

B'nai Zion Stay at Home Passover Seder



= Parts of Seder



= Things to Do



= Songs to Sing



= Something to Think About

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Our Seder is a telling of the Passover story - in a special way and in a special order - which we help to recreate each year.

Rabbi Lord Jonathan Sacks zt”l said: there is a profound difference between history and memory. History is his story - an event that happened sometime else to someone else. Memory is my story - something that happened to me as part of who I am.

Tonight we go back to the events surrounding our formation as a people more than 3,300 years ago. We retell how God intervened to free our ancestors from slavery.

We remember the events that led to our freedom, we remember all of the ways we have struggled to stay free over the millennia, and we recommit ourselves to watching out for others who suffer oppression.








Tonight we relive these memories through the senses: tasting, smelling, touching, seeing, and hearing the memories of freedom. We share our memories, and keep alive our hopes for ourselves, our children, our grand-children.

This year freedom is more poignant, since this year we are the end of a year of pandemic. We spent a year protecting ourselves and each other. We also spent a year of being confined and restricted. We had a year of unknowns that reminded us of living in the wilderness. We now have better understanding of this plague, and we are starting to feel free again. The plagues in the Torah and Passover story helped influence the Pharaoh to let us go. We pray that as this “plague” of COVID-19 passes, we find a new desire to realize that we are a people, and need to take care of each other. We have been confined to narrow spaces. May we always appreciate what it means to be together, and to be free.

Some at our table observe this holiday every year, and some are experiencing it for the first time. Some of us are Jewish, others are not. Passover is enjoyed by people of various faiths because freedom is at the core of each of our stories. We are deeply grateful to those who provide love and support to their Jewish partners, families and friends. We offer special thanks to those who are raising their sons and daughters with Jewish identity, and everyone who is living a Jewish life, or supporting “Jew-ish” ways to ensure the survival of Judaism.



We are grateful for everyone who helped to cook, setup or coordinate the Seder.

<p>Seder/Order</p> <p>Bless Candles Hadlakat Nerot</p>  <p>הַדְלָקַת נֵרוֹת</p>	<p>1 First Cup of Wine Kadesh</p>  <p>קִדְשׁ</p>	<p>2 Hand Washing Ur'chatz</p>  <p>וְרַחֵץ</p>	<p>3 Greens Karpas</p>  <p>כַּרְפָּס</p>
<p>4 Dividing Middle Matzah Yachatz</p>  <p>יָחַץ</p>	<p>5 Telling the Story Maggid</p>  <p>מַגִּיד</p>	<p>6 Songs of Praise Hallel</p>  <p>הַלֵּל</p>	<p>7 Hand Washing Rachtzah</p>  <p>רַחֲצָה</p>
<p>8 Motzi & Matzah</p>  <p>מוֹצִיא</p>	<p>9 Bitter Herbs Maror</p>  <p>מָרֹר</p>	<p>10 Hillel Sandwich Korech</p>  <p>כוֹרֵךְ</p>	<p>11 Festive Meal Shulchan Orech</p>  <p>שֻׁלְחַן עֹרֵךְ</p>
<p>12 Finding the Afikoman Tzafun</p>  <p>צִפּוּן</p>	<p>13 Blessing After the Meal Barech</p>  <p>בָּרַךְ</p>	<p>14 Conclusion Nirtzah</p>  <p>נִרְצָה</p>	<p>Follow the Seder by Following the Pictures inside:</p>

Separation and Holiness / Light and Joy

- On Saturday night we begin with a Special Havdalah that separates between the holy and holy.
- This Havdalah does not use spices, and it does not use a braided candle.

Baruch atah A-do-nai, בָּרוּךְ אַתָּה ה',
Eloheinu melech ha-olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
borei p'ri hagafen. בּוֹרֵא פְּרִי הַגָּפֶן.

Praised are You, our Eternal God, Ruler of the universe, who creates the fruit of the vine.

Baruch atah A-do-nai, בָּרוּךְ אַתָּה ה',
Eloheinu melech ha-olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
asher bachar banu mikol am, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עָם,
v'rom'manu mikol lashon, וְרוֹמָמְנוּ מִכָּל לָשׁוֹן,
v'kid'shanu b'mitzvotav, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,
vatiten lanu A-do-nai Eloheinu וַתֵּתֶן לָנוּ ה' אֱלֹהֵינוּ
b'ahavah moadim בְּאַהֲבָה מוֹעֲדִים
l'simchah, chagim uz'manim לְשִׂמְחָה, חַגִּים וְזִמְנִים
l'sason et yom chag לְשִׂשׁוֹן אֶת יוֹם חַג
hamatzot hazeh. הַמַּצּוֹת הַזֶּה.
Z'man cheiruteinu, mikra kodesh, זְמַן חֲרוּתֵנוּ, מִקְרָא קֹדֶשׁ,
zeicher litzi-at mitzrayim. זִכָּר לִיצִיאַת מִצְרָיִם.
Ki vanu vacharta v'otanu kidashta כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
mikol-ha-amim. umo'adei מִכָּל-הָעַמִּים. וּמוֹעֲדֵי קִדְּשָׁךְ
kod'shecha בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ:
b'simchah uv'sason hinchaltanu.

Baruch atah A-do-nai, m'kadeish
yisra-eil v'hazmanim.

ברוך אתה ה', מקדיש
ישראל והזמנים

Praised are You, Eternal our God, Ruler of the universe, who has chosen us from all peoples, exalting us and sanctifying us with mitzvot. In Your love, our God, You have given us feasts of gladness and seasons for joy; this Feast of Matzot, our season of freedom, a holy commemoration, a reminder of the Exodus from Egypt, You have chosen us from all peoples, consecrating us to your service, giving us Festivals, a time of gladness and joy. Praised are You, who sanctifies Israel, and the Festivals.

 Don't drink the wine yet - wait until after the Shehecheyanu.

 The candle blessing for Havdalah is on regular candles.

Baruch atah A-do-nai,
Eloheinu melech ha-olam,
borei m'orei ha'esh.

ברוך אתה ה',
אלהינו מלך העולם,
בורא מאורי האש.

Praised are You, our Eternal God, Ruler of the universe, who creates the fire's light.

Baruch atah A-do-nai,
Eloheinu melech ha-olam,
Hamavdil bein kodesh l'chol,
bein or l'choshech,
bein Yisrael la'amim
bein yom ha-sh'vi'i
l'sheshet y'mei hama'aseh.
Bein k'dushat Shabbat
lik'dushat Yom Tov hivdalta,
v'et Yom HaSh'vi'i
misheshet y'mei hama'aseh
kidashta,
v'kidashta et 'amcha Yisrael
bik'dushatecha.

ברוך אתה ה',
אלהינו מלך העולם,
המבדיל בין קדש לחול,
בין אור לחשך,
בין ישראל לעמים,
בין יום השביעי
לששת ימי המעשה.
בין קדשת שבת
לקדשת יום טוב הבדלקה,
ואת יום השביעי
מששת ימי המעשה קדשתה,
וקדשת את עמך ישראל בקדשתך.

Baruch atah A-do-nai,

בָּרוּךְ אַתָּה ה',

Hamavdil bein kodesh l'kodesh.

הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

Praised are You, our Eternal God, Ruler of the universe. You distinguish between holiness and dailiness, between light and darkness, between Israel and the nations, between the seventh day and the six days of creation, between the holiness of the Sabbath and the holiness of the Festival Days. You sanctify the seventh day from the six days of Creation. You distinguish and make holy Your people Israel. Blessed are You, Our God, who distinguishes between holiness and holiness.



We do not extinguish a candle for this Havdalah ceremony.

Baruch atah A-do-nai,

בָּרוּךְ אַתָּה ה',

Eloheinu melech ha-olam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

asher kid'shanu b'mitzvotav,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,

v'tzivanu l'hadlik neir shel Yom Tov.

וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

Praised are You, our Eternal God, Ruler of the universe, who makes our lives holy with Your commandments, and commands us to kindle these holy day lights.

Baruch atah A-do-nai,

בָּרוּךְ אַתָּה ה',

Eloheinu melech ha-olam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

shehecheyanu v'ki'manu

שֶׁהַחַיָּנוּ וְקִיְמָנוּ

v'higi'anu laz'man hazeh.

וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

Praised are You, our Eternal God, Ruler of the universe, Who has given us life and kept us alive and permitted us to reach this special time.



Our Freedom: The First Cup / Kadesh

We drink the first of four cups to recall God's promise of redemption:

"I am A-do-nai, and I will redeem you from the burdens of the Egyptians." (Ex 6.6)



Drink the first cup of wine -- The Cup of Freedom.



Washing Our Hands / Urchatz



According to ancient custom, we wash our hands, but no blessing is recited. Washing our hands is a way of showing that we hope to purify our hearts, not just our hands. It is also a way of feeling clean and ready to take part in the Seder.

We are trying a new tradition: Instead of passing around a cup with water, we will pass around hand cleaner. We plan to “pass over” many plates and foods to each other, but we do not want to be plagued with illness. Wash your hands. An ancient lesson for all time.



Dipping the Greens / Karpas



We taste the greens of Spring which we dip into salt water – the remembrance of the tears shed by our ancestors enslaved in Egypt.

? = Can you explain the green of new plant growth and tears of sadness/joy in a new way?

Everyone may now take some greens and dip them in salt water. Before we eat the greens, we say the blessing for vegetables:

Baruch atah A-do-nai,

בָּרוּךְ אַתָּה ה',

Eloheinu melech ha-olam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

borei p'ri ha-adamah.

בוֹרֵא פְּרִי הָאֲדָמָה:

Praised are You, our Eternal God, Ruler of the universe, who creates the fruit of the earth.

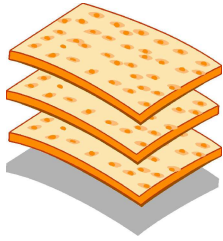
Remember to lean (to the left, if you can) while you eat. Slaves could not relax while they ate. As we eat comfortably we remember that we are free.

Special eating treat: you may now eat salad and egg - since they are symbols of spring. (Don't eat Matzah yet.) This is a new tradition for those not used to eating until the full meal.



Breaking Matzah & Hiding The Afikoman

In Egypt we were poor and had to divide our portions. Now we remember to share our portions with those who are hungry or poor.



Show the plate with the three matzot and raise the middle matzah for all to see. Break the middle matzah in half, and hide half as the Afikoman to be searched for and shared after the meal. {"Matzot" is the plural of "Matzah."}



Why do we hide part of the matzah? We save it somewhere else for later - in a sense it is like investing in our future.

? = Can you think of other things that we save for later?

Why do we break our matzah before we even get to tell about it - or eat it?

The rabbis teach:

Israel was redeemed from Egypt because of these merits:

Our ancestors did not change their names;

Our ancestors did not change their language.

We set aside the broken portion of the matzah to remember that what seems lost may be recovered, and what seems broken may be a blessing.

? = Can you share an example of something that seemed lost/broken, but became a blessing?



Lift the plate with the three matzot while we read a little bit

Telling the Story / Maggid

This is matzah -- the bread of affliction -- the bread of poverty and sorrow -- that our ancestors ate when they were slaves in the land of Egypt.



Matzah is special bread made without leaven or yeast so it cannot rise. We eat matzah because it reminds us that we had to escape from Egypt so quickly that there was no time for bread to rise. It also reminds us of the poor food we ate when we were slaves.

Let anyone who is hungry come and eat. Let anyone who is a stranger, anyone in need or want, share with us the hope of Passover. For we know how it feels to be a stranger in a strange land. Now we feel as if we are still like slaves. Next year we hope to be truly free.

Put down the matzot.

We learn how to feel compassion for the stranger, and we know how to feel compassion for those who are ill or in pain.

Prayer for Healing: Remembering those who are ill or recuperating

Merciful God, we pray to you for the recovery of all who are facing illness or pain. We join our prayers with all who love them. Grant them renewed strength and courage. Strengthen in them the healing powers You have placed within us all. Grant them a r'fu-ah sh'lei-mah, a complete recovery. May healing come speedily. May the knowledge of Your love and ours give added hope to them and to their dear ones. May they find even greater strength because our prayers are linked to theirs. Guide the hearts and hands of those who are entrusted with their care.


Baruch atah A-do-nai,

בָּרוּךְ אַתָּה ה',

Rofeh hacholim.

רוֹפֵה הַחוֹלִים.

We praise You, Eternal God, the Source of healing and health.

 Holy Days are times of remembering. We honor the memory of everyone who has died - those whom we loved, those with no one to remember them, and those who succumbed to COVID-19. We recite the Kaddish, and remember our ancestors and everyone who had been a blessing to humanity.

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba (Amen)

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן)

b'al-ma div-ra khi-ru-teiv'yam-likh mal-khu-tei

בְּעֲלָמָא דִּי בְּרָא כְּרַעוּתָהּ, וַיְמַלִּיךְ מַלְכוּתָהּ.

b'ha-yei-khon uv'yo-mei-khon uv'ha-yei d'khol
beit Yis-ra-el,

בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

ba-'a-ga-lah u-viz-man ka-riv v'im-ru: Amen.

בְּעֲגָלָא וּבְזִמָּן קָרִיב וְאָמְרוּ אָמֵן

Y'hei sh'mei ra-ba m'va-rakh l'a-lam
u-l'al-mei al-ma-ya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Yit-ba-rakh, v'yish-ta-bah, v'yit-pa-ar
v'yit-ro-mam v'yit-na-sei,

וַיִּתְבָּרַךְ וַיְשִׁתְּבַח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,

v'yit-ha-dar v'yit-a-leh, v'yit-ha-lal sh'mei
d'kud-sha, b'rikh hu,

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא

l'ei-la min-kol-bir-kha-ta v'shi-ra-ta,
tush-b'kha-ta v'ne-he-ma-ta

לְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,

da-'a-mi-ran b'al-ma v'imru: Amen.

תְּשַׁבְּחָתָא וְנִחְמָתָא, דְּאָמְרִין בְּעֲלָמָא, וְאָמְרוּ אָמֵן:

Y'hei sh'la-ma ra-ba min sh'ma-ya v'ha-yim
a-lei-nu v'al-kol-Yis-ra-el, v'im-ru: Amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

O-seh sha-lom bim-ro-mav hu ya-a-seh

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה

sha-lom a-lei-nu, v'al kol Yis-ra-el, v'im-ru.

Amen

שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

 You may be seated. Please pour the second cup of wine. We will not drink it until later.



The Four Questions

Mah nishtanah

מה נִשְׁתַּנָּה

ha-laylah hazeh mikol ha-leilot?

הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Why is this night different from all other nights?

Sheb'chol ha-leilot anu och'lin

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין

chameitz umatzah.

חֲמֵץ וּמַצָּה.

Ha-laylah hazeh kulo matzah.

הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה:

On all other nights we can eat chametz, and matzah; tonight why can we only eat matzah?

Sheb'chol ha-leilot

שֶׁבְּכָל הַלַּיְלוֹת

anu och'lin sh'ar y'rakot.

אָנוּ אוֹכְלִין שְׂאָר יֵרָקוֹת

Ha-laylah hazeh maror.

הַלַּיְלָה הַזֶּה מָרֹר:

On all other nights we can eat any vegetables; tonight why do we have to eat bitter herbs?

Sheb'chol ha-leilot

שֶׁבְּכָל הַלַּיְלוֹת

ein anu matbilin

אֵין אָנוּ מַטְבִּילִין

afilu pa-am echat.

אַפִּילוּ פָּעַם אַחַת.

Ha-laylah hazeh sh'tei f'amim.

הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים:

On all other nights we don't dip herbs even once; tonight why do we dip twice?

Sheb'chol ha-leilot anu och'lin

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין

bein yosh'vin uvein m'subin.

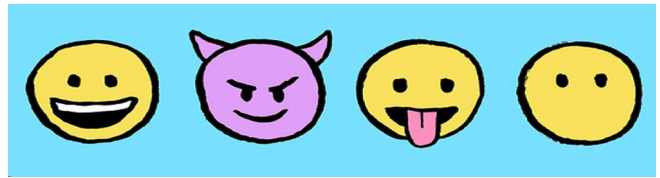
בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.

Ha-laylah hazeh kulanu m'subin

הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.

On all other nights we either sit up straight or lean; tonight why do we have to lean?

The Four Children



The **Wise Child** is curious, and asks, “What are the specific guidelines and rules about Passover? What is it that we are supposed to learn from this holiday?”

We try to teach this child everything we know.

The **Wicked Child** doesn’t seem to care about Passover, or any of our traditions or stories, and asks, “Why are you doing these weird things? What do I care about Passover?”

If someone tries to alienate themselves from what others are doing, it is sometimes difficult to include them. We need to try to find a way to let this child see how it is about all of us. It doesn’t usually help to answer: “Well, with that attitude, you wouldn’t have been freed.”

The **Simple or Innocent Child** is full of wonder, and asks, “What is going on? Why is everything so different? Why is everyone doing these strange things?”

We try to use the child’s imagination by saying, “I do this because it reminds me about when I left Egypt. Try to imagine when you left Egypt with me.”

The **Child Who Doesn’t Know How to Ask Questions** is too young or shy or unable to ask anything.

We use all of our senses during the Seder to help the child realize what a wonderful thing it was to celebrate how God freed us from slavery, and how awesome it is for us to celebrate together. We find a wonderful way to tell them the story, even if they can’t ask about it.

❓ = Which child are you? What answers would you give to each of these types of children?

❓ = What other questions do we need to be asking this year?

❓ = Can you think of new ways that the Seder symbols connect Passover to our current lives?



The Passover Story

A long time ago the people prayed to idols. Abraham chose to believe in God. God entered into a covenant with Abraham and his wife, Sarah. God promised them that they would be the beginning of a great people. They had a son, named Isaac, who married Rebecca and followed in the ways of his parents. Their sons were Esau and Jacob. Jacob followed in the ways of his parents and grandparents. He married Leah and Rachel and had many children. One of his sons was Joseph. Joseph's brothers were jealous of him and sold him. Joseph was taken to Egypt where he eventually became the viceroy to the Pharaoh in Egypt. He helped to make Egypt a powerful country especially at a time when there was no food anywhere else. His brothers came to Egypt looking for food -- and found their long lost brother Joseph. His father Jacob, and all of Jacob's family came to Egypt to live. They lived happily for many generations. Then a Pharaoh took power who did not remember Joseph and the important things Joseph did for Egypt. The Pharaoh made all of Jacob's family work for him as slaves. We worked terribly hard as slaves for more than 400 years. Then God heard our cries for freedom, and finally brought us out of the land of Egypt, and out of slavery.

? = This is a very brief retelling of the story that is found in the Torah. Do you know more details? What is your favorite part? What do you think is the most important part?

 Cover the matzot. Lift the cup of wine (we still don't drink it for awhile).

♪ V'hi she-am'dah

la-avoteinu v'lanu.

וְהִיא שֶׁעֲמְדָה

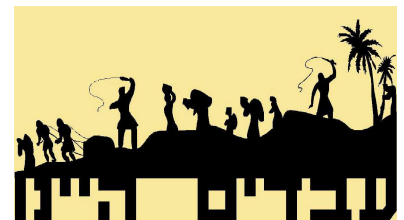
לְאַבֹּתֵינוּ וּלָנוּ.

*God kept the promise that was made to Abraham, and kept the promise to all Jews:
In every generation there are people who want to destroy us, but God saves us
each time.*


 Put down the cup of wine. Uncover the matzot.

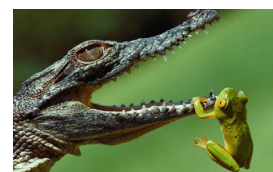
♪ When Israel was in Egypt land -- "Let my people go!"
Oppressed so hard they could not stand --- "Let my people
go!"











Go down, Moses, way down in Egypt land
Tell old Pharaoh -- "Let my people go!"



These are the ten plagues that God sent to Egypt to convince the Pharaoh to let the Children of Israel go:

 As we read each plague, we dip our finger in the wine and drip the wine onto our plate. We realize that although the plagues helped to free us from the land of Egypt, the joy is diminished since the Egyptians suffered too, as a result of Pharaoh's evil ways.



BLOOD		Dam דָּם
FROGS		Tz'fardei-a צַפְרָדַע
LICE		Kinim כְּנִים
BEASTS		Arov עֲרֹב
CATTLE DISEASE		Dever דֶּבֶר
BOILS		Sh'chin שַׁחִין
HAIL		Barad בָּרָד
LOCUSTS		Arbeh אֲרֵבָה
DARKNESS		Choshech חֹשֶׁךְ
DEATH OF THE FIRST BORN		Makat b'chorot מַכַּת בְּכוֹרוֹת

Songs of Praise / Hallel



God's mighty wonders and awesome powers freed us from the land of Egypt, and then saved us from the Sea of Reeds and the Pharaoh's armies once again. When we were safely across the sea, we were so overjoyed, that we burst into song:

Mi Chamocha 🎵 Miriam's Song (Music and Lyrics by Deborah Lynn Friedman)

*[CHORUS] And the women dancing with their timbrels
Followed Miriam as she sang her song, Sing a song to the One whom we've exalted.
Miriam and the women danced and danced the whole night long.*

And Miriam was a weaver of unique variety.
The tapestry she wove was one which sang our history.
With every thread and every strand she crafted her delight.
A woman touched with spirit, she dances toward the light. *[CHORUS]*



Dayenu

The word “*Dayenu!*” means, “it would have been enough for us!” We would be grateful for even one of God’s miracles, but there are so many.

?! = What do you have in your life that is a “Dayenu” - if you had nothing else, would it still be enough?

♪ Ilu hotzi-anu mimitzrayim,
dayeinu.

אלו הוציאנו ממצרים,
דיינו:

If God had brought us out of Egypt: It would have been enough for us.

Ilu natan lanu et haShabbat,

אלו נתן לנו את-השבת,

If God had given us the Sabbath: It would have been enough for us.

Ilu natan lanu et haTorah,

אלו נתן לנו את-התורה,

If God had given us the Torah: It would have been enough for us.

Seder Plate

Over the years, communities around the world have been adding their own symbolic foods to the Seder plate to keep modern-day struggles in mind even as they commemorate our ancient one. Here are some of the most popular:

ORANGE



Inclusion
of LGBTQ
Jews

FAIR- TRADE CHOCOLATE



Demanding fair
labor conditions in
developing countries

CASHEWS



Support for
the troops

OLIVES



Yearning for peace
between Israelis and
Palestinians

BANANAS



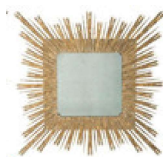
Standing
with
refugee

PINECONES



Calling out for
criminal-justice
reform

MIRROR



Accepting yourself as who you are,
and accepting others as who they are.

What is on your table? Understanding the things on the seder plate helps us take the journey from slavery to freedom each year.

? = Do you have other explanations for what is on your Seder plate? Are there things you substituted or added, because you had to stay at home, or to create a new tradition?

 Point to each of these things as we describe them:

Z'roa is the roasted shank bone [or roasted beet]. It reminds us of the sacrifice of the Passover lamb, which was part of the commandment that helped God *pass over* the homes of the Children of Israel.



Maror is a bitter herb, which on our table is horseradish. *Maror* reminds us of the bitterness and pain of slavery.



Hazeret is also *maror*, usually romaine lettuce.

Haroset is a mixture of chopped apples, nuts, wine, and spices, and sometimes other yummy stuff. It reminds us of the bricks and mortar Jewish slaves had to make when they built cities for Pharaoh in Egypt.



Karpas is a green vegetable like parsley or watercress. It reminds us of spring and rebirth.



Baytzah is a roasted, hard-boiled egg. It is a symbol of life and renewal. It also reminds us of the offerings our ancestors made long ago when they prayed in the Temple in Jerusalem to give thanks for their fertile fields and flocks every spring-time.



The Story of the Five Rabbis

In many Haggadot we read a story about five Rabbis (Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva, and Rabbi Tarfon). They had a Seder that lasted until the morning - and their students had to tell them that it was time for the morning prayers. These five Talmudic sages aren't just random wise men. They're the wisest rabbis in the period directly following the destruction of the Temple in 70 CE. This night-time meeting we read about, then, wasn't just a leisurely Seder, or about Rabbis who are so religious that they don't know when to end their Seder. It might well have been a discussion on how to continue and sustain Judaism now that its beating heart, the Temple in Jerusalem, was no more. If nothing else, we should learn from these men that even in the shadow of a great tragedy, faith and friendship always find the way forward.

? = If you were to reinvent Judaism today, what would you change?

Lift the wine cup

In every generation, each of us must see ourselves as if we, ourselves, came out of Egypt, as it is written: And you shall tell your child on that day, saying: This is what God did for me, when I came out of Egypt. (Exod. 13:8)

The Holy One, who is Praised, did not redeem only our ancestors, but delivered us as well, as it is said: God redeemed us from that place, in order to bring us out and to give us the land that God had promised to our ancestors. (Deut. 6:23)



Our Deliverance: The Second Cup



We drink the second cup of wine to recall God's promise of liberation:
"I will deliver you from their bondage..." (Ex 6.6)

Baruch atah A-do-nai,

בָּרוּךְ אַתָּה ה',

Eloheinu melech ha-olam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

borei p'ri hagafen.

בּוֹרֵא פְּרֵי הַגָּפֶן

Praised are You, our Eternal God, Ruler of the universe, who creates the fruit of the vine.

Drink the second cup of wine

Washing Hands Before Eating / Rochtza

We wash our hands again to remind us how important it is to make a fresh start.
This time we say the blessing:

Baruch atah A-do-nai,

בָּרוּךְ אַתָּה ה',

Eloheinu melech ha-olam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,


asher kid'shanu b'mitzvotav,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,

v'tzivanu al n'tilat yadayim.

וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

*Praised are You, our Eternal God, who made us holy with Your commandments,
and commanded us about washing hands.*

 We pass out pieces from the top and middle matzot, and wait for both of the next blessings, before we eat the matzah:

Blessing Before Bread / Motzi



We always thank God for giving us bread to eat:

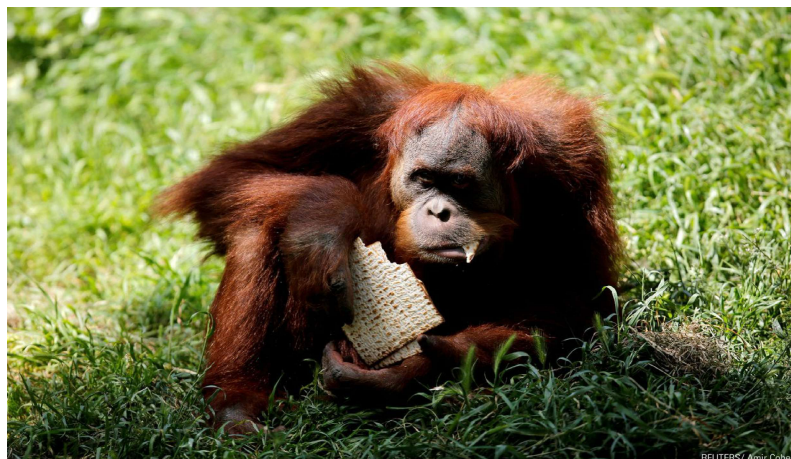
Baruch atah A-do-nai,	בָּרוּךְ אַתָּה ה',
Eloheinu melech ha-olam,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
hamotzi lechem min ha-aretz.	הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Praised are You, our Eternal God, who brings forth bread from the earth.

Baruch atah A-do-nai,	בָּרוּךְ אַתָּה ה',
Eloheinu melech ha-olam,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
asher kid'shanu b'mitzvotav	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
v'tzivanu al achilat matzah.	וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

Praised are You, our Eternal God, who made us holy with Your commandments, and commanded us about eating matzah.

 Eat the matzah



 Put a little bit of maror (horseradish) on some matzah, and wait for the blessing:

Bitter Herbs / Maror



We remember how bitter slavery was by fulfilling the commandment of eating the bitter herb.

Baruch atah A-do-nai

Eloheinu melech ha-olam,

asher kid'shanu b'mitzvotav

v'tzivanu al achilat maror.

בָּרוּךְ אַתָּה ה'


אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

*Praised are You, our Eternal God, who made us holy with Your commandments,
and commanded us about eating maror.*

 Eat the maror

 Put a little bit of maror (horseradish) and charoset on some matzah, and wait for the story:

Hillel Sandwich / Korech



We remember the days when the Temple stood in Jerusalem, and Rabbi Hillel combined matzah and maror in a sandwich and ate them together, to fulfill the teaching in Torah: They shall eat it with matzah and maror (Num. 9:11)

 Eat the sandwich




Festive Meal / Shulchan Orech



 Enjoy the festive meal

? = When the meal is complete, we are supposed to say a blessing. During tonight's meal, try to have every person speak from the heart and bless the person sitting next to them. This year some of the people sitting at our table will be virtual (online) participants. Realize that it is a blessing to have this technology to be able to stay apart and still be together. Did you find an online Afikoman hunt?



 After the meal is finished, the children search for the afikoman. Finding it earns a reward. Everyone shares a piece of the afikoman, and the seder continues. After eating the afikoman, it is customary not to eat anything else.

Blessing After the Meal / Barech



When we say blessings we are developing the art of appreciation and gratitude, thereby deepening our relationship with God.

 All living things need food. Thank you G-d, Source of food for all:

Baruch atah A-do-nai,
hazan et hakol.

בָּרוּךְ אַתָּה ה',
הַזֵּן אֶת הַכֹּל:

Praised are You, our Eternal God, who nourishes everything.

Our Redemption: The third cup of Wine

We drink the third cup of wine to recall God's promise of freedom: "I will redeem you with an outstretched arm..." (Ex 6.6)

 Raise the third cup of wine and say the blessing before drinking:



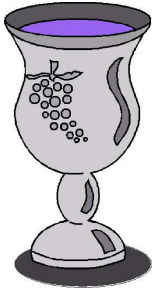
Baruch atah A-do-nai,
Eloheinu melech ha-olam,
borei p'ri hagafen.

בָּרוּךְ אַתָּה ה';
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגָּפֶן

Praised are You, our Eternal God, Ruler of the universe, who creates the fruit of the vine.

 Drink the third cup of wine

Elijah's Cup



This beautiful wine cup is placed in the center of our table waiting for an honored guest: Eliyahu, Elijah the prophet.



Long ago, Elijah protected the Jews from an evil king and queen. He healed the sick and helped the weak. When his days on earth were over, legend says Elijah rode up into the sky on a chariot of fire.

Legends also tell us that this mysterious man returns to earth to help the helpless, to answer the unanswerable, and to remind us that some day, when the Messiah comes, all people will be free.

All over the world, in every Jewish home, children open the door on Passover to invite Elijah to enter. Perhaps tonight he will honor us and enter our home. Our hope makes a bridge between heaven and earth.

 Open the door to welcome him as we read these words:

Behold, I will send you Elijah the prophet, and he will turn the hearts of the parents to the children and the hearts of the children to the parents before the coming of the great and awesome Day of the the Eternal (Malachi 3:23-24)

 As we close the door,  we sing Elijah's song:

Eliyahu haNavi Eliyahu haTishbi

אֵלִיָּהוּ הַנָּבִיא אֵלִיָּהוּ הַתִּשְׁבִּי

Eliyahu haGiladi,

אֵלִיָּהוּ הַגִּלְעָדִי.

Bimheira v'yameinu Yavo Eleinu

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ

Im Mashiach ben David

עִם מָשִׁיחַ בֶּן-דָּוִד:

Elijah the prophet, Elijah the Tishabite, Elijah the Giladite, May he come soon, in our day.

It is said that, in each generation, Elijah the prophet returns disguised as a poor stranger. He knows by the way people treat him whether the world is ready for the Messiah. Do you think we are ready yet?

Miriam's Cup

There is a tradition that Miriam the Prophetess helped to sustain the spirits of the Children of Israel in Egypt and during the long journey through the desert to the promised land. Miriam's Well followed the Children of Israel through the wilderness and provided water for drinking. Let us remember her at our seder. We have a glass of water here to refresh us.



Our Destiny: The fourth cup of Wine

We drink the fourth cup of wine as we conclude our Seder with hope and with joy. We know we are partners with God to bring freedom to all who are captive and bring peace to our world.



Raise the fourth cup of wine and say the blessing before drinking:



Baruch atah A-do-nai,
Eloheinu melech ha-olam,
borei p'ri hagafen.

בְּרוּךְ אַתָּה ה';
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן

Praised are You, our Eternal God, Ruler of the universe, who creates the fruit of the vine.



Drink the fourth cup of wine

Conclusion



This Seder is complete, and has been prepared according to the guidelines of our traditions. We hope that (even if it was not perfect) the insights we have gained inspire us to continue to pursue freedom, and enhance our connection to our people, our traditions, and our faith.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:



Next year in Jerusalem!



Before we leave, let's sing some fun songs:



♪ CHAD GADYA (An Only Kid)
Then came the Holy One, Blessed be
God,
And destroyed the angel of death
That slew the butcher
That killed 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 kid
My father bought for two zuzim
Chad gadya Chadya

♪ WHO KNOWS ONE? אחד מי יודע?

אחד אלהינו שבשמים ובארץ	אחד מי יודע? אחד אני יודע:
שני לחות הברית	שנים מי יודע? שנים אני יודע:
שלשה אבות	שלשה מי יודע? שלשה אני יודע:
ארבע אמהות	ארבע מי יודע? ארבע אני יודע:
חמשה חומשי תורה	חמשה מי יודע? חמשה אני יודע:
ששה סדרי משנה	ששה מי יודע? ששה אני יודע:
שבעה ימי שבתא	שבעה מי יודע? שבעה אני יודע:
שמונה ימי מילה	שמונה מי יודע? שמונה אני יודע:
תשעה ירחי לדה	תשעה מי יודע? תשעה אני יודע:
עשרה דבריא	עשרה מי יודע? עשרה אני יודע:
אחד עשר מי יודע? אחד עשר אני יודע:	אחד עשר מי יודע? אחד עשר אני יודע:
שנים עשר מי יודע? שנים עשר אני יודע:	שנים עשר מי יודע? שנים עשר אני יודע:
שלשה עשר מי יודע? שלשה עשר אני יודע:	שלשה עשר מי יודע? שלשה עשר אני יודע:

(Only final verse shown here)

Who knows thirteen? I know thirteen! Thirteen are the attributes of G-d; Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten commandments were given at Sinai; Nine are the months to childbirth; Eight are the days to circumcision; Seven days there are in a week; Six sections the Mishnah has; Five books there are in the Torah; Four is the number of the matriarchs; Three is the number of the patriarchs; Two are the tablets of the covenant; One is our God in heaven and earth.

With insertions and inspirations from *Aish.com*, *The Animated Haggadah*, *My Very Own Haggadah*, *The Chagall Hagaddah*, *Temple Israel Congregational Passover Seder Hagaddah*, *The Family Haggadah* by Ellen Schechter, *Seder Q&A* B.R. Liener, *Free-Bitsela.com*, *YouTube*, *The UnOrthodox Haggadah* from *Tablet Magazine*

Compiled by Rabbi Dr. Jana L. De Benedetti B'nai Zion 245 Southfield Road Shreveport, LA 71105

www.BnaiZionCongregation.org www.HebrewDoc.com

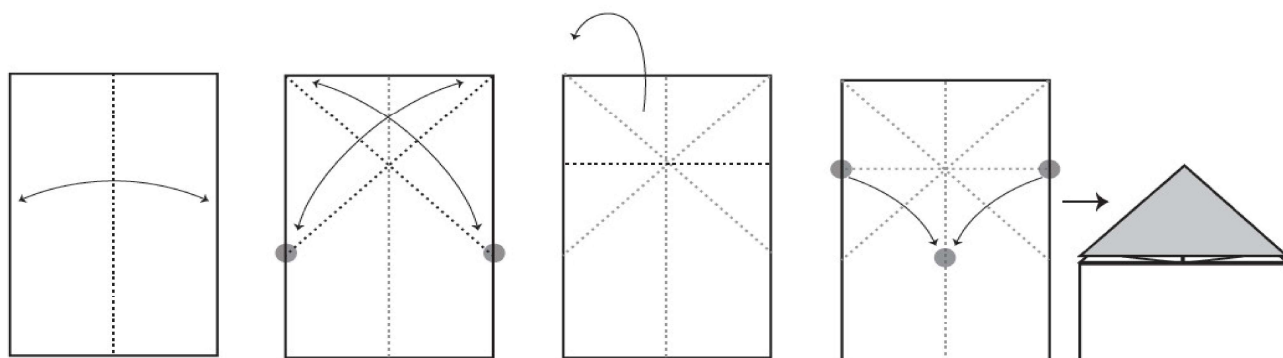
Find more Haggadot and Passover Resources compiled by Rabbi Jana at

www.hebrewdoc.com/Holidays/Passover

PASSOVER ORIGAMI FROGGIES

Follow these instructions to make bouncy origami froggies for Passover.

(Definitely more fun than the ones the Egyptians had to deal with!)

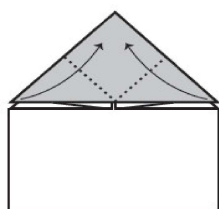


1. Start with a rectangular sheet of paper, white side up. Fold it in half, and open out again.

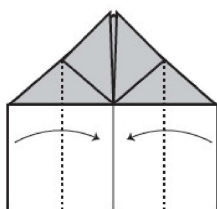
2. Fold both top corners to the opposite edge of the paper. Your creases should look like this.

3. Where the diagonal creases meet in the middle, fold the paper backwards, crease well, and open.

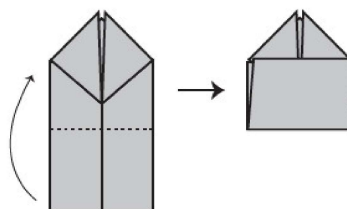
4. Holding the paper at the sides bring these points down to the center line, then flatten. The creases should do most of the work here!



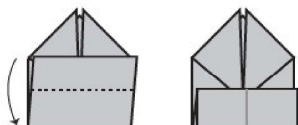
5. Fold the uppermost triangles up to the top point.



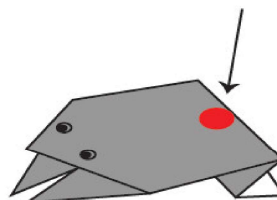
6. Fold sides in to meet the center crease.



7. Fold the bottom of the paper upwards so that the end sits in the center of the top diamond.



8. Now fold the same part downwards, in half.



9. Turn over, and your froggy is finished! Press down on his back, as shown, to make him jump. Boing boing!