

# JWC SEDER 2019/5779

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## INTRODUCTION

וְאֵלֶּה, שְׁמוֹת בְּנֵי יִשְׂרָאֵל, הַבָּאִים, מִצְרַיִם אֶת יַעֲקֹב...

Now these are the names of the sons of Israel, who came into Egypt with Jacob...

These are the first words of the 2<sup>nd</sup> book of Torah, a book known in English as Exodus but more properly called by its Hebrew title: שְׁמוֹת, or in English, Names. Names, and the power of naming, are powerful components of identity in Torah; when God gives Adam the power to name every living creature, it is so that Adam can find and identify their essential natures. Torah often explains why children are given the names they have: the meanings of the names of Yitzchak, Yaakov, Esau, and all of Yaakov's 12 sons are included in the text. But what about Sarah, Rivkah, Rachel, Leah, Dina? We know why Moshe is given the name he has. But what about Miriam? Is it an accident that we learn less about the females of Torah than the males?

It is a truism of historical inquiry that the writer of history has the power to decide which individuals and groups are worth remembering. Torah is like much of recorded human history- mostly stories of males, written entirely by males. In western diaspora Judaism, it is the story of white heterosexual males, following the pattern set down by the all-male writers of the Mishnah and the Talmud. But we know-in our hearts we have always known-that history has been made by people of all descriptions. When we don't record their names and tell their stories, we erase them from history, to the detriment of all of us.

One of the themes of Jewish feminism has always been the recognition and honoring of our matriarchs, both those in text and those who are part of our recorded history. We have created midrash about the women of the Tanach, delving into their lives and creating stories to make them fully realized people. This process has been and continues to be powerful for us. We have celebrated the bold independence of Chava and Vashti. We have challenged the silencing of Dina and asked why Miriam was punished so severely for criticizing her brother Moshe, when Aharon was not. We have been inspired to fight for social justice for women by Mahla, Noa, Hogla, Milka, and Tirtza, the daughters of Tzelofhad, who demanded their inheritance rights. And we mourn the daughter of Jephthah, who died nameless.

We are not unique in existence; we are members of a vast species whose members are more alike than different. We need names to identify and describe ourselves and others. Without our names, we lose our identity. This haggadah will honor Jewish women whose names have been lost until recently. We will celebrate the diversity and creativity of these long-silenced voices. May the stories of these women inspire us with the courage to recognize the essential dignity of each person, including ourselves, so that we continue to act for our own liberation and that of all b'nei adam, all humans.

# KABBALAT PANIM

## WELCOMING EACH OTHER

### L' chol ish yesh shem

Words and music by Julie Newman

#### Chorus:

L' chol ish yesh shem  
L' chol. ishah yesh shem  
Shenatan lanu Elohim, L' chol ishah yesh shem  
Shenatnu lanu ..... Avinu-- v' Imeinu-u-ooooo  
Ooo-ooo-ooo-ooo-ooo-ooo-ooo-ooo

From our stature, and our smile and by what we wear  
From the hills and from the walls, from stars and friends  
From our sins and what we yearn for, mmmm

#### Chorus

From those who hate us, and those who love us, mmmmmm  
From our Simchas, celebrations and by our work  
By the seasons, by our blindness, by the sea and by our death

#### Chorus

לכל אישה יש שם  
לכל אישה יש שם  
שנתן לנו אלוהים לכל אישה יש שם שנתנו לנו  
אבינו ואימנו

*We introduce ourselves by saying our names in English and/or Hebrew  
along with the names of our mothers.*

נְבָרֵךְ אֶת מַעַן חַיֵּינוּ שֶׁהֵחַיָּנוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה

*N'vareykh et ma'yan hayeynu shehecheyanu v'kiy manu v'higi'any laz'man hazeh*

Let us bless the flow of life that revives us, sustains us, and brings us to this time

## MIRIAM'S CUP

*As we read, we pass Miriam's Cup around the table pouring water from your cup into hers.*

What does the name Miriam mean? There are several theories. BabyNameWizard.com says, "Many believe it to mean 'sea of bitterness' or 'sea of sorrow.' However, some sources cite the alternative definitions of 'rebellion,' 'wished-for child,' and 'mistress or lady of the sea.'" OhBabyNames.com says, "Miriam is a Hebrew name (Miryam), which is believed to have been an Egyptian name originally, derived from the element 'mry' meaning 'beloved'". Maybe we need all of these definitions to try to encompass the woman who challenged power and was punished by God for doing so, provided life-giving water, and was beloved by her people. Which meaning do you like best?

זאת כוס מרים כוס מים חיים. זכר ליציאת מצרים.

*Zot kos Miryam, kos mayim chayim. Zeicher litziat Mitzrayim.*

This is the Cup of Miriam, the cup of living waters.  
Let us remember the Exodus from Egypt.

## THE ORDER OF THE SEDER

<i>Kadesh</i>	Recite the kiddush	קדש
<i>Urchatz</i>	Wash the hands	ורחץ
<i>Karpas</i>	Eat a green vegetable	כרפס
<i>Yachatz</i>	Break the middle matzah	יחץ
<i>Maggid</i>	Tell the Pesach story	מגיד
<i>Rakhtzah</i>	Wash the hands	רחצה
<i>Motzi / Matzah</i>	Say the blessing for matzah	מצה / מוציא
<i>Maror</i>	Eat the bitter herb	מרור
<i>Korekh</i>	Eat bitter herb with matzah	כורב
<i>Shulkhan Orekh</i>	Serve the festive meal	עורב שולחן
<i>Tzafun</i>	Eat the Afikoman	צפון
<i>Barekh</i>	Say the grace after meals	ברך
<i>Hallel</i>	Recite the Hallel	הלל
<i>Nirtzah</i>	Conclude the seder	נרצה

## THE FIRST CUP

*Pour wine for the person on your right, acknowledging our common humanity with our neighbor.*

וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבִלַת מִצְרַיִם V'hotzeiti etchem mitachat sivot mitzrayim

I will bring you out from beneath the burdens of Mitzrayim. (Exodus 6:6)

נְבָרֵךְ אֶת רוּחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הַגָּפֶן.

Nevareh et ruah ha'olam boreyt peri hagafen.

We bless the spirit of the world, who creates the fruit of the vine.

With our first cup, we celebrate the creativity of Jewish women.

**Grace Aguilar** (1816-1847) was a novelist, poet, theologian, and historian from a British Sephardi family. Despite ill health all her life, her many works brought her recognition across Europe and the U.S. Aguilar's work centers on the tensions between assimilation and tradition, and on encouraging the Jewish community to provide comprehensive Jewish education and opportunities for participation to women. Her domestic novels provided insight to Christians about the beliefs and practices of British Jewish families. Aguilar's masterwork is her three volume "*The Women of Israel*", which contained biographies of Jewish women of the Torah and Talmud as well as Jewish women of more modern times. Her life's work presented and preserved Judaism in her own voice, that of a proud and educated Jewish woman.

Below is a sample of Aguilar's writing, from the Miriam section of volume I of "*The Women of Israel*".

"...[t]he supposed degradation of the women of Israel can have no existence whatever in the Oral Law, or we must find some trace of this abasement in this and the succeeding periods of our history. If both [the Oral and Written Laws] were given at the same time, the women of Israel whom we are about to bring forward, must have lived under the jurisdiction of both; and as their lives, feelings, and actions, are all in exact accordance with the spirit and the form of the written law, it is clearly evident, that the modern accusation against us can have no foundation whatever in the Oral Law, or we must have discovered it in the female characters of Scripture. Nor will the groundless assertion of our individual inferiority and social abasement find confirmation in the writings of our ancient fathers, whose beautiful parables and tales all tend to illustrate alike the spirit of our law, and the axiom of our wise man, "Who can find a virtuous woman, for her price is far above rubies."

**Leonora Duarte** (1610-1678?) was a composer and musician in Antwerp, born to a wealthy family of jewelers. The Duartes were talented musicians in their own right, as well as generous patrons of both musical and visual arts. They were well known for the musical evenings they hosted in their home, which attracted guests from around Europe. Leonora played harpsichord, lute, and viol, among other instruments. Her set of seven sinfonias for viol is still performed today. Duarte was born to a family of conversos in 1610 and baptized at birth. The little information that is available about her and her family is consistent in identifying them as conversos, with one site saying that Duarte's father was not baptized until 1643. The JWA does not list her in its dictionary, suggesting that the compilers do not consider her Jewish. She is included here as a representative of the

generations of Jews in Europe who were forcibly converted but secretly continued to maintain some degree of Jewish identity.

**Sara Levi-Tanai** was born in Jerusalem in 1910 or 1911 to a Yemenite immigrant family. She spent most of her youth in an orphanage run by an Ashkenazi couple in central Israel, where she was exposed to western art and culture. Levi-Tanai wanted to be an actress, but her Yemenite accent was unacceptable to the eastern Europeans who ran and patronized theater in pre-state Israel. Her career in choreography began when she lived on a kibbutz with a community of artists who were looking for expressly Jewish ways to express themselves. The influx of Yemenite immigrants to Israel in 1949 spurred Levi-Tanai's desire to reconnect with her origins. She began teaching music and dance to Yemenite immigrant children, and in 1950, she formed the Inbal Dance Theater, for which she choreographed pieces influenced by Yemenite rituals and Torah stories. The group was the first to bring Yemenite Jewish culture to a western audience, both in Israel and worldwide.

If you would like to see samples of Inbal performing, visit their website: <https://www.inbal.org.il/>.

## URCHATZ – WASHING וְרַחֵץ

*This washing is done in silence, without a blessing.*

## KARPAS – GREENS כָּרְפַס

The karpas, the green vegetable, is the first part of the seder that makes this night different from all other nights. So far, the first glass of wine and the hand washing, though significant, do not serve to mark any sort of difference; they are regular parts of meals. We customarily begin festival meals with an appetizer, so doing that now isn't unusual. What is different is that we eat these foods with a purpose. They are part of our telling of the story.

The karpas dipped in salt water brings us a taste of the hopefulness and blossoming of spring mixed with the sorrow and bitterness of hardship and death. As we eat it, we are reminded that loss and renewal are the poles between which the Jewish people have always lived.

*Dip greens in salt water and say:*

נְבָרֵךְ אֶת רוּחַ הָעוֹלָם בּוֹרֵאת פְּרִי הָאָדָמָה.

*Nevareh et ruah ha'olam boreyt peri ha'adamah.*

We bless the spirit of the world, who creates fruit of the earth.

In every generation, a person must regard herself as though she personally had gone out of Egypt, as it is said: "And you shall tell your child in that day, saying: 'It is because of what the Lord did for me when I came forth out of Egypt.'" God brought us forth from bondage into freedom, from sorrow into joy, from mourning into festivity, from darkness into great light, and from servitude into redemption.

*We begin with shame and end with praise.  
We begin with degradation and end with glory.*

## YAHATZ – BREAKING THE MIDDLE MATZAH יחץ

*In this cover are 3 pieces of matzah. We remove the middle piece and break it in half. One half will reappear at the end of the meal as the dessert, the afikomen. The other half goes back in the cover.*

*A whole vessel can contain its measure, but a broken one can hold the Infinite.*

According to tradition, we leave the top matzah whole and take the middle matzah to break in half so we can bless the top matzah later, because we aren't supposed to bless things that aren't whole. But when you break something in half, aren't each of the halves now a complete whole? Is your body or soul ever completely whole? We feel blessed for the creation of our universe, even though many atrocities and acts of injustice make it broken. We know that nothing is ever completely whole, so let's be thankful for all the pieces that work towards making a whole. [Robyn London](http://RobynLondon.com), [Haggadot.com](http://Haggadot.com)

*Sing together:*

הָא לַחְמָא אַנְיָא דִּי אָכְלוּ אַבְהָתָנָא בְּאַרְעָא דְּמִצְרַיִם.  
כָּל־דִּכְפִּין יֵיתִי וְיֵיכֹל, כָּל־דִּצְרִיךְ יֵיתִי וְיִפְסֹחַ. הַשְׁתָּא הָכָא,  
לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה  
הַבָּאָה בְּנֵי חוֹרִין.

*Ha lachma anya di achalu avhatana b'ara d'mitzrayim.  
Kol dichfin yeitei v'yeichol, kol ditzrich yeitei v'yifsach.  
Hashata hacha, l'shanah haba-ah b'ara d'yisra-eil.  
Hashata avdei, l'shanah haba-ah b'nei chorin.*

This is the bread of affliction, which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.

Let all who are in need, come and celebrate Passover.

Today, we are here. Next year, in the land of Israel.

Today, we are slaves. Next year, we will be free.

## MAGGID – TELLING THE STORY מגיד

We begin with degradation and end with dignity. We begin with shame and conclude with praise. We were slaves in Egypt and the Lord freed us from Egypt with a mighty hand. Had not the Holy One liberated our people from Egypt, then we, our children, and our children's children would still be enslaved. Therefore, we tell the story and teach it to our children. And even if all of us were wise scholars, we would still be obligated to tell the story. And even if all of us were sages, experienced in the ways of the world, we would still be obligated to tell the story. And even if all of us were

knowledgeable in Torah, we would still be obligated to tell the story. Whoever expands upon the story of the Exodus from Egypt is worthy of praise.

*Sing together:*

עֲבָדִים הָיִינוּ הָיִינוּ  
עַתָּה בְּנֵי חֹרִין בְּנֵי חֹרִין  
עֲבָדִים הָיִינוּ  
עַתָּה עַתָּה בְּנֵי חֹרִין  
עֲבָדִים הָיִינוּ  
עַתָּה עַתָּה בְּנֵי חֹרִין בְּנֵי חֹרִין

*Sh'fachot hayinu hayinu, ata b'not chorin, b'not chorin*

*Avadim hayinu, hayinu atah b'nai chorin, b'nai chorin*

We once were slaves, but now are free.

## THE FOUR QUESTIONS

How different this night is from all other nights!

*Sing together:*

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת  
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֻמֶּץ וּמֵצָה הַלַּיְלָה הַזֶּה כָּלוּ מֵצָה  
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֹר יֵרָקוֹת הַלַּיְלָה הַזֶּה מָרֹר  
שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְסָלוֹ פֶּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים  
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין

*Mah nishtanah halaila hazeh mikol halaylot!*

*Shebakhol halaylot anu okhleen khamaytz u'matzah, halaila hazeh kulo matzah.*

*Shebakhol halaylot anu okhleen sh'ahr y'rakot, halaila hazeh maror.*

*Shebakhol halaylot ayn anu matbeeleen afeelu pa'am akhat, halaila hazeh sh'tay f'ameem.*

*Shebakhol halaylot anu okh'leen beyn yoshveen u'vayn m'subeen,  
halaila hazeh kulanu m'subeen*



On all other nights, we eat either leavened or unleavened bread,  
why on this night do we eat only matzah?

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

On all other nights, we do not dip vegetables even once,  
why on this night do we dip greens into salt water and bitter herbs into sweet charoset?

On all other nights, everyone sits up straight at the table,  
why on this night do we recline and eat at leisure?

## THE FOUR CHILDREN

תורה דברה בנים ארבעה כנגד :

לשאל יודע שאינו ואחד, תם אחד, רשע אחד, חכם אחד

*K'neged arba banim di'bra Torah:*

*Echad Hacham, Echad Rasha, Echad Tahm, V'echad Sheh'eino Yodeah Leeshol.*

Judaism is not simply a way of thinking or believing or praying. It is a comprehensive way of being in the world. For each of us, our Jewishness causes us to interact with others and respond to situations in our own unique ways, perhaps in ways we are not even aware of consciously.

How does your Jewishness influence you at work? If you take days off for holidays, do you tell co-workers why you will be away? Do you talk about being Jewish with colleagues? Do your Jewish values influence work decisions or behavior?

How does your Jewishness influence you at home? Do you engage in home rituals? Keep a kosher kitchen? Have a mezuzah on your front door? What makes your home a Jewish home?

How does your Jewishness influence your social life? Are your friends mostly Jewish, mostly gentile, or mixed? Are there topics you avoid with your non-Jewish friends?

How does your Jewishness affect your ethical and moral decisions? Does it have an influence on the way you vote? Do Jewish principles shape your consumer choices? If you are faced with an ethical dilemma, does Judaism play a part in your decision making process?

*It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon were reclining in B'nei Brak discussing the Exodus all night until their students arrived and said to them, 'Rabbis, the time for reciting the morning Shema has arrived.'*

Jews love to debate about the historicity of the Exodus story. Did it really happen? If it did, where's the archaeological evidence? If it didn't, why does Judaism treat it as fact? And does it matter whether or not the story is true?

If your enemy falls, do not exult. If your enemy stumbles, your heart should not rejoice.  
(Proverbs 24:17)

God brought ten plagues upon the Egyptians and they were:

Blood	<i>Dam</i>	דם
Frogs	<i>Tzfarde'ah</i>	צפרדע
Lice	<i>Kinim</i>	כנים
Insect swarms	<i>Arov</i>	ערו
Cattle plague	<i>Dever</i>	דבר
Boils	<i>Sh'chin</i>	שחין
Hail	<i>Barad</i>	ברד
Locusts	<i>Arbeh</i>	ארבה
Darkness	<i>Choshech</i>	חשך
Death of the First-Born	<i>Makat B'chorot</i>	מכת בכורות

We're used to it, but if you think about it, isn't the transition from the plagues to Da'yenu disconcertingly abrupt? One moment we're claiming to be sorrowing for the Egyptians, the next we're humble-bragging about the many ways God has raised us up. In fact, included in all those verses we usually skip are thanks to God for the plagues, and specifically, the last one.

What are we to make of this? We live in a world in which violent retribution for real or imagined harm is an everyday occurrence, where adherents of the world's religions are still eager to describe as divine punishment any disaster that befalls those who believe differently. Do the recitation of the plagues and the singing of Da'yenu bring us closer to holiness? Or should our long history of suffering for our Judaism give us permission to recall the downfall of our enemies and our unique relationship with God?

*Sing together: **None of us are free till all of us are free***

## DA'YENU - דינו

How many are the gifts that God has granted us!

*Sing together:*

אלו הוציאנו ממצרים דינו  
אלו נתן לנו את השבת דינו  
אלו נתן לנו את התורה דינו

*Ilu hotzianu mimitzrayim, dayenu!  
Ilu natan lanu et hashabbat, dayenu!  
Ilu natan lanu et hatorah, dayenu!*

Had God taken us out of Egypt without bringing judgments against them...Da'yenu!  
Had God cared for us for forty years without giving us the Sabbath...Da'yenu!  
Had God given us the Sabbath without the gift of Torah on Mount Sinai...Da'yenu!

## ROCHTZA - WASHING THE HANDS רחצה

*We remain silent from the washing until we say the blessing over the matzah.*

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן

*Baruch ata Adonai Eloheynu melech ha-olam asher kid-shanu b'mitzvotav v'tzee'vanu al ne'teelat yadaim.*

Praised are You, Lord, our God, whose Presence fills the universe, who has sanctified our lives through Your commandments and commanded us to perform this washing of the hands.

## THE THIRD CUP

ונגאלתי אתכם בזרוע נטויה V'galti etchem bizro'ah n'tuah

I will redeem you with an outstretched arm and with great acts of judgment.

נברך את רוח העולם בוראת פרי הגפן.

*Nevareh et ruah ha'olam boreyt peri hagafen.*

We bless the spirit of the world, who creates the fruit of the vine.

With our third cup, we celebrate the courage of Jewish women.

**Polly Adler** (1900-1962) was a well-known brothel keeper in New York City from the mid-1920's to the mid 1940's. She said she aspired to be "the best goddamn madam in America". Adler arrived alone in New York at age 12, having been sent from Russia by her father. When she was 17, she was raped by the foreman of the factory in which she worked. She had an abortion, and when her family found out, they ostracized her. She moved out of the family home in Brooklyn and into Manhattan, where her roommate introduced her to a bootlegger who was looking for a place to entertain a lady friend. The apartment she rented for his use became her first brothel. Her establishments became quite grand, and she welcomed guests from the entertainment business, organized crime, politics, and law enforcement. Adler saw that her employees learned to read and received training in social skills, so that they would not have to stay in sex work all their lives. After she retired, she achieved a long-delayed goal: graduation from high school in Burbank, California. Adler once said, "What it comes down to is this: the grocer, the butcher, the baker, the merchant, the landlord, the druggist, the liquor dealer, the policeman, the doctor, the city father and the

politician -- these are the people who make money out of prostitution, these are the real reapers of the wages of sin. Adler's autobiography, *A House Is Not A Home*, is available on Amazon.com.

**Bess Myerson** (1924-2014) was the first and only Jewish Miss America. Myerson entered the pageant after her sister submitted a photograph of her in 1945. She was advised to change her name to something less Jewish-sounding, but refused. Despite several of the judges receiving threatening phone calls, she won the title. As a result, three of the five pageant sponsors who had committed to doing advertising campaigns with the winner dropped out. During her year on tour as Miss America, Myerson confronted explicit anti-Semitism for the first time, as well as seeing racism in action in the South. She was barred from several hotels and country clubs. These experiences led her to begin speaking about anti-Semitism and racism for the Anti-Defamation League. Myerson went on to hold offices in New York City government, as the Commissioner on Consumer Affairs and later, as the Commissioner of Cultural Affairs. Throughout her career, Myerson insisted on being open about and proud of her Jewish identity, a rarity for public figures in the post-war years. Myerson once said, "The accomplice to the crime of corruption is frequently our own indifference."

**Heather Booth** (born 1945) is an American activist, organizer, and feminist who has spent her life working for social justice. Among her many accomplishments are her participation in Freedom Summer in 1964, successfully bringing suit against a former employer who had fired her for organizing clerical workers, and helping to create the Consumer Financial Protection Bureau. In 1965 Booth was at the University of Chicago when a friend asked her if she could help his sister, who was suicidal as a result of an unplanned pregnancy. Booth was able to use her connections in the civil rights community to find a doctor who would perform an abortion. The story was spread discreetly on campus and she was asked to provide more referrals. From this the Jane Collective was founded. It was a network to find and evaluate doctors who were willing to perform abortions, to connect pregnant women to those doctors, and to contact the women after their abortions to check on them. When The Janes encountered one male provider who lied about his qualifications they decided to train their members to perform abortions. During the lifetime of the organization, members performed 11,000 abortions, mostly for low income women and women of color. Booth continues to be politically active. She said about organizing, "You don't stop struggling because of a few setbacks. Whenever I'm teaching an organizing class, I ask: 'How are rights won? Are they given to us by some benevolent president or mayor? Or did they emerge from the struggles of people?' If we don't learn that change comes from struggle, we're lost." In 2016, filmmaker Lilly Rivlin made a documentary about Heather Booth called *Heather Booth: Changing The World*. It is available online here: <https://heatherbooththefilm.com/>

## PESACH, MATZAH, MAROR פסח, מצה, ומרור

Rabban Gamliel used to say, "If on Passover, you do not explain these three things, you have not fulfilled your obligation: pesach, matzah, maror." At this point in the seder, we make sure we've mentioned all of the items on the seder plate. Eating the different types of foods is a sensory experience, of course, but it's also a subtle encapsulation of emotions we feel as individuals and as a people. On our plate we find sadness and bitterness, bland indifference, renewal, hope, and joy. We even find loss-but we are not to taste that at the seder. We know it will come to each of us; we must acknowledge it but we need not immerse ourselves in it.

## PESACH פסח

*Point to the shank bone.*

In the days of the Temple, our ancestors ate the *pesach*, the special Passover sacrifice. Why did they eat it? It reminded them that at the time of the last plague, the Holy One *pasach*, passed over, the houses of the Hebrews.

## MOTZI MATZAH מוציא מצה

*Raise the three matzot and say.*

This matzah-why do we eat it? "It was not leavened, since they had been driven out of Egypt and they could not delay " (Exodus 12:39)

נְבָרֵךְ אֶת רוּחַ הָעוֹלָם הַמוֹצִיָּאָה לֶחֶם מִן הָאָרֶץ.

*Nevareh et ruah ba'olam hamotziyah lehem min ha'aretz.*

We bless the spirit of the world, who brings forth bread from the earth.

נְבָרֵךְ אֶת רוּחַ הָעוֹלָם אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ וְצִוָּתָנוּ עַל אֲכִילַת מַצָּה.

*Nevareh et ruah ha'olam asher kideshatnu bemitzvoteyha vetzivatnu al ahilat matzah.*

We bless the spirit of the world, who has made us holy with the *mitzvot* and commanded us to eat matzah.

## BITTER HERBS מרור

*Raise the maror.*

Of all people, you wouldn't think Jews would need to be reminded of the suffering we have undergone throughout our history. But in case we do, the haggadah repeatedly makes sure we have not forgotten our oldest experience of oppression. Why, then, do we have to eat bitter herbs to call to mind something of which we are well aware?

Perhaps the answer lies not in the why but in the how. The haggadah invites us to tell the story not just in words, but via as many sensory experiences as we can think of. We are meant to feel, truly feel, the pain of a Hebrew slave. The smell and taste of maror bypass the intellectual mediation of words and go directly to our physical selves. And they do, lingering on our tongues and in our nostrils to remind us never to forget.

נְבָרֵךְ אֶת רוּחַ הָעוֹלָם אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ וְצִוָּתָנוּ עַל  
אֲכִילַת מָרֹר.

*Nevareh et ruah ha'olam asher kideshatnu bemitzvoteha  
vetzivatnu al ahilat maror.*

We bless the spirit of the world, who has made us holy with  
mitzvot and commanded us to eat maror.

## CHAROSET חָרוֹסֶת

Charoset by any other name is delicious! We know that the word חָרוֹסֶת comes from the Hebrew חָרַשׁ, meaning clay. But did you know that this delicious mixture has other names too? דוכה (dukeh) is the Yemini name for a paste that has sprigs of whole spices in it to resemble the straw that went into the bricks the Hebrews were forced to make for the Egyptians. דוכה means "she pounds, that is, the spices and fruits for the recipe. In some places in the Middle East, the mixture is called halegh, which Saadia Gaon explained was named for the particular walnut the recipe uses. The Iranian version of halegh uses 40 ingredients, one for each year of our journey through the desert. And if you happen to be in Israel during Pesach, Ben and Jerry's makes charoset ice cream!

## KOREICH THE HILLEL SANDWICH כּוֹרֵיךְ

As we eat this mixture of bitter and sweet tonight, we bear in mind the events of October 27 and everything that has happened afterwards. Losing our beloved community members and knowing our tragedy is part of a worldwide unleashing of hostility to Jews everywhere has been painful, sometimes more painful than we could bear. In the midst of our pain, though, we have received care and compassion and support to a degree unprecedented in our entire history. To know that we have friends in so many diverse communities here and around the world does not make our pain diminish. But that sweet knowledge does make it easier to live with.

שְׁלַחַן עוֹרֵיךְ

SHULCHAN OREICH - DINNER IS SERVED

## THE FOURTH CUP

וְלָקַחְתִּי אֶתְכֶם לִי לְעָם, וְהָיִיתִי אֶתְכֶם לֵאלֹהִים  
*V'lakachti etchem li l'am v'hayiti etchem leilohim*

*I will take you to be my people and I will be your God.*

נְבָרֵךְ אֶת רוּחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הַגָּפֶן.

*Nevareh et ruah ha'olam boreyt peri hagafen.*

We bless the spirit of the world, who creates the fruit of the vine.

With our third cup, we celebrate the consciousness-raising of Jewish women.

**Judy Chicago** was born Judy Cohen in 1939. "Chicago explains that[after her husband's early, tragic death] she turned to art for solace and produced minimalist sculpture—aspiring to gain acceptance from the male-dominated art world. However, she soon changed her objective: 'I could no longer pretend in my art that being a woman had no meaning in my life'. She became increasingly aware of the erasure of women from the teaching of history, saying, 'Because we are denied knowledge of our history, we are deprived of standing upon each other's shoulders and building upon each other's hard earned accomplishments. Instead we are condemned to repeat what others have done before us and thus we continually reinvent the wheel.'" <https://jwa.org/encyclopedia/article/chicago-judy> This awareness inspired Chicago to create her most famous piece, The Dinner Party. The installation, which is a permanent part of the Brooklyn Museum's collection, is a triangular table with 39 place settings, each one honoring real or mythical women through western history. Although current feminist thinking would challenge Chicago's embrace of the gender binary, The Dinner Party was and is a bold and necessary reclaiming of our presence in the world. And her "Merger Poem" is in many of our siddurim, encouraging us to envision a world in which "everywhere will be called Eden once again".

**Deborah Tannen** (born 1945) is a ground-breaking linguist who is best known for her work on the differences between the way men and women communicate. Tannen popularized idea that men use language as a means of control and women use of it as a means of connection. She explained for the general reader some of the reasons why the genders fail to understand each other. For instance, her argument is that when told about a problem, men will offer solutions whereas women will offer sympathy, resulting in an unsatisfying conversation for the woman and frustration for the man if his advice isn't acted on. She also explained that women tend to avoid direct requests, preferring to obtain agreement rather than impose their wishes. Men do the opposite, and this leads to women feeling ignored by men and men feeling confused by women. This explanation is very simple, of course—education and status levels, regional speech patterns, age, and ethnicity all play significant parts in determining speaking styles. But Tannen clarified for many of us the reasons why our interactions with the men in our lives were so often counterproductive. Tannen's work has helped men and women communicate better and more effectively with each other. According to Tannen, "The biggest mistake is believing there is one right way to listen, to talk, to have a conversation - or a relationship."

**Esther Rome** (1945-1995) was a founding member of the Boston Women's Health Collective, which produced the groundbreaking book, "Our Bodies, Ourselves". In the late 1960's, a group of young professional women started meeting in Boston to talk about issues relating to women's health and the medical profession. These discussions resulted in a series of papers, which were later compiled into a book. "Our Bodies, Ourselves" presented topics on women's physical, mental, emotional, and sexual health from the perspective of women. It questioned long-held assumptions about symptoms, causes, and treatment of conditions women experience. It discussed matters that were hitherto



ignored or suppressed-rape, the medicalization of childbirth, body image, abortion, and menopause. OBOS has been revised nine times and printed in 31 languages. Rome demanded that women's health be seen in its cultural, political, economic, and social contexts. She went on to demand safety warnings on tampon boxes after the toxic shock syndrome deaths of the 1970's, and to investigate silicone gel breast implants. Her work on implants was instrumental in leading the FDA to regulate them for the first time. Rome brought women's health out of the shadows and began to free us from shame and secrecy. Commenting on the politics of women's health, *Our Bodies, Ourselves* says, "Women are healthier in places where policies promote equal access to health care and education; clean, safe neighborhoods and workplaces; fair and livable incomes; and the power to participate democratically in decisions that affect our lives."

## TZAFUN צפון

### SHARING THE AFIKOMAN DESSERT

*Pieces of the afikomen are distributed to each person to complete the meal.*

## BIRKAT HAMAZON הסזון ברפת

### BLESSINGS AFTER THE MEAL

#### ואכלת ושבעת וברכת

*V'achalta, v'savata u'veyrachta.*

*You shall eat, and be satisfied, and bless.*

We ate when we were hungry  
And now we're satisfied  
We thank the Source of Blessing  
for all that is provided  
*V'achalta, v'savata u'veyrachta (2x)*

Giving and receiving  
We open up our hands  
From seedtime through harvest  
We're partners on the land  
*V'achalta, v'savata u'veyrachta (2x)*

Hunger is a yearning in  
body and soul  
Earth, Air, Fire, Water  
And Spirit make us whole

We share in a vision  
of wholeness and release  
Where every child is nourished  
and we all live in peace

*V'achalta, v'savata u'veyrachta (2x)*

*V'achalta, v'savata u'veyrachta (2x)*

### COUNTING THE OMER

### ספירת העומר



*You shall count from the eve of the second day of Pesach, when an omer of grain is to be brought as an offering. The day after the seventh week of your counting will make fifty days. On that same day you shall hold a celebration; it shall be a sacred occasion for you. (Leviticus 23:15-16, 21)*

Traditionally we read Pirkei Avot during the omer period. Tonight, instead of seeking wisdom from our fathers, let us call upon one of our bravest and most insightful mothers, Beruriah. Rabbi Meir, the second century Talmudic scholar, had a serious problem. The thugs in the neighborhood were making his life miserable. Desperate for a way to escape their harassment, Rabbi Meir decided that drastic measures were called for. He decided to pray that the ruffians would die.

But Rabbi Meir's wife, Beruriah, wasn't pleased with this solution. Beruriah quoted to her husband the verse in Tehillim: "Let sins be uprooted from the earth, and the wicked will be no more." (Psalm 104:35) It doesn't say "Let the sinners be uprooted," Bruria pointed out. It says "Let the **sins** be uprooted." You shouldn't pray that these thugs will die; you should pray that they should repent! And then, automatically, "the wicked will be no more." <http://www.ravkooktorah.org/PSAL104B.htm>

In these times of overt acts of hostility to Jews, let us follow Beruriah's example. Let us not give in to hatred but rather let us hope and pray and work for the time when our enemies will turn from their fear and anger-soon, and in our day.

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוֹחַ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְצִוֵּנוּ עַל סִפְרֵי תְּעֻמָּה

*B'rukhhah at Yah Eloheynu ruakh ha'olamim asher kideshanu bemitzvoteha  
vetzivatnu al sefirat ha'omer.*

Blessed are you, ETERNAL, our God, the sovereign of all worlds, who has made us holy with your mitzvot and commanded us concerning the counting of the Omer.

5. הַיּוֹם חֲמִשָּׁה יָמִים לַעֲמֹר

Hayom chamishah yamim la'omer.  
Today is the fifth day of the Omer.

# Count The Omer

Words and music by Juliet L. Spitzer,

Come on now, count the Omer  
You can count the Omer  
Come on now, count the Omer  
1, 2, 3, 4 Count with me!

During the time the Temple stood  
Folks would come on by  
Offering a barley sheaf as a way to sanctify  
Life which should be rich and full  
And never, never rote  
Come on, let's count the days between  
Passover and Shavuot.

Now, now, now (Chorus)

The 2nd night of Passover is when you want to start  
Do it with intention and with an open heart.  
Count those days as they pass, a blessing every one  
Counting's not a drudgery-it's really lots of fun

Now, now, now (Chorus)

Think of us as having just left Egypt (a narrow place)  
Liberation's precious- not a gift to waste  
Think about the ways in which we can do our share  
The world still needs all of us to work on its repair

Now, now, now (Chorus)

When the sun goes down at night, that's when you want to say  
The special prayer for counting, then announce that special day  
The tide will ebb, the tide will flow- nothing new under the sun  
49 days will come and go, and you'll notice every one!

Now, now, now (Chorus)



## HALLEL

### *Pitchu Li* (Psalm 118:19)

פתחו לי שערי צדק בם אודה יה

Pitchu li sha'arei tzedek  
Pitchu li sha'arei tzedek  
Avo vam odeh Yah  
Avo vam odeh Yah

*Get this tune  
from Doris*

## ELIJAH'S CUP

*Eliyahu ha-navi, Eliyahu ha-tishbi,  
Eliyahu, Eliyahu, Eliyahu, Eliyahu ha-giladi.  
Bim-hei-rah be'yamenu, yavo eileinu,  
Im mashiach ben David, im mashiach ben David.*

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי,  
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי,  
בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֵלֵינוּ  
עִם מָשִׁיחַ בֶּן דָּוִד.

*Elijah the Prophet, the Tishbite, Elijah of Gilead:  
soon, in our days, Elijah will come to herald the redemption.*

*Miriam ha-n'vi'ah oz v'zimrah b'yadah.  
Miriam tirkod itanu l'taken et ha-olam.  
Bimheirah v'yameinu hi t'vi'enu  
El mei ha-y'shuah; el mei ha-y'shuah!*

מִרְיָם הַנְּבִיאָה עִז וְזִמְרָה בְּיָדָהּ  
מִרְיָם תִּרְקֹד אֶתָּנוּ לְהַגְדִּיל זְמַרְת עוֹלָם  
בְּמַהֲרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ  
אֶל מֵי הַיְּשׁוּעָה

*Miriam the prophet, strength and song in her hand;  
Miriam, dance with us in order to increase the song of the world!  
Miriam, dance with us in order to repair the world!  
Soon she will bring us to the waters of redemption!*

## CONCLUSION **נִרְצָה**

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

*L'HANA HA-BA B'YERUSHALAYIM*

*NEXT YEAR, MAY WE CELEBRATE IN A JERUSALEM AND A WORLD AT PEACE*

