

כַּרְפָּס, bitter herbs (*maror*/מָרֹר), a roasted shank bone (*z'roa*/זְרוּעַ), a roasted egg (*beitzah*/בֵּיצָה), and a sweet condiment (*charoset*/חֲרוֹסֶת). As we tell the story of our deliverance from Egypt, we shall explore the meaning of each of these symbols as well as the significance of matzah (unleavened bread), Miriam's cup, and the cup of Elijah, which are on our seder table.

## Karpas: Blessing for the Fruit of the Earth

*Hold up the karpas.*

**READER:** Tonight we praise God once again for creating the fruit of the earth, symbolized by the *karpas* (green vegetable) on our table. The first growth of spring, *karpas* represents rebirth and renewal. In the spirit of Passover, before we eat it we dip the *karpas* in salt water. We do so to remind ourselves of the tears shed by our ancestors while enslaved in Egypt.

*The karpas is distributed, and each person dips it in salt water.*

### THE BLESSING

*The blessing may be read or chanted in unison or by the Reader. The Reader may also read the blessing in Hebrew, one phrase at a time, with everyone joining in unison after each phrase and in the English, and then the blessing may be chanted.*



בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרִי הָאֲדָמָה.

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

Blessed are You, Eternal our God, Sovereign of the universe,  
Creator of the fruit of the earth.

*Eat the karpas.*

קַדֵּשׁ  
*Kadeish*  
First Cup of Wine

וְרַחֵץ  
*Urchatz*  
Washing Hands

כַּרְפָּס  
*Karpas*  
Green Vegetable

יַחֲצִי  
*Yachatz*  
Middle Matzah

מַגִּיד  
*Magid*  
Telling the Story

רְחִיצָה  
*Rochtzah*  
Washing Hands  
before the Meal

מוֹצֵיא/מִצָּה  
*Motzi/Matzah*  
Matzah

מָרֹר  
*Maror*  
Bitter Herbs

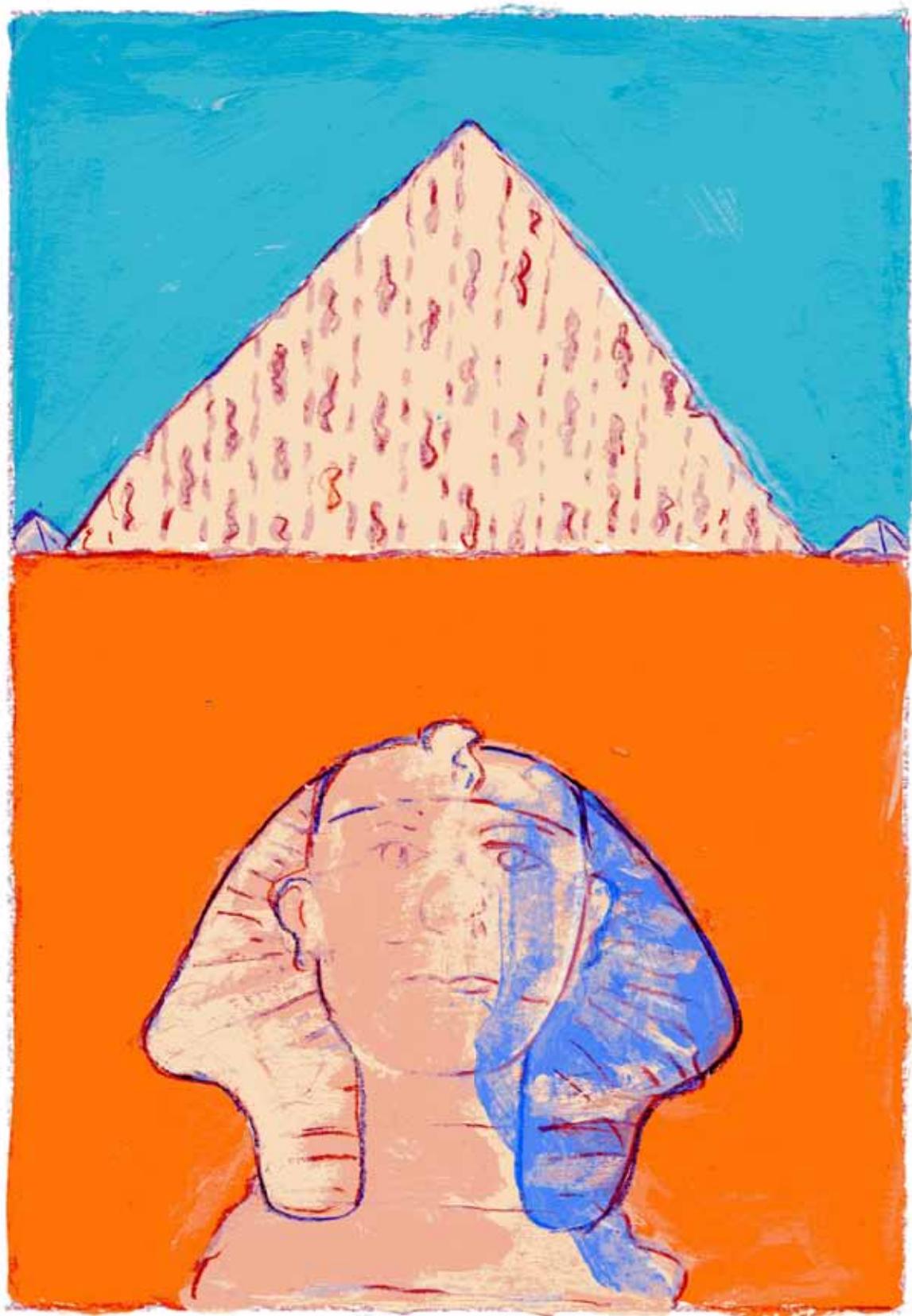
כּוֹרֵךְ  
*Koreich*  
Hillel Sandwich

שְׁלֹחַן עֹרֵךְ  
*Shulchan Oreich*  
The Meal Is Served



The Seder Service  
before the Meal

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us. May it be God's will to redeem us from all trouble and all servitude. Next year at this season, may the whole house of Israel (and all peoples) be free!

הָא לַחֲמַת עֲנִיָּא דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם.  
כָּל־דְּכָפִין יִיתִי וְיִכַּל. כָּל־דְּצָרִין יִיתִי וְיִפְסַח. הַשְׁתָּא הָכָא.  
לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עַבְדִּי,  
לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

קַדֵּשׁ  
Kadeish  
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Maror  
Bitter Herbs

כּוֹרֵךְ  
Koreich  
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שְׁלֵחַן אוֹרֵיךְ  
Shulchan Oreich  
The Meal Is Served

*Return the matzot to the seder table. The afikoman is hidden.*

## A Symbol of Hope and the Responsibilities of Freedom

*Raise the second half of the middle matzah.*

READER: To our plate that held three pieces of matzah, we now return the second half of the middle matzah. For the oppressed, it is a symbol of hope. For free persons, it is a symbol of the responsibilities of freedom.

The story of the Exodus has brought hope to many peoples as they faced their own struggle for freedom. Dr. Martin Luther King Jr. (1929–1968), in the speeches, rallies, and marches of the American civil rights movement, explicitly invoked the story of the Exodus:

(The Exodus) is something of the story of every people struggling for freedom. It is the first story of man's explicit quest for freedom. And it demonstrates the stages that seem to inevitably follow the quest for freedom.

This is the power of the story of the Exodus: it is both a historical story and a contemporary symbol of hope.

READER: Having washed away the remnants of slave mentality, we acknowledge that, blessed with freedom, we have responsibilities as free persons. As articulated by the great twentieth-century philosopher Rabbi Abraham Joshua Heschel:

Freedom means more than mere emancipation. . . . Freedom presupposes the capacity for sacrifice. . . . The glory of a free society lies not only in the consciousness of my right to be free, and in my capacity to be free, but also in the realization of my fellow man's right to be free, and his capacity to be free. The issue we face is how to save man's belief in his capacity to be free.

An opportunity for a short discussion: Who are those struggling for freedom today? What are the responsibilities of free persons?

READER: May the story of the Exodus continue to be a source of hope for all those who seek freedom from persecution and

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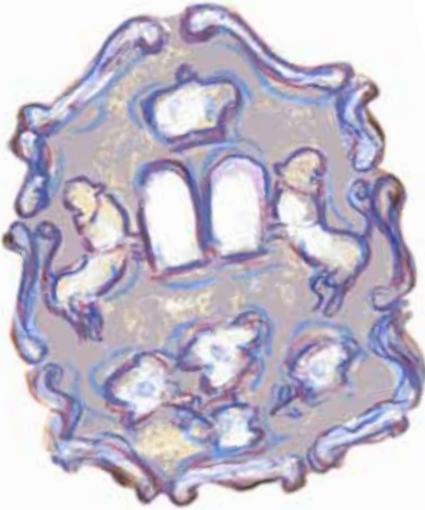
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## THE STORY OF MOSES AND THE LIBERATION FROM EGYPT

**READER:** And so Pharaoh commanded the death of all sons born to our ancestors enslaved in Egypt. But Shiphrah and Puah, the midwives present at the births, refused to obey Pharaoh and did not distinguish between sons and daughters (Exodus 1:15–17). When one Israelite woman gave birth to a son, she hid him from the Egyptians. After he grew too old to hide, she put him in a basket and placed it among the reeds in the Nile. His older sister hid nearby to see what would happen to her brother. When Pharaoh’s daughter came to bathe in the river, she found the baby in the basket. The baby’s sister offered to find her an Israelite woman to nurse the baby. The woman she brought was the baby’s own mother. When he grew older, his mother returned the baby to Pharaoh’s daughter, who adopted him. She named him Moses, meaning “I drew him out of the water,” and raised him in Pharaoh’s court (Exodus 2:1–10).



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יְרַחֵץ  
Ur'chatz  
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**TOGETHER:** Moses was adopted by the Egyptian royal family and grew to manhood as a prince of Egypt. When he was grown, he saw an Egyptian taskmaster beating a Jewish slave. Moses killed the taskmaster and was forced to leave Egypt, fleeing to the land of Midian (Exodus 2:11–15). At an oasis, Moses came upon the daughters of Jethro, a Midianite priest, as they were drawing water from a well. Moses protected the women from a band of bullying shepherds. After the daughters told their father what happened, he invited Moses to their home and soon offered Zipporah, his oldest daughter, to Moses as a wife (Exodus 2:16–21).

**READER:** God heard the cries of our ancestors in bondage in Egypt (Exodus 2:23–24). One day while Moses was tending Jethro’s flock, God appeared to Moses through a “burning bush,” a bush that burned but miraculously was not consumed (Exodus 3:1–3). God commanded Moses to return to Egypt and to tell Pharaoh to free the Israelites from slavery and oppression (Exodus 3:7–4:17). On the journey, danger to Moses and his family was averted by the bravery and quick thinking of his wife Zipporah (Exodus 4:24–26).

**TOGETHER:** In Egypt, Moses spoke the word of God to Pharaoh, saying, “Let my people go!” (Exodus 5:1). When Pharaoh refused to release our ancestors from slavery, God afflicted the people and land of Egypt

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“Watch-Night”  
refers to  
Exodus 12:42,  
which charges  
the children  
of Israel to  
observe a night  
of Passover  
through all  
generations.

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before the Meal

READER: What is the meaning of *matzah*?

TOGETHER: Matzah is unleavened bread that symbolizes both slavery and freedom. It is our “bread of affliction,” and a symbol of the divine help we received when we were liberated from Egyptian bondage (Exodus 12:39).

READER: As God has liberated us from Egyptian bondage, so may God always inspire us to help the afflicted.

READER: What is the meaning of *maror*?

TOGETHER: *Maror* is a bitter herb. It reminds us that the lives of our ancestors were made bitter from the oppression of Egyptian slavery (Exodus 1:14).

READER: As God has blessed us with freedom, so may God always inspire us to be messengers of God’s word to those in need of hope.

## The Watch-Night of the Eternal

READER: “You shall tell your child on that day: ‘It is because of what God did for me when I came forth out from Egypt’” (Exodus 13:8).

This passage in the Book of Exodus is the inspiration for the most important words spoken during the Passover seder:

TOGETHER:

🎵 In every generation each individual is bound to regard himself or herself as if he or she had personally gone forth from Egypt.

בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלּוּ  
הוּא יָצָא מִמִּצְרַיִם.

*B'chol dor vador, chayav adam lirot et-atzmo k'ilu  
hu yatzta miMitzrayim.*

Opportunity for a short discussion: How does the idea of living our lives “as if” God brought us out of Egypt impact the decisions we make about what we do for others?

READER: The words we have spoken express the universal experiences we seek from our seder. It is not “each Jew” who must feel as if he or she came forth out of Egypt, but “each individual.”

TOGETHER: “I” am bound, therefore, to live my life “as if” God redeemed me from persecution, oppression, and slavery. As a beneficiary of the mira-

cles that God performed, I discuss the rituals and symbols of Passover to bring the events from the Exodus into my daily life.