



This Hooggadah was a project of the
Brody Jewish Center staff during the
Coronavirus pandemic.

In a world that can feel dark and bitter, the story
of Exodus and Passover reminds us that there
is hope, freedom, community, and joy on the
other side.

While we wander the desert of uncertainty, we
remember that we're wandering together.

Chag Sameach, and thank you for being part of
this vibrant and loving community.

a note of thanks

Without the support of Brody Jewish Center donors and stakeholders, tools like this Hooggadah wouldn't be possible.

The Brody Jewish Center thanks the below organizations for **direct support funding this Hooggadah and Passover 2021.**



Thank you to the following Jewish Federations for their annual support of our programs:



nirtzah

Pour a fourth cup of wine and continue reading.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has created the fruit of the vine.

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Drink the fourth cup and continue.

Tonight we retold the story of Exodus and shared the story of slavery and freedom our ancestors experienced.

When we fulfill this commandment each year, we take the time to remember that we were once slaves in the land of Egypt, and that God brought us out. Now we are free.

Tonight we say, Next year in Jerusalem!

L'shanah ha-ba-ah birush-a-la-yim!

Chag Pesach Sameach!

d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata hashocheit v'shachat l'tora,
d'shata l'maya,
d'chava l'nura,
d'saraf l'chutra,
d'hikah l'chalba,
d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata malach hamavet v'shachat l'shocheit,
d'shachat l'tora,
d'shata l'maya,
d'chava l'nura,
d'saraf l'chutra,
d'hikah l'chalba,
d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata Hakodesh Baruch Hu v'shachat l'malach
hamavet,
d'shachat l'shocheit,
d'shachat l'tora,
d'shata l'maya,
d'chava l'nura,
d'saraf l'chutra,
d'hikah l'chalba,
d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

chad gadya

Hebrew transliteration:

Chad gadya, chad gadya.
D'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata shunra v'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata chalba v'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata chutra v'hika l'chalba,
d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata nura v'saraf l'chutra,
d'hikah l'chalba,
d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata maya v'chava l'nura,
d'saraf l'chutra,
d'hikah l'chalba,
d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.
V'ata tora v'shatah l'maya,
d'chava l'nura,
d'saraf l'chutra,
d'hikah l'chalba,

*that bit the cat, that ate the goat,
Which my father bought for two zuzim
One little goat, one little goat
The fire came, and burned the stick
that beat the dog, that bit the cat, that ate the goat,
Which my father bought for two zuzim.
One little goat, one little goat
The water came, and extinguished the fire,
that burned the stick, that beat the dog
that bit the cat, that ate the goat
Which my father bought for two zuzim
One little goat, one little goat
The ox came, and drank the water,
that extinguished the fire, that burned the stick,
that beat the dog, that bit the cat, that ate the goat,
Which my father bought for two zuzim.
One little goat, one little goat
The slaughterer (Shohet) came, and killed the ox,
that drank the water, that extinguished the fire
that burned the stick, that beat the dog,
that bit the cat, that ate the goat,
Which my father bought for two zuzim
One little goat, one little goat
The angel of death came, and slew the slaughterer,
who killed the ox, that drank the water
that extinguished the fire, that burned the stick
that beat the dog, that bit the cat, that ate the goat,
Which my father bought for two zuzim
One little goat, one little goat
Then came the Holy One, Blessed be He
and smote the angel of death, who slew the slaughterer
who killed the ox, that drank the water
that extinguished the fire, that burned the stick
that beat the dog, that bit the cat, that ate the goat,
Which my father bought for two zuzim
One little goat, one little goat.*

uva facts

The next song, Chad Gadya, is a traditional Brody Jewish Center favorite. This silly, cumulative song has many interpretations, but some view it as a historical parable of the Jewish people.

During the Brody Jewish Center seder each year, different tables are chosen to represent the different animals in this song, with each making a corresponding animal sound when their table is mentioned in the song.

Continue here, in song (Chad Gadya).

*One little goat, one little goat
Which my father bought for two zuzim*
One little goat, one little goat
The cat came, and ate the goat
Which my father bought for two zuzim
One little goat, one little goat
The dog came, and bit the cat, that ate the goat,
Which my father bought for two zuzim
One little goat, one little goat
The mother with stick came, and beat the dog*

Continue here, in song.

Give thanks to God, for God is good. God's compassion is eternal.

Let Israel declare: God's kindness is forever.

Let the house of Aaron say: God's care knows no bounds.

Let all who are in awe of God proclaim: God's love is everlasting.

Hodu l'Adonai ki tov ki l'olam chasdo.

Yomar na Yisrael ki l'olam chasdo.

Yomru na veit Aharon ki l'olam chasdo.

Yomru na yirei Adonai ki l'olam chasdo.

הודו ליהוה כי טוב כי לעולם חסדו
יאמר-נא ישראל כי לעולם חסדו
יאמרו-נא בית-אהרן כי לעולם חסדו
יאמרו-נא יראי יהוה כי לעולם חסדו

discussion

How do you show appreciation?

Do you have a gratitude practice or a way you like thanking people for kindness?

hallel

Hallel is one of the final parts of our seder service, giving us the opportunity to sing songs of praise that we recite on certain holidays.

On Passover, we do this to show gratitude for being delivered out of slavery in Egypt. Think of Hallel as a big toast to our freedom.

Continue here, in song.

Sing Hallel to God, all peoples.

Praise God, all nations,

For God's compassion empowers us,

And God's truth is eternal, Hallelujah

Hal'lu et Adoni kol goyim shab'chuhu kol ha-umin.

Ki gavar aleinu chasdo ve-emet Adonai l'olam

hal'luyah

הללו את-יהוה כל-גוים שבְּחֹהוּ כָל-הָאֲמִים
כי גבר עלינו חסדו וְאֱמֶת-יְהוָה לְעוֹלָם הַלְלוּיָהּ

elijah's cup

Unlike the other four cups throughout the seder, we neither say a blessing for or drink from this cup of wine.

We leave this cup untouched and open the door for the prophet Elijah to symbolize our waiting for the world to be redeemed from pain, injustice, and denial of love with the coming of the messiah.

Open your door and say the following:

Elijah the prophet, the returning, the man of Gilad: return to us speedily, in our days with the messiah, son of David.

Eliyahu hanavi Eliyahu hatishbi Eliyahu, Eliyahu, Eliyahu hagiladi Bimheirah b'yameinu, yavo eileinu Im mashiach ben-David, Im mashiach ben-David.

אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ הַתְּשׁוּבִי, אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ
הַגְּלֻעָדִי. בְּמַהֲרָה בְּיָמֵינוּ, יָבֹא אֵלֵינוּ, עִם מְשִׁיחַ בֶּן דָּוִד,
עִם מְשִׁיחַ בֶּן דָּוִד. אֱלֹהֵינוּ

We must remember that the open door in our home is not only for Elijah. It also represents welcoming in the stranger and remembering to make room to let others in. No matter how many people are at our table, there's always room for more.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has created the fruit of the vine.

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

Drink the third cup.

discussion

The Birkat Hamazon makes mention four different times of God not just providing for the Jewish people, but for "the whole world." In Jewish tradition, we often make a distinction that "all Israel (or Jewish people) is responsible for one another."

How do you balance this tension between caring for the world in general, and also having Jewish texts that ask us to care for the Jewish people specifically?

barech

After finishing the meal completely, it is customary to recite the Birkat Hamazon to give thanks for our meal.

Begin by pouring a third cup of wine and continue reading.

Praised are you, Adonai, Lord our God, Ruler of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

Baruch atah Adonai, Eloheinu melech ha'olam, hazan et ha-olam kulo b'tuvo, b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid lo chasar lanu v'al yechar lanu mazon l'olam va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כְּלוּ בְטוֹב־
בוּ בְחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכֹל בֶּשָׂר, כִּי לְעוֹלָם
חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תִּמְיֵד לֹא חָסַר לָנוּ וְאֵל יַחְסֹר לָנוּ מִזֶּן
לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זֵן וּמְפַרְנֵס לְכֹל
וּמְטִיב לְכֹל וּמְכִין מִזֶּן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי,
הַזֵּן אֶת הַכֹּל.

afikomen

At the beginning of the seder, we set aside a piece of matzah called the afikomen. It represents the paschal sacrifice.

Hopefully by now the seder leader has had a chance to hide the afikomen - so now's the time to find it!

The afikomen serves as the dessert for the seder meal, and should be the last thing you eat during your seder.

Once someone has found the afikomen, they should bargain with the seder leader to "sell it back," so that it can be distributed and eaten for dessert.

The custom of hiding the afikomen and encouraging children to bargain for a hidden item helps keep them engaged in the seder so that they can hear the full story of the Exodus and take part in the mitzvah.

enjoy
the festive
meal!

korech

During the time of the temple, our namesake-Hillel the Elder - started a tradition of eating the Paschal lamb, matzah, and maror together. The matzah represents the bread of our liberation, the maror the bitterness of slavery, and the charoset is often used to replace the paschal lamb which represents sweetness.

Break the last matzah and distribute so each participant can make a “Hillel Sandwich” of bitter herbs and charoset.

discussion

While slavery is undoubtedly bitter, if the Israelites never had to escape Egypt, we wouldn't have many key elements of Judaism, like the 10 Commandments. **How has bitterness in your life paved the way for something important?**

maror

This is the second instance of dipping in the Haggadah. Where in the first part of the seder we dipped into salt water to remember the difficulties of slavery, we dip into the charoset now to acknowledge that among the bitterness, there is also sweetness.

Take the bitter herbs and dip into the charoset. Say the blessing, and eat.

Praised are you, Adonai, Lord our God, Ruler of the universe, who made us holy through obligations, commanding us to eat bitter herbs.

Baruch atah Adonai, Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו
וצונו על אכילת מרור

motzi/matzah

When our ancestors were leaving Egypt they were in such a rush that they didn't have time to let their bread rise. Instead, they left Egypt carrying flat cakes. The purpose of matzah is to remind us that when given the chance to find freedom or liberation, we should be ready to go even if we do not feel ready.

Lift the matzahs and say the blessings. Then, distribute the two top matzahs and eat.

Praised are you, Adonai, Lord our God, Ruler of the universe, who brings forth bread from the earth. Blessed are you, Adonai, Breath of Life, who sanctifies us with the commandment to eat matzah.

Baruch atah Adonai, Eloheinu melech ha'olam, hamotzi lechem min ha'aretz. Baruch atah, Adonai eloheinu, melech ha'olam, asher kidshanu b'mitzvotav, v'tzivanu al achilat matzah.

ברוך אתה יי אלהינו מלך העולם, המוציא לחם מן הארץ
ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו
וצונו על אכילת מצה

rachtzah

This second instance of hand washing in the Haggadah comes right before we eat from the seder plate.

Read the blessings, then wash.

Praised are you, Adonai, Lord our God, Ruler of the universe, who made us holy through obligations, commanding us to wash our hands.

Baruch atah Adonai, Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ,
וְצִוָּנוּ עַל נְטִילַת יָדַיִם

uva facts

With around 35,000 University employees and students, there's a lot of handwashing at UVA. Good thing UVA Sustainability has a plan to reduce water usage by 30% by 2030!

Raise the cup of wine.

Tonight we offer thankfulness to God not just for the miracles of the Passover, but for the miracles of today. From slavery to freedom, from sorrow to joy, from grief to celebration, from darkness to light, may we remember that given our freedom, it is a mitzvah to enjoy it.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has created the fruit of the vine.

Baruch atah Adonai, Eloheinu melech ha'olam, borei pri hagafen.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Drink the second cup.

discussion

This part of the seder not only celebrates our freedom from Egypt, but everyday life transitions and miracles.

What is a small recent life transition you're celebrating today?

B'tzeit Yisrael miMitzrayim, beit Yaakov mei-am lo-eiz. Hay'tah Y'hudah l'kodsho, Yisrael mamsh'lotav. Hayam raah vayanos, haYardein yisov l'achor. Heharim rak'du cheilim, g'vaot kiv'nei tzon. Mah l'cha hayam ki tanus, haYarden tisov l'achor. Heharim tirk'du cheilim, g'vaot kivnei tzon. Milifnei Adon chuli aretz. Milifnei Elo-ah Yaakov, hahofchi hatzur agam mayim, chalamish l'ma-y'no mayim.

בְּצֵאת יִשְׂרָאֵל, מִמִּצְרַיִם; בֵּית יַעֲקֹב, מֵעַם לֵעַם
הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ; יִשְׂרָאֵל, מִמְּשֻׁלוֹתָיו
הַיָּם רָאָה, וַיִּנָּס; הַיַּרְדֵּן, יָסַב לְאַחֹר
הַהָרִים, רָקְדוּ כְּאֵילִים; גְּבְעוֹת, כְּבְנֵי-צֹאן
מֵה-לֶךְ הַיָּם, כִּי תָנוּס; הַיַּרְדֵּן, תָּסַב לְאַחֹר
הַהָרִים, תִּרְקְדוּ כְּאֵילִים; גְּבְעוֹת, כְּבְנֵי-צֹאן
מִלִּפְנֵי אֲדוֹן, חוּלֵי אֶרֶץ; מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב
הַהֹפְכֵי הַצּוּר אֶגַם-מַיִם; חֲלָמִישׁ, לְמַעַיְנו-מַיִם.

uva facts

Speaking of leaping mountains, this imagery is something Charlottesville residents are used to! Though we often refer to Charlottesville's mountain range as "The Blue Ridge Mountains," this range is actually called "The Southwest Mountains."

hallel

Psalm 114 (Translation by David Rosenberg)

When Israel came out of Egypt like a child suddenly free from a people of strange speech

Judah became a home for the Children of Israel as they became a sanctuary

for the God of their fathers - the House of Israel were brought into the open

and as the Sea saw them coming it ran from the sight, the Jordan stopped dead in its tracks

mountains leaped like frightened rams, hills were a scattering flock of lambs

What was so alarming, Sea? Jordan, what vision drained your strength away?

Mountains, why did you quake like fearful rams? Hills, why did you jump like lambs?

All earth, tremble in the presence of your maker it was the God of Jacob and he is here all around you

a sudden pool of water from a desert rock, a fountain from wilderness stone -

life from a heart of stone and from bitter tears, a sweet land.

Rabbi Gamliel used to say, "Anyone who does not expound upon the three symbols has not fulfilled the obligation of observing the Passover seder. And these are the three: pesach, matzah, and maror."

Show the zeroah.

This zeroah (pesach) reminds us of the Passover sacrifice our ancestors ate in the days of the temple. It also reminds us that in Egypt, our ancestors' homes were passed over and their lives spared through the symbol of lamb's blood on their doorposts.

Show the matzahs.

This matzah that we eat tonight represents the hasty exit our ancestors made from Egypt. We eat it tonight to remember the luxury of time and to celebrate that we are free.

Show the bitter herbs.

These bitter herbs that we eat tonight represent that the Egyptians embittered the lives of our ancestors with enslavement.

In each generation, we retell the stories of Passover because each of us must feel as if we were delivered freedom from the land of Egypt ourselves.

Because our ancestors were freed, we are free. With the yearly retelling of this story, may we feel gratitude for the freedoms that we hold today.

pillars: unity

As we tell the story of Passover and move through the symbolic stages of our seder, we position ourselves as part of a united story of the Jewish people.

When we read about the Israelites journey from slavery to freedom, we are supposed to imagine ourselves as slaves in Egypt, and celebrate the freedom of the Jewish people as our own freedom.

In this way, we are united with Jewish people across the world, throughout history, and far into the future.

discussion

Based on Jewish Geography alone, it's obvious that Jewish people are connected to each other. **What makes you feel like you're connected or united with other Jewish people?**

pillars: humility

The Torah described Moses as “a very humble man, more so than any other human being on earth” (Numbers 12:3) and we see this throughout the story of Passover.

After discovering his true background and fleeing Egypt, Moses settles in Midian where he becomes a humble shepherd. When God calls on Moses to return to face Pharaoh and ask him to free the Jewish people, Moses is reluctant.

Moses’s humility is admirable in many ways, but it doesn’t make him perfect. By taking so long to accept the role of leading the Jews out of Egypt, Moses is putting his own insecurities before the needs of the Jewish people and the will of God who he is meant to serve.

discussion

When can humility hold us back?

pillars: servanthood

After much convincing, Moses (with the help of his brother Aaron) willingly accepts his role as a servant to God and to the Jewish people. He goes to Pharaoh and asks for him to free his people - but not just for the sake of freedom. Moses asks that they be freed so the Israelites, in turn, can serve God. He is turned away many times, but keeps going back, demonstrating his faithfulness to the mission he has been assigned and a commitment to serving his people.

It’s interesting, because often when talking about serving others in the Passover story, we’re talking about slavery. It’s an important distinction that Moses had to be convinced to “serve” God and the Israelites.

discussion

**In what ways do you embrace the Jewish mindset of servanthood?
Who do you choose to serve?**

pillars: thankfulness

As the Hebrew people escape Egypt, they witness the miracle of the Red Sea splitting.

Overwhelmed with joy and thankfulness, Miriam leads the women in a song of praise.

Part of the annual retelling of the Passover story harnesses this same sentiment. We're thankful to God for helping our ancestors, and ourselves escape slavery in Egypt. We joyously celebrate Passover, sing songs of freedom, and drink wine to sanctify our seder and experience joy.

discussion

There are opportunities to express thankfulness for the things in our lives outside of Passover. Besides breaking into song like Miriam, **how do you express thankfulness? And what are you thankful for in your everyday life?**

pillars: passion

Throughout the story of Passover, we see many individuals acting with passion. Moses' mother sends him floating down the Nile river to save him from death. Pharaoh's daughter takes in a Hebrew baby and raises him as her own. Moses kills a slave master and inserts himself in an argument between two Hebrews fighting in a moment of passion.

These instincts to passionately fight injustices are apparent all over the story of Passover. They play major roles in the story of Passover and can teach us a lot about the good and bad in passion.

discussion

Passion has both positive and negative connotations. **When can passion be harmful? What indicates that we're taking our passionate feelings too far?**

אלו הוציאנו ממצרים
ולא עשה בהם שפטים

דינו

אלו נתן לנו את השבת
ולא קרבנו לפני הר סיני

דינו

אלו נתן לנו את התורה
ולא הכניסנו לארץ ישראל

דינו

discussion

This part of the seder, Dayenu, reflects on the many blessings of Passover and reminds us that each is something to be thankful for in and of itself. Think of it as a model for appreciation: that we stop, recognize, and appreciate the compounding individual blessings in our lives.

Think about something that you're thankful for in your life - what other small positive steps led you there?

dayenu

To show appreciation for the miracles performed by God throughout the story of Passover, this portion of the Maggid essentially counts our blessings.

*If God had brought us out from Egypt,
and had not carried out judgments against them
— Dayenu, it would have been enough!*

*If God had given us the Shabbat,
and had not brought us before Mount Sinai
— Dayenu, it would have been enough!*

*If God had given us the Torah,
and had not brought us into the land of Israel
— Dayenu, it would have been enough!*

*Ilu hotzianu mimitzrayim,
v'lo asah bahem sh'fatim,
Dayenu!*

*Ilu natan lanu et hashabbat,
v'lo keirvanu lifnei har sinai,
Dayenu!*

*Ilu natan lanu et hatorah,
v'lo hichnisanu l'eretz yisra'eil,
Dayenu!*

God instructs Moses to tell the Hebrews to kill a paschal lamb as a sacrifice and paint its blood on their doors.

“**And** when I see the blood,” he says, “I will **pass over** you, and there shall be no plague upon you to destroy you when I smite the land of Egypt.”

When Pharaoh sees the first borns of his people dying, he commands Moses to leave at once with the Hebrews. The Hebrews hastily prepare to leave Egypt, not even having enough time to let their bread rise.

Pharaoh once again changes his mind, and chases after the Israelites with his army. Stuck between Egyptians and the sea, God tells Moses to raise his staff over the water and the sea splits to allow the Israelites to safely cross.

Once the Israelites have crossed, the sea closes, drowning the Egyptian army.

The Israelites, led by Miriam, rejoice and sing songs thanking God for their freedom.

discussion

Is freedom the beginning or the end of this story?

plagues

Remove one drop from the wine glass while naming each plague.

Blood → **Dam**

Frogs → **Tz'fardeia**

Lice → **Kinim**

Wild Beasts → **Arov**

Cattle Disease → **Dever**

Boils → **Sh'chin**

Hail → **Barad**

Locusts → **Arbeh**

Darkness → **Chosech**

Death of the first born →
Makat B'chorot

Continue reading.

After God sends down nine plagues on the Egyptians, Pharaoh still refuses to let the Jewish people leave for freedom. God tells Moses he will bring another plague - Death of the First Born - down on the Egyptians.

distraught by this, and asks God why he is doing this.

God assures Moses that he will bring the Israelites out of Egypt. To fulfill this promise, God begins to bring plagues upon the Egyptian people.

As Moses and Aaron continue to confront Pharaoh, he refuses to let the Israelites go. Each time he refuses, God brings a new plague down on the Egyptians.

Traditionally, as we read the 10 plagues, we dip our pinkies or forks into our wine glass and place drops on our plates. We do this to acknowledge that even though the plagues were necessary in bringing the Jews to freedom, Egyptian lives were still lost. We should not rejoice at the suffering of even our enemies.

discussion

These plagues deeply affected the way Egyptians experienced everyday life.

In a modern world, what “plagues” affect those around us? How do you understand why they exist?

Continue here.

As Moses grows up, he begins to notice the hardships of the Israelite slaves. One day, he notices an Egyptian slave master beating a slave. Feeling enraged by this, he kills the slavemaster.

The next day he sees two Israelites fighting and tries to stop them. They question his intentions and mention his deed from the day before. Moses knows he can't stay in Egypt for fear of retaliation from Pharaoh for killing the slavemaster.

Moses flees Egypt for Midian and meets the Midianite Priest, Jethro and his daughters. He marries one of Jethro's daughters, Zipporah, and becomes a humble shepherd in Jethro's fields.

Meanwhile, the Israelites in Egypt struggle and suffer under the rigors and terrors of enslavement.

God appears to Moses in a burning bush and calls on Moses to return to face Pharaoh and ask him to free the Jewish people. But Moses is reluctant to take on such a task. “Who am I to fulfill such a lofty task for God?” he wonders.

Eventually after much consideration, Moses heads to Egypt with his brother Aaron as a spokesman to confront Pharaoh,

When Moses comes to Egypt, Pharaoh refuses to set the Jewish people free, and instead, creates more pain and suffering for the Israelites. Moses is

During this time, a Jewish woman named Yocheved and her husband Amram gave birth to a son. And though Yocheved tried to hide her son from the Egyptians for as long as she could, she decided it would be safest to craft a basket for the baby to float in, and pushed him into the Nile. The baby's sister, Miriam, keeps watch over the basket as it floats.

As the basket floats down the Nile, it's spotted by the daughter of the Pharaoh. When she opens the basket, she realizes it is an Israelite baby.

In this moment, Pharaoh's daughter chooses compassion and decides to keep the baby for herself. She names him "Moses," meaning "he who was drawn from the water".

It is unclear when exactly Moses realized that he was actually an Israelite, but we know that he grows up as part of the Pharaoh's close circle.

discussion

Moses grows up as part of the same system that commanded his death. **Can you think of an oppressive systems that we're unwittingly a part of now?**

Continue here.

To tell the story of Passover, we must first ask ourselves why we tell the same story year after year. Is it to remember? To prevent history from being repeated? Do we tell the story of the Exodus to restore our shared memory in the miracles performed for the Israelites?

Retelling the story of the Exodus is actually a commandment and a mitzvah. By remembering our ancestors' struggle in Egypt and following their story to freedom, **we are meant to feel as if we too were freed from slavery by God.**

But why were Israelites slaves in Egypt in the first place?

Many years before Jews were slaves in Egypt, Jacob's son Joseph was second in command to the Pharaoh, as he had helped save the country from famine.

During this time, Jews experienced a period of prosperity in the land of Egypt. But when a new pharaoh without loyalty to Joseph took over, he enslaved the Jewish people to prevent them from becoming mighty.

Such was the new Pharaoh's fear, that he went as far as commanding Israelite midwives to throw newborn male babies into the Nile as a means of preventing the Jewish people from growing.

I went out of Egypt," solidifying your and the child's connection to the Jews in the Passover story.

What does the simple child ask? "What is this?" You will say, "With a mighty hand did the Eternal bring us out of Egypt, from the house of slavery."

But for the child who has no capacity to ask, you must begin the narration with "You shall relate to your child on this day, that this seder is done because of what the Eternal did for me, when I went out of Egypt."

discussion

The questions posed represent different ways different children would ask about the traditions of Passover.

But let's think about the four types: wise, wicked, simple, and no capacity to ask questions. **Is this a fair representation of inquiry? What do you think about the characterization of each child based on their line of questioning?**

the four children

There's also a tradition in the Haggadah with examples of children asking questions on their own. The children (or sons, traditionally) are typecast with certain traits: wise, wicked, simple, etc - but what this does is showcase the varied ways children understand their place in the Passover story and give us a few different ways to explain the holiday.

Continue here.

What does the wise child ask? "What are these testimonies, statutes, and judgments that the Eternal, our God has commanded you?" You will respond by instructing the child in the laws of Passover, teaching that after the paschal lamb is eaten there is to be no dessert.

What does the wicked child ask? "What does this service mean for you?" By the word "you" it is clear that the child is not self inclusive, and has withdrawn from the community. You will respond by saying "This is what the Eternal did for me, when

avadim hayinu

Uncover the matzahs and recite the following:

We were slaves. Now we are free.

Avadim hayinu. Atah b'nei chorin.

עֲבָדִים הָיִינוּ - עַתָּה בְּנֵי חוֹרֵין

We were slaves to Pharaoh in Egypt. From that narrow place, God brought us out.

We were slaves to Pharaoh in Egypt. With mighty hand and outstretched arm, God brought us out.

But if God had not brought our ancestors out from that narrow place, if God had not brought our mothers and fathers out of Egypt,

Then we and our children, and our children's children would still be enslaved to Pharaoh in Egypt.

So even if we were all wise beyond our years, even if we were all educated in the ways of Torah,

We would still need to tell this story of the Exodus from Egypt, For the telling is praise.

Lift the matzahs and recite the following:

This is the bread of affliction which our ancestors ate in the land of Egypt. Let all those who are hungry enter and eat, and all who are in need come and celebrate the Passover. At present we celebrate it here, but next year we hope to celebrate together in the land of Israel. This year we are servants here, but next year we hope to be free in the land of Israel.

discussion

The text says that “this year we are servants here.” **In a modern sense, what are we currently servants to? What does freedom look like?**

The text also asks us to “let all who are hungry enter and eat,” a sentiment that, amid a world of social distancing, we can't exactly practice. With food insecurity still occurring across the world and country, **what actions could you take to welcome and support those in need even now?**

Why on all other nights do we eat either bread or matzah, but on this night we eat only matzah?

She'bechol halaylot anu ochlim chametz o matza, halyla hazeh kulo maztah?

שְׁבֹכֵל הַלִּילוֹת אָנוּ אוֹכְלִין
חֶמֶץ וּמֶצֶה
הַלִּילָה הַזֶּה, כְּלוּ מֶצֶה

Why on all other nights may we eat any species of greens, but on this night only bitter herbs?

She'bechol halaylot anu ochlim she'ar yerakot, halyla hazeh maror?

שְׁבֹכֵל הַלִּילוֹת אָנוּ אוֹכְלִין
שְׂאֵר יִרְקוֹת
הַלִּילָה הַזֶּה, מָרוֹר

Why on all other nights do we not dip even once, but on this night we dip twice?

She'bechol halaylot ain anu matbilin afilu pa'am echat, halyla hazeh shtei pe'amim?

שְׁבֹכֵל הַלִּילוֹת אֵין אָנוּ
מְטַבְּלִין אֶפִּילוֹ פֶּעַם אֶחָת
הַלִּילָה הַזֶּה, שְׁתֵּי פְעָמִים

Why on all other nights do we eat and drink either sitting or reclining, but on this night all of us recline?

She'bechol halaylot anu ochlim bain yoshein bain mesubin, halyla hazeh kulanu mesubin?

שְׁבֹכֵל הַלִּילוֹת אָנוּ אוֹכְלִין וְשׁוֹתִין
בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין
הַלִּילָה הַזֶּה, כְּלוֹנוּ מְסֻבִּין

the four questions

The four questions, traditionally asked by the youngest person at the seder, reflect a few different themes of Judaism and Passover. First, they reference the curiosity and inquiry that is deeply rooted in Jewish tradition. Asking questions to make sense of the world and our teachings is a cornerstone of Jewish learning.

The Four Questions also reflect the theme of l'dor v'dor - or passing knowledge, experience, and tradition from generation to generation. By having the youngest seder attendee asks the four questions, we are enacting the legacy of passing the Passover story from parents to children and beyond.

Remove Seder plate from table and fill cups with wine. The youngest then asks the following questions:

Why is this night different from any other night?

Mah nishtanah halyla hazeh mikol halaylot?

מָה נִשְׁתַּנָּה, הַלִּילָה הַזֶּה
מִכָּל הַלִּילוֹת

maggid

This portion of the seder fulfills the mitzvah of sharing and retelling the story of Exodus each year.

In framing the story of Passover, we'll be using UVA Men's Basketball coach Tony Bennett's "Five Pillars" to help our community connect more closely with the story. The pillars include: Humility, Passion, Unity, Servanthood, and Thankfulness.

The following section not only tells the story of Passover, but encourages you to participate by asking questions.

The Maggid, or retelling, is more than just the account of the Passover story. This section also includes the following elements:

- **The Four Children**
- **The Four Questions**
- **Avadim Hayinu**
- **The Ten Plagues**
- **Dayenu**
- **The Second Cup of Wine**

yachatz

From "The Open Door" - the Haggadah we use at the Brody Jewish Center:

"We set aside the broken portion of matzah to remember that what seems lost may be recovered, what seems broken can be repaired. Redemption begins with remembering."

From the stack of three matzohs, remove the middle matzah and break. Set aside the larger portion to use for Afikomen.

Seder leader hides Afikomen for others to find.

karpas

As is the case with many Jewish holidays, Passover combines collective memory and storytelling with the cycles of the seasons.

Karpas is symbolic of springtime, the season surrounding Passover. Salt water is a symbol of the tears and sweat of the Jewish people while enslaved in Egypt.

We dip karpas into saltwater to remember that abundance and new life for the Jewish people came after the trials of slavery. The act is an expression of hope through the pain of memory.

Leader dips parsley into salt water and distributes to others. All recite the following, then eat.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has created the fruits of the earth.

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה.

urchatz

Urchatz is the first of two instances of hand washing in the Haggadah, and is performed without a prayer.

Washing our hands at this point in the seder prepares us for the rituals to come.

Wash hands.

discussion

Living amid a global pandemic, hand washing isn't just a ritual - it's a key component in taking care of ourselves and our community.

As you wash your hands, consider:

What other small, daily actions have taken on more meaning during this time?

shehechyanu

The Shehechyanu is a prayer said to mark a moment in Judaism. Its inclusion in the seder service reminds us that each year's retelling of the story of Passover is unique and meaningful.

The Shehechyanu also expresses gratitude for being alive in a particular moment. If you'd like to add a Shehechyanu practice to your life, you could start saying this prayer during times you're feeling thankful to be alive and experiencing a special moment.

Continue here.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

Baruch atah Adonai, Eloheinu melech ha-olam, she'hecheyanu v'ki'manu v'higi-anu laz'man hazeh.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחַיֵנוּ וְקִיְמָנוּ וְהִגִיעָנוּ לְזִמְנֵן הַזֶּה

Drink the first cup of wine.

Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah moadim l'simchah, chagim uz'manim l'sason et-yom chag hamatzot hazeh. Z'man cheiruteinu, mikra kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim. umo'adei kod'shecha b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish Yisrael v'hazmanim.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם
וְרוֹמְמָנוּ מִכָּל לְשׁוֹן וְקִדְּשָנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ
בְּאַהֲבָה (שְׂבִיחוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים
לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׂבִיחַ הַזֶּה וְאֶת יוֹם) חַג הַמַּצּוֹת הַזֶּה, זְמַן
חֵירוּתֵנוּ (בְּאַהֲבָה), מִקְרָא קִדְּשׁ, יִזְכָּר לִיציאת מִצְרַיִם. כִּי בָנוּ
בְּחֵרַת וְאוֹתָנוּ קִדְּשָתָּ מִכָּל הָעַמִּים, (וְשִׁבְתָּ) וּמוֹעֲדֵי קִדְּשָךְ
(בְּאַהֲבָה וּבְרִצּוֹן), בְּשִׂמְחָה
וּבְשִׂשׁוֹן הַנִּחְלָתָנוּ. בְּרוּךְ אַתָּה יי, מִקְדָּשׁ (הַשְּׂבִיחַ ו) יִשְׂרָאֵל
וְהַזְּמַנִּים.

uva facts

Though they're not exactly kosher for Passover (or kosher for anything, for that matter...) there are 40+ wineries within a 30 mile radius of UVA.

kiddush

Jewish celebrations include wine as a symbol of joy, so our seder begins by saying Kiddush over wine. Through this blessing of the wine, we are sanctifying the wine, seder, holiday, and fulfilling a mitzvah.

Begin here.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has created the fruit of the vine.

Baruch atah Adonai, Eloheinu melech ha'olam, borei pri hagafen.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

Praised are you, Adonai, Lord our God, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly festivals for joy, and special times for celebration, this Passover, this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with festive revelations of Your holiness, happiness and joy You have granted us joyfully the holidays. Praised are you, Adonai, Who sanctifies Israel and the festivals.

the seder

Before we dive into the content of our seder, we wanted to share a few notes about the choices we've made in writing this resource.

- This isn't a traditional Haggadah. It may look, sound, and read a little different from what you're used to. With this Hooggadah, we're focusing on telling the story and lessons of Passover in meaningful, accessible ways and encourage you to include your favorite traditions.
- Many Haggadot include direct Hebrew translation throughout the Maggid, or retelling of the Passover story. Ours doesn't... yet. If using Hebrew is your custom, feel free to use this as a supplement to your favorite Haggadah.

characters

A few notes on some key characters throughout our Passover story:

God

We'll use the word "God" throughout this text, but we recognize that there are many ways people connect with spirituality in Judaism. Feel free to substitute other names or concepts wherever you like.

Moses

Born into slavery, Moses is often left out of Haggadot though he is a central figure in Exodus. Rabbis originally did this to emphasize that it was God who freed Jews from slavery in Egypt, not Moses.

Pharaoh

Pharaoh is traditionally the title of an Ancient Egyptian monarch and deity. Through the Passover story, the title Pharaoh stands in for the name of the particular Pharaoh during this time period. Some pop culture references guess that Ramses II is the pharaoh of Exodus.

themes

In embarking on our seder, use this page as cheat sheet to keep track of themes throughout the story of Passover. We've left a few blank lines for you add in themes important to your family or understanding of the world.

- **Slavery vs. Freedom**

- **Uncertainty**

- **Memory**

- **Community**

- **Appreciation**

- **Justice**

- **Leadership**

- _____
- _____
- _____

mitzvot *continued...*

The Seder and Haggadah

If you're reading this, chances are you're well on your way to performing this mitzvah. Taking part in a seder and remembering the rituals and story laid out in the Haggadah are a mitzvah in themselves.

discussion

At Hillel, we encourage students to ask questions about why we continue to perform customs and rituals in a modern world. **So why retell the story of Passover every year?**

This year as you consider the Passover story, **what themes do you see reflected in the world around you?** And then, **what lessons can you use to apply to the modern world?**

Cleaning

Though people take part at varying levels, cleaning and preparing your home for Passover is considered a mitzvah. Traditionally, dishes and cookware that have been used for chametz during the year must be kashered for use during the week of Passover.

Chametz and Cleaning

If you thought not eating chametz and cleaning chametz from dishes was a lot - meet the mitzvah that takes it to the next level. Before Passover, we're also asked to remove all chametz from our homes.

Afikomen

You'll read more about the Afikomen later, but know that eating an olive-sized piece of the Afikomen for dessert (symbolizing the traditional Paschal sacrifice) is considered a mitzvah.

Joy

Yes, experiencing joy around Passover is a mitzvah! In telling the story of Passover, we're not detailing the story of enslavement, plagues, and oppression and dwelling in the negative. The story of Passover is a story of triumph. We choose to celebrate our freedom.

mitzvot

“Mitzvah” means a commandment from the Torah - a technical obligation for Jewish people that can also be thought of as a good deed performed out of religious duty. In total, there are 613 mitzvot people perform to honor their Judaism, take part in an act of kindness, and make the world a better place.

There are a few main mitzvot associated with celebrating Passover.

Seder Plate

By preparing your seder plate and considering the symbolism of the items on your seder table, you’ve performing a mitzvah.

Chametz

Chametz is any food item considered “leavened” - that is grain that comes into contact with water and rises. It’s customary for Jews **not to eat chametz** during the week of Passover as a reminder that our ancestors escaped Egypt with only unleavened bread.

Pillow

Typically, the seder leader puts a pillow under their left arm, a symbol of the comforts of freedom.

Elijah’s Cup

Many families put a cup for the prophet Elijah at the center of their seder table and open their front doors as an invitation for him to visit, thus signifying the arrival of the messiah.

Miriam’s Cup

Since the eighties, families have been adding a cup for Miriam to their seder tables to honor the contributions of women throughout Exodus and the Torah. Miriam’s cup is usually filled with water, and serves as a reminder of Miriam’s Well, a miraculous source of water for Israelites wandering the desert.

discussion

Opening our doors for Elijah also signifies the enduring hope of the Jewish people. **What are you hopeful for this year?**

seder table

There's more to a seder than just a seder plate. Here are the other elements you'll want to include on your table.

Matzah

Three pieces of matzah specifically. Eating matzah reminds us that our ancestors didn't have time to wait for bread to rise when fleeing Egypt.

Wine

There are many explanations for the symbolism of drinking four cups of wine as part of the Passover seder. What we know is this: drinking wine and saying Kiddush is a Rabbinic tradition, and by including wine in our seder, we're sanctifying the holiness of celebrating Passover together.

Salt Water

Used for dipping the karpas, salt water reminds us of the sweat and tears of the enslaved Israelites.

Karpas

Typically at Hillel, we use parsley for karpas - but other traditions include using potatoes or other leafy green veggies. Karpas are another symbol associated with springtime, as well as of the prosperity the Israelites experienced when they first came to Egypt.

Chazeret

Chazeret are much like maror - used to symbolize the bitterness of slavery in Egypt.

discussion

The items on the seder plate are full of meaning, meant to help us remember the story of Passover and experience it through our senses.

Are there sensory symbols in your life - a smell, a taste - that help you remember an important value, story, person, or memory?

symbolism

Did you think we'd ask you to put these unusual objects on a plate without telling you why? **Each item on a seder plate has a meaning. Here's how we think of them:**

Zeroah

The lamb shankbone hearkens back to the traditional Paschal lamb sacrifice before the destruction of the second Temple. Vegetarian? Some homes use beetroot instead.

Beitzah

Another traditional Passover offering, some see the egg as a symbol of springtime and the cycle of life.

Maror

At the BJC we use horseradish root as our bitter herb, meant to symbolize the bitterness of slavery for the Jewish people in Egypt.

Charoset

This mixture is meant to symbolize the mortar used by Jewish slaves in constructing buildings for pharaohs.

charoset

There are about as many recipes for charoset as ways different families celebrate Passover.

While many students and members of our community know charoset as the traditional Ashkenazi combination of apples, walnuts, and wine, other Jewish traditions use everything from dates to coconuts to vinegar to chestnuts.

Here's the recipe the Brody Jewish Center typically uses for our 200+ person seder:

recipe

***makes 4 cups*

In a medium-sized bowl, combine:

- 3 medium Gala or Fuji apples, peeled, cored, and finely diced
- 1 ½ cups walnut halves, lightly toasted, cooled, and coarsely chopped*
- ½ cup Manischewitz
- 1 ½ teaspoons ground cinnamon
- 1 tablespoon packed brown sugar

seder plate

Traditionally, seder plates are made up of six elements.

- Roasted lamb shankbone (Zeroah)
- Roasted egg (Beitzah)
- Bitter herbs (Maror)
- Charoset
- Parsley (Karpas)
- Romaine Lettuce (Chazeret)

Modern seder plates addition:

- An orange

an orange?

Yep! And it's not just because we're partial to the color.

In the late eighties, Susannah Heschel started introducing an orange on the seder plate. The symbol started as one of solidarity for LGBTQ+ individuals, but has now become a symbol of the fruitfulness of making sure to include marginalized communities in Jewish life.

intro

Why a Haggadah?

With Passover being the most widely celebrated Jewish holiday, we wanted to create a guide for our students and community that reflects the unique culture of UVA. Whether this is your first time hosting your own seder (looking at you, students!), you're a part of a digital seder, or you're using this guide with your family, we hope you'll enjoy this little touch of UVA during Pesach.

Why is this year different from all other years?

This Hooggadah came about as a project of the Brody Jewish Center staff during the first few weeks of Coronavirus lockdown in the United States in 2020. In 2021, we're thankful to produce a printed copy of this Hooggadah for students hosting seders safely in their apartments.

We hope the Hooggadah gives you a reason to celebrate, to connect with your Judaism, and to think about your place in the Jewish story.

Chag Pesach Sameach!

hoo gga dah

The Brody Jewish Center's
Passover Guide & Haggadah