



Passover Seder

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History of Women's Seders

The Feminist Seder was a highlight of my youth in the 1970s and '80s. I capitalize Feminist Seder because although there are now hundreds of them, this was the original – the revolutionary ritual started in 1976 by the late Esther Broner (an esteemed academic and spiritual presence) in collaboration with a group of women, including my mom, Letty Cottin Pogrebin.

"The Seder Sisters," as they called themselves, reimagined a ritual that had largely sidelined women in the Bible, Haggadah, and the seder ceremony itself; traditionally, while men would do the praying, reciting, recounting, and discussing, women would do the cooking, serving, clearing, and cleaning.

I felt privileged to be a "seder daughter," sitting among leaders of the women's movement, such as Gloria Steinem and Bella Abzug. As had been the custom for the past 40 years, each woman introduced herself by her matrilineage. I invoked, for the first time, the name of my teenage daughter: "I am Abigail, mother of Molly, daughter of Letty, daughter of Ceil, daughter of Jenny."

After the blessing over the candles, we were asked to bless the woman sitting to our right. My mother blessed me – a little over-emotionally, but I could see it was sentimental for her to have one of her daughters back at this ceremony. We then took turns reading *The Ten Plagues According to Women*, written by my mother back in 2010.

Here's her take on the fourth plague, beasts:

"Our beasts don't always prowl in public; they attack in private, in the caves of our lives – on dark streets, in parked cars, in offices after hours, in shuttered bedrooms. Our beasts are men who abuse and violate women, physically, emotionally, and sexually. Men who rape and say, 'she wanted it.' Or, 'She wore a short skirt.' Men who attack their wives and children behind closed doors, some with mezuzot on the doorposts. For years we were told Jewish men don't beat or rape or commit incest. But they do. A plague on them."

EXCERPT FROM ABIGAIL POGREBIN'S HISTORY OF WOMEN'S/FEMINIST SEDERS

This year, with the explosion of the #MeToo movement, our modern plagues – such as Mom's hidden beasts – could pack a renewed punch at feminist seders everywhere. Who could have known, a few years ago, that so many who prowled in private would be outed, and so many women delivered from the silent shame they thought was the only way.

**If only Torah told the story
Of the women,
gave them glory
If our mothers were remembered
Dayenu.**

Take a few minutes for each person at your table to introduce herself by her matrilineage.

History of The Women of Temple Sholom

“Blessed is the Congregation which possesses a strong Sisterhood...”

TEMPLE SHOLOM 100TH ANNIVERSARY PROGRAM

The Sisterhood of Temple Sholom (now called The Women of Temple Sholom) has played a vital role in the life of the Temple since its creation in 1903.

Our women have provided strong and innovative leadership that over the decades has helped shape the Temple, its community, its programming, financial support, interfaith activities, social action, education, spiritual and social life. Sisterhood's role has changed with the times and with the needs of the Temple.

In the early years, most women did not work and there were few opportunities for women to participate in the formal Temple governance. Sisterhood was instrumental in providing a community and social hub, programming for women as well as the entire Temple, support of the Temple's operations, and key financial support for the institution.

1903 At a dinner at the Ideal Club, a suggestion was made to the Temple Board of Directors that the women be allowed to form an organized society to work for the religious and social betterment of the Temple, and the Ladies' Auxiliary of the North Chicago Hebrew Congregation (later named Temple Sholom) was created. Starting with 40 women, the group grew in strength and importance, and by 1967 had nearly 1,400 members.

1909 In anticipation of the move to a new, larger home at Pine Grove and Grace, the Ladies' Auxiliary urged the Temple Board of Directors to change the name of the synagogue to Temple Sholom, a Sanctuary of Peace.

1913 Temple Sholom was one of the founding members of the National Federation of Temple Sisterhoods.

1919 The Ladies' Auxiliary had 24 different committees at this time, including those for Museum, Red Cross, Coffee, War Service, and Loyalty. It sponsored an annual National Defense Day program, a Patriotic Pageant and a card party.

1927 The Ladies' Auxiliary was renamed Temple Sholom Sisterhood. A major activity that began that year was delivering Chanukah Baskets to Jews living in poverty.

1929 Sisterhood published a cookbook.

1930 At the dedication of the new Temple, the Sisterhood presented the organ as well as equipment for the community center, the result of four years of raising \$50,000 for the project. Sisterhood consistently raised important funds for the Temple, including religious school and camp scholarships through its gift shop, market days, annual luncheons and other fundraisers.

1940s Sisterhood became very active in interfaith affairs, sending women to help at the Salvation Army and hosting interfaith services and functions, including an annual Interfaith Day program. This decade also saw the formation of a Business and Professional Women's Group to meet the needs and schedules of women who were entering the workforce.

1961 Temple Sholom's Bea Hollobow was named President of the National Federation of Temple Sisterhood, a very important and prestigious position.

1962 Sisterhood sponsored a highly successful interfaith program on Religions of the Orient, which included representatives of 70 different churches and synagogues.

Sisterhood created many striking needlepoint projects for the Temple, including the Ark doors for Temple Beth Am, which are hanging in Bettie Port Hall; the panels for our Chuppah, which hang in the Beit Midrash; and a series of beautiful and colorful Torah covers.

"It is a foregone conclusion that we no longer can, nor want to leave the future of Reform Judaism in the hands of men alone."

JOY HYMAN
SPEECH AT 1977 BIENNIAL
IN SAN FRANCISCO

Sisterhood provided much needed support for Temple activities in the years when most women did not work outside the home. Men heavily dominated the formal Temple governance structure, but women made their mark and contributions primarily through Sisterhood. There were several women on the Temple Board, including the Sisterhood President holding an ex-officio position. Sisterhood women also provided support for the Temple's operations in a time when staff levels were very limited.

1970s & 1980s As women's lives began changing, the traditional role of and participation in Sisterhood was challenged. Many women were invited to participate in Temple governance including serving on the Temple Sholom Board of Directors.

1993 Sisterhood hosts Temple Sholom's first Women's Seder.

1996 With membership declining and an inability to find leadership, Sisterhood ceased operation, donating its remaining funds to the Temple but with \$5,000 set aside to fund a new Sisterhood in the future.

2000 The hiatus was short-lived. A new group approached Rabbi Aaron Petuchowski about restarting a group for Temple women, and in this year, the new Sisterhood was formed. It was originally called Women of Reform Judaism (WRJ) to reflect the national title and to provide a signal that this was a "more modern" group, with Rachelle Crane, a Gan Shalom mother, serving as its first President.

2011 The name was formally changed back to Sisterhood in a desire to reconnect with the past. In this new era, WRJ provided a way to create community and programming for women across generations.

The revitalization of Temple Sholom Sisterhood launched new worship activities from a woman's perspective, including monthly Rosh Chodesh study, Sisterhood Shabbat, and expanding our wonderful Women's Seder. The new Sisterhood has also focused on learning and social justice, inviting dynamic speakers, embracing important causes and creating programs of strong interest to women. Sisterhood women were addressed by such women as Ruth Messinger of the American Jewish World Service, and clinical psychologist and parenting expert Dr. Wendy Mogul. We celebrated the 10-Year Anniversary of the Innocence Project with a film screening and panel of wrongly-convicted people. More recently, Sisterhood has focused its spotlight on the issue of sex trafficking, as well as supporting incarcerated women of Logan Correctional Center and their children.

2018 To reflect this contemporary, inclusive approach, Temple Sholom's Sisterhood has been renamed The Women of Temple Sholom.

As Articulated in its Mission Statement:

We are a dynamic group of women of all ages and life stages who are CONCERNED about our community, our city and our world...who are COMMITTED to making a difference and having our voices heard... who are COMPASSIONATE about the marginalized and vulnerable members of society...who CARE about enriching our spiritual selves...who COME TOGETHER to learn, to explore and to discover the joys of friendship and the strength of sisterhood. We are wonderfully diverse with a place for all. Single, married, widowed, divorced, children, no children, straight, LBGTQ, working, retired, young and old – whoever you are, we welcome you and your energy, your enthusiasm and your life experience to add to the vitality of WTS.

Throughout the years, and still today, the core of The Women of Temple Sholom is “sisterhood,” building community and friendship among the women of Temple Sholom.

The Women of Temple Sholom has had an illustrious past. Come along with us as we embark on an even more exciting future!

“...even though the waltz and the fox trot have been exchanged for the watusi, the twist, the frug and the bugaloo; and our city’s symbol has changed from the Water Tower to Marina Towers, our Sisterhood’s goals continue to be service to the ever-expanding community, our children and our Temple with the same dedication and devotion that characterized our predecessors.”

JOY HYMAN
THE TEMPLE SHOLOM
SISTERHOOD STORY | 1967



Temple Sholom Matriarch Stained Glass Windows, by Miriam Schapiro in collaboration with Benoit Gilsoul, Stratford Street Hallway

Lighting of the Festival Candles

READER When our voices, our hands and our hearts are turned to the task of creation, to the joy of worship, we add holiness to the universe.

ALL **By lighting candles, we make a separation between our lives up to this point and the special time that follows.**

As we light one another's candles, we are reminded that bringing light to others in this way does not diminish our own. May we take this lesson into our seder this evening and into our lives.

Let Us Light These Lights

by Debbie Friedman

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.
Let us light these lights and see
the way to You.
And let us say: Amen.

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אָשֶׁר
קדשנו במצוותיו, וצனנו לקדליק נר של
יום טוב

Baruch atah Adonai, Eloheinu Melech haolam,
asher kid'shanu b'mitzvotav v'tzivanu l'hadlik
ner shel Yom Tov.

You are Blessed, O God, Spirit of the World, who makes us holy with mitzvot and commands us to kindle the festival lights.

Shehechiyanu

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁהִכְחִינוּ וּקְיִמְנָנוּ וְהִגִּיעָנוּ לַזָּמֵן הַזֶּה

Baruch atah, Adonai Eloheinu, Melech haolam,
shehecheyanu, v'kiy'manu, v'higiyahu 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.

First Cup of Wine – Sarah

The Talmud connects the Four Cups of wine drunk at the Seder to God's Four Promises to Israel:

"Tell the children of Israel: I am Adonai I will take them out... will rescue them... I will redeem them... and I will take them to be My people and I will be their God"

EXODUS 6:6-7,
JERUSALEM TALMUD PESACHIM 10:1

However, two 16th Century mystic rabbis identify the Four Cups with the Four Matriarchs of Israel, The Maharal of Prague (famous for the legend of the Golem) and Rav Isaiah Horowitz of Tzfat explain:

1. **The Cup of Kiddush** stands for Sarah who was the mother of a community of converts, believers by choice.
2. **The Cup of Maggid** is for Rebecca who knew how to mother both Esau and Jacob, two opposed natures.
3. **The Cup of the Blessing** after eating represents Rachel whose son Joseph provided the whole family of Jacob with bread in a time of great famine.
4. **The Cup of Hallel (Praise)** is for Leah, the first woman to praise God.

GENESIS 29:35

Share about a woman in your life who helped you make a difficult choice to better become the person you most want to be.

רֹוחַ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּרוּא
פָּרִי כָּגֶן

Baruch atah, Adonai Eloheinu, Melech haolam,
borei p'rei hagafen.

You are Blessed, O God, Spirit of the World,
Creator of the fruit of the vine.

Mi Shebeirach

Tonight, as we invoke the healing powers of these words, let us stand and join hands in a circle of support. We can put our pain in the center of the circle and create a safe space with our arms, our fingers and our voices. Our thoughts, our energy and our outstretched hands have the power to heal our deepest wounds.

מֵי שִׁבְרָךְ אֲבוֹתֵינוּ
מִקּוֹר בָּרָכָה לְאִמּוֹתֵינוּ

Mi she-bei-rach a-vo-tei-nu
M'kor ha-bra-cha l'i-mo-tei-nu

May the source of strength
Who blessed the one before us
Help us find the courage
To make our lives a blessing.
And let us say Amen.

מֵי שִׁבְרָךְ אִמּוֹתֵינוּ
מִקּוֹר בָּרָכָה לְאָבוֹתֵינוּ

Mi she-bei-rach i-mo-tei-nu
M'kor ha-bra-cha l'a-vo-tei-nu

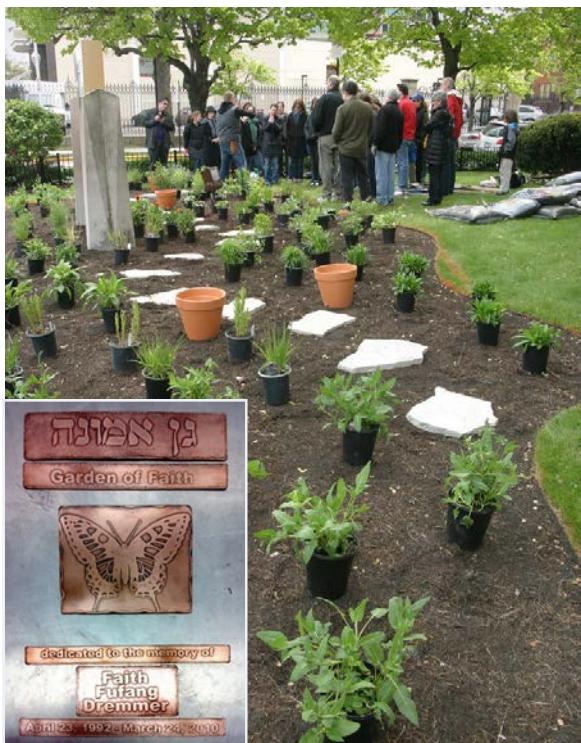
Bless those in need of healing with r'fu-a sh'lei-ma,
The renewal of body,
The renewal of spirit
And let us say Amen.

Uрchatz

The cleansing power of water.
Washing away the things you want to shed.
Making the way for sacred space.

READER This first hand washing is a symbolic act of transformation. As I wash my hands, I declare all of us ready to start fresh and renewed. Thus our ancestors shed their burden of slavery and began the long journey to becoming free.

ALL **Let the water become our source of life. As Miriam was keeper of the well for our forty years of wandering, so may we sustain and nourish life.**



Karpas

Hold up packets of parsley seeds and recite:

ALL **These seeds will be planted in Gan Emunah, Garden of Faith, a beautiful butterfly garden on the southeast lawn of Temple Sholom that pays tribute to Faith Dremmer z"l.**



In her seventeen years of life, **Faith Dremmer**, a Temple congregant, did more to bring justice, beauty and goodness into the world than most people are able to do, even if they live well into the autumn of life. Faith was extremely involved in the Temple Sholom community, including serving as social justice vice-president of the Temple's youth group that arranged for the high school students to volunteer in different projects, including the Monday Meal Mitzvah program.

This butterfly and herb garden helps the Temple Sholom community and its children learn about urban gardening and the greening of our environment, as well as yields herbs whose harvest will be used in special Temple Sholom meals including our Monday Meal Mitzvah.

We say the blessing for the karpas and dip the sprig in the saltwater showing how we dedicate ourselves to living and loving even through great sadness and hardship. Our faith has taught us this lesson.

**ברוך אתה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בָּרוּךְ פָּרִי הָאָדָמָה**

*Baruch atah Adonai, Eloheinu melech haolam,
borei p'ri ha-adama*

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

Yachatz

Hold the matzah and say:

ALL **This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat; all who are needy, come and celebrate Passover with us. Now many are still enslaved, next year may we all be free.**

READER On Passover we say that all who are hungry may come and eat. This tradition of hospitality dates back to the days of Sarah, whose tent was always open to the stranger and traveler. We pray that the day will come when all will have a nutritious meal and a table at which to share it.

“Being Poor Is”

Being poor is having your heat shut off in the winter because your parents can't pay the bill.

Being poor is having two blankets for seven people in the family.

Being poor is wishing you could eat in a restaurant

Being poor is wearing shoes that someone else threw out.

Being poor is lying when someone asks you what your parent does for a living

Being poor is pretending that you don't care that you got no gift for your birthday

Being poor is waiting all day in a clinic to see a doctor you don't know.

Being poor is not being afraid of the dentist because you've never seen one.

Being poor is always feeling a little mad because you never have what you need.

Excerpt from “New Colossus”

by Emma Lazarus

*A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
“Keep, ancient lands, your storied pomp!” cries she
With silent lips. “Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!”*

Maggid | The Four Questions

We were slaves to Pharaoh in Egypt. The Torah' tells us that God took us from there "with a strong hand and an outstretched arm." If we had not been freed from Egyptian bondage, then we—our mothers, sisters, daughters and friends, and all who are together tonight—might still be slaves to the Pharaoh in Egypt. It is the duty of every Jew to tell the story of our Exodus. Whoever does so deserves praise. We will do so tonight, beginning with our daughters' questions.

מה נשתנה הלילה זה מכל הילות

Mah nishtanah halailah hazeh mikol haleilot?

How is this night different from all other nights?

**שבדל הילות אלו אוכلين חמץ ומצה
הלילה זה כולם מצה**

Sheb'chol haleilot anu ochlin chametz umatzah, halailah hazeh, kuloh matzah.

On all other nights, we eat chameitz and matzah. Why on this night, only matzah?

**שבדל הילות אלו אוכلين שאר ירקות
הלילה זה מרור**

Sheb'chol haleilot anu ochlin sh'ar y'rakot, halailah hazeh, maror.

On all other nights, we eat all vegetables. Why, on this night, maror?

**שבדל הילות אין אלו מטבילים אפילה
פעם אחת
הלילה זה שטי פטעים**

Sheb'chol haleilot ein anu matbilin afilu pa'am echat; halailah hazeh, sh'tei f'amim.

On all other nights, we don't dip even once. Why on this night do we dip twice?

**שבדל הילות אלו אוכלים בין יושבין
ובין משבין
הלילה זה כלנו משבין**

Sheb'chol haleilot anu ochlin bein yoshvin uvein m'subin; halailah hazeh, kulanu m'subin.

On all other nights, we eat either sitting upright or reclining. Why on this night do we all recline?

Why is tonight different from all other nights; why do we celebrate with a Women's Seder?

We hold this Seder tonight to celebrate the role that women played in the Exodus from Egypt, as well as our continuing role in preserving and perpetuating our Jewish heritage.

Why on this night do we eat bitter herbs?

Women traditionally did the preparation and serving for the Seder, but often did not take a leading role in conducting it. The story that was read to them was about their fathers, but not their mothers. Tonight, this maror symbolizes the inequalities of the past and serves as a reminder to fight for the freedom of others as well as our own.

Why on this night do we dip twice?

We dip twice to remember the slavery our foremothers faced both as Jews and as Women.

Why on this night do we reflect and recline?

Because we acknowledge with pride the accomplishments of our Jewish sisters who, throughout history, have touched the world with their healing powers, facilitated communication between adversaries, nurtured their families, cared for the disabled, and through their teachings have ensured that the stories of the Jewish people would be passed down from generation to generation.

The Four Daughters

READER Our tradition speaks of four types of children: the wise, the wicked, the simple, and the ones unable to ask questions.

READER The Wise Daughter Asks:

What does Judaism demand of me? What is the real place of women in Judaism? What is the role of women at the Seder? Why do we need a Seder for women?

ALL **It is our obligation to teach this daughter the stories of the women who preceded her at the Seder table.**

READER The Wicked Daughter Asks:

What meaning does this night have for me? Because she asks "for me" instead of "for us" she removes herself from the community.

ALL **It is our obligation to involve this daughter in the joy of communal celebrations.**

The Simple Daughter Asks:

Why are the stories in the Haggadah only about men? Where are the women of the Passover story?

ALL **It is our obligation to tell this daughter that, although the stories of the Israelite women are not included in the Haggadah, they are in the Bible, the Midrash, and Rabbinic literature. It was the women who took the first daring steps of defiance of Pharaoh which led to our redemption from Egypt.**

For The Daughter Who is Unable to Ask Questions:

We celebrate this Seder. Tonight, we embrace her and each other as we seek to learn more about ourselves, our history, and the traditions of the Jewish people.

ALL **We were slaves to Pharaoh in Egypt, But the Eternal our God brought us out with a strong hand, and an outstretched arm. And if the Holy One had not brought us out; we, our children, and our children's children might still be slaves in Egypt.**

And even if all of us were scholars, all women of understanding, all of us learned in the Torah, we would still be commanded to tell the story of how we left Egypt. And the more one tells the story, the greater one's merit.

The Torah Speaks of Four Daughters

The Torah speaks of Four Daughters: one possessing wisdom of the heart, one rebellious, one naive and one who cannot ask questions.

Miriam, the Daughter Possessing Wisdom of the Heart, What Does She Say?

According to the Midrash, young Miriam confronted her father Amram who had vowed to refrain from procreation because of Pharaoh's decree to destroy all male newborns (Talmud Bavli, Sotah 12), "Father, your decree is harsher than Pharaoh's. He will destroy all the males, but you will destroy all the females and males. The decree of the wicked Pharaoh may or may not be fulfilled, but your decree will for sure be realized." Miriam's father heeded his daughter.

SO we will follow in her steps with drums and dancing spreading her prophecy among the nations.

Tamar, the Rebellious Daughter, What Does She Say?

Tamar was accused of adultery: She had been married to two of Judah's sons who died without producing offspring, so Judah was obligated to give her his third son in marriage so she could give life to her heirless husbands. -But Judah refused, so Tamar dressed as a prostitute, Judah solicited her and without realizing it made his daughter-in-law pregnant, thus guaranteeing the tribe's survival. However, Judah sought to have Tamar burned as a prostitute.

"Father-in-law," said Tamar, "recognize the tyranny of man's rule over women and the hypocrisy of double standards. She rebelled against authority and Judah admitted: "She is more righteous than I."

GENESIS 38:26

SO we can enjoy no freedom until we have challenged unjust ways.

Ruth, the simple and pure daughter, what does she say?

Naomi, my mother-in-law: "Wherever you go; I shall go, and wherever you rest your head, there I will rest mine. Your people are mine, and your God, my God."

RUTH 1:16

SO we must demonstrate simple and ingenious loyalty.

The Beautiful Captive, the daughter who cannot ask, who will speak for her?

The Torah permits a soldier conquering an enemy to take a woman captive as a wife, but only after she has been allowed to mourn the loss of her mother and father. Only her silent weeping is heard, as it is said, "and she wept for her father and mother."

DEUTERONOMY 21:13

SO we will be her mouthpiece and she will be our judge. So we will return her to her mother's house and we will "proclaim liberty in the land for all its [enslaved] inhabitants." The silent weeping that erupts from this dark reality is a call to action for the cause of freedom and liberty of every man and woman born in the image of God.

The Exodus Story Featuring the Women

Rachel

Due to sibling jealousy and infighting, Joseph—son of our matriarch Rachel—landed in Egypt, sold into slavery by his brothers. In time, the brothers reunited in Egypt.

Serach

Yet, getting their father Jacob to Egypt was not so easy. According to a midrash, his sons were concerned that he might die of shock from the news that his son Joseph was still alive. Therefore, Jacob's granddaughter Serach bat Asher shared the news with him gently through a special rhyme: "Joseph is alive and living in Mitzrayim (Egypt), and has two sons, Menassah and Ephraim." In return, Jacob blesses her, saying "May you live forever and never die." Serach was eventually permitted to enter Heaven alive like Elijah the prophet.

With the help of Serach, Jacob went down to Egypt and spent the rest of his days there with his children and grandchildren. All went well for the family and their descendants for several generations.

Shifra and Puah

However, eventually, a new Pharaoh came to power who did not like the way the Israelite community was growing. This made Pharaoh suspicious and vicious. Pharaoh and his advisors were sure it was time to curb the Hebrew's enthusiasm and asked the Hebrew midwives Shifra and Puah for help with his plan of infanticide – death to male newborns. They weren't having it. We remember and celebrate them for their heroic act of civil disobedience.

Yocheved and Miriam

Yocheved in turn defied Egyptian authorities and hid her newborn son in a basket she slipped into the Nile river. Her daughter, Miriam, followed the basket and watched its progress along the river. Yocheved and Miriam had the faith, the vision, and the strategy to save Moses – and in the process, saved a nation.

Miriam the Prophetess would go on to lead the women in dancing and song once the Hebrews' freedom was realized. Her well nurtured our people on their desert journey.

Batya / Thermutis

Batya (whose Egyptian name was Thermutis) was a fearless priestess princess who didn't care what people said: She was adopting this baby she found floating in the Nile, and Moses would be her son, no matter what the Egyptian priests, astrologers, and her dad the king said. Sometimes, it's our compassion that wins out over everything else.

Tzipporah

In time, Moses could no longer abide by the cruelty shown the Hebrew slaves who shared his blood. After killing an Egyptian taskmaster, Moses fled to the desert where he met his wife Tzipporah, Midianite priestess and first mohelet in the Torah!

Elisheva

When God called to Moses from the burning bush, Moses realized that he could not face Pharaoh by himself. He needed the support of his older brother Aaron. And his older brother Aaron gathered his strength from the wisdom and bravery of his wife Elisheva.

Hadassah

All of these powerful Jewish women have inspired countless other powerful Jewish women generation after generation. One of the most powerfully realized women in our Bible is Hadassah (aka Queen Esther). Just as the Hebrew midwives acted on their conscience when the Jews were in peril, so too did Hadassah stand up for the Jewish people when Haman and his followers sought to destroy us. May we follow in the footsteps of all of these brave and wise women, speaking up for our Jewish values, standing in solidarity with all good people who are marginalized and maligned.

Maggid (from “The Art of Blessing the Day”)

by Marge Piercy

*The courage to let go of the door, the handle.
The courage to shed the familiar walls whose very
stains and leaks are comfortable as the little moles
of the upper arm; stains that recall a feast,
a child’s naughtiness, a loud blattering storm
that slapped the roof hard, pouring through.*

*The courage to abandon the graves dug into the hill,
the small bones of children and the brittle bones
of the old whose marrow hunger had stolen;
the courage to desert the tree planted and only
begun to bear; the riverside where promises were
shaped; the street where their empty pots
were broken.*

*The courage to leave the place whose language
you learned as early as your own,
whose customs however dangerous or demeaning,
bind you like a halter you have learned to pull
inside, to move your load;
the land fertile with the blood spilled on it;
the roads mapped and annotated for survival.*

*The courage to walk out of the pain that is known
into the pain that cannot be imagined,
mapless, walking into the wilderness, going
barefoot with a canteen into the desert;
stuffed in the stinking hold of a rotting ship
sailing off the map into dragons’ mouths,*

*Cathay, India, Siberia, goldeneh medina¹
leaving bodies by the way like abandoned treasure.
So they walked out of Egypt.² So they bribed their
way out of Russia under loads of straw; so they
steamed out of the bloody smoking charnel house of
Europe on overloaded freighters forbidden all ports—
out of pain into death or freedom or a different
painful dignity, into squalor and politics. We Jews
are all born of wanderers, with shoes under our
pillows and a memory of blood that is ours raining
down. We honor only those Jews who changed
tonight, those who chose the desert over bondage,
who walked into the strange and became strangers
and gave birth to children who could look down on
them standing on their shoulders for having been
slaves. We honor those who let go of everything but
freedom, who ran, who revolted, who fought, who
became other by saving themselves.*

1. Golden land (Yiddish)

2. A reference to the biblical Exodus out of Egypt
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Avadim-Avadot Chayinu

עֲבָדִים קִיְינָנוּ, קִיְינָנוּ עַתָּה
בְּנֵי חֹרִין, בְּנֵי חֹרִין
עֲבָדִים קִיְינָנוּ, עַתָּה עַתָּה
בְּנֵי חֹרִין, בְּנֵי חֹרִין
עֲבָדִים קִיְינָנוּ, עַתָּה עַתָּה
בְּנֵי חֹרִין, בְּנֵי חֹרִין

Avadim hayinu, hayinu, ata – benei chorin,
benei chorin
Avadim hayinu, ata, ata – benei chorin,
benei chorin
Avadim hayinu, ata, ata – benei chorin,
benei chorin

עֲבָדֹות קִיְינָנוּ, קִיְינָנוּ עַתָּה
בְּנָוֹת חֹרִין, בְּנָוֹת חֹרִין
עֲבָדֹות קִיְינָנוּ, קִיְינָנוּ עַתָּה
בְּנָוֹת חֹרִין, בְּנָוֹת חֹרִין
עֲבָדֹות קִיְינָנוּ, עַתָּה עַתָּה
בְּנָוֹת חֹרִין, בְּנָוֹת חֹרִין

Avadot hayinu, hayinu, ata – banot chorin,
banot chorin
Avadot hayinu, ata, ata – banot chorin,
banot chorin
Avadot hayinu, ata, ata – banot chorin,
banot chorin

**We were slaves to Pharaoh in Egypt –
now we are free.**



The Ten Plagues

READER We recite the names of the traditional ten plagues, in Hebrew and in English, to remember the curses that were laid upon the Egyptians.

READER We do not wish such plagues upon anyone. Instead, we will recite a list of plagues that women have experienced throughout the ages. Let us remove a drop of wine to lessen our joy as we recite each plague.

דם | Dam | Blood Our blood has been shed through domestic violence and other violence against women - including transwomen, who suffer from less legal protection and more hate. We remove a drop of wine for the spilled blood of everyone who identifies as a woman.

צפרדע | Tzfardeiah | Frogs The myth of the "Frog Prince" has led us to an unattainable idea of romance. In addition, we are told that we can "turn frogs into princes" if we can only love enough, be good enough, be self-sacrificing enough. We remove a drop of wine for all women trapped in dangerous relationships, false hopes and expectations for their lives.

כינים | Kinim | Lice Lice is representative of the poverty that condemns so many women and children to a life of toil, and the mythology that everyone can "pull herself up by her bootstraps," when we know that not everyone is born with boots or has access to bootstraps. We remove a drop of wine for all people living in need, and with hope for equity in the coming year.

ערוב | Arov | Wild Beasts Like beasts of burden, women have done thankless work that too often goes unrecognized. Others have taken credit for work that we have done behind the scenes. Many of us work at least two full-time jobs, one "outside" and one in the home. There still exists a disturbing gap in wages for the same work between men and women, particularly women of color. We remove a drop of wine for the underappreciated work of women.

דבָר | Dever | Disease Too often, women do not have access to the health care we need, or the ability to make choices about our own bodies. At times, their symptoms are not believed, their pain dismissed. We remove a drop of wine for all those who suffer in illness.

שְׁחִינָה | Shechin | Boils In our society, women feel pressured to look perfect. We undergo surgery, develop eating disorders, and suffer low self-esteem because of social pressure around body image. We remove a drop of wine for all women made to feel that we don't measure up.

בָּרָד | Barad | Hail Pollution destroys our bodies, poisons our air and water, and damages the land. This plague harms not only those living today, but also those yet to be born. We remove a drop of wine for the damaged earth we give our children.

אַרְבָּה | Arbeh | Locusts As locusts swarm, darkening the sky above us, so looms a glass ceiling we have yet to break. Throughout history, Jewish women have worked to support their families while their husbands studied Torah and Talmud, or, more recently, medicine or law. We remove a drop of wine for the pain of all of us who have been denied the opportunity to pursue our own passions, and for those who strive to break through the glass ceiling.

חֹשֶׁךְ | Choshech | Darkness Without the contributions of women, we are still in a dark age of ignorance. The darkness of night, too, has become a plague, as we are limited in where we can walk alone without worry. We remove a drop of wine for all women who must live in fear or ignorance because we are women.

מַכְתַּבְּכָרוֹת | Makat B'chorot | Slaying of the First-Born For all female infants left to die, unwanted, uncelebrated, ignored or unacknowledged across the world, we spill a drop of wine.

Dayenu

Sing!

אָלוּ אָלוּ הָזִיאָנוּ, הָזִיאָנוּ מִמְצָרִים
הָזִיאָנוּ מִמְצָרִים דִּיןָנוּ

Ilu hotzianu mimitzrayim, dayeinu!

If God had only brought us out from Egypt,

Dayenu, it would have sufficed!

אָלוּ אָלוּ נִתְּנוּ לְנוּ נִתְּנוּ אֶת הַשְׁבָּת
נִתְּנוּ לְנוּ אֶת הַשְׁבָּת, דִּיןָנוּ

Ilu natan lanu et hashabbat, dayeinu!

If God had only given us the Shabbat,

Dayenu, it would have sufficed!

אָלוּ אָלוּ נִתְּנוּ לְנוּ נִתְּנוּ לְנוּ אֶת הַתּוֹרָה
נִתְּנוּ לְנוּ אֶת הַתּוֹרָה דִּיןָנוּ

Ilu natan lanu et hatorah, dayeinu!

If God had only given us the Torah

Dayenu, it would have sufficed!

Second Cup of Wine – Rebecca

The Cup of Maggid Is for Rebecca who knew how to mother both Esau and Jacob, two opposed natures.

Share about a woman in your life who helped you find balance at a time when life pulled on opposing parts of your nature.

ברוך אתה ייִשְׁאָלָה קָדוֹשׁ בָּרוּךְ הוּא
בּוֹרֵא פְּרִי הַגָּפָן

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

**You are Blessed, O God, Spirit of the World,
Creator of the fruit of the vine.**

רוחצת | Rochtzah

As we are created in the image of The Source of Life, our hands, too, serve as conduits of divine creativity, power, and blessings.

Whether creating a home, preparing food, gathering medicinal herbs, caring for the sick or elderly, working, or volunteering in the community, women have consistently sustained their families and their communities with their hands as well as their hearts. Our hands are a reminder of not only our spiritual, but our physical connection to the Infinite One.

ALL

ברוך אתה ה' אלֹהֵינוּ מֶלֶךְ הָעוֹלָם אָשֵר
קְרַשָּׁנוּ בְמְצֹוֹתֶיךָ וְצָנָנוּ עַל נְטִילַת יָדִים

*Baruch Atah Adonai Eloineinu melech ha'olam
asher kidshenu b'mitzvotav v'tzivanu al n'tilat
yadaim.*

**Blessed are You, Spirit of the World who makes
us holy with mitzvot and commands us to wash
our hands.**

ביצה | Beitzah

Point to the egg.

READER As the sign of new life and rebirth, an egg is an obvious choice for a spring symbol. The egg is always present on the seder plate, but nowhere in the traditional Haggadah does the seder leader hold it up and explain its history and significance, as is done with the pesach, matzah and maror.

READER The egg symbolizes not only Passover, but also Spring. The round smoothness of the egg reminds us of the continuity of life, and the cyclical nature of the seasons and our lives.

READER As we examine our lives and the many different paths we follow, let us never lose sight of the idea of the potential waiting for the right moment to appear. While the egg, when new, may be fragile, when placed in boiling water it becomes firmer.

ALL So, too, do we gain strength from adversity and experience.

המַפְזָן | The Orange

There is a story that circulates that after Susannah Heschel spoke of women's emerging equality in Jewish life, a man arose and exclaimed "A woman belongs on the bimah as much as an orange belongs on the seder plate!"

The truth is that in the early 1980's Heschel discovered a ritual devised by Oberlin College, students to express feminist concerns: placing a crust of bread on the seder plate as a sign of solidarity with Jewish lesbians. At her next Passover Heschel used an orange, feeling that an orange was suggestive of something else: the fruitfulness for all Jews when all are contributing

as active members of Jewish life whether they be lesbians, gay men, widows or others who are marginalized within our community.

The orange, which now appears on many family seder plates as it does on ours today, symbolizes that all Jews, no matter what their gender or circumstance in life, belong.

Our Jewish place is publicly affirmed, visible as the orange on our plate.

Motzi-Matzah | מוציא מצה

READER Matzah, unleavened bread, has great significance in Judaism; it represents humility and simplicity. Tonight, we eat unleavened bread because our foremothers baked in haste. They were responsible for taking their families and possessions out of Egypt as quickly as possible and there was no time for the bread to rise.

READER We also remember that the stories of our foremothers have been flat—they were given no character, no voice. They were one-dimensional images: daughters, mothers and wives.

ALL **Tonight, they rise out of history and into our imaginations, full-bodied.**

ברוך אתה יי' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמּוֹצִיא לְחֵם מִן הָאָרֶץ
ברוך אתה יי' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קְדִשָּׁנוּ בְמִצּוֹתָיו וְצַדְנוּ עַל אֲכִילָת
מצה

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

You are Blessed, O God, Spirit of the World who brings bread from out of the earth.

Ba-ruch a-tah A-do-nai, E-lo-hey-nu Me-lech
ha-o-lam, A-sher ki-d'-sha-nu b'-mitz-vo-tav,
v'-tzi-va-nu Al a-chilat ma-tzah.

You are Blessed, O God, Spirit of the World who makes us holy through Your commandments, and commands us to eat Matzah.

Maror | מרור

Naomi

As we read each year on Shavuot in the Book of Ruth, I named myself Marah, 'Bitter', because of my sorrow at losing my husband and both sons. Because of the loyalty and love of Ruth, my daughter-in-law, I did not have to live out my old age in poverty and loneliness. I wish for all those women who have spent their lives nurturing others, that they may be nurtured by others in their golden years.

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

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

RUTH 1:21

The bitter herbs are held high and we recite:

ברוך אתה יי' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קְדִשָּׁנוּ בְמִצּוֹתָיו וְצַדְנוּ עַל אֲכִילָת מְרוֹר

Ba-ruch a-tah A-do-nai, E-lo-hey-nu Me-lech
ha-o-lam, A-sher ki-d'-sha-nu b'-mitz-vo-tav,
v'-tzi-va-nu Al a-chilat mar-or.

You are Blessed, O God, Spirit of the World who makes us holy through Your commandments, and commands us to eat Maror.

קורץ חרוצת | Koreich/Charoset

READER The traditional koreich is a sandwich of only matzah and maror, of affliction and bitterness.

READER Tonight, our sandwich will include matzah, maror, and charoset. The bread of affliction, the herbs of bitterness, and the paste reminiscent of the mortar of slavery are combined, but the sandwich is also a merging of the bitter and the sweet into a special flavor of its own.

ALL Just as the maror and charoset combine to form something new and wonderful, so may each of us merge all of her disparate selves into a greater whole.



As we enjoy the sweetness of different types of charoset, we remember **Sandy Edidin** z"l, a special leader who brought her energy, creativity and enthusiasm to the WTS and our Women's Seder, introducing this delicious multi-charoset tradition, which honors our diverse backgrounds.

שולחן ארכ' | Shulchan Orech-Meal

אפיקומן | Afikomen

When putting aside the afikoman matzah, the custom is to wrap it in some sort of cloth or napkin as a remembrance of the way the Jews left Egypt with their soon-to-be matzahs, as described in the Torah: "The people picked up their dough when it was not yet leavened, their leftovers bound in their garments on their shoulders."

On a deeper level, the afikoman represents our liberation from Egyptian exile. That redemption, however, was not a complete one, as we are still awaiting the final redemption, achieved through tikkun olam, or repairing the world. Setting aside or hiding the larger half of the matzah reminds us that the best is yet to come, still hidden in the future.

אישה בורכת לתקן העולם | A Woman's Prayer to Repair the World

by Alice Shalvi

O GOD, creator of Heaven and Earth, creator of humankind, aid of all living things, grant me the power to feel as others feel, the power to listen and to hear, to behold and truly see, to touch and be touched. Keep fresh within me the memory of my own suffering and the suffering of Clal Yisrael (the whole community), not in order to stimulate eternal paranoia but rather that I may better understand the suffering of strangers. May that understanding lead me to do everything in my power to alleviate and to prevent such suffering. Guide me in the ways of Tikkun Olam, of mending the world.

ברכת המזון | Birkat Hamazon

חֶבְרִי, נְבָרֶךָ

Chaveri, Ne'vareich!

Let us praise God!

יְהִי שֵׁם יְהִי מִבְּרָךְ מְעַטָּה וְעַד עוֹלָם

Y'hi sham Adonai m'vorach mei-atah v'ad olam.

Praised be the name of God, now and forever.

יְהִי שֵׁם יְהִי מִבְּרָךְ מְעַטָּה וְעַד עוֹלָם
בִּרְשֻׁת חֶבְרִי נְבָרֶךָ אֱלֹהֵינוּ שְׁאַכְלָנוּ
מִשְׁלֹו

Y'hi sham Adonai m'vorach mei-atah v'ad olam.
Birshut hachevrah, n'vareich Eloheinu she-achalnu mishelo.

Praised be the name of God, now and forever.
Praised be our God, of whose abundance we have eaten.

ברוך אֱלֹהֵינוּ שֶׁאֲכַלָּנוּ מִשְׁלֹו וּבְטוּבוֹ
חַיָּינוּ

Baruch Eloheinu she-achalnu mishelo uv'tuvo chayinu.

Praised be our God, of whose abundance we have eaten, and by whose goodness we live.

ברוך אֱלֹהֵינוּ שֶׁאֲכַלָּנוּ מִשְׁלֹו וּבְטוּבוֹ
חַיָּינוּ
ברוך הוא וברוך שמו

Baruch Eloheinu she-achalnu mishelo uv'tuvo chayinu. Baruch hu uvaruch sh'mo

Praised be our God, of whose abundance we have eaten, and by whose goodness we live.
Praised be the Eternal God

ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
פָּזֶן אֶת הָעוֹלָם כֹּלּוּ בְּטוּבוֹ בְּחִסְדֵּךְ
וּבְרַחְמֵיכִים
הוּא נוֹתֵן לְחָמָם לְכָל-בָּשָׂר כִּי לְעוֹלָם
סְסָדוֹ וּבְטוּבוֹ הַגָּדוֹל תִּמְדֵיד לֹא חִסְר לְנוּ
וְאֶל יִחְסַר לְנוּ מִזּוֹן לְעוֹלָם וְעַד בְּעַבוּר
שְׁמוֹ הַגָּדוֹל כִּי הוּא אֶל ְזֹן וּמְפָרִגִּים לְפָלָל
וּמְטִיב לְפָלָל וּמְכִין מִזּוֹן
לְכָל-בְּרִיאוֹתָיו אֲשֶׁר בָּרָא בָּרוּךְ אַתָּה יְהָה
פָּזֶן אֶת הַפָּלָל

Baruch atah Adonai, Eloheinu Melech
haolam, hazan et haolam kulo b'tuvo, b'chein
b'chesed uv'rachamim. Hu notein lechem l'chol
basar ki l'olam chasdo. Uv'tuvo hagadol tamid
lo chasar lanu, v'al yechsar lanu, mazon l'olam
va-ed, baavur sh'mo hagadol. Ki hu El zan
um'farneis lakol umeitiv lakol, umeichin mazon
l'chol b'riyotav asher bara. Baruch atah Adonai,
hazan et hakol.

Sovereign God of the universe, we praise You:
Your goodness sustains the world. You are
the God of grace, love, and compassion, the
Source of bread for all who live; for Your love is
everlasting. In Your great goodness we need
never lack for food; You provide food enough for
all. We praise You, O God, Source of food for all
who live.

כְּכֹתוּב: "וְאָכְלָתָ וְשְׁבָעָתָ, וּבְרָכָתָ אַתָּה יְהָה
אֱלֹהֵיךְ עַל הָאָרֶץ הַטוֹּבָה אֲשֶׁר נָמָן לְךָ
בָּרוּךְ אַתָּה יְהָה יְהָה, עַל הָאָרֶץ וְעַל הַמָּזָן

Kakatuv: v'achalta v'savata, uveirachta et
Adonai Elohecha al haaretz hatovah asher
natan lach. Baruch atah Adonai, al haaretz v'al
hamazon

As it is written: When you have eaten and are
satisfied, give praise to your God who has given
you this good earth. We praise You, O God, for
the earth and for its sustenance.

יְבִנָה יְרוּשָׁלָם עִיר הַקָּדָשׁ בְּמִהְרָה
בִּימֵינוּ. בָּרוּךְ אַתָּה יְהָה, בֹּנָה בְּרַחְמֵיכִים
יְרוּשָׁלָם. אָמֵן

Uv'neih Y'rushalayim ir hakodesh bimheirah
v'yameinu. Baruch atah Adonai, boneh
v'rachamav Y'rushalayim. Amen

Let Jerusalem, the holy city, be renewed in our
time. We praise You, Adonai, in compassion You
rebuild Jerusalem. Amen

הַרְחָמָן הַוָּא יִמְלֹךְ עַלְינוּ לְעוֹלָם וְעַד
 הַרְחָמָן הַוָּא יִמְלֹךְ עַלְינוּ לְעוֹלָם וְעַד
 הַרְחָמָן הַוָּא יִתְבְּרַךְ בְּשָׁמִים וּבָאָרֶץ
 הַרְחָמָן הַוָּא יִשְׁלַחְ לָנוּ בְּרָכָה מְרֻבָּה
 בַּבֵּית כֶּזֶה, וְעַל שְׁלַחְ זוֹה שְׁאַכְלָנוּ עַלְיוֹן
 הַרְחָמָן הַוָּא יִשְׁלַחְ לָנוּ אֶת אֱלֹהֵינוּ הַגָּבִיא
 זָכָר לְטוֹב, וַיְבָשֵׁר לָנוּ בְּשָׂרוֹת טוֹבָה
 יְשׁוּעָה וְנַחֲמוֹת

HaRachaman, hu yimloch aleinu l'olam va-ed
 HaRachaman, hu yitbarach bashamayim
 uvaaretz
 HaRachaman, hu yishlach b'rachah
 m'rubah babayit hazeh
 v'al shulchan zeh she-achalnu alav
 HaRachaman, hu yishlach lanu et
 Eliyahu HaNavi
 zachur latov, vivaser lanu b'sorot tovot,
 y'shuot v'nechamot

Merciful One, be our God forever. Merciful One, heaven and earth alike are blessed by Your presence. Merciful One, bless this house, this table at which we have eaten. Merciful One, send us tidings of Elijah, glimpses of good to come, redemption and consolation

הַשְׁעִי אֹהֶן, וַיִּמְרַמֵּב סָולֵשׁ הַשְׁעָן
 וּרְמָאָן. לְאַרְשֵׁי לְכָלְעָן וְנִילָעָן סָולֵשׁ
 "גַּמְאָן"
 יְיָ עַזְלָעָםְוָיְמָן, יְיָ יְבָרֵךְ אֶת עַמּוֹ
 בְּשָׁלוֹם

Oseh shalom bimromav, hu yaaseh shalom
 aleinu v'al kol Yisrael, v'imru amen
 Adonai oz l'amo yitein, Adonai y'vareich et
 amo vashalom

May the Source of peace grant peace to us, to all Israel, and to all the world. Amen. May the Eternal grant strength to our people. May the Eternal bless our people with peace.

Third Cup of Wine – Rachel

The Cup of the Blessing after Eating represents Rachel whose son Joseph provided the whole family of Jacob with bread in a time of great famine.

Say the name and share a story about a woman or girl in a younger generation in whom you see great potential.

ברוך אתה ייִהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בָּרוּךְ פָּרִי הַגָּפָן

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

**You are Blessed, O God, Spirit of the World,
Creator of the fruit of the vine.**

כוס אליהו | Elijah's Cup

At this point in our Seder, we fill a cup for the future, for our redemption is not yet complete. Traditionally, we call upon Elijah the prophet, for our texts tell us that he will herald the messianic age, a time when we are One and one with the One.

Tradition suggests that because the messiah will come only when we all work together, we each contribute to Elijah's Cup by pouring from our own wine glasses, symbolizing our efforts toward redemption.

We now open the door for Elijah the symbol of hospitality and friendliness.

**Grab A Timbrel As We Dance And Sing
Together!**

Miriam's Song

Music and lyrics by Debbie Friedman (based on Exodus 15:20–21)

**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 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]

**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.**

[CHORUS]

**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,
we're going to dance tonight.**

[CHORUS]

Hallel

הָדוּ לֵי כִּי טֹב, כִּי לְעוֹלָם חֶסֶד
יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֶסֶד
יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חֶסֶד
יֹאמְרוּ נָא יְרָאֵי יְהָוָה, כִּי לְעוֹלָם חֶסֶד
בָּרוּךְ כֹּבֶא בְּשֵׁם יְהָוָה בָּרְכָנּוּכָם מִבֵּית יְהָוָה
אֶלְي אַתָּה וְאַוְתָּה אֶלְהָי אַרְוֹמָמָה
הָדוּ לֵי כִּי טֹב, כִּי לְעוֹלָם חֶסֶד

Hodu l'Adonai ki tov;
Ki le'olam chasdo.
Yomar na Yisrael:
Ki le'olam chasdo.
Yomru na veit Aharon:
Ki le'olam chasdo.
Yomru na yirei Adonai:
Ki le'olam chasdo.
Baruch habah b'sheim Adonai,
bayrach-nu-cheim mi-beit Adonai.
Hodu Ladonai ki tov;
Ki le'olam chasdo.

Praise Adonai for God is good
God's steadfast love is eternal
Let Israel declare:
God's steadfast love is eternal
Let the House of Aaron declare:
God's steadfast love is eternal
May the one who enters be blessed
in the name of Adonai;
we bless You from the House of Adonai;
You are my God and I will extol You.
Praise Adonai for God is good,
God's steadfast love is eternal.

Hallelujah

Fourth Cup of Wine – Leah

The Cup of Hallel (Praise) is for Leah, the first woman to praise God.

GENESIS 29:35

Share about a woman who taught you something about how to show gratitude and/or praise.

**ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בָּרוּךְ פַּרְעִי הַגָּפֶן**

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

**You are Blessed, O God, Spirit of the World,
Creator of the fruit of the vine.**

Closing

We have now fulfilled our obligation as Jewish women to recount our story of redemption. May we come together again as friends and as sisters. May we celebrate Passover next year in a world at peace. May we celebrate Passover next year in a world of universal freedom for women, men, and all people.

Lechi Lach

by Debbie Friedman

*L'chi lach, to a land that I will
show you
Leich l'cha, to a place you do
not know
L'chi lach, on your journey I will
bless you
And you shall be a blessing
And you shall be a blessing
And you shall be a blessing
l'chi lach*

*L'chi lach, and I shall make your
name great
Leich l'cha, and all shall praise
your name
L'chi lach, to the place that I will
show you
L'sim-chat cha-yim
L'sim-chat cha-yim
L'sim-chat cha-yim
l'chi lach*

Zemirot

Let My People Go

*When Israel was in Egypt's land
Let my people go
Oppressed so hard, they could
not stand
Let my people go
Go down Moses
Way down in Egypt's land
Tell ol' Pharaoh to
Let my people go
Thus said the Lord, bold Moses said
Let my people go
If not, I'll smite your first-born dead
Let my people go
No more shall they in bondage toil
Let my people go
Let them come out with Egypt's spoil
Let my people go*

Angels' Blessing

by Debbie Friedman

*May our right hand bring us closer
to our Godliness
May our left hand give us strength
to face each day
And before us may our vision light
our paths ahead
And behind us may well-being heal
our way
All around us is Shechinah
All around us is Shechinah
All around us is Shechinah
All around us is Shechinah*

Eliyahu Hanavi-Miriam HaNevia

<i>Eliyahu Ha-navi</i>	<i>Miriam Ha-n'vi'ah</i>
<i>Eliyahu hanavi</i>	<i>Miriam ha-n'vi'ah</i>
<i>Eliyahu hatishbi,</i>	<i>oz v'zimrah b'yadah.</i>
<i>Eliyahu Eliyahu</i>	<i>Miriam tirkod itanu</i>
<i>Eliyahu hagil'adi</i>	<i>l'taken et ha-olam.</i>
<i>Bim'hera v'yameinu yavoh eleinu, im mashiach ben David, im mashiach ben David.</i>	<i>Bim'herah v'yameinu hi t'vi'einu el mey ha-y'shuah, el mey ha-y'shuah.</i>

The Circle Chant

Circle round for freedom

Circle round for peace

For all of us imprisoned

Circle for release.

Circle for the planet

Circle for each soul

For the children of our children

Keep the circle whole.

Resources

Abigail Pogrebin's History of Women's/Feminist Seders

Beth Kanter + We Women Are Still Slaves – Tanya Zion Waldoks

https://www.chabad.org/holidays/passover/pesach_cdo/aid/2910434/jewish/Why-Do-We-Hide-the-Afikoman.htm

Generations of Freedom – A Haggadah for Women | Temple Chai Sisterhood, Long Grove, IL | 1999

A Women's Passover Haggadah | Women of Reform Judaism at Temple Sholom | 2003