

# INA GADA HAGGADAH

Newly Revised for 2018

We're especially thankful tonight to have such close and loving family and friends with whom to share this Passover service and feast.

We begin by asking a woman to light the candle. Some people light seven candles to represent seven of something or other, but we're going to light just one to represent unity with those loved ones who are no longer with us, and with their loved ones who came before them — an unbroken chain of community that reaches back some 3000 years.

Some say a woman lights the candle to make up for the darkness that Eve wrought by getting herself and her gentleman friend kicked out of the Garden of Eden. But we prefer to think that women are the prime source of emotional and spiritual light in our lives, so that is why we honor them with this task.



**(a woman leads the prayer and lights a candle)**

*BARUKH ATAH ADONAI ELOHEINU, MELEKH HA'OLAM, ASHER KID'SHANU  
B'MITZVOTAV V'TZIVANU L'HADLIK NER SHEL PESSAH.*

## KIDDUSH

**(with the First cup of Wine)**

Since ancient times, every Jewish festive meal has begun with the kiddush. It originally celebrated our exodus from Egypt. We are the descendants of the first group of slaves in recorded history ever to wage a successful rebellion against their slaveholders. This Seder is a celebration of freedom. But that celebration must also remind us that, even today, most people on earth are not free. So tonight we celebrate freedom for everyone on earth who is lucky enough to be free, and we pray for freedom for the people who live shackled by the chains of

fear, the chains of poverty, the chains of slavery, the chains of religious intolerance, the chains of violence, the chains of middle-class decline, and the chains of over-simplification which reduce complex issues to partisan dogma, as all three branches of the current U.S. Government make painfully clear.

Let us also pray for freedom for our Muslim brethren, especially Muslim women, who are victimized by extremism in their own ranks throughout the world. May they overcome the narrow-mindedness of fifteen-hundred-year-old beliefs and recently unleashed fake news to embrace a new rationality that inspires peace with infidels such as Jews, Sikhs, Christians, Buddhists, Catholics, atheists, agnostics and, of course, cartoonists.

On this Spring night, we have refashioned our ancient Passover ritual to include reflection on our modern world, to find hope in this story of Exodus, that we might find our own Exodus from unproductive wars, from embittered enemies as well as friends, from the tyranny of theory over data, and from seemingly endless economic cliffs and political divides.

Let us make our first toast to Exodus, may it come sooner than later.



*BARUCH ATAH ADONAI, ELOHEINU MELECH HA'OLAM,  
BOREI P'RE HAGAFEN.*

BLESSED ARE YOU, CREATOR OF THE UNIVERSE,  
WHO CREATES THE FRUIT OF THE VINE.

**(Drink the first cup of wine)**

## THE SEDER PLATE

**THE MATZO** – Yeast is a living fungus long known to suffer indigestion. That's why you have to wait for the yeast to belch before you can bake bread. This takes time, not unlike burping a baby. Luckily, the resulting bubbles of carbon dioxide get trapped in the dough, causing it to rise and become thick and soft.

When our ancestors escaped slavery in Egypt, they were concerned about surviving the murderous spears of their pursuers and the deadly heat of the desert, so fungal gastric relief was low on the priority list. That's why they made matzo. That's what you get when you're on the lam and you don't have time to wait for your dough to rise.

So we eat the matzo to remind us of the danger our ancestors faced and the sacrifices they made in leaving behind the only world they knew, in leaving their homes and their belongings to flee in search of freedom into a barren, parched, unknown wasteland yet unmapped by Google.

Matzo is the bread of liberation. Its dough is the desire to be free and it is baked in the fires of just and justifiable rebellion.

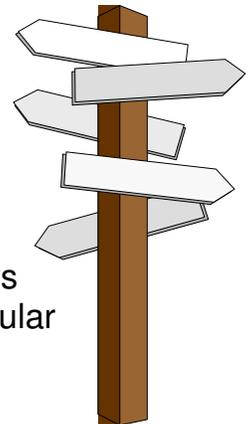
**THE SHANK BONE** - The story goes that when Moses asked Pharaoh to free the Jews, Pharaoh consulted a Papyrus pundit from FOX who persuaded him to refuse. God, not a big fan of TV celebrities who claim to know his will, brought a horrible plague down upon the Egyptians, causing Pharaoh to reconsider his decision. In a great, if not particularly voluntary, gesture of political savvy, Pharaoh promised to free the Jews. But when he considered the economic impact of his gesture, he changed his mind. It doesn't take a brain surgeon to realize it's bad policy to double-cross God but policy was never this Pharaoh's long suit.



Sure enough, God smote Egypt with another plague. Pharaoh promised again, and again he broke his promise. And again with a plague. This happened ten times, Pharaoh being a slow learner. So finally, God in his infinite wisdom and frustration, came up with a plague to end all plagues, a fantastically horrible plague, the mother of all plagues, the Beethoven's Ninth of plagues. This Plague was certain to get Pharaoh's attention: God dispatched the Angel of Death to kill the first-born child of every Egyptian. Holy mole!

Only one problem... since this was long before the invention of the street address, the Angel of Death had no way of knowing which houses to skip in order to avoid killing the Jews' first-born as well.

So the Jews came up with a plan to sacrifice lambs and smear their blood on Jewish doorposts. History has forgotten the name of the lamb wholesaler who came up with this whacky idea, but after a couple of days the smell alone was enough to repel the angel of Death and these particular houses were "passed over." Thus the name.



The roasted lamb bone is symbolic of those who gave their blood to protect the Jews and their loins to make fabulous lamb chops.

**THE EGG** - Eggs are symbols of fertility. If the Jews had escaped into the desert and stopped having children, few of us would be here tonight. So we honor the humble egg. Also, when Moses led the Jews to freedom he saw the glory of God's sunlight dancing on the desert sand and said, "This heat is killing me! You could boil an egg in my sweat." Thus we boil the egg. It's amazing that even a kvetch can be immortalized when you're a Biblical figure.

**GO AHEAD, EAT THE EGG**

**THE MAROR** - The bitter herbs symbolize the bitterness of the life that our ancestors suffered under Pharaoh. A life without freedom, without hope, without promise, without toothpaste.



**THE SALT WATER** - The salt water represents the tears of pain and hardship that our ancestors shed in slavery, knowing that their children would be born into slavery as well. To quote Moses on the subject: *oy vey*.

**THE CHAROSET** - Charoet filled the Jewish need for sweet-and-sour before we discovered Chinese take-out. Its consistency symbolizes the mortar that our ancestors used to build the pyramids. Its sweetness reminds us that even in the most bitter depths of slavery our ancestors never stopped yearning for the sweet taste of freedom. And its nuttiness is to acknowledge our debt to the great Jewish emperor Sid Caesar.

**THE PARSLEY** - We come finally to the parsley, a lowly garnish that, to Jews, is a symbol of springtime and renewal. We cannot live on the greens of the earth alone. Nor can we live on the salt of the sea. So we dip the greens in salt water to remind us that everything on earth is part of a giant balancing act of animals, vegetables and minerals, and they all must interact to sustain life despite an Executive branch that thinks air conditioning can solve global warming.

## KARPAS

**(Dip the parsley in salt water)**

*BARUCH ATAH ADONAI, ELOHEINU MELECH  
HA'OLAM, BOREI P'RI HA'ADAMAH.*

BLESSED ARE YOU, CREATOR OF THE UNIVERSE,  
WHO CREATES THE FRUIT OF THE EARTH.



**(Eat the parsley)**

## YACHATZ

Matzo is known as the bread of poverty. Some people say that we hide a piece of matzo to remind us that when we were poor, we could not eat without setting aside some of our food for the next meal.

But we also break the matzo to remind us that we must set some of our food aside for those who go hungry today as the Jews did under Pharaoh.

*HA LACHMA ANYA DI ACHALU AVHATANA B'ARA D'MITZRAYIM. KOL DICHFIN YEITEI V'YECHOL. KOL DITZRICH YEITEI V'YIFSACH. HASHATA HACHA LASHANAH HABA'AH B'ARA D'YISRAEL. HASHATA AVDEI LASHANAH HABA'AH B'NEI CHORIN.*

THIS IS THE BREAD OF POVERTY AND AFFLICTION THAT OUR ANCESTORS ATE IN THE LAND OF EGYPT. LET ALL WHO ARE HUNGRY COME AND EAT WITH US. LET ALL WHO ARE IN NEED COME AND SHARE A MEAL. THIS YEAR WE ARE HERE. NEXT YEAR WE MAY ALL BE IN ISRAEL. THIS YEAR WE ARE STILL SLAVES. NEXT YEAR MAY WE ALL BE FREE.

**(Break the middle matzo and  
hide the larger half -- the Afikomen)**

## THE FOUR QUESTIONS

Most of us think that The Four Questions begin with "Why is this night different from all other nights?" But in fact, the Hebrew "*MAH NISHTANAH HALAILAH HAZEH MIKOL HALEILOT*" is more accurately translated as a statement. Something like "BOY OH BOY, IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS!"

The youngest readers ask **THE FOUR QUESTIONS**. Everyone answers.



**1.** ON ALL OTHER NIGHTS WE EAT LEAVENED BREAD. WHY ON THIS NIGHT DO WE EAT ONLY UNLEAVENED BREAD?

Once we were slaves in Egypt. In our rush to escape slavery, we sacrificed bagels, challah and deli rye.

**2.** ON ALL OTHER NIGHTS WE EAT ALL KINDS OF VEGETABLES. WHY ON THIS NIGHT DO WE EAT ONLY BITTER HERBS?

Once we were slaves in Egypt. The bitter taste helps us to feel the pain of our ancestors under slavery, and the pain of so many people today who are enslaved. We dip our greens the first time to taste the bitterness.

**3.** ON ALL OTHER NIGHTS WE DON'T DIP OUR HERBS EVEN ONCE. WHY ON THIS NIGHT DO WE DIP OUR HERBS TWICE?

Once we were slaves in Egypt. We dip once to taste the bitterness of slavery, to remind us of the pain that our ancestors endured before escaping to freedom. We dip again to remind ourselves that bitterness is a bad habit.

**4.** ON ALL OTHER NIGHTS WE EAT SITTING ANY WAY WE PLEASE. WHY ON THIS NIGHT MUST WE ALL RECLINE?

Once we were slaves in Egypt. We lean back to symbolize our release from bondage, as if we were being released from chains that were strapping us to our chairs. Though some people may find it appealing to be chained to a chair, it is generally considered poor taste at a Seder.

**5. (optional extra credit question)** DID LINCOLN FREE THE SLAVES BEFORE OR AFTER IT BECAME THE CAPITAL OF NEBRASKA?

## THE STORY OF PASSOVER

The Jews were originally welcomed guests in Egypt, thanks to Joseph, a Jew who came to Egypt and happened to meet Pharaoh. Joseph was quick to offer unsolicited advice -- a trait handed down by his mother. He urged Pharaoh to build storehouses and fill them with grain. Pharaoh, still light-headed from a night of clubbing with Cleopatra, took Joseph's advice. This was a lucky break for Pharaoh because when Egypt later suffered years of famine there was food to eat, as moldy as it may have been. Pharaoh was so grateful that he invited his new best friend Joey to bring his entire clan to Egypt. Joseph's friends and relatives all took advantage of this group package and made such a spectacle of themselves that they were nicknamed the Israelites.

**(All sing the refrain from the Desmond Dekker reggae classic)**

***Ohhhh, ohhhhh, the Israelite!***

Unfortunately, when Pharaoh died, his replacement gave reckless tax cuts to his rich friends and ran out of money to pay for social security, so he balanced his budget by turning the Israelites into slaves. Then, to reduce his public education costs, he decreed that every baby boy born to an Israelite be drowned in the Nile.

Enter Miriam. When Pharaoh decreed his intention to kill all the male offspring, Miriam's father dumped his wife on principal. Who knew how many more sons she'd bear? Miriam sided with her cast-off mother and threw a fit, accusing her father of being crueler than Pharaoh. Wanting to show that he wasn't such a bad guy after all, Dad remarried and shortly thereafter had a son. Like the typical Jewish mother she would one day become, Miriam began having delusions that she could tell the future. She prophesied that this was a favored son who would "free Israel from bondage and deliver them out of the hands of the Egyptians."

Despite this promise of a big career, Miriam's parents were concerned that their son would be discovered and drowned. So they came up with a plan to put him in a basket and push him out into the river. To this day, no one has been able to decipher their logic, but we take it on faith, as we do so many other mysteries and blatant contradictions in the Bible.

The Pharaoh's daughter was out bathing in the river when the baby drifted by. Being partial to floating babies, she kept him for her own. She named him "Drawn From the Water," but this didn't fit on the birth certificate, so she opted for the shorter Arabic translation: "Moshe." In English, we pronounce it "Moses" because surveys have revealed that most Americans think "Moshe" is a Persian bean dip.



Luckily, Miriam had been secretly following the basket down river to make sure her brother didn't get eaten by crocodiles. When she saw the Pharaoh's daughter take him, she had a brainstorm. Grabbing a nearby papyrus, she faked a résumé and sweet-talked herself into a job as the baby's nursemaid.

Moses led a pretty good life as the Princess's son in the Pharaoh's palace. But then one day he saw an Egyptian beating an Israelite slave. He found this so disturbing that he slaughtered the Egyptian. So much for the good life. Destined to be executed or, even worse, targeted as an illegal immigrant by the system, Moses did what so many barrio kids do today when they get caught up in a cycle of violence: he ran away to herd sheep.

Soon after, while debating the truthiness of a free press with one of his flock, Moses noticed a flaming bush. He sat back and waited for the bush to sputter out but it kept on blazing. He doused it with water, but it kept on blazing. He smothered it with a blanket, but it kept on blazing. He hit it with a fire extinguisher, but it kept on blazing. After several weeks, he began to suspect this was no run-of-the-mill burning bush. And that was *before* it claimed to be the voice of God. So he obeyed the shrub and moved his butt back to Egypt to serenade Pharaoh with this song.

### Sing "Let My People Go"

When Israel was in Egypt land  
Let my people go  
Oppressed so hard they could not stand  
Let my people go.

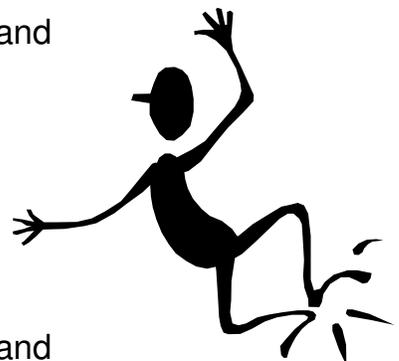
Go down, Moses, way down in Egypt land  
Tell old Pharaoh, "Let my people go."

We need not always weep and mourn  
Let my people go.  
And wear these chains of slaves forlorn  
Let my people go.

Go down, Moses, way down in Egypt land  
Tell old Pharaoh, "Let my people go."

No more shall they in bondage toil,  
Let my people go.  
Let them come out with Egypt's spoil,  
Let my people go.

Go down, Moses, way down in Egypt land  
Tell old Pharaoh, "Let my people go."



Unfortunately, Moses was tone deaf and his off-key rendition was painful to Pharaoh's trained ear, making Pharaoh dig in his heels even more. We've already discussed the plagues, so we all know this was one stubborn Pharaoh. For the record, it took Blood, Frogs, Lice, Beasts, Cattle Disease, Boils, Hail, Locusts, Darkness, and the thing about the Killing of the firstborn children before Pharaoh finally got the message to free the Jews. But the Jews, in their gleeful haste to leave, forgot to thank Pharaoh for his beneficence. Offended by the apparent lack of gratitude, Pharaoh sent his soldiers in pursuit of the Jews to teach them some manners. And, incidentally, to slaughter them all. Pharaoh was a big proponent of slaughter as an efficient way to reduce recidivism.

Pharaoh's Army caught up with the Jews at the Red Sea. Trapped between death by drowning and a regiment of blood-thirsty soldiers, Moses considered retirement. But because of the social security deficit we discussed earlier, he turned instead to prayer. God obliged by parting the sea--a little trick he learned while touring Universal Studios--and the Jews escaped across the sand between two walls of water. The Egyptians tried to follow, but it wasn't their miracle, so the walls came gurgling down and drowned the whole regiment. It is unclear why God didn't take that opportunity to also address the deficit problems, but it's become quite a bit worse since then and we're still waiting for that miracle.

And that's how Moses led the Jews to the land of milk and honey, which was a very popular drink in those days. They called the place Israel. Of course they wandered around for 40 years before they got there, but that GPS calamity is another story for another day.

In the meantime, let's sing a song about this story. It's called Dayenu. In English, the word "Dayenu" means "That would have been enough." Or, as we say in Yiddish, "Gannug already!"

## SING "DAYENU"

Ilu ho-tsi, ho-tsi-a-nu,  
Ho-tsi-a-nu mi-Mitz-ra-yim,  
Ho-tsi-a-nu mi-Mitz-ra-yim,  
Da-ye-nu!

Dai, dayenu  
Dai, dayenu  
Dai, dayenu  
Dai, dayenu dayenu

Ilu na-tan, na-tan la-nu,  
Na-tan la-nu et-ha-Sha-bat,  
Na-tan la-nu et-ha-Sha-bat,  
Da-ye-nu!

Dai, dayenu  
Dai, dayenu  
Dai, dayenu  
Dai, dayenu dayenu

Ilu na-tan, na-tan la-nu,  
Na-tan la-nu et-ha-To-rah,  
Na-tan la-nu et-ha-To-rah,  
Da-ye-nu!

Dai, dayenu  
Dai, dayenu  
Dai, dayenu  
Dai, dayenu dayenu

Here's what the song "Dayenu" means:

If God had taken us out of Egypt, DAYENU

If he had punished the Egyptians and destroyed their idols, DAYENU

If he had divided the sea and led us across on dry land, DAYENU

If he had taken care of us in the desert for 40 years and fed us, DAYENU

If he had given us the Sabbath, DAYENU

If he had brought us to Mount Sinai and given us the torah, DAYENU

If he had brought us to the land of Israel and built the holy temple, DAYENU

In addition, it would have been nice if he had helped us use our wealth to feed, educate and house the world's people, DAYENU

Or if he had made all men, women, and children free from the threat of violence, abuse and neglect, DAYENU

Or if he had made our presidents and world leaders care more about peace than power, DAYENU

Or if he had led the world's people down the paths of joy, justice and fulfillment, DAYENU

But gannug already. For all that he *did* do we are grateful, and for all that he didn't do, we say: it wouldn't hoit.

***BARUCH ATAH ADONAI, GA'AL YISRAEL***

WE PRAISE YOU, OUR GOD, WHO HAS FREED THE PEOPLE OF ISRAEL.

But our sages say, "it is not enough to take the Jews out of Egypt, we must take Egypt out of the Jews." This means that every new generation must learn from the painful lessons of slavery and fight for the freedom of all people, not only from chains, but also from poverty, intolerance, and ignorance.

**MOTZI**

**(Praise the lord and pass the matzo)**

*BARUCH ATAH ADONAI ELOHEINU  
MELECH HA'OLAM, HAMOTZI LECHEM MIN  
HA'ARETZ.*

WE PRAISE YOU, CREATOR OF THE  
UNIVERSE, WHO BRINGS FORTH BREAD  
FROM THE EARTH.

*BARUCH ATAH ADONAI ELOHEINU  
MELECH HA'OLAM, ASHER KID'SHANU  
B'MITZVOTAV V'TZIVANU AL ACHILAT  
MATZO.*



**(Eat a bite of matzo)**

**MAROR**

**(Put a little maror on some lettuce then top it off with a touch of charoset)**

We add the maror to the charoset to recall the bitterness of slavery our ancestors were able to withstand only because it was sweetened by the hope of freedom.

*BARUCH ATA ADO-NAI ELO-HEINU MELECH HAOLAM ASHER KI-D'SHANU  
BE-MITZVOTAV VETZIVANU AL ACHILAT MAROR.*

**KORECH**

**(Make a matzo sandwich with charoset, maror and lettuce)**

In the days of the Temple of Jerusalem, on Passover, Rabbi Hillel would eat a sandwich made of the sacrificial lamb, matzo and maror. Because of sanitation laws, for the most part, we've come to frown on the sacrifice of live animals at the dinner table, so now it's a vegan sandwich.

*BARUCH ATAH ADONAI ELOHEINU MELECH HA'OLAM, ASHER KID'SHANU  
B'MITZVOTAV V'TZIVANU AL ACHILAT MAROR.*

**(Eat the little sandwich. For some reason we're supposed to eat it leaning to the left, probably because God foresaw the current Presidential situation.)**

**THE SECOND CUP OF WINE**

To celebrate the treasure of freedom for all those around the world who are lucky enough to enjoy it, we drink the second cup of wine.

The *second* cup of wine is an *aha* moment for first-timers at Seder because they finally understand why Jews love to repeat this prayer so much.

*BARUCH ATAH ADONAI, ELOHEINU MELECH HA'OLAM, BOREI P'RE HAGAFEN.*

**(Drink your wine)**

**TZAFUN**

The matzo is wrapped loosely to represent the haste with which we packed whatever belongings we could carry when we escaped Egypt.

**(Send the kids to find the hidden matzo and hold it for ransom)**

We share the Afikomen just as the sacrificial lamb was shared in the day of the Temple, to show that we are all in this together, we are all one family, we are all part of a larger community of people, and we are all responsible for one another. Traditionally, Jews eat the Afikomen after dinner and eat nothing after it in order to savor the taste of community spirit and humanitarianism. But tonight we leave this tradition in our dust because the flavors of love and responsibility, for ourselves and for others, are too strong to be washed away by any meal. So...

### **THE THIRD CUP OF WINE**

*BARUCH ATAH ADONAI, ELOHEINU MELECH HA'OLAM, BOREI P'RE HAGAFEN.*

**(Drink your wine)**

**ONE ONLY KID, ONE ONLY KID**

**In honor of those sacrificial animals who gave their lives to be part of the evolutionary food chain, we all read this story together, crazy fast.**

One only kid, one only kid, that my father bought for two zuzim. One only kid, one only kid.

Then came the cat that ate the kid that my father bought for two zuzim. One only kid, one only kid.

Then came the dog that bit the cat that ate the kid that my father bought for two zuzim. One only kid, one only kid.

Then came the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim. One only kid, one only kid.

Then came the fire that burnt the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim. One only kid, one only kid.

Then came the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim. One only kid, one only kid.

Then came the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim. One only kid, one only kid.

Then came the butcher who slaughtered the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim. One only kid, one only kid.

Then came death's angel who slew the butcher who slaughtered the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim. One only kid, one only kid.

Then came the Lord who eviscerated death's angel who slew the butcher who slaughtered the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim. One only kid, one only kid.

**WELCOMING ELIJAH**

**(Pour a cup of wine and set it on the table for Elijah)**

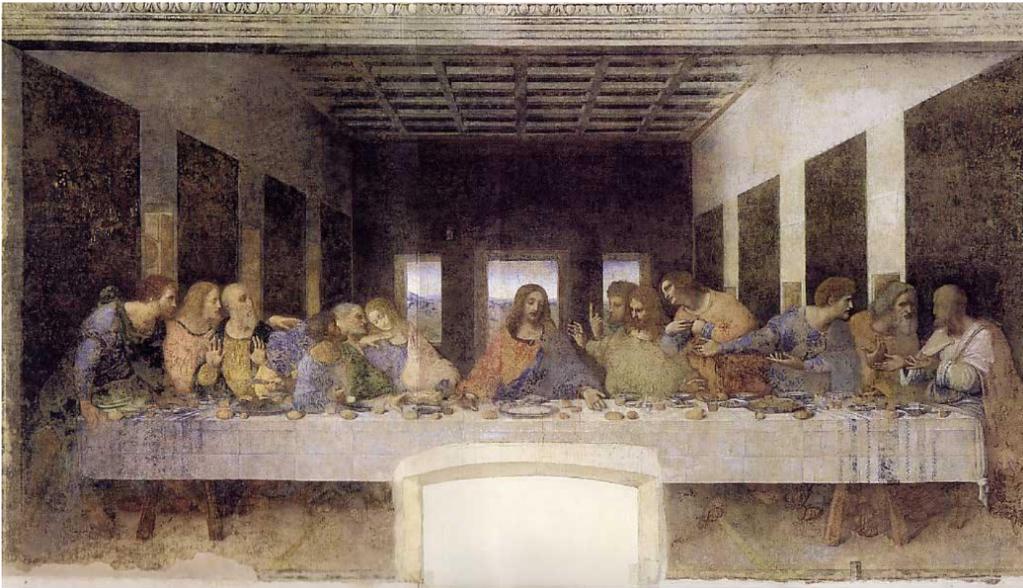
This cup is for Elijah the Prophet. We open the door to greet him and invite him to join our Seder and bring with him a time of peace and freedom. And we pray that we don't have to wait until he shows up in order for that time to come.

*BARUCH ATAH ADONAI, ELOHEINU MELECH HA'OLAM, BOREI P'RE HAGAFEN.*

**(Drink the fourth cup of wine)**

**AMEN**

***LET MY PEOPLE EAT!***



**A nice Jewish boy at a Passover Seder**

Thank you for choosing  
**THE INA GADA HAGGADAH**

**Written by  
Craig Faustus Buck**

**<http://www.CraigFaustusBuck.com>**

Though it was a labor of love, we all need spiritual replenishment,  
so if you choose to use this hagaddah for your Seder,

**Please send a check for at least \$25.00**

**to your favorite charity**

**and email [craig@craigfaustusbuck.com](mailto:craig@craigfaustusbuck.com) to tell me all about it.**

May you share your blessings with others.

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