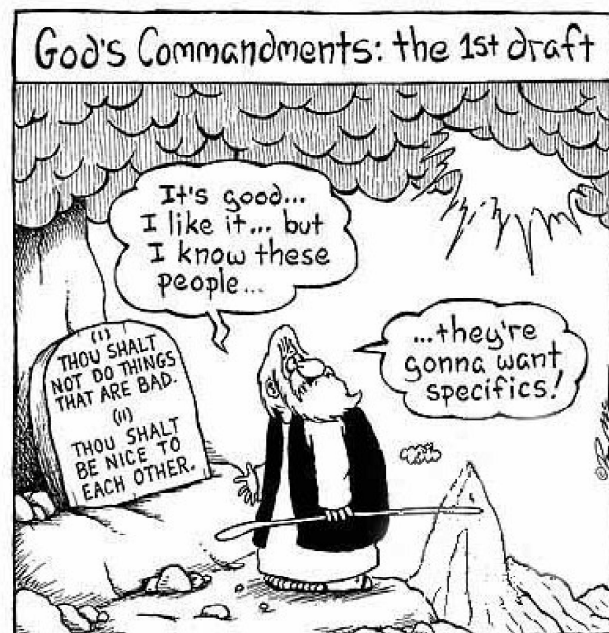




In Search of Blessings



A Passover Haggadah



אֲדִיר הוּא יְבַנֶּה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בִּימֵינוּ בְּקֶרֶב.
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

*Adir hu, adir hu ...
Yivneh beito bekarov, bimheirah, bimheirah, beyameinu beka'rov.
Ael benei, Ael benei, benei veit-cha beka'arov.*

God of might, God of might
May God soon rebuild the Divine house speedily, speedily and in our days, soon.
God, build! God, build! Build Your house soon!

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 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*

{2} *and I will save you from enslavement*

{3} *and I will deliver you*

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

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

Baruch Atah Adonai, Elohaenu Melech ha-olam, Borae 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-עָם, וְרוֹמַמְנוּ
מִכָּל-לָשׁוֹן, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְתַתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים
לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ
בְּאַהֲבָה מִקָּרָא קֹדֶשׁ, זִכָּר לִיצִיאַת מִצְרַיִם. כִּי-בָנוּ בַּחֲרָת וְאוֹתֵנוּ קִדְּשָׁתָּ

מִכָּל-הָעַמִּים. מוֹעֲדֵי קֹדֶשׁ בְּאַהֲבָה וּבְרָצוֹן בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחֻלָּתָנוּ.
בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמַנִּים.
בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ, וְקִיָּמָנוּ, וְהַגִּיעָנוּ לְזֶמֶן 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.

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 making peace depends on each of us wielding the power of justice that fuels the fire that burns on our altars of loyalty to God, to faith, and to each other. It is time to partner with God to use this power for the good of all humanity.

Matzah: We refer to the matzah as “*ha lachma anya* - the bread of affliction.” We ate it as slaves in Egypt. Even as we still flee 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. Tonight, we sit separated from our loved ones and communities, once again held hostage. This time, though, it is for our safety and not our servitude. Still, as we would traditionally want to invite all to our table, we are all “hungry” and “needy”. We hunger for the health and well-being of our community and need the return of normalcy in our lives - the return to each other's embrace.

Yachatz: We have three loaves of matzah set for this meal. We break 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. Spiritually, we open our doors to all who are hungry, inviting them to dine at our table. Tomorrow, and every day thereafter, we commit to bringing sustenance to those in need, that they may be healthy and well through these challenging times.

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.

(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 time. It reminds us of the sacred commitment we pledge to each other's well-being. Our sacrifice tonight roots in our inability to sit with family, friends, and guests at this table. Quarantined from each other tonight, we still hold each other's hearts dear.

Karpas: Parsley is dipped into salt water during the Seder. The salt water serves as a reminder of the tears shed during Egyptian slavery. We look forward to enjoying the fruits of Spring in good health.

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.

(EAT PARSLEY AND SALTWATER)

Beitzah: The Roasted Egg symbolizes the Biblical festival sacrifice. The egg is the source of life, a most precious blessing. Now, more than ever, we understand this blessing of life.

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 own 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". Even while bitter, it opens our senses and heightens our sensitivity. One taste and we can't help but be thankful that we are alive.

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.

(EAT MATZAH WITH HORSERADISH AND CHAROSET)

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:

מָה נִשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל הַלֵּילֹת?
שֶׁבְּכָל־הַלֵּילֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה, הַלֵּילָה הַזֶּה כָּלוּ מָצָה.
שֶׁבְּכָל־הַלֵּילֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת, הַלֵּילָה הַזֶּה מָרוֹר.
שֶׁבְּכָל־הַלֵּילֹת אֵין אָנוּ מַטְבִּילִין אֶפְלוּ פֶּעַם אַחַת, הַלֵּילָה הַזֶּה שְׁתֵּי פְּעָמִים.
שֶׁבְּכָל־הַלֵּילֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין, הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין.

Ma nishtana halilah hazeh mikol halaelot?

Sheb'chol halaelot anu ochlin hametz umatzah; halailah hazeh, kuloh matzah. Sheb'chol halaelot anu ochlin sh'ar y'rakot; halailah hazeh, maror. Sheb'chol halaelot aen anu matbilin afilu pa'am ehat; halailah hazeh, sh'tae f'amim.

Sheb'chol halaelot anu ochlin baen yoshvin uvaen m'subin; halailah hazeh, kulanu m'subin.

Why is this night different from all other nights?

On all other nights we eat either bread or matzah, but on this night only matzah.

On all other nights we eat vegetables and herbs of all kinds, but on this night we must eat bitter herbs.

On all other nights we might not dip vegetables even once, but on this night, we dip twice.

On all other nights we eat upright or reclining, but on this night we recline to eat.

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.

This story of Passover the key to the world's salvation. We have to remember that oppression of anyone is the oppression of everyone. God's deliverance comes through our efforts to free each other.

But, this night is different than every other Passover Seder night. On this Seder night, as a pandemic threatens the lives and well-being of our communities, we stand called to respond with the divinely rooted power and spirit of love and courage implanted within every human being.

Tonight, we pray for all who are at risk, all who sit alone, all who mourn or prepare to mourn. We pray for the safety and security of all who stand on the front line of health-care, security, and communal well-being. We cannot but help appreciate the devotion of our first-responders, and those who put in dangerous and countless – but necessary hours who galvanize on our behalves. We pray for wise leadership and ask God to partner with us to help us make good decisions in these most trying times.

Dear God, "Spread over us Your canopy of peace . . . Shelter us in the shadow of Your wings . . . Guard us and deliver us. . . Guard our coming and our going; grant us life and peace, now and always." "This year we are slaves, next year we will be free.

עֲבָדִים הָיִינוּ, הָיִינוּ - עַתָּה בְּנֵי חֹרִין, בְּנֵי חֹרִין

עֲבָדִים הָיִינוּ - עַתָּה, עַתָּה בְּנֵי חֹרִין

Avadim hayinu, hayinu - Atah b'nai chorin, b'nai chorin - Avadim hayinu, atah, atah b'nai chorin
We were slaves (to Pharaoh) and now we are free.

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. 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 can only end when we commit to loving and respecting all that God put in to our lives ... and each other's life.

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.

Tonight we recognize an eleventh plague - the Corona virus disrupts our Seder, but more so our lives, and threatens the sanctity of our community and the lives of people we love. We drain one more drop from our cups to acknowledge this darkness. As with the Exodus, we know that it will be our care for each other that returns us to strength.

ברוך אתה, יי, אלהינו מלך העולם, בורא פרי הגפן.

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

Praised is God, Ruler Eternal, Creator of the fruit of the vine.

Orange: Originally, we dedicated the orange to the LGBTQ community marginalized in the Jewish world. The meat of the orange is dear, vibrant, and nutritious. The seeds we reject represent the homophobia we must cast off. Today, many are marginalized in society, the orange reminds us that all human life holds vibrancy and flavor just waiting to be explored.

DAI-YAENU - For the many blessings from God, we look forward to adding the cure from this virus and our return to each other.

(Refrain) -- *dai-dai-yaenu (3 times), dai-yaenu, dai-yaenu.*

1. *Ilu hotzi, hotzianu, hotzianu mi Mitzrayim, hotzi-anu, mi Mitzrayim, dai-yaenu.* (Refrain)

2. *Ilu natan, natan lanu, natan lanu, et ha-Shabbat, natan lanu, et ha-Shabbat, dai-yaenu.* (Refrain)

3. *Ilu natan, natan lanu, natan lanu, et ha-Torah, natan lanu et ha-Torah, dai-yaenu.* (Refrain)

We drink the third cup in celebration of our blessings!

ברוך אתה, יי, אלהינו מלך העולם, בורא פרי הגפן.

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

Praised is God, Ruler Eternal, Creator of the fruit of the vine.

According to our Jewish tradition, *Eliyahu Hanavi* - the Prophet Elijah did not die; he simply rode up to heaven on the fiery chariot of God. Many stories of healing and righteousness in our tradition focus on Elijah. He often appears before others 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 inherits an abundance of blessings. We believe that our hearts can and will open, bringing back Elijah's chariot so that he can announce the dawn of the Messianic Age: the Age of Peace.

We have placed this cup for Elijah on our table hoping to fulfill the prophecy that tonight he will join us and lead our toast to freedom. Who would be more appropriate a guest, than Elijah to have at Seder? So we open our doors welcoming him and the hope peace is upon us.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשִׁבִי, אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי. בְּמַהֲרָה
בְּיָמֵינוּ, יָבֹא אֱלֵינוּ. עִם מָשִׁיחַ בֶּן-דָּוִד. עִם מָשִׁיחַ בֶּן-דָּוִד. אֱלִיָּהוּ הַנָּבִיא,
אֱלִיָּהוּ הַתְּשִׁבִי, 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; the one returning; the Giladite. May he soon come, with the Messianic Age. (x2)

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

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

Praised is God, Ruler Eternal, Creator of the fruit of the vine.

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 fill the cup from our own; we each bear the responsibility to respond to issues of social injustice that still plague humanity.

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 next year and bring with us, stories of beautiful healing in the world with which to share.

We pray that next year we can return to each other's table and once again welcome those in need to join us for seder. We pray for the well-being of our community. At this freedom celebration, we must also give thanks for all who serve on the frontline caring for those who are ill and the safety of our communities and our nation. We give thanks for each other – for the love, courage, and tenacity we exhibit in finding daily blessings with each other, even when 6 feet or miles apart.

Our final task of the evening reminds us that freedom is around the corner – it is within our power to grow 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!

l'shanah ha-ba-ah Birushalayim!