

Welcome

TO OUR VIRTUAL SEDER



How great it is to be together!



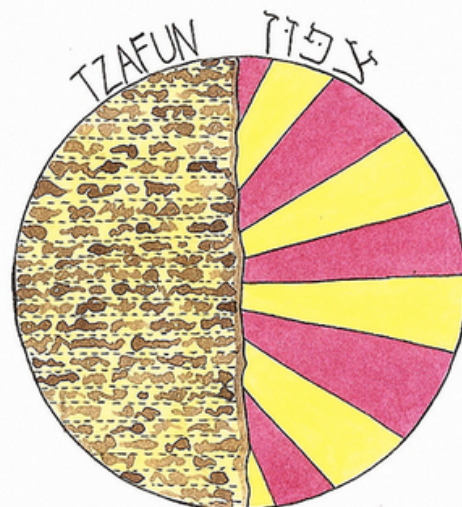
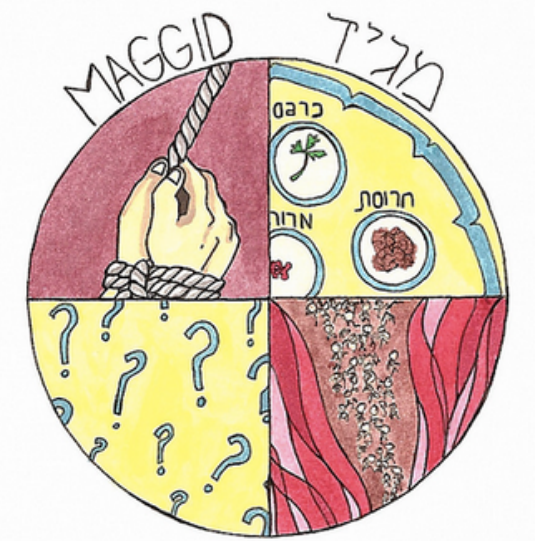
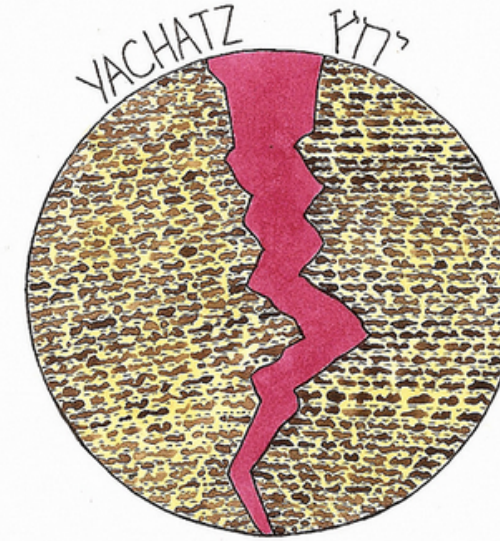
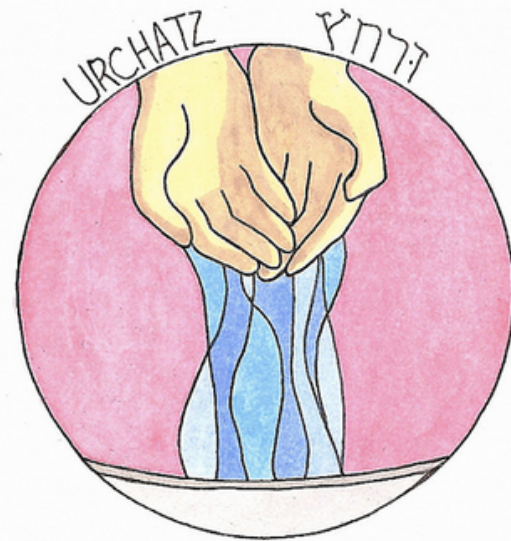
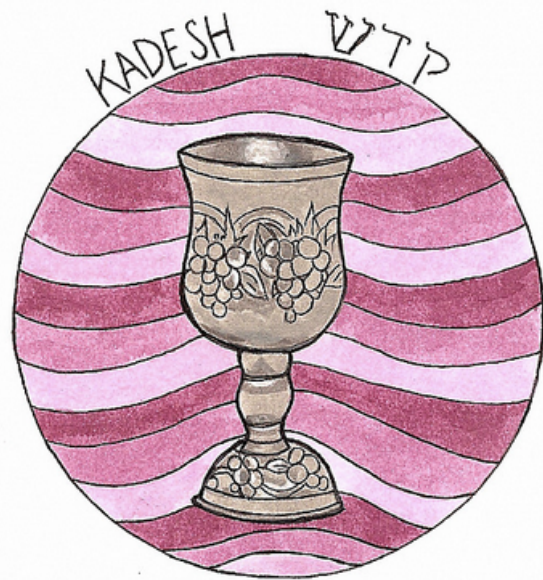
**HINEI MAH TOV UMANAYIM
SHEVET ACHIM GAM YACHAD**



הֵנָּה מַה–טוֹב וְמַה–נֶּעִים.
שֵׁבֶת אֲחִים גַּם יַחַד.



Order of the Seder



Kadesh

FIRST GLASS OF WINE

All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy – not to mention a practical way to increase that joy. The seder starts with wine and then gives us three more opportunities to refill our cup and drink.

Baruch atah Adonai, eloheinu melech ha-olam, borei p'ree hagafen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Shehecheyanu

We praise God, Ruler of Everything, who chose us from all peoples and languages, and sanctified us with commandments, and lovingly gave to us special times for happiness, holidays and this time of celebrating the Holiday of Matzah, the time of liberation, reading our sacred stories, and remembering the Exodus from Egypt. For you chose us and sanctified us among all peoples. And you have given us joyful holidays. We praise God, who sanctifies the people of Israel and the holidays.

Our praise to You, Eternal our God, Sovereign of all: For giving us life, sustaining us, and enabling us to reach this season.



**Baruch atah adonai eloheinu
melech ha-olam
She-hechiyanu v'key'manu
v'higiyanu lazman hazeh, Amen**

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ, וְקִיָּמָנוּ,
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Urchatz

RITUAL HAND-WASHING IN
PREPARATION FOR THE SEDER

We will wash our hands twice during our seder: now, with no blessing, to get us ready for the rituals to come; and then again later, we'll wash again with a blessing, preparing us for the meal.

Too often during our daily lives we don't stop and take the moment to prepare for whatever it is we're about to do. Let's pause as we wash our hands to consider what we hope to get out of our evening together.

Karpas

DIPPING A GREEN VEGETABLE IN
SALT WATER

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with a recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration.

We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter. Whatever symbol of spring and sustenance we're using, we now dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

Baruch atah adonai, eloheinu melech ha-olam, borei p'ree ha-adama.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה.

We praise God, Ruler of Everything, who creates the fruits of the earth.

We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the snow, getting ready for reappearance just when we most needed them.

We all have aspects of ourselves that sometimes get buried under the stresses of our busy lives. What has this winter taught us? What elements of our own lives do we hope to revive this spring?

Yachatz

BREAKING THE MIDDLE MATZAH

We break the matzah and hide one part (the Afikomen). We recognize that liberation is made by imperfect people, broken, fragmented — so don't be waiting until you are totally pure, holy, spiritually centered, and psychologically healthy to get involved in tikkun (the healing and repair of the world). It will be imperfect people, wounded healers, who do the healing as we simultaneously work on ourselves.

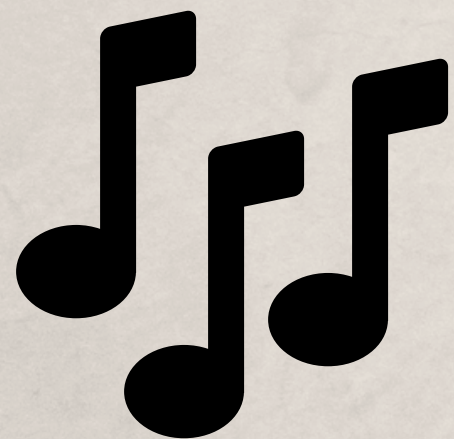
This is the bread of affliction. Let everyone who is hungry come and eat. But when saying that traditional line — let all who are hungry come and eat — we must also recognize the stark contrast between the generosity of the Jewish people expressed in this invitation, and the actual reality in which we live.

Maggid

TELLING THE STORY OF PASSOVER

The Haggadah doesn't tell the story of Passover in a linear fashion. We don't hear of Moses being found by the daughter of Pharaoh – actually, we don't hear much of Moses at all. Instead, we get an impressionistic collection of songs, images, and stories of both the Exodus from Egypt and from Passover celebrations through the centuries. Some say that minimizing the role of Moses keeps us focused on the miracles God performed for us. Others insist that we keep the focus on the role that every member of the community has in bringing about positive change.

The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. Asking questions is a core tradition in Jewish life. The tradition that the youngest person asks the questions reflects the centrality of involving everyone in the seder. The rabbis who created the set format for the seder gave us the Four Questions to help break the ice in case no one had their own questions.



The Four Questions

Ma nishtana halaila hazeh mikol haleilot?

**Shebichol haleilot anu ochlin chameitz u-matzah.
Halaila hazeh, halaila hazeh kulo matzah.**

**Shebichol haleilot anu ochlin shi'ar yirakot
Halaila hazeh, halaila hazeh maror.**

**Shebichol haleilot ain anu matbilin afilu pa-am echat.
Halaila hazeh, halaila hazeh shtei fi-amim.**

**Shebichol haleilot anu ochlin bein yoshvin uvein m'subin.
Halaila hazeh, halaila hazeh kulanu m'subin.**

Why is this night different from all other nights?

On all other nights we eat both leavened bread and matzah. Tonight we only eat matzah.

On all other nights we eat all kinds of vegetables, but tonight we eat bitter herbs.

On all other nights we aren't expected to dip our vegetables one time. Tonight we do it twice.

On all other nights we eat either sitting normally or reclining. Tonight we recline.

מה נשתנה?

מה נשתנה הלילה הזה מכל הלילות?

שבכל הלילות אנו אוכלין חמץ ומצה,
- הלילה הזה בלוי מצה!

שבכל הלילות אנו אוכלין שאר ירקות,
- הלילה הזה מרור!

שבכל הלילות אין אנו מטבילין
אפילו פעם אחת,
- הלילה הזה שתי פעמים!

שבכל הלילות אנו אוכלין
בין יושבין ובין מסבין,
- הלילה הזה כלנו מסבין!

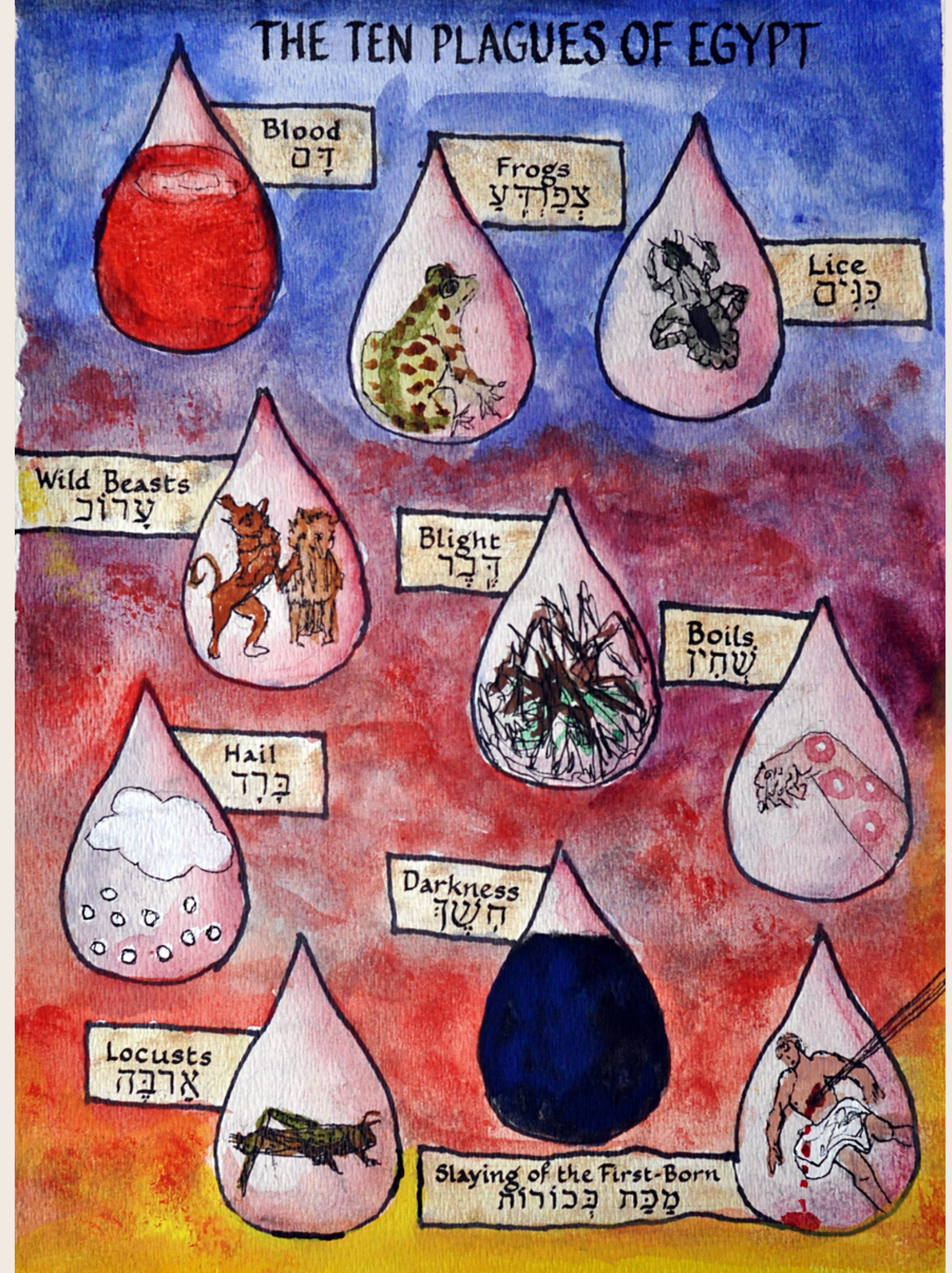


As Jews, we are commanded to remember and retell. The act of memory recreates us. Now is the time, in our celebration of Passover, when we suspend the flow of time and relive the exodus of our ancestors in the retelling.

There was a time when our people were enslaved by a Pharaoh in Egypt. In fear of rebellion, Pharaoh decreed that all Hebrew boy-children be killed. Through the courage of midwives, a boy named Moses survived. Fearing for his safety (and their own), his family placed him in a basket and he floated down the Nile. He was found, and adopted, by Pharaoh's daughter.

When he had grown to maturity, God spoke to Moses, telling him that he was to lead the Hebrew people to freedom. Despite Moses' protests, the Eternal persisted, and Moses went to Pharaoh to plead the injustice of slavery. He gave Pharaoh a mandate which resounds through history: Let my people go!

Pharaoh refused, and Moses warned him that God would strike the Egyptian people. These threats were not idle: ten terrible plagues were unleashed, one after another, upon the Egyptians. At last Pharaoh agreed to our liberation. Fearful that he would change his mind, our people fled, not waiting for their bread dough to rise. (For this reason we eat unleavened bread as we take part in their exodus.)





Pharaoh's army soon followed us to the sea. Moses, strong in his faith, entered the waters. The Eternal parted the sea, and our people passed through unharmed. We mourn, even now, that Pharaoh's army drowned: our liberation is bittersweet because of those who died in our pursuit.

To this day we relive our liberation, that we may not become complacent, that we may always rejoice in our freedom. Moses' sister Miriam knew that we should rejoice once we crossed the sea, and told all the women to pack their timbrels as they were leaving Egypt. The women, inspired by Miriam, led the Israelites in song and dance once they reached the shore on the other side.

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of God. We pour out a drop of wine for each of the plagues as we recite them.

Blood | *dam* | דם

Frogs | *tzfardeiya* | צפרדע

Lice | *kinim* | כנים

Beasts | *arov* | ערוב

Cattle disease | *dever* | דבר

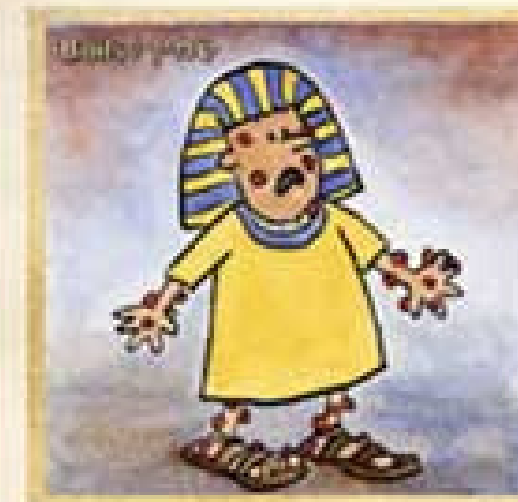
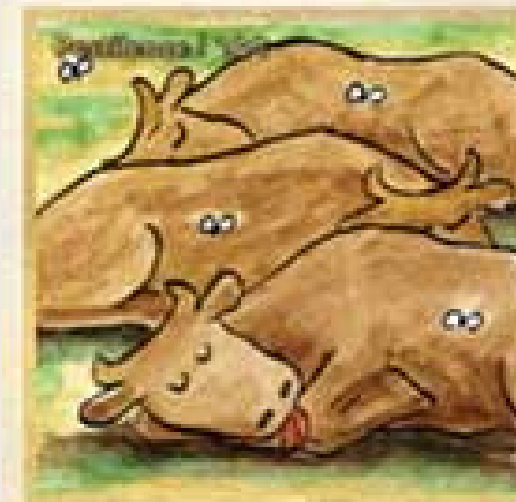
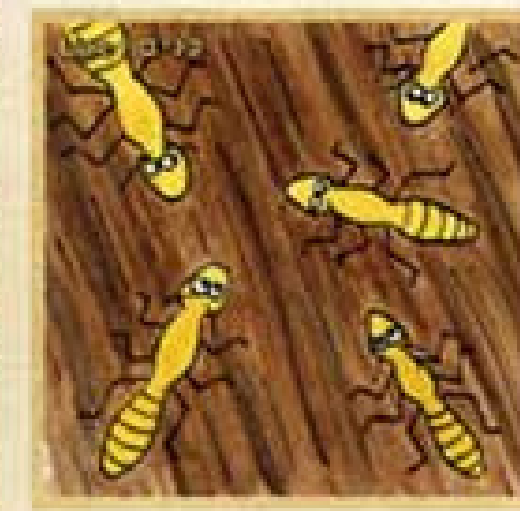
Boils | *sh'chin* | שחין

Hail | *barad* | ברד

Locusts | *arbeh* | ארבה

Darkness | *choshech* | חשך

Death of the Firstborn | *makat b'chorot* | מכת בכורות



Avadim hayinu. Ata b'nei chorin.

We were slaves to Pharaoh in Egypt. Now we are free.



We were slaves to Pharaoh in Egypt, and God took us from there with a strong hand and outstretched arm. Had God not brought our ancestors out of Egypt, then even today we and our children and our grandchildren would still be slaves. Even if we were all wise, knowledgeable scholars and Torah experts, we would still be obligated to tell the story of the exodus from Egypt.

The plagues and our subsequent redemption from Egypt are but one example of the care God has shown for us in our history. Had God but done any one of these kindnesses, it would have been enough – *dayeinu*.

If God had only taken us out of Egypt, that would have been enough!
If God had only given us the Sabbath, that would have been enough!
If God had only given us the Torah, that would have been enough!

As we sing the traditional “Dayeinu” at the Passover Seder, we express appreciation even for incomplete blessings. We are reminded that, in the face of uncertainty, we can cultivate gratitude for life’s small miracles, and we can find abundance amidst brokenness.



Dayenu!



ILU HOTSI, HOTSIANU, HOTSIANU MIMITZRAYIM,
HOTSIANU MIMITZRAYIM, DAYENU!

DAYENU...

ILU NATAN, NATAN LANU, NATAN LANU ET HASHABAT,
NATAN LANU ET HASHABAT, DAYENU!

DAYENU...

ILU NATAN, NATAN LANU, NATAN LANU ET HATORAH,
NATAN LANU ET HATORAH, DAYENU!

DAYENU...

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרָיִם, דִּינֹו:

דִּינֹו: דִּינֹו: דִּינֹו: דִּינֹו: דִּינֹו:

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דִּינֹו:

דִּינֹו: דִּינֹו: דִּינֹו: דִּינֹו: דִּינֹו:

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, דִּינֹו:

דִּינֹו: דִּינֹו: דִּינֹו: דִּינֹו: דִּינֹו:

The Seder Plate

We have now told the story of Passover... but wait! We're not quite done. There are still some symbols on our seder plate we haven't talked about yet. They say that whoever didn't explain the shank bone, matzah, and marror (or bitter herbs) hasn't done Passover justice.





Shank Bone

The shank bone represents the Pesach, the special lamb sacrifice made in the days of the Temple for the Passover holiday. It is called the *pesach*, from the Hebrew word meaning “to pass over,” because God passed over the houses of our ancestors in Egypt when visiting plagues upon our oppressors.

Matzah

The matzah reminds us that when our ancestors were finally free to leave Egypt, there was no time to pack or prepare. Our ancestors grabbed whatever dough was made and set out on their journey, letting their dough bake into matzah as they fled.



Maror

The bitter herbs provide a visceral reminder of the bitterness of slavery, the life of hard labor our ancestors experienced in Egypt.

Egg

The egg that we place on the Seder plate is meant to remind us of the natural cycle of life – that, even after enormous suffering, we can experience renewal and rebirth.



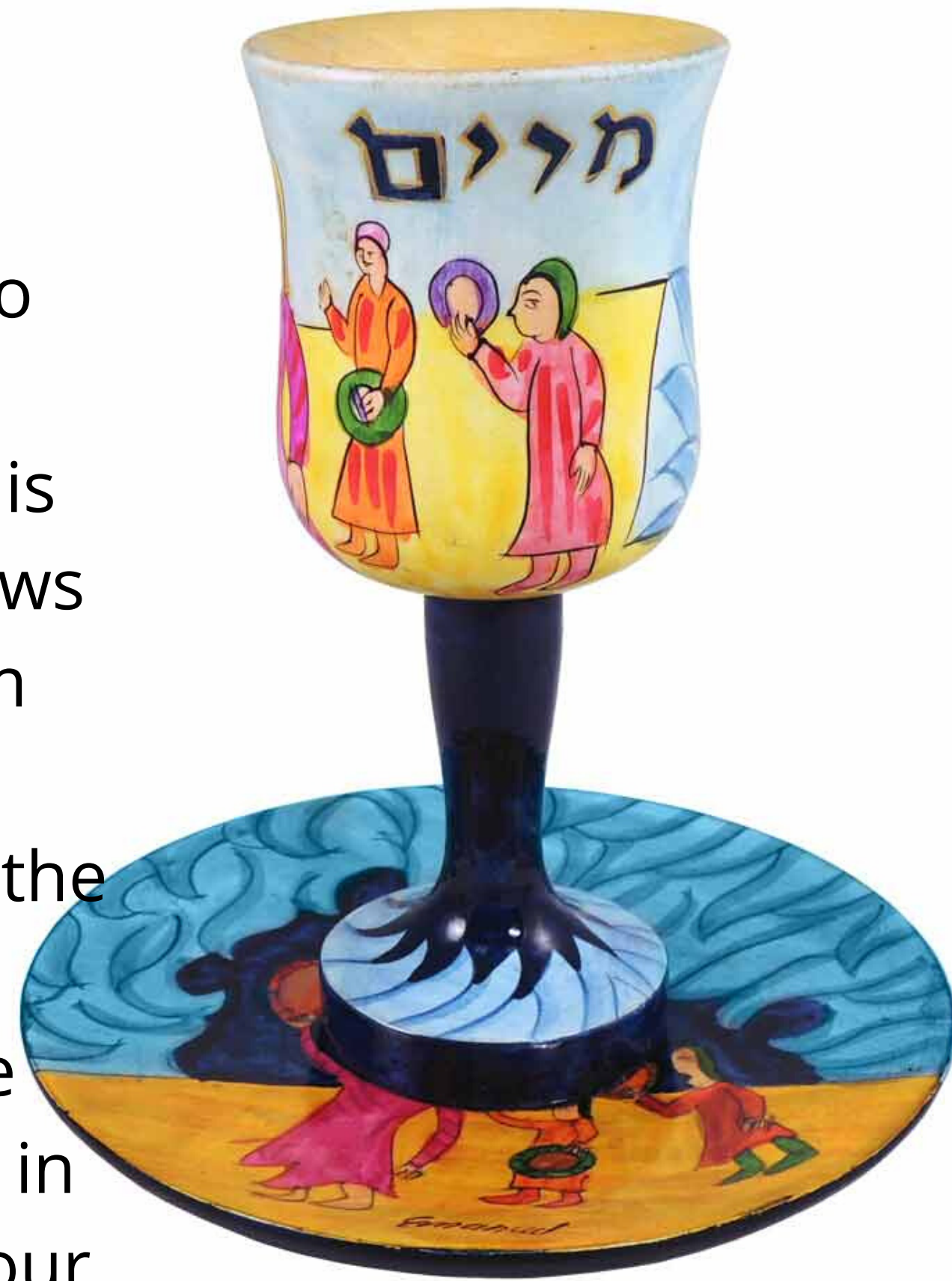


Orange

We also have something unusual on our seder plate: an orange. The orange on the Seder plate has come to symbolize full inclusion in modern day Judaism for those who were traditionally not seen as full participants or leaders in Jewish life and traditions, especially women and lesbian, gay, bisexual, transgender, and queer people.

Miriam's Cup

Before we drink our second glass of wine, we also want to take notice of a special goblet on our table: the cup of Miriam. Instead of wine, this cup is filled with water. This is to symbolize Miriam's Well, the source of water for the Jews during their journey through the desert. God gave Miriam the well to honor her bravery and devotion to the Jewish people. Both Miriam and her well were spiritual oases in the desert, and sources of sustenance and healing. We fill Miriam's cup with water to honor her role in ensuring the survival of the Jewish people. Like Miriam, Jewish women in all generations have been essential for the continuity of our people.



Second Glass of Wine

Baruch atah Adonai, eloheinu melech ha-olam, borei p'ree hagafen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

We praise God, Ruler of Everything, who creates the fruit of the vine.



We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

Rachtzah

HAND WASHING

***Baruch atah Adonai Eloheinu melech ha-olam asher kiddeshanu b'mits-
vo-tav v'tsivanu al n'ti-lat ya-da-yim***

**Blessed are You, Adonai our God, Ruler of the Universe, who makes
us holy with commandments and commands us to wash our hands.**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Motzi Matzah

BLESSING OVER
THE MEAL

At the Passover Seder, we eat matzah as we remember the modest means by which the Israelites sustained themselves on their journey out of slavery, enabling them to survive and thrive in their new homeland. The familiar hamotzi blessing marks the formal start of the meal. Because we are using matzah instead of bread, we add a blessing celebrating this mitzvah.

Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

**We praise God, Ruler of Everything,
who brings bread from the land.**

***Baruch Atah Adonai, Eloheinu Melech ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al achilat
matzah.***

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

**We praise God, Ruler of Everything, who
made us holy through obligations,
commanding us to eat matzah.**

Maror

THE BITTER HERBS AND SWEET CHAROSET

With the taste of bitterness just before our lips, we remind ourselves of the bitterness that led to the enslavement of our ancestors in Egypt. As we taste the bitter herbs, we vow not to let words of hatred pass through our own lips and to root out intolerant speech wherever we may hear it, so that no one should fall victim to baseless hatred.

***Baruch Atah Adonai, Eloheinu Melech ha'olam, asher kid'shanu
b'mitzvotav v'tzivanu al achilat maror.***

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר:

**Blessed are You, our God, Ruler of the Universe, who sanctifies us
with commandments and calls upon us to eat bitter herbs.**

The Hillel Sandwich



We now prepare to build the Hillel sandwich, combining the bitter maror with the sweet charoset. With the bitterness of the maror still stinging our tongues and the knowledge that fear of “the other” continues to displace people still stinging our hearts, we take comfort in knowing that there can be an antidote to that hatred. It is up to each of us to temper the hatred that still plagues our world by joining together and saying “Dayeinu” – it is, now, enough.

(Make and eat a Hillel Sandwich -- maror and charoset on top of matzah)



Shulchan Oreich

EATING THE MEAL

Tzafoon

THE AFIKOMEN

It's time to find the Afikomen! We can't finish the Seder without it.

The playfulness of finding the afikomen reminds us that we balance our solemn memories of slavery with a joyous celebration of freedom. As we eat the Afikomen, our last taste of matzah for the evening, we are grateful for moments of silliness and happiness in our lives.



Barech

SAYING GRACE



(Fill glasses for third cup of wine)

We now say grace after the meal, thanking God for the food we've eaten. On Passover, this becomes something like an extended toast to God, culminating with drinking our third glass of wine for the evening.

We praise God, Ruler of Everything, whose goodness sustains the world. You are the origin of love and compassion, the source of bread for all. Thanks to You, we need never lack for food; You provide food enough for everyone. We praise God, source of food for everyone. We praise God for the earth and for its sustenance. Amen.

Third Glass of Wine

Baruch atah Adonai, eloheinu melech ha-olam, borei p'ree hagafen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the third glass of wine!



Hallel

SINGING AND WELCOMING ELIJAH

(Fill glasses for fourth cup of wine)

We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our seder. In the Bible, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was whisked away to heaven. Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions, such as a baby's bris and the Passover seder.

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

**Bimheirah b'yameinu, yavo eileinu
Im mashiach ben-David,
Im mashiach ben-David**

אֱלֹהֵינוּ הַנָּבִיא, אֱלֹהֵינוּ הַתְּשֻׁבִּי,
אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגִּלְעָדִי.
בְּמַהֲרָה בְּיָמֵינוּ, יָבֹא אֵלֵינוּ,
עִם מָשִׁיחַ בֶּן דָּוִד.

Fourth Glass of Wine

Baruch atah Adonai, eloheinu melech ha-olam, borei p'ree hagafen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the fourth glass of wine!



Nirtzah

NEXT YEAR

We are, each of us, working to meet challenges in our lives, but we are grateful to be here together for tonight's seder. Wherever the next year takes us, we look forward to celebrating Pesach again, together with the friends and family—new and long beloved.

Nirtzah marks the conclusion of the seder. Our bellies are full, we have had several glasses of wine, we have told stories and sung songs, and now it is time for the evening to come to a close. At the end of the seder, we honor the tradition of declaring, "Next year in Jerusalem!"

For some people, the recitation of this phrase expresses the anticipation of rebuilding the Temple in Jerusalem and the return of the Messiah. For others, it is an affirmation of hope and of connectedness with K'lal Yisrael, the whole of the Jewish community. Still others yearn for peace in Israel and for all those living in the Diaspora.



Though it comes at the end of the seder, this moment also marks a beginning. We are beginning the next season with a renewed awareness of the freedoms we enjoy and the obstacles we must still confront. We are looking forward to the time that we gather together again. Having retold stories of the Jewish people, recalled historic movements of liberation, and reflected on the struggles people still face for freedom and equality, we are ready to embark on a year that we hope will bring positive change in the world and freedom to people everywhere.

Rabbi David Hartman writes:
“Passover is the night for
reckless dreams; for visions
about what a human being can
be, what society can be, what
people can be, what history
may become.”



What can we do to fulfill our reckless dreams? What will be our legacy for future generations? Our seder is over, according to Jewish tradition and law. As we had the pleasure to gather (albeit virtually) for a seder this year, we hope to once again have the opportunity in the years to come. We pray that God brings health and healing to all the people of the world.

The background of the image is a painting of a vast, mountainous landscape. In the foreground, a large crowd of people is gathered, appearing to be looking towards the mountains. The mountains are rugged and layered, with some peaks covered in snow or light-colored rock. The sky is a mix of warm colors, including orange, yellow, and pink, suggesting a sunset or sunrise. The overall mood is one of awe and grandeur.

**In every generation, we all should feel as though
we ourselves had gone forth from Egypt.**

We end our Passover Seder by saying in unison:

May slavery give way to freedom.

May hate give way to love.

May ignorance give way to wisdom.

May despair give way to hope.

Next year, at this time, may everyone, everywhere, be free!



לשנה הבאה בירושלים

L'shana haba-ah biy'rushalayim

*Next Year in
Jerusalem!*

VIRTUAL HAGGADAH COMPILED AND DESIGNED BY ELLIE FLIER

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