



THE TIKKUN V'OR SPIRIT, COMMUNITY & JUSTICE HAGGADAH

WELCOME TO OUR PASSOVER SEDER!

READER 1: This Haggadah has evolved over many years. It challenges us to connect our history with our present, and to act. Let us celebrate our freedom and strengthen ourselves to join the fight against racism and injustice wherever they exist today. For as long as one person is oppressed, no one is truly free.

READER 2: The first Passover was celebrated thousands of years ago when the people of Israel liberated themselves from the oppression of the Egyptian slave masters and began their march towards freedom. Here, we honor all people who have struggled or are struggling for their freedom and the freedom of others, as we share the aspirations of our liberated ancestors.

For it is said: "Every person, in every generation, must regard his or her self as having been personally freed from bondage in Mitzraim, the biblical land of Egypt." The struggle for freedom is a continuous struggle.

ALL:

Blessed is the Source,
showing us many paths
to holiness and connection

and commanding us to pursue justice.

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו
לרדוף צדק.

*Baruch atah adonai
eloheinu melekh ha'olam
asher kidshanu*



READER 3:

NOW is the time to make justice a reality for
ALL God's children ...
and we will not be satisfied until justice
rolls down like water
and righteousness like a mighty mighty stream."

– Dr. Martin Luther King

"That equality is a good thing
may be generally accepted.
What is lacking is a sense of
the monstrosity of inequality."

– Abraham Heschel

KADESH: SANCTIFICATION OF THE DAY

What is sacred to you and what choice(s) will you make accordingly this year?

READER 3:

Now, in the presence of loved ones and friends, old and new,
 Before us the emblems of festive rejoicing,
 We gather for our celebration, with our elders and young ones,
 linking and bonding the past with the future, we heed once again the call to remember.
 Living our story that is told for all people,
 Whose shining conclusion is yet to unfold,
 We gather to observe the Passover.
 As it is written:

ALL:

We keep the Feast of Unleavened Bread,
 For on this very day our ancestors came out of Egypt.
 We shall observe this day throughout the generations
 As a practice for all times.
 On this Passover, we hope for deliverance from oppression
 And from the destruction of war.



LIGHTING THE FESTIVAL CANDLES

All:.

ברוך אתא יי אלהנו מלך העולם

אשר קדשנו במצותיב וצונו להדליק נר של (שבת ו) יום טוב.

*Baruch atah adonai eloheinu melech ha'olam asher kid'shanu b'mitzvotav v'tzivanu
 l'hadlik neir shel (Shabbat and) yom tov.*

Blessed are You, Adonai our God, Sovereign of the Universe,
 Who makes us holy with mitzvot, commanding us to kindle the (Shabbat and) festival lights.

May the festival lights we now kindle
 Inspire us to use our powers: to heal and not to harm,
 To help and not to hinder, to bless and not to curse,
 We say that all life is sacred:
 In kindling festive lights, we preserve life's sanctity.
 With every light we kindle, the world is brightened to a higher harmony.

ברוך אתא יי אלהנו מלך העולם שהחיינו והגיענו לזמן הזה.

*Baruch atah adonai eloheinu melech ha'olam
 Shehecheyanu, v'kiymanu, v'higiyanu la'z'man ha'zeh*

THE FIRST SIP: THE CUP OF CELEBRATION

READER 4:

In love, we have created festivals for rejoicing, seasons of celebration, this festival of Matzot, the time of our freedom, a commemoration of the exodus from Egypt. We also celebrate the season of rebirth. Outside we have already seen the first signs of daffodils, tulips, crocuses, and other flowers and green plants. While we commit ourselves to working to prevent climate change, may we still be able to experience deep and complete enjoyment of the signs of spring, whenever they may arrive. Let us raise this first cup to celebrate springtime, growth and new life.

ALL: ברוך אתא יי אלהנו מלך העולם בריא פרי הגפן.
Baruch Atah Adonai Eloheinu Melech Ha-olam borei p'ri ha-gafen.
 Blessed are You, Adonai our God, Sovereign of the Universe,
 Who creates the fruit of the vine.



We sing together:

RETURN AGAIN

Shlomo Carlebach

Return again, return again,
 Return to the land of your soul
 Return again, return again,
 Return to the land of your soul.
 Return to what you are,
 Return to who you are,
 Return to where you are
 Born and reborn again
 Return again, return again,
 Return to the land of your soul
 Return again, return again,
 Return to the land of your soul.

KARPAS: THE SYMBOL OF REBIRTH AND RENEWAL

What did you shed tears over this past year?

READER 5:

In this festive season, we feel a connection with the food we eat from the land and we remember that we are surrounded by blessings and miracles no less majestic than those our ancestors witnessed thousands of years ago. Spring reminds us that we are again given a chance for renewal; a new chance to create peace and goodness in our world. We dip kar-PAS — greens — to symbolize this renewal. The salt water symbolizes the bitter tears shed by our ancestors in slavery and by people oppressed everywhere in our own time.

ALL:

ברוך אתא יי אלהנו מלך העולם בריא פרי האדמה.

Baruch Atah Adonai Eloheinu Melech Ha-olam borei p'ri ha-'adamah.

Blessed are you, Adonai our God, Sovereign of the Universe,
Who creates the fruit of the earth.

Eat the greens.

YACHATZ / BREAKING THE MATZAH

What is a division you want to help heal in the coming year?

What do you commit tonight to doing to that end?

The leader uncovers the matzah, lifts the plate, and says:

Behold! This is the bread of affliction, which our ancestors long ago ate in the land of Egypt. May it remind us that there are people who today are poor and hungry, including people in our own community. We wish that they could share the food we have to eat. We hope that next year at this season, all people will be free, and none will live in hunger and want. We affirm that we will each do something to make that come true.

MAGGID / THE TELLING

What story do you want to be able to tell yourself about yourself next Passover?

HA LACHMA ANYA: THIS IS THE BREAD OF AFFLICTION

<p>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.</p>	<p><i>Ha lachma anya di achalu avhatana b'ara d'mitzrayim. Kol dichfin yeitei v'yeichol, kol ditzrich yeitei v'yifsach. Hashata hacha, l'shanah habaah b'ara d'Yisrael. Hashata avdei, l'shanah habaah b'nei chorin.</i></p>	<p>This is the bread of affliction that 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 come celebrate the Passover. Now we are here. Next year in the land of Israel. This year we are enslaved. Next year we will be free.</p>
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THE FOUR QUESTIONS

*Sung by children, and joined (as necessary or as inspired)
by ANY AND ALL who were EVER the youngest at a seder!*

מה נשתנה הלילה הזה מכל-הלילות.

Mah nishtanah halailah hazeh mikol haleilot?

How is this night different from all other nights?

1. שְׁבֹכֵל-הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה הַלַּיְלָה הַזֶּה כֻּלּוֹ מִצָּה.

Sheb'chol haleilot anu ochlin chametz umatzah, halailah hazeh, kuloh matzah.

On all other nights, we eat chameitz and matzah. Why on this night, only matzah?

2. שְׁבֹכֵל-הַלֵּילוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת הַזֶּה מְרוֹר.

Sheb'chol haleilot anu ochlin sh'ar y'rakot, halailah hazeh, maror.

On all other nights, we eat all vegetables. Why, on this night, maror?

3. שְׁבֹכֵל-הַלֵּילוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּלֵינוּ פְּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתַּי פְּעָמִים.

Sheb'chol haleilot ein anu matbilin afilu pa'am echat; halailah hazeh, sh'tei f'amim.

On all other nights, we don't dip even once. Why on this night do we dip twice?

4. שְׁבֹכֵל-הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבֵּין הַלַּיְלָה כֻּלָּנוּ מְסַבֵּין.

Sheb'chol haleilot anu ochlin bein yoshvin uvein m'subin; halailah hazeh, kulanu m'subin.

On all other nights, we eat either sitting upright or reclining. Why on this night do we all recline?



THE ANSWERS

The answers to these, and all our questions, begin with *Avadim Hayinu*, 'We were slaves in Egypt.'

READER 6: We eat matzah because when our ancestors were at last told by Pharaoh that they could leave Egypt, they had no time to allow their bread to rise, so they baked hurriedly, without leavening. We call matzah the bread of the poor because we ate it when we were slaves. We call it the bread of freedom because we ate it when we became free.



We ate it then, so we eat it now.



To be a slave. To be owned by another person, as a car, house or table is owned. To live as a piece of property that could be sold—a child SOLD from its mother, a wife from her husband.

To be considered not human, but a “thing” that plowed the fields, cut the wood, cooked the food, nursed another’s child; a “thing” whose sole function was determined by the one who owned you.

To be a slave. To know, despite the suffering and deprivation, that you were human, more human than he who said you were not human. To know joy, laughter, sorrow and tears and yet be considered only the equal of a table. To be a slave was to be a human being under conditions in which that humanity was denied.

They were not slaves. They were people. Their condition was slavery.

– Julius Lester

READER 7: We eat bitter herbs to remind us of the bitterness our ancestors experienced when they were oppressed as slaves. It reminds us that struggle and hardship shake us out of complacency, and that bitterness renews our appreciation of the simple pleasures we often take for granted.

READER 8: The green of parsley reminds us that spring is here, the season of new life. We dip food once in salt water to remind us of the tears shed in slavery back then, as well as the tears of all people today who live with oppression. We again dip the parsley, this time in charoset, to remind us that even in bitter times, there is sweetness.

READER 9: We lean back and relax when we eat because, when we were slaves, we were not allowed to rest—not even when we ate. We remember what life is like for people who long for freedom.

READER 10: And if God had not brought our ancestors out of Egypt, we and our children and our children’s children would still be subjugated to Pharaoh in Egypt.

Even if we were all old and wise and learned in Torah, we would still be commanded to tell the story of the Exodus from Egypt. The more we talk about our rescue from bondage, the more we will understand what it means to be a free people.

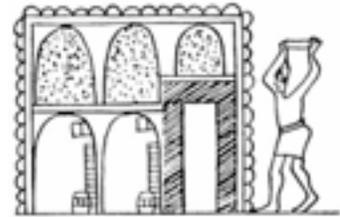
READER 11: Our society produces enough for everyone. While we are free and live in privilege (even those of us who are not “rich” in American terms), we are still enslaved by the belief that some people deserve to be richer and some poorer. Hopefully, someday we will all realize the truth of the four questions. We were freed from Egypt, but as long as there is poverty that crushes the poor and wealth that insulates the wealthy, we are all still oppressed. As one suffers, so do we all.



READER 12: Our story is the people’s story. Our Seder, thousands of years ago, was conducted in Aramaic, the language of our people at that time. Aramaic was the language of the ancient rabbis in Jerusalem; Aramaic was the language of a dispossessed people living in land occupied by a foreign empire. Over the course of centuries, Aramaic was replaced by Greek, Syriac, Arabic and later, Hebrew. Now, our Seder is conducted primarily in English. In keeping with the tradition that made Passover the people’s holiday, we use English so that all are able to question, and all can participate.

“There is no whole heart but a broken heart. If your own suffering does not serve to unite you with the suffering of others, if your own imprisonment does not join you with others in prison, if you in your smallness remain alone, then your pain will have been for naught.”
– Rabbi Tirzah Firestone

READER 13: The story of Passover is a very old story that begins over 3,000 years ago. During a famine Jacob and his family fled to Egypt where food was plentiful. There Jacob's sons found their brother Joseph had risen to high position in Pharaoh's court. Because of this, Joseph's people were welcomed into Egypt.



READER 14: Generations passed and our people prospered in Egypt. Rulers came and went, until a new Pharaoh arose who felt threatened by the strangers in his people's midst, and ordered our people enslaved. The Egyptians set taskmasters over the Israelites with forced labor and made them build cities for Pharaoh. The Egyptians made the lives of the Israelites bitter with harsh labor. But even as they were oppressed, they increased in numbers and the Egyptians came fear they would ally with their enemies.

READER 15: In fear of rebellion, Pharaoh decreed that all Hebrew boy-children be killed. Two midwives named Shifrah and Puah defied his orders. Through their courage, a boy survived. Fearing for his safety, his family placed him in a basket and he floated down the Nile. He was found and taken out of the reeds, and adopted, by Pharaoh's daughter, who named him Moshe (one who was drawn out) and raised him as a Prince of Egypt.

READER 16: Although a child of privilege, as he grew he became aware of the slaves who worked in the brickyards of his father. When he saw an overseer mistreat a slave, he struck the overseer and killed him. Fearing retribution, he set out across the Sinai alone. God spoke to him from a burning bush, which though it flamed was not consumed. The Voice called him to lead the Hebrew people to freedom.

READER 17: Moses returned to Egypt and went to Pharaoh to argue the injustice of slavery. He gave Pharaoh a mandate which resounds through history: "Let my people go." Pharaoh refused. Ten terrible plagues were unleashed upon the Egyptians. Only when his nation lay in ruins did Pharaoh agree to our liberation.

We sing together:

Go Down Moses

Go down Moses
Way down in Egypt land
Tell all Pharaohs to
Let My People Go!

When Israel was in Egypt land...
Let My People Go!
Oppressed so hard
They couldn't stand
Let My People Go!

Fill the second cup BEFORE we recall the ten plagues.

THE TEN PLAGUES

READER 18: Though we descend from those redeemed from the brutality of ancient Egypt, and have ourselves rejoiced to see oppressors overcome, our triumph is diminished by the loss of life of the Egyptians, as the wine within the cup of joy is lessened when we spill 10 drops for the plagues of Egypt.

To remember upheaval that follows oppression, we pour ten drops for the plagues upon Egypt.

ALL: Let us say these together as we remove a drop of wine from our cup with a finger for each plague, because we can NEVER rejoice in the suffering of others.

*Dam, Tzfar-day-ah, Keen-neem,
A-rov, De-ver, Shcheen,
Ba-rad, Ar-beh,
cho-shech, Ma-kkat, b'Cho-rot*

Blood, frogs,
lice, wild beasts,
cattle blight, boils,
hail, locusts,
darkness,
and death of the first born

ALL:

Each drop of wine we spill is a hope and a prayer that people will cast out the plagues that threaten us, beginning in our own hearts.



We name the plagues that are with us today:

Against the making of war,
and against the teaching of hate.
Against the despoiling of the earth,
and against abuses of power.
Against the dehumanizing of “the other,”
and against the neglecting of human needs.
Against the oppressing of peoples,
and against weakening of communities.
Against the subjugation of learning
and against the erosions of freedom.

What are some other plagues that are with us today?

DAYENU דינו

Dayenu is a song of praise and thanksgiving. “Dayenu” means “it would have been enough.” We are reminded to notice and be grateful each day for all the goodness around us.

We sing together:

*Ilu hotsi hotsianu, hotsianu mi-Mitzrayim, hotisanu mi-Mitzrayim,
Dayenu
Day, dayenu, day, dayenu, day, dayenu, dayenu, dayenu...*

*Ilu natan natan lanu, natan lanu et ha-Shabbat, natan lanu et ha-Shabbat,
Dayenu.
Day, dayenu, day, dayenu, day, dayenu, dayenu, dayenu...*

*Ilu natan natan lanu, natan lanu et ha-Torah, natan lanu et ha-Torah,
Dayenu.
Day, dayenu, day, dayenu, day, dayenu, dayenu, dayenu...*

If we had freed ourselves from slavery,
and not passed through the sea in safety—DAYENU!

If we had passed through the sea in safety,
and not learned to survive in the desert—DAYENU!

If we had learned to survive in the desert,
and had not received the mitzvah of the Sabbath—DAYENU!

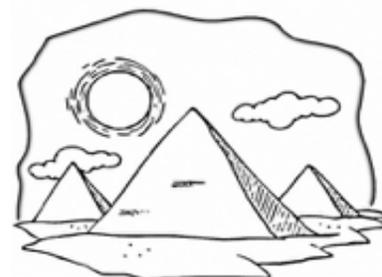
If we had learned to rest on the Sabbath,
and never known the stories of the Torah—DAYENU!

If we had learned the stories of the Torah, and never built the temple—DAYENU!

If we had built the temple, and had no wise people to share their wisdom with us—
DAYENU!

If we had wise people who spoke truth to us,
and were not wise enough to listen—DAYENU!

If we were wise enough to listen,
and never lifted a finger to make it happen—DAYENU?
We would probably still be in Egypt.



THE SECOND SIP: THE CUP OF LIBERATION

READER 19: As we recall the liberation from slavery of our own people, we empathize with the plights of all other oppressed peoples. All physical slavery involves a spiritual slavery as well as a loss of dignity and pride. We dedicate ourselves tonight to a freeing of body and soul of all human beings and to eliminating all vestiges of racism in ourselves and in our community.



ALL: ברוך אתא יי אלהנו מלך העולם בריא פרי הגפן.
Baruch Atah Adonai Eloheinu Melech Ha-olam borei p'ri ha gafen.

Blessed are You, Adonai our God, Sovereign of the Universe, who creates the fruit of the vine.

MOTZI-MATZAH FOR BREAD / MATZAH

Think about a companion you want to spend more time with in the coming year.

READER 20: We are approaching the Seder meal. As we ordinarily begin our meals with the breaking of bread, we begin tonight with the breaking of matzah. We recite two blessings; first the regular blessing for bread, then a special one for matzah.

The upper & middle piece of the three matzot are broken and distributed among the group as we say together:

ALL: ברוך אתא יי אלהנו מלך העולם המוציא לחם מן הארץ.
Baruch Atah Adonai, Eloheinu Melech ha-olam, ha-motzi lechem min ha-aretz.

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

ברוך אתא יי אלהנו מלך העולם אשר קדשנו במצותיב וצונו על אכילת מצה.
Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kidishanu b'mitzvo-tav v'tzivanu al a-chilat matzah.

We praise You, God, who hallows our lives with commandments,
 and enjoins us to partake in eating matzah.

Each participant eats a portion of the two matzot.

MAROR THE BITTER HERBS

ALL: ברוך אתא יי אלהנו מלך העולם אשר קדשנו במצותיב וצונו על אכילת מרר.
Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kidshanu b'mitzvo-tav, v'tzivanu al a-chilat maror.

Blessed are you, Adonai our God, Sovereign of the Universe, who hallows us with mitzvot,
 commanding us to eat the bitter herbs.

Everyone eats the bitter herbs.

KORECH The “Hillel Sandwich”

READER 21: On Passover, Hillel, the head of the Rabbinic academy in Jerusalem two thousand years ago (born in Babylon, traditionally 110 BCE to 10 CE), combined the pesach, matzah and maror and ate them together. In his wisdom, he understood that to fully appreciate the sublime taste of freedom (the Pesach sacrifice) one must mix that with the bitter ingredients of slavery (matzah and maror). Every aspect of the Hillel sandwich has power and meaning. Two matzot – one symbolizing the bitterness of galut (exile), and the other the sweetness of geulah (redemption or deliverance).



Maror is inseparable from the redemption experience. No joy exists without bitterness.

For our second “dipping” please take a piece of matzah, put some charoset on it and make sure you dip your maror in the charoset. Put another piece of matzah on top.

READER 22:

Blessed is the creative force of the universe, we praise and give thanks for your sustenance. When we speak of God, we are pointing to grace, love, and compassion, the Source of bread for all who live. Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. We praise You, O God, Source of food for all who live.

We sing together:

OSEH SHALOM

*Oseh shalom bim-romav hu yaaseh shalom aleinu
ve-al kol Yisrael ve'al kol yoshvei teyvel, ve-imru amen.*

We pray that God who establishes peace in the heavens grant peace for us, for all Israel, and all people, and let us say, Amen.

THE THIRD SIP: THE CUP OF RENEWAL

Our future and the future of the world rests in our children. We hope that they remember the messages of this Seder throughout the year, and for all their lives.

ALL: ברוך אתא יי אלהנו מלך העולם בריא פרי הגפן.
Baruch Atah Adonai Eloheinu Melech Ha-olam borei p'ri ha-gafen.

Blessed are You, Adonai our God, Sovereign of the Universe, who creates the fruit of the vine.

THE CUP OF ELIJAH and THE CUP OF MIRIAM

ALL:

The injustice of this world still brings to mind Elijah, who in defense of justice, challenged power. In many tales from Jewish lore, he appears to help the weak. For every undecided questions of pain and sorrow, or unrewarded worth and unrequited evil, Elijah would someday provide the answer.

The cup of Miriam is symbolically filled with *mayim hayyim*, living waters from Miriam's well. These living waters accompanied the Israelites during the Exodus, and are a symbol of our past redemption, when our people left Egypt and slavery.

LEADER:

Tradition says that Elijah makes an appearance at every Seder. Elijah opens up for us the realm of mystery and wonder. Now let us open the door for Elijah and Miriam.

We sing together:

***Eliyahu Hanavi, Eliyahu Hatishbi, Eliyahu Hagiladi,
Bimheirah Yavo Eileinu, Im Mashiach Ben David.***



ADIR HU

*Adir hu, adir hu
Yivneh veito b'karov
Bim'heirah, bim'heirah,
b'yameinu b'karov
Ei-l b'neih! Ei-l b'neih!
B'neih veit'kha b'karov.*

*Bachur hu, gadol hu, dagul hu,
Yivneh veito b'karov
Bim'heirah, bim'heirah,
b'yameinu b'karov
Ei-l b'neih! Ei-l b'neih!
B'neih veit'kha b'karov.*

*Hadur hu, vatic hu,
zakai hu, chasid hu
Yivneh veito b'karov
Bim'heirah, bim'heirah,
b'yameinu b'karov
Ei-l b'neih! Ei-l b'neih!
B'neih veit'kha b'karov.*

*Tahor hu, yachid hu, kabir hu,
Lamud hu, melekh hu, nora hu,
Sagiv hu, izuz hu, podeh hu, tzadik hu
Yivneh veito b'karov
Bim'heirah, bim'heirah,
b'yameinu b'karov
Ei-l b'neih! Ei-l b'neih!
B'neih veit'kha b'karov.*

*Kadosh hu, rachum hu,
shaddai hu, takif hu
Yivneh veito b'karov
Bim'heirah, bim'heirah,
b'yameinu b'karov
Ei-l b'neih! Ei-l b'neih!
B'neih veit'kha b'karov/*

THE FOURTH SIP: THE CUP OF HOPE

As our Seder draws to an end, the fourth cup helps us recall that our redemption is not yet complete. There are tasks that still await us as a people, and we live for the preservation and the affirmation of hope. We dedicate this last cup to our families, our friends, our mentors, those who support and inspire us, and to those who came before us, on whose shoulders we stand, whose work and vision sustains us as we continue on this journey.

ALL: ברוך אתא יי אלהנו מלך העולם
בריא פרי הגפן.

*Baruch Atah Adonai Eloheinu Melech Ha-olam
borei p'ri ha-gafen.*

Blessed are You, Adonai our God, Sovereign of the Universe,
Who creates the fruit of the vine.



WE SHALL OVERCOME

We shall overcome. We shall overcome.
We shall overcome some day

Oh, deep in my heart, I do believe
We shall overcome some day

We'll walk hand in hand.
We'll walk hand in hand
We'll walk hand in hand some day

We shall all be free. We shall all be free
We shall all be free some day

We are not afraid. We are not afraid
We are not afraid some day
We are not alone. We are not alone
We are not alone some day

The whole wide world around.
The whole wide world around some day

Oh, deep in my heart, I do believe
We shall overcome some day

READER 24: The Passover Haggadah is a document that has been compiled and rearranged over the past 2,000 years. Tonight we included some newer texts, and left out others.

The following lines were likely added in the 15th century. They refer to the Jewish belief in the rebuilding of the Temple in Jerusalem and the related beliefs in the coming of the messiah and resurrection of the dead that will happen when the Temple is rebuilt.

LEADER: Most contemporary liberal Jews reinterpret the belief in the messiah as a belief in the possibility of a world of justice, compassion and peace and the responsibility we have to do all we can to bring that vision to reality.

Some read these lines thinking of the actual physical place of Jerusalem, which also could remind us of the importance of the city which is central to three religions, and whose name means “City of Peace.”

There are many ways to interpret these words and many approaches to bring about a world of peace, in Jerusalem and everywhere.

With these thoughts in mind, we conclude with the words:

L'SHANAH HA'BA-AH B'YERUSHALAYIM! לשנה הבאה בירושלים!
NEXT YEAR IN JERUSALEM!

L'SHANAH HA'BA-AH B'SHALOM! לשנה הבאה בשלום!
NEXT YEAR IN A WORLD OF PEACE!

Enjoy your meal!

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