

## Kulanu Ba Seder

It starts a week before.  
Each drawer, each shelf  
    is stripped and scrubbed:  
A rite performed each spring  
    since Pharaoh forced  
The chosen ones to flee  
    before their bread could rise.  
I wash a dish, streaked black  
    from last year's news  
And filled with years of  
    family seders  
And think of Miriam,  
The woman who began  
Our journey to the promised land.

Did she lament the flat and  
    tasteless bread  
She served her men?  
Or did she know that that we  
    would share her deed  
Each spring as we recall  
    her exodus from bondage,  
That has still to be complete?  
As smells of spring  
    and chicken soup mix pleasingly,

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I peel an apple, chop the nuts  
    and sip the wine,  
Remembering the bricks  
    that stood between  
Each ghetto girl and study  
    of the Torah.

The shankbone roasts  
    and fills the air  
Within my modern home  
With smells of sacrifice  
    that women made  
So that there would be Seders  
    every year.

I fill a dish with bitter herbs,  
But feel no bitterness,  
Because I know that  
    each small task links me  
With every Hebrew woman  
    who prepared  
A Seder meal since God proclaimed  
    that Jews  
Should celebrate their freedom  
    every year.

Surely God never meant  
For women to be passed over.

## Welcome activity

At this women's seder we take the opportunity to think about women who have made a significant impact on our lives, women we would like to acknowledge, celebrate or remember. We each invite one of those women to our seder tonight and we share her story.

## Candles

Sarah our foremother lit a lamp in her tent, her light shone forth into the world, bringing kindness, compassion, hospitality and warmth. The light of the candle is a symbol of the bond between the Divine light and the inner spark of our souls. The flame of the candle merges with the light of the soul to bring a sense of peace, connection and unity with the earthly energy and the spiritual. For thousands of years women have kindled that light, they have brought the sacred into our homes and our hearts and tonight we connect with all of them as we light these candles.

We begin with a poem by Hannah Senesh whose story reminds us that we are all God's agents to free human beings from the bonds that limit them, to bring light into the world.

### Blessed is the match

Blessed is the match  
consumed in kindling flame  
Blessed is the flame  
that burns in the secret  
fastness of the heart.  
Blessed is the heart  
with strength to stop  
its beating for honour's sake.  
Blessed is the match  
Consumed in kindling flame.

*(Hannah Senesh)*

*Brucha At Ya Eloheinu ruach ha'olam, asher kid-shat-nu bemitzvotaha v'tzivanu lehadlik ner shel yom tov*

You are Blessed, our God, spirit of the world, who makes us holy with mitzvot and commands us to kindle the festival lights

### Shehecheyanu

*Brucha At Ya Eloheinu ruach ha'olam, shehecheyanu, ve'ki'imanu, vehigi'anu lazman hazeh*

You are Blessed, our God, spirit of the world for giving us life, for sustaining us and for enabling us to reach this moment

## Order of Seder

- Kadesh: Sanctifying the day
- Urchatz: Washing hands
- Karpas: Dipping the greens in salt water
- Yachatz: Breaking the middle matzah
- Maggid: Telling our story
- Rochtzah: Hand washing
- Motzi Matzah: Eating matzah
- Maror: Eating the bitter herb
- Korech: Making the Hillel sandwich
- Shulchan orech: The meal
- Tzafun: Eating the afikoman
- Barech: Blessing the meal
- Hallel: Praising God
- Nirtzah: Blessing the final cup of wine

## Kadesh: Sanctifying the day

<i>N'vareykh et eyn hahayim</i>	Let us bless the source of life
<i>matzmihat p'ri hagafen</i>	That ripens fruit on the vine,
<i>unkadeysh et Pesach</i>	As we hallow the festival,
<i>ba'arigat p'tiley hayeynu</i>	Weaving new threads
<i>l'tokh masekhet hadorot.</i>	Into the tapestry of tradition

*B'rucha At Ya Eloheinu ruach ha'olam, bor'eit peri hagafen*

You are Blessed, our God, spirit of the world who creates fruit of the vine

## Urchatz: Washing hands

ONE PERSON WILL WASH HANDS ON BEHALF OF ALL THE PARTICIPANTS

## Karpas: Dipping the greens in salt water

The greens represent the renewal of life, new beginnings, the ripening of freedom but we dip them in salt water, the tears we shed under the oppression of slavery. As we dip the greens in the salt water we can also remember the tears of Lot's wife, unnamed in the Torah, who turned back to see the destruction of her home and her family and was turned into a pillar of salt. Her turning was an act of compassion for all human creatures and anguish for life that was destroyed. Tonight we give her back her name; Idit. She died in the month of Nissan, the time of our liberation. We taste this salt and we remember the tears she shed, the tears that were shed for our freedom, we vow to bring into the world Idit's compassion and deeds of loving-kindness. May it also be a remembrance of a pillar of salt that is testimony to love, zecher le Idit, the salt of the earth.

*(Sandy Eisenberg Sasso)*

TAKE A PIECE OF GREEN AND DIP IN SALT WATER AND RECITE

*B'rucha At Ya Eloheinu ruach ha'olam, bor'eit peri ha'adama*

You are Blessed, our God, spirit of the world who creates fruit of the earth

### Dodi Li (song)

We sing Dodi Li, a passage from Song of Songs, a text it is traditional to read during Pesach. It is said that Song of Songs was penned by a woman, so we celebrate her, as we sing this prayer of love.

*Dodi li va'ani lo  
Haro'eh bashoshanim*

*Mi zot ola  
Min hamidbar  
Mi zot ola  
M'kuteret mor ul-vona  
Dodi li*

*Libavtini achoti kala  
Libavtini kala  
Dodi li...  
Uri tzafon-uvo'l teiman  
Uvo'l teiman  
Dodi li...*

## Yahatz: Breaking the middle matzah

We have four matzot on our seder plate representing the four matriarchs: Sarah, Rebecca, Leah and Rachel. Each of them shared a unique and special relationship with God and they share their wisdom, strength and spirit with each of us. With these matzot, we welcome them to our seder to join us in celebration and song.

BREAK ONE OF THE MIDDLE MATZOT IN HALF, WRAP AND HIDE THE LARGER PORTION

We divide this matzah in two. One part we keep, the other part we hide. After the meal we will put the two halves together again to symbolise that when we are divided we are lost but together we are strong. When we are united we can achieve our goals. When we reconnect the matzah, we reconnect the women and by doing so, we reconnect with our past and all the women who have come before us.

## Maggid: Telling our story

HOLD UP THE MATZAH

*Ha lachma anya  
Di achalu avatana be'arah demitzrayim  
Kol dichfin yetei veyechul  
Kol ditzrich yetei veyifsach  
Hashata hacha, leshana haba'ah  
Be'arah deysrael  
Hashata avdei leshana 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 whoever is in need come and celebrate Pesach. Now we are here, next year in the land of Israel. Now we are enslaved, next year, daughters of freedom.

## The bread of affliction

This is the bread of affliction our foremothers baked as they fled the land of slavery. Gathering their children and their possessions, they embarked on a journey in the wilderness, leading us to freedom.

This is the bread of affliction eaten by Hannah, a courageous mother who gave her life to remain a Jew

This is the bread of affliction baked by Bruriah, Talmudic scholar whose teachings were not attributed to her

This is the bread of affliction coveted in secret by Beatrice de Luna, a secret Jew who fled the inquisition and became a saviour of her people

This is the bread of affliction for which Regina Jonas lived and died, the first female rabbi, murdered by the Nazis.

This is the bread of affliction that came to symbolise freedom by Ida Udel and other prisoners of conscience in the FSU

This is the bread of affliction of.....

Each year we will honour different women who have eaten the bread of affliction

Though many others remain unnamed or forgotten, when we eat the bread of affliction, we remember the sacrifices of our foremothers and honour their memory

*(Marla J Feldman adapted)*

## Maggid

Now is the time in our seder where we tell the story of the Exodus of our people from Egypt. We are told that “it was for the sake of the righteous women that we were delivered from Egypt.” Tonight, as we tell the story, we will focus on the women and give them praise and honour for their role in the deliverance of our people.

We were made slaves by a pharaoh in Egypt who did not remember our ancestor, Joseph, and all his work on behalf of the Egyptian people. The Pharaoh was threatened by the Israelites who had grown mighty and numerous. He enslaved them and placed cruel taskmasters to govern them as they built the cities of Pitom and Ramses. But the Hebrew slaves only grew more numerous and powerful, so that Pharaoh decreed that every male Hebrew child should be taken from their mother at birth and thrown into the Nile.

The Hebrew midwives, Shifra and Puah, refused to obey Pharaoh’s decree and did not pay heed to the law which they knew to be wrong. They were two women standing up to the most powerful person in the land, refusing to follow orders they did not believe were just. They were brave and courageous, the first example of resistance. The first to say “no.”

Amongst the Hebrews was a man named Amram. He was well respected amongst his people and when he heard of the decree to kill all the male children he refused to lie with his wife and encouraged others to do the same. The people followed him and soon no children were being born to the Israelites.

Amram and Yochaved had two children: Miriam and Aaron. Miriam was an insightful child, able to think deeply and to feel instinctively about issues, some called her a prophet. Miriam had a dream that her parents would give birth to a child who would lead the Israelites to freedom. But she realised that as long as her father’s campaign remained in force, there could be no child. So she went to him and said that his decision to convince others not to have children was more cruel than that of Pharaoh for it would deny the Hebrews any future. She demonstrated to him that he was securing the ruin of their people. Amram saw that his daughter was wise and announced to all that he was wrong, all the men should return to their wives. Amram went to Yochaved and that night they conceived.

The child born of that union was a boy and he was a beautiful baby. Yochaved could not bear the thought that he would be killed and so she hid him for three months. Soon he grew too large for her to hide anymore and she understood that she would have to sacrifice her own need to have the child with her in order to save his life. She was selfless and strong as she cast her child down the river in a basket lined with pitch. She made him as safe and secure as she could, protected him to the last minute by sending Miriam to discover his fate.

The daughter of Pharaoh was bathing in the river, surrounded by her entourage, when she heard the cries of a child. She saw the basket floating in the waters and lifted the lid to find a child, beautiful and round, wrapped in the blanket of the Hebrews. She lifted the child to her and made him her own. She knew where he was from, she knew of her father’s decree, but she defied him as the midwives and Yochaved before her, and she allowed the child to enter her world. She named him Moses, for she drew him from the waters and saved him from his fate.

Moses grew to be a man, and he was ever aware of injustice as his mother and adopted mother before him. He saw an Egyptian beating a slave. He was so consumed with anger that he took his staff and beat the man to death. Then Moses fled to Midian where he married Tziporah, the daughter of the local priest and gave birth to two sons. Moses became a shepherd and was content with his lot.

One day he noticed a bush burning in the wilderness but the bush was unlike any other, for although it burned it was not consumed. He walked closer to look and he fell upon his face as he realised he was in the presence of God. Moses was instructed to return to Egypt and free his people. Moses was reluctant to go, he argued with God and tried to find another to go in his place. But God would not be dissuaded. Moses told Tziporah of his mission and the two set off together with their children for Egypt.

Whilst on their journey Tziporah noticed the anger of God flaring against her children and husband. She realised it was because her sons had not been circumcised. So she arose in the night and attended to her sons, joined them to the covenant with the God of the Hebrews, the God of her husband, now her God too. It was a result of her faith and courage that they were able to continue their journey and reach Egypt.

Moses went with his brothers to the Pharaoh and pleaded with him to let the Israelite slaves go free. He refused and so God, through Moses, brought signs and wonders to show the Israelites and Egyptians the power of God. The ten plagues rained upon Egypt with great force and destruction.

The last plague was the most destructive and terrifying. The Israelites were instructed to place the blood of a lamb on the doorposts of their houses and to remain inside to eat the lamb with bitter herbs and matzah whilst the angel of death passed over their houses and smote all the firstborn of Egypt. After the destruction, the Pharaoh gave the Israelites permission to leave Egypt and they packed their meager belongings and fled.

When they reached the sea, Pharaoh and his chariots were closing in on them. The Israelites feared for their lives and they cried out to God: "Did you take us from Egypt to die here in the wilderness?" And God told Moses to raise his staff over the waters, they parted and the Israelites passed through to safety. Miriam took her timbrel in her hand and she led the women in song. When the men saw the women rejoicing and singing praise to God they too wished to join the celebration. They began to dance and sing for they had witnessed the redeeming power of God and after 400 years of slavery they were finally free.

## The four questions

**We ask the first question to Deborah: Why is this night different from all other nights? Why do we celebrate a women's seder?**

Deborah was the only female judge in Israel. She sat beneath a palm tree to dispense her justice, some say because then there could be no question of impropriety in her actions. The army commander of Israel came to Deborah for help and she planned and organized the military campaign which would usher on 40 years of peace for Israel.

This is the reply Deborah gives to our first question: "They called me a judge in Israel. They called me a woman of great and rare distinction, a mother of my nation. And yet when they came to me for advice, to draw on that wisdom and compassion of which they were in such awe, they made me leave my home and sit outside. For in their eyes all women were the same, weak and wanton, not to be trusted alone in the company of men. We celebrate a women's seder tonight so that we can all be free to be ourselves, not afraid that our actions will be misjudged or misinterpreted, considered bold and unwomanly."



**We ask the second question to Bruriah: Why do we taste bitterness and keep it fresh in our mouths?**

Bruriah was a scholar of great renown and some of her opinions even became part of halacha. She was known for her great scholarship and her quick retorts.

This is the reply that Bruriah gives to the second question: "My life has been both bitter and sweet. The sweetness needs a little explanation. It flows from Torah, the study of which is a blessing. The bitterness is equally evident. The scholars considered my degree of learning to be astonishing for a woman. Brilliant as they were, these learned men never realised that any woman given the same opportunity, might have become my equal...or theirs. Be reminded at this celebration of freedom, that freedom must be won again by every generation. You too must make your exodus from Egypt."

**We ask the third question to Hannah Senesh: Why do we taste both salt tears and sweet?**

Hannah Senesh was a Hungarian resistance fighter and an ardent Zionist. She made aliyah at the age of 17 and felt that she had a destiny to fulfill with her people. She was killed at the age of 20 when she was parachuted into enemy territory to warn the Jews of Hungary of the dangers they were facing. She was captured, tortured and killed but not before she brought hope to many of her fellow prisoners.

This is the reply Hannah gives to the third question: "I shed many tears in my short life; tears of frustration over the opportunities denied to me because of my religion, tears of fear during my secret mission, tears of grief, for I loved my life and did not want it to end. Yet through the salty tears, the sweet beauty of the land, the people of Palestine sustained me. As long as it exists I will be there, basking in its sweetness."

**We ask the fourth question to Gluckl of Hamlen: Why do we find it so difficult to lean back and relax during the meal?**

Gluckl lived in Hamburg and gave birth to 12 children. She gave her husband advice about business and when he died, leaving her alone with eight children still under her care, she continued their financial enterprises alone.

This is Gluckl's reply to the fourth question: "Now is the season to relish our freedom, to reign as queens in our own homes. I bore 12 children, nurtured them to adulthood, and provided for their material needs after my husband died. Rest was a rare and precious commodity for me. Yet I found even my few moments of leisure difficult to enjoy. Women are the ones who create and sustain and so we can never truly be at rest. There will always be needs, there will always be cares; you and I will always have to be there, daughter, to help, to heal, to nurture."

## Ma Nishtana

We now ask the traditional questions

<i>Ma nish-ta-na ha-lai-la ha-zeh mikol haleylot</i>	How is this night different from all other nights?
<i>She-b'chol ha-lei-lot anu och-lin cha-metz u-matza Ha-lai-la ha-zeh, ku-lo matza</i>	On all other nights we eat either leavened bread or matza, but on this night we eat only matza
<i>She-b'chol ha-lei-lot anu och-lin sh'ar y'ra-kot Ha-lai-la ha-zeh maror</i>	On all other nights, we eat other kinds of vegetables, but on this night we eat maror (bitter herbs)
<i>She-b'chol ha-lei-lot ein anu mat-bi-lin afee-lu pa-am achat Ha-lai-la ha-zeh, shtei-p'amim</i>	On all other nights, we need not dip our vegetables even once, but on this night we dip twice
<i>She-b'chol ha-lei-lot anu och-leen bein yo-shvin u-vein m'su-bin Ha-lai-la ha-zeh, ku-la-nu m'su-bin</i>	On all other nights, we eat either sitting upright or reclining, but on this night we all recline

## The four women/The four daughters

### The wicked woman:

Is the woman who does not acknowledge other women's choices. To that woman you should say: The story of Pesach is about freedom. Freedom is the opportunity to choose. If one takes away the right for a woman to choose they are enslaving her.

### The wise woman:

Is the woman who is open to asking the question and also listening to the answers from all women. To her we explain all the options available to women and also provide her with the skills, knowledge and environment for her to make informed decisions.

### The simple woman:

Is the woman who has never been taught to understand other women. To her we say, we will begin by understanding you and who you are and make the story relevant to you.

### **The woman who cannot ask:**

Is the woman who is unable to ask, she is made silent by her oppressors. To her we say: we hear your silent cries for freedom. We will educate ourselves and the future generations to empower you to overcome your oppressors.

### **Ten plagues**

Ten plagues were brought upon the Egyptians. Tonight we acknowledge that our world is still plagued by injustice and suffering. We shall each call out something which plagues our world today and for each one we shall spill a drop of wine; lessening our joy for the suffering of others and our world.

### **Miriam's song**

When we reached the shores of freedom Miriam took her timbrel and she and the women joined together in a song of thanksgiving and celebration.

Sing the song of men and women joined in understanding and respect  
The song of God's miracles  
And earth protected and cherished,  
A gift for our children and the generations to come  
The song of a land once ravished by war,  
Now quiet and content  
Her soldiers home to leave no more  
The song of a world redeemed  
The song of peace

*(Rabbi Elyse Frishman)*

### **Miriam's Song**

*Music and lyrics by Debbie Friedman*

Chorus:

And the women dancing with their timbrels  
Followed Miriam as she sang her song.  
Sang 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 thread and every strand she crafted her delight.  
A woman touched with spirit, she dances toward the light.

[Repeat 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.

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

## Dayenu

It would have been enough, Dayenu. The refrain of gratitude and thanksgiving for all the gifts and blessings we have received.

God has sustained us through the centuries. Tonight we also acknowledge the sustenance and strength we draw from the actions of our Biblical mothers and sisters

The first man and woman were created together in God's image

DAYENU

Then Lilith rebelled against Adam to claim authority

DAYENU

Then Eve perceived that wisdom was a desirable possession

DAYENU

Then Sarah walked side by side with Abraham to the land of Canaan

DAYENU

Then Rebecca showed the generosity of spirit by watering the camels of a stranger

DAYENU

Then Rachel had pity on her sister Leah and taught her the secrets that would get her through the wedding night

DAYENU

Then Dinah attempted to reach the women beyond her own clan

DAYENU

Then Tamar insisted on her rights as a widow

DAYENU

Then the daughters of Zelophad claimed their rightful inheritance

DAYENU

Then the midwives Shifra and Puah stood up to Pharaoh and saved the Hebrew babies

DAYENU

Then Moses' mother had the courage to hand her child over to another for his safety

DAYENU

Then Pharaoh's daughter took pity on the little Hebrew baby

DAYENU

Then Miriam brought her tambourine across the sea of Reeds

DAYENU

Then Miriam continued to teach God's words which flowed like water from her mouth

DAYENU

Then we gather together to celebrate the blessings of these women and their gifts to us

## DAYENU

*ilu hotzianu mimitzrayim Dayenu*

Had God just taken us out of Egypt: it would have been enough

*Ilu natan lanu et ha Shabbat Dayenu*

Had God just given us the Shabbat: it would have been enough

*Ilu natan lanu et ha Torah Dayenu*

Had God just given us the Torah: it would have been enough

## **Pesach, Matzah, Maror/Orange, Jewellery, Miriam's cup**

The tradition teaches that those who have not explained these three things: pesach, matzah, maror, have not completed the Pesach seder. But at our women's seder we explain three different symbols: the orange, the jewellery and Miriam's cup

### **Why is there an orange on our seder plate?**

Rabbi Suzanna Heschel began the tradition of the orange on the seder plate to acknowledge the plight of lesbian and gay Jews and their struggle to find a home within the Jewish community. They expressed that they felt as out of place in the community as an orange would be on a seder plate. The orange on the seder plate reminds us of the struggle of not just lesbian and gay Jews but so many who feel marginalised, separate, different and who feel they cannot find their home within the community. The segments of the orange represent the different segments and parts of the Jewish community, demonstrating that we cannot be whole without every piece; every person, every voice is needed to make us complete.

Within the orange are pips, these represent the prejudices within our community which must be spat out and discarded, there is no place for them within the sweetness of our community.

### **Why is there jewellery on our seder table?**

When the Israelites left Egypt, the Egyptian women gave them jewellery. These jewels were a sign of friendship and connection between women, they represent the holding of hands across faith communities, embracing the ways we are alike and celebrating the ways we are different. Tradition teaches that the men asked the women for these jewels to build the golden calf and the women refused to participate, as a reward they were given the holiday of rosh hodesh, a time of renewal and blessing each month. And later in the Torah, these jewels were used in the construction of the tabernacle, the holy space in which God would dwell amongst the people. The Egyptian jewels, a symbol of friendship, connection and blessing remind us of the holiness and sanctity of our relationships, which are the path to the sacred.

### **Why do we have a cup for Miriam on our seder table?**

There is a legend which says that the Israelites had access to water during their desert wanderings because of the merit of Miriam. Her compassion, care and righteousness inspired the creation of a magical well which followed the Israelites through the desert and sustained them with water. We have a cup for Miriam to remind us of her leadership and strength. May she inspire us with hope and renewal and understanding the importance of caring for one another.

## Rochzah: Hand washing

We come now to our second hand washing. When the Israelites crossed the sea and reached freedom, Miriam called upon the community saying: “come let US sing to God.” She called on everyone to join with her in song and dance. The community joined hands, they danced and sang, each one adding their unique voice to the chorus. Now we will take water, the symbol associated with Miriam and pour water over the hands of our neighbours; an act of care and compassion as we sing a niggun and join our together in song and sisterhood.

SING A NIGGUN AS A BOWL AND JUG IS PASSED AROUND AND EACH PERSON WASHES THE HANDS OF THEIR NEIGHBOUR

*Brucha At Ya Eloheinu ruach ha'olam, asher kidshatnu bemitzvotaha v'tzivanu al netilat yadayim*

You are Blessed, our God, spirit of the world, who makes us holy with mitzvot and commands us in the washing of our hands

## Motzi matzah: Eating matzah

This is the bread of freedom, reminding us that we, like the matzah, are imperfect, we are cracked and broken, but also like matzah, we are holy. There is beauty and sanctity within us all, in our flaws, in our hard, cracked surfaces and we celebrate the freedom of imperfection, of embracing who we are and finding the holiness in ourselves and in others.

WE EACH TAKE A PIECE OF MATZAH AND SAY THE BLESSING

*Brucha At Ya, Eloheinu ruach ha'olam, hamotzi'a lechem min ha'aretz.*

You are blessed our God, spirit of the world, who brings forth bread from the earth

*Brucha At Ya Eloheinu ruach ha'olam, asher kidshatnu bemitzvotaha v'tzivanu al achilat matzah*

You are blessed our God, spirit of the world, who makes us holy with mitzvot and commands us to eat matzah

## Maror: Eating the bitter herb

As we eat the bitter herb may our hearts open to the suffering of every living being

*yiftach libeinu  
ta'amik chavanateinu  
beachilat maror*

*(Marcia Falk)*

WE EACH TAKE A PIECE OF MAROR AND SAY THE BLESSING

*Brucha At Ya Eloheinu ruach ha'olam, asher kidshatnu bemitzvotcha v'tzivanu al  
achilat maror*

You are blessed our God, spirit of the world, who has made us holy with the mitzvot  
and commands us to eat bitter herbs

## Korech: Making a Hillel sandwich

Hillel read a passage in the Torah saying that "with matzah and maror you shall eat it." From this he created the Hillel sandwich, combining matzah, haroset and maror together. This Hillel sandwich is a celebration of creativity, of infusing the ancient with the new, of finding connection. It also brings together the bitter and the sweet, reflecting the nature of our lives: it is dark, it is light; we are trapped and we are liberated; we are cold and we are warm; we experience pain and joy. Through the act of eating the charoset and the bitter herb we acknowledge the fullness of life, shaded by the gradations of experience; never black and white but a reflection of the full range of possibilities.

*(Joy Levitt)*

WE EAT A SANDWICH OF MATZAH, MAROR AND HAROSET

## Shulchan Orech: The meal

WE ENJOY THE MEAL

## Tzafun: Eating the afikoman

WE BRING THE TWO PIECES OF THE AFIKOMAN TOGETHER AGAIN AND RECITE:

What is broken can be made whole

What is shattered can be restored

Our hope is ourselves, to find what is lost and to bring together what is broken.

And then all that has divided us will merge  
And then compassion will be wedded to power  
And then softness will come to a world which is harsh and unkind  
And then both men and women will be gentle  
And then both women and men will be strong  
And then no person will be subject to another's will  
And then all will be rich and free and varied  
And then the greed of some will give way to the needs of the many  
And then all will share equally in the earth's abundance  
And then all will care for the sick and the weak and the old  
And then all will nourish the young  
And then all will cherish life's creatures  
And then all will live in harmony with each other and with the earth  
And then everywhere will be called Eden once again  
(*Judy Chicago*)

## Barech: blessing the meal

*Nodeh l'eyn hahayim  
hazanah et hakol.*

*Al ha'aretz hatovah  
v'har'havah nishmor na,  
v'hi t'kay'meynu,*

*Unvakeysh mazon  
l'hasbi'a bo kol  
yosh'veyveyvl.*

Let us acknowledge the  
source of life, source of all  
nourishment

May we protect the bountiful  
earth that it may continue to  
sustain us

And let us seek sustenance  
for all who dwell in the world.

*B'rucha At Ya Eloheinu ruach ha'olam, bor'eit peri hagafen*

You are Blessed, our God, spirit of the world who creates fruit of the vine



## Miriam's cup

WE LIFT MIRIAM'S CUP AND RECITE:

The cup of Elijah holds wine  
the cup of Miriam holds water.  
Wine is more precious  
until you have no water.

Water that flows in our veins,  
water that is the stuff of life  
for we are made of breath  
And water, vision.

and fact. Elijah is  
the extraordinary; Miriam  
brings the daily wonders;  
the joy of a fresh morning

like a newly prepared table,  
a white linen cloth on which  
nothing has yet spilled.  
The descent into the heavy

waters of sleep healing us.  
The scent of baking bread,  
roasting chicken, fresh herbs,  
the faces of friends across

the table: what sustains us  
every morning, every evening,  
the common daily miracles  
like the taste of cool water.

*(Marge Piercy)*

WE WILL NOW FILL MIRIAM'S CUP AND WE WILL PLACE SOME WATER FROM OUR GLASSES  
INTO THE CUP. AS WE DO SO, WE WILL EACH SHARE A COMMON, DAILY MIRACLE FOR  
WHICH WE ARE GRATEFUL

FILL MIRIAM'S CUP, EACH ADDING A LITTLE WATER FROM THEIR CUP TO FILL HERS

OPEN THE DOOR FOR MIRIAM AND SING TO WELCOME HER

*Miriam ha nevi'ah*

*Miriam ha nevi'ah*

*Bimheira tavo eleinu*

*Betupim u'be zimra*

*Miriam nevi'ateinu*

*Teraked imanu*

## Hallel: Praising God

*Haleluya la'olam,  
haleluya yashiru kulam  
bemila achat bodeda  
halev male behamon toda  
veholem gam hu - eze olam nifla.*

*Haleluya im hashir,  
haleluya al yom sheme'ir ,  
Haleluya al ma shehayah,  
umah she'od lo hayah -  
haleluya*

*Haleluya la'olam  
haleluya yashiru kulam  
Vehainbalim hagdolim  
yehadhedu bahamon tzlilim  
Veitanu hem yomru - haleluya.*

*Haleluya im hashir,  
Haleluya al hakol  
halelu al machar ve'etmol  
Haleluya utnu yad beyad  
veshiru milev echad -  
haleluya*

## Nirtzach: Blessing the final cup of wine

*WE FILL OUR CUPS AND DRINK THE LAST CUP OF WINE*

*B'rucha At Ya, Eloheinu ruach ha'olam, bor'eit peri hagafen*  
You are Blessed, our God, spirit of the world who creates fruit of the vine

## The seder is complete

The seder is complete, the ritual fulfilled  
Our daughters' questions awakened our hearts;  
Our sisters' music invited us to dance;  
Our mothers' stories welcomed us home.  
Nourished by words, ancient and new,  
We tasted a future of justice and care.  
Tonight a new history begins;  
In the cities of Judah and wherever our people gather,  
The voices of daughters, the voices of sons  
In songs of freedom and celebration

Leshana Ha-ba'ah b'Yerushalayim  
(*Sue Levi Elwell*)

## Final blessing

To our friendship and our love  
To the ways we stay connected  
To our intuition and all things womanly  
To wisdom and learning and books and past lessons  
And all that we see for the future

WE WILL NOW OFFER A BLESSING. EACH PERSON COMPLETES THE SENTENCE

*"I bless us with....."*