



VIRTUAL HAGGADAH

OHEF SHOLOM TEMPLE
2020

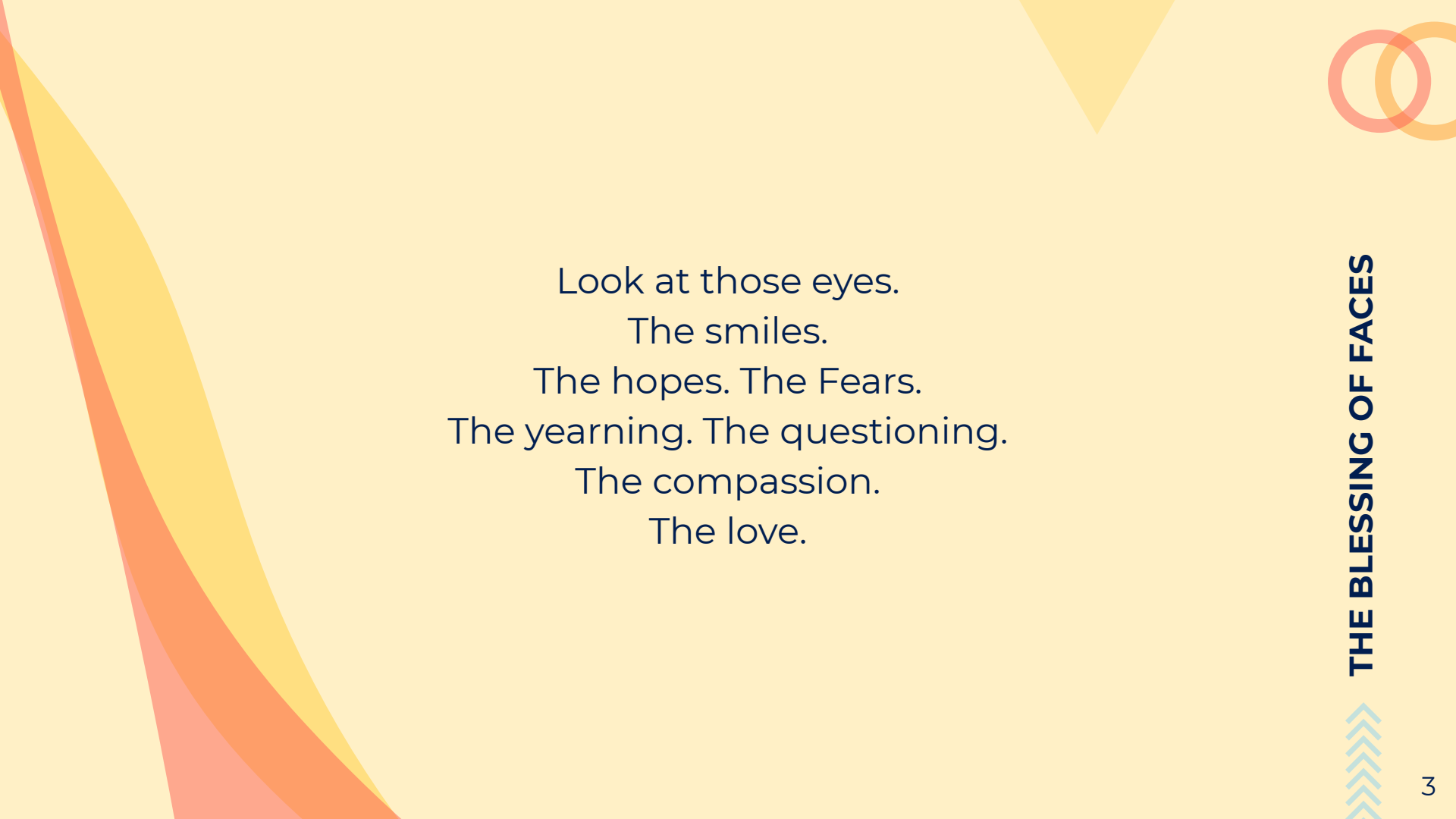




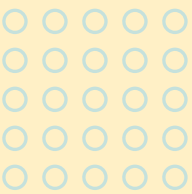
The Blessing of Faces: A Zoom Prayer

So many beautiful faces,
So many radiant souls,
Shining forth
Into our hearts.





Look at those eyes.
The smiles.
The hopes. The Fears.
The yearning. The questioning.
The compassion.
The love.

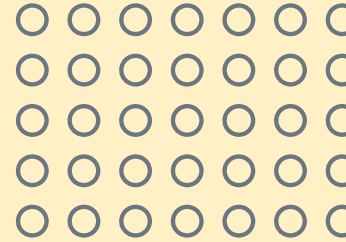


Take it in.
Take it all in.
The tenderness.
The humanity.
The blessing of faces
Arrayed before you.
The blessing of faces,
Given,
And received.





Candle Lighting

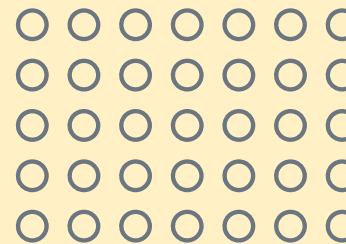


May it be Your will, my God and God of my ancestors,
That Your presence dwell among us as we gather here tonight.
May we be blessed with wise and learned disciples and children,
lovers of God who stand in awe of You,
people who speak truth and spread holiness.
May those we nurture light the world with Torah and good
deeds.
May Your light, reflected in these candles, surround us always.
And let us say: Amen.

Light the candles.



Candle Lighting



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Baruch atah, Adonai Eloheinu, Melech ha'olam, asher kid'shanu
b'mitzvotav v'tzivanu l'hadlik ner shel Yom Tov.*

Blessed are You, Adonai our God, Sovereign of the universe, who
has sanctified us with mitzvot, commanding us to kindle the
holiday candles.



קִדְשׁ, וּרְחֵץ, כַּרְפָּס, יַחֵץ.

Kadeish, urchatz, karpas, yachatz.

The blessing, the handwashing, the greens,
breaking the middle *matzah*.

The Order



מַגִּיד, רֹחֵצָה, מוֹצֵי מַצָּה.

Maggid, rochtzah, motzi matzah.

Telling the story, second handwashing,
blessing for the *matzah*.

The Order



מָרֹר, כּוֹרֵךְ, שְׁלֶחַן עֹרֵךְ.

Maror, koreich, shulchan oreich.

The bitter herbs, Hillel's sandwich, the meal.

The Order

The Order



צָפוּן, בְּרֵיךְ, הַלֵּל, נִרְצָה.

Tzafun, bareich, hallel, nirtzah.

The afikoman, the blessing after the meal,
praising God, the conclusion.



Kadeish - The Blessing

Pour the first cup of wine.

The Kiddush cup that holds the wine is our symbol of joy. The wine poured into the cup is our hope for life's sweetness. Together, poured to the brim, the cup reminds us of the fullness of our days.

During the seder, we will drink four cups of wine. Each cup symbolizes a different aspect of Passover. With the first cup, we remember God's promise to our ancestors in every generation:

"I will free you from the labors of the Egyptians." (Exodus 6:6)



Kadeish - The Blessing

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

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

Blessed are You, Adonai our God, Sovereign of the universe, who creates the fruit of the vine.



Kadeish - The Blessing

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁהַחַיְנוּ
וְקִיַּמְנוּ וְהַגִּיעָנוּ לְזִמַּן הַזֶּה.

**Baruch atah, Adonai Eloheinu, Melech ha'olam,
shehecheyanu, v'kiy'manu, v'higyanu lazman hazeh.**

Blessed are You, Adonai our God, Sovereign of the universe, who has kept us alive, sustained us, and allowed us to reach this joyous season.

All drink the first cup of wine while reclining.

Urchatz - The First Handwashing

We wash our hands as a way of getting ready. Most years, during *urchatz*, we do not say a blessing. But this year is different from other years, as the washing of our hands is not only symbolic, but a necessary way of caring for ourselves, our community, and our world. We will recite this blessing together, and then take a break to wash our hands.

Together:

In these difficult times, I commit myself, dedicating my hands to doing good for the world; giving charity; helping others in need; writing words that can make a difference; raising my hands to reflect the words of the Psalmist: "Lift your hands in holiness."

We break for 1 minute to wash our hands or use sanitizer.



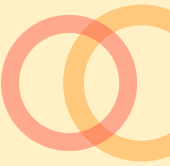
Karpas

The karpas, a green vegetable, reminds us that Passover occurs during springtime when life brings a feeling of hope. We dip it into salt water to remember the enslaved Israelites' tears.

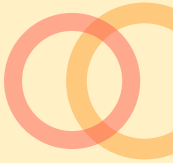
This is the season
when life begins.
In the month of Nisan
the earth softens.
Seeds of hope
push toward the light.

Our telling begins with remembering that tears often clear the path to growth.

Dip the greens in salt water.



Karpas



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.

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

Blessed are You, Eternal God, Ruler of the Universe, who creates
the fruit of the earth.

All eat the karpas.



Zeroa

Hold up the shankbone.

The *zeroa*, a roasted shankbone, reminds us of the special lamb that was brought to the Temple in Jerusalem on Passover as an offering to God.

This year, we take special notice of the *zeroa* on our *seder* plate. In ancient days, the Israelites painted the blood of the paschal lamb above their doors so that the final plague, the death of the first born child, would pass over their houses.

As we shelter in our homes, wash our hands, and practice physical distancing in hopes that the modern plague of coronavirus will pass over us and the ones we love, we find ourselves with a new understanding of this symbol. Like the Israelites, we must trust that our actions, rooted in faith, will keep us safe in this perilous time. May the day soon come when we can emerge from our homes and embrace each other in safety and freedom.



Yachatz

Breaking the Middle Matzah

Hold up 3 pieces of matzah.

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

From the three matzot, we take the middle piece and break it in two. Why do we break this bread in two? Because if we hold on to the whole loaf for ourselves, it remains the bread of oppression. If we break it in order to share it, it becomes the bread of freedom.

We wrap one of the two pieces in a napkin. This special matzah is called the Afikomen, and it will be hidden for us to find. It is a reminder that we all have an obligation to look for the hidden blessings in our lives.

Maggid: Telling the Story

All take a piece of matzah, but do not eat it.

This Matzah is the “Matzah of Hope.” We remember those in this world who have not even this bread of affliction to eat. We set this matzah aside as a reminder that all are deserving of the earth’s fruitfulness, and that we will work to share our blessings.

Hold up your piece of matzah.

Together:

Let all who are hungry eat, and all who are in need come and celebrate the Passover.

The matzah is covered. The second cup of wine is filled.



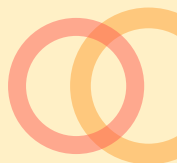
01

The Four Questions

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל-הַלַּיְלוֹת?
שֶׁבְּכָל-הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה.
הַלַּיְלָה הַזֶּה כֵּלּוּ מִצָּה.

*Mah nishtanah halailah hazeh mikol halaylot, mikol halaylot?
Sheb'chol haleilot anu ochlin chameitz umatzah, chameitz umatzah.
Halailah hazeh, halailah hazeh kulo matzah.
Halailah hazeh, halailah hazeh kulo matzah.*

How is this night different from all other nights?
On all other nights, we eat either leavened or unleavened bread. Why on this night do we eat only unleavened bread?



02

The Four Questions

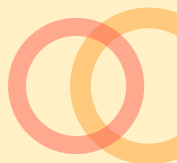
שְׁבַּכְּל־הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרָקוֹת.
הַלֵּילָה הַזֶּה מָרוֹר.

Sheb'chol haleilot anu ochlin sh'ar y'rachot, sh'ar y'rachot.

Halailah hazeh, halailah hazeh maror, maror.

Halailah hazeh, halailah hazeh maror, maror.

On all other nights, we eat all kinds of herbs. Why on this night do we eat only bitter herbs?



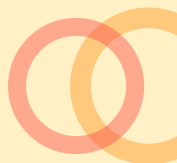
03

The Four Questions

שְׁבֹכְל־הַלֵּילוֹת אֵין אָנוּ אוֹכְלִין מַטְבִּילִין אִפִּילוּ פַּעַם אַחַת.
הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.

*Sheb'chol haleilot ein anu matbilin afilu pa'am echat, afilu pa'am echat.
Halailah hazeh, halailah hazeh sh'tei f'amim.
Halailah hazeh, halailah hazeh sh'tei f'amim.*

On all other nights, we need not dip our herbs even once. Why on this night do we need to dip twice?



04

The Four Questions

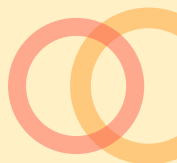
שֶׁבְּכֹל-הַלֵּילוֹת אֵין אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.
הַלֵּילָה הַזֶּה פָּלְנוּ מְסֻבִּין.

*Sheb'chol haleilot anu ochlin bein yoshvin uvein m'subin,
bein yoshvin uvein m'subin.*

Halailah hazeh, halailah hazeh kulanu m'subin.

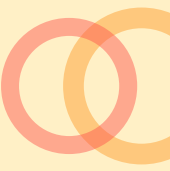
Halailah hazeh, halailah hazeh kulanu m'subin.

On all other nights, we eat sitting or reclining. Why on this night do we recline?





The Four Questions



Answer the following questions in the chat box:

How is this passover night different from all other nights for you?



The Answer to the Four Questions

Uncover the matzah.



עֲבָדִים הָיִינוּ.
עַתָּה-בְּנֵי חֹרֵין.

Avadim hayinu, hayinu.

Atah b'nei chorin, b'nei chorin.

Avadim hayinu. Atah, atah b'nei chorin.

Avadim hayinu.

Atah, atah b'nei chorin, b'nei chorin.

We were slaves, but now we are free.

Cover the matzah.



The Four Children and COVID-19

At Passover, we read the story of our ancestors' journey from oppression to freedom. This year, as we grapple with the global pandemic of COVID-19, the struggle to find freedom from illness weighs heavily on our hearts and minds.

How do we engage with our children when they ask us about this crisis?



The Four Children and COVID-19

The Inquisitive Child

The Inquisitive Child asks, “Why are people getting sick?”

In the chat box, tell us:

How might you explain to a child how the virus is being spread?



The Four Children and COVID-19

The Worried Child

The worried child asks, “What if the virus keeps spreading and never stops?”

In the chat box, tell us:

What can we do to stop the spread of the virus?



The Four Children and COVID-19

The Compassionate Child

The Compassionate Child asks, “What can I do to help those people who are sick and those who are caring for them?”

In the chat box, tell us:

How can prayer and mitzvot like giving tzedakah, feeding the hungry, and sewing masks make a difference?



The Four Children and COVID-19

The Resilient Child

The Resilient Child asks, “When this crisis is over, how can we prevent it from happening again?”

In the chat box, tell us:

Sometimes we can't control what happens. That is when faith comes in. What can we do to strengthen our faith?





The Story of Passover

Many years ago, long before any of us were born, there was a wicked king called Pharaoh who ruled in the land of Egypt. Many Israelites lived there peacefully with the Egyptians. Pharaoh was afraid there were too many Israelites and that they were becoming too powerful. He commanded that they become slaves and forced them to build cities and palaces for him. Even Israelite children had to work for Pharaoh. Pharaoh and his men shouted:



The Story of Passover



BANG, BANG, BANG...
Hold your hammer low.

BANG, BANG, BANG...
Give a heavy blow

For it's WORK, WORK, WORK...
Every day and every night.

For it's WORK, WORK WORK...
When it's dark and when it's light.



The Story of Passover



DIG, DIG, DIG...
Get your shovel deep.
DIG, DIG, DIG...
There's no time for sleep.
For it's WORK, WORK, WORK...
Every day and every night.
For it's WORK, WORK WORK...
When it's dark and when it's light.



The Story of Passover

Pharaoh was mean to the Israelites. Wicked Pharaoh did not want Israelite children to grow to be adults. One Israelite mother was afraid and wanted to protect her child from Pharaoh and his men. She put her baby in a basket made of reeds and placed him by the Nile River. Pharaoh's daughter, the princess, was bathing in the river and found the baby. She brought him to her palace and named him Moses, which means, "pulled from the water." The princess knew Moses was an Israelite, but she kept it a secret and raised him as a prince.

As Moses grew to be a man, he found out that he was an Israelite and he saw how cruel Pharaoh was. One day he saw an Egyptian beating a slave, became angry, and he slew the Egyptian. Afraid for his life, Moses fled Egypt and became a shepherd in a faraway land.



The Story of Passover

One day, while tending his sheep, Moses saw a bush that was on fire but that was not burning up. From the bush came God's voice. The voice told Moses to go back to Egypt to free the Children of Israel and take them far away. Moses returned to Egypt and went to see Pharaoh. Moses said to Pharaoh, "If you do not free the Children of Israel, you shall be punished."



The Story of Passover

The wicked king did not believe Moses and said, “NO!” God was angry with Pharaoh and punished him and the Egyptians...

Not once...

Not twice...

But TEN TIMES!

These punishments are called...

THE TEN PLAGUES!!!



The Story of Passover

These are the plagues that God brought upon the Egyptians in Egypt. Now, we will sing a song about the plagues.

When you hear the name of each plague in Hebrew, dip a finger into your wine and cast a drop onto your plate.

We must acknowledge that all people are made in God's image and that our joy is lessened when anyone, even our enemy, suffers.



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TEN PLAGUES IN EGYPT LAND!

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Blood in the water made the river run red.

דָּם!
DAM!

TEN PLAGUES IN EGYPT LAND!

Pharaoh shoulda listened to what God said!

TEN PLAGUES IN EGYPT LAND!





Frogs were jumping in Pharaoh's hair.

צַפְרֵדַּע!
TZ'FARDEI'A!

TEN PLAGUES IN EGYPT LAND!

Pharaoh didn't like it, but the frogs didn't care!

TEN PLAGUES IN EGYPT LAND!





Creepy, crawly, itchy lice.

כְּנִיִּים!
KINIM!

TEN PLAGUES IN EGYPT LAND!

Mess with the Holy One, you'd better think twice!

TEN PLAGUES IN EGYPT LAND!





Filthy flies, so dirty and vile.

עָרוֹב!
AROV!

TEN PLAGUES IN EGYPT LAND!

Not exactly Pharaoh's style!

TEN PLAGUES IN EGYPT LAND!



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TEN PLAGUES IN EGYPT LAND!

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The cattle and the horses and the oxen died. :(

דָּבָר!

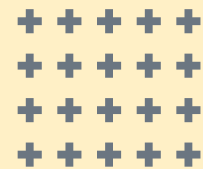
DEVER!

TEN PLAGUES IN EGYPT LAND!

“I won’t give up!” old Pharaoh cried!

TEN PLAGUES IN EGYPT LAND!





Boils and blisters on his skin.

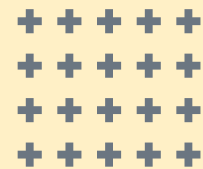
שְׁחִין!
SH'CHIN!

TEN PLAGUES IN EGYPT LAND!

Give it up, Pharaoh, you're never gonna win!

TEN PLAGUES IN EGYPT LAND!





The hail rained down from the heavens on high.

בַּרָד!

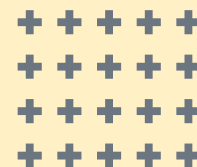
BARAD!

TEN PLAGUES IN EGYPT LAND!

Hurt so much, it made Pharaoh cry!

TEN PLAGUES IN EGYPT LAND!





Swarms of locusts ate the crops.

אַרְבֵּה!
ARBEH!

TEN PLAGUES IN EGYPT LAND!

Hard-hearted Pharaoh just wouldn't stop!

TEN PLAGUES IN EGYPT LAND!



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TEN PLAGUES IN EGYPT LAND!

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Dark descended in the light of day.

חֹשֶׁךְ!

CHOSHECH!

TEN PLAGUES IN EGYPT LAND!

Pharaoh was lost, couldn't find his way!

TEN PLAGUES IN EGYPT LAND!





First born, the final blow.

מַכַּת בְּכוֹרוֹת!
MAKAT B'CHOROT!

TEN PLAGUES IN EGYPT LAND!

FINALLY, PHARAOH LET THE PEOPLE GO!!!
(YAAAAYYYYYY!)

TEN PLAGUES IN EGYPT LAND!



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TEN PLAGUES IN EGYPT LAND!

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The Story of Passover

Contemporary Plagues

This year we struggle against a different plague and all of the disease it causes and emotions it elicits. As we do with the traditional ones, as we say each plague aloud let us dip our pinky finger into our glasses of wine and cast one drop onto our plates for each of them, thus diminishing their power over us.



The Story of Passover

Contemporary Plagues

Confinement...

Loneliness...

Helplessness...

Danger...

Fear...

Frustration...

Sickness...

Scarcity...

Grief...

Hopelessness.

The Story of Passover

Contemporary Plagues

May we soon and in our day know the comfort of:

Community.

Strength.

Health.

Abundance.

Faith.

Gratitude.

Joy.

Hope.

Freedom.

The Story of Passover

At last, Pharaoh was frightened and let the Israelites go. They hurried out of Egypt without time to bake bread for their journey. Instead, they put raw dough on their backs, which the sun baked into hard crackers called matzot. The Children of Israel followed Moses to the edge of the Sea of Reeds. God divided the sea. The Israelites crossed safely on dry land to the other side.

But then, Pharaoh changed his mind and told his soldiers to chase after them. When the Israelites were safely past the sea, the sea fell upon Pharaoh's soldiers. Moses led the Israelites safely into the desert toward the Promised Land.

Miriam, Moses' sister, led the Israelites in dance and song as they celebrated their long-awaited freedom.



The Story of Passover

On their journey that would lead them to the Promised Land, the Children of Israel entered into a covenant, an agreement, with God at Mount Sinai and received the Commandments. They had many children, and their children had many children. As Jews, we are descendants of these families.



The Story of Passover

Dayeinu

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*.





Dayeinu



אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיְנוּ!

Ilu hotzi-, hotzianu, hotzianu miMitzrayim

Hotzianu miMitzrayim, dayeinu!

Had God only taken us out of Egypt - dayeinu!

Dayeinu



אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת, דַּיְנוּ!

Ilu natan, natan lanu, natan lanu et haShabbat,

Natan lanu et haShabbat, dayeinu!

Had God only given us Shabbat - dayeinu!



Dayeinu



אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה, דַּיֵּינוּ!

Ilu natan, natan lanu, natan lanu et haTorah,

Natan lanu et haTorah, dayeinu!

Had God only given us the Torah - dayeinu!



Dayeinu



אלו הכניסנו לארץ ישראל, דינו!

Ilu hichni-, hichnisanu, hichnisanu l'Eretz Yisraeil,

Hichnisanu l'Eretz Yisraeil, dayeinu!

Had God only brought us to the Land of Israel - dayeinu!





Dayeinu

Tonight, we add:

Let those who are ill find healing – Dayeinu.

Let our worries be calmed – Dayeinu.

Let the weak and the vulnerable be protected – Dayeinu.

Let all healers find paths to bring healing – Dayeinu.

Let scientists grasp a higher knowing that will lead to a cure – Dayeinu.

Let there be an end to this plague, God – Dayeinu.





Dayeinu

Fill our hearts with hope
And our souls with faith,
Our bodies with health
And our homes with love.
Unite our world to bring on a day of freedom
Let the seeds of rebirth take root tonight
And grow in blessings
In Your light.
Dayeinu – Enough, God.

Amen.





Kadeish - The Blessing

Lift up the second cup of wine.

Together:

We recall God's second promise, "I will deliver you from bondage."

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

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

Blessed are You, Adonai our God, Sovereign of the universe, who creates the fruit of the vine.

All drink the second cup of wine.



Rochtzah - The Second Handwashing

Unlike the first handwashing of the Seder, the second ritual washing is accompanied by a blessing.

As we wash our hands in preparation to eat the matzah, we dedicate this act to the doctors, nurses, medical professionals, and all those on the front lines of the coronavirus pandemic. We will continue this ritual of washing our hands, now and over and over again for as long as it takes, for their wellbeing and for ours. May God bless all of the heroes of this time with safety, health, and comfort.



Rochtzah - The Second Handwashing

Together:

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

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

Blessed are You, Adonai our God, Sovereign of the universe, who has hallowed us with mitzvot, commanding us to wash our hands.

We break for 1 minute to wash our hands or use sanitizer.



Motzi Matzah - Blessing for the Matzah

Lift the three matzot.

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, Eternal 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, Eternal God, Ruler of the Universe, who has sanctified us with *mitzvot*, commanding us to eat *matzah*.

***The bottom matzah is put back in its place. The top and middle matzot are distributed.
All eat matzah while reclining.***

Maror - The Bitter Herb

Maror, a bitter herb, reminds us of the bitterness of Egyptian bondage.

Tell us in the chat box:

As we prepare to eat the maror, what bitterness in the world might you commit to diminishing this year?

Maror - The Bitter Herb

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, Eternal God, Ruler of the Universe, who has sanctified us with mitzvot, commanding us to eat bitter herbs.

All eat the bitter herbs.

Korech - Hillel's Sandwich

When the ancient Temple still stood, Hillel would make a sandwich of *matzah* and *maror* and eat it together with *charoset*. The *charoset*, a mixture of fruit pulp, wine, and nuts, reminds us of the mortar used to glue the bricks together when we built Pharaoh's cities.

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet *charoset*. We don't totally eradicate the taste of the bitter with the taste of the sweet. Rather, we recognize that remembering the hardship of our past helps us to appreciate the joy of freedom.

The bottom matzah is distributed for Hillel's sandwich. Take a piece of matzah and break it into two pieces. Add charoset and the second kind of bitter herb (if you have it) as the middle of the sandwich, dip the sandwich in charoset, and eat it while reclining... in one mouthful, if you dare!



Beitzah - The Egg

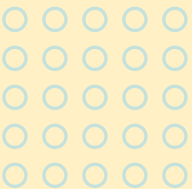
The beitzah, a boiled egg, is smooth and round and symbolizes the new life that comes with springtime.

We remember the new life the Children of Israel made for themselves when they left slavery so long ago. As we eat the egg and bring our virtual community Seder to an end, we acknowledge that we, too, are called upon in this moment to create a new life for ourselves, finding new ways to connect with each other and to carry on the traditions that have been our stronghold throughout our history.

Dip your egg in salt water and take a bite.

Celebrating our Freedom

In the midst of the miracle of the crossing of the parted sea, Miriam led the Israelites in a celebratory song of freedom and gratitude. In these difficult days, may we always take time to celebrate the everyday miracles we experience, and to express our gratitude for all of the blessings in our lives.



Celebrating our Freedom



And the women dancing with their timbrels
followed Miriam as she sang her song.
Sing a song to the one whom we've exalted!
Miriam and the women danced and danced the whole night long!



Celebrating our Freedom



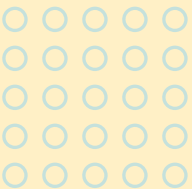
And Miriam was a weaver of unique variety.
The tapestry she wove was one which sang our history.
With every strand and every thread she crafted her delight;
a woman touched with spirit, she dances toward the light!



Celebrating our Freedom



And the women dancing with their timbrels
followed Miriam as she sang her song.
Sing a song to the one whom we've exalted!
Miriam and the women danced and danced the whole night long!



Celebrating our Freedom



As Miriam stood upon the shore and gazed across the sea,
the wonder of this miracle she soon came to believe.
Whoever thought the sea would part with an outstretched hand,
and we would pass to freedom and march to the promised land?



Celebrating our Freedom



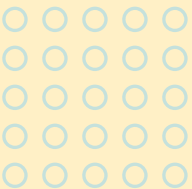
And the women dancing with their timbrels
followed Miriam as she sang her song.
Sing a song to the one whom we've exalted!
Miriam and the women danced and danced the whole night long!



Celebrating our Freedom



And Miriam the prophet took her timbrel in her hand
and all the women followed her, just as she had planned.
And Miriam raised her voice in song, she sang with praise and might,
“We’ve just lived through a miracle! We’re going to dance tonight!”



Celebrating our Freedom



And the women dancing with their timbrels
followed Miriam as she sang her song.
Sing a song to the one whom we've exalted!
Miriam and the women danced and danced the whole night long!



L'shanah Haba'ah - Hope for Next Year

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

Together:

Next year in Jerusalem!

Next year in health!

Next year free from worry!

Next year with family and friends!

Next year feasting!

Next year rejoicing!

Next year in laughter!

Next year in love!

Next year filled with song and celebration!

Next year with a vaccine!

Next year in abundance!

Next year in peace!

Next year in blessings!

NEXT YEAR AT OST!!!





Shulchan Oreich

The Meal

Shulchan Oreich means “set the table.”

This is when the famous fifth question --
“When can we eat?!” -- can be answered.

NOW!

B'tei avon!!!

**The seder plate is removed from the
table, and the meal is served!**

