

Pre-Seder

קדש

ורחץ

כרפס

יחץ

מגיד

רחצה

מוציא

מצה

מרור

כורך

שלחן עורך

צפון

קרב

הלל

נרצה



living room or a place with sofas and pillows

3. NO KIDS TABLE!!!
4. Create rules for the Seder--tour the Seder table
5. Think themes-
Create themes with food, decor, dress, gifts
When preparing, focus on the themes in each section of the Haggadah
6. Know your target audience--ask children to prepare parts of the seder so they have a role
7. Create instant heirlooms / use family heirlooms
8. Remember--it is quality not quantity that counts
9. Sedarim need to be informative, engaging and above all FUN!

Pre-Seder Preparations So Your Seder is NOT the..

LATE SHOW

1. Prepare!
Practice makes perfect--don't try to wing it--have a plan!
2. Set the scene
Decorate your table with:
Props, plagues, backpacks, pictures, pyramids, etc.
Even decorate a plain white table cloth with Seder decorations
Build a tent!
Set up the first part of your Seder (up until rachzah) in a

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מָרוֹר

כוֹרֵךְ

שְׁלַחַן עוֹרֵךְ

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(Blessing Over The Wine) *Kadesh*

קִדְּשׁ

Making it Kid Friendly:

- pour for each other
- kiddush cups
- good wine
- set up board (bored) game--ask questions
- Game show
- Matching game with 4s
- Number challenge game

Themes:

- Freedom
- Hope
- Eliahu HaNavi

Background:

Ritual associated with Kiddush:

- There are 4 cups of wine
- We say the blessing בּוֹרֵא פְּרִי הַגֶּפֶן *boreh pari hagafen* over each
- The blessing over the wine is one way the rabbis used to break up the *Seder*.

We drink the cups of wine at:

1. Beginning of the *Seder*
2. After the conclusion of telling the main part of the Passover Story (after the plagues and describing the parts of the *Seder* plate)
3. After *Birkat Hamazon* (grace after meals)
4. Right before the conclusion of the *Seder*

Why four cups?

- Four is a common number in Judaism—
 - 4 *tzitzit*, 4 corners of the earth, 4 Matriarchs, 4 seasons
 - Pesah symbolism
 - 4 generations Israel was enslaved in Egypt
 - 4 Rulings of the Pharaoh that enslaved the Israelites
 - 4 Basic values the Israelites never gave up while in captivity
 - Hebrew name, Hebrew language,
 - Kept traditions and laws, Did not take on other gods
 - 400 years of slavery
 - Joseph's dreams
 - 4 ways God promised to save the people from the Egyptians (Exodus 6:6-7)
 - I will bring you out, I will deliver you, I will redeem you,

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(Vegetable for dipping) *Karpas* כַּרְפָּס

Making it Kid Friendly:

Two reasons for the vegetable:

1 the *Seder* is very long and if we got too hungry we would not be interested in hearing the

Seder

meal

Have hors d'oeuvre throughout the *Seder* and with different vegies and dips

from carrots to artichokes

pickles to jicama

Pick unusual veggies and common veggies. This is also a great time to start a theme for the food. For example: if the theme you choose is Springtime, then you can use a small cookie cutter to make flower cut outs of diakon radish, carrots and other vegetables. You can also begin a theme with the dips

and

2 The ritual of *karpas* is bizarre—it is intended to spark the curiosity of the children so that they will question this act everything throughout the *Seder*. (Usually we begin a meal with bread)

Make sure the kids know their mission—they have to challenge every part of the seder and ask questions and come up with some of their own answers too!

Activities:

Have a debate--which item do you think should begin the *Seder*?

Discussion--why is it so important to ask questions and challenge ideas

Go around the *Seder* and think of one question you would like to have answered before the end of the *Seder*

Background:

- The origin of this practice is ultimately unknown
- The rabbinic interpretations for eating *karpas* are:

· Symbolic of noblemen who would eat hors d'oeuvre before a great meal--

The hors d'oeuvre would be marinated in salt water

· Symbolic of the sacrificial lamb blood that was dipped and then spread on the door posts of the Israelites

· Representative of Spring. One of the names for Pesach is Hag Aviv—the Spring Holiday

· Reminder of the dipping of Joseph's Coat of Many Colors into blood by his brothers

To Dip or Not to Dip:

- There are many traditions for dipping the *Karpas* into something else before eating it:
 - Yemenites and other Oriental groups follow Maimonides who said that we should only dip into one item at the seder, therefore we should dip the *karpas* into the haroset. (Rashi and other famous rabbis did this as well)
 - The Shulchan Aruch, a primary source for Ashkenazi rituals, suggests dipping the *karpas* into saltwater.
 - The 20th century author Rokeah dipped his *karpas* into

Themes:

- Spring
- Royalty/freedom
- Questioning
- Oppression

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Making it Kid Friendly:

How to tell the story:

Puppets

Stickers

Masks

Card games

Paper bag dramatics

Charades

Debate

ie Should we leave Egypt or not

Put God on trial for the plagues

Discusson of Tikkun Olam--how we can repair the world

How else do we celebrate our freedom?

David Letterman talk show interview with key characters from the story

News report

Scavenger hunt--find items that you would need to leave Egypt

Play or skit

Conductor with pointing stick

Scroll with pictures



(Telling the Story) *Magid* מגיד

Themes:

- Concept of freedom
- Environmental issues
- History
- Survival
- Community
- Religion

Background:

Ritual associated with Kiddush:

- The terms Magid and Hagadah have become synonymous. Hagadah means "narration"
- The primary focus of the Hagadah is to tell the story of Passover
- First paragraph of the *Magid* section is not in Hebrew it is in Aramaic-- the vernacular of the period

Rabbis wanted to ensure that everyone would understand that they needed to hear the story of Passover

The rabbis encourage us every year to study the text of the Haggadah so that we can look

at our lives and ensure that we are living it to the fullest

Throughout history we can find many situations were the Jews were oppressed

We survived through faith

"Only people who are bothered enough to question will be curious enough to want to know the answer."

Ktar Sofer

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(Eating Matzah) *Motzi Matzah*



Making it Kid Friendly:

blah

Background:

- At every meal the traditional motzi is said, even though during Pesach it is over *Matzah*.
- The history of *Matzah* dates back to the time of Avraham.
 - In the Torah when the three angels visited Avraham, Sarah made cakes that did not have time to rise.
 - During the story of Lot in Sodom, Lot offered the angels who visited him, “unleavened bread.”
 - Matzah was the food of poor people
- We only eat *Matzah* and not bread on Passover, because when the Jews left Egypt the bread they were preparing did not have time to rise and had to be baked as flat cakes.
- *Matzah* is traditionally referred to as lechem onni—poor person’s bread because the bread that the Israelite slaves made was plain and poor.
- According to Jewish law, we only need to eat *Matzah* on the first night of Passover during the *Seder* to fulfill the mitzvah of eating *Matzah* on Passover.

Themes:

At every meal we are commanded to say the bracha: אֲנִי מוֹצֵיא לֶחֶם מִן הָאָרֶץ to recognize the bread we are eating.

The bracha: מַצָּה עַל אֲכִילַת מַצָּה is said so that we recognize that everyone has a responsibility to eat *Matzah* on Passover, what the matzah represents, and more importantly remember the story of the Exodus from Egypt. This Bracha is only said at the 2 *Seders*.

The commandment to eat *Matzah* on Passover applies to all Jews—rich or poor.

Unlike some other commandments were people can claim hardship and potentially not complete, eating *Matzah* is mandatory for everyone.

“All of us are equal. Though you are poor, you will not feel estranged at my table for all of us were impoverished in Egyptian bondage.” Rabbi Don Isaac Abranel (1492)

“All those who are hungry, come and eat!”
Rav Huna

Every Jew has a responsibility to ensure (to the best of their ability) that every Jew eats *Matzah* on Pesach.

The rabbis recognized that the telling of the story of the exodus is important

However, equally as important is Am Yisrael’s responsibility for one another

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נִרְצָה



(Bitter Herb) *Maror* מָרֹר

Making it Kid Friendly:

- If Matzah represents freedom and Maror represents slavery, why do we eat Matzah before we eat Maror?
 - R. Abarbanel:
 - Matzah and Maror have multiple meanings:
 - Matzah represents poor person’s bread—the bread of affliction while at the same time it represents freedom and redemption
 - Maror represents the bitterness of slavery while also showing us the mercy of God

The maror is eaten after the Matzah to show how bitter our persecution was—we were free and prospering in Egypt and then we were made into slaves

Themes:

- We remember the bitterness of slavery while thinking of the happiness of survival
- There are 3 things according to the Mishnah that you must do on Pesah
 - Eat *Matzah*
 - Eat Passover sacrifice
 - Eat *Maror*

Background:

- The *maror* is traditionally made from horse radish but can also be made from romaine lettuce endive or escarole. The rabbis preferred romaine lettuce because “like the Israelites existence in Egypt, it began sweet, and then became very bitter.” Similarly, there is a required *kizayit* (spoonful portion) that should be consumed of maror, and if your horseradish is too spicy many people won’t be able to eat the required amount.
- We dip the *maror* in *haroset* to take some of the

bitterness away from the flavor.

This is also symbolic that when we were slaves it was bitter, but now there is some sweetness in that we are free.

- We do not recline while eating the *maror* because the *maror* is symbolic of our pain while we were slaves—the very opposite of why we recline while eating.
- We do not say a special bracha for the *haroset* because the *haroset* is a custom, and not a rabbinic mitzvah.
- This is the second time we dip foods in the *Seder*

Suggestions for more information:

learn.jtsa.edu/passover

www.myjewishlearning.com

www.jewishfreeware.org

www.jvibe.com

www.shma.com

www.hillel.org

www.ajaj.org

www.hareshima.com

www.kosher4passover.com

www.holidays.net/passover

www.akhlah.com/holidays/pesach

www.bjeny.org/118.htm