

EAST END TEMPLE SISTERHOOD

LILITH SEDER

HAGGADAH



When women celebrate, together, there Shechinah – God in full glory – is manifest. It is this image of divinity, so characteristic of contemporary Midrash as a whole, which defines feminist-inspired Judaism...

Simcha Paull Raphael, "Miriam Took Her Timbrel Out and all the Women Danced: A Midrashic Motif of Contemporary Jewish Feminism. Women in Judaism, Vol 7, No 2 (2010)

WOMEN'S SEDERS: A NEW TRADITION

Judith
Lorber

The first women's seders took place in Haifa, Israel, and New York City in 1976. Over the next 20 years, the feminists who attended the New York women's seders developed a Haggadah that uses the feminine Hebrew for the prayers, and celebrates the women of the Exodus and modern Jewish heroines. They introduced the *kos Miriam*, the cup of water celebrating Moses and Aaron's sister, and dancing with tambourines, the way the women did with Miriam on the shore of the Sea of Reeds after the safe crossing from Egypt. Another tradition of women's seders is the orange on the seder plate. We'll talk more about all of these innovations during the seder.

Their Haggadah, *The Journey Continues*, was used for the large women's seders led by Debbie Friedman that many of us attended. It was the source of much of our own Haggadah, which Judith Lorber and Fern Stampleman created from various sources.

Here at East End Temple, Sisterhood has held women's seders since 1994. As suggested by Florence Peloquin, editor of the Templet, we call ours the *Lilith Seder* because it celebrates assertive women breaking matzoh in a new way.

We honor four Women of Valor with the four cups of wine. This year we will honor four Jewish women scientists, two of whom have changed the way we see the world and two who have won the Nobel Prize for Physiology or Medicine.

We can't share food on Zoom but we can still celebrate communally, taking turns reading from our own Haggadah. We will now be led by our Cantorial Intern, Ilana Goldman.

SOURCES

The Journey Continues: The Ma'yan Passover Haggadah,
Ma'yan: The Jewish Women's Project, 2000

E.M. Bronner, *The Telling*, Harper San Francisco, 1993

Marge Piercy, *Pesach for the Rest of Us*, New York, Schocken, 2007

Women of Reform Judaism, *Covenant of the Spirit*, 2005

Helene
Spring

INVOCATION FOR WOMEN'S SEDERS

Why is this night different from all other nights?

On this night, we gather together to prepare for Passover,
outside of our kitchens, in a way our foremothers could have never
imagined.

On this night we join as a community to rid ourselves of
a different kind of chameitz.

What do we cleanse ourselves of tonight?

The exhaustion of cleaning and cooking.

The echo of exclusionary language.

Linda
Hetzer

The weight of history.

The fear of women's voices.

The silencing of women's stories.

The violence done to women's bodies.

The pressure to conform to one image of who
Jewish women are supposed to be.

The lingering belief that this tradition doesn't
belong to women.

Bonnie
Rost

Let us gather all this together like crumbs. Like
chameitz we are ready to burn. Let us enter into this
seder as if there were no more *chameitz* anywhere.

As if God had forever delighted in the image of
Herself in each and everyone of us.

As if freedom had been ours always,
fully-like an open sea.

Kol chamira vachami'a,

Every sort of *chameitz*.

U'bateil v'lehevei hefkeir k'afra d'ara.
... Let it be null and void, ownerless,
like the dust of the earth.



הדלקת נרות HALAKAT NEIROT KINDLING THE LIGHTS

Ilana
Goldman



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.



Suellen
Eshed

Light the candles and recite the blessings. (Words in parentheses are read on Shabbat.)

ברוך אתה B'rucha at yah

אלהינו רוח העולם eloheinu ruach ha' olam

אשר קדשנו במצוותיה וצונו

להדליק נר של (שבת ושל) יום

טוב:

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.

ברוך אתה B'rucha at yah

אלהינו רוח העולם eloheinu ruach ha' olam

שהחיהנו וקיימתנו והגישתנו

לזמן הזה: laz'man hazeh.

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.

Liz
Gross



Jodi
Malcom

Miriam is an important figure to remember during the seder not only because she was directly involved with our liberation from slavery and in the creation of the Jewish people as a nation – but because she was a strong woman, an uppity woman, one who faced the consequences of standing up for herself and who took care of her people to the best of her ability, which was not negligible.

She watched over Moses when he was a helpless baby; she made sure he was raised by his own mother; she was obviously a leader, especially of women, and she saved her people in the desert by finding water, not once but many times.

Water is simple, water is bland, water just is, we think, until we are without it. There is no life for us without water. We are largely composed of water. Miriam's element is close to life itself. Therefore on Pesach now we celebrate her, as women have often done over the millennia.

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.

Miriam's cup is now filled. Each participant pours water from her own cup in to Miriam's cup. Miriam's cup is then returned to its place beside the Cup of Elijah.

Barbara
Ringel

זאת כוס מרים כוס מים חיים
Zeicher litzit mitzrayim .

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 Seder

Ilana
Goldman

קדש	Kadeish
ורחץ	Urchatz
כרפס	Karpas
יטץ	Yachaz
מגיד	Maggid
רחצה	Rachtzah
מוציא מצה	Motzi Matzah
מרור	Maror
כורך	Koreich
שלחן עורר	Shulchan Oreich
צפון	Tzafun
ברך	Bareich
הלל	Hallel
נרצה	Nirtzah



Frances
Lee

Make Holy, Wash, Fruit of the Earth, Breaking the Middle Matzah, Telling the Story, Second Hand-Washing, Matzah Blessings, Bitter Herbs, Hillel Sandwich, The Festive Meal, Retrieving the Hidden Matzah, Blessing After the Meal, Songs of Praise, Concluding the Seder



Sheryl
Harawitz

We, the women, sing a new order:

We bless one another
We wash each other's hands.
We dip greens in saltwater
And wash pain with tears.

We divide matzoth
And hide our past.
We tell Haggadah
And each her own tale.

Alice
Schlesinger

We bless matzoth
And paths in the sand.
We eat *morrot*;
of the bitter past.

We set the table
For the women's supper.
We find the halved matzoth
That's dropped from our lives.

Dina
Schlesinger

We end with grace,
with blessing and song.
We greet the night
and the following dawn
In the bosom of friends,
The seder of our own.



Susan
Martin

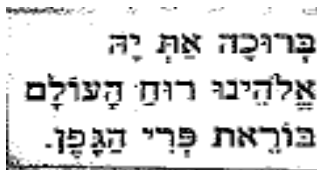
Tonight, we will drink four cups of wine, traditionally linked to God's four promises to Israel.

As it is written, "I will bring you out from under the burdens of Egypt. I will deliver you from bondage. I will deliver you with an outstretched arm and great judgements. I will take you to be my people and I will be your God" (EXODUS 6:6-7).

In this seder the four cups of wine are also linked to Jewish women of valor, all of whom are scientists who made a difference in our world.

Lift the cup and say the blessing:

Debra
Sencer



B'ruch at yah
Eloheinu ruach ha'olam
Boreit p're hagafen.

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

First Woman of Valor

Helene
Spring

Vera Rubin (1926-2016) was the astronomer who discovered dark matter, and that it makes up 27% of the mass of the universe.

Drink the first cup



ורחץ | urchatz wash



Leader announces that she is washing her hands.

Judith
Sussman

From wine, we step back to water. This time not the water of Miriam's Well, but the waters of the ancient Nile.

The daughter of Pharaoh immerses herself.

Deep beneath the gentle current she hears a faint persistent cry.

She emerges from the water and wipes the droplets from her eyelashes.

Edna
Rosen

It is then that she spots the basket. She is not the only one in the water seeking renewal.

Fear and context fade away. The daughter of Pharaoh reaches out to Moshe and cradles him in her arms.

May the water we offer each other now, bring us closer to their embrace.

כרפס | karpas fruit of the earth

Fran Kolin

Long before the struggle upward begins
there is tremor in the seed
Self-protection cracks
Roots reach down and grab hold
The seed swells, and tender shoots
push up toward light.
This is *karpas*: spring awakening growth.
A force so tough it can break stone.

And why do we dip *karpas* into salt
water?

Dina
Schlesinger

To remember the sweat and tears of
our ancestors in bondage.

To taste the bitter tears of our earth, unable to
fully renew itself this spring because of our waste,
neglect, and greed.

To feel the sting of society's refusal to celebrate
the blossoming of women's bodies and the full range
of our capacity for love.

And why should salt water be touched by *karpas*?

Marian
Klein

To remind us that tears stop. Spring comes.
And with it the potential for change.

Dip the *karpas* into salt water. Say the blessing and eat the
karpas while reclining as a sign of freedom.

ברוך אתה יהוה אלהינו רוח העולם
בִּרְאָתְךָ boreit p'ri ha'adama.

You are Blessed, Our God, Spirit of the
World, who creates the fruit of the earth.

יחץ | yachat兹 breaking the middle matzah

Break the middle of the three *matzot* on the seder table and wrap the larger broken piece in a napkin. Set aside this broken piece of matzah, called the *afikomen*. The following meditation offers one possible meaning for the symbolic act of breaking the matzah. It is followed by the *Mi Shebeirach*, a prayer for healing.

Julie
Livingston

Some do not get the chance to rise and spread
out like golden loaves of challah, filled with sweet
raisins and crowned with shiny braids.

Rushed, neglected, not kneaded by caring hands,
we grow up afraid that any touch might cause a
break. There are some ingredients we never receive.

Elyn
Rosenthal

Tonight, let us bless our cracked surfaces and
sharp edges, unafraid to see our brittleness and
brave enough to see our beauty.

Reaching for wholeness, let us piece together the
parts of ourselves we have found and honor all that is
still hidden.

Ilana
Goldman

מי שברך MI SHEBEIRACH



מי שברך אנו *Mi shebeirach avoteinu*

מקור הברכה *M'kor habracha l'emoteinu*

*May the source of strength who blessed
the ones before us,
Help us find the courage to make our lives a blessing
And let us say: Amen.*

מי שברך א *Mi shebeirach imoteinu*

מקור הברכה *M'kor habracha l'avoteinu*

*Bless those in need of healing with rifuah sh'leimah
The renewal of body, the renewal of spirit
And let us say: Amen.*

7'32 | maggid: telling the story

Turn down the covering of the *matzot* to reveal the broken matzah.

Shellie
Winkler

This is the bread of affliction 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 our 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.



Ilana
Goldman

ARBA KUSHIYOT THE FOUR QUESTIONS

מה נשתנה MA NISHTANA

מה נשתנה הלילה הזה
מכלי-הלילות? 2X

Ma nishtana halaila hazeh
mikal haleilot? 2X



שבכלי-הלילות אנו אוכלין
חמץ ומצה
הלילה הזה בלע מצה: 2X

Sheb' chol haleilot anu ochlin
chameitz umatzah 2X
Halaila hazeh 2X kulo matzah. 2X

שבכלי-הלילות אנו אוכלין
שאר ירקות
הלילה הזה מרור: 2X

Sheb' chol haleilot anu ochlin
sh' ar y'rakot 2X
Halaila hazeh 2X maror. 2X

שבכלי-הלילות אין אנו מטבילין
אפילו פעם אחת
הלילה הזה שתי פעמים: 2X

Sheb' chol haleilot ein anu matbillin
afilu pa' am echat 2X
halaila hazeh 2X sh 'tei f'amim. 2X

שבכלי-הלילות אנו אוכלין
בין יושבין ובין מסבין
הלילה הזה כלנו מסבין: 2X

Sheb' chol haleilot anu ochlin
bein yoshvin uvein m'subin 2X
halaila hazeh 2X kulanu m'subin. 2X

THE FOUR QUESTIONS OF WOMEN

Joan
Beranbaum

Why is this Haggadah different from
traditional Haggadot?

Because this Haggadah deals with the
exodus of women.

Why have our Mothers on this night
been bitter?

Because they did the preparation but not
the ritual. They did the serving but not
the conducting. They read of their fathers
but not of their mothers.

Edna Rosen

Why on this night do we dip twice?

Because of the natural and unnatural
cycles of blood: our monthly bleedings;
the blood spilled by war.

Why on this night do we recline?

We recline on this night for the unhurried
telling of the legacy of Miriam.

Laurie
Treuhaft

WE WERE SLAVES unto Pharoah in Egypt. And the Shekhinah brought us from there with a mighty hand and outstretched arm. If the Holy One had not brought out our daughters and sons, our children's children, we would still have been slaves unto Pharoah in Egypt. Although if we were all wise, all sensible, experienced, understanding of the Torah, it would still be our duty to tell of the departure from Egypt, and the more one tells of the departure from Egypt, the more she is to be praised.

ארבעה בנות

ARBA'S BANOT THE FOUR DAUGHTERS

Layla
Treuhaft-Ali

Mother, asks the clever daughter,
Who are our mothers,
Who are our ancestors,
What is our history?
Give us our name.
Name our genealogy.

May
Treuhaft-Ali

Mother, asks the wicked daughter,
if I learn my history, will I not be angry?
Will I not be bitter as Miriam
Who was deprived of her prophecy?

Layla
Treuhaft-Ali

Mother, asks the simple daughter,
If Miriam lies buried in sand,
Why must we dig up those bones?
Why must we remove her from the sun and stone
where she belongs?

May
Treuhaft-Ali

The one who knows not how to question,
She has no past, she has no present, she can have no
future
Without knowing her mothers,
Without knowing her angers,



Ilana
Goldman

ל'כִּי לַחַח L'CHI LACH



ל'כִּי לַחַח L'chi lach,

to a land that I will show you

לֵיכִי לְאַרְצָה Leich l'cha,

to a place you do not know

ל'כִּי לַחַח L'chi lach,

on your journey I will bless you

And you shall be a blessing 3X

ל'כִּי לַחַח L'chi lach.



Bonnie
Rost

We will not partake of our seder feast until we complete this ritual, because our freedom was bought with the suffering of others.

Chant in Hebrew, removing one drop of wine or grape juice from your cup for each plague. Do not lick your finger.

Ilana
Goldman

דם	Dam	Blood
צפרדע	Tz'fardie'a	Frogs
קנים	Kinim	Lice
ערוב	Arov	Beasts
דבר	Dever	Cattle Disease
שחין	Sh'chin	Boils
ברד	Barad	Hail
ארבה	Arbeh	Locusts
חשך	Choshech	Darkness
מכת בכורות	Makat B'chorot	Slaying of First Born

THE PLAGUES OF WOMEN

Andrea
Nimberger

1. Blood

The bleeding and bearing cycle of the female is considered unclean by the male.

2. The Frog: False Self-Image

A constant froggy smile, fear of the frown, the raised voice or hand.

She has squatted so long, she has no size.

3. Lice: Dissatisfied

She scratches her life like a lice-filled head.

4. The Gnat: Unknown

She fills the eyes with dark spots, the ears with buzzing dust.

Though she is a multitude, she is invisible.

Debra
Sencer

5. Noxious Beasts

Those who beat her, ostracize her, brutalize her, make vermin of her, then fertilize her.

Alice
Schlesinger

6. Boils: Jealousy

Before the whole community, man is given authority
over woman's body
and the issue of her womb.
But for woman's feelings, there is neither hearing nor
room.

7. Hail: Woman as Sinful

Her heart is a trap to catch you.
Her arms are fetters to make man a sinner.

8. Locusts: Legal Discrimination

She can keep no obligation, promise or vow that man
cannot disallow.
Because she was by the serpent beguiled,
she can never be legally more than a child.

9. Darkness

It became pitch-dark in the history of women.
They could not see one another.
And none stirred from where she sat.

10. Slaying of the Spirit

With all woman it was thus, from the highborn to the
lowly,
they became captive spirits.
And no one heard them cry, yet, in each house,
the women expired.

SISTERS' DAYEINU

Cynthia
Dubensky

If Eve was recalled as the bringer of knowledge
and not just the rib of the man,
And the women of Exodus known as the saviors
of Moses, who furthered God's plan-
DAYEINU

Julie
Livingston

If we were acknowledged as half of our people,
Important and strong as our brothers;
If our voices at Sinai had only been heard-
Torah brimming with tales of our mothers-
DAYEINU

Judith
Sussman

If now, more empowered, resilient and strong
With fresh new horizons so vast,
We could make peace with historical wrongs
And let go of the painful past-
DAYEINU

Frances
Lee

If we could thank God that She made us all women
And brought us together tonight
To the joy of this seder, with our Sisters beside us,
And to say now with all of our might-
DAYEINU



Elyn
Rosenthal

As we ate our Pascal lambs that last night in
Egypt the darkness was pierced with screams.
Our door posts were protected by a sign of blood.
But from the windows of the Egyptians rose an
anguished cry: the death of their first-born.

Yah Sh 'chinah soften our hearts and the
hearts of our enemies. Help us to dream new
paths to freedom.

Audra
Berger

So that the next sea-opening is not also a
drowning;
so that our singing is never again their wailing. So
that our freedom leaves no one orphaned,
childless,
gasping for air.

After the final plague, Pharaoh let the Israelites go.
They left Egypt in the middle of the night, and
with the full moon as their guide, they walked to
the shores of the Red Sea.

Andrea
Chase

According to one *midrash*, they continued to walk
until the waters were up to their necks and then-
a miracle! The waters parted, and the people
crossed on dry land. As Moses and the people
rejoiced in song, "... Miriam the Prophet, Aaron's
sister, took a timbrel in her hand and all the
women went after her with timbrels, dancing"



DANCE AND SING

It is traditional to take a tambourine or other noisemaker and dance around the room while singing this song

Ilana
Goldman

MIRIAM'S SONG

*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.*

*As 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.*

*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 with song.
She sang with praise and might,
We've just lived through a miracle, we're going
to dance tonight.*

*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.*



Each of these things can be pointed to or raised when it is mentioned. It is customary not to raise the shank bone because it symbolizes a sacrifice that is no longer offered. According to the Talmud, vegetarians can use a beet instead of a shank bone on the seder plate because it also bleeds.

Fern
Stampleman

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 (*pesach*) 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.

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."

Fern
Stampleman

ORANGE ON THE SEDER PLATE

Another tradition of women's seders is the orange on the seder plate.



Judith
Lorber

Susannah Heschel, a feminist scholar, was visiting Oberlin College in the early 1980's and learned that some of the women students had started placing crusts of bread on their seder plates as a way to protest the exclusion of lesbians from Judaism.

Since the bread violated Passover dietary restrictions, Heschel substituted an orange. Her idea was that everyone would eat a section and spit out the seeds of homophobia.

Today, the orange on the seder plate can be a symbol of any transformative action, the gender-neutral God language, women's commentaries on Torah, women praying together at the Wall in Jerusalem, women's seders, and many other ways Jewish feminist women have changed Judaism.

*The orange spoke to me before I chose the orange.
I already heard the orange speak of women's
Pesach defiance -*

*"The orange on the seder plate."
Bold, assertive, thick-skinned -*

*But peel back that tough exterior
To get a juicy, succulent, thirst-quenching soul
With seeds.*

כוס שני

KOS SHENI – SECOND CUP

Lift the cup and say the blessing:

Jodi
Malcom

ברוך אתה יהוה
אלהינו רוח העולם
בוראת פרי הגפן.

B'ruch at yah
Eloheinu ruach ha'olam
Boreit p're hagafen.

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



Second Woman of Valor

Rosalind Franklin (1920-1958) was the crystallographer and x-ray scientist who discovered the double helix structure of DNA

Drink the second cup.

מוציא מצה

MOTZI MATZAH MATZAH BLESSING

Raise all three *matzot* and say the first of two blessings over the *matzah*.

Susan
Martin

ברוך אתה יהוה אלהינו רוח העולם
המוציא לחם מן הארץ.

B'rucha et yah eloheinu ruach ha'olam

hamotzi'a lechem min ha'aretz

You are Blessed, Our 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 second *matzah* blessing.

ברוך אתה יהוה אלהינו רוח העולם
אשר קדשתנו במצוותיה וצויתנו
על אכילת מצה:

B'rucha at yah eloheinu ruach ha'olam
asher kidshatnu b'mitzvotיה וצויתנו
af achilat matzah.

You are Blessed, Our God, Spirit of the World,
who makes us holy with *mitzvot* and commands
us to eat matzah.

After the blessing eat the *matzah*. Everyone should get at least a small piece of the top *matzah* and the broken middle *matzah*.

מרור MAROR BITTER HERBS

Liz Gross

This is the way to experience bitterness: take a big chunk of raw horseradish, let the burning turn your face all red.

This is the way to experience bitterness: dig back to a time of raw wounds, remember how it felt before the healing began, years or months or days ago.

This is the way to experience bitterness: hold the hand of a friend in pain, listen to her story, remember Naomi who renamed herself Mara, bitterness, because she "went away full but God brought [her] back empty" (RUTH 1 :21)

Eat the *maror* but do not recline because *maror* is a symbol of slavery and reclining is a posture of freedom. Some eat the horseradish plain; others eat it dipped in charoset.

Ellen
Ettinger

And what if I've known enough pain this year already? And what if exclusion is a memory for me?

And what if I eat the whole root and my tongue catches on fire and my ears burn? Then I know slavery.

B'rucha at yah eloheinu ruach ha'olam

asher kid'shatnu b'mitzvotaha v'tszivatnu

al achilat maror.

ברוך אתה יה אלהינו רוח העולם
אשר קדשנו במצותיה וצונו
על אכילת מרור

You are Blessed, Our God, Spirit of the World, who makes us holy with *mitzvo*t and commds us to eat bitter herbs.



KOREACH HILLEL SANDWICH

Ellen
Ettinger

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*.

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



SHULCHAN OREICH

FESTIVE MEAL

Linda Hetzer

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



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.

We will now take a break for 5 minutes so that everyone has a chance to symbolically eat a meal which can consist of an egg, piece of fruit or potato.

tzafun retrieving the hidden matzah

To conclude the meal, retrieve the afikomen, the hidden broken half of the middle matza, and distribute a small piece to each person. Each person eats a small piece of the afikomen as a sign that the meal has concluded.

Barbara
Ringel

"So, who has found the *afikomen*?" we ask. The finders hold the napkin-covered matzah tightly in their hands and are determined to bargain.'

It is a part of our lesson plan-this small rebellion. Each year we teach a new generation to resist bondage, to envision someplace better, to savor freedom, and to take responsibility for the journeys of their lives.

And each year with the *afikomen* ritual, they hold power in their hands, just long enough to say, "Yes" or "No," with all eyes on them. With people waiting.

"We can't finish the seder without it."

Just long enough to learn to ask for what they want.



Ilana
Goldman

ברכת המזון

BIRKAT HAMAZON

We bless You God
You have nourished all the world
With goodness, graciousness and kindness
May You give food and life to every living thing
May we all learn to do the same
And so we thank the One
Who gives us food for life
May we provide for every living soul.

ברוך אתה יהוה אלהינו אתה המזין.

Baruch atah adonai hazan et hakol.

כוס שלישי KOS SHLISHI THIRD CUP

Lift the cup and say the blessing:

Laurie
Treuhart

ברוך אתה
אלהינו רוח העולם
בוראת פרי הגפן.
B'ruch at yah
Eloheinu ruach ha'olam
Boreit p're hagafen.

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

Third Woman of Valor

Laurie
Jordan

Rosalyn S. Yalow (1921-2011) was awarded the Nobel prize in 1977 for her work on measuring insulin and other hormones in the blood. The immunoassay test she developed allows discovery of underactive thyroids in infants, allowing for prevention of mental retardation.

Drink the third cup.



As needed, fill Elijah's cup with wine.

Fran Kolin

We open our windows and doors at this point in the seder, to invoke the Prophet Elijah, who according to legend, will herald an era of Messianic peace, justice and healing.

Andrea
Nimberger

The crimes of humanity that we see – a global pandemic, mass rape and torture, ethnic cleansing, the destruction of entire cities and cultures - cry out for just retribution beyond our limited capacity. And our longing for a return to health, friends, and family, peace, for healing of earth, body and spirit, still bring the hope-drenched melody of *Elliyahu Hanavi* to our lips.

Fran Kolin

With that melody we bridge our hopes for the future with our commitment to the present. We thus invite to our seders not just Elijah, harbinger of the Messiah, but Miriam, inspiration for the journey.

Open, or turn towards the door, rise and sing. Use the same melody for "*Elliyahu Hanavi*" and "*Mir'yam Han'via*."



Ilana
Goldman

אליהו הנביא

EILYAHU HANAVI



אליהו הנביא אליהו הנשפּי

Eilياهو hanavi, Eilياهو hatishbi,

אליהו אליהו אליהו הגלעדי

Eilياهو, eilياهو, eilياهو hagiladi.

במהרה בָּיָמֵינוּ יָבוֹא אֵלֵינוּ

Bimheira v'yameinu, yavo eileinu,

עם מָשִׁיחַ בֶּן דָּוִד:

im mashiach ben david. 2X

Elijah the Prophet, come to us soon,
for you herald Messianic days

מרים הנביאה

MIR'YAM HAN'V'A



מרים הנביאה עוֹז וְזִמְרָה בְּיָדָהּ.

Mir'yam han'vi'a oz v'zimra b'yada.

מרים תִּרְקֹד אִתָּנוּ לְהַגְדִּיל זִמְרַת עוֹלָם.

Mir'yam, tirkod itanu, l'hagdil zimrat olam.

מרים תִּרְקֹד אִתָּנוּ לְתַקֵּן אֶת־הָעוֹלָם.

Mir'yam, tirkod itanu, l'takein et ha'olam.

במהרה בָּיָמֵינוּ הִיא תִּבְיָאנוּ

Bim'heira v'yameinu, hi t'vi'einu.

אֵל מִי הַיְשׁוּעָה אֵל מִי הַיְשׁוּעָה:

El mei ha'y'shua. El mei ha'y'shua,

Close the door and be seated.

כוס רביעי KOS R' VI FOURTH CUP

Lift the cup and say the blessing:

Shellie
Winkler

בְּרוּכָה אַתָּה יְיָ
אֱלֹהֵינוּ רוּחַ הָעוֹלָם
בוֹרֵאת פְּרִי הַגָּפֶן.
B'ruch at yah
Eloheinu ruach ha'olam
Boreit p're hagafen.

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

Fourth Woman of Valor

Marian
Klein

Rita Levi-Montalcini (1909-2012) shared the Nobel prize in 1986 for discovering critical chemical tools that the body uses to direct cell growth and build nerve networks, which has led to work on dementia and cancer.

Drink the fourth cup.



Cynthia
Dubensky

How does our journey to freedom continue?

In the past, risking together what we never imagined possible on our own, we keep walking. The sea rises to our nostrils. Then, with a breath, the waters part.

Following fire and cloud, we stumble through endless desert. At night we build fragile shelters that sway in the wind. The water is too bitter to drink. Even manna sometimes tastes like sand.

Some cry out for Egypt, longing to return to the known.

Today we are locked in loneliness
Deprived of physical community
Fearing that more will fall ill and die.

Joan
Beranbaum

How does our journey to freedom continue?

We re-awaken deep yearnings; for history and song, for learning and connection.

We glimpse new possibilities; for our lives and our communities, for our families and our world.

Some begin to plot change immediately. Others sit in the silence and absorb.

For ours is a holy journey. We falter, but will not turn back. Embracing the challenge of tradition, we clear new paths to the future. Ours is a holy journey, a journey towards new song.

Ilana
Goldman

תפילת הדרך

T'FILLAT HADERECH



*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.
Amen, Amen, may this be our blessing, Amen. (2X)*

Sheryl
Harawitz

For hundreds of years, seders have concluded with the words: "Next year in Jerusalem."

Jerusalem. A name that means city of peace,
integrity, wholeness.

Jerusalem. A city of walls, ancient and new. Walls of
apricot Jerusalem stone.

Jerusalem, what is our hope for your rebuilding?

Audra
Berger

A year free of the eleventh plague.

A year of equality and inclusiveness.

A year of wholeness for our people.

A year of peace for all the peoples who
sing to you, Jerusalem.

L'SHANAH HABA'AH

Ilana
Goldman

לשנה הבאה
בירושלים

L'shanah haba' a bi'y'rushalayim

Next year in Jerusalem.



לשנה הבאה בירושלים