



Rabbinical Assembly *Haggadah* Supplement 5786/2026

A Call to Freedom for All

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Bedikat Ḥametz

בדיקת חמץ

כָּל חֲמִירָא וְחֲמִיעָא דְאִתָּא בְּרִשׁוּתֵי... לְבָטִיל וְלֵהוּי כְּעֶפְרָא דְאָרְעָא.

All leaven and leavened matter in my possession...shall be nullified and become ownerless like the dust of the earth.

Intention: As we sweep away the crumbs we can see, we also name the ones we cannot: the residues of fear, cynicism, and hardened hearts. Many of us arrive at this festival of liberation with conflicting feelings. We have many anxieties about rising antisemitism, we experience disagreement, even anguish, over the actions of Israel's government and the treatment of others in the Land, and we hold deep grief about what we view to be growing injustice in the United States. Tonight, may we nullify the "crumbs" that harden us and harden our hearts, so we do not become another Pharaoh in our world.

We say: *Adonai*, sacred loving one, let us enter this Passover and this *seder* with our hearts open to compassion not only for ourselves, but also for others, for all others. Just as, across generations, we recall stories of others who opened their hearts to us when we found ourselves in our own *Mitzrayim* (narrow straits), may we be gifted with your sacred spark to be able to see the injustice in our midst and be inspired to find actions, small and intentional, to bring liberation to those who find themselves in their own Egypt

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Ha Laḥma Anya

הא לחמא עניא

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויילל; כל דצריך ייתי ויפסח.

This is the bread of affliction that our ancestors ate in the land of Egypt. All who are hungry, let them come and eat; all who are in need, let them come and celebrate.

Intention: Liberation is never solitary. Our freedom deepens when we actively advocate for and advance the freedom of others. Our *seder's* first declaration of story is an invitation to all of us, an invitation to spiritual depth and an invitation to material actions.

We say: *Adonai*, as we sing *Ha Laḥma Anya*, and recall the bread of affliction and extend our invitation to all who are in need, we ask you to help us, as we ask ourselves: what would it mean, this year, to make this real: to give generously, to widen our table to people beyond our circles, to amplify the needs of those whose voices are least heard? Before we can say “in every generation we must see ourselves as leaving Egypt,” we must first ask: Which “Egypt” have we helped create or maintain for others, and when we open the door tonight, what might we help do, so they too might journey to their liberations?

The Four Questions - Holding Hope While We Still Feel Unfree

מה נשתנה: לאחוז בתקווה כל עוד אנחנו עדיין מרגישים שאיננו חופשיים

מה נשתנה הלילה הזה מכל הלילות.

Why is this night different from all other nights?

שבכל הלילות... הלילה הזה כלנו מסבין.

On all other nights... but on this night, we all recline.

Intention: Even when we feel ourselves still in a narrow place, we lean into freedom. Reclining while we feel we are living in our own Egypt is never meant to pretend we have freedoms if we do not; it is not denial. Reclining allows us to acknowledge those aspects of liberation we own, as well as view with clarity the “Egypt” wherein we still reside. Reclining is disciplined hope, a joyful rehearsal of the world as we believe and know it should be.

We say: *Adonai*, as we recite these four questions and tell the story of our journey out of Egypt tonight, please journey alongside us as we practice trust. We know that our story is larger than our present constriction, and that joy is not a betrayal of sorrow or a denial of hardships we have lived, but a companion that keeps us moving.



Avadim Hayinu

עבדים היינו

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם—וַיּוֹצִיאֵנוּ ה' אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה.

We were slaves to Pharaoh in Egypt—yet the Eternal, our God, brought us out from there with a mighty hand.

Intention: Our people's identity is braided with both vulnerability and deliverance. Remembering slavery is not only about what happened to us; it tasks us with resisting the re-creation of *Mitzrayim* around anyone else.

We say: *Avadim Hayinu*, we were slaves, and we were brought into *heirut*-Freedom by *Adonai*. This Freedom is not only remembered, it becomes freedom demanded. As we chant *Avadim Hayinu*, we insist that freedom can only really be actualized when it is freedom for our neighbors, freedom for the strangers, and freedom for those with whom we vehemently disagree.

Be-khol Dor va-Dor

בכל דור ודור

בְּכָל דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם.

In every generation, each person must see themselves as if they personally went out from Egypt.

Intention: Before we proclaim this, we pause to ask: Where might we be complicit in fashioning an Egypt for someone else, be it through indifference, policies we tolerate, narratives that erase, or comforts we protect? The work of Exodus begins with a softening of heart.

We say: *Adonai*, as we journey towards our own liberation from Egypt in our Passover *seder*, we affirm the unshakable humanity of the other. As we journey towards our own freedoms from our “Egypt” in our lives today, we affirm the inalienable rights to freedoms of the stranger, even when we ourselves feel endangered or aggrieved.

We see ourselves as if we have each journeyed out of Egypt; that is how we refuse to become Pharaoh.



The Four Children

ארבעה בנים

כַּנְּגַד אַרְבַּעַה בְּנִים דִּבְרָה תּוֹרָה...
The Torah speaks of four children...

Intention: Our tables hold many truths: wise and skeptical, wounded and wordless. This year, let us refuse caricature of those in our *Haggadah*, those at our *seder* and those beyond it. We model principled disagreement that honors dignity.

We say: As we read the stories of our four children, we lean into their questions and their individual needs. We teach and we listen, remembering that each question each child asks may be a cry for belonging. *Adonai*, please allow us to see each individual child and afford every child a journey to liberation and freedom, no matter the questions they ask.

Ve-hi she-'Amdah

והיא שעמדה

וְהִיא שְׁעִמְדָה לְאַבוֹתֵינוּ וְלָנוּ—שְׁלֹא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ...

And it is this that has stood for our ancestors and for us—that not only one has risen against us to destroy us...

Intention: God, covenant, and community have held us enduringly across generations. We name enemies from without and also dangers from within: despair, rage, or certainty that scorches empathy.

We say: *Adonai*, as we journey out of Egypt to our liberation we ask for courage to protect our people without calcifying our hearts. We ask for the strength to see the image of God in those beyond our circles. *Adonai*, we ask that you stand alongside us as we rise up and resist that which comes to divide us and destroy us. We ask for the compassion and grace that our *Haggadah* describes for us as we stand up together.

**Hallel**

הלל

הללויה

Halleluyah!

Intention: Some wonder: How do we sing when the world still burns? *Hallel* in our Passover *seder* is our answer: we praise not because everything is fixed, but because praise keeps our hearts supple and our eyes lifted. We move from story to psalm so that, strengthened by gratitude, we can re-enter the world as active participants in the Exodus that every generation needs.

We say: As we begin to chant our *Hallel* in our Passover *seder*, we hold open hearts to the deep impulse of the Psalms which chart our map.

Let us sing the laments that tell our truths, let us sing our thanks that restore breath, and let us sing to the trust that pushes us back into the hard spiritual and physical work. And let us always renew this commitment and sing a new song to *Adonai*.