

# B'nai Zion

## Passover Seder

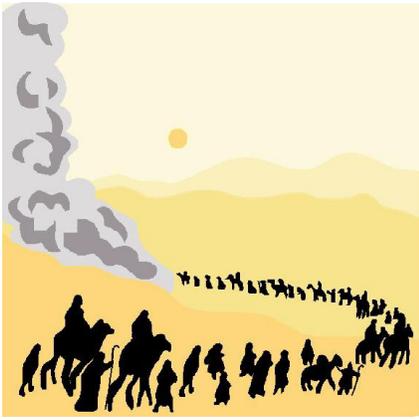


סדרה  
שלום = Parts of Seder

📄 = Things to Do

🎵 = Songs to Sing

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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.

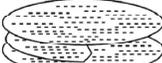
We will remember tonight how we were slaves in Egypt, before God led us to freedom with signs and wonders. Each year at Passover we go on a journey in our hearts and imaginations from slavery to freedom, from sadness to joy -- just as every year we journey from the cold and darkness of winter to warmth and light of spring.

Tonight we go back to the events surrounding our formation as a people over 3,300 years ago. We retell how God intervened to free our ancestors from slavery. In return, the Jewish people committed themselves to what freedom is really about - the ability to transform ourselves and the world around us in an eternal partnership with God.

The purpose of the Seder night is to strive to connect to this reality; to internalize for ourselves and for our children a palpable sense of confidence and trust that no matter what, the Jewish people, its message and our own personal place within it will remain vibrant forever.



Special thanks to our Passover Committee for coordinating the Seder.

<p>Order of the Seder</p>	<p>1 First Cup of Wine Kadesh</p>  <p>קדש</p>	<p>2 Hand Washing Ur'chatz</p>  <p>ורחץ</p>	<p>3 Greens Karpas</p>  <p>כרפס</p>
<p>4 Dividing Middle Matzah Yachatz</p>  <p>יחץ</p>	<p>5 Telling the Story Maggid</p>  <p>מגיד</p>	<p>6 Songs of Praise Hallel</p>  <p>הלל</p>	<p>7 Hand Washing Rachtzah</p>  <p>רחצה</p>
<p>8 Motzi &amp; Matzah</p>  <p>מוציא</p>	<p>9 Bitter Herbs Maror</p>  <p>מרור</p>	<p>10 Hillel Sandwich Korech</p>  <p>כורכך</p>	<p>11 Festive Meal Shulchan Orech</p>  <p>שלחן עורר</p>
<p>12 Finding Afikoman Tzafun</p>  <p>צפון</p>	<p>13 Blessing After the Meal Barech</p>  <p>ברך</p>	<p>14 Conclusion Nirtzah</p>  <p>חסי מידור פסח בחיבתו</p> <p>נרצה</p>	<p>Follow the Seder by Following the Pictures inside:</p>



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)

(On Friday night begin here)

Vay'hi erev vay'hi voker yom hashi-shi.	וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי,
Vay'chulu hashamayim	וַיִּכְלוּ הַשָּׁמַיִם
v'ha-aretz v'chol-tzva-am.	וְהָאָרֶץ וְכָל-צְבָאָם:
Vay'chal Elohim bayom hashvi-i	וַיַּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,
m'lachto asher asah,	מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
vayishbot bayom hashvi-i,	וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,
mikol-mlachto asher asah.	מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
Vay'vareich Elohim,	וַיְבָרֵךְ אֱלֹהִים,
et-yom hashvi-i vay'kadeish oto,	אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,
ki vo shavat mikol-mlachto,	כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ,
asher-bara Elohim la-asot.	אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

*There was evening and there was morning, the sixth day. The heavens and the earth and all they contain were completed. On the seventh day, God rested from all the work God had done and everything that God had made. And God blessed the seventh day and made it holy, because it was the day on which God rested from all of God’s creation.*

Baruch atah A-do-nai,	בָּרוּךְ אַתָּה ה',
Eloheinu melech ha-olam,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
borei p'ri hagafen.	בוֹרֵא פְּרֵי 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-עַם,

v'rom'manu mikol-lashon,  
v'kid'shanu b'mitzvotav,  
vatiten-lanu A-do-nai Eloheinu  
b'ahavah moadim  
l'simchah, chagim uz'manim  
l'sason et-yom chag  
hamatzot hazeh.  
Z'man cheiruteinu,  
mikra kodesh,  
zeicher litzi-at mitzrayim.  
Ki vanu vacharta  
v'otanu kidashta  
mikol-ha-amim.  
umo'adei kod'shecha  
b'simchah uv'sason  
hinchaltanu.  
Baruch atah A-do-nai,  
m'kadeish  
yisra-eil v'hazmanim.

וְרוֹמְמָנוּ מִכָּל-לָשׁוֹן,  
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וַתִּתֶּן-לָנוּ ה' אֱלֹהֵינוּ  
בְּאַהֲבָה מוֹעֲדִים:  
לְשִׂמְחָה, חַגִּים וְזִמְנִים  
לְשָׁשׁוֹן אֶת-יוֹם חַג  
הַמַּצּוֹת הַזֶּה.  
זְמַן חֵירוּתֵנוּ,  
מִקְרָא קֹדֶשׁ,  
זֵכֶר לִיציאת מִצְרָיִם.  
כִּי בָנוּ בְּחֵרְתָּ  
וְאוֹתָנוּ קִדְּשָׁתָּ  
מִכָּל-הָעַמִּים.  
וּמוֹעֲדֵי קֹדֶשְׁךָ  
בְּשִׂמְחָה וּבְשָׁשׁוֹן  
הִנְחַלְתָּנוּ:  
בָּרוּךְ אַתָּה ה',  
מִקְדִּישׁ  
יִשְׂרָאֵל וְהַזְּמַנִּים

*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.*

(On Saturday night Havdalah Blessings)

*Havdalah Blessings*

בְּרָכוֹת הַבְּדָלָה 

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

בָּרוּךְ אַתָּה ה',  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא מְאוֹרֵי הָאֵשׁ:

*Praised are You, our Eternal God, Ruler of the universe, who creates the lights of the fire.*

Baruch atah A-do-nai,  
Eloheinu melech ha-olam,  
hamavdil bein kodesh l'chol  
bein or l'choshech,  
bein yisra-eil la-amim,  
bein yom hashvi-i l'sheishet  
y'mei hama-aseh  
Bein k'dushat shabat  
likdushat yom tov hivdalta  
V'et-yom hashvi-i  
misheishet y'mei hama-aseh kidashta.  
Hivdalta v'kidashta et-am'cha  
yisra-eil bikdushatecha.  
Baruch atah A-do-nai,  
hamavdil bein kodesh l'kodesh.

בָּרוּךְ אַתָּה ה',  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל  
בֵּין אוֹר לְחֹשֶׁךְ,  
בֵּין יִשְׂרָאֵל לְעַמִּים,  
בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת  
יְמֵי הַמַּעֲשֶׂה.  
בֵּין קֹדֶשׁת שַׁבָּת  
לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלְתָּ.  
וְאֶת-יוֹם הַשְּׁבִיעִי  
מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ.  
הַבְּדִלְתָּ וְקִדְשָׁתָּ אֶת-עַמְּךָ  
יִשְׂרָאֵל בְּקֹדֶשְׁתָּךְ.  
בָּרוּךְ אַתָּה ה',  
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

*Praised are You, our Eternal God, Ruler of the universe, who separates between holy and ordinary, between light and darkness, between Israel and the rest of the people, between the seventh day and the six working days. You have separated between the holiness of Shabbat and the holiness of the Festival, and have made the seventh day holier than the six working days. You have distinguished Your people Israel with Your holiness.*

*Praised are You, our Eternal God, who distinguishes between the degrees of holiness.*

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

 There are two blessings we say for lighting the holiday (and Shabbat) candles:

## Yom Tov Candle Blessing

Baruch atah A-do-nai,  
Eloheinu melech ha-olam,  
asher kid'shanu b'mitzvotav,  
v'tzivanu l'hadlik  
neir shel (Shabbat v'shel)  
Yom Tov.

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

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

*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.*

## הַדְּלָקַת יָרוֹת

בָּרוּךְ אַתָּה ה',  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק  
נֵר שֶׁל (שַׁבָּת וְשֶׁל)  
יוֹם טוֹב.

בָּרוּךְ אַתָּה ה',

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

שֶׁהַחַיָּנוּ וְקִיְּמָנוּ

וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

## 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, and not just our hands. It is also a way of feeling clean and ready to take part in the Seder.

## 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.

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

Baruch atah A-do-nai,

בָּרוּךְ אַתָּה ה',

Eloheinu melech ha-olam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

borei p'ri ha-adamah.

בוֹרֵא פְרֵי הָאֲדָמָה:

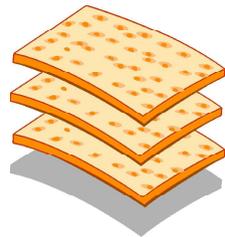
*Praised are You, our Eternal God, Ruler of the universe, who creates the fruit of the earth.*

 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.

## Breaking Matzah & Hiding 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.



Why do we hide part of the matzah? We put it aside for later, in a sense it is like investing in our future. We hope that the things we set aside as special (like our Judaism) are things that our children will want to pursue.

Why do we break our matzah before we even get to tell about 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.*

Redemption begins with remembering:

 Lift the plate with the three matzot

## 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. Pour the second cup of wine.



## 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  
chameitz umatzah.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין  
חָמֵץ וּמַצָּה.

Ha-laylah hazeh kulo matzah.

הַלַּיְלָה הַזֶּה כֻּלּוֹ 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 שְׂאֵר יֵרַקוֹת

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

שְׁבַּךְל הַלַּיְלוֹת

ein anu matbilin

אֵין אָנוּ מִטְבִּילִין

afilu pa-am echat.

אֲפִילוּ 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

שְׁבַּךְל 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, and asks, “Why are you doing these weird things? What do I care about Passover?”

*We try to find a way to let this child see that it is about all of us. Everyone who tries to feel included, is included in being freed and the celebration today.*

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 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 tell this child the story so that everyone will know what a wonderful thing it was to celebrate how God freed us from slavery.*

## 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.

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

♪ V'hi she-am'dah

וְהִיא שְׁעָמְדָה

la-avoteinu v'lanu.

לְאַבוֹתֵינוּ וְלָנוּ.

*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.



**Dam**



BLOOD

**דָּם**

**Tz'fardei-a**



FROGS

**צַפְרָדַיִם**

**Kinim**



LICE

**כְּנֵיסִים**

**Arov**



BEASTS

**עָרוֹב**

**Dever**



CATTLE DISEASE

**דָּבָר**

**Sh'chin**



BOILS

**שַׁחִין**

**Barad**



HAIL

**בָּרָד**

**Arbeh**



LOCUSTS

**אַרְבֵּה**

**Choshech**



DARKNESS

**חֹשֶׁךְ**

**Makat b'chorot**



DEATH OF THE FIRST BORN

**מַכַּת בְּכוֹרוֹת**



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:

♪ Hodu l'A-do-nai

הודו לה'

*Y'all give thanks to A-do-nai!*

♪ 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]*

As Miriam stood upon the shores and gazed across the sea,  
The wonder of this miracle she soon came to believe.  
Whoever thought the sea would part with an outstretched hand,  
And we would pass to freedom, and march to the promised land. *[CHORUS]*

And Miriam the Prophet took her timbrel in her hand,  
And all the women followed her just as she had planned.  
And Miriam raised her voice with song.  
She sang with praise and might,  
We've just lived through a miracle, we're going to dance tonight. *[CHORUS]*

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. ♪ We sing about three:

♪ 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 hashabat, אֱלוֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת,

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

Ilu natan lanu et hatorah, אֱלוֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה,

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

## Seder Plate

Understanding the things on the seder plate helps us take the journey from slavery to freedom each year.

 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.



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

בָּרוּךְ אַתָּה ה',  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְרֵי 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,  
Eloheinu melech ha-olam,  
asher kid'shanu b'mitzvotav,  
v'tzivanu al n'tilat yadayim.

בָּרוּךְ אַתָּה ה',  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,  
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, בְּרוּךְ 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, בְּרוּךְ אַתָּה ה',  
Eloheinu melech ha-olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
asher kid'shanu b'mitzvotav, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,  
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

מָרֹר

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

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

*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



### Finding Afikoman / Tzafun



 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 / Barch



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';

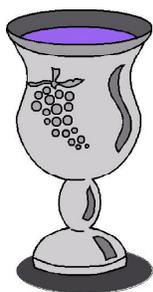
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בוֹרֵא פְּרֵי 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	אֱלִיָּהוּ הַנָּבִיא אֱלִיָּהוּ הַתִּשְׁבִּי
Eliyahu haGiladi,	אֱלִיָּהוּ הַגִּלְעָדִי.
Bimheira v'yameinu Yavo Eleinu	בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ
Im Mashiach ben David	עִם מְשִׁיחַ 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

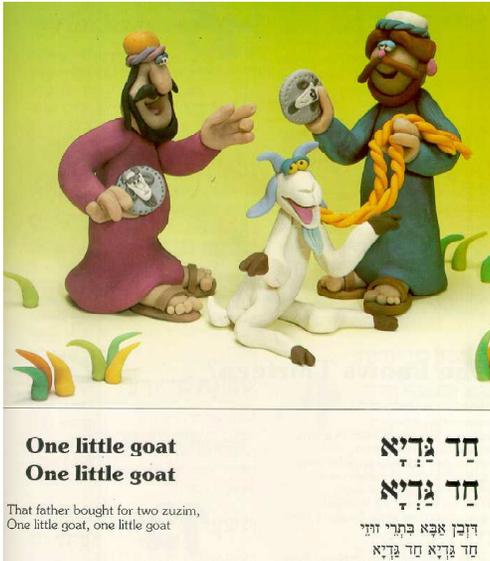
We drink the fourth cup of wine as we conclude our Seder with hope and with joy. We know we are partners with God to bring freedom to all who are captive and bring peace to our world.

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

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

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

 Drink the fourth cup of wine



♪ 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?  
(Only final verse shown here)

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מִדְּבָרֵי,  
שְׁנַיִם עָשָׂר שְׁבִטִיּוֹת, אֶחָד עָשָׂר כּוֹכְבֵיּוֹת, עֶשְׂרֵה דְבָרִים, תְּשֻׁעָה  
יָרַח לֵדָה, שְׁמוֹנֶה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבִתָּא, שְׁשֶׁה סְדָרֵי  
מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִ  
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

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.

**לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:**



**Next year in Jerusalem!**

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