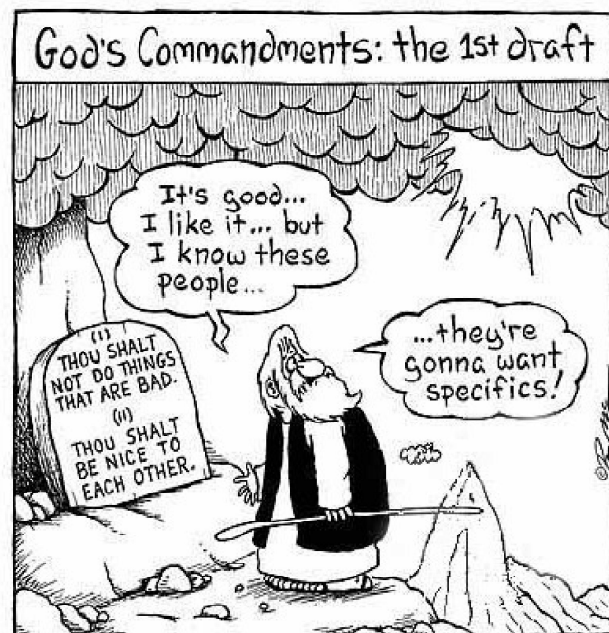




In Search of Blessings



A Passover Haggadah



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***

{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 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 מוֹעֲדִים
לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה. זְמַן חַרּוּתֵנוּ
בְּאַהֲבָה מִקְרָא קֹדֶשׁ, זֵכֶר לְיִצְיַאת מִצְרַיִם. כִּי-בָנוּ בְּחֵרָתָ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל-הָעַמִּים. מוֹעֲדֵי קֹדֶשׁ בְּאַהֲבָה וּבְרָצוֹן בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחֲלָתָנוּ.
בָּרוּךְ אַתָּה, יְיָ מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמִינִים.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ, וְקִיָּמָנוּ, וְהִגִּיעָנוּ לְזִמַּן 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 if peace can be real, the task is ours to complete. Each of us holds the power to do justice inside. 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. Even as we 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. We are all “hungry” and “needy”.

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.

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Baruch Atah Adonai, Elohaenu Melech ha-olam, Bora 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".

בְּרוּךְ אַתָּה, יי 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.

(HUMOR) The Torah Speaks of Four Kinds of People Who Use Zoom:

The Wise - The Wicked - The Simple - The One Who Knows Not How to "Mute"

The Wise Person says: "I'll handle the Adm in Feature Controls and Chat Rooms, and forward the Cloud Recording Transcript after the call."

The Wicked Person says: "Since I have unlimited duration, I scheduled the meeting for six hours-as it says in the Haggadah, whoever prolongs the telling of the story, harei zeh 'shubach, is praiseworthy."

The Simple Person says: "Hello? Am I on? I can hear you but I can't see you." [Jerusalem Talmud reads here: "I can see you, but I can't hear you."]

The One Who Does Not Know How to Mute says: "How should I know where you put the keys? I'm stuck on this stupid Zoom call with these idiots."

To the Wise Person you offer all of the Zoom Pro Optional Add-On Plans.

To the Wicked Person you say: "Had you been in charge, we would still be in Egypt."

To the Simple Person you say: "Try the call-in number instead."

To the One Who Does Not Know How to Mute you say: "Why should this night be different from all other nights?"

The Four Questions:

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

שֶׁבְּכָל-הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה, הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה.

שֶׁבְּכָל-הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מָרוֹר.

שֶׁבְּכָל-הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְלוּ פֶּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.

שֶׁבְּכָל-הַלַּיְלוֹת אָנוּ אוֹכְלִין בֶּן יוֹשְׁבִין וּבֶן מְסֻבִּין, הַלַּיְלָה 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, shtae 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.

עֲבָדִים הָיִינוּ לְפָרֹעַ בְּמִצְרַיִם. וַיּוֹצֵאֵנוּ יְהוָה אֱלֹהֵינוּ מִשָּׁם.

Avadim Ha-yinu l'Faraoh 'mitrayim. Vayotiaenu Adonai Elohaenu mi-sham.

We were slaves to Pharaoh's will in Egypt. Yet God delivered us from there.

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. **צַפְרֵדְיָה** - (*Tzfardeyah*) -- Frogs -- and for teaching hate and bigotry.
3. **כְּנִים** -- (*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. **שָׁחִין** -- (*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.

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

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

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

Drink

Orange: We place 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.

DAI-YAENU

(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!

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

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

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

Drink

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 הַתִּשְׁבִּי, אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי. בְּמַהֲרָה
בִּימֵינוּ, יָבֹא אֱלִינוּ. עִם מָשִׁיחַ בֶּן-דָּוִד. עִם מָשִׁיחַ בֶּן-דָּוִד. אֱלִיָּהוּ הַנָּבִיא,
אֱלִיָּהוּ הַתִּשְׁבִּי, 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 פְּרֵי הַגֶּפֶן.

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

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

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 (leave it full)

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.

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 tast 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!

Adir hu, adir hu ...

Chorus:

*Yivneh veito bekarov,
Bimheirah, bimheirah,
Beyameinu beka'rov.
Ehl benei, Ehl benei
Benei veit-cha beka'arov.*

*Bachur hu, gadol hu, dagul hu (chorus)
Hadur hu, vatic hu, zakai hu (chorus)
Chassid hu, tahor hu, yachid hu (chorus)
Kabir hu, lamud hu, melech hu (chorus)
Nora hu, sagiv hu, iizuz hu (chorus)*

*Podeh hu, tzadik hu, kadosh hu (chorus)
Rachum hu, shaddai hu, takif hu*

(Chorus)

HE IS MIGHTY

He is mighty, he is mighty...

Chorus:

*May God build the Bet HaMikdash soon,
Speedily, speedily
in our time, soon.
God - build; God - build,
Build your House soon!*

Supreme is God, Great is God, Outstanding is God (chorus)
Glorious is God, Faithful is God, Worthy is God (chorus)
Kind is God, Pure is God, Unique is God (chorus)
Mighty is God, Wise is God, Majestic is God (chorus)
Awesome is God, Strong is God, Powerful is God (chorus)
Redeeming is God, Righteous is God, Holy is God (chorus)
Compassionate is God, Almighty is God, Resolute is God,

(Chorus)