The Thirty Minute Seder; or
A Bare Bone Seder; or
What to do when your guests ask
“When do we eat?”

Introduction
Of course it would be great to read and discuss the whole Haggadah but not everyone can do this. Some of our guests may not have the patience for a full rendition of the Seder, and we may not be sure what we should leave in and what we can take out. So here is the thirty minute bare bone Seder. It is all inclusive up until the meal – I left the section after the meal more flexible but it is important to get people back for at least a little bit of singing. Let them know you are only going to do one or two of the many songs and passages after the meal and maybe they will sit still. I would suggest beginning with a rendition of the Kaddesh U’rechatz and then using the script below. I have also replaced most of the maggid the telling with a simpler version that I composed based on the Haggadah text.

What do you need for the Seder? Lots of time and patience! Here is a inventory list to follow: First a Seder plate with:
- parsley / celery / potato (Karpas)
- Romaine Lettuce or ground up horse radish (not from the bottle) by the root and ground it up (Marror)
- A large piece of Horseradish - you can use the top part of the root with the greens still on it (Chazeret)
- Charoset
- Roasted chicken wing (Zero’ah)
- Hard boiled egg (Beitzah)

Matzah cover with 3 matzot 
Plate of extra matzot 
Bottles of wine or grape juice 
Cup for Elijah and 
A Cup of Miriam Small bowl of saltwater

AT EACH PLACE - Kiddush cup, Pillow for reclining, Haggadah

SPECIAL ITEMS Candies for "good questions and answers," Props to re-create the Ten Plagues, and a Afikomen prizes

KADESH

The Seder, like all holiday celebrations begins with the Kiddush. There are three parts to the Kiddush: the blessing of the win, the blessing of the day and the sheh ’hehk’hekhyamu. It would be good to say all three parts in Hebrew. If you can’t do so, then you should recite the blessing over the wine and the sheh ’heh ’khekhyamu along with a summary of the middle blessing of the day in English.
We thank you God for this special day when we gather to remember the Exodus from Egypt. You have given us this special privilege, and allowed us to have a special heritage. Praise to You, who sanctifies and Israel and the Seasons.

Praised are you Adonai, Sovereign of the Universe who creates the fruit of the earth. Barukh attah Adonai Elohaynu melekh ha-olam boray peri ha’adama

As we prepare for the first course of our Seder meal we wash our hands (this time without a blessing). Eating is a holy act as we wish our hands to symbolically purify ourselves for the ceremony we are about to begin.

The vegetables that we now eat are a symbol of the arrival of spring. We dip them in salt water, a reminder of the tears our ancestors shed during the years of slavery and oppression in Egypt.

Praised are you Adonai, Sovereign of the Universe who creates the fruit of the earth. Barukh attah Adonai Elohaynu melekh ha-olam boray peri ha’adama

There should be three Matzot on the table. We take the middle matzah, break it in half and wrap up the larger piece and place it where the children will never find it (wink wink!).

The Questions: We begin the telling by asking questions or at least pointing out the uniqueness of this night. How different it is from all other nights! What other questions can we ask about the things we do tonight?
The Answer: Option One: (A very short version)

Everyone Sings

עֲבָדֵיָּם עָנֵיָּהּ בְּנֵי הָורָיו
Avadim Ha-yeenu, Atta B’nai Horin
We were slaves and now we are free!

Then Read in Hebrew or English

בָּדִים קָנִינוּ לְפָרָעָה בְּמִצְרָיִם וּמִלְמַת כְּלֵיהֶם בְּיִשְׂרָאֵל מִשָּׁם בָּדִים קָנָה אֶלֹהֵינוּ אַלְמָנוּת בֵּית אָבִינוּ

We were slaves to Pharaoh in Egypt;
But the Lord our God took us out from there with a mighty hand and an out-stretched hand.

The Answer: Option Two (slightly longer)
The central part of the Passover Seder is called Magid, the telling. Beginning with the words, Avadim Hayyinu - We were Slaves... it extends to the meal. The purpose of this section is to recount the story of the Exodus and to encourage a discussion of its implications for our lives. The Haggadah reviews the exodus by presenting a series of rabbinic commentaries on Deuteronomy, Chapter 26, vs. 5 - 8. In the interest of encouraging people not to leave out the “Telling” out, here is a rewritten version in simple language to be used either along with, or in place of, this section of the Haggadah. It is meant to be read responsively at the Seder.

Come and hear the story of our people, The story we relive on Seder night.

How our ancestors went forth from the straights of Mitzrayim to the open places of rejoicing and faith.

This story belongs to you and me. An age-old story, it becomes our own when we tell it on Seder night.

“A wandering Aramean was my father. he went down to Mitzraim few in number. There he became a great nation, mighty and numerous.” (Duet. 26:5)

In Egypt we discovered our distinctiveness. Few in number, we learned that greatness is more than numbers.

“The Egyptians treated us harshly and oppressed us, they imposed hard labor on us.” (Duet. 26:6)

Their harshness wounded us with false accusations. with venom and hate and distrust.
“We cried out to Adonai,  
the God of our ancestors,  
He heard our voice  
and saw our affliction,  
our toil and our oppression.”  
(Duet. 26:7)

What did Adonai see in Mitzraim?  
He saw families torn asunder,  
and children made to suffer.  
God saw the cruelty of Egypt  
and the helplessness of Israel.

“So Adonai brought us out of Egypt  
with a mighty hand, with an out-stretched arm  
with awe and signs and wonders.”  
(Duet. 26:8)

Egypt and Israel felt God’s presence  
In every corner of the land.  
His signs filled the earth and the sky  
His wonders could be seen in every Israelite’s eye.

With a mighty hand He demanded  
justice for the oppressed.  
With plagues and wonders he taught the Egyptians  
the lesson of his power.

So may God’s signs be present today  
To teach us of Your justice  
and Your mighty acts.

The Plagues:  We now continue with the Ten Plagues. As we mention the plagues we dip our finger into our wine cup and place a little wine on the side of our plate. In this way, we diminish our joy even as we celebrate our salvation.

These are the ten plagues which the Holy One brought upon the Egyptians in Egypt. They are:

1. Dam – Blood  6. Sh’chin - Boils  
2. Tzfardeah – Frogs  7. Barad – Hail  

Rabbi Judah grouped the plagues by initials: Datzach Adash Ba’achav

Dayyenu! We rejoice in our deliverance by saying Dayyenu, Had God done only a little bit for us, it would have been enough! Join in a round of Dayyenu
Ilu hotzi anu mimitzrayim, Dayyenu!
Ilu Kervanu lifnei Har Sinai v’lo nantan lanu et hatorah, Dayyenu!
Ilu nantan lanu et Hatorah, v’lo hikhneesanu li’eretz yisrael, Dayyenu!

If God had taken us out of Egypt,
It would have been enough!
If God had brought us to Mount Sinai but not given us the Torah,
it would have been enough!
If God had given us the Torah but not brought us into the land of Israel
it would have been enough!
If God had brought us into the land of Israel but allowed us to build the Temple,
it would have been enough!

**Explaining the Symbols:** The Seder is not complete unless we have discussed the symbolism of the three main foods in this ceremony. Let’s identify these symbolic foods as well as the other items on the Seder plate.

**Rabban Gamaliel used to say:** If one has not explained three things on Pesach, one has not fulfilled his obligation. They are: Pesach, Matzah, and Maror.

*(Point at the shank bone)* **Why did our fathers eat the Passover offering during the time that Temple was still standing?** It is because the Holy One, Blessed be He, passed over the houses of our ancestors in Egypt, as it is written: "You shall say: It is the Passover offering for the Lord, who passed over the houses of the children in Egypt when He smote the Egyptians and spared our houses. The people knelt and bowed down."

*(Lift up the matzah)* **Why do we eat this matzah?** It is because the King of Kings, the Holy one, revealed Himself to our ancestors and redeemed them before their dough had time to ferment, as it is written: "They baked the dough which they had brought out of Egypt into unleavened cakes; for they were driven out of Egypt and could not delay, nor had they prepared any provision for their journey."

*(Lift up the horseradish)* **Why do we eat this bitter herb?** It is because the Egyptians embittered the lives of our fathers in Egypt, as it is written: "They made life bitter for them with hard labor, with clay and bricks, and with all kinds of labor in the field; whatever work tasks they performed were backbreaking."
RACHZAH

The dinner table is considered to be a sacred altar in the presence of God. As we begin our meal we wash our hands again, this time with a blessing, so that we can prepare ourselves to serve God with clean hands and a pure heart.

Praise to You, Adonai, our God, Sovereign of the Universe who sanctifies us with Your commandments, and commanded us concerning the washing of the hands.

Barukh attah Adonai Elohaynu melekh haolam asher kidshanu bimitzvotav
Vitzeevanu al netilat yadaim

MOTZI MATZAH

We take the all three pieces of Matzah for the blessings, lift them up and recite:

Praise to You, Adonai, our God, Sovereign of the Universe who brings forth bread from the earth.

Barukh attah Adonai Elohaynu melekh haolam hamotzi lechem min ha’retz

Then we lay down the bottom piece of Matzah and recite the second blessing:

Praise to You, Adonai, our God, Sovereign of the Universe who sanctifies us with Your commandments, and commanded us concerning the eating of matzo.

Barukh attah Adonai Elohaynu melekh haolam asher kid’shanu bimitzvotzv vtzeevanu
Al akhilat Matzah
Praise to You, Adonai, our God, Sovereign of the Universe who sanctifies us with Your commandments, and commanded us concerning the eating of the bitter herbs.

*Barukh attah Adonai Elohaynu melekh haolam asher kid'shanu bimitzvotzv vtzeevanu*

*Al akhilat maror*

**KORECH – The Hillel Sandwich**

We are ready to begin the meal. We begin by taking a little maror and charoset and putting them in between the matzah. Bon Appetite! Some people also eat hard boiled eggs at the beginning of the meal. The Great Sage Hillel suggested that we make a sandwhich of the three essential Passover foods and eat them together!

**SHULCHAN ORECH**

Enjoy your dinner but use this time for some meaningful conversation. Here are some questions to discuss over dinner:

1. In an age when genocide and oppression are facts of life around the world what can we learn from the story of the Exodus? How can we apply the lessons of this story to the world around us?
2. Imagine your family Seder a generation from now. What will it be like? Who will be there? What type of legacy would you like to create for the next generation?

**ZAFUN**

We have completed our meal but the Seder is not over. We redeem the Afikomen, the piece of matzah we hid at the beginning of the Seder and we share it with everyone around the table. This is the last taste in our mouth that we carry away from the Seder table.

**BARECH**

The Grace after meals is long and complex for those whose knowledge of Hebrew may be limited. The essence of this prayer is to give thanks for the blessing of food and land. We can conclude our meal with a simpler prayer that the sages recount that expresses the same idea.

*Barikh rachmana Malka D’alma Maray d’hi pita*

Blessed is the all-merciful one, master of the universe who created this food!
Conclude the Seder with your favorite songs. Feel free to pick and choose: Hallel, Echad Mi Yodeah? Chad Gadya, or “Take me out to the Seder…”

**Hallel**

Chad gadya, chad gadya.

*Chad gadya, chad gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya. One little goat, one little goat, that Father bought for two zuzim. One little goat, one little goat.*

V'ata shunra, v'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya.

Then came a cat and ate the goat, that Father bought for two zuzim. One little goat, one little goat. V’ata chalba, v'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya. Then came a dog and bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat.

V'ata chutra, v'hikah l'chalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya.

Then came a stick and beat the dog that bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat. V'ata nura, v'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya.

Then came fire and burned the stick that beat the dog that bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat. V'atah maya, v'chavah l'nura, d'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya.

Then came water and quenched the fire that burned the stick that beat the dog that bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat. V'atah torah, v'shatah l'maya, d'chavah l'nura, d'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya.

Then came an ox and drank the water that quenched the fire that burned the stick that beat the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat. V'atah hashochait, v'shachat l'torah, d'shatah l'maya, d'chavah l'nura, d'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya.

Then came the Shochet and slaughtered the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat. V'atah malach hamavet, v'shachat l'shochait, d'shachat l'torah, d'shatah l'maya, d'chavah l'nura, d'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Chad gadya, chad gadya.

Then came the angel of death and killed the Shochet who slaughtered the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat. V'atah hakadosh baruch hu, v'shachat l'malach hamavet, d'shachat l'shochait, d'shachat l'torah, d'shatah l'maya, d'chavah l'nura, d'saraf l'chutra, d'hika l'kalba, d'nashach l'shunra, d'achla l'gadya, dizvan abah bitrei zuzei. Then came the Holy One, blessed be He, and slew the angel of death that killed the Shochet who slaughtered the ox that
drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the goat, that Father bought for two zuzim. One little goat, one little goat.

**There's No Seder Like Our Seder**  
(to the tune of There's no Business like Show Business)  
There's no seder like our seder,  
There's no seder I know.  
Everything about it is halachic  
Nothing that the Torah won't allow.  
Listen how we read the whole Haggadah  
It's all in Hebrew  
'Cause we know how.  
There's no Seder like our seder,  
We tell a tale that is swell:  
Moses took the people out into the heat  
They baked the matzoh  
While on their feet  
Now isn't that a story  
That just can't be beat?  
Let's go on with the show!  
Let's go on with the show!

**Take Us Out of Egypt** (to the tune of Take Me Out To The Ball Game")  
Take us all out of Egypt  
Free us from slavery  
Bake us some matzoh in a haste  
Don't worry 'bout flavor--  
Give no thought to taste.  
Oh it's rush, rush, rush, to the Red Sea  
If we don't cross it's a shame  
For it's One .. Two... Ten plagues,  
and we're free  
To re-live history

NIRTZAH

לְשֵׁנהַ הָבָא בְּיְרוּשָׁלַיִם:

L’*shana* Haba B’*yerushalaim* -- Next Year in Jerusalem!