

FYI — WE DID NOT WRITE THIS FROM SCRATCH!  
IT IS A REMIX OF MANY OTHER HAGGADAHS :)

# Haggadah 2025

*4 page version  
suitable for a 6 year old*

## **Opening** *we read responsively*

Long ago at this season, our people set out on a journey.  
*On such a night as this, Israel went from degradation to joy.*

We give thanks for the liberation of days gone by.  
*And we pray for all who are still bound.*

Eternal God, may all who hunger come to rejoice in a new  
Passover.

*Let all the human family sit at your table, drink the wine of  
deliverance, eat the bread of freedom.*

Freedom from bondage	<i>and freedom from oppression</i>
Freedom from hunger	<i>and freedom from want</i>
Freedom from hatred	<i>and freedom from fear</i>
Freedom to think	<i>and freedom to speak</i>
Freedom to teach	<i>and freedom to learn</i>
Freedom to love	<i>and freedom to share</i>
Freedom to hope	<i>and freedom to rejoice</i>
Soon, in our days	<i>amen</i>

## **fill your first cup and hold it aloft**

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

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

## **you may drink**

## **Order of Ceremonies**

First Cup of Wine	Eating Matzah
A Silence	Bitter Herb
Fresh Herbs	Hillel Sandwich
Breaking of Matzah	
The Story	<i>then the meal!!</i>
The 4 Questions	
The 4 Children	Find the Afikoman
The 10 Plagues	Third Cup of Wine
Second Cup of Wine	Elijah's Cup
Washing the Hands	Closing

## **urchatz: washing the hands**

The first hand washing takes place in silence. In this silence  
we reflect on those who have been silenced because their  
acts, their love, or their simple existence challenged the  
workings of power, and in this silence we listen to them.

## **carpas: dip herbs in salt water**

We dip for the tears of our ancestors,  
held captive without rights or dignity.  
We dip for the tears of our forebears,  
exiled from home with nowhere to go.  
We dip for health and healing,  
for tears of loss, hope, and resilience.

*Brucha atah adonai eloheinu, oh teva, borei pri hadama.*  
Blessed are you, our lord God, or nature, who creates the  
fruit of the earth.

## **eat the herbs**

## **yachatz: breaking of the matzah**

*open the door, since all are welcome*

Break the bread at the feast of liberation. Go ahead. Do it.  
The whole is already broken, and so are you. Freedom has to  
have its jagged edges. But keep half for later – because this  
story isn't whole, and it isn't over.

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 join our seder.** Now we are here. Next year we will be in the land of revolution. This year we are slaves. Next year we will be free.

**break the middle matzah in two pieces  
the smaller half is now the afikoman**

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### the story

We were slaves to a Pharaoh in Egypt, and the Eternal led us out from there with a mighty hand and an outstretched arm. Had not the Holy One led our ancestors out of Egypt, we and our children and our children's children would still be enslaved. Even if all of us were wise, all-discerning, scholars, sages and learned in Torah, it would still be our duty to tell the story of the Exodus.

*"Avadim hayinu; ata b'nei chorin.* We were slaves, but now we are free."

Our ancestors were immigrants. They traveled from one place to another. They had many reasons: economic, social, personal. They were both fleeing and seeking. They came both willingly and with regrets. Thus it is there, in a foreign land, that our story takes place.

And so it is written: **"Do not oppress the stranger, for you know the heart of a stranger, as you were strangers yourself once."**

In the new land they worked and played and loved and grew. They built life and community. But then their spirit of diaspora collided with the totalizing force of the state. They were enslaved. This did not happen overnight. Little by little they fell under the lash, until it was difficult for them to recall the feel and taste of freedom.

### the four questions

*The youngest child reads:*

How is this night different from all other nights?

1. What's up with the matzoh?
2. What's the deal with the horseradish?
3. Why do we dip herbs in salt water?
4. Why do we slouch at the table?

*Answers*

1. When we left Egypt, we were in a hurry. There was no time for making decent bread.
  2. Life was bitter, like horseradish.
  3. We cried many tears and they were salty.
  4. Free people get to slouch.
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### the four children

*The Child Who Wants to Know*

The child who wants to know has an inquisitive mind and an open heart. When she asks "what?" and "how?" she wants to hear the whole story.

To this child you give full answers, because nothing less will do. When you don't know what to say, you keep looking. This child brings you the world.

*The Child Who Feels Apart and Alone*

There is another child who is hungry for truth, but of a different kind: he wants to know more about *you*; he asks what this holiday means to *you*. This child too is studying the world – *your* world. He is trying to find himself in you, through you.

To this child you give full answers, because nothing less will do. When you don't know what to say, you keep looking. This child brings you the world.

*The Simple Child*

The simple child asks the question that goes straight to the heart, stripping away pretense and complication. "What is this?" they ask. When the other children have finished their questioning, the simple child persists, asking, "Why?"

The simple child's question may be the most difficult one to answer. Nevertheless, try. This is the child who moves us on; this is the one who will change the world.

*The Child Who Cannot Ask*

And then there is the child who cannot ask. She is cloaked in wonder, her voice is silence. She is who we were once – before. She hasn't left us, but she is often hidden, and we find her at unpredictable times.

We cannot call this child to us with words. She comes unbidden and, when she comes, the world reveals itself, suffused in beauty – beauty of which we are a part.

Bless this moment, bless this child. Nothing more to do. Blessed be the child beyond all questions.

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**the 10 plagues**

*Spill a drop of wine for each plague  
to commemorate the suffering it brought.*

DAM—BLOOD

TZ FARDEIYA—FROGS

KINIM—LICE

AROV—WILD ANIMALS

DEVER—BLIGHT

SHECHIN—BOILS

BARAD—HAIL

ARBEH—LOCUSTS

CHOSHECH—DARKNESS

MAKAT B'CHOROT—DEATH OF THE  
FIRSTBORN

*I had a vision, and I saw white spirits and black spirits engaged in battle, and the sun was darkened,—the thunder rolled in the Heavens, and blood flowed in streams—and I heard a voice saying, “Such is your luck, such are you called to see, and let it come rough or smooth, you must surely bear it.” — Nat Turner, 1831*

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**fill your second cup and hold it aloft**

*The second cup of wine represents God's second declaration of redemption: “I will free you from slavery.”*

*Baruch atah, Adonai, eloheinu melech ha'olam, borei p'ri hagafen.*  
Blessed are you, Shekhinah, Breath of Life, who brings forth fruit from the vine.

**you may drink**

**rachatz: washing the hands**

I wash my hands  
to transform myself,  
as an act of care  
for myself and others,  
and to prepare myself  
for the work ahead.

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**eating matzah**

*In this moment together,  
we honor the earth  
we thank the worker  
and we remember the hungry.  
This sustenance blessed be.*

**now eat some matzah**

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**maror: bitter herb**

We face the world,  
in the fullness of its wonders  
and horrors, without illusion.

**eat some bitter herbs and charoset**

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**koreich: hillel sandwich**

*We build this sandwich  
to remember what has been destroyed  
and as a promise  
to rebuild.*

**eat the sandwich — then the meal**

## **find the afikoman**

*When the Temple still stood in Jerusalem, it was customary to make an offering of a paschal lamb at this season. We eat the afikoman in memory of the offering.*

*Tzafun means “hidden,” and the afikoman is hidden for children to find. Why end the meal thus? Because we want the dinner to end with the taste of slavery and freedom in our mouths. But this explains eating matzah late, not the charade of hiding it.*

*We hide the larger half of the broken matzah because we are affirming that there is more that is hidden and mysterious in the world than any information we can gather.*

## **prizes will be awarded**

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## **fill your third cup**

*The third cup of wine represents God’s third declaration of redemption — V’go’alti—“I will liberate you with an outstretched arm...”*

*N’varekh et ayn ha-chayyim, matzmichat pri hagafen.  
Let us bless the source of life that ripens fruit on the vine.*

## **you may drink**

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## **elijah’s cup — open the door**

*Three thousand years ago, a farmer arose in the Middle East who challenged the ruling elite. In his passionate advocacy for common people, Elijah created a legend that would inspire generations. Elijah declared that he would return in the guise of someone poor or oppressed, coming to people’s doors to see how he would be treated. Thus would he know whether or not humanity had become ready to participate in the dawn of the Messianic age. He is said to visit every seder, where he sips from his cup of wine.*

*May we, like the children of Israel leaving Egypt, be guarded and nurtured and kept alive in the wilderness. May we have eyes to see that the journey itself holds the promise of redemption.*

## **the door is closed**

*“I have come to look forward to the opening of the door for an Elijah who is always a no-show, and I have come to believe that precisely by not appearing, that great prophet is showing us something we need to know. What does it mean that there is never anyone at the door?”*

## **closing**

*“Begin with the disgrace and end with the glory,” the rabbis say.*

*The disgrace was not in being a slave — that may happen to anyone — but to remain such.*

*What was the glory?*

*To choose the divine: that is, the bread of affliction and freedom.*

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*Praise be the quick-  
ness of what stirs within,  
flame standing up to wind.*

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*Tonight we have acknowledged our ancestors. We vow that we will not allow their stories, their experiences, their wisdom to fade. These are our legacy, which we will study and teach to our friends and children. The task of liberation is long, and it is work we ourselves must do.*

*As it is written in Pirke Avot, a collection of rabbinic wisdom: “It is not incumbent upon us to finish the task, but neither may we refrain from beginning it.”*

*Standing on the parted shores of history  
we still believe what we were taught  
before ever we stood at Sinai’s foot;  
that wherever we go, it is eternally Egypt  
that there is a better place, a promised land;  
that the winding way to that promise  
passes through the wilderness  
that there is no way to get from here to there  
except by joining hands, marching together.*

*all together:*

**Next year, wherever we are,  
may we be whole and at peace.**