

Make your face here.

My Haggadah Made It Myself

By: _____

Print your name here

Date: _____

Day

Month

Year

*"In every generation one is obligated to see oneself as one
who personally went out of Egypt."*

- Haggadah

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PREFACE

Passover 2003: my oldest child was three-and-a-half.

As is custom in our home, we took a feather, a wooden spoon, a lit candle and set off into the darkness in search of the last bread crumbs.

“What do we do with the crumbs?” he asked.

“We burn them,” I replied.

“You can’t do that!” he exclaimed. “You can’t burn our food!”

While I went on to explain the complicated tradition of not actually burning the food but temporarily selling it for the duration of the holiday, my son’s face sank. What may have been a devastating blow to any three-year-old, was even more so to my son, Asa. Asa happens to be allergic to many foods so the idea of not having the specific food he eats was especially hard.

“Why would our holiday make us get rid of our food? I want my cookies!” he sobbed.

He had a point. It was sort of tribal and strange.

I had to think fast.

“You know when you play Batman with your friends? Passover is when Jews all over the world play a giant game of pretend.” I went on to explain that long ago things weren’t so easy for Jews. Now, forced to break it down for my son, it became clearer to me. Passover is perhaps the biggest game of pretend you could imagine, with not just five buddies in the park, but millions of Jews all over the world doing the exact same thing at the exact same time.

Although the Seder had not even begun, my son and I were already entangled in one of the Haggadah’s driving questions: “Why?”

As adults, we all have those moments when the innocence of children opens our eyes. Whether it’s the day they ask “Why is that man sleeping on the street?” or “Why are we at war?” their observations take nothing for granted. A child’s sense of justice is humbling and eye-opening.

From slavery to plagues to freedom, the Seder’s underlying themes are of struggle and hope. Between the Four Questions and the famous line to see ourselves as though we had “personally left Egypt,” the Seder is a provocative meal. We’re asked to engage with our children and put ourselves into the story.

My Haggadah: Made it Myself is a tool to engage adults and children in conversation together and to capture the personal, collective and spiritual journey that unfolds. This book was conceived with my children, my muses. ***My Haggadah: Made it Myself*** is now in your hands to help make a story of your own.

- Francine Hermelin Levite, 2011

SUGGESTED WAYS TO USE THIS BOOK

At its core, *My Haggadah: Made it Myself* is a conversational tool for parents and children. With its open-ended questions and ample blank space, *My Haggadah* is an invitation to talk to your children and to listen to them through their words and pictures.

“You will tell this story as if you yourself were a slave in Egypt.” Passover is the story of both a shared history of a journey to freedom and a personal journey for meaning. *Haggadah* is Hebrew for “to tell.” *My Haggadah* is an opportunity for children, together with their adults, to personalize the story, ask their own questions and wrestle with their answers.

My Haggadah is built around the 15 steps of the Seder, including the basic blessings, songs and stories, and some interpretations of key Seder moments. Below are a few examples of how *My Haggadah* may be used.

- As a conversational tool to help families learn about the Seder. Once completed, *My Haggadah* can act as the child’s personal book to follow along with during the meal.
- As a stand-alone activity during the Seder.
- As the primary Haggadah for a child-centered Seder.
- As a supplement to a traditional Haggadah to help keep children engaged throughout the evening.

PLAN AHEAD

If you plan on using *My Haggadah: Made it Myself* as a supplemental tool or having children use their book to follow along, make note of the pages you are going to use so cross-referencing that night will be easy.

SUPPLIES

You will want to have some additional supplies on hand.

1. Crayons, markers, pencils
2. Glue/glue stick, scissors
3. Optional: collage/craft materials (pictures, sequins, feathers, etc.)

THE SEDER PLATE

Setting the stage for the Passover journey is as easy as setting a plate. The Seder Plate – rife with ancient symbols and ever-evolving – is the cornerstone of the Seder. Here is a rundown of the traditional items and some of their meanings:

Z'ROA/ROASTED LAMB SHANK

At the time of the Temple, two sacrifices were made. One was a lamb to symbolize the night of the first “pass over,” the 10th plague, which took place on the eve of the exodus from Egypt. Roasting a lamb is a quick cooking method and reminiscent of the Jews’ speedy escape. The shape of the bone is also said to represent an arm reaching out to help the Jews escape from Egypt.

BEITZAH/ROASTED EGG

Passover represents many beginnings and the egg, while symbolic of the second of the Temple’s two offerings, marks that cycle of life. Passover is the beginning of the Jewish people as a nation and the beginning of the agricultural year. In fact, another name for Passover is Chag Ha Aviv, Holiday of Spring. The Torah even calls Passover’s month of Nisan, “the first month of the year.” Rosh Hashana isn’t the only New Year we get to celebrate.

MAROR

The Seder plate has two spots for bitter herbs to symbolize the bitterness of slavery. The first is for horseradish. Have you tasted it? There is nothing like the bite of horseradish to wake you up, put tears in your eyes, and get you thinking about and feeling the pain of slavery. Take a big bite.... ouch!

CHAZERET

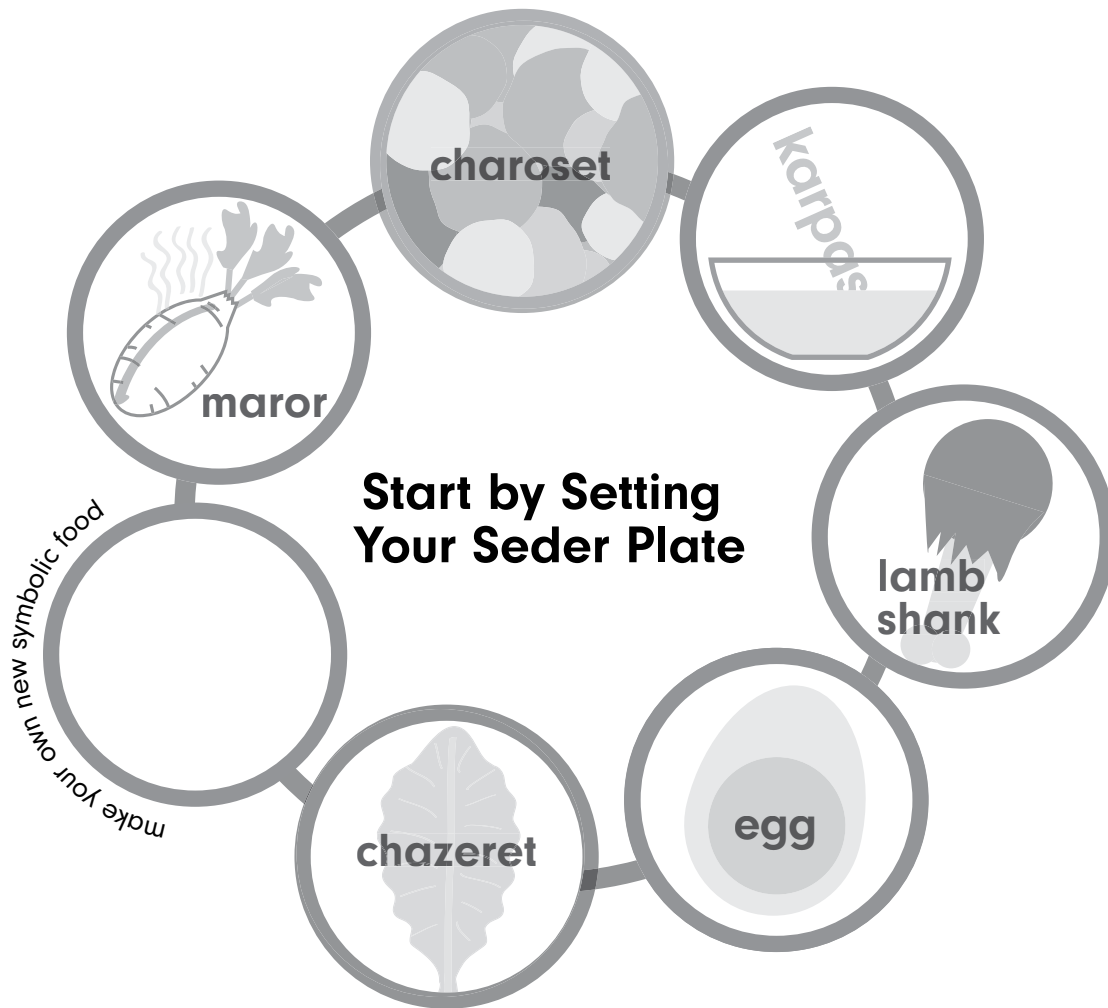
The second of the bitter herbs to symbolize slavery is usually romaine lettuce or endive. Unlike maror’s strong and unforgiving bite, chazeret has a sweetness that turns bitter with time. Some liken chazeret to the goodness the Jews found in Egypt before it soured.

CHAROSET

A mixture of apples, spices, dried fruit or nuts. Charoset tastes delicious, but its earthy color and chunky texture symbolize the mortar Jewish slaves used to make bricks to build the cities and Pyramids in Egypt.

KARPAS

While it may be cold where you are, it’s springtime in Israel. Karpas is parsley or celery eaten to usher in that springtime feeling.



**STICK YOUR SEDER PLATE STICKERS HERE.
THEN LOOK FOR YOUR BLANK STICKERS AND USE ONE
TO CREATE YOUR OWN SEDER SYMBOL.**

THIS PLATE IS NEVER TOO FULL!

A thousand years ago people placed three cooked things on the Seder plate instead of two. Along with the shank bone and egg, they also placed fish. The three foods represented Moses, his sister Miriam and their brother Aaron in an effort to honor the leadership and cooperation of all three siblings that led the Jews to Freedom. Add to the seder plate above to capture your ideas about the story.

THE ORDER

A Seder is no regular meal. *Seder* is the Hebrew word for “order.” This is a busy dinner with lots of parts that we do in a specific order.

COUNT THE STEPS OF THE SEDER.

☐ Kaddesh
קדש

☐ Urchatz
ורחץ

☐ Karpas
כרפס

☐ Yachatz
יחץ

☐ Maggid
מגיד

☐ Rachtza
רחצה

☐ Motzi
מוציא

☐ Matzah
מצה

+

☐ Maror
מרור

☐ Korech
כורך

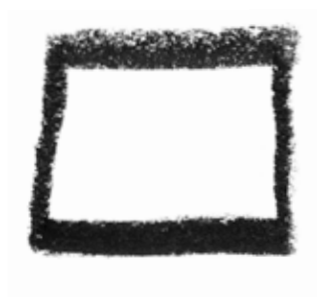
☐ Shulchan Orech
שלחן עורך

☐ Tzafoon
צפון

☐ Barech
ברך

☐ Hallel
הלל

☐ Nirtzah
נרצה



PUT THE TOTAL HERE IN THIS BOX.

KADDESH

IT'S TIME TO separate this day from all other days and make it special. We do this by lighting candles and drinking the first cup of wine.

LIGHTING THE CANDLES

Blessing over the candles:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של יום טוב.

Ba-ruch ata Adonai, Eloheinu melech ha-olam asher kee-d'sha-nu b'meeetz-vo-tav v'tzee-va-nu l'had-leek ner shel Yom Tov.

How many candles do we light? Most people light two. Some light a candle for each member of the family at the table. How many will you light? Have you thought of eating by candlelight?



THE FIRST CUP OF WINE (the cup of Sanctification)

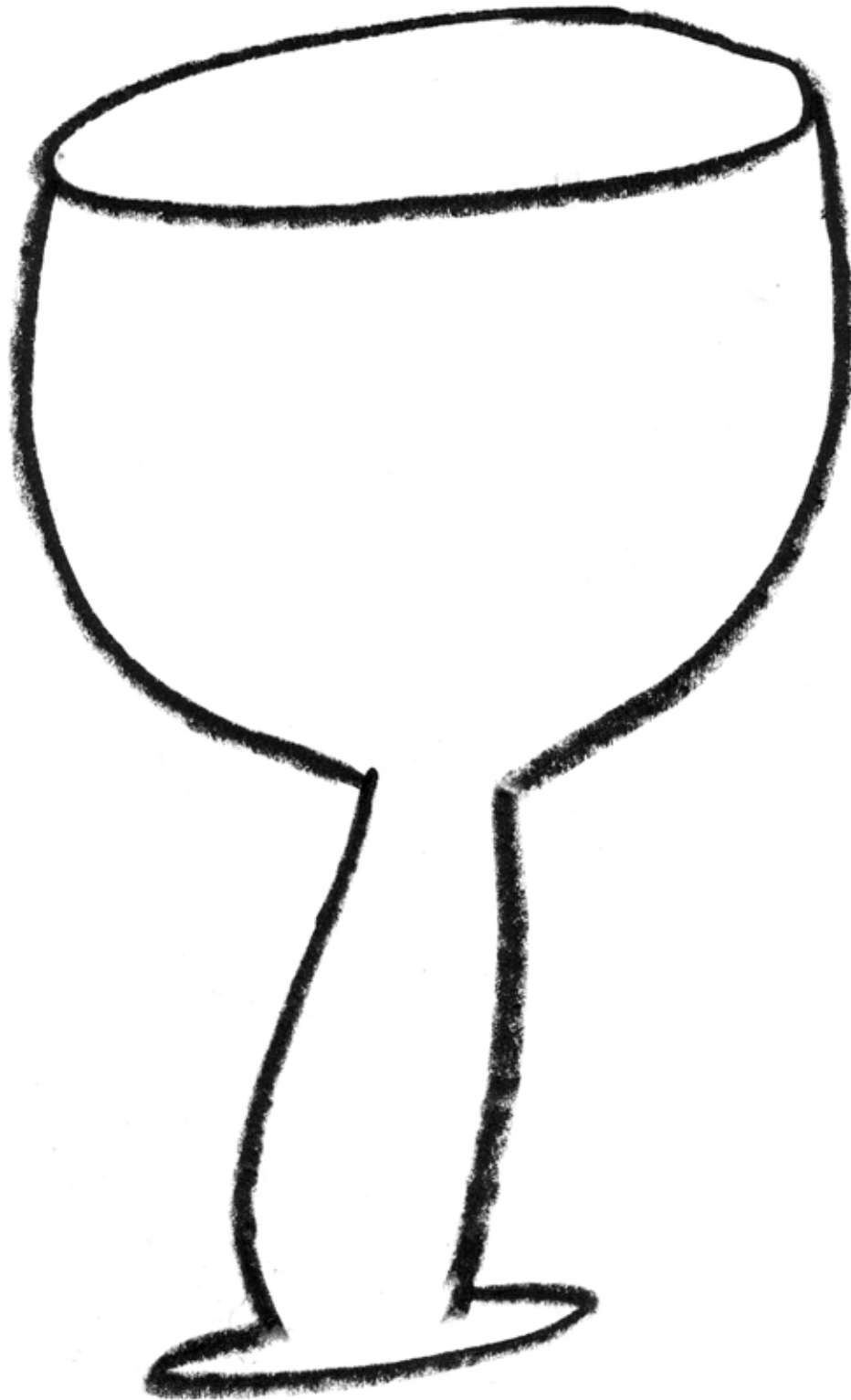
Drink the first cup of wine.

Blessing over the first cup of wine:

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

Ba-ruch ata Adonai, Elo-hei-nu me-lech ha-olam, bo-rei pree ha-gafen.

Note: During the Greco-Roman period, the Roman nobles had a custom of lounging while they ate. It is said that they would lean to the left on cushions while eating with their right hand. As a result, a quirky seder practice developed. As a symbolic gesture of freedom, Jews began leaning to the left when drinking the four cups of wine imitating their noble and very “free” neighbors. For some, to lean while eating could look more sickly than noble. How might you eat to feel like a noble person?



CREATE SOMETHING PURPLE TO FILL UP YOUR CUP.

URCHATZ

ורחץ

IT'S TIME TO wash your hands.

TRACE ONE HAND HERE.

HANDPRINT BY: _____ DATE: _____

TRACE YOUR OTHER HAND HERE.

HANDPRINT BY: _____ DATE: _____

KARPAS

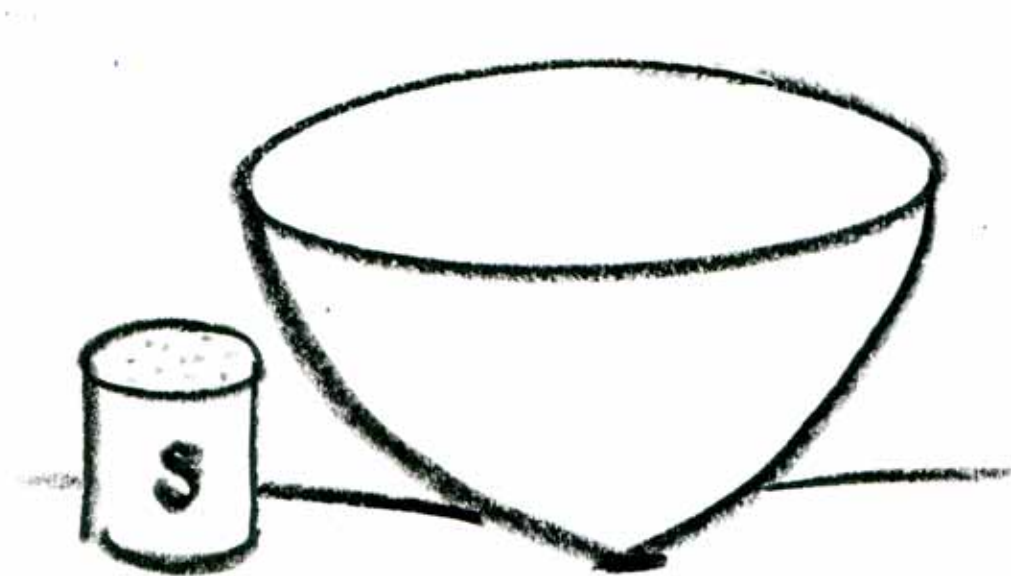
IT'S TIME TO dip a green vegetable like celery or parsley into salt water and say a blessing.
Blessing:

בָּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה

Baruch ata Adonai eloheinu melech ha'olam bore peri ha'adama.

We begin the Seder with two jobs: 1) To remember the bitterness of slavery and 2) to remember the sweetness of freedom. Some even call the Seder “the banquet of freedom.” Like any great party, the meal begins with appetizers. But don’t get too excited. We dip these appetizers in saltwater i.e. salty tears, to represent the sadness of our time as slaves.

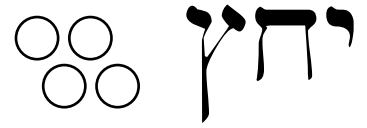
Note to parents: Keep the room happy and fed. Create a spread of dipping foods: celery, carrots, chips, etc.



MAKE SOMETHING GREEN TO DIP INTO YOUR BOWL.



GIVE THIS PERSON A SAD FACE.



YACHATZ

IT'S TIME TO break the middle matzah in two – quite a dramatic moment. Imagine giving the giant matzah a karate chop.

Why break the middle one?

Some link the breaking of the middle matzah to the parting of the Red Sea. In Tunisia, Jews break the middle matzah and say “This is how God split the Red Sea.” Others say the broken matzah is like the Jewish slaves’ broken spirit. This broken piece is now hidden as the AFIKOMEN and won’t be found and reunited until later during TSAFUN when our story has the Jews free and more complete as people.

Why a stack of three matzot?

Seder tables traditionally have a stack of three matzot. There are many explanations, here are three. One common explanation is that the three matzot represent the three different groups of Jews: Kohanim, Levites, and Israelites. The second explanation is that the stack represents the three fathers of Judaism: Abraham, Isaac and Jacob. In the third explanation, the top piece stands for knowledge, the middle one stands for understanding and the bottom one wisdom. This last explanation is pretty tricky. Can you tell those three apart?

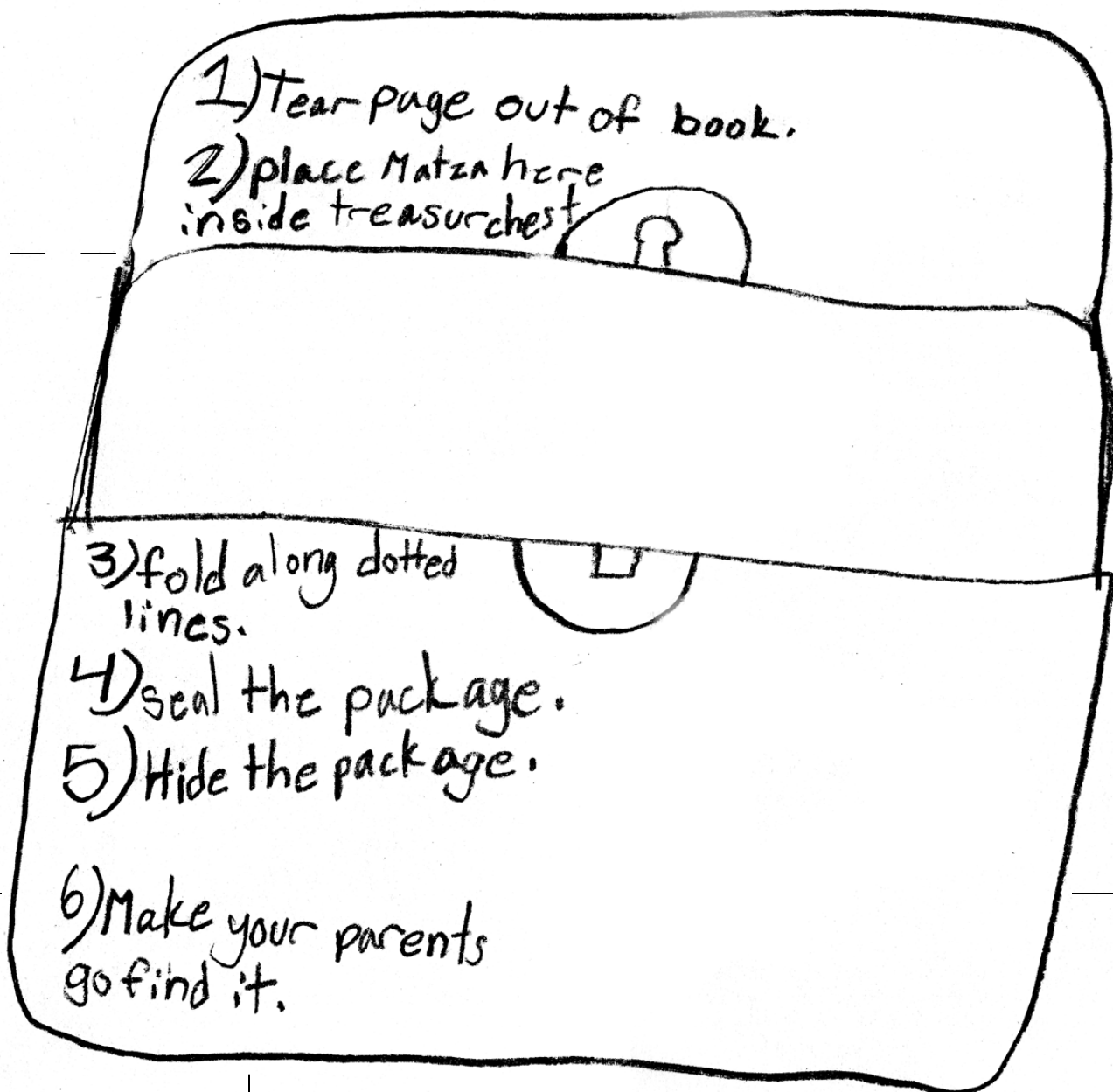
Regardless of the interpretation, the three matzot have distinct roles for the night:

Top matzah: used for the usual blessing over bread, i.e, Motzi.

Middle matzah: used for Yachatz and the Afikomen.

Bottom matzah: used for the upcoming “Hillel sandwich,” aka Korech.

HOW WILL YOU BREAK YOUR MATZAH?



AFIKOMEN TIME: KIDS IN CHARGE!
WRAP UP SOME MATZAH IN THIS CHEST, SEAL IT CLOSED WITH A STICKER,
AND LET YOUR PARENTS GO FIND IT.

afikomen
inside!

To Parents:

I'm the

Afikomen.

Can you find me

?

afikomen
inside!

NOTE TO PARENTS – THE FOUR QUESTIONS: SPARKING CURIOSITY AND REFLECTION

The Nobel Prize Winning Physicist Isidore Rabi once explained: *“My mother made me a scientist without ever intending to. Every other Jewish mother in Brooklyn would ask her child after school: ‘So? Did you learn anything today?’ But not my mother. ‘Izzy,’ she would say, ‘did you ask a good question today?’ That difference—asking good questions—made me become a scientist.”*

As you turn the page, look carefully. There is actually only one question and four statements of wonder; about matzah, maror, dipping twice and reclining. Moreover, at this point in the Seder, all we have done is break matzah (Yachatz) — not eaten it — and dipped only once (Karpas) — not twice.

The Rabbis suggest that parents were the ones to recite the “Four Questions,” as if to provoke their children’s curiosity in the coming events. The custom of having the youngest child ask the questions dates back the time of the Second Temple thousands of years ago and is now a solid fixture at many Seder tables. Some families hold challenges to recite the “Four Questions” in multiple languages each year.

Regardless of who is asking whom and in what language, the goal of the Seder is to capture everyone’s attention and to spark curiosity and engagement with the story.

Perhaps this custom has been given to the children, because children, with their incisive observations and fearless curiosity, are perhaps the most ripe to get any conversation going and keep even the most guarded among us honest.

BEFORE WE CAN TELL THE STORY OF PASSOVER, WE HAVE QUESTIONS TO ASK.

מה נשתנה הלילה הזה מכל- הלילות?

Ma nish-ta-na ha-lai-la ha-zeh, mee-kol ha-lei-lot?

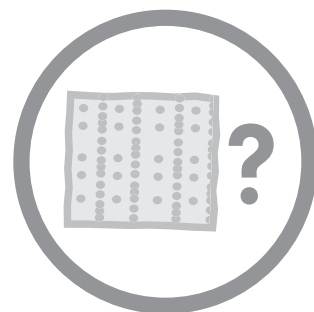
How is this night different from all other nights?

שבכל הלילות אנו אוכלין חמץ ומצה,
הלילה הזה, כלו מצה.

She-b'chol ha-lei-lot, anu och-leen, cha-metz u-matza.

Ha-lai-la ha-zeh, ku-lo matza.

On all other nights, we eat either leavened bread or matzah,
but on this night we eat only matzah.



שבכל הלילות אנו אוכלין שאר ירקות,
הלילה הזה, מרור.

She-b'chol ha-lai-lot anu ch-oen sh'ar y'ra-kot.

Ha-lai-la ha-zeh maror.

On all other nights we eat other kinds of vegetables,
but on this night we eat maror (bitter herbs).



שבכל הלילות אין אנו מטבילין אפלו פעם אחת,
הלילה הזה, שתי פעמים.

She-b'chol halei-lot ein anu mat-bee-leen, afee-lu pa-am achat,

Ha-lai-la ha-zeh, shte-p'ameem.

On all other nights, we need not dip our vegetables even once,
but on this night we dip twice.



שבכל הלילות אנו אוכלין בין יושבין ובין מסבין,
הלילה הזה, כלנו מסבין.

She-b'chol ha-lei-lot anu och-leen, bein yo-shveen u-vin m'su-been.

Ha-lai-la ha-zeh, kuk-la-nu m'su-been.

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



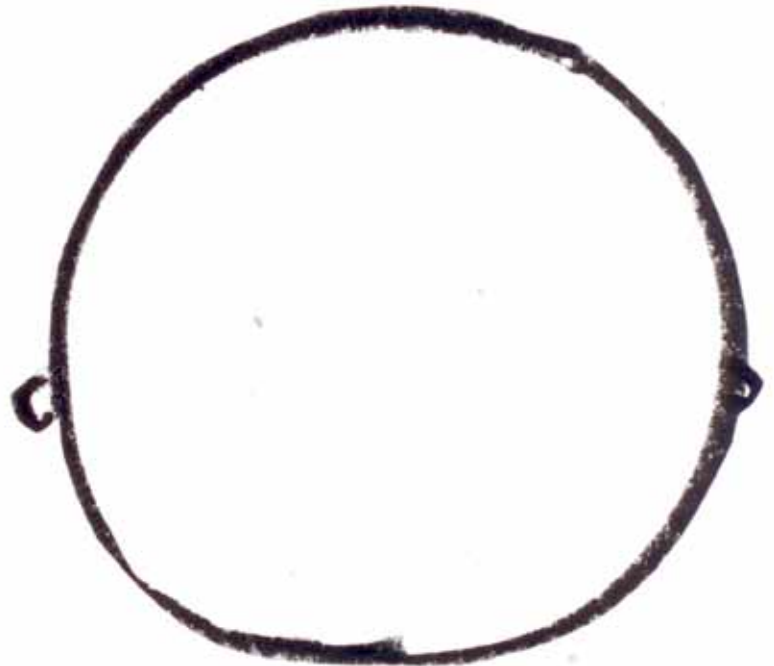
IF YOU COULD ASK 4 OF YOUR OWN QUESTIONS WHAT WOULD THEY BE?
(WRITE THEM HERE)
OR, COLLECT QUESTIONS FROM YOUR FAMILY AND FRIENDS.
(THE JUICIER THE BETTER)

THE FOUR CHILDREN

We're about to tell the story of Passover. When the story is told, be sure everyone understands it. The Haggadah tells of four types of children who wrestled with this story: wise, wicked, simple and silent (one who does not know how to ask). Draw their faces here. Do these people remind you of anyone?



WISE



WICKED

**GIVE THESE CHILDREN FACES!
WHICH FACE LOOKS LIKE YOU? ANY? ALL?**



SIMPLE



SILENT

IT'S TIME TO TELL THE STORY.

A long, long time ago, the Jews lived in a land called Canaan. Over time, a terrible drought came to the land and there was no water to grow the crops or to feed the animals. The Jews were going to starve. Under the leadership of a man named Jacob, the small tribe (only about 70 people) traveled to Egypt where their kinsman Joseph lived as a special counsel to the Pharaoh (king) of Egypt. For many years the Jews thrived, their numbers grew, and they lived happily alongside their Egyptian neighbors.

Many years passed and a different Pharaoh came to power. He was afraid of the large numbers of Jews living in Egypt so he forced them to work as slaves. Jews were required to build his cities and pyramids. If they did not obey, they were badly hurt by his taskmasters. When slavery did not shrink the number of Jews in Egypt, Pharaoh commanded that every Jewish baby boy be thrown into the Nile River.

During this time, a Jewish woman, Yocheved, gave birth to a baby boy. Wanting to protect him from Pharaoh's order, she hid him in a basket and sent him floating down the Nile River, under the watchful eye of his sister, Miriam. He was soon found by Pharaoh's daughter, who rescued him and raised him as her own. She named him Moses, which means "drawn from the water."

As soon as Moses was rescued, Miriam wisely brought Yocheved to care for him as one of Pharaoh's servants. In secret, Yocheved told Moses that he was Jewish and told him of their struggles as slaves. As Moses grew he could not bear to watch how badly the slaves were treated. Moses fled Pharaoh's house and became a shepherd.

One day, while watching his flock of sheep, Moses came across a bush burning with flames. Miraculously, the bush remained ablaze and never burned down. From inside the bush came a voice that told Moses to return to Egypt and rescue the Jewish people from slavery. Moses was scared, but the voice said not to fear and to bring his brother Aaron to help him....



HERE IS A BUSH. GIVE IT FLAMES.

Moses returned to Egypt with his brother Aaron to ask Pharoah to free the Jews, but Pharoah refused to let the Jews go. So, God sent ten plagues to the Egyptians: Blood, Frogs, Lice, Wild Beasts (some say insects), Cattle Disease, Boils, Hail, Locusts, Darkness, and the Death of the Firstborn.

After each plague, Moses returned to Pharoah to ask him to free the Jews, but each time Pharoah's "heart was hardened" and he said "No!"

LET MY PEOPLE GO

(an African-American Spiritual Song)

When Israel was in Egypt's Land:

"Let My people go" (Exodus 5:1)

Oppressed so hard they could not stand,

"Let My people go."

Chorus: Go down, Moses, way down in Egypt's land,

Tell old Pharoah: "Let My people go."

Thus said the Lord, bold Moses said,

"Let my people go."

If not, I'll smite your first-born dead,

"Let my people go."

Chorus: Go down, Moses, way down in Egypt's land,

Tell old Pharoah: "Let My people go."

No more shall they in bondage toil,

"Let my people go."

Let them come out with Egypt's spoil,

"Let my people go."

Chorus: Go down, Moses, way down in Egypt's land,

Tell old Pharoah: "Let my people go."

PHAROAH'S FROGS (SONG)

One morning when Pharoah awoke in his bed,

There were frogs in his bed, and frogs on his head,

Frogs on this nose and frogs on his toes,

Frogs here, frogs there,

Frogs were jumping everywhere!



OOOOH, MOSES AND PHAROAH ARE FIGHTING.
GIVE THEM WORDS.
GIVE THEM EXPRESSIONS.

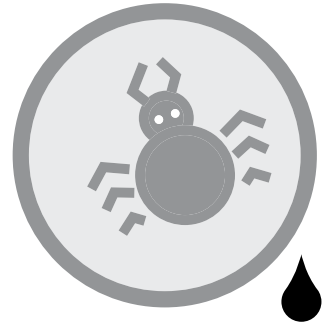
The Ten Plagues



1. Blood



2. Frogs



3. Lice



4. Beasts



5. Pestilence



6. Boils



7. Hail



8. Locusts

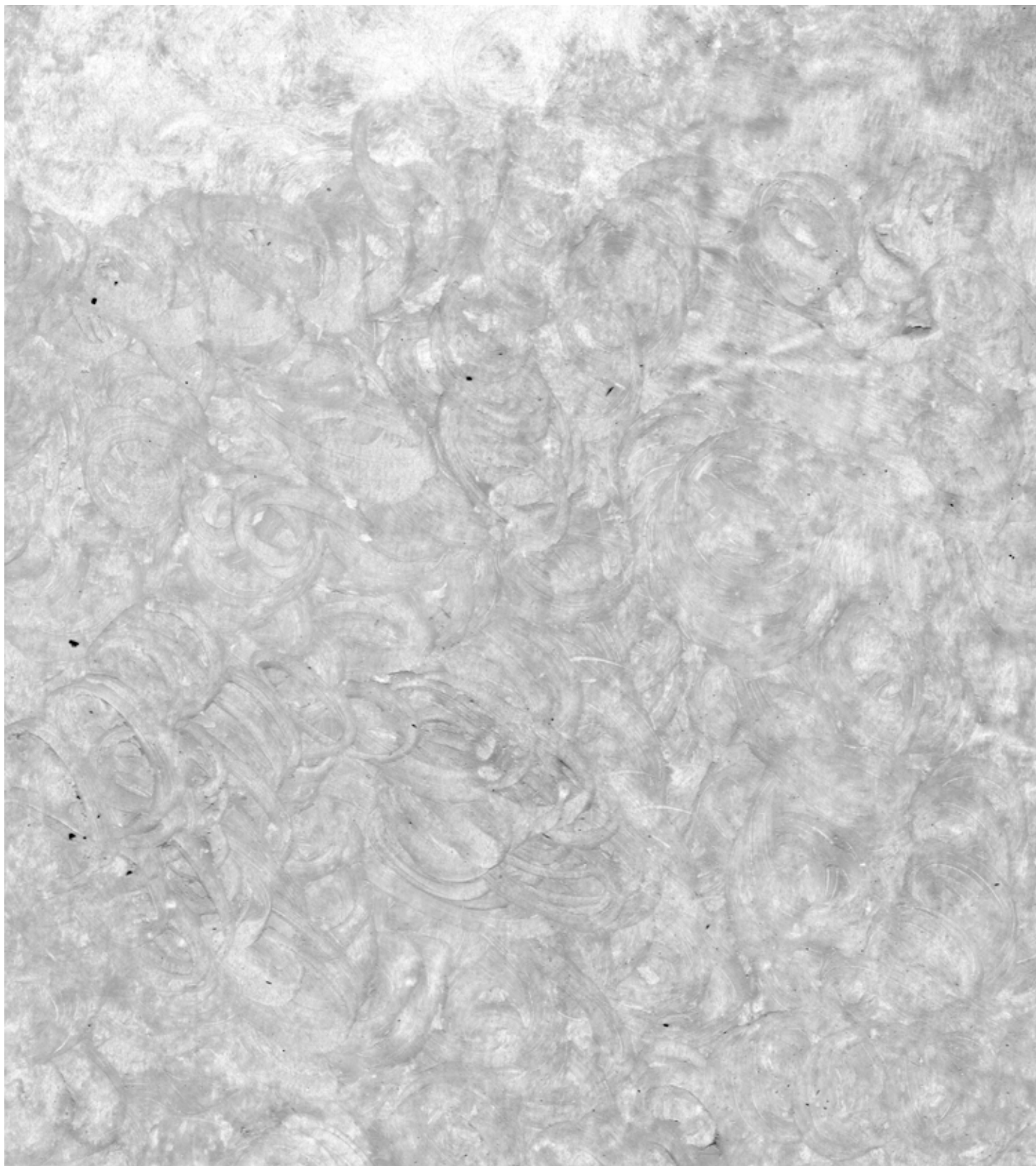


9. Darkness

Match the plagues here. When you are done, drip one drop of juice next to each plague suffered by the Egyptians. This part of the story is not so sweet for them.



10. First Born



**MAKE A PLAGUE HERE.
WHAT DOES IT LOOK LIKE?
GIVE IT A NAME.**

On the eve of the last plague, the night before the Jews were to leave, they were given important instructions to kill, roast and eat a lamb and put some of its blood on the door posts of their homes. In this way, the last and tenth plague would “pass over” the Jewish homes. That night was the first Passover.

After the last plague, Pharaoh let the Jews go free, but they had to leave in a hurry before Pharaoh changed his mind. The Jews had no time to pack or prepare bread for their journey. Bread takes time to make. It must first rise before it is baked, but the Jews were in a hurry. They had to bake their bread in the sun before it had a chance to rise, while it was still flat. This was matzah.

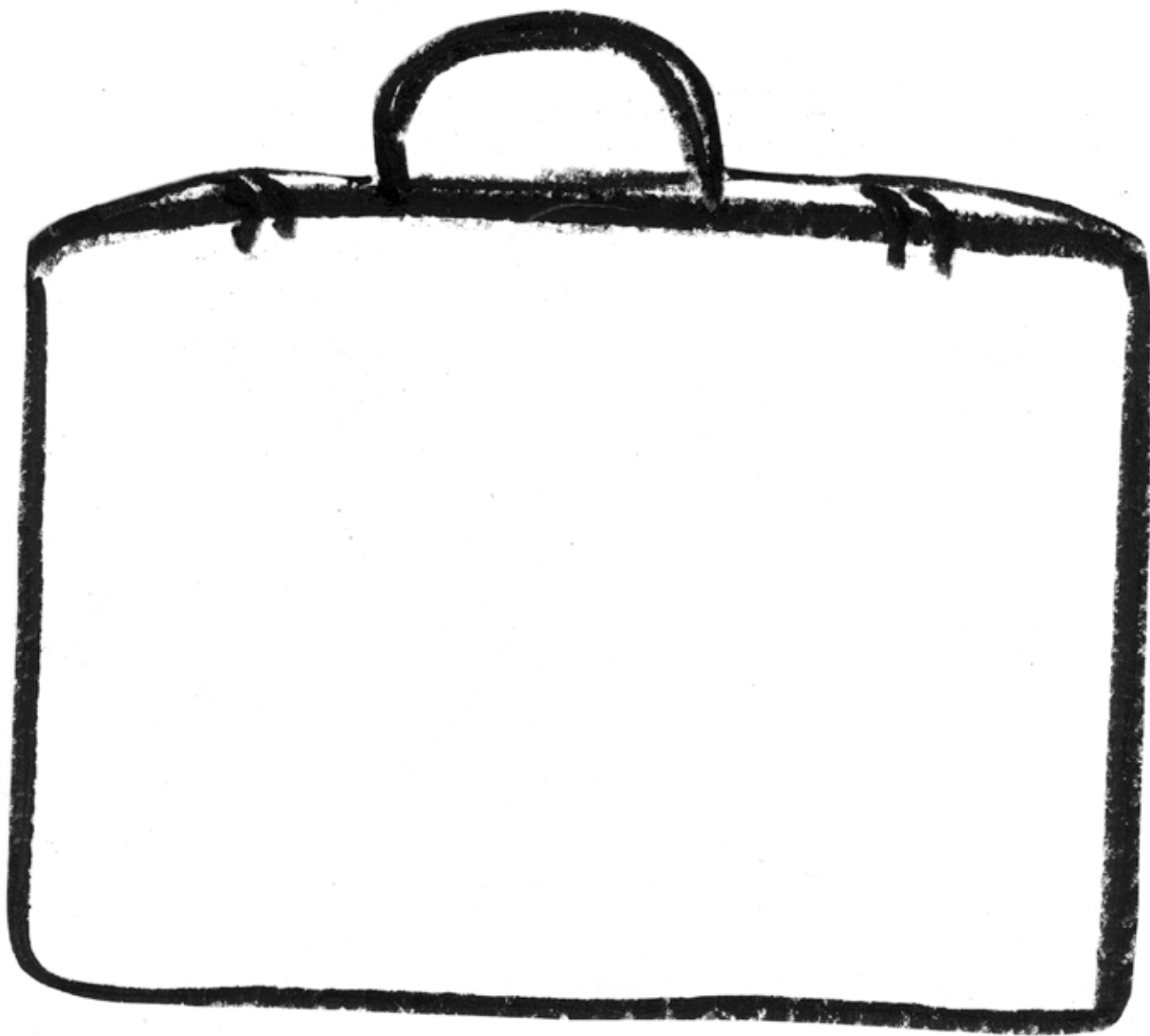
It was a good thing the Jews left in a hurry because Pharaoh did change his mind. As the Jews were approaching the Red Sea they could hear Pharaoh’s army chasing after them. With Pharaoh’s soldiers on one side and the Red Sea on the other, the Jews were trapped. According to the Torah, Moses prayed and prayed, raised his staff and miraculously God split the sea down the middle. The Jews walked across the ocean floor to safety. Behind them, the sea was quickly closing up, saving them from their Egyptian pursuers. The Jews were free. Once the Jews reached the other side to safety, Moses’ sister Miriam led them all in song.

BRAVERY AND A LEAP OF FAITH

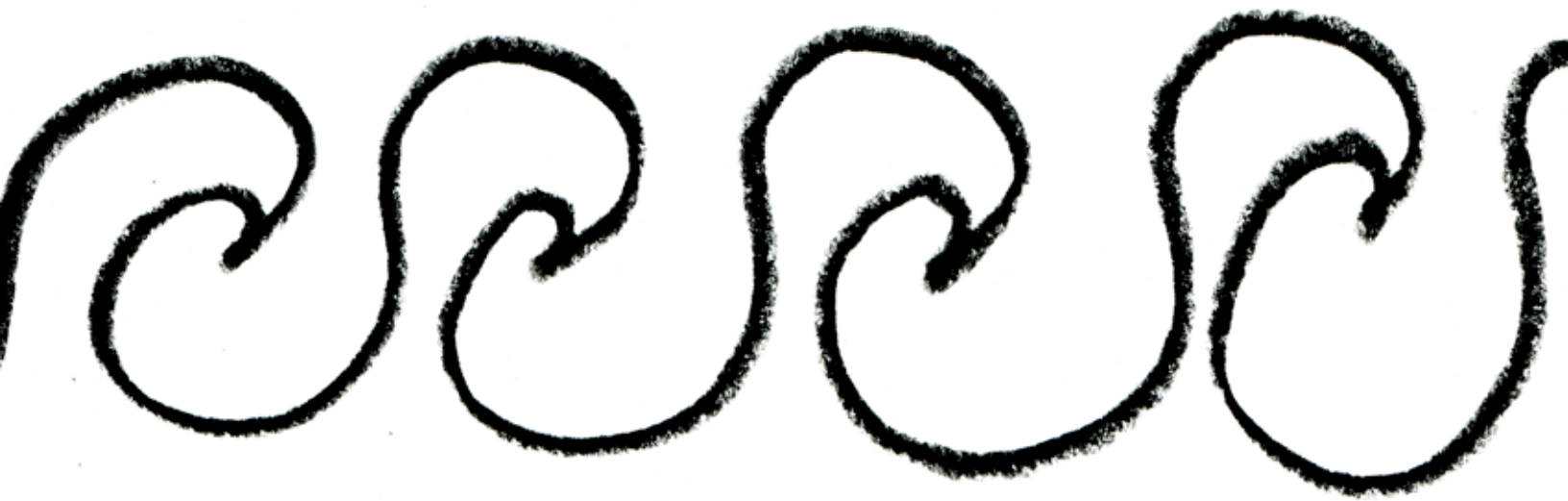
While the Torah tells that Moses split the sea, a Midrash tells another tale of a boy named Nahshon. The Jews had just run from Egypt with no time to even pack or bake bread for the journey. Running for their freedom, with Pharaoh’s army on their tails, they found themselves stopped dead in their tracks. With the sea in front and the soldiers behind, the Jews were as good as beaten. Believe it or not, slavery felt safer than drowning or dying by the sword. While Moses prayed and prayed with staff in hand, a person named Nahshon ben Amidav, emerged from the crowd. He was not a swimmer nor recognized for any great achievements, just one of the Jews. He put one toe in the water. He put another toe in the water. Step by step by step, Nahshon walked further and further into the sea. Just as the water had almost reached the tip of his nose, the sea suddenly parted in two and the Jews crossed to the other side. Music was played and the Jews were now a Nation of Israelites. Perhaps it was not a great miracle that saved the Jews, but the brave act of one person. Nahshon bravely broke away from the crowd and took a leap of faith to save his people.

MIRIAM

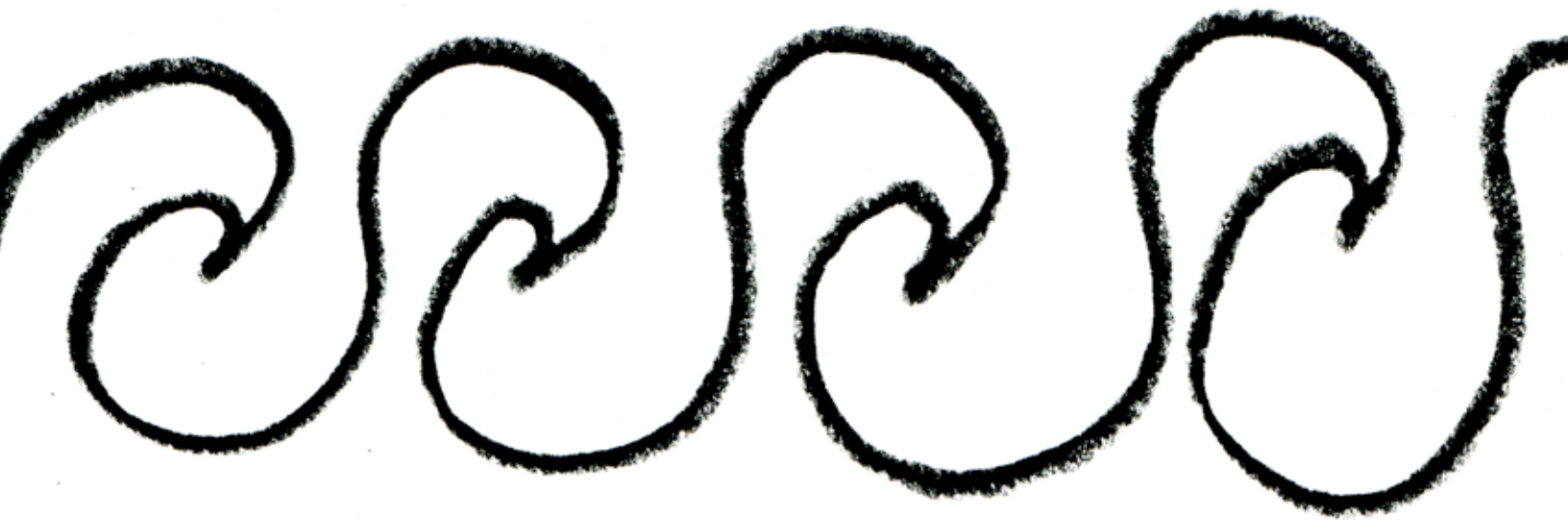
At the Passover table there are two large goblets that sit side by side. One is for Elijah, filled with wine, and the other is for Miriam the Prophetess, Moses’ sister. This goblet is filled with water. The purpose of Miriam’s Cup is to honor the role Miriam played in the Exodus. It was Miriam who guarded her baby brother down the Nile and she who led the celebrations following the crossing of the Red Sea. Another story tells of Miriam creating a well of water in the desert that sustained the Israelites during their long journey.



**PRECIOUS, PRECIOUS . . .
IF YOU HAD TO PACK IN A HURRY, WHAT WOULD YOU TAKE?**



**HAD THE RED SEA NOT PARTED, HOW WOULD
YOU HAVE GOTTEN ACROSS? DRAW YOUR ESCAPE HERE.**



THE STORY SAYS THAT MIRIAM LED THE JEWS ACROSS
THE SEA IN SONG. STICK SOME INSTRUMENTS IN THE SEA.

Once the Jews left Egypt they began to travel through the desert. Fifty days into their journey, they stopped at a special mountain, Mt. Sinai, where Moses received the Torah. They would travel 40 years before entering the Land of Israel.

ANOTHER HOLIDAY AROUND THE CORNER:

At the end of the second night of Pesach, Jews begin counting the 50 days leading up to the receiving of the Torah. These special days are called the Omer. The 50th day is the holiday of Shavuot.

DAYEINU (translation—"Enough already!")

This is a song about being lucky enough to get more than you need. The Jews are now free from slavery, have received the Torah, and now live in the Land of Israel. In this song, we say, "Thank you for overdoing it."



דינו

DAYEINU (SONG)

אלו הוציאנו ממצרים ולא עשה בהם שפטים, דינו.

Ee-lu, ee-lu ho-tzee-anu, ho-tzee-anu mee-Meetz-ra-yeem, v'lo asah vahem sh'fatim, da-yeinu

(Chorus) *Day, Dayeinu, Day, Dayeinu, Day, Dayeinu, Dayeinu Dayeinu*

אלו נתן לנו את השבת ולא קרבנו לפני הר סיני, דינו.

Ee-lu, ee-lu, na-tan lah-nu, na-tan lah-nu et haShabbat v'lo keirvanu lifnei har sinai, day-einu

(Chorus)

אלו נתן לנו את התורה ולא הכניסנו לארץ ישראל, דינו.

Ee-lu, ee-lu, na-tan lah-nu, na-tan lah-nu et ha-Torah, v'lo hichnisanu l'erezt yisra'eil, dayeinu.

(Chorus)

Translation: Had God only taken us out of Egypt, it would've been enough! / Had God only given us the Torah, it would've been enough! / Had God only given us Shabbat, it would've been enough!

I am so lucky because



I am so lucky because



I am so lucky because



IN WHAT WAYS ARE YOU LUCKY?

Now that we've told our story, it is time to taste it.



THE SECOND CUP OF WINE (the Cup of Freedom)

Drink the second cup of wine and recline to the left.

Blessing:

בְּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Ba-ruch ata Adonai, Elo-hei-nu me-lech ha-olam, bo-rei pree ha-gafen.

RACHTZA



IT'S TIME TO wash your hands again...this time with a blessing since we'll be eating bread, albeit matzah.

Blessing over hand washing:

בְּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Ba-ruch ata Adonai, Elo-hei-nu me-lech ha-olam, asher kee-d'shanu b'meeetz-vo-tav v'tzee-va-nu al n'teelat ya-da-yeem

HAND: _____ DATE: _____

**WHOSE HANDS COOKED THE MEAL YOU ARE ABOUT TO EAT?
TRACE ONE OF THEM HERE.**

MOTZI + MATZAH



IT'S TIME TO say two blessings: one over the bread and the other over eating it.

Take the stack of three matzot in hand. Be sure the middle one is broken and say the following two blessings.

Blessing over bread:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Ba-ruch ata Adonai, Elo-hei-nu me-lech ha-olam, ha-mo-tzee le-chem meen ha-aretz.

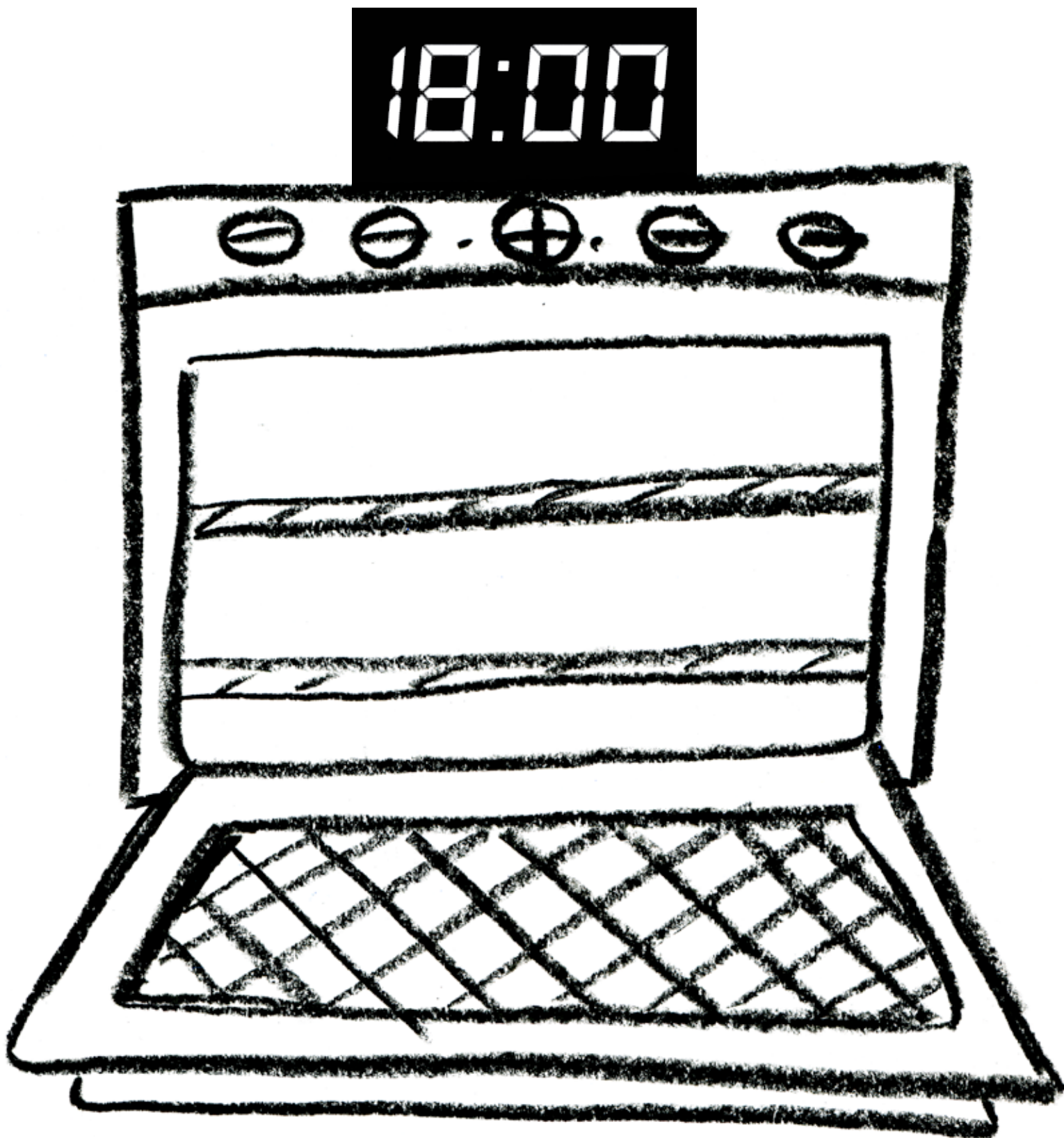
Blessing over matzah:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצֻוּנוּ עַל אֲכִילַת מַצָּה.

Ba-ruch ata Adonai, Elo-hei-nu me-lech ha-olam, asher keed'sha-nu b'meetz-vo-tav v'tzee-va-nu al achee-lat matza.

Eat from the top and middle matzah, while reclining to the left. Save the third, bottom matzah, for Korech (happening a bit later).

To this day, Rabbis watch to be sure that the matzah is prepared in the same hasty manner as it was when the Jews were fleeing Egypt – in no more than 18 minutes.



OVEN'S HOT. BAKE SOMETHING QUICKLY INSIDE.

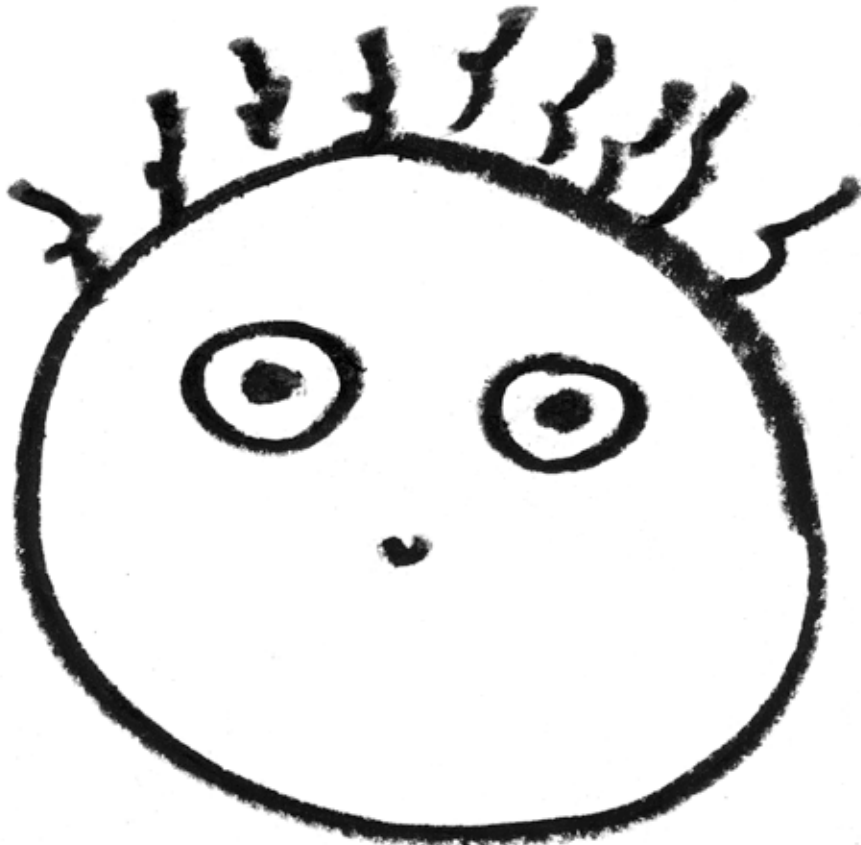
MAROR

IT'S TIME TO eat more bitter food to remind us of the bitterness of slavery. Take a bitter herb, usually romaine lettuce or horseradish, and dip it into the spicy chunky sweet food called charoset.

Blessing over maror:

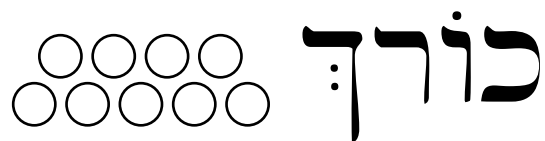
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בַּמִּצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Ba-ruch ata Adonai, Elo-hei-nu me-lech ha-olam, asher kee-d'sha-nu b'meeetz-votav v'tzee-va-nu al achee-lat maror.



**BLECH! BITTER HERBS TASTE YUCKY.
GIVE THIS PERSON A "BITTER FACE."**

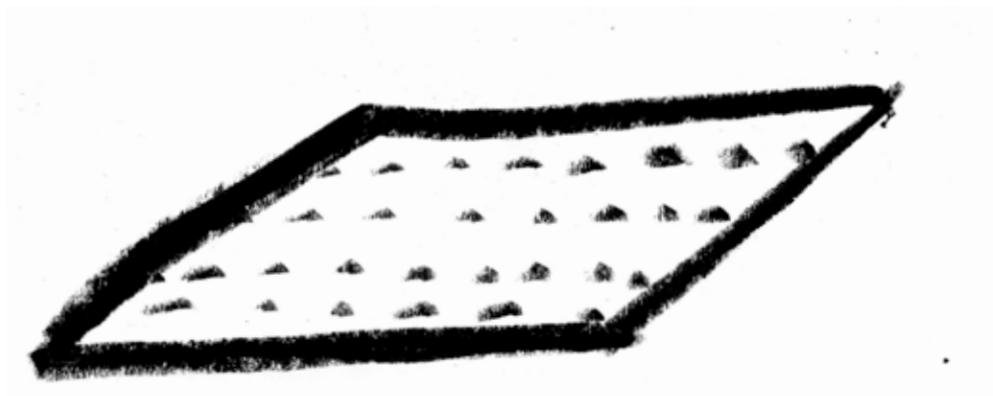
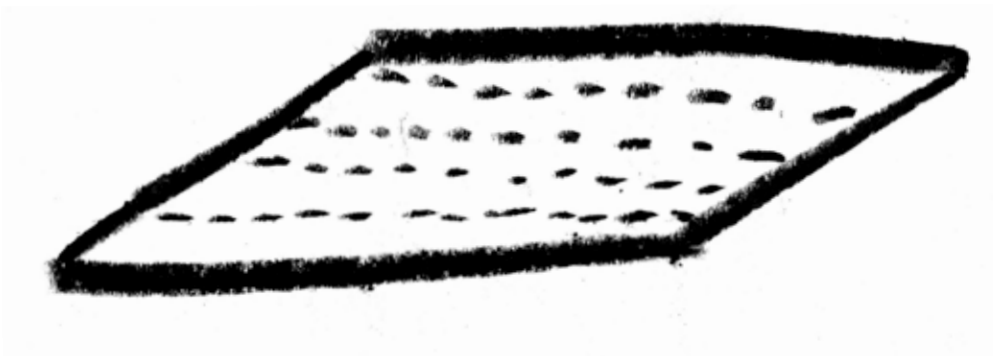
KORECH



“THE HILLEL SANDWICH”

IT’S TIME TO eat a matzah sandwich. Take the third, bottom matzah, and prepare a sandwich of matzah, maror and charoset. Eat it like you’re fancy and recline to the left.

A long time ago, the center of Jewish life and law revolved around the Temple and a governing body of Rabbis, called the Sanhedrin, led by Rabbi Hillel. The Rabbi had a special custom. He would eat the lamb shank, matzah and maror together. In keeping with the spirit of Hillel’s custom and the significance of the Temple time during which he lived, we eat a sandwich of matzah, maror and charoset at this point in the Seder.

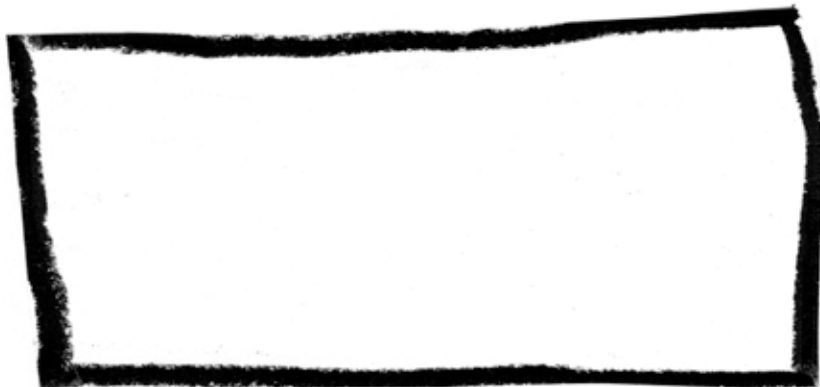


**THIS MATZAH SANDWICH IS MISSING ITS INSIDES.
GIVE IT YOUR FAVORITE FILLINGS.**

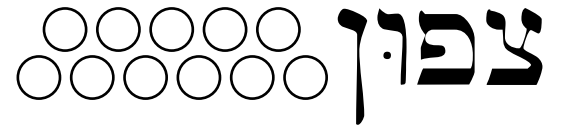
שלחן עורך

SHULCHAN ORECH

IT'S TIME TO EAT.



DRAW THE PEOPLE AT YOUR SEDER TABLE.
WHO ELSE WOULD YOU WANT WOULD COME?
A MONKEY? A PRINCESS? DRAW THEM TOO.



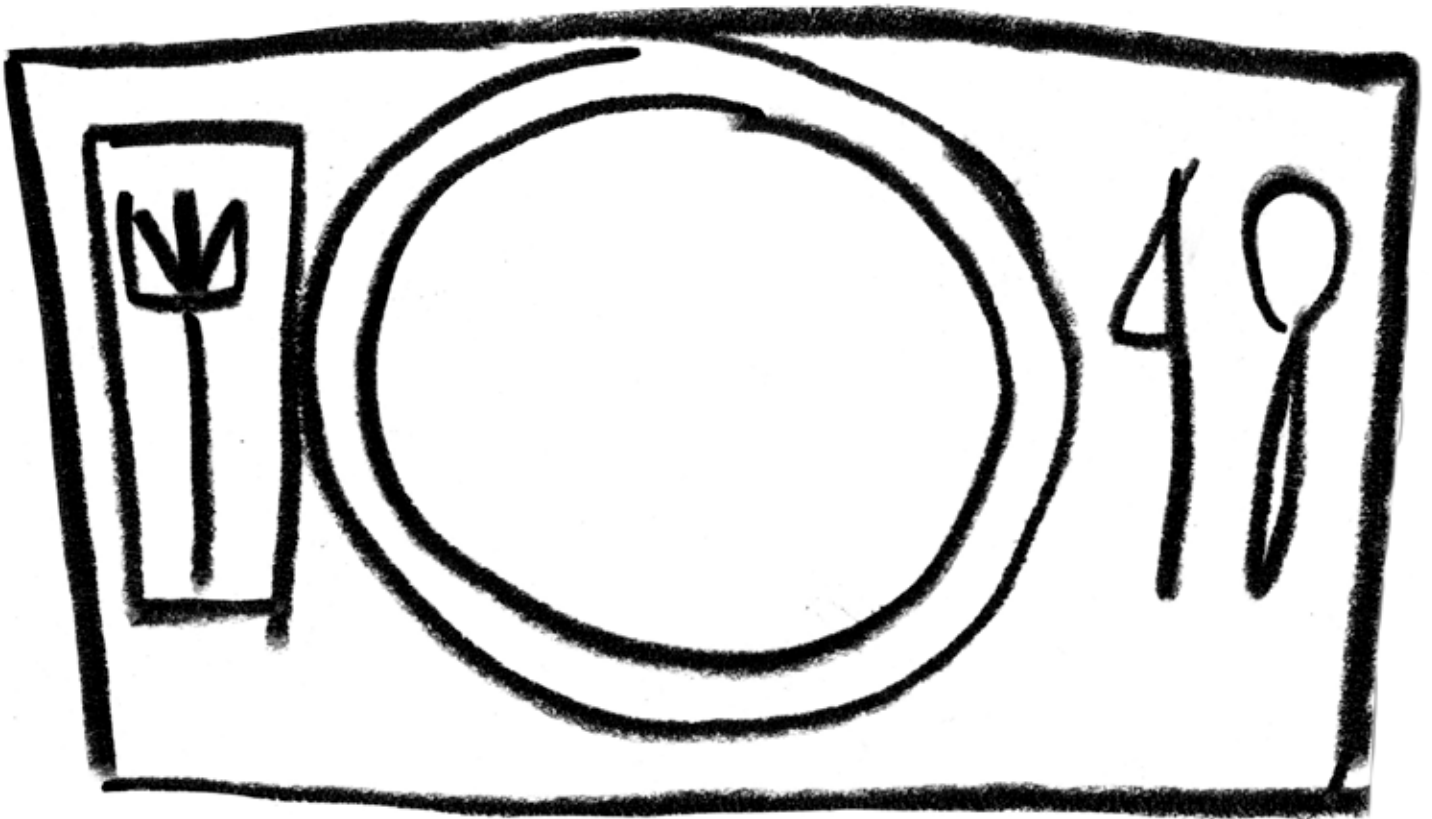
TZAFOON

IT'S TIME for dessert... actually afikomen is the dessert tonight, the broken piece of matzah that was hidden earlier in the night. Wait! Where is it? Find it, fast! Be sure to redeem it for a good prize.

**DRAW A PICTURE OF YOUR FAVORITE HIDING PLACE.
DRAW A PICTURE OF YOUR FAVORITE PRIZE.**

BARECH

IT'S TIME TO give thanks for the delicious meal.

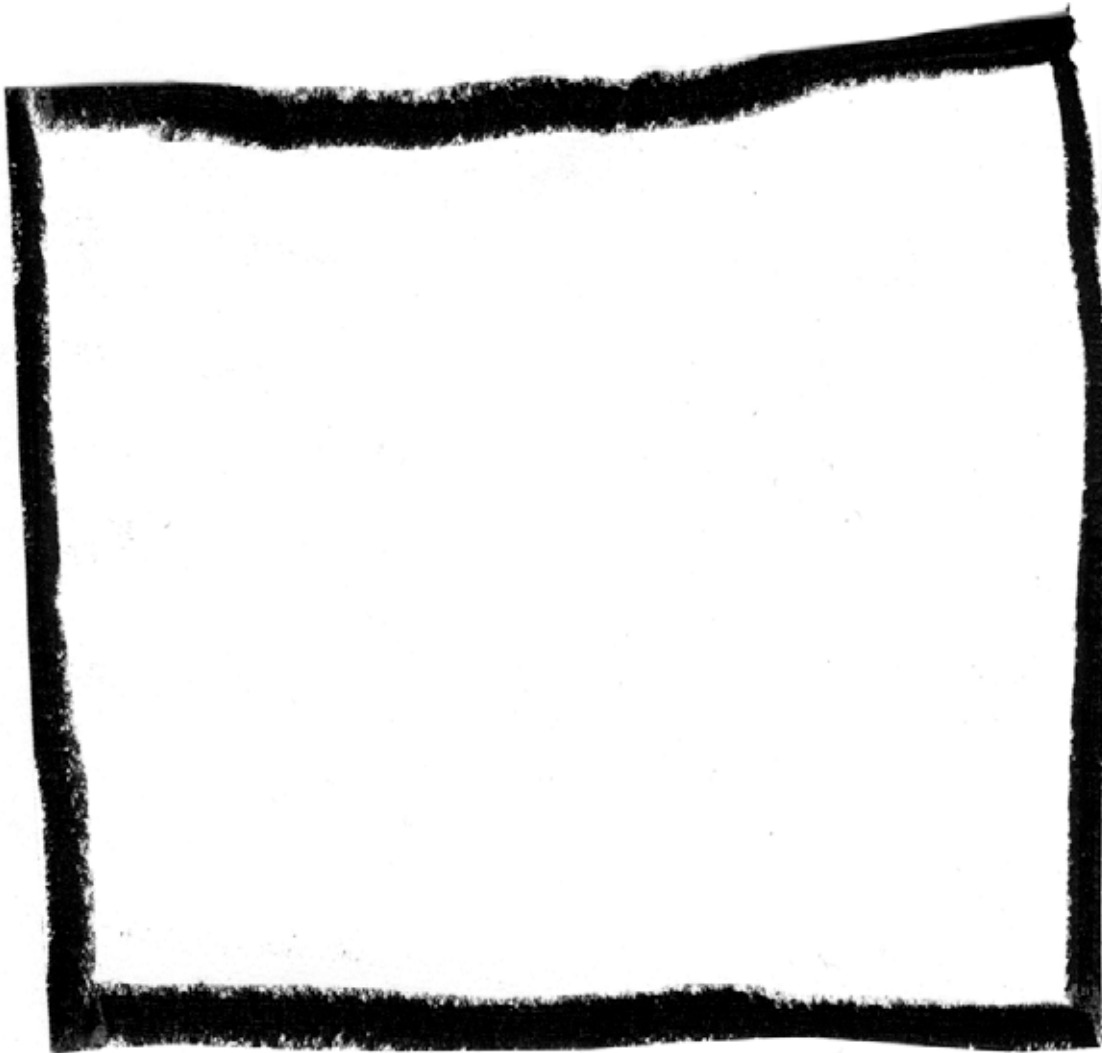


DRAW A PICTURE OF YOUR FAVORITE PASSOVER FOOD.

CUP OF ELIJAH

Note to Parents: According to ancient rabbinical teachings, the month of Passover, Nisan, is a BIG one. During Nisan, Elijah the prophet is expected to arrive and bring peace and justice to the world. A common Seder custom is to set a large goblet of wine, a Cup of Elijah, on the table. At this point in the evening we rise, open the door, and welcome him in. It is said that Elijah will be impoverished. Only through helping those in need will justice come.

At this point in the Passover story, we have finished the journey to freedom and are now free — free to open our doors and look outside the comfort of our homes. With our eyes facing outward, we can easily focus on our neighborhoods and world to see who may benefit from our story. As the Haggadah says, “Let all who are hungry come in and eat.”



**WE'RE FREE, BUT A LOT OF PEOPLE ARE IN TROUBLE.
WHO OR WHAT WOULD YOU LIKE TO HELP? DRAW OR WRITE IT HERE.**



THE THIRD CUP OF WINE (the cup of Blessing)

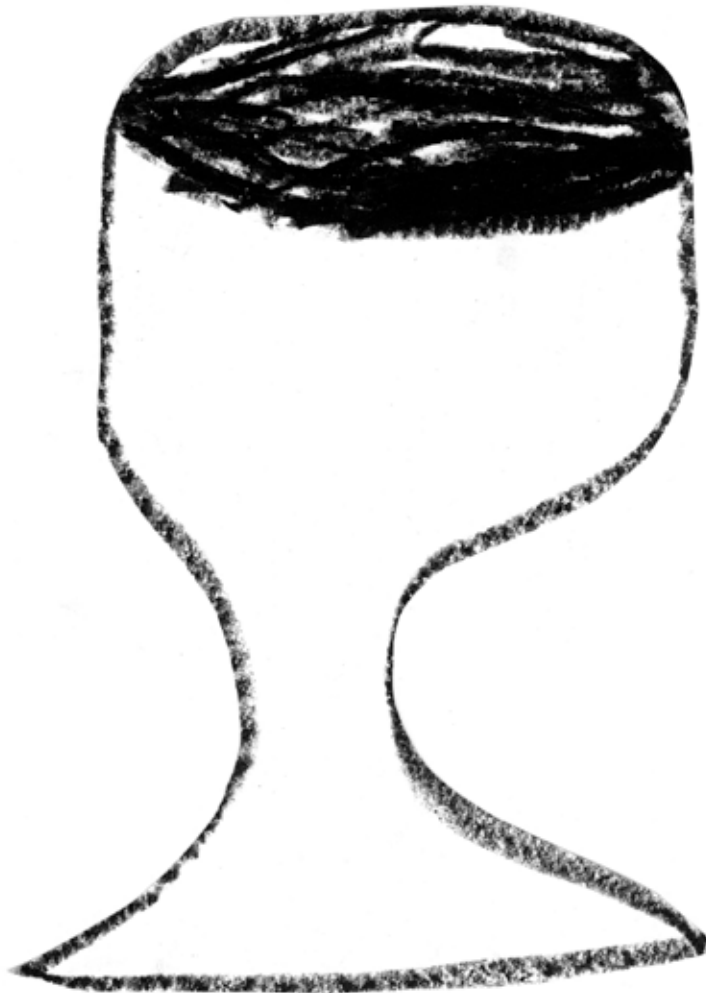
Drink the third cup of wine and tilt to the left.

Blessing:

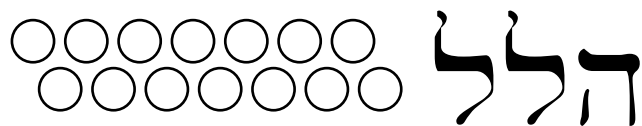
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Ba-ruch ata Adonai, Elo-hei-nu me-lech ha-olam, bo-rei pree ha-gafen.

It is customary for some to place a spoonful of Elijah's wine into the third cup of wine for good luck in the coming year.



HERE IS ELIJAH'S CUP. MAKE IT BEAUTIFUL.



HALLEL

IT IS TIME TO sing with joy. We are happy and grateful that we are free!



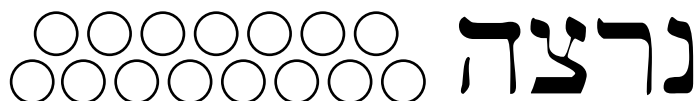
THE FOURTH CUP OF WINE (the Cup of Hallel)

Drink the fourth cup of wine. One last lean leftward.

Blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Ba-ruch ata Adonai, Elo-hei-nu me-lech ha-olam, bo-rei pree ha-gafen.



NIRTZAH

IT'S TIME TO end the Seder.

This year's Seder is just about over. Believe it or not, we'll do this whole journey from slavery to freedom again next year and the year after that, as we've done for thousands of years before. As we start wrapping up for next year, we take a moment to think about what our world will look like then. Will it be cleaner, more peaceful, more joyous? We sing of Jerusalem, the Jewish symbol for Peace.

LA-SHANA HA-BA-A (SONG) (Next Year In Jerusalem)

La-Shana Ha-ba-a / La-Shana Ha-ba-a /
La-Shana Ha-ba-a Bee-Yeru-sha-layeem!

**THIS IS THE PAGE OF FREEDOM.
DRAW WHATEVER YOU WANT.**

MY WISHES FOR THE COMING YEAR

Before we put this Seder to rest, take a moment to think about tonight's highlights and your hopes for the coming year. When you are done, tear this page out, follow the instructions on the back and seal it closed with a sticker.

1. My favorite part of the Seder was when...

Name: ----- Date: -----

2. This year I hope I will get better at...

Name: ----- Date: -----

3. This year I hope my family gets better at ...

Name: ----- Date: -----

4. This year I hope the world gets better at...

Name: ----- Date: -----

Instructions
to save your
wishes for
next year:
Carefully, tear
out this page
and follow
steps #1-8,
folding along
the dotted
lines.

My Wishes
for Next Year
(Private)

#8 PLACE STICKER

#6 Fold away from you.

#1 Fold away from you.

My Wishes
for Next Year
(Private)

#7 Fold away from you.

My Wishes to be Opened
by _____
in 20__

PRIVATE

#4 Fold away from you.

#3 Fold away from you.

#5 Fold away from you.

#2 Fold away from you.

My Wishes
for Next Year
(Private)

ON FLAPS ABOVE

SONGS

1. CHAD GAD-YA, CHAD GAD-YA (Just one kid, just one kid)

Deez-vaan abba bee-trei zu-zei
Chad gad-ya, chad gad-ya

V'ata shun-ra V'ach-la l'gad-ya
Deez-van abba bee-trei zu-zei
Chad gad-ya, chad gad-ya

V'ata chal-ba v'na-scha-ch l'shun-ra
D'ach-la l'gad-ya
Deez-van abba bee-trei zu-zei
Chad gad-ya, chad gad-ya

V'ata chu-tra v'hee-ka l'chal-ba
D'na-schach l'shun-ra
D'ach-la l'gad-ya
Deez-van abba bee-trei zu-zei
Chad gad-ya, chad gad-ya

2. HATIKVA (THE HOPE) The Israeli National Anthem

Kol od ba-lei-vav p'nee-ma
Nefesh yehudee ho-mee'ya
U'lefatei miz-rach ka-dee-ma,
Ayeen l'Tzion tzo-fee'ya
Od lo av-da teek-vatei-nu,
Hatikva bat sh'not al-pa-yeem
Leeh-yot am chof-shee be'art-zei-nu,
Eretz Tzion v-yer-sha-la-yeem.

RECIPES

1. YEMENITE CHAROSET (NUT FREE)

1/2 Cup dried apricots, chopped
1/2 Cup dates, chopped
3 Tbl dry wine
Juice of 1/2 lime
2 Tbl. honey
1 tsp. ground ginger
1/4 tsp. black pepper
1/4 tsp. cumin
1/4 tsp. cloves
pinch of coriander
1 small red chili pepper, seeded and minced

Combine and refrigerate.

2. ASHKENAZI CHAROSET (WITH NUTS)

2 cups chopped apples
2 cups chopped walnuts
2 teaspoons cinnamon
2 tablespoons sweet red wine

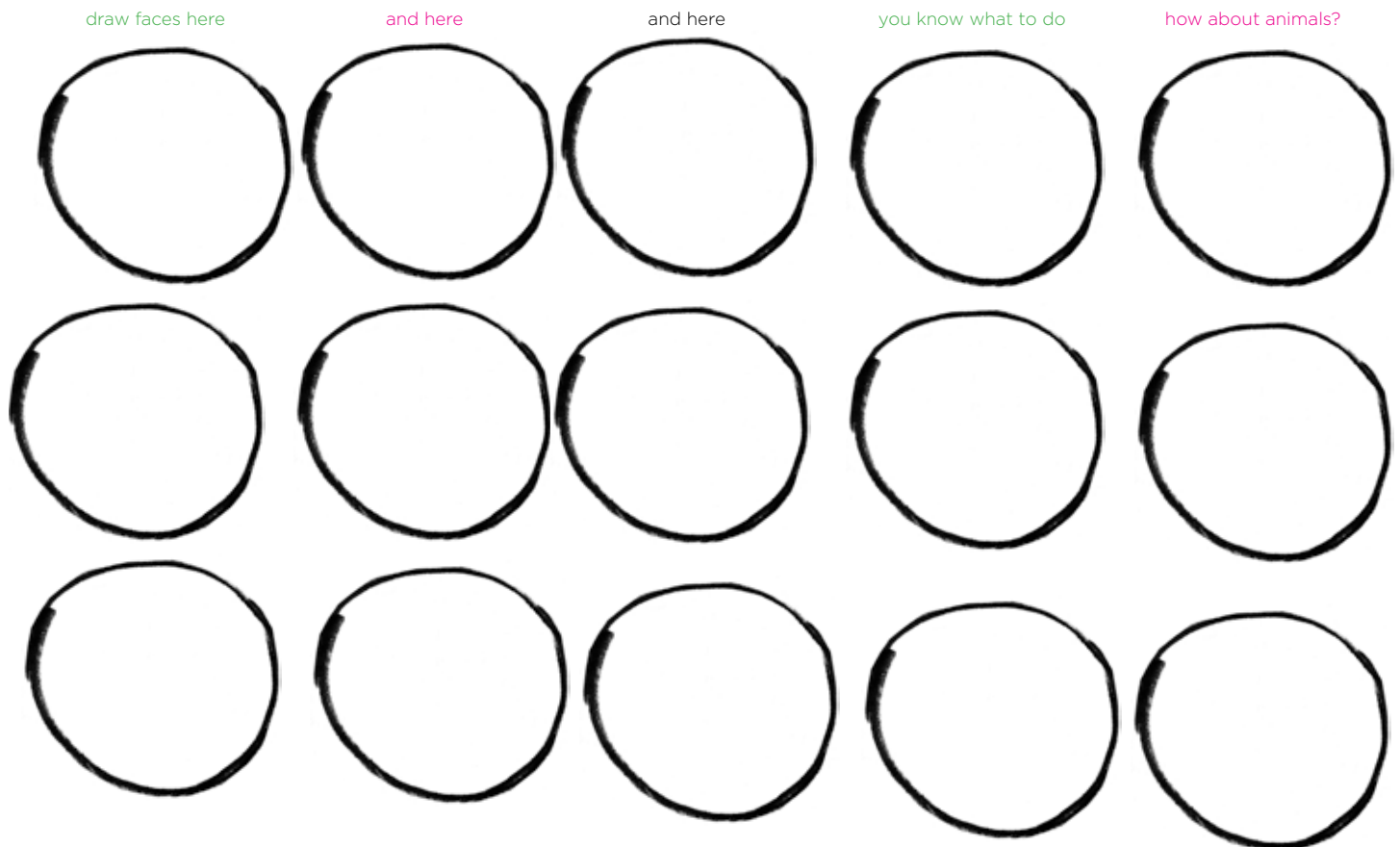
Combine and refrigerate.

Special Thanks: Adam Levite, Asa Samuel Levite, Dora Blu Levite, Ester Ami Levite, A Different Night: the Family Participation Haggadah, by Noam Zion and David Dishon, “The Seder Plate: The World on a Dish,” by David Arnow, Creating Lively Passover Seders by David Arnow, The Jewish Community Project of Lower Manhattan, TIOH Day School, Reboot, Rabbi Elianna Yolkut, Rabbi Sharon Brous, Amichai Lau-Lavie, Christoph Niemann, Naomi Mizusaki, Paige Rosenthal Design, Roseanne at Village Copier, Besttype Imaging, Omri Rahamim, my nieces & nephews, and all of the parents and children who have used this book year after year and continue to inspire the pages within.

Illustrations: Adam Levite, Francine Hermelin Levite, Asa Samuel Levite, Dora Blu Levite, and Ester Ami Levite.

My Haggadah: Made it Myself is the latest draft of an ongoing project created to inspire young children and their families to engage in meaningful conversations through artistic and verbal expression. For more information about this and other Made it Myself projects, please contact francine@madeitmyselfbooks.com or check out the blog: <http://madeitmyselfbooks.wordpress.com>.

In honor of my mother Doreen Hermelin and in memory of my father David B. Hermelin z”l.
FO’DA GAME



STICKER SHEET – Find where these stickers go in your book!

				
				
				<p>afikomen inside!</p>
<p>My Wishes for Next Year (Private)</p>				 <p>maror</p>
<p>charoset</p>	 <p>lamb shank</p>	 <p>egg</p>	 <p>chazeret</p>	 <p>karpas</p>
				

make your own sticker!

make another sticker!

make more stickers!

one more sticker!

stickers rule!