



# THE OPEN TEMPLE

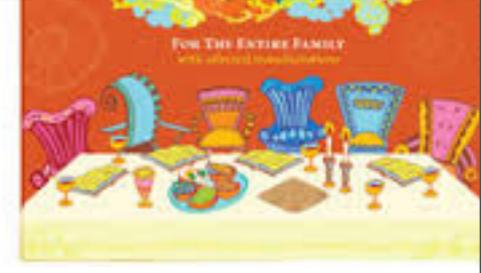
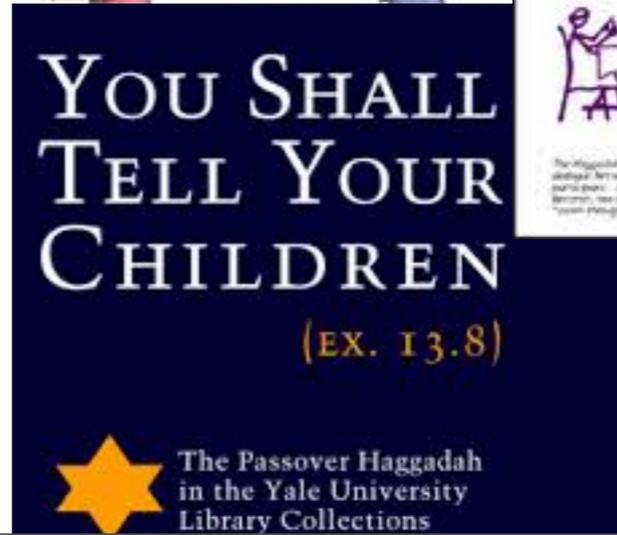
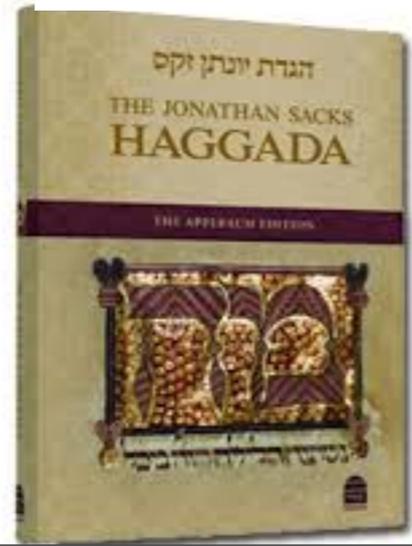
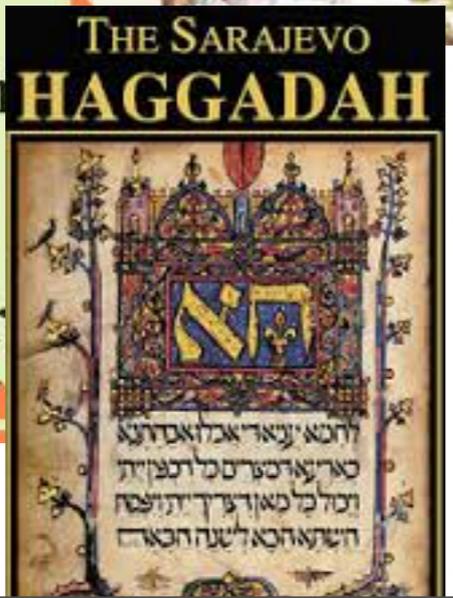
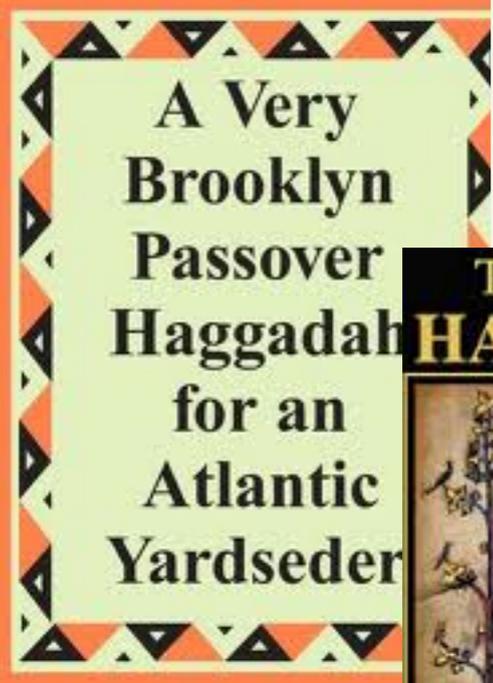
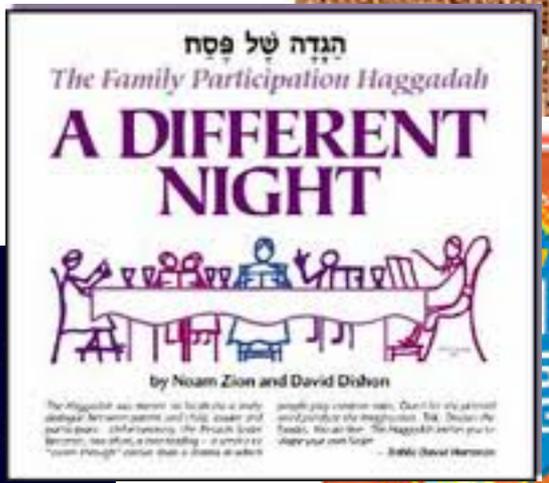
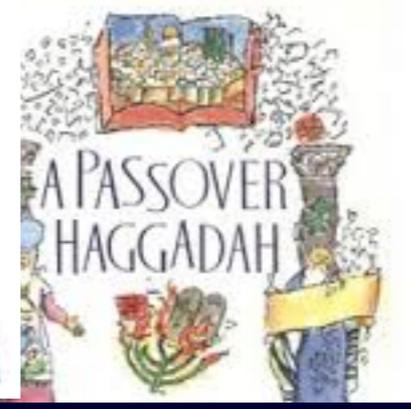
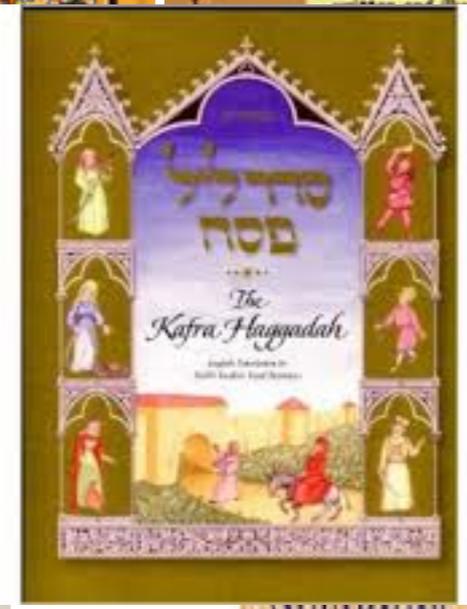
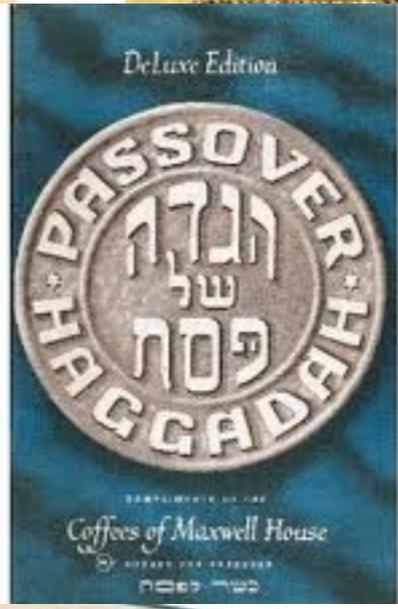
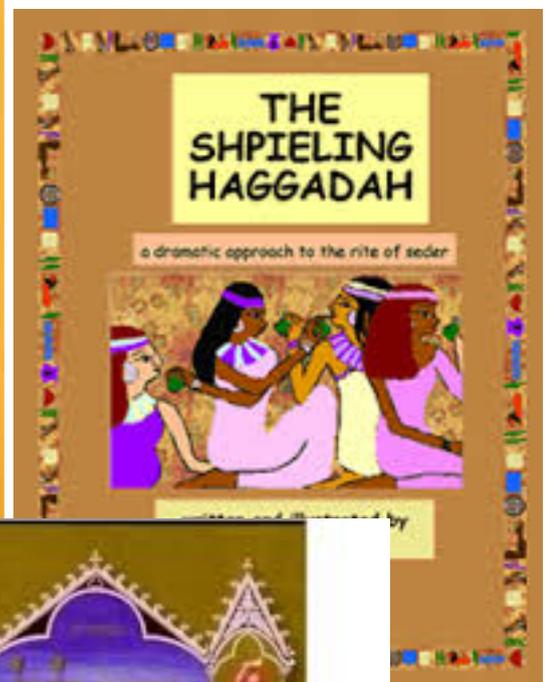
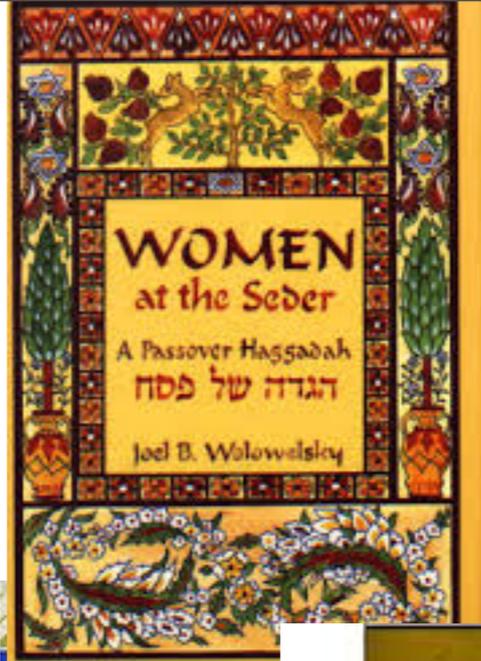
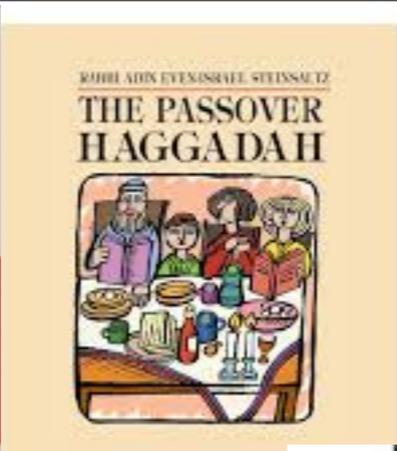
## RE-ENCHANTING JUDAISM

We are climbing Jacob's ladder  
We are climbing Jacob's ladder  
We are climbing Jacob's ladder  
Yeah we're brothers, sisters, all

Every rung goes higher and higher  
Every rung goes higher and higher  
Every rung goes higher and higher  
We are brothers, sisters, all

Every new rung just, just makes us stronger  
Every new rung just, just makes us stronger  
Every new rung just, just makes us stronger  
Yeah we are brothers, and sisters, all  
We are climbing Jacob's ladder...





Haggadah in Hebrew means “The Telling.”

The traditional Haggadah evolved over centuries and includes stories, anecdotes and legends along with the story of the Exodus from Egypt.

Tonight, our Haggadah reflects Venice and its values. Venice is a place of radical individualism and nurtures the creative soul -- from the fine arts to the digital arts.

Our multimedia and inter-disciplinary Haggadah asks us to cleanse away what inhibits our fully integrated and creative self.

On this night in Venice, we focus our attention onto what is grazed over or unseen. In doing so, we unlock our minds, imaginations and human potential. We do this through a Telling of our ancient story of a people who themselves struggled for identity and with oppression -- the Israelites.

## The Seder of the Seder

Kadeish	קִדֵּשׁ
Urchatz	וּרְחַץ
Karpas	בְּרַפֵּס
Yachatz	יַחַץ
Maggid	מַגִּיד
Rachatza	רַחֲצָה
Motzei Matzah	מוֹצֵיא מַצָּה
Maror	מָרוֹר
Korech	כוֹרֵךְ
Shulchan Orech	שֻׁלְחַן עוֹרֵךְ
Tzafun	צָפוֹן
Barech	בָּרַךְ
Hallel	הַלֵּל
Nirtzah	נִרְצָה

The objective of our seder is to emerge both individually as well as collectively transformed.





# Kadesh: The First Cup



Freedom from  
Oppression  
within and without

# Who's Your Pharaoh?



# The First Cup

## Naming our Oppressor

# Kadeish

קִדֵּשׁ

The First Cup

The blessing for the wine separates ourselves from our everyday consciousness. We ask for the presence of creativity in dealing with our inner oppressor and open our minds and hearts to new ways of being.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah Adonai,  
Eloheinu melech ha-olam,  
borei p'ri hagafen.

Blessed are you, Our Eternal Sovereign, Who creates  
the fruit of the vine.

Ur'chatz

וּרְחַץ



# Emancipation Proclamation



## Karpas

The green vegetable is a symbol of spring, the renewal of life and liberation of nature from its frozen state of winter. The salt water represents the tears of all people who have suffered oppression. By dipping the parsley in the salt water, we remind ourselves that both the tender greens of the earth and the salts of the sea were joined together to sustain life. We remind ourselves that in slavery the brine of the tears releases our strength to survive, and that all new life comes from tears of struggle. May this eating of karpas renew us as springtime renews the earth.

Karpas

כַּרְפַּס

בְּרוּךְ אַתָּה יי,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בוֹרֵא פְּרֵי הָאֲדָמָה:

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri ha-adamah.

Blessed be the Eternal Sovereign who created the fruit of the earth.

We dip the greens in salt water.



Yachatz

The Breaking  
of the Matzah

# Maggid: The Telling

? ? ? ?

We famously ask: **How is this Night Different From All Other Nights?**

1. On all other nights, we mindlessly consume our food. On this night, the matzah reminds us of eating as a mindful practice.
2. On all other nights, our mealtime is routine. Tonight, we step out of our routine in order to get a taste of what lies beyond.
3. On all other nights, we eat anything and everything! On this night, we eat foods that have been eaten on this night for thousands of years, attaching ourselves to something greater and more enduring.
4. Tonight, we sit leisurely, as we dine freely. From this perch of freedom, we recognize the oppressed, the stranger, the outsider in our midst, and in ourselves.

# The Four Children

# Arab Springtime Freedom Fighters



# LGBT



Avenue Q

Rod and Nicky  
Sing-along



# The Daughter





The Child within me  
who has not yet been given a voice.

# The “G” Word



Let My People Go!

When Israel was in Egypt's land,  
Let My people go!  
Oppressed so hard they could not stand,  
Let My people go!

Go down, Moses,  
Way down in Egypt's land;  
Tell old Pharaoh  
To let My people go!

Refrain

Your foes shall not before you stand,  
Let My people go!  
And you'll possess fair Canaan's land,  
Let My people go!

Refrain

# The Ten Plagues



# Columbian Hypnosis

**Expression to Oppression**  
**We write the 10 plagues in our midst**



The Parting of the Red Sea  
A reading by Rabbi Don Singer



...and the seas parted, so they  
built Venice, CA



**In Every Generation it is Upon Oneself**

**To See as if It is I Who Left Egypt**

חַיֵּב אָדָם  
לְרֹאוֹת אֶת־עַצְמוֹ,  
כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם

B'chol dor vador chayav adam

lirot et atzmo,

k'ilu hu yatza mimitzrayim

Dayeinu

דַּיְינוּ

אֱלֹהֵי הוֹצִיאֵנוּ מִמִּצְרַיִם,

דַּיְינוּ:

E-loo hotzi-hotzi-anu

hotzi-anu mimitzrayim, hotzi-anu mimitzrayim -- Dayeinu!

אֱלֹהֵי נָתַן לָנוּ אֶת־הַשַּׁבָּת,

דַּיְינוּ:

E-loo natan natan lanu natan lanu et ha-Shabbat,

natan lanu et ha-Shabbat, Dayeinu.

אֱלֹהֵי נָתַן לָנוּ אֶת־הַתּוֹרָה נוּ:

דַּיְינוּ:

E-loo natan lanu natan lanu et ha-Torah,

natan lanu et ha-Torah, Dayeinu.

# The Second Cup

We sanctify ourselves to a higher power and ask that  
our PURPOSE  
be revealed in our time.

בְּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah Adonai,  
Eloheinu melech ha-olam,  
borei p'ri hagafen.

Blessed are you, Our Eternal Sovereign, Who creates the  
fruit of the vine.

# Rachtzah

## רְחִיצָה

Washing the hands for t

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

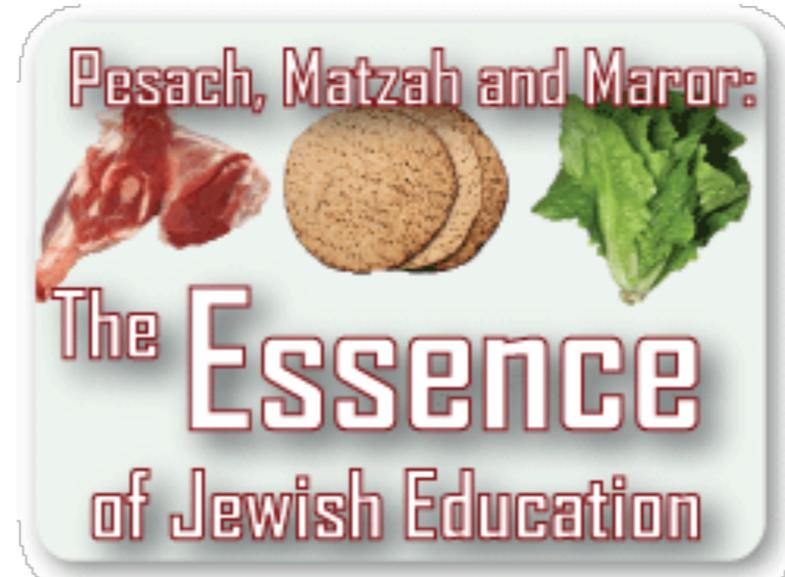
Baruch atah Adonai

Eloheinu melech ha-olar

asher kid'shanu b'mitzvo

v'tzivanu al n'tilat yadayim.





# Pesach, Matzah and Maror

## Motzi:

In which we connect ourselves with the earth.

בְּרוּךְ אַתָּה יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Baruch atah Adonai,  
Eloheinu melech ha-olam,  
hamotzi lechem min ha-aretz.

## Matzah:

In which we humble ourselves.

This is the Bread of affliction, the poor bread, which the Jews ate in the ancient land of Egypt. Let all who are hungry come and eat. Let all who are in want share in the hope of Passover. As we celebrate here, we join with people everywhere. This year we celebrate here, next year we celebrate all over the world. Now we are slaves. Next year may we all be free.

בְּרוּךְ אַתָּה יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

Baruch atah Adonai,

Eloheinu melech ha-olam,

asher kid'shanu b'mitzvotav

v'tzivanu al achilat matzah.

# Maror:

In which we eat our Oppression

בְּרוּךְ אַתָּה יי

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

Baruch atah Adonai

Eloheinu melech ha-olam,

asher kid'shanu b'mitzvotav

v'tzivanu al achilat maror.

כּוֹרֵךְ  
Korech

## The Hillel sandwich: Artisanal Judaism

Judaism only endures because of the imperative to continually craft local, personal and relevant meaning to it.

Just as the rabbis created a meaningful Judaism for themselves after the destruction of the Temple, so, too, do we, tonight in Venice, craft a Judaism which is living and personally vibrant.

We eat our Hillel sandwich to honor the continuity of Jewish Creativity and Re-invention.



Chorus:

And the women dancing with their timbrels,  
Followed Miriam as she sang her song,  
Sing a song to the One whom we've exalted,  
Miriam and the women danced and danced the whole night long

And Miriam was a weaver of unique variety  
The tapestry she wove was one which sang our history.  
With every strand and every thread she crafted her delight!  
A woman touched with spirit, she dances toward the light

Chorus

When Miriam stood upon the shores and gazed across the sea  
The wonder of this miracle she soon came to believe.  
Whoever thought the sea would part with an outstretched hand  
And we would pass to freedom and march to the promised land!

Chorus

And Miriam the prophet took her timbrel in her hand,  
And all the women followed her just as she had planned,  
And Miriam raised her voice in song-  
She sang with praise and might  
We've just lived through a miracle  
We're going to dance tonight!!



שְׁלַחַן עוֹרֵךְ  
Shulchan Orech

In order to keep our Seder organized,  
we begin by inviting all

**VEGANS**

to the food line.





**Press Esc to exit full screen mode.**





The logo for aish.com, featuring a small yellow flame icon above the text 'aish.com' in white on a blue rectangular background.





# Tzafun: Searching



בְּרָכָה

# Blessings

# The Third Cup

We sanctify ourselves to a Higher Power and call upon  
Personal Sovereignty:  
the ability to balance our lives in order to fulfill  
our life's destiny.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah Adonai,  
Eloheinu melech ha-olam,  
borei p'ri hagafen.

Blessed are you, Our Eternal Sovereign, Who creates the  
fruit of the vine.

# Elijah's Cup



Hallel

# The Fourth Cup

We sanctify ourselves to a Transcendent Unity  
and call upon ourselves to  
see what lies beyond.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah Adonai,  
Eloheinu melech ha-olam,  
borei p'ri hagafen.

Blessed are you, Our Eternal Sovereign, Who  
creates the fruit of the vine.

נִרְצָה

# Nirtzah:

Making a commitment to the Future





# THE OPEN TEMPLE

## RE-ENCHANTING JUDAISM



