

קול עמי

Kol Ami,

the Northern Virginia

Reconstructionist Community

Pesach Haggadah





קַדֵּשׁ. *Kadesh*

וּרְחֹץ. *Urkatz*

כַּרְפָּס. *Karpas*

יַחַץ. *Yachatz*

מַגִּיד. *Magid*

רְחֹצֵה. *Rochtzah*

מוֹצִיא מַצָּה. *Motzi Matzah*

מָרֹר. *Marror*

כוֹרֵךְ. *Korech*

שְׁלַחַן עוֹרֵךְ. *Shulkan Orech*

צַפּוּן. *Tzafun*

בָּרַךְ. *Bahraych*

הַלֵּל. *Hallel*

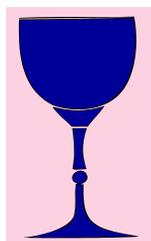
נִרְצֵה. *Nirtzah*

We are gathered here tonight to affirm our continuity with the generations of Jews who have kept alive the vision of freedom inherent in the Passover story. We are proud that our people held to a vision of itself as a slave people and insisted on telling its story of liberation as the central founding event around which our culture is built. Passover is also a reminder of our commitment to work for social justice so that all people who are enslaved (whether tethered by being trafficked or enslaved by poverty) can experience the joy of freedom.

Candle Lighting *Hadlekat Nare* הַדְּלִיקַת נֵר

<p>Blessed are you, Yah our God, Breathing Spirit of the Universe, who make us holy by your commandments and command us to light these lights for your holy day.</p>	<p><i>Barukh atah Yah Elohenu ruakh ha-olam asher kidshanu b'mitzvotav vitzivanu I 'hadlik ner shel yomtov.</i></p>	<p>בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוֵּנוּ לְהַדְּלִיק נֵר שֶׁל יוֹם טוֹב.</p>
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Elijah's Cup



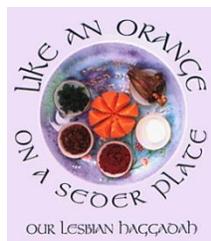
In the 9th century B.C., a farm worker arose to challenge priestly domination. Lest the concerns he championed in his lifetime be eroded by future generations, before he died, Elijah declared that he would return once each generation, in the guise of a poor, oppressed or wretched person, coming to people's doors to see how he would be treated. He would thus know whether the population had reached a level of humanity making them capable of participating in the dawn of the Messianic age, which he could then herald. As we recommit ourselves to the struggle for social justice, we place a glass of wine at our door, to declare openly, that despite any hardship of our own, our door is always open to any human being in need.

Miriam's Cup

Even as we begin our story, we know its "end." Israel will leave Egypt and wander in the desert for forty years on the way to the Promised Land. According to legend, a well of water accompanied the Israelites on their journey in the desert because of the merit of Miriam, the sister of Moses, who watched over her brother as he floated down the Nile, and later joined with him to lead the people across the sea. Miriam's cup reminds us that there is a sustaining presence that enables us to thrive, not just survive.



The Orange



The origins of the Orange on the Seder Plate are shrouded in the mythic mists of the 1980s: according to one tale, a woman who spoke on women in the rabbinate and the equalization of other forums was rebuked by a man who said, "Women belong on the *bimah* like an orange belongs on the Seder plate." Thus — placing the Orange became an assertion of Jewish women's liberation and equality. The Orange has come to stand for the freedom and equality of women in Jewish life, and implicitly of how the achievement of that freedom is already changing Jewish practice.

The First Cup of Wine/Juice *Kadesh* קִדֵּשׁ

Tonight we will drink not one cup but four, as we recount the journey from exodus to liberation, a journey with many stops along the way.

Wine...the grape has to go through so much pain until it becomes wine. When it's wine at last, it's so beautiful. We have to go through so much until we reach where we have to be. You know, if you asked the grape about it in the middle of the process, the grape would say, "Do you know what I'm going through? Everybody steps on me. Once I was so beautiful-look what has happened to me now!" But I would tell the grape, "Wait; soon, soon..." (R. Shlomo Carlbach)



<p>Blessed are you our God, spirit of the world who creates the fruit of the vine.</p>	<p><i>Baruch ata Yah elohenu ruach ha'olam, boray p'ree hagofen.</i></p>	<p>בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם בוֹרֵא פְרֵי הַגֶּפֶן:</p>
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Dipping the Green Vegetable *Karpas* כָּרְפָס

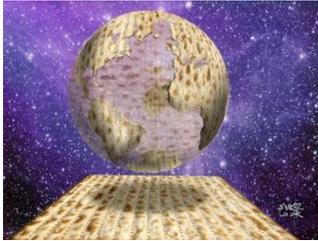


Each spring we witness the miracle of renewal as vegetation returns to the planet. The salt water reminds us not only of the tears our ancestors shed during their long years of slavery but also gives us pause to reflect on the ways that we have failed to take adequate care of the Earth. We approach the Earth not only as our sustainer, vital to our survival, but also as a sacred place, worthy of our respect and awe. The Bible teaches us that the whole Earth is full of God's glory—that every part is alive, holy and miraculous.

<p>Blessed are you Dear One our God ruler of the world who creates the fruit of the Earth.</p>	<p><i>Baruch at Shechina Elohenu malkah ha'olam boray p'ree ha'adumah.</i></p>	<p>בְּרוּכָה אַתְּ שְׂכִינָה אֱלֹהֵינוּ מַלְכָּה הָעוֹלָם בוֹרְא פְרִי הָאֲדָמָה:</p>
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Eggs are a symbol of springtime, fertility, and the giving of life. The egg also tells us that the longer things are in hot water, the tougher they become.

Breaking the Middle Matzah *Yachatz* יַחַץ



No prayer is recited before we break the middle *matzah* on our Seder plate. This is a silent act. We realize that, like the broken *matzah*, we are all incomplete, with prayers yet to be fulfilled, promises still to be redeemed. We hide part of the 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. (R. Harold Schulweis)

Telling the Story *Magid* מַגִּיד

<p>Behold, this is the bread of affliction, which our mothers and sisters made and ate during their hasty departure from Mitzrayim, from Egypt. Let all women who hunger to know their origins and traditions as women, to know and express their nature and strengths enter and eat with us. Let all men who need to be free to develop their own traditions and meanings join our Passover feast. This year we are here. Next year we shall live in safety and community. This year we are slaves. Next year we shall be free men and women.</p>	<p><i>Ha lachma anya di achalu avahatana b'arah d'mitzrayim. Kol dichfin yeitei v'yechul. Kol ditzrich yeitei v'yifsach. Ha shata hacha. L'shana haba'ah b'ar'ah d'yisrael. Ha shata avdei. L'shana haba'ah b'nei chorin.</i></p>	<p>הָא לַחְמָא עֲנִיָּא דִּי אֲכָלוּ אַבְהַתָּנָא בְּאַרְעָא דְּמִצְרַיִם. כּוֹל דִּיכְפִין יֵיתִי וַיִּכּוֹל כּוֹל דְּצָרִיךְ יֵיתִי וַיִּפְסַח. הַשָּׁתָּא הָכָא לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשָּׁתָּא עַבְדֵּי לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:</p>
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This is the bread of affliction. It is whole and so long as it remains whole, no one can eat from it. When we break the *matzah* in two and share it, it becomes the bread of freedom. The Land that gives bread to two peoples must be divided in two, so that both peoples may eat of it. So long as one people grasps the whole land, it is a land of affliction, and no one can be nourished by it. When each people can eat from part of the Land, it will become a land of freedom. (R. Arthur Waskow)



The Four Questions

<p>Why is this night different from all other nights? On all the other nights we may eat either leavened or unleavened bread, but on this night only unleavened bread; on all the other nights we may eat any species of herbs, but on this night only bitter herbs; on all other nights we do not dip even once, but on this night we dip twice; on all other nights we eat and drink either sitting or leaning, but on this night we all lean.</p>	<p><i>Mah nish-tah-nah ha'lalah hazeh mikol ha'lalot? Sheh b'kol ha'lalot anu ochlin chametz u matzah. Ha'lalah hazeh kulo matzah. Sheh b'kol ha'lalot anu ochlin sh'ar y'rakot. Ha'lalah hazeh maror. Sheh b'kol ha'lalot ain anu matbilin afilu pa'am echat. Ha'lalah hazeh sh'tay f'a'min. Sheh b'kol ha'lalot anu ochlin ben yoshvin uven m'subin. Halalah hazeh kulanu m'subin.</i></p>	<p>מה נשתנה הלילה הזה מכל הלילות? שֶׁבְּכֹל הַלֵּילֹת אָנּוּ אוֹכְלִין חֲמֵץ וּמַצָּה. הַלֵּילָה הַזֶּה כָּלוּ מַצָּה: שֶׁבְּכֹל הַלֵּילֹת אָנּוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלֵּילָה הַזֶּה מְרוֹר: שֶׁבְּכֹל הַלֵּילֹת אֵין אָנּוּ מִטְבִּילִין אֶפְיֵלוּ פְּעַם אַחַת הַלֵּילָה הַזֶּה שְׂתֵי פְּעָמִים: שֶׁבְּכֹל הַלֵּילֹת אָנּוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין:</p>
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<p>Why is it only on Passover night We never know how to do anything right? we don't eat our meals in the regular ways, the ways that we do on all other days. Cause on all other nights we may eat all kinds of wonderful good bready treats. like big purple pizza that tastes like a pickle, crumbly crackers and pink pumpernickel, sassafras sandwich tiger on rye, fifty falafels in pita fresh-fried. with peanut butter and tangerine sauce spread onto each side up-&-down, then across toasted whole wheat bread with liver & ducks, crumpets and dumplings, and bagels and lox, doughnuts with one hole, doughnuts with four, cake with six layers and windows and doors. On all other nights we eat all kinds of bread, but tonight we munch matzo instead.</p>	<p>On all other nights we can sit as we please, on our heads, our elbows, on backs or knees, or hang by our toes from the tail of a Glump or on top of a camel with one or two humps, with our foot on the table, our nose on the floor, with one ear in the window & one out the door, doing somersaults over the greasy knishes or dancing a jig without breaking the dishes. On all other nights we sit nicely when dining; so why on this night must it all be reclining? (Eliezer Lorne Segal)</p>
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Our Liberation from Egypt

Our ancestors traveled to Egypt because of an economic crisis and famine in Canaan. Egypt seemed hospitable. Yosef rose to the position of the highest economic bureaucrat in Pharaoh's court. Our ancestors were convinced that his position would provide them security and trusted that those in power would remain favorably disposed to them. As rulers changed, the new Pharaoh preferred to ignore the contributions the Jews had made to Egyptian society. He needed slave labor to erect monuments of his empire so he enslaved us.

To counter sporadic acts of resistance, the Pharaoh initiated a policy of genocide. He ordered the drowning of all new born Jewish males. He summoned Shifrah and Pu'ah, two midwives, to obtain their collaboration. Instead they saved the lives of Jewish babies.

Yochevet, who gave birth to Moshe, and Miriam, her daughter, plotted to hide him. When he was discovered and adopted by the Pharaoh's daughter, Miriam bravely suggested Yochevet as nurse and governess. Moshe was raised with the knowledge of his people's suffering though Yochevet did not tell him that he was a Hebrew or that she was his mother until he was almost grown. Due to the courage, audacity, ingenuity and sacrifice of Yochevet and Miriam, Moshe developed the strength and determination to lead our people to freedom.

Even though Moshe grew up in the Pharaoh's court as the son of the ruler's daughter, Moshe sought his identity with his own people. One day he went out among the Jewish slaves and saw an Egyptian overseer beating a Jew. He killed the overseer and hid his body in the sand. The next day a jealous Jew threatened to tell on him. He had to escape quickly to the desert land of Midyan. While there he married Zipporah, the daughter of Jethro, a Midianite priest.

He could not remain away long. The courageous teachings of Yochevet and Miriam followed him even to the desert. The vision of a burning but unconsumed bush awoke him and he returned to Egypt to lead our people's liberation struggle.

Moshe and his brother Aharon asked the Pharaoh for a three-day religious festival in the desert. Pharaoh refused to accept their request and instead ordered the overseers to eliminate the supply of straw for the bricks and to institute a speed-up.

Jews began the process of liberation from Egypt when we stopped asking to be let out and began demanding it. Nothing Moshe or Aharon said or did made a dent in Pharaoh. He was unmoved by pleas for justice and mercy and unfazed by threats of dire consequences. Ten plagues were unleashed against the Egyptians. Pharaoh watched as frogs and locusts swarmed over the land, the stench of blood rose from the rivers and boils and lice covered the skin of the Egyptians.

Only after the Death of the Firstborn did Pharaoh let the Israelites go. Even then, he changed his mind and had his soldiers give chase. The Israelites went into the sea on dry ground, the waters on both sides forming a wall for them. The Egyptians pursued them into the sea and the waters covered Pharaoh's horses, chariots and horsemen.

O Freedom!
O Freedom!
O Freedom over me!
And before I'd be a slave
I'd be buried in my grave
And go home to my Lord and be free!

Ten Drops of Wine

We remove ten drops of wine/juice from our full cup of joy to acknowledge the pain of our Egyptian brothers and sisters.

Blood	<i>Dahm</i>	דָּם
Frogs	<i>Tzefardeah</i>	צְפַרְדֵּי
Lice	<i>Kinim</i>	כְּנִים
Beasts	<i>Arov</i>	עֲרוֹב
Cattle Plague	<i>Dever</i>	דֵּבַר
Boils	<i>Shechin</i>	שָׁחִין
Hail	<i>Barad</i>	בָּרָד
Locusts	<i>Arbeh</i>	אַרְבֵּה
Darkness	<i>Choshek</i>	חֹשֶׁךְ
Death of the Firstborn	<i>Makat Bechorot</i>	מַכַּת בְּכוֹרוֹת

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



Dayenu דַּיְנוּ

If we had only left Egypt that would have been enough!	<i>Ilu hotzi hotzianu hotzianu mimitzrayim. Dayenu. Die, Dayenu (3) Dayenu Dayenu</i>	אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיְנוּ:
If we had only been given the Shabbat that would have been enough!	<i>Ilu natan natan lanu natan lanu et hashabbat Dayenu Die, Dayenu (3) Dayenu Dayenu</i>	אֱלוֹ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיְנוּ:
If only we had been given the Torah that would have been enough!	<i>Ilu natan natan lanu natan lanu et hatorah Dayenu Die, Dayenu (3) Dayenu Dayenu</i>	אֱלוֹ נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיְנוּ:

The Second Cup of Wine/Juice

We continue the process of liberation as we drink the second cup of wine/juice. We drink this second cup in honor of redemption and healing, even as we acknowledge the continuing struggle and the unknown road through the desert.

Blessed is the Source of Life for All the Worlds who has created the fruits of the vine.	<i>Baruch al Chay Ha'olamim boray p'ree ha'gofen.</i>	בְּרוּךְ עַל חַי הָעוֹלָמִים בוֹרֵא פְּרֵי הַגָּפֶן:
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מוציא מצה Motzi Matzah

Blessed are You, Dear One, ruler of the world who brings forth bread from the Earth	<i>Baruch at Shechina Elohenu malkah ha'olam ha motzi lechem meen ha'aretz.</i>	בְּרוּכָה אַתְּ שְׂכִינָה אֱלֹהֵינוּ מַלְכָּה הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:
Blessed are You, Life of the Worlds who has sanctified us with your commandments and commanded us to eat matzah.	<i>Baruch al Chai Ha'olamim asher keed'shanu b'mitzvohtov vitzevanu al achilat matzah.</i>	בְּרוּךְ עַל חַי הָעוֹלָמִים אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:



The Shank Bone Pesach פֶּסַח



Tradition directs us to hold up a roasted lamb bone, (זְרוּעַ z'roa), which is symbolic of the animals sacrificed during the exodus. The doorposts of the Jewish homes were marked with the blood so that the angel of Death would "pass over" and not take their first-born children. Also, our ancestors ate the Pascal lamb as a spring sacrifice. Instead of a shank bone, we have placed a yam. Lambs need no longer fear our Seder.

Bitter Herbs Marror מְרוֹר

Marror is bitter herbs. May I eat this Marror and renew my ability to feel and be moved by what is bitter in my life and in the world. May I not repress it or flinch from it. May I feel clearly where there is wrong in order to do my part to right it. And may I always have access to the sweetness of *Charoset* to take away the bitter after I have tasted it and made my commitment to right the bitter wrong. (R. Zalman Schacter-Shalomi)

Charoset חָרוֹסֶת

Charoset is a mixture of apples, nuts, wine and spices made into a paste. It symbolizes the mortar that our ancestors used to build the pyramids. The sweet taste of the *Charoset* also reminds us that in the most bitter of times of slavery, our people have always remembered the sweet taste of freedom.

Blessed are you Lord God spirit of the world who has sanctified us with your commandments and commanded us to eat bitter herbs.	<i>Baruch atah Yah Elohenu ruach ha'olam asher keed'shanu b'mitzvohtov vitzevanu al achilat marror.</i>	בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מְרוֹר:
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Matzo with Bitter Herbs Korech כּוֹרֵךְ



The Meal *Shulkan Orech* עֹרֵךְ שְׁלֶחַן

Eating the Afikomen *Tzafun* צָפוּן

One of the most unusual aspects of the Seder is that it can't continue until the children find the *afikomen*. This means that the kids have a lot of power. It reminds us that our heritage will survive, no matter how hidden it sometimes seems, as long as our children seek and find it.

Grace after Meals *Bahraych* בְּרַךְ

Praise is yours, Eternal One, who every day invites the world to a feast of goodness, compassion and love. You feed us; you sustain us. You overwhelm us with your goodness. You provide for all. You love endlessly. Because you are so good to us, we never lacked sustenance in the past. And we hope that we will never lack food in the future. Blessed are you who sustain all.

The Third Cup of Wine/Juice

We now drink this third cup in gratitude for all the gifts we have been given. The Seder reminds us of the gifts of relationships—of friends and family; and of our material possessions—good food and drink. Yet most of all we offer thanks for the greatest gift—the ability to challenge, question, choose and to strive for freedom.

<p>Blessed are you Dear One ruler of the world who creates the fruit of the vine.</p>	<p><i>Baruch atah Shechina malkah ha'olam boray p'ree hagofen.</i></p>	<p>בְּרוּכָה אַתְּ שְׂכִינָה מְלַכָּה הָעוֹלָם בוֹרְא פְרֵי הַגָּפֶן:</p>
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Psalms of Praise *Hallel* הַלֵּל

Blessed is the match consumed in kindling flame.
 Blessed is the flame that burns in the secret fastness of the heart.
 Blessed is the heart with strength to stop its beating for honor's sake.
 Blessed is the match consumed in kindling flame. (Hannah Sennesh)

Counting the Omer

The ancient custom of counting the days for seven weeks from the second night of Passover to the holiday of Shavuot, recalls the agricultural life of our people when they brought to the Sanctuary a measure (or “omer”) of their first barley harvest. The counting of the omer is the bridge that connects the two festivals, Pesach and Shavuot.

Conclusion *Nirtzah* נִרְצָה

The Fourth Cup of Wine/Juice

We dedicate this fourth cup to World Jewry, especially those who perished in the Holocaust, and those who survived it. The very act of survival, of keeping one more Jew alive, was an act of resistance requiring awesome courage, iron will and much love.

Blessed are You, Life of the Worlds who creates the fruit of the vine.	<i>Baruch al Chai Ha'olamim boray p'ree ha'gofen.</i>	בְּרוּךְ עַל חַי הָעוֹלָמִים בוֹרֵא פְּרֵי הַגֶּפֶן:
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And every one 'neath every vine and figtree Shall live in peace and unafraid (Repeat) And into plowshares beat their swords — Nations shall learn war no more (Repeat)	<i>Lo Yisa goy el goy che'rev. Lo yil'm'du ode mil'cha'mah.</i>	לֹא יִשַׁע גּוֹי אֶל גּוֹי חָרֵב לֹא יִלְמְדוּ עוֹד מִלְחָמָה
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Chad Gadya

<i>Chad gadya, chad gadya D'zabin Abba bitray zuzay Chad gadya, chad gadya</i>		חַד גְּדִיָּא, חַד גְּדִיָּא דְּזָבִין אַבָּא בִּתְרֵי זוּזַי חַד גְּדִיָּא, חַד גְּדִיָּא.
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Lashanah haba'ah לְשׁוֹנָה הַבָּאָה בִּירוּשָׁלַיִם

	<i>Lashanah haba'ah birushalayim Lashanah haba'ah birushalayim Lashanah haba'ah birushalayim</i>	לְשׁוֹנָה הַבָּאָה בִּירוּשָׁלַיִם לְשׁוֹנָה הַבָּאָה בִּירוּשָׁלַיִם לְשׁוֹנָה הַבָּאָה בִּירוּשָׁלַיִם
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