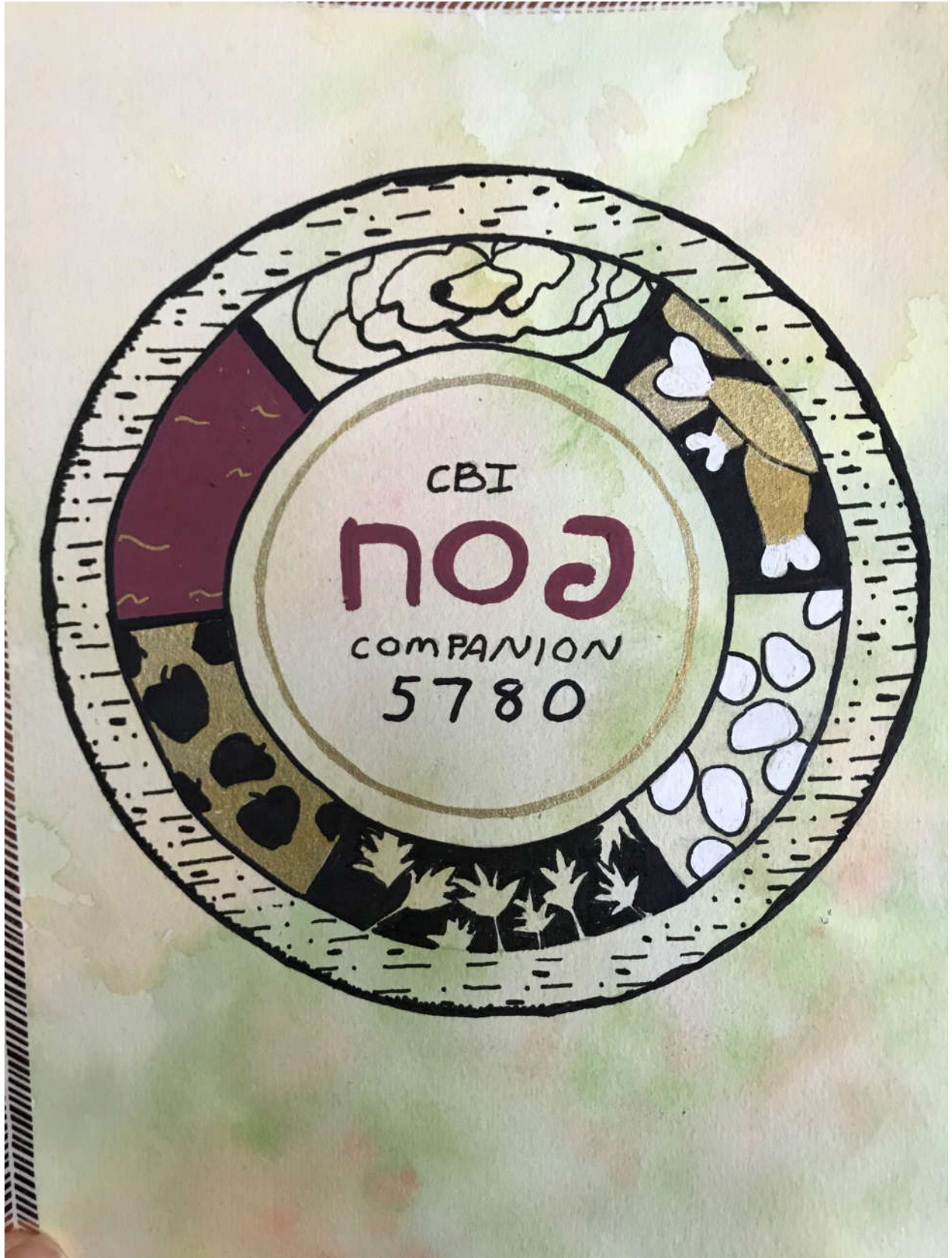


Thank G!d



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## The Four Cups of Passover Wine, a Drinking Man's Commentary by Jeff Morgan

As we approach what will surely be the most unusual Pesach in anyone's memory, let's try to make the best of it. Regardless of the size of our Seder table this year, we can all enjoy a Passover meal, read the story of the Exodus and—of course—drink wine!

The four cups of wine are significant in their symbolism. Each glass symbolizes one of the four stages of redemption experienced as we found freedom from slavery in Egypt and eventually became a nation at Sinai. We will explore this in more detail as we read our Haggadah.

But at this time, I'd like to explore what happens in between the four cups.

Indeed, wine is special. If it wasn't, we wouldn't make kiddush on wine to sanctify the Sabbath and other holy occasions.

The Jews in ancient Israel drank wine every day—and most likely with every meal. Why? Because it was cleaner than water back then. The common practice at the time was to drink a mix of water and wine in equal amounts. The wine served as a natural disinfectant, and the water made it possible to stay hydrated and sober.

Ancient wine presses found in archeological ruins throughout Israel attest to widespread wine production as far back as 3500 years ago. And so it comes as no surprise that our Passover seder—with so much to celebrate and eat—includes four cups of wine. But there's a hitch. The first cup is consumed prior to eating. The second cup is consumed prior to reading the story of the Exodus. The third cup is consumed after eating; and the fourth cup after that! When do we enjoy our wine with our food?

In my experience, wine has always enhanced mealtime. Not only does wine's natural acidity balance the naturally occurring fats and oils in everything we eat, but it also promotes comradery and conversation. With this in mind, every Passover dish from matzo ball soup to brisket will be highlighted by a glass of wine.

My advice is to drink whatever the minimum your *minhag* allows for each of the four cups. This will leave ample opportunity to enjoy the "additional" wine your Passover seder surely merits. L'chaim!

## Leaning on what? By Aryeh Canter

One law of Passover I never really understood was leaning. We are taught that we learn to the left at various times during the seder to symbolize that we are free people. But what about leaning signifies we are free? Often I find it kind of uncomfortable to angle my body while drinking wine. I get food all over myself. I'd rather just sit up straight and eat. Let me be free to eat how I want!

The Rambam told us that to fully do the 'lean' one must rest their head on an object, which he recommended be the side of the chair or a pillow. I want to expand this to also being able to lean on ones neighbor at the seder!

What a new way of seeing this ritual. That to be free we have to be able to rest our head. Not have to hold everything on our shoulders and let the weight off a little bit. Even if it just leaning our head on the couch as we do Passover on our own.

Thank G!d

As we lean this Passover I bless that we are able to lean into the holiday a little bit. Yes it may seem like the whole world is falling apart, but we've been through this before. G!d is there on the other side of the Sea looking to celebrate. So for at least a few nights next week, lets rest our head.

### Karpas by Lauren Schuchart

For the past four years, I've had the privilege of leading the Women's Seder at Berkeley Hillel. Our students come from a range of backgrounds. Some grew up in homes where the seder was a huge family affair, chock full of traditions and inside jokes. Some grew up in homes where the seder was one of a few times each year where the family engaged in Jewish tradition. For others, this seder in college would be their first seder experience.

It is important to me that the deep traditions of our beloved seder are complemented with rich questions and themes that my students can relate to.

The ritual of karpas, the dipping of the spring green into salt water, is full of symbolism. One thing that I focus on with students is the duality of the ritual: we are celebrating the bounty of the spring harvest, while also remembering the bitterness and saltiness of slavery. The Hebrew word karpas, rearranged, can spell "parech," the Hebrew word for hard labor. We are therefore holding in our hands both joy and sorrow. Below is a fitting Mary Oliver quote that I would use with students, as well as some reflection questions:

*We shake with joy, we shake with grief.  
What a time they have, these two  
housed as they are in the same body. - Mary Oliver*

What's something that is blooming or blossoming in your journey right now? What feels fresh & new?

What is a difficulty that you are experiencing right now? What are you "salty" about?

How is it to hold this dichotomy of joy and sorry in your hands?

### Breaking the Middle Matza by Elizah Hoffman

The very last line of שירת הים, the song that *Bnei Yisrael* sings to God describing how He helped them escape from the Egyptians at the Red Sea, appears in the Torah as

|                                    |                            |                            |
|------------------------------------|----------------------------|----------------------------|
| הים                                | ובני ישראל הלכו ביבשה בתוך | הים...                     |
|                                    | ...the sea                 | and the children of Israel |
| walked on dry land in the midst of | the sea                    |                            |

The visual imagery created with the letters of the song is truly amazing to me. On each side is a wall of sea, separated by a space in the middle where *Bnei Yisrael* walks to safety in between. A *sofer* pointed this out to me when I was studying at Pardes, and I've never forgotten it since! Some say that *Yachatz* also represents this splitting of the Red Sea. I love how human action, visualization, and tradition play off each other in this section of the Hagadah.

Thank G!d

## Breaking the Middle Matza by Melissa Nathan

I've never really thought much about Yachatz - The Breaking of the Middle Matzah. As a child (and okay sometimes as an adult too) it was an opportunity to watch carefully where the afikomen may be hidden, but I never really thought about the symbolism of breaking. Often we talk about "breaking bread" - sharing our meal with our guests, friends and families. However the breaking of the Middle Matzah is about so much more than that. On Shabbat, we make hamotzi on two whole loaves but here we deliberately split our Matzah in two - consciously creating a divide. Mystically, this symbolises the recognition of our broken world - which this year we will experience more intensely, perhaps, than in previous years. This year we will not necessarily be able to "break bread" (or matzah) with our friends and neighbours. The breaking of the middle matzah is our opportunity to reflect on the harsh realities of our world. However, we also have an opportunity for solace. The Afikomen, the largest half of the middle matzah, is hidden until the end of the meal, where it is the last thing we consume. It is the redemptive collective experience of Jews who hope for a better world, a kinder world. In essence, it makes us whole. When we consume that last broken piece of matzah we end our meal, we chew together in silence. We remember that this piece of matzah represents the passover lamb, the blood of the lamb that protected the Hebrews during the plague of the firstborn, the beginning of our redemption and our freedom. So while we may currently feel broken, it is only temporary, as a community we will one day be whole.

## Magid

## Ashira's Bat Mitzvah Art

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### Telling the Angels by Raizy Lichtenstein

In certain chassidic circles, it's customary to recite Arizal's explanation of Maggid (the retelling of the Exodus story). I'm paraphrasing my father's translation:

What is the mitzvah of Maggid? To tell the praise of Hashem for taking us out of Egypt. Hashem sends angels to all Jewish houses to listen to what they have to say about the Exodus. The angels return with glowing praise for this great nation upon the earth that speaks so highly of how Hashem took us out of Egypt. As they bring our words of praise up, Hashem's Glory and Greatness rise.

Why do we have to tell the story of the Exodus? Hashem knows all that happens and all that has happened. When you praise an earthly ruler, those who hear the praise are filled with awe; so too, when we speak of leaving Egypt and express our gratitude, Hashem's glory rises amongst the angels who hear of it.

I think that this kabbalistic understanding – that our retelling inspires legions of angels in their awe of God – is especially important this year. We are not alone at this seder, and we are sharing the story in the company of Hashem's Malachim (angels).

### The Four Questions by Jamie Conway

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For many, reading the *haggadah* each year is like returning to an old friend. We're intimately familiar with the text and we look ahead to the turns we already know it'll take. Nothing exemplifies this more than the four questions: these, we know by heart! (And perhaps in multiple languages!) But since we know the questions by rote and *in advance*, why do we bother to ask them? More generally, what can we do with a *haggadah* that we've already read year after year?

In fact, fixed texts permeate our religious experience. Our requests in the *amidah* are fixed, our supplications in *tachanun* are fixed, even our confessions in *viduy* are fixed! Where is the place of self-expression in a religion filled with prescribed texts!?

**Q: What benefit could there be of using formulaic texts that aren't individualised?**

On a communal level, a fixed text gives us all a common starting point, and brings us all under one roof. For the individual, our familiarity with our liturgy is exactly what enables us to bring out our innermost self. Just as a symphony never sounds the same twice, we imbue our text with new meaning every time we return to it. If we allow ourselves to speak through our text, our prayers — and our *haggadah* — are never fixed; they become old friends indeed, whose contours we know well, even as we keep coming back for something new time and time again.

**Q: Why do *you* ask the four questions? How do *you* express yourself via our shared texts?**

## The Four Question by Mordy Rosen

The Abarbanel on the 4 questions:

The Abarbanel asks: Why just those 4? There are so many other strange things we do at the seder that should also arouse questions.

The Abarbanel answers: These 4 questions are not about specific details, but are really only 1 question, about the inherent contradictory trends within the seder, with 2 examples each: We reenact slavery/poverty (eating only poor person's bread -matzah, and bitter herbs), and in contradiction, we also act like free/wealthy people (with multiple dippings and reclining).

The Abarbanel continues: And that is why the 1 "answer" to these "4 (=1) questions" follows immediately: "Avadim Hayinu...Vayotzienu": "We were slaves...and we were liberated". We commemorate the slavery to remember that bad times, and we also celebrate the liberation and freedom that followed.

May we all get through our present bad times, looking forward to much better times ahead.

## We were slaves in Egypt by Desmid Lyon



Thank G!d

Pesach has always been a time when I thought of my own father's exodus from Nazi Germany to America. Not because my father told gruesome stories; in fact, he refused to speak of his childhood saying that would unleash terrors which would break his mind into pieces that could never be reassembled. Rather, he spoke of his gratitude at having survived.

My father Gilbert Bendix, alav hashalom, was born in Königsberg, East Prussia. In 1933, when he was nine, his family moved to Berlin to strategize their escape from Europe. In Berlin, because perhaps Palestine would be the way out, Rabbi Joachim Prinz, a Zionist leader who later was expelled from Germany in 1937 for his anti-Nazi drashot, tutored my father in Hebrew. In later years my father, who was in general averse to all religion, spoke with respect of Rabbi Prinz, who was sponsored to the US by Rabbi Stephen Wise, and became a leader in the American Civil Rights Movement. Rabbi Prinz's activism included a 1963 rally speech immediately before the Reverend Martin Luther King, Jr delivered his "I have A Dream" speech. Rabbi Prinz said that based on his experience as a rabbi in Nazi Germany after the rise of Hitler, in the face of discrimination, "the most urgent, the most disgraceful, the most shameful and the most tragic problem is silence."

My father also could not remain silent, even when he was afraid. He took "speaking up" and defending other people's First Amendment rights to speak up as his life's priority task, whether advocating for integration of the Berkeley Unified School District, standing with other "square" adults in three-piece suits as a buffer line between police and student demonstrators during the Free Speech Movement and anti-war protests, helping my mother run school board and city council campaigns, being active in the Berkeley schools' elementary, junior high and high school PTAs, advocating with the Sierra Club for better environmental legislation, being a pro bono fire protection engineering consultant for the Alameda, Contra Costa, and San Francisco County fire departments, and so much more. He was editing environmental legislation and writing letters to the editor of local newspapers until several weeks before his death at 93. He could not stop volunteering to help amplify the voices of those who were locked out of the decision-making processes that impacted their lives.

Was my father's childhood in Germany an unspeakable terror to him? Yes. Was he ever free from the anguish of his relatives who didn't escape? No. But his focus was on gratitude for having been sponsored to the US in 1936, and on having survived being a prisoner of war in France after being drafted into the WWII US Army. Gratitude for the freedom to attend high school and college in the US, gratitude for being able to make a living here, and gratitude for having the education and means to help other, less fortunate documented and undocumented residents of this country make their own way to a meaningful life.

My father never took his freedom for granted. It was a precious status he always feared could be taken away if he didn't stand up for our Democracy, the Bill of Rights, our Constitution, and the rule of law. He believed complacency and relaxation were dangerous, that those who don't use their rights lose them.

As I shelter in place alone, I know I am not really alone. I have the texts and values passed down by our tradition, and my parents' values, born of their history and experiences yet also deeply

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rooted in our traditions. As I read “We were slaves in Egypt” tonight, I will remember my father’s enduring pain but more so, his enduring grateful embrace of freedom. For my father, every day was “This year I *am* in Jerusalem”.

## The 5 taanim by Na’aman Rue

The context of this story seems to be explicitly provided in the preceding statement of the *Haggada's* narrator:

*"Even if we were all wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and every person who discusses the exodus from Egypt at length is praiseworthy."* These five *Tannaim* (sages of the *Mishnaic* period) are the ultimate example of Torah wisdom, understanding and knowledge, and yet their telling of the Exodus story was as lengthy as it can go without being interrupted. Q.E.D.!

Yet, as a good *Haggadah* section, this story raises several questions: Why were these *Tannai'm* all sitting together at the same Seder table? Why in Bnei Brak? And why do we encounter only R. Elazar Ben Azarya’s teaching in juxtaposition to this story?

Rav Yaaqov Medan suggests to relate the story of the 5 *Tannaim* to a dispute between R. Akiva and R. Elazar Ben Azarya with respect to the ‘deadline’ for consuming the Pessach sacrifice (*Pessachim* 120b). According To R. Elazar, the time for eating the Paschal lamb (and with it the matza, the maror, and the telling of the story of the exodus) is until midnight – the time at which Hashem smote the Egyptian firstborns. R. Akiva disagrees; he holds that the *Mitzvot* associated with the Pessach sacrifice, including telling the story of the Exodus, extends until the morning – the time at which Bnei Yisrael practically left Egypt.

R. Abba explains their dispute in tractate *Berachot* (9a) and says that there is no disagreement about the facts:

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*All agree that when Israel was redeemed from Egypt they were redeemed in the evening. As it is said: "The Lord your God brought you forth out of Egypt by night" (Devarim 16:1). But they did not actually leave Egypt until the daytime. For it is stated: "On the morrow after the Passover the children of Israel went out with a high hand" (Bamidbar 33:3).*

---

Their disagreement is about the focal point, and in particular the interpretation of *Hipazzon*, haste, associated with eating the Paschal lamb. According to R. Elazar Ben Azarya, we’re commemorating the ‘midnight haste’ of the Egyptians in pushing Bnei Yisrael out of Egypt. That haste was a direct consequence of Hashem passing through Egypt that night, and provides the ‘freedom certificate’ for the slaves who’re being expelled by their masters. According to R. Akiva,

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however, the focal point of redemption is not Hashem's acts in Egypt at midnight, neither is it the Egyptians' eager to let our people go. The haste of redemption is the haste at which Bnei Yisrael left Egypt. No hesitation, no looking behind (at least not at that point...). BeHipazzon.

The 5 Tannaim gathered in Bnei Barak, which back then was home to R. Akiva, and his Yeshiva was located there (Sanhedrin 32b). He was the Mara DeAtrah. By gathering them together with R. Elazar Ben Azarya, they accept his ruling: The Seder and the unique Mitzvot associated with it are to go on until dawn. R. Elazar Ben Azarya, who associates the daily obligation to remember the Exodus with nighttime, as illustrated by his teaching that follows the Bnei Brak story, accepts R. Akiva's opinion that on Leil Haseder, the night of the Exodus, the Mitzvah to tell the story of the Exodus should continue with no interruption until the morning.

This interpretation of the story seems to echo the famous story (Makot 24a) involving 4 of the 5 aforementioned Tannaim who arrived at Mount Scopus and saw a fox emerging from the Holy of Holies. R. Gamliel and R. Elazar and R. Yehoshua started crying, but R. Akiva seemed merry. At a moment where they saw merely darkness, R. Akiva saw hope. He could see the first sun rays emerging. And in that story, as well, the sages accepted R. Akiva's morning-oriented approach<sup>1</sup>:

## Rabbi Elezar ben Azariah by Jamie Conway

This Seder story sees Rabbi Elazar ben Azariah exclaiming that he finally learned (from ben Zoma) a reason to mention the Exodus at night. We then read the proof text, along with a dissenting opinion. But when we look closely, we see that this story doesn't mention the Seder night at all! And if ben Zoma's opinion is the crux of this passage, why do we conclude with the Sages' opinion, that we'll mention the Exodus in *Mashiach's* time?

If we take a step back and look at the original context of this segment (mishna Brachot 1:5; gemara Brachot 12b), we see the ben Zoma vs Sages dispute is in fact not about the Seder: rather, it's about whether we even say the third paragraph of the Shema at night at all. In a section not quoted in the Haggadah, we read how ben Zoma responds to the Sages: are we really still going to be talking about the Exodus in future? A passage in Jeremiah (23:7-8) says the opposite: that we will only speak of the final redemption. The Sages retort that the Exodus won't be uprooted; yes, it will play second fiddle to the greater redemption to come, but we will still talk about it.

So where does that leave us? Perhaps the dispute is in fact about how we, tonight, should relate to the Exodus. Is it an event that holds relevance now, but we should put it aside as soon as something more important comes along? Or does our past shed light on current (and future) events, and allow us to put everything in context? Although R. Elazar ben Azariah singles out ben Zoma's opinion, I believe it's no accident that the Sages have the last word here.

### **Q: Is the Seder about looking backward, forward, or both?**

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<sup>1</sup> This association between the two stories requires further elaboration, but that may exceed even R. Akiva's deadline...

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## Devarim 26:5 and the Divine Romance by Linda Burrell

Text: “You shall then recite as follows before Hashem your G-d: “My father was a wandering Aramean. He went down to Egypt with meager numbers and sojourned there; but there he became a great and populous nation.” (Adapted from JPS Jewish Study Bible Translation)

In traditional haggadot this passage is translated as follows, “An Aramean attempted to destroy my father, then he descended into Egypt and sojourned there, with few people; and there he became a nation—great, mighty and numerous. (Translation from The Family Haggadah Artscroll Mesorah Series)

[ This translation does violence to the simple meaning of the text. I’m refraining from discussing the motivations behind the interpretations. (They can be found in the Jewish Study Bible annotation the passage in Devarim and in The Family Participation Haggadah in “The Aramaen Who’s Who, p. 81)]

### A Divine Romance

Our tradition is replete metaphorical depictions of the relationship between Hashem and Israel as a Groom and Bride or Lover and Beloved. In keeping with that tradition, we can view the Passover story as the story of an elopement. Hashem insists that Israel leave Egypt no matter what. Like the passionate, persistent suitor, He will not take no for an answer. He makes it impossible for His Beloved to remain in or return to the security of servitude.

It would have been obvious to the Egyptians that Moses’s demands to Pharaoh that he consent to Israel’s leaving Egypt were at the root of a series of dreadful plagues. The series of events, culminating with the deaths of the firstborn, made reconciliation between Israel and Egypt impossible. There could be no turning back. Despite her trepidations, Israel must leave Egypt and go forward into the desert to the wedding at Har Sinai.

Originally a harvest festival, Shavuot became a celebration of the acceptance by Israel of the Torah and her commitment to Hashem. (See Devarim 1-4). All true romances end with “happily ever after.” Devarim 26:5 reveals the happy ending of the Divine romance by alluding

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to the ritual declaration integral to the celebration of Shavuot.

Interpreted according to the Haggadah, Devarim 26: 5 becomes a prologue to a story of Israel as victim. Interpreted according to its plain meaning and in context, Israel is not merely running from oppression, but a running to a rendezvous with Hashem at Har Sinai where they will be “wedded.”

## Many Torahs by HaRav Ha'ir Rabbi Yonaton Cohen Ha'Cohen Shlita

### Kol Dichfin

And yet this year we know that following all the different directives, we will be spending the Seder alone. Some of us more alone than others. I keep thinking about the section of Kol dichfin yeitei v'yeichol, the invitation that we extend at the beginning of the Seder. Kol dichfin yeitei v'yeichol, kol ditzrich yeitei v'yifsach. Let all who are hungry, let them come and eat. All who are needy, let them come and join the Pesach Seder. What does this invitation mean for each one of us this year? We're not inviting anyone. We're not allowed to invite anyone this year. What could this invitation mean for us this year?

So here is one answer, one possible response. This year, we invite God to our Seder. We are in desperate need of HaKadosh Baruch Hu, of the Holy One's presence at our Seders, in our lives. Whether we are completely alone this year on Seder night, or whether we are simply far away from close family and friends, from parents with whom we've shared seders for so many years, or from grandparents with whom we've shared seders for so many years. This year, the one guest that could be at our seder is the Holy One, is God.

Kol dichfin yeitei v'yeichol, I am so hungry for God. Kol ditzrich yeitei v'yifsach, all who are needy, let them join the Seder. I am in great need of God. And something tells me something deep down in my neshama, in my soul, that God is in need of us as well.

### The Four Sons

My oldest son who is ten years old asked me to read him an article about medical supply shortages here in America and around the world. And as I attempted to read the article to him, I could not get through the first paragraph without having tears in my eyes. My son turned to me and asked: Abba, are you crying, are those tears in your eyes? At that moment, I thought of my own abba, my own dad, who for many years, whenever there would be a terrorist attack in Israel or an announcement from Israel of soldiers dying, I would find my father in the morning sitting in the kitchen reading the paper with tears in his eyes. So I told my son that those were not my tears, those were my father's tears in my eyes. And then I thought to myself, those are not my father's tears, those are God's tears. Hashem's tears, up in shamayim. God's tears in heaven. May God look upon all of our doctors and our nurses, all our first responders and medical staff,

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anyone who is on the front lines battling this epidemic, and may tears well up in God's eyes as he looks upon us and may Avinu Malkeinu, our Father, our King, deliver us swiftly.

## Plague of Darkness

The Plague of Darkness - R. Benji Samuels

I am thinking these days about Makat Chosekh - darkness as the plague of the hour. I read an excellent piece earlier this week in the WSJ (below) [editors note: no WSJ article included] about risk and uncertainty and their differences. The plague of Darkness is uncertainty. And that uncertainty can be so thick, so palpable, that it is paralyzing, just as the Torah and Midrash say. But the Children of Israel miraculously could move about in the darkness visible. Why? Their faith in Hashem's promise scattered the darkness of uncertainty and made them understand that while there may be short-term risk, their faith in Hashem's havtachot, in Gd's long arc of justice, is a breaking light on the horizon of hope. We may not be able to move freely, but we are not paralyzed. We are the Children of Israel. We are managing our risk, aspiring to save lives, living the best lives of Torah and Mitzvot that the hour allows, and are abidingly faithful in our certainty that netzach Yisrael lo Yishaker - the destiny of Israel is no lie.

## Choosing Our Freedom

This morning during tefillah I was thinking about the expression matir asurim, that God releases those that are captured, those that are bound, those that have lost their freedom. The expression appears twice, once during Birkot haShachar, the blessings that we recite in the morning, and it appears again during the blessing of the Amidah. What resonated for me this morning is that the expression matir in this present form does not speak of a future time, perhaps a redemptive moment in which we become free, but rather that God frees those that are captive, those that are bound, those that are chained at every single moment, right now, matir asurim, even at this time that we may feel captured, bound, limited, sheltered in our homes, even now, God frees those that feel bound up.

It made me think of a few members of our community. The other day when I saw Bella Barany, she told me that she went for a long bike ride -- that's choosing your freedom, that's matir asurim. Another parent in our community, Heshy, has been taking his four-year old daughter on these wild adventures, on hikes that are just off the trail in places where nobody else goes, that's matir asurim, that's choosing your freedom. I called Rena Harari, an older member of our community, and she answered the phone laughing. I asked her: What are you doing? She said, I opened up my Rolodex (I think a lot of people don't have a Rolodex anymore!) and I called all of my friends that I haven't been in touch with for years. Matir asurim, choose your freedom. Become released in this way.

So I wanted to give everyone the bracha of matir asurim -- may Hashem be matir asurim, may

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through our ability to choose our freedom during this time, may God become matir asurim in our lives.

## Join Our Ancestors by Staying at home

It was on Rosh Chodesh Nisan, so many generations ago in Mizrayim, in Egypt, that our ancestors were told by the Holy One to shelter in, to remain at home on the night that will become for so many generations, until our very own time, Seder night. They marked their doorposts as a sign, as a reminder for the plague to pass over their homes. This year, on this Rosh Chodesh Nisan, that command resonates deeply and echoes loudly. We too, we who sanctify life above all, who know the commandment of v'chai bahem, that the mitzvot are there to sanctify and protect life, we who know the mitzvah of Lo ta'amod ahl dam reyecha -- don't stand idly by as your neighbor's blood is shed, hear this command. Stay at home in order to allow the plague to pass over our homes, in order to make sure that the plague does not spread in our community, beyond our community, and in this entire world. Nisan is the month of ge'ula, the month of redemption. I want to give chizuk, to give strength and courage, hope and inspiration to all of you. We shall be rewarded for sheltering in, we shall be rewarded for staying put on Seder night in our home, as our ancestors did in Mizrayim. This plague, b'ezrat HaShem, with the help of God and our own efforts, will pass over our homes. And let me say more loudly, this plague will pass from this world. We have been through so many different sorts of sederim (Passover Seders) in the history of our people, this too shall pass. HaKadosh Baruch Hu, God, will ultimately come to our aid and we will join together once again as friends, as families, as a community, to truly celebrate the Seder as a time of complete redemption.

## Internal Degrees of Pain and Gratitude

There is a curious debate among the Sages in the Haggadah about the amount of plagues the Egyptians were afflicted with, in Egypt. According to Rav Yosi Ha'Glili, God inflicted upon them 60 plagues. According to Rabbi Eliezer, 240. And according to Rabbi Akiva, 300 plagues. I've been thinking about these plagues, not from the perspective of the Israelites marching towards their freedom, nor from the perspective of us gathered around the seder table, studying the Haggadah, but rather from the perspective of the Egyptians. How many plagues did they experience in Egypt? 60? 240? Or 300?

Our current experience might lend us an insight. We could all be going through a very similar experience. And yet the intensity of that experience varies from person to person. For some, Covid is one plague. For others, the suffering, the afflictions, the stress associated with this plague are multiplied. It is experienced as though we're afflicted with 10 plagues. Still for others the experience is multiplied to a greater degree, 240 plagues, 300 plagues. The Haggadah, through the disagreement of Rav Yosi Hagelili, Rabbi Eliezer and Rabbi Akiva creates space for pluralism in our view of history, pluralism in the way in which we experience world events. It creates space for various degrees of suffering and various degrees of intensity as we go through this singular experience.

Thank G!d

Perhaps this very insight brings us to a positive view through the singing of Dayeinu, a song, a poem that focuses on our ability to cultivate deeper and deeper appreciation, to maximize a perspective that seeks out good that overwhelms bad, and light that overwhelms darkness while we create space for one another to experience suffering and stress to its various degrees -- from those who minimize to those who maximize. May we also at the very same time cultivate among us and within ourselves a perspective that maximizes our ability to see the good, to celebrate the good, to appreciate every moment of holiness, of love, of chesed to its utmost. Dayeinu, dayeinu, dayeinu.

## Dayenu by Naama Sadan

In days of uncertainty and chaos washing over the world, let's dive together into the ancient tension between stability and chaos.

The Haggadah asks a question at the beginning of dayenu: כמה מעלות טובות למקום עלינו? You would expect that the Haggadah would give the number as it is not shy to mention numbers, but it doesn't. The word ma'a lot gives us a hint for the number - fifteen. There are fifteen steps leading up to the Temple in Jerusalem and fifteen songs of ascent were sung on them, also fifteen verses that lead to Beit Habehira. A Midrash (mesechet sukkah 53a) about the creation of the songs of ascent (psalms 120-134) can serve as a lens to understand dayenu.

When David was getting ready to build the Temple, the builders started with establishing the foundation. They dug down so deep and though it wasn't their intention, they reached the mei ha'tehom (the murmuring waters at the bottom of creation). The waters rose and were about to wash over the whole world. To still the waters, David asked the sages if he could write the Holy Name and throw it in the water. His was answered that if it was permitted to erase the Holy Name in order to bring peace between a man and his wife, all the more so would it be permitted to bring peace to the whole world. When David did so, the mei ha'tehom sunk so deep that all the soil on the land dried up. David then started singing the songs of ascent to pull the water back up, step by step, song by song.

The water, the tehom, resembles the deep powers of chaos and creativity, the place where all is one, life before creation. Something so powerful that you can't withstand it, it washes everything away into one chaotic existence. But distancing it is not a good option, since It's necessary to make life moist and fruitful. The mei ha'tehom are essential. By the end of dayenu, we arrive at the full list of hesed HaShem did for us. Reading this paragraph can be overwhelming. How can we contain the rushing waters of Hesed and connection to the beyond that can't be understood?

By punctuating the list with dayenus, we are doing something similar to David's singing the songs of ascent to the water. The sequence of differentiation by dayenu allows us to see each event by itself and grasp the spots of connection. By attempting to give recognition to each story we draw close to the experience, we build steps to a deepening connection with Hashem. The stops and boundaries we put between the stories give meaning to the process and allows for



Thank G!d

breathing, counting the “Ma’a lot” puts order in the endless experience of Hesed, creates access, and for that- dayenu.

## Passover Roll Play by Andrea Brodt

### CHARACTERS AND QUESTIONS

1. Look at the list of questions/situations below. Pick one to answer *as if you were answering as one of the following characters*:

Miriam

Aharon

Moshe

Yocheved (Moshe’s wife)

Amram (Moshe’s father)

Korach (leader of a rebellion against Moshe)

A random Israelite in Egypt during slavery

Paro (ruler of Egypt)

Batya (Paro’s daughter, and the one who found Moshe in the river)

Shifra or Pua (the midwives who refused Paro’s order to kill Jewish babies)

A random Egyptian in Egypt during slavery **or**

Some other specific or unspecific character in Egypt during slavery (your choice)

2. If you would like, you can ALSO answer that same question, *or a different question*, as yourself today.

\*Describe a time when you had to be courageous

\*Describe a sacrifice you made for a family member that turned out to have been important for that person’s future

\*Describe what you’d take with you from your house if you had only 5 minutes to pack

\*Describe a time when you stood up to someone in power

\*Describe a time when you were so happy you sang or danced

\*Describe a time when you were sure that the reason something happened was because G-d wanted it to happen

Thank G!d

\*Describe a time when you decided to break the law, or counsel someone to break the law, because you thought the law was wrong

\*In what way(s) would you like to be freer than you are now?

\*If you were free in all the ways you wish you were free, what would be the best thing you would do with your freedom?

\*Which of the first nine plagues was/would have been scariest to you and why?

\*Describe a time when you abused your power.

\*Describe the most meaningful way you mark your house as being connected to the Jewish people.

\*What special custom do you do for Pesach that you learned from an elder who is not your parent or grandparent?

\*How do you imagine life being when you get to the desert?

\*Now that you are on the brink of freedom, do you feel like slavery had some sort of lesson to teach you? If so, what is it?

\*What is the relevance/impact of the *avot* and *imahot* (forefathers and foremothers) to you, so many generations later?

\*How do you view your connection to Yosef now?

## A Haggadah Thought by Rabbi Daniel Hoffman

The words Haggadah and Magid both come from the Hebrew root most commonly meaning to tell. That is how we commonly think of the mitzvah on Pesach: we have to tell the story of the Exodus. Presumably you pick a mode of communication that works best for you, and convey the information to your audience (especially: kids).

But the word actually has a ן (nun) that dropped out. The root is ן.ג.ג, which as a noun means opposite or facing. Etymologically, the word להגיד to tell (of which Haggadah and Magid are variants) means to explain something with such clarity that it's as if it's right in front of you, facing you. Proper execution of the Mitzvah of telling the story is to have it staring you in the face.

This is the explicit approach of Rabban Gamliel in this series of statements. First he says that the most crucial element of the Magid, without which you haven't fulfilled the mitzvah of telling the story, is to mention three items: Pesach, Matzah, and Maror. Why these three? Aren't the plagues important? What about God's outstretched hand which we mention 5000 times in the Haggadah? The reason for these three is because they are physical manifestations of the story that we actually experience. The Pesach offering is a direct reminder of God passing over the houses and protecting us. The Matzah is a direct reminder of the rush in which we had to leave in order to be free. The Maror reminds us how bitter it was in Egypt before we were freed. It's not enough to be told about the story - it has to stare us directly in the face, and even more so it has to go in our belly. We can't just remember Egypt, we have to live it. In this context, it makes perfect sense

Thank G!d

that immediately afterwards Rabban Gamliel says "In every generation, one needs to look at oneself (sephardim: to make oneself look) as if they left Egypt". I have to physically experience the Exodus. It's not enough to talk about it.

## A Pesach Seder - 1977 Marti and Shelly Zedeck

The Zedeck family went on our first sabbatical from UC Berkeley to Israel from Sept. 1976 to May 1977. We were a family of 5 and as our time there was drawing to a close in April 1977, a colleague of Shelly's, whose family had made Aliyah from the states, was very kind to invite us to his Seder along with my widowed mother who was visiting with us. It was the first time that family was celebrating the Seder as an Orthodox family. Most of our family did not then have the ability to follow along in Hebrew although when it was our turn to read from the Haggadah they could understand us. Throughout the reading, the host family sang one song after another. We found the service very enjoyable. We instantly recognized Dayenu and, of course Chad Gadya at the end . We had a delicious meal with their wonderful family. That evening, as well as the 8 months living in Israel, inspired us to learn more about Judaism and its traditions. After we left the Seder, I asked my mother if she knew that the Haggadah had so many songs in it. To my utter amazement she said "yes." She also mentioned that her father, my grandfather, who died before I was born, led her family Seders [4 brothers, my mother and families] and sang songs from the Haggadah in both Hebrew and Yiddish . When her father died, the Pesach Seder transferred over at some point to my parents' house and was led by my father who grew up in a secular household and while conducting the Seder knew how to sing the songs mentioned above. Shelly and I resolved that when we got back to Berkeley, we would join a congregation that had a Hebrew School where our children would have a meaningful Jewish Education and where we would be able to reconnect and recover what we had missed in our Jewish upbringing.

When we got home in the Fall, 1977, we found out that Rabbi Leibowitz, Beth Israel's second Rabbi, was having an informational meeting about then Beth Israel's Hebrew School at the home of Naomi and Bob Stamper. After listening to the Rabbi and the Stampers, we decided to join CBI in spite of the fact we never thought we would be members of an Orthodox synagogue.

Thank G!d

But, we felt our family needed to be connected to a Jewish community and even though our children have found their own path, here we remain today, 40+ years later, mostly because of a special Pesach Seder in 1977.

## When We Tell the Story, Our Ancestors are Retroactively Redeemed by Raizy Lichtenstein

The Chatam Sofer teaches that OUR telling of the story of Yetziat Mitzrayim is the reason that the Jews merited to leave Egypt. After all, Hashem tells Moses that the reason for the dramatic Exodus is so that the Jews of the future will tell the story:

### **Exodus 10:1-2**

Then the LORD said to Moses, “Go to Pharaoh. For I have hardened his heart and the hearts of his courtiers, in order that I may display these My signs among them, and that you **may recount in the hearing of your children and of your children’s children** how I made a mockery of the Egyptians and how I displayed My signs among them—in order that you may know that I am the L-RD.”

Wherever we are celebrating the Seder tonight, we who received this story from our parents or grandparents, or we who are sharing it with our children, are fulfilling the verse “that you may recount,” and thereby retroactively helping our ancestors out of Egypt!

When we are at this year’s very private seder tables, it may inspire us to think that our small retellings are profoundly important. They are a retroactive means to the Exodus that happened so long ago. May they also be a means to an Exodus from our troubles today.

Thank G!d

Tor Miriam Art by Nechama Langer



Matza Meditation by Amanda Nube

*“They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs...Thus shall you eat it [the Paschal offering]: your loins girded, your shoes on your feet, your staff in hand, and you shall eat it in great haste.” (Exodus 12:8-11)*

Meditation before eating Matzah:

We no longer eat the passover lamb sacrifice with our matzah and maror since the destruction of the temple. However, eating *this matzah, today*, we prepare to receive the sacred sacrifice, that God may dwell within us, here and now.

Here we are, in this time, Passover 5780, 2020; in this sheltered place, Berkeley, California; with these bodies and these souls of ours. Let’s take pause and notice these 3 dimensions: Time, Place, & Body, as a meditation to prepare ourselves to receive matzah. (Abridged option: skip to # 3)

1. Time: How is this year eating matzah any different than last year? How is it the same as every year for generations past and generations to come? (Pause)

Thank G!d

2. Place: Sheltering in place, how do you feel in your home (pause) in your community (pause), in the world community (pause)?
3. Body/Soul: How have I prepared my body for the experience of sacrifice? (Pause) For eating the sacred during this passover meal? (Pause) How am I prepared in my soul to receive this commandment? (Pause)

It occurs to me that we are about to make ready for a great departure. We are about to depart from our lives of mitzrayim, fulfill a sacrifice (korban, which means to draw near, make sacred), and follow a divine mandate. *We are prepared for this.* As you eat this first bite, mindfully, pay full attention to every ounce of sensation; time, place, and bodily. Imagine that we are ready, hat in hand, or rather, staff and matzah in hand. Let's savor this moment.

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of matzah.

Blessed are You, Lord our God, King of the Universe, who brings forth bread from the ground.

Amen.

*(Eating in silence and mindfully for at least 1 minute)*

After eating:

In what ways did it feel different to eat the matzah with a kavanah/focus on mishkan?

Did the matzah taste different? Can we bring this kavanah/focus to other parts of the seder or our lives?

## Korach Sandwich by Judy Massarano

The assemblers of the Haggadah were brilliant. How did they know that what they included would continue to have new meanings for us each year?? One particular part that has had resonance for me these last 7 years has been Korech, or as my dad (z"l) called it, "the Hillel sandwich." Regardless of whether your filling is more maror, less charoset, or bitter lettuce with horseradish from a jar between shmura or regular matza, those of us in the place of caring for both children and parents are *living* this thing called Korech. It's that interesting and challenging place of sweetness, sadness, pain, delicious moments, and bracing reality. While traditionally Korech symbolizes the act of making a sandwich of matza, maror, and perhaps the meat of the korban Pesach waaay back in the day, today it can mark and acknowledge the delicate dance of honoring our changing elders and our evolving children, each on their own path toward liberation, revelation, redemption.

Keeping water handy is a good idea. Pass the tissues. Hand over that charoset bowl. Oh, what the heck, I can take a bit more maror...

Thank G!d

## Elijah's Cup by Raizy Lichtenstein

In my parents' home, after the door is opened for Eliyahu Hanavi, we sing a song that my sister and I learned at summer camp. Meena Viswanath did some research and says it's based on a 1901 song traditionally sung at the end of Shabbat.

אליהו הנביא זיצט אויבען אן  
מיט גאלד און זילבער אנגעטאהן  
ער נעמט א בעכער אין דער רעכטער האנט  
און מאכט א ברכה איבערן גאנצען לאנד  
נאך א מאל אזוי הויך  
נאך א מאל אזוי שיין  
אז כלל ישראל'ס קינדערלאך זאלן ענטפערען אמן  
אמן ואמן, אמת און וואר  
משיח זאל שוין קומען  
היינט דאס יאהר

Eliyahu the Prophet sits at the head of the table  
Dressed in Gold and Silver.  
He lifts a goblet in his right hand  
And makes a blessing  
Over the entire land:  
Say it again, aloud –  
Say it again, so beautifully –  
So that Children of of Israel  
May answer Amen!  
Amen, and Amen,  
Trustworthy and true:  
May Moshiach Come  
Today, this year!

Many of us are far from our families this seder, and may find it comforting to consider that wherever we celebrate Pesach, we celebrate it along with a joyously populated spiritual table, a kind of Pesach Ushpizin of holy guests, sharing our seder with us, and blessing our future.

## Receiving the Torah Art by Aaron Marcus

# עשרת הדיברות

# WITNESS



Lily Sonia, Owen Isaac, & Frieda Grace  
witness, in their imagination, Moshe Rabbeina  
receiving the Ten Commandments on Har Sinai.  
♡ Sabba, 09 Mar 2015, 18 Adar 5775



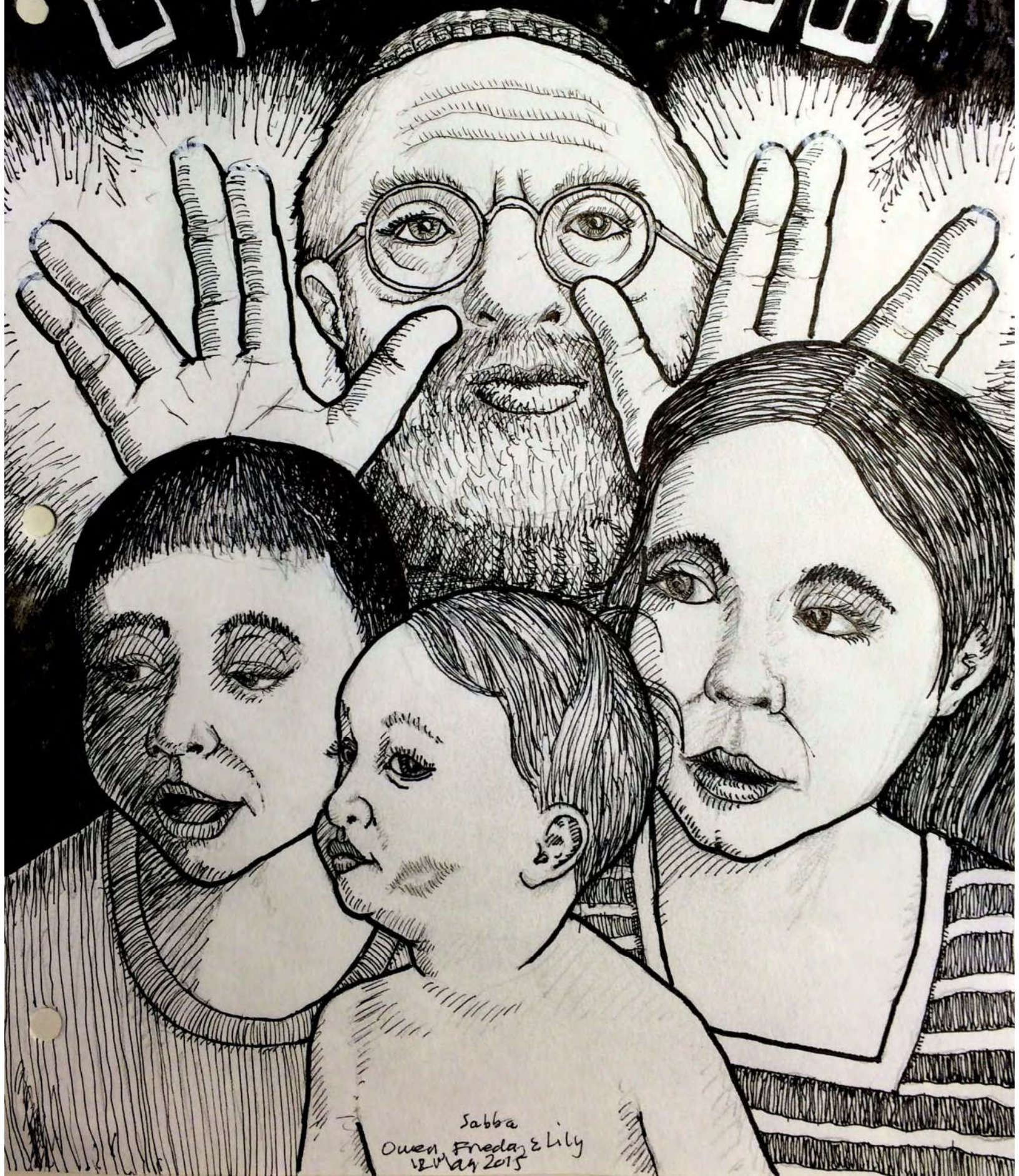
# פקדוה REKUDEY



LILY SONIA,  
OWEN ISAAC,  
& FRIEDA  
GRACE JOIN  
COHEN  
HAGADOL  
AHARON

(IN HIS NEW  
EPHOD & URIM  
V'TUMIM) TO  
BLESS AM  
YISRAEL.  
♡ SABBA  
19 MARCH 2015,  
28 ADAR 5775.

ישמחם אבותיהם



Sabba  
Owen, Freda & Lily  
12/24/2015

# תשס"ה TZAV



תמיד



LILY AND  
OWEN +  
FRIEDA PUT  
THEIR

24 MARCH 2015  
3N1SAB 5775

HANDS ON  
THE RAM  
SABBA



תמיד

# וַיַּאכְהֶל WAYAKHEL



LILY, OWEN, & FRIEDA  
WATCH BEZALEL FINISH  
THE MISHKAN, THE ARK OF THE COVENANT...  
♡ SABBA, 14 MARCH 2015 = 22-23 ADAR 5775

Thank G!d

## Next Year in Jerusalem by Eliezah Hoffman

On Pesach 5 years ago, Daniel and I were living in Jerusalem. It was our first year of marriage, and we were thrilled, for the first time in our lives, to have our dream come true and spend Pesach in *Ir Hakodesh*. Someone in Daniel's immediate family, who had been sick for a few years, took a turn for the worse. His doctors estimated that he only had a few weeks left on Earth. We made the difficult decision to fly back to Boston to spend the *chag* with Daniel's family, as we knew it would likely be this person's last. He passed away a month later, and, at the tail end of our year in Israel, again flew back to America for the funeral and shiva. Some, or I could venture to say all, of you are probably reading the conclusion of the Hagadah feeling helpless, lonely, and bewildered as to how our world and our *sedarim* look like they do this year. Perhaps some of you had even been planning to go to Israel. But, 5 years ago for Daniel and myself (and most of all for his family member), and tonight for every Jew, the rug was pulled out from under all of us, and saying *לשנה הבאה בירושלים* feels ironic and cruel. God willing next year, I pray all of us can have the *sedarim* we dream of, surrounded by healthy friends and family members.

## Night 2! Sfirat Ha'omer by Rona Rothenberg

From *Siddur Sim Shalom United Synagogue of Conservative Judaism P236*

*Copyright The Rabbinical Assembly*

*Read before reciting the Blessing and reciting the first sefirah*

Omer (literally “sheaf”) refers to an offering from the new barley crop which was brought to the ancient Temple on the sixteenth of Nisan, the eve of the second day of Pesach. Omer has come to the name of the period between Pesach and Shavuot. By counting the days of this period (Sefirat ha-omer), we recall the events which these days connect in the Jewish calendar: the liberation from enslavement, commemorated by Pesach, and the gift of Revelation of Torah, commemorated by Shavuot. These events took place during the journey of our people to the Promised Land. We count the days between Pesach and Shavuot with endearment to heighten our anticipation of celebrating the revelation of the Torah, an event which gave deep meaning to the liberation. On our personal journeys in life, we each have our own enslavements and liberations, revelations and promised lands. As we often count the days leading to significant events in our personal lives, so we count such days in the life of our people, times past and present, culminating in this instance with the revelation of Torah, essential for our spiritual sustenance. We also call to mind the close connectoin with the soil of the Land during centuries past, as well as in modern Israel. We recount the gratitude of times past, and we articulate our own gratitude, for the harvest of grain through which G-d renews life each year.

## After Songs

Bundist/ Yiddishists Songs by Frayda Gonshor Cohen

Thank G!d

As many of you know, my grandparents were "devout" secular Bundist/Yiddishists. They were immigrants to Canada after surviving the Holocaust. Our family seders were a tapestry woven from the traditional Haggadah, songs we learned at school, Yiddish song and poetry, and personal stories of loss and redemption.

My grandparents' legacy was their ability to reclaim lives filled with beauty, purpose, community, and social justice despite the horrors they experienced.

This song is a reminder that even as danger and fear are real, we can focus on the calm waves - the natural elements in our lives and in our social connections, that hold us up and won't let us drown.

[Fun Additions by Rona Rothenberg](#)

**Adir Hu** Sung to the traditional Passover melody-go around the table

Translation by R. Jack Schechtman Gabriel lyrics copyright 1990 tradition

A \_\_\_\_\_ is G-d (astonishing?)

O \_\_\_\_\_ is G-d

B \_\_\_\_\_ is G-d (bold?)

P \_\_\_\_\_ is G-d

C \_\_\_\_\_ is G-d (courageous?)

Q \_\_\_\_\_ is G-d

D \_\_\_\_\_ is G-d (demanding?)

R \_\_\_\_\_ is G-d

May G-d build us a home soon

May G-d build us a home soon . . .

Build it now, build it now

So we may go there

S \_\_\_\_\_ is G-d

Maybe before June

T \_\_\_\_\_ is G-d

G-d please build, G-d please build

U \_\_\_\_\_ is G-d

A home before we finish this tune . . .

V \_\_\_\_\_ is G-d

E \_\_\_\_\_ is G-d

May G-d build us a home soon . . .

F \_\_\_\_\_ is G-d

W \_\_\_\_\_ is G-d

G \_\_\_\_\_ is G-d

X \_\_\_\_\_ is G-d

H \_\_\_\_\_ is G-d

Y \_\_\_\_\_ is G-d

Repeat chorus above-

Z \_\_\_\_\_ is G-d

May G-d build us a home soon . . .

May G-d build us a home soon

I \_\_\_\_\_ is G-d

Build it now, build it now

J \_\_\_\_\_ is G-d

So we may go there

K \_\_\_\_\_ is G-d

Maybe before June

L \_\_\_\_\_ is G-d

G-d please build, G-d please build

M \_\_\_\_\_ is G-d

A home before we finish this tune!

N \_\_\_\_\_ is G-d

Continue with Adir Hu in Hebrew

May G-d build us a home soon . . .

# HVIMT DOS KESTL AFN TAYKH

# שווימט דאָס קעסטל אויפֿן טײַך

The little basket is floating  
On the great Nile  
The little basket is floating  
Quietly and still

Even the waves are quiet  
Moving gently  
As if they were guarding  
The little child from harm

The little basket.....

Oh, the waves are after all  
Not evil, like Pharaoh  
they will not drown  
The Messiah\* of the slaves.

Shvimt dos kestl afn taykh,  
Afn groysn Nil.  
Shvimt dos kestl ruik, glaykh,  
Shvimt dos kestl shtil.

Un di khvalyes geyen shtil,  
Geyen tsart un lind;  
Vi zey voltn hitn zikh  
Ton a leyd dem kind.

Shvimt dos kestl afn taykh ... .. שווימט דאָס קעסטל אויפֿן טײַך

O, di khvalyes zaynen dokh  
Nit vi pare shlekht.  
Nit dertinken veln zey  
Meshiakhn fun knekht.

שווימט דאָס קעסטל אויפֿן טײַך,  
אויפֿן גרויסן ניל.  
שווימט דאָס קעסטל רויק, גלייך,  
שווימט דאָס קעסטל שטיל.

און די כּוואַליעס גייען שטיל,  
גייען צאָרט און לינד;  
ווי זיי וואַלטן היטן זיך  
טאָן אַ לייד דעם קינד.

א, די כּוואַליעס זיינען דאָך  
ניט ווי פּרעה שלעכט.  
ניט דערטרינקען וועלן זיי  
משיחן פֿון קנעכט.

Text: AVROM REISEN  
Music: MICHL GELBART

ווערטער: אַברהם רייזען  
מוזיק: מיכל געלבאַרט

*Moderato*

Shvimt - dos ke - stl a-fn taykh, A-fn groy-sn nil.

Shvimt-dos ke - stl ru-ik, glaykh, Shvimt dos ke - stl shtil.

Un di\_khval-yes gey - en shtil, Ge-yen tsart un lind;

Vi zey vol-tu hi - - tu zikh Ton a leyd dem kind.

*D.C. al Fine*

Thank G!d

## Don't Sit on the Afikoman by Noah Nathan

### **Don't Sit on the Afikomen**

*Tune: Glory glory Hallelujah*

Originally by Deborah Katchko-Gray

Chorus:

Don't sit on the afikomen  
Don't sit on the afikomen  
Don't sit on the afikomen  
Or the seder will last all night

My dad at every seder breaks the matza piece in two  
He hides the afikomen as a game for me and you  
Hide it, hold it, ransom or the seder isn't through  
Till the afikomens found

Don't sit on the afikomen  
Don't sit on the afikomen  
Don't sit on the afikomen  
Or the seder will last all night

One year daddy hid it beneath a pillow on a chair  
And just as i raced over ,y aunt Sophie sat down there  
She THROUGH herself upon it, An awful crunch filled the air  
And crumbs flew all around.

Don't sit on the afikomen  
Don't sit on the afikomen  
Don't sit on the afikomen  
Or the seder will last all night

There were mathza crumbs all over  
Oh it was a messy sight  
We swept up all the pieces  
Though it took us half the night  
So if you want your seder ending sooner than dawn's light  
Don't sit on the afikomen

Don't sit on the afikomen  
Don't sit on the afikomen  
Don't sit on the afikomen  
Don't sit on the afikomen  
Or the seder will last all night



Thank G!d

Hizuk From Sanne Dewitt

Dear Jewish Community,

I am an 85 year old survivor of the Nazi times in Germany and also a microbiologist and I am proud to belong to a tradition that values saving a life above all other mitzvot.

I remember the story Noah building an ark to save his family from the environmental disaster of the flood, starting long before it happened. He succeeded!

My family and friends have decided to not join together for Seder this year in order to prevent the spread of the COVID-19 virus. We will read our Haggadot alone at home, say the blessings alone out loud, drink 4 cups of wine alone, and think and pray for our family and friends.

Contagious diseases can be contained. I spent four years of my childhood in the Doctor's Cottage of a Welsh Hospital For Infectious diseases where my father was the chief physician for the coal mining community. This was before the availability of antibiotics. He saved the lives of countless miners with pneumonia and our family never got sick despite our proximity to the wards because we practiced stringent practices to prevent the spread of infections. We never got sick and my father saved all of his patients.

## Dedication

The Passover Task Force Subcommittee would first like the thank G!d for the opportunity to assemble such sweet Torah's into one booklet and disseminate it amongst this amazing community. As well we would like to give our utmost gratitude to Rabbi Cohen. Maharat Victoria, Joelle, and the rest of the CBI team for maintaining our community virtually as we all shelter in place.

With these Torahs we hope that people are able to connect to one another on the level of spirit. We are taught the Torah is the blueprint for all of creation, and each one of us. By sharing Torah with each other we are sharing a bit of ourselves and this hagadah supplement shows what a gorgeous mixed fabric the CBI community is!

We should only know good health, happiness and hopefully will see each other soon either in Jerusalem, or next best back at CBI

-Aryeh, Melissa, Lauren, Noah and Ben

# לשנה הבאה בירושלים

