

Family Seder

Happy Passover

Kadesh Urchatz Karpas
Yachatz *Maggid*
Rachtzah **Motzi Matzah**
Maror Korech
Shulchan Orech Tzafun
Barech Hallel Nirtzah

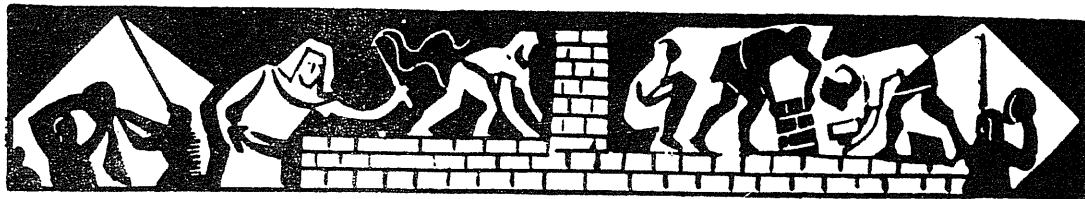


Congregation
ETZ CHAIM

creating meaningful Jewish experiences

1190 Indian Hills Parkway
Marietta, GA 30068

תּוֹרַת שַׁל פּסַח



סִימָן לְסֹדֵר שַׁל פּסַח.

ORDER OF THE PASSOVER *SEDER*

2. וְרַחֵץ.

Wash the hands.

1. קִדּוּשׁ.

Recite the *Kiddush*.

4. יִחַץ.

Break the middle *Matzah* and hide a half of it for the *Afikoman*.

3. כֶּרֶס.

Eat a green vegetable.

6. רְחֹץ.

Wash the hands before the meal.

5. מַגִּיד.

Tell the Passover Story.

8. מְרוֹר.

Eat the bitter herbs.

7. מוֹצִיא מַצָּה.

Say the *Hamotzi* and the special blessing for the *Matzah*.

10. שְׁלַחַן עוֹרֵף.

Serve the *Seder* meal.

9. כּוֹרֵף.

Eat the bitter herbs and *Matzah* together.

12. בְּרַךְ.

Say the Grace after meal.

11. צְפוּן.

Eat the *Afikoman*.

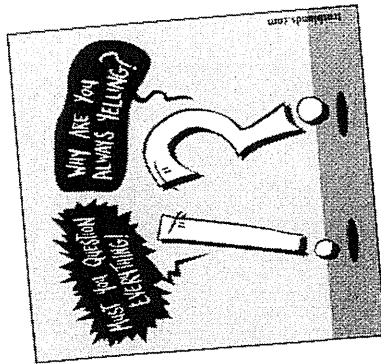
14. נִרְצָה.

Conclude the *Seder*.

13. הַלֵּל.

Recite the *Hallel*.

Advanced Level Seder: Questions to Think On Tonight



1. If God knows everything, why did he need the Jews in Egypt to mark their doorposts to pass over them?
2. Why do we have a Seder plate, wouldn't it be more powerful to have an exodus map to trace every single strategic step of the Jews leaving Egypt?
3. Why don't we just read the Seder in synagogue? And if Passover is so successful at home, why not do all religious ceremonies in the house?
4. What is so important about freedom from slavery in Egypt that the Torah dictates to "Tell it to your children"?
5. Every time we say SHEMA we remember the exodus from Egypt, why now do we have one night dedicated to it?
6. There's a lot of the number 4? 4 questions, 4 sons, 4 cups. Why are there only 3 matzahs?
7. The Ariz"l (Rabbi Isaac Luria) said "Whoever is careful about avoiding even the slightest trace of chametz on pesach is assured he will not sin the entire year"
8. In all other holidays, saying Kiddush is never separated from the actual meal. How do we get away with it on Passover?
9. Are "Corny" jokes permissible on Passover or are they considered "kitniyot"?
10. Why do we call this Passover, Pesach if the Torah refers to these days as Chag Matzot (Matzah Holiday) – much easier!

SEDER PLATE SYMBOLS

Symbolic of the Festival Offering, The egg is the one food that hardens when you heat it. *Just like the Jewish nation. Under duress, we always become stronger and united*

What do you call someone who spent hours preparing the Seder plate???

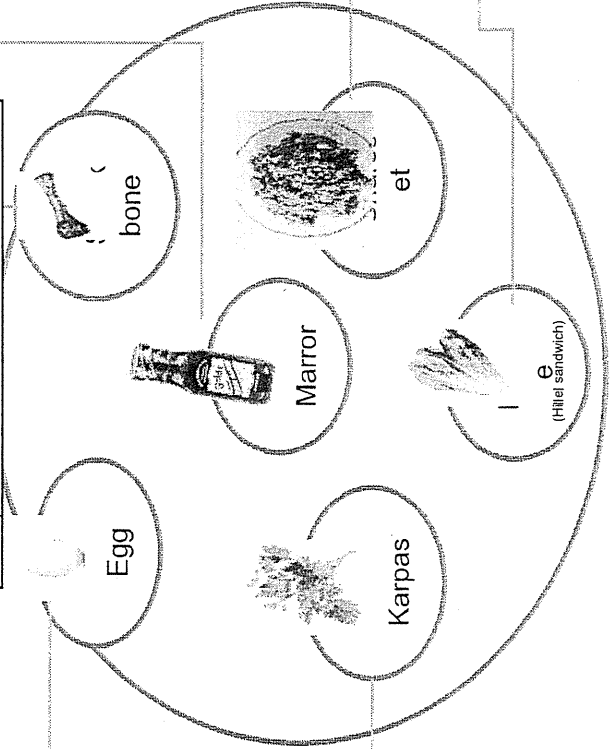
Egg-zosted!

Symbolic of the spring and new freedom beginnings, tempered by dipping in salt water. Since eating a bit parsley on it's own might be too much freedom to handle right now???!?

When it comes to Karpas, who is the king of Passover? Elvis Parsley!!

Shank Bone: Symbolic of the roasted Passover Sacrifice and literally to serve as a slavery torture tactic, to remind you how starving you are...

What's the Seder's favorite film? Shawshankbone Redemption



Marmor: Reminder to feel the bitterness the slaves in Egypt endured. Next to Hagbah, this is the only remaining game of *machismo* among Jewish men as well as sinus relief

Why do we eat horseradish with the 4 cups? When it chrains, it pours

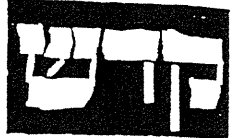
Symbolic of the mortar used to make the bricks in slavery, which incidentally tastes like sweet joy!?? Does this not make you ask questions???

Why did the Egyptians have the Jews do all the Pyramid building? They were Anti-Cementic

Marmor stand-in for sandwich eaten in the temple with Matza. Nickname: Wuss Marmor

.Knock, Knock. Who's there? Lettuce. Lettuce who? Let us start the Seder already –we're hungry!

Kadesh



Reflection:

I am ready to fulfill the commandment of drinking the first of the Four Cups. This recalls God's promise of redemption to the people Israel, as it says, "I will free you from the burden of the Egyptians" (Exodus 6:6).

Lift the cup of wine and recite Kiddush, adding the words in parentheses on Shabbat.

(And God saw all that He had made, and found it very good. And there was evening and there was morning, the sixth day. The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work which He had been doing. He rested on the seventh day from all the work which He had done. Then God blessed the seventh day and sanctified it, because on it He rested from all His work of creation.)

Praised are You, Adonai our God, King of the universe who creates the fruit of the vine.

Praised are You, Adonai our God, King of the universe who has chosen us and distinguished us by sanctifying us through His commandments. You have lovingly favored us with (Shabbat for rest and) festivals for joy, seasons and holidays for happiness, among them (this Shabbat and) this day of Pesah, the season of our liberation, a day of sacred assembly commemorating the Exodus from Mitzrayim. You have chosen us, sanctifying us among all peoples by granting us (Shabbat and) Your sacred festivals (lovingly and gladly) in joy and happiness. Praised are You, Adonai who sanctifies (Shabbat and) the people Israel and the festival seasons.

Reflection:

הִנְנִי מוכן/מוכנה ומזמן/ומזמנת לקום מצות כוס ראשון שהוא כנגד בשורת הישועה, שאמר הקדוש ברוך הוא לישראל: והוצאתי אתכם מתחת סבלת מצרים.

Lift the cup of wine and recite Kiddush, adding the words in parentheses on Shabbat.

(וַיִּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד, וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיִּכְלֹו הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיִּכְל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ וְאֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ, כִּי בּו שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.)

סְבִרֵי מְרוֹן:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוּמְמָנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה (שְׂבֻחוֹת לְמִנְיַחָה ו)מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזְמַנִּים לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׂבֻת הַזֶּה וְאֵת יוֹם) חַג הַפִּמְצוֹת הַזֶּה, זְמַן חֲרוּתְנוֹ, (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכוֹר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִבְּשָׁתָּ, מִכָּל הָעַמִּים (וְשְׂבֻת) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחַלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה מִקְדֵּשׁ (הַשְּׂבֻת ו)יִשְׂרָאֵל וְהַזְמַנִּים.

On Saturday night (motza-ei Shabbat), add:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׂשַׁת יְמֵי הַמַּעֲשֵׂה, בֵּין קֹדֶשׁ שְׂבֻת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלְתָּ, וְאֵת יוֹם הַשְּׁבִיעִי מִשְׂשַׁת יְמֵי הַמַּעֲשֵׂה קִבְּשָׁתָּ. הַבְּדִלְתָּ וּקִבְּשָׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְּשָׁתְךָ. בְּרוּךְ אַתָּה יְהוָה הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

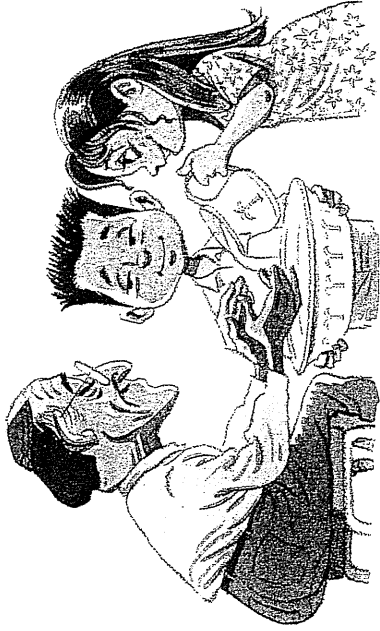
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה. - 3 -

Urkhatz

THE FIRST HANDWASHING

The ritual handwashing prepares us for eating finger foods, Karpas, the hors d'oeuvres of the Pesach banquet. Following the priestly tradition of washing hands before eating bread and even vegetables, the ritual handwashing is performed now in order to sanctify the eating of the Karpas. However, no blessing is said for this handwashing.

Ask for two volunteers:
one to carry a pitcher of water and to pour water over each guest's hands, and one to carry a basin and a towel. Having our hands washed by someone else is part of the Seder night experience of liberty and nobility.



Karpas

THE FIRST DIPPING: SPRING GREENS

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְרִי הַטֶּבֶל.

Ba-rukh ata Adonai / Elo-hei-nu me-lekh ha-olam / bo-rei pree ha-ada-ma.



Distribute Karpas (a vegetable, often spring greens), dip in salt water (or a tangy sauce), and recite the blessing.

Originating from the Greek "karpas," meaning "fruit of the soil," this tradition borrows from the Greco-Roman symposium which always began with washing and dipping "karpas" accompanied by discussion.

While some medieval rabbis strictly forbid eating more than an olive's size of vegetable for Karpas, you may wish to revive the ancient custom of eating extensive appetizers – each with its own dip.

Continue dipping and tasting various fresh vegetables and other appetizers during the Seder until sufficiently full to persevere during the extensive storytelling (Maggid), but not so full as to ruin one's appetite for the matza eaten later.

יָצַח

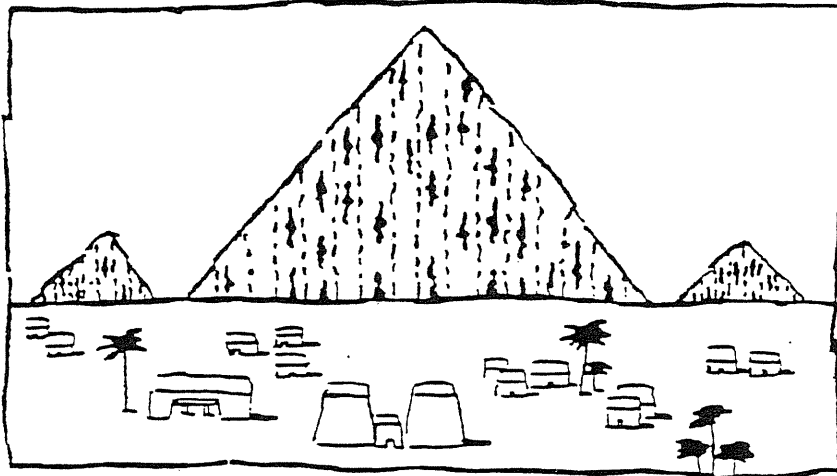
Yachatz

BREAKING OF THE MIDDLE MATZAH

The head of the table takes the middle matzah and breaks it in two. The larger piece, the afikoman, is wrapped in a napkin and hidden from the children. It is needed for the end of the meal, when the children will exchange it for a gift. The smaller piece is replaced between the two other matzot.

The larger piece of the matzah represents *lachma anya*, the bread of the poor. It is meant to remind us of the hungry.

At that moment, we should identify with those who are afraid to eat their bread, and always leave something for later. After all, weren't we all wretched as slaves in Egypt?



Aggid

The leader of the Seder lifts the broken matzah and starts the story of Passover with this short invitation:

his is the bread of affliction which our fathers ate
the land of Egypt. Whoever is hungry, let him
me and eat. Whoever is needy, let him come and
celebrate Pesach! Now we are here; next year may
e be in the Land of Israel! Now we are slaves;
ext year may we be free men!

This is my prayer for your children and my children: let's all get together, whole world, wherever you are! Let's all get together, pray together, pour our hearts together.
At the same time, remember all the good people of the world who were before us. They prayed for us, and they pray with us now. Let the day soon when the whole world gets together in Yerushalayim, the Holy City. This is what the Prophet says: "Ki beisi beis tefillah l'chol ha'amim, My house is a house of prayer for all nations."



Do you know what we're saying? "All who are hungry, come and eat." Is there anybody in the world who needs food? Is there anybody in the world who is broken and needs a friend? Tonight is the night! My door is open, my heart is open. It's open because all the gates of Heaven are open. On Seder night I'm so real, I'm so close. Heaven and Earth are close to each other. What was the first great thing Avraham did after he became a Jew? The Torah tells us: the first thing he did was to welcome strangers into his home. Whatever you do that's between you and other people, that's what you're doing between you and God. Until Avraham, God was a stranger in the world. Avraham's whole mission was to bring God into the world. And see, that Avraham did between him and God is the same as what he did between him and people. He brought God into the world; he brought strangers into his home. Avraham's welcoming in strangers brought God's light in to

בגיד

The leader of the Seder lifts the broken matzah and starts the story of Passover with this short invitation:

הוא לֶחֶמַת עֲנִיָּא דִּי אֶכְלֵי אֶבְרָהָמָא בְּאַרְעָא דִּקְצָרִים. כָּל
דִּקְפִּינָא יוֹתֵי וְיִקְבֵּל כָּל-דְּצָרָךְ וְיִתֵּי וְיַפְסֵחַ. הַשְׁתָּא הָכָא,
לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הַשְׁתָּא עֲבָדִי. לְשָׁנָה
הַבָּאָה בְּגוֹ חוּרְיָא:

כל דכפין

Whoever is hungry

"Kol dichfin, yeisei v'yeichul, whoever is hungry, let him come and eat." Friends, this is our generation. This is you and I, but most of all it's our children. There's such a hunger in the world for something beautiful, something holy — a hunger for one good word, one holy word, one message from God. People are hungry for something lofty, glorious. So this is my wish for all of us: let the hungry people get together, everyone who's hungry for holiness, for friendship, for love — the people who are hungry to give their children one word from God. Let's get together! Let's you and I fix the world. Friends, hungry people feel so close to each other. Who's bringing peace to the world? Not the politicians! Not the great orators! Not the great businessmen! Only little hungry people.

I've walked the streets of the world. I've walked in Yerushalayim, in Berlin, in Washington, in Moscow; I've walked in Sydney and in Copenhagen. The world is hungry, so hungry. Sometimes people stop you on the street and ask you, "What time is it?" They have a watch. Do you know what they're telling you? "Half of my life is gone and I'm still hungry. Maybe you have a good word for me?"

Some people ask you, "Where's the next street?" They're not idiots. They could find it if they wanted. They're telling you, "I don't know where to go. — I have the address. — I'm a rich man; I have everything; but I don't know where I'm going. Maybe you have a message from God, from someone that loves me — a message to show me the way to fill my heart, to fill my soul?" "Hashata hacha, this year we are here, next year may we be in the land of Israel." Yerushalayim, the holy city, is the headquarters of the hungry people. Someday the hungry people will get together.

The Game Begins: Rules for Hiding the Afikoman

While the broken matza is designed to remind the adults of the culture of poverty, the afikoman is the key to gifts of plenty for the children, as well as the lever for parents to arouse tired children and maintain their alertness through the lengthy stories, rituals, and explanations of the seder. The rabbis mandated playing games with the matza precisely for this educational purpose and felt little compunction about disturbing the sanctity of the evening or the dignity of the matza as a symbol. Each Jewish community made their own rules – sometimes the child stole the afikoman and sometimes the parent hid it. Here is one contemporary version of the game with practical instructions:

1. After breaking the matza, either the seder leader or head of each nuclear family hides the afikoman(s) in a napkin. Some parents sew cloth envelopes embroidered with the word "afikoman."
2. The children are told that a portion of the afikoman will be hidden in more or less plain sight. Children should be encouraged to work together so that the negative aspects of competition will not ruin their evening when they are rewarded for finding the afikoman.

A Passover Skit

In Egypt the Jews ate quickly and anxiously because they were nervous about the plague of the first born and they were expecting their imminent departure into freedom. Today Jews of Africa and Asia customarily act out the Exodus itself dressing their children (or a dramatically inclined adult) in baggy clothes, a scarf or hat, hiking boots, a walking stick, a belt with a canteen and, most important, the afikoman wrapped in one's clothes on the shoulder (or perhaps in a back pack).

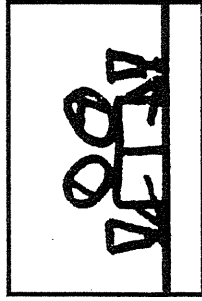
Try sending the youngest children out of the room (or the house) with a bag of props and the help of an adult to prepare this dialogue. Here is a semi-traditional script that may be used by the "actors" at the seder.

Knock on the door

- Adults** - Who's there?
Children - Moshe, Aaron, and Miriam.
Adults - Come in. Tell us about your journey!
Children - We have just arrived from Egypt where we were slaves to Pharaoh. He made us do such hard work. [Improvise about how bad it was.]
Adults - How did you escape?
Children - God sent Moshe and Aaron to tell Pharaoh: "Let my people go". When he refused, God sent 10 plagues. [Improvise describing some of the plagues.] Finally God brought the most awful plague on the first born of Egypt. Then Pharaoh was really scared so he kicked us out.
Adults - Why are you dressed like that? What is on your shoulder?
Children - We escaped in the middle of the night and had no time to let the dough for our bread rise. The dough that we wrapped in our cloaks and slung over our shoulders turned to matza in the heat of the sun.
Adults - Tell us about your adventures.
Children - Pharaoh changed his mind after releasing us and chased us to the edge of the Red Sea. We would have been caught for sure, but then God split the sea. [Describe how it felt.]
Adults - Where are you going now?
Children - To Jerusalem.
All - La-shana ha-ba-ah Bee'Yerushalayem!

Four Questions

1. Pour the second cup for everyone.
2. Let the younger children sing "Ma Nishtana."



מה נשתנה

❖ MA NISHTANA

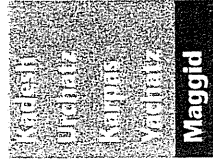
HOW IS THIS NIGHT different from all other nights?

ON ALL other nights, we eat either leavened bread or matza, but on this night we eat only matza.

ON ALL other nights, we eat other kinds of vegetables, but on this night we eat maror (bitter herbs).

ON ALL other nights, we need not dip our vegetables even once, but on this night we dip twice.

ON ALL other nights, we eat either sitting upright or reclining, but on this night we all recline.



מה נשתנה

הַלַּיְלָה הַזֶּה מְכַלֵּה-הַלֵּילוֹת?

שֶׁבְּכָל-הַלֵּילוֹת אֲנִי אוֹכְלִין חֶמֶץ וּמַצָּה, הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.

שֶׁבְּכָל-הַלֵּילוֹת אֲנִי אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר.

שֶׁבְּכָל-הַלֵּילוֹת אֵין אֲנִי מְטַבֵּילִין אֶפְּלִי פַעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.

שֶׁבְּכָל-הַלֵּילוֹת אֲנִי אוֹכְלִין בֵּין יוֹשְׁבֵינִי וּבֵין מְסֻבֵּינִי, הַלַּיְלָה הַזֶּה כָּלוּ מְסֻבֵּינִי.

Ma nish-ta-na ha-lai-la ha-zeh, mee-kol ha-lei-lot?

She-b'chol ha-lei-lot, anu och-leen,

cha-metz u-matza

Ha-lai-la ha-zeh, ku-lo matza.

She-b'chol ha-lei-lot

anu och-leen sh'ar y'ra-kot,

Ha-lai-la ha-zeh maror.

She-b'chol ha-lei-lot

ein anu mat-bee-leen,

afee-lu pa-am achat

Ha-lai-la ha-zeh, sh-tei-p'ameem.

She-b'chol ha-lei-lot

anu och-leen,

bein yo-shvein

u-vein m'su-been

Ha-lai-la ha-zeh,

ku-la-nu m'su-been.

Four Questions



The Four Questions – An Occasion for Reciting or for Inquiring?

The custom of having the youngest child recite the “four questions” has its origin in Rabbinic sources from Second Temple times. However the Mishna in describing the ancient seder service shakes up our usual assumptions:

They fill a second cup of wine for him (the leader of the Seder) – and here the child (the inquisitive child) asks his father: If the child lacks intelligence (“daat”), his father teaches him: “How different this night is from all other nights! For on all other nights we eat leavened bread and matza, etc...” (Pesachim 10:4).

The surprising point here is that the four questions are not formulated as questions but as statements of wonder. They are stated by the parent, not by the child – and only if the child lacks the intelligence to ask spontaneously! The intelligent child is expected to notice the changes in the routine and inquire about them. According to the Mishna, then, if all children were intelligent and curious, there would be no recital of a ritual text of four questions! Nevertheless, *Ma Nishtana* has earned an honored place at the seder. But one who is satisfied with only a formal recitation of questions is far from realizing the educational potential the Rabbis sought to develop.



Prague, 1526

Eliciting Questions

1. Go around the table asking everyone to share one personal question about Pesach or the Exodus.

2. Afterwards, spend some time replying to a few questions by pooling everyone’s collective knowledge.

“Izzy, Did You Ask a Good Question Today?”

To the Editor:

Isidor I. Rabi, the Nobel laureate in physics was once asked, “Why did you become a scientist, rather than a doctor or lawyer or businessman, like the other immigrant kids in your neighborhood?”

“My mother made me a scientist without ever intending it. Every other Jewish mother in Brooklyn would ask her child after school: ‘Nu? Did you learn anything today?’ But not my mother. She always asked me a different question. ‘Izzy,’ she would say, ‘Did you ask a good question today?’ That difference – asking good questions – made me become a scientist.”

(Donald Sheff, *New York Times*, Jan. 19, 1988)

Q The Rabbis of long ago used to love to tell and retell the story of Pesah. Once five Rabbis became so engrossed in talking together about the freeing of the Israelites, that they stayed at the Seder all night long. The story is told:

We were all slaves to Pharaoh in Egypt. And the Lord our God delivered us from there with a mighty hand and an outstretched arm. Had the Holy One, blessed be He, not brought our forefathers out of Egypt, then we, our children, and our children's children, would still be slaves to Pharaoh in Egypt. And even if all of us were scholars, all of us full of understanding, all of us masters, all of us learned in the Torah, we would still be commanded to tell the story of how we left Egypt. And the more one tells the story, with ever more detail and fervor, the greater one's merit.

וְהָיָה כִּי יִשְׂרָאֵל יֵצֵא מִמִּצְרָיִם
 וְהָיָה כִּי יִשְׂרָאֵל יֵצֵא מִמִּצְרָיִם
 וְהָיָה כִּי יִשְׂרָאֵל יֵצֵא מִמִּצְרָיִם
 וְהָיָה כִּי יִשְׂרָאֵל יֵצֵא מִמִּצְרָיִם
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 וְהָיָה כִּי יִשְׂרָאֵל יֵצֵא מִמִּצְרָיִם
 וְהָיָה כִּי יִשְׂרָאֵל יֵצֵא מִמִּצְרָיִם
 וְהָיָה כִּי יִשְׂרָאֵל יֵצֵא מִמִּצְרָיִם

The matzot are uncovered.

There is a tale in the Talmud about Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaria, Rabbi Akiba, and Rabbi Tarfon, who were gathered in B'nai B'rak discussing the Exodus from Egypt all through the night, until their students came to tell them: "Our teachers, the time has come to recite the morning *Shema*."

It has been suggested that these second-century scholars were not only discussing the Exodus, they were planning a rebellion against their Roman oppressors. How has the story of the Exodus inspired other revolutions?

Some say the students interrupted the rabbis to warn them that the Romans were coming. Others say they were signalling that the time for talking was over; they must act against the tyrant.

The story of these five sages is included in the Haggadah to serve as a model for us. Just as they deliberated long and hard, so we must not rush through the text, but should struggle with its meaning.

It is unusual for a people to tell its history by tracing its origins to slavery and degradation, but the Talmud says that when we tell the story of Pesach, we should begin with despair and end with joy. The Haggadah does this in two ways. First, we begin by telling how our people were slaves to Pharaoh in Egypt, and God brought them to freedom. Second, we relate that our ancestors were idol worshippers and now we worship only God.



Share something that is "enslaving" that you would like to change in your life.

What kinds of slavery are practiced in the world today? Do you think we are moving in the direction of greater or lesser freedom in our country and throughout the world?

Repeat chorus

'Cause it's work, work, work, Every day, and every night, 'Cause it's work, work, work, When it's dark and when it's light, Dig, dig, dig, Dig your shovels deep, Dig, dig, dig, There's no time for sleep

Chorus

Bang, bang, bang, Bang your hammers low, Bang, bang, bang, Give a heavy blow,

Bang and Dig

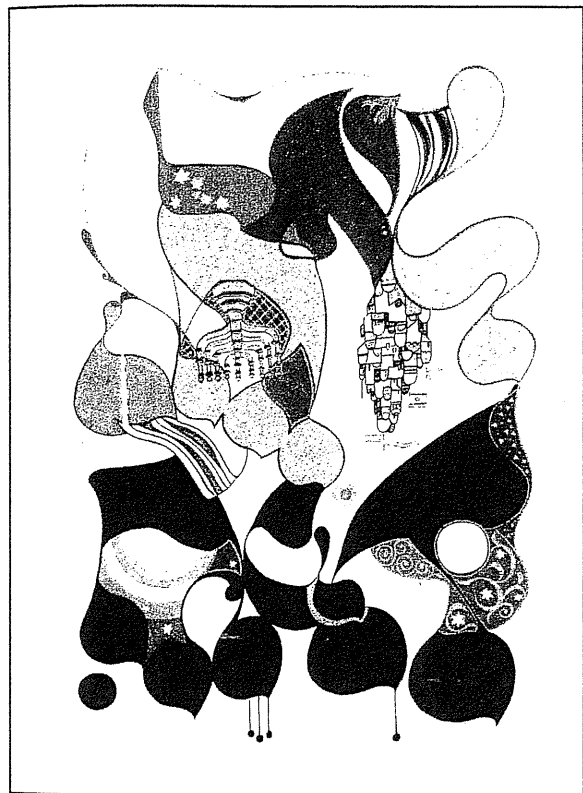
Children's Song

What kinds of slavery are practiced today? Do you think we are moving in the direction of greater or lesser freedom in our country and throughout the world?

When Bukartian Jews come to Avadom Hayinu" (We Were Slaves in Egypt), the Seder leader rises and walks around in a bent over position, as if he or she were a slave. This physical demonstration helps participants imagine being a slave during the Exodus story. In the villages around Mumbai, the Bene Israel dip a hand in sheep's blood and press their hand on a paper, which is hung above the doorway, as a Chamasa (an amulet referencing the protective hand of God.) Moroccan Jews have a similar custom, but use charoset instead of blood.²²

How does knowing that we were once slaves help us understand how we should act towards others?

This reading does not specifically answer the Four Questions. It is not really a narrative, but a declaration as to why we are all obligated to tell the story of the Exodus and express gratitude for our deliverance.



The Ballad of the Four Sons

For the Passover Seder

(to the tune of Clementine)

presented by Hanah Bluver

© Ben Aronin

Said the father to the children
"At the Seder you will dine,
You will eat your fill of matzoh,
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."

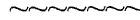
Then did sneer the son so wicked,
"What does all this mean to you?"
And the father's voice was bitter
As his grief and anger grew.

"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.

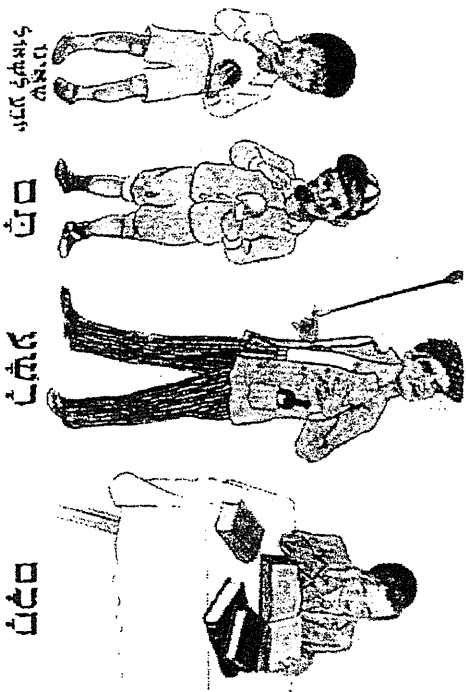
Now, dear people, heed the lesson
And remember evermore,
What the father told his children
Told his sons who numbered four!



from the April 1998 - Passover Edition of the Jewish Magazine



Jakob Steinhilber, Germany, 1923



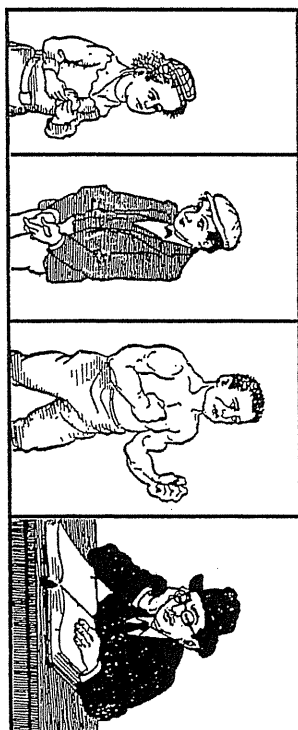
שמיני
זרע קפואה

תום

רשע

תקום

Neta Kosirowsky, U.S.A., 1944



Lola, U.S.A., 1920



Dick Cador © 1981

THE FUNNY SON: AWFUL JOKES (EYE ROLLING REQUIRED)



Go Around the table reading random jokes. Nothing says freedom like the ability to joke!

- Q: Why did the Egyptians have the Jews do all the Pyramid building? They were Anti-Cementic
- Q: When it comes to Karpas, who is the king of Passover? A. Elvis Parsley!!
- Q: Why did the matzah quit his job? A. Because he didn't get a raise!!
- Q: What army base is off limits on Passover? Fort Leavenworth
- Q: What's the difference between matzah and cardboard? A. Cardboard doesn't leave crumbs in the rug
- Q: How does NASA organize their Passover Seders in space? They planet.
- Q: Why did the Mortgage Crisis start on Passover? Too much leaning
- Q: What did the Egyptians say when they saw the first plague? Oh DAMM
- Q: You want to hear a good matzah pizza joke? Never mind, it's pretty cheesy
- Q: What did Moses say to Pharaoh after he refused the first plague? That was dumb.
- Q: What's a pirate's favorite part of Passover? The Sedarrrrrrrrrrrr
- Q: What make a great Seder like a piece of matza? They both should take less than 18 minutes!
- Q: Hear about the internet search engine for Passover? it's called eiiYAHOO
- Q: What do you call lice in a bald man's head? Homeless.
- Q: How do you drive your mother completely insane on Passover? It's really a piece of cake
- Q: What was the name of the Secret Spy for the Jews in Egypt? Bondage, James Bondage
- Q: Why wouldn't Moses let anyone use his staff? He couldn't part with it.
- Q: Why did the matzah go to the doctor? Because he started feeling crummy
- Q: Why do we have a Haggadah to read on Passover? So we can Seder right words.
- Q: Why does Darth Vader love the 9th plague? Suddenly everyone is in the dark side
- Q: What do you call kosher for passover noodles? An impastal
- Q: How does Moses make tea? A: Hebrews it.
- Q: Pirate says: "Aye Matey" Rabbi Elazar ben Azaria says "I'm 70"
- Q: Have you seen the movie Constipation? A: No it has not come out yet.
- Q: What did the square matza say to the round matza?: You're pointless
- Q: What do you call clumsy wine grapes? Unconcoordinated
- Q: Why did the gefilte fish get bad grades? It was below sea level
- Q: What did the Matza say to the rabbi? You wanna a piece of me?!
- Q: What is a skeleton's favorite seder food? The shank bone
- Q: What did one seder plate say to the other plate? Dinners on me
- We don't have any Chazeret jokes, if you get one lettuce know.
- Q: What did the Egyptian rapper say about the plague hail? It is just a Lil Wayne
- Q: Why did the poor rabbi sell yeast before Passover? To raise some dough
- Q: How did Darth Vader know where the afikomen was? A: He felt its presents.
- Q: Why as the seder cup of water crying? It was a salted
- Q: What do you call a lying frog? An AmFIBian!
- Q: What happens when a frog parks illegally? It gets toad
- Q: What do you call someone obsessed with matza? A Crack addict
- Q: Why did the matza go to the hospital? Because he felt crummy!
- Q: Why do people love the afikomen? It's everything their searching for
- Q: How did the hipster burn his mouth? He ate his chicken soup before it was cool
- Q: Why does Darth Vader love burnt matzah? It's the dark side
- Q: What do you call an Egyptian camel with no humps? Humphrey
- Q: What did one side of the split sea say to the other side? A: Nothing, they just waved.
- Q: How did the Egyptians get rid of all the Locusts, Lice, Flies? A: They call the S.W.A.T. team
- Q: Why didn't the Elijah make it to the seder? A: Because he had no body to go with
- Q: What's the Elijahs favorite film? Shawshankbone Redemption



Modern Slavery

Laws allowing masters to keep humans as property have been abolished. Yet millions of people, in the U.S. and abroad, work in arrangements that may still be like slavery. At what point do coercion, threats, low or no wages, and bad working conditions create a slave like situation?

According to the International Labor Organization, as of 2016 about 40 million people world wide were working as slaves.

They define slavery as being of six main types:

Domestic Servitude - Domestic slavery is when live in help is held in an exploitative arrangement in which the worker becomes completely dependent on the employer and has no freedom to leave. If the live in help is from another country, unfamiliar with our language and laws, they are particularly vulnerable. Since live in help are easily isolated they are easier to exploit, and authorities cannot inspect homes as easily as regular work places.

Forced Labor - This is when a person is forced to work under threat of punishment to themselves or their families.

Child Labor - Children growing up in poverty, particularly in areas that have been affected by armed conflict and natural disasters, are most likely to be forced into labor. The International Labor Organization estimates that about 25% of today's slaves are children.

Sex Trafficking - This is when a person is coerced into performing commercial sex acts. Anyone under 18 performing commercial sex acts is automatically considered trafficked.

Bonded labor - This is when people give themselves up into slavery as collateral for a loan or because of a debt inherited from a relative. The owner then adds interest at a rate insuring that the debt can never be repaid. Today this is most common in India, Pakistan, Bangladesh and Nepal.

Forced Marriage - Forced marriage is when a person doesn't have the option to refuse to be married, or is promised and married off by an adult guardian without their consent. Children who are trafficked for sex may also be sold into forced marriages, and an adult who is forced to marry may then be trafficked by the coercing spouse. While this is most common in Africa, South Asia, and the former Soviet republics, it also occurs in the United States. Between 2000-2010 about 248,000 children 17 and under married in the U.S. In many states there is no minimum marriage age. 5% were aged 15 and under, with the youngest being just ten years old. In many cases the child was forced to marry an adult with an age difference large enough to constitute statutory rape.

(Source: Unchained at Last, see www.unchainedatlast.org).

Universal Declaration of Human Rights,

Article 4.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms



וְהִיא שֵׁמֶרֶת

STANDING UP FOR US

וְהִיא שֵׁמֶרֶת לְאַבְוֹתֵינוּ וְלָנוּ.
שְׁלֵא אֶחָד בְּלֶבֶד עָמַד עִלֵּינוּ לְכַלּוֹתֵנוּ,
אֶלֶּא שִׁפְכֵל דְּדוֹר וָדוֹר עֲזָמוּיָם עָלֵינוּ לְכַלּוֹתֵנוּ,
וְהַקְדוֹשׁ בְּרוּךְ הוּא מַעֲלֵנוּ מֵיָדָם.

This promise has stood
us and our parents in
good stead .

For not only has one
enemy stood over us to
annihilate us.

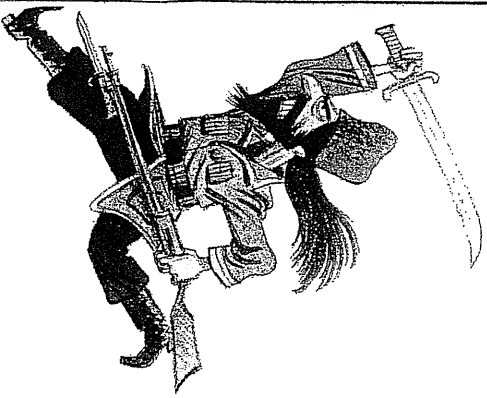
But in every generation
enemies have stood over
us to annihilate us.

Yet the Holy One keeps
the promise to save us
from their hands.

Cover the matza,
raise your cup
and sing together,
acknowledging God's
commitment to our
survival.

Afterwards, set
the cup down and
uncover the matza for
the continuation of
Maggid.

V'hee she-am-da,
la-a-vo-tei-nu v'la-nu,
sheh-lo eh-khad beel-vad,
amad alei-nu l'kha-lo-tei-nu
eh-la sheh-b'khol dor va-dor
om-deem a-lei-nu l'kha-lo-tei-nu,
v'ha-ka-dosh ba-rukh hu
ma-tzee-lei-nu mee-ya-dam.



IN EVERY GENERATION OUR ENEMIES SEEK TO ANNIHILATE US

1400 -1200 BCE Slavery in Egypt **722 BCE** Kingdom of Israel destroyed and Ten Tribes exiled by Assyria **586 BCE** First Temple destroyed and exile by Babylonia (Tisha B'Av) **167 BCE** Religious persecution by Antiochus, Greek-Syria (Hanukkah) **70 CE** Second Temple destroyed by Romans **135** Bar Kochba Revolt suppressed by Rome **627** Arabian Jewish tribes killed by Mohammed **873** Forced baptism of Byzantine Jews **992** Limoges' Jews expelled from France for witchcraft **1007** Egyptian Jews persecuted because Arabic translation of the Haggadah praises the drowning of the Egyptian ruler (Pharaoh) **1096** First Crusade: Jews murdered **1141** Forced conversion of Jews of Spain by Muslim tribes **1144** First blood libel in Norwich, England **1147** Second Crusade **1189** Third Crusade **1215** Pope Innocent III orders Jews to wear distinctive badge or clothes **1242** Talmud burned in Paris **1290** Jews expelled from England **1306** Jews expelled from France **1348** Black Plague blamed on the Jews **1391** Spanish Inquisition, riots and forced conversions **1492** Jews expelled from Spain by Ferdinand and Isabella **1495** Jews expelled from Lithuania **1496** Jews expelled from Portugal **1500** Jews expelled from Provence **1510** Jews expelled from Napoli **1536** Jews expelled from Saxony, Germany **1597** Jews expelled from Milan **1648** Ukrainian Jews slaughtered in Cossack's Rebellion led by Chmielnitzki **1736** Iranian Jews killed or forcibly converted **1840** Blood libel of Damascus **1881** Wave of pogroms in Russia **1894** Alfred Dreyfus arrested in France as spy **1903** Pogroms in Kishinev, Russia **1929** Pogroms in Mandate Palestine **1935** Nuremberg Laws in Germany **1938** Kristalnacht – synagogues burned, leaders deported to Dachau in Germany **1942** Wannsee Conference in Berlin decides on the Final Solution.



Maggid Commentaries and Questions for Discussion

In Hebrew, “*Mitzrayim*” means a narrow and confined space. Being in “*Mitzrayim*” can be both a physical and spiritual condition. What makes you trapped or stuck in a rut? What helps you leave your “*Mitzrayim*?”

Some scholars say there is no demonstrable historical basis for a Hebrew presence in the land of Egypt. Therefore the Exodus story is a myth. Others disagree. Does it make a difference to you if the story is historical or mythical?

There is no evidence that the Hebrews would turn against the Pharaoh, yet his irrational fear turns him against them. When have you seen this kind of behavior occur?

Pharaoh distanced himself emotionally and psychologically from the evil he decreed. For example, he assigned the midwives the task of murdering newborns, and the soldiers the task of tossing baby boys into the sea. How have modern tyrants designed evil plans for others to enact?

The Torah verse... “*And the Egyptians made the Israelites serve with rigor*” indicates that ordinary Egyptians were involved in the oppression and were immune to the suffering of the Israelite people. They shared in the guilt and thus were punished.

How can we apply pressure for change? Can there be liberation without violence?

The midwives, Shifra and Puah, performed the world’s first recorded act of civil disobedience. Have you ever been involved with civil disobedience? Share the experience.

Why do you think the Torah tells us the names of the midwives, but omits the name of the reigning Pharaoh? (Most historians believe he was Ramses II.)

The midrash refers to Pharaoh’s daughter as “Batya” meaning “daughter of God.” The midrash teaches us that the righteous of all people have merit.

In the Torah text, when Moses seeks God’s name, God replies, “*I will Be What I Will Be.*” How would you interpret this name?

What kind of leadership do you think we need now in our country, in Israel, and the world?

WHAT IS THE PURPOSE OF THE TEN PLAGUES?

- to punish the Egyptians?
- to display God’s might to the Egyptians and to the Israelites?
- to add drama to the story?

We note in the plagues that direct violence against human beings is used as a last resort to achieve political results. How does this apply to our world today?

Before the final plague, the Hebrews were instructed to mark their doorposts with lambs' blood so the angel of death would "pass over" their homes, hence, the name of the holiday.

The rabbis taught that those Hebrews who refused to leave Egypt were not just foolish but wicked. For a Jew to be free is not an opportunity, it is considered an obligation. Do you agree or disagree? Why do some not find freedom an imperative?

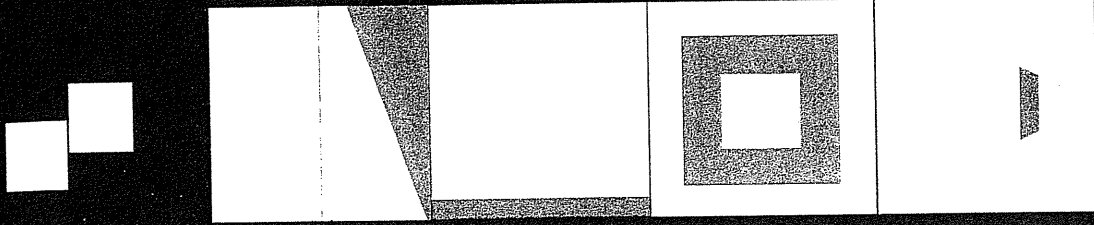
There is a legend that the sea did not split until one person, Nachshon ben Aminadav, had the courage to step in. When were you the first "to step in" like Nachshon and when did you stay on the sidelines?

The Torah says nothing about Miriam's personal life. What do you imagine? Could she have a "career" as a prophet and have a family too?

Even though they left in haste, the women took their timbrels! They were obviously important ceremonial objects. If you were at the Exodus, what would you have been sure to pack?

There is an old Jewish saying, "Pray as if everything depended on God, and act as if everything depended on you." How does this saying relate or not relate to the Passover story?

Since the Ethiopians identified so strongly with the story of the Exodus, the famous airlift that brought them to Israel was called "Operation Moses."



There were but seventy people who arrived in Egypt, but, in time, their number increased. Soon they grew also in strength and became a mighty people. The Egyptians came to fear them for, they reasoned, in time of war they might join with enemy nations and become a threatening force. They, therefore, decided to subdue them with forced labor, and to reduce their numbers by casting male children into the river. Task masters were placed over the Hebrews, who whipped and tortured them, compelling them to make bricks and build great cities for Pharaoh.

The task was inhuman and too great to bear. The Jewish people cried out to God, and He heard their cry. He called to Moses, charging him to appear before Pharaoh and to demand that the people be released. Pharaoh was obstinate and would not heed the word of God. It was then that Moses foretold the punishment which the Almighty would bring upon Pharaoh and the Egyptians: Plagues would be visited upon the land of Egypt, in which many would perish. Pharaoh defied God and placed his trust in his own powers. Despite all pleas, he refused to free the Jewish people. In consequence, the plagues descended upon Egypt. Many perished and the suffering was great. Pharaoh, nonetheless, remained obstinate; he would not yield. When the tenth plague was visited upon them, the death of first-born sons of Egyptians, a great cry went up through Egypt, and Pharaoh finally ordered Moses to take his people out of the land.

A full cup is the symbol of complete joy. Though we celebrate the triumph of our sacred cause, our happiness is not complete so long as others had to be sacrificed for its sake. We shall, therefore, diminish the wine in our cups, as we recall the plagues visited upon the Egyptians, to give expression to our sorrow over the losses which each plague exacted. We now recite the list of Ten Plagues, pouring off wine as each one is mentioned.

PASSOVER HAGGADAH

*Spill a drop of wine for each of the ten plagues:*¹

1. BLOOD

2. FROGS

3. VERMIN

4. WILD BEASTS

5. PESTILENCE

6. BOILS

7. HAIL

8. LOCUSTS

9. DARKNESS

10. SLAYING

OF THE

FIRST-BORN

¹It is customary to spill a drop of wine for each of the plagues and catastrophes that struck the Egyptians. The reason for this is that although the Egyptians oppressed our people cruelly, our cup of joy cannot be complete because the freeing of the Israelites entailed suffering for the enemy. Rabbi Judah (in the following paragraph) could not bring himself even to mention the plagues, and so he devised an abbreviation consisting of their initial letters. In all, sixteen drops of wine are spilled; three for the disasters mentioned (in the last section), ten for the plagues, and a drop for each of the three words coined from Rabbi Judah's abbreviation. Also cited in this connection is the verse from the Book of Proverbs (24:17): "When your enemy falls, do not rejoice; when he is overthrown, let not your heart be glad."

הגדה של פסח

*Spill a drop of wine for each of the ten plagues:*¹



1. דָּם. צִפְרָדִּי. בְּנִים. עֲרֹב. יָבֵר.



2. שְׁחִי. קָרָה. אֲרָבָה. הַשָּׁחַ. מַכַּת

בְּכוֹרֹת:

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