

JRP INTRODUCES YOUR VERY OWN: KICKASS SEDER

PASSOVER HAGGADAH
PESACH YOUR WAY



WELCOME

We've Haggadah good feeling about this year's seder, and it's all thanks to YOU

WHAT'S THE BIG DEAL?

Welcome to the Kickass Seder, where we hope you can make your way through the journey with some deep conversation, pun-tastic lines, and insightful gains, to guide you through and keep you intrigued.

The Passover Seder brings us through the journey of the Jews' exodus from Egyptian enslavement.

Throughout the Seder, we are charged with thinking deeply about what it means to be enslaved, and what it means to be liberated. We

are renewed by the hope of overcoming 400 years of slavery, and the hope of overcoming any obstacles that stand between our present and the future we envision.

This Seder will prompt you to think about Jewish values of freedom and justice, making the journey as individuals, families, and a worldwide community.

Maror to come...

THE SEDER PLATE

ON THE SEDER PLATE LIE 6 ITEMS, EACH OF WHICH HOLDS SPECIAL SIGNIFICANCE TO THE RETELLING OF THE PASSOVER STORY. MUCH LIKE THE PLATE OF FOOD ONCE WE GET THERE, THE SEDER PLATE IS THE CENTERPIECE OF THE TABLE AND THE AXIS OF THE STORY-TELLING.



ZEROA

Roasted lamb shank bone representing the Paschal lamb, the holiday offering made in temple days. It also symbolizes the outstretched arm with which God took us out of slavery. If you're veggie, the custom holds to replace the bone with roasted beet or yam.

BEITZAH

Roasted egg representing springtime and renewal. It also symbolizes the constantly turning "wheel of fate" that brings us from our mourning into hope.



MAROR

Bitter herb (usually horseradish for the strong of heart; romaine lettuce for less intensity), symbolizing our bitter times in Egypt. They also serve as a cleansing food that open our bodies in preparation for springtime





KARPAS

Green vegetable, symbolizing spring growth and freshness. It is the first food eaten after Kiddush, and is a symbol of the simplicity of life. We dip the karpas into salt water as a reminder of the tears we have shed in our suffering. The salt water also represents the ocean - mother of all life on earth.

CHAROSET

THE BEST mixture of apples/nuts/cinnamon (following a cinnamon Ashkenazic recipe) or dates/nuts/honey (following a common Sephardic one), representing the clay or mortar used by the Israelite slaves to hold bricks together.



ORANGE

A modern addition to the plate, representing the inclusion of all genders, sexualities, and identities, around the table. There are many stories about the *orangein* of this custom, one of which happened during an encounter that Dr. Susannah Heschel had while delivering a talk. It is rumored that a man in the audience interrupted her and said that a woman has as much place on the bima (the raised platform in the front of the sanctuary) as an orange has on the Seder plate.



IN RECENT YEARS, SOME SEDER PLATES HAVE COME TO INCLUDE MODERN ADDITIONS, SUCH AS THE ORANGE, REPRESENTING MODERN-DAY THEMES AND CALLS TO SOCIAL ACTION. SOME OTHER ADDITIONS INCLUDE: MIRIAM'S CUP (FEMINISM), A POTATO (IMMIGRATION & HUNGER), FAIR TRADE GOODS (SUSTAINABILITY AND ECONOMIC EQUALITY), A BANANA (SAFETY), PINECONE (MASS INCARCERATION), AND CASHEWS (HYDRATION)

LET'S DIVE IN

1. KIDDUSH

Let's be honest, the best part of leaving the kids table and joining the "adults" is the graduation from grape juice to wine. On Passover, it is custom to drink 4 cups of wine throughout the Seder. Why? Definitely to make the long wait for food more enjoyable- but there's more to it than that. Some say the cups represent our matriarchs— Sarah, Rebecca, Rachel, and Leah— whose virtue caused God to liberate us from slavery. Another interpretation is that the cups represent the Four kabbalistic Worlds: **physicality** (you take space in the world... what do you contribute to it?), **emotion** (how are you feeling?), **thought** (what are you thinking?), and **essence** (who are you/who do you wish to become?).

Baruch atah, Adonai, eloheni melech ha'olan, borei p'ri hagafen.
Blessed are you, Adonai our God, who has created the fruit of the vine.

Baruch atah, Adonai, eloheinu melech ha'olam, shehecheyanu v'kiy'manu v'higiyanu lazman hazeh.

Blessed are you, Adonai, sovereign of all worlds, who has kept us alive, sustained us, and enabled us to reach this moment.

****First cup of wine****

Physical: you take up space in the world... what do you contribute to it?

TABLE TALK

Throughout the Seder, with each cup of wine you finish, we urge you to think about each of these **Worlds** and the way you occupy them.

2. URCHATZ

Washing of the hands- we do this to ready ourselves for the rituals to come. Tradition holds that we pour water on each hand three times.

3. KARPAS

Dipping of karpas into salt water, and eating it. The eating of 'finger foods' indicates that our Passover meal is a regal banquet of free people. We also eat karpas as a reminder that spring is coming, as is the reawakening of flowers and greenery.

TABLE TALK

We all have parts of ourselves that we allow to get buried beneath the stresses of our every-day lives. What element of your life do you hope to revive this spring?

Baruch atah, Adonai, eloheinu ruach ha'olam, borei p'ri ha'adamah.

Blessed are you, Adonai, Breath of Life, creator of the fruit of the earth.

4. YACHATZ

Break the matzah in half - Wrap the Afikomen in the covering and HIDE

There are different customs around why we hide half of the matzah:

- 1) The "hide and seek" keeps children awake through the long seder
- 2) It serves as a substitute for the Passover sacrifice, as during the eras of the First and Second Temples
- 3) The hiddenness represents that the promise of the future is greater than the achievements of the past

TABLE TALK

We break the matzah in half, and hide the bigger one. We eat the smaller, broken half (bread of affliction), and only after we have relived the story of the exodus, do we allow ourselves to eat the bread of liberation. This reminds us that freedom comes from brokenness and fragmentation. How does this resonate with the state of our world now?

5. MAGGID

Telling the story of how we became free, Cliffnotes Edition

THE FOUR QUESTIONS

TABLE TALK

Who at the table always knew exactly which page the 4 questions were on, and would dread when the time came to turn to that page? Who, every year, was the youngest person at their Seder, and wound up in the spotlight asking these questions?

Let's bring back those glory days!! Can you lead the rest of us in asking these 4 questions?

מה נשתנה הלילה הזה מכל הלילות?
שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה – כלו?
שבכל הלילות אנו אוכלין שאר מצות – הלילה הזה (כלו) מרור?
שבכל הלילות אין אנו מטבילין אפילו פעם אחת – הלילה הזה
שתי פעמים?
שבכל הלילות אנו אוכלין בין יושבין ובין מסבין – הלילה הזה
כלנו מסבין?

Mah nishtanah halaila hazeh mikol halaylot?

Shebakhoh halaylot anu okhleen khamaytz u'matzah,
halaila hazeh kulo matzah?

Shebakhoh halaylot anu okhleen sh'ahr y'rakot, halaila
hazeh maror?

Shebakhoh halaylot ayn anu matbeeleen afeelu pa'am
akhat, halaila hazeh sh'tay f'ameem?

Shebakhoh halaylot anu okh'leen beyn yoshveen
u'vayn m'subeen, halaila hazeh kulanu m'subeen?

WHY IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS?

The **Wise One** says: "What is the meaning of the rules, laws, and practices which God has commanded us to observe?"

You shall tell her the story of the Exodus and shall teach her Torah, midrash, and commentary, down to the last detail.

The **Wicked One** says: "What is the meaning of this service to you?"

You shall tell him "I do this because of the wonderful things which God did for me when God brought me out of Egypt." You shall say "for me", not "for us", because in asking what the service means "to you", he has made it clear that he does not consider herself a part of the community for whom the ritual has meaning.

The **Simple One** asks: "What is this?"

You shall tell her of the deliverance from the house of bondage.

The **One Who Does Not Know How to Question**, *for him, you must open the way.*

TABLE TALK

Do you relate to any of these children?
At one point or another, we all find parts
of simplicity, wickedness, wisdom, and
non-questioning, within us. How do you
relate to each?

THE TEN PLAGUES

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings. We pour out a drop of wine for each of the plagues as we recite them to signify having a little less sweetness in our celebration. Dip a finger or a spoon into your wine glass and place on your plate, for a drop for each plague. These are the ten plagues:

BLOOD / DAM דָּם
FROGS / TZFARDEIYA צְפַרְדֵּיָא
LICE / KINIM כְּנִיִּם
BEASTS / AROV עָרוֹב
CATTLE DISEASE / DEVER דֶּבֶר
BOILS / SH'CHIN שְׁחִין
HAIL / BARAD בָּרָד
LOCUSTS / ARBEH אֲרֵבָה
DARKNESS / CHOSHECH חוֹשֶׁךְ
DEATH OF THE FIRST BORN / MAKAT B'CHOROT מַכַּת
בְּכוֹרוֹת

Even though we are happy that the Jews escaped slavery and continue to survive today, let us once more take a drop of wine as we together recite the names of these modern plagues that exist in our lives today:

HUNGER
WAR
TERRORISM
GREED
BIGOTRY
INJUSTICE
POVERTY
IGNORANCE
POLLUTION OF THE EARTH
INDIFFERENCE TO SUFFERING

Second cup of wine

Emotion: How are you feeling right now?

6. RACHATZ

Wash hands again, this time with a blessing, because we are about to eat matzah (yum)

7. MOTZI MATZAH

Raise the matzo and recite two blessings: the regular bread blessing and then one specifically mentioning the mitzvah of eating matzo at Passover.

Baruch Atah Adonai, Eloheinu Melech haolam, hamotzi lechem min haaretz.

We praise God, Spirit of everything who brings bread from the land.

Baruch Atah Adonai, Eloheinu Melech haolam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Blessed are You, Spirit of everything who commands us to eat matzo.

8. MAROR

Now we eat the bitter herb, to remind ourselves of enslavement.

Baruch Atah Adonai, Eloheinu Melech haolam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Blessed are You, Spirit of the universe who commands us to eat bitter herbs.

9. KORECH

The "Hillel sandwich"

MATZAH + BITTER HERB + CHAROSET + MORE MATZAH

This sandwich of opposing flavors reminds us that life inevitably has moments of sweetness and bitterness.

10. SHULCHAN ORECH – EAT!

THE FOLLOWING WILL OCCUR AS WE EAT:

11. TZAFUN "DA FUN"

Finding the afikomen! After the afikomen is found, everyone at the table shares the broken pieces, as a reminder of eating the Pascal lamb.

12. BARECH

Prayer of thanks

We dedicate this third cup to our hopes that the Israelis and Palestinians will be released from the bondage of hatred and violence; that the descendants of Isaac and Ishmael may live as brothers, not enemies.

Isaac Luria taught that, when the world was made, God's infinity was too great to be contained, and creation shattered. The world that we know consists of broken vessels, with sparks of God trapped inside. We bless this cup to remind us of our obligation to find the holy sparks in our broken world, and to fix what must be mended.

Third cup of wine

Thought: What are you thinking right now?

13. HALLEL

Final raises

Everyone say thanks gratitude for something in their life From their fourth glass of wine, everyone saves a sip pours it into one communal "Elijah" cup.

***Fourth cup of wine**
(that escalated quickly)*

Essence: Who are you? Who do you wish to become?

14. NIRTZAH

Conclusion

"NEXT YEAR IN JERUSALEM!"

PASSOVER ACROSS PENN HAS BEEN MADE POSSIBLE
BY THE GENEROSITY OF
MICHAEL (W'95) & ARIANNE (C'95) WEINBERGER.

JEWISH RENAISSANCE PR★JECT

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