

Yachatz / Divide

A 5779/2019 Jewish Voice for Peace Haggadah Supplement created in collaboration between Rachel Kipnes, Zora Berman, Rabbi Margaret Holub, Rabbi Dev Noily, Rachel Lee, Chana Rose Rabinovitz and Ilana Lerman

[Ahead of the seder, 3 matzot are placed inside or under a matzah cover on the table alongside the seder plate.]

Leader: *Yachatz* is the ritual of breaking the middle matzah. We put one half back, in between the top and bottom matzot on the table, while the second half is hidden to be found later as the *afikomen*, as dessert. *Yachatz* represents the brokenness and wholeness in our lives.

Shlemut comes from the hebrew root that means whole, like a whole piece of cloth - it's the same root in *Shalom* which means peace. Jewish tradition encourages us to strive for wholeness, for oneness with the divine, for the wholeness of our people and for embracing every aspect of ourselves. History teaches us that the only way to *shlemut* is through our brokenness.

The three matzot all together represent the past, present, and future; they represent our ancestors, ourselves, and those who are not yet here. All these generations are whole and broken.

We do our work toward collective liberation of Palestinians, Jews, all the people of the world and the earth itself from a place of mutual appreciation for what is whole and broken in each of us.

Dedication for all three matzot:

Reader 1: *An elder* at the table takes the top matzah from underneath the cover, holds it high above their head & declares aloud:*

הָאֵל לַחֲמַת עֲנִיָּא דִּי אַכְלוּ אֲבֹהֵינוּא בְּאַרְעָא דְּמִצְרַיִם.

Ha lachma anya di achalu av'hatana b'ara d'mitzrayim - This is the bread of affliction our ancestors ate in the land of Egypt.

This is the matzah blessed from our ancestors, a reminder of the nourishment they intended for us and that we intend for our future generations. We leave you with blessings for wholeness and ask our children to forgive us for the mistakes we have made, for the ways we've broken our world and your hearts. We forgive the ancestors who falsely believed that a Jewish nation meant Jewish safety and hold compassion for the heartbreak that led them to place their trust in new kingdoms of control and allegorical Pharaohs of our own making. We keep this matzah whole in all its complexity.

[Reader 1 returns the whole matzah to its place under the cover.]

Reader 2: *An young person at the table takes the bottom matzah from underneath the cover, holds it high & declares aloud:*

הָא לַחֲמַא עֲנִיא דִּי אֶכְלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.

Ha lachma anya di achalu av'hatana b'ara d'mitzrayim - This is the bread of affliction our ancestors ate in the land of Egypt.

This is the matzah we graciously inherit from our ancestors. We collect the trail of crumbs hastily left behind as lessons for us to expand upon as we move toward our future liberation where no one is left behind. We accept the trust given to us by our ancestors. We hold compassion for our future selves because we know that being bold in your risks and actions toward freedom means we might make mistakes along the way too. We will celebrate our victories and let our joy guide our communal imagination. Because you stand so firmly behind us, we will be brave and joyful in leading the way toward freedom by embodying the wisdom that even we have yet to imagine.

[Reader 2 returns the whole matzah to its place under the cover.]

Reader 3: *One person removes the middle matzah from the pile and holds it above their head, everyone declares together:*

הָא לַחֲמַא עֲנִיא דִּי אֶכְלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.

Ha lachma anya di achalu av'hatana b'ara d'mitzrayim - This is the bread of affliction our ancestors ate in the land of Egypt.

[Reader 3 waits for the room to get silent, inviting everyone to listen to the break]

Choose one of 3 options for breaking the Middle Matzah:

1. *An adult at the seder breaks the matzah in half and wraps the larger piece in a napkin. Return the smaller matzah in its place underneath the cover.*
2. *A younger person at the seder breaks the matzah in half, wraps the larger piece in a napkin. Return the smaller matzah in its place underneath the cover.*
3. *A NEW option: Whoever has the matzah in their hands breaks off the first piece and passes it to the next person to take a piece. Continue passing the matzah so that everyone has a piece but make sure at least one piece of matzah returns to its place underneath the cover.*

Reader 3: We do not throw our brokenness away.

[Everyone recites together while the broken matzah is held high:]

It is a part of the process of creating anew.
We hide this matzah to remind us of the Jewish tradition of returning;
returning to the potential transformation of our communities,
to the nourishment from our ancestors.
We notice the discomfort in our brokenness, the weight on our chests
And we let it sit.
We trust the youth leading us to our future.
We inhale for them steadfast confidence and strength.
We exhale the impatience for wholeness.
We hold our brokenness, and even now we can feel the sweetness of healing.

Hiding the afikomen: Either the young people, the adults, or everyone leaves the table to hide their afikomen before the end of the meal.

At the end of the meal, a leader gives instructions for finding the afikomen.

The meal will not be complete until it is found and everyone has a chance to taste it!.

Before eating the afikomen, the leader checks if the pieces fit back together!

We say together before eating the afikomen:

This is the taste of liberation!
We inhale steadfast confidence and strength.
We exhale the impatience for wholeness.
We hold our brokenness, and even now we can taste the sweetness of healing.
We each hold a piece of the knowledge of a way towards a healed and liberated world.

*If there is no elder and/or young person distinguishable at the seder, assign someone to the readings and everyone can be instructed to imagine a person who fits each category that they wish to honor.