

B'nai Zion  
Saturday, April 12, 2025 / 14 Nisan 5785  
Passover Seder



סדרה = Parts of Seder

📄 = Things to Do

🎵 = Songs to Sing

? = Something to Think About

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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. The Passover experience is enjoyed by people of various faiths, because we each relate to freedom as part of each of our stories. Especially at a time when we are seeing a continuous rise in

Anti-semitism, we are deeply grateful to everyone who provides 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. We are extremely grateful for everyone - Jew and non-Jew - who are standing up to protect Jews and Jewish values. We get strength from the Passover experience to continue to strive for freedom.

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.

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 once again 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>הַדְּלַקַת 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>כַּרְפַּס</p>
<p>4 Dividing Middle Matzah Yachatz</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 עֹרֵךְ</p>
<p>12 Finding the Afikoman Tzafun</p>  <p>צַפּוּן</p>	<p>13 Blessing After the Meal Barech</p>  <p>בִּרְכָה</p>	<p>14 Conclusion Nirtzah</p>  <p>חֲסִיל מִיְדוּד פֶּסַח בְּחֻמְרוֹ</p> <p>נִרְצָה</p>	<p>Follow the Seder by Following the Pictures inside:</p>

## 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.

Baruch atah A-do-nai, בְּרוּךְ אַתָּה ה',  
Eloheinu melech ha-olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
borei p'ri hagafen. בּוֹרֵא פְּרֵי הַגָּפֶן.

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

Baruch atah A-do-nai, בְּרוּךְ אַתָּה ה',  
Eloheinu melech ha-olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
asher bachar banu mikol am, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עָם,  
v'rom'manu mikol lashon, וְרוּמָמְנוּ מִכָּל לָשׁוֹן,  
v'kid'shanu b'mitzvotav, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,  
vatiten lanu A-do-nai Eloheinu וַתִּתֵּן לָנוּ ה' אֱלֹהֵינוּ  
b'ahavah moadim בְּאַהֲבָה מוֹעֲדִים  
l'simchah, chagim uz'manim לְשִׂמְחָה, חַגִּים וְזִמְנִים  
l'sason et yom chag לְשִׂשׁוֹן אֶת יוֹם חַג  
hamatzot hazeh. הַמַּצּוֹת הַזֶּה.  
Z'man cheiruteinu, mikra kodesh, זְמַן חֲרוּתֵנוּ, מִקְרָא קֹדֶשׁ,  
zeicher litzi-at mitzrayim. זִכָּר לִיצִיאַת מִצְרָיִם.  
Ki vanu vacharta v'otanu kidashta כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ  
mikol-ha-amim. umo'adei מִכָּל-הָעַמִּים. וּמוֹעֲדֵי קִדְּשָׁךְ  
kod'shecha בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ:  
b'simchah uv'sason hinchaltanu.

Baruch atah A-do-nai, m'kadeish  
yisra-eil v'hazmanim.

בְּרוּךְ אַתָּה ה', מְקַדֵּשׁ  
יִשְׂרָאֵל וְהַזְּמָנִים

*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 blessing.

 The candle blessing for Havdalah is said using Yom Tov candles.

Baruch atah A-do-nai, בְּרוּךְ אַתָּה ה',  
Eloheinu melech ha-olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
borei m'orei ha'esh. בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

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

Baruch atah A-do-nai, בְּרוּךְ אַתָּה ה',  
Eloheinu melech ha-olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
Hamavdil bein kodesh l'chol, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחוּל,  
bein or l'choshech, בֵּין אוֹר לְחֹשֶׁךְ,  
bein Yisrael la'amim, בֵּין יִשְׂרָאֵל לְעַמִּים,  
bein yom ha-sh'vi'i בֵּין יוֹם הַשְּׁבִיעִי  
l'sheshet y'mei hama'aseh. לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.  
Bein k'dushat Shabbat בֵּין קֹדֶשֶׁת שַׁבָּת  
lik'dushat Yom Tov hivdalta, לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלְתָּ,  
v'et Yom HaSh'vi'i וְאֵת יוֹם הַשְּׁבִיעִי  
misheshet y'mei hama'aseh מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת,  
kidashta, וְקֹדֶשֶׁת אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְּךָ.  
v'kidasha et 'amcha Yisrael  
bik'dushatecha.

Baruch atah A-do-nai,

בָּרוּךְ אַתָּה ה',

Hamavdil bein kodesh l'kodesh.

הַמְבַדֵּיל 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.

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 l'hadlik neir shel Yom Tov.

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,

בָּרוּךְ אַתָּה ה',

Eloheinu melech ha-olam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

shehecheyanu v'ki'manu

שֶׁהַחַיָּנוּ וְקִיְּמָנוּ

v'higi'anu laz'man hazeh.

וְהִגִּיעָנוּ לְזַמַּן 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.*



### Our Freedom: The First Cup / Kadesh

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)

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



## Washing Our Hands / Urchatz



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, not just our hands. It is also a way of feeling clean and ready to take part in the Seder.

We now have a new tradition: Instead of passing around a cup with water, we will pass around hand cleaner. We plan to “pass over” many plates and foods to each other, but we do not want to be plagued with illness. Wash your hands. An ancient lesson for all time.




## 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 explain the green of new plant growth and tears of sadness/joy in a new way?

 Everyone may now take some greens and dip them in salt water. Before we eat the greens, we say the blessing for vegetables:

Baruch atah A-do-nai,

בָּרוּךְ אַתָּה ה',


Eloheinu melech ha-olam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

borei p'ri ha-adamah.

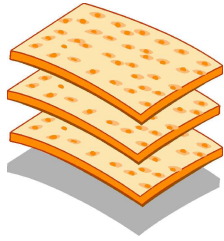
בוֹרֵא פְרֵי הָאֲדָמָה:

*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.

## Breaking Matzah & Hiding The 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.



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. {"Matzot" is the plural of "Matzah."}



Why do we hide part of the matzah? We save it somewhere else for later - in a sense it is like investing in our future.

? = Can you think of other things that we save for later?

Why do we break our matzah before we even get to tell about it - or eat 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.*

? = Can you share an example of something that seemed lost/broken, but became 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 כָּלוּ 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 שְׂאָר יְרָקוֹת

Ha-laylah hazeh maror.

הַלַּיְלָה הַזֶּה מָרֹר:

*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 מְטַבֵּילִין

afilu pa-am echat.

אֲפִילוּ 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 כָּלָנּוּ מְסֻבִּין.

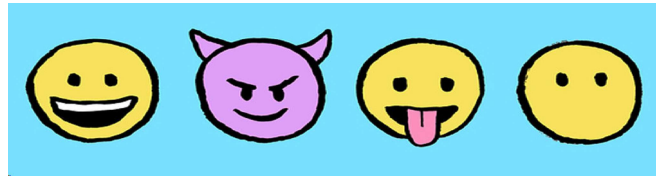
*On all other nights we either sit up straight or lean; tonight why do we have to lean?*

? = This year we have many more questions: about Israel; hostages; wars; safety.

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, or any of our traditions or stories, 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 how 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 about 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 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 came into power who did not remember Joseph and the important things Joseph did for Egypt. The Pharaoh made all of Jacob's family - all of the Children of Israel - 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.

? = This is a very brief retelling of the story that is found in the Torah. Do you know more details? What is your favorite part? What do you think is the most important part?

 Cover the matzot. Lift the cup of wine (we still don't drink it for awhile).

♪ V'hi she-am'dah

וְהִיא שְׁעִמְדָּה

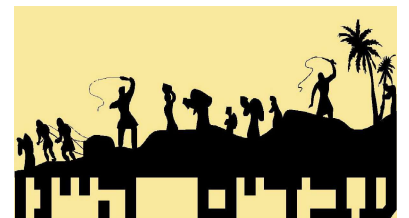
la-avoteinu v'lanu.

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 צַפְרַדַּע
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, would it still be enough?

♪ Ilu hotzi-anu mimitzrayim, אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם,  
dayeinu. דַּיְנוּ:

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

Ilu natan lanu et haShabbat, אֱלוֹ נָתַן לָנוּ אֶת־הַשַּׁבָּת,  
*If God had given us the Sabbath: It would have been enough for us.*

Ilu natan lanu et haTorah, אֱלוֹ נָתַן לָנוּ אֶת־הַתּוֹרָה,  
*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



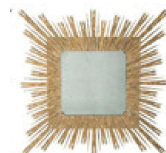
Standing with refugee

### PINECONES

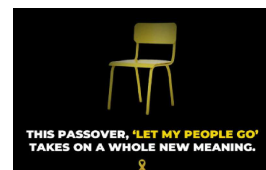


Calling out for criminal-justice reform

### MIRROR



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



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 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?

? = 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,

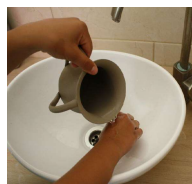
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

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 יָדַיִם:

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

 We pass out pieces from the top and middle matzot, and wait for both of the next blessings, before we eat the matzah:

 Once you have your matzah and are waiting for everyone else to get their piece, so that we can say the blessing and finally eat some matzah, See if you can find the thing that does NOT belong in the “Odd One Out” picture:



## Blessing Before Bread / Motzi

We always thank God for giving us bread to eat:

Baruch atah A-do-nai,  
Eloheinu melech ha-olam,  
hamotzi lechem min ha-aretz.

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

Baruch atah A-do-nai,  
Eloheinu melech ha-olam,  
asher kid'shanu b'mitzvotav  
v'tzivanu al achilat matzah.

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



בְּרוּךְ אַתָּה ה',  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

בְּרוּךְ אַתָּה ה',  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

 Eat the matzah



 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.

בְּרוּךְ 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



? = One of the 613 Mitzvot is to say a blessing after we finish eating. We will do a very brief version of the blessing soon. 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.

## Finding The Afikoman / Tzafun

 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 פְּרִי 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

אֵלִיָּהוּ הַנָּבִיא אֵלִיָּהוּ הַתִּשְׁבִּי

Eliyahu haGiladi,

אֵלִיָּהוּ הַגִּלְעָדִי.

Bimheira v'yameinu Yavo Eleinu

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ

Im Mashiach ben David

עִם מָשִׁיחַ 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 refresh us.



### 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, our traditions, and our faith.

**לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:**



**Next year in Jerusalem!**

 Before we leave, let's sing some fun songs:



**One little goat**  
**One little goat**  
 That father bought for two zuzim,  
 One little goat, one little goat

חַד גְּדִיָּא  
 חַד גְּדִיָּא  
 דְּזָבִין אָבִי בְּתָרֵי זֻזִין  
 חַד גְּדִיָּא חַד גְּדִיָּא

♪ 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

♪ WHO KNOWS ONE? אַחַד מִי יוֹדֵעַ?


אַחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאַרְץ	אַחַד מִי יוֹדֵעַ? אַחַד אֲנִי יוֹדֵעַ:
שְׁנֵי לַחֹת הַבְּרִית	שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ:
שְׁלֹשָׁה אָבוֹת	שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ:
אַרְבַּע אֲמָהוֹת	אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ:
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה	חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ:
שֵׁשׁ סִדְרֵי מִשְׁנָה	שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ:
שִׁבְעָה יָמֵי שְׁבִתָּא	שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ:
שְׁמוֹנֶה יָמֵי מִילָה	שְׁמוֹנֶה מִי יוֹדֵעַ? שְׁמוֹנֶה אֲנִי יוֹדֵעַ:
תְּשַׁעָה יָרְחֵי לֵדָה	תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אֲנִי יוֹדֵעַ:
עֶשְׂרֵה דְבָרֵיָא	עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ:
אַחַד עָשָׂר אֲנִי יוֹדֵעַ: אַחַד עָשָׂר כּוֹכְבֵיָא	אַחַד עָשָׂר מִי יוֹדֵעַ? אַחַד עָשָׂר אֲנִי יוֹדֵעַ:
שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שְׁבִטֵיָא	שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ:
שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מַדְּבָא	שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ:

(Only final verse shown here)

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.

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*, *The UnOrthodox Haggadah* from *Tablet Magazine*; Sari Kopitnikoff @ *ThatJewishMoment*

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[www.BnaiZionCongregation.org](http://www.BnaiZionCongregation.org) [www.HebrewDoc.com](http://www.HebrewDoc.com)  
Find more Haggadot and Passover Resources compiled by Rabbi Jana at  
[www.hebrewdoc.com/Holidays/Passover](http://www.hebrewdoc.com/Holidays/Passover)

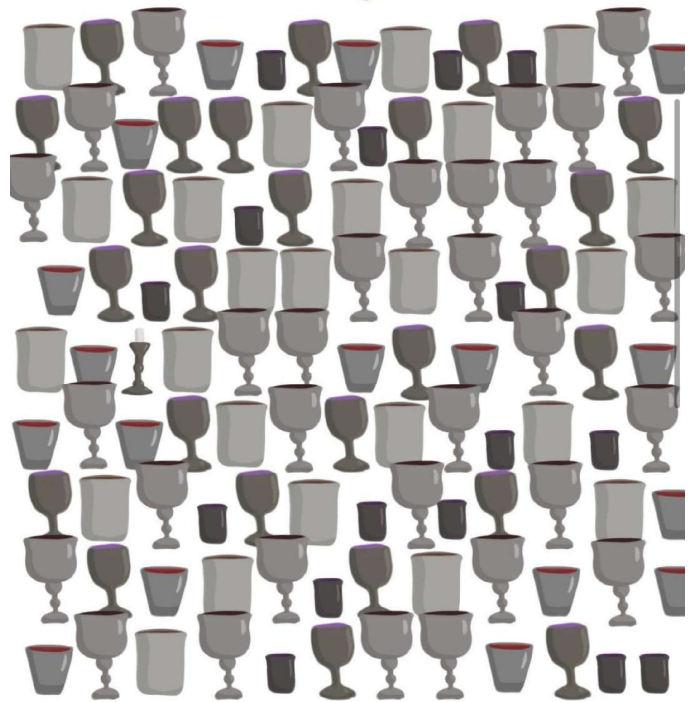
 Passover Fun: You finished your part before others at your table? Try to find the “Odd One Out” in these pictures. (Each group of pictures has one thing that is very different from all of the other things in that picture. Have fun!)

See how long it will take you to find...  
**The Odd One Out**  
Pesach Edition



By Sari Kopitnikoff • @thatjewishmoment  
Find more games, puzzles, and activities on [thatjewishmoment.com](http://thatjewishmoment.com)

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📄 This is the LAST PAGE of our Haggadah. It is a page filled with Haggadot (the Hebrew plural of Haggadah). There are many things to find in our Seder: symbolic foods, Afikoman, the fifteen parts we need to finish to have a complete Seder, plus some fun pictures and challenges. Our Haggadah is unique - Rabbi Jana works hard to make our Seder shorter than a traditional Seder, while keeping everything we need to do. We hope you find our Seder to be: informative, inspiring, and interesting. See if you can find the unique thing in this picture filled with Haggadot:

See how long it will take you to find...

# The Odd One Out

## Pesach Edition



**By Sari Kopitnikoff • @thatjewishmoment**  
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