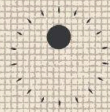


Hagadah

How is this year different from all other years? **2024**



Center for the Arts
Temenos

This year has been different from all other years in the story of the Jewish people. Throughout our history Jews have been oppressed and killed as they were on October 7th. But never before has a Jewish army fought back with the power and destructiveness we have witnessed, the slaughter of thousands of Palestinian, the annihilation of Gaza, and the starvation of its people. Alongside the violence and protests, debates have raged, disagreements have ruptured relationships, and divides politically, generationally, ethically emerged over the most core human values, the rights of children, the right to safety and food, and freedom.

We wrote the questions in this Haggadah with the ethos of Temenos in mind: Questions that open. Questions that make room for vulnerability, grief, painful truths. Healing takes time. Can we surface the fears, personal and generational, that inhibit us from trusting in a different world? Can we ask and listen as friends and strangers make their way through the stories of oppression in their own lives and the stories of the world we share? If the world is a reflection of the inner lives of human beings, our brokenness is more transparent than ever. Can the Haggadah help us heal our stories that we might heal the world?

Rabbi Zach Fredman

Seder (The Order) / Building the Temenos

What do you hope this evening's conversation addresses?

What do you need to feel safe to share and speak vulnerably?

Why is this year different from all other years?

The Order (Seder)

Make everything holy (Kadesh)

Wash yourself clean (Urchatz)

Eat something green (Karpas)

Separate physics from spirit (Yachatz)

Tell a good story (Maggid)

Get more clean (Rachtzah)

Bring back spirit into physics (Motzi Matza)

Spit out your hurt (Maror)

Make an Everything sandwich (Korech)

Have tea together (Shulchan Orech)

Pay attention to endings (Tzafun)

Be grateful (Barech)

Make someone happy (Hallel)

Summa-rise (Nirtzah)

1) Sanctification/Blessing the Land

Which ancestors would you like to invite to the Passover seder table? Call them in and share a memory.

Which lands did your ancestors come from? Who are the ancestors of the land where you are having seder?

When you think of connection to land, where are your feet touching the soil? What dirt is under your fingernails?

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּזֶן

*And there was evening and there was morning, the sixth day. And the heavens and the earth were finished and all of the creations. And on the seventh day G*d finished the work She had done, and rested on the seventh day. And G*d blessed the seventh day, set it as holy, because She rested on it from the work of creation ... Blessed are you forces of the universe, who choose us, lift our tongues, sanctify us with good works. You have given us festivals of joy, holidays and sacred occasions for celebration, this Festival of Matsot, our season of freedom, a convocation in memory of the Exodus from Egypt. Blessed are you, G*d who sanctifies the Children of Israel, and their festivals.*

2) This is the Bread of Affliction / Generational Wounds

What were the stories you were told about your ancestors' experience of oppression? What were the resonant lessons of those stories?

Do you feel that Jewish/Holocaust trauma is active in your experience of trust, safety, othering, and belonging?

What does it mean to carry intergenerational memories? The memories of distant ancestors and memories between and among different living generations today?

If traditions are meant to help us keep and heal our communal histories, how can the Passover story help us make sense of what's happening now?

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכל, כל דצריך ייתי ויפסח. השתא הכא, לשנה הבאה בארעא דישראל. השתא עבדי, לשנה הבאה בני חורין.

This is the bread of humility that our ancestors ate in the land of Egypt. Anyone who is famished should come and eat, anyone who is in need should come and eat of the Passover sacrifice. Now we are here, next year we will be in the land of Israel. This year we are slaves, next year we will be free people.

3) Mah Nishtana – Why is This Year Different From All Other Years?

Why is this year different from all other years?

What does it mean to sit at Seder, after witnessing Oct. 7th and the devastation of Gaza that has followed? What feels changed in you?

What movements do you sense in your experience of Jewish identity, or your relationship to Judaism and Jewish community?

How have relationships been affected?

מה נשתנה הלילה הזה מכל הלילות? שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה – בלוי מצה. שבכל הלילות אנו אוכלין שאר ירקות – הלילה הזה (בלוי) מרור. שבכל הלילות אין אנו מטבילין אפילו פעם אחת – הלילה הזה שתי פעמים. שבכל הלילות אנו אוכלין בין יושבין ובין מסבין – הלילה הזה בלנו מסבין.

Why is this night different from all other nights? On all other nights we eat chametz and matzah – tonight, only matzah. On all other nights we eat other vegetables, tonight only marror. On all other nights, we don't dip our food, even one time – tonight we dip twice. On all other nights we eat sitting or reclining – tonight we all recline.

4) Avadim Hayinu – From Oppression to Freedom

What does it mean to be free? How is our freedom intertwined with others?

What should the Jewish ancestral experience of slavery and lack of freedom guide us toward?

Who is made whole by Zionism? Who is erased by Zionism? What are some examples of wholeness and erasure we encounter in our daily lives?

In how many languages can we see 'freedom'? (Go around the table) In how many languages can we say 'liberation'?

עבדים היינו לפרעה במצרים, ויוציאנו ה' אלהינו משם ביד חזקה ובזרע נטויה. ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים כלנו גבונים כלנו זקנים כלנו יודעים את התורה מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משובח.

*We were slaves to Pharaoh in the land of Egypt. And G*d took us out from there with a strong hand and an outstretched arm. And if the Holy One had not taken our ancestors from Egypt, we and our children and our children's children would all be enslaved to Pharaoh in Egypt. And even if we were all sages, all discerning, all elders, all knowing about the Torah, it would still be upon us to tell the story of the Exodus from Egypt. And anyone who elaborates the details behold they are praiseworthy.*

5) The Four Children – Inner Voices

What if each of the four children are representative of modalities of thinking/feeling/questioning operative within each of us? Which of the voices dominates your composition? Which could be given more of a turn to question?

Wise - Where have you been investigative? What have you learned since Oct. 7th that shaped your perspective?

Wicked - How have you challenged the dominant narrative? How have you felt excluded from the collective?

Simple - What have you been naive about?

Doesn't Know How to Ask - How have you been apathetic, shut down, frozen, paralyzed? How do you give a voice to the child that was too scared to ask?

Blessed is the Place, blessed is she. Blessed is the One who Gave the Torah to Her people, blessed is she. The Torah spoke to four children: one wise, one wicked, one simple and one who doesn't know to ask.

*What does the wise child say? "What are these prescriptions, laws and practices that G*d commanded you?" (Deuteronomy 6:20)" And you will say to them, regarding the laws of the Passover sacrifice, "We may not eat afikoman [dessert] after we finish the Passover sacrifice."*

*What does the evil child say? "What is this worship to you?" (Exodus 12:26)" 'To you' and not 'to him.' And since he excluded himself from the collective, he loses the heart of the matter. Accordingly, you will blunt his teeth and say to him, "For the sake of this, did G*d do this for me in my going out of Egypt' (Exodus 13:8)." 'For me' and not 'for him.' If he had been there, he would not have been saved.*

*What does the innocent child say? "What is this?" (Exodus 13:14)" And you will say to him, "With a gripped hand G*d took us out from Egypt, from the house of slaves' (Exodus 13:14)."*

*And the one who doesn't know to ask, you will open the conversation for him. As it says (Exodus 13:8), "And you will speak to your child on that day saying, for the sake of this, did the G*d do this for me in my going out of Egypt."*

6) G*d Heard Our Cries – Bearing Witness

What is the responsibility of witnessing?

How does witnessing change when we feel that those suffering are kin or other, near or far?

How do you take care of yourself to be able to continue to be a witness when suffering is prolonged, and one's ability to act is limited?

How does it feel to witness your own tribe dehumanizing others?

וַיִּרְעוּ אֶת־נֹחַ הַמְּצָרִים וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. וַנִּצְעַק אֶל־ה' אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע ה' אֶת־קִלְנוּ, וַיִּרְא אֶת־עַנְיָנוּ וְאֶת־עֲמָלְנוּ וְאֶת־לִחְצָנוּ. וַיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה, וּבְזֹרַע נְטוּיָה, וּבְמֶרְא גָדֹל, וּבְאֹתוֹת וּבְמִפְתִּימִים.

*And the Egyptians were cruel to us and oppressed us, and they forced hard labor upon us. And we cried out to Yah, the god of our ancestors, and G*d heard our voices, saw our suffering our pain and our brokenness. And G*d brought us out from Egypt with a mighty hand and an outstretched arm, with great awe with signs and wonders.*

7) The Plagues – Hardened Heart

Throughout the Exodus story, G*d hardens Pharaoh's heart again and again, to prolong the suffering of the plagues. What is the meaning of Pharaoh's hardened heart?

What have been the specific images, scenes and stories that have opened or broken your heart?

What are some privileges or positions of power that allow you to harden your heart? Was there a moment when you felt a specific hardening?

Who is your heart opened to and who is it closed to, can you soften the heart to those who are reenacting trauma?

It is customary to pour out drops of wine from your cup, when reciting each of the plagues.

אלו עשר מכות שהביא הקדוש ברוך הוא על-המצרים במצרים, ואלו הן:

דם

צפרדע

בגים

ערוב

דבר

אשחין

בדד

ארבה

חושך

מכת בכורות

רבי יהודה היה נוהג בקהם סמנים: דצ"ה עד"ש באח"ב

These are the ten plagues that the Holy One, blessed be He, brought on the Egyptians in Egypt and they are: Blood, Frogs, Lice, Wild Animals, Pestilence, Boils, Hail, Locust, Darkness, Slaying of the First Born.

8) Dayeinu – Gratitude

What if *Dayeinu* means three things – 1) Gratitude, what’s in my cup is enough. 2) Enough Already, it’s all been too much. 3) It’s Not Enough, I still want more.

What gratitudes are vibrant in you? Have your gratitudes shifted in the last months?

What has been too much for you? What’s your bottom line, what are the human rights that all beings deserve?

What’s not enough? What do you want more of?

The etymology of “Lagom,” a Swedish word for *Dayeinu*, comes from when a cup is passed around a full table, everyone takes a drink and there is just enough for everyone. How do we create a world where everyone has enough? What’s the responsibility of those whose cup is full, to help those whose cups are empty?

Dai Daiyenu, Dai Daiyenu, Dai Daiyenu, Daiyenu Daiyenu.

*If G*d had only _____ but not _____, it would have been enough ...*

9) Pesach, Matzah, Marror

Pesach

The name for the Passover sacrifice, offered on the altar on the occasion of the festival. Pesach means to leap, G*d leaps over the rooftops of Egypt, G*d leaps in and out of our story.

What are some personal sacrifices that you have made, can make, to pursue collective liberation?

Does g*d recede from the world when humanity behaves with such unkindness?

What acts of kindness and healing that you've witnessed or participated in, allow g*d to leap back into the story?

Matzah

The Israelites were able to feed themselves even in the urgency of fleeing oppression. The bread, humble as it was, became a container for all of the memories and lessons of the movement from oppression to freedom. It is known as the Bread of Affliction, the Bread of Haste, and the Bread of Faith.

Khubeza is a native mallow plant growing wildly in Gaza on traffic islands, by the roadside and in fields, and Gazans are eating it to survive. Khubeza is the Matza this year. What does it mean to eat when the Israeli army is starving Palestinians?

What's a food that reminds you of a sense of urgency?

Food can be just sustenance, but it can also be a container for cultural memory, and it can be misused as a weapon. What's a meal that was more than food for you? How were you nourished? What were the implicit lessons contained therein?

Marror

What is bitter about sharing and telling this story, given the political disagreement of this moment?

What experience of bitterness did you witness, that caused you to feel bitterness in sympathy?

Which political views make you feel bitter, why?

Bitters begin and move the digestive process that your body would have trouble with – can we see bitterness as a beginning to a necessary breaking down, a primer to the digestive process, emotional composting and integration?

רָבֵן גְּמְלִיאֵל הֵיךְ אֹמֵר: כֵּל נֶשְׁלָא אֲמַר נְשִׁלְשָׁה דְּבָרִים אֵלּוּ בְּפִסְתָּ, לֹא יֵצֵא יְדֵי חוֹבְתוֹ, וְאֵלּוּ הֵן: פִּסְתָּ, מִצָּה, וּמְרוֹר.

פסח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁפֶּסַח הַקְּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרַתֶּם זָבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּגִגְפוֹ אֶת־מִצְרַיִם, וְאֶת־בְּתֵינֵנוּ הִצִּיל וַיִּקַּד הָעַם וַיִּשְׁתַּחֲוּוּ.

מִצָּה זוֹ שֶׁאֲנִי אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁלֹּא הִסְפִּיק בְּצַקֵּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מַלְּךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא, וּגְאֻלָּם, שֶׁנֶּאֱמַר: וַיֹּאפֹּו אֶת־הַבֶּצֶק אֲשֶׁר הוּצִיאוּ מִמִּצְרַיִם עֲגַת מִצּוֹת, כִּי לֹא חָמֵץ, כִּי גֵרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמָה, וְגַם צִדָּה לֹא עָשׂוּ לָהֶם.

מָרֹר זֶה שֶׁאֲנִי אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁמִּצְרַיִם אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעַבְדָּה קָשָׁה, בְּחֹמֶר וּבְלִבָּיִם וּבְכָל־עַבְדָּה בְּשָׂדֶה אֶת כָּל עַבְדֹתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ. בְּכָל־דֹּר וְדֹר תֵּיב אֲדָם לְרֵאוֹת אֶת־עַצְמוֹ כְּאֵלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבְנֶךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעַבּוֹר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלִבְדָּ גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִף אוֹתֵנוּ גָּאֵל עַמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתֵנוּ הוּצִיא מִשָּׁם, לְמַעַן תִּבְיֵא אוֹתֵנוּ, לְתַת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

Rabban Gamliel would say, Anyone who has not spoken of these three things on Passover has not fulfilled their obligation: the Passover sacrifice, Matzah and Marror.

The Passover sacrifice that our ancestors ate when the Temple existed, what does it symbolize? It is for the Holy One, blessed be she, that passed over the homes of our ancestors in Egypt.

This Matzah that we are eating, what does it symbolize? It is for the dough of our ancestors that didn't have time to rise, before the Queen of the queen of queens, the Holy One, blessed be she, revealed herself to them and redeemed them.

This Marror that we are eating, what does it symbolize? It is for the Egyptians that embittered the lives of our ancestors in Egypt.

In each and every generation, a person is obligated to see himself as if he left Egypt. Not only our ancestors did the Holy One, blessed be she, redeem, but us too with them did she redeem.

10) Grace

The grace after meals reminds us that it is not by our own efforts that we are able to eat, the gifts of the land to bring forth bread and fruit come by grace.

Where in your life do you find it difficult to welcome and include dependence on grace? Where do you wish to be more open to grace?

חד גזא, חד גזא דזבין אבא בתרי זוזי, חד גזא, חד גזא.

One kid, one kid that my father bought for two zuz, one kid, one kid.