



TEMPLE BETH SHALOM
Children's Center

Haggadah







kadeish

Kiddush (the blessing over wine)

We fill a cup with wine or grape juice as a symbol of our joy.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרֵי הַגָּפֶן: *Baruch Atah Adonai,
Eloheinu Melech ha-olam,
borei p'ree hagafen.*

We praise you, Adonai, our God, Ruler of the universe,
who creates the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמּוֹ הַזֶּה:
*Baruch Atah Adonai,
Eloheinu Melech ha-olam,
she-hechyanu v'key'manu
v'higiyanu lazman hazeh.*

We praise you, Adonai, our God, Ruler of the universe,
who has given us life, sustained us, and brought us
to this joyous season.

Drink the first glass of wine or grape juice!





urchatz

Ritual hand-washing in preparation for the seder

We wash our hands twice during our seder – now, with no blessing, to get us ready for the rituals to come, and then again later, with a blessing, to prepare us for the meal.

To wash your hands, you don't need soap, but you do need a cup to pour water over them. Pour water on each of your hands three times, alternating between them.





karpas

Dipping a green vegetable in salt water



We welcome the beginning of spring, the budding of new plants and rebirth happening in the world around us. We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter. We dip a green vegetable into salt water, a symbol of the tears the Israelites shed as slaves. Before we eat it, we recite a short blessing:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הָאֲדָמָה: *Baruch Atah Adonai,
Eloheinu Melech ha-olam,
borei p'ree ha-adama.*

We praise you, Adonai, our God, Ruler of the universe,
who creates the fruits of the earth.

We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the snow, getting ready for reappearance when we most need them.



**We all have aspects of ourselves
that sometimes get buried under the
stresses of our busy lives. What has
this winter taught us? What are we
looking forward to this spring?**

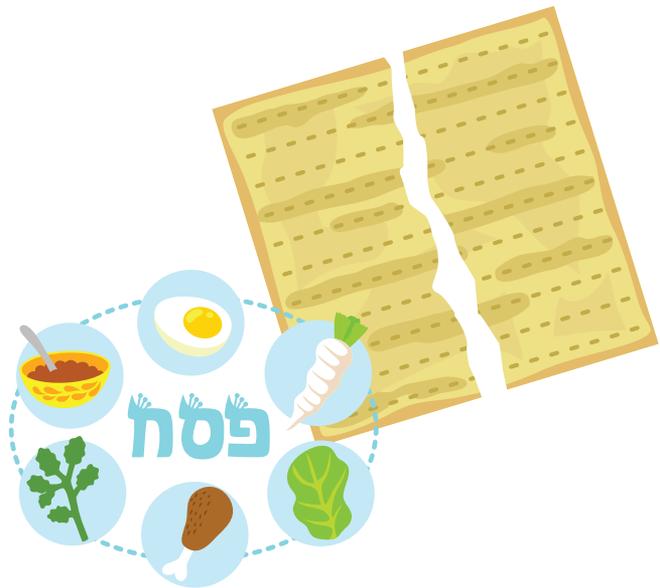


yachatz

Breaking the middle matzah

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. We wrap up the larger of the pieces and, at some point between now and the end of dinner, we will hide it. This piece is called the *afikoman*, literally “dessert” in Greek. After dinner, all of us will have to hunt for the *afikoman*, and whoever finds it will win a prize!

We eat matzah, unleavened bread, to remind us that when the Israelites were finally freed, they fled Egypt so quickly that their bread did not have time to rise.





maggid

Telling the story of Passover

The Four Questions

The formal telling of the story of Passover is framed as a series of questions and answers. The tradition that the youngest person at the seder asks the questions reflects the importance of sharing the story, symbolism and purpose with the next generation. Asking questions is a core tradition in Jewish life; the rabbis who formatted the seder sought to teach this important story through these questions.

מה נשתנה הלילה הזה מכל
הלילות? *Ma nishtana halaila hazeh
mikol haleilot?*

Why is this night different from all other nights?

שבכל הלילות
אנו אוכלין חמץ ומצה.
הלילה הזה כלו מצה:
*Shebichol haleilot anu
ochlin chameitz u-matzah.
Halaila hazeh kulo matzah.*

**On all other nights we eat both leavened bread and matzah.
Tonight, we only eat matzah.**



שְׁבִיכּוֹל הַלֵּילוֹת
אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת.
הַלַּיְלָה הַזֶּה מְרוּר:
*Shebichol haleilot anu
ochlin shi'ar yirakot.
Halaila hazeh maror.*

On all other nights we eat all kinds of vegetables.
Tonight, we eat bitter herbs.



שְׁבִיכּוֹל הַלֵּילוֹת
אִין אָנוּ מְטַבִּילִין אֶפִּילוּ פְּעַם אַחַת.
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:
*Shebichol haleilot ain anu
matbilin afilu pa-am echat.
Halaila hazeh shtei pa-amim.*

On all other nights we aren't expected to dip our vegetables
one time. Tonight, we do it twice.



שְׁבִיכּוֹל הַלֵּילוֹת
אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.
הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין:
*Shebichol haleilot anu ochlin
bein yoshvin uwein m'subin.
Halaila hazeh kulanu m'subin.*

On all other nights we eat either sitting normally or reclining.
Tonight, we recline.



Telling Our Story



“
IN EVERY GENERATION WE SHOULD SEE
OURSELVES AS IF WE PERSONALLY CAME
OUT OF EGYPT.
”

PJ LIBRARY PASSOVER
**RIVER
RIDE**

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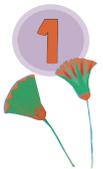


TAKE THE RIDE
Till the Story



1

Long ago in Egypt, a mean ruler named Pharaoh makes the Jewish people slaves. They are forced to do hard work, building cities and pyramids.



What are the slaves doing? How do they feel while they work? How can you tell? Is hard work always bad? What makes it good or bad? When have you worked hard on something? How did you feel?

2

Pharaoh orders all baby boys born to Jewish families to be taken away. But Moses' family floats Baby Moses in a basket on the river. Moses' sister Miriam watches over him when Pharaoh's daughter finds the baby and brings him to the palace to be raised.



What is Miriam looking at? What do you think the animals are looking at? How do you think Miriam feels about putting the basket in the river? If you have a brother or sister, did you ever protect them, or did they ever protect you?

3

The Jewish people don't like being slaves at all. They are hungry, tired, and have no control over their lives. They cry out to God for help.



3

Do the slaves look comfortable while they are eating? Why or why not? Did you ever cry for help? What happened?

4

Moses, all grown up, goes out from the palace and sees an Egyptian treating a Jewish slave badly. He stops the Egyptian. Now Moses feels that he, too, is Jewish, and runs away from Egypt.



How is the slave feeling? How can you tell? How do you think the slave feels after Moses stops the Egyptian? Why do you think Moses decides to run away from Egypt? Pretend you are Moses. What would you have said to the Egyptian?

5

Moses is herding sheep when he notices a strange bush. It's on fire but not burning down. Amazing! He hears God's voice telling him to go to Pharaoh and demand that the Jewish people – Moses' people – be set free.



How does Moses feel when he's looking at the bush? How can you tell? Can you think of a time when you saw something so amazing that you had to stop and stare? Moses is nervous about going to Pharaoh. Were you ever asked to do something you thought you couldn't do? What happened?

6

With his brother Aaron, Moses goes to Pharaoh and says, "Let my people go!" Pharaoh answers, "Never!"



6

Look at Pharaoh's head – why do you think it is so big in the picture? Why do you think there are snakes in the picture? Moses took Aaron, his brother, instead of going alone to Pharaoh. Can you think of a time where you asked someone to come with you to do something scary? What happened?

7

God brings terrible plagues on the Egyptians: Water turns to blood. Frogs, wild animals, and locusts are everywhere. People and animals get sick. Hailstones fall from the sky. Everything turns dark. After each plague Pharaoh agrees to let the Jews go free, but then he changes his mind. Finally, after the tenth plague, Pharaoh frees the Jews.



7 What plagues do you see?
Which plague looks the scariest?

8

The time has come! With great excitement and nervousness, the Jews pack their things and rush out of Egypt. They go so fast that the bread they are baking in celebration doesn't have time to rise.



Why is the family hurrying? How do you think the family feels about leaving Egypt? They are leaving Egypt forever – what do you think they packed to take with them?

9

The Jews think they're safe, but when they reach the big sea they hear Pharaoh's army chasing after them. Pharaoh has changed his mind again. The Jews are trapped. But then a miracle happens: The sea opens up, so the Jewish people can march across between two giant walls of water.



9

How do you think the Jews feel when they hear Pharaoh's army? What's the most amazing thing you've ever seen? What do you think a miracle is?



10

The sea closes up. The Jewish people are free! They sing and dance and celebrate. At Passover every year we remember the miracle of freedom.



What do you notice? Can you find the matzah? Which characters in this picture do you recognize from other pages? How will the Jewish people's lives be different now?

Dayeinu

As we tell this story of triumph, we sing the words of *Dayeinu* (“It would have been enough”), for just a single act of love from God would have sufficed, and yet God continues to show us compassion.

אלו הוציאנו ממצרים, *Ilu hotzianu mi-mitzrayim,*

דיינו: *Dayeinu*

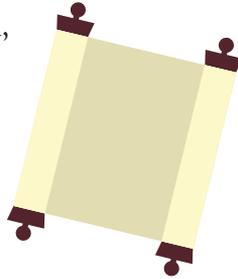
If God had only taken us out of Egypt,
that would have been enough!



אלו נתן לנו את התורה, *Ilu natan lanu et ha-Torah,*

דיינו: *Dayeinu*

If God had only given us the Torah,
that would have been enough!



**What are the blessings in your life?
Share the things you feel grateful for
in your life, both small and large.**

The Passover Symbols

We have now told the story of Passover...but wait! We're not quite done. There are still several symbols on our seder plate we haven't explained.



The **shank bone** represents the “*pesach*,” the special lamb sacrifice made in the days of the Temple for the Passover holiday. During the final plague, the Israelites were instructed to smear lamb’s blood on the lintel of their homes so the angel of death would pass over their homes. The sacrifice and now the shank bone are called *pesach*, from the Hebrew word meaning “to pass over,” because God passed over the houses of the Israelites when inflicting plagues upon their Egyptian oppressors.



The **matzah** on our table reminds us that when the Israelites were finally freed from bondage, they rushed to leave Egypt before Pharaoh could change his mind. As they fled, the dough they made for bread did not have time to fully rise, so they ate flat matzah instead. During Passover, we also eat matzah.



The **bitter herbs** symbolize the bitterness of slavery, the life of hard labor the Israelites experienced.

In Every Generation

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת
אֶת־עַצְמוֹ,
כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם:
*B'chol dor vador chayav adam
lirot et-atzmo, k'ilu hu yatza
mimitzrayim.*

In every generation, everyone is obligated to see themselves as though they personally left Egypt.



The Second Glass of Wine

We praise you, Adonai, our God, Ruler of the universe, who redeemed us and our ancestors from slavery, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הַגָּפֶן:
*Baruch Atah Adonai,
Eloheinu Melech ha-olam,
borei p'ree hagafen.*

We praise you, Adonai, our God, Ruler of the universe,
who creates the fruit of the vine.

Drink the second glass of wine!



רַחֲצָה



rachtza

Ritual hand-washing in preparation for the meal

As we now transition from the formal telling of the Passover story to the celebratory meal, we once again wash our hands to prepare ourselves. In Judaism, a good meal together with friends and family is itself a sacred act, so we prepare for it just as we prepared for our holiday ritual, recalling the way ancient priests once prepared for service in the Temple.



For washing before food, pour water three times on your right hand and then three times on your left hand. After you have poured the water over your hands, recite this short blessing.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם: *Baruch Atah Adonai,
Eloheinu Melech ha-olam,
asher kid'shanu b'mitzvotav
v'tzivanu al n'tilat yadayim.*

We praise you, Adonai, our God, Ruler of the universe,
who made us holy through obligations, commanding
us to wash our hands.



מוציא מצה

motzi matzah

The blessing over the meal and matzah

We mark the start of our meal with the Motzi blessing, perhaps familiar from Shabbat. Because we are using matzah instead of bread, we add a blessing celebrating this Passover holiday.

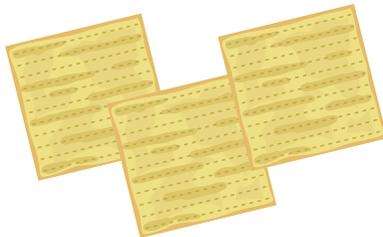
<p>בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:</p>	<p><i>Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.</i></p>
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We praise you, Adonai, our God, Ruler of the universe, who brings forth bread from the earth.

<p>בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו</p>	<p><i>Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.</i></p>
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We praise you, Adonai, our God, Ruler of the universe, who made us holy by commanding us to eat matzah.

Distribute the top and middle matzah for everyone to eat.





Dipping the bitter herb in sweet charoset

In creating a holiday about the joy of freedom, we turn the story of bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet *charoset*. As we taste the bitterness of the herb, we are grateful for the sweetness of our delicious *charoset*.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר: *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 made us holy by commanding us to eat bitter herbs.

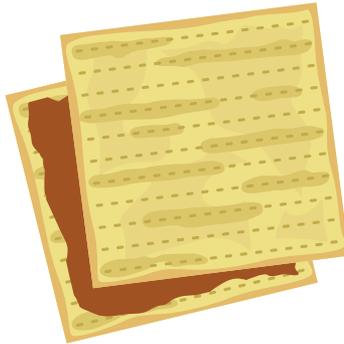




koreich

Eating a sandwich of matzah and bitter herbs

When the Temple stood in Jerusalem more than a thousand years ago, the most important sacrifice was the *pesach*, or lamb sacrifice. The great sage Hillel would put the lamb meat in a sandwich made of matzah, along with some of the bitter herbs. While Jews no longer make sacrifices, we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Many will also include *charoset* in the sandwich to remind us again of the sweetness of freedom.

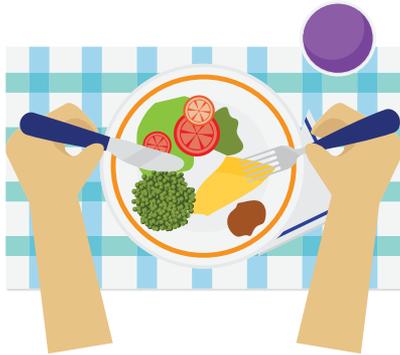


שֵׁלַחן עוֹרֵךְ

shulchan oreich

Eating the meal!

Relax, eat and enjoy friends, family and guests! But remember, when we're done eating we've got a little more seder to go, including the final two cups of wine.





tzafoon

Finding and eating the afikoman

The fun and silliness of searching for and hopefully finding the *afikoman* reminds us that we balance our difficult collective memories of slavery with a joyous and grateful celebration of freedom. As we eat the *afikoman*, our dessert and our last taste of matzah for the evening, we are grateful for these moments with our friends and family.





bareich

Saying the blessing after the meal and inviting Elijah the prophet

Refill your wine glass.

We now say the blessing after the meal, thanking God for the food we have eaten. On Passover, we continue celebrating our joy of freedom by finishing this blessing with our third glass of wine:

We praise you, Adonai, our God, Ruler of the universe, whose goodness sustains the world. You are the origin of love and compassion, the source of sustenance for all. We praise God,
source of sustenance for all.

Renew our spirits in our time. We praise you, God, who centers us. May the source of peace grant peace to us, to the house of Israel, and to the entire world. Amen.



The Cup of Elijah

We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our seder and drink from his glass of wine with us. Some believe Elijah will return to herald a new era of peace, so we set a place for Elijah, hopeful that he may join us and bring peace to the whole world.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשֻׁבִי,	<i>Eliyahu hanavi, Eliyahu hatishbi</i>
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי. בְּמַהֲרָה בְיָמֵנו יָבוֹא אֱלֵינוּ	<i>Eliyahu, Eliyahu, Eliyahu hagiladi</i>
עִם מְשִׁיחַ בֶּן דָּוִד,	<i>Bimheirah v'yameinu, yavo eileinu</i>
עִם מְשִׁיחַ בֶּן דָּוִד.	<i>Im mashiach ben-David, Im mashiach ben-David.</i>

Elijah the prophet, the returning, the man of Gilad:
return to us speedily, in our days with the messiah, son of David.





hallel

Singing songs

Let My People Go 🎵

“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

Listen, King Pharaoh 🎵

Oh listen, oh listen, oh listen King Pharaoh.

Oh listen, oh listen, please let my people go.

The 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.

No, no, no, I will not let them go.



Where is Baby Moses? 🎵

Where is Baby Moses, Moses, Moses?
Where is Baby Moses?
He's on the River Nile.



He's floating in a basket, a basket, a basket.
He's floating in a basket, on the River Nile.

The princess she went swimming, swimming, swimming.
The princess she went swimming, in the River Nile.

The princess she did save him, save him, save him.
The princess she did save him, from the River Nile.

On Pesach We Eat Matzah 🎵

by Ellen Allard

On Pesach we eat matzah Lotsa, lotsa matzah
It's yummy in the tummy Lotsa, lotsa matzah

On Pesach, we eat chicken Finger lickin' chicken
It's yummy in the tummy
Finger lickin' chicken
And lotsa, lotsa matzah

On Pesach, gefilte fish Smelly in the belly gefilte fish
On Pesach, we eat matzah balls Rolla rolla rolla matzah balls
On Pesach, we eat horseradish Hot hot hot hot horseradish
On Pesach, charoset Chop chop charoset

The Fourth Glass of Wine

As we come to the end of the seder, we drink a final glass of wine. With this last cup, we give thanks for the experience of celebrating Passover together, for the traditions that remind us to be grateful for all we have, for celebrating with friends and family and seeking to make the world a better place, where all are free.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרִי הַגָּפֶן: *Baruch Atah Adonai,
Eloheinu Melech ha-olam,
borei p'ree hagafen.*

We praise you, Adonai, our God, Ruler of the universe,
who creates the fruit of the vine.

Drink the fourth and final glass of wine!





nirtzah

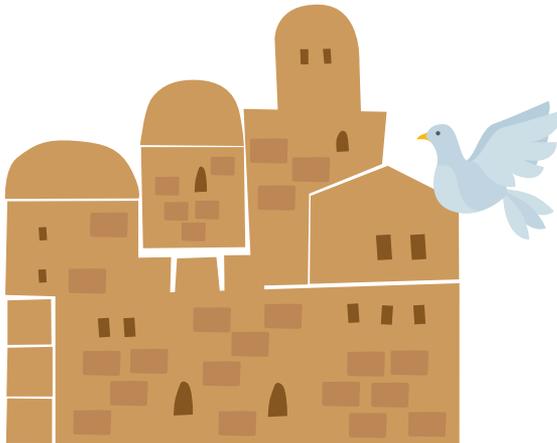
Ending the seder and thinking about the future

We have come to the end of our seder. We hope to have the opportunity in the years to come to continue telling this story of freedom with our loved ones. We pray this coming year brings health and healing, joy and liberation, gratitude and wonder to all the people of the world.

And we say:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם: *L'shana haba-ah
biy'rushalayim!*

Next year in Jerusalem!



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TEMPLE BETH SHALOM

