



A Haggadah for This Time

פסח, תשפ"ד | Passover, 2024

**“In every generation, each person is obligated to see themselves building Be’eri...
Coming out of Egypt, they will rise up like lions”**

(Or Adam, resident of Sderot)

How shall we celebrate Pesach this year?

How can we leave Egypt when part of our hearts are still bound and captive in Gaza? Every year, and in every generation, the story of the Exodus is told differently, but our faith in liberty does not change. Even in the long period of slavery in Egypt, it was hard to believe that there might be light at the end of the tunnel, and that is precisely why this myth helps to fill us with hope and strength. It helps us to remember our commitment to all those who are oppressed and suffering and to all those who are strangers, for we were strangers in the land of Egypt.

This year, we are thrilled to gather and present a selection of original pieces, many of which were written in light of recent events. We have collected and curated writing by authors who were evacuated from the Gaza Envelope area and from the Northern border areas of Israel, as well as members and rabbis from the Israeli Reform Movement in this contemporary collection titled "A Haggadah for this time" - הגדה לזמן הזה.





Kohelet Wasn't Right / Rabbi Oded Mazor

"Kohelet wasn't right," Yehuda Amichai.
In the days when each hour collides with the next
We have no choice but to cry and to laugh with the same eyes
To mourn and to dance at the same time
And the long arc of history is compressed into one day and one hour
We ask for the strength to contain
The intensity of our bursting hearts.
To rejoice with those who will be able to embrace today,
To enfold all of those leaning into their longing, souls trembling,
To hold on to hope without letting go,
And to leave some quiet space for a silent scream.
Please, grant us the room to shatter into pieces,
And the spirit to be rebuilt, anew.

*Rabbi Oded Mazor, Kehilat Kol HaNeshama, Jerusalem
(English: Rabbi Ayelet Cohen)*



This project was initiated by Rabbi Yael Karrie, the Rabbi of the Mateh Asher region of the Western Galilee, who herself had has been evacuated from her home in Kibbutz Rosh HaNikra. Her stunning photographs, accompany the collection and depict the experience of migration from place to place, from sublet to sublet, since she and her husband were made to leave her home in October.





Intentions for Pesach

Intention for Pesach / Tammy Levitan, Kibbutz Nahal Oz

The spring is exploding again in all its power
Carrying on its wings the scent of citrus flowers
And the bright colors of wildflowers
And the drumbeat steps of Pesach approaching
Are heard more and more clearly
Pesach – the holiday of freedom – Really?
This year? For all the children of Israel?
One hundred thirty four brothers and sisters
Are rotting in tunnels and in cages under torture
And we're to celebrate as usual?
Today we have a heartless government.
If what I met on the 7.10.23 was the cruelty of Hamas,
What I'm meeting today and everyday
Is the cruelty of our government.
In spite of this and in spite of it all –
Tonight we'll celebrate, we'll make our hearts into
Nests for hope, and as it says in the Pesach Haggadah, "you shall tell your children" –
We will tell our children
All about the injustices.
As it is written, "Next year in Jerusalem"
We will say "as fast as possible, bring them home,"
Only then will our world be filled with joy,
With color, and perhaps, with some ease.

(English: Rabbi Daniel Burstyn)





Intentions for Pesach

Intention for Yakhatz / Rabbi Alona Lisitsa

[In case, God forbid, our hostages are not returned]

This year, our heart also is split in half.

Half of it is here, around the table, filled with great joy and gratitude for family and for togetherness, for our freedom, for our full cups, and for all the goodness we merit.

And the second half is in Gaza, with our hostages, for they have no freedom, no redemption, and no seder.

Simultaneously, our heart exists in many places in the Land, in houses where dwell families of the hostages, where around their table there are empty places.

Our heart is broken to pieces.

This pain is sharp and piercing; this pain now feels normal.

It too deserves a place in our seder.

(English: Rabbi-Ari Jun-Ballaban)





Intentions for Pesach

Ma Nishtanah – four questions for this Pesach Seder, 2024/5784 / Rabbi Gil Nativ

Ma Nishtanah haSeder hazeh mikol Sidrei HaPesach?

Why is this Seder different from all previous Pesach Seders?

1. While at all other Pesach seders we see ourselves as if we left Egypt, halaila hazeh tonight we see ourselves as if we escaped the Gaza Envelope.
2. While at all other Pesach seders we eat the bitter herbs of Egyptian slavery, halaila hazeh tonight we eat the bitter herbs of Gaza.
3. While at all other Pesach seders we dip in salt water, halaila hazeh tonight we dip in real tears.
4. While at all other Pesach seders we recline in comfort, halaila hazeh tonight we tremble in fear of bad news that might come to our door at any moment.

Optimistic question possibilities:

How is this night different from all the nights since Shmini Atzeret, 5784?

1. While on all other nights our sleep was bothered by worries, tonight we renew our hope.
2. While on all other nights we expected destruction, tonight we witness renewal and the beginning of tekumah, rebuilding.
3. While on all other nights we counted the injured and the dead, tonight we share in the joy of the healing and the rehabilitation.
4. While on all other nights our table had empty seats, tonight we hug those who have returned home.

(English: Rabbi Daniel Burstyn)



Intentions for Pesach



The Fifth Cup – the Cup of Miriam / Rabbi Osnat Eldar

Blessed be You, Our God, Ruler of the Universe, who has shared your spirit and blown into her nostrils the spirit of prophecy, and with the merit of her courage, creativity, sensitivity and her womanly love for others, she was able to initiate the great miracle of our salvation.

Blessed be You, our God, Ruler of the Universe, who placed the timbrel in her hand and filled her mouth with the song of thanksgiving at the sea.

May our song rise and join the secret chorus of the generations, accompanying Miriam's song that rose, winding and curling into a new prayer for peace, for health, and for renewal.

Blessed be You, God, who slakes our thirst with the living waters from Miriam's Well.

(English: Rabbi Daniel Burstyn)



In Every Generation / Or Adam

In every generation, we must see ourselves as if we came out of Egypt.

Every one of us was a slave, every one came out
Matzah, the bread of affliction, reminds us of this
So that even without darkness and blood,
We can safekeep the same freedom of every human.

In every generation, we must see ourselves as if we were in Kfar Aza.
Every one of us hid in our "safe" room on that Shabbat
While terror stalked and rampaged outside
Every one prayed, an unending scream,
In that desecrated kibbutz by the gates of Gaza.

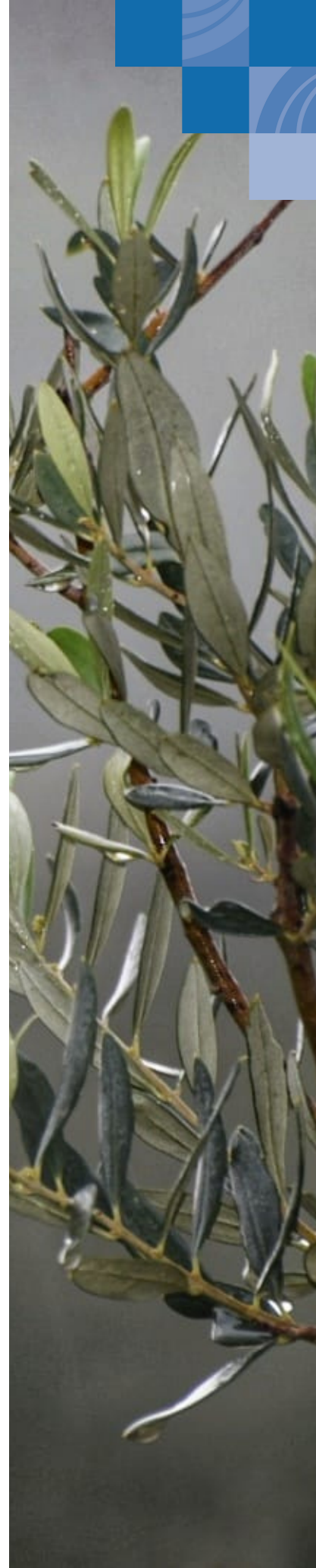
In every generation, we must see ourselves as if we danced at Re'im.
Every one of us couldn't understand what's going on here
As the gunfire ripped through the pulsating music
And we saw ourselves falling from a great height.
Every one of us was raped there at Nova.

In every generation, we must see ourselves as if we were kidnapped
from Nir Oz.
Devastation, fire, awful sights
Every one of us sat on the open truck, hands tied tight
Fear on the faces of woman and child.
In every generation, we are kidnapped from Nir Oz.

In every generation, we must see ourselves building Be'eri.
Every one of us, in every time, will arise from the ashes
Grit our teeth and return to the borderlands
Coming out of Egypt, we will rise up like lions.
We will yet drink the water of life from the well of Be'eri.

Erev Pesach 5874 – April 2024

*Or Adam, member of Migvan, the urban kibbutz in Sderot
(English: Shaul Vardi)*





Suggestions for Seder in these times

Passover is a festival of joy. It is the holiday of spring, freedom and redemption. This year, we welcome the holiday with heavy hearts in the shadow of war, when many of us won't celebrate in our homes. Some will be on guard in the military, others still wounded in hospitals, and 133 others still in captivity in Gaza. This year, we blend sorrow with joy, and so we must give space to our pain through changes that emphasize partnership, mutual commitment and solidarity.

1. A glass half full – The sages instructed us to drink four cups of wine during the Passover Seder, each representing one of the four words of salvation: vahotzeiti, vahitzalti, vaga'alti, valakachti. This year, our salvation is not complete; how can we celebrate when many are no longer with us? Just as we lower the flag to half-mast, this year we will fill our glasses halfway and hope that soon we will be able to fill them completely.

2. Yellow ribbons – We will adorn the table with yellow ribbons associated with the struggle for the release of hostages, and symbolizing threads of longing and hope.

3. An empty chair – We will not be able to set the table as usual this year and celebrate as in past years, while so many are still held captive and so many of us are no longer here. This year, we will add an extra chair which waits for the return home of those who were taken. On the chair, we may place a picture of loved ones who are not with us, and before we begin the Seder, we will include a prayer for the peace of the captives.

4. Yachatz (breaking of the Matzah) – Our hearts are divided in two, this year when we break the matzah in half, we acknowledge the brokenness and heartache.





Suggestions for Seder in these times

5. Ma Nishtana (the four questions) – So much has changed this year, and we remain confused and full of questions. Here are some ideas for four alternative questions:

- Ma Nishtana: What has changed within me this year?
- Avadim Hayinu: Where do I feel hardship, lack independence or influence - what is my slavery?
- Dayenu: Where do I want to say "enough" and reduce suffering in the world around me?
- Le'Shana Haba'a: What future do I imagine? What is my vision for hope and change?

6. The ten plagues – According to Halacha, it is customary to drip a little wine from the cup while saying 'blood' 'fire' and 'pillars of smoke', and reciting the ten plagues. This year, in addition to the ten plagues, we can mention the plagues we have experienced in the past months, for example:

- Blood - of the young men and women slaughtered at the Novah festival / Blood - the injured and wounded captives, the raped.
- Frogs, lice, boils - the unhygienic conditions in which the hostages suffer.
- Death of livestock - the slaughter of animals in the surrounding kibbutzim.
- Darkness - where has hope disappeared, the sacred work of peace among peoples?
- Death of the firstborn - where are the children of the slaughter? Where have they vanished? The soldiers, the girls and boys, the young children?

7. Opening the door for Elijah and Miriam - Let us open the gates of our hearts to all those displaced from their homes in the kibbutzim surrounding Gaza. To those displaced from the cities and kibbutzim of northern Israel, who have become refugees in their own country. To the schoolchildren who have no school- To those who were uprooted from their workplaces, businesses and livelihood. Let us open our doors as written in the Haggadah, to be aware of those who have no permanent home.

