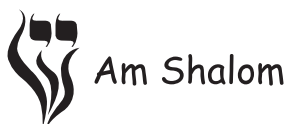


FROM WANDERING IN THE DESERT

~~SEDERING~~ TO SHELTERING AT HOME

A Haggadah to Engage Us Together
Though We are Physically Apart

Pesach 2020 / 5780



Haggadah Shel Pesach ~ הַגְּדָה שֶׁל פֶּסַח

The Telling of Passover


Among what other people will you find an historic experience expressed so poignantly as in the telling of the Exodus story by parent to child with the sole purpose that we never become so used to freedom that we take it for granted or so comfortable that we forget the deprivations of others; mingled with the warm love of family and friends, the sweet aroma and the ever new tastes of the Passover seder. It is an inescapable reminder of our kinship with the great human family and our sureness that as long as others are not free we are not really free.

~ Rabbi Sidney H. Brooks

(Leader and participants should take turns reading the texts in each section; questions should be answered by all who wish to comment or alternated as works for size and interest of your group; songs and blessings should be recited by the entire group together. Leader should freely add to or alter questions and encourage digressions for discussion.)

Our Passover seder is a **celebration of freedom**, especially the freedom to **ask and discuss questions** and **tell and retell stories**.

Throughout the seder that follows there are many questions intended for everyone at the table to answer in their own personal way.

While the specific questions / places to share thoughts are noted with this icon  it is not **just acceptable**, but **PREFERRED** that everyone jump in with their own

• **questions (and answers)** • **comments** • **great thoughts** • **beliefs**
both in response to the designated questions and anywhere else in the discussion!

There are also a few pages with fun activities at the end of this Haggadah.

~

1. The traditional order of the seder, which may be sung:

Sanctifying ~ Making holy

Wash hands (without blessing) / Preparing

Dip the greens in salt water

Break the middle matzah

Tell the Pesach story

Wash hands with a blessing

Sing the blessing over bread

Sing the blessing over matzah

Eat the bitter herbs / Empathizing

Eat sandwich of bitter herbs and charoset

Eat the festive meal

Find and eat the afikomen / Searching

Gratitude

Singing

Conclude the seder

ka-deish ~ קַדֵּשׁ

ur-chatz ~ וְרַחֵץ

kar-pas ~ כַּרְפַּס

ya-chatz ~ יַחַץ

ma-gid ~ מַגִּיד

roch-tza ~ רַחֲצֵה

mo-tzi ~ מוֹצִיא

ma-tzah ~ מַצָּה

ma-ror ~ מַרֹּר

ko-reich ~ כּוֹרֵיךְ

shul-chan o-reich ~ שׁוּלְחָן עוֹרֵךְ

tza-fun ~ צַפּוֹן

ba-reich ~ בָּרֵךְ

ha-leil ~ הַלַּל

nir-tza ~ נִרְצֵה

2. Welcome

Long ago at this season, our people set out on a journey.

*On such a night as this, the Children of Israel
went from degradation to joy.*

This year, we made our own journey here to be together.

*On this night we give thanks for our own freedom
to celebrate anywhere we choose.*

And together we pray that the entire human family may
drink the wine of joy and eat the bread of freedom:

Freedom from bondage and freedom from oppression;

*Freedom from hunger and freedom from want;
freedom from hatred and freedom from fear*

*Freedom to think and freedom to speak;
freedom to teach and freedom to learn.*

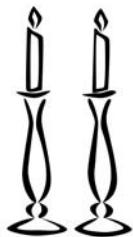
*Freedom to love and freedom to share.
Freedom to hope and freedom to rejoice.*

Soon, in our days. Amen.

~ Gates of Freedom [Adapted]

3. Let us light the

הַדְּלָקַת הַנֵּרוֹת (had-la-kat ha-nei-rot) ~ **festival candles:**



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

Ba-ruch a-ta A-do-nai E-lo-hei-nu Me-lech ha-o-lam, a-sher kid-sha-nu
b'-mitz-vo-tav v' -tzi-va-nu l' -had-lik neir shel yom tov.

Blessed are You, Adonai, our God, Ruler of the universe, who has made
us holy through mitzvot and instructed us to kindle the festival lights.



4. On the first night* of Passover we are taught to say שְׁהֵחֵיָנוּ Shehecheyanu ~ a prayer of gratitude said whenever we do something for the first time or celebrate a special occasion:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁהֵחֵיָנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

Ba-ruch a-ta A-do-nai E-lo-hei-nu Me-lech ha-o-lam,
she-he-che-ya-nu v'ki-y'-ma-nu v'-hi-gi-a-nu laz-man ha-zeh.

Blessed are You, Eternal God, Ruler of the universe, who gives us life,
sustains us, and enables us to reach this season of joy.

*If your seder takes place on the second night, or other time, you may still choose to say shehecheyanu in recognition that it is a special occasion for your group.

5. קַדֵּשׁ Kadeish ~ Sanctify (declare holy) the festival.

Think about what separates special times from ordinary ones.
Why it is important to make this distinction?



Have each person say something about what they feel separates holidays from holy days and from ordinary days.

- 5a. קִדּוּשׁ Kiddush ~ FIRST CUP of wine/juice:

Fruit of the vine (wine or juice) is a symbol of joy.



Have each person share something joyous.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Ba-ruch a-ta A-do-nai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei p'-ri ha-ga-fen.

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



Why do you think **FOUR** cups of wine/juice are included in the seder?

(Allow opportunities to share ideas throughout the seder...a traditional answer is at fourth cup on page 14.)

- 5b. Sing together:

Take Me Out to the Seder

(to the tune of Take Me Out to the Ballgame)

Take me out to the Seder

Take me out to the crowd

Feed me some matzah and kosher wine

We'll wine and dine and we'll have a good time.

We will root, root, root for Moses...

To lead us across the Red Sea

For there's two, three, four cups of wine...

We rejoice that we are free!

6. **וּרְחַץ** ~ **Urchatz** ~ Washing without a blessing:

It is fascinating that one of the most important things we can all do to protect ourselves and each other during this Covid19 Crisis is also an ancient Jewish ritual practice ~ washing our hands! While traditionally, this first handwashing of the seder is said without blessing, we share this prayer to recite as we all take **AT LEAST 20 SECONDS** to thoroughly wash our hands before the first food we enjoy:

As we wash our hands, we pray:
Blessed is the Soul of the Universe,
breathing us in and breathing us out.
May our breaths continue, and may our health,
and the health of all, be preserved
in this time of sickness and fear of sickness.
Holy Wholeness, we take as much responsibility
for our health as we can by observing
the obligation to wash our hands
thoroughly for as long as it takes to say this prayer.
Amen
~ Trisha Arlin [adapted]

We encourage lots of handwashing this year...you will find reminders to pause and wash hands before consuming food at various times throughout the seder.

7. **כַּרְפַּס** ~ **Karpas** (greens/parsley) and **Salt Water**:



If we had no winter, the spring would not be so pleasant;
if we did not sometimes taste of adversity,
prosperity would not be so welcome.
~ Anne Bradstreet

We dip parsley into salt water to at once remember and contrast wishes for freedom and bitterness of the slaves in Egypt, and all those who are enslaved even in our time now; hope and sadness in life; spring's new growth and pollution, waste, and neglect of our earth.

Dip the greens in the salt water and recite the blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Ba-ruch a-ta A-do-nai, Eh-lo-hei-nu Me-lech ha-o-lam, bo-rei p'-ri ha-a-da-ma.

Blessed are You, Adonai, our God, Ruler of the universe, who creates the fruit of the earth.

Eat the greens.

What is the first sign of spring YOU notice?

What do you do to help protect the environment?

What's your favorite season and why?

What are your thoughts about the changing seasons and noting the changes?



8. **חֲמַצֵּת ~ Yachatz and Bread of Affliction:**



Have a plate with three matzot covered with a cloth. The leader takes the middle matzah and breaks it in half. **One piece is placed in the afikomen holder (wrapping in a napkin is fine) and hidden to be found later in the seder.**

Hold up a matzah and recite the following:

This is the **חֲמַצֵּת לַחֲמָא** (ha-lach-ma an-ya) ~ bread of affliction that our ancestors ate when they were slaves in the land of **מִצְרַיִם** Mitzrayim (Egypt.)

? **To what are you, personally, enslaved? What would make you free?**

"We set aside this matzah as a symbol of hope for all those in the world who are in despair. Some are crushed by poverty and disease, others by tyranny and violence. We pray that their pain will end soon, and they will be brought to safety and healing. We dedicate ourselves to relieve suffering in whatever form it takes."

~ Shoshana Silberman, A Family Haggadah

Some say the middle matzah is broken because our redemption is not complete.

? **What is incomplete in our world? What problems do you wish we could solve?**

Let all who are hungry come and eat; let all who are in need come and be comforted;
Let all who are enslaved come and be free to celebrate the Passover.

Now we are here, next year may we be in a land of freedom;

Now we are slaves, next year may all be free.

This passage begins with let all who are hungry come and eat and continues with let all who are in need come and be comforted to remind us that, *even if one has a full pantry, one may be lonely, empty, etc.*



9. קְשִׁוֹת אַרְבַּע ar-ba ku-shi-yot ~ The Four Questions:

| | | |
|---|--|--|
| How is this night different from all other nights? | Ma nish-ta-na ha-lai-la ha-zeh mi-kol ha-lei-lot? | מֵה־נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל־הַלַּיְלוֹת? |
| On all other nights we eat either leavened bread or matzah, but on this night we eat only matzah. | She-b'-chol ha-lei-lot a-nu och-lin cha-meitz u-ma-tzah. Ha-lai-la ha-zeh ku-lo ma-tzah. | שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה. הַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה. |
| On all other nights, we eat other kinds of vegetables, but on this night we eat maror (bitter herbs.) | She-b'-chol ha-lei-lot a-nu och-lin sh'-ar y'-ra-kot. Ha-lai-la ha-zeh ma-ror. | שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יַרְקוֹת. הַלַּיְלָה הַזֶּה מְרוֹר. |
| On all other nights, we need not dip our vegetables even once, but on this night we dip them twice. | She-b'-chol ha-lei-lot ein a-nu mat-bi-lin a-fi-lu pa-am ec-hat. Ha-lai-la ha-zeh sh'-tei f'-a-mim. | שֶׁבְּכָל־הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפְלוּ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים. |
| On all other nights we eat either sitting upright or reclining, but on this night we all recline. | She-b'-chol ha-lei-lot a-nu och-lin bein yosh-vin u-vein m'-su-bin. Ha-lai-la ha-zeh ku-la-nu m'-su-bin. | שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין. |

What do you think the answers to these questions might be?

Here are some answers, but remember there is not just one answer to a question, but many...

Why, on this night, do we eat only matzah?

When Pharaoh let our ancestors go from Egypt, they were forced to flee in great haste. They had no time to bake their bread. They could not wait for the yeast to rise. So the sun beating down on the dough as they carried it along baked it into a flat, unleavened bread called matzah.

Why, on this night, do we eat bitter herbs?

Because our ancestors were slaves in Egypt and their lives were made bitter.

Why, on this night, do we dip the herbs twice?

We dip the parsley into salt water because it reminds us of the greenery that comes to life in the springtime. We dip the bitter herbs into the sweet charoset as a sign of hope; our ancestors were able to withstand the bitterness of slavery, because it was sweetened by the hope of freedom.

Why, on this night, do we recline at the table?

Because reclining at the table was a sign of a free person in olden times; and since our ancestors were freed on this night, we recline at the table.



Now it is time to ask our own questions:
Ask someone a question that you have always wanted to ask.

9a. Sing together:

A Few of our Passover Things
(to the tune of These are a Few of my Favorite Things)

Cleaning and cooking and so many dishes
Out with the chameitz, no pasta, no knishes
Fish that's gefillted, horseradish that stings
These are a few of our Passover things.... [chorus]

Matzah and karpas and chopped up charoset
Shank bones and kiddish and yiddish neuroses
Tante who kvetches and uncles who sing
These are a few of our Passover things. [chorus]

When the plagues strike
When the lice bite
When we're feeling sad
We simply remember our Passover things...
And then we don't feel so bad.

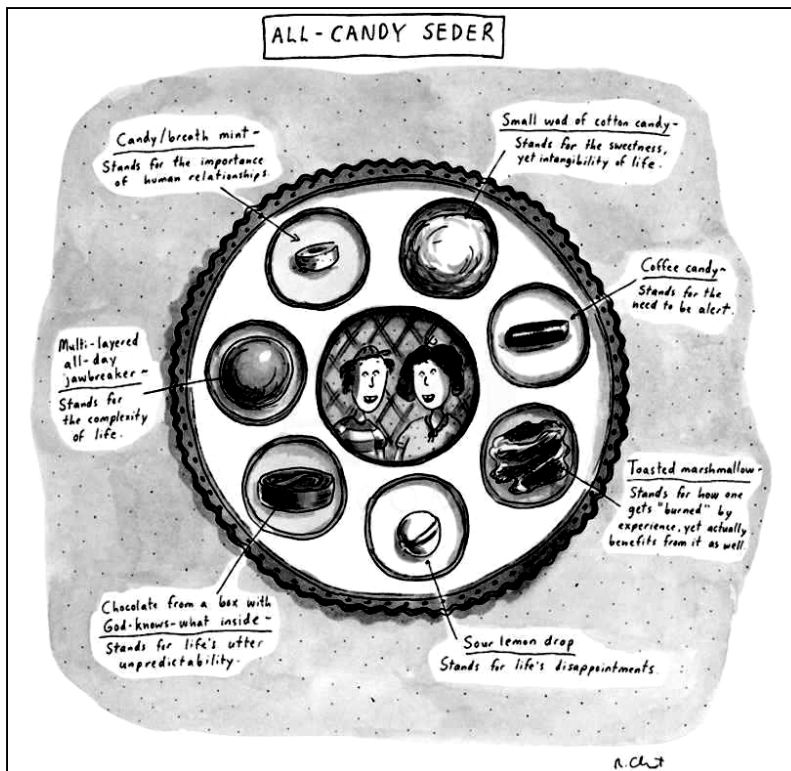
} chorus

Motzi and maror and trouble with Pharoah
Famines and locusts and slaves with wheelbarrows
Matazah balls floating and eggshells that cling
These are a few of our Passover things. [chorus]



What is your favorite Passover food?

*Incorporate an appetizer/snack at this point in the seder.
Take a moment for everyone to WASH THEIR HANDS before eating!



10. **מִגִּיד** Ma-gid ~ Telling the Passover Story:

There are many different ways to tell the Passover story. This is only one:

Long ago the children of Israel lived in Egypt under an unkind ruler called Pharaoh. Pharaoh was unkind, imposed unjust taxes, forced the Jewish people to be slaves, and limited their freedom in many ways including not allowing them to practice their religion. Pharaoh abused the Jewish people in many ways, including ordering that all new born Hebrew male children were to be drowned in the river Nile.

Baby Moses was born to a Jewish family, but in order to save him from this fate his sister set him down the river in a basket. Moses was found and raised as an Egyptian prince, with his own true mother acting as his nurse. When Moses grew up he learned the Jewish people were his people and he became their leader. Moses was enraged by Pharaoh's treatment of the Jewish slaves.

Moses visited Pharaoh and said "Let My People Go!"

10a. **Sing** together:

When Israel was in Egypt land,
Let my people go.
Oppressed so hard they could not stand,
Let my people go.

Refrain:

Go down, Moses, way down in Egypt land,
Tell old Pharaoh, let my people go.

We need not always weep and mourn,
Let my people go.
And wear these chains of slaves forlorn,
Let my people go.

Refrain:

Go down, Moses, way down in Egypt land,
Tell old Pharaoh, let my people go.



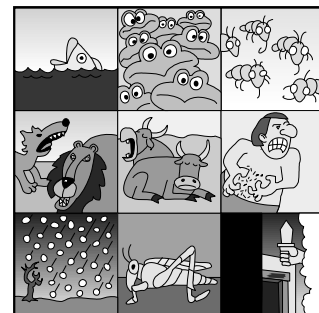
Pharaoh refused, and actually worsened the treatment of the Jewish people. Moses prayed to God for help with this situation and God told Moses to tell Pharaoh that he and the Egyptian people would suffer plagues until Pharaoh freed the slaves.

10b. עֶשֶׂר הַמַּכּוֹת E-ser Ha-ma-kot ~ The Ten Plagues:

It is the custom to recall* the plagues and to remove one drop of wine/juice from our glass as each plague is called out, as the plagues reduce our joy.

*Have people (children) act out the plagues or use items such as toy figures, finger puppets, masks, etc. to represent each.

| | | |
|-------------------|-------------------|---------------------------|
| Dam | דָּם | Blood |
| Tz'-far-dei-a | צַפְרֵדַיִעַ | Frogs |
| Ki-nim | כִּנִּים | Lice |
| A-rov | עֲרוֹב | Wild Beasts |
| De-ver | דְּבַר | Cattle Disease |
| Sh'-chin | שָׁחִין | Boils |
| Ba-rad | בָּרָד | Hail |
| Ar-beh | אַרְבֵּה | Locusts |
| Cho-shech | חֹשֶׁךְ | Darkness |
| Ma-kat B'-cho-rot | מַכַּת בְּכוֹרוֹת | Slaying of the First Born |



Continue with MODERN DAY PLAGUES:



Go around the table and name a "modern day" plague that affects us today ~ include reflections about your choice ~ and continue to remove one drop of wine/juice from our glasses for each one named.

See page 20 for some ideas of modern day plagues to add.

The plagues began and while each plague was happening Pharaoh said he would free the people, but then when it was over he changed his mind. God continued to assure Moses that ultimately the people would be freed. Finally, it was time for the tenth, and worst of all plagues. In order to protect the Jewish babies, God instructed those families to feast on a sacrificial lamb and then put some of its blood on their doorpost. By seeing this blood God knew to "pass over" that household when inflicting the final plague.

After the last plague, Pharaoh finally heard the cries of his own people and ordered the Jewish people to leave. They left very quickly - so quickly they did not have time to let their bread for the journey rise.

Even then Pharaoh had a change of heart and mobilized his forces to recapture the fleeing slaves. The chariots reached the Jews when they were nearing the shores of the Red Sea. They turned around to see the army of the Egyptians bearing down upon them, and were filled with fear. But, tradition says that one man, Nachshon, took a risk and walked into the sea, and the waters divided. In doing this he acted as a free man. Only after Nachshon and those who followed him made their first break with slavery, did the waters divide to allow our ancestors to walk to freedom.

10c. **Sing** together:

The Ballad of the Four Sons

(to the tune of Clementine)

Said the father to the children
"At the Seder you will dine,
You will eat your fill of matzah,
You will drink four cups of wine."

Now this father had no daughters,
But his sons they numbered four,
One was wise, and one was wicked,
One was simple and a bore.

And the fourth was sweet and winsome,
He was young and he was small,
While his brothers asked the questions,
He could scarcely speak at all.

Said the wise one to his father
"Would you please explain the laws.
Of the customs of the Seder
Will you please explain the cause?"

And the father proudly answered
"As our fathers ate in speed,
Ate the Pascal lamb 'ere midnight,
And from slavery were freed,"

"So we follow their example,
And 'ere midnight must complete,
All the Seder, and we should not
After twelve remain to eat."

Then did sneer the son so wicked,
"What does all this mean to you?"
And the father's voice was bitter
As his grief and anger grew.

"If yourself you don't consider,
As a son of Israel
Then for you this has no meaning,
You could be a slave as well!"

Then the simple son said softly,
"What is this?" and quietly
The good father told his offspring
"We were freed from slavery."

But the youngest son was silent,
For he could not speak at all,
His bright eyes were bright with wonder
As his father told him all.

Now, dear people, heed the lesson
And remember evermore,
What the father told his children
Told his sons who numbered four!

What are some things your parents told you?

What habits/characteristics/traditions did you inherit from your parents that you appreciate?



What are some you have changed or would like to change?

What are some examples you set that you hope others will follow?

How do you respond to other people's questions of you?

How do you think birth order impacts each of the four children's primary characteristic?

10d. אַרְבַּעַּה בְּנִים ar-ba-a ba-nim ~ Four Children:

The Torah commands:

וְהִגַּדְתָּ לְבִנְךָ
you shall tell your children...

The Rabbis interpret the command of "you shall tell" to mean **dialogue**. The asking and answering of the four questions and telling of the story is meant to be an on-going and ever-changing dialogue. They also were very aware that people learn and understand things differently. The midrash (explanatory story) about the Four Children is to help us understand that as story-tellers, teachers, and learners we must use different ways to approach things with different people and even at different times.

The Torah alludes to four "types" of children:

חָכָם ha-cham ~ the wise/thoughtful child

רָשָׁע ra-sha ~ the curious, rebellious or mischievous child*

תָּם tam ~ the simple child

שְׂאֵי נוֹדַע לְשֹׂאֵל sha-ei-no to-da-a lis-ol ~ the child who does not know how to ask

Each of us has characteristics of all of these children within us.
What are some times in your life when you are wise/thoughtful;
rebellious/curious/mischievous; simple; unaware?



Which of the children do you think you are most like? Least like?
How, when, and why?

How would you approach telling the story to each of these different types of children?

What are some other "types" of "children" that are missing?

Take a moment to speak to, about, or bless the children
at your seder or in your life.

*Traditionally this is interpreted as the "wicked" child.
What are your thoughts about characterizing a child as wicked?
What do you think about the alternate labels?



ON PARENTS:

In the days of the patriarchal regime, children were identified as "offspring of the parent" and we allowed ourselves to catalogue our children harshly. Further we considered only one of these four (the wise one) positive....In our times, it is just as common to be identified as "parent of the child." We have arrived in an era not of patriarchy or matriarchy, but rule of the children. It is a wonder that our children don't divide us up and categorize us. At best we would be rated as "naive or simple minded parents" or "parents who don't know how to respond to a question."
~ Israel Eldad: "The Victory of the Wise Son" [adapted]



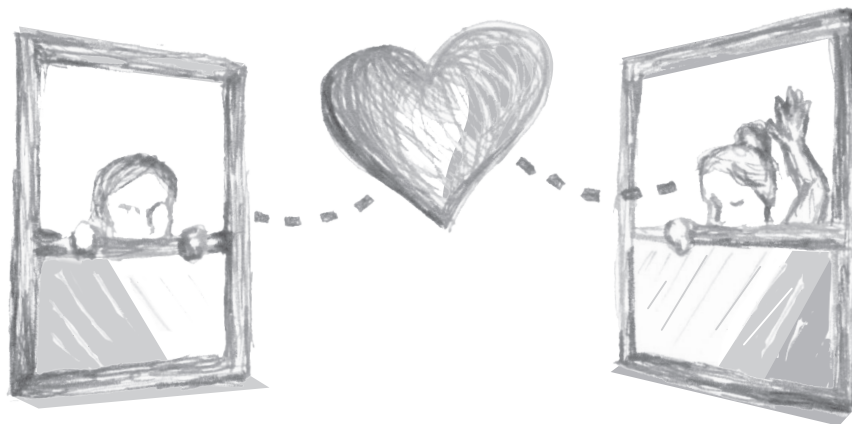
What have you learned from the children in your life?

The Four Children and COVID-19

A CONVERSATION FOR YOUR SEDER TABLE

By Jordan Namerow

At Passover, we read the story of our ancestors' journey from oppression to freedom. This year, as we grapple with the global pandemic of COVID-19, the struggle to find freedom from illness weighs heavily on our hearts and minds. How do we engage with our children when they ask us about this crisis?



“There will be times
when the climbing bars
are too high,

The run is too fast
and far,

The game isn't one you
can ever really play,

There will be times
when the world feels
like a place

That you're standing all
the way outside of...

And all that stands
beside you is

Your own brave self —

Steady as steel
and ready

Even though you don't
yet know

What you're ready for.”

FROM THE CHILDREN'S BOOK
“THE DAY YOU BEGIN,” BY
JACQUELINE WOODSON

The Inquisitive Child

The Inquisitive Child asks, “Why are people getting sick?”

Discuss how the Seder teaches us that the highest expression of freedom is the ability to ask ‘Why?’ Help your children understand that illness is a part of life. We are still learning about COVID-19 but we know that viruses spread more quickly when people aren't taking care of themselves or caring for each other. Explain that not everyone has the freedom to visit doctors or buy medicine.

The Worried Child

The Worried Child asks, “What if the virus keeps spreading and never stops?”

Discuss how to manage fears and anxieties related to our schools, synagogues, and the broader world. Talk about ways to stay socially connected, mindful, grounded, and engaged in the present moment. The Talmud teaches, “Do not suffer from tomorrow's trouble. Do not worry about the problems that might arise in the future as you do not know what a day will bring.” Reinforce the value that “Whoever acts from love is greater than who acts from fear.” Finally, explain that throughout history, people have faced many hardships and found ways to overcome them. That is a core message of the Passover story.

The Compassionate Child

The Compassionate Child asks, “What can I do to keep myself and others healthy and safe?”

Discuss how we are all interdependent. Talk about best practices for hygiene, social distancing, and solidarity. Explore how our actions and behaviors have an impact on others. Ask how we are able to show love and affection with our words instead of our bodies. We might not be able to do everything to solve this problem, but we must do our own part. As we read in Pirkei Avot, “It is not your responsibility to complete the work, but you must still participate.”

The Resilient Child

The Resilient Child asks, “When this crisis is over, how can we prevent it from happening again?”

Discuss the ways in which Jewish tradition requires us to understand our past in order to build a better future. Talk about the courage it takes to recover from a challenging time and make new choices for everyone to stay healthy. As Rebbe Nachman writes, “All new beginnings require that you unlock a new door.”

11. **Sing together:**

I-lu ho-tzi, ho-tzi-a-nu,

Ho-tzi-a-nu mi-mitz-ra-yim: (2x) Da-yei-nu. *

I-lu na-tan, na-tan la-nu,

Na-tan la-nu, et ha-sha-bat: (2x) Da-yei-nu. *

I-lu na-tan, na-tan la-nu,

Na-tan la-nu et ha-to-rah: (2x) Da-yei-nu.*

אֱלוֹ הוֹצִי הוֹצִיאָנוּ,

הוֹצִיאָנוּ מִמִּצְרַיִם: (2x) דַּיְינוּ.*

אֱלוֹ נָתַן, נָתַן לָנוּ,

נָתַן לָנוּ אֶת הַשַּׁבָּת: (2x) דַּיְינוּ.*

אֱלוֹ נָתַן, נָתַן לָנוּ,

נָתַן לָנוּ אֶת הַתּוֹרָה: (2x) דַּיְינוּ.*

Had God only taken us out of Egypt: It would have been enough.

Had God only given us the Shabbat: It would have been enough.

Had God only given us the Torah: It would have been enough.

*Repeat Da-yei-nu
6 - 12 times.



How do you decide what is enough and when you need more?

See page 20 for a supplemental reflection.

12. **קידוש Kiddush ~ Second cup of wine/juice:**

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Ba-ruch a-ta A-do-nai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei p'-ri ha-ga-fen.

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



13. **Seder symbols:**

There are many special symbols that are part of our seder. As the leader lifts each take turns reading the explanation and adding your answer to the questions:



- The פֶּסַח **Pesach** (lamb shank bone) reminds us of the need at times to make sacrifices to achieve larger goals. **For what are you willing to sacrifice?**
- The בֵּיצָה **Beitzah*** (roasted egg) is a symbol of the continuing cycle life. One of the goals of a seder is to personally relate to the Passover story. **What stories are there from your family's history that need to be told?**



- The מָרֹר **Maror** (bitter herbs/horseradish) reminds us of the hardships of the slaves. **Why is it important to remind ourselves of this story? Why is it important to think of hardships of others?**



- The חֲרֹסֶת **Charoset** (mixture) reminds us of the mortar used by slaves to make bricks. **What injustice have you personally witnessed? What have you done ~ or could you do ~ to help remedy it?**
- The **Pillow** (or leaning) is a symbol of our freedom. **What things are we free to do that many in the world are not free to do? Which freedom do you most appreciate?**
- These are just two of the many contemporary additions to the traditional symbols: **תַּפּוּז Tapuz*** (orange) reminds us of women's rights and **זַיִת Za-yit*** (olives) remind us of the modern State of Israel and striving for peace in the Middle East. **How do you feel about adding non-traditional symbols to the seder? Which are meaningful to you? What symbols would you add or take away and why?**

*Nosh on hard-boiled eggs and/or other appetizers or snacks at this point in the seder.
Take a moment for everyone to **WASH THEIR HANDS** before eating!

14. **בְּכֹל דּוֹר וָדוֹר B-chol Dor Va-dor**

In the Mishnah, it is written:

בְּכֹל דּוֹר וָדוֹר חַיֵּב אָדָם לְרִאוֹת אֶת-עַצְמוֹ, כְּאִלוּ הוּא יָצָה מִמִּצְרָיִם.
B-chol dor va-dor cha-yav a-dam lir-ot et-atz-mo, k' -i-lo hu ya-tza mi-Mitz-ra-yim.

In every generation everyone is obligated to see oneself as if one had personally experienced the Exodus from Egypt.

Redemption wasn't a one-time thing that happened to our ancestors in bygone times; it is an ongoing experience, something that can ripple into our consciousness every day. We too were redeemed from Egypt, and we are perennially offered the possibility of living in a state of redemption.¹

We may not be able to relive the physical exodus from the land of Egypt, but what we can do ~ what we are REQUIRED to do ~ is challenge the bonds that restrict our freedom of thought, to understand the choices we make, to never become smug or complacent in our opinions or our values.²

How do you understand the notion that we are freed not only from but also toward?



Toward what do you see yourself striving this year?

What are your thoughts about THIS YEAR?

How do you personally want to experience it?

What is your Egypt? How will you free yourself from it?

See page 20 for a supplemental reflection.

~

Are we meant to take these words from the Haggadah literally?
If so, it seems an impossible task.

How can we imagine ourselves capable of truly reliving our ancestors' flight from Egypt, of fully experiencing from the comfort of our own seder tables the grandeur of their exodus, or feeling what they felt as generations of pain and oppression finally and dramatically came to an end?

When our sages penned the Haggadah they did not demand from us the impossible. Rather, in their precise and careful language, they differentiated between two ways of referring to the land of our enslavement.

And so we find that they did not speak only of the land of Egypt, which refers to a physical space, but also of "Egypt" which refers to a culture, a system of values, a pattern of thinking.

For in whatever society we may live, the morals and values of that culture insinuate themselves into our subconscious, shaping our thoughts and molding our attitudes until we find ourselves invested in a value system that we have never critically or objectively examined.

Whenever we forsake character for personal advantage, we sell ourselves into slavery.
Whenever we choose personal gain over personal commitment we slip back into bondage.
Whenever our actions are the product of habit rather than reason we have returned to Egypt. The freedom we celebrate is the freedom to evaluate the attitudes of our society and not blindly embrace them for the sake of social acceptance.²

¹Rabbi Rachel Barenblat

²Rabbi Yonason Goldson

15. **רְחֹצֵה Roch-tza**

Though we washed our hands earlier in the seder, this time it is accompanied by a blessing. One explanation, by Rabbi Menachem Creditor, is that having now heard the Pesach story re-told, we feel it more viscerally and raise our hands in liberation after having made them holy through the blessing. As you let the water run through your fingers may it wake up your mind, open your senses, strengthen your spirits, and refresh your soul.

| | |
|--|----------------------------------|
| Ba-ruch a-ta A-do-nai E-lo-hei-nu | בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ |
| Me-lech ha-o-lam, | מֶלֶךְ הָעוֹלָם, |
| a-sher kid-sha-nu b'-mitz-vo-tav | אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו |
| v' -tzi-va-nu al-n' -ti-lat ya-da-yim. | וְצִוָּנוּ עַל-נְטִילַת יָדַיִם. |

Blessed are You, Adonai our God, Ruler of the universe,
who makes us holy by commanding us to wash our hands.

16. **מוֹצֵיא Motzi and מַצָּה Matzah:**

The symbol perhaps most associated with Passover celebration is matzah. In fact eating matzah when we observe Passover is actually considered a mitzvah (commandment/obligation.)

There are two blessings for eating matzah: motzi ~ the blessing we use for bread, along with a specific blessing just for the mitzvah of eating matzah during Pesach.

| | |
|-----------------------------------|---------------------------------|
| Ba-ruch a-ta A-do-nai E-lo-hei-nu | בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ |
| Me-lech ha-o-lam, | מֶלֶךְ הָעוֹלָם, |
| ha-mo-tzi le-chem min ha-a-retz. | הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ. |

Blessed are You, Eternal God, Ruler of the Universe,
who brings forth bread from the earth.

| | |
|-------------------------------------|-------------------------------------|
| Ba-ruch a-ta A-do-nai E-lo-hei-nu | בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ |
| Me-lech ha-o-lam, a-sher kid-sha-nu | מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ |
| b' -mitz-vo-tav v' -tzi-va-nu | בְּמִצְוֹתָיו וְצִוָּנוּ |
| al a-chi-lat ma-tza. | עַל אֲכִילַת מַצָּה. |

Blessed are You, Eternal God, Ruler of the Universe,
who sanctified us by commanding us to eat matzah.

Eat some matzah!

The slaves had to flee with matzah because they did not have time to let their bread dough rise.



Imagine you were in Egypt and forced to flee from Egypt with very little time to pack, what three things would you take with you and why? How about if you had to leave your home today and did not know if you would never return?

17. **מָרוֹר Maror:**

As we eat the bitter herbs, we reflect on the bitterness of slavery, both for our ancestors in Egypt, and for all those enslaved today. It also reminds us of the plight of people who are deported or suffering as refugees.

| | |
|-----------------------------------|----------------------------------|
| Ba-ruch a-ta A-do-nai E-lo-hei-nu | בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ |
| Me-lech ha-o-lam, | מֶלֶךְ הָעוֹלָם, |
| a-sher kid-sha-nu b'-mitz-vo-tav | אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו |
| al a-chi-lat ma-ror. | עַל אֲכִילַת מָרוֹר. |

Blessed are You, Eternal God, Ruler of the Universe, who sanctified us by commanding us to eat maror (bitter herbs).

18. **כּוֹרֵךְ (Ko-reich) ~ Hillel Sandwich:**

It is a custom, began by the scholar Hillel, and originating from these words in Numbers 9:11:

יַעֲשׂוּ אֹתוֹ עַל־מִצּוֹת וּמְרֹרִים לֶאֱכֹלֶהוּ.
 Ya-a-su o-to al-ma-tzot u-m'ro-rim yoch-lu-hu.
 "They shall eat it with matzah and maror."

to eat a sandwich of matzah, maror, and charoset.

Take the third (bottom) matzah and prepare a sandwich of matzah, maror, and charoset. Eat it while reclining to the left ~ a symbol of freedom.

19. **שׁוּלְחַן עוֹרֵךְ (Shul-chan O-reich) ~ The Festive Meal**

בְּתִיאָבוֹן ~ B'teiavon! ~ Bon Appetit! ~ Enjoy!

Take a moment for everyone to WASH THEIR HANDS after eating!

20. **Find the אַפִּיקוֹמָן afikoman** (the person or persons who find it, should receive a prize)

Afikoman means "dessert" and a small piece of it should be eaten by everyone as dessert.

21. **בְּרֵיךְ Bareich ~ Blessing after meal**

בְּרוּךְ אַתָּה יְיָ הַזֵּן אֶת הַכֹּל

Ba-ruch a-ta A-do-nai, ha-zan et ha-kol.

Blessed are You, Eternal God, Source of food for all who live.

21a. **קִדּוּשׁ Kiddush ~ Third cup of wine/juice**

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Ba-ruch a-ta A-do-nai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei p'-ri ha-ga-fen.

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

As you enjoy your third cup of wine/juice, have each person share something for which they are grateful.

See page 20 for a supplemental reflection.



22. כּוֹס אֱלִיהוּ (kus Ei-li-ya-hu) Elijah's Cup and כּוֹס מִרְיָם (kus Mir-yam) Miriam's Cup:

Fill two ceremonial goblets with wine* and open the door.

We open the door so that Elijah the prophet and Miriam the prophetess can join us and sip wine. Soon, in our days, Elijah will come to herald redemption.

Miriam, strength and song in her hand, will dance with us.

Together, we will heal the world.

Close the door.

Sing together:

| | |
|--|--|
| Ei-li-ya-hu ha-na-vi, Ei-li-ya-hu ha-tish-bi, | אֱלִיהוּ הַנְּבִיא, אֱלִיהוּ הַתְּשֻׁבִי, |
| Ei-li-ya-hu, Ei-li-ya-hu, Ei-li-ya-hu ha-gil-a-di. | אֱלִיהוּ, אֱלִיהוּ, אֱלִיהוּ הַגִּלְעָדִי. |
| Bim-hei-ra v'-ya-mei-nu ya-vo ei-lei-nu, | בְּמַהְרָה בְּיָמֵינוּ יָבֵא אֱלֵינוּ, |
| im ma-shi-ach ben Da-vid, | עִם מְשִׁיחַ בֶּן דָּוִד, |
| im ma-shi-ach ben Da-vid. | עִם מְשִׁיחַ בֶּן דָּוִד. |

Elijah the prophet. Elijah the Tishbite, from Gilead. May you come speedily, in our time, bringing the Messiah, descended from David.

| | |
|---|--|
| Mir-yam ha-n'-vi-a oz v'-zim-ra b'-ya-da. | מִרְיָם הַנְּבִיאָה עֹז וְזִמְרָה בְּיָדָהּ. |
| Mir-yam tir-kod i-ta-nu l'-hag-dil | מִרְיָם תִּרְקֹד אֶתְנוּ לְהַגְדִּיל |
| zim-rat o-lam, | זִמְרַת עוֹלָם, |
| Mir-yam tir-kod i-ta-nu | מִרְיָם תִּרְקֹד אֶתְנוּ |
| l'-ta-kein et ha-o-lam. | לְתֵקֵן אֶת הָעוֹלָם. |
| Bim-hei-ra v'-ya-mei-nu hi t'-vi-ei-nu | בְּמַהְרָה בְּיָמֵינוּ הִיא תִּבְיָאֵנוּ |
| el mei ha-y'-shu-a. | אֶל מֵי הַיְּשׁוּעָה. |

Miriam the prophet, strength and song in her hand. Miriam will dance with us to strengthen the world's song. Miriam will dance with us to heal the world.

Soon and in our time, she will bring us to the waters of redemption.

*Some choose to use water for Miriam's cup as a symbol of life and a reminder of her dancing by the sea.

23. הַלֵּל Ha-leil ~ Singing

| | |
|---------------------------|----------------------------|
| A-dir hu. A-dir Hu. | אֲדִיר הוּא. אֲדִיר הוּא. |
| Yiv-neh vei-to b'-ka-rov. | יִבְנֶה בֵּיתוֹ בְּקָרוֹב. |
| Bim-hei-ra. Bim-hei-ha. | בְּמַהְרָה. בְּמַהְרָה. |
| B'-ya-mei-nu, b'-ka-rov. | בְּיָמֵינוּ, בְּקָרוֹב. |
| Eil b'-nei, Eil b'-nei; | אֵל בְּנֵה, אֵל בְּנֵה, |
| B-nei veit-cha b'-ka-rov. | בְּנֵה בֵּיתְךָ בְּקָרוֹב. |

God of might, God of right, we would bow before You,
Sing Your praise in these days, celebrate Your glory,
As we hear, year by year, freedom's wondrous story.

23. קדוש Kiddush ~ Fourth cup of wine/juice and prayer for peace:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Ba-ruch a-ta A-do-nai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei p'-ri ha-ga-fen.

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



As you enjoy your fourth cup of wine/juice, go around the table for each person to share a personal wish or prayer for peace.

The traditional reason for four cups of wine/juice during the seder is that they represent four references to Redemption mentioned in the Book of Exodus. Adonai says: I will bring you out of Egypt; I will deliver you from bondage; I will redeem you with an outstretched arm; I will take you to Me for a people. There are many places in the seder where the number four is relevant...what other reasons can you think of for its importance?

24. **Next Year in Jerusalem:**

According to tradition, the seder concludes with the words:

L-sha-na ha-ba-a bi-y'-ru-sha-la-yim ~ לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

Next year in Jerusalem ~ in the city of peace.

Even if we are sitting tonight in Jerusalem, we should still say "Next year in Jerusalem ~ may it be a city of peace."

For this year, not only we here, but all men and women, are slaves to fear; next year we hope all men and women shall be free.

This year, not only we here, but all women and men, live in cities touched by violence, poverty, and desperation; next year we hope that all humankind ~ people who are Jewish, Christian, Muslim, or any other religion or culture, will celebrate "in Jerusalem" ~ that is, in a world at peace and a world made free.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!



25. Sing Together:

Sung by continuously, repeating and adding (like "There was an Old Woman" or "Old McDonald.")

Use name and sounds to represent each addition the first time and then use either or both in successive verses (i.e. "maa" alone or "kid/maa" together.)

חַדְגָּדְיָהּ חַד ~ Chad Gadya

one little kid*

Chad Gad-ya, Chad Gad-ya...
That my Abba* bought for two zuzim*...
Chad Gad-ya, Chad Gad-ya...



1. Along came the **cat** ("meow")
that ate the **kid** ("maa")
that my Abba bought for two zuzim...
Chad Gad-ya, Chad Gad-ya...
2. Then along came the **dog** ("woof")
that bit the **cat** ("meow")
that ate the **kid** ("maa")
that my Abba bought for two zuzim...
Chad Gad-ya, Chad Gad-ya...
3. Then along came the **stick** ("bang")
that hit the **dog** ("woof")
that bit the **cat** ("meow")
that ate the **kid** ("maa")
that my Abba bought for two zuzim...
Chad Gad-ya, Chad Gad-ya...
4. Then along came the **fire** ("wooshh")
that burned the **stick** ("bang")
that hit the **dog** ("woof")
that bit the **cat** ("meow")
that ate the **kid** ("maa")
that my Abba bought for two zuzim...
Chad Gad-ya, Chad Gad-ya...
5. Then along came the **water** ("glug-glug")
that quenched the **fire** ("wooshh")
that burned the **stick** ("bang")
that hit the **dog** ("woof")
that bit the **cat** ("meow")
that ate the **kid** ("maa")
that my Abba bought for two zuzim...
Chad Gad-ya, Chad Gad-ya...
6. Then along came the **ox** ("mooo")
that drank the **water** ("glug-glug")
that quenched the **fire** ("wooshh")
that burned the **stick** ("bang")
that hit the **dog** ("woof")
that bit the **cat** ("meow")
that ate the **kid** ("maa")
that my Abba bought for two zuzim...
Chad Gad-ya, Chad Gad-ya...
7. Then along came the **slaughterer** ("wack")
that killed the **ox** ("mooo")
that drank the **water** ("glug-glug")
that quenched the **fire** ("wooshh")
that burned the **stick** ("bang")
that hit the **dog** ("woof")
that bit the **cat** ("meow")
that ate the **kid** ("maa")
that my Abba bought for two zuzim...
Chad Gad-ya, Chad Gad-ya...
8. Then along came the **Angel of Death** ("uh-oh")
that slew the **slaughterer** ("wack")
that killed the **ox** ("mooo")
that drank the **water** ("glug-glug")
that quenched the **fire** ("wooshh")
that burned the **stick** ("bang")
that hit the **dog** ("woof")
that bit the **cat** ("meow")
that ate the **kid** ("maa")
that my Abba bought for two zuzim...
Chad Gad-ya, Chad Gad-ya...
9. Then along came the **Holy One** ("hooray!")
Who destroyed the **Angel of Death** ("uh-oh")
that slew the **slaughterer** ("wack")
that killed the **ox** ("mooo")
that drank the **water** ("glug-glug")
that quenched the **fire** ("wooshh")
that burned the **stick** ("bang")
that beat the **dog** ("woof")
that bit the **cat** ("meow")
that ate the **kid** ("maa")
that my Abba bought for two zuzim...
Chad Gad-ya, Chad Gad-ya...



*kid = baby goat
zuzim = amount of money
abba = father

See page 21 for Chad Gad-ya fun!

Supplemental Pesach Reflections

We also have to know the difference between "more" and "enough" (dayeinu.)

We always want more ~ more freedoms, more love, more attention, more things, more knowledge, more money, more playtime ~ more, more, more...and we want it now!

Dayeinu teaches us that each step along our path should be acknowledged and celebrated as enough.

~ unknown

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Gratitude is very important in the liberation process. Like acceptance, gratitude roots us in the present moment. It is a spiritual tool that frees us from the human tendency to suffer because of our unfulfilled desires and cravings. The bondage of dissatisfaction can be broken with gratitude for what we have received. This unleashes energy, produces happiness, and leads to more gratitude...Our gratitude to God can motivate us to do God's work in the world ~ the work of liberation, love, and justice.

~ Rabbi Sheila Peltz Weinberg

~

THOUGHTS ON "THIS YEAR WE ARE SLAVES"

We are slaves because yesterday our people were in slavery and memory makes yesterday real for us. We are slaves because today there are still people in chains around the world and no one can be truly free while others are in chains.

We are slaves because freedom means more than broken chains.

When there is poverty and hunger and homelessness, there is no freedom;

When there is prejudice and bigotry and discrimination, there is no freedom;

When there is violence and torture and war, there is no freedom.

And where each of us is less than he or she might be, we are not free, not yet...

And who, this year can be deaf to the continuing oppression of the downtrodden, who can be blind to the burdens and the rigors that are no to be added to the most vulnerable in our midst?

If these things be so, who among us can say he or she is free?

~ Leonard Fein, founder of MAZON: A Jewish Response to Hunger

~

MODERN DAY PLAGUES

COVID-19 ~ Public Health Crises.
Sick Children Who Can't Get Care.
Sick Adults Who Can't Get Care
Rising Healthcare Costs.
Chronic Illness.
Racism, Sexism, Xenophobia.
Job Loss and Unemployment.
Laws That Have Kept Wages Low.
Injury On The Job.
Wage Theft.

~ Jewish Fund for Justice Labor Seder Haggadah [adapted]

Apathy in the face of evil;
Brutal torture of the helpless;
Cruel mockery of the old and the weak;
Despair of human goodness;
Envy of the joy of others;
Falsehood and deception corroding our faith;
Greedy theft of earth's resources;
Hatred of learning and culture;
Instigation of war and aggression;
Justice delayed, justice denied, justice mocked.

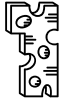
~ Gates of Freedom by Rabbi Rachel Barenblat [adapted]

Chad Gadya חַדְגַּדְיָא חַד ~ Match Up

Draw a line from each part to its sound effect!

Part

Sound Effect



Holy One

"woof"



ox

"glug-glug"



chad gad-ya

"hooray!"



cat

"wooshh"



Angel of Death

"mooo"



stick

"meow"



dog

"wack"



fire

"uh-oh"



butcher

"maa"



water

"bang"

What's on Our Passover Table?

מה על השולחן הפסח שלנו?

Ma al ha-shul-chan ha-Pe-sach she-la-nu?

| Find these items on the Word Search below. | | | | |
|--|-------------|----------------|-------------|-----------|
| BONUS: Find each item on your table! | | | | |
| Afikomen | Dinner | HillelSandwich | Matzah | Parsley |
| Beitzah | Egg | Horseradish | Mixture | SaltWater |
| Charoset | Elijah'sCup | Karpas | Miriam'sCup | Wine |
| KiddushCups | Haggadah | LambShank | Olives | |
| Dessert | Herbs | Maror | Oranges | |

B

OPN

OBCAL

VOKPARX

QLIBMYXSC

TKDJB BTICK

XHDRSAXKHAAEL

YQZAFMPSDCCMLOUTHOKTAIMWEYFHMMMGLHEHXN

JTPJZNOYTEJLSYAEYNVRLTIRSIJCTHAAMBCVEC

BEITZAHWXAHFNLMKCMPLQNVCCBSDLLHHOLV

LIZZOCLTCKKIORAFAEQEAANRETMPAPRH

BAQRKSUSPJRHYGBISLSXRNZGWILRGQY

UWANPNXAI AENDRXWSGSTLGAXHORGS

FNSSMHASQPIUINOAAABSHTTFSUAA

YGGLE ' MEUXNLP UWSNQMZEUXEZBBDC

VSMEPS ' SBQNTGUWHCDFARRXTVUBUAVI

AHQJSCSAVVEGDOOIUUFIEBYPVMLLHVUH

HDBMHUCIBGRBFTEVLNIIIOEPSSTAGQFPMKTV

BVMURPUHORSERADISHIKCLKHXERDDKNMATZAH

ICZSMCPOUFPVVSHLHZSOVHCATAOOEZQQFVRWZFH

YXRZVMEZEBPLR

WPUETTRGSWL

ENUVJGTQU

KUEJERH

YHWWQ

LPG

O

Pesach Match-Up!

Write the number of the Hebrew word next to its English meaning.

| | |
|-------------------|--------------------------------------|
| Elijah's Cup | Za-yit ~ זֵית 1. |
| Egg | Ta-puz ~ תפוז 2. |
| Horseradish | Ha-ga-dah ~ הגדה 3. |
| Hillel Sandwich | Kus Mir-yam ~ כוס מרים 4. |
| Lamb Shank | Karpas ~ כרפס 5. |
| Mixture | A-fi-ko-men ~ אפיקומן 6. |
| Festival Candles | Ko-reich ~ כורך 7. |
| Matzah | Ma-tzah ~ מצה 8. |
| Orange | Cha-ro-set ~ חרסת 9. |
| Parsley | Ma-ror ~ מרור 10. |
| Miriam's Cup | Bei-tzah ~ ביצה 11. |
| Telling the Story | Pe-sach ~ פסח 12. |
| Olives | Kus Ei-li-ya-hu ~ כוס אליהו 13. |
| Dessert | Had-li-kat Nei-rot ~ הדלקת הנרות 14. |

~

A JUMBLE of Ideas

Discover some of the important ideas and themes that are part of Passover by unscrambling these words:

RSNSAEW _____
 SKGINA _____
 BNIEG _____
 GIEINBVEL _____
 IBLSSNG _____
 IANOEBECTLR _____
 GAGNHCNI _____
 ALGNNEIC _____
 TUNGICON _____
 IOICTYSUR _____
 DYUEAN _____
 IMFLYA _____
 EAFR _____
 MEORDFE _____
 DOG _____
 TYSIROH _____
 POEH _____
 WOMIDS _____
 TSENLLRIOYTG _____

GENRUH _____
 KNWGINO _____
 EILNNRGA _____
 IGALVEN _____
 CFSEHMII _____
 DROER _____
 ONUIESNQGTGI _____
 OBINERLLE _____
 IGIRNCLN _____
 NIEEDMRGE _____
 LRETINELG _____
 UEOHNG _____
 NAGHRIS _____
 PYSMTILICI _____
 YEVARLS _____
 PGNRIS _____
 IHTGINNK _____
 NNWKGNIUO _____
 ELAXSNUTERA EJNEIYMR _____

BONUS: What is another idea you think is an important part of Passover? _____

Pharaoh's Nile

(to the tune of the Gilligan's Island theme song)

Just lean right back and you'll hear a tale, a tale of a fateful trip
That started back in ancient times while under Pharaoh's whip.
Well Moses was a pious man, God made him brave and sure
Though Pharaoh was a mighty man, his heart was not pure,
his heart was not pure.

Old Pharaoh started getting tough, the Jews were harshly bossed
If not for the courage of the fearless few our people would be lost,
our people would be lost.

They cried to God please rescue us, conditions here are vile.
Send Moses, and Aaron, too, to save our children and wives.
We'll leave this land at God's behest
Here on Pharaoh's Nile.

So God said Moses take your staff and with your brother go
To Pharaoh you will plead your case to let my people go.
Well Moses, he sure did his best, but Pharaoh was not moved
Til God sent down ten dreadful plagues and His power was proved,
His power was proved.

The frogs, the lice, and even boils, could not make Pharaoh bend
'Til slaying of the first born males threatened Pharaoh's life to end,
threatened Pharaoh's life to end.

The Jews escaped miraculously, when God helped them to flee,
Egyptian armies followed them, but drowned in the deep Red Sea.

So this is a tale of our ancestors, they wandered a long, long time.
They had to make the best of things, it was an uphill climb.
So join us here each year my friends, it's sure to be worthwhile
Retelling how the Jews escaped, far from Pharaoh's Nile.

~ Randi and Murray Spiegel

