



# *Temple Beth El* *Women's Seder Haggadah*

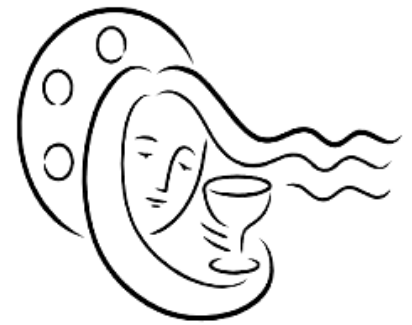


הגדה



## WHY IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS?

Tonight, a group of Jewish women has gathered together to participate in one of our religion's most widely celebrated and deeply beloved observances – the Passover Seder. The Torah explicitly commands the telling of the Exodus story at Pesach and so, annually, we read the story of our freedom and follow familiar customs and traditions. Tonight we conduct a Seder that includes not only traditional blessings and prayers, but also new questions, new words and new songs.



Most importantly, our Haggadah – created specifically for this evening – recognizes the contributions of Jewish women to the spiritual, intellectual and social life of our people. In telling our story, we reach out to each other, in hearing it we acknowledge our women's community and affirm its existence and significance to us all.

Our theme tonight is inspirational women. We have collected material about women, through the ages, from many sources that have inspired Jewish women throughout the centuries.

הִנֵּה מָה טוֹב וּמָה נְעִים שֶׁבֶת אַחִים גַּם יַחַד.  
הִנֵּה מָה טוֹב וּמָה נְעִים שֶׁבֶת נָשִׁים גַּם יַחַד.  
הִנֵּה מָה טוֹב וּמָה נְעִים שֶׁבֶת כָּלָנוּ יַחַד.

*Hineh mah tov umah na'im shevet achim gam yachad.  
Hineh mah tov umah na'im shevet nashim gam yachad.  
Hineh mah tov umah na'im shevet kulanu yachad.*

How good and pleasant it is for all of us to dwell together in community.  
Psalm 33:1

***We welcome you in peace.***



Pluralism is intrinsic to Judaism. The strength of our tradition derives from flexibility and responsiveness to changing conditions and challenges. Tonight we offer a different perspective on the Seder experience. We have come together from diverse backgrounds and affiliations to celebrate our commitment to our *Jewishness*, to women, to justice, freedom and dignity.

ALL:

For women who feel empty and for women who feel full.

For women who confuse more and enough.

For women for whom it is easier to think of themselves and yet may learn to think of others,

And for those who think of others may yet learn to think of themselves.

For women who are proud of their womanly bodies.

For women who love and women who love too much.

For women who are getting what they want, and for women who are getting what they need.

FOR ALL OF THESE WOMEN, WE LIGHT A CANDLE.

## HADLAKAT NEIROT



## KINDLING THE LIGHTS

*This song is based on a techine for lighting candles.*

### **LIGHT THESE LIGHTS**

**O hear my prayer,**

**I sing to You.**

**Be gracious to the ones I love,**

**And bless them with goodness,**

**and mercy and peace,**

**O hear my prayer to You.**

**Let us light these lights**

**And see the way to You,**

**And let us say: Amen.**

#### COMMENTARY

*Techines are Yiddish prayers, some of which were written by women between the sixteenth and nineteenth centuries in Eastern and Central Europe. Techines (from the Hebrew word le'hit'chanen, to supplicate) were used by women for prayer at home or in the synagogue. They often refer to specific women's commandments like candle lighting, and contain references to the Matriarchs and other biblical women.*



*Light the candles and recite the blessings. Add the words in parentheses on Shabbat.*

## **CANDLE LIGHTING USING FEMININE GOD-LANGUAGE**

B'rucha at yah Eloheinu ruach ha'olam  
asher kid'shatnu b'mitzvotaha v'tzivatnu  
l'hadlik neir shel (Shabbat v'shel) yom tov.

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ  
לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב :

*You are Blessed, Our God, Spirit of the World, who makes us holy with mitzvot and commands us to kindle the light of (Shabbat and of) the festival day.*

## **SHECHYANU BLESSING USING FEMININE GOD-LANGUAGE**

B'rucha at yah Eloheinu ruach ha'olam  
shehecheyatnu v'kiy'matnu v'higiatnu  
laz'man hazeh.

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם  
שֶׁהַחַיָּיתָנוּ וְקִיַּמְתָּנוּ וְהִגִּיעַתָּנוּ  
לְזֶמַּן הַזֶּה :

You are blessed, Our God, Spirit of the World, Who keeps us in life, Who sustains us,  
and Who enables us to reach this season.

## **CANDLE LIGHTING USING TRADITIONAL GOD-LANGUAGE**

Baruch Atah Adonai Eloheinu Melech ha'olam  
asher kid'shanu b'mitzvotav v'tzivanu  
l'hadlik neir shel (Shabbat v'shel) yom tov.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוִּנוּ  
לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב :

You are Blessed, Our God, Spirit of the world, who Makes us holy with *mitzvot* and commands us to  
Kindle the light of (Shabbat and of) the festival day.

## **SHECHYANU BLESSING USING TRADITIONAL GOD —LANGUAGE**

Baruch Atah Adonai shehecheyanu  
v'kiy'manu v'higianu laz'man hazeh.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁהַחַיָּינוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לְזֶמַּן הַזֶּה :

You are blessed, Our God, Spirit of the World, Who keeps us in life, Who sustains us,  
and Who enables us to reach this season.

## **ALTERNATIVE OR ADDITIONAL CANDLE LIGHTING BLESSING FOR WOMEN'S SEDERS**

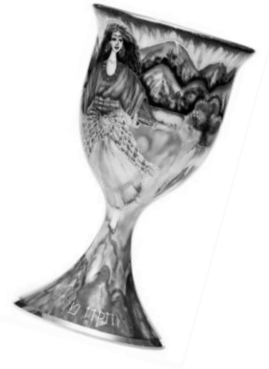
Ma tovu sidreinu b'not yisra'el,  
K'or chadash ha'me'ir olam.

מָה טוֹבוֹ חֲדָשׁ סִדְרֵינוּ בְּנוֹת יִשְׂרָאֵל  
כְּאוֹר חֲדָשׁ הַמְּאִיר עוֹלָם :

Women of Israel, the wonder of our Seders Brings new light to the world.

*Commentary*

*Beginning the Seder with Miriam's Cup establishes that your seder will consistently highlight women's roles in the Exodus. By involving every seder participant in the filling of Miriam's Cup, the participatory nature of the seder is also immediately established. Just as everyone has poured some water into Miriam's Cup, so, too, the presence of each person at the table will add something unique to the seder. On another level, when the Miriam's Cup is filled with water from each person's glass, we are enacting our hope of refilling the magical healing Well of Miriam through inclusiveness and collectivity.*



Pass around the empty Miriam's Cup. Each person should pour some water from her or his own drinking glass, or from a pitcher of water, into the cup.

**ALL** We begin our Seder with כּוֹס מִרְיָם *Kos Miryam*, Miriam's Cup. Legend tells of a mysterious well filled with מַיִם חַיִּים *mayim yahhim*, living waters, that followed the Israelites through their wandering in the desert while Miriam was alive.

**READERS** Miriam's Well was said to hold Divine power to heal and renew. Its fresh waters sustained our people as we were transformed from a generation shaped by slavery into a free nation. Throughout our subsequent journeys, we have sought to rediscover these living waters.

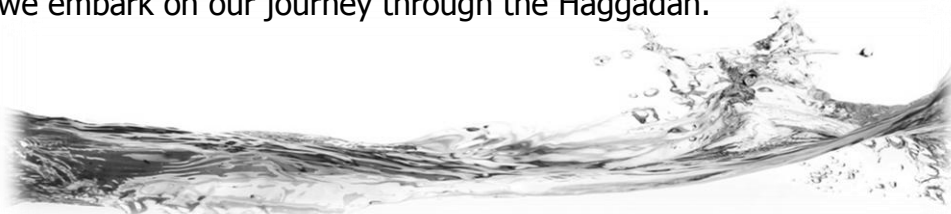
Tonight at our seder, let us remember that we are still on the journey. Just as the Holy One delivered Miriam and her people, just as they were sustained in the desert and transformed into a new people, so may we be delivered, sustained and transformed on our journey to a stronger sense of ourselves, both as individuals and as one people.

**ALL** Zot kos miryam, kos mayim chayyim.  
Zeicher litzi'at mitzrayim.

זאת כּוֹס מִרְיָם כּוֹס מַיִם חַיִּים  
זכר ליציאת מצרים :

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 in the wilderness. May the Cup of Miriam refresh and inspire us as we embark on our journey through the Haggadah.



# THE JOURNEY SONG

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.

Where does the journey begin?  
Where will we go?  
Days pass, the answers can change  
As we keep moving along.

Stepping into the unknown  
Hear the echoes of Miriam's song  
We awaken, retelling our stories  
As we go along on our journey.



Where does the journey begin?  
Where will we go?  
Years pass, the answers have changed  
As we keep moving along.

Cross the sea, it's the time  
To sing a song, we are free  
Dance with our timbrels in hand  
There's no turning back from this journey.

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

Days pass, the answers can change  
As we keep moving along  
Years pass, the answers have changed  
As we keep moving along

## ORDER! ORDER!

Seder literally means order, from the Hebrew לְסַדֵּר / L'sader, to arrange, and there is a set order to the proceedings:

יְחַץ	כָּרַפֵּס	וְרַחֵץ	קִדֵּשׁ
מַצָּה	מוֹצִיא	רַחֲצָה	מַגִּיד
	שְׁלַחַן עוֹרֵךְ	פוֹרֵךְ	מָרּוֹר
נִרְצָה	הַלֵּל	בָּרַךְ	צִפּוֹן

KADESH	RECITE THE KIDDUSH	INITIATE SPECIAL TIME
URCHATZ	WASH THE HANDS	CLEAR THE GRIME
KARPAS	EAT A GREEN VEGETABLE	OPEN SENSES TO GROWING GREEN
YACHATZ	BREAK THE MIDDLE MATZAH	SEPARATE DESSERT FROM NEED
MAGGID	TELL THE PESACH STORY	TELL A TALE FROM YOUR SPIRITUAL PAST
RAKHTZAH	WASH THE HANDS	RAISE UP THE ENERGY IN YOUR HANDS
MOTZI	SAY THE HA-MOTZI	CALL FORTH WHAT NOURISHES YOU
MATZAH	SAY THE BLESSING FOR MATZAH	INCREASE FAITH/PREPARE TO HEAL
MAROR	EAT THE BITTER HERB	ALLOW THE BITTER TO MOVE YOU
KOREKH	EAT BITTER HERB WITH MATZAH	SEE THE SANDWICH OF BOTH SIDES
SHULKHAN OREKH	SERVE THE FESTIVE MEAL	FEAST AND ENJOY
TZAFUN	EAT THE AFIKOMAN	NOURISH THE SELF WITH MYSTERY
BAREKH	SAY THE GRACE AFTER MEALS	BLESS ALL NOURISHING IN YOUR LIFE
HALLEL	RECITE THE HALLEL	SING THE SONG THAT IS A PRAYER
NIRTZAH	CONCLUDE THE SEDER	SAY "I AM LOVED HERE TODAY."

**MAKE HOLY**

**KADEISH**

**קִדְשׁ**



**READERS** Tonight we will drink four cups of wine, traditionally linked to God's four promises to Israel.

**ALL** As it is written, "I will bring you out from under the burdens of Egypt. I will deliver you from bondage. I will redeem you with an outstretched arm and great judgments. I will take you to be my people and I will be our God." Exodus 6:6-7)

**READERS** In this Seder the four cups of wine are also linked to historical and living Jewish women, who in their own eras have acted as God's partners in fulfilling the divine promises of redemption and freedom.

**ALL** As it is written, "It was for the sake of the righteous women of that generation that we were redeemed from Egypt." (Babylonian Talmud, Sotah 9B)

**THE FIRST CUP OF WINE**

**KOS RISHON**

**כּוֹס ראשון**



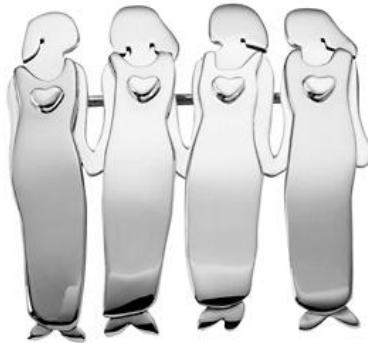
We welcome to our tables women from our community, women of all generations, and it is those to whom we dedicate this evening. We welcome our mothers, our grandmothers, our daughters, and our sisters and girlfriends. Tonight we hear the voices of women from whom our Jewish experience and consciousness has grown and will continue to evolve.



We dedicate the first cup of wine to the matriarchs of our Jewish heritage.



# THE FOUR MATRIARCHS



## SARAH, REBECCA, RACHEL AND LEAH

THE FOUR WOMEN WHO MADE OUR LIBERATION FROM BONDAGE POSSIBLE

## SHIFRAH, PUAH, BITYAH AND JOCHEVED

THE FOUR STREAMS OF JEWISH WOMEN WHO SHOW THE DESIRE AND ABILITY TO  
HARMONIOUSLY RECLAIM A TRADITION

## ORTHODOX, CONSERVATIVE, REFORM AND RECONSTRUCTIONIST

THE FOUR STREAMS OF JEWISH WOMEN WHO MAKE THIS SEDER A REALITY

## THE PLANNERS, THE WRITERS, THE LEADERS AND THE PARTICIPANTS

POUR OUR FIRST CUP OF WINE, THEN DRINK AFTER RECITING THESE WORDS

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Barukh Atah Adonai, Elohaynu Melekh ha'olam, boray p'ri hagafen.

*Blessed are You, God, Creator of the universe, Who brings forth the fruit of the vine.*

בְּרוּכָה אַתְּ יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם בּוֹרֵאת פְּרִי הַגָּפֶן.

B'rucha at yah Eloheinu ruach ha'olam Boreit p'ri hagafen.

You are Blessed, Our God Spirit of the world, Who creates the fruit of the vine.



## וִרְחַץ SYMBOLIC HANDWASHING

The Exodus begins in water. Moses is delivered from the birth waters of his mother's womb to the waters of the Nile. Those waters carry him to safety. The Israelite's tears flow into the Sea of Reeds. The sea parts and they cross to safety.

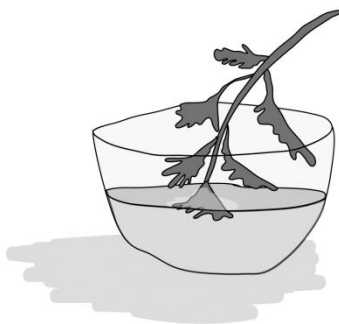
On our journey through the desert, we were sustained by water. Abraham greeted the strangers at his tent with water. Rebecca offered water to travelers and their animals.



Water is birth and life and sustenance.  
Water is deliverance.  
Water is greeting.



## כַּרְפַּס KARPAS DIPPING OF THE GREENS



*Karpas* symbolizes spring, new growth, fresh green, rebirth, love and freedom. Salt water represents not only the bitterness of slavery, but also the tears of our ancestors and the women so long ignored in the telling of our story.

As we dip our greens into salt water, we bring together the joy of new life with the salt-sweet tears of life itself.

*RECITE TOGETHER*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאֲדָמָה.

Barukh Atah Adonai, Elohaynu Melekh ha'olam, boray p'ri ha'adamah.

*Blessed are You, God, Creator of the universe, Who brings forth the fruit of the earth.*

## TELLING THE STORY

## MAGGID

## מגיד

- LEADER: This year we are slaves. Next year, may we all be free. How are we enslaved?
- ALL: We live in a world where many are starved in body and spirit.
- LEADER: How will we be free?
- ALL: When all who are hungry come and eat.
- LEADER: Tonight as we recite the words, "When all who are hungry come and eat." We will not allow the sentiment to fall too quickly into silence. We follow the example of so many Jewish women who have helped those less fortunate, even when they had little to eat. We renew our obligation to tikun olam, repair of the world.

*Fill the second cup if needed.*

## BREAKING

## YACHATZ

## יחצ

*THE HAZZAN WILL BREAK THE MIDDLE MATZAH AND HIDE HALF FOR AFIKOMAN.*

- READER: The smaller piece, representing the "bread of affliction," is returned to the Pesach plate to be eaten later for the *mitzvah* of matzah. The larger piece, representing the Pesach sacrifice, will be eaten at the end of the meal during dessert when the hidden afikoman is found.



- READER: This is the bread of affliction that our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and share Passover. This year we are here, next year in the Land of Israel. This year we are slaves, next year, may we all be free.

## THE BREAD OF AFFLICTION

## HA LACHMA ANYA

## הָא לַחְמָא עֲנִיָּא

Ha lachma  
Ha lachma anya  
Di achalu  
Di acahalu avahatana/imhatana  
B'ara, b'ara d'mitzrayim.  
Kol ditzrich yeitei v'yifsach.  
Hashata hacha.  
L'shana haba'a b'ara d'Yisrael.  
Hashata avdei.  
L'Shana haba'a b'nei uv'not chotin.

הָא לַחְמָא  
הָא לַחְמָא עֲנִיָּא  
דִּי-אֲכָלוּ  
דִּי-אֲכָלוּ אֲבֹהֵתָנָא/אִמְהֵתָנָא  
בְּאַרְעָא בְּאַרְעָא דְּמִצְרַיִם.  
כָּל-דְּצָרִיךְ יֵיתֵי וְיִפְסַח.  
הַשְׁתָּא הָכָא.  
לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל.

## WE RECITE THE FOUR QUESTIONS

LEADER: Why is this night different from all other nights?

ALL: **מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?**

LEADER: On all other nights we eat chametz and matzah. Tonight, why do we eat only matzah?

ALL: **שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה הַלַּיְלָה הַזֶּה כָּלוּ**

LEADER: As slaves fleeing from the land of Egypt, our mothers did not have time for their bread to rise.

LEADER: On all other nights we eat any kind of herbs. Tonight, why do we eat the bitter herbs?

ALL: **שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יְרָקוֹת הַלַּיְלָה הַזֶּה מָרוֹר :**

ALL: Slavery is a bitter experience. Women are today enslaved by discrimination, lack of opportunity and brutality.

LEADER: On all other nights we do not dip even once. Tonight, why do we dip the greens twice?

ALL: **שֶׁבֶכֶל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוֹ פַּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פַעֲמִים**

ALL: We take the time to focus on the bitter enslavement. Dipping twice will ensure that we will remember; in freedom it may be difficult to recall the hard times of the past.

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

ALL: **שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין הַלַּיְלָה הַזֶּה כָּלָנוּ**

ALL: Reclining at meal time is a sign of freedom. We recline tonight in honor of our freedom. But we cannot recline fully, for we know that all are not free.

*Sing the four questions.*

**AVADIM HAYINU**

**עֲבָדִים הָיינוּ**

LEADER: We were slaves to Pharaoh in Egypt, and then God brought us out with a mighty hand and an outstretched arm. But if our God had not brought our ancestors out of Egypt, we and our children and our children's children would still be enslaved to Pharaoh, in Egypt. So even if we were wise, all of understanding, all of old, all of learned in the Torah, it would be a mitzvah for us to tell the story of the Exodus from Egypt. And everyone who embellishes the story deserves praise.



Please join us as we sing

## AVADIM HAYINU עֲבָדִים הָיִינוּ

עֲבָדִים הָיִינוּ, הָיִינוּ  
אַתָּה בְּנֵי חוֹרִין, בְּנֵי חוֹרִין  
עֲבָדִים הָיִינוּ  
אַתָּה, אַתָּה, בְּנֵי חוֹרִין  
עֲבָדִים הָיִינוּ  
אַתָּה אַתָּה בְּנֵי חוֹרִין, בְּנֵי חוֹרִין

**Avadim hayinu, hayinu  
Ata b'nai chorin, b'nai chorin.  
Avadim hayinu  
Ata, ata, b'nai chorin, b'nai chorin  
Avadim hayinu  
Ata ata b'nai chorin, b'nai chorin.**

*We were slaves. You are born free.*

## AVADOT HA'INU עֲבָדוֹת הָיִינוּ



עֲבָדוֹת הָיִינוּ, הָיִינוּ  
אַתָּה בְּנוֹת חוֹרוֹת, בְּנוֹת חוֹרוֹת  
עֲבָדוֹת הָיִינוּ, הָיִינוּ  
אַתָּה בְּנוֹת חוֹרוֹת, בְּנוֹת חוֹרוֹת

**Avadot hayinu, hayinu,  
At b'not chorin, b'not chorot  
Avadot hayinu, hayinu,  
At b'not chorin, b'not chorot**

*We were slaves and maidservants, now we are free women.*

## THE FOUR DAUGHTERS



READER: **The daughter who asks:** What meaning does my past have for me today?

ALL: "Why do we gather here only women tonight? Why didn't the Torah count women among the 600,000 men on foot, aside from children, who came out of Egypt?" To her we say: The whole Jewish people left Egypt together, all of them, women and men. Because this daughter understands that Jewish memory is essential to our identity, teach her that history is made by those who tell the tale. If Torah did not name and number women, it is up to her to fill the empty spaces of our holy texts.

READER: **And the daughter who wants to erase her difference?**

ALL: "Why do you gather here only women tonight? Why must you keep pushing your women's questions into every text? And why are these women's issues so important to you?" To her we say: This is not about exclusion. We are not shutting men out of our lives, but bringing women to a dedicated space to share our stories. Since this daughter so easily forgets the struggles of her mothers and sisters, we invite her to join us in thanking God for the blessing of being a Jewish woman and to remind her that tonight is a time to help empower each other and form the bonds of sisterhood.

READER: **And the daughter who does not know that she has a place at the table?**

ALL: "Why do we need to celebrate our feminism in a Jewish context? What is this?" To her we say: Because we deny our history if we forget we are Jews. Because we insult our fore-mothers if we forget we are Jews. Because we rob our children if we forget we are Jews. Because this daughter doesn't realize that her questions are, in themselves, part of the seder tradition, and tell her that her insights and questions count as part of the text.

READER: **And the daughter who asks no questions?**

ALL: To her we say: From the moment Yocheved, Miriam and the midwives questioned Pharaoh's edict until today, every question we ask helps us leave Egypt farther behind. When your questions come they will help liberate you from Egypt. You must learn, so you may teach others.



# L'CHI LACH

L'chi lach,  
to a land that I will show you  
Leich I'cha,  
to a place you do not know  
L'chi lach,  
on your journey I will bless you  
and you shall be a blessing (3x)  
L'chi lach.



L'chi lach,  
and I shall make your name great  
Leich I'cha,  
and all shall praise your name  
L'chi lach,  
to the place that I will show you  
L'simchat chayim (3x)  
L'chi lach.

And you shall be a blessing (3x)  
L'chi lach.

## THE TEN PLAGUES

## ESER MAKKOT

## עֶשֶׂר מַכּוֹת

To symbolize our sorrow for the innocent Egyptians killed in the wake of our liberation, we remove drops of wine from our cups. Although we celebrate our freedom, we do not gloat over our fallen foes.

*AS WE READ EACH PLAGUE, USE YOUR FINGER TO REMOVE A DROP OF WINE OR JUICE.*

BLOOD	DAM	דָּם
FROGS	TZFARDAY'A	צְפַרְדֵּי
LICE	KINIM	כִּנִּים
BEASTS	AROV	עֲרוֹב
CATTLE DISEASE	DEVER	דֵּבֶר
BOILS	SH'HIN	שִׁחִין
HAIL	BARAD	בָּרָד
LOCUSTS	ARBEH	אַרְבֶּה
DARKNESS	HOSHEKH	חֹשֶׁךְ
SLAYING OF THE FIRST BORN	MAKAT B'KHOROT	מַכַּת בְּכוֹרוֹת



Each drop of wine we remove gives us hope that we can overcome all plagues that threaten humankind everywhere, beginning in our own hearts:

**the making of war,**  
**the teaching of hate and violence,**  
**despoliation of the earth,**  
**perversion of justice and government,**  
**fomenting of vice and crime,**  
**neglect of human needs,**  
**oppression of nations and peoples,**  
**corruption of culture,**  
**subjugation of science, learning, and human discourse,**  
**the erosion of freedom and human rights.**

# MIRIAM

Let us now recount the roles that Miriam, elder sister of Moses and Aaron, daughter of Yocheved and Amram, played in our people's Exodus from Egypt.



According to Biblical commentaries known as *Midrash*, when Miriam was five years old, she and her mother were chosen to act as agents for Pharaoh to kill Israelite baby boys. When Miriam heard Pharaoh's decree, it was she who spoke out, "for shame! What a wicked King! Woe to him on the day that God will punish him."

Miriam was a prophetess at age five. When her mother was pregnant with Moses, she cried out, "My mother is about to bear a son who will save Israel from the Pharaoh." Miriam convinced Pharaoh's daughter that the baby Moses needed to have a Hebrew wet-nurse and suggested Yocheved, thus uniting mother and son.

In Exodus 15:20 we learn, "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances." As Miriam celebrated with her sisters so long ago after the splitting of the Red Sea, we gather tonight to celebrate our freedom with our friends and families. We recognize tonight, as the Sages tell us, that it was not only miracles, but also the human spirit that helped to bring about our freedom.



## MIRIAM'S SONG

by Debbie Friedman



Chorus – And the women dancing with their timbrels,  
Followed Miriam as she sang her song,  
Sing a song to the One Whom we've exalted,  
Miriam and the women danced and danced the whole night long

Miriam was a weaver of unique variety.  
The tapestry she wove was one which sang our history.  
With every strand and every thread she crafted her delight!  
A woman touched with spirit, she dances toward the light.

Chorus – And the women dancing with their timbrels,  
Followed Miriam as she sang her song,  
Sing a song to the One Whom we've exalted,  
Miriam and the women danced and danced the whole night long

When Miriam stood upon the shores and gazed across the sea  
the wonder of this miracle she soon came to believe.  
Whoever thought the sea would part with an outstretched hand  
and we would pass to freedom and march to the Promised Land

Chorus – And the women dancing with their timbrels,  
Followed Miriam as she sang her song,  
Sing a song to the One Whom we've exalted,  
Miriam and the women danced and danced the whole night long

And Miriam the prophet took her timbrel in her hand,  
and all the women followed her just as she had planned,  
and Miriam raised her voice in song –  
She sang with praise and might  
We've just lived through a miracle (yelled):  
We're going to dance tonight!!!

Chorus – And the women dancing with their timbrels,  
Followed Miriam as she sang her song,  
Sing a song to the One Whom we've exalted,  
Miriam and the women danced and danced the whole night long



# DAYENU

# דַּיְנוּ

ALL

If we speak truthfully about the pain, joys, and contradictions of our lives,  
If we listen to others with sensitivity and compassion,  
If we challenge the absence of women in traditional texts, chronicles of Jewish history, and in  
the leadership of our institutions, *dayenu*.

If we continue to organize, march, and vote to affirm our values,  
If we fight economic injustice, sexism, racism, and homophobia,  
If we volunteer our time and money, *dayenu*.



If we break the silence about violence against women and children  
in the Jewish community and everywhere,  
If we teach our students and children to pursue justice with all their strength,  
If we care for the earth and its future as responsibly as we care for those we love,  
If we create art, music, dance, and literature, *dayenu*.

If we realize our power to effect change,  
If we bring holiness into our lives, homes, and communities,  
If we honor our visions more than our fears, *dayenu v'lo dayenu*.

It will and it will not be enough.

Ilu hotzianu mi'Mitzrayim. Dayenu.  
Ilu natan lanu et ha'Shabbat. Dayenu.  
Ilu natan lanu et ha'Torah. Dayenu.

אֱלֹהֵי הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיְנוּ.  
אֱלֹהֵי נָתַן לָנוּ אֶת-הַשַּׁבָּת, דַּיְנוּ.  
אֱלֹהֵי נָתַן לָנוּ אֶת-הַתּוֹרָה, דַּיְנוּ.

*If God had just taken us out of Egypt, it would have been enough.  
If God had given us the Torah, it would have been enough.  
If God had given us the Sabbath, it would have been enough.*

God has shown our people so many acts of kindness. For each one, we say, *dayenu*,  
meaning: "that alone would have been enough, for that alone we are grateful."

## PESACH, MATZAH, MAROR

## מַרְוֹר מַצָּה פֶּסַח



READERS: According to the great sage Rabban Gamliel, those who do not mention three things on Passover do not fulfill their obligation to tell the story:

### ***Pesach, Matzah and Maror.***

The *pesach* sacrifice which our ancestors ate while the Temple still stood. Why did they eat it?

Because God passed over (*pasach*) the houses of the Israelites in Egypt while smiting the first born of every Egyptian family.

The *matzah*, why do we eat this unleavened bread?

Because there was not enough time for our ancestors' dough to rise so they had to bake their unleavened dough into matzah in the desert.

The *maror*, why do we eat these bitter herbs?

Because the Egyptians embittered the Israelites' lives.

Each of these three things, *pesach*, *matzah* and *maror*, symbolize central aspects of the Passover story. Yet displaying and explaining them does not necessarily ensure the completion of a seder.

ALL: We therefore add to Rabban Gamliel's list that no seder can be complete without the questions of daughters as well as sons and the memory of our mothers as well as our fathers. Thus we sing, "In every generation all of us are obligated to see ourselves as though we personally left Egypt."

## B'CHOL DOR

## בְּכָל דּוֹר

*B'chol dor vador chayavim anu  
Livot et atzmeinu k'ilu  
K'ilu yatzanu Mi mitzrayim.*

בְּכָל-דּוֹר וְדוֹר חַיִּיבִים אָנוּ  
לִרְאוֹת אֶת-עַצְמָנוּ כְּאִלוּ  
כְּאִלוּ יֵצְאוּנוּ מִמִּצְרַיִם

In every generation each of us is obligated to see ourselves as if we left Egypt.

### COMMENTARY

*The text of this song closely follows the text in a traditional Haggadah, but it has been reformulated in the plural in order to explicitly include both males and females.*



## And what about the orange?

In the early 1980s, Susannah Heschel attended a feminist seder where bread was placed on the seder plate, a reaction to a Rebbetzin who had claimed lesbians had no more place in Judaism than bread crusts have at a seder.

"Bread on the seder plate...renders everything *chametz*, and its symbolism suggests that being lesbian is transgressive, violating Judaism," Heschel writes. "I felt that an orange was suggestive of something else: the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life." To speak of slavery and long for liberation, she says, "demands that we acknowledge our own complicity in enslaving others."

One additional item on our seder plate, therefore, is an orange, representing the radical feminist notion that there is – there must be – a place at the table for all of us, regardless of gender or sexual orientation. May our lives be inclusive, welcoming, and fruitful.



## And the olive?



The final item on our seder plate is an olive. After the Flood, Noah's dove brought back an olive branch as a sign that the earth was again habitable. Today ancient olive groves are destroyed by violence, making a powerful symbol of peace into a casualty of war.

We keep an olive on our seder plate as an embodied prayer for peace, in the Middle East and every place where war destroys lives, hopes, and the freedoms we celebrate tonight.

## THE SECOND CUP OF WINE

## KOS SHEINI

## כוס שני



We dedicate the second cup of wine to distinguished Jewish women, past and present. We note women who, by their remarkable and singular achievements, have made major contributions to their various fields.

These women have overcome formidable barriers, including their gender and religion, to make their marks on society. We honor their steadfastness and courage in pursuing their goals. Their lives strengthen, encourage and inspire us. *Kol HaKavod!* (All honor to them!)

ויהללוהּ בַּשְּׁעָרִים מַעֲשֶׂיהָ

Vi'y'haleluhah vash'arim ma'asehah

*And let her works praise her in the gates.*

Proverbs 31:31

*POUR THE SECOND CUP OF WINE, THEN DRINK AFTER WE RECITE TOGETHER*

Lift the cup and recite the blessing.

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם בּוֹרֵאת פְּרִי הַגָּפֶן.

B'rucha at Yah Eloheinu ruach ha'olam boreit p'ri hagafen.

*Blessed are You, God, Creator of the universe, Who creates the fruit of the vine.*

or

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch Atah Adonai Eloheinu Melech ha'olam borei p'ri hagafen.

*You are Blessed, our God, Spirit of the world, Who creates the fruit of the vine.*

Drink the second cup.



## MOTZI, MATZAH

## מִצָּה, מוֹצִיא



*Raise the top and bottom ceremonial matzot, and say together the following blessing:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ :

Ba-ruch A-tah A-do-nai E-lo-hei-nu Me-lech ha-o-lam, ha-motzi le-chem min ha-a-retz.

You are blessed, God, Spirit of the world, Who brings forth bread from the earth.

*Put down the bottom matzah, lift the broken middle one with the top one, and say the blessing for matzah.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מִצָּה :

Ba-ruch a-tah A-do-nai E-lo-hei-nu Me-lech ha-o-lam, a-sheer kid-sha-nu be-mitz-vo-tav, ve-tzi-va-nu al a-chi-lat mat-zah.

You are blessed, God, Spirit of the world, Who makes us holy with mitzvot and enjoins us to eat *matzah*.



*We put some maror on a small piece of matzah and say:*

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

Ba-ruch, A-tah A-do-nai E-lo-hei-nu Me-lech ha-o-lam, a-sheer kid-sha-nu be-mitz-vo-tav, ve-tzi-va-nu al a-chi-lat ma-ror.

You are blessed, God, Spirit of the world, Who makes us holy with mitzvot and commands us to eat bitter herbs.

*Eat the maror but do not recline because maror is a symbol of slavery.*

*Place maror and charoset between two pieces of the bottom ceremonial matzah and say together:*

In remembrance of the Temple, we follow the example of Hillel the first century sage, who ate matzah and maror together. Tonight we follow the tradition of adding charoset to our sandwiches as well. Thus we make the...

## HILLEL SANDWICH KORECH

פּוֹרֵךְ



*Make a sandwich using a piece of the bottom of the three ceremonial matzot, other matzah as needed and another piece of maror. Many also add charoset to the sandwich. Eat the sandwich.*

### COMMENTARY

*The second-century sage, Hillel, interpreted the biblical commandment to eat the pesach, matzah and maror as a commandment to eat all three mixed together instead of one at a time. Thus, during the time of the Temple, he ate a sandwich of roasted lamb, matzah and maror. Our own sandwich, lacking the meat of a pesach sacrifice, combines the symbols of slavery with the symbols of freedom by mixing maror with matzah and charoset.*

It is customary in many communities to begin the meal with hard-boiled eggs, usually dipped in salt-water.

### COMMENTARY

*There are multiple interpretations for the custom of beginning the meal with a hard-boiled egg. Eggs represent the renewal of spring and the rebirth of the Jewish people. A roasted egg is also a reminder of the sacrifice which took place in the Temple. As hard-boiled eggs are also the first foods eaten by mourners after a burial, they are also associated with mourning, perhaps for the loss of the Temple.*

## TZAFUN צִפּוּן

FINDING THE HIDDEN MATZAH – AFIKOMAN



Traditionally our youngest participants are sent to find the *afikoman* which we hid earlier. The *afikoman* is the true dessert of the seder meal. Each person should eat a small piece once it has been retrieved.

The *afikoman* is divided into two pieces to symbolize that what is divided can often become whole once more. The rifts between us must be mended. Let us consider the many divisions among us and how someday we may heal them.

We eat the *afikoman* to remind us that although some Jews may have broken away from our community, we can find them and ask them to rejoin us. Furthermore, we note that which has been separated from us is not really lost – as long as our children search for it.

## THE THIRD CUP OF WINE

## פוס שלישי



We drink the third cup of wine to honor the memory of the Jewish women who endured the ghettos, concentration camps and forests of Nazi-occupied Europe. Their courage in the face of brutality, hopelessness and despair inspires us.

### *In Spite of Everything*

Reader: *"It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build my hopes on a foundation of confusion, misery and death. I see the world gradually being turned into a wilderness. I hear the approaching thunder, I can feel the suffering of millions, and yet, if I look up into the heavens, I think that it will come out right one of these days, that this cruelty will end, and that peace and tranquility will return again. In the meantime, I must hold on to my ideals for perhaps the day will come when I shall be able to carry them out."* Anne Frank

Throughout Jewish history, in many times and places, our enemies have tried to destroy us. We have survived the oppression of Pharaoh, Haman, Nebuchadnezzar and Titus. We have survived the savage attacks of the Crusaders, the murderous annihilation of the Inquisition, and the brutality of the *pogroms*. We have survived because of our spiritual resistance. We have maintained our heritage, traditions and values regardless of personal danger. It has been the unshakable solidarity of the Jewish people – our unity with each other and with our culture – that has helped to keep us alive.

*POUR THE THIRD CUP OF WINE, THEN DRINK AFTER WE RECITE TOGETHER*

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם בּוֹרֵאת פְּרִי הַגָּפֶן.

B'rucha at Yah Eloheinu Ruach ha'olam boreit p'ri hagafen.

*Blessed are You, God, Creator of the universe, Who creates the fruit of the vine.*

or

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch Atah Adonai Eloheinu Melech ha'olam borei p'ri hagafen.



You are Blessed, our God, Spirit of the world, Who creates the fruit of the vine.

In a traditional Haggadah, the *V'hi She'amda* emphasizes the fact that the Egyptians were not the only ones in Jewish history who oppressed the Jewish people. According to a commentary by Rabbi Tzvi Hirsh Kalischer (1795-1874), the first word of the Hebrew, *v'hi* והיא "and she" (which literally refers to the promise of the covenant which has stood the test of time), can be read as a reference to the *Sh'chinah*, שְׁכִינָה the feminine aspect of God.

It is She who sustained our ancestors and us. For not just one has risen to destroy us. In every generation there are those who seek our destruction. But the Holy Blessed One saves us from their hands.

V'hi she'amda  
La'avoteinu ul'imoteinu velanu.  
Shelo echad bil'vad  
Amad aleinu l'chaloteinu  
Ela sheb'chol do vador  
Omdim aleinu l'chaloteinu  
V'hak'dusha b'rucha hi  
Matzileinu miyadam.

וְהִיא שֶׁעָמְדָה  
לְאַבוֹתֵינוּ וּלְאִמּוֹתֵינוּ וְלָנוּ.  
שֶׁלֹא אֶחָד בְּלֻדָּד  
עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ  
אֶלָּא שְׁבָכָל דּוֹר וָדוֹר  
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ  
וְהַקְדוּשָׁה בְּרוּכָה הִיא  
מַצִּילֵנוּ מִיָּדָם :

## THE FOURTH CUP OF WINE

## כּוֹס רְבִיעִי



We dedicate this fourth cup of wine to the Jewish women who emigrated from all over the world to establish, settle and develop the State of Israel.



PLEASE STAND AS WE SING *HATIKVAH* TOGETHER

כָּל עוֹד בְּלִבָּב פְּנִימָה נֶפֶשׁ יְהוּדִי הוֹמִיָּה,  
וּלְפָאֲתַי מִזְרַח, קְדִימָה, עֵין לְצִיּוֹן צוֹפִיָּה,  
עוֹד לֹא אֲבָדָה תִּקְוַתֵּנוּ, הַתִּקְוָה בֵּת שְׁנוֹת אֲלָפִים  
לְהִיּוֹת עִם חֲפָשִׁי בְּאַרְצֵנוּ, אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Kol od balay'vav p'nimah, Nefesh y'hudi homiyah,  
Ul'fa'atay mizrah kadimah, ayin l'Tziyon tzofiyah.  
Od lo avdah tikvataynu, hatikvah sh'not alpa'yim,  
L'hyot am hawfshi b'artzaynu, Eretz Zion vi'Y'rushalayim.

*As long as a Jewish heart beats, and as long as Jewish eyes look eastward, then our two thousand year-old hope to be a free nation in Zion and Jerusalem is not lost.*



We honor the pioneers who drained the swamps, irrigated the desert and struggled to create new forms of collective and egalitarian living. We honor those who rescued and smuggled in thousands of illegal immigrants during the rule of Britain, and who later welcomed Jews from over 70 countries. We honor those who fought against British rule. We honor those who have fought to safeguard the Jewish State, and those who struggle to bring peace to the land. We drink this cup of wine to salute their courage, their vision, their dreams of a just society.

POUR THE FOURTH CUP OF WINE, THEN DRINK AFTER WE RECITE

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם בּוֹרֵאת פְּרִי הַגֶּפֶן.

B'rucha at Yah Eloheinu ruach ha'olam boreit p'ri hagafen.

*Blessed are You, God, Creator of the universe, Who creates the fruit of the vine.*

or

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch Atah Adonai Eloheinu Melech ha'olam borei p'ri hagafen.

You are Blessed, our God, Spirit of the world, Who creates the fruit of the vine.



The poet, Rachel Bluwstein, expressed her devotion to the early dream of *Eretz Yisrael* in 1911 with the poem entitled

“PERHAPS”

V' ULAI

וְאִלַּי

*And perhaps  
All this never was  
And perhaps  
I never awakened at dawn  
To work in the fields with the  
Sweat of my brow...*

*Could it be  
In those long and burning days of harvest  
Perched atop a wagon  
Piled with sheaves of grain  
I did not raise my voice  
In song?*



*Could it be that  
I never purified myself  
In the quiet blue eternity  
Of the Kinneret?*

*O Kinneret, my Kinneret!  
Do you really exist  
Or is it all a dream?*



Let us remember Golda Meir, Hassiah Kupersmith-Drori and Shulamit Aloni, whose political acumen has provided sound guidance for the Israeli government.

Let us remember Manya Shochat and Shifra Betzer, founders of early *kibbutzim*.

Let us remember Amira Dotan, the first female brigadier general in the Israel Defense Force, and Miriam Bat Porat, the first female Supreme Court Justice.

Israel is the flowering of the redemption begun at the Exodus. May we, too, work for our redemption. May we continue to move from slavery to freedom, from darkness to light, from hatred to love, from war to unity.



**JERUSALEM OF**

**GOLD**

**Y'RUSHALA'YIM SHE'L ZAHAV**

**ירוּשָׁלַיִם שֶׁל זָהָב**

SING TOGETHER

Avir harim tzalul kayayin, v'rayah o'ranim,  
nisa b'ruah ha'arbayim im kol pa'amonim.  
Uv'tardaymat elan vaeven sh'vuyah bahalomah,  
ha'ir asher badad yoshevet uv'libah homah.  
Y'rushalayim shel zahav v'shel n'hoshet v'shel or,  
Ha'lo l'khol shi'rayikh ani kinor.

אֲוִיר הָרִים צָלוּל כַּיָּיִן וְרֵיחַ אֲרָנִים  
נִשָּׂא בְרוּחַ הָעֲרָבִים עִם קוֹל פַּעֲמוֹנִים  
וּבִתְרִדְמַת אֵילָן וְאֶבֶן שְׁבוּיָהּ בַּחֲלוּמָהּ  
הָעִיר אֲשֶׁר בְּדָד יוֹשֶׁבֶת וּבִלְבָּהּ חוּמָה  
יְרוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נְחֹשֶׁת וְשֶׁל אוֹר  
הֲלֹא לְכֹל שִׁירֶיךָ אֲנִי כִנּוֹר

*Mountain air as clear as wine and the scent of pine, borne on the evening wind with the sound of bells.  
And in the slumber of trees and stone, imprisoned in her dream is the city which dwells alone, a wall  
within her heart. Jerusalem of gold, of copper, and of light. Behold I am a harp for all your songs.*

ALL: And when next we drink a cup of wine, and it may be that we will be far apart, let us remember the four sweet cups of Passover wine, and allow ourselves to be brought back in our hearts and in our minds to this night and this place and these people, to this Passover seder, this celebration of our people's liberation, of being and asking and doing and trusting and letting go – of rebirth and renewal. And until our paths cross once again, may God watch over all of us, my friends, my sisters.

**L'SHA-NA HA-BA'AH B'YERUSHALAYIM**

**לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם**

**NEXT YEAR IN JERUSALEM.**

**NEXT YEAR IN A WORLD OF PEACE AND FREEDOM.**



## T'FILAT HADERECH תְּפִילַת הַדֶּרֶךְ

May we be blessed as we go on our way  
May we be guided in peace.

May we be blessed with health and joy,  
May this be our blessing, Amen.

May we be sheltered by the wings of peace,  
May we be kept in safety and in love,  
May grace and compassion find their way to every soul,  
May this be our blessing, Amen.



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We would like to acknowledge with gratitude the sources from which we derived inspiration and text. The following Haggadot were used to enrich our compilation. We apologize for any omissions.

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