



# the pasek family haggadah

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# candle lighting

The first act of the Passover Seder is lighting the candles. This act creates the first layer of separation between the Seder and daily life. Like the candle lighting on Shabbat, engaging first in this activity allows us to distinguish between the ordinary and the festival day.

**ברוך אתה ייְהוָה מלך העולם, אשר קדשנו  
במצותיו וצונו להדליק נר של יום טוב.**

*Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel yom tov.*

**Praised are you, Adonai our God, king of the universe, who sanctified us through the commandment to kindle the lights and of the Passover festival.**

On the first night, we continue with the Shehecheyanu, in recognition of our ability to appreciate the Passover holiday.

*Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'kiyimanu vihigiyahu lizman hazeh.*

**ברוך אתה ייְהוָה מלך העולם,  
שהחיןנו וקייננו והגינו לזמן זה.**

**Blessed are You, Lord our God, King of the Universe,  
who has granted us life, sustained us and enabled us  
to reach this occasion.**



Photo credit: Laura Pasek

# order of the seder

The word seder means "order," cueing us that the evening will contain a specific set of steps. In every Haggadah, we find basic adherence to this outline. It seems conflicting that when we are considering the important question of freedom, we hold ourselves to the rigidity of order. Wouldn't true freedom allow us to forge our own path on this holiday? Some speculate that this ordered progression is reminiscent of the journey of the Jewish people, from when they received the Torah at Sinai to present day; that destiny itself is ordered rather than by chance.

There is a built-in contradiction no matter the explanation. While we are discussing what it means to be free, we are doing so in a way that is predetermined by tradition. Yet, we partake in activities that are an active departure from the norm—such as reclining while eating. It is almost as if the seder is telling us, "Yes, you are free to choose your actions, but there are constraints and limits on what you do." As we are celebrating our freedom, we are forced to recognize that we are not truly free. Perhaps true freedom comes in recognizing and adhering to those constraints.

## RECITE THE ORDER OF THE SEDER

Kadesh קדש	Urbatz ורחץ	Karpas כְּרָפֵס	Urbatz ורחץ	Yachatz יַחַצְׁ	Urbatz ורחץ	Magid מִגְדֵּ	Rachtzah רַחֲצָה
							
Motzi מֹצִיאָה	Urbatz ורחץ	Matzah מַצָּה	Urbatz ורחץ	Marrow בִּירֹר	Urbatz ורחץ	Korech כּוֹרֶךְ	Urbatz ורחץ
							
Shulchan Orech שְׁלַחֵן טוֹךְ	Urbatz ורחץ	Tzafun צָפוּנָה	Urbatz ורחץ	Barech בָּרְךָ	Urbatz ורחץ	Hallel הַלֵּל	Urbatz ורחץ
							
		Nirtzah נִרְצָה		Urbatz ורחץ			

# Kadesh

The Seder starts with kadesh, a blessing over a cup of wine. Kadesh has several meanings: to sanctify, and also to separate. In this moment, we separate ourselves from what was before and sanctify this experience.

There are a total of four cups of wine during the seder, which represent four promises made by God, as mentioned in the Torah (Ex. 6:6-7). God tells Moses to tell the people of Israel,

“I will bring you out from under the burdens of the Egyptians,  
I will deliver you from under their bondage  
I will redeem you with a stretched out arm and with great judgments:  
I will take you to Me for a people and I will be to you a God.”

The four cups at the Seder represent the four expressions of redemption – bring, deliver, redeem and take. The first cup is called the cup of sanctification; the second, the cup of judgment; the third, the cup of redemption; and the fourth, the cup of the kingdom.

Excerpted from A Family Guide to the Biblical Holidays

## WE ALL SAY TOGETHER:

הִנֵּן מוֹכָן וְמַזְמָן לְקַיֵּם מִצְוַת כּוֹסֶת רָאשׁוֹן שֶׁל אַרְבָּע כּוֹסּוֹת.

*Hineni muchan um'zman likayem mitzvat kos rishon shel arbah kosot.*

**Here I am, ready to perform the mitzvah of the first cup of wine of the four cups.**

## FILL THE FIRST CUP OF WINE.

בָּרוּךְ אַתָּה יְהָוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפָן.

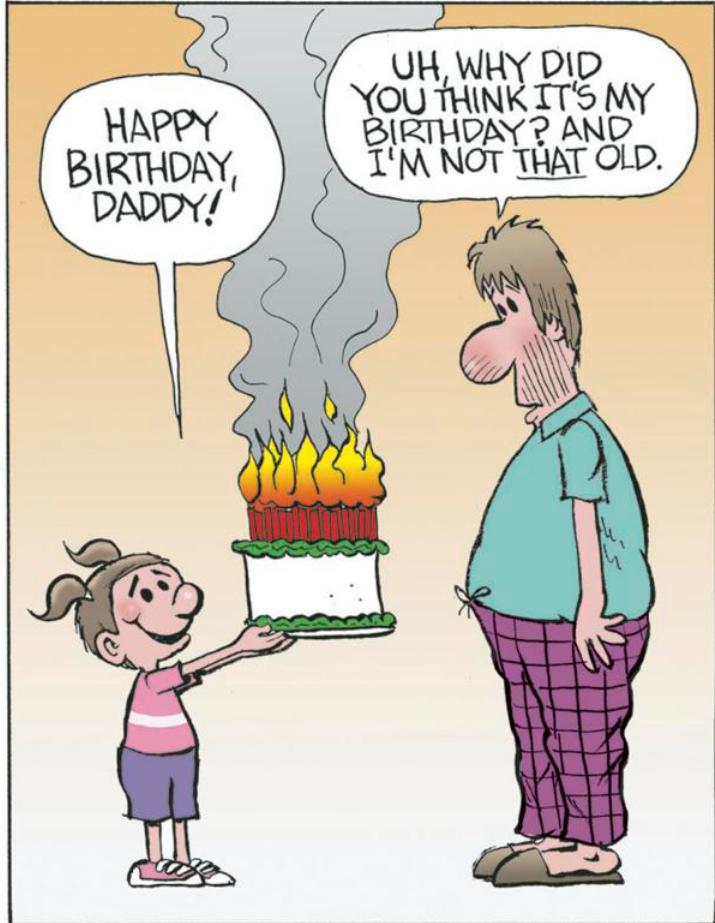
*Baruch atah Adonai, Elohenu Melech haOlam, boreh p'ree ha'gafen.*

**Blessed are you, Lord our God, King of the universe, who creates the fruit of the vine.**

Shehechiyanu (on page 2) is often repeated here on the first night.

## DRINK THE FIRST CUP OF WINE WHILE RECLINING.

# urchatz



We wash our hands silently as a symbolic act.

**WASH YOUR HANDS WITHOUT SAYING A BLESSING.  
(BUT YOU MAY SING HAPPY BIRTHDAY IN YOUR HEAD.)**

# karpas

The ritual of karpas includes dipping greens twice into a bowl of salt water. We remind ourselves that both the tender greens of the earth and the salts of the sea are joined together to sustain life. We remind ourselves that in slavery the salt of our tears released our strength to survive.

Long before the struggle upward begins, there is tremor in the seed.  
Self-protection cracks, Roots reach down and grab hold.  
The seed swells, and tender shoots push up toward light.  
This is karpas, spring awakening growth. A force so tough it can break stone.

—Ronnie M. Horn

## Why do we dip karpas into salt water?

The salt water reminds us of the sweat and tears of our ancestors in bondage. Today, we can taste the bitterness of society's refusal to celebrate the individuals we are, and the variety of relationships we can have.

## Why does salt water get touched by karpas?

As a symbol that spring is coming, and with it, potential for change.

Adapted from the Leather Community Haggadah.

**ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פַּרְיַה האָדָמָה.**

*Baruch atah Adonai Eloheinu melech haolam borei prei ha-adamah.*

**Blessed are you, God, Ruler of the world, creator of the fruit of the earth.**

## WE EAT THE GREENS.



# yachatz

## BREAK THE MIDDLE MATZAH; WRAP THE LARGER PIECE IN A NAPKIN AND SET ASIDE. THIS PIECE IS CALLED THE AFIKOMAN.

No prayer is recited before we break the middle matzah on our seder plate. This is a silent act. We realize that, like the broken matzah, we are all incomplete, with prayers yet to be fulfilled.

Some do not get the chance to rise and spread out like golden loaves of challah, filled with sweet raisins and crowned with shiny braids.

Rushed, neglected, not kneaded by caring hands, we grow up afraid that any touch might cause a break. There are some ingredients we never receive.



Photo credit: Mikey Pasek

Tonight, let us bless our cracked surfaces and sharp edges, unafraid to see our brittleness and brave enough to see our beauty. Reaching for wholeness, let us piece together the parts of ourselves we have found and honor all that is still hidden. Remember that the seder cannot end without that small piece of matzah. Everything has its place, even when broken and lost. We hide the larger part, recognizing that more is hidden than revealed.

Adapted from the Leather Community Haggadah

## EXPLAIN THE RULES OF FINDING THE AFIKOMEN.

For the afikomen hunt this year, we are going to send you on an anagram scavenger hunt in your own home.

# maggid

Why do we tell the Passover story? Perhaps no question is more central to the night's proceedings. If the lessons most frequently repeated in the seder contain the answer, the reason we celebrate is to remember. Those of us around the tent are implored imagine that we ourselves had been enslaved in Egypt and we ourselves were liberated.

The centrality of imagining ourselves as the beneficiaries is perhaps nowhere better highlighted than in the story of the four children. The wise child and the simple child are reminded of our collective liberation. The responses to wicked child and the unaware child treat the exodus as an experience that they do not share. That is, it appears to be critical that we think of the exodus as something that happened to us rather than as an event we merely remember.

We ask four questions reminding us that this night is different than other nights, but not because we tell a story. The difference stems from a series of ritualized behaviors that put us in the role of not simply remembering our suffering and subsequent liberation, but reenacting them. We eat symbols of the tears of our ancestors, the bitterness of their bondage, and the mortar they used in their enslavement

.  
But why should it matter that we regard ourselves as part of the exodus rather than as students refamiliarizing ourselves with the events? What is it that participants have that scholars lack? The distinction can be found in the odd paradox of the seder – a meal celebrating freedom where seemingly every action is proscribed. How can we be free while simultaneously bound to a strict order? The secret is that the circumstances of our freedom are coupled with an obligation. Our experience with bondage ensures that we cannot cast our eyes aside when similar circumstances befall others; we are morally required to act.

The plight of the Jewish people as a frequently derided minority has often meant that large segments of our community experienced persecutions and liberations reminiscent of Egypt. The notion that we ourselves suffered was rarely a far-flung proposition. Whether in Shushan or amidst the Spanish Inquisition, the specter of a recurrence was never far afield. In our own times, the narrative has revolved around what was possibly the greatest collection of atrocities in human history: the Holocaust.

After the exodus, our role in recalling the events inspired us to call out the unique horrors of slavery and implored us to fight against an unjust institution wherever it might emerge. But the Holocaust, while the mantra of "Never Again" bespeaks such a call, has actually taken on a very different role. The events of the Holocaust were so uniquely horrific that they have tended to suppress the willingness of many to recognize its own parallel.

In the present era, when modern horrors occur, there is a tendency both to evoke the Holocaust and to rule all such discussions out-of-bounds. As we saw the pictures from Bucha last week, some saw the events as eerily parallel to the massacre that took place in Babi Yar, 81 years earlier and 13 miles away. Others were offended that the two could be mentioned in the same breath.

When Ukrainian president Volodymyr Zelenskyy begged the Israeli Knesset for assistance, news from the event focused on how inappropriate many members of the parliament found his reference to the Holocaust. Yuval Steinitz, who previously held multiple cabinet positions said, "every comparison between a regular war...and the extermination of millions of Jews in gas chambers in the framework of the final solution, is a total distortion of history." But if the terror of the Holocaust is so singular that no other event can be compared to it, then the notion of "Never Again" is not only meaningless, but actually hinders the very moral obligation it is meant to invoke.

This Pesach is perhaps the first that many of us are experiencing while watching these types of tragedies unfold in real-time. Just as when we consider the exodus story we are implored to imagine our roles within it, we must too think of what lessons our experiences bear on other situations. Rabbi Akiba used the seder to organize a rebellion as a way of bringing this lesson home. Tonight we consider what role we have in recalling not only the events of ancient Egypt, but the many other experiences that have shaped the Jewish people over time.

# the four questions

On all other nights, we get biscuits and rolls,

Fluffy and puffy and full of air holes.

Why on this night, why, tell me why,

Only this flat stuff that's always so dry.

On all other nights, we eat all kinds of greens,  
And I'm starting to like them – except lima beans.

Why on this night, I ask on my knees,  
Do we eat stuff so bitter it makes grownups wheeze?

On all other nights, we dip vegies just once –  
Just try dipping twice and they'll call you a dunce.

Why on this night, why, tell me true,

Why double-dipping's the right thing to do.

On all other nights, we sit up when we munch.  
You'll choke if you slump! You'll croak if you hunch!

Why on this night, if anyone knows,  
Do we get to recline on my mom's good pillows.

Why is this night so different from most?

Why do we do things so odd and so gross?

Why do we tell the same stories and stuff?

Because when it's Pesach, it's never enough!

Original by Heidi Aycock

**מה נשתנה הלילה הזו מכל הלילות**

**שכל הלילות אנו אוכלים חמץ ומצה  
הלילה הזו כלו מצה**

**שכל הלילות אנו אוכלים שאר ירקות  
הלילה הזו מרור**

**שכל הלילות אנו אוכלים בין ישבין  
ובין מסבין. להילה הזו כלנו מסבין**

**שכל הלילות אין אנו מטבילים אפיון  
פעם אחת להילה הזו שתי פעמים**

*Mah nishtana halaila hazeh mikol haleilot?*

*She'b'chol haleilot anu ochlin chametz umatzah,  
halai-la hazeh kulo matzah.*

*Sheb'chol haleilot anu ochlin sh'ar yirakot, halaila  
hazeh maror.*

*Shb'chol haleilot ain anu matbilen afilu pa'am achat,  
halaila hazeh sh'tei f'amim.*

*Sheb'chol haleilot anu ochlin bein yoshvin uvein  
misubin, halaila hazeh kulanu m'subin.*

**Why is this night different than all other nights?**

That on all other nights we eat leavened or un-leavened bread, this night only unleavened bread.

That on all other nights we eat any vegetable, this night only bitter herb.

That on all other nights we do not dip even one time, this night two times.

That on all other nights we eat either sitting or reclining, this night all of us recline.

# the four children

The next four questions are questions traditionally given as images of children. They have been described in various ways: the wise, the wicked, the bewildered and the simple; or as the smart, the hostile, the innocent and the silent. We will place these questions in the mouths of people at our table, representing familiar questions in our community. Four children bring different questions to the Seder table tonight:

## **1 THE ANGRY CHILD ASKS, “WHY SHOULD I COMPROMISE?”**

And we answer that we choose the route of compromise because the alternative is the mutual destruction, both moral and physical, of our two peoples. If we fail to compromise, we will lose a vision of the future for our children.

## **2 THE NAIVE CHILD ASKS, “WHY CAN’T WE JUST LOVE EACH OTHER?”**

And we answer that neither of us can live as if history has not happened. Unfortunately, too much blood has already been shed on both sides. It takes time to build trust.

## **3 THE FRIGHTENED CHILD ASKS, “HOW CAN I BE SAFE?”**

And we answer that we are both afraid. “How can I be safe if my brother or sister is not safe?”

## **4 THE WISE CHILD ASKS, “HOW CAN WE TAKE THE STEPS THAT WALK IN PEACE, TOWARD PEACE?”**

This is the question with which we wrestle tonight. But this is a question that goes beyond tonight. For in each one of us lives all four children: Each of us bears in our own belly the angry one, the frightened one, the naive one, the wise one. Which of these children shall we bring to birth? Only if we can deeply hear all four of them can we truthfully answer the fourth question. Only if we can deeply hear all four of them can we bring to birth a child, a people, that is truly wise.

[Adapted from Arthur Waskow]

# tikkun olam

Rabbi Akiba used the Passover seder to plan a revolutionary struggle against the Romans. It is our job to use the seder for our own work on tikkun, the healing and transformation of our world.

## SHIFRA AND PUAH

Shifra and Puah, together, do the first recorded act of nonviolent civil disobedience in all of human history. Pharaoh tells the two midwives to kill every baby boy born to the Hebrew women.

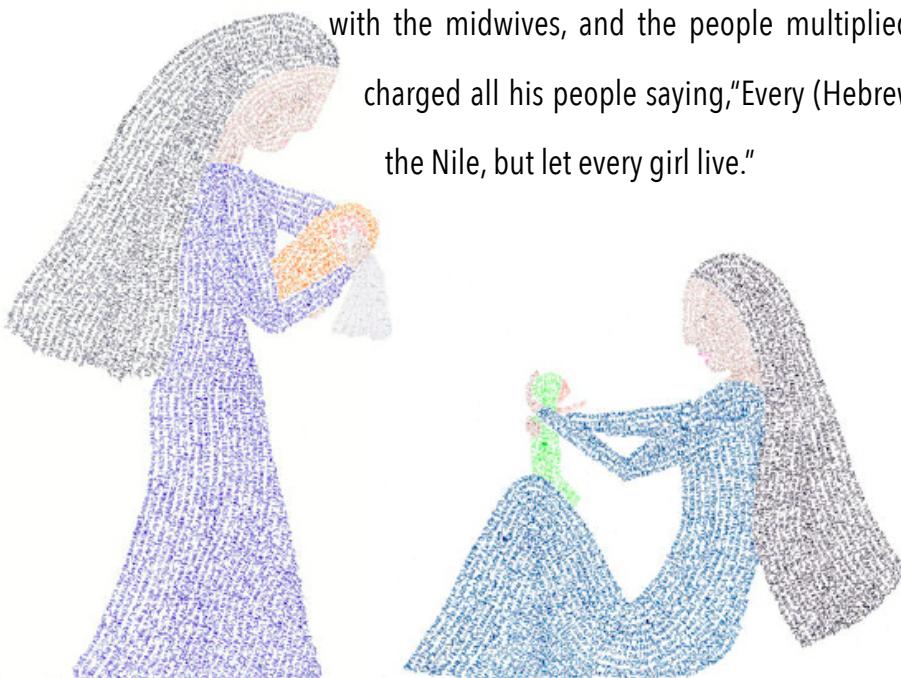
"But the midwives feared God, and did not as the king of Egypt commanded them, but saved the male children alive." (Exodus 1:17)

What does it mean for us to be able to look back at that story of the midwives? How might we look at the story in which Pharaoh's daughter joins with Miriam, across national lines, across racial lines, as they come together to save Moses, in another act of nonviolent civil disobedience?

The King of Egypt spoke to the Hebrew midwives, one of whom was named Shifra and the other Puah saying, "When you deliver the Hebrew women, look at the birth stone: if it is a boy, kill him; if it is a girl, let her live." The midwives did not do as the king of Egypt had told them. So the king of Egypt summoned the midwives and said to them, "Why have you done this thing, letting the boys live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; they are vigorous. Before the midwife can come to them, they have given birth." And God dealt kindly

with the midwives, and the people multiplied and increased greatly. Then Pharaoh charged all his people saying, "Every (Hebrew) boy that is born you shall throw into the Nile, but let every girl live."

Exodus 1:15-20



# slavery in egypt

Harav Yehuda Amital taught: *Avadim hayinu le'faro b'mitzrayim.* [We were slaves to Pharaoh in Egypt]. The servitude to which we thereby refer is not necessarily the physical toil and pain. A person who voluntarily puts himself into a situation of hard labor or intense suffering is not a slave but rather, for all intents and purposes, a free agent. On the other hand, if a person is forced against his will to wear royal robes and is unable to remove them, then he is truly a slave despite the magnificent garb, or rather because of it.

The children of Israel, while in Egypt, should have cried out bitterly for the simple reason that they were ruled by Pharaoh, king of Egypt, rather than by God. But sometimes the slave is so deeply immersed in his servitude that he does not mourn over the fact that he is being ruled by others; all his crying is due solely to the intensity of his exertion. This slave has already become, in essence, the material possession of his master; it would never occur to him to question the legitimacy of the master's control over him. All he can hope for is the easing of his workload. This was the pitiful level to which B'nei Yisrael had sunk in Egypt. So complete was their subjugation that their cry was only over their harsh labor. And it was from this situation of degradation that their prayers rose heavenward:

"And B'nei Yisrael sighed from the labor and they cried out, and their cry rose to God from the labor. And God heard their groan, and God remembered the covenant with Abraham, with Isaac and with Jacob and God looked upon B'nei Yisrael and God knew." (Exodus 2:23-24)

Adapted from the Leather Community Haggadah, Photo from histclo.com



## **LISSEN KING PHARAOH**

Oh listen, oh listen  
Oh listen King Pharaoh  
Oh listen, oh listen Please let my people go  
They want to go away They work too hard all day  
King Pharaoh, King Pharaoh What do you say?  
"No, No, No.  
I will not let them go."

# **Songs**

## **AVADIM HAYINU**

**עבדים היו לפָרָעָה בְּמִצְרָיִם**  
**עתה בָּנֵי חֹרִין**

*Avadim hayinu, hayinu, I'paroh bemitzrayim, bemitzrayim.*  
*Avadim hayinu*  
*Atah atah b'nai chorin, b'nai chorin.*  
*Avadim hayinu*  
*Atah, atah, b'nai chorin, b'nai horin. (2X)*  
**We were slaves to Pharaoh in Egypt, now we are free.**

## **If I Had a Hammer**

(words and music by Lee Hays and Pete Seeger)

**If I had a hammer**  
**I'd hammer in the morning**  
**I'd hammer in the evening**  
**All over this land**  
**I'd hammer out danger**  
**I'd hammer out a warning**  
**I'd hammer out love between**  
**my brothers and my sisters**  
**All over this land**

**If I had a bell, I'd ring it ...**  
**If I had a song, I'd sing it ...**

**Well I've got a hammer**  
**And I've got a bell**  
**And I've got a song to sing**  
**All over this land**  
**It's the hammer of justice**  
**It's the bell of freedom**  
**It's the song about love between**  
**my brothers and my sisters**  
**All over this land**

## **LET MY PEOPLE GO**

When Israel was in Egypt land  
Let my people go  
Oppressed so hard they could not stand  
Let my people go  
**Chorus:** Go down Moses, Way down to Egypt land Tell old  
Pharaoh  
To let my people go.  
And G-d told Moses what to do  
Let my people go!  
To lead the children of Israel through  
Let my people go!

# ten plagues

When the Hebrew slaves reached the safety of the far shore of the Red Sea and the Egyptian armies were drowning in the sea, the people broke out in songs of jubilation. The rabbis teach us that God silenced them, saying, "My creatures are perishing, and you sing praises?"

We will soon recite the ten plagues. With each plague, we pour out a drop of wine, lessening our joy and reminding us of the plagues set upon Egypt. Even though this was an essential element in our saga, we do not gloat at the suffering of others, even if it means our own freedom.

In today's world, there are many societal cruelties and injustices that can cause us to diminish our joy. In each drop of wine is our hope and prayer that people will cast out the plagues that today threaten everyone, everywhere they are found, beginning in our own hearts.

Adapted from The Common Road to Freedom, Religious Action Center



**SAY EACH PLAGUE IN HEBREW AND ENGLISH AND  
REMOVE A DROP OF WINE WITH EACH PLAGUE.**

Blood | dam דם

Boils | sh'chin שחין

Frogs | tzfardeiya צפרדעים

Hail | barad ברד

Lice | kinim כנינים

Locusts | arbeh ארבה

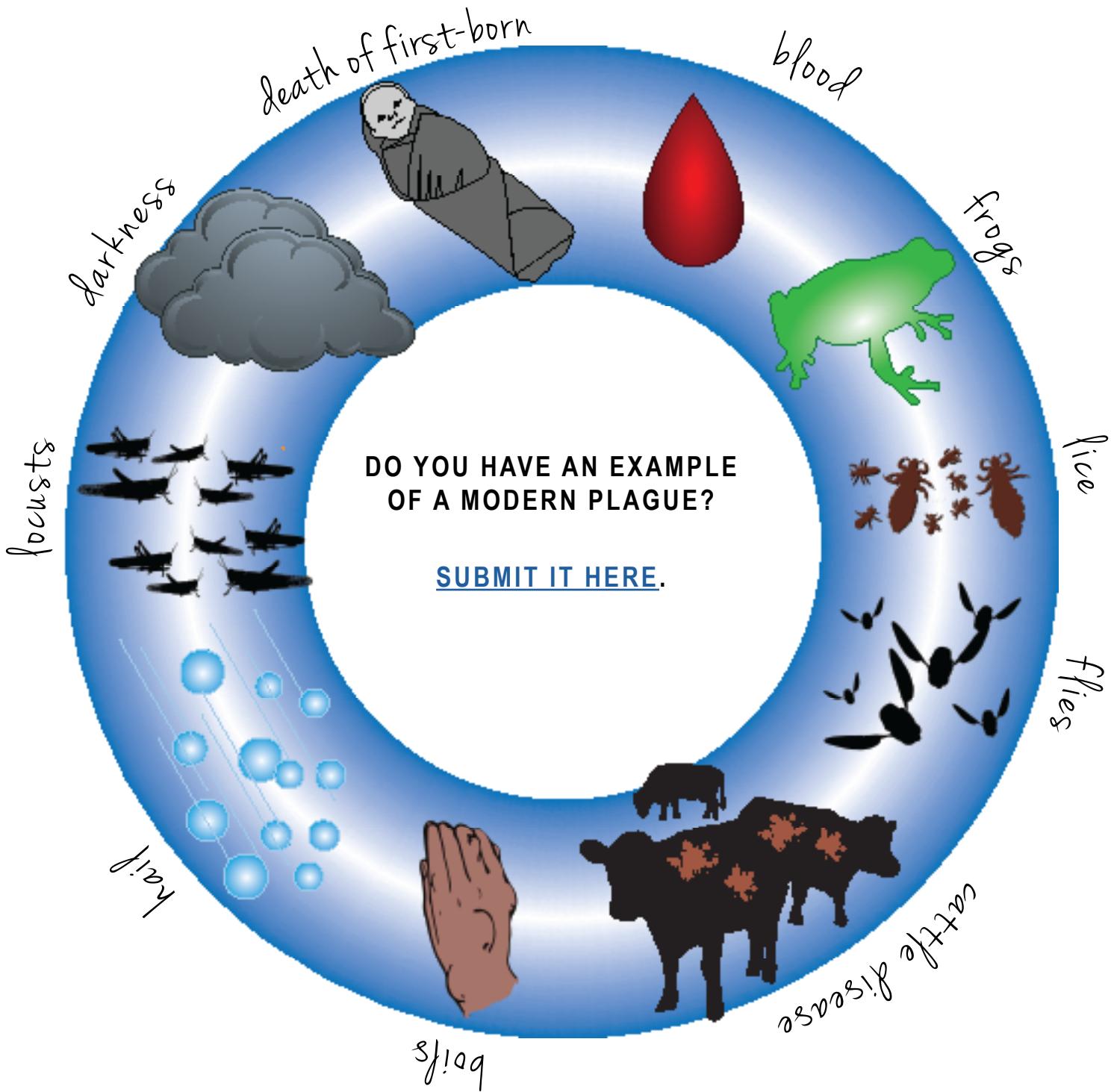
Beasts | arov ערב

Darkness | choshech חשך

Cattle disease | dever זבֵר

Death of the Firstborn | makat b'chorot בְּכוֹרוֹת

Listen to [Go Down Moses by Billy Porter](#), with Henry Winkler reciting the plagues.



# dayenu

One of most beloved songs in the Passover seder is "Dayenu". The stanzas are read one at a time, and the participants respond, "Dayenu," meaning "it would have been enough."

In the traditional Passover seder, we thank God for the miracles God performed, and, after reciting each miracle, reply aloud "Dayenu," this alone would have been enough and for this we are grateful. (Don't worry, we won't leave the song out.)

Hunger is a slavery of our times, a bondage from which we continue to struggle. Yet, though our freedom from hunger is incomplete, we have taken great steps forward in the fight against hunger and oppression in the United States. We take time now to reflect on all those things we have already overcome, the steps towards freedom we have already achieved, the blessings we can count in our daily lives. What miracles have we witnessed in our lives? After each contribution, we take a moment to say together "Dayenu."

## I AM GRATEFUL FOR:

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## WE SAY TOGETHER: DAYENU!

We are grateful for these things and more. We have the power to make change in our world and to end the oppression of hunger for our children and our children's children. Next year, may our own actions to end hunger be included among these things for which we are grateful.

## DAYENU

*Ilu hotzi hotzianu hotzianu mimitzrayim, hotzianu mimitzrayim, dayenu.*

*Ilu natan natan lanu, natan lanu et hashabat, natan lanu et hashabat, dayenu.*

*Ilu natan natan lanu, natan lanu et hatorah, natan lanu et hatorah, dayenu.*

**Had he brought us out of Egypt, Dayenu, it would have been enough.**

**Had he given us Shabbat, Dayenu, it would have been enough.**

**Had he given us the Torah, Dayenu, it would have been enough.**

Source: Jewish Council for Public Affairs

אָלוּ הַזִּיאָנוּ מִמִּצְרָיִם  
אָלוּ נָתַן לְנוּ אֶת הַשְׁבָּת  
וְלֹא נָתַן לְנוּ אֶת הַתּוֹרָה

# pharaoh and moses



Since the beginning of the Pasek seder, it has been our tradition to determine characters from the past year most like Moses and most like Pharaoh. Nominees for Moses have ranged from the Dalai Lama to Mikhail Gorbachev, where Pharaoh candidates have included such various figures as Slobodan Milosevic and Kenneth Lay. Sometimes the same person has been nominated for both posts.

Choosing Moses and Pharaoh is a surprisingly difficult task. In the process, we must consider various features of both the historical figures and their contemporary counterparts. Through the years it has

become more and more difficult to reconcile present names with Moses's legendary humility. Similarly, we must continuously struggle to understand the hardening of Pharaoh's heart. Does Pharaoh represent pure evil, or are his reactions selfish and more complex?

We explore these questions as we choose our nominees.

Moses

Pharaoh



# pesach lamb

Out of all the sacrificial services of Torah, none is so well known and oft remembered as the sacrifice of the Pesach lamb. The Pesach lamb was the first sacrifice that Israel, as a nation, was commanded to make. Juxtaposed against the drama unfolding in the Exodus narrative, the Passover sacrifice strikes an indelible impression on the mind of the reader.

In that story, the stakes are very high. Death is coming to the land of Egypt. Even the Israelites will not be spared as the Lord comes to strike the firstborn of man and beast. It is a judgment from heaven, a terror in the night.

Merits of innocence and guilt are not considered. Faith and creed are irrelevant. The righteous will perish with the wicked. Previous plagues had shown particularity, sparing the Jews in the midst of Egypt. The tenth plague, however, will be completely impartial. Just as in life itself, death knows no boundaries, the tenth plague will strike Egyptian and Jewish homes alike.

Only those who are within homes marked by the blood of a lamb will be spared. Had the Egyptians imitated the ritual slaughter of the Pesach, marking their homes with the blood in like manner, they too would have been spared. The only criteria for salvation, in this instance at least, is the blood on the doorway. The shankbone on our plate symbolizes the Passover sacrifice. Though we no longer take a lamb's life as we recall our exodus, we remind ourselves both of this tradition and of how God passed over our ancestors' houses in Egypt.

Source: [rabbiyeshua.com/2001/pesach](http://rabbiyeshua.com/2001/pesach)

# matzah

What is the difference between chametz (leavened) and matzah? Time. Nothing else. The ingredients are the same. By definition, dough made of flour and water that stands for more than 18 minutes before it is fully baked becomes chametz (leavened). Because matzah is bread that is not leavened, it represents man in control of his passions—exercising his independent, disciplined will, uninfluenced by external forces. Matzah is the opposite of chametz. In a symbolic sense, the children of Israel had become "fer-

mented"—to the point where they had almost become chametz.

The words mitzvah and matzah are analogous. Our Sages teach, mitzvah she'haba'ah leyadcha al tach-mitzena, meaning "when a mitzvah comes your way, do not allow it to ferment." When the opportunity to do a mitzvah arises, do it quickly. This teaching applies the urgency of baking Passover matzah with alacrity to all mitzvot.

Source: [Aish.com](http://Aish.com)

# maror

Maror is the bitter herb. It reminds us of the bitterness that our ancestors tasted in the time of their bondage. For the Torah says, "And they made their lives miserable with hard labor in the making of bricks and mortar." We therefore dip the bitter herbs into the charoset, the symbol of bricks and mortar, to remember their hardships. As we recall the suffering of Egypt so do we relive the oppression of every generation. The taste of charoset, like the taste of freedom, sweetens bitterness and suffering.

A slave who has endured a terrible hardship wants nothing more than to forget the whole experience and to erase the past. The maror tells us otherwise. This slave should retain some of the bitterness to always remember where he came from and thereby appreciate the position he is currently in.

# *It's time for a new R.G.*

Ruth Bader Ginsburg was a force. Surely she is more deserving of this Haggadah page than Rabbi Gamliel (whoever that was). She succeeded in the face of senseless sexism throughout her life. Despite graduating top of her class, she struggled to land a job in the legal field. She spent her career fighting for equality and paved a path for women to the highest eschelons of law and the judiciary.

On equality, Notorious RBG had this to say: "Women will have achieved true equality when men share with them the responsibility of bringing up the next generation."



## *A New Symbol for Racial Justice*

As traditional as the seder plate may be, there's actually room for some creative flourishes. While most Jewish households stick to the classic six items mentioned in the haggadah – shank bone, egg, two kinds of bitter herbs, vegetable, and a sweet fruit paste called maror – you can also view these items as mere suggestions or starting points.

Why? Well, while Passover is about the Jewish liberation from Egyptian slavery, many people also use the holiday as a way to acknowledge and honor modern liberation struggles. These days, it's common to see unusual objects on seder

plates used to represent marginalized voices, calling attention to issues like LGBTQ inclusion and the plight of present-day refugees. (From Kveller.com)



*What symbol can we add to our seder plates to represent the fight for racial justice?*

# second cup

We conclude the story with our second cup of wine, the cup of redemption. As we drink this cup, we celebrate our freedom, but we also recall that our glasses are not full. For the plagues of Egypt, we are less than fully contented.

This second cup recalls God's promise to deliver the Israelites from their bondage. With this cup, we honor those who used their own experiences of "narrow places" to empower others to deliver themselves from oppression.

We dedicate this cup to those who guided us from the narrow places of life.

**"Injustice anywhere is a threat to justice everywhere.  
Injustice to any people is a threat to justice to  
ALL people. I will not remain silent in the face of  
injustice."**

Dr. Martin Luther King, Jr.

*Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.*

Praised are you, Adonai our God, sovereign of the universe, who has created the fruit of the vine.

**ברוך אתה ייִשְׁאָלָה הַמֶּלֶךְ  
הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפָן:**

**DRINK THE SECOND CUP.**



Photo credit: Laura Pasek

# rachtzah

But didn't we already wash our hands? On Passover, we wash our hands twice. The first time, it is a silent act of physical cleanliness. Our second handwashing is spiritual. For this handwashing, we recite the traditional prayer, symbolizing the beginning of our meal. After reciting the prayer and washing our hands, we remain silent until reciting the motzi. We think of those who lack the clean water for this simple task.

## WASH YOUR HANDS AND SAY THE PRAYER.

*Baruch atah Adonai eloheinu melech ha'ol-am asher kidshanu b'mitzvotav vitzivanu al netilat yadayim.*

Blessed are you Lord our God, king of the universe, who commanded us to wash our hands.

**ברוך אָתָה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אָשֶׁר קדְשָׁנוּ בְמַצּוֹתֵינוּ וְצָנָנוּ עַל נִטְילַת יָדִים.**

## REMAIN SILENT.

# motzi matzah

This is the only time during Passover when we are obliged to eat matzah. We recline while eating the matzah, but we also must eat it unadorned. As we bite into the matzah for the first time this meal, we consider whether we are consuming the bread of freedom or the bread of affliction.

*Baruch atah Adonai eloheinu melech ha'olam hamotzi lechem min ha'aretz. Baruch atah Adonai eloheinu melech ha'olam asher kidshanu b'mitzvotav vitzivanu al achilat matzah.*

Blessed are you, God, ruler of the world, who brings forth bread from the earth. Blessed are you, God, ruler of the world, who sanctifies us with mitzvot and commands us to eat matzah.

**ברוך אָתָה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַמּוֹצִיא לְחֵם מִן הָאָרֶץ.**

**ברוך אָתָה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אָשֶׁר  
קדְשָׁנוּ בְמַצּוֹתֵינוּ וְצָנָנוּ עַל אֲכִילַת  
מַצָּה.**

## EAT THE MATZAH.

# maror

Maror is the bitter herb. It reminds us of the bitterness that our ancestors tasted in the time of their bondage. For the Torah says, "And they made their lives miserable with hard labor in the making of bricks and mortar." We therefore dip the bitter herbs into the charoset, the symbol of bricks and mortar, to remember their hardships. As we recall the suffering of Egypt so do we relive the oppression of every generation. The taste of charoset, like the taste of freedom, sweetens bitterness and suffering. Unlike the matzah, we are not permitted to recline while eating the bitter herbs.

*Baruch atah Adonai eloheinu melech ha'olam asher kidshanu b'mitzvotav vitzivanu al achilat maror.*

**Blessed are you, God, ruler of the world, who sanctifies us with mitzvot and calls upon us to eat maror.**

ברוך אתה ייְהוָה מלך העולם אשר קדשנו במצוותיו וצונו על אכילת מרור.

**EAT THE MAROR.**

# korech

The Hillel sandwich comes at the moment in the seder when our mouths are still filled with the bitterness of slavery. This tangible moment is a time when we are ready to move away from bitterness, toward freedom. But we must remind ourselves of the catalyst for this decision to move on: thus, the Hillel sandwich combines the maror, the bitterness of slavery, with charoset, which symbolizes the mortar with which the slaves were forced to build idols for Egypt. These symbols of slavery are pressed between matzah, the elusive symbol both of our ancestors' travails and the food that expresses our desire for freedom. We cannot move forward without remembering all that we learned: the bitterness of a destructive slavery, but one in which we were given charoset, the tools to create, placed together with the reminder of our past and future: matzah.



Photo credit: Mikey Pasek

**MAKE AND EAT THE HILLEL SANDWICH.**

# shulchan orech

At this point in the seder, we have reached the seminal question of the night. Some think it the four questions, others believe that the central inquisition is the spontaneous one from a previously silent child. These are beautiful and critical moments of the seder, but above all of them is the question silently asked throughout the night. We can hear this question if we are quiet through the ruffling of pages or the growling of a stomach. The question is now before us:

When do we eat?

The answer, reassuring: Now!

Our service pauses for the Shulchan Oreich, the festive meal.



EAT.

# tzafun

At the seder, the leader breaks the middle of three matzot and hides one of the halves. This piece is called the afikomen (derived from the Greek word for dessert) or tzafun (which means hidden). The children usually search for it later, just one of the ways seder traditions keep them interested and involved in the proceedings. Of course, the kids who find the afikomen enjoy being able to receive a generous reward for its return. We pose the search for the afikomen somewhat differently for adults, with a series of challenging clues guiding the search party to the afikomen.

Tradition tells us that the seder cannot end without everyone partaking of a piece of the afikomen. This fragment of matzah, commentators tell us, is consumed in memory of the Passover sacrifice, which was the last food eaten at the seder at the time of the Temple in Jerusalem. Eating it last, some authorities suggest, also ensures that participants conclude the celebration with a taste of matzah, the symbol that is the essence of Passover.

In the folk tradition in many Sephardic communities, the afikomen is associated with good fortune and was carried as a protective amulet, for good luck and to ensure a safe pregnancy and delivery, according to Ellen Frankel and Betsy Platkin Teutsch writing in *The Encyclopedia of*

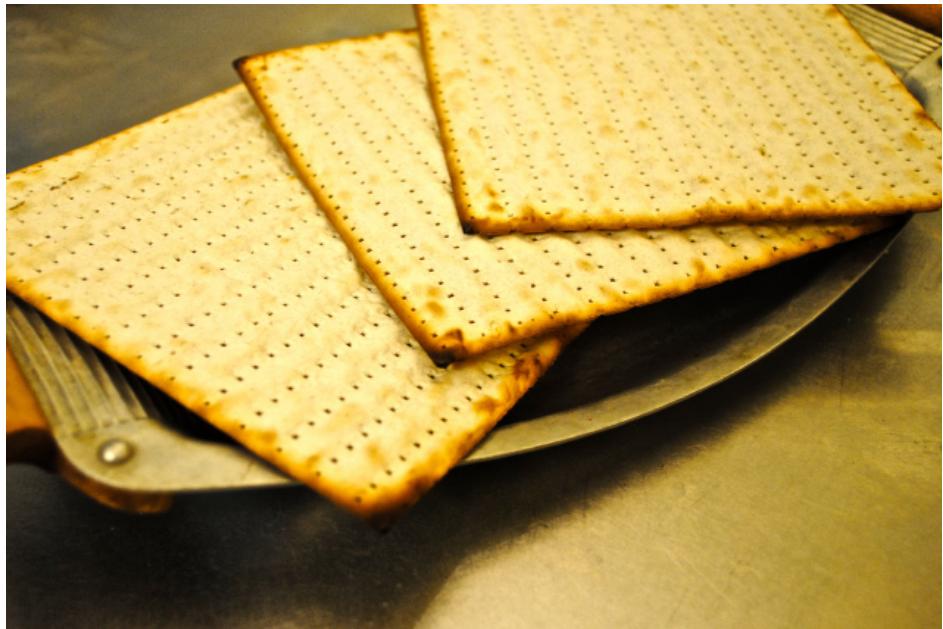


Photo credit: Mikey Pasek  
Jewish Symbols. A piece of afikomen kept for seven years was said to acquire "the power to stop a flood when thrown into a turbulent river," they write. Some Eastern European Jewish communities even held that eating a piece of afikomen would ensure that an unmarried woman would find a husband in the year ahead.

One of the most evocative interpretations suggests that the afikomen symbolizes our broken, imperfect world. Yet, it returns to make the seder whole, an expression of our hope for ultimate repair and redemption. The afikomen is the last thing eaten at the seder.

[Adapted from <http://www.jwmag.org/articles/18Spring06/p08b.asp>]

**EAT A PIECE OF THE AFIKOMEN.**

# barech

## SHIR HAMA'ALOT

שיר המעלות, בשוב יי את שיבת ציון, הינו כחלמים. אז יملא שחוק פינו ולשוננו רנה, אז יאמרו בגויים, הגדיל יי לעשות עם אלה. הגדיל יי לעשות עמנו, הינו שמחים. שובה יי את שביתנו, כאפיקים בנגב. הזרעים בדמעה ברנה יקצרו. הלוֹר יַלְך וּבָכָה נִשְׁאָמֵשׁ הַזָּרֶע, בָּא יַבָּא בָּרָנָה נִשְׁאָאָלְמָתָיו

*Shir Hama'alot, b'shuv Adonai et shivat Tzion, hayinu k'cholmim. Az y'malei s'chok pinu ul- shoneinu rina, az yomru vagoyim, higdil Adonai la-asot im eileh. Higdil Adonai la-asot imanu, hayinu s'meichim. Shuva Adonai et sh'veiteinu, ka-afikim banegev. Hazor'im b'dima b'rina yiktzoru. Haloch yeileich uvacho nosei meshech hazara, bo yavo v'rina, nosei alumotav.*

**A song of ascents. When God will return the exiles of Zion, we will have been like dreamers. Then our mouth will be filled with laughter, and our tongue with songs of joy; then will they say among the nations, "God has done great things for these."**

**God has done great things for us; we were joyful. God, return our exiles as streams to arid soil. Those who sow in tears will reap with songs of joy. He goes along weeping, carrying the bag of seed; he will surely return with songs of joy, carrying his sheaves.**

*Chaveirai n'vareich.*

רבותי נברך.

**Leader: Friends, let us say grace.**

*Y'hi shem A-onai m'vorach me'ata v'ad olam.*

**Group: Praised be the name of the Lord now and forever.**

*Y'hi shem A-onai m'vorach me'ata v'ad olam. Birshut chaveirai n'vareich (E-loheinu) she- achalnu mishelo.*

**Leader: Praised be the name of the Lord now and forever. With your permission, let us now bless (our God) whose food we have eaten.**

*Baruch E-loheinu she-achalnu mishelo uv-tuvo chayinu*

**Group: Blessed be (our God) whose food we have eaten and through whose goodness we live.**

*Baruch E-loheinu she-achalnu mishelo uv-tuvo chayinu*

**Leader: Blessed be (our God) whose food we have eaten and through whose goodness we live.**

יהי שם יי קברך מעתה ועד עולם.

ורבנן ורבותי נברך (אלヒנו) שאכלנו משלו.

ברוך (אלヒנו) שאכלנו משלו ובטובו חיינו.

ברוך (אלヒנו) שאכלנו משלו ובטובו חיינו.

ברוך הוא ובכורו שם. ברוך אתה יי', אל הינו מלך העולם, הוזן את העולם כלו בטובו בחר בחסד ובرحمות הוא נותן לחם לכל בשר, כי לעולם חסדו. ובטובו הגadol תמיד לא חסר לנו ואל ייחסר לנו מזון לעולם ועד. בעבור שמו הגדול כי הוא אל זן ומפרנס לכל ומיטיב לכל ומכך מזון לכל בריאותו אשר ברא. ברוך אתה יי', הוזן את הכל. נודה לך יי' אלהינו על שהנחלת לאבותינו ארץ קדשה טובה ורוחבה, ועל שהוציאתנו יי' אלהינו מארץ מצרים ופדיינו מבית עבדים, ועל בריתך שהתחמת בבשרנו, ועל תורהך של מדתנו, ועל חוקיך שהודיע לנו, ועל חיים חן וחסד שחוננו, ועל אכילת מזון שאתה זן ומפרנס אותנו תמיד בכל יום ובכל עת ובכל שעיה.

*Baruch hu u-varuch sh'mo.*

All together: Blessed be He and blessed be His name.

*Baruch Atah A-onai, E-loheinu melech ha-olam, hazan et ha-olam kulo b'tuvo b'chein b'chesed uv-rachamim, hu notein lechem l'chol-basar, ki l'olam chasdo, uv-tuvo hagadol tamid lo chasar lanu v'al yechsar lanu mazon l'olam va-ed ba-avur sh'mo hagadol, ki hu Eil zan um-farneis lakol, u-meitiv lakol u-meichin mazon l'chol-briyo-tav asher bara. Baruch Atah A-onai, hazan et hakol.*

*Nodeh l'cha A-onai E-loheinu al she-hinchalta la-avoteinu v'imoteinu. Eretz chemda tovah ur-cha-va, v'al she-hotzeitanu A-onai E-loheinu mei-eretz mitzrayim uf-ditanu mibeit avadim, v'al britcha she-chatamta bivsareinu, v'al toratcha she-limad-tanu, v'al chukecha she-hodatantu, v'al chayim, chein va-chesed she-chonantantu, v'al achilat ma-zon she-ata zan um-farneis otanu tamid, b'chol-yom uv'chol-eit uv'chol-sha'ah.*

Blessed are you, Lord our God, ruler of the universe, who sustains the world with good-ness, kindness and mercy. He gives food to all creatures, for his mercy is everlasting. His goodness is great, we have not lacked suste-nance, and may we never lack it, for the sake of his great name. God sustains all, does good to all, and provides food for all the creatures whom he has created. Blessed are you, God, who provides food for all.

We thank you God for giving us a lovely and spacious land to our forefathers; for freeing us from the land of Egypt and freed us from the house of bondage; for your covenant sealed in our flesh, for the Torah which God has taught us; for the laws which God has made known to us; for life, grace and loving kindness which he has bestowed upon us, and for the suste-nance with which he nourishes and maintains us in every day, every hour.



# third cup

We drink the third cup at the conclusion of the birkat hamazon, the blessing which we recite at the end of a full meal.

It represents our gratitude to God for being the zan et hakol, the "one who sustains all of creation, who showers blessings upon the land of Israel, during festivals the one who defined the unique holiness of each, and the one who is rebuilding and will continue to rebuild Jerusalem."

**ברוך אתה ייָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ פָּרִי הַגָּפָן:**

*Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.*

**Praised are you, Adonai our God, sovereign of the universe, who has created the fruit of the vine.**

## DRINK THE THIRD CUP.

### elijah's cup

In addition to the first four cups of wine, we also pour a fifth cup that nobody drinks. We call the fifth cup "the cup for Elijah." It stems from a problem in Talmudic law. There is debate over whether four or five cups of wine should be consumed at the Passover seder. The verses on which the four expressions of deliverance are based apparently also contain a fifth expression. So, we fill the fifth cup, but we don't drink from it—the perfect Jewish compromise.



Additionally, we open the door so that Elijah might visit the seder. Some point out historically that the door is opened to show everyone outside that Jews do not in any way use the blood of Christians for Passover, often called the "blood libel," but in order to reassure children and not frighten them during the Seder during the Middle Ages. To "cover" this ritual, we send children to the door to open it for Elijah the prophet. We open our doors to acknowledge both the hope of redemption that Elijah brings, and the recognition of the anger that has been directed toward us as Jews, as individuals who live lives in opposition to the majority, and to physically demonstrate our desire to become more inclusive, to open the door to the stranger and welcome them to our table, regardless of our differences.

[Adapted from [http://judaism.about.com/library/3\\_askrabbi\\_c/bl\\_pesachelijah.htm](http://judaism.about.com/library/3_askrabbi_c/bl_pesachelijah.htm)]

# hallel

ELIYAHU HANAVI

אליהו הנביא אליהו התשבי אליהו הגלעדי  
במחרה בימינו יבא אלינו עם מashiach בן דוד

Eliyahu hanavi, Elijah the prophet, Eliyahu hatishbi, Elijah the Tishbite, Eliyahu hagiladi, bim'heirah veyameinu yavo eileinu, Eem mashiach ben David.

Elijah the prophet, Elijah the Tishbite, Elijah the Giladite. In haste in our days may he come to us with the messiah son of David.



LO YISA GOY

לא ישא גוי אל גוי חרב  
לא ילמדו עוד מלחמה.

*Lo yisa goy el goy charav,  
lo yil'mdu od milchama.*

Nation shall not lift up sword against nation.  
Neither shall they learn war any more.  
And each 'neath their vine and fig tree,  
Shall live in peace and unafraid.

PSALM 117

מְלָלו אֶת־יְהוָה, כָּל־גּוֹים, שִׁבְחוּהוּ כָּל־הָאָמִים.  
כִּי גָּבָר עָלֵינוּ מַסְדוֹ, וְאַמְתָּה יְהוָה לְעוֹלָם הַלְלִיאָה.

Hallelu et Adonai kol goyim,  
shab'chu hu kol ha'umim. Ki  
gavar aleinu chasdo, v'emet l'olam halleluya.

Sing hallel to God, all peoples. Praise God, all nations, for His compassion empowers us, and His truth is eternal. Hallelujah.



## PSALM 114

When Israel went forth from Egypt,  
the house of Jacob from a people of strange speech,  
Judah became his holy one.  
Israel, his dominion.

The sea saw them and fled, Jordan ran backward,  
Mountains skipped like rams, Hills like sheep.  
What alarmed you, oh sea, that you fled,  
Jordan, that you ran backward,  
Mountains, that you skipped like rams, Hills, like sheep?  
Tremble, oh Earth, at the presence of the Lord,  
At the presence of the God of Jacob,  
Who turned the rock into a pool of water,  
the flinty rock into a fountain.

# fourth cup

We drink the fourth cup after the concluding portion of hallel is recited. According to Jewish tradition, this portion is focused on the future, and asks God to redeem Israel and humanity-at-large, and usher in the period spoken of by the prophets, in which *nishmat kol chai tevarech et shimecha, Adonai*, meaning "The soul of every living thing will bless your name, God."

Adapted from [ou.org/chagim/pesach/fourcups](http://ou.org/chagim/pesach/fourcups)

**ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּורָא פַּרִי הַגָּפָן:**

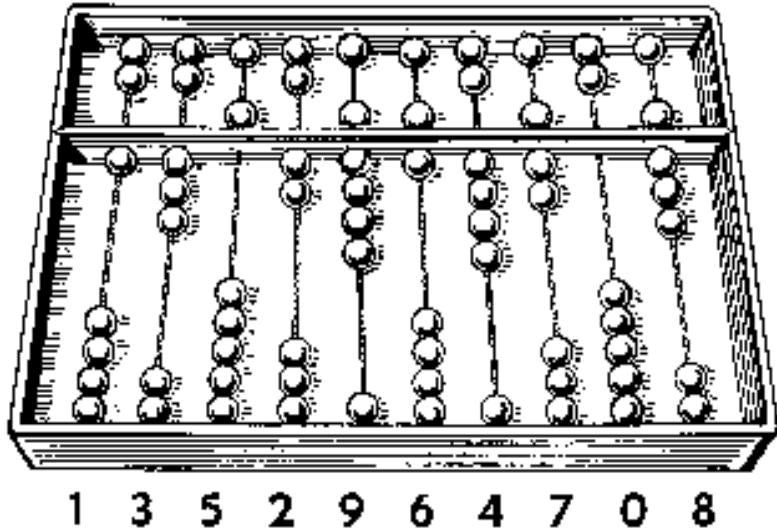
*Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.*

**Praised are you, Adonai our God, sovereign of the universe, who has created the fruit of the vine.**

**DRINK THE FOURTH CUP.**

# sfirat ha'omer

The second night of Passover starts the counting of the Omer. This period, which lasts 49 days, ends on the holiday of Shavuot. Traditionally, every evening for seven weeks, one stands and says a blessing followed by the Omer counting (the number changes as each day passes).



An interesting aspect of the counting is that it starts with one and goes UP! One way to look at this time is as a chance to ponder and appreciate what we have – counting our blessings, as it were. There can be many meaningful practices that one might incorporate in to counting the Omer, but it is for sure a time for reflection...another good opportunity!

Source: Haggadot.com

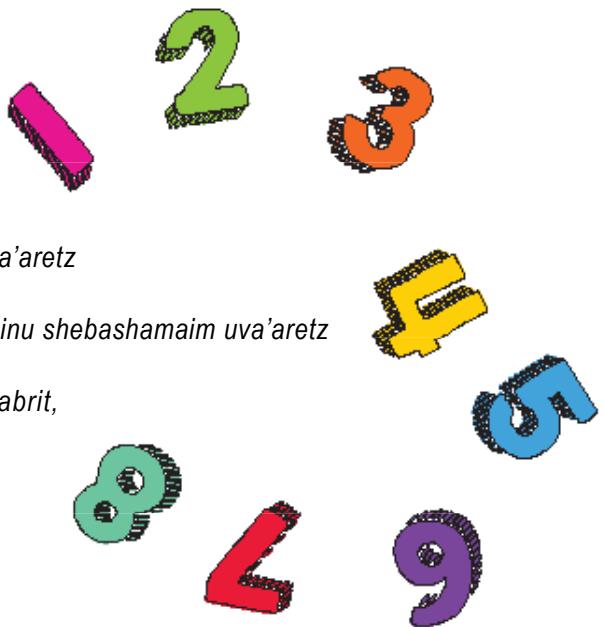
## READ THIS PART ON THE SECOND NIGHT ONLY.

*Baruch atah Adonai eloheinu melech ha'olam asher kidshanu b'mitzmotav vitzivanu al s'firat ha'omer. Hayom yom echad la'omer.*

**Blessed are you Adonai, ruler of the universe, who sanctifies us with mitzvot, and calls upon us to count the omer. Today is the first day of the omer.**

**ברוך אתה ייִהוָה מלך העולם אשר קדשנו במצוותיו וצונו על ספירת העומר. היום יום אחד לעומר.**

# shirim



## ECHAD MI YODEA

*Echad mi yode'a, echad ani yode'a. Echad Eloheinu shebashamaim uva'aretz*

*Shnaim mi yode'a, shnaim ani yode'a. Shnei luchot habrit, echad eloheinu shebashamaim uva'aretz*

*Shlosha mi yode'a, shlosha ani yode'a Shlosha avot, shnei luchot habrit,  
echad eloheinu shebashamaim uva'aretz*

*Arba mi yode'a, arba ani yode'a. Arba imahot, shlosha avot, shnei  
luchot habrit echad eloheinu shebashamaim uva'aretz.*

**Who knows one? I know one. One is our God, in heaven and on earth.**

**Who knows two? I know two.Two are the tablets of the covenant; one is our God, in heaven and on earth.**

**Who knows three? I know three. Three are the patriarchs; two are the tablets of the covenant; one is our God, in heaven and on earth.**

**Who knows four? I know four. Four are the matriarchs;Three are the patriarchs; two are the tablets of the covenant; One is our God, in heaven and on earth.**

---

## ADIR HU, ADIR HU

**Chorus:** *Yivneh veito bekarov, Bimheirah, bimheirah, Beyameinu beka'rov.*

*Ehl benei, Ehl beneiBenei veit-cha beka'arov.*

*Bachur hu, gadol hu, dagul hu (chorus)*

*Hadur hu, vatik hu, zakai hu (chorus)*

*Chassid hu, tahor hu, yachid hu (chorus)*

*Kabir hu, lamud hu, melech hu (chorus)*

*Nora hu, sagiv hu, iizuz hu (chorus)*

*Podeh hu, tzadik hu, kadosh hu (chorus)*

*Rachum hu, shaddai hu, takif huYivneh veito  
bekarov,*

*Bimheirah, bimheirah, Beyameinu beka'arov.*

*Ehl benei, Ehl beneiBenei veit-cha beka'arov!*

**Chorus:** *May God build the Bet HaMikdash soon,Speedily in our time, soon. God - build; God - build, Build your House soon!*

**Supreme is God, Great is God, Outstanding is God (chorus)**

**Glorious is God, Faithful is God, Worthy is God (chorus)**

**Kind is God, Pure is God, Unique is God (chorus)**

**Mighty is God, Wise is God, Majestic is God (chorus)**

**Awesome is God, Strong is God, Powerful is God (chorus)**

**Redeeming is God, Righteous is God, Holy is God (chorus)**

**Compassionate is God, Almighty is God, Resolute is God,-  
May God build the Bet HaMikdash soon,Speedily in our  
time, soon.God - build; God - build,Build your House soon!**

# There's no Seder like Our Seder

To the tune of "There's no Business like Show Business"

There's no seder like our seder

We sit here in the tent

Each year reading through a new haggadah

Asking what the story really meant

Trying to foment some real discussion

While keeping civil

To some extent

There's no seder like our seder

Of that we are quite sure

Moses would be proud to know that our commands

To tell the story of freedom stands

Bringing home the lessons just to light a fire

As if we'll solve the next quagmire

There's no seder like ours

There's no seder like ours

There's no seder like our seder

It's longer every year

Josh and Jeff keep adding extra issues

Kathy wants the songs to just appear

Mikey asks that dinner be served early

And Master Benj

We're thrilled you're here

There's no seder like our seder

Of that we are quite sure

Moses would be proud to know that our commands

To tell the story of freedom stands

Bringing home the lessons just to light a fire

As if we'll solve the next quagmire

There's no seder like ours

There's no seder like ours!



Thanks for coming!

# Chad Gadya

My father bought a kid for two zuzim. Chad gadya, chad gadya.

Then came the cat and ate the kid, My father bought for two zuzim.

Chad gadya, chad gadya.

Then came the dog and bit the cat, that ate the kid, My father bought for two zuzim. Chad gadya, chad gadya.

Then came the stick and beat the dog, that bit the cat that ate the kid, My father bought for two zuzim. Chad gadya, chad gadya.



Photo: Aladdin Shishani via Flickr

Then came the fire and burned the stick, that beat the dog that bit the cat, that ate the kid, My father bought for two zuzim. Chad gadya, chad gadya.

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

Chad gadya, chad gadya.

Then came the ox and drank the water, that quenched the fire that burned the stick, that beat the dog that bit the cat, that ate the kid, My father bought for two zuzim. Chad gadya, chad gadya.

Then came the butcher and slew 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, My father bought for two zuzim. Chad gadya, chad gadya.

Then came the angel of death, and killed the butcher that slew 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, My father bought for two zuzim. Chad gadya, chad gadya.

Then came the holy one, blessed be he! And destroyed the angel of death, that killed the butcher that slew 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, My father bought for two zuzim. Chad gadya, chad gadya.

# nirtzah

How does the journey to freedom continue?

Risking together what we never imagined possible on our own, we keep walking. The sea rises to our nostrils. Then, with a breath, the waters part.

Following fire and cloud, we stumble through endless desert. At night we build fragile shelters that sway in the wind. The water is too bitter to drink. Even manna sometimes tastes like sand.

Some cry out for Egypt, longing to return to slavery, even if it means a bitter existence, because it is a known place.

How does our journey to freedom continue?

We re-awaken deep yearning: for history and song, for learning and connection. We glimpse new possibilities: For our lives and our communities, for our families and our world. Some begin to plot change immediately. Others sit in the silence and absorb.

For ours is a holy journey. We falter, but will not turn back. Embracing the challenge of tradition, we clear new paths to the future. Ours is a holy journey, a journey towards new day.

Adapted from the Leather Community Haggadah



לשנה הבאה בירושלים.

Next year in Jerusalem.