

# *HONEYMOON ISRAEL*

P A S S O V E R

H A G G A D A H



*By Rabbi Gary Katz*

Welcome!

Passover coincides with the beginning of spring. The earth is waking up from the cold and darkness of winter. It's a time for renewal, rethinking, and rebirth. We throw open the windows of our homes, we sweep away winter's grit and dust. The story of Passover is a historic story of freedom from bondage.

It's a story of liberation and new beginnings. We review the story of our ancestor's journey from suffering and bondage to being happy, joyous, and free. What better time to rethink our own personal journeys of freedom from the bondage of self and addiction? Every one of us has had our own personal "mitzrayim" (Hebrew for Egypt where the Jewish people were slaves). The Hebrew word "mitzrayim" comes from the word "tzar" which means narrow. How narrow our lives became when we were caught in the disease of our addictions. The width of a bottle? The length of a crack pipe? The spread on a bet? The amount of food needed to purge or attain control? The seder provides a blueprint for action. It's an outline of recovery that has been used for thousands of years for spiritual journeys of freedom and recovery.

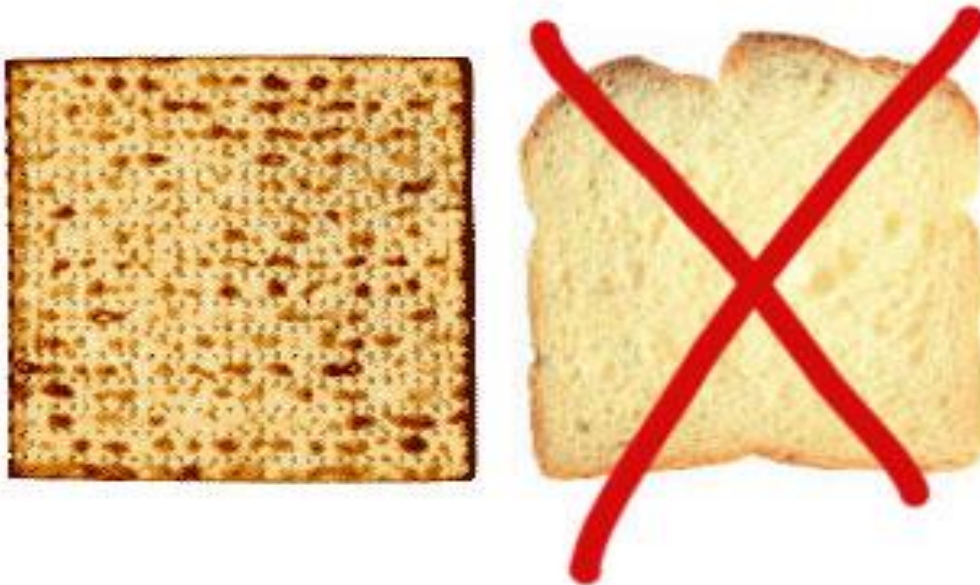
This "Haggadah" doesn't contain the full text of a traditional haggadah. So you might miss some of your favorite songs or parts. It does try to help you create some thoughtful and meaningful discussions about some of the main parts of the haggadah. All Honeymoon Israel type discussion questions are in bold and in a box to help you find them easily.

May this Passover and spring give us the insight and courage to create ourselves anew.

Rabbi Gary Katz



## Chametz and Matzah



On Passover we have a mitzvah to not eat any “chametz,” and to remove it from our possession.

Chametz is defined by the rabbis as any food that has had the opportunity to rise. If flour and water have been in contact with each other for more than 18 minutes before being thoroughly cooked, it is considered chametz. Bread, cake, cookies, pretzels, pizza, all of it – chametz.

Chametz has also come to symbolize that which has leavened and become inflated. It's where our ego has risen and grown too much. It's extraneous things within ourselves or that we possess. The holiday of Pesach charges us with trying to search out and rid ourselves of these things. Get rid of the ego.

Figure out what's essential and what's extraneous. Keep it simple.

What is your chametz? What are the behavioral patterns, beliefs or things that sometimes enslave you or hold you back from being free?

HMI Question – What is the chametz in your relationship? Is it taking the other for granted? Is it your ego and need to be right which makes it hard to acknowledge when your partner is right and you're wrong? Is it being wrapped up in your own thoughts and needs and not noticing what your partner might be needing?

### Order of the Search and Removal of Chametz

It is customary to put pieces of hard bread (or pieces of any kind of chametz, which you can prepare beforehand by wrapping them in pieces of a napkin) in various places some time before the search, so that the one who searches will find them.

It is customary to place 10 pieces. Some say this is based on Kabbalah.

The 10 pieces of bread can also correspond to 10 areas found in relationships.

1. Communication
2. Conflict Resolution
3. Partner's Style and Habits
4. Financial Management

5. Leisure Activities
6. Sexuality and Affection
7. Family and Friends
8. Relationship Roles
9. Children and Parenting
10. Spiritual Beliefs

*Before starting the search, the following blessing is recited:*

Blessed are You, Adonai our God, Sovereign of the universe, who has sanctified us with Your commandments and commanded us concerning the removal of chametz.

We search by candlelight or flashlight in all rooms in the house. This reminds us that we have looked as hard as we can for chametz everywhere in the house, and that we are now done with that process.

In addition to being serious and focused, this search can be a lighthearted, sweet and fun moment together after all the hard work of cleaning the house.

HMI Moment – Sit down on the couch or go for a walk with your partner. What are the areas of your relationship that each of you feel need to be “searched out” and “cleaned up”? What dynamics do you want to work on together to nullify in the relationship?

What are 3 of the 10 areas of relationships mentioned above that you consider to be an “area of strength?” What are 3 areas that you consider to be “an area of growth” that you would like to work on with your partner?



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*After the search one also nullifies [the chametz s/he may have overlooked] and say:*

All leaven and anything leavened that is in my possession, which I have neither seen nor removed, and about which I am unaware, shall be considered nullified and ownerless as the dust of the earth.

*The ten pieces are to be burnt the following day, and the following meditation can be said during the burning of the chametz, or the burning can just be watched in silence, because let's face it, burning things appeals to everybody:*

## Blessings for Candle Lighting on Erev Pesach & Pesach

Blessed are You, Adonai our God, Sovereign of the universe, who has sanctified us with Your commandments, and commanded us to kindle the Yom Tov Lights.

Blessed are You, Adonai our God, Sovereign of the universe, who has granted us life, sustained us and enabled us to reach this occasion.

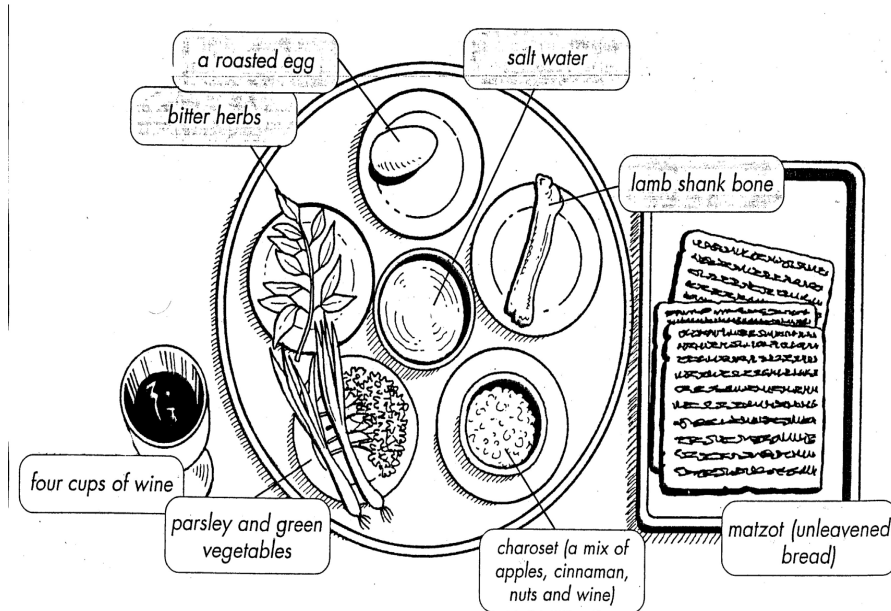
HMI Moment: Try and light candles together as a couple. Take a few moments after lighting and reciting the blessing to talk about some ways that you can 'shine some light' onto other people's lives? Who are the people that you know who need some extra light in their lives? Also, what areas of your relationship seem dark at the moment and need some light shined on them?



## The Seder Plate

Prepare a ke'arah (tray) on the table, with three matzot one on the other.

Above all these place on the right side the zero'a (bone), and opposite to it - on the left side - the betzah (egg); below these, in the center, the maror; [lower still,] below the bone place the kharoset, and opposite the egg the karpas; [below these,] under the marror, put the khazeret used for korekh.



What are each of the foods on the Seder plate for?

Shankbone – Represents the Passover Sacrifice.

Egg – Represents a second sacrifice that was offered on Passover.

Maror (bitter herbs) – Reminds us of the bitter lives the Jewish people had as slaves.

Chazeret (Romaine lettuce) – a form of bitter herbs

Charoset – Represents the mortar that was used by the Jewish people when they were slaves.

Karpas – Green vegetables which represent renewal for the Jewish people as well as the season of Spring.

Salt Water – Reminds us of the tears cried by the Jewish people as a result of their suffering.

Passover Numbers:

How many:

Matzos \_\_\_\_\_

Cups of Wine \_\_\_\_\_

Parts of the Seder \_\_\_\_\_

Sons in the Hagaddah \_\_\_\_\_

Ma Nishtana Questions \_\_\_\_\_

Spills at your table so far \_\_\_\_\_

Times during the seder you wished you weren't having it with your family \_\_\_\_\_

Times during the seder you were grateful for having it with your family \_\_\_\_\_

Matzo balls can you eat \_\_\_\_\_

People who are looking for the same matzo \_\_\_\_\_

Previews and Coming Attractions!! What to expect at your Seder!

### Order of the Pesach Seder

Kadesh	Recite the Kiddush (prayer said over the wine to commemorate the holiday)
Urechatz	Washing the Hands.
Karpas	Eating of the Karpas (green vegetable)
Yachatz	Breaking the Middle Matzah.
Maggid	Recital of Haggadah (book used at the seder as an aide to .
Rachatz	Washing the Hands [for the Matzah].
Motzi	Blessing of Hamotzi [over Matzah].
Matzah	Blessing over, and Eating of, Matzah.
Maror	Blessing over, and Eating of, Maror (bitter herbs).
Korech	Eating combination of Matzah and Maror.

Shulchan Orech	Set Table - [Festive meal].
Tzafun	Eating the Hidden Afikoman.
Beirach	Birkat Hamazon [Blessing after Meal].
Hallel	Recital of Psalms of Praise.
Nirtzah	The Seder is accepted favorably.

## Kadesh – Kiddush



On all Jewish holidays, including the weekly Sabbath, Jews mark the holy time by saying a blessing over wine, called Kiddush. The Kiddush for Passover thanks God for giving us holidays of joy and celebration, in particular this holiday, called here, “the time of our freedom.”

So many rituals in Judaism happen over a cup of wine. Every Shabbat and holiday begins with the Kiddush over the wine and concludes with a prayer called havdallah which is also

recited over wine. The Seder has four cups of wine. Many recite the Grace after Meals over a cup of wine. The prayers at a baby boy's bris are recited over wine as is a wedding ceremony.

Ok, ok. We get it. Wine is a BIG deal!

Why did rabbis make so many Jewish rituals revolve around wine?

Two lessons about wine contain everything that Judaism wants to teach us.

First, there is nothing wrong with wine.

It's a liquid. That's all. Sometimes it's sweet. Sometimes it's dry. Sometimes it's in a nice bottle. Sometimes it comes in a box. Sometimes it's on sale at Shoprite for \$8.99.

What matters is HOW we use the wine.

Wine can be used to drink in excess, get drunk, remove inhibitions and lead to acting in a way that is of a lower nature.

Or.....

Wine can be used for a spiritual purpose, a mitzvah. It can be used while reciting a prayer or at a special life cycle occasion.

This is one of the essential messages of Judaism. Wine and many other objects are neither good nor bad. Our mission in life is what we do with them.

Wine and alcohol can be used for a mitzvah, a higher spiritual purpose or we can use it to lose our inhibitions and act in a lower, base way.

Money can be used for good causes such as supporting our family, helping others, giving charity or it can be used as a way to control people, buy frivolous things, or hoard.

Sex can be used as a way to become close, intimate, loving, to feel good and at times to create a new life. Or it can be used in a way which is selfish, dishonest, self-destructive, and using others.

Food can be used as a way of nourishment to have a healthy body and energy for each day. It can be a way to experience gratitude for the abundance that most of us have in our lives. Or it can be used as a way to be gluttonous and even lead to an unhealthy body with physical illness.

Exercise and working out can be used to improve one's health, decrease stress, maintain a healthy weight and even bond with others when done together in a group setting. Or it can be done to perpetuate an unhealthy body image, create an hyper-focus on looks, and take away time from family when done to excess. Observing what others need and how we can help them can be a way to be thoughtful and kind, giving and loving. However, when done in a co-dependent way, it can be controlling and manipulating and a way to deflect the focus from oneself onto others.

Wine, alcohol, money, sex, food, caring for others and in fact, all things in life are really neutral in their inherent nature. The challenge that we face, and this is really our "mission" should

we choose to accept it, according Judaism, is what we do with these things. Do we use them for a noble, higher purpose and thereby sanctify them by doing so? Or do we use them for a lower purpose instead.

This is Judaism's mission for us.

Another reason for using wine is something I once heard from the Bostoner Rebbe. He said that wine is used for so many special occasions because it comes from the inside of the grape. Only by accessing the liquid contained inside the grape can we have wine.

This reminds us constantly that what is important is what is on the inside and not what is on the outside. Our focus needs to be more on what's on our inside and less on what's on our outsides. The path to conscious contact with our Higher Power comes from the work we do within ourselves.

We need to remember not to compare our insides with the outsides of others.

It also reminds us to focus on what's going on inside of us and not on what's going on inside of others. Co-dependence is another maladapted form of focusing where we become pre-occupied with someone else's choices and avoid looking at our own.

Using wine or grape juice, reminds us to focus on the internal, the spiritual, and on ourselves.

*HMI Conversation: What areas in your home do you want to work on elevating to higher purposes? In what ways do you and your partner focus on the internal and in what ways do you focus on the internal? In what areas do you focus on what the other is doing or is not doing instead of focusing internally on yourself and what you are doing?*

### Urechatz

*Wash the hands without reciting the blessing. Water is poured twice on each hand.*

*HMI Share: As each person washes their hands, share with the other people at the table, what would you like to have “washed away” or let go of right now?*

### Karpas



The Karpas is traditionally a vegetable, or green vegetable which represents Spring, new beginnings, and renewal. How did the Jewish people experience a new beginning at the story of Passover?

**HMI Discussion:** In what ways would you like to have a new beginning in your life? How was your relationship impacted or changed by the “new beginning” of being married? What challenges did you face in the newness of your marriage or relationship?

**HMI Learning:** Why do we dip the karpas into the salt water? The Karpas represents renewal and the salt water represents the tears of the Jewish people when they were slaves. We combine these to remind ourselves that it's possible to have both crying and renewal at the same time. What is a time in your life that was both happy and sad at the same time?

*Take the karpas, dip it into salt-water or vinegar, and recite the following blessing:*

Blessed are You, Adonai our God, Sovereign of the universe, who creates the fruit of the earth.

## Yachatz~ Breaking the middle matzah

The middle matzah is broken into two pieces and the larger piece is put away for the the end of the Seder. Often the piece which is the afikomen is hidden for the children to find as a way of keeping them involved in the Seder.

### Questions for Thought and Discussion

The middle matzah is broken at the beginning of the Seder into two pieces to be used later on in the service of the Seder at two different times. Only by being broken is it able to fulfill these two different functions. The Japaense art of Kintsugi fixes broken pottery with the belief that breakage and repair are not to be hidden but are part of the usefulness and beauty of an object. Yachatz reminds us that instead of shame around the places we each have "brokenness" we can embrace those places that we feel broken and that they often are a part of the most beautiful parts of us. This is true within ourselves as well as within our relationships. Often those parts of our relationships which used to trip us up or create conflict, later become the most satisfying and strong parts of the relationship.

### *Magid- Recounting the story and nviting the poor.*

Before retelling the story of the Exodus from Egypt, we invite the poor and needy to join our Seder tables. The Matzah, flat bread that Jews eat on Passover is connected to the experience of the Israelite slaves. Since our ancestors were poor and hungry slaves in Egypt, we know what that is like and we stop here to make sure that we help any poor or hungry in our own communities. So too, since we

have suffered various afflictions, we want to reach out and help those who are still suffering.

It is an important lesson in Judaism that we learn from our experiences to help people who are still suffering. In fact, it is so great that we can not actually begin talking about our own previous suffering without being of service to those who still suffer. Engaging in a lengthy discussion about our own issues and suffering without thoughtfulness of others who are still sick and suffering is just another form of self indulgence and lack of attention to others.

So we begin by raising the tray of matzot and reciting:

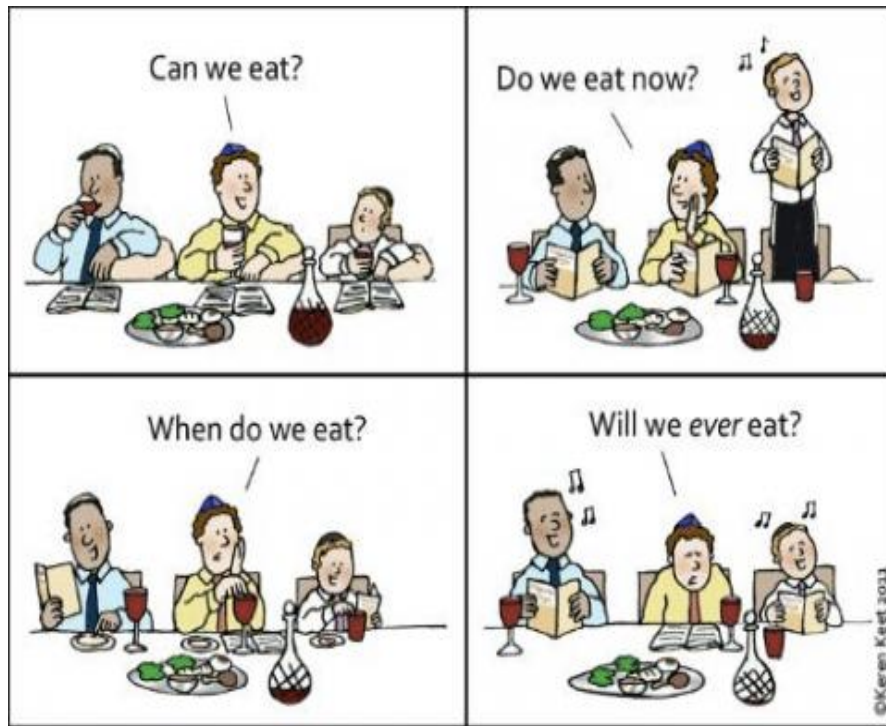
הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכל, כל  
דצריך ייתי ויפסח. השתא הכא, לשנה הבאה בארעא דישראל. השתא עבדי,  
לשנה הבאה בני חורין.

This is the bread of affliction that our ancestors ate in the land of Egypt. Whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the Seder of Pesach. This year [we are] here; next year in the land of Israel. This year [we are] slaves; next year [we will be] free people.

#### HMI Discussion Point

In what ways do I look to give back and help those who are still suffering? How do I look at the things which I'm sensitive about as a way to know what my partner might be sensitive about? What are you as a couple, hungry for in terms of community or spirituality and what do you do to feed that hunger?

*The tray with the matzot is moved aside, and the second cup is POURED. (Do not drink it yet)*



### The Four Questions of the Seder

#### Alternative Four Questions:

How much longer until we eat?  
What are you getting me for a present?  
How come I have to sit next to him/her?!  
What in the world are we doing this for???

*Now, traditionally, a child or the youngest at the Seder, asks the Four Questions which are called the "Mah Nishtana."*

On every other night, we have millions and millions of questions:

"Why haven't they texted me back?"

"Is this a good enough picture of me to use as my profile pic?"

"Should I Instagram this?"

So why on Passover do we ask only four? Don't answer that. That would make it five questions and we can't go upsetting anyone.

"Find the youngest person at the table. And, as a reward (or punishment if they hate reading) for their age, which they have no control over, make them read:"

**Transliterated:**

Ma nishtanah ha-lailah ha-zeh mi-kol ha-leilot"

She-b'khol ha-layloht anu okhlin chameytz u-matzah, chameytz u-matzah. Halailah hazeh, halailah hazeh, kooloh matzah.

She-b'khol ha-layloht anu okhlin sh'ar y'rakot, sh'ar y'rakot. Halailah hazeh, halailah hazeh, maror.

She-b'khol ha-layloht ayn anu mat'bilin afilu pa'am echat, afilu pa'am echat. Halailah hazeh, halailah hazeh, sh'tay p'amim.

She-b'khol ha-layloht anu okhlin bayn yosh'bin u'vayn m'soobin, bayn yosh'bin u'vayn m'soobin. Halailah hazeh, halailah hazeh, koolanu m'soobin.

### English:

What makes this night different from all [other] nights?

On all nights we need not dip even once, on this night we do so twice!

And on all nights we eat chametz or matzah, and on this night only matzah.

On all nights we eat any kind of vegetables, and on this night maror!

On all nights we eat sitting upright or reclining, and on this night we all recline!

We have the child ask the Four Questions because having an inquisitive mind and questioning things is a trait which is valued in the Jewish community. We want to show the kids that they should always be inquisitive.

HMI Question: What are you curious about? Where is your inquisitiveness focused? How are you curious or inquisitive about your partner? How do you show them that you are curious about them?

*The tray is restored to its place with the matzah partly uncovered. Now we say "We were slaves. . .":*

We were slaves to Pharaoh in Egypt, and our God, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be, had not taken our ancestors out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt.

Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

Knowledge about the experience isn't enough. It isn't enough to just sit back and think about what happened so many years ago. We need to actively re-tell the story and if others are present, engage with them in a discussion about it.

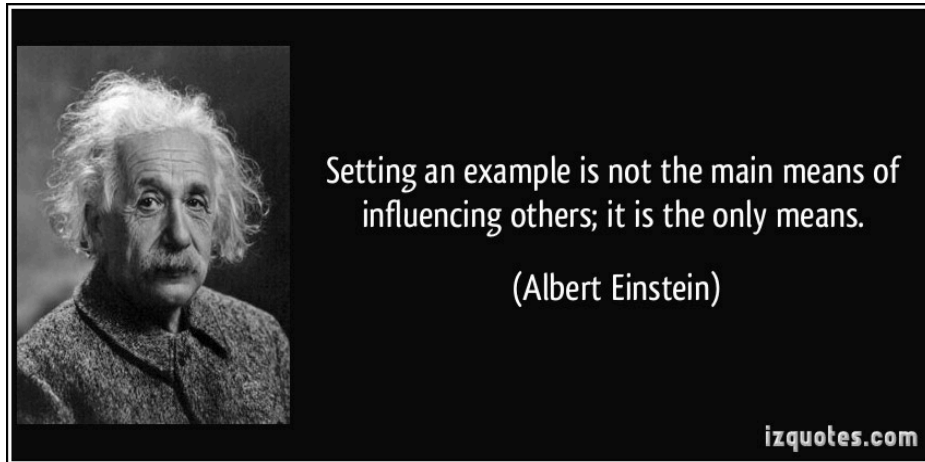
What kinds of things are you still a "slave" to? Work? Other People's Opinions? Peer pressure? Your phone? Body Image? Shopping? Facebook? TV? Fashion? Money?

facebook



“It happened that Rabbis Eliezer, Joshua, Elazar ben Azariah, Akiva and Tarfon were reclining at the Seder table in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them: “Rabbis, it is time for the recitation of the Shema.”

At this stage in the Seder, the haggadah utilizes an important principle of parenting and teaching. After telling us that we have a mitzvah to tell the story of the Exodus regardless of how much we know, it shows us by example how that was done by the rabbis themselves. Sharing one's own experience, strength and hope is a much more powerful way to teach others than just by instructing them and telling them what to do. We want to motivate others by the attraction of our own actions rather than by promoting them in a self-promotion form.



HMI Talking Point: Do I set an example for others by my actions and the life I live or do I try and get them to change by talking about myself or looking to say just the “right thing?” Who are people in your life who have modeled things by the way they lived and by sharing their own experience?

## The Four Sons/Children

Every child learns in a different way. We all have our own approach, identity, and way in which we learn. Cookie cutter approaches don't work in raising children or in education. The four sons show us that each of child needs to be approached in a way that is best for them. There's a lot of talk about the "right way" to teach people. Some people take pride in a tough love, hard line approach while others feel that a softer, more understanding approach is what works best. The debate between these two groups will probably be around as long as there are people to argue it. However, the haggadah is teaching us that it doesn't have to be one size fits all. There isn't one correct approach. What works for one person may not work as well for someone else.



### The wise child

Yes, even the wise will ask questions. Whether it be a studious child or a friend who knows what actor played every doctor in Dr. Who, give them the tools to discover what Passover means on their own. Maybe they'll make a special Passover edition of Dungeons and Dragons (roll a higher number than the defense of the Red Sea to part it, and lead the Jews to freedom).

### The "wicked" child

"Oh, you're too cool for Passover? We see how it is. The "wicked child" might be the person in your life who only sees things as it relates to them, like a roommate who always leaves the empty roll of toilet paper or deletes a TV show off the DVR before you had a chance to watch it (yes, people actually do this and it's atrocious). Explain the story of Passover to them in terms they love and understand: by making it about them. It might take a while to Photoshop their face over Moses's likeness, but they might someday go as far as making it their JDate profile pic.

### The simple child

"The person who is easily overwhelmed. Maybe jokes fly over their head, maybe they just can't pay attention long enough to get it. Even though they love all the television you hate, and don't understand your favorite movies, it doesn't mean they can't understand Passover. Work slowly with them, explain Passover to them as if it's their favorite sitcom, but please don't cast a troubled actor. We've seen how that ends and nobody wins.

### The child who cannot ask

“Whether it be a child too young to speak or an incapacitated adult, some people simply cannot ask questions. While these can be some of our favorite people (sometimes for this very reason) we shouldn’t forget about them. Instead we should love them, care for them, and simply explain to them why tonight is special. Also, high fives. Everyone loves a good high five.

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HMI Discussion: According to many commentaries the four sons actually represent different parts of ourselves. How do these four parts show up in you?

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### Ten Plagues

The Book of Exodus tells how God sent terrible things to hurt the Egyptians, the ten plagues, so that they would free the Israelite slaves. When we tell this part of the story at the Seder, we spill some wine from our cups ten times, as we recall each plague. We do this to reduce our pleasure as we remember the suffering of the Egyptians. Even in our joy and thanksgiving, we are sad that others suffered so that we could have our freedom.

1. Blood
2. Frogs
3. Lice
4. Wild Beasts

5. Cattle-Plague

6. Boils

7. Hail

8. Locusts

9. Darkness

10. Killing of the First Born

### Modern Day Ten Plagues

If you had to make Ten Plagues today, what would they be? What would be painful for you?? For example: No Instagram, bad breath, year-round school, etc

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

5. \_\_\_\_\_

6. \_\_\_\_\_

7. \_\_\_\_\_

8. \_\_\_\_\_

9. \_\_\_\_\_

10. \_\_\_\_\_

## Symbols of Passover

The three main symbols of the Seder are pesach, matzah, and maror.

**Pesach** is the animal sacrifice that was given on Passover in the ancient Temple in Jerusalem. It reminds us of the lamb that the Israelites ate the night that God killed the Egyptian first born sons, but spared the Israelites. We don't sacrifice animals today, but we place a lamb bone on the Seder table as a symbol.

**Matzah** is the flat bread we eat on Passover. It reminds us that the Israelites left Egypt in a hurry and did not have time for their dough to rise.

**Maror** is a bitter herb or vegetable. The taste reminds of the bitter lives that Israelites lived when they were slaves.

HMI Questions for Discussion: What would be the symbols that represent what is important to you in your relationship? Discuss with your partner what 3 things would be symbols to represent your relationship's story.

## Barech

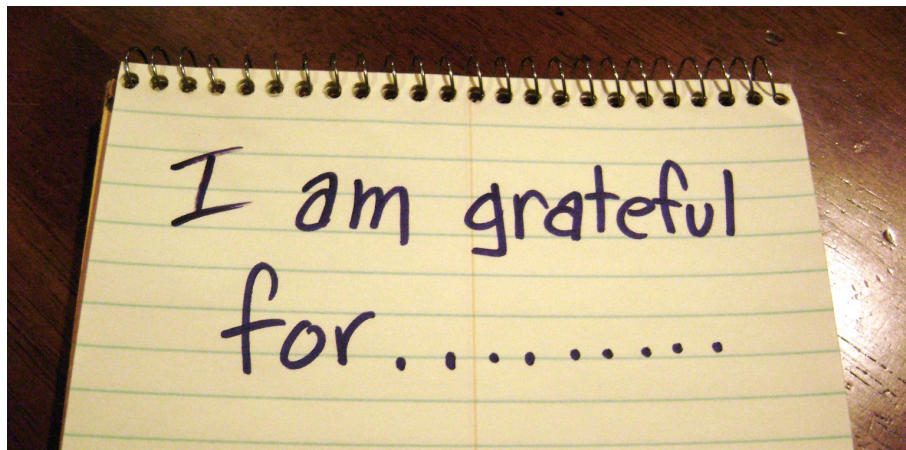
Thanking God for food In Jewish tradition we thank God for food each time we eat. We say a blessing before eating thanking God for the type of food we are about to eat. In the blessing after a meal Jews thank God for food and the good land that produces the food.

Jews also ask God to be merciful and continue to sustain and support them. Saying the blessings over food helps us to be mindful of our how fortunate we are to have food and that our lives are dependent on God's continued sustenance.

HMI Questions and Thoughts for Discussion:

- What are ways that you can bring into your home a greater appreciation for the food that you have?
- In what ways do you bring blessing into the lives of other people?
- How have you thanked the people who made THIS Seder possible?

Halel- praising God



On many Jewish holidays we praise God and say nice things about how great God is. Jews often turn to the book of Psalms when praising God. Psalms is a book in the Bible of poems about what it feels like to be in a relationship with God. Psalms can be read or studied- and Jews often sing Psalms. We sing a selection of Psalms at the Seder, including Psalm 117, "Praise the Lord, all nations. Extol Him, all peoples. For great is His mercy toward us, And the faithfulness of the Lord is forever. Halleluyah- Praise the Lord."

HMI Questions for Thought and Discussion How do you express your “praise” or gratitude to others or God? How has cultivating an ‘attitude of gratitude’ changed your life? Do you think God needs your praise?

### Nirtzeh – conclusion of the Seder

The Seder concludes with a prayer that our internal work done during it be accepted by God and that we merit to celebrate Passover next year in Jerusalem.

### HMI Questions and Discussions

- What was your favorite part of the Seder?
- How was the Seder different than you expected?
- What lesson do you think you will walk away with from this Seder?
- What would you do different at your seder next year?