

KOS THE NORDIC JEWISH
NETWORK
& KAOS

HAGGADAH

A REFLECTION ON LIBERATION,
JUSTICE, AND HOPE



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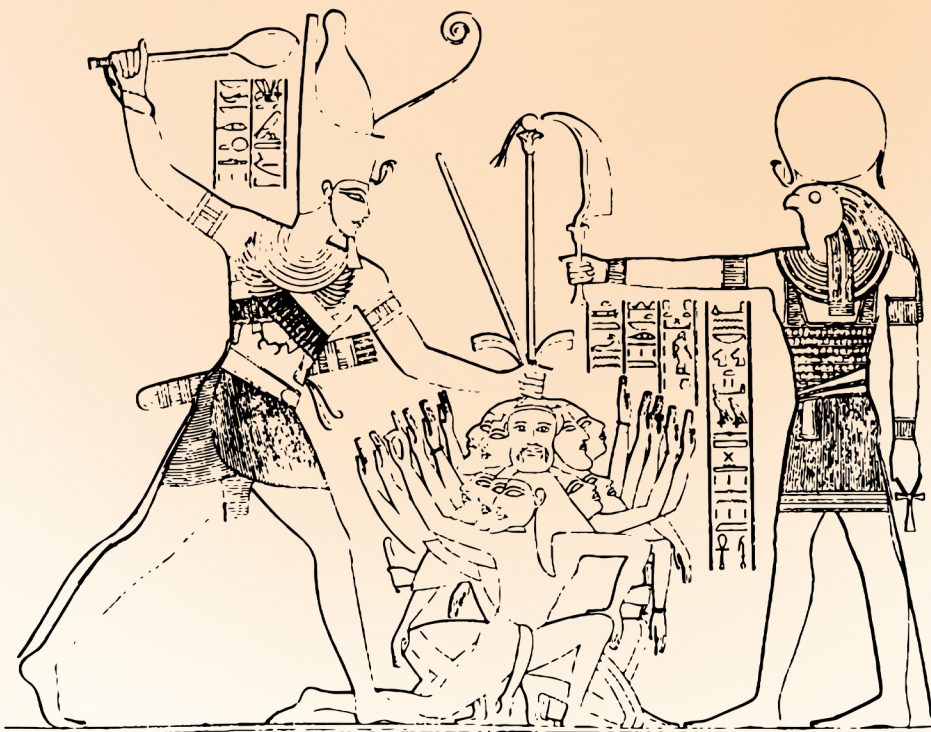
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TONIGHT, WE GATHER TO RETELL THE STORY OF PESACH, NOT ONLY AS AN ANCIENT TALE OF LIBERATION BUT AS A LIVING NARRATIVE OF RESILIENCE AND HOPE. THE EXODUS STORY REMINDS US THAT OPPRESSION IS NOT ETERNAL AND THAT THE PURSUIT OF FREEDOM IS THE RIGHT OF ALL PEOPLE. THIS YEAR, AS WE SIT TOGETHER, WE ALSO REMEMBER THOSE WHO REMAIN CAPTIVE, LONGING FOR THEIR OWN REDEMPTION AND RETURN TO THEIR FAMILIES. WE DEDICATE THIS SEDER TO THE PURSUIT OF PEACE IN THE MIDDLE EAST, AND THE SAFE RETURN OF THOSE STILL HELD HOSTAGE IN GAZA TO ISRAEL.

KADESH – THE FIRST CUP:

Sanctification We begin our seder by acknowledging the sanctity of our gathering.



BLESSING:

We raise this cup in recognition of our shared humanity, praying for a lasting peace, an end to the ongoing war, and the release of those still held in captivity. May justice and compassion guide our path, and may all who seek freedom and security find it in our time.

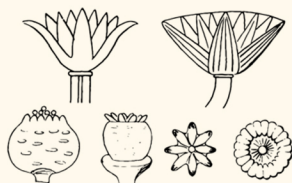
URCHATZ – WASHING OF THE HANDS

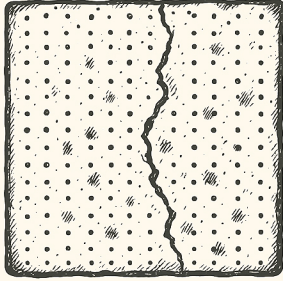
Tonight, we wash our hands not only in ritual but as a symbol of cleansing the world of injustice. May our actions, like water, help heal the wounds of conflict and fear.



KARPAS – THE GREENS OF RENEWAL

We taste greens dipped in tears, symbolizing renewal and remembering the tears shed throughout our history. Interpretation: The Jewish journey blends joy with sorrow; freedom is deeply cherished because of remembered struggles. As we eat, we reflect on those displaced by war and violence, hoping for a time when all may return home in safety.





YACHATZ – BREAKING THE MIDDLE MATZAH

We break the middle matzah, symbolizing a world still fractured by suffering and conflict. One half remains visible; the other is hidden, reminding us that redemption is not yet complete. May this broken bread remind us of our shared responsibility to mend the brokenness around us.

Look closely at the matzah – its cracks and patterns mirror ancient journeys, reminding us that even what is broken can hold sacred meaning.

MAGGID – THE STORYTELLING

The story of Exodus tells of a people enslaved and then freed. Tonight, we recognize that the struggle for liberation continues in many forms. We recall that in every generation, we must see ourselves as if we, too, had been freed from bondage. Today, that means standing in solidarity with those suffering in war, displacement, and captivity. We tell this story not only to remember but to inspire action.

"We were slaves in Egypt..." Interpretation: Each generation relives this narrative, emphasizing empathy and collective responsibility. The telling of the Exodus is central to Jewish identity, justice, and memory. We say: "Kol dichfin yeitei v'yeichol — Let all who are hungry come and eat."



TEN PLAGUES

We recall the plagues with empathy, acknowledging the complexity of liberation and suffering. Jewish ethics call us to reduce our joy when others suffer — thus we remove drops from our wine.

1

BLOOD (DAM)

The Nile turned to blood, disrupting life's source —
a reminder of how injustice pollutes the everyday.

2

FROGS (TZEFARDEIA)

Frogs swarmed homes and beds — even comfort
can be disturbed when freedom is denied.

3

LICE (KINIM)

Dust became lice, showing how oppression
dehumanizes and invades all spaces.

4

WILD BEASTS (AROV)

Chaos and fear entered Egypt, symbolizing the loss of
moral and natural order.

5

PESTILENCE (DEVER)

Livestock died, demonstrating the economic
collapse under tyranny.

6

BOILS (SHECHIN)

Pain and affliction touched every body, a physical
manifestation of systemic cruelty.

7

HAIL (BARAD)

Fire and ice fell together — a paradox of destruction,
echoing the unnatural state of enslavement.

8

LOCUSTS (ARBEH)

Crops were devoured, reminding us that
greed consumes all.

9

DARKNESS (CHOSHECH)

A thick darkness covered Egypt — not just the absence
of light, but the inability to see one another.

10

DEATH OF THE FIRSTBORN (MAKAT BECHOROT)

The most devastating plague forces us to remember that freedom comes
at a cost, and that empathy must remain even in moments of triumph.

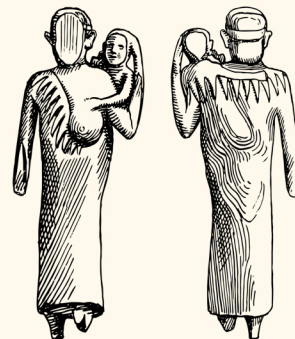
THE FOUR QUESTIONS (MANISHTANA)

WHY IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS?

Because tonight, we hold space for both joy and sorrow, for memory and hope. remember but to inspireaction.

On this night, we are all invited to step into the legacy of redemption and the covenant of freedom.

Questioning encourages exploration and growth, essential in Jewish thought. How does asking questions nurture freedom within our tradition?



WHY DO WE EAT ONLY UNLEAVENED BREAD?

To remind us that liberation is urgent; we cannot afford to wait.

Matzah — lechem oni, the bread of affliction — also represents humility and simplicity, key ingredients of freedom and faith.

WHY DO WE DIP OUR GREENS TWICE?

To taste both suffering and renewal, acknowledging the pain of war and the hope for peace.

Dipping twice may allude to Joseph's torn tunic dipped in blood and the hyssop dipped in blood for the Exodus — symbols of both danger and divine deliverance.

WHY DO WE RECLINE?

Because freedom should be the right of all, not the privilege of the few.

Reclining, once a sign of Roman aristocracy, becomes here a spiritual declaration: We are no longer slaves; we are dignified, free people created in the image of God.



FOUR PERSPECTIVES ON FREEDOM

Interpretation: The four children symbolize diverse aspects of Jewish identity—wise, rebellious, simple, and silent. Our response to each reminds us of the derech erez (ethical path) — to meet people where they are.



The Wise One asks: “What can we do to bring justice and peace?” **We answer: Learn, engage, and act with compassion.**



The Indifferent One says: “This has nothing to do with me.” **We answer: No one is free until all are free.**

The Skeptical One asks: “Why does any of this matter?” **We answer: Because our past shapes our future, and our voices shape the world.**



The Young One asks: “What is happening?”
We answer: We tell our story so that the next generation understands the responsibility of memory and hope.

DAYENU

A MODERN REFLECTION

Gratitude shapes Jewish spiritual life.

Had we survived oppression, but not fought for the freedom of others – dayenu. Had we rebuilt our lives, but not worked toward justice – dayenu. Had we found safety, but not sought peace – dayenu. True liberation requires more than survival; it requires commitment to a better world.

RACHTZAH

WASHING AGAIN

A second washing, a second chance. May our hands build a future of dignity for all.

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

MAROR

THE BITTERNESS OF OPPRESSION

We eat bitter herbs to remember the suffering of those who are not yet free. Tonight, we taste the pain of hostages still in captivity, of families torn apart, of lives lost to violence.

KORECH

THE HILLEL SANDWICH

Rabbi Hillel taught that we must remember both the suffering and the structure of ritual

Hillel combined matzah and maror, sweet and bitter together, to remind us that liberation is not simple. We hold in tension the pain of war and the hope for peace, the memory of suffering and the dream of redemption.

SHULCHAN OREICH

THE MEAL

As we eat, we give thanks for sustenance and reflect on those who go without.

TZAFUN

FINDING THE AFIKOMEN

The hidden matzah reminds us that the work of redemption is unfinished. We must seek out justice, just as children seek the Afikomen.

BARECH

THE THIRD CUP

Expressing gratitude sustains Jewish life

We drinkin gratitude for the resilience of those who refuse to surrender to despair. We remember the hostages, praying for their return.

ELIJAH'S CUP

A PRAYER FOR PEACE

We open the door not only as a ritual but as a symbol of our collective hope. May this be the year when conflict gives way to peace, when hostages are freed, and when all people can live with dignity and security.

THE FOURTH CUP

The Future We Build As we conclude,
we recommit ourselves to justice, to peace, and to hope.
May next year bring us closer to a world redeemed.

KOS & KAOS WISHING YOU
A HAPPY PASSOVER



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