

A Haggadah for Passover During a Time of Pandemic 5780/2020

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Candlelighting — הדלקת נרות

An Opening Prayer: Let it Pass Over

Rabbi Naomi Levy

. . . 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.
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 insight and discoveries
That will lead to effective treatments,
And some day soon,
A cure.
Free us, God,
From this 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

בְּרוּךְ אַתָּה ה' 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.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֶחְיָנוּ וְקִיְּמָנוּ 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

קִדְשׁ, וּרְחַץ, כַּרְפָּס, וּרְחַץ, יַחַץ, וּרְחַץ, מַגִּיד, וּרְחַץ, רְחֻצָּה, וּרְחַץ,
מוֹצֵיא מַצָּה, וּרְחַץ, מְרוֹר, וּרְחַץ, כּוֹרֵךְ, וּרְחַץ, שְׁלַחַן עוֹרֵךְ, וּרְחַץ,
צְפוּן, וּרְחַץ, בְּרֵךְ, הַלֵּל, וּרְחַץ, נִרְטָזָה

Kadesh, Urchatz, Karpas, Urkhatz, Yakhatz, Urkhatz, Magid, Urkhatz, Rokhtzah, Urkhatz, Motzi Matzah, Urkhatz, Maror, Urkhatz, Korekh, Urkhatz, Shuchan Orekh, Urkhatz, Tzafun, Urkhatz, Barekh, Urkhatz, Hallel, Urkhatz, Nirtzah!

(Blessing over wine or grape juice; hand washing; dipping a vegetable in salt water; hand washing; breaking the middle matzah; hand washing; telling the story; hand washing...and so on...!)

Now, the real order!

קִדְשׁ, וּרְחַץ, כַּרְפָּס, יַחַץ, מַגִּיד, רְחֻצָּה, מוֹצֵיא מַצָּה מְרוֹר, כּוֹרֵךְ,
שְׁלַחַן עוֹרֵךְ, צְפוּן, בְּרֵךְ, הַלֵּל, נִרְטָזָה

Kadesh, Urkhatz, Karpas, Yakhatz, Magid, Rokhtzah, Motzi Matzah, Maror, Korekh, Shukhan Orekh, Tzafun, Barekh, Hallel, Nirtzah

קדש – First Cup – Kadesh

Raise your cup!

סְבִירֵי מִרְנֹן וְרִבְּנֹן וְרִבּוֹתֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם
וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וַתִּתֶּן-לָנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם חַג הַמִּצּוֹת
הַזֶּה: זְמַן חֵירוּתְנוּ מִקְרָא קֹדֶשׁ זֵכֶר לְיִצְיַאת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ
וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים: וּמוֹעֲדֵי קֹדֶשׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן
הִנְחַלְתָּנוּ:

בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמִינִים:

Barukh atah YHVH Eloheinu melekh ha-olam asher bakhar banu mikol-am v'rom'manu mikol-lashon v'kid'shanu b'mitzvotav vatiten-lanu YHVH Eloheinu b'ahavah moadim l'simkhah 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 mikol-ha-amim. umo'adei kod'shekha b'simkhah uv'sason hinkhaltanu. Barukh atah YHVH m'kadeish yisra-eil v'hazmanim.

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 הָאֲדָמָה.

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 charoset; 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.

Tonight, throughout our country and our world, billions of people are experiencing more brokenness than we can remember. Countless lives are being shattered by illness and by economic distress, by social isolation and by fear of what is to come. We have never experienced a Passover like this before.

Like our Israelite ancestors felt before Moses and Miriam came to set them free, 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 wallets, 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 דִּכְפִּין
יֵיתִי וַיִּכּוֹל, כָּל דְּצָרִיךְ יֵיתִי וַיִּפְסַח. הַשְּׁתָא הַכָּא, לְשָׁנָה הַבְּאָה
בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָא עֲבָדִי, 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'yifsach. 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.

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 חֵמֶץ וּמִצָּה הַלַּיְלָה הַזֶּה כֵּלּוֹ מִצָּה

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפְּלוֹ פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פֶּעַמִּים

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כֵּלְנוּ מְסֻבִּין

Mah nishtanah ha-laylah hazeh mikol ha-leilot?

She-b'khol ha-lei-lot, anu okh-leen, ha-metz u-matza. Ha-lai-la ha-zeh, ku-lo matza.

She-b'khol ha-lei-lot, anu okh-leen, she-ar yirakot. Ha-lai-la ha-zeh maror.

She-b'khol ha-lei-lot, ein anu mat-bee-leen, afee-lu pa-am akhat. Ha-lai-la ha-zeh, shtei-f'ameem.

She-b'khol ha-lei-lot, anu okh-leen, bein yo-shveen u-vein m'su-been. Ha-lai-la ha-zeh, ku-la-nu m'su-been.

How is this night different from all other Passover nights?

1. On all other Passovers we eat unleavened bread and food to our hearts' content – But tonight we are keenly grateful for every morsel of food we eat. With supermarket shelves running low and a fear of even going to shop in a market we recognize our frailty tonight and we give thanks for the blessing of this meal on our table. We give thanks for those who grew our food, we give thanks for those who risked their lives to sell us our food. We give thanks to those who did the shopping. We give thanks for those who prepared our feast. And we give thanks to our Creator who sustains us each day and is beside us in this challenging time.

2. On all other Passovers we eat maror to cause ourselves to understand the bitter, we eat what's bitter to remind us of the torments our ancestors endured – But tonight, we don't need to be reminded of the bitter. Every headline speaks to us of bitter maror stories. As we eat maror tonight we pray for the day when our lives will return to normal so that we once again have to be reminded of the bitter.

3. On all other nights we don't dip things in water – But this Passover night we must remind ourselves to wash and to wash, to disinfect and to wash some more.

4. On all other Passovers we sit surrounded by family and dear friends – but tonight we FaceTime and we Zoom, and together we pray for the day when our homes will be filled once more with the sweet sound of voices rejoicing and feasting in love to sing Your praise, God.

May that day come soon, Amen.

Rabbi Naomi Levy

Four More Puzzlements For Reflection and Discussion

In Hebrew the Four Questions are called *arba kushiyot*. A *kushiyah* is better translated as “a puzzle” or a “difficult problem” – it derives from *kasheh*, which means “hard.” So perhaps a *kushiyah* is a “hard nut to crack,” a conundrum to be explored.

With that understanding in mind, here are four *kushiyot* for this particular evening:

1. Are you experiencing any unanticipated new freedoms or even a sense of liberation in the midst of our enforced confinement?
2. A paradox: as free individuals we are choosing to limit our own freedom at this time in order to protect everyone in our community. What does it mean to be free? Is freedom an individual or a collective condition?
3. Jews have celebrated Passover under tremendously more difficult conditions than we are now experiencing. Reflect on Jewish history both for perspective, and for gathering resolve and courage.
4. Found on Facebook: “Commemorating not getting killed by a plague during a plague that you hope you’re not getting killed by is probably as Jewish as you can get.” Let’s make each other laugh!

Avadim Hayinu

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם. וַיּוֹצֵאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם,
בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה, וְאֵלֹנוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־
אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעֲבָדִים הָיִינוּ
לְפַרְעֹה בְּמִצְרַיִם. וְאִפְּלוּ כָּלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ זְקֵנִים,
כָּלֵנוּ יוֹדְעִים אֶת־הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל
הַמְּרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הֲרִי 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 עַתָּה 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!

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

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.

חָכָם 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.

וְשִׁאִינוּ יוֹדַעַ 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.

The Story

Now it's your turn to tell the story of Passover, and to expand upon it, too!

On Solid Ground

Chorus:

We will not rest till the storm is over
We will not lay this burden down
We will keep each other strong
We will love and carry-on
Till we stand all together on solid ground.

Verse

It's been a long hard journey on a winding road
So many have gone before us and they carried a heavy load
But they went singin' as they made their way
Now we follow in their footsteps as we work today.

Verse

I know that you're weary ... we all feel the pain
Sometimes the actions of the world will try your soul again
But I believe that a better day is comin' our way
That's why we're raising our voices as we work today.

Verse

All around there is hatred... all around us there's fear
Violence touches our lives and the message is clear
We mourn our martyrs... in our hearts they stay
Then we sing "We Shall Overcome" and go on our way!

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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
דְּבַר 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

But we also face a plague today. The Mal'akh Hamavet, the Angel of Death is abroad in our world. Perhaps we can sense the terror of that awful night of the tenth plague:

“Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead...

The Egyptians urged the people [of Israel] to hurry and leave the country. “For otherwise,” they said, “We will all die!” So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing...The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves.” (Exodus 12:30, 33-34, 39)

Unlike in our ancient story, this current plague, this angel of death, makes no distinction between Egyptian and Israelite, between us and them, between me and you. We are all cowering in our homes. We take the precautions we can, but no blood on our lintel will guarantee our safety. We are united in our concern, in our risk... and in our shared humanity.

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 scientists grasp a higher knowing that will lead to a cure – Dayenu

Let there be an end to this plague, God – Dayenu

Fill our hearts with hope

And our souls with faith,

Our bodies with health

And our homes with love.

Unite our world to bring on a day of freedom

Let the seeds of rebirth take root tonight

And grow in blessings

In Your light.

Dayenu – Enough, God.

Amen.

Rabbi Naomi Levy

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, כְּאִלוֹ הוּא יֵצֵא
מִמִּצְרַיִם, שְׁנֵאמַר: וְהִגַּדְתָּ לְבִנְךָ בַיּוֹם 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).

לְפִיכֶן אֲנַחֲנוּ חַיֵּבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם,
לְהַדִּיר, 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!

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 חֶרֶב 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

בֵּית יַעֲקֹב מֵעַם לְעוֹ.	בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם
יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.	הֵיְתָה יְהוּדָה לְקֹדֶשׁוֹ
הַיַּרְדֵּן יָסַב לְאַחֹר.	הַיָּם רָאָה וַיָּנֹס
גְּבְעוֹת כְּבָנֵי צֹאן.	הַהָרִים רָקְדוּ כְּאֵילִים
הַיַּרְדֵּן תָּסַב לְאַחֹר.	מִה לָּךְ הַיָּם כִּי תִנּוּס
גְּבְעוֹת כְּבָנֵי צֹאן.	הַהָרִים תִּרְקְדוּ כְּאֵילִים
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.	מִלִּפְנֵי אָדוֹן חוֹלֵי אֶרֶץ
חִלְּמִישׁ לְמַעַיְנוֹ-מַיִם.	הַחֹפְכֵי הַצּוּר אַגַּם-מַיִם

Betzeyt yisra'el mimitzrayim beyt ya'akov me'am lo'ez.
 Hayetab yehudah lekodsho yisra'el mamshelotav.
 Hayam ra'ah vayanos hayarden yisov le'ahor.
 Heharim rakedu he'eylim geva'ot kivney tzon.
 Ma leha hayam ki tanus hayarden tisov le'ahor.
 Heharim tirkedu he'eylim geva'ot kivney tzon.
 Milifney adon huli aretz milifney eloha ya'akov.
 Hahofbi hatzur agam mayim halamish lemayno mayim.

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.

What's wrong with you, O Sea, that you shall 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!

Psalm 114

The Second Cup

Raise your cup!

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

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.

בָּרוּךְ אַתָּה ה' 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.

Pesach, Matzah, Maror

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

Point to the roasted beet:

פֶּסַח עַל שׁוּם מָה?

Pesach al shum mah? Why the Pesach lamb? The roasted lamb shank (represented in our seder by a roasted beet) is to remind us of the blood of the Pesach 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 שׁוֹם 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).



Elijah Vanaver

Motzi Matzah – Blessing over Matazah – מוציא מצה

בָּרוּךְ אַתָּה ה' 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 ה' 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 ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מָרוֹר.

*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.

Korech – Eating Matzah, Charoset, and Bitter Herbs Together – כּוֹרֵךְ

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 suddenly realizing 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 choose to embrace the blessings that are waiting for us even in the midst of
this curse, Amen.

Rabbi Naomi Levy

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

Shulkhan Orekh – Enjoy the Meal! – שלחן עורך

Tzafun – Finding and Eating the Afikoman – צפון

Tzafun means the hidden.

This is the time in our Seder when we uncover, reveal and taste what's been hiding in plain sight – the *Afikoman*.

Somewhere in this world right now there is a cure waiting to be found.

An answer is coming.

The day is near.

Open the eyes of researchers, God,

Fill them with the humility to learn from one another,

With the generosity to share promising insights,

With the curiosity to ask the right questions,

The vision to see with new eyes,

The audacity to think outside the box,

The perseverance to try again and again and again.

We eat the *Afikoman* now as a prayer:

May the cure that is hidden soon be revealed!

And let us say, Amen.

Rabbi Naomi Levy

Share the afikoman.

Barekh – 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
Baruch Hamakom, Baruch Hu
Halleluyah, Halleluyah, Halleluyah
Baruch Hamakom, Baruch Hu

Reggie Harris ©2020

The Third Cup

Raise your cup!

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah Adonai, Eloheinu melech 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 ה' 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

The only guests that we can safely invite into our homes tonight are 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 us our hearts with love and forgiveness.

Come Elijah, now more than ever we are aware of how precious life is and how fragile.

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

אֱלֹהֵינוּ הַנְּבִיא אֱלֹהֵינוּ הַתְּשֻׁבִי אֱלֹהֵינוּ הַגְּלֻעָדִי

בְּמַהְרָה בְּיָמֵינוּ יָבֹא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד

Eliyahu hanavi, Eliyahu hatishbi, Eliyahu, Eliyahu, Eliyahu hagiladi

Bimherah v'yameinu yavo eleinu im mashiakh ben David, im mashaikh 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 עַז וְזִמְרָה בְּיָדָהּ
מִרְיָם תִּרְקוֹד אֶתָּנוּ לְהַגְדִּיל זִמְרַת עוֹלָם
מִרְיָם תִּרְקוֹד אֶתָּנוּ לְתַקֵּן אֶת הָעוֹלָם
בְּמִהְרָה 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
Bimherah 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

וּשְׂאֲבֹתֶם 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

Nirtzah – the End – נרצה

Raise your cup

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah Adonai, Eloheinu melech 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 Free from Worry!

Next Year with Family and Friends!

Next Year Feasting!

Next Year Rejoicing!

Next Year in Laughter!

Next Year in Love!

Next Year filled with Song and Celebration!

Next Year with a Vaccine!

Next Year in Abundance!

Next Year in Peace!

Next Year in Blessings!

AMEN

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Leshanah 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>

