

A FAMILY HAGGADAH BY SHOSHANA SILBERMAN

LIGHT THE CANDLES

Baruch Atah Adonai Eloheinu Melech ha'olam asher kid'shanu b'mitxvotav vtzivanu l'hadlik ner shel Yom Tov. We praise you, Adonai our God, Ruler of the Universe, who makes us holy by your mitzvot and commands us to light the festival lights

Baruch Atah Adonai Eloheinu Melech ha'olam shehecheyanu, v'kiy'manu v'higianu lazman hazeh. We praise You, Adonai our God, Ruler of the Universe who has kept us alive and well so that we can celebrate this special time.

SEDER'S ORDER

Seder means order. Here is the Seder of the seder –

Kaddesh – We say the kiddush for the first cup of wine

Ur'chatz – we wash our hands

Karpas – We dip a vegetable in salt water and say the blessing

Yachatx – We break the middle matzah and hide the larger half, the Afikomen

Maggid – We tell the story of Passover; Four Questions, Second cup of wine

Rachtzah – We wash our hands and say the blessing

Motzi/Matzah – We say the blessings for matzah

Maror – We dip the bitter herbs in charoset and say the blessing

Korech – We eat a sandwich of matzah and bitter herbs

Shulchan Orech – We eat the festival meal

Tzafun – We eat the Afikomen

Barech – We say the blessing after the meal. Third cup of wine, welcome Elijah

Hallel – We sing songs of praise – fourth cup of wine

Nirtzah – We complete the seder

KIDDUSH = THE FIRST CUP

Baruch Atah Adonai Eloheinu Melech ha'olam borei p'ri hagafen. We praise you, Adonai our God, Ruler of the Universe, who creates the fruit of the vine.

WASH OUR HANDS no blessing recited

WE DIP A VEGETABLE INTO SALT WATER

Baruch Atah Adonai Eloheinu Melech ha'olam borei p'ri ha'adamah. We praise you, Adonai our God, Ruler of the Universe, Who creates the fruit of the earth.

WE BREAK THE MIDDLE MATZAH

This is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat. All who are needy, come and celebrate Passover with us. Now we celebrate here. Next year may we be in the land of Israel. Now we are slaves. Next year may we be truly free.

NEW FOUR QUESTIONS Why is this night different than all other nights?

1. On all other Seder Nights we are together in spirit and in body. Tonight; we are alone.
2. On all other Seder nights Jews open their doors to friends, to family, Jew and non-Jew, stranger and companion. On this Seder night, our doors are closed.
3. On all other Seder nights, we together tell the story of the Exodus in our own ways. This Seder night we must tell the story alone, only with our own household.
4. On all other Seder nights we gather across the generations. This Seder night we can only connect through Zoom.

This night is different because a plague is in the land and we choose to sit alone in our households to save the lives of those most at risk. This night is different because we believe in saving life as the most sacred of our commitments.

This night is the same because many sit without bread; hungry in the face of massive displacement and unemployment. We cannot invite those who are hungry; instead we look for other ways to make sure people in our community are fed. Remind us to give so that everyone, Jew and non-Jew alike, has somewhere to sit and something to eat

Finally, we will open our doors this year to Elijah. Elijah comes with Your promise of hope. When we invite in Elijah, we invite in compassion, empathy, and the possibility of a new beginning. How dare we close our doors? Let them instead be wide open, for as Rabbi Shimon says, for us, the whole matter depends on love. Help us to celebrate the Passover, each in our own way and in our own home, and as we join our voices together separately remind us that we are one people

THE FOUR QUESTIONS

Mah nistanah halailah hazeh mikol haleilot

1. On all other nights we eat bread or matzah. On this night why do we eat only matzah?
2. On all other nights we eat all kinds of vegetables. On this night why do we eat only maror?
3. On all other nights we do not have to dip vegetables even once. On this night why do we dip them twice?
4. On all other nights we eat our meals sitting any way we like. On this night, why do we lean on pillows?

WE BEGIN TO ANSWER

This night is different from all other nights because once we were slaves to Pharaoh in Egypt, but Adonai, our God, took us out with a mighty hand and an outstretched arm. If Adonai had not brought our ancestors out of Egypt, then we, and our children and our children's children would still be slaves in the land of Egypt. Even if we know the story well and have told it many times, the more we tell it in great detail, the more we are to be praised.

(Song Let my People Go)

The Four Children

The Torah commands us to teach our children about Passover. The Talmud suggests four different ways children might react

The WISE child might ask: What is the meaning of the laws and rules which Adonai our God has commanded us? We should explain to this child in great detail all the laws and customs of Passover

The WICKED child might ask: What does this service mean to you? Since this child does not want to be included in the celebration, we must answer harshly: "We celebrate Passover because of what Adonai did for us. If you had been in Egypt, you would not have been included when Adonai freed us from slavery."

The SIMPLE child might ask: What is this all about? We answer simply, "With a mighty hand Adonai took us out of Egypt."

What about the child who DOESN'T KNOW ENOUGH TO ASK A QUESTION. We must explain to this child that we observe Passover to remember what God did for us when we were freed from slavery in Egypt.

THE PASSOVER STORY

God promised Abraham and Sarah that their children would become a great people. God made this promise again to each new generation – to Isaac and Rebecca, and to Jacob, Rachel, and Leah.

One of Jacob's sons, Joseph, came to live in the land of Egypt and an advisor to the Pharaoh. He told Pharaoh to build storehouses and fill them with grain. When years of famine struck, there was food to eat in Egypt. The Pharaoh was so grateful that when Joseph's brothers came in search of food, he invited them to settle. They lived there in peace for many years and became known as Israelites.

Years later, a new Pharaoh came to rule who did not remember Joseph and all he had done for the Egyptian people. He only feared that the Israelites would become too numerous and too powerful.

SLAVERY IN EGYPT

The Pharaoh made the Israelites slaves. He forced them to do hard labor, building cities with bricks made from clay and straw.

Song: Guiding Cities Bang Bang Bang; Hold your hammer low. Bang, bang, ban, Give a Heavy blow. For it's work, work, work Every day and every night. For it's work, work, work when it's dark and when it's light.

The people knew neither peace nor rest, only misery and pain. The cruelest decree of all was the Pharaoh's order that every baby boy born to an Israelite woman be drowned in the River Nile.

One couple, Amram and Yocheved, would not kill their newborn son. Instead, they hid him in their hut for three months. When his cries became too loud, Yocheved placed him in a basket on the river. Their daughter Miriam watched to see what would happen.

As the Pharaoh's daughter came to bathe in the river, she discovered the basket. She felt pity for the helpless child and decided to keep him as her own. She named him Moshe (Moses) which means "drawn from the water."

Bravely, Miriam asked the princess if she needed a nurse to help her with the baby. The princess said yes, and so it happened that Yocheved was able to care for her own son and teach him about his heritage.

MOSES GROWS UP

Moses would have lived at the Pharaoh's palace forever, but he could not ignore the suffering of his people. Once when he saw an Egyptian beating an Israelite slave, he could not control his anger, and he killed the Egyptian. Knowing his life would be in danger once the news of this deed spread, Moses fled to the land of Midian where he became a shepherd.

One day, while tending sheep on Mount Horeb, Moses saw a bush that seemed to be on fire, but was not bring up. From the bush, he heard God’s voice calling him. God said, “I am the God of your ancestors. I have seen the suffering of the Israelites and have heard their cries. I am ready to take them out of Egypt and bring them to a new land, a land flowing with milk and honey.”

God told Moses to return to Egypt to bring the message of freedom to the Israelites and to warn Pharaoh that God would bring plagues on the Egyptians if he did not let the slaves go free. Moses was such a humble man that he could not imagine being God’s messenger. “I will be with you,” God promised Moses. With this assurance and challenge, Moses set out for Egypt.

THE TEN PLAGUES

When Moses asked Pharaoh to free the Israelites, he refused, so God brought ten plagues on the Egyptians. Each one frightened Pharaoh, and each time he promised to free the slaves. But when each plague ended Pharaoh did not keep his word. It was only after the last plague, the death of the firstborn of the Egyptians, the Pharaoh agreed to let the Israelites go.

We fill our wine cups to remember our joy in being able to leave Egypt. Yet our happiness is not complete, because the Egyptians, who are also God’s children, suffered from Pharaoh’s evil ways. Therefore, we spill a drop of wine from our cups as we say each plague.

Blood Dahm

Frogs Tz’fardaya

Lice Inim

Beasts Arov

Cattle disease Dever

Boils Sh’chin

Hail Barad

Locusts Arbeh

Darkness Choshech

Plague of the Firsborn Makat B’chorot

SONGS

Listen King Pharaoh: Oh listen, Oh listen, Oh listen King Pharaoh, Oh listen, Oh listen, Please let my people go. They want to go away, they work too hard all day. King Pharaoh King Pharaoh, What do you say? No no no! I will not let them go!

The Frog Song: One morning when Pharaoh woke up in his bed, There were frogs on his head and frogs in his bed. Frogs on his nose and frogs on his toes, Frogs here, frogs there, frogs ere jumping everywhere!

CROSSING THE SEA

Soon after Pharaoh let the Israelites leave Egypt, he regretted his decision and ordered his army to bring them back. His soldiers caught up with the Israelites by the banks of the Sea of Reeds. When they saw the Egyptians, they were afraid and cried out. Adonai told Moses to lift his rod, and when he did, a strong east wind drove back the sea, leaving space for the Israelites to go across on dry land. The Egyptians came after them into the sea. Moses again lifted his rod, and the waters rushed back, covering the Egyptians and their horses and chariots.

Then Moses' sister Miriam led the women in joyous dance and song, thank Adonai for saving their lives.

More than once in our history, enemies have tried to destroy our people, but the Jewish people lives.

DAYENU

God has shown our people so many acts of kindness. For each one, we say, dayenu, meaning "that alone would have been enough, for that alone we are grateful."

Ilu hotzianu mi Mitzrayim. Dayenu

Ilu natan lanu et haShabbat. Dayenu

Ilu natan lanu et ha Torah. Dayenu

THE PASSOVER SYMBOLS

Rabbi Gamliel said that in telling the story of the Exodus, we must explain the meaning of the three most important symbols. Without this explanation our celebration is incomplete.

PESACH – The roasted bone is called the Pesach (Passover). It recalls the lamb our ancestors sacrificed and ate in the days of the Temple. As a symbol on our seder plate, it reminds us that during the tenth plague, Adonai "passed over" the homes of the Israelites and spared their first born, because they had marked their doors with the blood from the lamb. .

MATZAH – We eat matzah to remind us how our ancestors had to leave Egypt in such haste that the dough for their bread did not have time to rise

MAROR – We eat this maror to remind us how bitter the Egyptians made the lives of our ancestors by forcing them to be slaves.

In Each generation, everyone must think of himself or herself as having personally left Egypt.

Halleluyah –

Second Cup of Wine

Baruch Atah Adonai Eloheinu Melech ha'olam borei p'ri hagafen. We praise you, Adonai our God, Ruler of the Universe, who creates the fruit of the vine.

Wash our hands

Matzah blessing

Barach Atah Adonai Eloheinu Melech ha'olam hamotzi lechem min ha'aretz. We praise you, Adonai our God, Ruler of the Universe, who brings forth bread from the earth.

Baruch atah Adonai eloheinu Melech ha'olam asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah. We praise you Adonai our God, Ruler of the Universe, Who makes us holy by your mitzvot and commands us to eat matzah.

Maror Blessing

Baruch atah Adonai eloheinu Melech ha'olam asher kid'shanu b'mitzvotav v'tzivanu al achilat maror. We praise you, Adonai our God, ruler of the universe, who make us holy by your mitzvot and commands us to eat maror.

Eat the Hillel sandwich -

We Eat the Festive Meal

We Eat the Afikomen

We say the Blessing After the Meal

The Third Cup

Welcoming Elijah

Seder Songs

The Fourth Cup

This year in our homes, quarantined; next year again together with healing and new found hope.