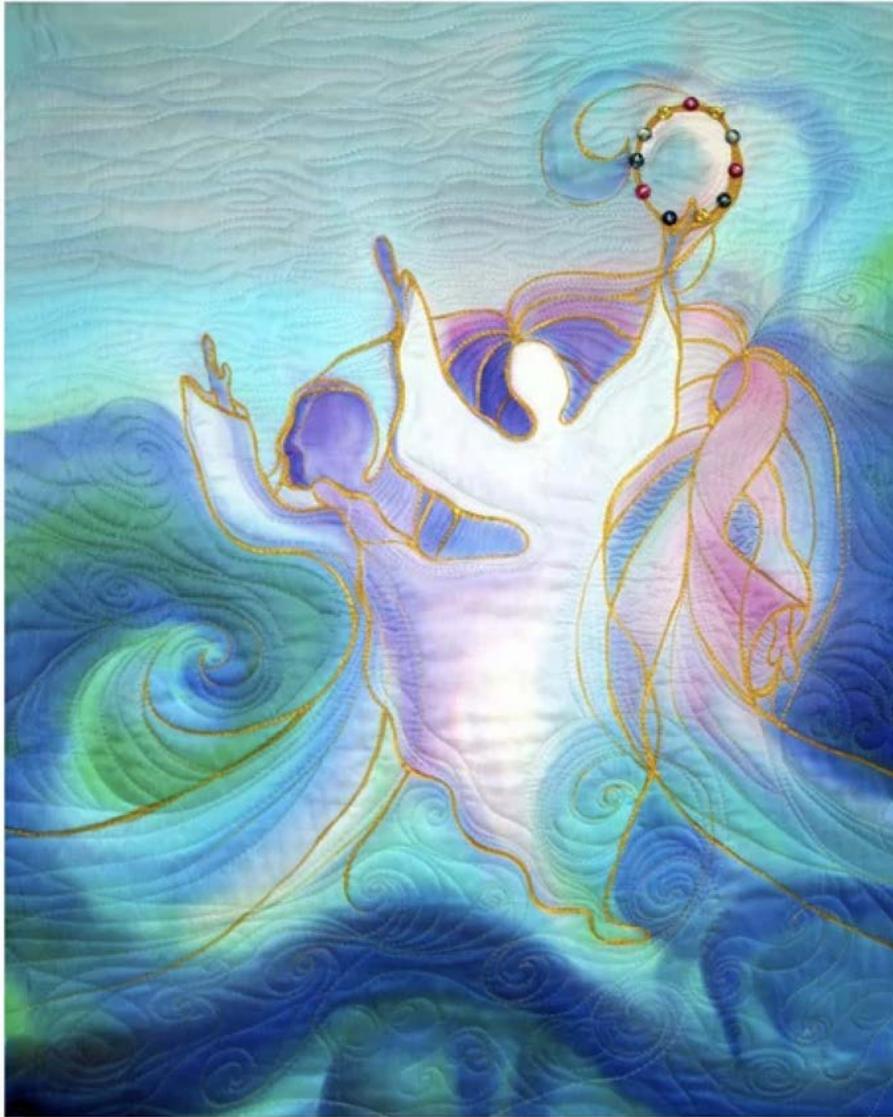


# **Congregation B'nai Torah Women's Seder 2021**



**Congregation B'nai Torah of Sudbury  
March 13, 2021**

# Introduction to the Women's Seder

The first Women's Seder took place in Haifa, Israel and Manhattan, NY in 1975. The early Seder gatherings represented the coming together of the themes of feminism with Judaism, as women who had previously felt excluded from a Judaism that was perceived to be patriarchal and exclusionary began to reclaim their heritage and Jewish women's spirituality.

While a traditional Haggadah retells the discussions and interpretations offered by male rabbis and scholars through the centuries, a Women's Seder Haggadah weaves together the words of women, and returns our voice to our people's history and heritage. Women have always transmitted their wisdom and Jewish practices from generation to generation and this afternoon will be no different. Today, we not only read the texts and prayers on these pages, but also share our own experiences and stories together.

We are delighted to welcome all of you to our 2021 Women's Seder. For me and maybe for you, the Women's Seder was the last "live" and in-person program we did before the "shutdown"...before the masks, social distancing, hand-washing, COVID-19 testing and vaccinating. And though it feels like we are living in somewhat of a alternate reality, not everything has changed. For those who endure domestic violence, this has been a particularly difficult year. Being forced to stay in homes -- frequently with their abusers -- has endangered many people in physical and emotional ways and has further isolated vulnerable people from their extended families and friends. The result is that people have been distanced from support systems and healthy relationships.

This year, 2021, our Women's Seder weaves the theme: "Freedom from Domestic Violence" into our Haggadah. We are grateful for our local resources, in particular, the Jewish Domestic Violence Coalition of Greater Boston, JF&CS Journey to Safety, and The Sudbury Wayland Lincoln Domestic Violence Roundtable. Because this year we are unable to collect housewares for the "Shower to Shelters Program," we encourage you to make a donation to:



1. JDVC at Jewish Family & Children's Services (information in the box to the right)
- or
2. The Sudbury-Wayland-Lincoln Domestic Violence Roundtable  
P.O. Box 543 ~ Sudbury MA 01776



Jewish Domestic Violence  
Coalition of Greater Boston

[www.jfcsboston.org/jdvc](http://www.jfcsboston.org/jdvc)

Contact us:

[jdvc@jfcsboston.org](mailto:jdvc@jfcsboston.org)

JDVC c/o Journey to Safety  
Jewish Family & Children's Service  
1430 Main Street  
Waltham, MA 02451

# Welcome

הִנֵּה מָה טוֹב וּמָה נְעִים שֶׁבֶת נָשִׁים גַּם יַחַד

*Hineh mah tov u'mah na-im shevet nashim gam yachad*

*How wonderful and pleasant it is when women gather together.*

## Invocation for Women's Seders

### Why is this night different from all other nights?

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

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

What do we cleanse ourselves of today?  
The exhaustion of cleaning and cooking.  
The echo of exclusionary language.  
The weight of history.  
The fear of women's voices.  
The silencing of women's stories.  
The violence done to women's bodies.  
The pressure to conform to one image of who Jewish women are supposed to be.  
The lingering belief that this tradition doesn't belong to women.



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

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

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

Every sort of *hametz*:

Let it be null and void, ownerless, like the dust of the earth.

*~From the Ma'yan Haggadah*

# The Order of the Seder

Kadesh .קִדֵּשׁ  
Ur'chatz .וּרְחַץ  
Karpas .כַּרְפָּס  
Yachatz .יַחַץ  
Maggid .מַגִּיד  
Rach'tzah .רַחֲצָה  
Motzi Matzah .מוֹצֵיא מַצָּה  
Maror .מָרוֹר

## KEYWORDS

- **Leaven** - leaven is what makes bread rise, and become fluffy
- **Matzot** - is unleavened bread, bread without any yeast in
- **Seder** - is the special Passover meal
- **Hagadah** - the book in which the special order of the Seder meal is written

Koreich .כּוֹרֵךְ  
Shulchan Aruch .שֻׁלְחַן עֲרוּךְ  
Tzafun .צַפּוּן  
Bareich .בָּרֵךְ  
Hallel .הַלֵּל  
Nirtzah .נִרְצָה

## Lighting the Festival Candles

We kindle these lights in memory of our foremothers and forefathers whose courage and faith has sustained us from the beginning of time through the Exodus from Egypt to this very day.

We kindle these lights to recall the light that sustains and leads us through dark, narrow spaces.

We kindle these lights to remember the Divine spark that rests within each of us.

May the warmth of these lights remind us of the blessing of friendship and the opportunity to share this night.

May these candles remind us that we must help and not hurt, cause joy and not sorrow, create joy and not destroy, and help all to



be free. May those we nurture light the world with Torah and good deeds. May Your light surround us always.

~ From the Promise Haggadah

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם, אֲשֶׁר קִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְצִוֵּתָנוּ לְהַדְלִיק נֵר  
שֶׁל יוֹם טוֹב

*Brucha At Yah Eloheinu Ruach ha'olam asher kid'shatnu b'mitz-vo-teiha,  
v'tzy-vatnu l'hadlik neir shel yom tov.*

Blessed are You, Yah our God, Spirit of the universe, who makes us holy with Your commandments and commands us to light the festive lights. Amen

### Light These Lights



O hear my prayer, I sing to You  
Be gracious to the ones I love,  
And bless them with goodness, and mercy  
and peace,  
O hear my prayer to You.

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

~Words and music by Debbie Friedman

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם, שֶׁהַחַיֵּיתָנוּ וְקִיַּמְתָּנוּ וְהִגִּיעַתָּנוּ לְזֶמַן הַזֶּה:  
*Brucha At Yah Eloheinu Ruach Ha-olam, she-he-cheyatnu v'ki-amatnu v'higi-atnu  
laz-man ha-zeh*

Blessed are You Eternal our God, Spirit of the Universe, who keeps us in life, who sustains us, and who enables us to reach this season.

## We are Walking in the Light of God

We are walking in the light of God

*Mi Chamocha ba-ayleen A'donai  
Mi Kamocha nedar bakodesh  
Nora Tehilot Oseh Fehleh*

See ha hamah (2x) koo kan yen kwenn quos, See ha hamah koo kan yen kwenn quos

~Saul Kaye

## Four Cups

Today, we drink 4 cups of wine or juice. Our tradition offers many ways of interpreting them. They represent, it has been said, the ‘four corners of the earth’, for freedom must reign everywhere; the four seasons of the year, for freedom must be guarded at all times; the four empires that oppressed us in days of old, for tyranny must pass away before all the world is free. Above all, they represent the four promises of redemption: **‘I will lead you out... I will deliver you... I will redeem you... I will take you as My people.’**

*~From: Passover Haggadah of the Union for Liberal and Progressive Synagogues, UK*

## First Cup: “I will lead you out...”

### ~ Freedom in America

As we lift the first cup, we envision an America – the “land of the free” – where everyone has a standard of living adequate for the health and well- being of him/herself and of his/her family, including food, clothing, housing and medical care and necessary social services.

*~From Article 25 of the Declaration of Human Rights*



בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם, בּוֹרֵאת פְּרֵי הַגֶּפֶן:

*Brucha At Yah Eloheinu Ruach ha-olam, boreit p'ri ha-gafen*

Blessed are You, Eternal our God, Spirit of the Universe, Creator of the fruit of the vine.

## Ur'chatz:

**Reader:** Water is birth

**All:** Water is life and sustenance

**Reader:** Water is deliverance

**All:** Water is a metaphor for Torah

**Reader:** It quenches our spiritual thirst.

*~From 'Seder Nashim' from JCC of the Palisades, Tenafly NJ*

## Water and Life



*Leader washes hands without a blessing*

## Karpas

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

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

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

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

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

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

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



בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הָאָדָמָה:

*Brucha At Yah Eloheinu Ruach ha-olam, boreit p'ri ha-adamah*

Blessed are You Eternal our God, Spirit of the universe, Creator of the fruits of the earth.

*~From 'The Journey Continues: The Ma'yan Passover Haggadah'*

## Yachatz

## Breaking the Matzah

The broken matzah reminds us that there is much work to do - our world is not complete. While we cannot repair all of the brokenness, we can resolve to fix at least some measure of the broken elements of our world.



Some do not get the chance to rise and spread out like golden loaves of challah, filled with sweet raisins and crowned with shiny braids. Rushed, neglected, not kneaded by caring hands, we grow up afraid that any touch might cause a break. There are some ingredients we never receive...

~From *'The Journey Continues: The Ma'yan Passover Haggadah*

## Maggid

## Telling the Story

**We share a communal narrative that reminds us of our enslavement to Pharaoh, and of our liberation from Egypt.** Rather than draw from this memory permission to hate or fear others, we have learned the lesson of protecting the most vulnerable. Time and again, the Torah reminds us that our personal experience of being strangers instills in us a responsibility toward those in our own society who are at risk for discrimination and oppression.

~Rabbi Jill Jacobs, *Jewish Funds for Justice*

### Avadot Hayinu

*Avadot ha-yi-nu, ha-yi-nu; A-ta b'not cho-rin, b'not cho-rin*

*Avadot ha-yi-nu, a-ta, a-ta, b'not cho-rin*

*Avadot ha-yi-nu, a-ta, a-ta, b'not cho-rin b'not cho-rin.*

(“We were once slaves, but now we are free people”)

~words by Randee Friedman and Rabbi Lenore Bohm

# Sharing our Stories...

### Stacy's Song:

### **Cherish Her Light**

(Music & Lyrics: Jodi Blankstein & Adam Dehner)

In the depths of the night  
Reach down within  
Hold onto your light  
And know you're not alone  
Even though it may seem so

CHORUS: Cherish her light  
Oh, cherish her light  
Mother, sister, daughter, friend  
Cherish her light.  
Oh, cherish her light  
Guard and remember HER  
LIGHT

Even now that you're gone

We are inspired  
To carry you on  
Know it's not in vain  
The world will learn  
Your story and your name  
We won't let him take away your  
light  
No one has the right  
We will always champion your  
fight

Although you're gone you still  
live on  
No one has a way to make it  
right  
But hope can still arise  
NOW IT'S UP TO US TO  
SHINE YOUR LIGHT  
Although you're gone, you will  
live on....CHORUS

## **Mah Nishtanah**

## **Why is this night different?**

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

*Ma nishtana halaila hazeh mikol halailot?*

### **Four Questions for Today**

1. Why on this night are some people still enslaved?
2. Why on this night do so many women remain “objects” in our world?
3. Why on this night do we invite others to share our meal?
4. How can we use our personal stories to improve our lives and the lives of others?
5. A fifth question can be posed: “Why is this night no different from other nights? Because on this night millions of human beings around the world still remain enslaved, just as they do on all other nights. As a celebration of our freedom, we remember those who remain enslaved.”



## **Pesach, Matzah, Maror...plus the Orange & the Bandage!**

Rabban Gamliel taught: If, on Passover, you do not explain these three things, you have not fulfilled your obligation:

The Passover Sacrifice – Pesach

The Unleavened Bread – *Matzah*

The Bitter Herbs – *Maror*

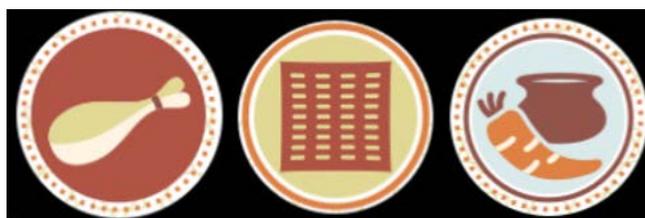
### **The Passover Sacrifice – “*Pesach:*”**

#### **What We Give Up to Survive**

In order to survive I sacrificed a great deal.  
I sacrificed a dream of happily ever after.  
I continue to sacrifice instant gratification of my dreams.  
I gave up my home, my belongings, and the city I loved.  
I gave up my pet, my little dog.  
Initially, we lost nearly our entire support system.  
My greatest sacrifice has been full-time motherhood.  
But I did not give up my marriage – he did that.

### **The Matzah – What We Must Have to Survive**

Our ancestors did not have time to let their bread rise when fleeing Egypt. The matzah, unleavened bread, reminds us of their haste. It is the minimal sustenance they took with them in order to survive. I found the sustenance I needed to survive in a wide variety of places – from the kind woman at the food bank who treated me like a human being and snuck me soy milk every week, to the Domestic Violence program that helped me find clothes, to the group who paid for my eye exam and glasses. Sometimes a kind word from a stranger, the homeless teenager who wanted to give me her only flower, the Vietnam Veteran who shared his rage at injustice with me, the homeless man who sang me a song and insisted to me that I had worth. Many days it was the animals and the children I encountered who lifted my spirits with their presence and kept me pressing on. I suppose the sustenance that I need to survive is within. I was born with it. It is supported by the understanding of others with similar experiences.



## The Maror:

### What We Remember Ensures Our Survival

The bitter herbs remind us of the bitterness of slavery that our ancestors endured. Although it is unpleasant to dwell on that part of my past, in remembering the abuse and being mindful of how it began, what it was like, and the effect it has had on my life, I gain the strength and perseverance to not let it happen again. It is my own personal "Lest we forget." My abuser continues to try to convince me that he has changed, that he is different, kind, non-abusive. If I did not have the memories of being threatened with a gun or a knife, being pushed to the ground, then what would keep me from returning? Remembering is not dwelling. It is taking responsibility. At some point, remembering my pain will also be a reminder of how far I have come.

*~Excerpted from A Journey Towards Freedom: A Haggadah for Women Who Have Experienced Domestic Violence*

## The Orange

And, there are those who add: The orange carries within itself the seeds of its own rebirth. When we went forth from the Narrow Place, *Mitzrayim* (Egypt), the Jewish people passed through a narrow birth canal and broke the waters of the Red Sea. As we women step forward to claim our full role in Judaism, we too can be full participants in a Jewish rebirth. Our place in Judaism will be as visible as the orange on our Seder plate.



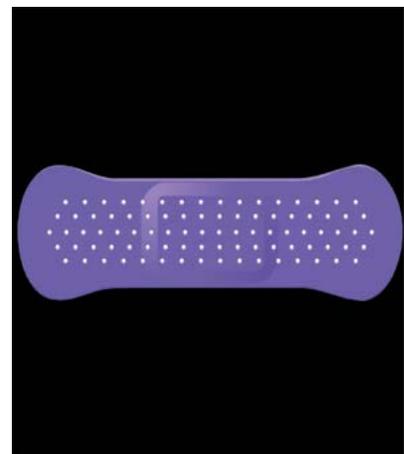
And thus we were born into the world. The wisdom of women who were midwives, like Shifra and Puah, made that birth possible.

*~By Aggie Goldenholz & Susan Pittelman, Milwaukee, WI*

## The Purple Bandage

### Why is there a bandage on the seder table?

Every Passover, family and friends gather to discuss the Exodus from Egypt long ago. We celebrate our freedom from the rule of an oppressive leader. It is also a time to remember not everyone in our community enjoys freedom and some are still enslaved in vulnerable situations, from homelessness to domestic



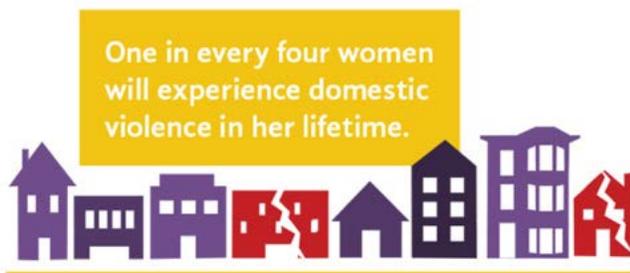
violence, which can include sexual coercion, abuse or assault. Jewish Family Service asks you to place a bandage on your seder table.

A bandage reminds us not everyone in our community is safe and free this holiday. Oppression doesn't take a break. In fact, domestic violence, and the sexual abuse that can accompany it, can intensify around holidays.

## A Bandage on our Seder Table...

- Reminds us that many in our community need healing.
- Cautions us that our community is not immune from the pain of domestic violence and sexual abuse.
- Prompts us to educate ourselves and to break the communal silence on the topic of sexual abuse.

**Questions:** A bandage allows a small wound to heal. But, larger wounds require more than a single bandage. Why is a bandage not sufficient for healing the deeper wounds of domestic violence and sexual abuse? In what ways can we see and respond with love — and without judgment — to those who have experienced domestic violence or sexual abuse?



**HELP IS AVAILABLE**

**24 HOUR RESOURCES**

- Call 911
- Go to the nearest emergency room or
- Call SafeLink at 1-877-785-2020

SafeLink is the toll-free Massachusetts statewide hotline.

## Second Cup - “I will deliver you...” ~ Deliverance in Israel

As we lift the second cup, we envision a modern day Israel, that fosters the development of the country for the benefit of all its inhabitants. We envision an Israel that is “based on freedom, justice, and peace as envisaged by the prophets of Israel,” an Israel that “will ensure complete equality of social and political rights to all its inhabitants.” ~from the Declaration of Independence of the State of Israel, 1948.

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם, בּוֹרֵאת פְּרֵי הַגָּפֶן:

*Brucha At Yah Eloheinu Ruach ha-olam, boreit p'ri ha-gafen*

Blessed are You, our God, Spirit of the Universe, Creator of the fruit of the vine.

## The Four Children and their Questions

At Passover each year, we read the story of our ancestors' pursuit of liberation from oppression. When confronting this history, how do we answer our children when they ask us how to pursue justice in our time?



### **What does the activist child ask?**

“The Torah tells me, ‘Justice, justice you shall pursue,’ but how can I pursue justice?”

Empower her always to seek pathways to advocate for the vulnerable. As Proverbs teaches, “Speak up for the mute, for the rights of the unfortunate. Speak up, judge righteously, champion the poor and the needy.”

### **What does the skeptical child ask?**

“How can I solve problems of such enormity?”

Encourage him by explaining that he need not solve the problems, he must only do what he is capable of doing. As we read in Pirkei Avot—The Ethics of Our Ancestors, “It is not your responsibility to complete the work, but neither are you free to desist from it.”

### **What does the indifferent child say?**

“It’s not my responsibility.”

Persuade her that responsibility cannot be shirked. As Rabbi Abraham Joshua Heschel writes, “The opposite of good is not evil; the opposite of good is indifference. In a free society where terrible wrongs exist, some are guilty, but all are responsible.”

**And the uninformed child who does not know how to ask ...**

Prompt him to see himself as an inheritor of our people's legacy. As it says in Deuteronomy, "You must befriend the stranger, for you were strangers in the land of Egypt."

**At this season of liberation, let us work toward the liberation of all people.**

**Let us respond to our children's questions with action and justice.**

## Let My People Go!

When Israel was in Egypt's land, Let My people go;

Oppressed so hard they could not stand, Let My people go;

Go down, Moses, way down in Egypt's land,  
Tell old Pharaoh: Let My people go.

Then God told Moses what to do, Let My people go;

To lead the children of Israel through, Let My people go.

Go down, Moses, way down in Egypt's land,  
Tell old Pharaoh: Let My people go.



## Ten Plagues of Domestic Violence

**All:**

To remind us that until all of us are free, none of us are truly free. Some women and their children live under a domestic reign of terror, and can only dream of the promised land of freedom. Even for those who dare to flee, with pharaoh right behind them, the desert is wide and dangerous.

Let us recite together these plagues that women and children have experienced:

~ **Disbelief**

~ **Stalking**

~ **Shame**

~ **Incest**

~ **Humiliation**

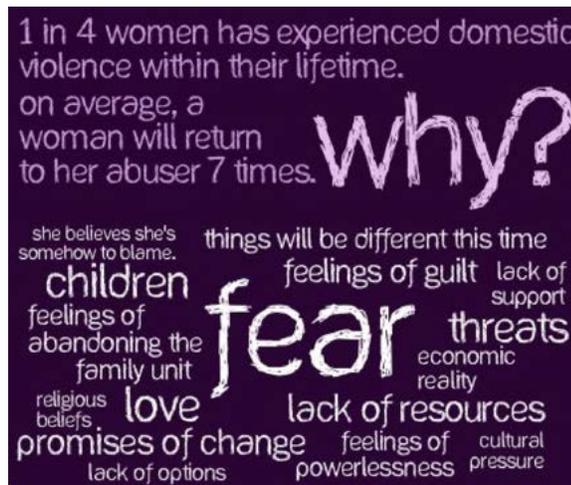
~ **Nightmares**

~ **Threats**

~ **Rape**

~ **Isolation**

~ **Beating**



**All:**

We say tonight to women who suffer under the oppression of domestic violence: We hear you, we believe you, and we will walk beside you through the desert. Together we can make the road less desolate so that those bound by domestic violence will come to know the taste of liberation, the meaning of redemption, and the experience of *shalom*.



## Miriam's Cup

Today we continue the process of liberation from the narrow places of the past. We choose peace and tolerance for those who hold beliefs different than our own. We pray for the safety, health, happiness and peacefulness of our enemies, along with our own nation and community. We pray for peace so our children and our children's children will live in a world where all God's children know love and gratitude for the miracle of life. We, therefore, counter the traditional ten plagues of suffering with ten seeds of peace nurtured by the healing waters of Miriam. Please place a drop of water onto your plates as we say together those qualities of peace we hope to bring to our world:

<b>Courage</b>	<b>Understanding</b>
<b>Generosity</b>	<b>Abundance</b>
<b>Forgiveness</b>	<b>Acceptance</b>
<b>Compassion</b>	<b>Patience</b>
<b>Wisdom</b>	<b>Love</b>

## Mi Sheberach

## For Healing

*Mi she-bei-rach avoteinu  
m'kor habracha l'imoteinu*  
May the Source of strength  
Who blessed the ones before us  
Help us find the courage  
to make our lives a blessing  
and let us say, Amen.

*Mi Shebeirach imoteinu  
m'kor habracha l'avoteinu*  
Bless those in need of healing  
with r'fuah shleima  
the renewal of body  
the renewal of spirit  
And let us say, Amen.  
~Debbie Friedman

## Dayenu יְהוָה It Would Have Been Enough!

**Reader:** If God had given us the gift of life, but not sent us midwives who defied death's decree ...

**All:** *Dayenu*

**Reader:** If God had sent us midwives, but not given strength to Jocheved to watch another raise her son ..

**All:** *Dayenu*

**Reader:** If God had sent strength to mothers, but not allowed Moses to be nurtured into the man he became ...

**All:** *Dayenu*

**Reader:** Had Moses been nurtured, and not led us out of bondage...

**All:** *Dayenu*

**Reader:** Had Moses led us out of bondage, with God's help, safely through the sea, and Miriam not raised her voice in joyful song...

**All:** *Dayenu*

**Reader:** Had Miriam raised her voice in joyful song, but not led us wondrously to wells of water ...

**All:** *Dayenu*

**Reader:** Had Miriam led us to water, but not been an inspiration for us to use our own voices ...

**All:** *Dayenu*

**Reader:** Had we learned to use our voices, but didn't use them to praise God's wondrous gifts ...

**All:** *Dayenu*

**Reader:** Had we learned to praise God's gifts, but not to read the Torah given generously to us all

**All:** *Dayenu*

**Reader:** Had we learned to read the Torah, but not taught our daughters to learn it alongside our sons ...

**All:** *Dayenu*

**Reader:** Had we taught our daughters to read Torah, but not taught them that they are equal in the eyes of God ...

**All:** *Dayenu*

**Reader:** Had we taught our daughters that they are equal in the eyes of God, but not believed it ourselves

**All:** *Dayenu*

**Reader:** Had we learned to believe in our abundant strengths and had faith in our choices, AND believed it ourselves ...

**All:** *Dayenu*

~Susan Roth

## Rachtzach

## Washing Hands

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם, אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְצִוֵּתָנוּ עַל נְטִילַת יָדַיִם:

*Brucha At Yah Eloheinu Ruach ha-olam, asher kidishatnu b'mitzvotaiha, v'tzivatnu al n'tilat yadim*

Blessed are You, Eternal our God, Spirit of the Universe, who makes us holy with Your mitzvot and commands us to lift up our hands.

## Motzi Matzah:

### Blessings Over Matzah and Maror

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם הַמוֹצִיאָה לֶחֶם מִן הָאָרֶץ:

*Brucha At Yah Eloheinu Ruach ha-olam ha-motzi-ah lechem min ha-aretz*

Blessed are You Eternal our God, Spirit of the Universe, who brings forth bread from the land.

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוֵּתָנוּ עַל אֲכִילַת מַצָּה:

*Brucha At Yah Eloheinu Ruach ha-olam asher kid'shat-nu b'mitzvotaha v'tzivat-nu al achilat matzah*

Blessed are You Eternal our God, Spirit of the Universe, who has made us holy with Your mitzvot and commanded us to eat matzah.

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ עַל אֲכִילַת  
מָרוֹר:

*Brucha At Yah Eloheinu Ruach ha-olam asher kid'shat-nu b'mitzvotaha v'tzivat-nu  
al achilat maror.*

Blessed are You Eternal our God, Spirit of the Universe, who has made us holy  
with Your mitzvot and commanded us to eat maror.

## **Korech / Shulchan Orech / Tzafun / Barech** **Maror/Charoset sandwich is eaten here**

### **The Third Cup ~**

### **Redemption from Overwork and Underwork**

As we lift the third cup, we envision a world where everyone has work and,  
without any discrimination, receives equal pay for equal work. We envision a  
world where everyone also can enjoy rest and leisure, and periodic holidays with  
pay.

*~adapted from Articles 23 and 24 of the Declaration of Human Rights).*

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם, בּוֹרֵאת פְּרֵי הַגָּפֶן:

*Brucha At Yah Eloheinu Ruach ha-olam, boreit p'ri ha-gafen*

Blessed are You, Eternal our God, Spirit of the Universe, Creator of the fruit of the  
vine.

### **Hallel**

Hodu L'Adonai ki tov,

ki l'olam chasdo. Yomar-na Yisrael, ki l'olam chasdo.

Yomru-na beit aharon, ki l'olam chasdo.

Yomru-na yirei Adonai, ki l'olam chasdo. *~music by Debbie Friedman*

### **Thanksgiving**

הִזְדוּ לַה' כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ  
יֹאמְרוּ-נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֶסֶדּוֹ.  
יֹאמְרוּ-נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חֶסֶדּוֹ.  
יֹאמְרוּ-נָא יִרְאֵי ה', כִּי לְעוֹלָם חֶסֶדּוֹ.

# The Fourth Cup ~ Liberation from Slavery Everywhere

As we lift the fourth cup, we envision a world where no one is held in slavery or servitude...a world without sweatshop laborers, where all workers are able to make a fair wage, regardless of which country they are born into. We envision a world where all products are fairly traded, and no one country or financial institution can dictate trade policies.

*~adapted from Article 4 of the Declaration of Human Rights*



בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם, בּוֹרְאֵת פְּרֵי הַגָּפֶן:

*Brucha At Yah Eloheinu Ruach ha-olam, boreit p'ri ha-gafen*

Blessed are You, Eternal our God, Spirit of the Universe, Creator of the fruit of the vine.

## Nirtzach

### L'chi Lach

L'chi lach, to a land that I will show you  
Leich l'cha, to a place you do not know  
L'chi lach, on your journey I will bless you  
and (you shall be a blessing)3x l'chi lach

L'chi lach, and I shall make your name great  
Leich l'cha, and all shall praise your name  
L'chi lach, to the place that I will show you  
(L'sim-chat cha-yim)3x l'chi lach

*~Words and music by Debbie Friedman*

## Conclusion

