



# *Next Generation*

Haggadah Insights  
from Seed Youth



# Dear Seed Youth

We are so excited to share this booklet with you, thanks to so many of your incredible ideas and contributions!

Pesach is a time for questions, and not just the Four Questions! Every step of the Seder is designed to make us think, explore, and connect with the story of our people. The word "Seder" means "order," yet the night is anything but ordinary. From dipping vegetables in salt water to leaning like royalty, everything we do has a deeper meaning.

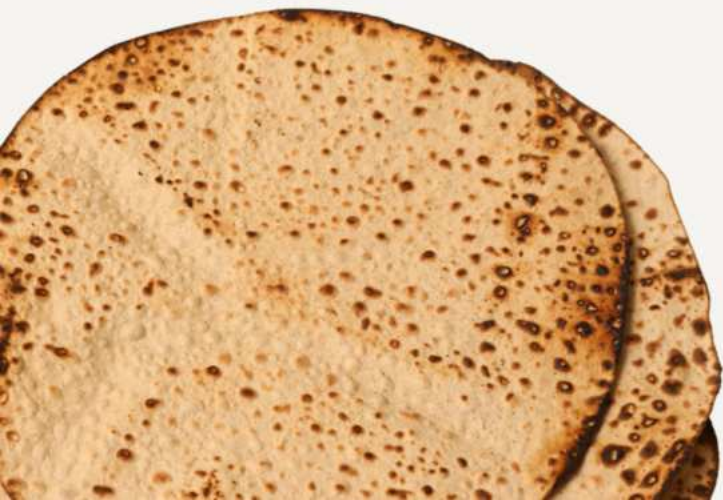
One of the most powerful messages of Pesach is the idea of freedom. The Haggadah tells us that in every generation, we should see ourselves as if we personally left Egypt. That doesn't mean pretending we were there thousands of years ago, it means recognizing that the story of the Exodus still has something to teach us today. True freedom is not just about escaping slavery; it's about using our choices to live with purpose, kindness, and gratitude.

This booklet is here to help you get the most out of your Seder, with explanations, ideas, and questions to think about. Don't be afraid to start discussions and share your thoughts. The more questions, the better... that's exactly what Pesach is all about!

Wishing you a meaningful, inspiring, and enjoyable Seder night.

Chag Sameach!

Rebecca & Daniel



I am delighted to introduce the first ever Seed Shul youth Haggadah! I am proud to see how the teens have understood the ideas themselves and presented them in their own words.

We are living in the information age but the reality is that most of that information is forgotten almost as quickly as we read it. In fact, studies show that we forget 80% of what we learn within 24 hours. Perhaps it should be renamed the age of information overload!

Telling a story is the most effective way to ensure we retain information. Research shows that statistics alone have a retention rate of 5-10%, but when coupled with stories, the retention rate rises to 65-70%.

On Pesach, our duty is to make sure our story is not forgotten. The Torah commands us to tell the story of the exodus in two places with different wording. The first possuk uses the term sippur whilst the second uses haggadah. We know that every word in the Torah has a unique meaning, what is the difference between these terms?

The Malbim explains that sippur means to retell a story whereas haggadah means to bring it to life. On Pesach it is not sufficient to simply relate the story of Yetzias Mitzrayim; we must passionately experience it anew. This is the only way that we will succeed to engage the next generation at our Seder table.

Over 3,000 years ago Hashem took us out of Egypt and gave us a mission to be His ambassadors in this world. Seder night is a unique annual opportunity to strengthen our knowledge and understanding of our mission as Jewish people. This year on Pesach let's make sure to relive the story and ask ourselves a simple question - what am I doing to fulfil that mission.

Wishing you and your families a kosher and meaningful Pesach.

*Rabbi Birnbaum*



# Kadesh קדש

Kiddush: Blessing over wine to start the Seder



On Seder night, we drink four cups of wine to remind us that Hashem saved us from being slaves in Egypt. Each cup stands for a part of our freedom. First, Hashem took us out of Egypt. Second, He saved us from suffering. Third, He redeemed us and made us truly free. Fourth, He made us His special nation.

The four cups also match up with the main parts of the Seder: Kiddush when we start the meal, Maggid when we tell the story of leaving Egypt, Birkat Hamazon when we thank Hashem for our food, and Hallel when we sing praises. This shows us that our freedom is not just about leaving Egypt—it's also about thanking Hashem and living as His people.

Some people say the cups also stand for different kinds of freedom: being free from work, growing spiritually, becoming a nation, and a future time when the whole world will be peaceful and good. Even though Hashem already saved us, we are still waiting for a time of complete peace. That's why we pour a special fifth cup for Eliyahu HaNavi, who will bring good news of that future time.

*Shiri Ucko*

# Urchatz

## ורחץ

**Washing Hands: A ritual washing of the hands without a blessing**

Urchatz is the second step of Seder night – washing your hands. You fill the two handled cup with water and pour three times on each hand. This is because Kohanim would do this when they entered the temple.

When we wash our hands the second time before we eat the matzah, we say a bracha. We wash our hands like this because when we go about our day, our hands are used to touch lots of things and do lots of activities, but also to show emotion which can affect how we think. When we wash our hands with water, it can represent wisdom flowing down our hands through our hearts, influencing our behaviour and the world around us.

*Elia Boyd*





# Karpas

כרפס

**Dipping a vegetable: A vegetable (usually parsley) is dipped in saltwater, symbolizing tears shed in slavery**

The mitzvah of dipping the karpas (vegetable) in salt water on Pesach is a powerful act with deep symbolic meaning. Karpas is typically a green vegetable, often parsley, representing the renewal of spring and the fresh beginning of the Jewish people's journey to freedom. The act of dipping the karpas into salt water brings to light two important themes of the seder.

The salt water represents the tears shed by our ancestors during their years of slavery in Egypt, emphasizing the hardships they endured. As we dip the karpas into the salt water, we recall the suffering and pain of those who lived before us, teaching us to never forget the struggles of our people.

Yet, the karpas also symbolizes hope and renewal. Just as the green vegetable marks the arrival of spring, we are reminded that despite the tears and pain, redemption is always possible. The transition from bitterness to sweetness mirrors the larger message of Pesach: that even in the darkest of times, the Jewish people can overcome adversity and rise to freedom, guided by faith and resilience.

*Jocelyne Mamane*



# Yachatz

## יחי'

**Breaking the middle matzah: The middle of three matzot is broken, and the larger piece is set aside as the Afikoman which will be eaten later**

During Yachatz, we break the middle matzah, hiding the larger half for the Afikoman and leaving the smaller half for Maggid. This symbolizes the brokenness of exile, before freedom, things feel incomplete. The larger piece, representing future redemption, is hidden, just like our full spiritual potential is sometimes concealed.

Yachatz also teaches humility—we begin the Seder acknowledging that we are "poor" in spirit, open to learning and growth. Yet, by the end of the night, we find the Afikoman, reminding us that redemption, both personal and national, is always within reach.

*Levi Greenberg*

# Maggid מגיד

Telling the story: The central part of the Seder, where the Exodus story is retold, including the Four Questions and the Ten Plagues

We raise the matzah to announce that we are going to re-live the experience of the Jews in Egypt. Try to imagine: What was it like being a slave in Egypt?

Matzah represents two things: the food of our slavery, and the food we ate in our haste to leave Egypt. The Haggadah begins by referring to matzah as "the bread of affliction" – the food of slavery.

Why does "food" recall the slavery experience? Of all that is bad about servitude, lack of ability to travel, harsh treatment, and lack of privacy would all seem to be worse problems than food. When recalling slavery in 19th century America, do we usually focus on the fact they had terrible food?! How can we as Jews, who know what it means to suffer, point to matzah and say, "That's how bad Egypt was"?

Furthermore, it is surprising that the Egyptians fed the Jews matzah. Matzah was more difficult for the Egyptians to make. Flour and water will naturally rise to make bread if you leave it but a few minutes. If the Egyptians gave the Jews matzah to eat – as opposed to bread – it was because they made a conscious effort to do so.

Furthermore, slaves are valuable as a work force, and a worker is only as good as the food he eats. His food needs to be nourishing if he is to stay healthy and strong. But matzah does not seem to fit this bill. Clearly, if a slave is being fed matzah, it is because the master does not want the slave to be strong – he only wants the slave to survive.

*Miri Weinstein*







# Rachtzah רחצה

**Washing Hands: A second hand-washing, this time with a blessing, before eating matzah**

During the Seder, when we wash our hands for Rachtza, it's more than just a regular hand washing. It's a way to prepare ourselves for the holiness of the night. The act of washing our hands symbolizes making ourselves pure and ready for the special moments that are about to happen. In a way, it's like when we clean up before a big event or celebration, showing that we are ready for something important. Rachtza reminds us that we need to be physically and spiritually prepared for the Seder and the lessons we are about to learn. It teaches us that we should approach every special moment with respect and readiness.

*Ava Elias*

# Motzi Matzah

## מוציא

Eating the Matzah: The blessing over the Matzah which is then eaten

Motzi Matza is a unique moment in the Seder. After telling the story of Yetziat Mitzrayim, we finally eat the matza, but it's not just a snack. It's a mitzvah, and the two blessings we say remind us of that. First, we thank Hashem for creating bread, then we say a second bracha for the mitzvah of eating matza.

But why is matza so special? On one hand, it's called the "bread of affliction" because it reminds us of the suffering Bnei Yisrael went through as slaves in Mitzrayim. On the other hand, it's also the "bread of freedom" because it represents how they left Egypt in a hurry, with no time for their dough to rise. It's strange how one food can symbolize both slavery and freedom at the same time.

That's exactly what Pesach is about. It's a time to reflect on how quickly things can change. Just like Bnei Yisrael went from being slaves to free people overnight, we can also experience change in our own lives. By eating matza and saying both blessings, we show our gratitude for the past and our hope for the future. It's a reminder that Hashem can turn any challenge into freedom.

*Doron Tiano*



# Marror מרור

**Eating Bitter Herbs: Bitter herbs such as horseradish and romaine lettuce are eaten to symbolise the bitterness of slavery**

During the Seder, we eat Marror to remember the bitterness of slavery in Egypt. The taste is sharp and unpleasant, making it one of the most memorable parts of the night. But why do we need to physically experience bitterness? Isn't it enough to just talk about it?

Eating marror helps us understand that true empathy comes from experiencing rather than just hearing. The bitterness on our tongues is a reminder of the suffering our ancestors endured. It's not comfortable, but it's important. The Torah teaches us not only to remember the past but to connect to it emotionally.

There's also a deeper lesson. In life, we all face moments of hardship. Marror reminds us that while pain is real, it's not permanent. The Seder doesn't end with the bitter herbs — it continues with matzah, symbolising freedom. This shows us that even in tough times, we can believe in better days ahead.

When we eat the marror, we acknowledge the challenges our people faced, but we also remind ourselves of their resilience. Just like the bitterness of marror fades, so too can our own difficulties, leading to growth and renewal.

*Benjamin Waters*





## Korech כורק

The Hillel Sandwich: Matzah, marror, and charoset (a sweet mixture of apples, nuts, and wine) are eaten together

During the Seder, we eat Korech, a sandwich of matzah and marror, to remember how Hillel used to fulfill the mitzvah. Matzah reminds us of the freedom we gained when we left Egypt, while marror represents the bitterness of slavery. It's strange that we eat them together - why mix two opposite ideas?

Hillel's Korech teaches us that freedom doesn't mean forgetting the hard times. In fact, those struggles are what make the freedom so meaningful. The Jewish people couldn't truly appreciate their freedom without remembering the pain of slavery. Life often has both good and bad moments, and Korech reminds us that we grow from both.

Also, even when things are tough, Korech shows us that better times can follow. Just like marror doesn't last forever, hardships don't either. The sweetness of freedom eventually comes, and remembering that can give us hope.

So, as we eat Korech, we can think about the challenges we've faced and how they've helped us grow. And we can remember to stay hopeful, knowing that even in difficult times, freedom and joy can be just around the corner.

*Akiva Pakter*

# Shulchan Orech שלחן עורר

The Festive Meal: The  
Passover meal is eaten

Finally, after songs and several hours of learning, approaching midnight, you get to take a bite of the delicious food.

Arguably the most enjoyable part of the Seder, Shulchan Orech is so good because of the anticipation built up throughout the night. The Mishna teaches us that Shulchan Orech is meant to come late in the Seder, as it reflects the story of our slavery—eating marror, which represents the tears of the Jewish slaves. Then, we experience freedom through eating and singing, just as our ancestors did when they crossed the Red Sea and sang Az Yashir.

This teaches us that even if we suffer, we must be patient because in the end Hashem will make everything right.

*Rapha Gerrard*



# Tzafun צפון

**Eating the Afikoman: The hidden piece of matzah is eaten as the final food of the meal**

Tzafun is the part of the Passover Seder when we find and eat the afikoman, a special piece of matzah that was hidden earlier in the night. The word "tzafun" means "hidden," which makes sense because the afikoman is usually hidden somewhere in the house, and the children get to search for it. Whoever finds it normally gets a prize, which makes this part of the Seder really fun!

Once the afikoman is found, everyone eats a small piece of it. This is the last food we eat at the Seder, so the taste of the matzah stays in our mouths. A long time ago, when the Holy Temple stood in Jerusalem, people would eat the lamb as the final part of their meal. Today, the afikoman reminds us of that tradition.

Tzafun also has a deeper more meanings. The hidden afikoman can represent hidden things in life, like the future or the idea that good things are coming, even if we can't see them yet. Pesach is about freedom and hope, and ending the Seder with the afikoman reminds us that there's always something to look forward to, even after the difficult times.

*Ora Mileberg*



# Barech 772

**Benching: The blessing after meals (Birkat Hamazon) is recited, along with a third cup of wine**

Sometimes we do things that are special; sometimes we do things that are 'normal.' The barometer tends to be that 'things that are done less often' are special (or one-off!), whilst the 'normal' things are done often — too often for some people.

How do we make the regular things special too? After all, the regular things in life tend to be more essential!

Barech holds the answer. Barech is bensching, Birkat Hamazon. We do it all the time — every time we eat bread! So why is it considered a special part of Seder Night, entitled to its own 'step' in the proceedings? It's just regular bensching!

When we surround the regular with something unique, we remember that the regular is unique too. It takes a Seder Night to appreciate how amazing bensching is. That a Jew cannot eat a sandwich without needing to then reflect on history, speak about God's kindness in taking us out of Egypt, and reference the Beis Hamikdash — all of this is part of what bensching is.

And it takes a Seder Night to relive that journey from slavery to freedom, from mire to mission, from peonage to purpose.

So, let's raise a glass during bensching and reflect on how amazing some of the regular things we do in life can be.

*Rabbi Fine*



# Hallel הלל

Songs of Praise: We sing hallel and the fourth cup of wine is drunk

One of the striking aspects of Seder night is the recitation of Hallel at an unusual time - at night, and in a fragmented way. Normally, Hallel is a daytime prayer, recited standing in shul, but on Seder night, we say part of it while still in Maggid, before the meal, and the rest after Birkat Hamazon, all while sitting at the table. Why?

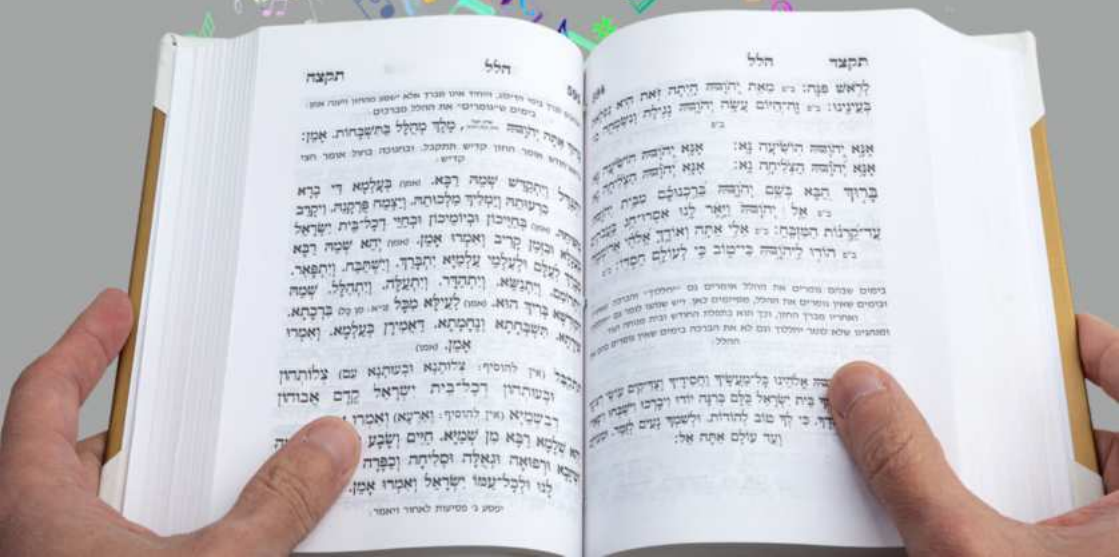
The answer lies in the nature of this Hallel. On festivals, Hallel is a structured, formal praise of God, tied to the sanctity of the day. But there is another kind of Hallel, one that erupts from the heart in response to salvation. The Gemara (Pesachim 117a) teaches that the Jewish people sing Hallel whenever they experience redemption.

Seder night is not just a commemoration of the past; it is a re-experiencing of Yetziat Mitzrayim. We see ourselves as if we, personally, are leaving Egypt.

At that moment, we are not simply fulfilling a ritual, we are reacting to our own salvation, just as Bnei Yisrael did.

That is why Hallel on this night breaks the rules. It is not a formal recitation; it is a song of gratitude, alive with the immediacy of redemption.

Rebecca Serfaty





# Nirtzah נרצה

**Conclusion:** The Seder concludes with a prayer that it has been accepted by God, often followed by the phrase "Next year in Jerusalem!"

We finish our Seder with the heartfelt wish, "Next Year in Jerusalem!" It's not just a closing line, it's a reminder of our deepest hopes. Every shul around the world faces Jerusalem, reflecting its role not only as a geographic center but as the heart of our spiritual aspirations.

The Gemara teaches that the world was created from the very spot where Jerusalem stands. It's a city that radiates meaning, reminding us that everything we do can connect to something greater. Throughout history, Jerusalem has been seen as the core of the world, a symbol of unity and purpose.

But the name Yerushalayim carries an even deeper message. It means "city of peace," and in Judaism, peace isn't simply the absence of conflict. Shalom is a state of wholeness, when people come together with a shared vision. Jerusalem represents that ideal, a world where G-d's presence is clear, and humanity works toward harmony.

During the Exodus, our ancestors weren't yet able to fully grasp this vision. The Torah tells us they were so weighed down by suffering that they couldn't even hear words of hope (Shemot 6:9). Even when they were finally freed, the rush of redemption left them struggling to understand its full significance.

That's why we gather for the Seder year after year. Each time we tell the story, we add layers of understanding and come closer to the ultimate redemption. With every Seder we celebrate, we reaffirm our belief that the journey is ongoing.

And so, as we conclude, we raise our voices with conviction: "Next Year in Jerusalem!" It's not just a wish. It's a declaration that we are still moving forward toward a world of peace, purpose, and connection.

*Daniel Serfaty*

# Seder wordsearch

B H G S D D Y M A R O R W T X I L F X K G R H D K  
N J A Z H A N U E Q D G A S K Z B E O F B A A A B  
Z X C Z C I H L T T N B U S E T C J L X O R Z Y Y  
S T I H T Q R H A U L L X R F O D X E L G R T E X  
G K A Y L H U H G U C V C K B M C A F I A T R N U  
C T O O U G C Y A Y D A G D A H C S U N Z H I U B  
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O Q I K F D I E A A C C F I A X S B E H H R A T E  
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Z K E O P X R G P U S K B L N L A N Z H E X F C I  
I X P P Z A Z C Z G X D C E N C N N V P A O J J B  
Y J F P H H A R T Z E R O A E H H X A W Q M J R P  
Q K P C I J I X K J U U I Y F A Q L W M Z D O Z I  
W A D I O X E O O O W N M Z Z N T D Y U O B W E I  
K R K H P R N B R Q L Y Q T C O P E W T H K S K D  
Q P P T G R P Q B U U V A C B R F W N Y H T I Y C  
H A G G A D A H E E S M G P P E A K A D E S H F B  
X S U N E A W M G N H T J U B C I S D A Q E I B A  
C B M Y U F R I D I G G A M W H D L B P S F H U J



afikoman  
chadgadya  
cholhamoed  
haggadah  
karpas  
maror  
nirtzah  
seder  
tzafun  
yamsuf



barech  
chag  
dayenu  
hallel  
korech  
matzah  
pesach  
shirhashirim  
urchatz  
zeroa



chacham  
charoset  
gebrotztz  
kadesh  
maggid  
motzi  
rachtzah  
shulchanorech  
yachatz



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# Seed

## London Office

Mowbray House  
58-70 Edgware Way  
Middlesex HA8 8DJ

**Tel: 020 8958 0820**

Email: [info@seed.uk.net](mailto:info@seed.uk.net)



[www.seed.uk.net](http://www.seed.uk.net)



@seedfamilies



@seedfamilies



Seed UK



Seed

## Manchester Office

Parkgate, Bury New Road  
Prestwich, Manchester M25 0JW

**Tel: 0161 792 4457**

Email: [info@seedmanchester.com](mailto:info@seedmanchester.com)

[www.seed.uk.net](http://www.seed.uk.net)

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