

Hold up the middle matzah from the ceremonial matzah plate. Break it in half. Put the smaller piece back, but wrap the larger piece in a cloth or pouch and put it aside.

The Seder table has a ceremonial plate with three pieces of matzah. The middle matzah on this plate has a special job. Half of it will “hide” and come back later as the last bite of our meal. Yachatz (yah-CHATZ) means “split in two.” The larger piece of this matzah will be called the Afikoman (ah-fee-koeMAHN), an ancient Greek word that means “after-dinner fun.” In a game of hide-and-seek, adults will hide the Afikoman and children will have to find it. (In some families, the roles are reversed.) This missing piece of matzah will be tonight’s dessert. Keep a close eye on it before it disappears! At the end of the meal, you may get a prize for finding the Afikoman!

Family member

Four questions begin the story we tell, four kinds of children we know so well. (Everyone counts to four or counts out four people)

Ma'nistanah (traditionally youngest child sings)

מִהַ נִשְׁתַּנָּה לַיְלָה הַזֶּה מִכָּלֵה לַיְלֹת

Mah nishtanah halailah hazeh mikol haleilot?

How is this night different from all other nights?

שָׁבֵב כָּלֵה לַיְלֹת, אָנוּ אוֹכְלֵי יַיִץ וּמַצָּה; הַלַּיְלָה הַזֶּה, כָּלֵה מַצָּה



Sheb'chol haleilot anu ochlin chametz umatzah, halailah hazeh, kuloh matzah.

On all other nights, we eat chametz (leavened foods) and matzah. Why on this night, only matzah?

שָׁבֵב כָּלֵה לַיְלֹת, אָנוּ אוֹכְלֵי יַיִץ וּמַצָּה; הַלַּיְלָה הַזֶּה, מָרוֹר.

Sheb'chol haleilot anu ochlin sh'ar y'arakot, halailah hazeh, maror.

On all other nights, we eat all vegetables. Why, on this night, maror (bitter herbs)?

שָׁבֵב כָּלֵה לַיְלֹת, אֵין אָנוּ מְטַבְּלֵי יַיִץ אֶלֶּם לִפְעָמַיִם; הַלַּיְלָה הַזֶּה, שְׁתֵּי פְעָמַיִם.

Sheb'chol haleilot ein anu matbilin afilu pa'am echat; halailah hazeh, sh'tei f'amim.

On all other nights, we don't dip even once. Why on this night do we dip twice?

שָׁבֵב כָּלֵה לַיְלֹת, אָנוּ אוֹכְלֵי יַיִץ בֵּין יוֹשְׁבֵי יַיִץ וּבֵין מְסֻבִּין; הַלַּיְלָה הַזֶּה, כָּלֵה מְסֻבִּין

Sheb'chol haleilot anu ochlin bein yoshvin uvein m'subin; halailah hazeh, kulanu m'subin.

On all other nights, we eat either sitting upright or reclining. Why on this night do we all recline?

Family Member

Once upon a time in the Land of Egypt, a ruler named Pharaoh made the Jews work very hard. We worked all day, We worked all night, We had no rest, We knew it was not right. (Children repeat, while stamping feet.)

Bang Bang Bang - Children sing along

Bang Bang Bang, bang, bang, hold your hammer low.

*Bang, bang, bang, 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.*

*Dig, dig, dig, dig your shovels deep. Dig, dig, dig, there's no time for sleep. 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.*



Family Member

Who will save us? Who will help? God heard our cry and made a plan. One helper was needed to save God's clan.
Who will save us? Who will help? (Children repeat)

When Moses was born his mother did fear that soldiers would take her child so dear. So, she made a plan to save
her son, and that's when we saw how God's work can get done.

Family Member

One fine day, Moses climbed and climbed so high. He thought that he could reach the sky. There on the
mountain was an awesome sight. A bush stood burning with a radiant light (Reach hands upward, like rays). It
was God right there, right there in the bush. It was God speaking to Moses. Oh my, how he shook! (Everybody
shake) With fear and awe and confusion and might, Moses understood he was starting a new time in his life.

Family Member

So down the mountain Moses came, a staff in hand, a face of faith. "To Egypt I must go," he told his wife,
Tziporrah. To Pharaoh I must say, "Please let my people go!" To Pharaoh I must say, "Please let my people go!"
(Children repeat)

Family Member

Moses went to the Pharaoh and said, "Let us go!" (Children repeat "Let us go!") He looked him in the eye and
said, "My God says so." (Point your finger and say it strong!) Pharaoh laughed, Pharaoh smirked, Pharaoh folded
his arms and said (Children fold their arms and say what Pharaoh said) "No way, no way, will I let your people
free. I need them to build my great big city. I need them to make the statues. I need them to make bricks. I need
them to schlep water. I need them for all my tricks."

Family Member

I will return, you will see the God of Israel will set my people free. You have one day to change your mind, or we
will find ways to make you more kind. So Moses went home and saw his family. He was sad, he was troubled,
and he prayed to Elohim. They made a plan to try to teach. The Pharaoh must learn that God is our King.

Family Member

Pharaoh still would not be kind; So God sent some reasons to help change his mind. He sent
some frogs to jump and twitch (All pretend to be frogs and jump, jump, jump).

Frog Song - Children sing along

One morning when Pharaoh woke in his bed,
There were frogs in his bed and frogs on his head,
Frogs on his nose and frogs on his toes,
Frogs here, frogs there, frogs were jumping everywhere!



Family member

He sent some bugs to make Pharaoh itch (everyone scratches). Blood in the water turned the river red. Flies all around made him cover his head. There were 10 plagues God sent in all, so finally to Moses, Pharaoh did call.

On Passover, we are grateful that extraordinary things happened to help us go free. But we're also sad that other people suffered while we were saved. When we remember the Ten Plagues, we dip our little finger into our cup of wine or grape juice and take one drop out for each plague. We're still joyful, but our cup of joy is not quite as full.

When we count the plagues in the Seder, we mark them by taking a little of the juice (wine) out of one of our cups with our finger and put it on our napkins, like this (Demonstrate first, then do it together while counting to 10).

1. Blood דַּם (Dam)
2. Frogs עַרְפָּדִים (a'Tzefarde)
3. Lice כִּינִים (Kinim)
4. Wild Animals (Arov) עֲרֹב
5. Cattle Disease דַּבְּרָה (Dever)
6. Sores שַׁחֲחִין (Shechin)
7. Hail בָּרָד (Barad)
8. Locusts אַרְבֵּה (Arbeh)
9. Darkness חֹשֶׁךְ (Choshech)
10. Death of the First Born
11. Bechorot מַתַּת בְּכוֹרוֹת (Bechorot Makat)

Dayenu (die-AY-new) means "It is more than enough for us!" God has given the Jewish people so many gifts — and even just one of them would have been enough for us to feel grateful and happy.

Dayenu

Sing together (as many verses as you like!)

*If God had taken us out of Egypt and not made judgements on them; [it would have been] enough for us.
Ilu hotzianu mi'Mitzraim ve'lo asha bahem shfatim, **dayenu.***

*If God had made judgments on them and had not made [them] on their gods; [it would have been] enough for us.
Ilu asa bahem shfatim velo asha be'eloheheim, **dayenu.***

*If God had made [them] on their gods and had not killed their firstborn; [it would have been] enough for us.
Ilu asha be'eloheheim, ve'lo harag et-bechoreheim, **dayenu.***

*If God had killed their firstborn and had not given us their money; [it would have been] enough for us.
Ilu harag et bechoreihem ve'lo natan lanu et mamonam, **dayenu.***

If God had given us their money and had not split the Sea for us; [it would have been] enough for us.
Ilu natan lanu et mamonam ve'lo kara lanu et hayam, **dayenu**.

If God had split the Sea for us and had not taken us through it on dry land; [it would have been] enough for us.
Ilu kara lanu et hayam ve'lo he'eviranu b'tocho b'charavah, **dayenu**.

If God had taken us through it on dry land and had not pushed down our enemies in [the Sea]; [it would have been] enough for us.
Ilu he'eviranu b'tocho b'charavah, ve'lo sheka tzarenu be'tocho, **dayenu**

If God had pushed down our enemies in [the Sea] and had not supplied our needs in the wilderness for forty years; [it would have been] enough for us.
Ilu shikah tzarenu b'tocho ve'lo sipek tzarchenu ba'midbar arba'im shana, **dayenu!**

If God had supplied our needs in the wilderness for forty years and had not fed us the manna; [it would have been] enough for us.
Ilu sipek tzarchenu bamidbar arba'im shanah, ve'lo he'echilanu et ha'man, **dayenu**.

If God had fed us the manna and had not given us the Shabbat; [it would have been] enough for us.
Ilu he'echilanu et ha'man ve'lo natan lanu et ha'Shabbat, **dayenu**.

If God had given us the Shabbat and had not brought us close to Mount Sinai; [it would have been] enough for us.
Ilu natan lanu et ha'Shabbat ve'lo kervanu lifnei har Sinai, **dayenu**.

If God had brought us close to Mount Sinai and had not given us the Torah; [it would have been] enough for us.
Ilu kirvanu lifnei har Sinai, ve'lo natan lanu et ha'Torah, **dayenu**.

If God had given us the Torah and had not brought us into the land of Israel; [it would have been] enough for us.
Ilu natan lanu et ha'Torah ve'lo hichnisanu l'ereztz Israel, **dayenu**.

If God had brought us into the land of Israel and had not built us the 'Chosen House' [the Temple; it would have been] enough for us.

Dai-dai-yenu, dai-dai-yenu, dai-dai-yenu, dayenu, dayenu!

Family Member

[Second Cup of Grape Juice](#)



We raise our cups and sing the blessing together:

Baruch atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen.

Blessed are You, Adonai our God, Sovereign of all, Creator of the fruit of the vine.

Family Member

(Act out packing here) It took lots of patience. It took lots of work. But Pharaoh was being a great big jerk! At last, he said, "Yes, take your people now." And we packed up our toys and our pillows and teddies. (Encourage the children to say something they would pack and pretend to put it in the suitcase.) We packed up everything we could because we had to move fast.

Family member

TELLING THE STORY WITH FOODS: PESACH, MATZAH, AND MAROR

Rabban Gamliel was a teacher who lived in Israel 2,000 years ago and who helped write the Haggadah. He wanted us to make sure that the foods at our Seder are not just for eating. They are on our table to remind us what the Jews felt at the first Passover celebration, the last night of slavery.

Rabban Gamliel said: Every Passover Seder should include the story of these three items – the lamb bone, the matzah, and the maror. These three symbolic foods – the lamb bone, the matzah, and the maror – bring the feelings of the first Passover night to our own Seder table. In every generation, no matter how long ago the first Passover night was, we try to feel that we ourselves are going free right now.



We've told the story! Now we're ready to eat some of those symbolic foods on the way to our festive dinner.

Family member

MAROR - Eat the Bitter



Vegetable

Maror, the bitter vegetable, gives a small taste of slavery. We say a blessing over the maror, but when we eat it we do not lean to the side. For this moment, we are slaves again. Before we eat the maror, we dip it in charoset. (See the next page for a description of charoset.) This is the "second dipping" mentioned in the Four Questions, along with the dipping of karpas (parsley) in salt water. The maror can be eaten on a piece of matzah or inside a piece of romaine lettuce.

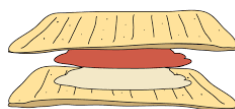
בְּרַךְ אֱתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּצִוְיֶיךָ לֵאמֹר כִּי לֵיל תְּמָרוּ.

Baruch ata Adonai, Eloheinu melech ha'olam, asher kideshanu bemitzvotav vetzivanu al achilat maror.

Dear God, Creator of our world, thank You for giving us rules that make our lives special and for teaching us to eat this maror at the Seder.

Family member

KORECH - Eat the Matzah



Sandwich

Korech (koe-RECH) means "make a sandwich." Korech brings together all of the three foods that are symbols of the freedom story into one spicy bite. Because these days we no longer eat the Passover lamb, some people put charoset in their korech. Charoset means "clay," and it looks like the clay used by slaves to make bricks for Pharaoh's buildings.

Give each person two small pieces of the bottom matzah. Put a bit of maror and charoset between them to make a small sandwich.

Family Member

Third Cup of Grape Juice



We raise our cups and sing the blessing together:

Baruch atah, Adonai Eloheinu, Melech haolam, borei p'ri hagafen.

Blessed are You, Adonai our God, Sovereign of all, Creator of the fruit of the vine.

Family Member

Every year at our Passover Seder, we invite a very special guest. Do you know who it could be?

It's a very special Prophet who goes from house to house on Passover night and has a sip of wine from a special cup put out just for him! Family Member Elijah is his name! Elijah the Prophet! We'll stand up and face the door and use our imaginations to welcome Elijah because one day, we hope very soon, Elijah will come and help to make peace throughout the world!

In many Jewish stories, a special man named Elijah the Prophet helps us dream of a happier and fairer world. On Passover, Elijah has a special job: he travels around the world to visit every Seder, reminding us to have hope and keep working for fairness and justice. We welcome Elijah with a special cup of wine, just for him.



Family member



Fourth Cup of Grape Juice

Now we will raise our cups, once again, for the fourth cup of wine.

Baruch atah, Adonai Eloheinu, Melech haolam, borei p'ri hagafen.

Blessed are You, Adonai our God, Sovereign of all, Creator of the fruit of the vine.

Find the Afikomen!



This Seder service was created by Sarah Koster (Head of Development & Engagement for Families) for EHRS using a culmination of family services ideas available from Reform Judaism and PJ Library resources. Please find links to their full Haggadah: <https://pjlibrary.org/haggadah> <https://www.reformjudaism.org.uk/haggadah/>

HOLIDAYS • HAPPY PASSOVER • פסח כשר ושמו

