



JOC
&
Latinx

JOSE

Seder

Nissan 5786

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TischPDX JOC-Latinx Seder

Haggadah 2026

Compiled and edited by

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How to Use This Haggadah

We have included transliteration for blessings, songs, and Haggadah source material.

Italics indicate a physical action that you and/or the facilitator take to move the seder forward.

This Haggadah is designed for adults, but we do highlight sections where we have designed moments for kid-friendly participation — and you can of course add your contributions of songs, storytelling, a dance party, or a reading when you feel the moment has arrived.

Bold items are the various sections we move through, and italics are facilitation notes.

Lead a conversation of the group on snacking rules for your seder. Determine when you are eating. Are you eating throughout the seder? After the Karpas blessing? Waiting for the Motzi section?

Opening Reading

Written with Love by Sabina Spicer

The facilitator can read or ask someone to read.

Good afternoon or evening — we promise that by the time we are done, it will be well into the evening!

Welcome to our second LatinX/Jews of Color Passover Seder. Your presence is appreciated, and we are here together to celebrate many expressions of Jewish joy, historic trauma, and current resilience. That is what Passover boils down to — joy, trauma, resilience. Over and over again.

We will be reading from a haggadah curated by Sara and Sabina to incorporate the foundational parts of a Passover seder and introduce newer and lesser-known aspects of the celebration.

The origins of this specific gathering grow from Sara's experience of exploring Jewish food outside of Ashkenazi-centered seder food. Inspired by an email from a Mexican-Puerto Rican friend about chef Pati Jinich's Mexican Passover food, she brought the idea to TischPDX to have a LatinX and JoC centric Passover Seder.

After lots of planning and hours of writing, here we are, with a Haggadah tailored to this experience. A seder built on tradition and collaboration, and an evening where your Jewish expression is met with a seat at the table.

So what exactly are we doing tonight?

During this seder — which means order — we are reading from this haggadah, which means "the telling"... so we are TELLING a story.

In this telling, we are eating symbolic foods, drinking symbolic drinks, acting out the exodus, meditating, praying, singing, dancing, losing our spots in the readings (don't worry — we all do it), and sharing in an experience that is centuries old but always different from table to table.

We will guide one another through the evening while honoring the different expressions of Judaism each of us has had, and honoring the beauty of what allows us to be here together.

Whether this is a religious or cultural event is up to you. For some, the mere presence of people together reinforces their faith in G-d. For some, it reinforces the strength of culture and the depth of connectivity.

We — your hosts — are here for all that you are, however you are. Welcome!

(Adapted from What's Going on Here? by Rabbi Schonfeld)

A Note on Reclining

When drinking the four cups and eating the matzah, we lean on our left side to accentuate the fact that we are free people. In ancient times, only free people had the luxury of reclining while eating. We ask that this year you consider what it means to recline when so many are not yet free from oppression.

This is not a simple question, and so there is no simple answer. In solidarity, you may choose not to recline. Or perhaps we can rest tonight in order to let go of the weight of our fears — our fear of others; of being visible as Jews; of committing to work outside of what is familiar and comfortable — so that we may lean into the struggle.

(Adapted from A Seder For and By Us. Kavod Jews of Color, Indigenous Jews, Mizrahim & Sephardim 2019/5579)

The Seder Plate

Matzah

Matzah is perhaps the most paradoxical symbol of the seder. The Talmud calls it both *lechem oni* — the bread of poverty and affliction — and the bread of freedom, and both meanings are true. As slaves, the Israelites ate this simple, unleavened bread because they lacked the resources or leisure to let the dough rise. Yet when liberation came, they carried this same bread on their backs as they fled, because there was no time to wait for the dough to leaven. The bread of bondage became, in an instant, the bread of redemption.

This duality is reflected in traditions around the world. Ashkenazi Jews use a crisp, cracker-like matzah, emphasizing the haste and austerity of the Exodus, while Sephardi and Mizrahi communities have historically used softer, thinner matzah, closer to the humble flatbreads that sustained the Israelites through their years of labor. In some Yemenite communities, soft matzah is baked fresh during the seder itself, enacting the immediacy of the Exodus in real time. In eating matzah, we are asked to hold both experiences at once: to remember what it felt like to have so little, and to taste what it means to leave anyway.

Karpas

Karpas represents the initial flourishing of the Israelites during the first years in Egypt. At the end of the biblical book of Genesis, Joseph moves his family to Egypt, where he becomes the second-in-command to Pharaoh. Protected by Joseph's exalted status, the family lives safely for several generations and proliferates greatly, becoming a great nation. The size of this growing population frightens the new Pharaoh, who enslaves the Israelites. In the course of the seder, we dip the karpas in salt water in order to taste both the hope of new birth and the tears that the Israelite slaves shed over their condition.

Haroset

This mix of fruits, wine or honey, and nuts symbolizes the mortar that the Israelite slaves used to construct buildings for Pharaoh. The name itself comes from the Hebrew word *cheres*, or clay. Mizrahi and Sephardi haroset often includes dried fruits, and especially dates. Some Ashkenazi Jews include apples in haroset, a nod to the midrashic tradition that the Israelite women would go into the fields and seduce their husbands under the apple trees, in defiance of the Egyptian attempts to prevent reproduction by separation.

Maror

This bitter herb allows us to taste the bitterness of slavery. Like life in Egypt, these lettuces and roots taste sweet when one first bites into them, but then become bitter as one eats more. We dip maror into haroset in order to associate the bitterness of slavery with the work that caused so much of this bitterness.

Z'roa

A roasted lamb shank bone that symbolizes the lamb that Jews sacrificed as the special Passover offering when the Temple stood in Jerusalem. The z'roa serves as a visual reminder of the sacrifice that the Israelites offered immediately before leaving Egypt. Vegetarians often substitute a roasted beet, both because the red of the beet resembles the blood of the sacrifice and because the Talmud mentions beets as one of the vegetables sometimes dipped during the seder.

Beitzah

A roasted egg that symbolizes the *hagigah* sacrifice, which would be offered on every holiday (including Passover) when the Temple stood. The roundness of the egg also represents the cycle of life — even in the most painful of times, there is always hope for a new beginning.

Orange

The orange reminds us of the presence of LGBTQ+ folks in our community, and the oppression they and all of us face within the strict gender and sexuality roles enforced in the name of our tradition.

Tomato

The tomato is a symbol of modern-day slavery, representing the migrant workers who suffer abuse at the hands of a consumer market that demands fruits and vegetables without regard for how the pickers are treated.

Lock and Key

We place the lock and key on our seder plate tonight to ally ourselves with those who are behind bars, with those who are labeled as felons in the community, and with the parents, children, and other family members of those who are locked up and locked out. The key represents our

commitment, as Jews who know a history of oppression, to join the movement to end mass incarceration in the United States. The key reminds us of our potential to partner with the Source of Liberation to unlock a more promising, dignified future for us all.

Green Olive with Garlic

A green olive on the seder plate represents the Palestinian experience. It reminds us to ask: How will we, as Jews, bear witness to the unjust actions contributing to the Palestinian experience of war, terrorism, and starvation? How do we make a difference in the complex political climate of the region, the heartbreaking cost of annexation, terrorism, war, and indifference? These olives inspire us to be bearers of peace and hope for Palestinians.

(Adapted from the Forward, Put an Olive on the Seder Plate)

Green Olive with Red Pepper

A green olive with red pepper on the seder plate represents the Israeli experience of terrorism, war, and political division. We bear witness to the complexity of the Israeli experience — living under a state of emergency and not being able to vote for new leadership; perhaps disagreeing with the actions of your government; experiencing bombings and violence. We also hold in our hearts the pain of the recent hostage crisis, the catharsis of release, and the grief of those who did not return, and the heavy cost of lives — both Israeli and Palestinian — lost in the conflict. We hold in our hearts all Israelis who yearn for peace and are constantly heartbroken. These olives inspire us to be bearers of peace and hope for Israelis.

(Adapted in response to the Forward, Put an Olive on the Seder Plate)

Hamsa

We place a Hamsa on the table to remind us of the rising antisemitism around the world. We also hold in our hearts the loss of life in American and global Jewish communities that experience antisemitic violence — violence that conflates our Jewish experiences into one monolithic experience, erasing our Jewish diversity and complexity.

Optional Facilitated Activity: We invite anyone to share anything they brought to the table and why.

(Adapted from A Seder For and By Us. Kavod Jews of Color, Indigenous Jews, Mizrahim & Sephardim 2019/5579)

Our Seder — Mapping the Journey

Facilitator reads:

At the beginning of this journey, we pause to see the order of where we are going (and how long until we are eating). First, we will open our experience with opening blessings — candle lighting and the Shecheyanu — and then we will move into our Seder.

Optional: Lead attendees through a short discussion on favorite parts of the seder and encourage them to lead or add commentary at that section. For seder attendees who are new to a seder experience, you can pause to discuss words from the glossary. This is also a good spot for kids to get involved.

Read aloud together:

קִדְשׁ **Kadesh** — *Sanctify* — The First Cup

וְרַחֵץ **Urchatz** — *Wash!* — Silent Symbolic Handwashing

כַּרְפָּס **Karpas** — *Vegetable* — Dipping green vegetables in salt water

יַחַץ **Yachatz** — *Halving* — Breaking the middle matzah

מַגִּיד **Maggid** — *Telling* — Storytelling, which includes the four questions, Dayenu, Freedom Toast, and sometimes a dance party (2nd cup of wine)

רְחֹצֵה **Rachtzah** — *Washing* — Handwashing with a blessing

מוֹצִיא **Motzi** — *Blessing our "bread"* — Starting point for blessing all ritual foods

מַצָּה **Matzah** — *Blessing matzah* — Blessing and eating Matzah

מָרוֹר **Maror** — *Bitter* — Blessing and eating the bitter herb

כוֹרֵךְ **Korech** — *Sandwich* — Making and eating the "Hillel" sandwich

שְׁלַחַן עוֹרֵךְ **Shulchan Orech** — *Set Table* — Serving our holiday meal

צִפּוּן **Tzafun** — *Hidden* — Finding the afikomen and having dessert (the last thing you eat!)

בִּרְכָה **Barech** — *Bless* — Blessings after the meal (3rd cup of wine, Elijah's Cup, Miriam's Cup)

הַלֵּל **Hallel** — *Exalt* — Sing and Praise (4th cup of wine)

נִרְצָה **Nirtzah** — *Desired* — What are we hoping for? (Next year in a more just world — Traditionally: "Next Year in Jerusalem")

Opening Blessings

The facilitator reads or asks someone to read.

The seder officially begins with a physical act: lighting the candles. In Jewish tradition, lighting candles and saying a blessing over them marks a time of transition — from the day that is ending to the one that is beginning, from ordinary time to sacred time. Lighting the candles is an important part of our Passover celebration because their flickering light reminds us of the importance of keeping the fragile flame of freedom alive in the world. As we light the festival candles, we acknowledge that as they brighten our Passover table, good thoughts, good words, and good deeds brighten our days.

(Adapted from Linda Schneider, Recustom.com)

Candle Lighting

Traditionally, women light candles — but if you want to light candles you brought, we are excited for you to light them and welcome in the holiday.

Light candles and then say:

ברוך אתה יי אלהינו מלך העוֹלָם, אֲשֶׁר קָדַשׁנוּ בְּמִצְוֹתָיו, וְנִצַּח וְנִוֹךְ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב

Transliteration: *Baruch atah Adonai, Eloheinu melech haolam, asher kid'shanu b'mitzvotav v'tsivanu l'hadlik ner shel Yom Tov.*

Translation: Blessed are You, Adonai our God, Ruler of the Universe, who sanctified us with the commandment of lighting the holiday candles.

Shecheheyanu

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁקִּימָנוּ מִיּוֹמֵינוּ מִנּוּ וְהִגִּי עִנּוּ לְזִמְנֵי הַזֶּה

Transliteration: *Baruch atah Adonai, Eloheinu melech haolam, shehecheyanu v'kiy'manu v'higiyanu laz'man hazeh.*

Translation: Blessed are You, Adonai our God, Ruler of the Universe, who has kept us alive, sustained us, and brought us to this season.

Blessing of the Children

Gather all the children, or have them stand next to their parents. Traditionally, you place your hand on their head as you say the blessing.

יְיָ בָרַכְךָ יי וַיִּשְׁמְרֶךָ

יְיָ יֵאָר יי פִּי וַיִּחַן עָלַי וַיְחַנֵּךְ

יְיָ שֵׂא יי פִּי וַיִּחַן עָלַי, וַיִּשְׂמְרֶךָ וַיְחַן עָלַי שְׁלוֹם

Transliteration: *Y'varechecha Adonai v'yish'm'recha. Ya-er Adonai panav eilecha vichuneka. Yisa Adonai panav eilecha v'yaseim l'cha shalom.*

Translation: May God bless you and keep you. May God's light shine upon you, and may God be gracious to you. May you feel God's Presence within you always, and may you find peace.

Announce that everyone pours wine before this next section. Traditional custom encourages pouring wine for others.

Filling Miriam's and Elijah's Cups

Traditionally, Elijah's cup is filled with wine, and Miriam's cup is filled with water.

Facilitator reads or asks a participant to read:

Growing up, it was likely a woman — the one hosting and doing an enormous amount of work to make the seder happen — who would quietly fill these cups and place them on the table. It feels important that we all collectively contribute to filling them instead. For Elijah, a prophet who will bring liberation and an end to slavery, every contribution matters. And for Miriam's cup: her song and her faith sustained the Israelites in the desert, nourishing them through a traveling well. In the same way, without all of our voices, we too remain parched and wandering.

(Contributed by Sara Figueroa)

The facilitator passes the glasses to be filled and, once filled, places them around the seder plate.

The Four Cups of Wine — An Overview

| Encourage various readers or read the following section.

The meaning of the four cups can be interpreted in many ways. One way is to see each cup as representing the four promises of liberation G-d makes in the Torah:

I will bring you out. I will deliver you.

I will redeem you. I will take you to be my people...

— Exodus 6:6-7

The four promises, in turn, can be interpreted as four stages on the Buddhist path of liberation: becoming aware of oppression, opposing oppression, imagining alternatives, and accepting responsibility to act. It is with these four stages in mind that we will be dedicating and exploring oppression and freedom throughout this seder.

Kadesh — The First Cup of Wine

This first cup of wine reminds us of God's first declaration:

V'hotzaiti — "I will bring you out from the oppression..."

As we bless and drink the first cup, we all recall our own experiences coming out, being drawn out, and fighting our way out of Mitzrayim.

| Chevruta Connection Moment. Have everyone find someone to partner with. Discussion prompt: For this first cup of wine, take a moment and think about "I will bring you out" — what does that mean for you? Take a few moments to share with someone next to you.

| *Bring everyone back together.*

Read Together:

This is the cup of sanctification. Telling the truth about the present moment is always the first step toward deep change. On Passover, our kiddush celebrates our redemption from Mitzrayim — past and present places of stagnation and limitation.

(Adapted from the Haggadah for Jews and Buddhists)

Wine Blessing

ברוך אתה יי אלהינו מלך העוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן

Transliteration: *Baruch atah Adonai, Eloheinu melech haolam, borei p'ri hagafen.*

Translation: Blessed are You, Adonai our God, Ruler of the Universe, who creates the fruit of the vine.

Urchatz — Handwashing (No Blessing)

The facilitator reads or asks someone to read.

The tradition is not to say a blessing during this handwashing. Instead, the custom echoes our foremother Rachel welcoming strangers at the well with water — so do we welcome each other by offering water for washing. Each person takes a turn pouring water over the hands of the person to their left as the water and bowl make their way around the table.

(Adapted from the Haggadah for Jews and Buddhists)

Karpas — Vegetable in Salt Water

The facilitator reads or asks someone to read.

The parsley or cilantro symbolizes the return of Spring and the renewal of the seasons. Passover falls at the beginning of this seasonal shift when dormant things are beginning to call out to us and ask us to take notice. In Oregon, we have the crocuses that grow in sidewalk green areas, and our cherry blossoms that bloom in March.

The salt water represents the tears the Israelites shed as slaves. In kabbalistic tradition, salt water represents a mix of judgment (salt) and kindness (water). We also call attention to the fact that we dip our green vegetable twice — representing the transition from slavery to freedom, similar to a mikveh (spiritual cleansing).

Karpas Blessing

ברוך אתה יי אלהינו מלך העוֹלָם, בּוֹרֵא פְּרִי הָאָדָם

Transliteration: *Baruch atah Adonai, Eloheinu melech haolam, borei p'ri ha'adamah.*

Translation: Blessed are You, Adonai our God, Ruler of the Universe, who creates the fruit of the earth.

For some, this blessing means you can serve heavy appetizers involving vegetables if you would like to snack unless you have already established your snacking rules at the start of your seder.

Yachatz — Breaking the Middle Matzah

The facilitator explains the ritual.

One person lifts the middle piece of matzah from the plate of three matzahs. We will all fall silent, and each raise up a piece of matzah. We maintain silence while all, at the same time, break our own matzah in half.

Let us hear the sound of the bread of affliction cracking open.

Ask everyone to take a deep breath together and pause for the breaking of the matzah. Remind them to hold the two pieces in their hands afterwards for a moment.

All break the matzah.

As we hold the two pieces in our hands, we set an intention to break open and soften our hearts:

May our eyes be open to each other's pain.

May our ears be open to each other's cries.

May we live with greater awareness.

May we practice greater forgiveness.

And may we go forward as free people able to respond

to ourselves and each other with compassion,

wonderment, appreciation, and love.

(Adapted from Rabbi Yael Levy, Ritualwell)

(We place the matzah back on the plate and continue the prayer):

הָא לְחָמָא עֲנִיָא דִּי אַחְלוּ אַבְהָתָנָא בְּאַרְעָא דְּמִצְרַיִם

כָּל דְּכָפִין יִתִּי וְיִיכַל,

כָּל דְּצָרִיךְ יִתִּי וְיִפְסֵס

Transliteration:

*Ha lachma anya di achalu avhatana b'ara d'mitzrayim.
Kol dichfin yeitei v'yeichol,
kol ditzrich yeitei v'yifsach.*

Translation:

This is the bread of affliction our ancestors ate in the land of Egypt.

All those who are hungry let them enter and eat,
all who are in need let them enter and celebrate Passover.

Matzah is transformed from the bread of affliction to the bread of hope, courage, faith, and possibility.

The Passover story teaches that oppression and suffering result from fear and the unwillingness to open one's heart to the pain and experiences of others. It was fear that brought about the enslavement of the Israelites, and it was the hardening of the heart that kept the Israelites, the Egyptians, and Pharaoh in bondage. From fear and a hardened heart came violence, anguish, and grief.

(Adapted from the Haggadah for Jews and Buddhists)

| *Traditionally, you refill your wine (or juice) glass here, but do not drink it yet.*

Reflections on Breaking the Bread of Affliction

Contributed by Sabina Spicer

The sound of the bread of affliction cracking open reminds me of the story of LeVar Burton speaking to Laurence Fishburne about where he keeps his chains from the movie *Roots*. He displays them directly above his twelve Emmy awards as a constant reminder of his ancestry and the cost of survival. The chains he wore in *Roots* are a reminder of Black American freedom and maintaining hope in the ever-changing journey of the human story.

Ritual — Afikomen

Afikomen — from a Greek word meaning "dessert." A piece of matzah that is hidden during the course of the seder, found after dinner, and eaten as dessert at the end of the seder meal.

| *The facilitator either asks someone to hide the afikomen or leads a discussion on how to decide who should hide it. Traditionally, the oldest person hides it, and the youngest folks look for it to receive a prize. You can also embrace liberation and offer kids at your seder the opportunity to hide the afikomen.*

Maggid — Telling the Story

The Haggadah doesn't tell the story of Passover in a linear fashion. We don't hear Moses being found by the daughter of Pharaoh — actually, we don't hear much of Moses at all. Instead, we get an impressionistic collection of songs, images, and stories of both the Exodus from Egypt and from Passover celebrations through the centuries. Some say that minimizing the role of Moses keeps us focused on the miracles God performed for us. Others insist that the Haggadah emphasizes the power of community and keeps the focus on the role that every member of the community has in bringing change in times of crisis.

(Adapted from Jewish Boston, Recustom.com)

The Story of Our Exodus¹

"Until lions tell the tale, the story of the hunt will always glorify the hunter."

— African Proverb

Tonight we tell the Exodus story with many voices. Each chapter centers a different character — from Moses to the midwives, from Pharaoh's courtiers to the mixed multitude who left Egypt alongside the Israelites. Whose story have you heard? Whose is missing?

Chapter 1 — The Ancestors: Roots and Arrival

Abraham rejected idolatry and followed a call toward an unknown land. Through Isaac, then Jacob, a family became a people. Jacob's twelve sons and one daughter carried the lineage forward.

- Jacob's beloved son Joseph was sold into slavery by his own brothers, setting into motion the chain of events that would bring the whole family to Egypt.
- Through his gift of dream interpretation, Joseph rose to second-in-command under Pharaoh and used his power to save both Egypt and his family from famine.
- Seventy people came down to Egypt with Jacob. They settled in Goshen and multiplied greatly.

Whose version of this origin story have you heard? What do you know about your own family's story of arrival somewhere new?

¹ Added after our seder for story facilitation.

Chapter 2 — Slavery: When Fear Becomes Law

When Joseph died and a new Pharaoh came to power, the Israelites' prosperity became a threat. Fear drove policy, and policy became oppression.

- Pharaoh declared: "*They are too many and too mighty for us*" — choosing to forget everything Joseph had done for Egypt.
- Israelites were enslaved, forced to gather straw and make bricks to build monuments to Pharaoh's eternal power.
- All newborn Hebrew sons were ordered drowned in the river.

What present-day fears drive the making of laws that harm vulnerable communities? Where do you see this pattern today?

Chapter 3 — Shiphrah and Puah: The First Resisters

Before Moses, before the plagues, there were two midwives. Shiphrah and Puah defied Pharaoh's decree at great personal risk, quietly continuing to let the boys live.

- Their resistance was not dramatic — it was the daily, unglamorous work of showing up and refusing to participate in harm.
- They are among the first named acts of civil disobedience in the Torah, and they are women.
- When questioned by Pharaoh, they answered him cleverly and without flinching.

Who are the Shiphrahs and Puahts in your community — the people doing quiet, essential, uncelebrated work of resistance?

Chapter 4 — Moses's Sister: The Unnamed

A young girl stood at the riverbank watching a basket float among the reeds. The Torah does not name her here. We know from elsewhere that she was Miriam — but at this moment, she is simply *his sister*.

- She watched over Moses after their mother hid him, and when Pharaoh's daughter found him, she stepped forward to arrange for their own mother to nurse him.
- Without her quick thinking, Moses does not survive infancy.
- Her name will come later — in song, at the sea. But her courage came first.

What does it mean that one of the most consequential acts in this story belongs to an unnamed girl? Who else in this narrative — and in our own — goes unnamed?

Chapter 5 — Jethro and Zipporah: The Outsiders Who Held Moses

Moses fled to the desert of Sinai, where he was sheltered by Jethro, a Midianite priest, and married Zipporah, his daughter. Deuteronomy describes them as Cushite — African.

- Moses needed exile to find his purpose. He needed people outside his own community to hold him while he became who he was called to be.
- Zipporah, in a pivotal and often glossed-over moment, saves Moses's life through a ritual act during their journey back to Egypt.
- Jethro later visits the Israelites in the wilderness and offers Moses the organizational wisdom that made sustained leadership possible.

Moses could not have led without the people who sheltered and challenged him in exile. Who has been your Jethro — the outside voice that gave you counsel you needed?

Chapter 6 — Aaron: The Brother

Aaron was Moses's older brother and his constant partner in the confrontation with Pharaoh. He was the voice when Moses felt he could not speak.

- He stood beside Moses through every audience with Pharaoh, through every refusal, through every plague.
- He was also human — capable of doubt, capable of error. The golden calf comes later.
- Partnership, this chapter reminds us, is complicated. So is loyalty.

What does it mean to be the person who stands beside the leader — not leading, not following, but accompanying? Have you played that role for someone?

Chapter 7 — The Foremen: Caught in the Middle

The Israelite foremen were appointed to supervise their own people's labor — accountable to Pharaoh above them, accountable to their community below.

- When quotas weren't met, they were beaten. When they complained to Pharaoh, they were dismissed.
- They turned on Moses and Aaron in their frustration: *"You have made us stench in the eyes of Pharaoh."*
- Theirs is the story of people ground between systems of power they did not create and cannot escape.

Where do we see this dynamic today — people from within a community appointed to enforce the conditions of their own oppression?

Chapter 8 — Moses: The Reluctant Leader

Moses did not want this. He argued with God at the burning bush. He asked to be relieved of the task. He went anyway.

- He returned to Egypt and demanded of Pharaoh, again and again: *"Let my people go."*
- When nothing changed, he cried out to God: *"Why did you send me? You have done nothing to rescue them."*
- He led imperfectly, out of grief, out of doubt, out of stubborn faithfulness.

What do we make of a leader who is afraid, who complains, who keeps going anyway? How does this complicate the way this story is usually told?

Chapter 9 — The Fishermen and Farmers: Ordinary Egyptians

Ten plagues fell on Egypt. The people who suffered them were not all architects of the policy that enslaved the Israelites — many were fishermen watching the Nile turn to blood, farmers watching their crops destroyed, parents watching their children fall ill.

- We spill drops of wine for them. Their suffering was real.
- Oppressive systems harm everyone they touch — including many who never chose them.
- This chapter asks us to hold complexity: condemning the system without erasing the humanity of those caught inside it.

How do we mourn the suffering of people who were part of — but not the authors of — an unjust system?

Chapter 10 — Pharaoh's Courtiers: The Enablers

After each plague, some of Pharaoh's courtiers urged him to relent. After the seventh, they said plainly: *"Do you not yet see that Egypt is lost?"* He did not listen.

- Power surrounds itself with people who enable it, even when — especially when — those people can see the destruction it is causing.
- Some of them may have dissented privately. History does not record their names.
- The courtiers remind us that witnessing harm and failing to act decisively is its own kind of choice.

What does it take to move from private dissent to public action? What gets in the way?

Chapter 11 — Pharaoh: The Hardened Heart

Pharaoh is the villain of this story — but the Torah complicates even him. His heart, we are told, was hardened. Some of the time, he hardened it himself. Some of the time, God hardened it for him.

- He refused, again and again, to let the Israelites go. Even after his own people pleaded with him.
- Even after the death of his firstborn son.
- What does it mean to be so committed to power that you cannot stop, even when stopping would save everyone — including yourself?

Is Pharaoh a monster, or a warning? What does his story tell us about what unchecked power does to a person?

Chapter 12 — The Children

Children experienced this night differently. Some were too young to understand. Some were old enough to be terrified. Some were old enough to remember it forever.

- Israelite children watched their parents labor and weep and pray.
- Egyptian children suffered plagues they had no part in creating.
- The youngest at the table ask the questions tonight for a reason: this story belongs to them too, and they are allowed to ask why.

What do you remember being taught about this story as a child? What do you wish you had been told?

Chapters 13 & 14 — The Exodus: The Mixed Multitude

When the Israelites finally left Egypt, they did not leave alone. A *mixed multitude* — *erev rav* — went with them: Egyptians, non-Israelites, people of many origins who joined the march toward freedom.

- The Israelites left in such haste there was no time for the bread to rise. The bread of slavery became, in an instant, the bread of liberation.
- The mixed multitude reminds us that freedom has never belonged to one people alone.
- Liberation, when it comes, tends to be collective — or it is incomplete.

Who is the mixed multitude in your life — the people walking toward freedom alongside you who may not share your history but share your destination?

(Adapted from JFRFJ's Mixed Multitude's: Nobody's Free 'till Everybody's Free)

The Four Questions

The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. The tradition that the youngest person asks the questions reflects the centrality of involving everyone in the seder. The rabbis who created the set format for the seder gave us the Four Questions to help break the ice in case no one had their own questions. Asking questions is a core tradition in Jewish life.

We have also included the four questions in several languages — Ladino, Yiddish, Spanish, and Amharic — so you can include those diaspora Jewish languages in your seder.

(Adapted from JewishBoston.com, from Recustom.com)

The facilitator leads all together in singing, or designates the youngest person (traditional custom) to sing.

Traditional Four Questions

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה הַלַּיְלָה הַזֶּה כֻּלּוֹ מֶצֶה

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.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מָרוֹר

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

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

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּלֵי פֶּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים

Shebichol haleilot ain 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.

שְׁבִיחַל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ 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.

(Adapted from JewishBoston.com, from Recustom.com)

Alternative Four Questions in Other Languages

(From A Seder For and By Us. Kavod Jews of Color, Indigenous Jews, Mizrahim & Sephardim 2019/5579)

Kuanto Fue Demudada (Ladino)

Kuanto fue demudada la noche la esta mas ke todas las noches?

Ke en todas las noches non nos entinyentes afilu vez una, i la noche la esta dos vezes?

Ke en todas las noches nos comientes levdo o sesenya i la noche la esta todo el sesenya?

Ke en todas las noches nos comientes resto de vedruras i la noche la esta lechugua?

Ke en todas las noches nos comientes i bevientes tanto asentados i tanto arescovdados i la noche la esta todos nos arescovdados?

Vos iz Anderesh (Yiddish)

Tate ich vil bei dir fregen di fir kashes: Vos iz Anderesh fun der Nacht fun Pesach fun ale necht fun a gants yor?

1) Ale necht fun a gants yor tunken mir nisht ayn afileh eyn mol, ober di nacht fun peysach, tunken mir ayn tsve mol karpas in zaltz vasser, di tsveyte mol maror in charoses.

2) Ale necht fun a gants yor esn mir chomets ader matseh, ober di nakht fun peysakh, esn mir nor matseh.

3) Ale necht fun a gants yor esn mir alerlay grintsen, ober di nacht fun peysach, esn mir nor bitere grintsen.

4) Ale necht fun a gants vor ein mir say altindikerheit un say ongeleynterheit, uber di nakht fun peyvath, es me nor ongeleynterheit.

Por qué es esta noche diferente (Spanish)

¿Por qué es esta noche diferente de las demás?

En cualquier otra noche podemos comer pan con o sin levadura, pero en esta noche solo comemos pan sin levadura.

En cualquier otra noche podemos comer todo tipo de hierbas y especias, pero en esta noche solo comemos las que sean amargas.

En cualquier otra noche no remojuamos la comida ni una sola vez, pero en esta noche remojuamos la comida dos veces.

En cualquier otra noche comemos y bebemos ya sea sentados o reclinándonos, pero en esta noche todos nos reclinamos.

Amharic

Beleloch hulu yalboka woyim yeboka kita enbelalen; bezich lelit gin hul yalboka kita bicha? Beleloch hulu leloch kitelakitelochin hulu enbelalen; bezich gize gin merara bicha. Beleloch hulu tekemten wayim zimbel bilen enbelalen enitelaen; bezich lelit hulachin zenbel bilen neew.

The Four People

Traditionally, the seder presents four types of sons. A more pluralistic Judaism invites us to expand these to people — our daughters, our trans daughters or sons, our non-binary nibblings, our random cousin (Jewish or non-Jewish), our parents (maybe even our step-parents or parents of choice?), and friends.

And in the spirit of Friends — like all things, the show has aged, but still holds a special place in our hearts — we offer four spiritual categories:

The Traditionalist (Monica) — Why do we need a non-traditional seder?

The Humanist (Chandler) — Why are we having a seder at all?

The Buddhist (Phoebe) — What does this seder mean to you?

The Friend (Rachel) — Where do I fit into this ritual?

Each of us has sat in these spiritual streams at various points in our lives — or perhaps we haven't. Either way, here are some responses.

To the Traditionalist, who seeks rules and certainty but also asks with genuine curiosity: we need a seder that articulates our own version of this experience — one that captures our feelings about the divine, nature, freedom, and slavery in conversation with today's world. We are a people who choose our tradition, and in choosing, we get to reimagine liberation for ourselves and others.

To the Humanist, who feels detached or skeptical: Jewish tradition calls us toward Tikkun Olam — the healing of the world. The Passover story is the story of our ongoing struggle for liberation. This ritual renews our commitment to fighting the Pharaohs we encounter, both external and internal.

To the Buddhist, who seeks answers beyond Judaism and helps us see our own tradition with fresh eyes: we offer integration. To be fully who we are, we must claim all parts of ourselves. As we walk a path of inner transformation, our actions ripple outward. We are not truly free until we are all free.

To the Friend, who may not know what's happening or simply listens in deep silence: you belong here. Your story, your heritage, your community's struggle for liberation is a welcome commentary at this table. The themes of oppression and freedom cross every people and group. The story of Passover is everyone's story.

Optional Chevruta Moment: Which spiritual space are we walking in right now? Traditional, Humanist, "Buddhist," or Friend? Which one are you tonight? Which one resonates for you, and what other response or medicine would you add to these responses?

(Adapted from the Haggadah for Jews and Buddhists and JewishBoston.com from Recustom.com)

Optional Reading — The Fifth Question

By Leo Ferguson

"Why on this night, when we remember the oppression and resistance of Jews, should we also think about the lives of people of color?" Because many Jews are people of color. Because racism is a Jewish issue. Because our liberation is connected.

White Ashkenazi Jews have a rich history, but are only a part of the Jewish story. Mizrahi & Sephardi Jews; Yemeni Jews, Ethiopian Jews; Jews who trace their heritage to the Dominican Republic, to Cuba and Mexico; to Guyana and Trinidad; descendants of enslaved Africans whose ancestors converted or whose parents intermarried. Jews of color are diverse, multihued, and proud of it — proud of our Jewishness and proud of our Blackness.

But though our lives are joyous and full, racism forces us down a narrow, treacherous path. On one hand we experience the same oppression that afflicts all people of color in America. On the other hand, the very community we would turn to for belonging and solidarity — our Jewish community — often doesn't acknowledge our experience.

Jews of color cannot choose to ignore the experiences of people of color everywhere, any more than we would ignore our Jewishness. We must fully inhabit both communities, and we need all Jews to stand with us, forcefully and actively opposing racism and police violence.

But in order to do so, we must pare our past trauma from our present truth: our history of oppression leaves many of us hyper-vigilant and overly preoccupied with safety. This past is real, and part of why we gather today is to remember it. But the past is past. The only real way out of the Mitzrayim of our fears is solidarity. Only by forging deep connections and sharing struggles with other communities will we create the lasting allies who will walk with us into the promised land of our collective liberation.

When Moses led the Jews out of Egypt, it was a moment of great risk and great change. What changed? It was the Jewish people daring to imagine for themselves something greater. Daring to take great risks and face great fears to find liberation. Now this moment demands again that we take risks for justice. What our neighbors in communities of color are asking — what the Jews of color in our own communities need from their fellow Jews — is that we push past the comfortable and move to action.

Passover is a time of remembrance but also one of renewal — of looking ahead toward the spring and new growth that will sustain us through the seasons to come. What would happen if we took that journey again, not alone in the wilderness but surrounded by friends and allies, leaving no one behind?

The facilitator asks the group to share: What's coming up for you from this reading? What risks have you and those you are in community with taken in the last year toward liberation? What do you hope to remember and carry into spring?

(From A Seder For and By Us. Kavod Jews of Color, Indigenous Jews, Mizrahim & Sephardim 2019/5579)

"They say that other country over there, dim blue in the twilight, farther than the orange stars exploding over our roots, is called peace, but who can find the way? This time, we cannot cross until we carry each other. All of us refugees, all of us prophets. No more taking turns on history's wheel, trying to collect old debts no one can pay. The sea will not open that way. This time that country is what we promise each other, our rage pressed cheek to cheek until tears flood the space between, until there are no enemies left, because this time no one will be left to drown, and all of us must be chosen. This time it's all of us or none."

— **Aurora Levins Morales**

The 10 Plagues Ritual

As we read the 10 plagues, we spill drops of wine from our cups, mourning the suffering the Egyptians endured so that we could be free. This year, as these drops spread across our plates, let us turn our hearts toward the millions of people around the world suffering today's plagues of hatred, prejudice, baseless violence, and war.

דָּם Dam — Blood — We comfort and mourn those whose blood has been spilled.

צְפַרְדֵּי Tzfadeya — Frogs — We protest the proliferation of violence.

כִּנִּים Kinim — Lice — We confront infestations of hatred and fear.

עֲרוֹב Arov — Wild Animals — We appeal to all people to act with humanity.

דֶּבֶר Dever — Pestilence — We overcome the sickness of racism and bigotry.

שֶׁחִין Shechin — Boils — We care for one another when pandemics strike.

בָּרָד Barad — Hail — We respond to storms and disasters that claim lives.

אַרְבֵּה Arbeh — Locusts — We stop hatred from filling the air by raising our voices for change.

חֹשֶׁךְ Choshech — Darkness — We enlighten ourselves to bias, prejudice, and injustice.

מִכַּת בְּכוֹרוֹת Makat B'chorot — Death of the Firstborn — We repair injustice today so the next generation can live in freedom tomorrow.

(Adapted from the AJWS Haggadah)

Dayenu

In many Sephardi and Mizrahi communities, there is a tradition of whipping each other with scallions during the chorus of Dayenu. This tradition signifies the juxtaposition between the experiences of oppression and enslavement and the privileges of freedom that Dayenu celebrates.

(From A Seder For and By Us. Kavod Jews of Color, Indigenous Jews, Mizrahim & Sephardim 2019/5579)

אלו הוציאנו ממצרים

Ilu hotzi-hotzianu, hotzianu mi-mitzrayim, hotzianu mi-mitzrayim, Dayeinu!

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

אלו נתן לנו את השבת

Ilu natan natan lanu, natan lanu et ha-Shabbat, natan lanu et ha-Shabbat, Dayeinu!

If God had only given us Shabbat, that would have been enough!

אלו נתן לנו את התורה

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.

Optional Discussion or Chevruta Moment: Dayenu is about enough-ness — that what G-d provided in miracles was enough at each stage of our liberation. What is enough?

Optional Activity After Singing Dayenu

This activity from Dismantling Racism from the Inside Out (DRIO) is intended to support the Care for Self. Repeat the first line to each other, once or as many times as you would like. Then switch and repeat the second line. To learn more about DRIO, visit kirva.org

I am enough. I have enough. I do enough.

You are enough. You have enough. You do enough.

Freedom Toast

Before we bless and drink our 2nd cup of wine, let us toast our freedom after reaching for and feeling our enough-ness. Please also make sure to fill your cup.

Democracy

by Langston Hughes

Democracy will not come
Today, this year
Nor ever
Through compromise and fear.

I have as much right
As the other fellow has
To stand
On my two feet
And own the land.

I tire so of hearing people say,
Let things take their course.
Tomorrow is another day.
I do not need my freedom when I'm dead.
I cannot live on tomorrow's bread.

Freedom
Is a strong seed
Planted
In a great need.

I live here, too.
I want freedom
Just as you.

The Second Cup of Wine

| *If you have not yet poured your second cup, fill up under your own definition of a full cup.*

The second cup of wine represents God's second declaration of redemption: V'hitzalti — "I will free you from slavery." This promise corresponds to the second stage of liberation: opposing oppression. With this cup of wine, we remember and honor all of our predecessors and teachers who stood up for freedom. Tonight we stand with them and resist all injustice, all enslavement, all tyranny. We remember that many of our problems were themselves once solutions to past problems. Our Egypts were once promised lands.

| *Chevruta Connection Moment: Find a new person to sit and chat with. Discussion prompt: Remember a teacher, or teaching, that helped you understand opposing oppression. Who are you honoring or remembering?*

Wine Blessing

ברוך אתה יי אלהיתו מלך העו לם, בורא פרי ה גפן

Transliteration: *Baruch atah Adonai, Eloheinu melech haolam, borei p'ri hagafen.*

Translation: Blessed are You, Adonai our God, Ruler of the Universe, who creates the fruit of the vine.

Rachtzah

Facilitator or reader:

The first handwashing, Urchatz, was symbolic — a moment for us to share care by washing each other's hands, echoing the welcome of our foremother Rachel at the well. For this handwashing, we wash our hands and say the blessing as we are soon to bless and consume ritual foods. Traditionally, people wash their right hand three times and their left hand three times.

| *Direct folks to the hand wash station or share how the ritual will work.*

Hand Washing Blessing

ברוך אתה יי אלהיתו מלך העו לם, אשר קדן שנו במצו תיו, ונצ ונו על נטילת י דים

Transliteration: *Baruch atah Adonai, Eloheinu melech haolam, asher kid'shanu b'mitzvotav v'tsivanu al netilat yadayim.*

Translation: Blessed are You, Adonai our God, Ruler of the Universe, who has sanctified us with the Divine's laws and commanded us to wash our hands.

Motzi – Blessing Our Meal

ברוך אתה יי אלהיתו מלך העו לם, המוצי לךם מן ה ארץ

Transliteration: *Baruch atah Adonai, Eloheinu melech haolam, hamotzi lechem min haaretz.*

Translation: Blessed are You, Adonai our God, Ruler of the Universe, who brings forth bread from the earth.

Matzah – Blessing the Matzah

ברוך אתה יי אלהיתו מלך העו לם, אשר קד שנו במצו תיו, וצ ונו על אכילת מצה

Transliteration: *Baruch atah Adonai, Eloheinu melech haolam, asher kid'shanu b'mitzvotav v'tsivanu al achilat matzah.*

Translation: Blessed are You, Adonai our God, Ruler of the Universe, who has sanctified us with the Divine's laws and commanded us to eat matzah.

Maror – Bitter Herbs

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet charoset. We don't totally eradicate the taste of the bitter with the taste of the sweet... but doesn't the sweet mean more when it's layered over the bitterness?

Bitterness is also associated with healing. A powerful, bitter smell can clear our sinuses and remind us of how bitterness can be transformed.

ברוך אתה יי אלהיתו מלך העו לם, אשר קד שנו במצו תיו, וצ ונו על אכילת מרור

Transliteration: *Baruch atah Adonai, Eloheinu melech haolam, asher kid'shanu b'mitzvotav v'tsivanu al achilat maror.*

Translation: Blessed are You, Adonai our God, Ruler of the Universe, who has sanctified us with the Divine's laws and commanded us to eat bitter herbs.

Korech — Sandwich of Bitter Herbs

Korech, the sandwich, was imagined into a ritual by the sage Hillel. When the temple stood, the biggest ritual was eating the lamb offered as the Pesach or Passover sacrifice. Hillel would put lamb and bitter herbs together in a sandwich. Tradition has evolved, and there is no more meat in the Korech sandwich — just matzah and bitter herbs. Some folks include charoset to remind us that God's kindness helped relieve the bitterness of slavery.

(Adapted from Jewish Boston, Recustom.com)

Optional Peace Prayer Before the Meal

| *Before we begin our joyous festival meal, we pause for peace.*

Prayer for Peace

by Trish Arlin

Blessed Yah, Creator, Created, Creating...

We pray for peace,

For ourselves and the world,

Even if only for one day:

Instead of anger, we choose kindness.

Instead of revenge, we choose justice.

Instead of resentment, we choose empathy.

Instead of work, we choose rest.

Instead of ideology, we choose compromise.

Instead of destruction, we choose community.

Instead of fear, we choose endurance.

Instead of invective, we choose prayer.

Instead of violence, we choose peace.

Blessed Yah, Creator, Created, Creating...

We give thanks for this day of peace.

May it change us, may it change the world,

And let us say, Amen.

(Source: Recustom.com)

Shulchan Orech — Festive Meal and Desserts

Enjoy — but don't forget we have more seder to go and two more cups of wine!

Barech — Blessings After the Meal

Birkat Hamazon for Passover

ברוך אתה יי אלהינו מלך העולם הן את העולם כלו בטובו בחן בחסד וברחמים הוא נתן לחם לכל־בשר פי לעולם חסדו ובטובו הגדול תמיד לא חסר לנו ואל יחסר לנו מזון לעולם ועד בעבור שמו הגדול פי הוא ון ומפרנס לכל ומטיב לכל ומכין מזון לכל־בריותיו אשר ברא ברוך אתה יי הן את הכל

— יעלה ויבא —

אלהינו ואלהי אבותינו יעלה ויבא ויגיע ויראה וירצה וישמע ויפקד ויזכר זכרוננו ופקדוננו וזכרון אבותינו וזכרון משיח בן דוד עבדך וזכרון ירושלים עיר קדשך וזכרון כל עמך בית ישראל לפניך לפלטה לטובה לחן לחסד ולרחמים לחיים ולשלום ביום חג המצות הזה זכרנו יי אלהינו בו לטובה ופקדנו בו לברכה והושיענו בו לחיים ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו והושיענו פי אליך עינינו פי אל מלך חנון ורחום אתה עשה שלום במרומו הוא יעשה שלום עלינו ועל כל ישראל ועל כל העולם ואמרו אמן

Transliteration: *Baruch atah Adonai Eloheinu Melech haOlam. Hazan et ha'olam kulo betuvo becheyn bechessed uvrachamim. Hu noten lechem lechol basar ki le'olam chasdo. Uvтуvo hagadol tamid lo chasar lanu ve'al yechar lanu mazon le'olam va'ed. Ba'avur shemo hagadol ki hu zan umefarnes lakol umetiv lakol umechin mazon lechol beriyotav asher bara. Baruch atah Adonai hazan et hakol.*

— Ya'aleh V'Yavo —

Eloheinu v'elohei avoteinu ya'aleh v'yavo v'yagia v'yeira'eh v'yeiratzeh v'yishama v'yipakeid v'yizacheir. Zichroneinu ufikdoneinu v'zichron avoteinu v'zichron Mashiaich ben David avdecha. V'zichron Yerushalayim ir kodshecha v'zichron kol amcha beit Yisrael lefanecha. Lifleytah letovah lecheyn lecheysed ultrachamim lechayyim ulshalom. B'yom Chag HaMatzot hazeh. Zachreinu Adonai Eloheinu bo letovah ufokdeinu vo livracha v'hoshi'einu vo lechayyim. Uvdvar yeshu'ah v'rachamim chus v'chaneinu v'racheim aleinu v'hoshi'einu ki eilecha eineinu. Ki El Melech chanun v'rachum atah. Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael v'al kol ha'olam v'imru Amen.

Translation: Blessed are You, The Divine, our God, Sovereign of the Universe, who sustains the entire world with goodness, grace, loving kindness, and compassion. The Divine gives bread to all, for Her grace is everlasting. And in Her great goodness we have never lacked anything, and we will never be deprived of food for the sake of Her great name. For The Divine provides for all, does good for all, and prepares food for all creatures of creation. Blessed are You, The Divine, who provides for all.

— **Ya'aleh V'Yavo** —

Our God and God of our ancestors, may there rise, come, arrive, be seen, be accepted, be heard, be remembered and recalled — the memory of us and our forebears, and the memory of the anointed one, descendent of David Your servant, the memory of Jerusalem Your holy city, and the memory of all Your people Israel before You — for deliverance, for goodness, for grace, for kindness, for mercy, for life, and for peace — on this day of the Festival of Matzot. Remember us, The Divine our God, on this day for good; reckon with us for blessing; and deliver us to life. With Your promise of salvation and mercy, have pity, be gracious, be compassionate, and save us — for our eyes are turned to You, for You are The Divine, a gracious and merciful Sovereign. May The One who establishes peace in the heavens grant peace for us, for all Israel, and for all of humanity. And let us say, Amen.

Tzafun — Finding and Eating the Afikomen

| *Announce that it is time to find the afikomen. Determine any rules or clues and begin!*

2026 Rules: If the kids hid the afikomen, they must stay seated and can only tap on the table when someone is getting close. Adults do the same. Once found, the prize is given, and chocolates for all the kids are passed around.

| *Remind everyone to pour their neighbor a cup of wine.*

The Third Cup of Wine

The third cup of wine represents God's third declaration of redemption: V'go'alti — "I will liberate you with an outstretched arm..." God did not only free us from slavery, but by extending some part of God's self, God drew near to us through the act of redemption. The third cup reminds us of the importance of not only acting for social justice but also extending our whole selves to those we help.

| *Chevruta Connection Moment. Find a new discussion partner. Discussion Prompt: For this cup of wine, take a moment to think about acting for social justice and extending ourselves in our help and care. How are you extending yourself? What acts of redemption are you seeing?*

| *Bring everyone back together and say the blessing together.*

Wine Blessing

ברוך אתה יי אלהיתו מלך העו לם, בורא פרי ה גפן

Transliteration: *Baruch atah Adonai, Eloheinu melech haolam, borei p'ri hagafen.*

Translation: Blessed are You, Adonai our God, Ruler of the Universe, who creates the fruit of the vine.

Miriam's Cup and Elijah's Cup

| *Ask two different people to hold Miriam's cup and Elijah's cup. Ask someone to open the door.*

Let us open the door to welcome our ancestral prophets — Elijah, who denounced slavery in his time, and Miriam, our foremother of song, strength, and courage. Together, they are symbols of hope, freedom, and joy. They also remind us of the spirit of hospitality — a sign that no one is shut off from the rest of humanity, and a call for all people to go forth with dignity and pride into the making of their future.

(Adapted from the Haggadah for Jews and Buddhists)

Eliyahu Hanavi — Traditional Song for Elijah

אלהו הנביא אלהו התשבי אלהו

אלהו אלהו הגלעדי במהרה בימנו יבוא

אלינו עם משיח בן דוד עם משיח בן דוד

Transliteration:

*Eliyahu Hanavi, Eliyahu Hatishbi, Eliyahu Hagiladi,
Bimheirah b'yamenu, Yavo Eileinu,
Im Mashiach Ben David (Im Mashiach bat Sarah)*

Translation: Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite — may he come speedily to us in our days, along with Messiah the son of David.

Miriam Haneviya

Music and Lyrics by Deborah Lynn Friedman z"l

Sung to the traditional tune of Eliahu Hanavi.

Miriam haneviya, oz v'zimra b'yada.

Miriam tirkod itanu l'hagdil zimrat olam.

Miriam tirkod itanu l'taken et ha'olam.

Bimheyra b'yameinu Hi t'vi'einu el mei hayishua.

| *Ask someone to close the door.*

Hallel – Song and Praise

מִן הַמֵּצָר קָרָאתִי יְהוָה, עֲנֵנִי בְּמִרְחֵב יְהוָה

Min ha-meitzar karati Yah, anani vamerchav yah.

From the narrow place I called to You, You answered me with great expansiveness.

— Psalm 118

עֹזִי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה

Ozi v'zimrat yah, vayehi li lishuah.

My strength and Yah's song will be for my deliverance.

| *If it is your custom to use electronics, ask everyone to share a song that they have been singing along to, is celebratory, helps them find joy, peace and invites in praise of G-d, the Divine, and the world. Songs can be Jewish songs, pop songs, folks songs, hip-hop songs, soul, bluegrass or any genre that they want to share to include in the seder.*

The Fourth Cup of Wine

The fourth cup of wine represents God's fourth declaration of redemption: V'lakachti — "I will claim you for me as a people, and I will be your God." We refuse to give up our voices, our histories, our blood to those who would oppress us, to the Pharaohs of the present day.

We refuse to leave behind any of our people who do not look or desire or move or speak or believe the way we do. We refuse to be left behind ourselves. We are powerful agents of change, and we are transforming our cultures to be so just, so free, so beautiful, that we cannot even fully imagine them right now.

Let us savor this taste of the freedom that is to come. Let us never lose our conviction that the world we dream of — the "world to come" — is coming, right now, through each of us.

Chevruta Connection Moment: Take a moment to connect with someone you haven't talked to yet. Spend a few moments savoring the freedom of the "world to come." Share your vision, your desire, or simply notice.

Wine Blessing

ברוך אתה יי אלהינו מלך העוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן

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Nirtzah — Ending the Seder

Let's have a shared vision for a world with:

Freedom from bigotry and oppression

Equality for minorities shunned by prejudice and hatred

Respect for the aspirations and humanity of women and girls

Acceptance of people persecuted for who they are or whom they love

Sustenance for communities living in hunger

Peace in societies torn by war

A safe harbor for refugees and survivors of violence.

(Next Year in a More Just World — Contributed by Mitchell Stern, Recustom.com)

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