

The Zoom Seder

By [Rabbi Cantor Raina Siroty](#)



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Why is This Passover Different From Other Passovers?

Contributed by [Rabbi Cantor Raina Sirotz](#)

Source: haggadot.com

Passover has always been a holiday where space and time are like one of our favorite Jewish scientist heroes Albert Einstein said: relative.

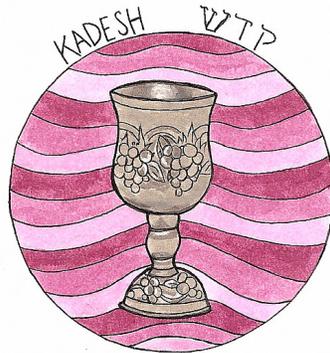
Throughout history Jews have been called to imagine what it was like to be in the same time and space as their ancestral, enslaved Jews in Egypt.

And after the Jews reached their homeland, but were dispersed in the diaspora, Jews have since imagined that next year they will be back in the space of Jerusalem.

This year, with extensive travel restrictions in place and with immuno-compromised family members' health to take into consideration, we have decided to gather online across the time zones to celebrate Passover.

Kadesh

Contributed by [Arielle Angel](#)



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 יי, 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 יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁהַחֲיֵינוּ וְקִיַּמְנוּ וְהַגִּיעַנוּ לְזִמְן הַזֶּה

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
she-hechyanu v'key'manu v'higyanu 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!

2020 Seder Order

Contributed by [Haggadot](#)

Source: Various

**2020 Pesach Seder: Kadesh,
Urchatz, Karpas, Urchatz, Yachatz,
Urchatz, Maggid, Rochtza, Motzi-
Matzah, Urchatz, Maror, Urchatz,
Korech, Urchatz, Shulchan Orech,
Urchatz, Tzafun, Urchatz, Barech,
Urchatz, and so forth...**

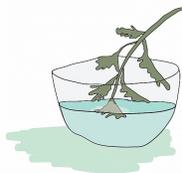
Urchatz--Washing the Hands



In Hebrew, urchatz means “to cleanse.” In Aramaic, a sister language to Hebrew, urchatz means to trust.” This year we wash our hands in the tradition of the first meaning-- purification of body and soul as usual, but this year we also do it in the tradition of the second meaning---with gratitude for the health care providers and other essential workers on whom we rely in these troubled times.

Dip Parsley in Saltwater

Source: Original Illustration from Haggadot.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.

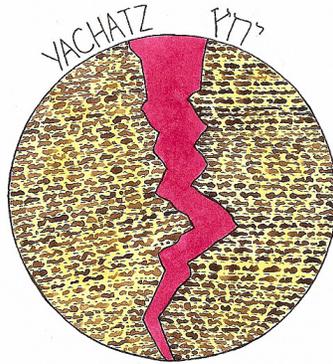
We dip our parsley into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p’ree ha-adama.

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

Yachatz



Contributed by [Samantha Bloom](#)

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.

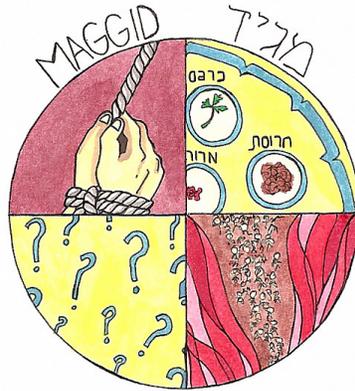
We eat matzah in memory of the quick flight of our ancestors from Egypt. As slaves, they had faced many false starts before finally being let go. So when the word of their freedom came, they took whatever dough they had and ran with it before it had the chance to rise, leaving it looking something like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

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

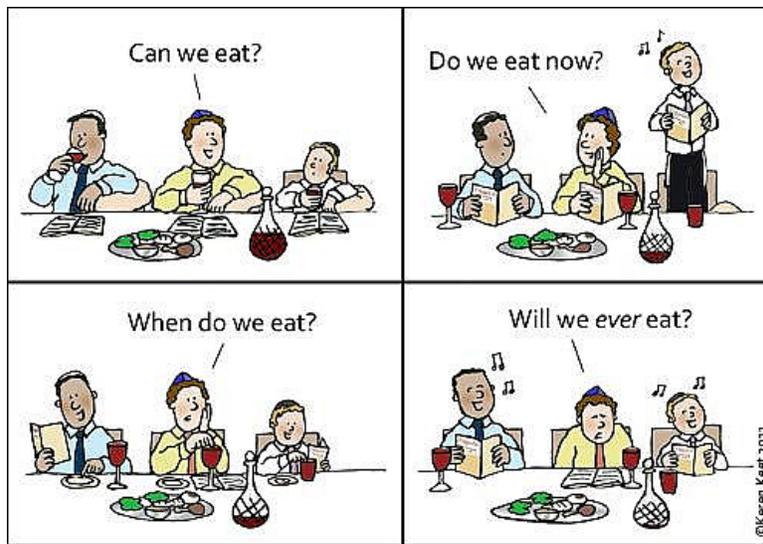
This is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are here; next year we will be in Israel. This year we are slaves; next year we will be free.

Maggid - Beginning

Maggid



Contributed by [Pamela Wilcox](#)



The Four Questions of the Seder

4 questions

Contributed by [Emma Kalish](#)

Mah nishtanah halailah hazeh mikol haleilot?

Sheb'chol haleilot anu ochlin chametz umatzah, halailah hazeh, kuloh matzah.

Sheb'chol haleilot anu ochlin sh'ar y'rakot, halailah hazeh, maror.

Sheb'chol haleilot ein anu matbilin afilu pa'am echat; halailah hazeh, sh'tei f'amim.

Sheb'chol haleilot anu ochlin bein yoshvin uvein m'subin; halailah hazeh, kulanu m'subin.

Maggid - Four Questions

Contributed by [Sondra Treasure](#)

Why is it that on all other nights during the year we eat either leavened bread or matza, but on this night we eat only matza?

We eat only matzah because our ancestors could not wait for their breads to rise when they were fleeing slavery in Egypt, and so they were flat when they came out of the oven.

Why is it that on all other nights we eat all kinds of vegetables, but on this night we eat bitter herbs?

We eat only Maror, a bitter herb, to remind us of the bitterness of slavery that our ancestors endured while in Egypt.

Why is it that on all other nights we do not dip [our food] even once, but on this night we dip them twice?

The first dip, green vegetables in salt water, symbolizes the replacing of our tears with gratitude, and the second dip, Maror in Charoses, symbolizes the sweetening of our burden of bitterness and suffering.

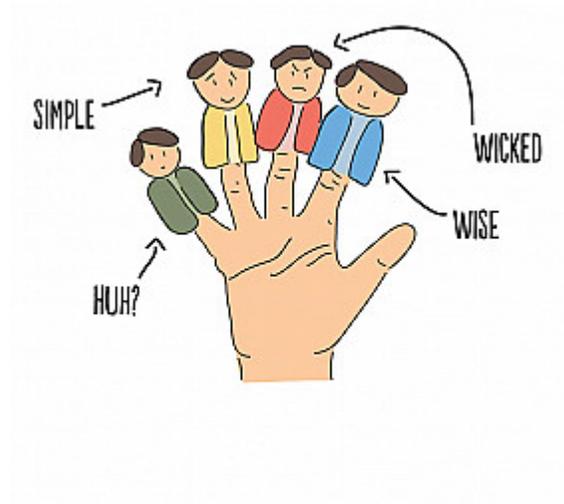
Why is it that on all other nights we dine either sitting upright or reclining, but on this night we all recline?

We recline at the Seder table because in ancient times, a person who reclined at a meal was a free person, while slaves and servants stood.

4 Children

Contributed by [Seth Malin](#)

Source:



Contributed by [Emily Grunseit](#)

Source: <https://rabbiyonah.files.wordpress.com/2013/03/10minutehaggadah1.pdf>

The Torah reflects upon four types of kids: One Wise, One Evil, One Simple, and One Who Doesn't Know How To Ask. **GUIDE** the wise one through the obligations of Passover. **TELL** the Evil One, we need you to be part of our people. **EXPLAIN** to the Simple One, "with a strong hand God brought us out of Egypt." **ENGAGE** the one who doesn't know how to ask, make that child feel comfortable, and tell them about the Exodus.

-- Exodus Story

Exodus story in LEGO

Contributed by [Ariel Irwin](#)

Source: <http://www.bricktestament.com/exodus/>



Sefer Shemot illustrated through LEGOs

The Passover Story for Kids

Contributed by [PJ Library](#)

Source: PJ Library

The first Passover happened long ago in the far-away country of Egypt. A mean and powerful king, called Pharaoh, ruled Egypt. Worried that the Jewish people would one day fight against him, Pharaoh decided that these people must become his slaves. As slaves, the Jewish people worked very hard. Every day, from morning until night, they hammered, dug, and carried heavy bricks. They built palaces and cities and worked without rest. The Jewish people hated being slaves. They cried and asked God for help. God chose a man named Moses to lead the Jewish people.

Moses went to Pharaoh and said, “God is not happy with the way you treat the Jewish people. He wants you to let the Jewish people leave Egypt and go into the desert, where they will be free.” But Pharaoh stamped his foot and shouted, “No, I will never let the Jewish people go!” Moses warned, “If you do not listen to God, many terrible things, called plagues, will come to your land.” But Pharaoh would not listen, and so the plagues arrived. First, the water turned to blood. Next, frogs and, later, wild animals ran in and out of homes. Balls of hail fell from the sky and bugs, called locusts, ate all of the Egyptians’ food.

Each time a new plague began, Pharaoh would cry, “Moses, I’ll let the Jewish people go. Just stop this horrible plague!” Yet no sooner would God take away the plague than Pharaoh would shout: “No, I’ve changed my mind. The Jews must stay!” So God sent more plagues. Finally, as the tenth plague arrived, Pharaoh ordered the Jews to leave Egypt.

Fearful that Pharaoh might again change his mind, the Jewish people packed quickly. They had no time to prepare food and no time to allow their dough to rise into puffy bread. They had only enough time to make a flat, cracker-like bread called matzah. They hastily tied the matzah to their backs and ran from their homes.

The people had not travelled far before Pharaoh commanded his army to chase after them and bring them back to Egypt. The Jews dashed forward but stopped when they reached a large sea. The sea was too big to swim across. Frightened that Pharaoh’s men would soon reach them, the people prayed to God, and a miracle occurred. The sea opened up. Two walls of water stood in front of them and a dry, sandy path stretched between the walls. The Jews ran across. Just as they reached the other side, the walls of water fell, and the path disappeared. The sea now separated the Jews from the land of Egypt. They were free!

Each year at Passover, we eat special foods, sing songs, tell stories, and participate in a seder – a special meal designed to help us remember this miraculous journey from slavery to freedom.

Moses Song

Contributed by [Simone Wood](#)

Source:

When Israel was in Egypt land
Let my people go
Oppressed so hard they could not stand
Let my people go

Chorus: Go down Moses
Way down in Egypt land
Tell all Pharaohs to
Let my people go

So Moses went to Egypt land
Let my people go
He made all Pharaohs understand
Let my people go

Chorus: Go down Moses
Way down in Egypt land
Tell all Pharaohs to
Let my people go

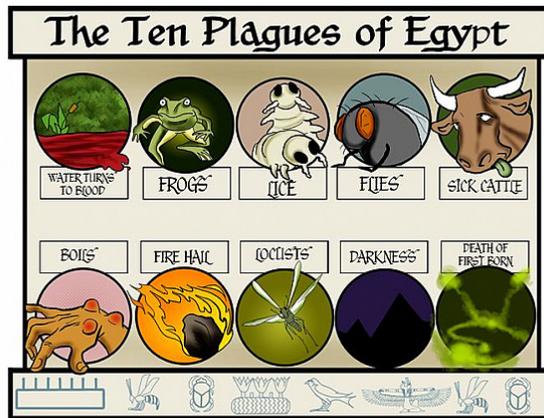
"Thus spoke the Lord" Bold Moses said
"Let my people go
If not, I'll smite your firstborn dead
Let my people go"

Chorus: Go down, Moses
Way down in Egypt land
Tell all Pharaohs to
Let my people go

Tell all Pharaohs
To
Let my people go

The Ten Plagues

Contributed by [Kim Winkelman](#)



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. When we recall these plagues, we remove a drop of wine --our symbol of joy-- from our wine cups for each one, because our joy is less when we remember the sufferings of the Egyptians.

As we recite the following, dip a finger into your wine glass for each plague, and place a drop of wine onto your plate...don't lick your fingers!

Together, let us recall the ten plagues which God brought down on the Egyptians:

Blood | dam | דָּם

Frogs | tzfardeiya | צְפַרְדֵּיָע

Lice | kinim | כְּנִים

Flies | arov | עֲרוֹב

Cattle disease | dever | דֶּבֶר

Boils | sh'chin | שְׁחִין

Hail | barad | בָּרָד

Locusts | arbeh | אֲרֵבָה

Darkness | choshech | חֹשֶׁךְ

Slaying of the Firstborn | makat b'chorot | מַכַּת בְּכוֹרוֹת

The Second Glass of Wine

Contributed by [Rachel Kartin](#)

Source:



Contributed by [Tom Rubenstein](#)

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. We are obligated to retell the story of the exodus from 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, who redeemed us and our ancestors from Egypt, enabling us to reach this night and continue to reach future holidays in peace and happiness.

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!

Dayenu



Contributed by [Progressive Jewish Alliance](#)

One of most beloved songs in the Passover Seder is "Dayeinu". Dayeinu commemorates a long list of miraculous things God did, any one of which would have been pretty amazing just by itself. For example, "Had God only taken us out of Egypt but not punished the Egyptians – it would have been enough." Dayeinu, translated liberally, means, "Thank you, God, for overdoing it."

Dayeinu 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 point of life. Instead, we can actively seek a new reason to be grateful, a reason to say "Dayeinu."

אלו הוציאנו ממצרים, דינו

Ilu ho-tsi, Ho-tsi-a-nu, Ho-tsi-a-nu mi-Mitz-ra-yim, Ho-tsi-a-nu mi-Mitz-ra-yim, Da-ye-nu!
If he had brought us all out of Egypt, it would have been enough!

CHORUS: .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Da-ye-nu, da-ye-nu, da-ye-nu!

אלו נתן לנו את־התורה, דינו

Ilu na-tan, na-tan la-nu, Na-tan la-nu et-ha-Sha-bat, Na-tan la-nu et-ha-Sha-bat, Da-ye-nu!
If he had given us Shabbat it would have been enough!

CHORUS: .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Da-ye-nu, da-ye-nu, da-ye-nu!

Ilu na-tan, na-tan la-nu, Na-tan la-nu et-ha-To-rah, Na-tan la-nu et-ha-To-rah, Da-ye-nu!
If he had given us the Torah it would have been enough!

CHORUS: .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Da-ye-nu, da-ye-nu, da-ye-nu!
.. .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Dai, da-ye-nu, .. Da-ye-nu, da-ye-nu!

Seder Plate

Contributed by [Alysia Robbins](#)



Contributed by [Ofra Rybak](#)

Source: Jewbelong

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.

The shank bone represents the Pesach, the special lamb sacrifice made in the days of the Temple for the Passover holiday.

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.

The charoset represents the mortar used by the Hebrew slaves to make bricks.

The karpas symbolizes the freshness of spring.



Rachtzah

Contributed by [Gordon Myers](#)

Together, our ancestors were strong enough to move past what others forced upon them.

Together, our ancestors made it through the harsh times.

Together, our ancestors fought for the lives they wanted to live.

Together, we will do the same.

Contributed by [Kristi Berg](#)

Source: Yeshuat Yisrael Passover Haggadah

Wash hands while reciting the traditional blessing for washing the hands:

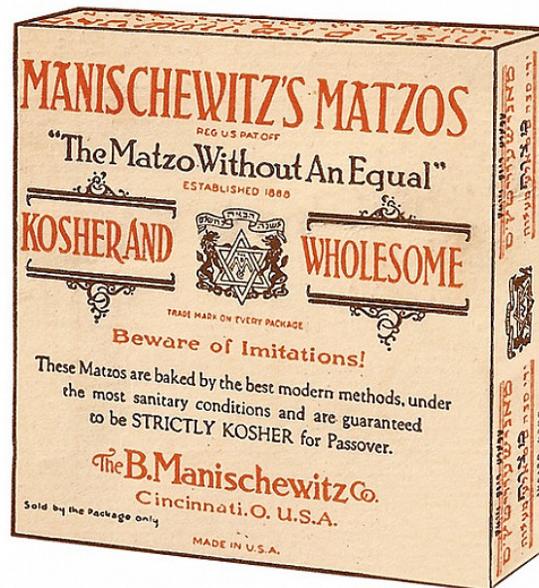
Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Praised are you, ADONAI, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

Original Manischewitz Box, 1888

Contributed by [Haggadot](#)

Source: http://www.manischewitz.com/assets/jahm/ads/scroll_1888.php



The blessing over the meal and matzah

Contributed by [Lia Levenson](#)

Source:

Raise the matzah and recite two blessings: the regular bread blessing and then one specifically mentioning the mitzvah of eating matzah at Passover.

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

We praise God, Spirit of everything who brings bread from the land.

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

Blessed are You, Spirit of everything who commands us to eat matzo.

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

Horseradish (Maror)

Contributed by [Haggadot](#)

Source: Original Illustration from Haggadot.com



On Passover, we are commanded to eat bitter herbs. As sweet as our life of freedom is today, let us remember the bitterness of past generations for the Children of Israel in the land of Egypt. As we put a small amount of horse radish on a piece of matzah, let us allow the bitter taste to bring tears to our eyes and allow compassion to come into our hearts for those who suffered, as if it were us and our own families that suffered in bondage and oppression.

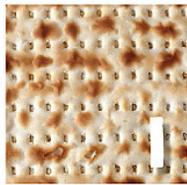
ALL: Baruch atah ADONAI, Eloheynu Melech he'olam, a'sher kid'shanu b'mitz-vo-tav v'tzee-vah-nu, al achilat maror.

Blessed are You, O LORD, our God, King of the Universe, who has sanctified us and has commanded us to eat bitter herbs.

Visual Koreich

Source: Matan

Matzah + Maror + Charoset



Matzah



+ Maror



+ Charoset



More Matzah!

Contributed by [Eric](#)

"On all other nights, we don't even dip once, but on this night we dip twice." While the Temple yet stood, Rabbi Hillel introduced a custom of his own into the Seder service: he would put together a piece of the Passover offering, a piece of matzah and a piece of the bitter herb, and eat all three together, in accordance with the verse in Scripture: *"They shall eat it upon unleavened bread and bitter herbs."* Over the centuries, we have added the charoset - the sweet apple mixture - to our Seder elements to symbolize the mortar with which the Israelites toiled to build Pharaoh's treasure cities. Let us again put some horseradish on a piece of matzah, but this time, let us dip a second time into the sweet charoset, and remember that even bitter circumstances are sweetened by the hope we have in God. Let's all eat together.

This mixture of charoset and horseradish on matzah is sometimes eaten as a snack during the week of Unleavened Bread and called a "Hillel Sandwich."

Time for the meal!



We have now reached the most yummy part of the Seder, the meal!

Please join us in **30 minutes** for the completion of our Seder!

Look for the Afikomen after the main meal....

(Only 10 more minutes!)

The Search is On

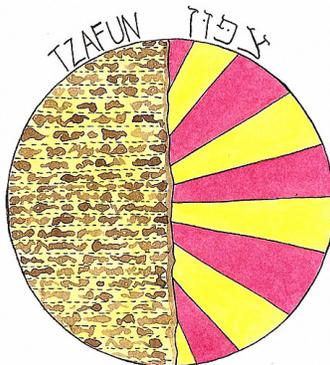
Contributed by [Jonathan Freund](#)



Contributed by [Alan Stepakoff](#)

Finding and eating the Afikomen | *tzafoon* | תצפון

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.



Third Cup



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!

Barech



The Blessing After Meal

Source: Telling the Story: A Passover Haggadah Explained

Traditionally, a series of prayers and blessings after eating are now recited in Hebrew. Together we say:

We have eaten this Passover meal as a free people, and we give thanks to God for his many blessings. Preserve us in life, sustain us with good and honorable work and make us worthy. Bless this home, this table, and all assembled here; may all our loved ones share our blessings.

Cups of Elijah and Miriam



There is an extra cup of wine on the table. This is the Cup of Elijah. There is a story that Elijah, a great teacher who lived many years ago, visits every Seder to wish everyone a year of peace and freedom. We open the door and invite Elijah to come in. Watch his cup to see if any of the wine disappears.

There is another cup on the table, this one filled with water. This is dedicated to Miriam. We fill Miriam's cup in hope that all women may continue to draw from the strength and wisdom of our heritage.

Let us sing a song welcoming Elijah and Miriam...

***Eliyahu hanavi, Eliyahu hatishbi, Eliyahu, Eliyahu, Eliyahu,
hagiladi.***

Bimheira beyameinu, yavo eleinu, Im moshiach ben David (2x)

Miriam ha-n'viah, oz v'zimrah b'yadah. Miriam tirkod itanu l'taken et ha-olam.

Bimheirah v'yameinu hi t'vi-enu, el mei ha-y'shuah. (2x)

Elijah, the prophet; Elijah, the Tishbite; Elijah, the Gileadite! Come quickly in our days with the Messiah from the line of David.

Miriam the prophet, strength and song in her hand; Miriam, dance with us in order to increase the song of the world! Miriam, dance with us in order to repair the world. Soon she will bring us to the waters of redemption! (second verse by R' Leila Gal Berner)

4th glass

Contributed by [Rachel Berlin](#)



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.

Group says:

בָּרַךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

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

Blessed is the force that creates the fruit of the vine.

(Drink the fourth glass of wine!)

Nirtzah, Next Year May We be Free, Hopefully NOT Still Quarantined

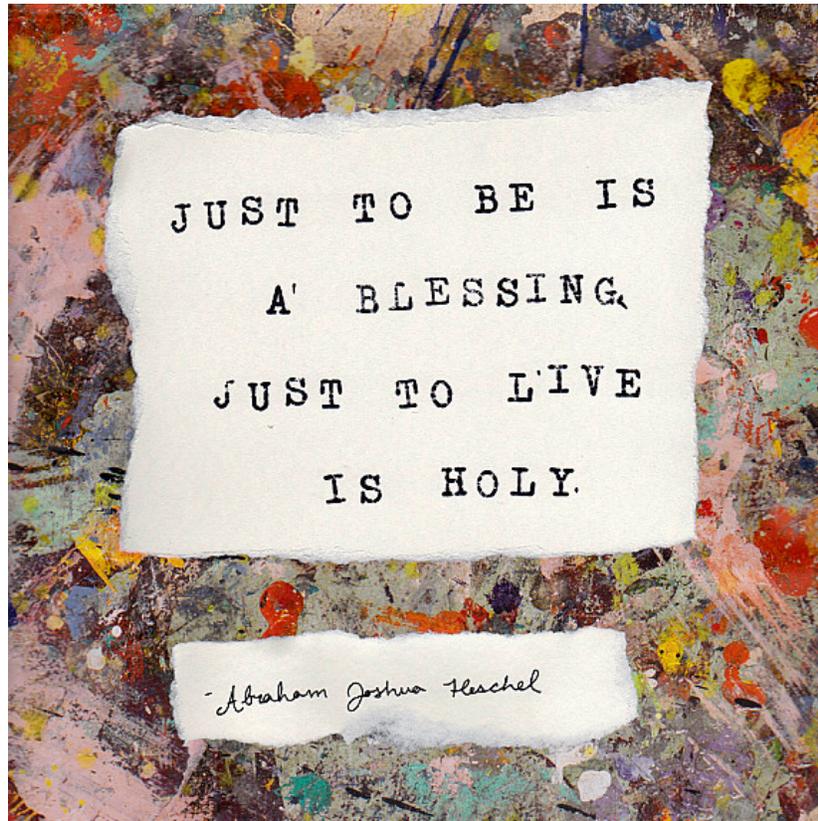
Contributed by [Haggadot](#)

The Nirtzah marks the conclusion of the seder. At this time, we normally look forward to the future and offer a hope that “Next year, we will be in Jerusalem.” This year, with the plague of Corona/COVID-19, we might offer an extra prayer. “Next year, not just in Jerusalem, but also in person, together with our loved ones.”

Just to be is a blessing...

Contributed by [Haggadot](#)

Source: Abraham Joshua Heschel Quote, Design by Haggadot.com





Chad gadya, chad gadya.

Which my father bought for two zuzim. Chad gadya, chad gadya.

Then came the cat that ate the goat. Which my father bought for two zuzim. Chad gadya, chad gadya.

Then came the dog that bit the cat, that ate the goat. Which my father bought for two zuzim. Chad gadya, chad gadya.

Then came the stick that beat the dog, that bit the cat, that ate the goat. Which my father bought for two zuzim. Chad gadya, chad gadya.

Then came the fire that burned the stick, that beat the dog, that bit the cat, that ate the goat. Which my father bought for two zuzim. Chad gadya, chad gadya.

Then came the water that extinguished the fire, that burned the stick, that beat the dog, that bit the cat, that ate the goat. Which my father bought for two zuzim. Chad gadya, chad gadya.

Then came the ox and drank the water, that extinguished the fire, that burned the stick, that beat the dog, that bit the cat, that ate the goat. Which my father bought for two zuzim. Chad gadya, chad gadya.

Then came the butcher and killed the ox, that drank the water, that extinguished the fire, that burned the stick, that beat the dog, that bit the cat, that ate the goat. Which my father bought for two zuzim. Chad gadya, chad gadya.

Then the angel of death came and slew the butcher, who killed the ox, that drank the water, that extinguished the fire, that burned the stick, that beat the dog, that bit the cat, that ate that the goat. Which my father bought for two zuzim. Chad gadya, chad gadya.

Then the Holy One, Blessed Be He came and smote the angel of death who slew the butcher, who killed the ox, that drank the water, that extinguished the fire, that burned the stick, that beat the dog, that bit the cat, that ate the goat. Which my father bought for two zuzim. Chad gadya, chad gadya!

