

The Allen's *All You Need Is Love* Seder 5784

1. **Kadesh (1)** – Before we say Kiddush, take a moment to realize what we're saying. We won the jackpot! Hashem chose us as a nation. He gave us all these holidays because He wants us to be close to Him. He loves us. And Shehechyanu—let's just be present in this moment, and realize how amazing it is to be here, at this time, in this place, with these people.

Activity—the children pass out gold medals (from the shekel store) to all the participants. Guys, we won the prize. We're number one. Take a moment to appreciate the moment 😊

2. **Kadesh (2)** – The fifth cup of wine at the seder is Kos Eliyahu. We often connect it to the fifth expression of geulah, which is complete geulah that hasn't taken place yet, which is why we don't drink it. Cups of wine express our desires and longings. This year, we're pouring an extra cup of wine, to recognize the longing we are all always feeling so acutely this year, for those who can't be with us.

Activity—pour a fifth cup—of longing that all our precious family members who can't be a seder tonight, those who are captive and those who are defending our country. May Hashem bring healing to our world, and redeem us all immediately.

3. **Urchatz** – notice, the first thing we do at the seder, in our freedom, is giving and receiving, making sure we all feel like kings. We wash each other's hands and have our own hands washed.

Activity—we all wash each other's hands.

4. **Karpas** — (Rashi, Bereishit 38:3, Yosef's Ketonet Pasim is like Karpas) Our dipping is meant to remind us of another dipping –

Skit—Yehudah and the brothers dip a colored shirt in a bowl of blood, and bring to Yaakov, who starts crying.

Notice—as we start the seder, we remember what precipitated our going into Egypt, our inability to be at peace with each other.

5. **Yachatz** — As we break the Matza, and save the bigger half for later, we can think about how things get broken in our world, but also how the best is yet to come, and our broken world will ultimately come back together

Activity—give out a few small brain teaser puzzles

6. **Avadim Hayinu** – Wait, I’m so confused. First we said, This year we are slaves, next year we are free. Now we said we are already free from Pharaoh. But then we also say (later, in מתחילה) that we are free only in order to be able to be *avadim* to Hashem. What kind of freedom are we talking about here?

Skit – one person, in a slavery hat, banging with a hammer (I am using a children’s peg board) and another person putting toy food into a container. (this is the slavery in Egypt, vs. volunteering at Pantry Packers)

Answer—we are moving from slavery to service. Slavery is when you work, but you don’t matter. You are irrelevant and replaceable. Instead, Hashem asks us to be in service. We are still working. But we are connected to something greater than ourselves. We are important, and what we do matters. And it fills us with meaning and joy.

7. **Marbeh L’saper** — Not only does what we do matter, but what we say matters as well. Rav Gerzi taught me, based on Midrash Rabbah, that Hashem takes the beautiful words we say and makes His crown from them.

Activity – make a crown from a pesach napkin, or pass out crowns made from napkins, and think about crowning Hashem and ourselves with our beautiful words. (you can google crown fold napkin for instructions)

8. **Baruch Hamakom** – One of my daughters loves to tell me, “It’s fine.” I was thinking about this when Rav Gerzi taught that B’seder (it’s fine in Hebrew) can be read as an acronym for With Sod, Drash, Remez, meaning, it’s fine when we’re with all the deeper levels of meaning. We can live our life on the surface, but we can remember at the same time that Hashem is our Makom, our place. He’s holding us in a much bigger place that we can imagine. We are moving towards redemption, and Hashem is our place. He’s holding us in the process.

Activity – pass out smiley face slap bracelets from the shekel store. B’seder. It’s fine. Don’t Worry. Hashem’s got this for us.

9. **Four sons** — These sons “say,” they don’t ask. Rav Sheftal Weinberg teaches that this is because we are asked to respond to the people around us, not just with the answer to their questions, but by listening to what they say, meaning who they are, and trying to understand what they need. For example, the Rasha says, “What is all this to you?” He thinks what he does is not meaningful. And our answer is, if you feel that way, you can’t go free. The first thing you need to know is that your actions matter.

Activity – each child can go to three adults, and ask, would you like a hug or a high five, and then give that person what they want and need.

10. **Yachol Mi Rosh Chodesh** – Why would we think we would want to start telling the story of *geulah* from Rosh Chodesh? Because that's the day we took the lamb into our homes. Our actions matter, and once we start acting, that's when we can begin to tell our story.

Activity – take one of the small lambs (I have little wooden and felt ones from a craft store) and bring it to your place at the table.

11. **Baruch Shomer Havtachtu**—Hashem keeps his promise, and in the end, we go out with great wealth. This is spiritual wealth, but the physical wealth was also part of the story, and it's fun to act out.

Skit – the Jews (Children) come to ask for wealth from the Egyptian (me in cleopatra hat). I say I don't have any. They say, no we know exactly where you do have some because we saw it during the plague of darkness. Look under here, over there. And then the Egyptian is forced to give over the hidden treasure (chocolates or candy in pretty little bags)

12. **V'hee She'amda**—As we remember that Hashem continues to redeem us in every generation, we take a moment to pray for our hostages.

Activity – say the prayer from Rabbi Lau. <https://www.ynet.co.il/judaism/article/r1gl2bger>

13. **Tzei U'lamad** — who is worse, Lavan or Pharoah? (This leads into the first pasuk of the Bikkurim declaration)

Skit – using a pharaoh hat vs a guy fawkes mask. Argue it out for a minute. Pharoah, and all the evils of slavery. Lavan—there is an opinion that Yaacov was actually a slave to Lavan, which is why Lavan made him work for his wife, and why Lavan believed that the entire Jewish family really belonged to him as slaves.

Notice the Haggadah making the point, there's a lot of different ways to try to destroy us, but Hashem saves us every time.

13. **VaYareu Otanu Hamitzrim** (second pasuk of the bikkurim declaration) —In galut things go from bad to worse. Pharoah tried to make us feel that we were the evil ones. He tried to take away our voice. (Pharoah, peh ra, evil mouth. Pitom, pi tom, closed mouth. Perach, pe rach, weakened mouth). But we never give up.

skit—Miriam telling her parents that even worse than being pharaoh is giving up and believing that all is hopeless. Moshe has to be born!!

Also, if you haven't given up on the brain teasers, and you solved them, the Miriam prize is you get to keep the puzzle if you solve it.

14. **Va'Nitzak el Hashem** (third pasuk of bikkurim declaration) – When we cry out to Hashem, Hashem sees us, hears us, and responds to us. When we find our voice, Hashem echoes us.

Activity—give out small mirrors from the shekel store.

15. **VaYotzeanu Hashem** (fourth pasuk of the bikkurim declaration) This is it. We're going out! Which means we have the makkot!! (If you want an in-depth look at the *makkot*, go here: <https://thinkdeeplivedeep.com/plagues/>)

This is the longest skit: characters are Moshe, Aharon, Pharoah, Pharoah's advisors, Jews.

Dam: Aharon hits the water (blue scarf on floor). It turns red (red scarf on floor). Pharoah is sitting, drinking his water, then screams, yuk!! This is blood!! Let me try this other cup. . . maybe a bowl. . . why is everything blood?! You Jew over there let me have your water!! Wait why is this now also blood?! I'll drink with a straw at the same time as you. Still blood! NOOOO!!

Moshe: This is what happens when you think you're the life force of the world. It's just a deadly bloodbath.

Also – hand out shot glasses with Jello (because we can't have a seder without red jello)

Tzfardeya: Aharon hits the water. Kids come in wearing frog hats, and saying loudly, ribbit, ribbit, ribbit, all around Pharoah. Sing "frogs here" song. They drive Pharoah crazy.

Moshe: These words that you say, "who is Hashem?" This is what they really sound like, just frogs croaking!

Kinim: Aharon strikes the dust. Pharoah (with the lice mask) scratching, itching, everywhere.

Moshe: You think the little things don't matter?? You think the Jews are just small, and you can do anything you want with them? How do these little things make you feel?

Arov: Kids put on wild animal masks, chase Pharoah around the room.

Moshe: You think you can just do whatever you want, to whoever you want? This is what it looks like when you let your desires just run free!

Dever: Moshe tells Pharoah/ Egyptians: "This time there's a special treat. If you bring in your animals, they won't die from disease." Pharoah: "nah, that's okay, my sun god Ra is going to protect my animals." (places his toy animals on the table) *Moshe and Aharon shrug. "Poor guy, he still thinks he has power in this world without Hashem."* Topple over the toy animals on the table.

Boils: *Moshe: "See this soot from the furnace? This is what Egyptians use to heal boils. But they don't know how to use the world properly. Let's see what happens with their soot."* Moshe and Aaron take soot from the furnace (obviously, this is charades). He puts his two handfuls of soot into Moshe's already full hands. And it fits. And then Moshe transfers all the soot from his two hands into only one. And he throws the soot forcefully into the sky. Red Dot stickers rain down on Pharoah. He screams, oh no, its boils!!

Hail: Moshe stretches up his hands to heaven, and pink and white marshmallows rain down on everyone. (or are given out by someone)

Pharoah: Look at this crazy hail, that mixes fire and ice!! There's so much noise, so much thunder and lightning! I can't find a place to think! Take it away!!

Moshe: Fine. Excuse me. I'll just step out into the middle of the storm to daven. If you knew how to find your inner peace, like me, you could find your place anywhere in the world, no matter what's going on.

Grasshoppers:

Moshe—I'm going to bring the grasshoppers tomorrow, and they will destroy any food left over from the hail (I'm going to take all your marshmallows!!)

Pharoah—I don't care.

Moshe and Aharon leave

Pharoah's servants, wait what?? Are you crazy!! I need my marshmallows!!

Pharoah: Fine, bring them back. (they come back) I am willing to negotiate a ceasefire with you. I'll let you go to the mountain with your men. We will keep the women and children here. See how nice we are?

Moshe—fool. But thanks for making my point. *We are not like you. We don't view our people like grasshoppers. (Throws toy grasshoppers at him) To us, every single one of us is important!!*

Darkness: Moshe stretches his hands to heaven. And it's darkness for all the Egyptians. Pharoah puts on a blindfold (sleep mask)

Moshe: you can't see, because you can't handle the truth. For us, this is the light of day. In fact, it's so light, we even need sunglasses! (hand out funny sunglasses to the Jews)

Death of the First Born: Moshe looks at watch (get play watch) Oh look it's midnight. Pharoah puts on his PJs. (or teddy bear and pillow) Oh no!! All the firstborn are dying!! Moshe, Moshe!! Forget it. I changed my mind!! Every single one of you can go free!! (Jews cheer!!)

16. **Rebbe Yossi Haglili** (the plagues by the sea) – It's a dream come true for everyone to come out of captivity. But that's not the end of the story. The full story is that this is Nisan, month of miracles, and we can imagine full victory, and complete destruction of the enemy, and their murderous ideologies. That was the revelation of the sea. The power of Egypt was toppled before the eyes of our whole nation. Our thoughts, dreams and tefillot have real power.

Activity – whatever that might look like to you, imagine what full and complete victory, that brings real peace, would look like, and Daven for it.

17. **Dayenu** — Wait, are each of these things really enough?? First, our regularly scheduled dvar Torah, which we say every year. Every little thing is enough to say thank you for. And the best way to say thank you is to notice all the little things that it took to make something big happen. Also, new dvar Torah (from Rav Sheftal) — This night is all about relationship. The nature of a relationship is that it's always both enough and never enough: Think about someone we love. (Especially someone we can't be with right now) We always desperately wish we had more time with them, nonetheless, the fact that we don't does not minimize in the slightest the time we do have." Each moment we are together is both enough and never enough.

Activity—everyone turn to the person next to them and thank each other for one small thing.

18. **Pesach**—As Esther Wein points out, this was the first time, ever in history, when a korban was not a gift to the gods—it was a shared venture. We are partners with Hashem, as individuals in the context of a family, in a community, in a nation. Hashem strengthens us by bringing us together. We ate the Korban Pesach as individuals, in each family home, in groups joined together, and as a nation in Jerusalem.

Activity—present the puzzle I printed, of the family together, in a heart in the middle of the Israeli flag.

19. **Matzah**—We started out with the bread of affliction. Now it's the bread of freedom. Which is it? Like everything in life, it's all in the way you choose to look at it.

Activity—look at this picture. Is the cat going up or down?



20. **Maror**—a reminder. The sad and difficult things we go through stay with us. We don't forget about or deny them. We hold them and make space for them, even when we're in a better place.

Activity—give out emotion stickers

21. **Songs**. As we move from our meal into song, we remember that this isn't just "finishing up" These moments of (kinda drunken after four cups of wine) intimate and joyful singing, of fun and happiness, are the way we express the whole point of it all. We are so happy to be in relationship with Hashem. We sing and sing and sing, until we get to that last moment of silence at the end, which is like sitting quietly with someone you love, when words aren't necessary anymore. The opposite of slavery in Egypt is closeness to Hashem and feeling His love. This last part of the seder is a hug.

Activity—give out a soft puff ball, small stuffed hearts or something similar, that feels good, and reminds us that this part of the seder is like a hug from Hashem.