



CONGREGATION BETH YAM'S
SISTERHOOD PRESENTS ITS ANNUAL
WOMEN'S SEDER





Today is the day we are celebrating women's role in the story of Passover.

While we recognize our biblical matriarchs, we also celebrate the matriarchs among us. They have traced the steps from the sands of Egypt to the sands of Hilton Head Island.

At this same time we want to recognize the work and dedication that we, the women of Congregation Beth Yam, have brought to the community.

May our lives be filled with joy as we celebrate the Festival of Passover.

Your Women's Seder Committee

A WOMEN'S SEDER

We have come together to celebrate Passover, our liberation from slavery. We will tell the story of our people, of our going out from Egypt. In doing so, we are stepping into a familiar ritual. But we are stepping into the unknown as well, for we are taking the risk of telling new stories and of finding old stories that were lost.

This is a day our ancestors could not have anticipated in a thousand years! This Seder will be different from our family Seders, because we speak particularly about women. We are inviting ourselves into a tradition that has become our own.

As we relive the story of our escape from bondage and oppression, we have moved toward the freedom of making choices, freedom that comes as we begin to know ourselves. Passover is a time for us to accept freedom as well as to demand it. And to take responsibility for the choices we will make in the year ahead.

HINEI MA TOV

(How good it is, and how pleasant, when women dwell together in unity.)

ALL SING

Hinei ma tov uma na-im, shevet achim gam yachad. (2x)

Hi-nei ma-a tov, shevet achim gam yachad (2x)

Hinei ma tov uma na-im, shevet achim gam yachad. (5x)

ORDER OF THE SEDER – sung by the choir

Blessing of the fruit of the vine	KADEISH
Washing the hands	URCHATZ
Dipping the greens	KARPAS
Breaking the matzah	YACHATZ
Telling the story	MAGGID
Washing the hands	RACHTZAH
Blessing the bread	MOTZI-MATZAH
Eating the bitter herb	MAROR

Hillel sandwich	KORECH
Eating the festive meal	SHULCHAN ORECH
Finding the hidden matzah	TZAFUN
Blessing after the meal	BARECH
Praising God	HALLEL
Conclusion	NIRTZAH



MIRIAM'S CUP

In recent years we have begun placing two ceremonial goblets on our Seder tables; the traditional one, filled with wine for Elijah the Prophet and a second one, filled with water, for Miriam the Prophetess (Exodus 15:20)

Miriam is a central figure in the Passover drama. She stands guard loyally when her baby brother Moses is set afloat on the Nile, and she arranges for a wet nurse – Moses' own mother – who gets paid by Pharaoh's daughter for caretaking and living with her own child.

Miriam leads the Hebrew people in singing and dancing, the most natural expression of religious joy, after they cross the Sea of Reeds. As she dies by the kiss of G-d, the Angel of Death, we are told, did not have power over her.

After her death in the desert, the Hebrews lose their most precious possession – water. It is then that Miriam's grieving brother strikes the rock. The Midrash teaches us that the water, which disappeared at Miriam's death, came from a miraculous well. Created during twilight on the eve of the world's first Sabbath, the well was given to the Hebrews in honor of Miriam's holiness. It was intended to accompany the Hebrews in the desert throughout the span of her life.

“Miriam’s Well”, as it was called, not only quenched thirst, it also cured body and soul. Both Miriam and her well were spiritual oases in the desert, bedrock sources of nurturing and healing.

We place Miriam’s goblet on the Seder table together with the cup of Elijah. The latter is a symbol of the messianic redemption at the end of time; the former, of redemption in our present lives.

Elijah lived in the desert as a lone visionary, focused on the millennium. Miriam sojourned in the same wilderness but she accompanied the Hebrew people. As the tireless tribal parent, she offered hope and renewal at every stage of the journey.

We place Miriam’s goblet on the Seder table to remind us of Jewish women whose stories have been sparingly told. On Passover, in particular, a holiday celebrating many kinds of births (that of Hebrew babies in Goshen, of Moses, of the Jewish people, of springtime) we recall birth, one of women’s many domains.

Beyond the many males in the Haggadah – Jacob, Laban, Pharaoh, Rabbi Tarpon, Rabbi Eliezer, Elijah, even G-d as “King” – Miriam’s cup remembers others.

Lift or point to Miriam’s Cup. If the cup has not been filled with spring water as part of the preparation for the Seder, it is filled now.

Zot Kos Miryam, kos mayim chayim. Zeicher l’tzi-at Mitzrayim.

(This is the cup of Miriam, the cup of living water. Remember the going out of Egypt.)



MIRIAM'S SONG
(found in your songsheets)
ALL SING



CANDLE LIGHTING AND KADEISH
(Sanctification)

May our Passover Seder be aglow with candles just as Miriam's home was aglow with light when she dreamt one night of how the Jewish people would be delivered from slavery in Egypt.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֵׁל) יוֹם טוֹב.

Baruch Atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitz-vo-tav v'tzi-va-nu l'had-lik ner shel yom tov.

Blessed are You, our G-d, Giver of Light, who sanctified us with the commandment to light the holiday candles.

The Mitzvah of the four cups of wine is linked to G-d's four promises to bring us out of slavery. We are told that we must be G-d's partners in our redemption. So at this seder we dedicate each cup to the Jewish women who have helped and will help move us from slavery to freedom.



KOS KIDDUSH, The First Cup - the Cup of Sanctification
(Everyone raises her cup of wine)

We drink this wine to honor our foremothers, those whose names we know, and those whose names are lost forever. Their gift and legacy to us as proud Jewish women will never be lost.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:

Baruch Atah Adonai Eloheinu, melech ha-olam, borei p'ri ha-gafen.

(Blessed are You, O Eternal, Guardian of time and space, Creator of the fruit of the vine.)

Now we say the blessing that reminds us of the joy of life, a prayer usually said only on “first nights.” It is appropriate for us to say this prayer today to acknowledge our first coming together as women at this season.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּים וְהַחַיִּים וְהַחַיִּים לְיָמֵינוּ הַזֵּה:

Barach Atah Adonai Eloheinu, melech ha-olam, she-he-che-yanu v'ki-y'manu v'higi-anu laz-man ha-zah.

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

(Drink the first cup of wine)



UR'CHATZ (Ceremonial washing of the hands)

At this Seder, we wash our hands twice, this time without a blessing, later with a blessing. We acknowledge the cleansing power of water, the essence of life.

We use water as a symbol - to wash away hurt, to wash away old ways of thinking, to wash away old ways of being, to wash away the things we want to let go of right now.

We acknowledge the purifying power of water.

We use water as a symbol - to create a sense of the sacred, to clear away the everyday, the ordinary, to flow over our hands as a symbol of the spirit and energy that now flows through our hearts and souls.

We acknowledge the renewing power of water

We use water as a symbol to allow us a fresh start, to begin a new adventure, to give us new energy, to use our hands to draw ourselves closer to one another, to uplift ourselves, and to reach toward the holy.

(Leader washes hands, then reads the following)

To Miriam the prophetess and
to our sisters: Sarah and
Rebecca, Rachael and Leah,
Esther and Dina, Shifrah and
Puah, Ruth and Deborah
We offer a blessing.



KARPAS
Eating a Green Vegetable

Karpas symbolizes spring, new growth, fresh green, rebirth, love and freedom. Salt water represents not only the bitterness of slavery, but also the tears of our ancestors and the women so long ignored in the telling of our story. We give praise to the women who have been responsible for the progress women have made in our communities and in our world.

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה:

Baruch Atah Adonai Eloheinu, melech ha-olam, borei p'ri ha-adamah

(Blessed are You, O Eternal, Sovereign of Existence, Creator of the fruit of the earth.)



(Point to the egg on the Seder plate)

Some eat hard boiled eggs dipped in salt water. Just as the egg grows harder the more it is cooked, so have we as Jews strengthened our resolve to live and flourish the more we have been oppressed. We eat these eggs at this Seder in honor of the midwives who delivered the babies in safety and thereby helped to deliver our people.



YACHATZ
(Dividing the Matzah)

(Break the middle matzah and hide one piece)

We break the middle matzah and conceal one half as the afikomen (that which comes after, also meaning dessert). Later, after the meal, we will share

it as in days of old the Passover offering itself was shared at this service in Jerusalem. Today the sharing of bread forms a bond of sisterhood among us. As we rejoice in our own freedom, we pray for the deliverance of people everywhere from hunger, homelessness, and enslavement.

(Raise the plate of matzah)

All: This is the bread of affliction, which our ancestors ate in Egypt.
Let all who hunger come and eat with us.
Let all who hunger for spiritual sustenance come and share this celebration, and let us rediscover and renew our heritage together.
This year we are here; next year in Israel.
We are daughters of freedom.

(Put down the plate of matzah)

We were slaves to Pharaoh in Egypt. The Torah tells us that G-d took us out of there "With a strong hand and an outstretched arm," by uprising and revolt. If we had not been freed from Egyptian bondage, then we, our mothers, sisters, daughters and friends, and all who sit together here would still be slaves unto Pharaoh in Egypt.

A-va-dim hyinu a-ta b'ne cho-reen

(Once we were slaves but now we are free!)

It is the duty of every Jew to tell the story of our Exodus. Whoever does so deserves praise. And we do so at this Seder, starting from the beginning with our daughters' questions.

THE FOUR QUESTIONS

Why is this Seder different from all other Seders? Why do we celebrate a Women's Seder?

We hold this Sisterhood Seder to celebrate the role which women played in the Exodus from Egypt, and our continuous role in preserving and perpetuating Jewish heritage.

Why can we now feel joyous at this occasion?

Because we as women have prepared our own rituals and are reading about women who have contributed to these rituals.

Why at this seder do we dip twice?

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

Why do we reflect and recline?

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



THE FOUR DAUGHTERS

It is said that four women gathered in New York, reclining on cushions and relating the Exodus from Egypt. They are our inspiration: Letty Cottin Pogrebin, Gloria Steinem, Phyllis Chesler, and E.M. Broner, the originators of the Women's Seder. They spent that evening relearning their history until their daughters came to them and said, "Mothers, it is time to rise and say the morning Shema."

Our tradition speaks of four types of children - wise, wicked, simple and unable to ask questions. We speak of four types of women: wise, distant, uninvolved and uninformed.

First Daughter: The wise daughter, connected to her Judaism and to the Jewish community, asks: "Why do we need this Seder for women?" To her, we speak of strong Jewish women such as Bela Abzug and Hannah Solomon who have fought for our liberation and that of all people.

Second Daughter: The distant daughter, disillusioned with our community, asks: "Why do you care about Judaism and feminism?" She has assimilated negative stereotypes of Jews and women from the society around

her. To her we say, “We reject those anti-Semitic, sexist attitudes. We are proud of who we were, who we are, who we have become.”

Third Daughter: The uninvolved daughter, disconnected from her role as a Jewish woman, asks: “What does the Seder mean to you?” To her we offer an invitation to join and enjoy the liveliness of our culture and to learn the truths of our Torah.

Fourth Daughter: And to the one who does not know enough to be able to ask, we say: “See how beautiful it is to be a Jewish woman!” We encourage her to participate in the adventures we are experiencing as we take our rightful place among the people defined at Sinai.



MAGGID (The Narration)

Our past as Jewish women is not clear or easy to find. We have been excluded from written and oral history in the same way that Jews have always been excluded from history in the larger society. It is our task to discover our past, to find the voices of women in the remnants of memory.

We learn in the Book of Exodus that deliverance comes after a refusal to accept injustice. In our quest for freedom, the first steps were taken by women. The midwives Shifrah and Puah defied Pharaoh to preserve new lives. Yochaved, refusing to let her son be a victim of Pharaoh’s genocide, set him adrift in a basket on the Nile. Miriam risked her life to watch over her baby brother until he was delivered into safe hands. Pharaoh’s daughter colluded with slave women to adopt this Hebrew child, whom she called Moses. The first to scorn oppression, women took the initiative that led to liberation of the Jewish people.

(Pour the second cup of wine)



THE TEN PLAGUES

When Moses asked Pharaoh to free the Israelites he refused. G-d brought ten plagues on the Egyptians. Each one frightened Pharaoh, and each time he promised to free the slaves. But when each plague ended, Pharaoh did not keep his word. It was only after the last plague, death of the firstborn of the Egyptians, that Pharaoh agreed to let the Israelites go.

We are about to recite the ten plagues after which we will add plagues we face today. As we dip a finger into the wine for each plague, we experience a personal and intimate moment, a brief submersion like the first step into the Sea of Reeds. This is like entering a mikve.

We will not partake of our Seder feast until we undergo this symbolic purification because our freedom was bought with the suffering of others. While we won our freedom, the Egyptians, who are also G-d's children, suffered from Pharaoh's evil ways.

As each plague is read we decrease our own joy, drop by drop, as we recall the pain of our enemies.

Da-am (Blood)

דָּם. The blood shed by terrorism

Tz'far-dei-ah (Frogs)

צְפַרְדְּעֵי. The leaping birthrate among unwed mothers.

Kee-neem (Lice)

כְּנִים. The hopelessness of the homeless

Ah-rov (Beasts)

עֲרוֹב. The physical and emotional violence that we inflict on one another, that is inflicted on us.

Deh-ver (cattle diseases)

עֲרוֹב. Epidemics that threaten our food supply and world health.

Sh-heen (Boils)	שְׁחִין. The lingering effects of racism and sexism.
Ba-rad (Hail)	בָּרָד. The toxic substances that poison our air and water and pollute the earth
Ar-beh (Locusts)	אַרְבֵּה. The shame of hunger in the midst of plenty
Cho-shech (Darkness)	חֹשֶׁךְ. The obstacles that impede our ability to cure the ills that threaten our physical and emotional lives.
Ma-kat B'chorot (Slaying of the firstborn)	מַכַּת בְּכוֹרוֹת: The countless babies who die each year from drug addiction, AIDS, violence and war.

Soon after Pharaoh let the Israelites leave Egypt, he regretted his decision and ordered his army to bring them back. His soldiers caught up with the Israelites by the banks of the Sea of Reeds. When the Israelites saw the Egyptians, they were afraid and cried out.

G-d told Moses to lift his rod. When he did, a strong east wind drove back the sea, creating a path for the Israelites. The Egyptians came after them into the sea. Moses again lifted his rod and the water rushed back, covering the Egyptians.

All: Ya Sh'china, soften our hearts and the hearts of our enemies.



KOS G'ULAH, the Second Cup – The Cup of Redemption (Everyone raises her cup of wine)

We drink this cup of wine to honor our daughters and the possibilities of their lives. Let them know the strength of their ties to our people and to the women before them.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch Atah Adonai Eloheinu, melech ha-olam, borei p'ri ha-gafen.

(Blessed are You, our God, Creator of the Universe, who brings forth the fruit of the vine.)

(Drink the second cup of wine)

DAYEINU

We remember and pay tribute to all these women, and those whose stories are lost, as we say "Dayeinu."

- If Eve had been created in the image of G-d and not as an appendage and helpmate to Adam, dayeinu – it would have been enough.
- If she had been created as his equal and not been considered a temptress, dayeinu.
- If she were honored as the first woman to eat from the Tree of Knowledge and had been recognized for bringing knowledge to us, dayeinu.
- If Lot's wife had been honored for compassion in looking back at the fate of her family in Sodom, instead of being punished for it, dayeinu.
- If the Just Women of Egypt who sparked our redemption had been given recognition, dayeinu.
- If Miriam were given her seat with Moses and Aaron in our legacy, dayeinu.
- If women had been among the writers of the Bible and had interpreted our creation and our role in history, dayeinu.
- If every generation of women, together with every generation of men would continue to go out of Egypt, dayeinu, dayeinu!



(Sing together)

Da-da-yei-nu
da-da-yei-nu, da-da-yei-nu
da-yei-nu da-yei-nu
da-yei-nu-- - -
Da-da-yei-nu
da-da-yei-nu, da-da-yei-nu
da-yei-nu da-yei-nu!
I-lu ho-tzi-anu ,o-mitzra-yim da-yee-nu



RACHTZAH
(Wash our hands)

Water is the essence of life. Our Passover story reminds us that the Israelite nation was born from slavery into freedom through water – the water on which Moses was set afloat and the parted water of the Sea of Reeds. We now wash our hands a second time, this time with the recitation of a blessing.

Rachtzah is the act of ritual cleansing, purification prior to eating our meal. We have had two cups of wine. We have begun to open ourselves to new thoughts and ideas. We have opened our hearts to new feelings and experiences. This ritual cleansing now reaches to a far deeper place in our souls. As we pour water and recite the blessing, let us experience a new birth – as individuals and full participants in the destiny of the People Israel.

(Wash hands and say:)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל־נְטִילַת יָדַיִם:

Ba-ruch a-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam a-sher kid-sha-nu
b'mitz-vo-tav v'tzi-va-nu al ne-ti-lat ya-da-yim.

(We praise You, Adonai, Our God, Creator of the Universe, who makes us
holy with mitzvot and commands us concerning the washing of hands.)

THE FOUR SYMBOLS

According to the Mishna, Rabbi Gamaliel said: “Whoever does not consider
the meaning of these, pesach, matzah, maror, has not fulfilled the purpose of
the Seder.”

PESACH



(Point to the shankbone)

In Egypt the bloody shank bone marked the doors of Jewish homes to be
“passed over” by the Angel of Death. Throughout history Jewish women
have also been marked as protectors of Judaism in the home and as pillars of
strength for their families.



MOTZI MATZAH (Blessing the matzah)

(Point to the matzah)

As our people hurried to flee from Egypt, they took with them their half-baked bread - - pulled from the ovens before it was ready. The bread was incomplete, unfinished - - as our world. Even now we live in a universe that is a “work in progress,” still in need of completion. We live in a world that is, like the matzah, in need of wholeness and repair.

As we bless this unfinished bread, we make a commitment to tikken olam, the repair of the world. We set for ourselves the task of helping to bring about the perfection of the universe and all that is in it.

(The upper matzah is broken and distributed. The following two blessings are recited before eating)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא
לֶחֶם מִדְּהָאָרֶץ.

Baruch Atah Adonai Elo-hei-nu melech ha-olam, ha-motzi le-chem min ha-a-retz

(Blessed are You, our G-d, Creator of the Universe, who brings forth bread for the earth.)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל-אֲכִילַת מַצָּה.

Baruch Atah Adonai Elo-hei-nu melech ha-olam, asher kid'shanu b'mitz-votav v'tzi-va-nu al a-chi-lat matzah.

(Blessed are You, our G-d, Creator of the Universe who makes us holy with mitzvot and commands us to eat unleavened bread.)

(CHOIR WILL SING)
V'NO-MAR L'FA-NAV SHI-RA CHA-DA-SHA HALLELUYAH
(WE WILL SING UNTO G-D A NEW SONG, HALLELUJAH.)



MAROR
(Bitter Herbs)

(Point to the Bitter herbs)

We eat these bitter herbs to remember the past oppression in women's lives. May it remind us of the deep suffering of so many women throughout the world. May the charoset and the maror symbolize the bitterness of our ancestor's enslavement and the sweetness of our freedom.

(Dip the bitter herbs into the charoset, saying)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל-אֲכִילַת מָרוֹר.

Baruch Atah Adonai Elo-hei-nu melech ha-olam, asher kid'shanu b'mitz-votav v'tzi-va-nu al a-chi-lat maror.

(Blessed are You our G-d, Creator of the Universe, who makes us holy with mitzvot and commands us to eat bitter herbs.)



Why do we place an orange on the Seder plate? Today, as in ancient days of our people, an event becomes a story, a story becomes a legend, and a legend becomes a lesson. So it is with the orange on the Seder plate.

It all began some 25 years ago when women were just beginning to become Rabbis. Susannah Heschel, a leading Jewish feminist, scholar and daughter of Rabbi Abraham Heschel, was lecturing in Miami about the emerging equality of women in Jewish life as Rabbis, teachers, students of Torah, synagogue presidents and in all other ways.

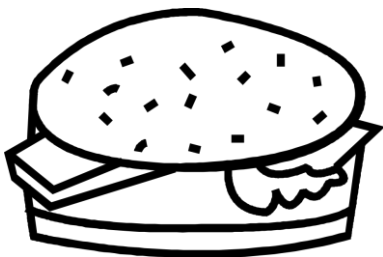
After she spoke, an elderly Rabbi stood up and declared, "A woman belongs on the bima as much as bread belongs on the Seder plate." Professor Heschel responded with grace and calm - "The teachings of women do not violate the tradition but renew it. Women bring to the bima what an orange would bring to the Seder plate: transformation, not transgression."

Ever since, an orange can be found on many Seder plates. According to Professor Heschel, even though the story isn't what actually happened, she is proud of the ways women's roles have evolved within Judaism and in the Passover Seder.

And for the first time this symbol now refers to all people - all who have been silent or silenced and all who have been invisible and marginalized - women and men - all of these groups will shape the future of the Jewish people.

KOREICH **(Combining matza and maror)**

Charoset resembles, by color and texture, the mortar for the bricks we made in Egypt in our bitter slavery . The cinnamon and spice of the charoset recall the spices Eve was permitted to take with her when she and Adam were exiled from the Garden of Eden.



THE HILLEL SANDWICH

We now follow a custom handed down to us by the great sage Hillel, who headed a rabbinic academy during the time of the Romans. In order to precisely follow the instructions given in the Torah about eating the Passover sacrifice - "They shall eat it...with unleavened bread and bitter herbs." (Exodus 12:8) - Hillel made a sandwich of all the ingredients.

It became custom, over time, to add to the matzah and maror, a bit of sweet charoset. This symbolizes our understanding that bitter and sweet coexist - slavery and freedom exists together in our world, as do hunger and satisfaction, violence and peace, ignorance and knowledge, despair and hope. We eat the Hillel sandwich to call to mind the potential of the sweet to overcome the bitterness.

(Everyone eats some bitter herbs and charoset placed between two pieces of matzah)

[THE MEAL IS SERVED]

TZAFUN (The Search for the Hidden Matzah)

The afikomen reminds us that although some Jews have broken away from our community, they can be found and are invited to rejoin us. It also reminds us that when we search deep within our hearts, we can find our hidden spiritual selves.

(Everyone eats a piece of the afikomen)

BLESSING AFTER THE MEAL

Blessed are You, our G-d, Provider for the Universe, who sustains the whole world with loving kindness and mercy. You give food to all creatures. With goodness and grace you have fed us. Thank you for continuing to nourish all your people.

Have compassion on us and on all women. May we have the strength and power to sustain ourselves and our sisters. Bless us with prosperity, deliverance, grace, patience and mercy. Bestow peace upon us, upon all women and all people everywhere.



KOS B'RACHA, the Third Cup – the Cup of Blessing

This third cup of wine is dedicated to those of us who impart our Jewish culture to our families. We honor those who assure our survival.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:

Baruch Atah Adonai Elo-hei-nu, melech ha-olam, borei p'ri ha-gafen.

(Blessed are You, our God, Creator of the Universe, who brings forth the fruit of the vine.)



(Drink the third cup of wine)

The Mishnah, the collection of Jewish Law, tells us that it is incumbent upon each person gathered at a Seder to recite the following words:

In all generations, it is the duty of man to consider himself as if he had come forth from Egypt.

This sentence is a stumbling block for any woman reciting at a Seder who wishes to fully understand what it means to be free as a Jew. How can a woman say “himself” and still feel she is a full participant in the Seder and in Jewish life? If women must be spoken for by men, if women may not speak at the Seder for themselves as part of the people who went forth from Egypt, women have not yet gone from slavery to freedom. At this Seder we speak for ourselves as women creating and experiencing freedom:

All: In all generations it is the duty of a woman to consider as if she had come forth from Egypt.

CHOIR WILL SING

**b'chol dor va'dor cha'yav adam lit'at
Et atz-mo k'i-lu hu ya-tza mi-mitz-ra-yim**



MIRIAM'S CUP

(Open the door for Miriam)

We open the door to welcome Miriam the Prophetess, whom we are told visits every Women's Seder. We are mindful of the symbol of hospitality and friendliness; as a sign that no woman is shut off from other human beings; and as a symbol for all women who are going forth with dignity and pride into the making of a Jewish future for all our people.

(Close the Door)

MIRYAM HAN'VIAH
(Found in the song sheets)

ALL SING



KOS HARTZA-AH, the Fourth Cup
The Cup of Acceptance

While some call this last cup the cup of "acceptance," today we shall call it the Cup of Challenge. We dedicate it to the women of the future, who will have to rise to the challenges of this century. They can be proud of their predecessors who have helped to pave the way.

Of the many American Jewish women who have distinguished themselves in almost every field of endeavor, we name just a few: Rebecca Gratz, Lillian

Wald, Hannah G. Solomon, Carrie Simon, Henriette Szold, Emma Lazarus, Jennie Grossinger, Helena Rubenstein, Edna Ferber, Lillian Hellman, Barbara Tuchman, Beverly Sills, Louise Nevelson, Roberta Peters, Rosalyn S. Yalow, Elizabeth Holtzman, Ruth Bader Ginsburg, and Golda Meir.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:

Baruch Atah Adonai Elo-hei-nu, melech ha-olam, borei p'ri ha-gafen.

(Blessed are You, our G-d, Creator of the Universe, who brings forth the fruit of the vine.)



(Drink the fourth cup of wine)

Closing Song: CHAD GADYA

ALL -Chad gadya, chad gadya
My mother bought a kid for two zuzim.
ALL -Chad gadya, chad gadya

Then came the cat that ate the kid
My mother bought for two zuzim.
ALL -Chad gadya, chad gadya

Then came the dog that bit the cat
That ate the kid
My mother bought for two zuzim.
ALL -Chad gadya, chad gadya

Then came a stick that beat the dog
That bit the cat
That ate the kid
My mother bought for two zuzim.
ALL - Chad gadya, chad gadya

Then came a fire that burned the stick

That beat the dog that bit the cat
That ate the kid
My mother bought for two zizum.
ALL -Chad gadya, chad gadya

Then came the water that quenched the fire
That burned the stick that beat the dog
That bit the cat that ate the kid
My mother bought for two zizum.
ALL -Chad gadya, chad gadya

Then came the ox that drank the water that quenched the fire
that burned the stick that beat the dog
That bit the cat that ate the kid
My mother bought for two zizum.
ALL -Chad gadya, chad gadya

Then came the schochet that slaughtered the ox
That drank the water that quenched the fire
That burned the stick that beat the dog
That bit the cat that ate the kid
My mother bought for two zizum.
ALL - Chad gadya, chad gadya

Then came the angel of death that killed the schochet
That slaughtered the ox that drank the water
That quenched the fire that burned the stick
That beat the dog
That bit the cat that ate the kid
My mother bought for two zizum.
ALL - Chad gadya, chad gadya

Then came the Holy One
Who killed the Angel of Death
Who killed the schochet
Who killed the ox
That drank the water
That quenched the fire
That burnt the stick
That beat the dog
That bit the cat
That ate the kid
That my mother bought for two zizum.
ALL - Chad gadya, chad gadya.*

*Chad Gadya is an allegory describing Israel's history. The kid is Israel, purchased with two zuzim, the two tablets of the law. Next is a list of Israel's oppressors: the cat is Assyria, the dog – Babylonia, the stick – Persia, fire – Greece, water – Rome, the ox – the Saracens, the butcher – the Crusaders, the Angel of Death – the Ottomans. But the song ends with an expression of hope, that the Holy One will bring peace and eternal life to the people of Israel.

NIRTZAH (Conclusion)

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 there be courageous steps taken to bring peace and cooperation between Israel and her neighbors. May we celebrate Passover next year in a world of universal freedom for women and men.

ALL SING - L'Shana ha-ba-a bi-ru-sha-layim



NEXT YEAR IN JERUSALEM!

ALL SING

HATIKVA

ACKNOWLEDGMENTS

A Woman's Haggadah, Temple Israel Sisterhood,
Memphis, Tennessee.

Weaving Women's Voices, The Women's Division, The
Jewish Federation of Greater Philadelphia, 2000.

With A Woman's Voice, Baltimore Hebrew Congregation
Sisterhood, Baltimore, Maryland.