



CONGREGATION
RODEF SHOLOM



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**CONGREGATION RODEF SHOLOM'S
VIRTUAL FIRST NIGHT
PASSOVER SEDER**

Led by Rabbi Paula Winnig

SATURDAY, MARCH 27, 2021 | 6:00 PM EST

All are welcome. RSVP requested.

Zoom Information

Meeting ID: 862 3315 0139

Password: 03272021

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We begin our seder with Kos Miriam, Miriam's Cup, symbolically filled with mayim chayim, living waters from Miriam's Well. Miriam's Cup is a symbol of our past redemption when our people were brought out of Egypt and delivered from slavery. Elijah's Cup, which we will speak of at the end of the seder, represents our future redemption, looking forward to the Messianic age when peace will fill the world.



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Miriam's Well was said to hold Divine power to heal and renew. It became a special source of transformation for a people seeking to leave slavery behind them and form a new identity.

Throughout our journey as a people, we have sought to rediscover these living waters for ourselves. We remember the sustenance and renewal of God's gift to Miriam with this cup of clear spring water, a reminder of the living waters of Miriam's Well.

Tonight at our seder, let us remember that we are still on the journey. Just as the Holy One delivered Miriam and her people, just as they were sustained in the desert and transformed until they became a new people, so may we be delivered, sustained and transformed on our journey to a stronger sense of ourselves as individuals and as one people. May the Cup of Miriam nourish us and give us inspiration as we embark on our journey through the Haggadah.



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זאת כוס מרים כוס מים חיים. זכר ליציאת מצרים.

Zot kos mir-yam, kos my-yim chay-yim.

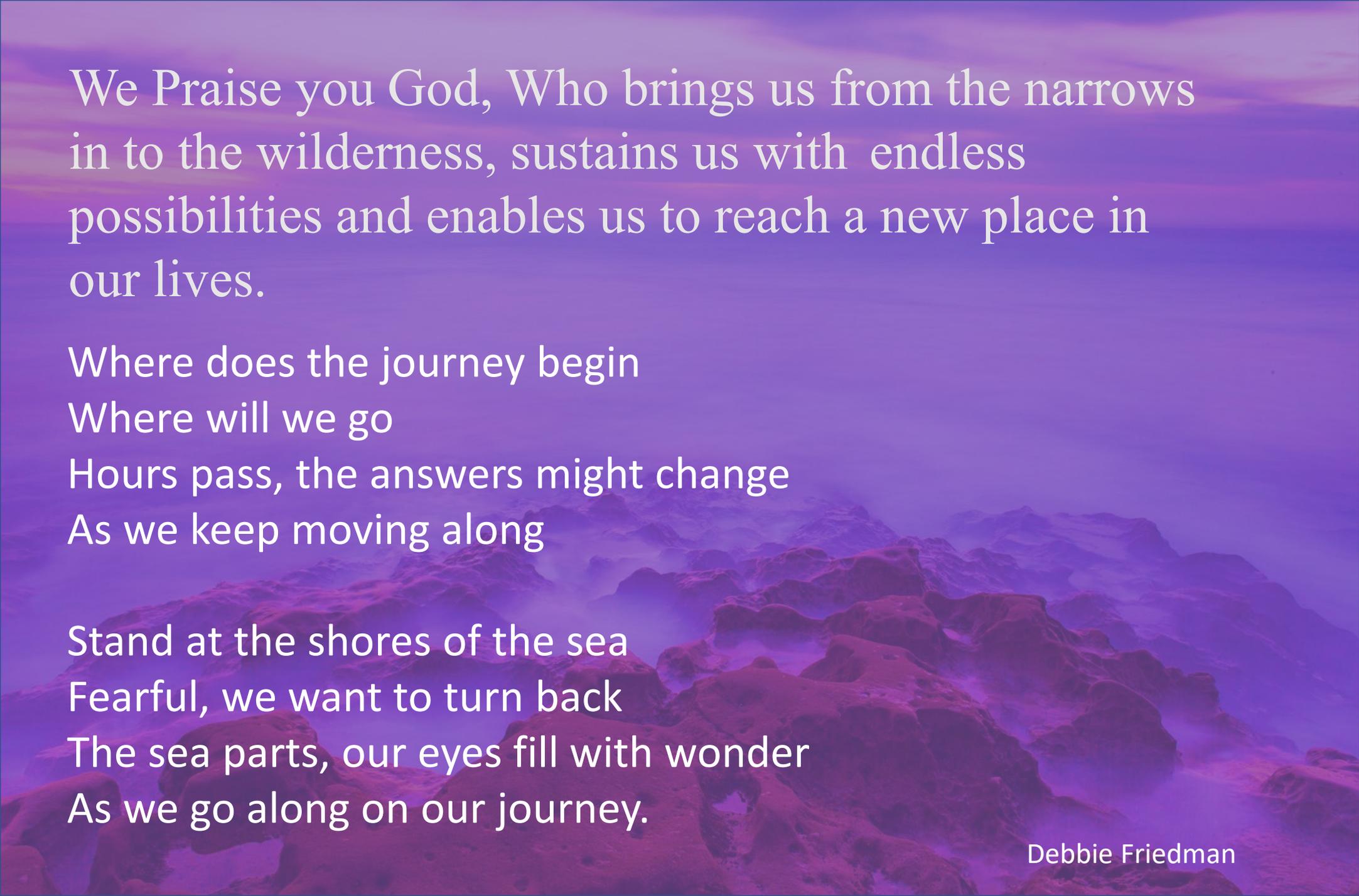
Zey-cher l'tzi-at mitz-ray-yim.

This is the Cup of Miriam, the cup of living waters. Let us remember the Exodus from Egypt.

These are the living waters, God's gift to Miriam, which gave new life to Israel as we struggled with ourselves in the wilderness.



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We Praise you God, Who brings us from the narrows
in to the wilderness, sustains us with endless
possibilities and enables us to reach a new place in
our lives.

Where does the journey begin
Where will we go
Hours pass, the answers might change
As we keep moving along

Stand at the shores of the sea
Fearful, we want to turn back
The sea parts, our eyes fill with wonder
As we go along on our journey.

Debbie Friedman



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Tonight we kindle two sets of lights. The first honors millions worldwide who have died from covid-19, and the millions more who mourn them. In their merit, and with tender hearts of care and resolve, we commit ourselves to acts of charity and loving kindness – which we now speak aloud for our own ears to hear:

Speak commitment of acts of charity, advocacy, care and/or support.

With these promises to keep, we kindle this flame of memory and dedication, and we hold a moment of silence:



Light memorial candle and honor a moment of silence.

For First Night Only: Havdalah Separating Sacred from Sacred

*Barukh Atah Adonai
Eloheinu melekh ha-olam,
borei m'orei ha-eish.*

*Barukh Atah YHVH Eloheinu melekh ha-olam,
ha-mavdil bein kodesh l'hol, bein or l'hoshekh,
bein Yisrael l'amim, bein yom ha-shvi'i
v'sheishet y'mei ha-ma'aseh. Bein k'dushat
shabbat lik'dushat yom tov hivdalta, v'et yom
ha-shvi'i misheishet
y'mei ha-ma'aseh kidashta. Hivdalta
v'kidashta et amcha Yisrael bik'dushatecha.
Barukh atah YHVH, ha-mavdil bein kodesh
l'kodesh.*

Blessed are You, YHVH our God,
sovereign in all time and space, creating the light of fire.

Blessed are You, YHVH our God, sovereign in all time and space, separating between holy and ordinary, between light and dark, between Israel and the nations, between the seventh day and the six days of creation. You separated Shabbat holiness from festival holiness, and You sanctified the seventh day from the six days of creation. You separated and sanctified the nation of Israel in Your holiness. Blessed are You, YHVH, separating between holy and holy.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ
בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי וְשֵׁשֶׁת
יָמֵי הַמַּעֲשֵׂה. בֵּין קֹדֶשֶׁת יוֹם טוֹב לְקֹדֶשֶׁת
יוֹם טוֹב הַבְּדִלְתָּ וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת
יָמֵי הַמַּעֲשֵׂה קִדְשָׁתָּ. הַבְּדִלְתָּ וְקִדְשָׁתָּ אֶת
עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ.

בָּרוּךְ אַתָּה יְהוָה הַמְבַדִּיל בֵּין קֹדֶשׁ
לְקֹדֶשׁ:



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With the power of our ancestors' bravery and resilience, we now prepare to kindle the festival lights of Passover. We dedicate these flames to the light workers of this year – doctors and nurses, researchers, food bank volunteers, essential workers both seen and especially unseen – and to every brave soul working tirelessly to help set our world free.

Use the memorial flame to kindle the Passover candles.

*Barukhatah YHVHEloheinu
melekhha-olam
asherkidshanub'mitzvotav
v'tzivanu
l'hadlik neir shelyom tov.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

Blessed are You, Adonai, our God, sovereign in all time and space,
Who makes us holy with connecting command,
and commands us to kindle the festival lights.

– R. David Markus



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THE ORDER OF THE SEDER



Head Start on Holidays
Roberta Goodman, A.R.E., 1991

KADESH קַדֵּשׁ



We begin the *Seder* by reciting the *Kiddush* to consecrate the holiday.

U'RECHATZ וְרַחַץ



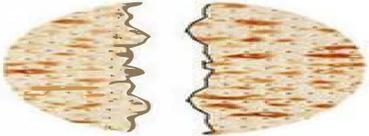
We wash our hands without a blessing. This symbolically prepares us for the *Seder* rituals.

KARPAS כַּרְפָּס



We dip a green vegetable (a symbol of spring) into a bowl of salty water, this symbolizes the sweat and tears that our ancestors shed as slaves.

YACHATZ יַחַץ



The leader of the *Seder* breaks the middle *matzah* and hides away the larger piece, the *afikomen*. This reminds us that there are people who must put food aside for their next meal or they will have nothing to eat. We don't need the *afikomen* for our meal, but we do need to find it by *Tzafun*.

MAGGID מַגִּיד



Maggid, like *Haggadah*, means "to tell." At this point in the *Seder* we tell the story of *Passover*.

RACHTZAH רְחִיצָה



We wash our hands and say the hand washing blessing, because we are about to break bread/*matzah*.

MOTZI מוֹצִיא



We begin the many courses of the *Passover* meal by saying *HaMotzi*, the blessing over bread/*matzah*.

MATZAH מַצָּה



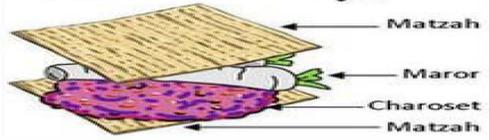
We don't eat leavened bread on *Passover*, but we do eat *matzah*, so we add a special blessing before we eat the "bread of affliction."

MAROR מָרֹר



We say a blessing over the bitter herb, dip it in *charoset*, and then we eat it. As tears fill our eyes, we are reminded of the bitterness of slavery.

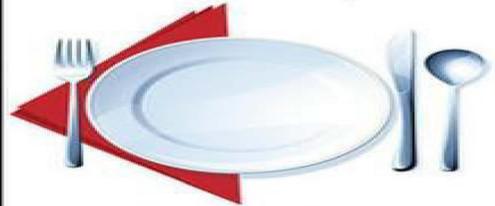
KORECH כּוֹרֵךְ



A long time ago, while the Temple still stood, Hillel would make a sandwich of the *Pesach* sacrifice (*Passover* offering), *matzah*, and *maror*. This reminds us that the Temple no longer stands and that Hillel taught us much about ritual observances, we make a similar sandwich of *matzah*, *maror*, and *charoset*.

SHULCHAN שְׁלֻחַן

ORECH עוֹרֵךְ



The table is set for dinner and we start the meal.

TZAFUN צַפּוּן



The *afikomen* is found. This is considered to be dessert. Once it is eaten, the meal ends.

BARECH בְּרַךְ



We have finished eating. We now recite *Birkat HaMazon*, Grace After Meals.

HALLEL הַלֵּל



At this point of the *Seder* we sing *Hallel*, songs of praise and faith.

NIRTZAH נִרְצָה



As we end our *Seder*, we remind ourselves how wonderful it is to celebrate with family and friends, and that we participated in this *Seder*. And we hope to do it in the future in Jerusalem.



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קִדְּשׁ . וּרְחַץ . כַּרְפָּס . יַחַץ . מַגִּיד . רְחֹצָה .

מוֹצִיא מַצָּה . מָרֹר . פּוֹרֵךְ . שְׁלַחַן עוֹרֵךְ .

צַפּוֹן . בָּרֵךְ . הַלֵּל . נִרְצָה .

Kadesh. Urchatz. Karpas. Yachatz. Maggid.

Rachtza. Motzi. Matzah.

Maror. Korech. Shulchan orech. Tzafun.

Barech. Hallel. Nirtzah.



Kadesh קִדֵּשׁ
Blessing the Wine

הִנְנִי מוֹכֵן וּמְזוּמָן לְקַיִם מִצְוֹת כּוֹס רִישׁוֹנָה מֵאַרְבַּע כּוֹסוֹת
Hineni Muchan U'mzuman l'kayaim mitzvah cos rishonah
mayarbah cosot.

We are now ready to fulfill the mitzvah of the first of the four cups of wine which we will drink tonight. The four cups are based on the Chapter six of the book of Exodus where five promises are made by God to the Israelite people. While we only bless four cups of wine during our seder service, Elijah's cup serves to help us make certain to recognize all five promises.

לָכֵן אָמַר לְבְנֵי יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרַיִם
Lachen emor livnei yisrael ani Adonai v'hotzeiti etchem mitachat sivlot mitzrayim

Therefore tell the people of Israel,
“I am Adonai and I will bring you out from Egyptian oppression.”



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קִדֵּשׁ

Blessing
the Wine

Baruh' ata Adonai Eloheinyu meleh' haolam boreh priy hagafen.

Baruh' ata Adonai Eloheinyu meleh' haolam, Asher bah'ar banu mikal am vrommanu mikal lashon vkidshanu bmitzvotav. Vatiten lanu

Adonai Eloheinyu bahava (shabatot limnuh'a u) moadiym Isimh'a, h'agiym uzmaniym Isason, Et yom (hashabat haze vet yom) h'ag hamatzot haze, zman h'eiruteinu bahava b, mikra kodesh, zeh'er liytziyat mitzrayim.

Kiy vanu vah'arta votanu kidashta mikal haamiym, vshabat umoadeiy kodsheh'a (bahava uvratzon,) bsimh'a uvsason hinh'altanu.

Baruh' ata Adonai, mkadeish yisraeil vhazmaniym

Praised are You, Eternal our God, Sovereign of the universe, who has chosen and exalted us above all nations and has sanctified us with Your commandments. And You, Eternal our God, has lovingly bestowed upon us (Sabbaths for rest), appointed times for happiness, holidays and seasons for joy, (this Sabbath day, and) this Feast of Matzot, our season of freedom, a holy convocation recalling the Exodus from Egypt. You did choose and sanctify us above all peoples. In Your gracious love, You did grant us Your (holy Sabbath, and) appointed times for happiness and joy. Praised are You, O Eternal, who sanctifies (the Sabbath,) Israel, and the appointed times.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ עַם כָּל עֵם וְרוֹמַמְנוּ עִם כָּל לְשׁוֹן

וְקִדְּשָׁנוּ בְּמִצְוֹתָיו: וַתִּתֶּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזְמַנִּים לְשִׂשׁוֹן.

אֶת יוֹם חַג הַמַּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ מִקָּרָא קֹדֶשׁ זָכָר לְיִצְיַאת מִצְרָיִם:

כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ עִם כָּל הָעַמִּים וּמוֹעֲדֵי קֹדֶשׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ:

בְּרוּךְ אַתָּה יְהוָה מִקֹּדֶשׁ יִשְׂרָאֵל וְהַזְמַנִּים:



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קִדְּשׁ

Blessing
the Wine

Barukh Atah YHVH Eloheinu melekh
ha-olam,
borei m'orei ha-eish.

Barukh Atah YHVH Eloheinu melekh ha-
olam, ha-mavdil bein kodesh l'hol, bein
or l'hoshekh,
bein Yisrael l'amim, bein yom ha-shvi'i
v'sheishet y'mei ha-ma'aseh. Bein
k'dushat shabbat lik'dushat yom tov
hivdalta, v'et yom ha-shvi'i misheishet
y'mei ha-ma'aseh kidashta. Hivdalta
v'kidashta
et amcha Yisrael bik'dushatecha.
Barukh atah YHVH, ha-mavdil bein

kodesh l'kodesh, YHVH our God, sovereign in all time and space,
separating between holy and ordinary, between light and dark,
between Israel and the nations, between the seventh day and
the six days of creation. You separated Shabbat holiness from
festival holiness, and You sanctified the seventh day from the
six days of creation. You separated and sanctified the nation of
Israel in Your holiness. Blessed are You, YHVH,
separating between holy and holy.

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בוֹרֵא
מְאוּרֵי הָאֵשׁ:
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל
בֵּין קֹדֶשׁ לְחַל בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל
לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדֻלָּת.
וְאֶת-יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִדְּשָׁתָּ.
הַבְּדֻלָּת וְקֹדֶשֶׁת אֶת-עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ.
בְּרוּךְ אַתָּה יְיָ, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:



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קִדְּשׁ

Blessing
the Wine



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קידוש

Blessing
the Wine

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

*Praised are You, Eternal our God, Sovereign of the universe,
who has granted us life and sustained us and has enabled us to
reach to reach this season.*





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ורחץ

Urchatz

קִדְּשׁ • וּרְחַץ • כַּרְפָּס • יַחַץ • מַגִּיד • רְחֵצָה.

מוֹצִיא מַצָּה • מָרֹר • פּוּרָד • שְׁלַחַן עוֹרָד.

צַפּוֹן • בָּרַד • הַלֵּל • נִרְצָה.

Kadesh. Urchatz. Karpas. Yachatz. Maggid.

Rachtza. Motzi. Matzah.

Maror. Korech. Shulchan orech. Tzafun.

Barech. Hallel. Nirtzah.

Urchatz



First washing of hands

With intention to dedicate our hands for sacred service on this Passover night, we now immerse our hands – as have millions of health care workers and billions of others around the world trillions of times during this pandemic year.

But this night is different from all other nights, and this immersion of our hands is different, too. On all other nights this year, we cleansed hands for sterility and safety. On this night, we cleanse our hands for holy joy and celebration, knowing that what's on our hands really can change the world.

May our hands be strong and united in working together to cleanse the world from impurity and imperfections as we work together to build a stronger, more connected world.

Adapted from R. David Markus



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Urchatz

קִדְּשׁ. וּרְחַץ. כַּרְפֵּס. יַחַץ. מַגִּיד. רְחֻצָּה.

מוֹצֵיא מַצָּה. מָרֹר. פּוֹרֵךְ. שְׁלַחַן עֹרֵךְ.

צַפּוֹן. בָּרֵךְ. הַלֵּל. נִרְצָה.

Kadesh. Urchatz. Karpas. Yachatz. Maggid.

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כַּרְפֵּס

Karpas

Karpas

כַּרְפָּס

Dipping Green Vegetable in Salt Water

Long before the struggle upward begins, there is tremor in the seed. Self-protection cracks, Roots reach down and grab hold. The seed swells, and tender shoots push up toward light. This is karpas: spring awakening growth. A force so tough it can break stone.

And why do we dip karpas into salt water?

To remember the sweat and tears of our ancestors in bondage.

To taste the bitter tears of our earth, unable to fully renew itself this spring because of our waste, neglect and greed.

And why should salt water be touched by karpas?

To remind us that tears stop. Spring comes. And with it the potential for change.

Ronnie M. Horn



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כַּרְפָּס

Karpas



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כַּרְפָּס
Karpas

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ

הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

*ba-ruch a-tah a-do-nai eh-lo-hei-nu meh-leach ha-o-lam,
bo-rei p'ri ha-ah-dah-mah*

⋮

**Praised are You, Eternal our God, Sovereign of
the universe, who creates the fruit of the earth.**



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קִדְּשׁ. וּרְחַץ. כַּרְפָּס. יַחַץ. מַגִּיד. רְחֻצָּה.

מוֹצִיא מַצָּה. מָרוֹר. פּוּרָד. שְׁלַחַן עוֹרָד.

צַפּוֹן. בָּרַד. הַלֵּל. נִרְצָה.

Kadesh. Urchatz. Karpas. Yachatz.

Maggid. Rachtza. Motzi. Matzah.

Maror. Korech. Shulchan orech. Tzafun.

Barech. Hallel. Nirtzah.

Yachatz יחצ
Breaking the Middle Matzah

No prayer is recited before we break the middle matzah on our Seder plate. This is a silent, reflective act. For we recognize that, like the broken matzah, we are incomplete, with prayers yet to be fulfilled, promises still to be redeemed. We hide part of this broken matzah and hope it will be found by the end of our Seder meal. For we recognize that parts of ourselves are yet unknown. We are still discovering what makes us whole. We hide the larger of the two parts of the matzah. For we recognize that more is hidden than revealed.

With the generations that have come before us, and with one another, our search begins.

From Miriam's Tapestry: Passover Seder Haggadah, compiled by Shari Lash and Nonni Keynes. A Project of Tapestry, Calgary, Alberta, 1995.



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Yachatz

ha lach-ma an-ya dee ah-cha-loo
av-cha-tah-nah b-ar-ah d'mitz-ray-
him. kol dich-fin yay-tay
v-yay-chol diz-rich yay-tay v'if-
sach. ha-sha-tah cha-cha, l-sha-
nah ha-bah-ah b-ar-ah
d'yis-ra-el. ha-sha-ta av-day l'sha-
nah ha-bah-ah b'nai/b'not cho-rin

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ
אֲבֹהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל
דְּכַפִּין יֵיתִי וְיִכּוּל, כָּל דְּצָרִיךְ
יֵיתִי וְיִפְסֹחַ. הַשְּׁתָא הָכָא,
לְשָׁנָה הַבָּאָה בְּאַרְעָא
דְּיִשְׂרָאֵל. הַשְּׁתָא עַבְדִּי, לְשָׁנָה
הַבָּאָה בְּנֵי־בְנוֹת חוֹרִין:

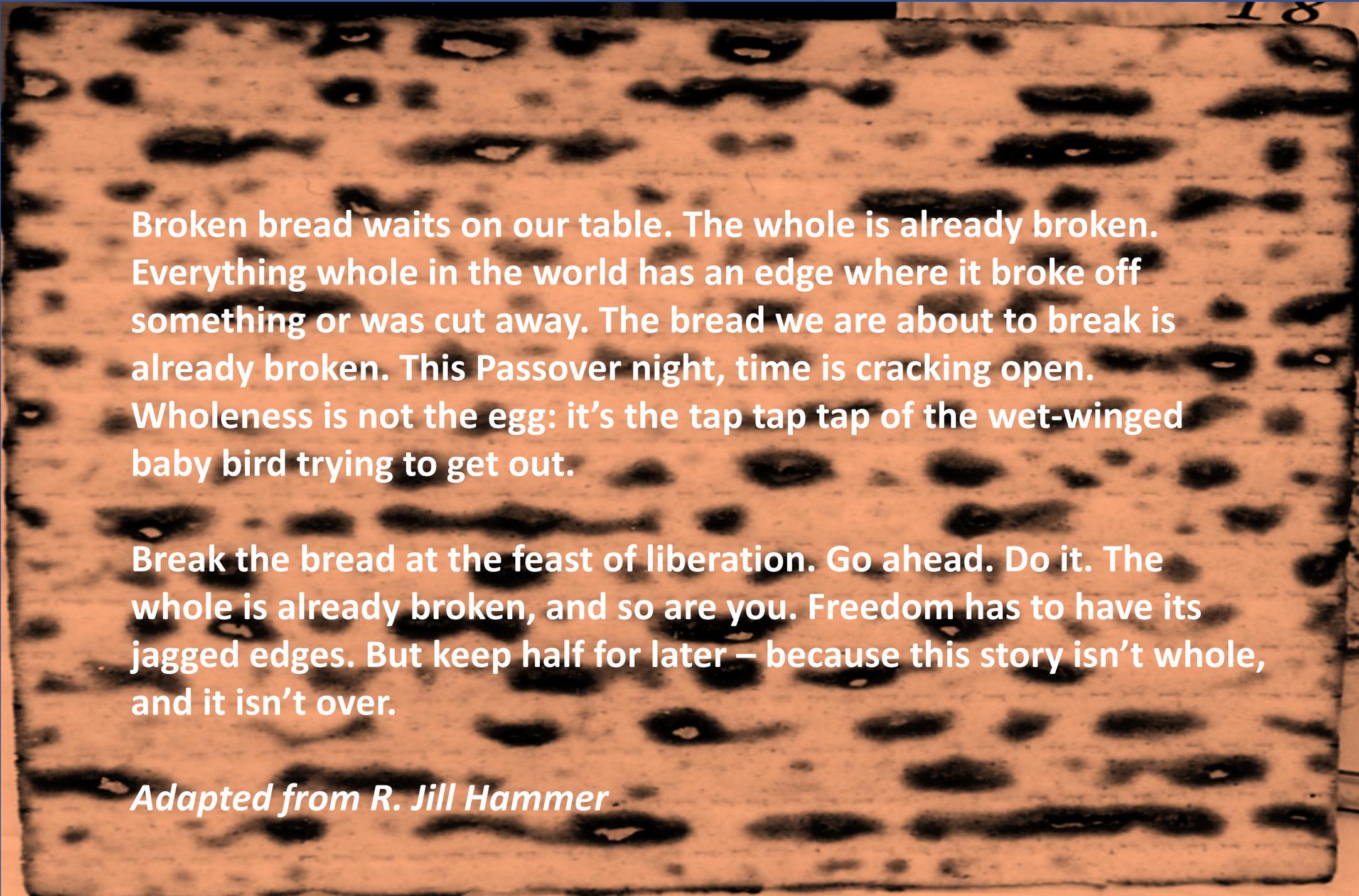
This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate the Passover. At present we are here; next year may we be in Israel. At present we are slaves; next year may we be free people.

The bread of affliction, is the taste of poverty. Today millions of people in the United States and throughout the world go to sleep hungry and wake up hungry. During Pesach we humble ourselves and remind us of the taste of slavery and impoverishment so that we can work to bring freedom and comfort to all God's people.



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יַחַץ
Yachatz



Broken bread waits on our table. The whole is already broken. Everything whole in the world has an edge where it broke off something or was cut away. The bread we are about to break is already broken. This Passover night, time is cracking open. Wholeness is not the egg: it's the tap tap tap of the wet-winged baby bird trying to get out.

Break the bread at the feast of liberation. Go ahead. Do it. The whole is already broken, and so are you. Freedom has to have its jagged edges. But keep half for later – because this story isn't whole, and it isn't over.

Adapted from R. Jill Hammer



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Yachatz



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קִדְּשׁ. וְרַחֵץ. כַּרְפָּס. יַחַץ. מַגִּיד. רַחֲצָה.

מוֹצִיא מַצָּה. מָרוֹר. פּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ.

צַפּוֹן. בָּרֵךְ. הַלֵּל. נִרְצָה.

Kadesh. Urchatz. Karpas. Yachatz.

Maggid. Rachtza. Motzi. Matzah.

Maror. Korech. Shulchan orech. Tzafun.

Barech. Hallel. Nirtzah.

Maggid **מַגִּיד**
Telling the Story

Pour the Second Cup of Wine but do not drink or bless

Avadim hayyinu l'far'oh b'mitzrayim, v'yotzi-
ehnu Adonai Eloheynu mi-sham b'yad
khazakah u'vizro'a n'tuyah, v'ilu lo hotzi ha-
Kadosh Baruch Hu et-avoteinu mi-Mitzrayim,
harei anu u-vaneinu u'vnei vaneinu,
m'shuabadim hayyinu l'Pharaoh b'Mitzrayim.
V'afilu kulanu chachamim, kulanu k'vonim,
kulanu z'keinim, kulanu yod'im et-ha-Torah,
mitzvah aleinu l'saper b'y'tziat Mitzrayim.
V'chol hamarbeh l'saper bitziyat Mitzrayim,
harei zeh m'shubach.

We were slaves to a Pharaoh in Egypt, and the Eternal led us out from there with a mighty hand and an outstretched arm. Had not the Holy One led our ancestors out of Egypt, we and our children and our children's children would still be enslaved. Therefore, even if all of us were wise, all-discerning, scholars, sages and learned in Torah, it would still be our duty to tell the story of the Exodus

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם.
וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד
חֲזָקָה וּבְזֵרוּעַ נְטוּיָה, וְאֵלֹהֵינוּ לֹא
הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא
אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, הֵרִי אָנוּ
וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעֲבָדִים
הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם. וְאַפִּילוּ
כָּלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ
זְקֵנִים, כָּלֵנוּ יוֹדְעִים אֶת־הַתּוֹרָה,
מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת
מִצְרַיִם. וְכָל הַמְּרַבֵּה לְסַפֵּר
בִּיצִיאַת מִצְרַיִם, הֵרִי זֶה
מְשֻׁבָּח:



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מַגִּיד
Maggid

Mah nishtanah halaila hazeh mikol halaylot?

Sheb'khol halaylot anu okhlin khamaytz u'matzah, halaila hazeh kulo matzah.

Shebakhof halaylot anu okhlin sh'ahr y'rakot, halaila hazeh maror.

Shebakhof halaylot ayn anu matbilin afilu pa'am akhat, halaila hazeh sh'tay f'amim.

Shebakhof halaylot anu okh'lin beyn yoshvin u'vayn m'subin, halaila hazeh kulanu m'subin

**On all other nights we eat chametz and matzah. Tonight, why do we eat only matzah?
We eat the matzah to remember how quickly our ancestors had to move to leave slavery and begin the journey to freedom.**

**On all other nights we eat any kind of herbs. Tonight, why do we eat the bitter herbs?
We eat the bitter herbs to remember the bitterness of slavery.**

**On all other nights we do not dip even once. Tonight, why do we dip the greens twice?
We dip the parsley into salt water and the charoset in the maror to sweeten the taste of bitterness and remind ourselves how special it is to be free.**

On all other nights we eat sitting or reclining. Tonight, why do we all recline?

מה נשתנה הלילה הזה מכל הלילות?

שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה כלו מצה:

שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור:

שבכל הלילות אין אנו מטבילין אפילו פעם אחת. הלילה הזה שתי פעמים:

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה כלנו מסבין:



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מגיד
Maggid

Our people became residents in Egypt when Joseph's brothers came to join him along with their father to escape the famine that was in the land of Israel. During Joseph's life and for generations after, our people were honored servants of the Pharaoh.

But, a king of Egypt arose who did not know Joseph and he feared that the Israelites might become too numerous and would seek to overthrow him. He therefore imposed harsh tasks upon them.

He ordered the midwives to kill all male Israelite children at birth so that they could not grow up to form powerful armies. Fortunately, two midwives, Shifra and Puah, refused to participate in infanticide and the male children were allowed to live. Moses who had been hidden in a basket is rescued by Pharaoh's daughter and raised in Pharaoh's court.

Moses ran away from Egypt after killing an Egyptian slave master who was beating a slave, received a call from God to return to the Israelites and lead them to freedom.

Moses went to the Pharaoh and asked him to let the Israelites go free, but God hardened Pharaoh's heart and the Egyptian's treated the Israelites, harsher than before.

Finally God brought ten Plagues upon the Egyptians to help everyone understand that God is the most powerful god in the world.

After the tenth plague, the killing of the first born of every Egyptian, the Israelites left Egypt and began their journey to freedom.



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מגיד

Maggid

Praised be God who has given the Torah to God's people Israel; blessed be God. The Torah speaks of four children; a wise one, a wicked one, a simple one, and who is not able to ask a question.

The wise child asks: "What is the meaning of the testimonies, statutes, and laws which the Eternal our God has commanded us?" Explain to this child the laws of the Pesach: that "no dessert may be eaten after the Passover sacrifice."

The wicked child asks: "What does this service mean to you?" By the words "to you" the wicked child implies that this service is only for you--and does not include the child personally. By excluding himself from the community, he denies God. So tell the child bluntly: "This is done on account of what the Eternal did for me when I came out of Egypt." For me, not for you; had you been there, you would not have been redeemed.

The simple child asks: "What is this all about?" Tell the simple "With a strong hand the Eternal brought us out of Egypt from the house of slavery."

As for the child who is unable to ask a question, you must open up the subject to the simple child, as it is written: "You shall tell your children on that day: This is on account of what the Eternal did for me when I came out of Egypt."

And for all for children you shall show them through your words and your deeds the necessity to recall and retell the story of our Exodus from Egypt so that they will learn to appreciate the blessing of freedom.



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מגיד

Maggid

We are about to recite the Ten plagues. As we call out the words, we remove ten drops from our overflowing cups, not by tilting the cup and spilling some out, but with our fingers. This dipping is not food into food. It is personal and intimate, a momentary submersion like the first step into the Red Sea.

We will not partake of our seder feast until we undergo this symbolic purification, because our freedom was bought with the suffering of others.

As we packed our bags that last night in Egypt, the darkness was pierced with screams. Our doorposts were protected by a sign of blood. But from the windows of the Egyptians rose a slow stench: the death of their first born.

Ya Sh-china, soften our hearts and the hearts of our enemies. Help us to dream new paths to freedom.

So that the next sea-opening is not also a drowning; so that our singing is never again their wailing. So that our freedom leaves no one orphaned, childless, gasping for air.

...The Holy One sat in judgement over the Egyptians and drowned them in the sea. In that instant the ministering angels wished to sing before the Holy One, but God rebuked them saying “Those I have created with my own hands are drowning in the sea, and you utter son in my presence?”



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מגיד

Maggid

These are the ten plagues which the Holy One, blessed be God,
brought upon the Egyptians in Egypt, namely:

Boils שֶׁחִין

Hail בָּרָד

Locusts אֲרָבָה

Darkness חֹשֶׁךְ

Death מַכַּת בְּכוֹרוֹת
of the Firstborn

:

Blood דָּם

Frogs צִפְרֹדֵי

Lice כְּנִים

Wild Animals עָרוֹב

Cattle Disease דָּבָר

רַבִּי יְהוּדָה הִזָּה נוֹתֵן בָּהֶם סְמָנִים :

Rabbi Judah abbreviated the ten plagues by composing three
words from their Hebrew initials:

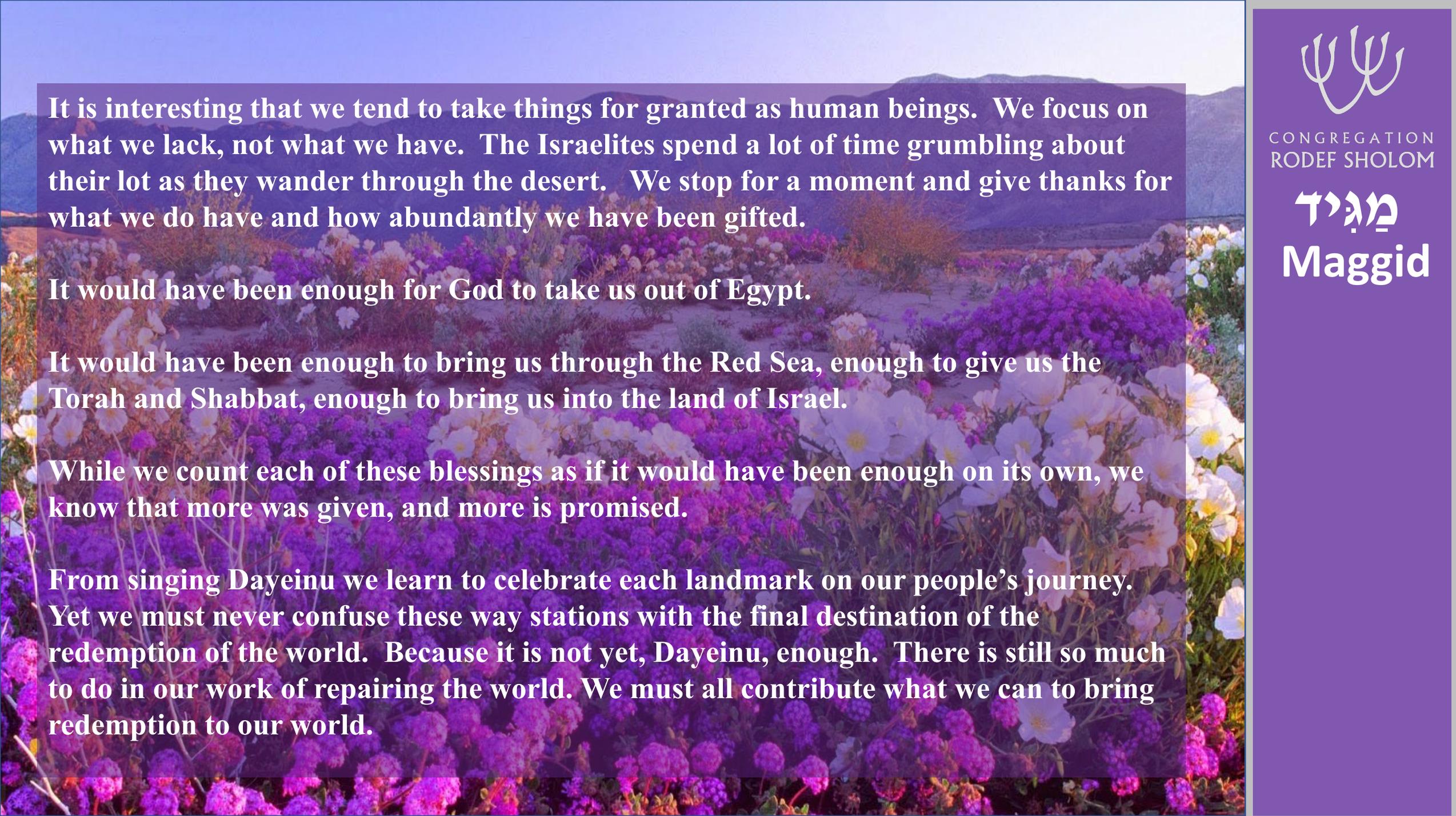
דְּצִ"ךְ עֲדִ"שׁ בְּאַחִ"ב :

D'tzach, Adash, B'achab



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מַגִּיד
Maggid



It is interesting that we tend to take things for granted as human beings. We focus on what we lack, not what we have. The Israelites spend a lot of time grumbling about their lot as they wander through the desert. We stop for a moment and give thanks for what we do have and how abundantly we have been gifted.

It would have been enough for God to take us out of Egypt.

It would have been enough to bring us through the Red Sea, enough to give us the Torah and Shabbat, enough to bring us into the land of Israel.

While we count each of these blessings as if it would have been enough on its own, we know that more was given, and more is promised.

From singing Dayeinu we learn to celebrate each landmark on our people's journey. Yet we must never confuse these way stations with the final destination of the redemption of the world. Because it is not yet, Dayeinu, enough. There is still so much to do in our work of repairing the world. We must all contribute what we can to bring redemption to our world.



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מגיד

Maggid

אלו הוציאנו ממצרים.....דיינו:

Ee-loo ho-tzi-anu mi-mitz-rye-yim, day-yei-nu

If you had only brought us out of Egypt, it would have been enough.

אלו נתן לנו את השבת.....דיינו:

Ee-loo na-tan la-nu et ha-sha-bat, day-yei-nu

If you had only given us the Sabbath, it would have been enough.

אלו נתן לנו את התורה.....דיינו:

Ee-lo na-tan la-nu et ha-to-rah, day-yei-nu

If you had only given us the Torah, it would have been enough.



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מגיד

Maggid

If we were to free the Jewish people, but not to beat the swords of every nation into plowshares, It would not be enough for us.

If we were to beat the swords of every nation into plowshares, but not to free our earth and air of poisons, It would not be enough for us.

If we were to free our earth and air of poisons, but not to share our food and end all hunger, It would not be enough for us.

If we were to share our food and end all hunger, but not to free the poets from their prisons, It would not be enough for us.

If we were to free the poets from their prisons, but not to free all women, men, and children to be persons, It would not be enough for us.

If we were to free all humans to be persons, but not free ourselves to know You, It would not be enough for us.

Then how great, doubled and redoubled, are the claims the Redeemer makes upon our efforts! You call us to struggle, work, share, give, think, plan, organize, sit-in, speak out, dream, hope, and pray for the great **Redemption! -----**

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מגיד
Maggid

Rabban Gamliel said that those who did not mention these three things on Pesach, did not fulfill the obligation to tell the story: Pesach, Matzah, and Maror.

The Pesach, the shankbone, symbol of the Paschal offering, which our ancestors ate while the Temple still stood? Why did they eat it? Our ancestors ate the Pesach, because God, Passover over, (pasach), the house of the Israelites in Egypt when the first born Egyptians were killed.



The Matzah, why do we eat this unleavened bread during the seven days of Pesach?

Because there was not enough time for our ancestor's dough to rise before God redeemed them, so they had to bake their unleavened dough in to matzah while running away from the Egyptians.



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מגיד

Maggid

The Maror, why do we eat bitter herb?

Because the Egyptians embittered the Israelites' lives.

Each of these three things, pesach, matzah and maror, are symbolized with items on our seder tables. Yet displaying them does not necessarily ensure the completion of a seder.



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מגיד

Maggid

The only way to ensure that our seder is complete is by paying as much attention to who is sitting around the table as to what is on it.

We therefore add to Rabban Gamliel's list that no seder can be complete without the questions of daughters as well as sons, the teaching of mothers as well as fathers, and the celebration of sisters and brothers together



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מַגִּיד
Maggid

Beitzah—the egg

בֵּיצָה



Why do we place a roasted egg on the seder plate?

The roasted egg on the seder plate reminds us of the festival offering brought by our ancestors to the ancient Temple in Jerusalem. Together with the pesach (bone or beet), the egg fulfills the Mishnaic tradition of including two cooked dishes in the Passover meal. The egg also reminds us of the beginning of all life and reflects our hope for renewal each spring.



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מגיד

Maggid

We add to our seder plate one more symbol tonight, an orange. Susannah Heschel suggested placing an orange on a seder plate as a symbol of the fruitfulness all Jews gain when lesbians and gay men are contributing and active members of Jewish life. In addition, each orange segment had a few seeds that had to be spit out - a gesture of spitting out, repudiating the homophobia of Judaism.



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מגיד
Maggid

While lecturing, Heschel often mentioned her custom as one of many feminist rituals that have been developed in the last twenty years. She writes, "Somehow, though, the typical patriarchal maneuver occurred: my idea of an orange and my intention of affirming lesbians and gay men were transformed. Now the story circulates that a MAN said to me that a woman belongs on the bimah as an orange on the seder plate. A woman's words are attributed to a man, and the affirmation of lesbians and gay men is erased. Isn't that precisely what's happened over the centuries to women's ideas?"

Tonight our orange celebrates the inclusion of all people in our world and the opportunity that all should have to fulfill their lives through meaningful activities of their choice.



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מגיד
Maggid

בְּכָל־דּוֹר וָדוֹר חַיִּיבִים אָדָם לִרְאוֹת
אֶת־עַצְמוֹ, כְּאִלוֹ הוּא יֵצֵא מִמִּצְרָיִם,
b'chol dor va-dor hay-yav a-dam lir-rot et atzmo k-ee-loo
hu ya-tzah me-mitz-ry-yim.

In every generation each of us must regard ourselves as though we personally have come out of Egypt, as it is written: "You shall tell your children on that day: This is on account of what the Eternal did for me when I came out of Egypt." It was not only our ancestors whom the Holy One redeemed from slavery; we, too, were redeemed with them, as it is written: "God took us out from there so that God might take us to the land which God had sworn to our ancestors."

Therefore we rejoice in our obligation to thank, sing songs of praise, glorify, exalt, honor, bless, extol, and lift our voices to the One who is the Source of miracles for our ancestors and for us. God brought us forth from slavery to freedom, from sorrow to joy, from mourning to celebration, from darkness to great light, from bondage to redemption. Let us sing a new song. Halleluyah.



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מַגִּיד

Maggid

Hallel--Giving Praise
Psalm 114

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בַּיַּת
יַעֲקֹב מֵעַם לֵעָז: הִיָּתָה יְהוּדָה
לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:
הֵיִם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב
לְאַחֹר: הַהָרִים רָקְדוּ כְּאֵילִים.
גְּבְעוֹת כְּבִנְיָצָאן: מֵהִלָּךְ הֵיִם כִּי
תָנוּס. הַיַּרְדֵּן תִּסַּב לְאַחֹר:
הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבְעוֹת
כְּבִנְיָצָאן: מִלִּפְנֵי אֲדוֹן חוֹלֵי
אָרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהַפְּכֵי
הַצּוּר אֲגַס־מַיִם. חֲלֹמֵי־שׁ
לְמַעַן נִרְמְיִם.

When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel God's kingdom. The sea saw it and fled; the Jordan turned backward. The mountains skipped like rams, and the hills like lambs. Why is it, sea, that you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? O earth, tremble at the Eternal's presence, at the presence of the God of Jacob, who turns the rock into a pond of water, the flint into a flowing fountain.



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מַגִּיד
Maggid

Baruch atah Adonai eloheinu Melech
haolom
Asher g'altanu vi'gal et horoteinu
mi'mitzrayim v'higiaynu lalaylah hazeh
lehehchol matzah u'maror. Ken, Adonai
eloheynu vay'lohay horotaynu, yagiaynu
l'moadim v'lrgalim ahayrim, habaim
likrahtaynu l'shalom. Nodeh l'cha shir
hadash al g'altaynu v'al pidut nafshaynu.
Baruch atah Adonai gaal yisrael.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת־הוֹרֹתֵינוּ
מִמִּצְרַיִם, וְהִגִּיעָנוּ לַלַּיְלָה הַזֶּה,
לְאֶכְלֹבוּ מַצָּה וּמָרֹר. כֵּן, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי הוֹרֹתֵינוּ, יִגִּיעֵנוּ לְמוֹעֲדִים
וְלְרִגְלִים אַחֲרִים, הַבָּאִים לְקִרְאֲתָנוּ
לְשָׁלוֹם. נוֹדֵה לָךְ שִׁיר חֲדָשׁ עַל
גְּאֻלְתָּנוּ, וְעַל פְּדוּת נַפְשֵׁנוּ: בָּרוּךְ
אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל:

Praised are You, Eternal our God, Sovereign of the universe, who has redeemed us and our ancestors from Egypt and enabled us to reach this night that we may eat matzah and maror. So Eternal our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace. We shall sing a new hymn of praise to You for our redemption and for our liberation. Praised are You, O Eternal, who has redeemed Israel.



CONGREGATION
RODEF SHOLOM

מַגִּיד
Maggid

Cos Sheni כוס שני

Second Cup of Wine

Hin'ni muchan
u'm'zuman l'kayyam
mitzvat kos shniyah
mayarba kosot

הַנְּנִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם
מִצְוַת כּוֹס שְׁנִיָּה
מֵאַרְבַּע כּוֹסוֹת

We are now ready to fulfill the mitzvah of the second of the four cups of wine which we will drink tonight as we recall the second promise God made to our ancestors:

וְהִצַּלְתִּי אֶתְכֶם מֵעַבְדָּתָם
v'he-tzal-ti et-chem may-av-da-tam

I will deliver you from under their bondage.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:
ba-ruch a-tah a-do-nai eh-lo-hei-nu meh-lech ha-o-lam bo-rei p'ri ha-ga-fen.

Praised are You, Eternal our God, Sovereign of the universe, Creator of the fruit of the vine.



CONGREGATION
RODEF SHOLOM

מַגִּיד
Maggid

קִדְשׁ. וּרְחֵץ. כַּרְפָּס. יַחַץ. מַגִּיד. רְחֻצָּה.

מוֹצֵיא מַצָּה. מָרוֹר. פּוּרֵךְ. שְׁלַחַן עוֹרֵךְ.

צַפּוֹן. בָּרֵךְ. הַלֵּל. נִרְצָה.

Kadesh. Urchatz. Karpas. Yachatz. Maggid.

Rachtza. Motzi. Matzah.

Maror. Korech. Shulchan orech. Tzafun.

Barech. Hallel. Nirtzah.



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רְחֻצָּה

Rachtza

Rachtza רַחֲצָה

Washing of Hands (with Blessing)

*ba-ruch a-tah a-do-
nai eh-lo-hei-nu
meh-lech ha-o-lam,
a-sher kid-sha-nu
b'mitz-vo-tav v'tzi-
va-nu al n'tee-lat
ya-day-yim*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
וְצִוֵּנוּ עַל נְטִילַת יָדַיִם:

Praised are You are Eternal God, Sovereign of the universe who has sanctified us with Your commandments and commanded us concerning the washing of the hands.



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רַחֲצָה
Rachtza



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RODEF SHOLOM

קִדְּשׁ. וּרְחֹץ. כַּרְפָּס. יַחַץ. מַגִּיד. רְחֹצָה.

מוֹצִיא מַצָּה. מָרוֹר. פּוּרֵךְ. שְׁלַחַן עוֹרֵךְ.

צַפּוּן. בָּרֵךְ. הַלֵּל. נִרְצָה.

Kadesh. Urchatz. Karpas. Yachatz. Maggid.

Rachtza. Motzi Matzah.

Maror. Korech. Shulchan orech. Tzafun.

Barech. Hallel. Nirtzah.

Motzi Matzah

מוציא מצה

Blessing the Matzah

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ba-ruch a-tah a-do-nai eh-lo-hei-nu meh-lech ha-o-lam

הַמוֹצִיא לֶחֶם מִן הָאָרֶץ :

ha-mo-tzi leh-chem min ha-a-retz

We praise you Eternal our God, Sovereign of the universe

Who brings forth bread from the earth.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ

ba-ruch a-tah a-do-nai eh-lo-hei-nu meh-lech ha-o-lam, a-sher kid-sha-nu

b'mitz-vo-tav

וְצִוָּנוּ עַל אֲכִילַת מַצָּה

v'tzi-va-nu al a-chi-lat matzah

*We praise you Eternal our God, Sovereign of the universe who sanctifies us with your
commandments and has commanded us concerning the eating of Matzah.*



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מוציא מצה

Motzi
Matzah.



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קִדְּשׁ. וּרְחֹץ. כַּרְפָּס. יַחַץ. מַגִּיד. רְחֹצָה.

מוֹצִיא מַצָּה. מָרֹר. פּוּרֵךְ. שְׁלַחַן עֹרֵךְ.

צַפּוּן. בָּרֵךְ. הַלֵּל. נִרְצָה.

Kadesh. Urchatz. Karpas. Yachatz. Maggid.

Rachtza. Motzi Matzah.

Maror. Korech. Shulchan orech. Tzafun.

Barech. Hallel. Nirtzah.

Maror מרור

Eating the Bitter Herbs

Maror: why do we eat it?

Because the Egyptians embittered the lives of our ancestors in Egypt. As it is said: “They made life bitter for them with hard labor at mortar and brick, and with every kind of field work; they drove them in their work with utter ruthlessness.”

We taste the Maror on its own and then we dip it in the Charoset for the second dipping of the evening. The Charoset looks like the clay and straw with which our people were forced to make ricks for Pharaoh’s building projects in Egypt. Its sweet taste softens, but does not remove, the bitter memory of the enslavement of our ancestors. As we eat the bitter herbs we remember all those still enslaved today, enslaved economically, politically, socially, morally and psychologically. As we remember the bitterness of our ancestral slavery we dedicate ourselves to working to soften the bitterness which still infects the lives and souls of millions of people in our world today.



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מרור

Maror



*ba-ruch a-tah a-do-nai
eh-lo-hei-nu meh-lech
ha-o-lam a-sher kid-sha-
nu b'mitz-vo-tav v'tzi-va-
nu al a-chi-lat ma-ror*

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

**We praise you Eternal our God, Sovereign of the
universe who sanctifies us with your commandments
and has commanded us concerning the eating of the
Bitter Herbs**



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מָרוֹר

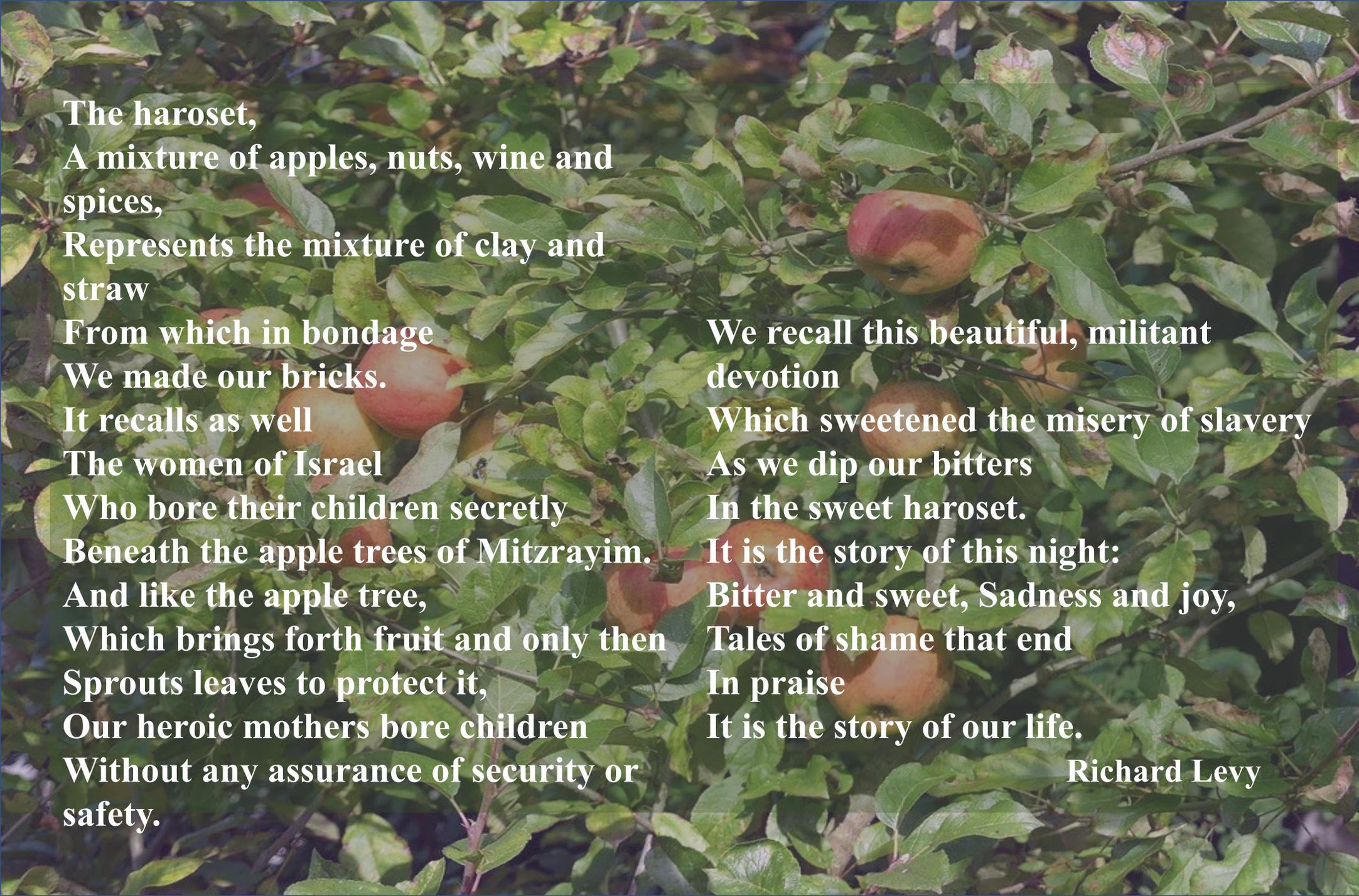
Maror



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קִדְּשׁ. וּרְחֹץ. כַּרְפָּס. יַחַץ. מַגִּיד. רְחֹצָה.
מוֹצֵיא מַצָּה. מָרוֹר. כּוֹרֵךְ. שִׁלְחַן עוֹרֵךְ.
צַפּוֹן. בָּרֵךְ. הַלֵּל. נִרְצָה.

Kadesh. Urchatz. Karpas. Yachatz. Maggid.
Rachtza. Motzi Matzah.
Maror. Korech. Shulchan orech. Tzafun.
Barech. Hallel. Nirtzah.



The haroset,
A mixture of apples, nuts, wine and
spices,
Represents the mixture of clay and
straw
From which in bondage
We made our bricks.
It recalls as well
The women of Israel
Who bore their children secretly
Beneath the apple trees of Mitzrayim.
And like the apple tree,
Which brings forth fruit and only then
Sprouts leaves to protect it,
Our heroic mothers bore children
Without any assurance of security or
safety.

We recall this beautiful, militant
devotion
Which sweetened the misery of slavery
As we dip our bitters
In the sweet haroset.
It is the story of this night:
Bitter and sweet, Sadness and joy,
Tales of shame that end
In praise
It is the story of our life.

Richard Levy



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פורד

Korech

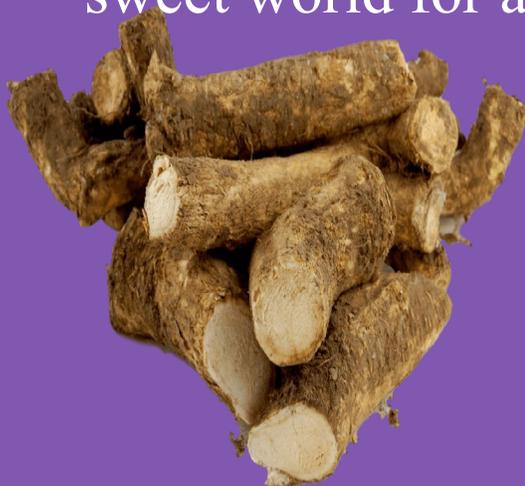
Korech

פּוֹרֵךְ

The Hillel Sandwich

It was Rabbi Hillel's practice during the days of the Temple to combine the three symbols, Pesach, the lamb, Matzah and Maror and eat them together to fulfill the verse: "they shall eat it with unleavened bread and bitter herbs."

We hold the Matzah of freedom, the mortar of forced labor, the bitter Maror of bondage. We take into ourselves the joys and sorrows of the ages. We sweeten these emotions with hopes and dreams of a sweet world for all God's children.



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פּוֹרֵךְ

Korech



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NOW ITS TIME TO ANSWER TO
THE FIFTH QUESTION:



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WHEN DO WE EAT?



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קִדְשׁ. וּרְחֵץ. כַּרְפָּס. יַחַץ. מַגִּיד. רְחֻצָּה.

מוֹצֵיא מַצָּה. מָרֹר. פּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ.

צַפּוֹן. בָּרֵךְ. הַלֵּל. נִרְצָה.

Kadesh. Urchatz. Karpas. Yachatz. Maggid.

Rachtza. Motzi Matzah.

Maror. Korech. Shulchan orech. Tzafun.

Barech. Hallel. Nirtzah.

Shulchan Orech

שֻׁלְחַן עוֹרֵךְ



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שֻׁלְחַן עוֹרֵךְ

Shulchan
orech

The Festive Meal

בְּתֵאָבוֹן!

Be'te'avôn

Bon appetite! Enjoy your meal!

**We will reconvene in 45 minutes to complete our seder!
In the meantime....the hunt for the Afikomen can begin....**



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קִדְשׁ. וּרְחֵץ. כַּרְפָּס. יַחַץ. מַגִּיד. רְחֻצָּה.

מוֹצֵיא מַצָּה. מָרֹר. פּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ.

צַפּוֹן. בָּרֵךְ. הַלֵּל. נִרְצָה.

Kadesh. Urchatz. Karpas. Yachatz. Maggid.

Rachtza. Motzi Matzah.

Maror. Korech. Shulchan orech. Tzafun.

Barech. Hallel. Nirtzah.



Tzafun

צפון

Searching for the Afikomen

The Afikomen section is called Tzafun, that which was hidden or stored up. We hid the afikomen so that it may be found, broken apart and shared by all.

We pray to the God of our ancestors and the God of our descendants: May the time come when the lost will be found, the broken made whole, the hidden revealed.

We each eat part of the afikomen



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צפון

Tzafun

Tzafun

צפון

Searching for the Afikomen



The Afikomen is hiding on Congregation Rodef Sholom's website in three different places.

www.Congregationrodefsholom.org

Email:

rabbi@congregationrodefsholom.org

when you have found them. Prizes will be mailed to you!



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צפון

Tzafun



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בָּרַךְ

Barech

קִדְשׁ. וּרְחֹץ. כַּרְפָּס. יַחַץ. מַגִּיד. רְחֹצָה.

מוֹצִיא מַצָּה. מָרֹר. פּוֹרֵךְ. שִׁלְחַן עוֹרֵךְ.

צַפּוֹן. בָּרַךְ. הַלֵּל. נִרְצָה.

Kadesh. Urchatz. Karpas. Yachatz. Maggid.

Rachtza. Motzi Matzah.

Maror. Korech. Shulchan orech. Tzafun.

Barech. Hallel. Nirtzah.

Psalm 126: A Psalm of Ascents

Shir Hama'alot, b'shuv Adonai
et shivat tziyon hayinu k'chol'mim.

Az Y'male s'chok pinu ulshoneinu rina.

Az yom'ru vagoyim higdil Adonai la'asot im eleh;
higdil Adonai la'asot imanu hayinu s'meicheim.

Shuva Adonai et shiviteinu ka'afikim banegev.

Hazor'im b'dimah b'rinah yiktzoru.

Haloch Yelech uvacho, noseh meshech hazarah,
bo yavo v'rinah noseh alumotav.

שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה'

אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים :

אִזּוּ יִמְלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה

אִזּוּ יֹאמְרוּ בְּגוֹיִם הַגְּדִיל ה' לַעֲשׂוֹת עִם אֱלֹהֵי :

הַגְּדִיל ה' לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שִׁמְחִים :

שׁוֹבָה ה' אֶת שְׁבִיתֵנוּ כַּאֲפִיקִים בְּנֶגֶב :

הַזְרָעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ :

הַלֹּדֶךְ יִלְדֵךְ וּבָכָה נִשְׂא מִשֶּׁךְ הַזֶּרַע

בֹּא יְבֵא בְרִנָּה נִשְׂא אֱלִמְתָּיו :

When God returned us to Zion we were as dreamers.

Then we were full of mirth, and our tongues were full of gladness.

They said among the nations, "magnified is God, who has done these things."

We will magnify God, who has done this for us! And we were joyful.

Turn our captivity, O God, like dry streams in the Negev.

We had planted seeds in tears, but our harvest was gladness.

We went forth with crying-out, carrying seeds;

We return in gladness, carrying God's sheaves.



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בָּרַךְ

Barech

Short Blessing after Eating
Talmud Brachot: 40b

Brikh raḥamana
Malka d'alma
Ma'arey d'hi pita

ברִיךְ רַחֲמָנָא
מַלְכָא דְעֵלְמָא
מֵרִיָּה דְהָאֵי פִּיתָא

You are the Source of Life for all that is
and Your blessing flows through me.

English lyrics: Rabbi Shefa Gold, www.RabbiShefaGold.com

from Release: Songs for Shmita, released February 26, 2015

PRODUCER: Shir Yaakov Feit, shiryaakov.com MUSICIANS: Elana Brody, Arielle Solomon, Rachel Cohn, Talya Goldberg, Tadea Klein, Yaeli Bronstein, Brooke Palatt, Craig Auerbacher, Margot Seigle, Brian Dolphin, Shir Yaakov Feit



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בְּרַךְ

Barech



כוס שלישית

הַנְּנִי מוֹכֵךְ וּמְזַמֵּן לְקַיֵּם מִצְוֹת כּוֹס שְׁלִישִׁית מֵאַרְבַּע כּוֹסוֹת.

We are now ready to fulfill the mitzvah of the third of the four cups of wine which we will drink tonight as we recall the third promise God made to our ancestors:

וַגְּאַלְתִּי אֶתְכֶם בְּזְרוּעַ נְטוּיָהּ וּבְשִׁפְטִים גְּדֹלִים :

I redeemed you with and outstretched hand through great miracles

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

ba-ruch a-tah a-do-nai eh-lo-hei-nu meh-lech ha-o-lam bo-rei p'ri ha-ga-fen.

Praised are You, Eternal our God, Sovereign of the universe, Creator of the fruit of the vine.



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בָּרַךְ

Barech

Our Seder draws to an end, but Redemption is not yet complete. Our activities here tonight recall us to our covenant with the Eternal One, to the tasks that still await us as a people called to service, to a great purpose for which the people of Israel lives: to bring to reality a world of wholeness, and until that time, the preservation and affirmation of hope.



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Barech

There are many who express their disdain for this living globe. Let the heavens and the earth pour their wrath upon them. Yes, let those who reject the beauty of creation and despoil its gifts feel our wrath upon them. Yes, let those who reject the beauty of creation and despoil its gifts feel our wrath, for their callousness destroys all that sustains them.



But we state with our words and our actions that we will live in harmony with our creation, recognizing within each fragment the wondrous image of the Whole.



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Barech

We call this cup Elijah's cup, for the Prophet Elijah, the messenger of God, appointed to announce the messianic era.

We do not look for a messiah who will magically remake the world. When we have accepted our responsibilities, pooled our efforts and remade the world—we will usher in the Messianic era.



This will be a time of abundance and peace, when our people, and all the peoples of our earth, will live in security and plenty, and will be free to live in dignity with others. Just as we open the door for the messenger of the Messianic era, so will we work to make it come soon.



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Barech

Calling on Elijah

Eliyahu ha-Navi
Eliyahu ha-Tishbi
Eliyahu ha-Gil'adi
Bim'heirah b'yameinu
Yavo eileinu
Im moshiach ben David.



אֱלֹהֵינוּ הַנְּבִיא
אֱלֹהֵינוּ הַתְּשֻׁבִי
אֱלֹהֵינוּ הַגִּלְעָדִי
בְּמַהֲרָה בְּיָמֵינוּ
יָבֹא אֵלֵינוּ
עִם מְשִׁיחַ בֶּן דָּוִד.

Eliyahu the Prophet, Eliyahu the Tishbite, Eliyahu from Gil'ad.
Speedily in our days, may he come to us heralding a New Age in the line of David.



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בָּרַךְ

Barech

We also remember the prophet Miriam who reminds us to sing our way to a world at peace.

Miryam ha-Neviyah
Oz v'zimrah b'yadah.
Miryam tirkod itanu
L'hagdil zimrat olam
Miryam tirkod itanu
L'takein eit ha'olam.
Bim'heirah b'yameinu
Hi tvi'einu
El mei ha-yeshu'ah.



מִרְיָם הַנְּבִיאָה
עַז וְזִמְרָה בְּיָדָהּ.
מִרְיָם תִּרְקֹד אִיתָנוּ.
לְהַגְדִּיל זִמְרַת עוֹלָם.
מִרְיָם תִּרְקֹד אִיתָנוּ.
לְתַקֵּן אֶת הָעוֹלָם.
בְּמַהֲרָה בְּיָמֵינוּ
הִיא תְּבִיאֵנוּ
אֶל מֵי הַיְשׁוּעָה.

Miriam the Prophet, strength and song in her hand.

Miriam, dance with us to arouse the song of the world.

Miriam, dance with us to repair the world.

Speedily in our days, she will bring us to the waters of salvation.

R. Leila Gal Berner



CONGREGATION
RODEF SHOLOM

בָּרַךְ

Barech



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הלל

Hallel

קִדְשׁ. וּרְחֵץ. כַּרְפָּס. יַחַץ. מַגִּיד. רְחֻצָּה.

מוֹצִיא מַצָּה. מָרֹר. פּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ.

צַפּוֹן. בָּרֵךְ. הַלֵּל. נִרְצָה.

Kadesh. Urchatz. Karpas. Yachatz. Maggid.

Rachtza. Motzi Matzah.

Maror. Korech. Shulchan orech. Tzafun.

Barech. Hallel. Nirtzah.



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הלל

Hallel

*Ba-ruch a-ta Adonai, E-lo-hei-nu me-
lech ha-o-lam a-sher kid-sha-nu b'mitz-
vo-tav v'tzi-va-nu likro et ha-hallel.*

**We praise You, Eternal God Sovereign
of the Universe who makes us holy
with Mitzvot and inspires us to sing
hymns of praise.**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְקַרְאֵךְ אֶת הַהֵלֵל.

From Psalm 118

Hodu l'Adonai ki tov, ki l'olam hasdo
Yomar na beit aharon, ki l'olam hasdo
Yomru na, yiraei Adonai, ki l'olam hasdo
Zeh ha Yom Asah Adonai, nagilah v'nismecha vo.

*O give thanks to God, for God is good;
For God's love is everlasting.*

*Let Israel now say:
God's love is everlasting.*

*Let the House of Aaron now say:
God's love is everlasting.*

*Let all who revere God, now say:
God's love is everlasting.*

This is the day that God has made;
let us rejoice and be glad in it.

הודו לַיְי כִּי טוֹב,
כִּי לְעוֹלָם חֲסֵדוֹ:
יֹאמְרוּ נָא יִשְׂרָאֵל,
כִּי לְעוֹלָם חֲסֵדוֹ:
יֹאמְרוּ נָא בֵּית אֶהֱרֹן,
כִּי לְעוֹלָם חֲסֵדוֹ:
יֹאמְרוּ נָא יִרְאֵי יְי,
כִּי לְעוֹלָם חֲסֵדוֹ:
זֶה הַיּוֹם עָשָׂה יְי,
נִגִּילָה וְנִשְׂמְחָה בּוֹ



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הלל

Hallel

Anah Adonai, ho-shi-ah-nah
Ah-nah Adonai, ho-shi-ah nah
Ah-nah Adonai, hatz-li-chah nah
Ah-nah Adonai, hatz-li-chah nah

אֲנֵי יְיָ הוֹשִׁיעָה נָא :
אֲנֵי יְיָ הוֹשִׁיעָה נָא :
אֲנֵי יְיָ הַצְּלִיחָה נָא :
אֲנֵי יְיָ הַצְּלִיחָה נָא :

Eternal God, be our help!
Eternal God, be our help!
Eternal God, sustain us.
Eternal God, sustain us.



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הלל

Hallel

Baruch habah b'shem Adonai,
Bayrachnuchem mebeit Adonai
Eli atah v'odehcha,
Elohai aromemehcha
Hodu l'adonai ki tov
Ki l'olam chasdo

**Blessed is the one who comes to seek God;
We bless you from the house of God.**

*You are my God, and I will thank You;
You are my God, I will exalt You.*

*O give thanks to God, for God is good;
For God's love is everlasting.*

בְּרוּךְ הַבָּא בְּשֵׁם יְיָ,
בַּרְכְּנוּכֶם מִבֵּית יְיָ.
אֱלֹהֵי אֲתָהּ וְאוֹדְךָ
אֱלֹהֵי אֲרוֹמְמֶךָ.
הוֹדוּ לַיְיָ כִּי טוֹב,
כִּי לְעוֹלָם חַסְדּוֹ:



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Hallel

Kos Revi'it כוס רביעית

The Fourth Cup.

Hin'ni muchan um'zuman
l'kayyam mitzvat kos r'vi'it
mayarbah kosot.

הִנְנִי מוֹכֵן וּמְזִמֵּן לְקַיֵּם
מִצְוֹת פּוֹס רְבִיעִית
מֵאַרְבַּע פּוֹסוֹת

We are now ready to fulfill the mitzvah of the fourth of the four cups of wine which we will drink tonight as we recall the fourth promise God made to our ancestors:

וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים וַיְדַעְתֶּם כִּי אֲנִי
יְהוָה אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת סְבִלּוֹת מִצְרָיִם:

I will take you to be my people and I will be your God and You will know that I am the Eternal God Who brought you out from Egyptian oppression.



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הלל

Hallel

כוס רביעית
Kos Revi'it
The Fourth Cup.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגָּפֶן:

ba-ruch a-tah a-do-nai eh-lo-hei-nu meh-lech ha-o-lam bo-rei p'ri ha-ga-fen.

Praised are You, Eternal our God, Sovereign of the universe, who creates the fruit of the vine.



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הלל

Hallel



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נִרְצָה

Nirtzah

קִדְשׁ. וּרְחֵץ. כַּרְפָּס. יַחַץ. מַגִּיד. רְחֻצָּה.

מוֹצֵיא מַצָּה. מָרֹר. פּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ.

צַפּוֹן. בָּרֵךְ. הַלֵּל. נִרְצָה.

Kadesh. Urchatz. Karpas. Yachatz. Maggid.

Rachtza. Motzi Matzah.

Maror. Korech. Shulchan orech. Tzafun.

Barech. Hallel. Nirtzah.

**The Seder now concludes according to Halacha,
Complete in all laws and ordinances.**

**Just as we were privileged to celebrate together tonight,
So may we be granted the opportunity to create a seder
again.**

**O God who dwells in the heights above,
Establish us as a multitudinous people once again,
Speedily guide Your offshoots, the people of Israel and
all your creation to redemption, to peace and to security
in Zion and throughout the world.**



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נִרְצָה

Nirtzah

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם

L'shanah Habaah Bi'yerushalayim

NEXT YEAR IN JERUSALEM



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נִרְצָה

Nirtzah

*Olam chesed
yibaneh*

עוֹלָם חֶסֶד יִבְנֶה

I will build this world from love...
yai dai dai
And you must build this world from love...
yai dai dai
And if we build this world from love...
yai dai dai
Then God will build this world from love...
yai dai dai

Rabbi Menachem Creditor



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