

A Haggadah for Passover During a Time of Pandemic, v.2 5781/2021

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An Opening Prayer: Let it Pass Over

Rabbi Naomi Levy (adapted)

. . . I will spare you, and no plague shall come upon you to destroy you. (Exodus 12:13)

On this sacred night
Divided in space
United in voice
As we celebrate our Seder
We cry out to You, God,
From our place of confinement and worry.
Hear our Passover Prayer:
Let it Pass Over, God
Let this plague Pass Over us.
Let it Pass Over every nation, every people,
The young and the old.
Let it Pass Over
Every city and every village
All across Your world.
Let it Pass Over,
Heal those stricken
In every hospital bed
And in every home.
Comfort those who have been bereaved. Let
this night of Liberation
Mark the birth of a great healing.

Give all souls the wisdom and the strength
To sacrifice their freedom of movement
For the sake of life.
Send healing to all who are ill.
Fill doctors and nurses and all those in the
front lines of this battle
With the full force of their sacred healing
powers.
Watch over them, God.
Enlighten scientists all across the world
With continued insight and discoveries
That might keep all safe and well.
Free us, God,
From this ongoing plague.
Shelter us with your comforting presence.
On this Passover Night
We pray to you, God,
Let it Pass Over us.
Hear us God,
Heal us God
Amen.

Candlelighting— הדלקת נרות

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

*Barukh atah Adonai, Eloheinu melekh ha'olam, asher kidshanu b'mitzvotav v'tzivanu l'hadlik
ner shel yom tov.*

Blessed are you, Eternal One our God, your presence fills the Universe, you have made us
holy with your *mitzvot* and commanded us to kindle the festival lights.

בְּבְרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיֵּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמַן
הַזֶּה:

Barukh atah Adonai, Eloheinu melekh ha'olam she'hekhyanu vekiyemanu vehigi'anu laz'man hazeh.

Blessed are you, Source of Life our God, who has kept us alive, sustained us, and allowed us
to reach this moment.

The Order

קִדֵּשׁ, וּרְחֹץ, כַּרְפָּס, יַחֵץ, מַגִּיד, רְחֹצָה, מוֹצִיא מַצָּה מְרוּר, כּוֹרֵךְ,
שְׁלַחַן עוֹרֵךְ, צָפוֹן, בְּרֵךְ, הַלֵּל, נִרְצָה

*Kadeish, Urkhatz, Karpas, Yakhatz, Magid, Rokhtzah, Motzi Matzah, Maror, Koreikh, Shulkhan
Oreikh, Tzafun, Bareikh, Hallel, Nirtzah.*

קדש – First Cup – Kadeish

Raise your cup!

סְבִירֵי מִרְנֵן וְרַבָּנֵן וְרַבּוֹתֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוֹ עִם כָּל-עַם
וְרוֹמְמָנוּ עִם כָּל-לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וְתָתֵן-לָנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם חַג הַמִּצּוֹת
הַזֶּה: זְמַן חֵירוּתְנוּ מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ
וְאוֹתָנוּ קִדְּשָׁתָּ עִם כָּל-הָעַמִּים: וּמוֹעֲדֵי קִדְּשֶׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן
הִנְחִלְתָּנוּ:

בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ יִשְׂרָאֵל וְהַזְמַנִּים:

Savri maranan v'rabanan v'rabotai.

Barukh atah Adonai, Eloheinu melekh ha'olam, borei p'ri hagafen.

*Barukh atah Adonai Eloheinu melekh ha'olam asher bakhar banu im kol am v'rom'manu im kol
lashon v'kid'shanu b'mitzvotav vatiten lanu Adonai Eloheinu b'ahavah moadim l'simkha hagim
uz'manim l'sason et yom hag hamatzot hazeh. Z'man heiruteinu mikra kodesh zeikher litzi'at
mitzrayim. Ki vanu vakharta v'otanu kidashta im kol ha'amim, umo'adei kod'shekha b'simkha
uv'sason hinkhaltanu.*

Barukh atah Adonai m'kadeish yisra'eil v'hazmanim.

Blessed are you, Source of Life our God, who creates the fruit of the vine.

Blessed are you, Eternal One our God, sovereign of all worlds, who has called us to your service, and made us holy with your *mitzvot*, and given us, Eternal One our God, in love, the festivals for happiness, the holidays and seasons for rejoicing, this day of the festival of matzot, time of our freedom, a holy convocation, a remembrance of the going-out from Egypt.

For you called to us, and make us holy for your service, and your holy festivals, in happiness and joy, have given us, to have and to hand on.

Blessed are you, Eternal One, who raises up to holiness the people Israel and their festive times.

Urkhatz – Handwashing – ורחץ

A Blessing for Washing Hands During a Pandemic

Trisha Arlen

As we wash our hands
We pray,
Blessed is the Soul of the Universe,
Breathing us in and breathing us out.
May our breaths continue
And our health and the health of all
Be preserved
In this time of sickness and fear of sickness.
Holy Wholeness,
We take as much responsibility for this as we can
By observing the obligation to wash our hands
Thoroughly:
For as long as it takes to say this prayer.
Amen.

Karpas – Dipping the Vegetable – כרפס

For springtime and the ever-present possibility of renewal:

Karpas represents spring and new growth, rebirth and the beginning of new life. We taste in this fresh vegetable all the potential in nature and in ourselves...

We do not taste the vegetable alone. We dip it into salt water, recalling the tears our ancestors shed during their long years of slavery. We mix bitterness with sweetness, slavery with freedom, past with future. We live with the contrasts because we know that no moment exists without a multitude of combinations – sorrow and joy, pain and comfort, despair and hope.

– *A Night of Questions*

Dip a sprig of parsley (or other vegetable) into the salt water.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאָדָמָה.

Barukh atah Adonai, Eloheinu melekh ha'olam, borei p'ri ha'adamah.

Blessed are you, Source of Life our God, who creates the fruit of the earth.

Eat the parsley.

The seder includes numerous contrasting symbols: parsley in salt water and bitter *maror* in sweet *haroset*; death in the shank bone next to the egg of life on the seder plate; matzah both as a symbol of freedom and bread of affliction. What is the connection between these contradictions and freedom?

Human beings are deeply conditioned to crave the pleasant and the sweet and avoid the unpleasant. This is a natural tendency. However, to be free means relating fully to all experience and choosing how to act because we wish to realize our values and commitments.

As free beings tonight we embrace all experience and are not shaken or driven by our fears and desires to make our experience conform to our expectations. We are free insofar as we do not automatically identify pleasant and unpleasant with good and bad, with desirable and undesirable, with true and false. Freedom entails a perspective that is wider than our likes and dislikes.

Rabbi Sheila Peltz Weinberg

Yakhatz — Breaking the Middle Matzah — יָחַץ

Take the middle of the three matzot and break it into two pieces. Hold the pieces up.

At every Passover seder, we break the middle matzah. In a few moments, we will put the larger piece aside for the *Afikoman* or dessert. Before we place the smaller piece back between the two whole Matzot, we pause so that we can consider the brokenness in our world.

This has been a year of dislocation and fear around our globe. Countless lives have been shattered by illness and by economic distress, by political instability, by climate catastrophes, by social isolation and by fear of what is to come.

Like our Israelite ancestors in Egypt when they cried out to God, we today might despair over the difficulties in repairing the brokenness of our lives and of our society.

And so we tell the story of our ancestors, slaves of Pharaoh, and we remember: they survived the oppression in Egypt. And they lived to tell the tale. Helping each other, holding each other up, they walked through the *Yam Suf*, the Red Sea. With persistence and determination, they passed through those difficult times. And we will too. But like our ancestors, we must do it together. We must remember to open our hearts, open our hands, open our minds, and open our community. We will support those in need, offering comfort, companionship, and material support.

And we too will live to tell the tale.

With thanks to Rabbi Paul Kipnes

Wrap the larger piece in a napkin and set it aside. It will be the afikoman. Replace the smaller piece between the other two matzot.

Magid – Telling the Story – מגיד

Uncover and hold up the matzot.

הָא לַחֲמַא עֲנִיא דִּי אֲכָלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דִּכְפִין
יֵיתִי וַיְכוּל, כָּל דְּצָרִיךְ יֵיתִי וַיִּפְסַח. הַשְּׁתָא הַכָּא, לְשָׁנָה הַבְּאָה
בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָא עַבְדִּי, לְשָׁנָה הַבְּאָה בְּנֵי חוֹרִין:

Ha lakhma anya di akhalu avahatana b'ar'a d'mitzrayim. Kol dikhfin yeitei v'yei'khol, kol ditzrikh yeitei v'yihsach. Hashata hakha, l'shanah haba'ah b'ar'a d'yisrael. Hashata avdei, l'shanah haba'ah b'nei horin.

This is the bread of poverty, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Passover. Now we are here – next year in the land of Israel. Now we are slaves – next year we will be free.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ כְּשֵׁם שְׁלֹקְחָתָּ גּוֹי
מִקְרָב גּוֹי וְהַעֲבַרְתָּ אֶת־עַמְּךָ יִשְׂרָאֵל בְּתוֹךְ הַיָּם, כִּן תִּרְחַם עַל
אֲחֵינוּ כָּל־בֵּית יִשְׂרָאֵל וְכֹל יוֹשְׁבֵי תֵבֵל הַנְּתוּנִים בְּצָרָה וּבְשִׁבְיָה,
הָעוֹמְדִים בֵּין בַּיִם וּבֵין בִּיבְשָׁה. תִּצְלִים וְתוֹצִיאֵם מִצָּרָה לְרוּחָה
וּמֵאֲפֵלָה לְאוֹרָה וּמִשֶּׁעֶבֶד לְגְאוּלָּה, בְּמַהֲרָה בְּיָמֵינוּ וְנֹאמַר אָמֵן:

May it be your will, Eternal One our God and God of our ancestors, that just as you took the Israelites from among the Egyptians and led them through the sea, so may you have mercy on those among the House of Israel and among all people who are distressed or oppressed, whether on land or sea, whether in body or spirit. Save them and take them from the narrow straits to abundant spaciousness, from darkness to light, from sickness to health, from enslavement to redemption, speedily in our days and let us say: Amen.

A Night of Questions (adapted)

Four Questions

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר:

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מִטְּבִילִין אֶפְילוּ פְּעַם אַחַת:
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין:
הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:

Mah nishtanah ha'lailah hazeh mikol ha'leilot?

She'b'khol ha'lei'lot, anu okhlin, hametz u'matzah.

Ha'lailah ha'zeh, kulo matzah.

She'b'khol ha'lei'lot, anu okhlin, she'ar y'rakot.

Ha'lailah ha'zeh maror.

She'b'khol ha'lei'lot, ein anu matbilin, afilu pa'am akhat.

Ha'lailah ha'zeh, shtei f'amim.

She'b'khol ha'lei'lot, anu okh'lin, bein yoshveen u'vein m'subin.

Ha'lailah ha'zeh, kulanu m'subin.

AND HOW IS THIS YEAR'S PASSOVER NIGHT DIFFERENT FROM LAST YEAR'S PASSOVER NIGHT?

(Two readers alternating)

Last Passover, just weeks after the pandemic had been declared, little was known about the disease, its treatment or cure. We were in darkness. This year multiple vaccines have been developed and many of us have already been inoculated. This year skies are beginning to brighten. May it continue!

Last Passover, our national leadership obfuscated and lied about the extent of the dangers of the pandemic, and refused to coordinate a national prevention plan. This year, we have new leadership who are committed to effective problem solving. May it continue!

Last Passover, Israel shared diplomatic relations with only two Arab nations, Egypt and Jordan, and no progress had been made since 1994. This year Israel has established diplomatic relations with four more Arab countries - The United Arab Emirates, Sudan, Morocco and Bahrain. May it continue!

Last Passover, the entrenched nature of systemic racism in the United States was still difficult for many of us white people to see and to understand. This year, following the murder of George Floyd with impunity by a white policeman in broad daylight, our eyes have been opened, and many of us have committed ourselves to deeper understanding of and meaningful action against racism. May it continue!

Last Passover, it was beyond most of our imaginations that a free and fair national election in the United States could be threatened by violent insurrection. This Passover we now know that even in the United States, representative democracy has to constantly be fought for and defended. This year on our Festival of Freedom, let us commit to this noble struggle. May we continue!

Last Passover, most of us could not find the mute button. This year we are Zoom experts! May it continue!

Avadim Hayinu

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם. וַיּוֹצֵאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם,
בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה, וְאֵלֹנוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־
אֲבוֹתֵינוּ מִמִּצְרַיִם, הֵרִי אֲנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעֲבָדִים הָיִינוּ
לְפַרְעֹה בְּמִצְרַיִם. וְאֶפִּילוּ כָּלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ זְקֻנִים,
כָּלֵנוּ יוֹדְעִים אֶת־הַתּוֹרָה, מְצֹוֹה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכֹל
הַמְּרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הֵרִי זֶה מְשֻׁבָּח:

We were slaves to Pharaoh in Egypt. The Eternal One our God brought us out from there with a strong hand and an outstretched arm. Had God not taken our ancestors out of Egypt, then we and our children and our children's children would still be enslaved to Pharaoh. Therefore, even if all of us were wise scholars, all of us were sages, all of us were experienced in the ways of the world, all knowledgeable in Torah, it would still be our responsibility to tell about the Exodus from Egypt. And whoever expands upon the story is worthy of praise.

עֲבָדִים הָיִינוּ עִתָּה בְּנֵי חוֹרִין

Avadim hayinu, hayinu atah b'nei horin, b'nei horin

Avadim hayinu atah atah b'nei horin

Avadim hayinu atah atah b'nei horin b'nei horin

We were slaves, now we are free!

וְכֹל הַמְּרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֵרִי זֶה מְשֻׁבָּח:

V'khol hamarbeh l'sapeir bi'tziat mitzrayim harei zeh m'shubakh.

And whoever expands upon our story of liberation is worthy of praise.

The Four Children

Four times the Torah speaks about children in connection with the telling of the Exodus story, but nothing is said about the character of these children. Rabbinic *midrash* viewed these passages not as simple repetitions but as representing different types of children.

חֶכֶם מַה הוּא אוֹמֵר?

What does the wise child ask? “What is the meaning of the decrees, laws, and rules that the Eternal One our God has commanded us?” (Deuteronomy 6:20).

What does it mean to be a wise child? It means to be fully engaged in the community, to know the limits of your understanding, to be able to search for the answers to that which you do not know. At different points in our lives, we have been this child – inquisitive, caring, eager to learn and to understand, willing to ask for information we do not have, hopeful that an answer can be found.

רָשָׁע מַה הוּא אוֹמֵר?

What does the wicked child ask? “What does this ritual mean to you?” (Exodus 12:26).

What does it mean to be a wicked child? It means to stand apart from the community, to feel alienated and alone, depending only on yourself, to have little trust in the people around you to help you or answer your questions. At different points in our lives, we have been this child – detached, suspicious, challenging.

תָּם מַה הוּא אוֹמֵר?

What does the simple child ask? “What is this?” (Exodus 13:14).

What does it mean to be a simple child? It means to see only one layer of meaning, to ask the most basic of questions, to be too innocent or impatient to grasp complicated questions. At different points in our lives, we have all been this child – simply curious and innocently unaware of the complexities around us.

וְשָׂאִינוּ יוֹדַע לְשִׂאוֹל, אֶת פְּתַח לוֹ

And to the child who does not know how to ask, you should begin as it is written, “You shall explain to your child on that day, ‘It is because of what the Eternal One did for me when I went free from Egypt.’” (Exodus 13:8)

What does it mean to be a silent child? This can be the child of the wicked child, two generations removed from the Jewish community and no longer able to even criticize, only able to stand mute. It can be the passive child, who just shows up. Or it can be the child whose spiritual life is based on faith, not rational argument, the child who hears something deeper than words, who knows how to be silent and to listen to the surrounding silence.

Because at different times in our lives we are wise and wicked, simple and silent, these four children represent the different aspects of our selves. We hear their voices and their questions as we tell the story of the Exodus.

Go Down Moses

When Israel was in Egypt Land

Let My people go

Oppressed so hard they could not stand

Let My people go

Go Down, Moses, way down to Egypt land

Tell old Pharaoh to let My people go

Thus spoke the Lord bold Moses said

Let My people go

If not I'll strike your first born dead

Let My people go

Go Down, Moses, way down to Egypt land

Tell old Pharaoh to let My people go

No more shall they in bondage be

Let My people go

And too may all humankind be free

Let My people go

Go Down, Moses, way down to Egypt land

Tell old Pharaoh to let My people go

וְכֹל הַמְרַבֵּה לְסַפֵּר בִּיצִיַּאת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח:

V'khol hamarbeh l'sapeir bi'tziat mitzrayim harei zeh m'shubakh.

And whoever expands upon our story of liberation is worthy of praise.

Web of Women

Long ago on Egyptian soil
The Hebrew children multiplied, the Hebrew children toiled.
Nasty Pharaoh, he made a lot of noise
He told Shifrah and Puah to kill the baby boys!

Chorus:

It was a web of women, a web of women
That kept the Hebrew children alive,
It was a web of women, a web of women
That helped the Hebrew children to survive.

Shifra and Puah ignored Pharaoh's scorn
They were loving midwives, they helped life be born.
Pharaoh was a mad man, a monster through and through
But women have the power to do what they must do!

Chorus

The Hebrew women in those dark years
They kept having babies, they pushed past their fears.
Yocheved had a baby, Moshe was his name
And he would lead his people to freedom once again!

Chorus

Shifra and Puah, Yocheved, Miriam,
Pharaoh's daughter, the list goes on and on,
Long ago, as the Torah states
Women made the difference, women kept the faith!

Chorus

— *Rabbi Yaakov Gabriel*

וְכֹל הַמְרַבֵּה לְסִפֵּר בִּיציַת מִצְרַיִם הֵרִי זֶה מְשֻׁבָּח:

V'khol hamarbeh l'sapeir bi'tziat mitzrayim harei zeh m'shubakh.

And whoever expands upon our story of liberation is worthy of praise.

Recounting The Plagues

Following the mandate of Jewish tradition, as we recite each of the ten plagues, we take a drop of wine out of our cup of joy and diminish it, acknowledging that our liberation was accompanied by the suffering and death of others.

דָּם צְפַרְדֵּי כְּנִים עָרוֹב
דָּבָר שְׁחִין בָּרָד
אֲרָבָה חֹשֶׁךְ מַכַּת בְּכוֹרוֹת

Dam Tz'fardeya Kinim Arov

Dever Sh'khin Barad

Arbeh Hoshekh Makat Bekhorot

Blood Frogs Lice Wild Beasts

Pestilence Boils Hail

Locusts Darkness Slaying of the First Born

We also face plagues today, both real and figurative. The literal plague of Covid-19 has killed millions around the world, ruined the health of unknown numbers, and caused untold suffering and loss. Indeed, The Mal'akh Hamavet - the Angel of Death - remains abroad in our world.

But let us also name the other forces that plague us today. By naming them, yes, we diminish our cup of joy. But by naming them we can then also confront them, and strive to overcome them. We are named Israel after our father Jacob who wrestled with an angel throughout that long night, and refused to succumb. To merit the name Israel we too must not shrink from our engagement with the darkness as well as the light.

וְכֹל הַמְרַבֵּה לְסִפֵּר בִּיציאת מצרים הָרִי זֶה מִשְׁבַּח:

V'khol hamarbeh l'sapeir bi'tziat mitzrayim harei zeh m'shubakh.

And whoever expands upon our story of liberation is worthy of praise.

Here is an expansion on the story for today, by WJC member Desiree O'Clair:

Run To Them

(In the Voice of an Unknown Slave)

I ran so fast,
I couldn't look over my shoulder.
I ran so fast,
I didn't feel my legs.
I ran so fast,
the child clinging to my hip thought we,
like birds, were flying.
I ran so fast I out-ran my fear.
When we reached the sea,
I just kept running.
We were running for our lives,
with nothing more than what we could carry on our backs.
We left our homes, our community, everything we knew.
Always the stranger.
That was long ago,
but you must not forget.
When you see the refugee
washed ashore on rafts through waters that did not part,
Remember me, your ancestor, a slave.
Remember the people of your tribe.
When you see the refugee children,
hungry for the mothers and fathers who did not survive,
looking to the sky for manna that does not fall,
Remember where you came from.
The Eternal freed us from Egypt by a mighty hand,
by an outstretched arm.
When you see the refugee today, remember this.
They are the strangers, and you are free.
The hands of free people are mighty
And yours are the outstretched arms.
Run to them.

Desirée O'Clair, from In the Voice of Our Mothers Haggadah, p. 29

וְכֹל הַמְרַבֵּה לְסַפֵּר בִּיְצִיאַת מִצְרַיִם הָרֵי זֶה מְשֻׁבָּח:

V'khol hamarbeh l'sapeir bi'tziat mitzrayim harei zeh m'shubakh.

And whoever expands upon our story of liberation is worthy of praise.

Wade in the Water

Wade in the water
Wade in the water children
Wade in the water
God's gonna trouble the water!

Who are those children all dressed in white?
Must be the children of the Israelites.

Who are those children all dressed in red?
Must be the ones that Moses led.

Who are those children all dressed in blue?
Must be the ones who made it through.

וְכֹל הַמְרַבֵּה לְסֵפֶר בִּיציאת מצרים הרי זה משובח:

V'khol hamarbeh l'sapeir bi'tziat mitzrayim harei zeh m'shubakh.

And whoever expands upon our story of liberation is worthy of praise.

Mighty Long Way

(Written for Rep. John Lewis)

Chorus:

It's a mighty long way from over yonder
It's a mighty long way from there to here
We're gonna take it one step at a time
So that we can make that walk from there to here

What can a man see outside his window
It's a whole lifetime from there to here
And all those people who gave their sweat and their blood
so that he could make that walk from there to here

Chorus

Every child born is a revolution
a revolution with a song inside
Some won't hear it
some hear nothing else they'll sing night and day
just to keep that song alive

Chorus

When you've got a dream
You've got to stand up stand up and shout it
shout it loud and clear
What's that I'm hearing
it's the voice of the people singing
that we will make that walk from there to here

Chorus

– Words and music by Greg Greenway. ©2015, Sheen of Heat Music

וְכֹל הַמַּרְבֵּה לְסַפֵּר בִּיצִיאת מִצְרַיִם הָרֵי זֶה מְשֻׁבָּח:

V'khol hamarbeh l'sapeir bi'tziat mitzrayim harei zeh m'shubakh.

And whoever expands upon our story of liberation is worthy of praise.

And so we say...

Dayenu – Enough, God!

Let those who are ill find healing - DAYENU

Let our worries be calmed - DAYENU

Let the weak and the vulnerable be protected - DAYENU

Let all healers find paths to bring healing - DAYENU

Let there be an end to this plague, God - DAYENU

Fill our hearts with hope and our souls with faith - DAYENU

Fill our bodies with health and our homes with love - DAYENU

Unite our world to bring on a day of freedom - DAYENU

Let the seeds of rebirth take root tonight and grow in blessings, in Your light - DAYENU

And let us say: AMEN

– Rabbi Naomi Levy (*adapted*)

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם — דַּיְנוּ
אֱלוֹ נָתַן לָנוּ אֶת הַשַּׁבָּת — דַּיְנוּ
אֱלוֹ נָתַן לָנוּ אֶת הַתּוֹרָה — דַּיְנוּ

Ilu hotzi, hotzianu hotzianu mimitzrayim

Hotzianu mimitzrayim DAYENU

Ilu natan, natan lanu natan lanu et hashabbat

natan lanu et hashabbat DAYENU

Ilu natan, natan lanu natan lanu et hatorah

natan lanu et hatorah DAYENU

בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יֵצֵא
מִמִּצְרַיִם, שְׁנֵאמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה
יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלִבָּד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ
הוּא, אֲלֵא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם, שְׁנֵאמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם,
לְמַעַן הָבִיא אֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

In every generation, every individual should view themselves as personally having gone forth from Egypt, as it is said: “You shall explain to your child on that day, it is because of what the Eternal One did for me when I went free from Egypt” (Exodus 13:8). For God redeemed not only our ancestors; God redeemed us with them, as it is said, “God freed us from there, that God might take us and give us the land that God had promised on oath to our ancestors” (Deuteronomy 6:23).

לְפִיכָךְ אֲנַחֲנוּ חַיֵּבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם,
לְהִדַּר, לְבָרֵךְ, לְעֵלֶה וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת־כָּל־
הַנִּסִּים הָאֵלֶּה. הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֲבֵל
לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גְּדוֹל, וּמִשְׁעָבוֹד לְגֵאֲלָה. וְנֹאמַר לְפָנָיו
שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ:

Therefore we should give thanks, praise, uplift, adore, glorify, magnify and bless the One who performed all these miracles for our ancestors and for us. God took us from slavery to freedom, from sorrow to happiness, from mourning to celebration, from darkness to great light, from slavery to redemption.

Let us sing before God a new song, Halleluyah!

וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה, הַלְלוּיָהּ!

Venomar lefanav shirah hadashah

Halleluyah!

לְפִיכֶם אֲנַחֲנוּ חַיִּיבִים לַעֲבוֹד לְצַעֵק לְהַשְׁתַּדֵּל לְהַלְחִים בְּעַד גְּאוּלַּת
 כָּל יוֹשְׁבֵי תֵיבֵל כְּמוֹ שֶׁנֶּאֱמַר: וְגַר לֹא תִלְחָץ וְאַתֶּם יִדְעֶתֶם אֶת־נַפְשׁ
 הַגֵּר כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם. וְלִתְקוֹן עוֹלָם בְּמַלְכוּת שִׁדְי וְכָל
 בְּנֵי בְשָׂר יִקְרְאוּ בְשִׁמְךָ כְּמוֹ שֶׁנֶּאֱמַר: הִנֵּה יָמַימ בָּאִים נְאֻם אֲדֹנָי
 יְהוִה וְהַשְׁלַחְתִּי רָעַב בְּאֶרֶץ לֹא־רָעַב לִלְחֵם וְלֹא־צָמָא לַמַּיִם כִּי אִם־
 לְשִׁמְעַ אֶת דְּבַרִי יְהוִה. וַיִּגַּל כַּמַּיִם מִשֶּׁפֶט וַיְצַדֵּקָה כְּנַחַל אֵיתָן. אַז
 נָשִׂיר שִׁיר חֲדָשׁ: לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.
 וְנֶאֱמַר הַלְלוּיָהּ:

Therefore we should work, speak out, strive, and fight for the redemption of all the people of the world, as it is written: “You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt” (Exodus 23:9). Then the power of your rule will repair the world, and all the creatures of flesh will call on your name, as it is written: “A time is coming – declares my Eternal God – when I will send a famine upon the land: not a hunger for bread or a thirst for water, but for hearing the words of the Eternal One.” “So let justice well up like water, and righteousness like a mighty stream” (Amos 8:11, 5:24). Then we will sing a new song:

*Nation shall not lift up sword against nation. Let them learn no longer ways of war (Isaiah 2:4).
 And let us say Halleluyah.*

A Night of Questions (adapted)

לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב לֹא יִלְמְדוּ עוֹד מִלְחָמָה

Lo yisa goy el goy herev lo yilmedu od milkhamah

And everyone 'neath their vine and fig tree
 Shall live in peace and unafraid
 And into plowshares beat their swords
 Nations shall learn war no more

B'tzeit Yisrael

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לְעֵז הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ
יִשְׂרָאֵל מִמְשָׁלוֹתָיו: הַיָּם רָאָה וַיִּנָּס הַיַּרְדֵּן יָסַב לְאַחֹר: הַהַרִים רָקְדוּ
כְּאֵילִים גְּבַעוֹת כְּבָנֵי צֹאן:

*B'tzeit yisraeil mimitzrayim beit ya'akov me'am lo'ez.
Hayetah yehudah l'kodsho yisraeil mamshelotav.
Ha'yam ra'ah va'yanos ha'yarden yisov l'akhor.
He'harim rak'du he'eilim g'va'ot kivnei tzon.*

When Israel went forth out of Egypt,
House of Jacob from the people of a foreign tongue,
Judah became God's holy place,
Israel became God's seat of rule.
The Sea beheld and fled,
The Jordan turned, reversed its flow.
The mountains danced about like rams,
The hills, like flocks of lambs.

Mah Lekha Hayam

Mah lekha hayam | מַה לָּךְ הַיָּם |
Ki tanus | כִּי תִנוּס |
Ha'yardein | הַיַּרְדֵּן |
Tisov l'akhor | תִּסּוּב לְאַחֹר |
He'harim | הַהָרִים |
Tirk'du he'eylim | תִּרְקְדוּ כְּאֵילִים |
G'va'ot | גְּבַעוֹת |
Kivnei tzon | כִּבְנֵי צֹאן |
Mi'lifnei adon | מִלִּפְנֵי אֲדוֹן |
Huli aretz | חוּלֵי אֶרֶץ |
Milifnei | מִלִּפְנֵי |
Eloha ya'akov | אֱלֹהֵי יַעֲקֹב |
Hahofkhi hatzur | הִהֲפֹכֵי הַצּוּר |
Agam mayim | אֲגַם מַיִם |
Halamish | חֲלָמִישׁ |
L'mayno mayim | לְמַעַיְנוֹ מַיִם |

What's wrong with you, O Sea, that you should flee?

And you, O Jordan, that you turn around?

You mountains, why do you rejoice like rams,

You hills, like flocks of lambs?

Tremble, earth, before the mighty one,

Before the God of Jacob,

Who turns the rock into a pool of water,

The flint into a bubbling fount!

– Translation Kol Haneshama, Shabbat Vehagim, Reconstructionist Press, 1996

The Second Cup

Raise your cup!

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Barukh atah Adonai, Eloheinu melekh ha'olam, borei p'ri hagafen.

Blessed are you, Source of Life our God, who creates the fruit of the vine.

Rochzah – Handwashing – רחצה

Once again we wash our hands.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל נְטִילַת יָדַיִם:

Barukh atah Adonai, Eloheinu melekh ha'olam, asher kidshanu b'mitzvotav v'tzivanu al netilat yadayim.

Blessed are you, Eternal One our God, your presence fills the Universe, you have made us holy with your mitzvot and commanded us to wash our hands.

Pesakh, Matzah, Maror

Rabban Gamliel would say: “Those who have not explained three things have not fulfilled their obligation. These are the Pesakh lamb, the matzah and the maror.”

Point to the roasted beet:

פֶּסַח עַל שׁוּם מָה?

Pesakh al shum mah? Why the Pesakh lamb? The roasted lamb shank (represented in our seder by a roasted beet) is to remind us of the blood of the Pesakh sacrificial lamb. We painted that blood above our doors, so that God passed over our homes and spared us.

Hold up the matzah:

מַצָּה עַל שׁוּם מָה?

Matzah al shum mah? Why the Matzah? To remind us that even before the dough had time to rise, our ancestors had to flee. And to remind us of the simple flatbread of poor people the world over: grain and water - chapati, tortilla, matzah – so that we remember that even if we eat rich bread now, we commit ourselves to remain connected to the poor everywhere, with all our hearts, souls, and means.

Hold up the maror:

מָרֹר עַל שׁוּם מָה?

Maror al shum mah? Why the Maror? To remind ourselves of the embittered lives of the enslaved and the oppressed, for we know their feelings, having ourselves been enslaved in the land of Mitzrayim (Exodus 23:9).

Motzi Matzah – Blessing over Matazah – מוציא מצה

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Barukh atah Adonai, Eloheinu melekh ha'olam, hamotzi lekhem min ha'aretz.

Blessed are you, Source of Life our God, who brings forth bread from the earth.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל אֲכִילַת מַצָּה:

*Barukh atah Adonai, Eloheinu melekh ha'olam, asher kidshanu b'mitzvotav v'tzivanu al
akhilat matzah.*

Blessed are you, Eternal One our God, your presence fills the Universe, you have made us
holy with your *mitzvot* and commanded us to eat matzah.

Maror – Bitter Herbs – מרור

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל אֲכִילַת מְרֹר:

*Barukh atah Adonai, Eloheinu melekh ha'olam, asher kidshanu b'mitzvotav v'tzivanu al
akhilat maror.*

Blessed are you, Eternal One our God, your presence fills the Universe, you have made us
holy with your *mitzvot* and commanded us to eat maror.

Koreikh – Eating Matzah, Haroset, and Bitter Herbs Together – כורֶךְ

The Bitter and the Sweet

We are aware tonight that there is a sweetness lying inside our bitter conditions,
Just as there is a light forever shining for us in the darkness.
It is our mission to uncover the blessings hiding inside the curses tonight.
We are learning new lessons day by day.
We are filled with Gratitude:
For the food on our table.
For having a place to seek shelter in.
For doctors and nurses and all those risking their lives to save life.
For scientists seeking answers and treatments and cures.
For Zoom and FaceTime and all the technological advances that permit us to connect
remotely tonight and each day.
For the love and support of family and friends.
For the kindness of souls volunteering to help.
For our awareness of how precious life is.
For the power to quiet fear.
For the courage to be optimistic and patient.
For nature's beauty.
For inner strength and for inner peace.
For honest conversations that feel real and deep and true.
For time to slow down and take stock.
For quality time at home with those we love.
For the sacred space to go within and uncover wells of creativity that have been lying
dormant.
This Passover we once again remember and embrace the blessings that are present for us
even in the midst of this curse, Amen.

Rabbi Naomi Levy (adapted)

Make a sandwich with matzah, maror, and haroset, and eat.

Shulkhan Oreikh – Enjoy the Meal! – שלחן עורך

Tzafun – Finding and Eating the Afikoman – צפון

Share the afikoman.

Bareikh – Grace after the Meal – בָּרַךְ

A Blessing For All (for Passover)

Blessings from the God of Abraham
Blessings on every land
Blessings on our homes, our friends our family
Blessings on the things we do not plan.
Blessings on all who go without
Blessings on this food that we share
Blessings on those we love
And those we need to learn...
To love!!

*Halleluyah, Halleluyah, Halleluyah
Barukh Hamakom, Barukh Hu
Halleluyah, Halleluyah, Halleluyah
Barukh Hamakom, Barukh Hu*

– Reggie Harris ©2020

The Third Cup

Raise your cup!

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:

Barukh atah Adonai, Eloheinu melekh ha'olam, borei p'ri hagafen.

Blessed are you, Source of Life our God, who creates the fruit of the vine.

Counting The Omer

On the second day of Passover in ancient times, our ancestors brought the first sheaf of barley reaped that season as an offering to God. From that day, they began counting the days and weeks to Shavuot, when they would celebrate the beginning of the wheat harvest by offering loaves made of the first wheat. After the Temple was destroyed and offerings were no longer brought, Jews added a new layer of meaning to this practice: the seven weeks between tonight and Shavuot also mark our journey from Egypt to the foot of Mount Sinai – the journey from liberation to revelation, from a ragtag collection of refugees to a community of Torah, a community of sacred purpose.

We are forever on this journey, and we renew it again tonight. And so we recite:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל סְפִירַת הָעוֹמֶר.

Barukh atah Adonai, Eloheinu melekh ha'olam, asher kidshanu b'mitzvotav v'tzivanu al sefirat ha'omer.

Blessed are you, Eternal One our God, your presence fills the Universe, you have made us holy with your *mitzvot* and commanded us to count the Omer.

הַיּוֹם יוֹם אֶחָד לְעוֹמֶר.

Hayom yom ekhad la'omer.

Today is the first day of the Omer.

Eliyahu Hanavi – Opening The Door For Elijah and Miriam

We welcome into our homes tonight our supernal guests: Elijah the Prophet and Miriam the Prophet. Let us welcome them!

Come in, come in, Elijah!

Elijah the Prophet is the one who will herald in the Messiah.

Our tradition offers us many visions of what Messianic Days will look like.

Some say it will be a time of supernatural events and miracles.

But the Haftorah we recite just before Passover describes the great gift Elijah will bring this way: “And he will restore the hearts of parents to their children and the hearts of children to their parents.”

Restoring love is the greatest miracle of all, it is a Messianic dream.

Elijah comes to every bris and baby naming to teach us this same lesson – that every single soul has a sacred role to play in the healing of hearts across this world.

Let that healing begin tonight in my home:

Come Elijah, bless our hearts with love and forgiveness.

Come Elijah, enter this home, enter every home and drink from your honored cup.

Redeem us Elijah, free us from resentments, heal us from anger,

Bring an end to all war and bloodshed.

Let a new time of healing begin tonight.

Welcome Elijah, pull up a chair.

We need you tonight more than ever

Come Now, Elijah,

Heal our world.

Amen.

– Rabbi Naomi Levy (adapted)

אֱלִיָּהוּ הַנְּבִיא אֱלִיָּהוּ הַתְּשֻׁבִי אֱלִיָּהוּ הַגִּלְעָדִי
בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד:

Eliyahu hanavi, Eliyahu hatishbi, Eliyahu, Eliyahu, Eliyahu hagiladi Bimheirah v'yameinu yavo eleinu im mashiakh ben David, im mashiakh ben David.

Elijah the prophet come speedily and bring us redemption.

Come in, come in, Miriam!

Miriam peered through the bulrushes on the banks of the Nile and protected her baby brother Moses.

Miriam led us in song and dance when we reached the far side of the sea and found that we had escaped Pharaoh and were free.

And legend has it that Miriam's well accompanied us as we wandered in the Wilderness, so that we could quench our thirst.

Even today, we are told, at the end of each Shabbat the waters of Miriam's well overflow out to the world and sustain us all.

Come in, come in, Miriam, so we might drink from your waters and dance and sing with joy!

מִרְיָם הַנְּבִיאָה עֵז וְזִמְרָה בְּיָדָהּ
מִרְיָם תִּרְקֹד אֶתָּנוּ לְהַגְדִּיל זִמְרַת עוֹלָם
מִרְיָם תִּרְקֹד אֶתָּנוּ לְתַקֵּן אֶת הָעוֹלָם
בְּמַהְרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ
אֶל מֵי הַיְּשׁוּעָה

*Miriam hanevi'ah oz v'zimrah b'yadah
Miriam tirkod itanu l'hagdil zimrat olam
Miriam tirkod itanu l'taken et ha'olam
Bimheirah v'yameinu hi tevi'einu
El mei hayeshu'ah, el mei hayeshu'ah*

Miriam so brave and strong
Prophetess of light and song
Miriam, come dance among us
To heal the world and right its wrongs.

Hebrew by Leila Gal Berner, English by Margot Stein

וּשְׁאַבְתֶּם מַיִם בְּשִׂשׂוֹן מִמַּעַיְנֵי הַיְּשׁוּעָה

U'shavtem mayim b'sasson, mimai'nei ha'yeshua

Draw water in joy from the living well! (Isaiah 12:3)

Hallel – Singing! – הלל

This Land Is Your Land

As I was walking that ribbon of highway
I saw above me that endless skyway
I saw below me that golden valley
This land was made for you and me.

CHORUS:

This land is your land, this land is my land
From California to the New York island
From the Redwood Forest to the
Gulf Stream waters
This land was made for you and me

In the squares of the city, In the shadow
of a steeple;
By the relief office, I'd seen my people.
As they stood there hungry, I stood
there asking,
Is this land made for you and me?

CHORUS

The native peoples who walked before us
In these hills and valleys, meadows and forests
Must now be honored within our chorus:
This land was made for you and me.

The slaves who were forced here to
build this nation
This land is theirs too, whate'er their station
Their fight for freedom is our declaration:
This land was made for you and me.

We come from all lands to find our home here
To raise our children, to live without fear
So may we all sing to this land we all hold dear:
This land was made for you and me.

CHORUS

Kh'hob mir gevander in a land gefrayen
I wandered into a free country
Aroys fun midbar vi mimitzrayim
Out of the desert as though from Egypt
Gezukht enayim Yerushalayim
Looking for a new Jerusalem
Dos iz a land for mir un dir
This is a land for me and you
Dos land is dayn land, dos land is mayn land
This land is your land, this land is my land
Fun California biz Ellis Island
From California to Ellis island
Fun di groyse ozeres biz de breyte yamen
From the Great Lakes to the wide oceans
Dos iz a land far mir un dir
This is a land for me and you.

דנאַל וַיֵּד זיא דנאַל סאַד
דנאַל וַיֵּמ זיא דנאַל סאַד
עִנְרֵאָפִּילֵאָק וּפ
דנאַל־יֵא סִלַע זִיב
סַעֲרַעזָאָ עֲסִיּוֹרֵג יֵד וּפ
וְעַמִּי עֲטִירֵב יֵד זִיב
רִיד וְזֵא רִימֵ רֵאָפֵ דנאַל אַ זיא סאַד

Nobody living can ever stop me,
As I go walking that freedom highway;
Nobody living can ever make me turn back
This land was made for you and me.

CHORUS

Woody Guthrie, with additional lyrics by Jonathan Kligler, Yiddish lyrics by Linda Gritz and Daniel Kahn

Nirtzah – the End – נרצה

Raise your cup

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Barukh atah Adonai, Eloheinu melekh ha'olam, borei p'ri hagafen.

Blessed are you, Source of Life our God, who creates the fruit of the vine.

We conclude our Seder with words of prayer, hope and uplift:

Next Year in Jerusalem!

Next Year in Health!

Next Year with Family and Friends!

Next Year Feasting!

Next Year Rejoicing!

Next Year in Laughter!

Next Year in Love!

Next Year in Song and Celebration!

Next Year in Abundance!

Next Year in Peace!

Next Year in Blessings!

NEXT YEAR IN PERSON!

AMEN

Rabbi Naomi Levy

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

La'shanah haba'ah birushalayim!

Acknowledgements

This Haggadah was created with assistance from the following wonderful resources:

A Night of Questions: A Passover Haggadah, edited by Rabbi Joy Levitt and Rabbi Michael Strassfeld, ©1999 by The Reconstructionist Press

In the Voice of Our Mothers: A New Way to Tell the Story of Passover, edited and compiled by Carol Fox Prescott and Susan Rosen, ©2019 by the authors

Rabbi Naomi Levy. You can read more of her beautiful writing at <https://nashuva.com>