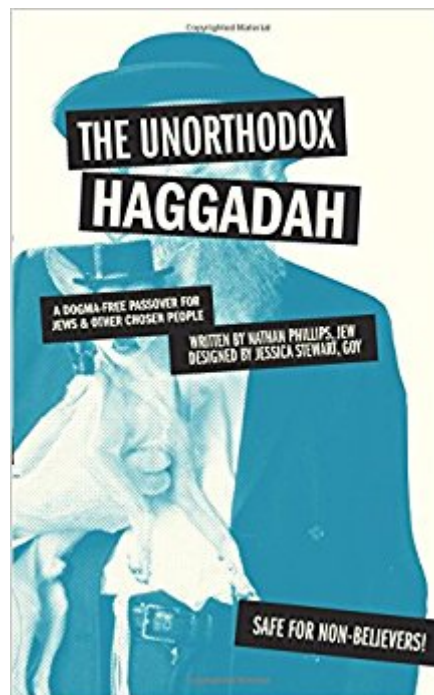




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# The Unorthodox Haggadah: A Dogma-free Passover For Jews And Other Chosen People



## Synopsis

Æ' A God-free Haggadah for Jews who enjoy the cultural aspects of the religion but not so much the dogmatic ones. This fun and functional text combines traditions from all over the world with snarky wit, pop culture references, and surreal interactive rituals. The Unorthodox Haggadah is a way to enjoy the strange and wonderful world of religion, while skipping the boring parts. Æ Ritual is at the core of every culture, but people are no longer into dogma. This book offers the ritual with a hilarious, irreverent twist. It is genuinely funny, fun to flip through, and a riot to use at the seder. Make sure everyone around your table has a copy for the next Passover. Sample text: Let's begin by drinking the blood of a virgin lamb off the tip of a flaming golden scimitar. In the event that you've de-virginized your lamb or misplaced your scimitar, use wine. Now, we toast the Israelites for rolling out of Egypt in time and generally being clever. Here are a few things they've invented since 1901: Jeans, lipstick, Hollywood, the fax machine, psychoanalysis, and the weekend. Thanks for getting us out of Egypt before shit got too real. Drink the second cup of wine while leaning to the left. Æ Æ light up your seder. Æ Æ -Huffington Post "A cool, creative affront to Jewish grandmothers." -MediaBistro Æ Æ "Redefine Bitter Herbs Æ Æ slightly insane. Æ Æ -Tablet Magazine "It Æ Æ s the Passover you never knew you always wanted...While there are many (many!) different Haggadah versions out there, this one is hands down our favorite (sorry Maxwell house). Genuinely funny, which puts it head and shoulders above 99.9% of the treacly crap people foist on unsuspecting seder guests to try to fool them into thinking they Æ Æ re actually enjoying themselves. Æ Æ Æ Æ -Heeb Magazine Æ Æ Æ Æ

## Book Information

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## Customer Reviews

"...a cheeky, &#39;dogma-free&#39; approach to the holiday that commences with a toast to Sammy Davis Jr., cracks jokes about the fungus in King Tut&#39;s tomb, includes a game of &#39;plague bingo,&#39; and concludes with a karaoke version of R. Kelly&#39;s &#39;I Believe I Can Fly."Ã Â (Ted Merwin, The Huffington Post)"8 Passover Haggadahs That Are Perfect for Your Family&#39;s Seder"Ã Â (Joanna C. Valente, kveller)

Ã¢ ¯Æ'When he isn't rewriting religious texts, Nathan Phillips is an award-winning advertising creative who specializes in online marketing campaigns. He won a Webby Award in 2013 for Best Copywriting and wrote and directed the Obama ad with Lena Dunham that Time Magazine called the #3 commercial of 2012. Along with his advertising work, Nathan is also a speechwriter and improv comic. He runs a speechwriting company with his wife called The Oratory Laboratory.

It is quite funny and has some "inappropriate" language, not normally heard at a Seder. We had a wide range of ages at our Seder and everyone thought it was a different approach to the Haggadah. I can see how a more Traditional person could take offense, however. It did cover the basic requirements of a Seder. Best of all, everyone participated! Meanwhile, in the spirit of this Haggadah, we expanded on some of the wording and ideas. Considering the degrees of observance, though, some people thought we could do even more but generally, it made for a warm and thoughtful Seder.

I bought one to check it out, then bought 9 more so we could use it at our smaller, second night seder. Definitely for a particular audience and not for younger children (which should be obvious). Even those in our group who tend to get bored even when creative elements are added to our regular seder found this very entertaining, engaging and challenging as well.

This is a funny,thought provoking Haggadah. It provides spiritual guidance for Pesach, and tells the story without being heavy on the Hashem, so to speak.I am not sure I would use it to have a Seder with, but soome of the ideas and suggestions could be incorporated into a Seder, albeit not a strictly traditional one.I collect Haggadahs and this is one I will add to my permanent collection.

I'm orthodox from birth aka FFB (frum from birth...and/or frum from brooklyn) while nobody's confusing this with artscoll or sacks...there IS a place for this and the dimension it adds to the seder especially the second half of the second night ...hey we're the people who invented irreverence (or was it wholesale?...or maybe guilt?)...anyway having just completed my 54th seder about a month ago, all i can say is, a lot of whats in here is reminiscent of the sidebar conversations at our seder...and if i end up in hell for this, i hope they don't seat me next to hugh hefner because it'll be really embarrassing to tell him why I'm there considering why he'll (probably) be there.

Our son went to a seder and this haggadah was passed around. He wanted a copy for himself and just began to look at it, but suffice to say it isn't your usual haggadah. It is definitely an unusual read.

Don't buy this book! It's awful. Sounds like a 13 year old or college boy wrote it trying to be cute. The language, quotes, suggested actions (including making pot macaroons) aren't something you'd want kids to see or hear. Many "facts" appear to be made up and this book adds absolutely no value to anyone. I buy a few Haggadahs every year looking for new interesting ideas and discussion points for our family seder. has many wonderful offerings here. I strongly suggest the editors remove this one PERMANENTLY from your list.

Perhaps I should have read more carefully what this book was before I ordered it. I was looking for extra readings to add to my otherwise normal conservative seder service, perhaps something with which to tempt the college students at my table who typically come to seder with their arms crossed and wearing their ironical angst on their quizzical eye-brows. But, this book is not funny irreverent, just tastelessly irreverent. You would have to be far, far outside the mainstream of any branch of Judaism to find this book a useful addition to your seder, and then one might wonder, with such a perspective on Judaism, why you would bother with a seder, as this seems more useful in service of mocking the seder than in contributing to the seder. I was so offended that I actually shredded the thing rather than return it, at least there is one fewer of them in the world now.

It looked like such a great idea. But was trying too hard. Better luck with the next edition.

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