

Yachatz

At the beginning of the Seder we break the matzah and hide a piece away for the afikoman at the end of the Seder. We start the Seder with brokenness, with a piece missing. We are never really ready to begin our journey. There is always some brokenness; there is always a piece missing. It is risky to venture into the unknown

without assurances that everything will work out. There are always good reasons for staying put.

Right after yachatz we say, "Ha lachma onya." "Now we are here, next year may we observe Passover in the land of Israel; this year many are still enslaved, next year may we all be free people." We have a vision. We have a mission. Despite the good reasons for staying put, the brokenness, and the pieces missing, we begin our journey. It is an act of defiant courage.

At every stage in our lives we can choose between remaining stuck and risking moving ahead.

What was the risk you took in the past year (or years) on your journey? What was the missing piece you found for last year's journey? What is risky about the next step on your journey?

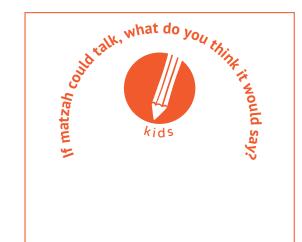
Maggid • לאניד • Retelling the Passover Story

Uncover the matzot, raise the Seder plate, and say:

הַא לַחִמַא עַנִיַא דִּי אֲכַלוּ אַבְהַתַנַא בִּאַרְעַא דְמִצְרָיִם. כָּל דִּכְפִין יֵיתֵי וְיֵיכֹל, כָּל דִּצְרִיךְ יֵיתֵי וְיִפְּסַח. הָשַּׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא ָדְיִשְׂרָאֵל. הָשַּׁתָּא עַבְדֵי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

This is the bread of poverty that our ancestors ate in the land of Egypt. Anyone who is hungry should come and eat; all who are needy should come and celebrate Passover with us. Now we are here, next year may we observe Passover in the land of Israel; this year many are still enslaved, next year may we all be free people.

The tray with the matzot is moved aside, and the second cup is poured. (Do not drink it yet.)





Kol Dichfin (anyone who is hungry): Who would you want to invite to your Seder?