

Welcome to North Shore Congregation Israel, a caring community for individuals struggling with addiction and in recovery, as well as for their friends and family. We welcome both guests and congregants alike, whether you worship and learn here throughout the year or this is your first time in our building. We are grateful to host this community Recovery Seder.

Whether or not you came with others this evening, you are among friends who have experienced similar challenges. We will respect your confidence and anonymity, as we know you will respect all others here tonight. As is commonly stated at 12-step meetings: What you see here, what you hear here, when you leave here, let it stay here.

This community Seder will include traditional Jewish prayers — spoken in Hebrew and/or English — and interpretive readings, as well as opportunities for guided reflection and sharing in small table-groups or with the whole group. The extent to which you participate is up to you. Again, we're grateful that you showed up tonight, and do not demand anything more. However, we sincerely hope that you will choose to participate in all aspects of this Seder, helping to elevate the experience for yourself and others.



"Standing on the parted shores of history, we still believe what we were taught before we ever stood at Sinai's foot; that wherever we go, it is eternally Egypt; that there is a better place, a promised land; that the way to that promise passes through the wilderness; that there is no way to get from here to there except by joining hands, marching together."

- Adapted from Michael Walzer, Exodus & Revolution



God GRANT ME THE Serenity
TO ACCEPT THE THINGS I CANNOT CHANGE
THE COURAGE TO CHANGE THE THINGS I CAN
AND THE WISdom TO KNOW THE DIFFERENCE



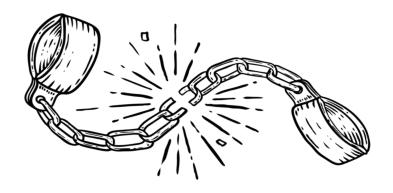
#### Baruchim HaBaim - Welcome

We were enslaved by Pharaoh and we could not get out of Egypt. The Hebrew word for Egypt is Mitzrayim, the word Tzar means narrow in Hebrew. We, the Israelites, were in a narrow place and on our own, we could not get liberated. We cried out to God and God remembered his promise to Abraham, Isaac and Jacob. This is the narrative that we find in the book of Exodus. When we were lost and near despair, we called out to God to declare that we needed help, and we could not get out of Egypt without God's help. The similarity to the 12-step program is obvious. None of us were able to stop drinking, using or controlling until we called out for help and God heard us. Many of you reading this are not and/or do not consider yourselves addicts. To get liberated you do not have to be. All of us humans are enslaved by something. The enslavement may be a job that we don't like, a repetitive theme in our lives, a dependence on material things, a dependence on needing to be right, a psychological problem, or a level of discomfort in our lives that we have learned to accept.

This year, we need to be liberated from something, and Passover comes to teach us that now is the time. We need a new beginning. So, what is our new beginning this year? What is the change we need to make in the rhythm of our lives that will allow us to be liberated from the enslavements that we are currently in? What is the difference in us since last Passover? For some of us, it is getting out of jail, for others it is getting sober, yet for most of us, we have to look deeper inside of ourselves to see how our souls are still imprisoned. Most of us are unable to hear the call of liberation because we believe the lies of our intellects and our emotions, that there is nothing wrong with us that \_\_\_\_\_\_ would not fix. Passover comes to remind us that many of our enslavements are still unknown to us. In the story of our people, we had to be forced to see our enslavement by Pharaoh, when he made us get our own straw and still make the same number of bricks. All of us have to be forced to see our enslavements.

The question for us is: Are we willing to leave our Egypt? Are we willing to move without a known destination? Most of us only go on journeys when we know the destination. This journey of liberation and to freedom has no exact road map. We will never get "there" because as soon as we think that we have achieved our place, we will lose it. Human nature is to rest on our laurels, finding our place in the world is only the beginning. The hard part is growing and maintaining our place and our unique work in our corner of the world. In order to "See ourselves as if we came out of Egypt and add to the story," as the Haggadah tells us to do, we have to first write our own story. Each of us has a unique task. Each of us has a different unique task than anyone else. Each of us has a "soul script" that is unique and different from anyone else's. So now, look again at the story of your life that you have written and examine it for the lies that you tell yourself. How have you been living someone else's life script for you? When we live the script that someone else has written for us, or the script that we think we want to live, we are enslaved. We are desecrating our God image and we are trapped in a life that is not ours. What is the life script that you were created to live? What is your TRUE script? Are we willing to own our life scripts? The ones given to us by God? Are we ready to accept the individual scripts of our lives and not someone else's? Not the ones we'd like to have, but the ones we really have?

Passover is the time that makes us look at our lives and see if we are living the lives that are truly ours, the life that makes us add our own unique part to the repair of the world, the life that makes our corner of the world a little better in the way that only we are uniquely qualified to do. Only by owning and telling our TRUE stories can we truly experience redemption and liberation.



Havdalah

Ba-ruch A-tah A-do-nai E-lo-hei-nu Me-lech ha-o-lam, Bo-rei p'ri ha-ga-fen.

בַּרוּדְ אַתּ,ה, יְיָ אֲלֹהֵינוּ מֶלֶדְ הָעוֹלֶם, בּוֹרֵא פַּרִי הַגּּ,פֶן.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

Ba-ruch A-tah A-do-nai E-lo-hei-nu Me-lech ha-o-lam, Bo-rei mi-nei v'sa-mim.

בַּרוּדְ אַתּ,ה, יְיָ אֱלֹהֵינוּ מֶלֶדְ הָעוֹלֶם, בּוֹרֵא מִינֵי בִשׁ,מִים.

Praise to You, Adonai our God, Sovereign of the universe, Creator of all the spices.

Ba-ruch A-tah A-do-nai E-lo-hei-nu Me-lech ha-o-lam, Bo-rei m'o-rei ha-eish.

בּרוּדָ אַתּ,ה, יְיָ אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the light of fire.

Ba-ruch A-tah A-do-nai E-lo-hei-nu Me-lech ha-o-lam, ha-mav-dil bein ko-desh l'chol.

בּרוּדְ אַתּ, יְיָ אֲלֹהֵינוּ מֶלֶדְ הָעוֹלָם, הַמּ\_בְדּיִל בּיִן קֹדֶשׁ לְחוֹל.

Praise to You, *Adonai* our God, Sovereign of the universe, who separates the sacred from the profane.



May the festival lights we now kindle
Inspire us to use our powers
To heal and not to harm,
To help and not to hinder,
To bless and not to curse,
To serve You, O God of freedom.

## We Light These Candles...

For our families, our beloveds, our friends, our animals - for all our relations: for those who are no longer friends and for those who are no longer enemies; for those from whom we feel an unwanted distance: for those whose lives have been Touched and for those still awaiting The Touch; for those who allow themselves to be seen and for those still hiding out; for all those who stay 'a part of' and for those who have a need to stay 'apart from;' for all the wounded children. For those who feel empty and for those who feel full; for those who confuse 'more' and 'enough;' for those for whom it is easier to think of themselves and may yet learn to think of others; for those who can think of others but do not yet think of themselves;

For those just being born and for those who feel that they are old but have not yet been born; for those who feel as if they have never really lived; for those in touch with their bodies who are getting in touch with their minds; for those in touch with their minds who are getting in touch with their bodies; for those who can love and for those who have yet to learn to love; for those who have yet to learn to allow themselves to be loved; for those who are getting what they want and for those who are getting what they need; for those who are not getting what they want or need; for those who do not yet know that they are getting what they want and what they need.

Ba-ruch A-tah A-do-nai E-lo-hei-nu Me-lech ha-o-lam, shehecheyanu v'kiy'manu v'higianu laz'man hazeh.

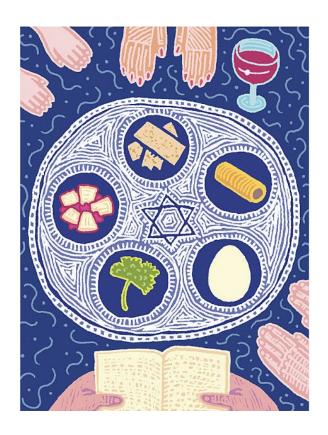
בּרוּדָ אַתּ ָה יְיָ, אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, שׁ ֶהֶחֱיָנוּ וְקִיּמְנוּ וְהִגִּיעָנוּ לַזּמְן הַזּ ֶה.

Praise to You, *Adonai* our God, Sovereign of the universe, for giving us life, sustaining us, and enabling us to reach this season.

## The Passover Seder

Pesach signals the beginning of a new relationship with time, time marked not by the endless cycles of nature but by surprising events in our own history. By dedicating time, we become masters of the moment and make the moment eternal.

- Wellsprings of Freedom



#### **Dedicating Time**

In the Jewish calendar, Nissan, the month of Passover/liberation, is the first of months. Judaism celebrates Rosh Hashanah literally, the head of the year, as the New Year of the world. Why the change? In Parshat Bo, we are told to begin counting of the months at this time, our year no longer starts at Rosh Hashanah, rather it starts in Nissan. This is because the time of freedom is always the beginning of our lives. When we have been enslaved by others and/or ourselves, liberation is always the beginning of something new. In 12-step programs, the day of our last drink, drug, gambling, etc. is the start of our liberation and the start of our new lives. We alcoholics in recovery start to count our days and years from our first day sober. Passover is the Jewish declaration of powerlessness over our lives.

#### Kiddush—The First Cup

Our bodies were slaves in Egypt, in those days, and there may be ways in which we feel as if our physical beings are entrapped now, in these days, in a place where we do not want to be: maybe a city, or a job, or a relationship that doesn't feel right anymore; maybe an illness, or a political situation, or a lifestyle. Our souls were trapped in Egypt, in those days, in bodies that were enslaved. And it may be that, in these days, our souls feel entrapped: maybe by our belief systems, or by a need to project blame, or by the parts of ourselves that we have not yet integrated; maybe an angry part, or a jealous part, or a hurt child part, or a part that feels controlled or controlling. Traditionally, our Seder includes four cups of wine. Tonight, we use grape juice, recognizing that for some of us, wine has become a symbol not of joy, but of sorrow and pain. For centuries, wine has been a symbol of joy, for when grapes are crushed, the juice that is extracted improves with age. The fermentation of wine is symbolic, for us, of the slow healing process of recovery. In recovery, self-realization is the juice that comes from crushing the grapes of our experience. Like wine, such self-knowledge comes with time, and work, and patience.

- Adapted from "A Haggaddah For Spiritual Recovery", Beit T'Shuvah

Ba-ruch A-tah A-do-nai E-lo-hei-nu Me-lech ha-o-lam, Bo-rei p'ri ha-ga-fen.

בּרוּךְ אַתּ,ה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פִּרִי הַגֹּפָן.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

Karpas The Green Vegetable

כַרְפַס

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech ha-o-lam **b**o-rei p'-ri ha-a-da-mah.

בּרוּךְ אַתּ ָה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פִּרִי הָאֲדָמָה :



We break the middle matzah in two,
Hiding the larger piece,
For more is always hidden than revealed.
This broken, hidden matzah
Will become the afikomen
That requires searching out.

It is often some form of brokenness
That sends us on our journey.
In search of freedom. At the same time,
The path to liberation and redemption
Can come from the most unlikely sources
Such as a lowly, broken piece of matzah.

-Wellsprings of Freedom

There is a crack in everything.

That's how the light gets in.

- Leonard Cohen

#### What experiences of brokenness have contributed to your search for freedom?

The breaking of the matzah shows us that what was once broken and lost can be found. The hiding of the matzah also teaches us that our freedom is fleeting. It is a relentless battle that we must trudge through. The journey of freedom from slavery is much like the journey of sobriety — freedom from drugs and alcohol. It is a non linear path, where sometimes we fail to see the light at the end of the tunnel, yet we know it exists. That while we may come to road blocks and doubt ourselves along the way, we have faith that the journey is worth taking. We have faith that we will discover and restore the broken pieces, and that no bump in the road is too big. We have faith that nothing is worth compromising our freedom.

-Beit T'Shuvah Resident



Reb Zuvulun said, "Today we live, but by tomorrow today will be a story. The whole world, all human life, is one long story."

- Isaac Bashevis Singer

## Maggid The Story

מגיד

We share our experience, strength, and hope, we tell our stories, so to remind us that we are here together. We bear witness to one another. Freedom is fought for together, and freedom is received together. We tell the story of Passover each year, ever holding fast to the fact that our people have navigated the wilderness since the beginning of our existence. The story of Passover is not temporal; it is generational; it is cyclical. The story of resilience is not new for our people.

- Hannah Merens

## Ha Lachma Anya The Bread of Affliction

# הָא לַחְמָא עַנְיָא

#### This is the bread of affliction...

Those who are hungry know what they lack, "they may come and eat."

That is, they can gain the nourishment they need for body and soul.

Those who are in need don't yet understand what they truly lack in order to fulfill themselves.

"Let them come and celebrate Pesach."

That is, let them talk tonight about going out of Egypt;

Let them discover what will truly set them free.

This can only be accomplished through "a mouth that speaks, peh sach."

This is the essence of the Exodus from Egypt:

Telling the story makes our personal truth come alive.

- Beit Avraham



## The Four Questions

# נִשׁתְנָה הַלּ יְלָה הַזֹּ ֶה מִכֹּ ל הַלֹּ ילוֹתִיּ הַ בִּעָר הַלֹּ ילוֹתִיּ

שׁבֶּכָל הַלֹּיִלוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצְה. הַלֹּיְלָה הַזֹּיֶה כַּ לוֹ מַצְּה:

: שֹבֶּכָל הַלֹּיֵלוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת הַלּיַיְלָה הַזֹּיֶה (כַּ ֻלּוֹ) מְרוֹר

ָש בַּכָל הַלֹּיֵלוֹת אֵין אָנוּ מַטְבּילוּן אֲפִילוּ פַּעַם אֶחָת. הַלּיַיְלָה הַזּ ֶה שוְתֵי פְּעָמִים :

ָשׁבֶּכָל הַלֹּיֵלוֹת אָנוּ אוֹכְלִין בּיִן יוֹשְׁבִין וּבֵין מְסֻבּין. הַלֹּיְלָה הַזֹּיֶה כֹּ ַלֹּנוּ מְסֻבּין

#### Ma nish-ta-nah ha-lai-lah ha-zeh mi-kol ha-llai-lot:

- 1. She-b'-chol ha-lai-lot a-nu och-lin cha-meitz u-ma-tzah ha-lai-lah ha-zeh ku-lo ma-tza.
- 2. She-b'-chol ha-lai-lot a-nu och-lin sh'-ar y'-ra-kot ha-lai-lah ha-zeh (ku-lo) ma-ror.
- 3. She-b'-chol ha-lai-lot ein a-nu mat-bi-lin a-fi-lu pa-am e-chat, ha-lai-lah ha-zeh sh'-tei f'-a-mim.
- 4. She-b'-chol ha-lai-lot a-nu och-lin bein yosh-vin u'vein m'su-bin ha-lai-lah ha-zeh ku-la-nu m'-su-bin.

#### Why is this night different from all other nights?

- 1. On all other nights we can eat both leavened bread and matzah, but tonight we only eat matzah.
- 2. On all other nights we eat all kinds of vegetables, but tonight we eat bitter herbs.
- 3. On all other nights we aren't expected to dip our vegetables even one time, but tonight we dip twice.
- 4. On all other nights, we either eat sitting or reclining, but tonight we recline.

Why is this night different from all other nights? This night is different from all other nights because on this night we become conscious, "mindful", aware that we have choices. We take advantage of the fact that we as human beings have been given the gift of free will. We make sure to remind ourselves that there is a way out and that if we join hands, we can indeed cross the Red Sea. We will begin to conceive of a life that is larger than we ever could have imagined.

- Cantor Rebekah Mirsky

Take a piece of paper and write down what stops you or blocks you from living life at the level of connection to God, your soul, your friends, family, community, that you desire.

#### THESE ARE YOUR ENSLAVEMENTS.

Now envision the opportunities that you have had in previous years to exit from any of these enslavements and what prevented you from leaving. During this season we are not trapped.

How often have we felt as if living is a "tight squeeze"?

Remember, we are not trapped! We have choices!

- Adapted from "A Haggaddah For Spiritual Recovery", Beit T'Shuvah

Why is this sobriety different from all other sobrieties? I have gotten sober before, but I have never left slavery. I have left the needle, but I have never left the prison. I have left Egypt, but I have never crossed the sea. This time is different. This time it must be different. I have made it eight months. I am not turning back. I am turning toward. I am turning toward the Promised Land, I am not only turning away from Egypt. I want to be free. I want to escape Pharaoh. I am not only doing it for Moses. I am not only doing it for Aaron. I am not only doing it for Miriam. I am doing it for myself. I am doing it for my father. I am doing it for my son. This night is different from all other nights.

- Adapted from "A Haggaddah For Spiritual Recovery", Beit T'Shuvah

#### Samuel's Story: Arami Oved Avi

Our ancestors were indeed idol worshippers. However, according to legend, Abraham smashed his father's idols and broke out of that enslavement. How then did Abraham's grandson Jacob and his descendants become enslaved once again? Our Torah relates that drama in the following four verses that contain the entire story.

- Deut. 26:5-8

## Rav's Story

Idol worship - the history of mankind up to the present time is primarily the history of idol worship...from the primitive idols to the modern idols of the state, the leader, production, consumption...In worshipping the idol, we worship ourselves. A partial limited aspect of ourselves: our intelligence, our physical strength, power, fame.

- Erik Erikson

## The Four Children

#### The Wise

This is the part of us that understands much, in fact, too much. This is the part of us that is in love with our smartness. We worship our intellect and start to believe that everything can be explained and solved. This part allows us to live for God, to take living for granted, and, in the words of Rabbi Abraham Joshua Heschel, "become indifferent to the sublime wonder of living."

#### The Wicked

This is the part of us that perceives of ourselves as wicked. Our emotions rule us and when something doesn't go our way, we believe that it is our fault. If only we were blank. This part of us gets stuck in our flaws, thinks that we should be perfect. It is our insecure part and the part that feels the absence of God.

#### The Simple

This is the part of us that just appears to be dumb. We negate the simplicity of living, so this part of us has to be bad. In reality, this is the place of wisdom and us. This is our soul's knowledge, it is the part of us that comprehends what is the next right thing to do. Comprehending is the way to freedom. This part allows us to again in the words of Heschel, "experience the sacred in every event of our lives."

#### The One Who Does Not Know How To Ask

This is the scariest place of all darkness. When we are truly stuck, we are unable to ask for help. We feel too foolish just to cry out to God and others for help. This is the part of us that is like the 80% of the Israelites and the multitude of Egyptians who watched as the other half left slavery and the first born were dying. This is the part of us that stands around, wringing our hands, saying there is nothing we can do. Each of these parts exists within us. This is the time of year that we can and must find a way to channel the positive and manage the negative. This is the meaning of our tradition. We are never to deny the negative, only manage it so that it can serve God.



nd now it is time to tell the story of a redemption; the liberation of the children of Israel from their oppressors at the moment in history 32 centuries ago. Like most stories, it has a seeming beginning, although we could always go back further and find a different beginning; the story could always be told from a different perspective. Tonight we begin with the most ancient of words, words from the Torah, the map and guide used by Jews from generation to generation.

- Adapted from "A Haggaddah For Spiritual Recovery", Beit T'Shuvah

The Egyptians dealt harshly with us and made us suffer; they imposed harsh labor on us.

- Exodus 1:8

We cried out to *Adonai*, the Everpresent, the God of our ancestors, and *Adonai*, the compassionate one heard our plea and saw our plight, our misery, and our oppression.

- Deut. 26:7

Then *Adonai*, the God of Liberation, took us out of Egypt with a strong hand and an outstretched arm, with great awe, signs and wonders.

- Deut. 26:8



## The Ten Plagues

Dam D<sub>-</sub>7

**Blood**: The seemingly impossible physical toll recovery can take.

Tzfardeyah עֲבֶּלְדּ

**Frogs**: Addiction and suffering can feel ubiquitous, wherein it feels unachievable to locate some semblance of peace in the every day and every night.

Kinim ロゾシュ

Lice: Ubiquity

ערוֹב Arov

Wild Beasts: Triggers, life obstacles

Dever

Disease: The disease of addiction and mental illness.

Shechin

Boils: The pain it often takes even to get up this morning.

Barad

Hail: When it feels like everything is coming down upon us.

Arbeh אַרְבּ ֶה

Locusts: Consuming space around you.

Choshech קשׁ<u>"</u>ך

Darkness: The loneliness of moving through one's day as if everything is dark.

Machat Berochot מַכּורוֹת

**Slaying of the First Born**: Those who have lost someone struggling with addiction or mental illness.

or memar miness.

WHAT PRICE ARE WE WILLING TO PAY FOR OUR FREEDOM?

## Dayenu

I-lu ho-tzi, ho-tzi-a-nu, ho-tzi-a-nu mi-mitz-ra-yim, ho-tzi-a-nu mi-mitz-ra-yim, Da-yei-nu אַלּוּ הוֹצִי- הוֹצִיאָנוּ, הוֹצִיאָנוּ מִמִּצְרַיִם, הוֹצִיאָנוּ מִמִּצְרַיִם, ד<u>ַי</u>נוּ :

I-lu na-tan, na-tan la-nu, na-tan la-nu et ha-Shab-bat, na-tan la-nu et ha-Shab-bat, Da-yei-nu

וְלֹא נָתַן, נָתַן לָנוּ, נָתַן לָנוּ אֶת הַשׁ\_בַּת, נָתַן לָנוּ אֶת הַשׁ\_בּת, דַיַּנוּ :

I-lu na-tan, na-tan la-nu, na-tan la-nu et ha-To-rah, na-tan la-nu et ha-To-rah, Da-yei-nu וְלֹא נָתַן, נָתַן לָנוּ, נָתַן לָנוּ אֶת הַתּוֹרָה, נָתַן לָנוּ אֶת הַתּוֹרָה, דַיִּנוּ :

## **Bchol Dor Vador** In Every Generation

בּבְּכָל דור וָדור

B'-chol dor va-dor cha-yav a-dam lir-ot et atz-mo k'-i-lu hu ya-tza mi-mitz-ra-yim

בּכָל דור נְדוֹר חַיּב אָדָם לִרְאוֹת אֵת עַצִמוֹ, כֹּאָלוֹ הוֹא יָצֵא מִמִּצְרָיִם.

In every generation it is one's obligation to regard themselves as though they personally had come out of Egypt.

Ba-ruch A-tah A-do-nai E-lo-hei-nu Me-lech ha-o-lam, Bo-rei p'ri ha-ga-fen.

בּרוּך אַתּ,ה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פִּרִי הַגֹּפָן.

Second Cup

#### The Seder Plate

## **Karpas**

Finding the green, locating what is blossoming in each day; all we need is hope for today.

#### **Beitsa**

The round egg symbolizes the sacrifices demanded of us in our suffering--sense of self, relationships, and joy. It too symbolizes the indefatigability of hope.

#### Mei-Melach

As we work to see each other, salinity falls from our eyes. We cry for ourselves, for our loved ones, and most of all, those who cannot access the freedom of recovery. Because of stigma, because of socioeconomic status, because no one has told them they deserve serenity and joy.



### Kos Miriam—Miriam's Cup

As we hold Miriam's Cup aloft tonight, some may feel that it stands for healing in the broadest sense. For others, it symbolizes the need to infuse women's perceptions into Judaism and into our own lives. For some of us, Miriam's Cup stands for the process—the trek though the wilderness—as opposed to the goal, the arrival at Canaan. For others, it represents women's special abilities to embrace struggle, change, and growth.

Miriam's Cup, glistening with water that energizes the soul, calls to us in confident invitation. Let all who are ready, come and fill it. Let all who are thirsty, come and drink.

May next year find us still on our journeys.

- Susan Schnur, The Women's Seder Sourcebook



Rabbi Gamliel used to say:

ּרַבּּן גַּמְלִיאֵל הָיָה וֹמֵר:

Anyone who has not discussed these three things on Passover has not fulfilled their obligation, namely:

כּלָ שׁלֶּא אָמַר שִׁלְשָׁה דְּבָרִים אֵלּוּ בַּפַּסֶח, לא יַצֵא יִדֵי חוֹבַתוֹ, וָאֵלּוּ הֵן:

Pesach, the Passover Offering Matzah, the Unleavened Bread Maror, the Bitter Herbs פֶּסֶח מַצּיָה וּמָרוֹר

#### Motzi Matzah The Matzah

מוֹצִיא מַצַּה

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech ha-o-lam a-sher ki-d'-sha-nu b'-mitz-vo-tav v'-tzi-va-nu al a-chi-lat ma-tza.

בּרוּדְ אַתּ,ה יְיָ, אֱלֹהֵינוּ מֶלֶדְ הָעוֹלֶם, אֲשׁ"ֶר קדְשׁ"ֵנוּ בּוְמִצְוֹתָיו וְצִוּ"ֵנוּ עַל אֲכִילַת מַצ<sub>ּ</sub>ָה :

Praise to You, *Adonai* our God, Sovereign of the universe, who hallows us with mitzvot, and commands us to eat matzah.

#### Maror The Bitter Herbs

מָרוֹר

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech ha-o-lam a-sher ki-d'-sha-nu b'-mitz-vo-tav v'-tzi-va-nu al a-chi-lat ma-ror.

בּרוּךְ אַתּ,ה יְיָ, אֱלֹהֵינוּ מֶלֶּךְ הָעוֹלֶם, אֲשֹּ"ֶר קִדְּשְׁ"ֵנוּ בּמְצְוֹתָיוּ וְצִוּ ֳנוּ עַל אֲכִילַת מָרוֹר:

Praise to You, *Adonai* our God, Sovereign of the universe, who hallows us with mitzvot, and commands us to eat maror.

Korech The Matzah and Maror sandwich

בובד

Rabbi Isaac of Warka used to say:

"Exile is a trait found in ourselves.

The way to heal it is by healing the soul."

# The slavery is not the same for all of us.

One slavery that we share is the slavery to habits. The Chasidic Masters ask us: Are we really willing to give up our unnecessary suffering? Are we willing to taste the bitterness of our slavery? Are we willing to experience our individual essential pain? There is an essential pain that comes with being alive, the pain of loss of loved ones, the pain of separation from God, from family, from our own essence, the pain of life being incomplete and unknowable. All of these pains are essential to our humanness. Without feeling and experiencing them, we become slaves to our lies. There is some denial that is healthy and necessary, there is some denial that stops our growth and our being able to take our own true place in this world. The difference between unnecessary suffering and bitterness is found in the Maror and the Charoset. What about our lives tastes so bitter that we commit to not engage in these bitter activities? Make a list of these things now. Next to each of them describe the bitter taste that these things leave in our souls. Write what it will take you to cease and desist from these activities and then write the help you need from God, your friends, family, and community. You have now started the process of your own liberation from slavery. When we eat just the Charoset the taste is much more palatable. How does this represent the way most of us see our lives? Life is palatable, not great, not terrible, just sort of a low-grade temperature. This is the worst enslavement of all! Many of us just become fatalistic and say this is how life is. We accept our suffering in our slavery, in our daily routine as part of life and believe that it will never change.

This is the antithesis of Passover. Many of us are complacent and feel like we deserve and are comfortable with our enslavements; it is our response to the pains we feel. We don't have to give into this. The suffering becomes a warm blanket and a trusted friend, it becomes how we define ourselves. We give up to this feeling and this attitude. Passover is the answer to this type of life. It is not the type of living that Judaism endorses. It is precisely because of this that we eat the Maror and then the Hillel Sandwich. We have to know that slavery is bitter, it is not comfortable, it is not our friend, WE ARE NOT MEANT TO BE SLAVES! By eating the Maror, we are reminded of this bitterness and the belief is that once we taste this bitterness, we will resolve to become free and liberated. This bitterness is the taste we have in our mouths that says I won't come to this place anymore. When we eat the Maror and we resolve not to come back to this particular slavery anymore, then we can come out dancing and really enjoy our food. By eating the Hillel Sandwich, the Charoset tells us that slavery is tolerable and then Maror tells us that tolerable is not good enough.

## **Tzafun** Sharing the Afikomen

בֿפוּן

#### Third Cup

Ba-ruch A-tah A-do-nai E-lo-hei-nu Me-lech ha-o-lam, Bo-rei p'ri ha-ga-fen.

בּרוּדָ אַתּ,ה, יְיָ אֱלֹהֵיִנוּ מֶלֶדְ הָעוֹלָם, בּוֹרֵא פִּרִי הַגֹּ,פֶּן.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

#### Kos Eliyahu—Elijah's Cup

We await Elijah's arrival. In doing so we open the door for him; peace and freedom and recovery are available to us so long as we are willing to open the door.

"We cannot drink from this cup until everyone in the world is free from pain and injustice. Elijah declared he would return in each generation and determine if mankind had learned compassion.

On this night, we pray that in the days to come, our children will remember that freedom and justice are gifts from God"

- Freedberg, 2002



### Fourth Cup

Ba-ruch A-tah A-do-nai E-lo-hei-nu Me-lech ha-o-lam, Bo-rei p'ri ha-ga-fen.

בּרוּדָ אַתּ,ה, יְיָ אֲלֹהֵינוּ מֶלֶדְ הָעוֹלָם, בּוֹרֵא פַּרִי הַגּ,פֶּן.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

## Barech The Blessing

בֿלבֿ

Ba-ruch A-tah A-do-nai, Ha-zan et ha-kol.

ברוד אַתַּה יִיַ, הַזּן אֶת הַכּל:

Praise to You, Adonai our God, Sovereign of the universe, Source of food for all.

# HOW DO WE TRANSFORM OUR OWN HARDSHIPS AND PAIN IN A WAY THAT FREES US FROM BITTERNESS?

# Reflections

God grant me the serenity

to accept the things I cannot change:

the *courage* to change the things that I can;

and the **wisdom** to know the difference

L'Shanah ha'ba'ah b'Yirushalyim

ּלְשׁנָה הַבּ,אָה בירושׁלָים:

## Next Year in Jerusalem!



