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TEMPLE BETH TIKVAH

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...AND RESPOND TO THE HUMANITY OF EVERYONE YOU MEET.

2021 Passover Seder Experience



You are to remember what happens this night and celebrate it throughout the ages.

Welcome to our Seder Experience

The Seder is rooted in a Hellenistic feast ritual, a highly organized dinner party containing various themed courses and activities throughout the evening. Tonight we tell the story of Passover, the ancient Israelites' journey from Egyptian slavery to freedom *en route* to a Promised Land. Still limited by pandemic, we meet once again via Zoom and play games and take turns reading Haggadah passages from our digital squares. We continue to make due. Next year, may we meet in person!

Preparing for our Seder Experience

As we will meet virtually for our seder experience on Zoom, we all need to consider what sort of preparations we will make in our own homes before logging in. Each participating household is invited to prepare a seder plate of symbolic Passover food items and some dinner to enjoy in breakout rooms following the ceremonial part of the seder experience. Have fun finding traditional items or make up your own and share your creativity when prompted in the gathering.

The **seder plate** items include:

זרוע **Zaro'a** -- a shank bone reminding us of the paschal offering (If you keep a vegetarian home, what might you choose to remember the ancient Hebrew slaves marking their homes so as not to fall victim to the tenth plague, death of firstborn sons?) --- A mask? Protection during a Covid-19 plague?

ביצה **Betzah** -- an egg reminding us of the ancient Israelites' spring offering

מרור **Maror** -- bitter herb (usually horseradish) reminding us of the bitter taste of slavery

חזרת **Hazeret** -- another bitter herb (often romaine or endive) reminding us of the bitter taste of oppression (Note: some older seder plates do not include Hazeret)

חרוסת **Charoset** -- fruit/nut mixture reminding us of mortar used to build pyramids

כרפס **Karpas** -- greens reminding us of the renewal each spring brings

Remember to include *Matzah* and salt water for dipping the greens on your Passover table.

קדש/Kadesh: Sanctifying the Moment

My Passover Things

(sung to My Favorite Things)

Cleaning and cooking and so many dishes
Out with the *chametz*, no pasta, no knishes
Fish that's gefillted, horseradish that stings These are a
few of my Passover things.

Matzah and *karpas* and chopped up *charoset*
Shankbones and *kiddish* and yiddish neuroses
Tante who *kvetches* and uncle who sings These are a
few of my Passover things.

Motzi and *maror* and trouble with Pharaohs
Famines and locusts and slaves with wheelbarrows
Matzah balls floating and eggshells that cling These are a
few of my Passover things.

When the plagues strike
When the lice bite
When I'm feeling sad
I simply remember my Passover things
And then I don't feel so bad.

Lighting Candles

As we kindle lights, we remember that our ancestors discovered freedom in the midst of darkness...their slavery in Egypt. May our festive candles reflect the light that shines within each one of us.

ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו במצותיו,
וצונו להדליק נר של יום טוב.

Baruch atah Adonai, Eloheinu melech ha-olam, asher kidshanu b'mitzvotav, v'tzivanu l'hadlik ner shel yom tov.
Blessed are You YHWH our God, Ruler of the Universe, who sanctifies us with *mitzvot*, commanding us to
kindle the festival lights.

Tasting Fruit of the Vine #1

Tonight we drink not one cup, but four, as we recount the journey of the ancient Israelites from slavery to freedom. As we taste this, our first cup, we draw our attention to the proverbial *Mitzrayim*, not simply Egypt the place, but the many variations on narrow straits in which we find ourselves trapped, yearning to break free.

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

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Blessed are You YHWH our God, Ruler of the Universe, Creator of the fruit of the vine.

Blessed are You YHWH our God Ruler of the Universe,
You lovingly gift us with Sabbaths of rest, times for gladness, feasts, and seasons of joy, including this Festival
of *Matzah*, symbolizing our freedom.

יָחַץ/Yachatz: Drawing Attention to the Bread of Affliction

We break the middle *matzah* to remind ourselves of poverty and times of scarcity that we have endured.

Passover is about jarring our complacency in times of wealth and ease.

The most important instruction for the Seder is:

Remember you were slaves in the land of Egypt.

This is the bread of affliction which our ancestors ate in the land of Egypt.

Let all who are hungry, come and eat. Let all who are needy come and celebrate Passover with us.

Now we are slaves. Next year may we truly be free.

Avadim Hayinu

Let's say we are all wise scholars, sages, experienced in the ways of the world, knowledgeable in Torah... It would still be our responsibility to annually retell the story of our Exodus from Egypt. The ancient rabbis taught: *Whoever expands upon the story of the Exodus from Egypt is worthy of praise.* The Jewish mystics interpreted more deeply: *Whoever expands upon the story begins to understand that we all potentially tread into the roles of both slaves and taskmasters in response to situations life presents us.*

עֲבָדִים הָיִינוּ עִתָּה בְּנֵי חוֹרִין.

Avadim hayinu, hayinu ata b'nei chorin, b'nei chorin. We were slaves; now we are free.

מַגִּיד/Maggid: Storytelling

The Four Questions

Asking questions is acknowledging first and foremost that we do not live in isolation, that we need each other. Asking questions signals our desire to grow. By admitting what we do not know, we take the first steps toward greater knowledge and learning. Asking questions signifies our freedom.

(A Night of Questions: A Passover Haggadah)

מָה בְּשִׂטְנָה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Mah nishtanah ha-laylah hazeh mikol ha-leilot?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חָמֵץ וּמָצָה. הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה:

Sheb'chol ha-leilot anu och'lin chameitz umatzah. Ha-laylah hazeh kulo matzah.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שֵׁאֵר יְרַקוֹת הַלַּיְלָה הַזֶּה מְרֹר:

Sheb'chol ha-leilot anu och'lin sh'ar y'rakot. Ha-laylah hazeh maror.

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְסֵינוּ פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים:

Sheb'chol ha-leilot ein anu matbilin afilu pa-am echat. Ha-laylah hazeh sh'tei famim.

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

Sheb'chol ha-leilot anu och'lin bein yosh'vin uvein m'subin. Ha-laylah hazeh kulanu m'subin.

Why is this night different from all other nights? On all other nights we eat *chametz* or *matzah*. Why tonight do we only eat *matzah*? On all other nights we eat all sorts of vegetables. Why tonight do we eat *maror*? On all other nights we don't dip our vegetables, not once. Why tonight do we dip twice? On all other nights we sit straight up or lean. Why tonight do we lean?

On all other nights, we get biscuits and rolls,
Fluffy and puffy and full of air holes.
Why on this night, why, tell me why,
Only this flat stuff that's always so dry.

On all other nights, we eat all kinds of greens,
And I'm starting to like them – except lima
beans.
Why on this night, I ask on my knees,
Do we eat stuff so bitter it makes grownups
wheeze?

On all other nights, we dip vegies just once –
Just try dipping twice and they'll call you a
dunce.

Why on this night, why, tell me true,
Why double-dipping's the right thing to do.

On all other nights, we sit up when we munch.
You'll choke if you slump! You'll croak if you
hunch!
Why on this night, if anyone knows,
Do we get to recline on my mom's good pillows.

Why is this night so different from most?
Why do we do things so odd and so gross?
Why do we tell the same stories and stuff?
Because when it's Pesach, it's never enough!

The Four Children

There are four verses in the Torah that imply there are four types of children:

One who is wise

One who is wicked

One who is simple and

One who does not know enough to ask.

Yet we know that no child is all wise, all wicked, and all simple, or incapable of asking anything. At different points in our lives, we have been all of these children:

One who is eager

One who is hostile

One who is passive and

One who is bewildered.

We have asked the cleverest of questions; we have challenged provocatively; we have simply wanted to know the answer; we have been so confused that we could not speak. We have been all these children:

One who is aware

One who is alienated

**One who is direct and One who
is silent.**

(A Night of Questions: A Passover Haggadah)

The Passover Symbols

על שום מה?

What is it?

Pesach: Roasted lamb shank bone

Matzah: Unleavened bread

Maror: Bitter herbs

Beytzah: Roasted egg

Charoset: Apple nut mixture

Karpas: Spring greens

Chazeret: Leafy bitter herb, others say Hillel sandwich

Any other symbols??

In Every Generation

Rav Nachman of Bratzlav taught: *The Exodus from Egypt occurs in every human being, every era, every year, and even every day.*

Think about the many *exoduses* throughout our lives -- whether moving from one geographical place to another or breaking free of spiritual shackles and experiencing greater freedom.

Tasting Fruit of the Vine #2

As we taste this second cup we consider what it means to see ourselves as having been redeemed. While tonight we retell the story of our redemption from Egypt, we know that redemption doesn't happen just once. We get stuck and unstuck over and over again...hopefully learning something new about ourselves and the world each time...

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

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Blessed are You YHWH our God, Ruler of the Universe, Creator of the fruit of the vine.

Moses, who was an Israelite but grew up as the Pharaoh's daughter's son thanks to the ingenuity of his mother and his sister, **fled Egypt after he killed an Egyptian** who was beating a Jewish slave. He lived in the desert, **married Zipporah**, had a vision of a **burning bush** that he took as a sign from God that the Jewish people might be in trouble, and returned to Egypt to **ask Pharaoh to let his people go**. Pharaoh refused, so **ten plagues** rained down upon the Egyptians, until the final one – the death of the firstborn – got Pharaoh to acquiesce.

Ten Plagues

Dam/Blood
Tzfardeya/Frogs
Kinim/Lice
Arov/Wild Beasts
Dever/Domesticated animal illness
Sh'chin/Boils
Barad/Hail
Arbeh/Locusts
Choshech/Darkness
Makat bechorot/Death of first born

The Israelites left Egypt and eventually got to the Red Sea. Seeing the Egyptian armies chasing after them because Pharaoh had changed his mind, God instructed Moses to raise his staff and the sea parted. **Miriam led the Israelites in song and dance as they crossed the sea.**

Dayeinu!

If God had just taken us out of Egypt, it would have been enough... If God had just given us Shabbat, it would have been enough... If God had just given us the Torah, it would have been enough...

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיֵּינוּ!

Illo hotzi-anu mimitzrayim, **Dayeinu!**

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיֵּינוּ!

Illo natan lanu et hashabat, **Dayeinu!**

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיֵּינוּ!

Illo natan lanu et hatorah, **Dayeinu!**

רחצה/Rochzah: Ritual Hand Washing

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל גְּטִילַת יָדָיִם:

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Blessed are You YWHH our God Ruler of the Universe, who sanctifies us with mitzvot, commanding us regarding the washing of hands.

כרפס/Karpas: Spring Greens Dipped in Saltwater

The vegetables we traditionally use for *karpas* (parsley, potato, celery) grow with their roots deep in the earth. They remind us of the earth. As we dip all sorts of *spring greens* into salt water, a small taste of the vast salty sea, earth and ocean come together. The *karpas* combination contains the entire universe.

(Why on this Night: A Passover Haggadah for Family Celebration)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאָדָמָה:

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri ha-adamah.

Blessed are You YHWH our God, Ruler of the Universe, Creator of the fruit of the earth.

מצה/Motzi matzah: Tasting the Bread of Affliction

They baked unleavened cakes of dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and they could not delay; nor had they prepared any provisions for themselves. Exodus 12:39

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

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Blessed are You YHWH our God, Ruler of the Universe, Who brings forth bread from the earth

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

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah..

Blessed are You YHWH our God, Ruler of the Universe, Who sanctifies us with *mitzvot*, commanding us to taste *matzah*.

מרור/Maror: Tasting Bitter Herbs

Ruthlessly they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field. Exodus 1:14

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

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Blessed are You YHWH our God, Ruler of the Universe, Who sanctifies us with *mitzvot* commanding us to taste *maror*.

כּוֹרֵךְ/Korech: The Hillel Sandwich

From darkness to light, from slavery to freedom, from winter to spring, and from bitterness to sweetness. We live within a tapestry of contradictions. By mixing *maror* bitter herbs and *charoset* sweet nutty wine chutney between pieces of our bread of affliction, we honor the fullness of life shaded by the gradations of experience; never black and white but a reflection of the full range of possibilities.

Tasting Fruit of the Vine #3

We lift our third cup in gratitude for all the gifts we have been given: friends, family, luxury items, good food and drink. Most of all we offer thanks for our innate ability to challenge, to question, to choose, and therefore to strive for freedom.

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

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Blessed are You YHWH our God, Ruler of the Universe, Creator of the fruit of the vine.

הַלֵּל/Hallel: Performance of Psalms

GIVE THANKS because YHWH is good, YHWH's lovingkindness is forever. Even those who struggle say so; especially those who regularly perform rituals and disciplined spiritual practices. YHWH's lovingkindness is forever. Psalm 136

Welcoming Elijah

The Chasidic rebbe Naftali Tzvi Horowitz used to invite all the participants of the Seder to pour from their personal cup into Elijah's cup. This reminds us that the *messianic age* is something we bring about. Each of us makes our own personal contribution to making the world a better place to live.

Eliyahu hanavi, eliyahu hatishbi

Eliyahu, eliyahu, eliyahu hagiladi.

Bimhera v'yamaynu, yavo ayleynu

Im mashiach ben david, im mashiach ben david.

נִרְצָה/Nirtzah: Conclusion

Tasting Fruit of the Vine #4

We lift this fourth and final cup to the redemptive power of HOPE. HOPE that next year we will all be FREE. Children and parents, neighbors and nations, will turn their hearts to one another.

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

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

A Prayer (Rachel Kann, haggadot.com)

Restore I/Me/Us/We to our natural state.
Remind I/Me/Us/We that all we actually do is
vibrate:

Mystic atomic shifts,
shiny shattered shards,
peeling off klippot,
sparks of willingness,
beautiful bits of potential.

Allow us to transcend these fleshly packages,
these sweet and frail beautiful body-beings
which are no more and no less than slowed light.
Right the wrongs inside us with your gentle
correction.

Let us be pliant and guided,
spirits undivided,
aligned with rightness, joy and harmony.

Permit our distinct uniqueness
to slip into perfect union with one another:
seven billion snowflakes clicking into sacred
mosaic,
un-melted, un-melded, undeniable in all their
diversified glory,
each piece definite and desperately necessary,
falling like a lockful of tumblers touched by your
key of divinity.

Penetrate us.
Press against us where we need it,
hit the sweet spot with your sanctified kiss,
your infinite soothing loveliness,
your whisper-wing of prettiness.
Lure us to you,
reel us in,
begin the holy reparation that will only unfold
if—and only if—
we awaken.

We stand before you,
naked in your garden,
wandering through Pardes,
behold our cracked-open hearts.

Let the linear continuum of time-space
finally reach its event horizon at long last,
let the past kiss the future
in the hallowed present moment,
let us finally reach the finishing line
of this human race,
let us step into grace and amazement
as we curve in on ourselves,
spiraling.

Enfold us in your holy circle of tzimtzum,
hold us in your loving womb,
let Miriam clap her tambourine,
let us join hands,
let us dance,
evolving,
revolving into spherical reality.
Bring The Revolution.

Let us stand face to face,
Panim el Panim
as we waltz into your Sea of Reeds
split open to receive our faithful leap,
as we heliotrope into your big-bright radiance,
as we sing unto thee in present tense.

Let us all rise.
Let us be worthy.
Let it be time.
Let the sparks fly.
Let us in.
Let us begin.

שִׁלְחַן עֲרוּךְ / Shulchan 'aruch: The Meal

צֶפֶן / Tzafun: Tasting the Afikomen

Dessert for the seder is the second half of that piece of matzah we broke at the beginning of the service...Only it's been hidden...Who will find it, so we can conclude our seder experience?

בֵּרַךְ / Barech: Blessing of Gratitude for the Meal

בָּרַךְ אֶתְּהָ יְיָ, הַיּוֹזֵן תְּהַכֵּל:

Baruch atah Adonai, hazan et hakol.

Blessed are You YHWH, who provides nourishment for all.

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: Let My people go.

Thus said the Lord, bold Moses said: *Let My people go*. If not I'll smite your first born dead: *Let My people go*.

Take Us Out of Egypt

(sung to "Take Me Out to Ball Game")

Take us out of Egypt

Free us from slavery

Bake us some *matzah* in a haste

Don't worry 'bout flavor-Give no thought to taste.

Oh it's rush, rush, rush, to the Red Sea

If we don't cross it's a shame

For it's ten plagues,

Down and you're out

At the *Pesach* history game.

Chad Gadya

Chad gadya, chad gadya

חַד גַּדְיָא, חַד גַּדְיָא

A single goat my father bought for two zuzim. *Chad gadya, chad gadya*

Along came a cat and ate the goat my father bought for two zuzim

Chad gadya, chad gadya

Along came a dog and bit the cat that ate the goat my father bought for two zuzim *Chad gadya, chad gadya*

Along came a stick and beat the dog that bit the cat that ate the goat my father bought for two zuzim *Chad gadya, chad gadya*

Along came a fire and burnt the stick that beat the dog that bit the cat that ate the goat my father bought for two zuzim *Chad gadya, chad gadya*

Along came water and quenched the fire that burnt the stick that beat the dog that bit the cat that ate the goat my father bought for two zuzim *Chad gadya, chad gadya*

Along came an ox and drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the goat my father bought for two zuzim *Chad gadya, chad gadya*

Along came a butcher and slaughtered the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the goat my father bought for two zuzim *Chad gadya, chad gadya*

Along came the Angel of Death and killed the butcher that slaughtered the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the goat my father bought for two zuzim *Chad gadya, chad gadya*

Along came the Holy One and slew the Angel of Death that killed the butcher that slaughtered the ox that drank the water that quenched the fire that burnt the stick that beat the dog that bit the cat that ate the goat my father bought for two zuzim *Chad gadya, chad gadya*