

# FAMILY PASSOVER HAGGADAH



**Congregation Shaarei Shamayim**

Compiled by Rabbi Laurie Zimmerman

April, 2020

# ORDER OF THE SEDER

- |                    |                  |   |
|--------------------|------------------|---|
| 1. Kadesh          | קִדְּשׁ          | 1. Recite the Kiddush.                          |
| 2. Urchatz         | וְרַחֵץ          | 2. Wash hands without a blessing.               |
| 3. Karpas          | כַּרְפָּס        | 3. Eat parsley dipped in salt water.            |
| 4. Yachatz         | יַחַץ            | 4. Break the middle matzah.                     |
| 5. Magid           | מַגִּיד          | 5. Tell the story of the Israelites' freedom.   |
| 6. Rachtza         | רַחֲצָה          | 6. Wash hands with a blessing                   |
| 7. Motzi, Matza    | מוֹצִיא, מַצָּה  | 7. Recite the blessing before the meal.         |
| 8. Maror           | מָרֹר            | 8. Eat the bitter herb.                         |
| 9. Korech          | כוֹרֵךְ          | 9. Eat matzah, maror and charoset together.     |
| 10. Shulchan Orech | שֻׁלְחַן עוֹרֵךְ | 10. Eat festival meal.                          |
| 11. Tzafun         | צָפוּן           | 11. Conclude the meal by eating the afikoman.   |
| 12. Barech         | בָּרַךְ          | 12. Sing the blessing after the meal.           |
| 13. Hallel         | הַלֵּל           | 13. Recite the remainder of the Hallel.         |
| 14. Nirtzah        | נִרְצָה          | 14. End with a prayer for concluding the seder. |

## KADESH קִדְּשׁ

### Blessing over the 1st cup of grape juice

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:

*Baruch atah adonai eloheinu melech ha'olam borei p'ri hagafen.*

Blessed are you, our God, Source of all life, who creates the fruit of the vine.



## URCHATZ וְרַחֵץ



וְרַחֵץ

Wash your hands (without a Brocha)

### 4K-1st Graders Sing

To the tune of Frère Jacques:

- Roasted shankbone
- Hard-boiled egg
- Karpas and charoset
- Bitter herbs

# KARPAS כַּרְפֵּס

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

*Baruch atah adonai eloheinu melech ha'olam borei p'ri  
ha'adamah.*

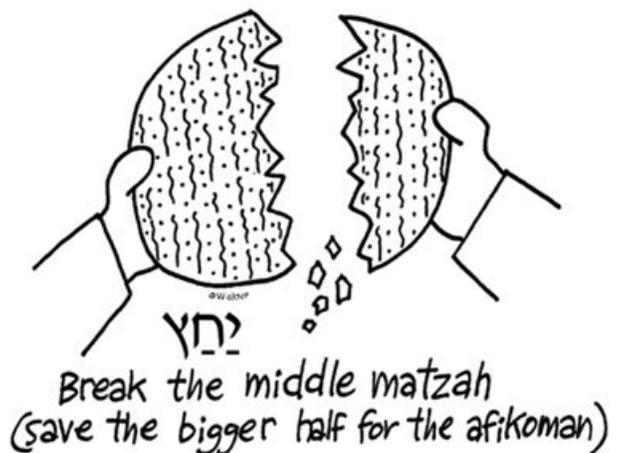
**Blessed are you, our God, Source of all life, who creates the  
fruit of the earth.**

We dip our vegetable into salt water, which reminds us of the  
tears and sweat of our ancestors who suffered as slaves.



# YACHATZ יַחַץ

Breaking the middle matzah is a symbol of sharing our  
celebration with others. During Passover, as always, we  
should be aware of those who don't have enough food,  
who aren't able to celebrate, and who don't have  
freedom. Let all who are hungry or in need come share  
with us. Let all share with us the hope and freedom of  
Passover that next year all shall be free.



# MAGGID מַגִּיד

## Singing the Four Questions

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת --

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה, הַלַּיְלָה הַזֶּה - כֵּלּוּ מֶצֶה?!

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, - הַלַּיְלָה הַזֶּה מְרוּר?!

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפִּילוּ פֶּעַם אַחַת, - הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים?!

2 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבִּין, - הַלַּיְלָה הַזֶּה כֵּלְנוּ מְסַבִּין?!

*Ma nishtanah halailah hazeh mikol haleilot?*

*Sheb'khol haleilot anu okhlin hametz umatzah; halailah hazeh, kuloh matzah.*

*Sheb'khol haleilot anu okhlin sh'ar y'arakot; halailah hazeh, maror.*

*Sheb'khol haleilot ein anu matbilin afilu pa'am ehat; halailah hazeh, shtei f'amim.*

*Sheb'khol haleilot anu okhlin bein yoshvin uvein m'subin; halailah hazeh, kulanu m'subin.*

Why is this night different from all other nights?

On all other nights we eat leavened products and matzah, and on this night only matzah.

On all other nights we eat all vegetables, and on this night only bitter herbs.

On all other nights, we don't dip our food even once, and on this night we dip twice.

On all other nights we eat sitting or reclining, and on this night we only recline.

## 6th-7th Grade class writes Four New Questions

*As part of its unit on the Israeli-Palestinian conflict, the 6th-7th graders wrote four new questions to be added to our seder.*

### **Question 1: How does the Israeli-Palestinian conflict relate to our Jewish identity?**

**Student 1:** I think the way it relates to our Jewish Identity is that people assume Jews are Israeli or the same as Israeli and have strong beliefs about Israel. But that makes the conflict seem like Jews are all against Palestinians and hate Palestinians, and that's just not true.

**Student 2:** I agree, I think people assume that Jews care only about the Israeli side because they're Jewish.

**Student 3:** I think sometimes the Israeli-Palestinian conflict can make Jews look bad if the area is always at war and Palestinians are being killed. But I also think Israel can be positive — our Jewish ancestors were warriors and Maccabees and now they're back in their homeland and that can make you feel really good.

**Student 4:** So much of Jewish history does take place in the Land of Israel.

### **Question 2: Can we solve the conflict by putting aside national identities or must we preserve them?**

**Student 1:** You can't just put aside your identity, it's not a simple matter. None of it is easy but we need to accept other people's differences and perspectives. Even if Israelis and Palestinians are both claiming the same land, it's important that we understand where the other side is coming from.

**Student 3:** If both people had the same claim to the land, it being that God gave it to them, one could be disputed but both people have different claims.

**Student 4:** We need to put our differences aside. Put aside the nationalism and understand we are all human.

Logan: I think it would be hard for Palestinians to put aside their differences when Israelis have murdered their friends and family.

**Student 1:** There's a difference between Israeli soldiers and Israeli citizens. We shouldn't blanket the crimes of some Israeli soldiers onto the entire population.

**Student 2:** I think when it comes to national identity you can't keep it entirely but you can't completely get rid of either. Finding somewhere in the middle is how we're going to get closer to a solution.

### **Question 3: How do principles of equity and justice inform our understanding of the Israel-Palestine conflict?**

**Student 1:** Giving people the things they need in order to be equal.

**Student 4:** For justice we need to look at how the Israeli government can allow killing someone for no reason or taking away someone's land. They need to make sure people who kill other people spend time in jail.

**Student 1:** The Israeli government seems corrupt in lots of ways. The fact that the US is giving them what they need to abuse power seems like our country is making the conflict worse. We are allowing them to be corrupt and abusive.

**Student 3:** I feel like when you hear about Palestinian resistance it seems like terrorism because the Israeli government is so militarily powerful. But violence against anyone is very bad.

**Student 1:** In some ways I think in the conflict too much has happened to make it equitable and just, like people have died and you can't just go up to someone you've killed or has killed someone you love and say let's be friends, let's be equal.

**Student 2:** By using principles of equity we can put Palestinian and Israeli voices and cultures together, if you keep some parts of your laws or identities you're not losing everything. Not everything is changing, but Palestinians can have some more power, I think that would be equitable.

### **Question 4: How can our positions on the conflict be rooted in Jewish values such as *b'tzelem Elohim* (all people created in the image of God)?**

**Student 1:** I feel like Americans see Israelis as the good guys and that's why we give them money and military aid. I feel like America is the tipping point in this conflict. If we gave all the money to Palestinians the conflict would be totally different. But if we stop giving the money to Israel they'll get mad.

**Student 4:** That's the problem with money.

**Student 2:** Money isn't the whole problem it just aggravates it.

**Student 3:** With the idea of *b'tzelem Elohim*, you can use it to understand that even though Palestinians are a different nationality we're all made in the image of God.

**Student 1:** You can say we're all made in the image of God, but everyone has different outlooks on what that means, which makes it really hard to solve it.

## **4th-5th Grade Class: The Four Children**

The Haggadah describes four children: a wise child, a wicked child, a simple child, and a child who does not know how to ask. The 4th-5th grade class has been studying about immigration, both Jewish immigration to the United States and immigration of other people to the United States today. We especially remember the commandment from the Torah: "Do not oppress the stranger for you were strangers in Egypt." They applied what they have learned to a new vision of the four children.

**Narrator:** I invite you now to the Seder table of the Minsky family. In a quiet corner of Odessa, the year is 1909. Their city has been ravaged by terrible violence, but they find solace in their traditions. It is just after the seder, before dinner, and the children are debating the meaning of the Passover story, the experience of the Israelites, and their questions about moving to America.

**Wise One:** Did the Israelites have to go through customs when they go to the border? What would that have looked like? What are customs like when we will go to America? Why do people say it is so hard to cross the border and get through? How will our fate be different from that of our ancestors?

**Wicked One:** I don't care what it was like for the Israelites, or what it was like five million years ago! The only people we should care about is ourselves.

**Wise One:** Why do you care only about yourself? Don't you want to know about our ancestors, and about all the people who came before us? History is important. We need to learn our past so we can stop repeating it! And if we want to make the world a better place, we need to care about others, not just ourselves.

**Simple One:** Wait, what are you talking about? What is all of this? What does it mean?

**Wicked One:** They're just going on and on about the Passover story. It's idiotic, and I'm sick of hearing about it! The seder is just a way to prolong our supper.

**Wise One:** It's more than that — it's an ancient ritual that we should remember and retell year after year.

**Simple One:** Well, what do you think?

**One Who Does Not Know:** I don't know.

**Wicked One:** And I — I don't care!

**Wise One:** But we should care. That's the whole point.

**Narrator:** The next year, the Minsky family would celebrate Passover in a tiny flat in Manhattan. They would be liberated, but others in their family weren't so lucky. Their story serves as a reminder that liberation is a constant process, and it comes at cost.

**Wise One:** Ain't that the truth.

**Narrator:** There are still people living in slavery, waiting for their liberation. As immigrants are detained at the border, and parents are separated from their children, we are reminded that the Torah commands us to treat the foreigner like our own, "You shall have one standard for stranger and citizen alike: for I the LORD am your God" (Leviticus 24:22). This is not the current immigration policy of our country, and until it is, we should resist complacency. The Passover story reminds us of our duty to show solidarity with those who are oppressed. Though we might resist it, there are elements of each of the children in all of us and in our communities. The foolish, the cruel, the wise, and the simple: we should embrace them all in the telling and retelling of our story.

## Maggid - the 2nd-3rd graders retell the Passover story...

**Narrator:** Long ago in ancient Egypt, when the Israelite people were enslaved, a particularly foul Pharaoh devised an evil plot.

**Pharaoh:** All the Israelite baby boys shall be cast into the river. The Israelites are becoming too powerful!

**Soldier:** Come out, come out, wherever you are!

**Yocheved:** Goodbye, be safe. I hope that mean soldier doesn't get you.

**Miriam:** I will follow my baby brother to make sure he drifts somewhere safe.

**Pharaoh's Daughter:** I have been praying for a child, and one has finally come. I will name him Moses!

**Miriam:** Mother, the Pharaoh's daughter found our baby and named him Moses. She will care for him and give him a good life.

**Narrator:** Moses grows up to be a fine prince. He has all the luxuries in the world. But somehow he knew he didn't belong. He knew that he was an Israelite. At times he would get angry and confused. One day, Moses witnesses a horrible scene. He sees a soldier brutally whipping an Israelite slave, and he decides to do something about it.

**Slave:** Ow! Somebody help me!

**Moses:** Stop!

**Slave:** Thank you so much. You saved my life.

**Moses:** I am running away so I never have to see that stuff again!

**Soldier:** Pharaoh, Moses has run away!

**Pharaoh:** Get him!

**Moses:** You'll have to catch me!

**Narrator:** Moses went to a place called Midian. He just needed a little time to practice self-care. He met a smart woman named Tziporah, and they got married. Soon afterwards, as Moses was walking in the desert, he ran into a burning bush. He heard God's voice coming out of it.

**God:** Moses! Your people are suffering. Go back to them. You must free them. I will help you.

**Narrator:** So Moses returned to Egypt, and he met up with his brother Aaron. They went to speak to Pharaoh. Moses warned Pharaoh that if he didn't let his people go then God would send some very bad plagues.

**Pharaoh:** I'm not listening. And I'm definitely not letting my slaves go.

**Moses:** You should really reconsider.

**Narrator:** But of course, he didn't. So now...for the plagues...

## The Frog Song

One morning when Pharaoh awoke in his bed  
There were frogs in his bed, and frogs on his head  
Frogs on his nose and frogs on his toes  
Frogs here, frogs there  
Frogs were jumping everywhere.

## The Ten Plagues

We take out a drop of our juice to remember each bad thing that happened in Egypt.

Blood	Flies	Hail	Killing of the firstborn
Frogs	Cattle Disease	Locusts	
Lice	Boils	Darkness	

## Continuing the story...

**Narrator:** You have no idea how bad the plagues were. They destroyed everything. It was now time for the Israelites to leave. So they packed their bags and quickly made some bread. But there was no time for it to rise. So it was flat and crunchy and we call it matzah.

**Moses:** Come on! Let's go!

**Narrator:** It took forever to get out of Egypt. Finally they got to the sea, and they realized that the Pharaoh and his soldiers were right behind them. They were trapped. They looked to Moses. He was scared, but he lifted up his rod and split the sea. The Israelites made it through! The sea closed upon the Pharaoh and his soldiers, and they drowned in the sea. The Israelites danced on the other side. Finally, finally they were free.

# Miriam's Song

By Debbie 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 strand and every thread she crafted her  
delight!  
A woman touched with spirit, she dances toward the  
light

Chorus

When 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 out  
stretched 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 in song  
She sang with praise and might  
We've just lived through a miracle  
We're going to dance tonight!!

Chorus

# Dayenu!

**Ilu hotsi, hotsianu,  
Hotsianu mi-Mitzrayim,  
Hotsianu miMitzrayim,  
Dayenu!**

.. CHORUS:

.. Dai, dayenu,  
.. Dai, dayenu,  
.. Dai, dayenu,  
.. Dayenu, dayenu, dayenu!

.. Dai, dayenu,  
.. Dai, dayenu,  
.. Dai, dayenu,  
.. Dayenu, dayenu!

**Ilu natan, natan lanu,  
Natan lanu et haShabat,  
Natan lanu et haShabat,  
Dayenu!**

.. (CHORUS)

**Ilu natan, natan lanu,  
Natan lanu et haTorah,  
Natan lanu et haTorah,  
Dayenu!**

.. (CHORUS)

If God had only taken us out of Egypt it  
would have been enough.

If God had only given us Shabbat it would  
have been enough.

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

Dayenu means "It's more than enough  
for us!" It's a song about being grateful  
for everything we have. What's one  
thing you're thankful for?

# Blessing over the 2nd cup of grape juice

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:**

*Baruch atah adonai eloheinu melech ha'olam borei p'ri hagafen.*

**Blessed are you, our God, Source of all life, who creates the fruit of the vine.**



## RACHTZAH רְחִצָּה



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

*Baruch ata adonai eloheynu melch ha'olam asher kidshanu b'mitzvotav vitzivanu al netilat yadayim.*

Blessed are you, our God, Source of all life, who has made us holy with commandments and commands us in the washing of our hands.

## MOTZI מוֹצִיא

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

*Baruch atah adonai eloheynu melech ha'olam hamotzi lechem min ha'aretz.*

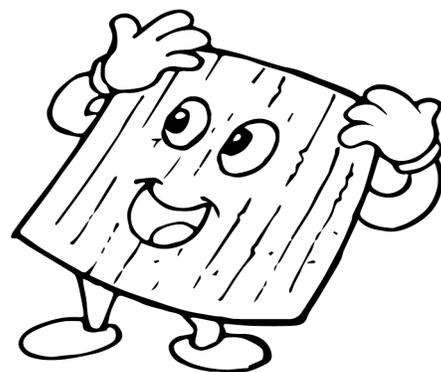
Blessed are you, our God, Source of all life, who brings forth bread from the earth.

## MATZAH מַצָּה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

*Baruch atah adonai eloheynu melech ha'olam asher kideshanu bemitzvotav vetzivanu al achilat matzah.*

Blessed are you, our God, Source of all life, who makes us holy with commandments and commands us to eat matzah.



## MAROR מְרֹר

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מְרֹר.

*Baruch atah adonai eloheynu melech ha'olam asher kideshanu bemitzvotav vetzivanu al achilat maror.*

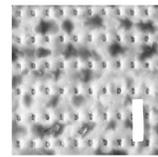
Blessed are you, our God, Source of all life, who makes us holy with commandments and commands us to eat bitter herbs.

# KORECH כּוֹרֵךְ

## Eat the Hillel Sandwich

Matzah + Maror + Charoset

שְׁלַחַן עוֹרֵךְ  
SHULCHAN OREICH:  
LET'S EAT!!



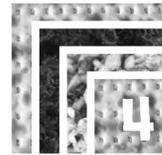
Matzah



+ Maror



+ Charoset



More Matzah!

# TZAFUN צָפוּן Finding the Afikomen

# BARECH בְּרַךְ Saying Thanks

בְּרִיךְ רַחֲמָנָא מַלְכָּא דִּי עָלְמָא מְרִיָּה דְהָאִי פִּיתָא

*Brich rachamana Malka di alma marei d'heye pita...*

You are the source of life for all that is and your blessing flows through me.

## 3rd & 4th Cups of grape juice

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:

*Baruch atah adonai eloheinu melech ha'olam borei p'ri hagafen.*

Blessed are you, our God, Source of all life, who creates the fruit of the vine.



# ELIJAH & MIRIAM

Elijah was a prophet, and Miriam was a prophetess. Both were very important. We honor them tonight and remember their power in our story.

# HALLEL הַלֵּל

Psalms of praise

# NIRTZAH נִרְצָה

Conclusion and praying for peace

*Od yavo shalom aleinu (x3) Salaam aleinu ve'al kol ha'olam...Salaam (x2)*