



A Haggadah of Our Own

Prepared by Thursday Bram

For those of us who still need a seat at the seder table.

Front cover description: A hand drawn olive branch partially enclosing the words "A Haggadah of Our Own." Further down the page, the words "Prepared by Thursday Bram" are in smaller text.

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Welcome

To observe Pesach is to remember history:

We remember the oppression we faced in Mitzrayim. During the seder, we will hear time and again that we must remember the story of the Exodus as if we ourselves were there.

Remembering is not enough, though: seders have been held on occupied land, with food grown by slaves, led by people who devalue others on the basis of race, disability, or gender. To fully embrace Pesach, we must also learn from our experiences each year, choosing new paths that repair the world.

To observe Pesach is to be subversive:

For thousands of years, Jews have gathered at the seder table as an act of resistance: in Judea during the Bar Kokhba revolt, in Spain during the Inquisition, in Warsaw during the Holocaust.

Pesach is a festival of liberation, which also acknowledges that none of us is free until all of us can be free.

To observe Pesach is to be inclusive:

Everyone is welcome. Everyone is needed. The seder we celebrate tonight would not be the same if any one of us were absent or could not participate meaningfully in the seder.

Tonight, we tell the story of the Exodus in many different ways, because we all learn in different ways. We taste foods, tell stories, answer questions, and sing songs. Our

goal is for each of us to see ourselves as the people who left Mitzrayim, if only for a moment — and to make sure everyone else at the seder table has the opportunity to do the same.

To observe Pesach is to celebrate:

We take our time with the seder, celebrating by enjoying leisure all evening long. Even as this evening gives us an opportunity to examine the oppression of our own time, we also take time to acknowledge the progress that we've made. We are leaving Mitzrayim if we can continue to do this work.

"Seder" means "order" — and every seder follows a set order:

- | | |
|--------------------|-----------------|
| • Welcome | • Matzah |
| • Candles | • Bitter Herbs |
| • First Cup | • Orange |
| • Miriam's Cup | • Dinner |
| • Hand Washing | • Afikomen |
| • Spring Vegetable | • The Third Cup |
| • Matzah | • Elijah's Cup |
| • Olive | • Grace |
| • Story | • Fourth Cup |
| • Second Cup | • Next Year |
| • Hand Washing | |

הִנֵּה מַה טוֹב וַיְמָה נָשִׁים שֵׁבֶת אַחִים גַּם יַחַד.

Hineh mah tov u'ma-na'im shevet achim gam yachad.

How good it is for family to be together.

Candles Nayrot

We start every Jewish holiday by lighting candles. On Shabbat, on Yom Kippur, and on Pesach, candles serve as a reminder that this time and this space is special and outside of the ordinary.

Traditional

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל יוֹם טוֹב.

*Baruch atah Adonai, Eloheinu Melech ha'Olam, asher
kidshanu b'mitzvotav, v'tzivanu l'hadlik ner shel Yom Tov.*

Blessed are You, Adonai our God, Ruler of the Universe,
who has sanctified us with laws and commanded us to light
the festival candles.

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

*Baruch atah Adonai, Eloheinu Melech ha'Olam,
shehecheyanu v'kiyimanu v'higiyanu lazman hazeh.*

Blessed are You, O Lord our God King of the Universe, who
has kept us alive and sustained us and enables us to reach
this season.

Feminine

בְּרוּכָה אַתְּ יְיָ שְׁכֵנָה אֱלֹתֵינוּ מַלְכַת (רוּחַ) הָעוֹלָם אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ
וְצִוָּתָנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, asher
kidashtanu b'mitzvoteiha, v'tzivatanu l'hadlik ner shel yom
tov.*

Blessed are you, Shechina, Queen of the Universe, who has
made us holy through her commandments and commands
us to light the candles of this holiday.

בְּרוּכָה אַתְּ יְיָ אֱלֹהֵינוּ מַלְכַת (רוּחַ) הָעוֹלָם שֶׁהֵחַיְתָנוּ וְקִיַּמְתָנוּ וְהִגִּיעְתָנוּ לְזֶמֶן
הַזֶּה.

*B'rucha at Yah, Eloheinu Malkat ha'Olam, shehecheyatnu
v'kiyimatnu v'higiyatnu lazman hazeh.*

You are Blessed, Our God, Queen of the Universe, who has
kept us alive and sustained us and enables us to reach this
season.

Gender-Expansive¹

בְּרוּךְ אַתָּה יי, אֱלֹתֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ וְצִוָּתָנוּ
לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

1 Please refer to the Host's Guide for context and usage of
gender-expansive blessings.

*Bruche ateh Adonai, Elot'heinu Melche ha'Olam, asher
kidshanu b'mitzvotaihe, v'tzivanu l'hadlik ner shel Yom Tov.*

Blessed are You, Adonai our God, Ruler of the Universe,
who has sanctified us with laws and commanded us to light
the festival candles.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵיִתָּנוּ וְקִיַּמְתָּנוּ וְהִגִּיעַתָּנוּ לְזֶמֶן הַזֶּה.

*Bruche ateh Adonai, Elot'heinu Melche ha'Olam,
shehecheyatenu v'kiyimatenu v'higiyatenu lazman hazeh.*

Blessed are You, O Lord our God Ruler of the Universe,
who has kept us alive and sustained us and enables us to
reach this season.

Humanist

נְבָרֶךְ אֶת הָאוֹר כְּאֲשֶׁר נִקְבַּץ בְּצוֹתָא לְהַדְלִיק נֵרוֹת שֶׁל יוֹם טוֹב. בְּאוֹר
הַחַירוּת נְבָרֶךְ אֶת הַחַיִּים.

*N'varech et ha'or k'asher nikavatz b'tzavta l'hadlik neirot
shel yom tov. B'or ha'cherut n'varech et ha'chayim.*

Let us celebrate the light as we gather together to kindle
the festival candles. With the light of liberation, let us
celebrate life.

~

Light the candles.

The First Cup Kadesh

Pesach is a celebration of choice: the choice of when to labor, when to rest, and when to celebrate. We choose how we can best observe the traditions and laws of Judaism, trusting our community to know when to adapt tradition to meet each of our needs. We say a blessing to sanctify this time, to remind ourselves again that we have stepped out of the everyday routine and into a time of celebration.

Pour the first cup by filling your neighbor's cup and having them fill yours.

Traditional

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

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

Blessed are You, Adonai our God, Ruler of the Universe, who created the fruit of the vine.

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיֵּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Baruch atah Adonai, Eloheinu Melech ha'Olam, shehecheyanu v'kiyimanu v'higiyanu lazman hazeh.

Blessed are You, O Lord our God King of the Universe, who has kept us alive and sustained us and enables us to reach this season.

Feminine

בְּרוּכָה אַתְּ יְיָ שֶׁכְּנָה אֱלֹתֵינוּ מַלְכַת (רוּחַ) הָעוֹלָם בּוֹרְא פְּרִי הַגָּפֶן.

Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, bora p'ri hagafen.

Blessed are you, Shekhinah, Queen of the Universe, creator of the fruit of the vine.

בְּרוּכָה אַתְּ יְיָ אֱלֹתֵינוּ מַלְכַת (רוּחַ) הָעוֹלָם שֶׁהִחְיֵיתָנוּ וְקִיַּמְתָּנוּ וְהִגִּיעַתָּנוּ לְזֶמֶן הַזֶּה.

B'rucha at Yah, Eloteinu Malkat ha'Olam, shehecheyatnu v'kiyimatnu v'higiyatnu lazman hazeh.

Blessed are You, Our God, Queen of the Universe, who has kept us alive and sustained us and enables us to reach this season.

Gender-Expansive

בְּרוּךְ אַתָּה יי, אֱלֹתֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Bruche ateh Adonai, Elot'heinu Melche ha'Olam, bore'e p'ri hagafen.

Blessed are You, Adonai our God, Ruler of the Universe, who created the fruit of the vine.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ וְהִגִּיעַתָּנוּ לְזֶמֶן הַזֶּה.

*Bruche ateh Adonai, Elot'heinu Melche ha'Olam,
shehecheyatenu v'kiyimatenu v'higiyatenu lazman hazeh.*

Blessed are You, O Lord our God Ruler of the Universe,
who has kept us alive and sustained us and enables us to
reach this season.

Humanist

פְּרִי הַגָּפֶן: אִתּוֹ נִשְׁתֶּה "לְחַיִּים."

P'ri hagafen, ito nishteh, "I'chayim!"

The fruit of the vine, with it let us drink "to life!"

~

Drink the first cup.

We lean to the left or otherwise make ourselves
comfortable as we drink because we are able to rest. We
can take our time with the seder and have no need to
rush.

Miriam's Cup Kos Miryam

Miriam is the prophet who shows us the work necessary
to bring about redemption. She was Moses's sister, who
kept him alive during a time when all male children born
to Hebrew slaves were put to death. Miriam also saved the
Hebrews during the Exodus, finding water in the desert.

We each pour drops of water from our own drinking glasses into Miriam's cup as a reminder that we each have a role in sustaining our community on our journey.

זאת כוס מרים, כוס מים חיים זכר ליציאת מצרים.

Zot Kos Miryam, kos mayim hayim. Zeikher l'yitziat Mitzrayim.

This is the Cup of Miriam, the cup of living waters. Let us remember the Exodus from Mitzrayim.

Hand Washing Urchatz

Water is a necessity for life and a symbol of cleansing. By washing our hands, we are washing away the last crumbs of ordinary time, just as we washed away the last crumbs of leavened bread.

Pour a cup of water on each of your hands.

Spring Vegetable Karpas

Take the spring vegetable, representing spring and new beginnings, to dip into salt water. We taste the salt water to remind us of the tears slaves cried and the harm they suffered before the Exodus.

Traditional

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאֲדָמָה.

Baruch atah Adonai, Eloheinu Melech ha'Olam, borei p'ree ha-adama.

Blessed are You, Adonai our God, Ruler of the Universe,
who created the fruit of the vine.

Feminine

בְּרוּכָה אַתְּ יְיָ שֶׁכֶּנָּה אֱלֹתֵינוּ מַלְכַת הָעוֹלָם בּוֹרֵא פְּרִי הָאֲדָמָה.

Brucha at Yah, Shekhina, Eloheinu Malkat ha'Olam, bora p'ri ha-adama.

Blessed are you, Shekhinah, Queen of the universe, creator
of the fruit of the vine.

Gender-Expansive

בְּרוּךְ אַתָּה יי, אֱלֹתֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

Bruche ateh Adonai, Elot'heinu Melche ha'Olam, bore'a p'ri ha-adama.

Blessed are You, Adonai our God, Ruler of the Universe,
who created the fruit of the vine.

Humanist

נְבָרֵךְ אֶת פְּרִי הָאֲדָמָה.

N'varekh et pri ha-adamah.

Let us bless the fruit of the Earth.

~

Dip the parsley in salt water and eat.

Matzah Yachatz

Uncover the three pieces of matzah and hold them up. Break the middle matzah into two pieces. We wrap up the larger of the pieces and hide it. This piece is called the afikomen, literally "dessert" in Greek. We can't end the seder without the afikomen.

We eat matzah to remember the Exodus when the Hebrews had to leave Mitzrayim quickly. When the word of their freedom came, the Hebrews baked dough before it had a chance to rise, leaving as fast as possible.

הָא לַחֲמַא עֲנִיא דִּי אָכְלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם
כָּל דְּכָפִין יִיתִי וְיִיכֹל
כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח
הַשְׁתָּא עַבְדֵּי - לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

Ha lachma anya di achalu avhatana b'ara d'Mitzrayim. Kol dichfin yeitei v'yechol. Kol ditzrich yeitei v'yifach. Hashata avdei lashanah haba'ah b'nei chotin.

This is the bread of poverty that our ancestors ate in the land of Mitzrayim. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are slaves; next year we will be free.

All are welcome at our table because until all of us are free, none of us will be free. This is the Jewish story and our modern reality: we leave places of persecution time and again, finding homes in new places as refugees and immigrants. We draw on our experiences to make space for all those who wish to join us.

Open the door as a sign of hospitality. Place a pair of shoes on the doorstep to acknowledge those who do not have a place to call home.

Olive Zahyet

Olive trees mature slowly, so olive trees can only bear fruit during long periods of peace and justice. Olive trees, as well as olive branches, have become symbols of peace. In Palestine and Israel, this symbol is a reminder of occupation: the destruction of one olive grove is the destruction of hundreds of years of work as well as the destruction of the livelihood of Palestinians.

Today, olives are a symbol of our hope for peace: we hope to replant the olive trees destroyed to make way for Israeli settlements in the West Bank. This year, we have olives on our seder plate to remind us that not only are we not free until everyone is free, but we are not free until there is peace in our homes, in our community, and in our world. To celebrate Jewish freedom and deliverance requires discussing oppression in Jewish communities and by Jewish communities, including in Israel.

How will we, as Jews, bear witness to the unjust actions committed in our name? Will these olives inspire us to be bearers of peace and hope for Palestinians?

Traditional

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ.

Baruch atah Adonai, Eloheinu Ruach Melech ha'Olam, borei p'ri ha'etz.

Blessed are You, Adonai our God, Ruler of the Universe, who created the fruit of the tree.

Feminine

בְּרוּכָה אַתְּ יְיָ שְׁכֵנָה אֱלֹתֵינוּ מַלְכַת הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ.

Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, bora p'ri ha'etz.

Blessed are you, Shekhinah, Queen of the universe, creator of the fruit of the tree.

Gender-Expansive

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הָעֵץ.

Baruch ateh Adonai, Elot'heinu Melche ha'Olam, bore'a p'ri ha'eitz.

Blessed are You, Adonai our God, Ruler of the Universe, who created the fruit of the tree.

~

Eat an olive.

Story Maggid

Pour the second cup.

When the Hebrews first lived in Mitzrayim, they were welcome guests. But the Pharaohs of Mitzrayim grew fearful of the Hebrews as their numbers grew. They enslaved the Hebrews, forcing them to spend all day, every day making clay bricks to build great projects in Mitzrayim.

Even as slaves, the number of Hebrews grew. Pharaoh decreed that all the boys born to Hebrew women would be killed. Throughout Mitzrayim, soldiers seized male babies born to Hebrew women and threw them in the river. But the women, mothers and midwives together, conspired to save their sons. Miriam, the prophet, foretold that her mother's next child would bring the Hebrews freedom.

As years passed, the Hebrew slaves' situation worsened, but that baby, adopted by Pharaoh's daughter, grew and thrived. Young Moses was raised as a prince.

Some people choose to tell the story of the Exodus without mentioning Moses by name, in order to demonstrate God's responsibility for each step of the Exodus. To discuss the story of Exodus without Moses, however, ignores the question of what sort of person God would choose for such a task.

Moses could not ignore the suffering of the Hebrew slaves around him. When an overseer beat a slave, Moses intervened, killing the overseer. Moses fled Mitzrayim towards Midian. In Midian, Moses witnessed shepherds attacking women at a well. Again Moses intervened, saving the women.

Moses settled in Midian and married Tzipporah, one of the women he'd protected. They lived as shepherds. After some years, God instructed Moses to return to Mitzrayim and free the Hebrew slaves. At first, Moses protested, telling God to choose a messenger who did not struggle to speak. Moses described himself as having a heavy mouth and a heavy tongue, but was reassured that God is the creator of disabled and nondisabled people alike, and had chosen Moses for this task. God allowed Moses' brother Aaron to act as his spokesperson and provide Moses support.

God instructed Moses to visit Pharaoh, but also hardened Pharaoh's heart. Pharaoh refused to set the Hebrews free. God sent ten plagues against Pharaoh and Mitzrayim, finishing by killing all of the firstborns in Mitzrayim, save only the Hebrews. Every Hebrew family painted lamb's blood over their doors as a sign to the Angel of Death.

Only after all ten plagues would Pharaoh release the Hebrews. When he did, Moses, Miriam, and Aaron organized the Hebrews to pack whatever they could carry and left Mitzrayim as quickly as they could. God again hardened Pharaoh's heart, sending an army to capture the Hebrews and bring them back.

The Hebrews found themselves trapped between the army and the sea. God performed another miracle, splitting the sea so the Hebrews could walk through on dry land. When the Hebrews reached the other side, God released the waters and they flooded back into place, drowning the army.

There are many potential endings for the story of Exodus: when the Hebrews journeyed out of Mitzrayim, when they crossed the sea, or when they received the Ten Commandments. But we shouldn't stop the story at any of those points because the Exodus continues today.

Just as we remember this story as if it happened to us, we must remember what happened to the Hebrews. They wandered forty years in the desert before reaching Canaan, just as we still live in the Diaspora and work towards a world where all are free.

Four Questions

The youngest person present may ask the four questions.

מה נשתנה הלילה הזה מכל הלילות.

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שְׁבִיכֹל הַלֵּילֹת אָנוּ אוֹכְלִין חֲמִץ וּמִצָּה, הַלֵּילָה הַזֶּה - כָּלוּ מִצָּה?

Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

On all other nights, we eat both leavened bread and matzah. Tonight we only eat matzah.

שְׁבִיכֹל הַלֵּילֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת - הַלֵּילָה הַזֶּה (כָּלוּ) מָרוֹר.

Shebichol haleilot anu ochlin shi'ar yirakot halaila hazeh maror.

On all other nights, we eat all kinds of vegetables, but tonight we eat bitter herbs.

שְׁבִיכֹל הַלֵּילֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוֹ פַּעַם אַחַת - הַלֵּילָה הַזֶּה שְׁתֵּי פַּעֲמִים.

Shebichol haleilot ein anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.

On all other nights, we aren't expected to dip our vegetables even one time. Tonight we do it twice.

שְׁבִיכֹל הַלֵּילֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין - הַלֵּילָה הַזֶּה כָּלֵנוּ מְסֻבִּין.

Shebichol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.

On all other nights, we eat either sitting normally or reclining. Tonight we recline.

Four Children

We have an obligation to teach all of our children the story of Passover, in a way that meets them where they are.

There are four types children we must think about:

A wise child, who already understands the story asks, "Explain all of this to me. What are my responsibilities?" This child is prepared to do the work to improve the world.

A rebellious child asks, "Why should I bother with all this? It doesn't impact my life." This child doesn't see a personal connection and separates themselves from the group.

An uneducated child asks, "What is all of this?" This child needs help to learn the story of Pesach and the context to understand it.

A child too young to ask who does not know enough to ask needs community to help them participate.

Throughout the seder, there are opportunities for each attendee to take part to help make sure everyone has various ways to participate and learn from each other no matter our age or education.

In every case, we are to teach our children that we retell the story of Pesach in a specific way. We teach children, "This because of what God did for me when I came out of Mitzrayim." We, both ourselves and our children, need to understand oppression in order to fight it.

Ten Plagues

After the Hebrews crossed the sea, the water fell back into place, drowning the army of Mitzrayim. When the Hebrews began to cheer, God rebuked the Hebrews, telling them that they should not cheer the deaths of other humans. To remind us of their anguish, we recite the ten plagues sent to Mitzrayim and spill away a drop from our cup.

Dip a finger or a spoon into your glass for a drop for each plague, or otherwise count each of the plagues.

These are the ten plagues that God brought down on Mitzrayim.

דָּם

Dam

Blood

צְפַרְדֵּי

Tzfardeiya

Frogs

כִּנִּים

Kinim

Fire

עֲרֹב

Arov

Beasts

דֶּבֶר

Dever

Cattle Disease

שחין
Sh'chin
Boils

ברד
Barad
Hail

ארבה
Arbeh
Locusts

חשך
Choschech
Darkness

מַת בְּכוֹרוֹת
Makat B'chorot
Death of the Firstborn

As we remember these plagues inflicted in our name, we must also consider the plagues being inflicted in our names today. Dip a finger or a spoon into your glass for a drop for each modern plague, or otherwise count each of the plagues.

Election Fraud
Erasure
Racial Profiling
Theft of Resources
Separation of Families
Institutionalized Oppression
Incarceration
Police Violence
War Crimes
Climate Change

Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar son of Azarya, Rabbi Akiva, and Rabbi Tarfon were in Bnei Brak discussing the Exodus from Mitzrayim. They discussed it all night, until their students came to them to say, "Our teachers, the time has come for saying morning prayers!"

This story of studying the story of the Exodus is a story of resistance: Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar, Rabbi Akiva, and Rabbi Tarfon's discussion took place during a rebellion against Roman occupation. The rabbis' students stood guard, ready to warn the rabbis to disband and avoid being caught.

When Rabbi Akiva was asked, "Which is better, study or action?" His response was, "Study — if it leads to action."

Second Cup

There are dozens of verses of Dayeinu (literally, "enough"). We're grateful for each step toward freedom we take. We talk about these steps in the first person and in the now, because every Jew is obliged to regard himself as personally going out of Mitzrayim. We are each part of the Exodus.

עֲבָדִים הָיִינוּ הָיִינוּ. עַתָּה בְּנֵי חוֹרִין.

Avadim hayinu hayinu. Ata b'nei chorin.

We were slaves to Pharaoh in Mitzrayim. Now we are free.

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דִּינֵנוּ!

Ilu hotzi-hotizanu, Hotzianu mi'-mitzrayim Hotzianu mi-mitzrayim, Dayeinu!

If God had only taken us out of Mitzrayim, that would have been enough!

אלו נתן לנו את־התורה, דינו!

Ilu natan natan lanu, natan lanu et ha-Torah, Natan lanu et ha-Torah, Dayeinu!

If God had only given us the Torah, that would have been enough.

This moment can also be an opportunity to consider what steps we may still aspire to. What would be enough for us to be satisfied?

When all people have access to the information and care needed to ensure their well-being? *Dayeinu!*

When all people are free from threats of violence, abuse, and terror? *Dayeinu!*

When all people have shelter, food, and opportunity? *Dayeinu!*

Traditional

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ רֵיחַ (מֶלֶךְ) הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch atah Adonai, Eloheinu Melech ha'Olam, borei p'ree hagafen.

Blessed are You, Adonai our God, Ruler of the Universe, who created the fruit of the vine.

Feminine

בְּרוּכָה אַתְּ יְיָ שְׂכֵנָה אֱלֹהֵינוּ מַלְכַת הָעוֹלָם בּוֹרְא פְּרִי הַגָּפֶן.

Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, bora p'ri hagafen.

Blessed are you, Shechinah, Queen of the Universe, creator of the fruit of the vine.

Gender-Expansive

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Bruche ateh Adonai, Elot'heinu Melche ha'Olam, bore'e p'ri hagafen.

Blessed are You, Adonai our God, Ruler of the Universe, who created the fruit of the vine.

Humanist

פְּרִי הַגָּפֶן: אֲתוּ נִשְׁתֶּה "לַחַיִּים".

P'ri hagafen, ito nishteh, "I'chayim!"

The fruit of the vine, with it let us drink "to life!"

~

Drink the second cup.

Handwashing Rachtzah

We again wash our hands, washing away the pain and dust of the Exodus we have ourselves just experienced.

Pour from a cup of water on each of your hands three times, alternating between your hands.

Traditional

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְאָנוּ עַל נְטִילַת
יָדִים.

*Baruch atah Adonai, Eloheinu Melech ha'Olam, asher
kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.*

Blessed are You, Adonai our God, Ruler of the Universe,
who commanded us to wash our hands.

Feminine

בְּרוּכָה אַתְּ יְיָ שְׁכֵנָה אֱלֹהֵינוּ מַלְכַת הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיהָ וְאָנוּ עַל
נְטִילַת יָדִים.

*Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, asher
kid'shanu b'mitzvotaiha v'tzivanu al n'tilat yadayim.*

Blessed are you, Shekhinah, Queen of the Universe, who
commanded us to wash our hands.

Gender-Expansive

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְצִוֵּנוּ עַל
נְטִילַת יָדַיִם.

Blessed are You, Adonai our God, Ruler of the Universe,
who commanded us to wash our hands.

Matzah Motzi

The Motzi is a prayer said before eating bread, including
matzah.

Traditional

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Baruch atah Adonai, Eloheinu Melech ha'Olam, hamotzi
lechem min ha-aretz.*

Blessed are You, Adonai our God, Ruler of the Universe,
who brings bread from the land.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוֵּנוּ עַל אֲכִילַת
מַצָּה.

*Baruch atah Adonai, Eloheinu Melech ha'Olam, asher
kid'shanu b'mitzvotav v'tzivanu al achilat matzah.*

Blessed are You, Adonai our God, Ruler of the Universe,
who commanded us to eat matzah.

Feminine

בְּרוּכָה אַתְּ יְהוָה שְׂכֵנָה אֱלֹתֵינוּ מַלְכַת הָעוֹלָם הַמוֹצִיָּאָה לֶחֶם מִן הָאָרֶץ .

*Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam,
hamotziya lechem min ha-aretz.*

Blessed are you, Shekhinah, Queen of the Universe, who
brings bread from the land.

בְּרוּכָה אַתְּ יְהוָה שְׂכֵנָה אֱלֹתֵינוּ מַלְכַת הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיהָ וְצִוָּנוּ עַל
אֲכִילַת מַצָּה.

*Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, asher
kidshanu b'mitzvotaiha al achilat matza.*

Blessed are you, Shekhinah, Queen of the Universe, who
commanded us to eat matzah.

Gender-Expansive

בְּרוּךְ אַתָּה יי, אֱלֹתֵהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיָּאָה לֶחֶם מִן הָאָרֶץ.

*Bruche ateh Adonai, Elot'heinu Melche ha'Olam, hamotziyeh
lechemn min ha-aretz.*

Blessed are you, Adonai our God, Ruler of the Universe,
who brings bread from the land.

בְּרוּךְ אַתָּה יי, אֱלֹתֵהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיהָ וְצִוָּנוּ עַל
אֲכִילַת מַצָּה.

*Bruche ate Adonai, Elot'heinu Melche ha'Olam, asher
kidshanu b'mitzvotai'he al achilat matza.*

Blessed are you, Adonai our God, Ruler of the Universe,
who commanded us to eat matzah.

Humanist

נוצִיא לָחֶם מִן הָאָרֶץ כְּדֵי שֶׁנִּסְתַּפֵּק וְנִתְּכַלֵּל כָּלֵנוּ.

*Notzi lekhem min ha-aretz, k'dei she-nistapek v'-nit-kalkel
kula-nu.*

Each time we break bread, let us appreciate our bounty
and share it with others.

~

Eat the top and middle matzah.

Bitter Herbs Maror

Our first taste of the bitter herbs should be as bitter as
we can each manage, bringing tears to our eyes to remind
us of the bitterness of oppression that our ancestors
experienced and that people around the world still
experience today.

Traditional

בָּרַךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

*Baruch atah Adonai, Eloheinu Melech ha'Olam, asher
kid'shanu b'mitzvotav v'tzivanu al achilat maror.*

Blessed are You, Adonai our God, Ruler of the Universe,
who commanded us to eat bitter herbs.

Feminine

Blessed are you, Shekhinah, Queen of the Universe, who commanded us to eat bitter herbs.

בְּרוּכָה אַתְּ יְיָ שְׁכֵנָה אֱלֹהֵינוּ מַלְכַת הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיהָ וְצִוָּנוּ עַל
אֲכִילַת מָרוֹר.

*Brucha at Yah, Shechina, eloteinu malkat ha'Olam, asher
kidshanu b'mitzvoteiha al achilat maror.*

Gender-Expansive

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ וְצִוָּתָנוּ עַל
אֲכִילַת מָרוֹר.

*Bruche ate Adonai, Elot'heinu Melche ha'Olam, asher
kidshanu b'mitzvotei'he al achilat maror.*

Blessed are You, Adonai our God, Ruler of the Universe,
who commanded us to eat bitter herbs.

Humanist

בְּמָקוֹם שֶׁאֵין אָנְשִׁים הַשְׁתַּדֵּל לִהְיוֹת אִישׁ.

Ba-makom she-ein anashim, hishtadel lih'yot ish.

Where people are less than human, strive to be fully
human.

~

Taste the horseradish.

Hillel Sandwich Koreisch

Rabbi Hillel instructed us to combine the bitterness of the maror with the sweetness of the charoset between the fortitude of the two pieces of matzah.

Make a sandwich of matzah, maror, and charoset and eat it.

Rabbi Hillel asked, "If I am not for myself, who is for me? And if I am only for myself, what am I? And if not now, when?" Throughout the seder, we are reminded of our personal connection to the story of the Exodus. We remind ourselves of the experience so that we can recognize oppression when we see it and take immediate action to end that oppression, both for ourselves and others.

Orange Tahpuz

The orange is a symbol of the fruitfulness for all Jews when queer Jews can contribute and participate fully in Jewish life. It's a reminder that a diverse Judaism is a fruitful Judaism.

Eat an orange segment, spitting out the seeds to repudiate hatred towards LGBTQIA Jews within our Jewish communities.

Dinner Shulan Oreich

Now we eat! We start with the hard-boiled egg, the last item on the seder plate, in remembrance of the Festival Offering. Dip it in the saltwater before eating.

We'll resume the seder after dinner.

Afikomen Tzafun

Find the afikoman and negotiate its return.

The afikoman is the last thing eaten at the seder. It is the matzah we've broken apart, hidden, and will now bring back together to eat as a whole.

The afikomen represents reuniting the 12 tribes of Israel, reuniting the different parts of Judaism today. It's a reminder to resist treating Judaism as a homogenous whole: our community is comprised of migrant Jews, queer Jews, Jews of color, Jews of all genders, secular Jews, disabled and chronically-ill Jews, Jews in non-Western countries, and every other Jewish identity.

The Third Cup

Refill your cup.

Traditional

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוֹחַ (מֶלֶךְ) הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah Adonai, Eloheinu Melech ha'Olam, borei p'ree hagafen.

Blessed are You, Adonai our God, Ruler of the Universe,
who created the fruit of the vine.

Feminine

בְּרוּכָה אַתְּ יְיָ שְׁכֵנָה אֱלֹתֵינוּ מַלְכַת הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, bora p'ri hagafen.

Blessed are you, Shechinah, Queen of the Universe, creator
of the fruit of the vine.

Gender-Expansive

בְּרוּךְ אַתָּה יי, אֱלֹתֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Bruche ateh Adonai, Elot'heinu Melche ha'Olam, bore'e p'ri hagafen.

Blessed are You, Adonai our God, Ruler of the Universe,
who created the fruit of the vine.

Humanist

פְּרִי הַגֶּפֶן: אִתּוֹ נִשְׁתֶּה "לְחַיִּים."

P'ri hagafen, ito nishteh, "I'chayim!"

The fruit of the vine, with it let us drink "to life!"

~

Drink the third cup.

Elijah's Cup Kos Eliyahu

Refill your cup. As we pass Elijah's cup around the table, pour some of your wine into the cup to fill it. Just as Elijah's cup can only be filled through our contributions, deliverance and redemption will only come when we all work to make it a reality.

In the Torah, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was carried away to heaven while still alive. Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions.

Open the front door to invite Elijah in.

אֵלֶיָּהוּ הַנָּבִיא, אֵלֶיָּהוּ הַתְּשֻׁבִי, אֵלֶיָּהוּ הַגִּלְעָדִי בְּמַהֲרָה יָבוֹא אֵלֵינוּ עִם מְשִׁיחַ
בֶּן דָּוִד.

Eliyahu hanavi, Eliyahu hatishbi, Eliyahu hagiladi, Bimheirah b'yameinu, yavo eileinu, Im mashiach ben-David.

Elijah the prophet, the returning, the man of Gilad: return to us speedily, in our days with the Messiah, son of David.

Gratitude Hallel

We praise God, Ruler of the Universe, who sustains the world. With your love and compassion, we can sustain a community to provide bread for all. Thanks to You providing for us, we need never lack for food. We praise God, source of food for us all.

As it says in the Torah: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise God for the earth and for its sustenance.

May the source of peace grant peace to us, to the Jewish people, and to the entire world. Amen.

As we give thanks, so must we acknowledge that we are forever the migrant, the stranger, and even the colonizer. As we look for safety from oppression, so must we stand against the oppression of others wherever we see it.

Hard as it may be to admit, sometimes we cause the oppression of others. We may not see harm we inflict until the people we hurt tell us about the impact of our actions. We may not see harm we inflict through inaction and failure to question the structures and institutions around us until we listen to the experiences of the people injured. We must listen to and acknowledge the truth of others' experiences to limit the harm we are each capable of.

Who Knows One

Who knows one? I know one!
One is God in Heaven and Earth.

Who knows two? I know two!
Two are the tablets that Moses brought,
One is God in Heaven and Earth.

Who knows three? I know three!
Three are the patriarchs,
Two are the tablets that Moses brought,
One is God in Heaven and Earth.

Who knows four? I know four!
Four are the matriarchs,
Three are the patriarchs,
Two are the tablets that Moses brought,
One is God in Heaven and Earth.

Who knows five? I know five!
Five are the books of the Torah,
Four are the matriarchs,
Three are the patriarchs,
Two are the tablets that Moses brought,
One is God in Heaven and Earth.

Who knows six? I know six!
Six are the books of the Mishnah,
Five are the books of the Torah,
Four are the matriarchs,
Three are the patriarchs,
Two are the tablets that Moses brought,
One is God in Heaven and Earth.

Who knows seven? I know seven!
Seven are the days of the week,
Six are the books of the Mishnah,
Five are the books of the Torah,

Four are the matriarchs,
Three are the patriarchs,
Two are the tablets that Moses brought,
One is God in Heaven and Earth.

Who knows eight? I know eight!
Eight are the days til the Brit Milah,
Seven are the days of the week,
Six are the books of the Mishnah,
Five are the books of the Torah,
Four are the matriarchs,
Three are the patriarchs,
Two are the tablets that Moses brought,
One is God in Heaven and Earth.

Who knows nine? I know nine!
Nine are the months til the baby's born,
Eight are the days til the Brit Milah,
Seven are the days of the week,
Six are the books of the Mishnah,
Five are the books of the Torah,
Four are the matriarchs,
Three are the patriarchs,
Two are the tablets that Moses brought,
One is God in Heaven and Earth.

Who know ten? I know ten!
Ten are the Ten Commandments,
Nine are the months til the baby's born,
Eight are the days til the Brit Milah,
Seven are the days of the week,
Six are the books of the Mishnah,
Five are the books of the Torah,
Four are the matriarchs,
Three are the patriarchs,
Two are the tablets that Moses brought,
One is God in Heaven and Earth.

Who knows eleven? I know eleven!
Eleven are the stars in Joseph's dream,
Ten are the Ten Commandments,
Nine are the months til the baby's born,
Eight are the days til the Brit Milah,
Seven are the days of the week,
Six are the books of the Mishnah,
Five are the books of the Torah,
Four are the matriarchs,
Three are the patriarchs,
Two are the tablets that Moses brought,
One is God in Heaven and Earth.

Who knows twelve? I know twelve!
Twelve are the tribes of Israel,
Eleven are the stars in Joseph's dream,
Ten are the Ten Commandments,
Nine are the months til the baby's born,
Eight are the days til the Brit Milah,
Seven are the days of the week,
Six are the books of the Mishnah,
Five are the books of the Torah,
Four are the matriarchs,
Three are the patriarchs,
Two are the tablets that Moses brought,
One is God in Heaven and Earth.

Chad Gadya

One kid, just one kid my father bought for two zuzim.
Chad gadya, chad gadya.

Then came a cat and ate the kid that my father bought for two zuzim.
Chad gadya, chad gadya.

Then came a dog that bit the cat that ate the kid which my father bought for two zuzim.

Chad gadya, chad gadya.

Then came a stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim.

Chad gadya, chad gadya.

Then came a fire that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim.

Chad gadya, chad gadya.

Then came water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim.

Chad gadya, chad gadya.

Then came an ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim.

Chad gadya, chad gadya.

Then came a butcher who slaughtered the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim.

Chad gadya, chad gadya.

Then came the angel of death who slew the butcher who slaughtered the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim.

Chad gadya, chad gadya.

Then came the Holy One who killed the angel of death who slew the butcher who slaughtered the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim.

Chad gadya, chad gadya.

Fourth Cup

Refill your cup.

Traditional

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוֹחַ (מֶלֶךְ) הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

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

Blessed are You, Adonai our God, Ruler of the Universe,
who created the fruit of the vine.

Feminine

בְּרוּכָה אַתְּ יְיָ שְׁכֵנָה אֱלֹתֵינוּ מַלְכַת הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, bora p'ri hagafen.

Blessed are you, Shechinah, Queen of the Universe, creator
of the fruit of the vine.

Gender-Expansive

בְּרוּךְ אַתָּה יי, אֱלֹתֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Bruche ateh Adonai, Elot'heinu Melche ha'Olam, bore'e p'ri hagafen.

Blessed are You, Adonai our God, Ruler of the Universe,
who created the fruit of the vine.

Humanist

פְּרִי הַגָּפֶן: אִתּוֹ נִשְׁתֶּה "לַחַיִּים".

P'ri hagafen, ito nishteh, "I'chayim!"

The fruit of the vine, with it let us drink "to life!"

~

Drink the fourth cup.

Next Year Nirtzah

In the past, we ended the seder by promising ourselves, "Next year in Jerusalem." Today, Jerusalem is within our reach, but is not our home. To be Jewish is to have a history of immigration, whether we celebrate Pesach in Israel or in the Diaspora.

Instead, let us end the seder by saying together:

לְשָׁנָה הַבָּאָה בְּחֵירוּת!

L'shanah haba'ah b'cheirut!

Next year in freedom!

Shabbat and Havdalah

When lighting the Havdalah candle at the end of Shabbat:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ רֵיחַ (מֶלֶךְ) הָעוֹלָם בּוֹרֵא מְאוּרָה הָ אֵשׁ.

*Baruch atah Adonai Elohenu Melekh ha-Olam borey
me'orey ha-esh.*

Blessed are You, O Lord our God King of the Universe, who creates the light of the fire

Havdallah should be observed before Pesach begins. Omit blessing and smelling spices.

~

When lighting festival candles on Shabbat:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב.

*Baruch atah Adonai Elohenu Melekh ha-Olam asher
kiddeshanu b'mitzvotav ve-tzivvanu le-hadlik ner shel
Shabbat ve-shel Yom Tov.*

Blessed are You, O Lord our God King of the Universe, who has sanctified us with Your commandments and commanded us to kindle the Sabbath and festival lights.

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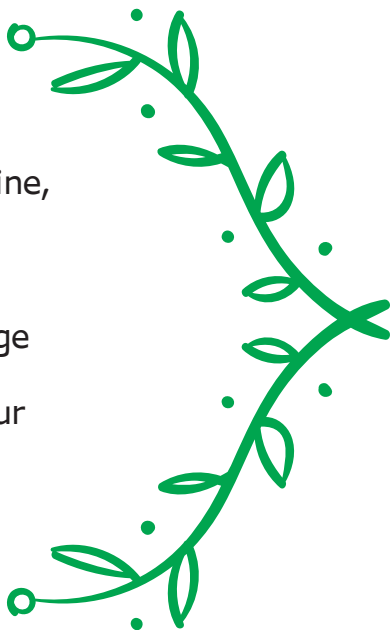
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Back cover description: A hand drawn olive branch partially enclosing the words "with traditional, feminine, gender-expansive, and humanist blessings, with accessible language, with room to make your own traditions." Further down the page, the words "a radically inclusive Haggadah" are in larger text, followed by the domain name, "haggadah of our own.com"

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