

To Do

To Read

Brain Challenge

Physical Challenge

Brain Challenge

What is the most important reason why you are at a Seder tonight?

Why do you think that this Seder will be different from other Seders / *S'darim*?

Seder = Order

1
First Cup of Wine
Kadesh
קדש

2
Hand Washing
Ur'chatz
ורחץ

3
Greens
Karpas
כרפס

4
Dividing Middle
Matzah
Yachatz
יחץ

5
Telling the Story
Maggid
מגיד

6
Songs of Praise
Hallel
הלל

7
Hand Washing
Rachtzah
רחצה

8
Motzi & Matzah
מוציא

9
Bitter Herbs
Maror
מרור

10
Hillel Sandwich
Korech
כורכך

11
Festive Meal
Shulchan Orech
שלחן
עוררך

12
Finding the Afikoman
Tzafun
צפון

13
Blessing After
the Meal
Barech
ברך

14
Conclusion
Nirtzah
נרצה

To Do

Get Ready

Fill the first cup of wine/grape juice.

Remember not to drink until
after we say a blessing –
which we will do soon

1

Kadesh

First Cup of Wine

 Why is this night different than all other Seder nights? It comes right after Shabbat. On all other Seder nights we say: There is one (long) blessing we say before drinking the first cup of wine. Tonight the long blessing includes Havdallah.

Separation and Holiness / Light and Joy

On Saturday night we begin with a Special Havdalah that separates between the holy and holy.

This Havdalah does not use spices, and it does not use a braided candle.

Did you notice that there are a number of special times when we use wine as a symbol of joy, we bless the wine, but we do not drink it right away? Can you think of two other times when we wait before drinking wine?

Everyone lift your wine glass

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

בָּרוּךְ אַתָּה ה',
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגָּפֶן.

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

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
b'ahavah moadim
l'simchah, chagim uz'manim
l'sason et yom chag
hamatzot hazeh.

בָּרוּךְ אַתָּה ה',
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם,
וְרוֹמָמָנוּ מִכָּל לָשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְתַתֵּן לָנוּ ה' אֱלֹהֵינוּ
בְּאַהֲבָה מוֹעֲדִים
לְשִׂמְחָה, חַגִּים וְזִמְנִים
לְשִׁשּׁוֹן אֶת יוֹם חַג
הַמַּצּוֹת הַזֶּה.

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.

זְמַן חֵירוּתֵנוּ, מִקְרָא קֹדֶשׁ,
זֵכֶר לִיצִיאַת מִצְרַיִם.

כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְשָׁתָּ
מִכָּל-הָעַמִּים. וּמוֹעֲדֵי קֹדֶשְׁךָ
בְּשִׂמְחָה וּבְשִׂשׂוֹן הִנְחַלְתָּנוּ:

בָּרוּךְ אַתָּה ה', מִקְדִּישׁ
יִשְׂרָאֵל וְהַזְמַנִּים

Praised are You, Eternal our God, Ruler of the universe, who has chosen us from all peoples, exalting us and sanctifying us with mitzvot. In Your love, our God, You have given us feasts of gladness and seasons for joy; this Feast of Matzot, our season of freedom, a holy commemoration, a reminder of the Exodus from Egypt, You have chosen us from all peoples, consecrating us to your service, giving us Festivals, a time of gladness and joy. Praised are You, who sanctifies Israel, and the Festivals.

 Don't drink the wine yet - wait until after the Shehecheyanu.

 The candle blessing for Havdalah is on regular candles.

Baruch atah A-do-nai,

בָּרוּךְ אַתָּה ה',

Eloheinu melech ha-olam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

borei m'orei ha'esh.

בוֹרֵא מְאוֹרֵי הָאֵשׁ.

Praised are You, our Eternal God, Ruler of the universe, who creates the fire's light.

Baruch atah A-do-nai,
Eloheinu melech ha-olam,
Hamavdil bein kodesh l'chol,
bein or l'choshech,
bein Yisrael la'amim
bein yom ha-sh'vi'i
l'sheshet y'mei hama'aseh

בָּרוּךְ אַתָּה ה',
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחוֹל,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.

Bein k'dushat Shabbat
lik'dushat Yom Tov hivdalta,
v'et Yom HaSh'vi'i
misheshet y'mei hama'aseh
kidashta,
v'kidashta et 'amcha Yisrael
bik'dushatecha.

Baruch atah A-do-nai,
Hamavdil bein kodesh l'kodesh.

בֵּין קְדוּשַׁת שַׁבָּת
לְקְדוּשַׁת יוֹם טוֹב הַבְּדִלְתָּ,
וְאֵת יוֹם הַשְּׁבִיעִי
מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קְדוּשָׁתְךָ,
וְקְדוּשָׁתְךָ אֶת עַמְּךָ יִשְׂרָאֵל בְּקְדוּשָׁתְךָ.

בָּרוּךְ אַתָּה ה',
הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

Praised are You, our Eternal God, Ruler of the universe. You distinguish between holiness and dailiness, between light and darkness, between Israel and the nations, between the seventh day and the six days of creation, between the holiness of the Sabbath and the holiness of the Festival Days. You sanctify the seventh day from the six days of Creation. You distinguish and make holy Your people Israel. Blessed are You, Our God, who distinguishes between holiness and holiness.



We do not extinguish a candle for this Havdalah ceremony.

Yom Tov Candle Blessing



📅 There are two blessings we say for lighting the holiday candles:

Can you sing the Hebrew with your eyes closed?

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.

💡 The first of four cups recalls God's promise of redemption: "I am A-do-nai, and I will **redeem** you from the burdens of the Egyptians." (Ex 6.6)

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

2

Hand Washing



🗨️ According to ancient custom, we wash our hands, but no blessing is recited. Washing our hands is a way of showing that we hope to purify our hearts, and not just our hands. It is also a way of feeling clean and ready to take part in the Seder.

📄 During the pandemic we have included the option of using hand sanitizer instead of just water. We do not want to “pass over” germs from one person to another at the Seder. Wait, maybe we want the germs to pass over and keep going, but not to anyone else?



3

Dipping the Greens / Karpas



For the parsley part of the Seder do we:

A) Eat, lean, bless, dip?

B) Bless, dip, eat, lean?

C) Lean, dip, bless, eat?

D) Dip, bless, lean, eat?

See next slide

- 💡 We dip the green parsley into salt water, say a blessing, then lean and eat (which was answer D).
- The green reminds us of spring.
 - The salt water reminds us of how sad we were when we were slaves (we cried salty tears).
 - We lean to the left because we are free and can relax when we eat.

📖 There are Orthodox Rabbis who warn not to eat more than a little bit of parsley (*"k'zayit"* like a medium sized olive), because we would have to say another blessing after we finish eating that. If you have ever been to an Orthodox Seder, it can last at least four and a half hours – it is surprising that they worried about keeping it “short.”

- 1) Everyone may now take some greens and
- 2) dip them in salt water
- 3) say the blessing:

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



בָּרוּךְ אַתָּה ה',
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הָאֲדָמָה:

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

- 4) lean to the left
- 5) Eat

What do we do to show that we know how important it is to share what we have with those who are hungry?

Why can't we eat the matzah yet?

Not on Next Slide

4



Dividing the Middle Matzah /
Yachatz

Show the plate with the three matzot and raise the middle matzah for all to see. Break the middle matzah in half, and hide the bigger half (!) as the Afikoman to be searched for and shared after the meal.



Do you know the mystical reason why we break the middle matzah?

See next slide

🧠 In the mystical tradition, the middle matzah symbolizes the heart. It is broken by living amid the injustices in the world and witnessing so much suffering. In life, most of the time, we are unable to focus clearly on our heartbreak. It simply hurts too much and there is so much wrong. Instead, we cover it over and just try to move on. On Passover, as part of our freedom ritual, we reconnect with our own broken-heartedness. It is only from this connected place that we can begin to envision a perfected righteous world.

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5

Telling the Story /
Maggid



Now lift the plate with the matzot while we read a little bit



 We start to tell the story...

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.

During a pandemic, how do we help the hungry, the stranger, anyone in need?



Pour the second cup of wine.
We will be waiting to drink it until a little bit later.

The Four Questions*



Mah nishtanah
ha-laylah hazeh
mikol ha-leilot?

מַה נִּשְׁתַּנָּה
הַלַּיְלָה הַזֶּה
מִכָּל הַלַּיְלוֹת?

Why is this night different from all other nights?

 *Did you notice that there aren't four questions – it seems like there is one question and four statements?

שְׁבַּחֲךָ הַלַּיְלוֹת אָנוּ אוֹכְלִין
חֲמֵץ וּמַצָּה.
הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה:

Sheb'chol ha-leilot anu och'lin
chameitz umatzah.
Ha-laylah hazeh kulo matzah.

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

שְׁבַּחֲךָ הַלַּיְלוֹת
אָנוּ אוֹכְלִין שְׂאֵר יֵרַקוֹת
הַלַּיְלָה הַזֶּה מָרֹר:
Sheb'chol ha-leilot
anu och'lin sh'ar y'rakot.
Ha-laylah hazeh maror.

*On all other nights we can eat any vegetables;
tonight why do we have to eat bitter herbs?*

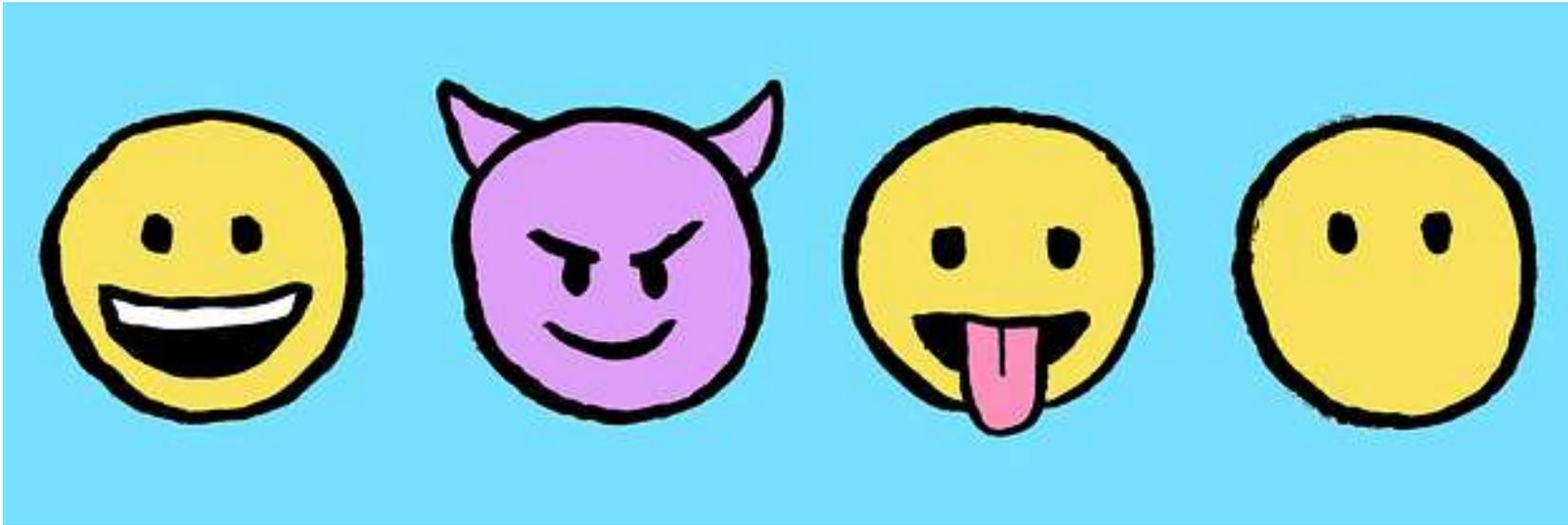
שְׁבַּחֲךָ הַלַּיְלוֹת Sheb'chol ha-leilot
אֵין אָנוּ מְטַבֵּילִין ein anu matbilin
אֶפִּילוּ פְּעַם אַחַת. afilu pa-am echat.
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים: Ha-laylah hazeh sh'tei f'amim.

*On all other nights we don't dip herbs even once;
tonight why do we dip twice?*

שְׁבַּחֲךָ הַלַּיְלוֹת אָנוּ אוֹכְלִין Sheb'chol ha-leilot anu och'lin
בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. bein yosh'vin uvein m'subin.
הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין. Ha-laylah hazeh kulanu m'subin

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

The Four Children



- 📄 We will pick four readers to represent the children ...
Everyone will read the replies

The Wise Child is curious, and asks,
“What are the specific guidelines and rules
about Passover?

What is it that we are supposed to learn from
this holiday?”

We try to teach this child everything we know.

The Wicked Child doesn't seem to care about Passover, and asks, "Why are you doing these weird things? What do I care about Passover?"

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

The Simple or Innocent Child is full of wonder,
and asks, “What is going on?
Why is everything so different?
Why is everyone doing these strange things?”

*We try to use the child’s imagination by saying,
“I do this because it reminds me when I left Egypt.
Try to imagine when you left Egypt with me.”*

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

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

Can you write a Haiku that tells the story
about how we got to Egypt and became slaves
in just a few words?
Syllables per line: 5/7/5

A short version with lots of words, just in case: A long time ago the people prayed to idols. Abraham chose to believe in God. God entered into a covenant with Abraham and his wife Sarah. God promised them that they would be the beginning of a great people. They had a son, named Isaac, who married Rebecca and followed in the ways of his parents. Their sons were Esau and Jacob. Jacob followed in the ways of his parents and grandparents. He married Leah and Rachel and had many children. One of his sons was Joseph. Joseph's brothers were jealous of him and sold him. Joseph was taken to Egypt where he eventually became the viceroy to the Pharaoh in Egypt. He helped to make Egypt a powerful country especially at a time when there was no food anywhere else. His brothers came to Egypt looking for food -- and found their long lost brother Joseph. His father Jacob, and all of Jacob's family came to Egypt to live. They lived happily for many generations. Then a Pharaoh took power who did not remember Joseph and the important things Joseph did for Egypt. The Pharaoh made all of Jacob's family work for him as slaves. We worked terribly hard as slaves for more than 400 years. Then God heard our cries for freedom, and finally brought us out of the land of Egypt, and out of slavery.

Cover the matzot.



Lift the wine.

We still won't be drinking it until a little bit later.

וְהִיא שְׁעֵמֶדָה ♪ V'hi she-am'dah
לְאַבוֹתֵינוּ וְלָנוּ. la-avoteinu v'lanu.

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 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!”

How many plagues were there?

Can you name them? In order?

Can you name plagues today?

A tradition is that we each dip our pinkies into the wine and drop the wine onto their plate to show that joy is diminished when others suffer.

BLOOD



Dam דָּם

FROGS



Tz'fardei-a צְפַרְדֵּי־אֵ

LICE



Kinim כְּנִיִּם

BEASTS



Arov אֲרוֹב

CATTLE DISEASE



Dever דְּבַר

BOILS



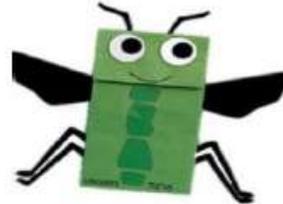
Sh'chin שְׁחִין

HAIL



Barad בָּרָד

LOCUSTS



Arbeh אֲרֵבָה

DARKNESS



Choshech חֹשֶׁךְ

DEATH OF THE FIRST BORN



Makat b'chorot מַכַּת בְּכוֹרוֹת

6

Songs of Praise/ Hallel



הודו לַה' 🎵 Hodu l'A-do-nai

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

אלו הוציאנו ממצרים, ♪ Ilu hotzi-anu mimitzrayim,
דינו: **dayeinu.**

If God had brought us out of Egypt: It would have been enough for us.

אלו נתן לנו את השבת, Ilu natan lanu et hashabat,

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

אלו נתן לנו את התורה, Ilu natan lanu et hatorah,

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

Do you have any current / recent Dayeinu things to add?

What makes you say, or what can we all say “Dayeinu” about now?

Seder Plate

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

Point to each of these things as we describe them:

👉 **Z'roa** is the **roasted shank bone** . 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.

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



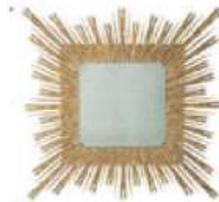
Standing with refugee

PINECONES



Calling out for criminal-justice reform

MIRROR



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

Can you think of something else you would add to your Seder Plate?

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 night-time meeting we read about, then, wasn't just a leisurely Seder, or about Rabbis who are so religious that they don't know when to end their Seder. It might well have been a discussion on how to continue and sustain Judaism now that its beating heart, the Temple in Jerusalem, was no more. If nothing else, we should learn from these men that even in the shadow of a great tragedy, faith and friendship always find the way forward.

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

Lift the Second Cup of Wine

(Yes, this time we will bless it and drink from it,
after a brief introduction)

🧠 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)

We drink the second cup of wine to recall God's promise of liberation: "I will deliver you from their bondage..." (Ex 6.6)

ברוך אתה ה',  Baruch atah A-do-nai,
אלהינו מלך העולם, Eloheinu melech ha-olam,
בורא פרי הגפן borei p'ri hagafen.

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

Drink the second cup of wine

7

Hand Washing/
Rachtzah



The Rabbi's table will be the designated hand washers.
Please help them say this blessing,
because we are about to eat some more after they wash.

בָּרוּךְ אַתָּה ה',	Baruch atah A-do-nai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu melech ha-olam,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,	asher kid'shanu b'mitzvotav,
וְצִוָּנוּ עַל נְטִילַת יָדַיִם:	v'tzivanu al n'tilat yadayim.

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

8

Motzi & Matzah



The next stages will come quickly, and when this part is over, we will eat our meal.

This is what we will do:

Take a piece of matzah, but you will need it for THREE things

Bless the Matzah (2 blessings) and eat some of the Matzah

Put Maror on the Matzah

Bless the Maror (1 blessing) and eat some more of the Matzah

Make a Hillel Sandwich with Maror and Horseradish (no blessing) and eat more of the Matzah

Now is when we would eat the meal during a regular Seder, and then say a blessing after the meal.

We are going to finish the rest of the Seder quickly instead, so that everyone can get off the Zoom.

The rest of the Seder is not very long. Please stay.

We didn't open the door for Elijah yet. Will you please stay?

We didn't sing our fun, challenge songs yet... please stay?

If you have been counting, you will realize that we have only had two out of the four cups of wine. Good... you are staying.

8

Motzi & Matzah



Break off a piece of matzah, say these blessings:

בָּרוּךְ אַתָּה ה',	Baruch atah A-do-nai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu melech ha-olam,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:	hamotzi lechem min ha-aretz.

Praised are You, our Eternal God, who brings forth bread from the earth.

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

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

Eat the matzah

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

9

Bitter Herbs / Maror



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

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

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

Eat the maror (on the matzah)

10

Hillel Sandwich



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)

Put Charoset and Maror on Matzah

Eat the sandwich

(You do not need a blessing first.)

The slides for the meal,
the Afikoman search,
the blessing after the meal
are at the end of the slideshow, in
case you are doing the Seder in order.

Please make sure that
wine glasses are filled again.

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)

ברוך אתה ה', ♪ Baruch atah A-do-nai,
אלהינו מלך העולם, Eloheinu melech ha-olam,
בורא פרי הגפן borei p'ri hagafen.

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

Drink the third cup of wine

Fill the Fourth Cup of Wine as Rabbi fills our other kinds of cups:



At Passover we fill a cup for Elijah and we will soon open the door to welcome him to our Seder. Elijah represents our hope for the Messianic Age, when there will be no suffering and all people will live in harmony and peace.



We also fill a cup of wine for Ruth, the first Jew by choice and the great-grandmother of King David. We open the door to signify that we welcome Ruth and all who follow in her footsteps – those who become part of our people, and part of our diversity.



We also honor Miriam, because we are told that it is in her honor that a well of water followed the Children of Israel during the wanderings in the wilderness, and we are taught that it was “In the merit of righteous woman that the Jews were redeemed from Egypt.” (Sotah 11b)



The orange is a symbol that everyone is included at our Seder – even a female Rabbi. It has also come to represent our acceptance and inclusion of the LBGQT in our community.

Someone opens the door for Elijah as we sing this song:

אֱלִיָּהוּ הַנָּבִיא אֱלִיָּהוּ הַתִּשְׁבִּי  Eliyahu haNavi Eliyahu haTishbi
אֱלִיָּהוּ הַגִּלְעָדִי Eliyahu haGiladi,
בִּמְהֵרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ Bimheira v'yameinu Yavo Eleinu
עִם מָשִׁיחַ בֶּן-דָּוִד Im Mashiach ben David

*Elijah the prophet, Elijah the Tishabite, Elijah the Giladite,
May he come soon, in our day.*

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.

ברוך אתה ה',  Baruch atah A-do-nai,
אלהינו מלך העולם, Eloheinu melech ha-olam,
בורא פרי הגפן borei p'ri hagafen.

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

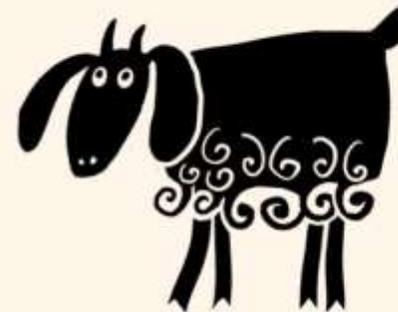
Drink the fourth cup of wine

🎵 CHAD GADYA (An Only Kid)

Chad gadya Chadya

My father bought for two zuzim

Chad gadya Chadya



חֵד גְּדִיָּא חֵד גְּדִיָּא
דִּזְבוּ אֲפֵא פִתְרֵי זִוְנֵי
חֵד גְּדִיָּא חֵד גְּדִיָּא:

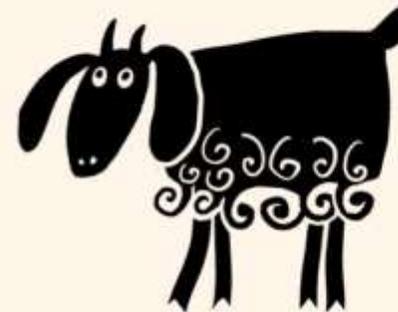
🎵 CHAD GADYA (An Only Kid)

Help Rabbi Jana act out the words to this
Memory Challenge Song

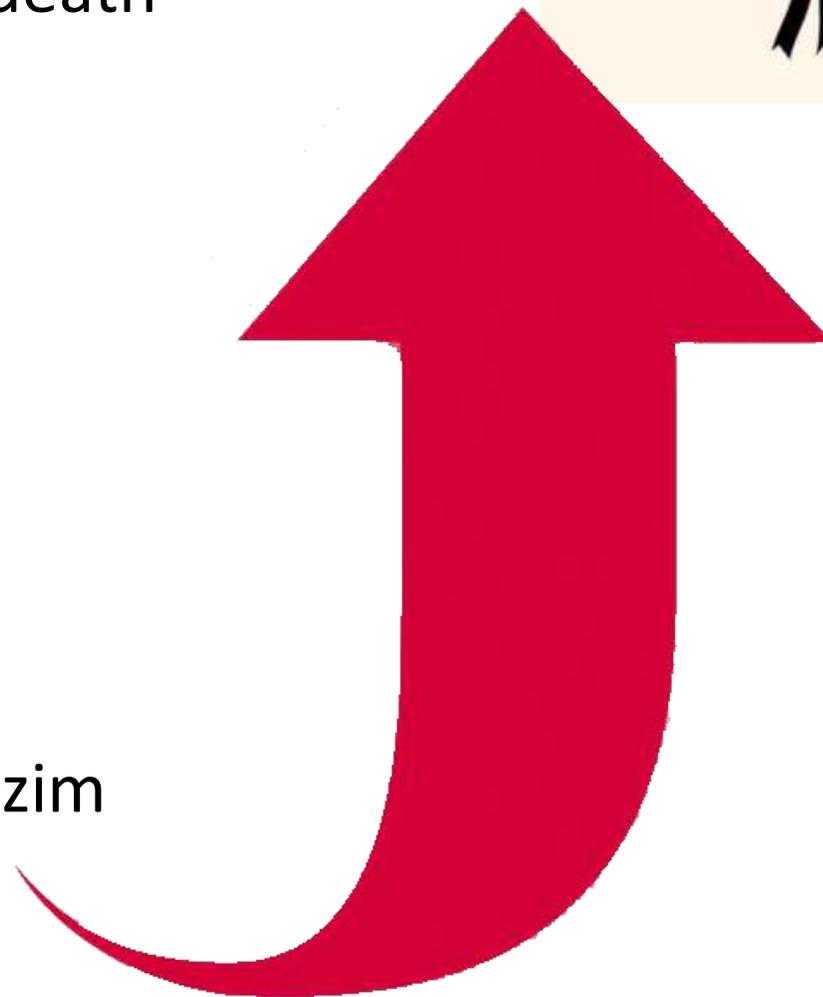
(The words to the final verse are on the
next slide, if you need them.)

♪ CHAD GADYA (An Only Kid)

Then came the Holy One, Blessed be God,
And destroyed the angel of death
That slew the butcher
That killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
Chad gadya Chadya



חַד גַּדְיָא חַד גַּדְיָא
דְּזָבַן אָפָא פְּתָרִי זַוְנִי
חַד גַּדְיָא חַד גַּדְיָא



♪ Who Knows One?



אָהד מי יודע?

♪ Who Knows One?

Who knows thirteen? I know thirteen!
Thirteen are the attributes of G-d; Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten commandments were given at Sinai; Nine are the months to childbirth; Eight are the days to circumcision; Seven days there are in a week; Six sections the Mishnah has; Five books there are in the Torah; Four is the number of the matriarchs; Three is the number of the patriarchs; Two are the tablets of the covenant; One is our God in heaven and earth.



14



Conclusion / Nirtzach

Next year may we be free. Next year may we get together without Zoom.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:



Next year in Jerusalem!

Even though a Seder means “order” we took these next three steps out of order, since eating a meal together over Zoom was impractical.

If you are using this slideshow on your own, please feel free to put them back in the order where they belong.

11

Festive Meal / Shulchan Orech

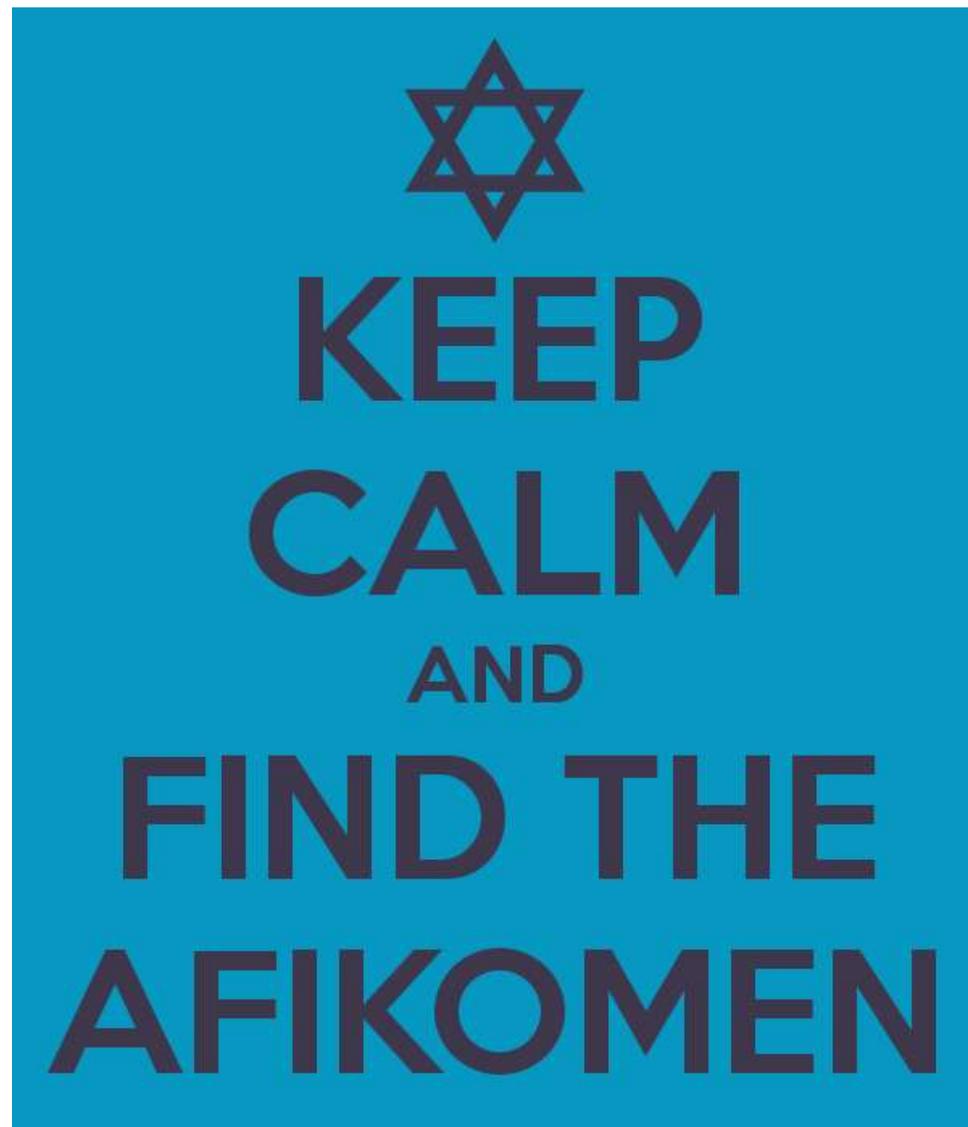
Enjoy the meal.

Stay out of the Kitchen.

Stay for the end of the Seder, please.

12

Afikoman /
Tzafun



13

Blessing After the Meal / Barech



Make sure your wine glass has something in it. We still have two more glasses to drink.

♪ All living things need food.
Thank you G-d, Source of food for all:

בְּרוּךְ אַתָּה ה', Baruch atah A-do-nai,
הַזֵּן אֶת הַכֹּל: hazan et hakol.

Praised are You, our Eternal God, who nourishes everything.

This slide show Haggadah was created by
Rabbi Dr. Jana L. De Benedetti for
B'nai Zion Congregation in Shreveport, LA.
We used it for the 5781/2021 Congregational Seder.
It was designed for use on Zoom
If you have questions, comments, want to make a
donation – please contact RabbiJana@gmail.com
or go to the synagogue website:
www.BnaiZionCongregation.org