

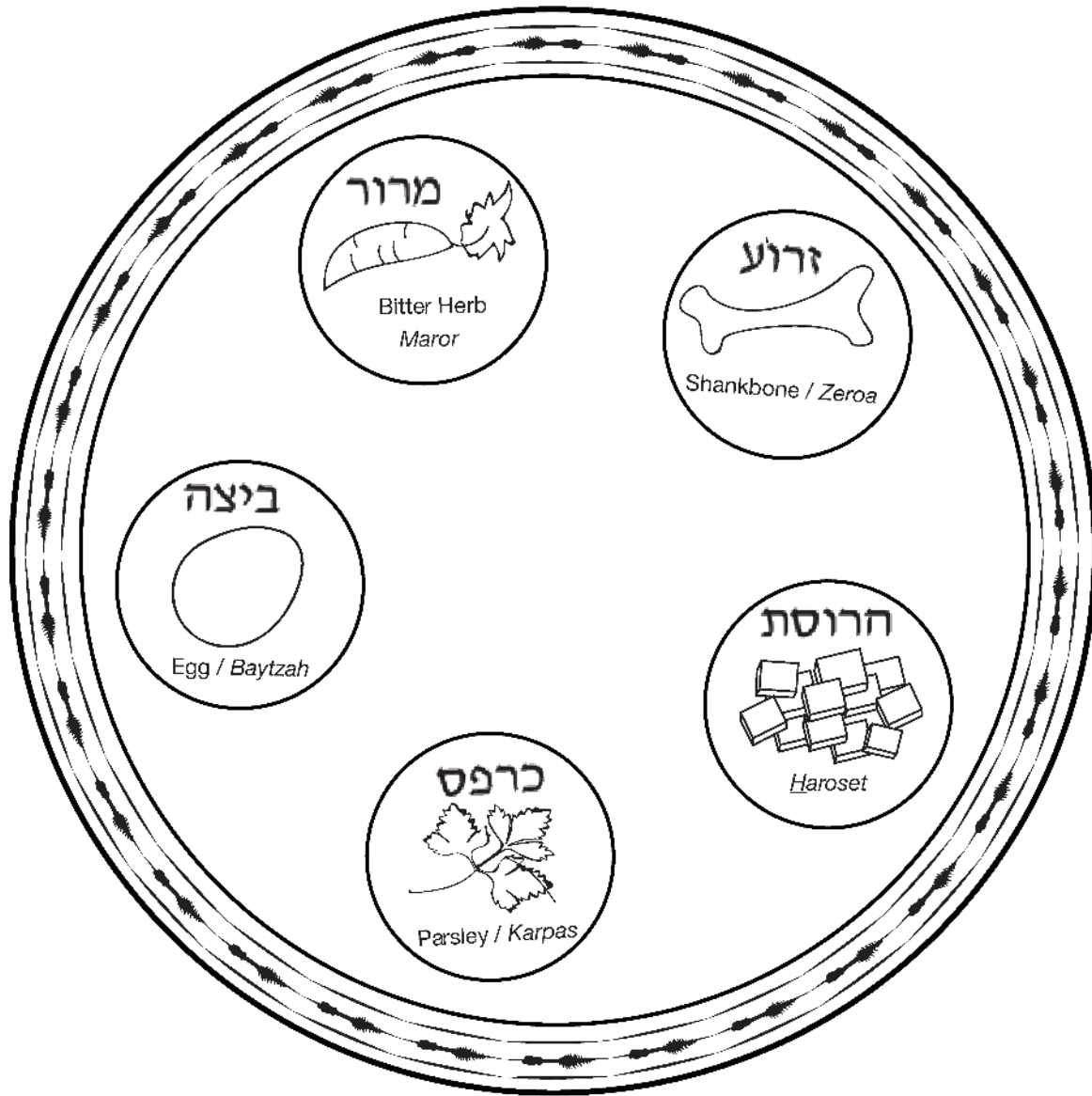


Jewish Learning Venture™

proudly offering

jkidphilly

Passover Haggadah



...for families just like yours!

Jewish Learning Venture
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Partnering with



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Dear Friends,

At its heart, Passover is a holiday of stories, of community, and of transmission. As such, it is a perfect match for jkidphilly, where we strive to blend our PJ Library book program with community building activities and hands-on Jewish education for families raising Jewish children in Greater Philadelphia.

jkidphilly believes that, just as there is no one right way to be Jewish or raise a Jewish family, there is no one “right” way to celebrate Passover. Maybe you grew up reading the entire haggadah aloud from cover to cover, or perhaps your family dressed up and acted out the story of the Exodus. Maybe you didn’t grow up having a seder at all, and this is your first experience. **No matter your background, we think that this haggadah can be a helpful foundation upon which to build a seder experience that is comfortable and meaningful for your family.** Feel free to use it “as is” or edit in/out elements to personalize it. Then print out as many copies as you’d like and you’ll be ready to go.

Do you have a child who likes to draw or color? Why not let him color in the cover or add in illustrations?

Has your child or grandchild made a Passover puppet, placemat or spinning seder plate at one of our jkidphilly programs? There’s no time like the present to use them.

Do you have Passover-themed PJ Library books or music? Bring them to the seder table. You may decide to incorporate them.

We thank our friends at JewishBoston.com and Jodi Jarvis, for sharing their *The Wandering is Over Haggadah* with us and allowing us to adapt it for our jkidphilly community. We welcome your feedback at jkidphilly@jewishlearningventure.org or 215.320.0398.

All of us at jkidphilly and at our parent organization, Jewish Learning Venture, wish you and yours a wonderful, meaningful Pesah.

Hag Sameah!

Rabbi Phil Warmflash
Executive Director
Jewish Learning Venture

The jkidphilly Team
Lori Rubin, *Director of Family Engagement*
Robyn Cohen, Gabrielle Kaplan-Mayer,
Danya Shapiro, Ellen Walters

Make it social: After your seder, share you experiences, stories and photos with us on Facebook.



Happy Passover!

Tonight we gather together to celebrate Passover, our holiday of freedom. We will eat a great meal together, enjoy four glasses (at least!) of wine, and tell the story of our ancestors' liberation from slavery. We welcome our friends and family members from other backgrounds to reflect with us on the meaning of freedom in all our lives and histories. We will consider the blessings in our lives, pledge to work harder at freeing those who still suffer, and begin to cast off the things in our own lives that oppress us.

Before the Seder begins, we light candles and recite the following blessings:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְּלִיק נֵר
שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

*Barukh Atah Adonai, Eloheinu Melekh ha-olam, asher kee-d'sha-nu, b'meeetz vo tav,
v'tzee va nu l'ha-d'leek nere shel (Shabbat v'shel) Yom Tov.*

We praise God, Ruler of Everything, who has sanctified us by commanding us to light the (Sabbath and) holiday candles.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהִחְיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

*Barukh Atah Adonai, Eloheinu Melekh ha-olam,
she-hekhiyanu v'key'manu v'higiyanu lazman hazeh.*

We praise God, Ruler of Everything, who has kept us alive, raised us up, and brought us to this happy moment.

The Order of the Seder

Our Passover meal is called a *seder*, which means “order” in Hebrew, because we go through 14 specific steps as we retell the story of our ancestors’ liberation from slavery. Some people like to begin their *seder* by reciting or singing the names of the 14 steps – this will help you keep track of how far away the main course is!

Kiddush (the blessing over wine) | *kadeish* | קִדּוּשׁ

Ritual hand-washing in preparation for the *seder* (no blessing is recited) | *urhatz* | וּרְחַץ

Dipping a green vegetable in salt water | *karpas* | כַּרְפָּס

Breaking the middle matzah | *yahatz* | יַחַץ

Telling the story of Passover | *magid* | מַגִּיד

Ritual hand-washing in preparation for the meal (blessing is recited) | *rah-tza* | רַחֲצָה

The blessing over the meal and matzah | *motzi matzah* | מוֹצִיא מַצָּה

Dipping the bitter herb in sweet charoset | *maror* | מָרֹר

Eating a sandwich of matzah and bitter herb | *koreikh* | כּוֹרֵךְ

Eating the meal! | *shulhan oreikh* | שְׁלֵחַן עוֹרֵךְ

Finding and eating the Afikomen | *tzafoon* | צָפוֹן

Saying grace after the meal and inviting Elijah the Prophet | *bareikh* | בָּרֵךְ

Singing songs that praise God | *hallel* | הַלֵּל

Ending the *seder* and thinking about the future | *nirtzah* | נִרְצָה

Draw a picture of the part of the *seder* you are most looking forward to.



Kiddush (the blessing over wine) | *kadeish* | קִדּוּשׁ

All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy – not to mention a practical way to increase that joy. The seder starts with wine and then gives us three more opportunities to refill our cup and drink.

Pour the first glass of wine for everyone.



In celebration of freedom from slavery, no one person should pour the wine around the table. Instead, let everyone be equals and let everyone help pour wine (or juice) for one another. Even the youngest child can pour from a plastic cup into another cup.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

Barukh Atah Adonai, Eloheinu Melekh ha-olam, borei p'ree hagafen.

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

We praise God, Ruler of Everything, who gave us a heritage that endures through the ages, ever changing and ever meaningful. We thank You for the opportunities for holiness, the obligations of Your commandments, and the happiness of joyful holidays. Together we celebrate the Holiday of Matzot, the time of liberation, by reading our sacred stories, remembering the Exodus, and raising our voices in song. We praise God, who sanctifies the family of Israel and the holidays.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

שְׁחַיֵּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה:

*Barukh Atah Adonai, Eloheinu Melekh ha-olam,
she-hechyanu v'key'manu v'higiyanu lazman hazeh.*

We praise God, Ruler of Everything, who has kept us alive,
raised us up, and brought us to this happy moment.

Drink the first glass of wine!



Ritual hand-washing in preparation for the seder | *urhatz* | וְרַחֵץ

Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. We will wash our hands twice during our *seder*: now, with no blessing, to get us ready for the rituals to come; and then again later, we'll wash with a blessing, preparing us for the meal, which Judaism thinks of as a ritual in itself.



To wash your hands, you don't need soap, but you do need a cup to pour water over your hands. Pour water on each of your hands three times, alternating between your hands. If the people around the table don't want to get up to walk all the way over to the sink, you may pass a pitcher and a bowl around so everyone can wash at their seats, or even pass around wet-one hand wipes.



Too often during our daily lives we don't stop and take the moment to prepare for whatever it is we're about to do. Let's pause to consider what we hope to get out of our evening together tonight. Go around the table and share one hope or expectation you have for tonight's seder. What are you most looking forward to?



Dipping a green vegetable in salt water | *karpas* | כַּרְפַּס

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with a recognition of the cycles of nature. As we remember our ancestors' liberation, we also recognize the stirrings of spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration. We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter and dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:



Most families use a green vegetable such as parsley or celery, but some families from Eastern Europe have a tradition of using a boiled potato since greens were hard to come by at Passover time.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:

Barukh Atah Adonai, Eloheinu Melekh ha-olam, borei p'ree ha-adama.

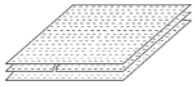
We praise God, Ruler of Everything, who creates the fruits of the earth.

We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the hard earth, getting ready to reappear just when we most needed them.



We all have aspects of ourselves that sometimes get buried under the stresses of our busy lives. What has this winter taught us? What elements of our own lives do we hope to revive this spring?

Breaking the middle matzah | yahatz | יָחַצ



There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. This piece is called the *afikomen*, literally “dessert” in Greek.



Who will break it? Pick the person whose name starts with the closest letter to Y for yahatz or M for middle matzah. The host should wrap up the larger of the pieces and, at some point between now and the end of dinner, hide it. After dinner, the guests will have to hunt for the afikomen in order to wrap up the meal... and win a prize. It's also okay to hide more than one piece – that way no child will feel left out.

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

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

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

These days, matzah is a special food and we look forward to eating it on Passover. Imagine eating only matzah, or being one of the countless people around the world who don't have enough to eat.



What does the symbol of matzah say to us about oppression in the world, both people literally enslaved and the many ways in which each of us is held down by forces beyond our control? How does this resonate with events happening now? Are there people in this world who are not free? How can we help them?

Who or what needs help in our world? Draw it.

Telling the story of Passover | *magid* | מגיד



Pour the second glass of wine for everyone.



The Haggadah doesn't tell the story of Passover in a linear fashion. We don't hear of Moses being found by the daughter of Pharaoh – actually, we don't hear much of Moses at all. Instead, we get an impressionistic collection of songs, images, and stories of both the Exodus and from Passover celebrations through the centuries. Some say that minimizing the role of Moses keeps us focused on the miracles God performed for us. Others insist that we keep the focus on the role that every member of the community has in bringing about positive change.

The Four Questions

Asking questions is a core tradition in Jewish Life. The rabbis who created the set format for the *seder* gave us the Four Questions to help break the ice in case no one had their own questions. The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. Traditionally, the youngest child asks the Four Questions, but everyone can join in – it's all about involving everyone! Or take turns and have four different people ask each question. What answers do your guests have to offer? Sometimes the answer is more questions. If everyone at your *seder* is around the same age, perhaps the person with the least *seder* experience can ask them – or everyone can sing them all together.



Traditionally, the youngest child asks the Four Questions, but everyone can join in – it's all about involving everyone. You may want to have four different people ask each question.

Write in a question that you have about Passover or The *Seder*. How will you find the answer?

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Ma nishtana ha-lilah hazeh mikol ha-lay-lot?

Why is this night different from all other nights?

1. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה. הַלַּיְלָה הַזֶּה כָּלוּ מָצָה:

Shebikhol ha-lay-lot anu okhlin hametz u-matzah. Ha-lilah hazeh kulo matzah.

On all other nights we eat both leavened bread and matzah. Tonight we only eat matzah.

2. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מָרוֹר:

Shebikhol ha-lay-lot anu okhlin sh'ar yirakot ha-lilah hazeh maror.

On all other nights we eat all kinds of vegetables, but tonight we eat bitter herbs.

3. שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפִּילוּ פַּעַם אַחַת.

הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעְמִים:

Shebikhol ha-lay-lot ain anu matbilin afilu pa-am ehat. Ha-lilah hazeh shtei fi-amim.

On all other nights we aren't expected to dip our vegetables one time.
Tonight we do it twice.

4. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.

הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:

Shebikhol ha-lay-lot anu okhlin bein yoshvin uvein m'subin. Ha-lilah hazeh kulanu m'subin.

On all other nights we eat either sitting normally or reclining. Tonight we recline.

Answering Our Questions

עֲבָדִים הָיִינוּ הָיִינוּ. עָמָה בְּנֵי חוֹרִין:

Avadim hayinu hayinu. Ata b'nei horin.

We were slaves. Now we are free.

We were slaves to Pharaoh, and God took us out from Egypt there with a strong hand and outstretched arm. Had God not brought our ancestors out of captivity, then even today we and our children and our grandchildren would still be slaves. Even if we were all wise, knowledgeable scholars and Torah experts, we would still be obligated to tell the story of the Exodus.

The Four Children

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who might react differently to the Passover seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child.



Act it out! Assign four people to act out the four children. Have them perform their part one at a time. Ask the remaining guests to collaborate and figure out who is who. Create index cards or labels with the words "wise," "wicked," "simple," and "shy." Invite guests to tape the cards to the four children to identify them.

What does the wise child say? The wise child asks, What are the testimonies and laws which God commanded you?

You must teach this child the rules of observing the holiday of Passover.

What does the wicked child say? The wicked child asks, What does this service mean to you?

To *you* and not to *herself /himself!* Because s/he takes *herself /himself* out of the community and misses the point, set this child's teeth on edge and say: "It is because of what God did for *me* in taking me out of Egypt." *Me*, not *shehim*. Had that child been there, s/he would have been left behind.

What does the simple child say? The simple child asks, What is this?

To this child, answer plainly:
"With a strong hand God took us out of Egypt, where we were slaves."

What about the child who doesn't know how to ask a question? Help this child ask. Start telling the story:

"It is because of what God did for me in taking me out of Egypt."



Do you see yourself in any of these children? At times we all approach different situations like each of these children. How do we relate to each of them?

Telling Our Story

Our story starts in ancient times, with Abraham, the first person to have the idea that maybe all those little statues his contemporaries worshiped as gods were just statues. The idea of one God, invisible and all-powerful, inspired him to leave his family and begin a new people in Canaan, the land that would one day bear his grandson Jacob's adopted name, Israel.

God had made a promise to Abraham that his family would become a great nation, but this promise came with a frightening vision of the troubles along the way: "Your descendants will dwell for a time in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth."

Raise the glass of wine and say:

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ.

V'hi she-amda l'avoteinu v'lanu.

This promise has sustained our ancestors and us.

For not only one enemy has risen against us to annihilate us, but in every generation there are those who rise against us. But God saves us from those who seek to harm us.

The glass of wine is put down.

In the years our ancestors lived in Egypt, our numbers grew, and soon the family of Jacob became the People of Israel. Pharaoh and his advisers grew alarmed by this great nation growing within their borders, so they enslaved us. We were forced to perform hard labor, perhaps even building pyramids. Our oppressors feared that even as slaves, the Israelites might grow strong and rebel. So Pharaoh decreed that Israelite baby boys should be drowned, to prevent the Israelites from overthrowing those who had enslaved them.

But God heard the cries of the Israelites. And God brought us out of Egypt with a strong hand and outstretched arm, with great awe, miraculous signs and wonders. God brought us out not by angel or messenger, but through God's own intervention.

The Ten Plagues

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that freedom came at the cost of others' suffering, for we are all made in the image of God.



What plagues us as people, both as individuals and as communities, societies, and the world? What responsibility do we have associated with the plagues in our lives? What can we do to get rid of them? What help might we need from others?



Create a bag of plagues to pass around for guests to share. Each guest can pick a plague from the bag and put it on the table to serve as a reminder of God's power, our freedom that resulted from them, and also the costs to the Egyptians for enduring them.

- *Ideas for a plague bag: sealed plastic container of red water (blood), toy/plush frog, small plastic insects, toy/plush wild animals, cotton balls or ping-pong balls for hail, plastic grasshoppers (locusts), itch ointment or a picture of a person with boils (red blisters), toy/plush cow with Band-Aids (cattle disease), flashlight (darkness), baby doll.*

We pour out a drop of wine as we recite each of the plagues.

Dip a finger or a spoon into your wine glass for a drop for each plague.

These are the ten plagues which God brought down on the Egyptians:

Blood | *dam* | דָּם

Frogs | *tzfardeiya* | צְפַרְדֵּיָא

Lice | *kinim* | כִּנִּים

Beasts | *arov* | עֲרוֹב

Cattle disease | *dever* | דֵּבַר

Boils | *sh'hin* | שִׁחִין

Hail | *barad* | בָּרָד

Locusts | *arbeh* | אֲרֵבָה

Darkness | *hoshekh* | חֹשֶׁךְ

Death of the Firstborn | *makat b'khorot* | מַכַּת בְּכוֹרוֹת



The Egyptians needed ten plagues because after each one they were able to come up with excuses and explanations rather than change their behavior. Could we be making the same mistakes? Make up your own list. What are the plagues in your life? What are the plagues in our world today? What behaviors do we need to change to fix them?

Dayeinu



“Dayenu” means “it would have been enough for us.” Can you think of your own dayenus? (Example: It would have been enough if I got to have a play date with my friend, but my dad also took us out for ice cream.)

The plagues and our subsequent redemption are but one example of the care God has shown for us in our history. Had God but done any one of these kindnesses, it would have been enough – *dayeinu*.

אלו הוציאנו ממצרים, דינו:

Ilu hotzi- hotzianu, Hotzianu mi-mitzrayim Hotzianu mi-mitzrayim, Dayeinu

If God had only taken us out of Egypt, that would have been enough!

אלו נתן לנו את התורה, דינו:

Ilu natan natan lanu, natan lanu et ha-Torah, Natan lanu et ha-Torah , Dayeinu

If God had only given us the Torah, that would have been enough.

The complete lyrics to *Dayeinu* tell the entire story of the Exodus from Egypt as a series of miracles God performed for us. (See the Additional Readings if you want to read or sing them all.)

Dayeinu also reminds us that each of our lives is the cumulative result of many blessings, small and large.

Draw a picture of something kind that someone has done for you. Was it a surprise?

The Passover Symbols

We have now told the story of Passover... but wait! We're not quite done. There are still some symbols on our *seder* plate we haven't talked about yet. Rabban Gamliel would say that whoever didn't explain the *Pesach* (shank bone), matzah, and *marror* (or bitter herbs) hasn't done Passover justice.

The shank bone represents the *Pesach*, the special lamb sacrifice made in the days of the Temple for the Passover holiday. It is called the *pesach*, from the Hebrew word meaning "to pass over," because God passed over the houses of our ancestors when visiting plagues upon our oppressors.

The matzah reminds us that when our ancestors were finally free to leave Egypt, there was no time to pack or prepare. Our ancestors grabbed whatever dough was made and set out on their journey, letting their dough bake into matzah as they fled.

The bitter herbs provide a visceral reminder of the bitterness of slavery, the life of hard labor our ancestors experienced.

In Every Generation

בְּכָל־דּוֹר וְדוֹר תִּיב אָדָם לְרֹאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם:

B'khol dor vador hayav adam lirot et-atzmo, k'ilu hu yatza mimitzrayim.

In every generation, everyone is obligated to see him/herself as though they personally left Egypt.

The *seder* reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That's why the Torah says, "God brought us out from there in order to lead us to and give us the land promised to our ancestors."

The Second Glass of Wine

We praise God, Ruler of Everything, who redeemed us and our ancestors from slavery, enabling us to reach this night and eat *matzah* and bitter herbs. May we continue to reach future holidays in peace and happiness.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן:

Barukh Atah Adonai, Eloheinu Melekh ha-olam, borei p'ree hagafen.

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

Drink the second glass of wine!

Ritual hand-washing in preparation for the meal | *rahtza* | רְהִצָּה



As we now transition from the formal telling of the Passover story to the celebratory meal, we once again wash our hands to prepare ourselves. In Judaism, a good meal together with friends and family is itself a sacred act, so we prepare for it just as we prepared for our holiday ritual, recalling the way ancient priests once prepared for service in the Temple.

Some people distinguish between washing to prepare for prayer and washing to prepare for food by changing the way they pour water on their hands. For washing before food, pour water three times on your right hand and then three times on your left hand.

After you have poured the water over your hands, recite this short blessing.

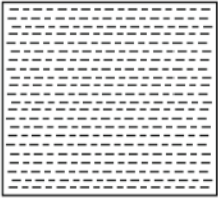
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ
עַל נְטִילַת יָדַיִם:

Barukh Atah Adonai, Eloheinu Melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to wash our hands.

Preparing a *seder* meal takes helping hands. Draw a picture of how you helped prepare for the *seder*.

The blessing over the meal and matzah | *motzi matzah* | מוציא מצה



The familiar *motzi* blessing marks the formal start of the meal. Because we are using matzah instead of bread, we add a blessing celebrating this *mitzvah*.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Barukh Atah Adonai, Eloheinu Melekh ha-olam, hamotzi lehem min ha-aretz.

We praise God, Ruler of Everything, who brings bread from the land.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת
מִצָּה:

*Barukh Atah Adonai, Eloheinu Melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu
al akhilat matzah.*

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat matzah.

Distribute the top and middle matzah for everyone to eat.

Dipping the bitter herb in sweet charoset | *maror* | מרור



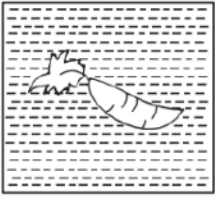
In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet *charoset*. We don't totally eradicate the taste of the bitter with the taste of the sweet... but doesn't the sweet mean more when it's layered over the bitterness?

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת
מָרֹר:

*Barukh Atah Adonai, Eloheinu Melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu
al akhilat maror.*

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat bitter herbs.

Eating a sandwich of matzah and bitter herb | *koreikh* | כּוֹרֵיךְ



When the Temple stood in Jerusalem, the biggest ritual of them all was the eating of the lamb offered as the *pesach* or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs. While we do not make sacrifices any more – and, in fact, some Jews have a custom of purposely avoiding lamb during the *seder* so that it is not mistaken as a sacrifice – we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Some people will also include *haroset* in the sandwich to remind us that God’s kindness helped relieve the bitterness of slavery.

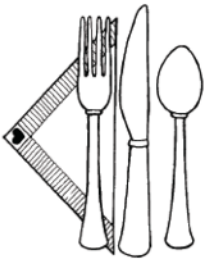


Hillel was a great rabbi and teacher (70 CE - 10 CE). One of his most famous quotes, found in Ethics of The Fathers (Pirkei Avot) 1:14, is: "If I am not for myself, who will be for me? If I am not for others, what am I? And if not now, when?" In other words, "If I don't make my own sandwich, who will make it for me?" Have everyone join in making another guest a mini - matzah and maror sandwich. Add some haroset too!

Share and discuss a few quotes from Rabbi Hillel as everyone eats their sandwiches:

- *"What is hateful to yourself do not do to another. That is the whole Torah; the rest is commentary." (Talmud Shabbat 31a)*
- *"He who refuses to learn deserves extinction." (Pirkei Avot 1:13)*
- *"Do not say, 'When I have leisure, I will study,' because you may never have leisure." (Pirkei Avot 2:4)*

Eating the meal! | *shulhan oreikh* | שְׁלֹחַן עוֹרֵךְ



Enjoy! But don’t forget when you’re done we’ve got a little more *seder* to go, including the final two cups of wine!

Finding and eating the Afikomen | *tzafoon* | צְפוּן



Let the search begin! Send everyone out to find those pieces of *afikomen*! The playfulness of finding the *afikomen* reminds us that we balance our solemn memories of slavery with a joyous celebration of freedom. As we eat the *afikomen*, our last taste of matzah for the evening, we are grateful for moments of silliness and happiness in our lives.



Be sure to have prizes for all. If you want, you can have a special prize for the biggest piece. Everyone wins!

Saying grace after the meal and inviting Elijah the Prophet | *bareikh* | בָּרַךְ



Fill the 3rd glass of wine for everyone.

Todah
Thank You

We now say a prayer thanking God for the food we've eaten. On Passover, this becomes something like an extended toast to God, culminating with drinking our third glass of wine for the evening:

We praise God, Ruler of Everything, whose goodness sustains the world. You are the origin of love and compassion, the source of bread for all. Thanks to You, we need never lack for food; You provide food enough for everyone. We praise God, source of food for everyone.

As it says in the Torah: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise God for the earth and for its sustenance.

Renew our spiritual center in our time. We praise God, who centers us.

May the source of peace grant peace to us, to the Jewish people, and to the entire world. Amen.

The Third Glass of Wine

The blessing over the meal is immediately followed by another blessing over the wine:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

Barukh Atah Adonai, Eloheinu Melekh ha-olam, borei p'ree hagafen.

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

Drink the third glass of wine!

The Cup of Elijah



Fill the 4th glass of wine for everyone.

We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our *seder*.

In the Bible, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was whisked away to heaven.

Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions, such as a baby’s bris and the Passover *seder*.

Eliyahu hanavi
Eliyahu hatishbi
Eliyahu, Eliyahu, Eliyahu hagiladi
Bimheirah b’yameinu, yavo eileinu
Im mashiah ben-David,
Im mashiah ben-David

Elijah the prophet, the returning,
 the man of Gilad:
 return to us speedily, in our days
 with the messiah, son of David.

אֱלֹהֵינוּ הַנְּבִיאַ, אֱלֹהֵינוּ הַתְּשׁוּבִי,

אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגְּלֻעָדִי.

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלֵינוּ

עִם מְשִׁיחַ בֶּן דָּוִד,

עִם מְשִׁיחַ בֶּן דָּוִד.

Draw a picture of Elijah’s cup or of opening up the door to welcome Elijah.

Singing songs that praise God | *hallel* | הלל



This is the time set aside for singing. Some of us might sing traditional prayers from the Book of Psalms. Others take this moment for favorites like Chad Gadya & Who Knows One, which you can find in the appendix. To celebrate the theme of freedom, we might sing songs from the civil rights movement. Or perhaps your wacky Uncle Frank has some parody lyrics about Passover to the tunes from a musical. We're at least three glasses of wine into the night, so just roll with it.

Fourth Glass of Wine

As we come to the end of the *seder*, we drink one more glass of wine. With this final cup, we give thanks for the experience of celebrating Passover together, for the traditions that help inform our daily lives and guide our actions and aspirations.

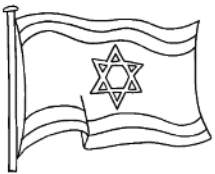
ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:

Barukh Atah Adonai, Eloheinu Melekh ha-olam, borei p'ree hagafen.

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

Drink the fourth and final glass of wine!

Ending the seder and thinking about the future | *nirtzah* | נרצה



Our *seder* is over, according to Jewish tradition and law. As we had the pleasure to gather for a *seder* this year, we hope to once again have the opportunity in the years to come. We pray that God brings health and healing to Israel and all the people of the world, especially those impacted by natural tragedy and war. As we say...

לשנה הבאה בירושלים:

L'shana haba-ah biy'rushalayim

NEXT YEAR IN JERUSALEM!

Additional Readings/Songs

Dayeinu

If God had taken us out of Egypt,
And not judged the Egyptians,
That would have been enough.

If God had judged the Egyptians,
And not done the same to their gods,
That would have been enough.

If God had judged the Egyptian gods,
And not enacted the plague of the death of
the first born,
That would have been enough.

If God had enacted the plague of the death
of the first born,
And not given us the spoils,
That would have been enough.

If God had given us the spoils,
And not split the Red Sea,
That would have been enough.

If God had split the Red Sea,
And not helped us pass through the
middle,
That would have been enough.

If God had helped us pass through the
middle of the Red Sea,
And not closed it over our pursuers,
That would have been enough.

If God had closed the sea over our
pursuers,
And not kept us going through our 40
years of wandering in the desert,
That would have been enough.

If God had kept us going through our 40
years of wandering in the desert,
And not fed us manna,
That would have been enough.

If God had fed us manna,
And not given us Shabbat for rest,
That would have been enough.

If God had given us Shabbat,
And not brought us to Mount Sinai,
That would have been enough.

If God had brought us to Mount Sinai,
And not given us the Torah,
That would have been enough.

If God had given us the Torah,
And not let us enter the promised land of
Israel,
That would have been enough.

If God let us enter the promised land of
Israel,
And not built the Temple for us,
That would have been enough!

Who Knows One?

At some seders, people go around the table reading a question and the answers in one breath. Thirteen is hard!

Who knows one?

I know one.
One is our God in Heaven and Earth

Who knows two?

I know two.
Two are the tablets of the covenant
One is our God in Heaven and Earth

Who knows three?

I know three.
Three are the patriarchs
Two are the tablets of the covenant
One is our God in Heaven and Earth

Who knows four?

I know four.
Four are the matriarchs
Three are the patriarchs
Two are the tablets of the covenant
One is our God in Heaven and Earth

Who knows five?

I know five.
Five are the books of the Torah
Four are the matriarchs
Three are the patriarchs
Two are the tablets of the covenant
One is our God in Heaven and Earth

Who knows six?

I know six.
Six are the orders of the Mishnah
Five are the books of the Torah
Four are the matriarchs
Three are the patriarchs
Two are the tablets of the covenant
One is our God in Heaven and Earth

Who knows seven?

I know seven.
Seven are the days of the week
Six are the orders of the Mishnah
Five are the books of the Torah
Four are the matriarchs
Three are the patriarchs
Two are the tablets of the covenant
One is our God in Heaven and Earth

Who knows eight?

I know eight.
Eight are the days for circumcision
Seven are the days of the week
Six are the orders of the Mishnah
Five are the books of the Torah
Four are the matriarchs
Three are the patriarchs
Two are the tablets of the covenant
One is our God in Heaven and Earth

Who knows nine?

I know nine.
Nine are the months of childbirth
Eight are the days for circumcision
Seven are the days of the week
Six are the orders of the Mishnah
Five are the books of the Torah
Four are the matriarchs
Three are the patriarchs
Two are the tablets of the covenant
One is our God in Heaven and Earth

Who knows ten?

I know ten.

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows eleven?

I know eleven.

Eleven are the stars

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows twelve?

I know twelve.

Twelve are the tribes

Eleven are the stars

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows thirteen?

I know thirteen

Thirteen are the attributes of God

Twelve are the tribes

Eleven are the stars

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Chad Gadya

חֵד גַּדְיָא, חֵד גַּדְיָא
 דְּזָבִין אַבָּא בְּתֵרֵי זִזְי,
 חֵד גַּדְיָא, חֵד גַּדְיָא.

Had gadya, had gadya
Dizabin abah bitrei zuzei
Had gadya, had gadya.

One little goat, one little goat:
 Which my father brought for two *zuzim*.

One little goat, one little goat:
 The cat came and ate the goat,
 Which my father bought for two *zuzim*.

One little goat, one little goat:
 The dog came and bit the cat
 That ate the goat,
 Which my father bought for two *zuzim*.

One little goat, one little goat:
 The stick came and beat the dog
 That bit the cat that ate the goat,
 Which my father bought for two *zuzim*.

One little goat, one little goat:
 The fire came and burned the stick
 That beat the dog that bit the cat
 That ate the goat,
 Which my father bought for two *zuzim*.

One little goat, one little goat:
 The water came and extinguished the
 Fire that burned the stick
 That beat the dog that bit the cat
 That ate the goat,
 Which my father bought for two *zuzim*.

One little goat, one little goat:
 The ox came and drank the water
 That extinguished the fire
 That burned the stick that beat the dog
 That bit the cat that ate the goat,
 Which my father bought for two *zuzim*.

One little goat, one little goat:
 The butcher came and killed the ox,
 That drank the water
 That extinguished the fire
 That burned the stick that beat the dog
 That bit the cat that ate the goat,
 Which my father bought for two *zuzim*.

One little goat, one little goat:
 The angle of death came and slew
 The butcher who killed the ox,
 That drank the water
 That extinguished the fire
 That burned the stick that beat the dog
 That bit the cat that ate the goat,
 Which my father bought for two *zuzim*.

One little goat, one little goat:
 The Holy One, Blessed Be He came and
 Smote the angle of death who slew
 The butcher who killed the ox,
 That drank the water
 That extinguished the fire
 That burned the stick that beat the dog
 That bit the cat that ate the goat,
 Which my father bought for two *zuzim*.