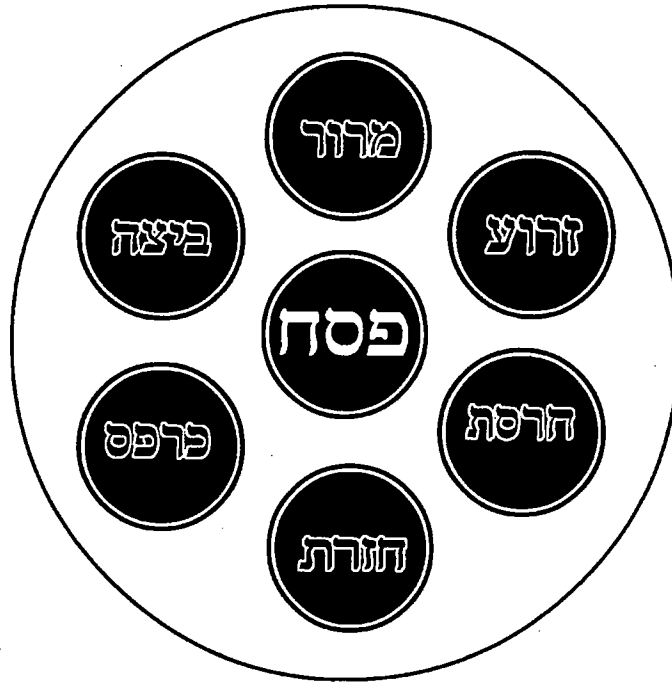


הגדה של פסח

PASSOVER HAGGADAH



*Created at
Reform Congregation Keneseth Israel
Blue Bell, PA*

Text adapted from jewishfreeware.org edited by Rabbi Barry Dov Lerner

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The numbered sections represent the traditional 15 steps of the Seder

PREPARING FOR PASSOVER

The table should be set nicely with the following special items.

- The Seder plate, which contains, in clockwise order:
Shank bone – *zeroa* – lamb or roasted chicken leg bone
Charoset – a mixture of nuts, fruit, wine, and spices
Bitter herbs – *maror* – typically red or white horseradish
(some people prefer raw horseradish)
Vegetable – *karpas* – parsley
Egg – *beitzah* – a roasted hard-boiled egg
- A covered plate that holds three pieces of *matzah*.
- A bowl of salt water.
- A wine glass for each person. Each participant will drink four cups of kosher wine or grape juice during the Seder.
- An extra wine glass for Elijah the Prophet
- 2 Candles and candlesticks

The Seder meal should be prepared and conducted without bread or other leavened food such as cake. Products made with *matzah* flour can be substituted

Charoset Recipe:

Ingredients:

- 3 ounces (75g/3/4-cup) walnuts
- 1/4 large cooking apple
- Kosher wine to moisten
- 2 level teaspoons cinnamon
- 2 level teaspoons sugar
-

Mince the walnuts and the apple. (You can use the food processor for this.) Moisten with the kosher wine and flavor with cinnamon and sugar. The consistency should be that of mortar.

להדליק נר - LIGHT PASSOVER CANDLES

*ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר של [שבת ושל] יום טוב.

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel [Shabbat v'shel] yom tov.

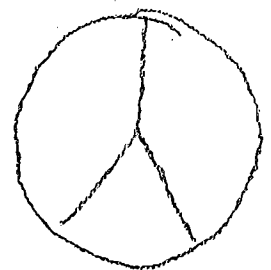
Praised are You, Lord, our God, whose Presence fills the universe, who has sanctified our lives through Your commandments and commanded us to kindle the lights [for Shabbat] and of the Passover festival.

ברוך אתה יי, אלהינו מלך העולם, שהחיינו וקימנו והגיענו לזמן הזה:

Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'ki'manu v'higi-anu laz'man hazeh.

Praised are You Adonai our God King of the Universe who has sustained us, maintained us and enabled us to reach this moment in life.

lighting the candles means
That people do not get hurt
and there is peace.



RACHEL - SARA FLAME

KADDESH / Kiddush קִדְּשׁ

On a normal Seder, weekday evening we recite those portions marked with an asterisk () - Hebrew or English.
On Friday evening we add portions marked in brackets [].*

* בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַנֶּפֶץ:

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Praised are You, Adonai, Lord of the Universe, who has created the fruit of the vine.

* בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם,

וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה

[שַׁבָּתוֹת לְמִנוּחָה וְ] מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם

הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם] חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ, [בְּאַהֲבָה,] מִקְרָא

קִדְּשׁ, וְזָכַר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל

-הָעַמִּים. [וְשַׁבָּת] וּמוֹעֲדֵי קִדְּשֶׁךָ [בְּאַהֲבָה וּבְרַצוֹן] בְּשִׂמְחָה

וּבְשִׂשׁוֹן הַנְּחִלָּתָנוּ: בָּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים:

Baruch atah Adonai, Eloheinu melech ha-olam, asher bachar banu mikol-am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah [shabatot limnuchah u] moadim l'simchah, chagim uz'manim l'sason et-yom [hashabat hazeh v'et-yom] chag hamatzot hazeh. Z'man cheiruteinu, [b'ahavah,] mikra kodesh, zeicher litzi-at mitzrayim. Ki vanu vacharta v'otanu kidashta mikol-ha-amim. [v'shabat] umo'adei kod'shecha [b'ahavah uv'ratzon] b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish [hashabat v'] yisra-eil v'hazmanim.

Praised are You, Adonai our God, King of the universe, Who chose us for a unique relationship, lifting us who know the language of creation above those who speak an ordinary language, enabling us to encounter holiness through Your mitzvot, giving us lovingly [Shabbat for rest] holidays for joy, festivals and special times for celebration, particularly this [Shabbat and this] Passover, this time of freedom [given in love] this sacred gathering, this re-enactment of our going out from Mitzrayim. It is You who has chosen us, You who have shared Your holiness with us in a manner different than with other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly and willingly]. Praised are You, Adonai, Who imbues with holiness [Shabbat], Israel and the sacred moments of the year.

URHATZ / Handwashing - וְרִחַץ

This is a wonderful opportunity for some of the children to take the bowl around with towels to wash the hands of all the participants.

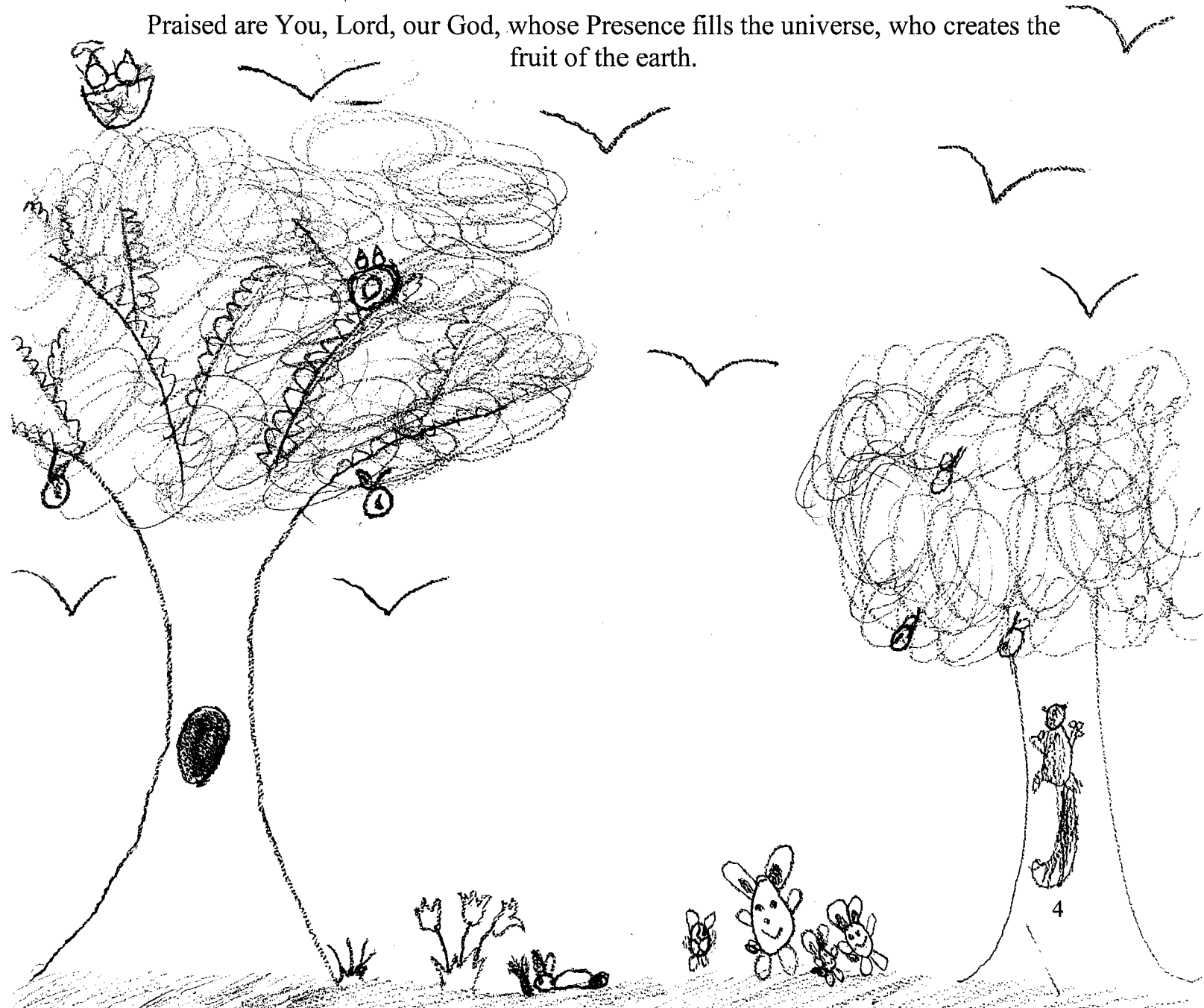
KARPAS / Karpas - כַּרְפָּס.

[Any vegetable that is not bitter may be eaten. Some traditional authorities insist upon parsley as the most authentic, but other vegetables used are celery, parsley, onion and potato as they also are the "fruit of the earth" and also remind us of the Spring season's greens. This is also a great opportunity to serve crudite as an appetizer with Kosher for Passover dips.]

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri ha-adamah.

Praised are You, Lord, our God, whose Presence fills the universe, who creates the fruit of the earth.



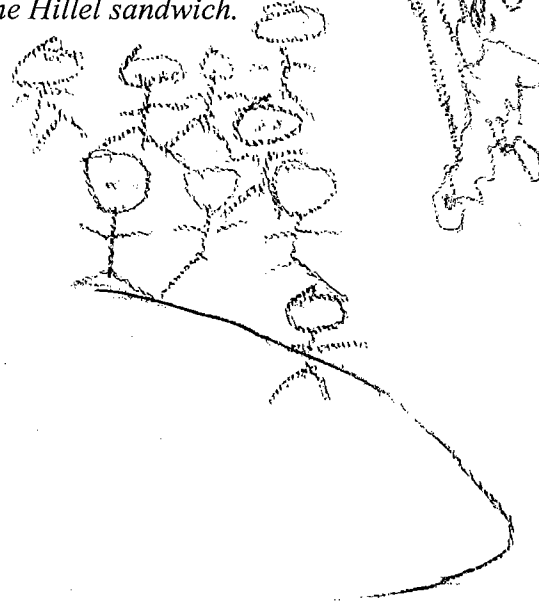
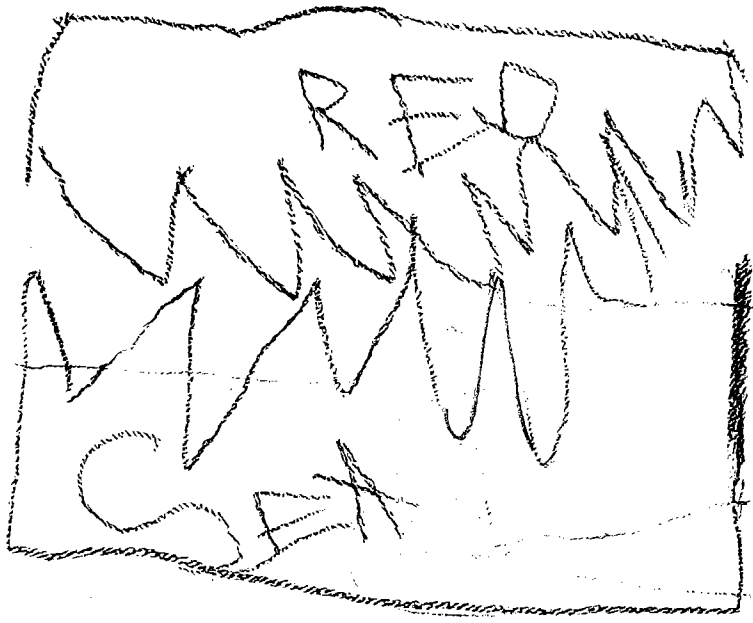
F G K P T

YAHATZ / Divide - יחצ

[Divide the middle Matzah into two parts, and there is no blessing. Take the larger part, wrap it in napkin and hide it as the Afikoman.]

The top matzah and a middle smaller portion is to be used later for the "motzee-matzah" blessing recited for bread, and the bottom matzah is for "Korech," the Hillel sandwich.

AFIKOMAN ISRAEL



DA NIEL

WHEN GOD MADE
THE WATERS OF THE
RED SEA PART, THAT WAS
A MIRACLE TOO !!!

הָא לַחֲמַא עֲנִיא - חָא לַחֲמַא אַנְיָא

Emphasizing the Symbols of Passover.

Some lift up the plate as if it were going to be removed from the table to keep the attention of the children and then point out the symbols of affliction. Some will uncover the matzot during the recitation of the story of the Exodus. Others hold the matzot over the heads of the Seder participants, just as the Angel of Death passed over the homes of the Israelites on the night of the 10th plague.

הָא לַחֲמַא עֲנִיא דִּי אֲכָלוּ אַבְהַתָּנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי
וַיִּכּוֹל, כָּל דְּעֲרִיד יִיתִי וַיִּפְסַח. הַשְּׁתָא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא
דְּיִשְׂרָאֵל. הַשְּׁתָא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

Ha lachma anya di achalu avhatana b'ara d'mitzrayim. Kol dichfin yeitei v'yeichol, kol ditzrich yeitei v'yifsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-eil. Hashata avdei, l'shanah haba-ah b'nei chorin.

This is the bread of affliction, which our ancestors ate in the land of Egypt.
Let all who are hungry come and eat.
Let all who are in need, come and celebrate Passover.
Today, we are here. Next year, in the land of Israel.
Today, we are slaves. Next year, we will be free.

COOPER'S

We are Slaves today
But not tomorrow
Soon there will be Joy
INSTEAD OF Sorrow
We'll cross the desert
AND PART THE SEA
Soon we'll be in
Home AND All Be Free

MAH NISTANAH - מַה נִשְׁתַּנָּה “Four Questions.”

*מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?
Mah nishtanah ha-laylah hazeh mikol ha-leilot?

Why is this night of Passover different from all other nights of the year?

1 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמִצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה:
Sheb'chol ha-leilot anu och'lin chameitz umatzah. Ha-laylah hazeh kulo matzah.

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

2 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרַקוֹת הַזֶּה מָרוֹר:
Sheb'chol ha-leilot anu och'lin sh'ar y'rakot. Ha-laylah hazeh maror.

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

3 שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מַטְבִּילִין אֶפְּלוֹ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה
שְׁתֵּי פְּעָמִים:

Sheb'chol ha-leilot ein anu matbilin afilu pa-am echat. Ha-laylah hazeh sh'tei f'amim.

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

4 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ
מְסֻבִּין:

Sheb'chol ha-leilot anu okhlim bein yoshvin uvein m'subin, halailah hazeh kulanu msubin.

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

עֲבָדִים הָיִינוּ - AVADEEM HAYINU

Storytelling: "We were slaves"

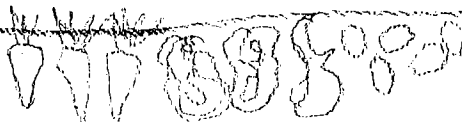
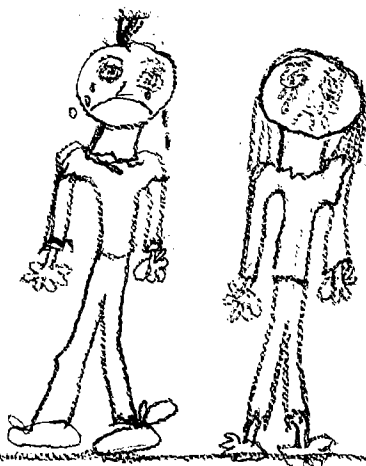
[Read in unison, Hebrew or English, or ask different individuals at the table moving right to left.]

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וַיּוֹצֵיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה
וּבְזְרוּעַ נְטוּיָה, וְאֵלֹהֵינוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ
מִמִּצְרַיִם, הֲרֵי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעֲבָדִים הָיִינוּ לְפָרְעָה
בְּמִצְרַיִם. וְאִפִּילוּ כָּלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ זְקֵנִים, כָּלֵנוּ יוֹדְעִים
אֶת־הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר
בִּיצִיאַת מִצְרַיִם, הֲרֵי זֶה מְשַׁבַּח:

Avadim hayinu l'faroh b'mitzrayim. Vayotzi-einu Adonai Eloheinu misham, b'yad chazakah uvizroa n'tuyah, v'ilu lo hotzi hakadosh Baruch hu et avoteinu mimitzrayim, harei anu uvaneinu uv'nei vaneinu, m'shubadim hayinu l'faroh b'mitzrayim. Va-afilu kulanu chachamim, kulanu n'vonim, kulanu z'keimim, kulanu yod'im et hatorah, mitzvah aleinu l'sapeir bitzi-at mitzrayim. V'chol hamarbeh l'sapeir bitzi-at mitzrayim, harei zeh m'shubach.

We were slaves in Egypt and the Lord freed us from Egypt with a mighty hand.
Had not the Holy One liberated our people from Egypt,
then we, our children and our children's children would still be enslaved.

Jessica
Tiffand



5. THE FOUR CHILDREN - אַרְבֵּעַ בְּנֵי־

The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

Chacham mah hu omeir?

חָכָם מַה הוּא אוֹמֵר?

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

Rasha, mah hu omer?

רָשָׁע מַה הוּא אוֹמֵר?

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By using the expression "to you" he excludes himself from his people and denies God. Shake his arrogance and say to him: "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.

Tam mah hu omeir?

תָּם מַה הוּא אוֹמֵר?

The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage."

V'she-eino yodei-a lishol.

וְשֵׂאִינוּ יוֹדֵעַ לְשֹׂאֵל

As for the One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the Lord did for me when I came out of Egypt.'" (Exodus 13:8)

V'HEE SHE-AMDAH - וְהִיא שְׁעִמְדָּה - וְהִיא שְׁעִמְדָּה

[Since the cup of wine represents the "cup of salvation", we lift up a cup of wine as we recite the following and recall God's promise to Abraham, emphasizing His eternal watchfulness.]

וְהִיא שְׁעִמְדָּה לְאֲבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד, עָמַד עֲלֵינוּ
לְכַלּוֹתֵנוּ. אֵלֶּא שְׁבָכֵל דּוֹר וָדוֹר, עוֹמְדִים עֲלֵינוּ לְכַלּוֹתֵנוּ. וְהַקְּדוֹשׁ
בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:

V'hi she-am'dah la-avoteinu v'lanu. Shelo echad bilvad, amad aleinu l'chaloteinu. Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu, v'hakadosh Baruch hu matzileinu mi-yadam.

This covenant that remained constant for our ancestors and for us has saved us against any who arose to destroy us in every generation, and throughout history when any stood against us to annihilate us, God kept saving us from them.

