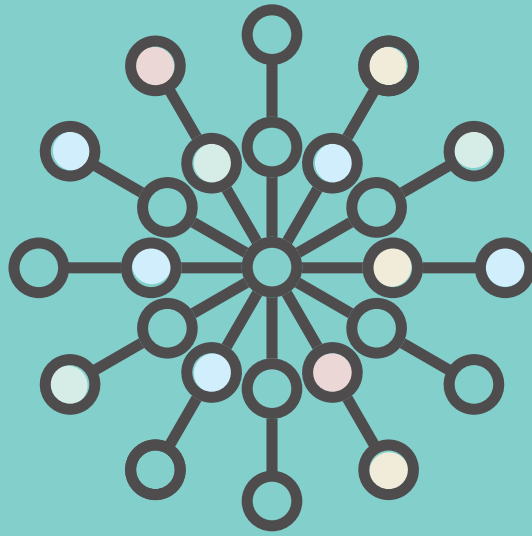




זרוע נטויה

יד חזקה



# מסגרת ליום טוב

A Passover Haggadah Supplement



יד חזקה

זרוע נטויה







## Introduction

This year of COVID-19 disrupted the flow of our lives and created crisis situations that children and adults, families, communities, and nations now have to contend with. With the passing of time, and as many people have already been vaccinated or are recovering from COVID-19, we begin to “receive signals” from the virus; we gain insights on how to conduct ourselves in this complex time, how to further understand the implications of the disease for us and our society, and for the first time, to have hope that we will be able to return to our everyday routines. With these unique circumstances in the background, families will be sitting down at their Passover Seder tables in this, the Hebrew year 5781.

With the Passover holidays soon upon us, both at the Masorti/Conservative Movement and at NATAL, Israel Trauma and Resiliency Center, it is understood that when a secure and calm environment is created, family can be a source of personal resiliency. The holiday meal, where we read the Haggadah and hold the family Seder, provides a wonderful opportunity to pause and reflect on the past year. We should ask ourselves what we have learned during this challenging time: what worried us, what caused us pain, what was important to us and gave us the strength to keep moving forward.

This “Passover Supplement” is intended to help us turn the Passover Seder into an “Island of Resilience” in the Corona Sea.

The suggestions for activities below can be carried out during the Passover holidays or during family preparations for the Seder.



An asterisk and a number in the text refer to an appendix of activities on page 9 linked to the content and text.



## Corona Symbols



Humor is a great tool for strengthening coping skills, so please suggest your own symbol definitions!

**Kadesh (To sanctify/make holy)** – Preserve a distance of 2 meters, no less!

**Urehatz (Washing of the hands)** – Wash your hands well with soap and water!

**Karpas (Eating herbs dipped in saltwater)** – We bless the produce that comes from the earth, especially as we have all become couch potatoes!

**Yahatz (Dividing the middle matzah)** – The division of our relatives into capsules.

**Maggid (The narration)** – Walking around telling anyone without a mask, "Put on a mask! It saves lives!"

**Rahaz (Washing of hands for the meal)** – Wash your hands again! And now with Alcolgel!

**Motzi (Taking out the matzah)** – The removal of unnecessary things from our homes.

**Matzah** – Zoom has squeezed all the juice (mitz) out of us.

**Maror (Eating the bitter herbs)** – This is what we ate in the first, second, and third lockdowns!

**Korekh (A sandwich of double matzah)** – Wearing two masks instead of one!

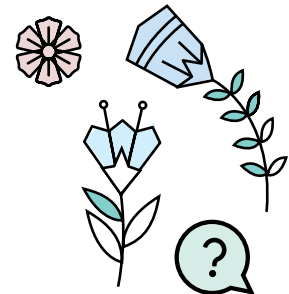
**Shulhan Orekh ("Setting the table")** – Eating all meals at home as there are no restaurants open.

**Tzafun (The hidden-away [matzah])** – We hide ourselves away at home and avoid mingling with others.

**Barekh (The blessing after the meal)** – Blessed are we who have been saved from the Coronavirus and have been delivered by the vaccine!

**Hallel (Psalms of Praise)** – We praise and glorify the scientists, doctors, and all those who brought us the vaccine!

**Nirtzah (Conclusion)** – To conclude, we wish and pray that at next year's Seder, we will all recline together!



---

## Maggid – Telling the Story of the Exodus

---

“You shall tell...” – The Torah commands us to tell the story of the Exodus from Egypt.

At the heart of the Passover Seder is the Maggid, the recounting of the story, a directive to tell the story and pass it on from generation to generation in a way that is relevant and meaningful. The act of telling a story can help to organize and clarify thoughts and feelings. Rabbi Isaac Luria (the “Ari”) taught that the word Pesah can also be read as two words: peh sah, “a mouth speaks,” and we would add that the act of speaking is an integral part of processing the experience of slavery.

The Haggadah is also a story of a generation, and a nation, that have been through trauma and difficult experiences. Retelling the story every year allows us to acquire and practice using tools that can help us to cope. The ability to articulate our inner experiences and thoughts in words and to express them honestly within a supportive atmosphere has the potential to offer us relief and healing.

Each member in the family, young and old, is invited to remember the past year and to share their thoughts, experiences or feelings. There is no “right” or “wrong” in this conversation and it is possible to repeat things that have already been said, just as the Haggadah encourages us to repeat the story of the Exodus. As it is said: “The more one speaks of the Exodus from Egypt, the more praiseworthy one is.”\*<sup>1</sup>

---

## Mah Nishtanah: What is (not) different now?

---

The act of asking questions is central to conducting the Seder; the Haggadah begins with questions in order to pique the curiosity of the younger generation. The various customs of the Seder are meant to invoke interest and to encourage young people to reflect and ask questions that pertain to them personally.

The Coronavirus has disrupted our lives, and interrupted the continuity of our normal routine, but not everything has changed. In order to regain a feeling of control over our lives, we must distinguish between “what has changed” and “what has not changed.”

Mention four things (personal or family-related) that have stayed the same and remain unchanged. Which habits, social relationships, actions, and places have we retained,

And what has changed? What are four things that have changed? For example: because of the lockdowns I am reading more; I learned a new skill; I cooked more often; I talked to family members often; I learned new ways to keep in touch with friends...

The sense of control we bring back into our lives is deeply connected to our experience of freedom. “Once we were slaves, now we are free.”—Slavery is an experience of the lack of control, and freedom comes from control. We can ask the same kind of questions in our present circumstances. How did we succeed and how do we continue to succeed in preserving the freedom to control our lives without letting circumstances and Corona control them instead? And, how did they enable us to feel the same as we did a year ago, before COVID-19?

## **“The Torah speaks of four children: One is wise, one is wicked, one is simple and one does not know how to ask.”**

Some have argued that the story of the four sons is not about four different and separate characters, but rather the four sons live within each of us and express different aspects of the human psyche. We suggest an additional interpretation, that the passage about the four sons represent six significant resources of the human psyche that are tools for coping with stressful situations.

Barukh Ha-makom: “Blessed is the Place” — This is our system of beliefs and values, that lead us to seek meaning and to believe in a better future. All of us have an internal compass by which we navigate our lives in the world. Sometimes times of crisis and emergencies can remind us to reflect and focus on what is important to us and move us forward. <sup>(2)</sup>

“The Torah speaks of four children” — We are not alone. This is a group, four children, not a solitary son or daughter. The Torah speaks of the number “four” as a representation of being part of a community and a society that can unite to help us cope. <sup>(3)</sup>

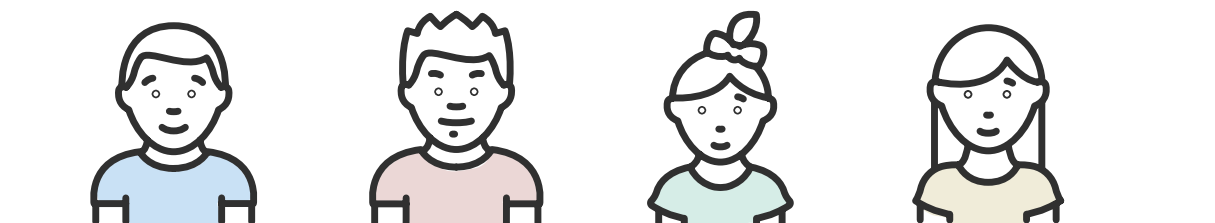
“The wise one—what does he say?” This is intelligence; the wise one copes by the use of thought, by attempting to analyze, understand and arrange the world around him in a way that enables a sense of control. <sup>(4)</sup>

The body (which is not in of itself an “evil child”) - What does it express? — The body responds to pressure and stress, but through the body we can also find release and relaxation. Take a deep breath and then exhale gently and carefully. Now think about all the delicious food on the holiday table. Our physical actions, such as eating, drinking and breathing, can also be a source of strength: “A healthy mind in a healthy body.” <sup>(5)</sup>

The simple one is aware of his feelings and is able to let this energy pass through him without blocking it. This is the way that he experiences the world, and it enables him to feel relief and acts as a coping mechanism. <sup>(6)</sup>

“And the one who does not know how to ask.” This is the creative one, a dreamer and someone who can imagine a better world to live in. This is someone who uses his/her imagination to fill his/her world and to impart both meaning and the strength to deal with reality. <sup>(7)</sup>

**We all meet the world through, and make use of, all of these means (body, mind, emotion, belief system, society, and imagination) as coping mechanisms. At the same time, it is important to think about which of these is currently the more dominant in your life and which of these channels you would like to strengthen.**



## Dayyenu ("It would have been enough")

The piyyut (liturgical poem) Dayyenu praises and glorifies God for all the miracles and good deeds that God has performed for the people of Israel. It appears that the structure of the piyyut not only invites us to express gratitude, but also encourages us to be content with what we have and not to continually ask for more. The reality that has been dictated by COVID-19 has forced us to be flexible and to let go of many things that were once part of our lives.

What have we learned to do this year? How have our priorities changed?

If we went to school for a week and did not have to go into isolation, dayyenu.

If we managed to connect to a reasonably fast Internet connection and not a fiber-optic cable, dayyenu.

If God had lowered the rate of contagion but we still had to wear masks, dayyenu.

If God had brought us the vaccine but did not prevent side effects, dayyenu.

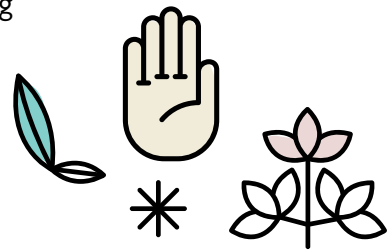
If God set us up with good binge watching but did not provide another rescue as he did for Noah, dayyenu.

If we were contained within an area of 1000 meters during lockdown and it was not reduced to 500 meters, dayyenu.

If we had to be in quarantine but were not infected, dayyenu.

If we were infected but were asymptomatic, dayyenu.

If we were vaccinated and did not faint, dayyenu.



Feel free to add your own lines to the song and also to think about other areas, big and small, in which you have made changes and have shown flexibility in order to adapt to a new reality that has been shaped by the Coronavirus. In our ability to adapt to new situations lies our resilience.

## The Festival of Spring as a Springboard for Growth

"In each generation a person is obligated to regard him/herself (and to appear) as if s/he had come out of Egypt."

The exodus from Egypt is a daily act. Every day we face challenges and struggles that constitute our own private, temporary "Egypt." As long as we have faith in our hearts and the knowledge that beyond the present Egypt lies the Land of Israel, the promised land of freedom worth fighting for, we can bear the challenges and struggles.

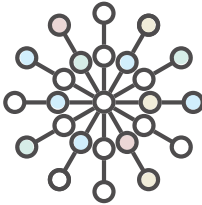
Every year we end the Seder by proclaiming and hoping, "Next year in Jerusalem," a proclamation that expresses our longing for a better future. This year, we can also talk about where we would like to be next year. Let us raise a fifth glass this year- "Le-ḥayyim! To life!"



Each participant is invited to make a wish for the coming year and to talk about the changes we want to see in our lives. We can share our hopes for a return to normal life and reveal something new about our lives and our vision for the world we want to live in.

Resilience is a process of adaptation and the accumulation of inner strength to continue to cope with life's challenges.

It is possible to make use of ideas that arise as part of the following tasks even after the holiday meal. We want to encourage you to do so. We hope these ideas will help, over time, to increase both individual and familial resilience.



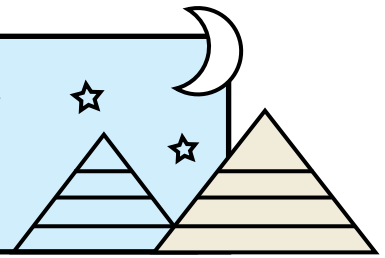
**ח ס ל ס י ד ו ר פ ס ח**





## Resilience Activities for Passover

### Activity Appendix



Here are the activities that connect to the asterisks \* that appear in the text:

These are the various activities connected to the Passover holiday and the Haggadah that are intended to strengthen resilience during these difficult days. These tasks can be performed during the holiday or as preparation for the Seder.

We recommend preparing a small box in advance in order to save the written answers to questions as well as drawings or anything else related to the activities. This box can be kept closed and opened again on Passover next year.

① **A storytelling rotation** – Telling the story of the family’s struggle with COVID-19, taking turns. (Each member of the family adds two or three sentences about the COVID-19 story of the family, their experiences and the family’s struggles. The next in line takes up the story from the point that the previous family member concluded).

② **“Those who have a ‘why’ to live, can bear with almost any ‘how.’”** (Viktor E. Frankl). Answer the following questions:

What in my life am I thankful for?

What are the good things in my life?

③ **‘Pay it forward’** – Participants take turns saying a kind word or giving a compliment to the person on their left.

④ **Actively thinking about self-resilience produces a more effective response to burnout.** Write down actions that give you strength and make you feel better. Ask yourself whether you are actually doing these things or just “thinking about doing” them? In order to increase the chance that these actions will become part of your daily routine, it is a good idea to formulate an orderly plan:

Actions I will carry out every day, at least once a day.

Actions I will carry out once/twice a week.

Actions I will carry out once a month.

Actions I will carry out once a year.

You should decide on someone to whom you will present the plan so that we can be held accountable to fulfil our commitment to ourselves.

⑤ **Jacobson's relaxation technique** or progressive relaxation therapy is a type of therapy that focuses on relieving stress and anxiety by tightening and relaxing specific muscle groups in sequence.

Take five deep, slow breaths.

Lift your toes as high as possible, hold them up tightly and let go. Press them down towards the floor for a few seconds and release.

Bring your knees together, press them together as tightly as possible for 5 seconds and then release.

Pull in your abdomen, try to bring it as close to your back as possible, hold it in for 5 seconds and then release.

Squeeze your palms into fists, squeeze as hard as possible for 5 seconds and release. Open your fingers.

Lift your arms forward to the sides of your face and hold them straight and taut for 5 seconds and release.

Raise your shoulders to your ears. Hold this contraction tight for 5 seconds and relax.

Squeeze your lips together and then release. Open your mouth tightly, hold for a few seconds and let go.

Close your eyes tightly, hold them tightly closed and then open them.

If there is another cramped or painful spot on the body, gently try to release this area. Your body should now feel calm from head to toe.

⑥ **Who knows one?** Use the "Who Knows One" song to invent counting questions about COVID-19. Who knows two? Three...? The count can include quarantines, lockdowns, Corona tests, family reunions and what else? Be creative and sing the song with your new lyrics.

⑦ **An activity recommended in preparation for the Seder or during the Passover holiday:** Take a blank page and fold it into three equal parts. On the first part, make a drawing of your life before COVID-19. (It is important to draw rather than write.) In the middle section, draw a time when you were sick or the period before the vaccines were available. In the third part of the page, draw your present situation. Show your drawings to your family and look at their drawings.



**Editorial board:**

Rabbi Arie Hasit, Rakefet Ginsburg, Tammy Gottlieb,  
Devora Greenberg, Zeev Kainan, Yonatan Seligman, Hila Shvoron.



**Happy Passover!**