



Temple
Beth Shalom

ק"ק בית שלום

a warm, welcoming, Reform congregation

A Passover Haggadah for 2nd Seder 5781 **only**

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Welcome / Introduction

We retrace our steps from then to now, reclaiming years of desert wandering.

On this night,
We ask questions, ancient and new, speaking of servitude and liberation, service and joy.

On this night,
We welcome each soul, sharing stories of courage, strength and faith.

On this night,
We open doors long closed, lifting our voices in songs of praise.

On this night,
We renew ancient hopes and dream of a future redeemed.

On this night,
We gather around Seder tables, remembering passage from bondage to freedom.

On this night,
We journey from now to then, telling the story of freedom.

-jewbelong.com

Yom Tov Candle Blessing

We light these Yom Tov (and Shabbat) candles to begin this festival night. Pesach has arrived. We have cleaned the *chametz* from the corners of our home and from the recesses of our souls. Soon we will be bathed in the light of freedom. May these lights guide us on our journey to freedom and may this light shine into our hearts, warming us with the *mitzvot* of Torah.

Baruch ata Adonai Eloheinu melech ha-olam
asher kid'shanu b'mitzvotav
v'tzivanu l'hadlik neir shel (Shabbat v'shel)
Yom Tov.

ברוך אתה יי אלהינו מלך העולם,
אשר קדשנו במצותיו, וצונו
וצונו להדליק נר של (שבת ושל)
יום טוב.

Blessed are You, Adonai our God, Ruler of the universe, who sanctifies us with commandments and commands us to kindle the lights of (Shabbat and) the Festivals.

Order of The Seder Service

Kadeish	קִדְּשׁ	Say the Kiddush
Urchatz	וְרַחֵץ	Wash the hands
Karpas	כַּרְפָּס	Eat a green veggie
Yachatz	יַחַץ	Break the middle matzah
Magid	מַגִּיד	Tell the Passover story
Rachtzah	רַחֲצָה	Wash hands before meal
Motzi Matzah	מוֹצֵיא מַצָּה	Matzah blessing
Maror	מָרֹר	Eat the bitter herb
Koreich	כוֹרֵיךְ	Eat bitter herb and matzah
Shulchan Oreich	שְׁלַחן עוֹרֵךְ	Eat the meal
Tzafun	צַפּוּן	Eat the Afikoman
Bareich	בְּרַךְ	Grace after the meal
Halleil	הַלֵּל	Recite Halleil
Nirtzah	נִרְצָה	Conclude the Seder

Kadeish

Yom Tov Kiddush

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.
ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל
עם ורוממנו מכל לשון, וקדשנו במצותיו. ותתן לנו יי
אלהינו באהבה מועדים לשמחה, חגים וזמנים לששון,
את יום חג המצות הזה, זמן חרותנו מקרא קדש, זכר
ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל
העמים, ומועדי קדשך בשמחה ובששון הנחלתנו.
ברוך אתה יי, מקדש ישראל והזמנים.

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

Baruch atah, Adonai Eloheinu, Melech haolam, asher bachar banu mikol am, v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Vatiten lanu, Adonai Eloheinu, b'ahavah mo-adim l'simchah, chagim uz'manim l'sason, et yom Chag HaMatzot hazeh, z'man cheiruteinu, mikra kodesh, zeicher litziat Mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha-amim umo-adei kodsh'cha b'simchah uv'sason hinchaltanu.

Baruch atah, Adonai m'kadeish Yisrael v'hazmanim.

Blessed are You, Adonai our God, Ruler of the world, Creator of the fruit of the vine. Blessed are You, Our God, Sovereign of the universe, who has chosen us from among the peoples, exalting us by hallowing us with mitzvot. In Your love, Adonai our God, You have given us feasts of gladness, and seasons of joy; this Festival of Pesach, season of our freedom, a sacred occasion, a remembrance of the Exodus from Egypt. For You have chosen us from all peoples and consecrated us to Your service, and given us the Festivals, a time of gladness and joy. Blessed are You, Adonai, who sanctifies Israel and the Festivals.

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקיימנו
והגיענו לזמן הזה.

Baruch atah, Adonai Eloheinu, Melech haolam, shehecheyanu v'kiy'manu v'higianu laz'man hazeh.

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

Eliyahu Hanavi

Eliyahu hanavi, Eliyahu hatishbi,
Eliyahu Eliyahu Eliyahu hagiladi.
Bimheirah v'yameinu, yavo eileinu,
im Mashiach ben David,
im Mashiach ben David.

אֱלֹהֵינוּ הַנְּבִיאַ, אֱלֹהֵינוּ הַתְּשֻׁבִי,
אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגִּלְעָדִי.
בְּמַהֲרָה בְּיָמֵינוּ, יָבֹא אֱלֵינוּ,
עִם מְשִׁיחַ בֶּן דָּוִד.

May Elijah the prophet, Elijah the Tishbite, Elijah of Gilead, quickly in our day come to us heralding redemption.

Hallel

Hall'luyah (Psalm 113)

Hall'luyah, Hall'luyah
Hall'lu avdei Adonai
Hall'luyah, Hall'luyah
Hall'lu et sheim Adonai
Hall'luyah, Hall'luyah (4x)

הַלְלוּ-יְהוָה :
הַלְלוּ, עַבְדֵי יְהוָה ;
הַלְלוּ, אֶת-שֵׁם יְהוָה.

Hallelujah. Praise, you who serve Adonai, praise the name of the Eternal.

Hodu LAdonai (Psalm 118)

Hodu l'adonai ki tov
Ki l'olam chasdo
Yomar na yomar na, yomar na Yisrael

הַדּוּ לַיהוָה כִּי טוֹב
כִּי לְעוֹלָם חַסְדּוֹ
יֹאמְרוּ-נָא יִשְׂרָאֵל

Hodu l'adonai ki tov
Ki l'olam chasdo
Yomru na yomru na, yomru na veit Aharon

הַדּוּ לַיהוָה כִּי טוֹב
כִּי לְעוֹלָם חַסְדּוֹ
יֹאמְרוּ-נָא בֵּית אַהֲרֹן

I give thanks and praise, it's understood
Singing from the heart for God is good!

Hodu l'adonai ki tov
Ki l'olam chasdo
Yomru na yomru na, yomru na yirei Adonai

הַדּוּ לַיהוָה כִּי טוֹב
כִּי לְעוֹלָם חַסְדּוֹ
יֹאמְרוּ-נָא יִרְאֵי ה'

O Give Thanks to the Eternal for God is good, for God's mercy endures forever. Let Israel say now: God's lovingkindness endures forever. Let now the house of Aaron say: God's lovingkindness endures forever. Let those who revere the Eternal say: God's lovingkindness endures forever.

Karpas

HOPE AMIDST THE TEARS In the telling of the Passover story, we recount the oppression that our ancestors experienced when we were slaves in Egypt. We dip a growing vegetable—karpas—into saltwater, to taste their tears of grief mingled with our hopes for life, health and renewal for a more just world. This year, the tears are ours. They are the tears of the sick and their loved ones who worry or mourn. They are the tears of those who have lost their jobs, are uninsured, live in isolation, or must go to work each day to provide essential services to others. They're the tears of courageous health care workers who save lives and risk their own. We must acknowledge this pain and suffering and allow ourselves the space to grieve. Yet, as the karpas ritual beckons, we must also look toward the future with a sense of hope and possibility. Passover arrives on the precipice of spring, when new growth is just around the corner. All over the world, resilience, strength, compassion and innovation will grow from under this tragedy. We honor the tears, but we also bless the hope. This Passover, may the brightness of our hope break through our tears and strengthen us in this moment together. Raise the karpas, dip it in saltwater and say:

-American Jewish World Service Haggadah 2021

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

Baruch ata Adonai Eloheinu melech ha-olam borei p'ri ha'adamah.

Thank you, God, who creates foods that grow in the ground and helps us remember our salty tears of slavery as we dip the greens in salt water.

Let All Who Are Hungry Come and Eat

At Passover, we receive a personal directive to create an inclusive and welcoming community. Even when we intend to be welcoming, many in our community still feel like strangers. The things that divide us — race, ethnicity, gender, class, religion, among others — also have the power to unite us. During the Seder, we are each meant to remember that we ourselves were once strangers in a strange land. If the Jewish community is to be a home for all, we must make room at the table and share our stories. We hope this supplement will inspire thought, and action; each and every one of us can be the welcome that another needs.

-Be'chol Lashon (globaljews.org)

Yachatz

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. The host will wrap up the larger of the pieces and, at some point between now and the end of dinner, hide it. This piece is called the *afikoman*, literally "dessert" in Greek. After dinner, the guests will have to hunt for the *afikoman* in order to wrap up the meal and win a prize.

We eat matzah in memory of the quick flight of our ancestors from Egypt. As slaves, they had faced many false starts before finally being let go. So when the word of their freedom came, they took whatever dough they had and ran with it before it had the chance to rise, leaving it looking something like matzah.

We are free, but we remember when we were slaves. We are whole, but we bring to mind those who are broken. The middle matzah is broken, but it is the larger part which is hidden. Because the future will be greater than the past, and tomorrow's Passover nobler than yesterday's exodus. The prospects for the dreamed future are overwhelming to the point of making us mute. So it is in silence, without blessing, that we break and hide the matzah and long for its recovery and our redemption.

Maggid

MA NISHTANAH (The Four Questions)

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה. הַלַּיְלָה הַזֶּה כְּלוּ מֶצֶה :
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר :
שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּלוּ פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים :
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כְּלָנוּ מְסֻבִּין :

Mah nishtanah halaila hazeh, mikol haleilot, mikol haleilot.

*Sheb'chol haleilot anu ochlin chameitz u-matzah, chameitz u-matzah
Halaila hazeh halaila hazeh, kulo matzah.*

*Sheb'chol haleilot anu ochlin sh'ar y'arakot, sh'ar y'arakot
Halaila hazeh halaila hazeh, maror, maror.*

*Sheb'chol haleilot ein anu matbilin afilu pa'am echat, afilu pa'am echat,
Halaila hazeh halaila hazeh sh'tei f'amim,*

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

Halaila hazeh halaila hazeh kulanu m'subin.

Why is this night different from all other nights?

1. On all other nights we eat chametz and matzah. Tonight, why do we eat only matzah?
2. On all other nights we eat any kind of herbs. Tonight, why do we eat the bitter herbs?
3. On all other nights we do not dip even once. Tonight, why do we dip the greens twice?
4. On all other nights we eat sitting or reclining. Tonight, why do we all recline? Why is this night different from all other nights?

We answer the questions:

עֲבָדִים הָיִינוּ לְפָרֹעַ בְּמִצְרַיִם. וַיֹּצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה,
וְאֵלֹי לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ,
מְשֻׁעָבָדִים הָיִינוּ לְפָרֹעַ בְּמִצְרַיִם. וְאֶפִּילוּ כְּלָנוּ חַכְמִים, כְּלָנוּ נְבוֹנִים, כְּלָנוּ זְקֵנִים,
כְּלָנוּ יוֹדְעִים אֶת־הַתּוֹרָה, מִצָּוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר
בִּיצִיאַת מִצְרַיִם, הֲרִי זֶה מְשֻׁבָּח:

We were slaves to Pharaoh in Egypt, but Adonai our God took us out of there with a mighty hand and an outstretched arm. Had not God taken our ancestors out of Egypt, then we, our children and grandchildren would still be enslaved to Pharaoh in Egypt. Even if we all were wise, and perceptive, experienced, and versed in Torah, it would still be our duty to tell about the Exodus from Egypt. The more one talks about the Exodus, the more praise one deserves.



THE FROG SONG

One morning when Pharaoh woke in his bed
There were frogs in his bed and frogs on his head
Frogs on his nose and frogs on his toes
Frogs here...Frogs there...Frogs were jumping everywhere!

THE TEN PLAGUES

These are the ten plagues that filled Egypt each time Pharaoh refused to let the Children of Israel go into freedom. It is said that Pharaoh hardened his heart - when we harden our hearts to one another that is when the plague of hurtfulness and unkindness appear. (*We spill out a drop for each of the ten plagues*)

דָּם. צַפְרִידָּע. כְּנִים. עָרֹב. דָּבָר. שְׁחִין. בָּרָד. אֲרָבָה. חֲשָׁךְ. מַכַּת בְּכוֹרוֹת:

These are the ten plagues which the Holy One of Blessing brought upon Egyptians in Egypt, namely:

- | | |
|----------------------------------|--|
| 1. <i>Dam</i> - Blood | 6. <i>Schin</i> - Boils |
| 2. <i>Tzfardea</i> - Frogs | 7. <i>Barad</i> - Hail |
| 3. <i>Kinim</i> - Lice | 8. <i>Arbeh</i> - Locusts |
| 4. <i>Arov</i> - Wild Animals | 9. <i>Hosech</i> - Darkness |
| 5. <i>Dever</i> - Cattle Disease | 10. <i>Makat b'chorot</i> - Death of the Firstborn |

DAYEINU

דַּיְינוּ

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיְינוּ :
אֱלוֹ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיְינוּ :
אֱלוֹ נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיְינוּ :

CHORUS: Day-da-yeinu, day-da-yeinu, day-da-yeinu, dayeinu, dayeinu
(dayeinu)

Ilu hotzi hotzi-anu,
Hotzi-anu mi-mitzrayim
Hotzi-anu mi-mitzrayim, Dayeinu.

Ilu natan, natan la-nu,
Natan lanu et hashabbat,
Natan lanu et hashabbat, Dayeinu.

Ilu natan, natan la-nu,
Natan lanu et hatorah
Natan lanu et hatorah, Dayeinu.

Rachtza

As we pour water over our hands in anticipation for the meal to come, we are mindful of the many roles that water can play in our lives. At this moment, we use it to cleanse and prepare. But, for many around the world, water is the difference between life and death, between freedom and continued oppression. For the millions of asylum seekers worldwide who undertake treacherous journeys out of persecution, the oceans and seas are precarious pathways to liberty, often taking their lives in their depths. For the millions of refugees living in camps across the globe, access to clean water determines whether they will survive to rebuild their lives. We pray that all those in search of refuge find the transformative waters they need, encountering life renewed and anew.

From HIAS

Baruch ata Adonai Eloheinu melech ha-olam
asher kid'shanu b'mitzvotav
v'tzivanu *al n'tilat yadim*.

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

*Praised are You Adonai our God Source of the Universe who makes us holy
and command us to wash the hands.*

Motzi Matzah

Passover miracle

for Kara Tav

that we find our spring selves again,
shed the thick protective layers of winter
that shield but separate us
from the world out there.

We sit at the seder table
tired, yes, from all the work of preparation,
but hoping to be refreshed,
hoping in spirit to be refreshed.

Sitting at the seder table
we encounter
our younger selves,
wide-eyed, asking questions.

We become each year once again
the four sons, daughters—child-like,
spring-like, ready each year once again
to go out from Egypt

with nothing
but a pack on our back,
ready to walk once again
out into the wilderness

in search of our freedom
and our God.

by Merle Feld, from *Mishkan HaSeder: A Passover Haggadah*, p. 131

Baruch ata Adonai Eloheinu melech ha-olam
hamotzi lechem min ha-aretz.

Baruch ata Adonai Eloheinu melech ha-olam
asher kid'shanu b'mitzvotav v'tzivanu
al achilat matzah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ
עַל אֲכִילַת מַצָּה

*Blessed are You Adonai, our God, Ruler of the universe, who brings forth
bread from the earth. Blessed are You Adonai, our God, Ruler of the
universe who has sanctified us with Your commandments and commanded
us regarding the eating of matzah.*

Maror

Personally, I cannot imagine Passover without horseradish. Its combination of intense pleasure and pain makes a good analog for the bittersweet nature of our memories at Passover: We remember good times with family and friends, often with those who are no longer with us or are far away. We give our brief lives added dimension by linking them to the pain and triumph of Jewish history...We never enjoy the horseradish so much as when it brings tears to our eyes.

-Ira Steingroot in A Different Night: The Family Participation Haggadah

Baruch ata Adonai Eloheinu melech ha-olam, בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
asher kid'shanu b'mitzvotav v'tzivanu, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ
al achilat maror. עַל אֲכִילַת מָרֹר.

Praised are You, Adonai our God, Sovereign of the universe, who commands us to eat the bitter herb.

Koreich

In Talmud Pesachim, Rava teaches, "A person who swallows matzah without chewing fills the mitzvah, the commandment, to eat matzah. However, a person who swallows maror without chewing doesn't fulfill the mitzvah to eat maror."

Matzah is Biblical fast food. Matzah is flat because the Hebrews were in such a hurry to get out of Egypt, they didn't wait for their bread to rise. They rushed out, eating crackers, because they had to eat something. Matzah is optimistic, portable, light and undemanding.

Rashbam says that the mitzvah of eating matzah isn't connected to taste. It's connected to story. The Seder ends with a literal countdown, numbering the days until Shavuot, the holiday when the Hebrews get the Torah. Matzah is the food of the future. We eat matzah on Passover to remind us that we're on our way.

Charoset and Maror are the tastes of the past. Charoset is a sweet memory. Maror is a bitter encounter made fresh. Charoset is the sweetness of family, Maror the bitterness of Holocaust. These are our roots as individual people and as a People. Maror wants attention and loves to get a reaction. Charoset is sweet, and also thick and heavy. Charoset is said to be the material the Hebrews used to make bricks. Sweetness between people and bricks are made of the same material. The presence of both forms a foundation.

The Hillel sandwich is the three of these together. Matzah, Maror and Charoset. Together, they are the present.

By Ezra Match from haggadot.com

Nirtzah

CHAD GADYA

An only kid, an only kid

CHORUS:

My father bought for two zuzim

Chad gadya, chad gadya.

Then came the cat and ate the kid. *Chorus*

Then came the dog and bit the cat

That ate the kid. *Chorus*

Then came the stick and beat the dog

That bit the cat, that ate the kid. *Chorus*

Then came the fire and burned the stick

That beat the dog, that bit the cat

That ate the kid. *Chorus*

Then came the water and quenched the fire

That burned the stick, that beat the dog,

That bit the cat, that ate the kid. *Chorus*

Then came the ox and drank the water

That quenched the fire, that burned the stick

That beat the dog, that bit the cat

That ate the kid. *Chorus*

Then came the butcher and killed the ox

That drank the water, that quenched the fire

That burned the stick, that beat the dog,

That bit the cat, that ate the kid. *Chorus*

Then came the Angel of Death, and slew the butcher,

That killed the ox, that drank the water,

That quenched the fire, that burned the stick,

That beat the dog, that bit the cat

That ate the kid. *Chorus*

Then came the Holy One, blessed is God

And destroyed the Angel of Death

That slew the butcher, that killed the ox,

That drank the water, that quenched the fire,

That burned the stick, that beat the dog,

That bit the cat, that ate the kid. *Chorus*

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