

2020

# Congregation B'nai Zion Synagogue Hebrew School Passover Plan and Haggadah



# How To Use This Haggadah

## What You'll Need

Here's a list of supplies you'll need to host the seder (keep reading for more detailed descriptions):

### **On the table:**

- Seder plate and symbolic food items
- Plate with three pieces of matzah covered by a cloth or napkin
- Wine or grape juice
- *Kiddush* cup (any wine glass will do)
- Elijah's cup (any wine glass will do)
- Small bowls of salt water
- Plate with extra matzah
- Cloth or napkin for wrapping the *afikoman*
- Prize for finding the *afikoman*
- Optional items:
  - Hard-boiled eggs
  - Veggies or other light foods to munch on during the seder
  - Interactive props (you can make your seder more engaging with things like toys, for example, to represent the 10 plagues)

### **At each chair:**

- Standard dinner place setting, with appetizer plate
- Wine glass
- Pillow for reclining

## Hiding the *Afikoman*

There are three pieces of matzah stacked on the table covered by a cloth or napkin. When indicated in the Haggadah, you will break the middle matzah into two pieces. The leader and/or host should wrap

up the larger half and, at some point before the end of dinner, find a place to hide it. This piece is called the *afikoman*, literally “dessert” in Greek.

After dinner, the guests will have to hunt for the *afikoman* to wrap up the meal—and win a prize! Make sure to have a reward handy for the lucky winner; cash works but you can also be as creative as you want. Once the *afikoman* is found and redeemed, send it around the table so everyone can eat a small piece of it with their dessert.

## The Four Questions

The Four Questions are traditionally sung by the youngest participant at the seder. These questions are designed to help explain how the evenings of Passover are different from regular evenings. You can play the song in Hebrew on You Tube. (Link attached to the email with the Haggadah).

## Foods for the Seder

One of the mainstays of celebrating Passover is not eating anything leavened, called *chametz* in Hebrew, for the duration of the holiday. This includes the most obvious: bread, cake, cookies and the like, as well as less obvious things, like corn products. As with anything in Judaism, there are many opinions and traditions about what is and is not acceptable to eat on Passover. You can be as strict or as lax as you'd like for your seder, but take the time to think about it when planning your dinner.

## The Seder Plate

The seder plate holds most of the main symbols we talk about during the seder. Several things have been added in recent times to the seder plate (listed below) and are optional but certainly meaningful. Although there might not be a designated place for these items on the average seder plate, feel free to add them where they fit or just put them on the table.

### **Roasted egg (*Beitzah*)**

The roasted egg (yes, roasted!) symbolizes the soul – as life gets tougher, our souls get stronger – just like the slaves in Egypt. Looking for a vegan substitute? Try plant seeds, an avocado pit or a large nut.

**Bitter herb (*Maror*)**

Generally, this is horseradish, which embodies the bitterness of slavery. A little horseradish goes on the seder plate, but everyone will eat a bit of bitter herb during the seder. You can either put it on individual plates or in a few little bowls on the table.

**Chopped apples and nuts (*Charoset*)**

This is the fruit-based mixture that represents the mortar of bricks we laid as slaves in Egypt. It's also sweet, like freedom. Just about every Jewish community in the world has its own take on *charoset*, so if you're feeling ambitious, Google different recipes and make a few! Note: Like the horseradish, just a little bit of *charoset* goes on the seder plate. Put most of it in bowls around the table so everyone can enjoy it during the seder.

**Shank bone (*Zeroah*)**

This is a symbol of the Passover lamb. In the story of Passover, the Jews used its blood to mark their doorposts, and the angel of death passed over their homes. Often, you can ask at the meat counter in Publix for a piece of lamb shank bone. Before you put it on the plate, remember to roast it. If you miss out or forget to purchase an actual lamb shank bone, you wouldn't be the first to substitute a chicken leg bone. Want a vegetarian option? Steamed or roasted beets have a deep red color and serve as a popular alternative.

**Lettuce (*Chazeret*)**

This is the one that sometimes gets left off, but the idea here is to use Romaine or a similarly bitter green, which takes on the symbolism of both the bitter herbs and the parsley, of slavery and renewal.

**Optional modern additions**

- Orange for LGBTQ and gender equality
- Artichoke heart for the inclusion of interfaith families
- Fair-trade chocolate or cocoa beans for economic freedom (most of the world's chocolate production relies on underpaid or slave laborers, often children)
- Tomato for solidarity with those suffering from slavery, underpaid labor and oppressive working conditions in American agriculture
- Olive for peace in the Middle East
- Cashews for support of American troops

- Banana for standing with refugees
- Pinecone to call out for criminal justice reform

## Other Items on the Table

### **Salt water**

Since you need to dip the parsley in salt water, be sure to mix up little bowls of salt water and sprinkle them around the table.

### **Water for hand-washing**

If you're so inclined, you may want to have a pitcher and bowl on a side table for the ritual washing that takes place. If not, people can get up and wash at the sink. For a contemporary riff on the ritual, pass around moist towelettes or hand sanitizer.

### **Matzah**

For the seder itself, you'll need three pieces of matzah on a plate, covered by a cloth or napkin. Unlike the items on the seder plate, you will eat this matzah at specific points in the seder. You can buy Matzah at Publix, and we also have some available at CBZ. If you need it, let me know.

### **Elijah's Cup**

Toward the end of the seder, it's traditional to open the door to welcome in the prophet Elijah. If he does, in fact, come through your door, it's probably a good idea to have some wine waiting for him in an extra glass. Some families have special, fancy wine goblets specifically made to be "Elijah's Cup," but any wine glass on the table not assigned to a guest will do. Some leaders fill Elijah's Cup at the start of the seder; others wait until the part of the seder that specifically mentions Elijah.

### **Miriam's Cup**

Even though Miriam, the sister of Moses, plays an essential role in the Passover story, the traditional Haggadah text minimizes her by heavily focusing on the male figures. In the modern era and in progressive Judaism, there is great emphasis on egalitarianism and recognizing both our forefathers and foremothers. To celebrate Miriam's contributions in the Exodus story, many have added a second cup. Miriam's Cup is filled with water to symbolize Miriam's well, which often provided much-needed water for the Israelites wandering in the desert after their exodus from Egypt.

## The Order of the Seder

Our Passover meal is called a seder, which means “order” in Hebrew, because we go through 14 specific steps as we retell the story of the Israelites’ liberation from slavery. (For a shorter seder, I have taken out a few steps and suggested 10 things). They are as follows:

קִדּוּשׁ	<i>kadeish</i>	<i>Kiddush</i> (the blessing over wine)
וּרְחַץ	<i>urchatz</i>	Ritual hand-washing in preparation for the seder
כַּרְפָּס	<i>karpas</i>	Dipping a green vegetable in salt water
יַחַץ	<i>yachatz</i>	Breaking the middle matzah
מַגִּיד	<i>magid</i>	Telling the story of Passover
מוֹצֵיא מַצָּה	<i>motzi matzah</i>	The blessing over the meal and matzah
מָרוֹר	<i>maror</i>	Dipping the bitter herb in sweet <i>charoset</i>
שְׁלֶחַן עוֹרֵךְ	<i>shulchan oreich</i>	Eating the meal!
צְפוּן	<i>tzafoon</i>	Finding and eating the <i>afikoman</i>

***Ready to Get Started  
with your Seder,  
Chaverim?***

קִדּוּשׁ

1. *Opening and kadeish*

*Kiddush* (the blessing over wine)

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Begin by welcoming everyone to the seder and wishing them a happy Passover. Since Passover is the holiday of freedom, a great way to begin is to go around the table and have each person say what freedom means to them. For our younger chaverim, you may ask them what animal they think of when they think of freedom, or to show you what it means to be free with their bodies (they might spin around or imitate a bird in flight, etc)

This is a great time to have one of our chaverim open the door. Then, you can read this passage:

**Let all who are hungry come in and eat, let all who are needy come and celebrate Pesach with us in our home. Let there be love and light in our family, our Key West Community and in the world. On Passover, this is how we “Tikkun Olam” to care for the world.**

All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy—not to mention a practical way to increase that joy. The seder starts with wine and then gives us three more opportunities to refill our cups and drink. Your children know this prayer from Hebrew School and can say it with you.

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

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

זְרִיחַ

## 2. *urchatz*

Ritual hand-washing in preparation for the seder

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As in many world cultures and religions, water is a symbol of purification in Judaism.

*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. Have each person do the same.*

Celebrating Passover gives us all the opportunity to pause and reflect on what brings us together.

Go around the table and ask each person “What is one thing you are grateful for?” Listen to the answers. It is nice to send a “pulse” around the table while holding hands after you do this.

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כָּרְפַס

## 3. *karpas*

Dipping a green vegetable in salt water

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As we remember the freedom of the Jews from Egypt, we also 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. We now dip it into salt water, a symbol of the tears the Jews shed as slaves. Before we eat it, we recite a short blessing:

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

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

This is a great time to remind everyone that in the midst of this crisis, our mother earth and many animals are coming alive again.

You can ask our Chaverim a question: What is your favorite thing in nature and why do you love it? (If they are getting antsy, you can actually have some paper and crayons and ask them to draw it as you move on with the seder.)

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יִד!

#### 4. *yachatz*

Breaking the middle matzah

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There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. Wrap up the larger of the pieces and, at some point between now and the end of dinner, and 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!

Ask our Chaverim why we eat Matzoh. Answer: 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.

*Uncover and hold up the three pieces of matzah and say:*

This is the bread of poverty that our ancestors ate in the land of Egypt. Let all who are hungry come and eat; all who are needy come and celebrate Passover with us. This year we are here; maybe next year we will be in Israel. This year there are still slaves in our world; next year perhaps they will be free.

While we recline and enjoy our Passover celebration, we are reminded not only of the history that we commemorate, but also of our obligation to make our world better for those still enslaved, whether in bondage or by poverty or circumstance. We are commanded to seek out those who are hungry, to share in our bread of affliction, as we seek to ensure that the story of slavery is our past, not our present or future.

Ask our Chaverim: What can we do to help people who aren't free in the world? (Write letters, give tzedakah, speak up for injustice!)

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מגיד .5

*maggid*

Telling the story of Passover

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The Maggid consists of four steps: (All of this should be interactive with our Chaverim)

1. Tell the story (short version)
2. Ask and answer the Four Questions
3. Recite the 10 plagues (and take wine out of your cup as you do it)
4. Explain the Seder Plate

## 1. The Story of Passover

Tell the Story of Passover. It is great to have our Chaverim tell it, and/or you can ask questions and see if they know the answers. (Story attached if you need it).

## 2. 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.

The questions are sung with a beautiful melody. If you have an Iphone or lap top near by, you can play them. If not, you can just read them in English (or have our older Chaverim do it). There is a link attached in the email to a youtube version.

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

Why is this night different from all other nights?

שְׁבַּחַל הַלֵּילוֹת *Shebichol haleilot*  
אָנוּ אוֹכְלִין חֵמֶץ וּמָצָה. *anu ochlin chameitz u-matzah.*  
הַלֵּילָה הַזֶּה כָּלוּ מָצָה: *Halaila hazeh kulo matzah.*

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

שְׁבַּחַל הַלֵּילוֹת *Shebichol haleilot*  
אָנוּ אוֹכְלִין שֵׂאֵר יִרְקוֹת. *anu ochlin shi'ar yirakot.*  
הַלֵּילָה הַזֶּה מְרוֹר: *Halaila hazeh maror.*

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

שְׁבַּחַל הַלֵּילוֹת *Shebichol haleilot*  
אֵין אָנוּ מְטַבֵּילִין אֶפְּיֵלוּ פְּעַם אֶחָת. *ain anu matbilin afilu pa-am echat.*  
הַלֵּילָה הַזֶּה שְׁתֵּי פְּעָמִים: *Halaila hazeh shtei pa-amim.*

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

שְׁבִיחַ הַלֵּילוֹת *Shebichol haleilot*  
אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. *anu ochlin bein yoshvin uvein m'subin.*  
הַלֵּילָה הַזֶּה בָּלָנוּ מְסֻבִּין: *Halaila hazeh kulanu m'subin.*

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

Answer the questions, by asking our Chaverim (older ones) to help.

### 3. The Ten Plagues

This is a very important part of the Seder that teaches us compassion, even for those who hurt us. We regret that freedom came at the cost of others' suffering. Therefore, we take away just a little bit of our joy of wine by placing a drop of it on our plates as we recite each of the Ten Plagues.

*Dip a finger or a spoon into your wine glass to get a drop for each plague.*

**Have our Chaverim read in English or Hebrew each plague out loud as we take one drop out of our cups.**

דָּם	<i>dam</i>	Blood
צְפַרְדֵּי	<i>tzfardeiya</i>	Frogs
כִּנִּים	<i>kinim</i>	Lice
עֲרוּב	<i>arov</i>	Beasts
דֵּבַר	<i>dever</i>	Cattle disease
שַׁחִין	<i>sh'chin</i>	Boils
בָּרָד	<i>barad</i>	Hail

אַרְבֵּה	<i>arbeh</i>	Locusts
חֹשֶׁךְ	<i>choshech</i>	Darkness
מַכַּת בְּכוֹרוֹת	<i>makat b'chorot</i>	Death of the firstborn

It might feel like we are suffering a plague right now with the Corona Virus. This might be a good time to check in with everyone at the table and ask how they are feeling. You may ask, what's the hardest part about all of this? Is there anything good that's coming of this? We can also remind them that we want to send our love out to the entire world right now. We all need compassion in this hard time.

#### 4. The Passover Seder Plate

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.

Go through each thing on the plate that we haven't discussed or used (The shank bone, the matzoh, the bitter herb, the egg, and the Charoset). The shank 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 and refrain from eating anything that is leavened or can rise.

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

**If you want to include an orange:**

So how was it that the orange found its place on the seder plate as a symbol of feminism, egalitarianism and those who are often marginalized?

The story has it that scholar Susannah Heschel, daughter of Abraham Joshua Heschel, a preeminent modern Jewish philosopher, was inspired by the abundant new customs expressing women's viewpoints and experiences and started placing an orange on the seder plate.

At an early point in the seder, she asked each person to take a segment of the orange, make the blessing over fruit and eat the segment in recognition of all those in our midst who feel marginalized in the Jewish community. She encouraged each guest to spit out the seeds in their orange segment to reject hatred and homophobia. The bright and vibrant orange suggests the fruitfulness for the whole community when *everyone* is a valued and respected member.

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מוציא מצה 6.

*motzi matzah*

The blessing over the meal and matzah

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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.

ברוך אתה יי אלהינו מלך העולם *Baruch Atah Adonai, Eloheinu Melech ha-olam,*  
המוציא לחם מן הארץ: *hamotzi lechem min ha-aretz.*

We praise you, Adonai, our God, Ruler of the universe,  
who brings forth bread from the earth.

ברוך אתה יי אלהינו מלך העולם *Baruch Atah Adonai, Eloheinu Melech ha-olam,*  
אשר קדשנו במצותיו *asher kid'shanu b'mitzvotav*  
וצונו על אכילת מצה: *v'tzivanu al achilat matzah.*

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.*

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## 7. מָרוֹר

### *maror*

Dipping the bitter herb in sweet *charoset*

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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*.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם    *Baruch Atah Adonai, Eloheinu Melech ha-olam,*  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו    *asher kid'shanu b'mitzvotav*  
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:    *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.

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## 8. שְׁלַחַן עוֹרֵיךְ

### *shulchan oreich*

Eating the meal!

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Relax, eat and enjoy! But remember, when we're done eating we've got a little more seder to go!

9. תצפון

*tzafoon*

Finding and eating the *afikoman*

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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.

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10. ברך

*bareich*

Saying the blessing after the meal and inviting Elijah the prophet

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We now say the blessing after the meal, giving thanks 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:

Say this:

**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.**

**You can end, by asking each person at the table to send one wish out in to the world. You can close your eyes and do it silently, or go around the table.**

And we say:

## SONGS

It is customary to sing songs after the Seder. You have links to these on Youtube if you want to play them and sing along!

### *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

“Thus saith the Lord,” bold Moses said, “Let my people go”  
“If not I’ll smite your firstborn dead, let my people go”  
Go down, Moses, way down in Egypt land  
Tell old Pharaoh, let my people go

“No more shall they in bondage toil, let my people go”  
“Let them come out with Egypt’s spoils, let my people go”  
Go down, Moses, way down in Egypt land  
Tell old Pharaoh, let my people go

“When people stop this slavery, let my people go”  
“Soon may all the earth be free, let my people go”  
Go down, Moses, way down in Egypt land  
Tell old Pharaoh, let my people go

## Chad Gadya

אֲדָמָה אֲדָמָה, אֲדָמָה אֲדָמָה *Chad gadya, chad gadya*  
בָּיַיִן אָבִי בָּתָרִי זִזִי, *My father bought for two zuzim*  
אֲדָמָה אֲדָמָה, אֲדָמָה אֲדָמָה *Chad gadya, chad gadya*

Then came the cat that ate the kid  
My father bought for two *zuzim*  
*Chad gadya, chad gadya*

Then came the dog that bit the cat  
That ate the kid  
My father bought for two *zuzim*  
*Chad gadya, chad gadya*

Then came the stick that beat the dog  
That bit the cat  
That ate the kid  
My father bought for two *zuzim*  
*Chad gadya, chad gadya*

Then came the fire that burnt the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought for two *zuzim*  
*Chad gadya, chad gadya*

Then came the water that quenched the fire  
That burnt the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought for two *zuzim*

*Chad gadya, chad gadya*

Then came the ox that drank the water  
That quenched the fire  
That burnt the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought for two *zuzim*  
*Chad gadya, chad gadya*

Then came the butcher that killed the ox  
That drank the water  
That quenched the fire  
That burnt the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought for two *zuzim*  
*Chad gadya, chad gadya*

Then came the Angel of Death  
Who slayed the butcher that killed the ox  
That drank the water  
That quenched the fire  
That burnt the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought for two *zuzim*  
*Chad gadya, chad gadya*

Then came the Holy One, Blessed Be He  
Who destroyed the Angel of Death  
Who slayed the butcher that killed the ox

That drank the water  
That quenched the fire  
That burnt the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought for two *zuzim*  
*Chad gadya, chad gadya*  
*Chad gadya, chad gadya*