

Honeycomb Project Haggadah Companion

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Order

My family has the custom of singing the order of the seder at the very beginning. I have been to seders where the order is sung as each new section of the Seder begins.

As I think about this act, it is quite curious. When else do we sing out the schedule? What can we learn from this act?

I am not sure about you, but I don't think I ever sing out my schedule except for Seder night.

But what I do know, is that I am someone who likes to know the schedule. I like to know what to expect when I am attending an event. I like to know the order of the day so I can internally prepare for what is coming up next. And I know that I am not alone.

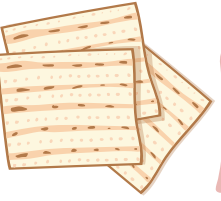
By going over the order throughout the night (or a schedule throughout an event), you have something following you where you are able to mark and take note of your progression. For some it is helpful to know when it will be over. For others it can be a marker of how far they have come. For others it could be a way to take note and memory of the whole night. And for others it might be a bit of all three.

When we are planning programming and events, be that at home or in our communities, sharing the itinerary of the day is helpful to many people, especially people with neurodiversity. Something as 'simple' as sharing the schedule ahead of time, having it somewhere in the room for people to refer back to, and speaking it through is a way that we can help families and communities be more inclusive.

How do you feel about knowing the schedule or itinerary of an event?

In what ways can we bring this into our everyday lives?

What are your intentions as you start this seder?



Kadesh

Urchatz

Karpas

Yachatz

Magid

Rachtza

Motzi Matza

Maror

Korech

Shulchan Orech

Tzafun

Barech

Hallel

Nirtzah



Leaving Egypt

There is a Sephardi and Mizrahi custom that at the beginning of the Seder a person will possibly dress up (and perhaps have heavy bags with them or even the tablecloth with some of the things that go on the table) and knock on the door.

The others at the table will ask: Where have you come from?

They will answer: Egypt.

The people at the table ask: Where are you going?

They answer: To the land of Israel.

In the Haggadah, we read that each person is meant to see themselves as if THEY left the land of Egypt. That this is not only the story of our ancestors, but also our story.

Let us take this moment to ask ourselves:

Where have we come from? Where are we going?

We can answer these questions very simply and have an immediate answer. 'I came from a long day at work, walked here from the tube. I am going to go to my home after seder and hopefully sleep a bit.

Or maybe we take a look at the past year, another time to reflect on our year. I have had this change in my life, I am going from how I was before the change. I am going toward a new goal that I hope to attain.

Even with the answer 'i am going to the Land of Israel', they did not know what that meant, what that looked like, how long it would take to get there, and what would actually be new when they arrived.

As we are starting our seder tonight:

Think to yourself or share:

Where are you coming from?

Where are you going?

How do you envisage this seder helping you or guiding you there?



Dayanu

Dayanu is the song of being thankful of things that might have been above and beyond.

The formulation of the song is 'Had only God taken us out of Egypt, but not punished the Egyptians - it would have been enough'.

Had _____ happened,
but not _____
- it would have been enough.

What would you add to this song this year?



Searching for the Afikomen

How do you play the Afikomen game? Is it one piece of matzah that is hidden by the leader of the seder and others have to find it? Is it one of the participants hides it and others have to find it? Is it that only the children go searching? Is it that all the participants have their own matzah and have to guard it throughout the night because it is fair game for someone to steal it and hide it, and then you have to bargain to get it back? Do you play it another way?

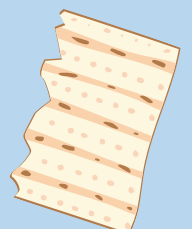
I think that the hiding and the finding of the Afikomen is such a fun part of the night. In a night that is different than all other nights - what other night are we allowed and encouraged to play with our food, and play a group game of hide and seek with an object?

It is also a bit strange if we think about it. We break a matzah and then put part of it aside for later. It could just be that it sits somewhere and is well protected until the time of dessert. But what have we just gone through?

If we are meant to see ourselves as if we have left Egypt, then we have just done that. We start the seder remembering what it was like to be slaves. How we got to be there in the first place. The hard work. The toil. The heat. The feeling of hopelessness. The struggle to continue. And then the strangeness, awe and fear of the plagues and Pharaoh's reaction. And then the rush to leave. The fear of maybe this isn't real, that Pharaoh will change his mind again. The uncertainty of where we will go and how we will get there and what it will be like.

The end of Magid, the section of the seder which retells the story of Exodus, is the beginning of Hallel - singing songs of joy and praise, as we have made it out of Egypt.

And through this whole time the Afikomen is next to us. Being part of that journey. But perhaps the Afikomen is that part of us that wants to hide when big things are happening. The part of us that wants or needs someone else to protect us and tell us that we will be watched over and kept safe. The part of us that needs to be reminded that even when we might 'just be' a flat cracker, we are still wanted and needed.





Care Conference 2023

Sunday, 11 June 2023

9:30-15:00

Edgware and Hendon Reform Synagogue
Join MRJ, LJ, and the Honeycomb Project in a day of learning and skill-building around the topic of well-being and care in our communities.

With workshops on:

Bereavement support

Chronic and long-term illness

Loneliness and isolation with older adults

Perinatal mental health

Personal story collecting

AND MORE!

Keynote Speaker:
Barbara Altounyan
founder of Stories
for Life

£25 for MRJ and LJ members

£50 for non-members

£10 for rabbinical students/student

To Register: <https://ti.to/MRJ/mrj-lj-honeycomb-care-conference-2023>

We would like everyone to be able to attend the conference. If the cost of the conference or travel from outside London is prohibitive, please email Eryn, ELondon@rjuk.org or ELondon@liberaljudaism.org as we have some subsidies available.

A decorative floral arrangement in shades of red, orange, blue, and teal, featuring various flower shapes and leaves, framing the text.

HAPPY PASSOVER

The Honeycomb Project is a joint project between The Movement for Reform Judaism and Liberal Judaism, increasing volunteer training and wellbeing resources across the movements.

For more information email honeycomb@rjuk.org OR honeycomb@liberaljudaism.org