

Journey to Freedom

MAGGID MAP

CARDS

1

Invite



HA LACHMA ANYA

הָא לַחְמָא עֲנִיא

Reveal the Matzah.

All events start with a welcome.

Welcome each participant by name and invite them to share in just one word what they would like to get out of this evening.

2

Ask



MAH NISHTANAH

מַה נִּשְׁתַּנָּה

Pour the second cup of wine and cover the Matzot.

If you had one question you could ask Moshe, what would it be?

3

Short



AVADIM HAYINU

עֲבָדִים הֵינּוּ

Uncover the Matzot.

Describe the Exodus in six words.

4

Long

MA'ASEH B' RABBI ELIEZER

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר

These Rabbis were up all night discussing the finer points of the Exodus.

What kind of things would you lose a night's sleep over? Discuss.

5

Remember It

AMAR RABBI ELAZAR

אָמַר רַבִּי אֶלְעָזָר

Reveal the Matzah.

The Exodus is the most important event in our national story. We remember it daily and will even recall it after Moshiach has come.

What is the most important event in your personal story?

6

Bless

BARUCH HAMAKOM

בְּרוּךְ הַמָּקוֹם

We are now ready to start learning.

This is a form of blessing to say before we delve deeper.

Why would Torah study require a blessing?

7

Make It Personal

KENEGGED ARBA BANIM

כְּנֶגֶד אַרְבַּעַת בָּנִים

Rather than labelling children, we categorise their questions.

Think of one Seder night question and ask it:

- In an inquisitive way
- In an antagonistic way
- As simply as possible
- Stimulate someone who is disengaged to ask it too.



8

DO IT NOW!

YACHOL MEROSH CHODESH

יָכוֹל מֵרֵאשׁ חֹדֶשׁ

Timing is everything! Sometimes we have to wait for an opportune moment before sharing something important, and often we need a little prompting.

The Seder is the time to remind ourselves and teach the next generation who we are and where we come from.



9

Set the Scene

MITECHILA
מִתְחִלָּה



Tell our religious story - from serving idols to spiritual liberation.

Who is Avraham to you?

10

Hashem's Promise בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ

BARUCH SHOMER HAVTACHTO

In the middle of describing a painful journey, we are reassured by the Divine promise of Jewish continuity.

Where do you draw strength from when you need reassurance? What is your mantra?

11

Raise a Glass...

VEHI SHE'AMDAH
וְהִיא שֶׁעֲמָדָה

Cover the Matzah.

"The only sane response to anti-Semitism is to monitor it, fight it, but never let it affect our idea of who we are. Pride is always a healthier response than shame."

(Rabbi Lord Sacks, Radical Then Radical Now)

What makes you proud?



12

GO & LEARN!

TZEI U'LMAD
צֵא וּלְמַד

We are told to 'go out and learn' because the comfort zone is a beautiful place, but nothing ever grows there!

13

From Exile to Redemption

*Tell our origin story by studying four key verses from the Torah.
Since every single word is crucial, we elaborate on each one.*

The text we use was once recited by every Jew upon bringing their first fruits to the Temple. Continue this legacy by allocating a verse or explanation to each participant. Tonight, we are all active learners.

14

The Descent to Egypt אַרְמֵי אֲבֹד אֲבִי

We open up our the retelling of our origin story with the knowledge that our sojourn in Egypt was destined to happen. How do we understand our choices when our future is fated to happen?

Consider the following quote from Rabbi Akiva
'Everything is foreseen, but freedom of choice is given.'

(Pirkei Avot 3:15)

15

Persecution

VAYAREU OTANU HAMITZRIM

וַיִּרְעוּ אֶתְנוּ הַמִּצְרִים

We recall the suffering that our ancestors endured in slavery.

Does slavery exist today? What are you a slave to? How can it hurt or harm you?

16

We Cried Out

VANITZAK EL HASHEM

וַנִּצְעַק אֶל־ה'

"Hope is the narrow bridge across which we must walk if we are to pass from slavery to redemption, from the valley of death to the open spaces of new life."

(Rabbi Lord Sacks, *The Chief Rabbi's Haggadah, Essays*)

17

Liberation

VAYOTZI' EINU HASHEM MI' MITZRAYIM

וַיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם

God Himself had to intervene and disrupt the laws of nature in order to free us from Egypt.

At the end of the paragraph, when reciting *dam* (blood) *va'esh* (fire) *v'timrot ashan* (pillars of smoke), spill some wine from the cup.

What are you free from?
What are you free to do?

18

Retribution

אלו עֶשֶׂר מַכּוֹת

Some wine is spilled when mentioning each one of the plagues.

Before each plague, Pharaoh had a chance to let Our People go. Instead, he stubbornly held on to his preconceived notion of what the world should look like.

In 2020, the world suffered from a global plague. What preconceived notion about our world did you need to let go of?



דָּם

19

Blood

Did you know that Pharaoh was not affected by the plague of blood and had no empathy for the suffering of his own people? (*Midrash HaGadol*)

20

Frogs



צְפַרְדֵּי

Did you know that it all started with just one frog? The more they hit, the more frogs emerged. (*Rashi*)

21

Lice



כְּנָיִם

Did you know that from the plague of lice onwards, we stopped working for the Egyptians? (*Midrash HaGadol*)

22

Wild Animals



עָרוֹב

Did you know that octopuses put their tentacles into the houses and unlocked the doors so that the animals could enter? (*Sefer HaYashar*)

23

Pestilence



דָּבָר

Did you know that while we were slaves, the Egyptians were so concerned about their animals' wellbeing, that they forced us to pull the ploughs? (*Zevach Pesach*)

24

Boils



שָׁחִין

Did you know that all the different types of boils had opposite remedies, so the remedies used to heal one caused the others to become even more inflamed? (*Midrash HaGadol*)

25

Hail



בָּרָד

Did you know that the hailstorm began with thunder, lightning and earthquakes, then the hailstones themselves exploded, releasing flames that spewed out destructive ice balls? (*Midrash Hagadol*)

26

Locusts



אַרְבֵּה

Did you know that the locusts consumed not only the trees and vegetation, but also Egyptian clothing, jewellery and other precious items. (*Midrash Hagadol*)

27

Darkness



חֹשֶׁךְ

Did you know that even if one brought all the candles and torches in the world and lit them, there would not have been any light. (*Midrash Hagadol*)



28

Death of the Firstborn

מִבַּת בְּכוֹרוֹת

Did you know that firstborns that were already dead rose from their graves, and died a second time. (*Meam Loez*)

29

Detzach Adash B' Achav דִּצְ"ךְ עַד"שׁ בְּאַח"ב

Rabbi Yehuda has given us an *aide memoire* because the most important thing we can do tonight is to remember.

'Memory is our best guardian of liberty'.

(*Rabbi Lord Sacks, From Optimism to Hope*)

30

50 200 250

These Rabbis are debating the full extent of the retribution. They all agree, however, that justice was served and that this is a lesson for all time.

31

Appreciate

DAYEINU

דַּיְנוּ

All too often we speak of a 'debt of gratitude,' however, debts are something that we wish to be free from. In Hebrew, we refer to gratitude as *hakarat hatov*, which literally means, recognising the good.

Turn to the person on your right and tell them why you are grateful to them.

32

Educate

Rabban Gamliel was responsible for nurturing a shattered people after the trauma of the destruction of the Second Temple in 70 CE. He teaches us that memory is the secret to Jewish continuity and that the following three key messages of Pesach, Matza and Marror are...

33

Belief

PESACH
פֶּסַח

Look at bur do not point to the shank bone.

Redemption is a self-fulfilling prophecy: only those who hold fast to their faith are saved. Hashem calls on His people to follow in Avraham's footsteps and stand up against their captors' false gods. This requires exceptional courage: those who are up to the challenge walk free. But, belief without action is a soul without a body.

34

Action

MATZAH
מַצָּה

Point at, or raise the middle matzah.

Matzah is action at its most intense. Any distraction in the baking process and it will result in a loaf of bread. We will remain stuck in Egypt, far from attaining the ultimate prize of redemption. Mitzvot are there to connect our actions with our beliefs. In order to live with God, we must act now!

MARROR

מָרֹר



35

Feeling

Point at, or raise, the maror.

When actions are devoid of feeling they become empty and disconnected. Do not pass over the maror! It is an essential ingredient of the evening. Without appreciating the pain and suffering of the past, we cannot hope to enjoy the present.



BECHOL DOR VADOR

בְּכָל־דּוֹר וָדוֹר

36

Visualise

Imagine you and your loved ones leaving Egypt.

The Exodus from Egypt occurs in every human being, in every era, in every year and even every day.

(Rabbi Nachman of Breslov)

Tell your family's Exodus story.

37

Thank



LEFICHACH

לְפִיכָךְ

Cover the matzot and raise your glass.

Jews are called *Yehudim*, from the word *hoda'ah*, thanks. To be a Jew is to know how to say thank you, the basis of which is acknowledgment. We have numerous words for acknowledgment, many of which can be found in this paragraph, each one with its own nuance.

Go around the table and ask each participant how they best like to say 'Thank You'.

38

Sing



HALLELUYAH
הַלְלוּיָהּ

We have left Egypt! Halleluyah!
Hold on a second!
If we are celebrating our redemption, why are we singing about being in servitude?

39

Dance



BETZEIT YISRAEL MIMITZRAYIM

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם

We personalised the experience for the four children, now we have personalised their thanks. Not everyone has the perception to visualise, the language to say thank you, the talent to sing, but we can all dance!

Dance around your Seder table as you celebrate what you have achieved this evening!

40

Repeat the Process

ASHER GE'ALANU
אֲשֶׁר גְּאָלָנוּ

The redemption of the Jewish people and all of humanity is an ever-unfolding story. Make a commitment to play your part in Our Story.

REDEMPTION

