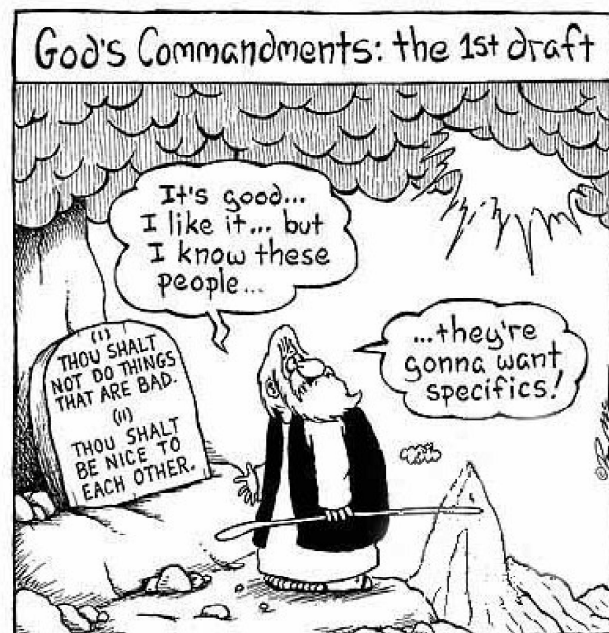




In Search of Blessings



A Passover Haggadah



Over the course of this past year, our homes have become our havens from the pandemic of COVID and the plague of political/societal inhumanity. Even as the quarantine protected our lives from one, it only further alienated us from each other causing the other. In the darkness of solitude there is physical security and the perfect temperate for sowing fear and spiritual insecurity. As we welcome this holiday of freedom, we begin by bringing a new light into our homes, a warmth and glow. Even as we have lost so many, we have weathered the pandemic - it is time to heal the plague of inhumanity.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל יוֹם טוֹב.

*Baruch Atah Adonai, Elohaenu Melech ha-olam, asher kid'shanu
be-mitzvotav, v'tzivanu l'hadlik ner shel yom tov.*

Praised are you, Adonai our God, Ruler Eternal, Who sanctifies us with
mitzvot that we might kindle the lights of the holiday.

Juice or wine: We drink of the wine or juice to remind us of the four promises of freedom that God announced to Israel as we walked free from Egypt. We drink to remind ourselves of the promises of freedom as yet unfulfilled:

{1} **"I will bring you out-** from the suffering of Egypt - from your homes and quarantine and from bigotry and hate

{2} **and I will save you** from enslavement - with PPE and the vaccines we will be safe and we will bring an end to violence and oppression

{3} **and I will deliver you** - from the fear of the pandemic and fear of the other

{4} **and I will take you** for me as treasured humans, and I will be your God " (Ex. 6:6-7)

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch Atah Adonai, Elohaenu Melech ha-olam, Bora peri ha-gafen.

Praised are you Adonai, Our God, Ruler Eternal, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמַמָּנוּ
מִכָּל-לָשׁוֹן, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְתַתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שְׂבֻתוֹת

לְמִנוּחָהּ וְ[מוֹעֲדִים לְשִׂמְחָהּ, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם [הַשַּׁבָּת הַזֶּה, וְאֶת יוֹם] חַג הַמִּצּוֹת הַזֶּה. זִמְן חֲרוּתֵנוּ [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זִכָּר לְיִצְיָאָה מִצֵּרִים. כִּי־בָנוּ בַּחֲרָת וְאוֹתֵנוּ קֹדֶשֶׁת מְכַל־הָעַמִּים. [וְשַׁבָּת וְ] מוֹעֲדֵי קֹדֶשׁ [בְּאַהֲבָה וּבְרָצוֹן] בְּשִׂמְחָהּ וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְמַנִּים.

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ, וְקִיַּמְנוּ, וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

Baruch Atah Adonai, Elohaenu Melech ha-olam, shehe-cheyanu, v'kiyemanu, v'higianu la-z'man ha-zeh.

Praised is God, Who sustains us, enabling us to reach this festive day.

DRINK

The symbols of the Passover exist and evolve to speak to us in every generation. Passover is a festival celebrating a promise as yet unfulfilled. We learn that God cannot do what we won't do. We are mindful that ipace can only become real when we return from our exiles from each other. Each of us holds the power to do justice in our hearts. It is time to partner with God to use this power for the good of all humanity.

Matzah: We refer to the matzah as “*lachma anya* - the bread of affliction.” We ate it as slaves in Egypt. As if we fled Egypt, we continue eating this unleavened tasteless bread to remind us that until all are free, none of us can be. So long as oppression exists – it is a threat to each of us. This “bread of affliction” our fathers ate in Egypt is appropriate fare for our generation as well. We are all “hungry” and “needy”. Over the past year, we have been forced to return to spartan living. We pray that this year will bring us that redemption.

Yachatz: We have three loaves of matzah set for this meal. We brew the middle one, hiding half for the afikomen (dessert) for later. As we break the matzah, we remember that the only pathway to end this affliction is through our open hearts. We open our doors to all who are hungry, inviting them to dine at our table.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ. בָּרוּךְ אַתָּה,
יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

*Baruch Atah Adonai, Elohaenu Melech ha-olam, ha-motzi lechem min ha-aretz. Baruch Atah Adonai, Elohaenu
Melech ha-olam, asher kid'shanu be-mitzvotav, v'tzivanu al achilat matzah.*

Praised is God, Ruler Eternal, Who brings forth bread from the Earth. and commands us to eat Matzah.

Six Traditional Parts of the Seder Plate

Zeroa: The Shank Bone is symbolic of the Paschal lamb offered as the Passover sacrifice in biblical times. Some communities use a chicken neck as a substitute. Vegetarian households may use beets.

Karpas: Parsley is dipped into salt water during the Seder. The salt water serves as a reminder of the tears shed during Egyptian slavery. The dipping of a vegetable as an appetizer is said to reflect the influence of Greek culture.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

Baruch Atah Adonai, Elohaenu Melech ha-olam, Borae peri ha-adama.

Praised are you Adonai, Ruler Eternal, Creator of the fruit of the Earth.

Beitzah: The Roasted Egg symbolizes the Biblical festival sacrifice. It also serves as a symbol of spring - the season in which we celebrate Passover.

Chazeret: Lettuce is often used in addition to the maror as a bitter herb. The authorities are divided on the requirement of chazeret, so not all communities use it. Since the commandment (in Num 9:11) to eat the paschal lamb "with unleavened bread and bitter herbs" uses the plural ("bitter herbs") most Seder plates have a place for chazeret.

Charoset: Apple, nuts, and spices ground together and mixed with wine are symbolic of the mortar used by Hebrew slaves to build Egyptian structures. It is sweet because we now use mortar to build our homes

Maror: Bitter Herbs (usually horseradish) symbolize the bitterness of Egyptian slavery. Maror is used in the Seder because of the commandment (Num 9:11) to eat the paschal lamb "with unleavened bread and bitter herbs".

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל-אֲכִילַת מָרוֹר.

Baruch Atah Adonai, Elohaenu Melech ha-olam, asher kid'shanu be-mitzvotav, v'-tzivanu al achilat maror.

Praised are you, our God, Ruler Eternal, Who sanctifies us and commands us about the eating of Maror.

Four Children: The story of the four children reminds us of the great diversity that exists in our midst. Each of us has knowledge and talents unique and distinct from each other's blessings. Each of us also experience unique challenges as we walk through this world. At any given time, some of us are aware of both the blessings and challenges, too distracted to pay attention to either, too jaded to know how to care about anything important, or too naïve to understand much of life, at all.

The Four Questions: We call them four questions, but we ask only one at the Seder table: Why should I pay more attention tonight than any other. In short, we respond with ceremonial answers about the foods we eat or the position in which we eat them. The rest of the Seder provides the more meaningful response. This night should not be different than any other night. Every night should be our night to think about how to heal the world and not just ourselves. Every night we remember that our slavery in Egypt ended, but our existence in an oppressive world is still too real.

The Ten Plagues: God rained ten plagues over Egypt that disrupted society and disrupted lives. Tradition teaches that it is karma's response for Pharaoh's decree of oppression and death against Israel.

As we read the news and experience the world around us, even while we appreciate the blessings that surround us, we have to acknowledge that we seem to live in a world that keeps us fearfully treading from one crisis to the next. It seems like every morning we wake up to a new peril: virus pandemics, debilitating illnesses and injuries, economic recessions, natural disasters, political insurrection, and the threat of local and international violence. We can feel helpless as events spin out of our control.

These plagues remind us that as we recklessly or willfully abuse each other and this earth, we invite long term horrific consequences onto our children and their children. The cycle of plagues and the potentially devastating impact of these plagues can end only when we commit to loving and respecting all that God put into our lives ... and each other's life.

In these unsettling times, we can find our peace in a relationship with Divinity – something beyond us in which we can find strength. We find strength in overcoming our fear and disdain of each other and returning to dignifying each other's humanity. Yoking God's energy holding on to each other's heart; these are the only ways to effectively to restore hope and return us to the path of justice.

1. דָּם -- (*Dam*) -- Blood -- and for creating violence and war.
2. צְפַרְדֵּיָּע - (*Tzfardeyah*) -- Frogs -- and for teaching hate and bigotry.
3. כִּנִּים -- (*Kinim*) -- Lice -- and for the oppression of other people.
4. עֲרֹב -- (*Arov*) -- Beasts -- and for perverting justice.
5. דֶּבֶר -- (*Dever*) -- Pestilence -- and for neglecting human needs.
6. שְׁחִין -- (*Sh'chin*) -- Boils -- and for polluting the earth.
7. בָּרָד -- (*Barad*) -- Hail -- and for corrupting culture.
8. אֲרֵבָה -- (*Arbeh*) -- Locusts -- and for neglecting children.
9. חֹשֶׁךְ -- (*Cho-shech*) -- Darkness -- and for the erosion of freedom.
10. מַכַּת בְּכוֹרוֹת -- (*Makat B'chorot*) -- Killing the first born -- and for the ignorance and arrogance that we accept in this world.

Drink

Orange: Many families and congregations have begun adding an orange to the Seder plate as a way of acknowledging the role of people who feel marginalized within the Jewish community. Professor Susannah Heschel explains that in the 1980's, feminists at Oberlin College placed a crust of bread on the Seder plate, saying, "There's as much room for a lesbian in Judaism as

there is for a crust of bread on the Seder plate.” Heschel adapted this practice, placing an orange on her family's Seder plate and asking each attendee to take a segment of the orange, make the blessing over fruit, and eat it as a gesture of solidarity with LGBTQ Jews and others who are marginalized within the Jewish community. They spit out the orange seeds, which were said to represent homophobia.

Birkat Hamazon

חֲבֵרֵי נְבִירָךְ!

יְהִי שֵׁם יי מְבָרַךְ מִעַתָּה וְעַד עוֹלָם.

יְהִי שֵׁם יי מְבָרַךְ מִעַתָּה וְעַד עוֹלָם. בְּרִשּׁוֹת מָרְנָן וְחֲבֵרֵי, נְבִירָךְ אֱלֹהֵינוּ
שְׁאֲכַלְנוּ מִשְׁלוֹ.

בָּרוּךְ אֱלֹהֵינוּ שְׁאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֲיֵינוּ.

בָּרוּךְ אֱלֹהֵינוּ שְׁאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֲיֵינוּ.

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ: בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵזֵן אֶת הָעוֹלָם
כָּלוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל בֶּשָׂר כִּי לְעוֹלָם
חֲסִדּוֹ. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחֲסֹר לָנוּ מִזֶּזֶן לְעוֹלָם וָעֶד.
בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמַפְרִיֵּס לְכָל וּמַטִּיב לְכָל, וּמַכִּין מִזֶּזֶן
לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.

בָּרוּךְ אַתָּה יי, הֵזֵן אֶת הַכֹּל: כִּפְתּוּב, וְאֲכַלְתָּ וְשִׁבַּעְתָּ, וּבִרְכַּת אֶת יי
אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל
הַמָּזוֹן: וּבִנְהַ יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בִּימֵינוּ. בָּרוּךְ אַתָּה יי, בּוֹנֵה
בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן

הִרְחֵמְךָ, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הִרְחֵמְךָ, הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ.

הַרְחֵמֵן, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלֵחַן זֶה שְׂאֻכְלָנוּ
עֲלֵיו. הַרְחֵמֵן, הוּא יְבָרֵךְ אוֹתִי וְאֶבִי וְאִמִּי וְאִשְׁתִּי וְזֶרְעִי וְאֵת כָּל אִשָּׁר לִי.
עוֹשֶׂה שְׁלוֹם בְּמִרְוֵמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ
אָמֵן. יְיָ עֲזֵר לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Leader: Chaverai n'varech

Group: Yehi shem Adonai M'vorach m'atah v'ad olam (Leader Repeats)

Leader: Birshoot maranan chavaerai nevarech Elohaenu, sh'achalnu mi-shelo

Group: Baruch Elohaenu sh'achalnu mishelo uv'tuvo chaeyinu

Leader: Baruch Hu u-varuch shemo

*Baruch Atah Adonai, Elohaenu Melech Ha-olam, Hazan et ha-olam kulo b'tuvo b'chaen b'chesed
uv'rachamim. Hu notaen lechem l'chol basar, ki l'olam chasdo uv' tuvo hagadol. Tamid lo chasar lanu v'al yachsar
lanu mazon l'olam vaed. Ba'avur shemo hagadol. Ki hu el zan um'farnes la'kol u'metiv lachol u'mechin mazon l'chol
beriyotav asher bara. Baruch ata Adonai hazan et hakol. Kakatuv ve'achalta v'savata uvayrachta et Adonai
Elohecha, al ha'arets hatovah asher natan lach. Baruch ata Adonai al ha'arets ve'al ha mazon. U'v'nae
Yerushalayim, ir ha-kodesh bim'hera v'yamaenu. Baruch ata Adonai, bonae berachamav Yerushalayim. Amen.
Harachaman, hu yimloch alaenu l'olam vaed.
Harachaman, hu yitbarach bashamayim uva'arets. Harachaman, hu yishlach lanu b'rachah m'rubah babayit hazeh,
v'al shulchan zeh she'achalnu alav. Harachaman, hu yivarech oti v'avi v'imi v'ishti v'zar-i v'et col asher li. Oseh
shalom bimromav. Hu ya'aseh shalom alaenu v'al kol Yisrael v'imru Amen. Adonai oez l'amo yiten, Adonai yivarech
et amo vashalom.*

Without the need for metaphysical speculation or religious labeling, each of us can bring on redemption by improving the state of our soul in the following ways:

Have a sense of meaning and purpose.

Love and be loved.

Self-esteem - sense your own worth.

Tap into your inner peace and joy.

Be of service to others.

Demonstrate a generosity of spirit.

From the East and the West, we speak of the beauty and value of the human soul and the potential of the human condition. According to our Jewish tradition, *Eliyahu Hanavi* - the Prophet Elijah did not die; he ascended to heaven on God's fiery chariot.

Many of our tradition's stories of restoration focus on Elijah's return to Earth. He often appears as a lowly beggar, returning to see if humanity has done the

work necessary for redemption. A family who shows kindness even to the beggar demonstrates the goodness necessary to heal the world. As we open the door and drink the third cup, we believe that our hearts can and will open, so that Elijah may enter and lead a toast to freedom – the dawn of the Messianic Age.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשֻׁבִי, אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי. בְּמַהֲרָה
בִּימֵינוּ, יָבֹא אֱלֵינוּ. עִם מָשִׁיחַ בֶּן־דָּוִד. עִם מָשִׁיחַ בֶּן־דָּוִד. אֱלִיָּהוּ הַנָּבִיא,
אֱלִיָּהוּ הַתְּשֻׁבִי, אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי.

Eliyahu ha-navi, Eliyahu ha-Tishbi, Eliyahu, Eliyahu, Eliyahu Hagil-adi. Bim haerah v'-yamaenu, yavoe aelaenu. Im Mashiach Ben David, Im Mashiach Ben David. Eliyahu ha-navi, Eliyahu ha-Tishbi, Eliyahu, Eliyahu, . . . Eliyahu Hagil-adi.
Elijah the prophet; Elijah the one returning; Elijah the giladi -
May he soon come to us, with the messiah son of David. (x2)

DRINK

Miriam's Cup: This custom celebrates Miriam's role in the deliverance from slavery and her help throughout the wandering in the wilderness. Place an empty cup alongside Elijah's cup and ask each attendee at the Seder to pour a bit of water into the cup. With this new custom, we recognize that women have always been – and continue to be – integral to the continued survival of the Jewish community. We see the pouring of each person's water as a symbol of everyone's individual responsibility to respond to issues of social injustice.

FILL MIRIAM'S CUP

Next Year in Jerusalem: The call with which we end Seder cannot be taken literally. There is no commandment or suggestion that we should be celebrating Passover somewhere else next year. Jerusalem is more than a geographical site. Jerusalem is the prayer for peace, wholeness, and wholesomeness that will determine the ultimate healing of this world. At the very table at which we are sitting, may we join in person next year, remember

being with each other is the reason why we love this place and bring with us, stories of beautiful healing in the world with which to share.

May we each express our thanks for having shared in this evening's meal and conversation ... and in tomorrow's quest to free the world. Our final taste of the evening reminds us that freedom will only come when we demonstrate our commitment to each other and to growing our circles of light, enlightenment, compassion and love. L' CHAIM! TO LIFE!

"חֲזַק, חֲזַק, וְנִתְחַזֵּק!"

chazak, chazak, ve-nitchazaek!

"Strength, strength, let us all have great strength."

Let us all have the strength to work through our daily tasks. Allow us the health and good fortune to let us join together next year at Seders all over the world. We conclude remembering that "Jerusalem" is wherever we may gather as one people, **עַם אֶחָד עִם לֵב אֶחָד**, as one people with one heart, kindling the spark which drives us to Torah.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

I'shanah ha-ba-ah Birushalayim!