

B'nai Zion Stay at Home Passover Seder



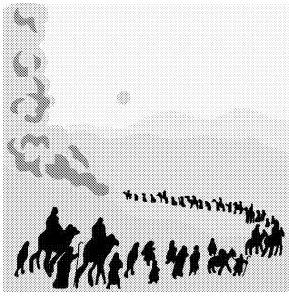
סדרה
= Parts of Seder

📄 = Things to Do

🎵 = Songs to Sing

❓ = Something to Think About

Compiled and Edited by Rabbi Dr. Jana L. De Benedetti



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 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.

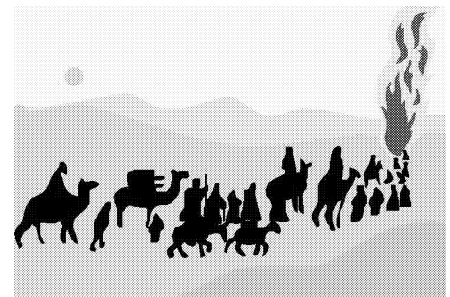
Tonight we go back to the events surrounding our formation as a people over 3,300 years ago. We retell how God intervened to free our ancestors from slavery.

We remember the events that led to our freedom, and we remember all of the ways we have struggled to stay free over the millenia, 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 and our children.

This year freedom is more poignant, since this year we commemorate Passover while protecting each other with “social distancing.” We are celebrating Passover, and commemorating our freedom while being separated from others. The plagues in the Torah and Passover story helped influence the Pharaoh to let us go. We pray that after 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. This year we are confined to narrow spaces. Next year may we be free of this terrible virus and the separation from each other that it has imposed upon us.

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>הַדְּלַקְת 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>יַחַץ</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>מַרּוֹר</p>	<p>10 Hillel Sandwich Korech</p>  <p>כוֹרֵךְ</p>	<p>11 Festive Meal Shulchan Orech</p>  <p>שׁוּלְחַן עוֹרֵךְ</p>
<p>12 Finding Afikoman Tzafun</p>  <p>צַפּוּן</p>	<p>13 Blessing After the Meal Barech</p>  <p>בִּרְכָּה</p>	<p>14 Conclusion Nirtzah</p>  <p>חֲסֵל מִיְדוּד פֶּסַח בְּחֵלְבֵינוּ</p> <p>נִרְצָה</p>	<p>Follow the Seder by Following the Pictures inside:</p>



- 📄 Please rise* for the blessings of the candles and the first cup of wine
- 📄 There are two blessings we say for lighting the holiday (and Shabbat) candles:
 ? = Can you sing the Hebrew blessings with your eyes closed?

Candle Blessing
 Yom Tov (and Shabbat)

הַדְּלָקַת יָרוֹת 

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.

בָּרוּךְ אַתָּה ה',
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
 וְצִוָּנוּ לְהַדְלִיק
 נֵר שֶׁל (שַׁבָּת וְשֶׁל)
 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 (Shabbat and) holy day lights.

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

בָּרוּךְ אַתָּה ה',
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 שֶׁהַחַיָּנוּ וְקִיְּמָנוּ
 וְהִגִּיעָנוּ לְזֶמַן 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.

*No pun intended. Get it? Rise? Matzah = no rise?



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-m'lachto 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,
וַתִּתֵּן-לָנוּ ה' אֱלֹהֵינוּ
בְּאַהֲבָה מוֹעֲדִים:
לְשִׂמְחָה, חַגִּים וְזִמְנִים
לְשָׁשׁוֹן אֶת-יוֹם חַג
הַמַּצּוֹת הַזֶּה.
זְמַן חֵירוּתֵנוּ,
מִקְרָא קֹדֶשׁ,
זֵכֶר לִיְצִיאַת מִצְרָיִם.
כִּי בָנוּ בְּחֵרְתָּ
וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל-הָעַמִּים.
וּמוֹעֲדֵי קֹדֶשְׁךָ
בְּשִׂמְחָה וּבְשָׁשׁוֹן
הִנְחַלְתָּנוּ:
בָּרוּךְ אַתָּה ה',
מְקַדֵּשׁ
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.

 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, and 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 think of another symbolic reason for dipping at this point in the Seder?

📄 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,

Eloheinu melech ha-olam,

borei p'ri ha-adamah.

בָּרוּךְ אַתָּה ה',

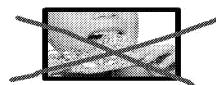
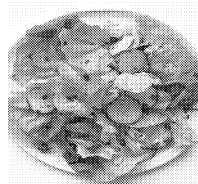
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בוֹרֵא פְּרֵי הָאֲדָמָה:

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

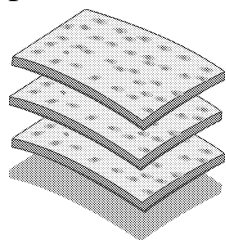
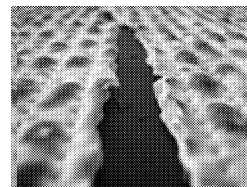
📄 Remember to lean (to the left, if you can) while you eat. Slaves could not relax while they ate. As we eat comfortably we remember that we are free.

Special eating treat: you may now eat salad and egg - since they are symbols of spring. (Don't eat Matzah yet)

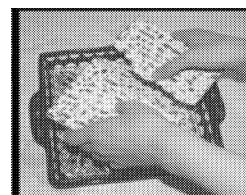


Breaking Matzah & Hiding Afikoman

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.

📄 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,

ברוך אתה ה',

Rofeh hacholim.,

רוֹפֵה הַחֹלִים.

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

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וַיְמַלִּיךְ מַלְכוּתָהּ.

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

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

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

בְּעֵגְלָא וּבְזִמְן 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 לְעַלְמֵי עֲלַמְיָא:

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

וַיִּתְבָּרַךְ וַיְשַׁתְּבַח, וַיִּתְפָּאֵר וַיִּתְרוֹמַם 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 דְקֻדְשָׁא, בְּרִיךְ הוּא

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

לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,

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

דְּאָמְרוּ וְנִחְמַתָּא, דְּאָמְרוּ בְּעֵלְמָא, 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 בְּמְרוֹמָיו 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 אָנּוּ 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.

אָנּוּ אוֹכְלִין שְׂאָר יִרְקוֹת

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 אָנּוּ מְטַבִּילִין

afilu pa-am echat.

אַפִּילוּ פַּעַם 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 אָנּוּ אוֹכְלִין

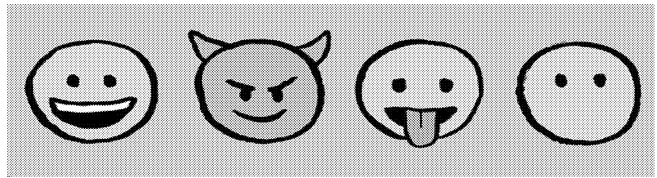
bein yosh'vin uvein m'subin.

בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.

Ha-laylah hazeh kulanu m'subin

הַלַּיְלָה הַזֶּה כָּלָנּוּ 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?”

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 that 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 when I left Egypt. Try to imagine when you left Egypt with me.”

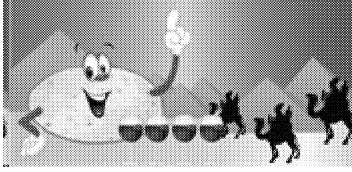
The **Child Who Doesn’t Know How to Ask Questions** is too young or shy or unable to ask anything.

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?

❓ = Which questions do we add this year as we stay at home to protect each other from Covid-19?

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



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 still don't drink it for awhile).

♪ V'hi she-am'dah

וְהִיא שְׁעִמְדָּה

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.*

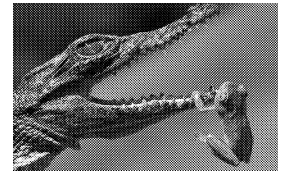
 Put down the cup of wine. Uncover the matzot.

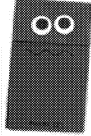
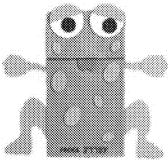
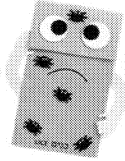


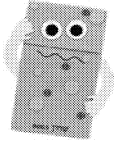
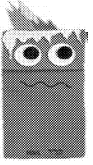

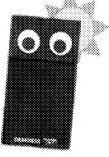
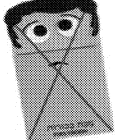
♪ When Israel was in Egypt land -- "Let my people go!"
Oppressed so hard they could not stand --- "Let my people go!"
Go down, Moses, way down in Egypt land
Tell old Pharaoh -- "Let my people go!"



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.



BLOOD		Dam דָּם
FROGS		Tz'fardei-a צַפְרָדַיִם
LICE		Kinim כִּנִּים
BEASTS		Arov אֲרוֹב
CATTLE DISEASE		Dever דְּבַר
BOILS		Sh'chin שְׁחִין
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, it would 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,

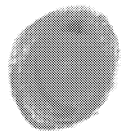
אלו נתן לנו את התורה,

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

Seder Plate

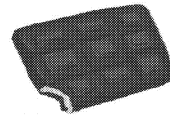
Over the years, communities around the world have been adding their own symbolic foods to the Seder plate to keep modern-day struggles in mind even as they commemorate our ancient one. Here are some of the most popular:

ORANGE



Inclusion of LGBTQ Jews

FAIR-TRADE CHOCOLATE



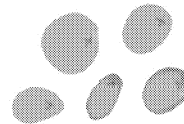
Demanding fair labor conditions in developing countries

CASHEWS



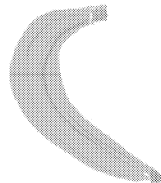
Support for the troops

OLIVES



Yearning for peace between Israelis and Palestinians

BANANAS



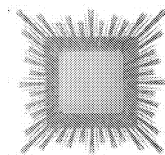
Standing with refugee

PINECONES



Calling out for criminal-justice reform

MIRROR



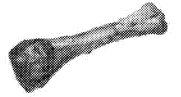
Accepting yourself as who you are, and accepting others as who they are.

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

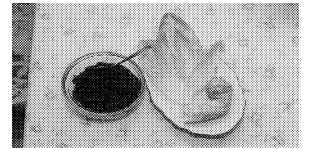
? = Do you have other explanations for what is on your Seder plate? Are there things you substituted or added, because you had to stay at home?

 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.

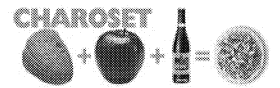


Maror is a bitter herb, which on our table is horseradish. *Maror* reminds us of the bitterness and pain of slavery.

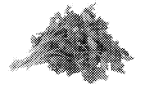


Hazeret is also *maror*, usually romaine lettuce.

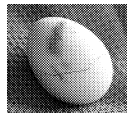
Haroset is a mixture of chopped apples, nuts, wine, and spices, and sometimes other yummy stuff. It reminds us of the bricks and mortar Jewish slaves had to make when they built cities for Pharaoh in Egypt.



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 nocturnal 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?

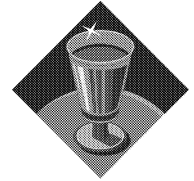
 Lift the wine cup

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.

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,

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	בְּרוּךְ אַתָּה ה'
Eloheinu melech ha-olam,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
asher kid'shanu b'mitzvotav	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
v'tzivanu al achilat maror.	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 the meal 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:



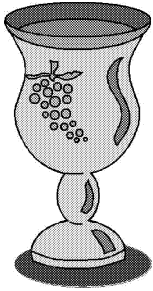
Baruch atah A-do-nai,
Eloheinu melech ha-olam,
borei p'ri hagafen.

בָּרוּךְ אַתָּה ה',
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי 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

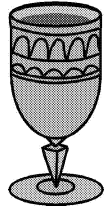
עִם מְשִׁיחַ בֶּן-דָּוִד:

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

בְּרוּךְ 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 fourth cup of wine

Conclusion



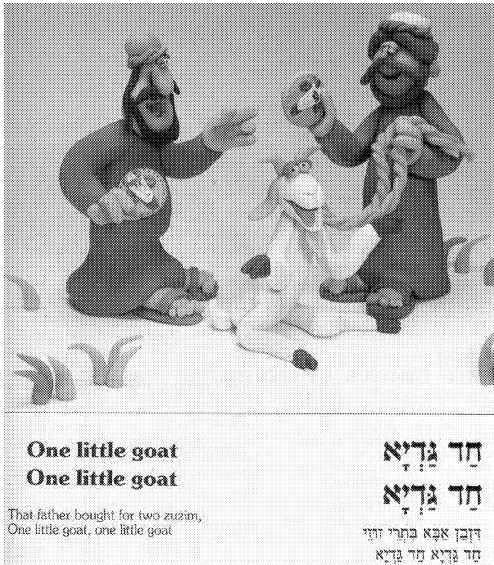
This Seder is complete, and has been prepared according to the guidelines of our traditions. We hope that (even if it was not perfect) the insights we have gained inspire us to continue to pursue freedom, and enhance our connection to our people, traditions, and faith.

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?

אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאַרְץ	אָחַד מִי יוֹדֵעַ? אָחַד אֲנִי יוֹדֵעַ:
שְׁנֵי לְחוֹת הַבְּרִית	שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ:
שְׁלֹשָׁה אָבוֹת	שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ:
אַרְבַּע אֲמָהוֹת	אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ:
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה	חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ:
שֵׁשָׁה סְדְרֵי מִשְׁנָה	שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ:
שִׁבְעָה יָמֵי שְׁבִטָּא	שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ:
שְׁמוֹנָה יָמֵי מִילָּה	שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ:
תְּשַׁעָּה יָרְחֵי לֵדָה	תְּשַׁעָּה מִי יוֹדֵעַ? תְּשַׁעָּה אֲנִי יוֹדֵעַ:
עֶשְׂרֵה דְבָרִיא	עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ:
אֶחָד עֶשֶׂר פּוֹכְבֵיָא	אֶחָד עֶשֶׂר מִי יוֹדֵעַ? אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ:
שְׁנַיִם עֶשֶׂר שְׁבִטָּא	שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ? שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ:
שְׁלֹשָׁה עֶשֶׂר מַדְיָא	שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשֶׂר אֲנִי יוֹדֵעַ:

(Only final verse shown here)

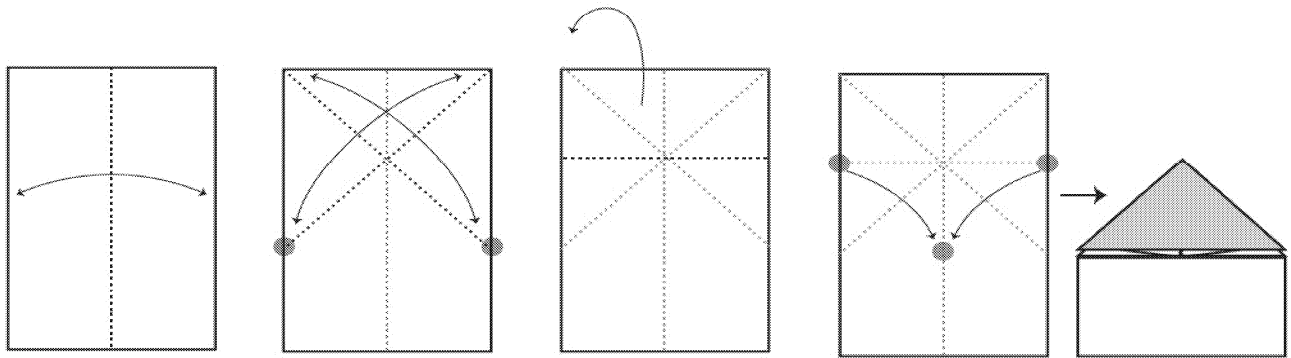
Who knows thirteen? I know thirteen! Thirteen are the attributes of G-d; Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten commandments were given at Sinai; Nine are the months to childbirth; Eight are the days to circumcision; Seven days there are in a week; Six sections the 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*

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 Find more Haggadot and Passover Resources compiled by Rabbi Janaat
<http://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!)

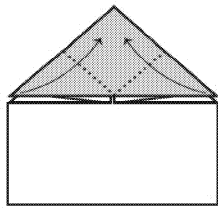


1. Start with a rectangular sheet of paper, white side up. Fold it in half, and open out again.

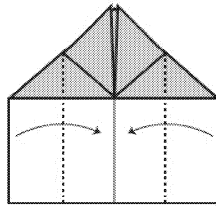
2. Fold both top corners to the opposite edge of the paper. Your creases should look like this.

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

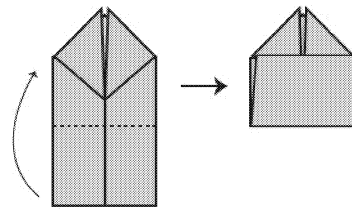
4. Holding the paper at the sides bring these points down to the center line, then flatten. The creases should do most of the work here!



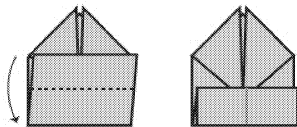
5. Fold the uppermost triangles up to the top point.



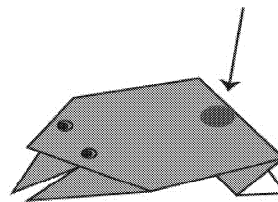
6. Fold sides in to meet the center crease.



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!