen, ROTC Guys, preps, JV jocks, Asian nerds, cool Asians, varsity jocks, unfriendly Black hotties, girls who eat their feelings, girls who don't eat anything, desperate wannabes, burnouts, sexually active band geeks, and most especially, the king of Egypt himself and his Plastics. I mean, Why should Pharaoh get to stomp around like a giant, while the rest of us try not to get smushed under his big feet? What's so great about Pharaoh? Hmm? I am just as cute as Pharaoh. I am just as smart as Pharaoh. People totally like me just as much as they like Pharaoh. And when did it become okay for one person to be the boss of everybody, huh? Because that's not what Egypt is about. We should totally just stab Pharaoh!

**MOSES:** Umm...

**GOD:** And I know that Pharaoh will not let you leave, except by a mighty hand. Or bus. And I will put forth my hand and all of my godly high school pettiness. And after that he will let you go.

**MOSES:** God, please. I can't do it! Can you send someone else?

**GOD:** What about Aaron? I know that he can speak well. Tell him about me, and put the words in his mouth. I will teach you what you should do.

**NARRATOR 2:** And so Moses went to the full Junior class, asked how many of them had personally been victimized by Pharaoh, and convinced them that God had spoken to him. He then went to the Pharaoh and told Aaron what to

say.

**AARON:** Listen up, Pharaoh! We are here to demand, in the name of a really bitchin' God, that you release the Hebrew people from slavery.

**PHARAOH:** Cute, guys. Good show, good show. So, Aaron and Moses, back after all of these years to bring shame on yourself? I like invented you, you know.

**AARON:** You cared for my brother Moses for many years. At one time, he loved you as a friend. Like cold, hard, shiny plastic. But he is the son of a Hebrew slave. Does that mean anything to you?! If you love him, you will let our people go.

**PHARAOH'S SON:** Damn. Who are you?! I'd rather see you up there shakin' that thang.

**AARON:** I am Aaron, Moses' brother. *\*eyeroll\** God! I am so sorry Pharaoh. Really, I don't know why I did this. I guess it's probably because I've got a big *\*lesbian\** crush on you! If you do not release us, then I'm sure God, the inventor of toaster strudel, would not be too pleased to hear about this.

**NARRATOR 1:** God sent many plagues to Egypt. She turned the water in the Nile to blood, she sent a plague of frogs, she sent lice and flies, and she made it really humid outside every day so everyone's hair looked like shit.

**PHARAOH'S SON:** Damn Africa, what happened?!

**AARON:** Now will you let my people go?

**PHARAOH:** Oh my god I love your skirt where did you get it?

**AARON:** So you'll let our people go?

**PHARAOH:** Of course not. That is the ugliest effing skirt I've ever seen.

**AARON:** Boo, you whore.

**NARRATOR 1:** Plague after plague fell on Egypt. Cattle illness, boils, hail and locusts. Remarkably, the plagues only touched the Egyptians. The Hebrew slaves were safe under their big hair full of secrets.

**AARON:** Pharaoh, we don't know what else we can do to make you see that eventually you'll have to give in. God told Moses that the next plague will kill the firstborn of every Egyptian household, including your baby prostitute. Pharaoh, don't let this happen. Let my people go!

**PHARAOH:** I'm sorry that people are so jealous of me, but I can't help it that I'm popular. I do not know your god, and I will not let your people go. Get out of my house! Get out!

**NARRATOR 2:** God came to Moses and had him tell the Jewish people to slay a lamb and mark their doors with its blood. Then, the Angel of Death, or maybe just that weird goth kid from math class, flew over Egypt. He took the lives of all the firstborn, except for those in the homes marked with blood. (Okay, DEFINITELY that creepy goth kid.....) It was devastating! The people of Egypt were saddened and horrified.

**ALL SING:**

### Ten Plagues Rock

Ten plagues ten plagues ten plagues rock

Ten to make you cry and ten to make you hop

Blood, Frogs, Gnats, Wild Animals, Dead Cows, *\*slap\**

Now the plagues have just begun!

Ten plagues ten plagues ten plagues rock

Ten to make you cry and ten to make you hop

Boils, and fire hail, locusts and Darkness

Don't forget death of the First Born.

What a blight time, it's a fright time

To rock the night away

Ten plague time is sweltering time

To go hiding in your home all day

Hey have you noticed that the Jews are alright?

Ten plagues around the clock

Call up the Pharaoh and make it all stop

That's the Ten Plagues

That's the Ten Plagues

That's the Ten Plagues Rock

**AARON:** Pharaoh, we are sorry for your loss. We're sorry we laughed at you that time you got diarrhea at Barnes & Noble. And we're sorry for telling everyone about it. And we're sorry for repeating it now.

**PHARAOH:** Go away! Go away and leave me to my grief! Do you know what everyone says about you Moses? They say that you're a homeschooled jungle freak, who's a less hot version of *me*! Yeah! So don't try to act so innocent!

**AARON:** Look, I just wish we could all get along like we used to in middle school. I wish I could bake a cake filled with rainbows and smiles and everyone would eat and be happy. But now that you have seen how powerful God is, will you let my people go?

**PHARAOH:** Why are you so obsessed with me?! Fine. Just go. Just....sob... just go. Fugly sluts.

**NARRATOR 1:** In our seder, we fill our wine up to remember our joy in being able to escape the Plastics and leave Egypt. Yet our happiness is not complete, because the Egyptians suffered from the plagues, and eventually were killed so that we could be free. Therefore, we spill a drop of wine from our cups as we say each plague.

**ALL:** BLOOD, FROGS, LICE, BEASTS, CATTLE DISEASE, BOILS, HAIL, LOCUSTS, DARKNESS, PLAGUE OF THE FIRSTBORN

**AARON:** Remember this day, October 3rd, in which you came out from Egypt

and out of the house of bondage. God has brought you from this place, and she will lead you to the Promised Land. Henceforth, this will be the one night of the year when you can dress like a slut and no other girls can say anything about it.

**MOSES:** We must go quickly before Pharaoh changes his mind.

**MIRIAM:** Moses, we won't have time to butter the muffins!

**AARON:** It doesn't matter, we have to go.

**PHARAOH:** I have just let my skanks all go. This is not good for the people of Egypt. All that my fathers have worked for will vanish if I lose the Hebrew slaves. Who will build the pyramids? Who will build the cities? Who will I write about in the Burn Book? The entire economy of Egypt will collapse without the Hebrews. It will be the end of an empire. I WANT MY SKANKS BACK.

**HERALD:** All soldiers and warriors – get your swords and armor. Saddle your horses. Get in losers, we're going after them!

**MIRIAM:** Look! The Egyptians are coming! They will kill us all! Moses, DO SOMETHING!

**MOSES:** Do not be afraid. God has provided for us up to now, and she will continue to do so. I cannot say anything else until I have a parent or lawyer present.

**GOD:** Lift up your rod and stretch out your hand over the sea, and divide it; and the children of Israel shall walk through the sea on dry land. And there's nothing to break your focus, because not one of those Egyptian soldier boys is cute.

**NARRATOR 2:** Moses stretched out his staff, and the children of Israel walked through the parted waters. When Pharaoh's armies followed in pursuit, the waters closed in on them like a school bus and hit them all.

**MOSES:** We made it across the Red Sea! We are free! You know I've never been to this side before and when I think about how many people wanted this, and how many people cried over it and stuff, I mean, I think everybody looks great tonight. Look at Jessica Lopez, that dress is amazing. And Emma

Gerber, that hair do must have taken hours and you look really pretty. So why is everybody stressing over this thing? I mean it's just plastic, it's really just... *\*breaks the crown\** something to share. A piece for Gretchen Wieners, a partial Spring Fling Queen. A piece for Janis Ian and a piece for Regina George, she fractured her spine and she still looks like a rockstar, and some for everybody else.

**MIRIAM:** You know, it's not really required of you to make a speech...

**NARRATOR 1:** And Miriam took a timbrel in her hand and began to sing Xtina's "You Are Beautiful"; and all of the women went out after her with timbrels and danced. Then, the Hebrew people followed Moses toward the Promised Land. Finally, Girl World was at peace.



## – Four Questions

### The Four Questions

Contributed by [JewishBoston](http://JewishBoston.com)

Source: [JewishBoston.com](http://JewishBoston.com)

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

#### **מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת**

*Ma nishtana halaila hazeh mikol haleilot?*

Why is this night different from all other nights?

#### **שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה**

*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.

#### **שֶׁבְּכָל 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.

#### **שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּיֵלוּ פְּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים**

*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.

**שְׁבַּחַל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין**

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

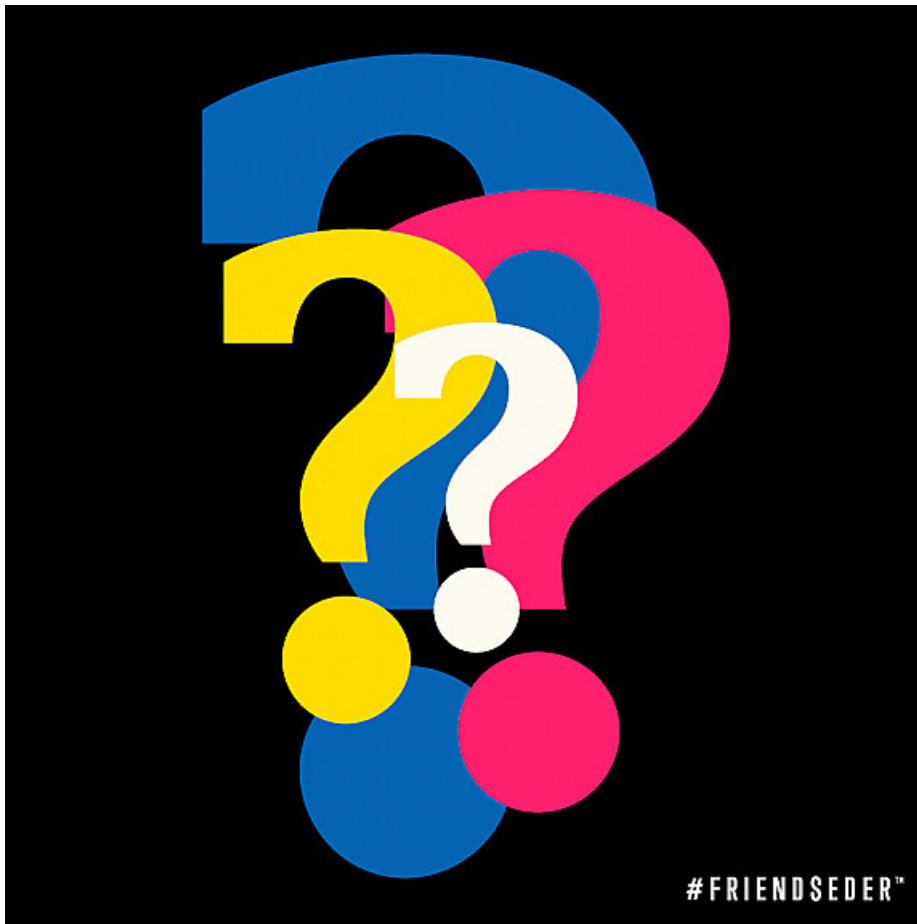
On all other nights we eat either sitting normally or reclining.  
Tonight we recline.

-- Four Questions

## Siri Asks the Four Questions

Contributed by [#Friendseder](#)

Source: [www.friendseder.com](http://www.friendseder.com)



<https://www.friendseder.com/four-questions>

# – Four Children

## The Four Children

Contributed by [JewishBoston](#)

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

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

### What does the wise child say?

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

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

### What does the wicked child say?

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

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

### What does the simple child say?

The simple child asks, *What is this?*

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

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

Help this child ask.

Start telling the story:

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

-

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?

-- Four Children

## The Four Children as Beatles

Contributed by [Jeremy Ragent](#)

Source:



(source: edited from The Wandering is Over Haggadah)

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

What does John, the wise Beatle, say?

The wise Beatle asks, What are the testimonies and laws which God commanded you?

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

“Is there anybody ...to listen to my story...?” - John, “Girl”

What does Paul, the wicked Beatle, say?

The wicked Beatle 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 Beatle'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 Beatle been there, he would have been left behind.

"You got to give the other fella hell ... so live and let die" - Paul, "Live and Let Die"

What does Ringo, the simple Beatle, say?

The simple Beatle asks, What is this?

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

"Oh what joy for every girl and boy, knowing they're happy and they're safe" - Ringo, "Octopus's Garden"

What about George, the Beatle who doesn't know how to ask a question?

Help this Beatle ask.

Start telling the story:

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

-

"I don't know, I don't know" - George, "Something"

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

# – Exodus Story

## Telling our Story

Contributed by [JewishBoston](#)

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

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

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

*Raise the glass of wine and say:*

**וְהִיא שְׁעָמְדָה לְאַבוֹתֵינוּ וְלָנוּ.**

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

This promise has sustained our ancestors and us.

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

*The glass of wine is put down.*

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



enslaved them.

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

-- Exodus Story

## Pharoah's Version the Passover Story

Contributed by [#Friendseder](#)

Source: [www.friendseder.com](http://www.friendseder.com)



(RAPPED TO THE FRESH PRINCE OF BEL-AIR THEME SONG)

Now this is a story all about how

Some plagues came and flipped my smile into a frown

Now I need to pop this boil (Plague 6) – hey watch out for that bear (Plague 4)!

I'll tell you how our firstborns were murdered (Plague 10) 'cause of Moses's dare

Just West of the Nile born and raised,

Racing chariots was how I spent most of my days,

Being groomed for leadership, women galore,

Drinking with Moses some crazy tall pours  
When my dad got sick and like that I understood  
Egypt was mine - for bad or for good  
I looked around at all the Israelites and man I got scared  
Don't overrun my home – I really did care!  
The Israelites begged and pleaded with me day after day  
'Cause I enslaved and made 'em bundle a crap-ton of hay  
Making bricks for my cities, getting whipped in every pit  
Then one day Moses murdered an Egyptian he hit  
After many years away Moses came back just like that  
He said God wanted me to free them – wearing a little Jew hat  
I said I don't think so, you need a breath of fresh air  
Then the Nile turned to blood (Plague 1) – man it really wasn't fair  
Well, other plagues followed – all my cattle got gout (Plague 5)  
Locusts filled up the whole sky (Plague 8), I started to doubt  
In the end it was a no brainer, the choice just really clear  
I let them go, then changed my mind, who else would make my beer?  
I whistled for my chariot and when it came near  
Its wheels were covered in frogs (Plague 2) – and hail (Plague 7) had  
shattered the mirror  
'Twas for the best because of lice (Plague 3) I'd shaved all my hair  
But I thought "Man at least it's dark" (Plague 9) – no one will be aware

I pulled up to the sea not realizing my fate

And I yelled to my soldiers – “Those Israelites are haters”

They chased them onto dry land – no time to beware

Those waves crashed down, and my kingdom was bare

# – Ten Plagues

## The Ten Plagues

Contributed by [JewishBoston](#)

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

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.

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

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

Blood | dam | **דָּם**

Frogs | tzfardeiya | **צַפְרָדַיִם**

Lice | kinim | **כִּנִּים**

Beasts | arov | **עֲרוֹב**

Cattle disease | dever | **דֶּבֶר**

Boils | sh'chin | **שָׁחִין**

Hail | barad | **בָּרָד**

Locusts | arbeh | **אַרְבֶּה**

Darkness | choshech | **חֹשֶׁךְ**

Death of the Firstborn | makat b'chorot | **מַכַּת בְּכוֹרוֹת**

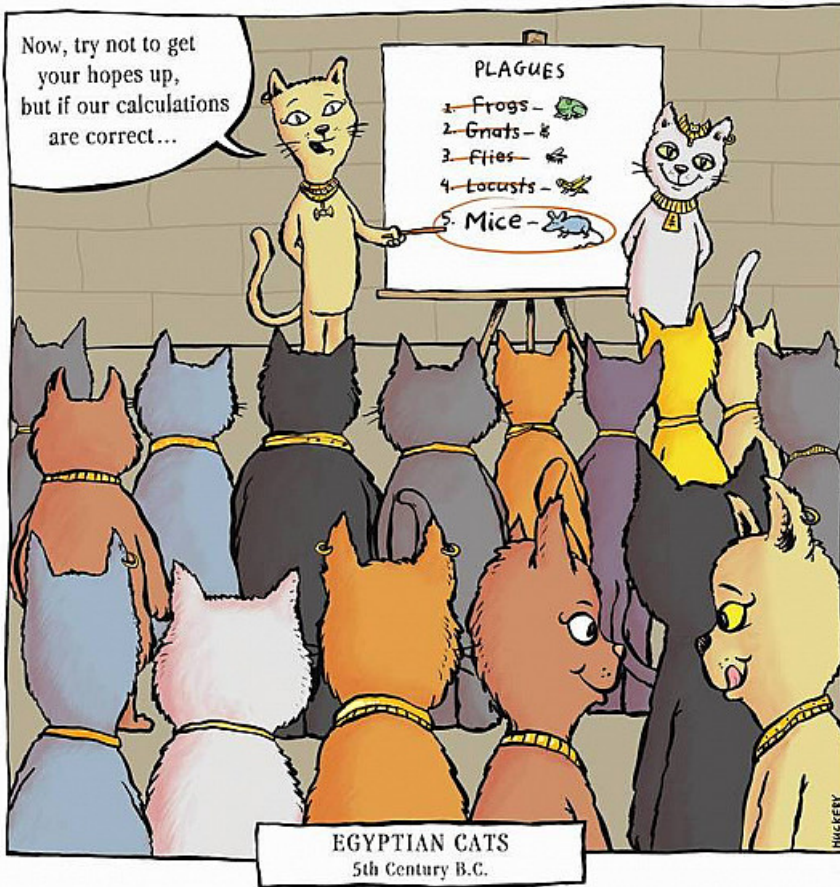
The Egyptians needed ten plagues because after each one they were able to come up with excuses and explanations rather than change their behavior. Could we be making the same mistakes? Make up your own list. What are the plagues in your life? What are the plagues in our world today? What behaviors do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

-- Ten Plagues

## Egyptian Cats

Contributed by [The Horowitzes](#)

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## – Cup #2 & Dayenu

### Answering Our Questions

Contributed by [JewishBoston](#)

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

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

**עֲבָדִים הָיִינוּ הָיִינוּ. אֵתָהּ בְּנֵי חוֹרֵין**

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.

-- Cup #2 & Dayenu

## Dayeinu

Contributed by [JewishBoston](http://JewishBoston.com)

Source: The Wandering is Over Haggadah, JewishBoston.com

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.

**אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיֵּינוּ**

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

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

**אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיֵּינוּ**

*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.



-- Cup #2 & Dayenu

## The Passover Symbols

Contributed by [JewishBoston](#)

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

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

-- Cup #2 & Dayenu

## In Every Generation & Second Cup

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

**בְּכָל־דּוֹר וָדוֹר חַיָּב 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."

---

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 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 second glass of wine!*

-- Cup #2 & Dayenu

## Dayenu with English Hebrew and Transliteration

Contributed by [Danielle & Misha Slutsky](#)

Source: Compiled

One of most beloved songs in the Passover seder is "Dayenu". A few of us will read the stanzas one at a time, and the everyone else will respond, "Dayenu" – meaning, "it would have been enough".

How many times do we forget to pause and notice that where we are is exactly where we ought to be? Dayenu is a reminder to never forget all the miracles in our lives. When we stand and wait impatiently for the next one to appear, we are missing the whole point of life. Instead, we can actively seek a new reason to be grateful, a reason to say "Dayenu."

Fun fact: Persian and Afghani Jews hit each other over the heads and shoulders with scallions every time they say Dayenu! They especially use the scallions in the ninth stanza which mentions the manna that the Israelites ate everyday in the desert, because Torah tells us that the Israelites began to complain about the manna and longed for the onions, leeks and garlic. Feel free to be Persian/Afghani for the evening if you'd like.

English translation	Transliteration	Hebrew
If He had brought us out from Egypt,	<i>Ilu hotzianu mimitzrayim,</i>	אֵלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם
and had not carried out judgments against them	<i>v'lo asah bahem sh'fatim,</i>	וְלֹא עָשָׂה בָּהֶם שְׁפָטִים
— Dayenu, it would have been enough!	<i>dayeinu!</i>	דַּיֵּינוּ

If He had carried out judgments against them,	<i>Illo asah bahem sh'fatim</i>	אלו עשה בהם שפטים
and not against their idols	<i>v'lo asah beloheihem,</i>	ולא עשה באלהיהם
— Dayenu, it would have been enough!	<i>dayeinu!</i>	דינו
If He had destroyed their idols,	<i>Illo asah beloheihem,</i>	אלו עשה באלהיהם
and had not smitten their first- born	<i>v'lo harag et b'choreihem,</i>	ולא הרג את בכוריהם
— Dayenu, it would have been enough!	<i>dayeinu!</i>	דינו
If He had smitten their first- born,	<i>Illo harag et b'choreihem,</i>	אלו הרג את בכוריהם
and had not given us their wealth	<i>v'lo natan lanu et mamonam,</i>	ולא נתן לנו את ממוןם
— Dayenu, it would have been enough!	<i>dayeinu!</i>	דינו
If He had given us their wealth,	<i>Illo natan lanu et mamonam,</i>	אלו נתן לנו את ממוןם
and had not split the sea for us	<i>v'lo kara lanu et hayam,</i>	ולא קרע לנו את הים

– Dayenu, it would have been enough!	<i>dayeinu!</i>	דַּיֵּינוּ
If He had split the sea for us,	<i>Illo kara lanu et hayam,</i>	אֱלֹהֵי קָרַע לָנוּ אֶת הַיָּם
and had not taken us through it on dry land	<i>v'lo he'eviranu b'tocho becharavah,</i>	וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה
– Dayenu, it would have been enough!	<i>dayeinu!</i>	דַּיֵּינוּ
If He had taken us through the sea on dry land,	<i>Illo he'eviranu b'tocho becharavah,</i>	אֱלֹהֵי הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה
and had not drowned our oppressors in it	<i>v'lo shika tzareinu b'tocho,</i>	וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ
– Dayenu, it would have been enough!	<i>dayeinu!</i>	דַּיֵּינוּ
If He had drowned our oppressors in it,	<i>Illo shika tzareinu b'tocho,</i>	אֱלֹהֵי שָׁקַע צָרֵינוּ בְּתוֹכוֹ
and had not supplied our needs in the desert for forty years	<i>v'lo sipeik tzorkeinu bamidbar arba'im shana,</i>	וְלֹא סִפֵּק צָרְכָּנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה
– Dayenu, it would have been enough!	<i>dayeinu!</i>	דַּיֵּינוּ

If He had supplied our needs in the desert for forty years,	<i>Illo sipeik tzorkeinu bamidbar arba'im shana,</i>	אלו ספק צרכנו במדבר ארבעים שנה
and had not fed us the manna	<i>v'lo he'echilanu et haman,</i>	ולא האכילנו את המן
— Dayenu, it would have been enough!	<i>dayeinu!</i>	דינו
If He had fed us the manna,	<i>Illo he'echilanu et haman,</i>	אלו האכילנו את המן
and had not given us the Shabbat	<i>v'lo natan lanu et hashabbat,</i>	ולא נתן לנו את השבת
— Dayenu, it would have been enough!	<i>dayeinu!</i>	דינו
If He had given us the Shabbat,	<i>Illo natan lanu et hashabbat,</i>	אלו נתן לנו את השבת
and had not brought us before Mount Sinai	<i>v'lo keirvanu lifnei har sinai,</i>	ולא קרבנו לפני הר סיני
— Dayenu, it would have been enough!	<i>dayeinu!</i>	דינו
If He had brought us before Mount Sinai,	<i>Illo keirvanu lifnei har sinai,</i>	אלו קרבנו לפני הר סיני

and had not given us the Torah	<i>v'lo natan lanu et hatorah,</i>	וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה
— Dayenu, it would have been enough!	<i>dayeinu!</i>	דַּיֵּינוּ
If He had given us the Torah,	<i>Illo natan lanu et hatorah,</i>	אִלּוּ נָתַן לָנוּ אֶת הַתּוֹרָה
and had not brought us into the land of Israel	<i>v'lo hichnisanu l'eretz yisra'eil,</i>	וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל
— Dayenu, it would have been enough!	<i>dayeinu!</i>	דַּיֵּינוּ
If He had brought us into the land of Israel,	<i>Illo hichnisanu l'eretz yisra'eil,</i>	אִלּוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל
and not built for us the Holy Temple	<i>v'lo vanah lanu et beit hamikdash,</i>	וְלֹא בָּנָה לָנוּ אֶת בַּיִת הַמִּקְדָּשׁ
— Dayenu, it would have been enough!	<i>dayeinu!</i>	דַּיֵּינוּ

# Rachtzah

## Rachtzah

Contributed by [JewishBoston](#)

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

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 יי 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.



# Motzi-Matzah

## The Wandering is Over Haggadah - Motzi Matzah

Contributed by [JewishBoston](https://www.jewishboston.com)

Source: [JewishBoston.com](https://www.jewishboston.com)

The blessing over the meal and matzah | *motzi matzah* | מוֹצִיא 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, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ**

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

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

**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.

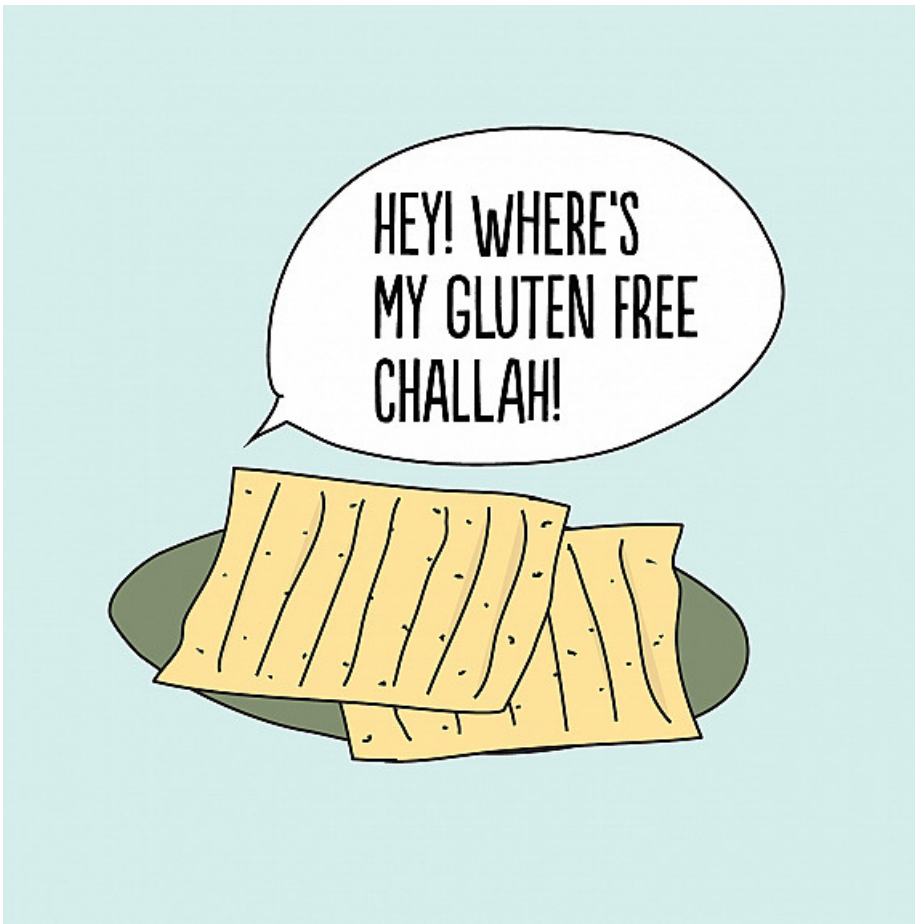
Distribute and eat the top and middle matzah for everyone to eat.

Motzi-Matzah

Motzi-Matzah

Contributed by [Haggadot](#)

Source: Original Illustration from Haggadot.com



# Maror

## The Wandering is Over Haggadah - Maror

Contributed by [JewishBoston](https://www.jewishboston.com)

Source: [JewishBoston.com](https://www.jewishboston.com)

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?

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַרֹּר**

*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.

Maror

## Harry Potter and Maror

Contributed by [Mitchell Stern](#)

**Source:** The (unofficial) Hogwarts Haggadah by Moshe Rosenberg

Harry Potter had much bitterness in his life. Deprived of his parents at a young age, his life at the Dursleys was miserable. At Hogwarts, through no fault of his own, he was the target of both students and teachers. And of course he was always in life threatening peril from the man who had killed his parents. If anyone had the right to feel embittered, it was Harry. And yet, he showed that you can experience bitterness without becoming embittered. You can take the lessons of your suffering and use them to appreciate your blessings and to spare others suffering. This is how we experience the bitter herb at Passover. We recognize the bitterness of our servitude, but as we are about to see, we use it as a prelude to sweetness and as a lesson to prevent others from suffering like we did.

# Koreich

## The Wandering is Over Haggadah - Koreich

Contributed by [JewishBoston](#)

Source: [JewishBoston.com](#)

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.

# Shulchan Oreich

The Wandering is Over Haggadah - Shulchan Oreich

Contributed by [JewishBoston](#)

Source: [JewishBoston.com](#)

Eating the meal! | *shulchan oreich* | שלחן עורב

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!

Shulchan Oreich

## Passover Around The World Trivia

Contributed by [Repair the World](#)

**Source:** Repair the World & Be'chol Lashon

Repair the World and Be'chol Lashon invite you to explore how the Jewish community, a multiracial and multiethnic people, can examine our past and present journeys from Exodus to freedom. Ask guests to read the questions aloud and share their own Passover traditions!

Question: Why do Jews from Gibraltar sprinkle a little bit of brick dust into their charoset? Answer: To remind them of the bricks that the Israelite slaves were forced to make.

Question: What do Hungarian Jews place on the Seder table to represent the precious gifts given to the Israelites as they departed Egypt? Answer: Gold and Jewelry

Question: When they read the piece of the Haggadah that begins "We were slaves to Pharaoh in Egypt" (In Hebrew "Avadim Hayinu"), Jews from this country take a pillowcase filled with heavy objects and carry it on their backs around the table. Answer: Syria

Question: Which symbol from the seder plate do the Kavkazi Jews of the Caucasus hide for the children to find instead of the matza? Answer: An Egg

Question: Why do many Middle Eastern Jewish families whip each other with scallions at the Seder table? Answer: To mimic the whips of slave drivers in Egypt.

Question: Because Moses floated in the river what item do many Jews of Tunisia decorate with a colored cloth in this, and place on the Seder table? Answer: A basket

Question: At Passover, the Abayudaya Jews of what country celebrate the anniversary of the overthrow of the brutal dictator Idi Amin, who outlawed the practice of Judaism? Answer: Uganda

Question: At the beginning of the Seder, what do Jews from Morocco pass

above their heads three times while reciting "In haste we came out of Egypt"?

Answer: A Seder Plate

Question: Tunisian Jews place a fish bowl with live fish swimming in it on the Passover table. Which part of the Exodus story does this commemorate?

Answer: The crossing of the Red Sea

Question: What do Iraqi Jews tie to the back of a small child while telling them to guard it until end of the Seder? Answer: The Afikomen

Question: In which country is the Seder "interrupted" by a knock on the door by a member of the family dressed up as a nomad. The leader of the Seder asks: "Where are you coming from?" (Egypt) Where are you going?" (Jerusalem). Answer: Iraq

-

According to research done by Be'chol Lashon, 20% of American Jews identify as African American, Latinx, Asian, mixed race, Sephardi and Mizrahi. This year, join us as we celebrate Passover rituals from diverse Jewish communities and traditions.

Download the PDF place cards here: [https://werepair.org/wp-content/uploads/2018/03/Passover\\_Place\\_Cards.pdf](https://werepair.org/wp-content/uploads/2018/03/Passover_Place_Cards.pdf)



# Tzafun

## The Wandering is Over Haggadah - Tzafoon

Contributed by [JewishBoston](#)

Source: [JewishBoston.com](#)

Finding and eating the Afikomen | *tzafoon* | תפון

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.

Tzafun

## Afikomen Prize

Contributed by [Haggadot](https://www.haggadot.com)

Source: [Haggadot.com](https://www.haggadot.com)



Tzafun

## Shalom Sesame: Les Matzarables

Contributed by [Haggadot](#)

Source: Shalom Sesame



<https://www.youtube.com/watch?v=wpzLKo3diWk>

Shalom Sesame takes on the Broadway Musical! Join the Muppets as they search high and low for "Matzah in the House."

# Bareich

## Bareich

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

*Refill everyone's wine glass.*

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

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

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

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

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

## The Third Glass of Wine

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

**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.

Drink the third glass of wine!

# Hallel

## The Wandering is Over Haggadah - Hallel

Contributed by [JewishBoston](http://JewishBoston.com)

Source: [JewishBoston.com](http://JewishBoston.com)

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.

**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.

Drink the fourth and final glass of wine!

Hallel

## The Wandering is Over Haggadah - Cup of Elijah

Contributed by [JewishBoston](http://JewishBoston.com)

Source: [JewishBoston.com](http://JewishBoston.com)

### 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.

**אֱלֹהֵי הַנְּבִיאַ, אֱלֹהֵי הַתְּשֻׁבִיאַ לְאֵהוּ, אֱלֹהֵי הַגְּלָעָדִי**

**בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלֵינוּ**

**עִם מְשִׁיחַ בֶּן דָּוִד**

**עִם מְשִׁיחַ בֶּן דָּוִד**

Eliyahu hanavi

Eliyahu hatishbi

Eliyahu, Eliyahu, Eliyahu hagiladi

Bimheirah b'yameinu, yavo eileinu

Im mashiach ben-David,

Im mashiach ben-David

Elijah the prophet, the returning, the man of Gilad:

return to us speedily,

in our days with the messiah,

son of David.

# Nirtzah

## Nirtzah

Contributed by [JewishBoston](#)

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

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

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

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

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

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

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

**לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם**

*L'shana haba-ah biy'rushalayim*

**NEXT YEAR IN JERUSALEM!**



Nirtzah

## Next Year in Jerusalem

Contributed by [JewBelong](#)

Source:



NEXT  
YEAR IN  
JERUSALEM!

# Conclusion

## Ben & Jerry's Rejected Passover Flavors

Contributed by [Lisa Gitelson](#)

Source: McSweeny's

### REJECTED BEN & JERRY'S PASSOVER FLAVORS

ALEX BERNSTEIN

*Why is this ice cream different from all other ice creams?*

**Bread O' Affliction!** – Sure, we wanted to use real bread, but who has the time?!

**Hillel Sandwich** – Made from the old Rebbe's secret recipe! Where's Elijah when ya need him?!

**Burn Bush Burn!** – Our spiciest ice cream peppered with Red Hots! You'll never quite consume it!

**Two Plagues Twisted!** – Boils and locusts swirled together with a rich Red Sea core!

**Gephilte Phish!** – Random, minced fish pieces in a fabulous jellied froth!

**Let My People Go Eat Ice Cream!** – From Yahweh's mouth to your freezer! Right now!

**Karpas-tacular!** – It really is!

**Son Who Don't Know How to Ask!**– We mixed in not one, not two—but four cups of wine!! You don't have to be wicked or wise (or simple, even!) to love this combination!

**Coffee-Komen!** – If the kids find it, YOU get the prize!

**Hadgadyattahaveit!** – With actual lamb's blood mixed in—not even the Angel of Death will “pass over” this treat! Yum!

# Commentary / Readings

## Moses in the Bullrushes

Contributed by [Beth Flusser](#)

Source: Beth Flusser



watercolor and pen on paper

Beth Flusser

2011

# Songs

"Jews" (Juice by Lizzo)

Contributed by [jake beck](#)

Source:

To the tune of *juice* by Lizzo

Pharaoh

pharaoh

in the halls

Don't tell me you won't free the jews

*(ooh baby)*

My man

Moses

Got that beard

Don't make him call a plague on you

*(ooh baby)*

He was

Raised in

Egypt land

But now he's back with something new

*(ooh baby)*

Gotta

Let my

People go

Cuz the hebrews gotta fly the coop!

*(That's how I roll)*

Touch the

Water

and the

Whole Nile

Turn to

**Blood**

*(Hebrew goals)*

Darkness

Boils and

Hail and

Even

Freaky

**Bugs**

*(now you know)*

Frogs and

Lice and

Flies and

Pesti-

Lence no

**good**

*(so you know)*

One more

Plague from

Moses

And then

Bitch you

**done!**

CHORUS

It ain't my fault

that I'm out here asking Qs

Got my matzoh and grape juice

Gotta pass over the Jews (yeah)

It ain't my fault

That god's death angel is loose

Out here killing first-born dudes

Gotta pass over the Jews

hineni

Hi-ne-ni

hi-ne-ni

Hi-ne- //-ni

Pass over the jews gotta pass over the jews hi ne ni

Hi ne ni

Hi ne ni

Hi ne -

Pass over the jews gotta pass over the jews, yeah!

