

B'nai Zion  
Monday, April 22, 2024 / 5784  
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



This Haggadah has been used for many years at B'nai Zion. Each year there are modifications to it – sometimes there are corrections, but there are also things that apply to that specific year.

Some people 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.

When we experience Passover, it reminds us of many things:

We were slaves. We were freed.

Plagues end.

Freedom means being able to be together.

When we were freed we gained new responsibilities.

Our history is our story. The story influences our choices now.

When we share the story we learn from each other.

When we tell our story to our children it can strengthen us and their future.

Tonight, as we have done for centuries, we relive our story and share memories through the senses:

tasting, smelling, touching, seeing, and hearing the memories of freedom.

In our recent history we learned that yearning for freedom was about confinement in our homes. This year we are still painfully aware that many people are still being held captive by Hamas. Praying for their freedom today, and the hardships that Israel has been dealing with will change the flavor of this year's Seder.

We do not know what will be tomorrow, but we remember that we have been through a lot, and we can continue to hope.

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

We are grateful to everyone who is attending the Seder: in-person or online.



<p>Seder/Order</p> <p>Bless Candles Hadlakat Nerot</p>  <p>הַדְּלָקַת 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 Yachat</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 &amp; 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>חֲסִיל מִיּוֹד פֶּסַח בְּחֻמְרוֹ</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 candles:

? = Can you sing the Hebrew blessings with your eyes closed?

## Candle Blessing

## הַדְּלָקַת נֵרוֹת

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

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

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

Baruch atah A-do-nai,  
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)

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

בָּרוּךְ אַתָּה ה',  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרֵי הַגָּפֶן

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

Baruch atah A-do-nai,  
Eloheinu melech ha-olam,  
asher bachar banu mikol-am,  
v'rom'manu mikol-lashon,  
v'kid'shanu b'mitzvotav.  
vatiten-lanu A-do-nai Eloheinu  
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.

בָּרוּךְ אַתָּה ה',  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם,  
וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן,  
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.  
וַתִּתֶּן-לָנוּ ה' אֱלֹהֵינוּ  
מוֹעֲדִים לְשִׂמְחָה,  
חַגִּים וְזִמְנִים לְשָׂשׂוֹן,  
אֶת יוֹם חַג הַמַּצּוֹת הַזֶּה  
זְמַן חֲרוּתֵנוּ מִקְרָא קֹדֶשׁ,  
זִכָּר לִיצִיאַת מִצְרָיִם.  
כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ  
מִכָּל-הָעַמִּים.  
וּמוֹעֲדֵי קֹדֶשְׁךָ בְּאַהֲבָה  
בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ:  
בָּרוּךְ אַתָּה ה', מְקַדֵּשׁ  
יִשְׂרָאֵל וְהַזְמַנִּים

*Praised are You, Eternal our God, Ruler of the universe, who has chosen us from among the peoples, exalting us by hallowing us with mitzvot. In Your love, Adonai our God, You have given us feasts of gladness and seasons of joy; this festival of Pesach, season of our freedom, a sacred occasion, a remembrance of the Exodus from Egypt. For You have chosen us from all the peoples and consecrated us to Your service, and given us the Festivals, a time of gladness and joy.*

*Praised are You, Adonai, 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 now, 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 have created a new tradition: Instead of passing around a cup with water, we will pass around hand sanitizer. We plan to “pass over” many plates and foods to each other, but we do not want to be plagued with illness. Please clean your hands.




## 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:



Parsley (Petersilie)

Baruch atah A-do-nai,

בְּרוּךְ אַתָּה ה',

Eloheinu melech ha-olam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

borei p'ri ha-adamah.

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.

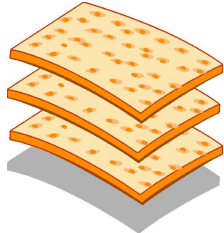
Slaves could not relax while they ate. As we eat comfortably we remember that we are free.


**Special eating treat:** you may now eat the salad: think of it also a symbol 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. This year our hearts are broken because of the war in Israel and the hostages who are still not home.



 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. 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 כֻּלּוֹ מַצָּה:

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

Sheb'chol ha-leilot

שֶׁבְּכָל הַלַּיְלוֹת

anu och'lin sh'ar y'rakot.

אָנּוּ אוֹכְלִין שְׂאֵר יִרְקוֹת

Ha-laylah hazeh maror.

הַלַּיְלָה הַזֶּה מְרֹר:

*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 מַטְבִּילִין

afilu pa-am echat.

אַפִּילוּ פַּעַם אַחַת.

Ha-laylah hazeh sh'tei f'amim.

הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:

*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 כֻּלָּנוּ מְסֻבִּין.

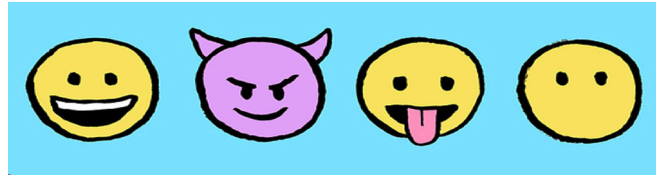
*On all other nights we either sit up straight or lean; tonight why do we have to lean?*

? = This year we have many more questions: about Israel; Gaza; hostages; Ukraine; elections. Which questions are most important to ask tonight? Which answers can we find together?



## 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 help them experience the our story and the Seder. 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?

Answers often require background information. We begin to answer our questions by explaining our background information. Here is a brief history of how we got to be slaves, and how we got to be free.

? = Do you remember being part of this story? We tell it to remember who we were - and are.



## 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 had difficult times, but 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

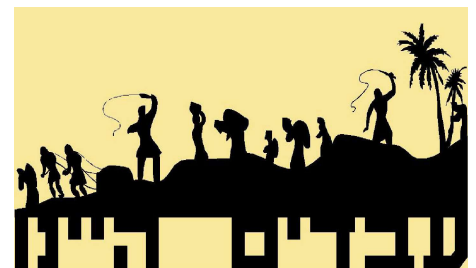
la-avoteinu v'lanu.

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 צַפְרַדְיָא
LICE			Kinim כְּנִים
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**



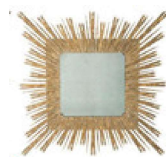
Standing with refugee

**PINECONES**



Calling out for criminal-justice reform

**MIRROR**



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

**UKRAINE**



Support for Ukraine and those trying to find safety

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?  
Can you think of other things you would put on your own Seder plate?

 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 to move forward.

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

? = Can you name five rabbis you have known who have influenced your Jewish journey?

 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 יָדָיִם:

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



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

## Bitter Herbs / Maror



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

Baruch atah A-do-nai

Eloheinu melech ha-olam,

asher kid'shanu b'mitzvotav

v'tzivanu al achilat maror.

בָּרוּךְ אַתָּה ה'


אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

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

 Eat the maror

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

## Hillel Sandwich / Korech



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

 Eat the sandwich



## Festive Meal / Shulchan Orech



 Enjoy the festive meal

? = When the meal is complete we are supposed to say a blessing. Consider taking time while the children are trying to find the Afikoman to go around the table, and have every person speak from the heart and bless the person sitting next to them.





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:



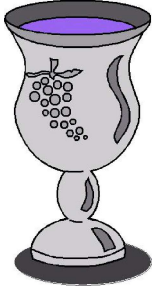
Baruch atah A-do-nai,  
Eloheinu melech ha-olam,  
borei p'ri hagafen.

בָּרוּךְ אַתָּה ה',  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרֵי הַגָּפֶן

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

Drink the third cup of wine

## Elijah's Cup



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



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

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

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

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

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

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

Eliyahu haNavi Eliyahu haTishbi

אֱלֹהֵי הַנְּבִיא אֱלֹהֵי הַתִּשְׁבִּי

Eliyahu haGiladi,

אֱלֹהֵי 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 symbolize Miriam's sustaining waters.



### 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,

בְּרוּךְ אַתָּה ה';

Eloheinu melech ha-olam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

borei p'ri hagafen.

בוֹרֵא פְּרֵי הַגָּפֶן

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

 Drink the fourth cup of wine

### 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 Goat)

CHORUS:  
My father bought for two zuzim  
Chad gadya Chadya

Then came the cat that ate the goat [Chorus]

Then came the dog that bit the cat that ate the goat [Chorus]

Then came the stick that beat the dog, that bit the cat...

Then came the fire that burnt the stick...

Then came the water that quenched the fire...

Then came the ox that drank the water...

Then came the butcher that killed the ox...

Then came the Angel of Death that took the butcher...

Then came the Holy One, Blessed be G-d Who 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 goat

My father bought for two zuzim

Chad gadya Chadya



♫ WHO KNOWS ONE? (Only final verse shown here)

? = Can you think of other answers?

Sh'loshah asar mi yodei-a?

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ?

Who knows thirteen?

Sh'loshah asar ani yodei-a.

שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ:

I know thirteen!

13 Sh'loshah asar midaya,

שְׁלֹשָׁה עָשָׂר מִדָּיָא,

Thirteen are the attributes of G-d,

12 sh'neim asar shivtaya,

שְׁנַיִם עָשָׂר שְׁבַטֵי־א,

Twelve are the tribes of Israel,

11 achad asar koch'vaya,

אֶחָד עָשָׂר כּוֹכְבֵי־א,

Eleven are the stars in Joseph's dream,

10 asarah dib'raya,

עֲשָׂרָה דְבָרֵי־א,

Ten commandments were given at Sinai,

9 tishah yarchei leidah,

תְּשַׁעָה יָרְחֵי לֵידָה,

Nine are the months to childbirth,

8 sh'monah y'mei milah,

שְׁמוֹנָה יָמֵי מִילָה,

Eight are the days to circumcision,

7 shivah y'mei shabata,

שִׁבְעָה יָמֵי שַׁבָּתָא,

Seven days there are in a week,

6 shishah sidrei mishnah,

שֵׁשָׁה סִדְרֵי מִשְׁנָה,

Six sections the Mishnah has,

5 chamishah chum'shei torah,

חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,

Five books there are in the Torah,

4 arba imahot,

אַרְבַּע אִמָּהוֹת,

Four is the number of the matriarchs,

3 sh'loshah avot,

שְׁלֹשָׁה אָבוֹת,

Three is the number of the patriarchs,

2 sh'nei luchot hab'rit,

שְׁנֵי לַחוֹת הַבְּרִית,


Two are the tablets of the covenant,

1 echad Eloheinu shebashamayim uva-aretz.

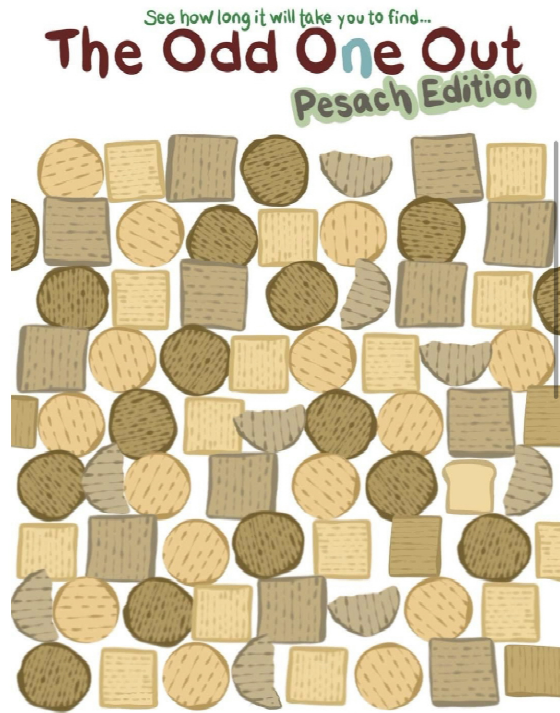
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ.

One is our G-d in heaven and earth.

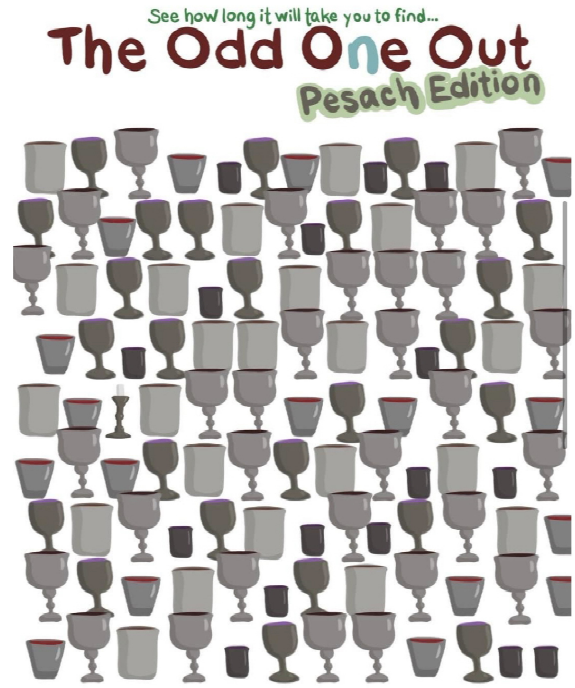
## More Passover Fun

 = Say it in Six: Write a six word “poem” related to Passover: “So happy to be here again,” “Do not be bitter like horseradish,” or “Be sweet like charoset and wine.” At your table see which is the funniest, which is the sweetest, which do you like the best?


 = Can you find the matzah and Kiddush cup that is different in each of these:



By Sari Kopitnikoff • @thatjewishmoment  
Find more games, puzzles, and activities on thatjewishmoment.com




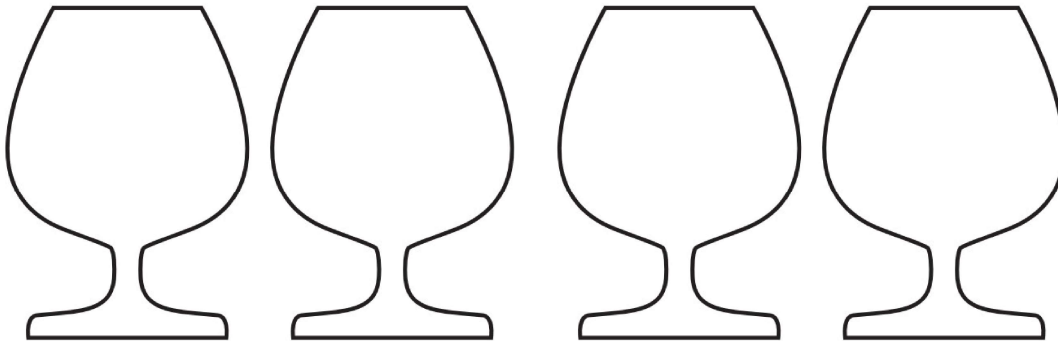
By Sari Kopitnikoff • @thatjewishmoment  
Find more games, puzzles, and activities on thatjewishmoment.com

 = Can you tell the Passover story, or rewrite a section of the Haggadah in emoji?

 = Color the pomegranate tree

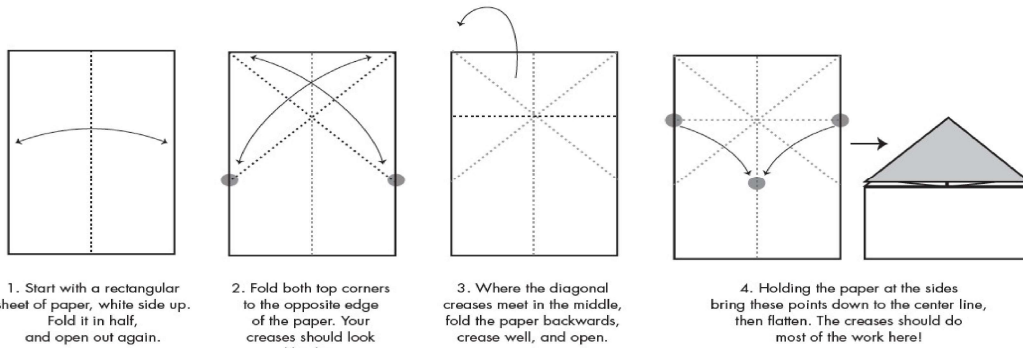


 = On Passover, the four cups of wine commemorate the four words of freedom in God's promise in the Torah, and we drink them to show how happy we are to be free. Draw four things that make you feel happy and free!



## 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!)

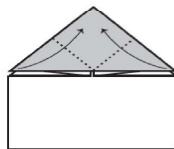


1. Start with a rectangular sheet of paper, white side up. Fold it in half, and open out again.

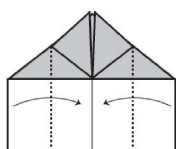
2. Fold both top corners to the opposite edge of the paper. Your creases should look like this.

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

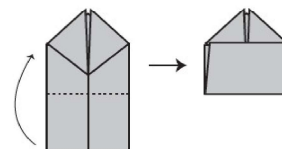
4. Holding the paper at the sides bring these points down to the center line, then flatten. The creases should do most of the work here!



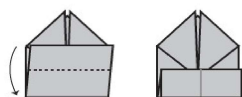
5. Fold the uppermost triangles up to the top point.



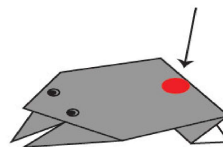
6. Fold sides in to meet the center crease.



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!

 = Color the Seder plate



Coloring art by Jeanette Kuvin Oren

 **Have a great Passover!**

**Join us at our morning, evening and Shabbat Passover Services  
Don't forget to start counting the Omer tomorrow night - and every night all the way until  
Shavuot (when we will have an awesome Confirmation service).**

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 Schecter*, *Seder Q&A B.R. Liener*, *Free-Bitsela.com*, *YouTube*,  
*Sari Kopitnikoff @ That Jewish Moment*; *The Times of Israel*; *The UnOrthodox Haggadah from  
Tablet Magazine*;

Compiled by Rabbi Dr. Jana L. De Benedetti    B'nai Zion 245 Southfield Road Shreveport, LA 71105  
[www.BnaiZionCongregation.org](http://www.BnaiZionCongregation.org)    [www.HebrewDoc.com](http://www.HebrewDoc.com)