

Introduction

Each Passover, we come together and ask ourselves, “What makes this night different from all the rest?” Well, it’s safe to say this Passover is far different from all the rest. Though we wish we could all be together, let’s still acknowledge how incredible it is for us to be able to connect virtually, as we gather to celebrate one of the oldest rituals in our tradition.

In your hands, or maybe on your screen, is a *Haggadah*, which we use to gather our community together, whenever you choose to do so, to experience the festival of *Pesach*, or Passover. The Haggadah will serve as our guide through the *seder*, the order of rituals and the meal we are about to share.

Through this seder, we engage in a tradition of living memory. We will each be asked to look at the ways in which our world is broken, to think about affliction and raise awareness of issues we are trying to combat everyday. But we will also be asked to celebrate, to laugh, to share stories, to sing songs, and to be together as a community.

This Passover feels different than all others, but the stories are the same. Whether this is your first or twentieth seder, we’re so glad you’re here. Now, before we get the show on the road, please hit “pause” on the video and take a check-in. If you’re at a table with friends and loved ones, go around and see how everyone is feeling as you get settled. If you’re by yourself, take time for a personal check-in and set an intention for the rest of the evening. Once you’re ready, hit “play” and let’s go!

Contents of the Seder Plate

Some of you may have a seder plate on your table, while others may have a print-out. Below, we’ve included a list of what you’d usually find on a seder plate. Hit “pause” and take a moment to acknowledge the symbolism of each item. Is there anything missing from your plate that you would add? Did we leave anything off of our list? When you’re ready, hit “play” and we’ll continue.

Matzah מצה The bread of affliction, reminding us of the flight from bondage, when the Israelites left Egypt in such a hurry that there was no time for the bread to rise.

Zeroah זרוע A lamb shankbone, symbolizing the sacrifice ancient Israelites brought to the Temple during Passover. In the Passover story, we are reminded that the Israelites sacrificed lambs and used their blood to mark the doorposts of their dwellings, so that the Angel of Death would “pass-over” their homes and spare their children.

Beitzah ביצה An egg, symbolizing spring and rebirth.

Maror מרור Bitter herbs, usually horseradish, symbolizing the bitterness of slavery in Egypt and that, unfortunately, it is still a reality for some people today.

Charoset חרוסת A mixture of chopped fruits and nuts, representing the bricks and mortar used by Israelite slaves when building Egyptian cities and monuments.

Karpas כרפס A spring vegetable, often parsley or celery, symbolizing the coming of spring. During the seder we dip the greens in salt water to represent the tears of slavery.

Sometimes an orange will be added to the seder plate in recognition of the role of Miriam and other women in Judaism. Others will put an olive on their seder plate, to symbolize a hope for peace in the Middle East.



Candle Lighting and Shehecheyanu: Prayer of Beginnings

Lighting the candles marks the beginning of the festival of Passover, and separates us from the frantic work of preparation. It transitions us to a new, illuminated time and space. The *Shehecheyanu* is a Jewish prayer offered in celebration of special occasions, to give thanks to new experiences, and to show gratitude for the strength it took to make it to this moment. We bless the ability to gather our community in a new year to celebrate the festival of Passover, and

those for whom this evening is a “first.”

To welcome Passover, hit “pause,” light your candles, and recite the following blessings:

בְּרוּךְ אַתָּה יְהוָה	<i>Baruch atah Adonai,</i>	We praise you, O God,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Eloheinu melech</i>	Ruler of the Universe,
אֲשֶׁר קִדְּשָׁנוּ	<i>ha-olam,</i>	who sanctifies us
בְּמִצְוֹתָיו	<i>asher keed'shanu</i>	by commanding us
וְצִוָּנוּ לְהַדְלִיק נֵר	<i>b'meetz-vo-tav</i>	to light the holiday
שֶׁל יוֹם טוֹב	<i>v'tzee-va-nu l'had-leek</i>	candles.
	<i>ner shel Yom Tov.</i>	

בְּרוּךְ אַתָּה יְהוָה	<i>Baruch atah Adonai,</i>	We praise you, O God,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Eloheinu melech</i>	Ruler of the Universe,
שֶׁחֵינּוּ וְקִיְּמָנוּ	<i>ha-olam,</i>	who has supported us,
וְהִגַּעְנוּ לְזִמְנֵי הַזֶּה	<i>Shecheyanu v'kiy'manu</i>	protected us, and
	<i>v'higyanu lazman hazeh.</i>	brought us to this
		moment.

Once you've lit the candles, hit “play” and continue.

The Order of the Seder

The Hebrew word *seder* translates to order. From the beginning to end, our seder is composed of 15 specific experiences following a precise order, each coming with their own set of instructions.

Kadesh	קִדְּשׁ	The blessing over the first cup of wine.
Urechatz	וְרַחַץ	The first handwashing.
Karpas	כֶּרֶפֶס	The first dipping of vegetables and salt water.
Yachatz	יַחַץ	The breaking of the middle matzah.
Maggid	מַגִּיד	The telling of the Exodus story.
Rachtzah	רַחֲצָה	The second hand-washing.

Motzi	מוציא	The first blessing over the matzah.
Matzah	מצה	The second blessing over the matzah.
Maror	מרור	The second dipping of maror and charoset.
Korech	כורך	The Hillel sandwich.
Shulchan Orech	שולחן עורך	The festive meal.
Tzafon	צפון	The hidden matzah, called the “ <i>Afikoman</i> .”
Barech	ברך	The blessing after the meal.
Hallel	הלל	Psalms of praise.
Nirtzah	נרצה	The conclusion.

Kadesh: The Blessing Over the First Cup of Wine: Sanctification

Now it's time for our first cup of wine. Whatever you're drinking tonight, whether it's wine (if you're over 21), grape juice, or even water, get ready for 4 cups of it throughout the seder. These four cups of wine serve to sanctify these holy days, but why is wine the traditional drink? Wine is considered a royal drink, one that symbolizes the indulgences that come with freedom. So it's only fitting that we drink 4 cups of it, on a night when we celebrate our freedom.

The number four recurs throughout the seder: four cups of wine, four questions, and four kinds of children. There are many explanations from our rabbinic tradition as to why we drink four cups of wine at the seder. The most common is that God promised to free the Israelites four different times before it actually happened. From this teaching, we give each cup its own name: Sanctification, Deliverance, Redemption, and Restoration.

A note on filling your cup: because this night is all about acknowledging our liberation from slavery and leaning into our freedom, we do not fill our own cups of wine. Instead, we have someone else do it for us. So, make sure that someone else at the table fills your cup for you. If you are celebrating this seder alone, as you fill your own cup, bask in the knowledge that you're doing this for yourself because you're empowered and independent, not because someone is

forcing you to do so.

Sanctification: The First Cup

To bless the wine, hit “pause” and recite the following blessing:

בְּרוּךְ אַתָּה יי	<i>Baruch atah Adonai,</i>	We praise you, O God,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Eloheinu melech</i>	Ruler of the Universe,
בוֹרֵא פְּרֵי הַגֶּפֶן	<i>ha-olam, borei p'ri</i>	Creator of the fruit of the
	<i>ha-gafen.</i>	vine.

Drink the first cup of wine, while reclining, to acknowledge your freedom and comfort. Also, take a moment to reflect, on your own or with those around your table and discuss how you sanctify time. How do you acknowledge time that is holy and separate it from time that is not? After you've reflected, hit “play” and continue.

Urechatz: The First Handwashing

According to custom, we wash our hands as a sign that we are purified and prepared to participate in the seder. Today, it feels especially poignant that we take it one step further, not only purifying our hands with water, but also washing them thoroughly with soap.

For the first hand washing, we say no blessing. When you go to wash your hands, take 20-30 seconds to think about your actions, and how you are feeling as you prepare to participate in the seder.

Karpas: The First Dipping of Spring Greens

The greens on our seder plate are a symbol of the coming of springtime. We call them *karpas*, which means “greens” in Hebrew. The season of Spring is appreciated during Passover, a time when Jews read from the *Song of Songs*, a poem found in the Hebrew Bible depicting the blossoming of love, fertility, and hope.

Arise my beloved, my fair one,
 And come away;
 For lo, the winter is past.
 Flowers appear on the earth,
 The time of singing is here.
 The song of the dove
 Is heard in our land.
 Let us go down to the vineyards
 To see if the vines have budded.
 There I will give you my love.

(Song of Songs 2:10-12)

The salt water on the table represents the tears of the Israelite slaves. We dip the karpas into the water to remember the pain of our ancestors in bondage and of those enslaved today. We dip the karpas to taste the bitter tears of our Earth, who is unable to fully renew itself this spring because of our waste and pollution. We dip the karpas to remind ourselves that tears cease, spring comes, and with it, the potential for change.

To bless the karpas, hit “pause” and recite the following blessing:

בְּרוּךְ אַתָּה יי	<i>Baruch atah Adonai,</i>	We praise you, O God,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Eloheinu melech</i>	Ruler of the universe,
בּוֹרֵא פְּרִי הָאֲדָמָה	<i>ha'olam, borei p'ri</i>	Creator of the fruit of the
	<i>ha'adamah</i>	earth.

Dip the greens in salt water and eat.

Yachatz: The Middle Matzah is Divided

The breaking of the matzah is one of many ritual acts that turns the food of our seder into a symbol of meaning. We take the middle piece of matzah from our table, and break it in two. We hide the larger half, the “afikoman,” to be retrieved and eaten later as part of dessert. The smaller half remains to remind us of the simple food of slavery. If there is a moment in the seder we should reflect on what it is to be a slave, and what it means to be free, it's now.

Now, you should take the middle piece of matzah, or really any piece, and break it in half, holding each piece for you and everyone to see. This is the bread of affliction that the Israelites ate in the land of Egypt. Let all who are hungry come and eat with us, and all who are in distress celebrate Passover with us. Just as the Hebrews were lifted from slavery and misery long ago, may those who are still suffering today break free.

We are reminded there those among us lacking food security. Tonight, we invite them to feast with us. But, in some ways, this invitation to the hungry can seem empty. It comes too late. We are seated, our hands are washed, our table is set. And only now we invite the poor? Are we being disingenuous? How, as we are about to feast, can we mourn the existence of hunger in our world, and not feel hypocritical? In Judaism, it is not the thought that counts, but the action. Is the Haggadah telling us to get up right this minute and find a hungry person to feed? These are not easy questions to reconcile. Let us continue, and let us choose to view the uttering of these words, not as insincere, but as a call to action. We challenge ourselves to alleviate hunger whenever and wherever we encounter it.

Before we continue, if you are planning to hide the afikomen, now is the time to hit pause and do so.

The Four Questions

The seder is a unique experience; we enjoy special foods alongside distinctive texts. The Four Questions, traditionally recited by the youngest person present, highlight the ways in which the seder deviates from other dinners we may share throughout the year. As we ask ourselves “why this night is different from all other nights,” also take a moment to think about what makes this Passover different from all others.

The youngest person present, or everyone who wants to, can sing together:

מה נשתנה הלילה הזה מכל הלילות שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה כולו מצה	<i>Ma Nishtana Ha Laila hazeh mi kol hahlaylot? Shebechol halaylot anu ochlim chametz umatzah. Ha laila ha zeh kulo matzah.</i>	Why is this night different from all the other nights? On all other nights, we eat either leavened bread or matzah; on this night why only matzah?
שבכל הלילות אנו אוכלין שאר ירקות. הלילה הזה מרור.	<i>Shebechol halaylot anu ochlim shear yerakot. Ha laila ha zeh maror.</i>	On all other nights, we eat all kinds of herbs; on this night why especially bitter herbs?
שבכל הלילות אין אנו מטבילין אפילו פעם אחת. הלילה הזה שתי פעמים.	<i>Shebechol halaylot ein anu matbilin afilu pa'am echat. Ha laila ha zeh sh'tei p'amim.</i>	On all other nights, we do not dip our herbs at all; on this night why do we dip them twice?
שבכל הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה כלנו מסבין.	<i>Shebechol halaylot anu ochlim bein yoshvin uvein mesubin. Ha laila ha zeh kulanu mesubin.</i>	On all other nights, we eat in an ordinary manner; tonight why do we all recline?

So, why is this night different from all other nights?

On all other nights, we eat bread. On this night, we eat matzah. Tonight we eat matzah to remember the Exodus from Egypt.

On all other nights, we eat vegetables of all types. On this night, we eat maror. Tonight we eat bitter herbs to remind us of the bitterness our ancestors experienced.

On all other nights, we don't dip our foods. On this night, we dip twice. We dip food twice, in the salt water as a symbol of tears and rebirth, and in the charoset because the despair of slavery was sweetened by the promise of freedom.

On all other nights, we eat with little fanfare. On this night, it is customary to eat leaning, to savor our meal leisurely, to honor each food. Tonight, we dine with leisure to symbolize our ease and privilege.

Four times the Torah bids us tell our children of the Exodus from Egypt. Our tradition teaches that each of these verses refers to a different kind of Jew. Each at different levels of understanding and commitment, they respond differently to the festival of Pesach. Each we teach in a different manner, according to the child's question, character, and need.

THE WISE CHILD ASKS, "what are the precepts, laws, and observances which Adonai, our God, commanded us?" Because she says "*us*," to this child we explain the observances of the Passover thoroughly. This child seeks to become involved totally in the frame of her people, its sufferings and its liberations.

THE WICKED CHILD ASKS, "what are all these observances to you?" Since he says, "to *you*" and not "to *us*," he divorces himself from his people and denies the role of a higher power in the liberation story. To him we respond sharply, "It is because of what God did for *me* when *I* went forth and not for *you*," because had he been there, this child would not have been redeemed.

THE SIMPLE CHILD ASKS, "what is all this?" We give her a straightforward answer: "With a mighty arm God freed us from Egypt, from the house of bondage."

THE CHILD WHO DOES NOT KNOW ENOUGH TO ASK, you should open up the story for him, for it is said: "And on that day, tell your children, saying, for this purpose, God labored on my behalf by taking *me* out of Egypt."

And perhaps, here, we insert a Fifth Question. Are you truly free?

Maggid: The Telling of Exodus Story

In every generation, we are commanded to see ourselves as if we personally were liberated from Egypt. We now retell the story of a people's liberation from slavery. It is from these events that our community gains our ethics, our vision of history, and our dreams for the future. Though there are plenty of ways to tell this story, we're providing a reader's digest version. We also highly recommend hitting "pause" and telling your own understandings of the Passover story,

going to sfhillel.org/passover and watching a few acapella videos telling the story, or even taking a 2 hour break to watch *The Prince of Egypt* :) However you choose to tell the story, now's the time we come together to remember and retell our history.

The Passover story begins when the Pharaoh, the ruler of Egypt, starts worrying that the Jews living in Egypt will outnumber his own people. His response: forcing them into slavery, and decreeing that every son born to the Israelites should be drowned in the Nile. One baby, named Moses, is saved and adopted by Pharaoh's own daughter.

When Moses grows up, he's told by God to command Pharaoh to let the Jews go. Pharaoh says no, and God sets out to convince him by way of the Ten Plagues. As the story goes, during the tenth and final plague, God passes through the land of Egypt and strikes down the firstborn of every household. But the Jews have been told to mark their doors with the blood of a lamb they've sacrificed — the Passover offering — and so God "passes over" their homes.

Pharaoh's son is killed during this final plague, and as a result, Pharaoh lets the Jews go free — before changing his mind, as Pharaohs do. The ensuing chase ends up with Moses being trapped in front of the Red Sea, before it's parted by God for the Jews to cross — the act of divine intervention that finally leads them to freedom, and (after forty years in the desert) to the land of Israel.

The Ten Plagues

To remember the upheaval that follows oppression, we recall the ten plagues sent unto Egypt. Our impulse, as a community concerned with morality, is to run from this moment of the story. It is harsh, violent, and cruel. But, it exists for a reason. It is simple for us to think that oppression is shed without conflict, that the defeat of evil comes without cost. In our world today, we hope that justice is fair and wielded against only the guilty. So now, as we read each plague, we dip a finger in our wine glass and place a drop on our plate in memory of each calamity that affected the innocent alongside the oppressor.

We read the plagues aloud, together:

דָּם	<i>Dam</i>	Blood
צְפַרְדֵּי	<i>Tzfardeyah</i>	Frogs
כִּנִּים	<i>Kinim</i>	Lice
עֲרוֹב	<i>Arov</i>	Wild Beasts
דֶּבֶר	<i>Dever</i>	Blight
שָׁחִין	<i>Sh'hin</i>	Boils
בָּרָד	<i>Barad</i>	Hail

אַרְבֵּה	<i>Arbeh</i>	Locusts
חֹשֶׁךְ	<i>Hosheh</i>	Darkness
מַכַּת בְּכוֹרוֹת	<i>Makat B'horot</i>	Slaying of the First Born

Plagues are not reserved for the Passover story. There are still many plagues that afflict our world, now more than ever. We ask each of you to hit “pause” and discuss as a table, or reflect for yourself, on 10 modern plagues. As you discuss these, reflect on possible ways we can work on alleviating these plagues as a community. If you’d like, once you have this new list, go back to your wine and place another 10 droplets on your plates to each of these plagues. Once you’re ready, hit “play” to continue.

Dayenu

Dayenu means “it would have been sufficient” or “that would have been enough.” This is a traditional song of thanksgiving, sung after the telling of the Exodus story.

We sing together:

<p style="text-align: center;">(x3) דַּיְנוּ דַּיְנוּ דַּיְנוּ</p>	<p style="text-align: center;"><i>Chorus:</i> <i>Dai Da-yay-nu (3x)</i> <i>Da-yay-nu, da-yay-nu!</i></p>	<p style="text-align: center;">Chorus: It would have been enough!</p>
<p style="text-align: center;">אלו הוציא הוציאנו הוציאנו ממצרים הוציאנו ממצרים דַּיְנוּ</p>	<p style="text-align: center;"><i>Ilu hotzi, hotziyanu,</i> <i>hotziyanu me mitzrayim,</i> <i>hotziyanu me mitzrayim,</i> <i>Dayenu.</i></p>	<p style="text-align: center;">Had God brought us out of Egypt & not supported us in the wilderness, It would have been enough.</p>
<p style="text-align: center;">(x3) דַּיְנוּ</p>	<p style="text-align: center;"><i>(Chorus)</i></p>	<p style="text-align: center;">(Chorus)</p>
<p style="text-align: center;">אלו נתן לנו נתן לנו את השבת נתן לנו את השבת דַּיְנוּ</p>	<p style="text-align: center;"><i>Ilu natan, natan lanu,</i> <i>Natan lanu et ha-Shabbat</i> <i>Natan lanu et ha-Shabbat</i> <i>Dayenu.</i></p>	<p style="text-align: center;">Had God supported us in the wilderness and not given us the Sabbath, It would have been enough.</p>
<p style="text-align: center;">(x3) דַּיְנוּ</p>	<p style="text-align: center;"><i>(Chorus)</i></p>	<p style="text-align: center;">(Chorus)</p>
<p style="text-align: center;">אלו נתן לנו נתן לנו את התורה נתן לנו את התורה דַּיְנוּ</p>	<p style="text-align: center;"><i>Ilu natan, natan lanu,</i> <i>Natan lanu et ha-Torah</i> <i>Natan lanu et ha-Torah</i> <i>Dayenu.</i></p>	<p style="text-align: center;">Had God given us the Sabbath and not given us the Torah, It would have been enough.</p>
<p style="text-align: center;">(x3) דַּיְנוּ</p>	<p style="text-align: center;"><i>(Chorus)</i></p>	<p style="text-align: center;">(Chorus)</p>

Pesach, Matzah, & Maror: The Symbols of Passover

According to the tradition, it is said that whoever does not explain the three most important symbols of Passover has not truly celebrated the feast.

The shank bone/Z'roah

This bone symbolizes the Paschal Lamb, the sacrificial lamb.. After many years of wandering in the desert, the Israelites came to dwell in their own land, and it became a Passover tradition to bring a lamb to the Temple in Jerusalem as a Passover offering.

Matzah

The meaning of Matzah is threefold. First, it is a symbol of the poverty and enslavement endured by our ancestors in Egypt. Second, because our ancestors had to flee Egypt in haste, there was no time for the bread to rise. Third, the matzah represents a time when our ancestors lived simply and should remind us that acts of kindness and charity are more important than material luxuries.

Maror

Why do we eat the maror? Because the Egyptians embittered the lives of our ancestors. As the Torah tells us, “They made their lives bitter with hard labor in mortar and brick and in all manner of labor in the field, all their service was imposed on them with rigor.”

Deliverance: The Second Cup of Wine

If your cups are empty, take this time to refill them. Remember, someone else should do this for you. In every generation we should all feel as though we took part in the Exodus from Egypt. In our generation, too, we should feel as though we ourselves were freed.

(ALL ELEVATE THE CUP OF WINE.)

We therefore thank, praise, glorify, honor, and bless the One who performed all these wonders for our ancestors and for us. You brought us from slavery to freedom, from sorrow to joy, from mourning to festivity, from darkness to light, and from bondage to redemption. Let us therefore sing a new song before You.. Hallelujah!

Hit “pause” and recite the blessing:

בְּרוּךְ אַתָּה יי	<i>Baruch atah Adonai,</i>	We praise you, O God,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Eloheinu melech</i>	Ruler of the Universe,
בוֹרֵא פְּרֵי הַגֶּפֶן	<i>ha-olam, borei p’ri</i>	Creator of the fruit of the
	<i>ha-gafen.</i>	vine.

Rachatzah: Washing Hands

We ritually wash our hands before partaking of bread, as the priests in the ancient Temple would wash their hands before offering sacrifices to God. We make the physical act of eating a spiritual gesture; we make our table an altar of devotion.

After first washing your hands again with soap and water, rinse hands ritually with water and recite the blessing:

בְּרוּךְ אַתָּה יי	<i>Baruch atah Adonai,</i>	We praise you, Eternal
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Eloheinu melech ha-olam,</i>	God, Ruler of the
אֲשֶׁר קִדְּשָׁנוּ	<i>asher kid’shanu</i>	Universe, for You hallow

בְּמִצְוֹתַי וְצִוּוּנוּ
עַל נְטִילַת יָדַיִם

*b'mitzvotav v'tzivanu
al n'tilat yah-dahyim.*

us with your mitzvot and
call us to ritually wash our
hands before meals.

After everyone has returned from washing their hands, you may continue.

Motzi: First Blessing over the Matzah

To bless the matzah, we say together:

בְּרוּךְ אַתָּה ִי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן
הָאָרֶץ

*Baruch atah Adonai,
Eloheinu melech ha-olam,
hamotsi lechem min
ha-aretz.*

We praise You, Eternal
God, Ruler of time and
space, for bringing forth
bread from earth.

Second Blessing over the Matzah

We say together:

בְּרוּךְ אַתָּה ִי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתַי וְצִוּוּנוּ עַל
אֲכִילַת מַצָּה

*Baruch atah Adonai,
Eloheinu melech ha-olam,
asher kid'shanu
b'mitzvotav v'tsivanu al
achilat Matzah*

We praise You, Eternal
God, Ruler of time and
space, for You hallow us
with Your mitzvot, and call
us to eat unleavened
bread.

Everyone may now enjoy a piece of matzah.

Maror: Bitter Herbs

Now, we take the maror, the horseradish on our seder plate and dip it into the charoset to symbolize the hope of freedom that enabled our ancestors to withstand the bitterness of slavery.

Once you've done so, we'll recite the following blessing:

בְּרוּךְ אַתָּה ִי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתַי וְצִוּוּנוּ עַל

*Baruch atah Adonai,
Eloheinu melech ha-olam,
asher kid'shanu
b'mitzvotav v'tsivanu al*

We praise You, Eternal
God, Ruler of time and
space, for You hallow us
with Your mitzvot and call

אֲכִילַת מָרוֹר *achilat marror*.

us to eat bitter herbs.

You may now eat and enjoy the sweetness of the charoset and that oh so familiar sensation of the bitterness (and spiciness) of the horseradish.

Korech: Hillel Sandwich

We now put the bitter herbs, the maror, and the charoset between two pieces of matzah to create the “Hillel” sandwich. Rabbi Hillel was a revered Jewish sage born in the first century BCE. Because Hillel was also known as a gifted and inclusive teacher, his name lives on today in our foundation which organizes and sponsors Jewish life on more than 500 college campuses around the world. This sandwich was made famous by Rabbi Hillel during the Temple times, so it’s only fitting that we honor him and enjoy.

Eat the Hillel sandwich.

Shulchan Orech: Festival Meal

The moment you’ve all been waiting for! It’s time to eat! Whatever you’re eating, be sure to savor each bite, each piece of conversation, and the feast of the festival meal. For some of you, this may be the “end” of your seder -- you’ll feast and then you’ll be ready for a nap. For others, this is just a break in the seder. Go ahead and hit “pause” for this part, we’ll see some of you soon, and for those of you who choose to end the video here, we hope your Passovers are full of warmth, celebration, and good health. For those of you who will continue after the meal, hit “play” whenever you’re ready.

Tzafun: Search for the Afikomen

If you remember, at the beginning of the seder we split the middle matzah and hid half of it as the Afikomen. Traditionally, whoever finds it receives a reward, but that’s up to you and those you’re celebrating with -- we’ll let you decide what that reward looks like. Once you find the afikomen, it is shared as dessert so that the matzah may be the last food tasted.

Take some time to find the afikomen and when you’re ready, we’ll move on.

Barech: Blessing after the Meal

Blessed be God of whose bounty we have eaten and by whose goodness we live. May God bless the people at this table and all those who are not here with us tonight. May God bring peace to all homes, all nations, and all faith traditions.

Please feel free to add any additional blessings of gratitude now that you’ve completed your

meal.

Redemption: The Third Cup of Wine

We now fill our cups for the third time, in thanksgiving for the festive meal we have just eaten. We say together:

בְּרוּךְ אַתָּה יי	<i>Baruch atah Adonai,</i>	We praise you, O God,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Eloheinu melech ha-olam,</i>	Ruler of the Universe,
בוֹרֵא פְרִי הַגֶּפֶן.	<i>borei p'ri ha-gafen.</i>	Creator of the fruit of the vine.

Everyone may enjoy their third cup of wine, and someone should also fill a new cup for Elijah.

The Cup Of Elijah

This cup of wine is called Elijah's cup. The prophet Elijah's arrival, according to Jewish tradition, will herald the coming of the Messiah. So let us open our doors (literally, go open your front door) and sing together the song of Elijah, perhaps between this Passover and next, our world will be reconciled and we will all know peace.

Singing with everyone at your table:

אֱלִיָּהוּ הַנְּבִיא אֱלִיָּהוּ	<i>Eliyahu hanavi, eliyahu</i>	Elijah, the Prophet;
הַתִּשְׁבִּי אֱלִיָּהוּ	<i>ha-tishbi, eliyahu,</i>	Elijah, the Tishbite;
אֱלִיָּהוּ הַגִּלְעָדִי	<i>eliyahu, eliyahu</i>	Elijah, the Gileadite; may
בְּמַהֲרָה	<i>ha-giladi, bimhayra</i>	he soon come and bring
יָבֵא אֵלֵינוּ עִם	<i>[v'yamaynu], yavo</i>	the Messiah.
מְשִׁיחַ בֶּן דָּוִד	<i>aylaynu, im mashiach</i>	
	<i>ben david.</i>	

You may close your door.

Hallel: Psalms of Praise

The following psalm is recited as an act of praise and thanksgiving on many Jewish holidays, including Passover.

Psalm 115

Adonai remembers us with blessings.

May God bless the House of Israel,

May God bless the House of Aaron.t678y9g

May the Holy One bless those who revere God,

Young and old alike.

May Adonai increase your blessings,

Your and your children's as well.

May you be blessed by Adonai,

Maker of heaven and earth.

May all creation praise You, Adonai our God. May the pious, the righteous who do Your will and all Your people, the House of Israel, join in thanking You with joyous song. May they praise, revere, adore, extol, exalt and sanctify Your sovereign glory. To You it is good to give thanks; to your glory it is fitting to sing. From age to age, everlasting You are God. Praised are You, Adonai, Sovereign acclaimed with songs of praise.

Restoration: The Fourth Cup of Wine

We now fill our cups for the fourth time, in gratitude for the seder experience.

We say together:

בְּרוּךְ אַתָּה יי	<i>Baruch atah Adonai,</i>	We praise you, O God,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Eloheinu melech ha-olam,</i>	Ruler of the Universe,
בּוֹרֵא פְּרִי הַגֶּפֶן.	<i>borei p'ri ha-gafen.</i>	Creator of the fruit of the vine.

You may drink the fourth cup of wine.

Nirtzah: Conclusion

This is when our seder finally comes to an end, as we've completed all the customs. But, the story we tell, this year as every year, is not yet done. What began in Egypt, continues with us, now. We remember not out of curiosity or nostalgia, but because it is our turn to add to the story.

Our challenge this year, as every year, is to feel the Exodus, to open the gates of time and to become one with those who crossed the Red Sea from slavery to freedom. Our challenge this year, as every year, is to know the Exodus, to behold all those in every land who have not yet made the crossing. Our challenge this day, as every day, is to reach out our hands to them and

help them cross to freedom land.

Let us make this Passover not only the season of our freedom, but also a time of freedom for everyone. We say together:

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם. *L'shana haba'ah*
b'yirushalahyim

Next year in Jerusalem

Not only that, but next year may we be together, as a community, in physical proximity and gathering spaces. Chag Sameach! Happy Passover! And now, we ask you all to go wash your hands one more time :)