

שִׁיר עַמִּי

Congregation Shir Ami

Passover Haggadah

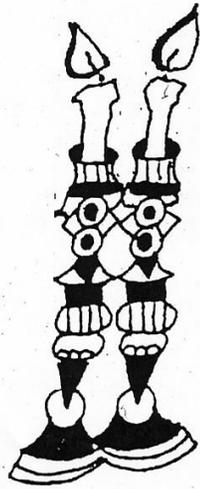


In every generation we are obligated to see ourselves as if we had come out of Egypt

Compiled and edited by Rabbi Vicki L. Axe

CANDLELIGHTING

We begin our journey by lighting the way for ourselves, and one another. Let the candles we now light warm our hearts, and radiate beyond this room. We give praise to the light that illuminates our shining faces, shattering our isolation, and connecting us to the holy spark within ourselves.



The hands that kindle these lights are ageless.
They belong to the adolescent of springtime,
And to the widow of winter.

They join the powerful hands of our Biblical matriarchs,

The hands that kindle these lights
Guard the light of Jewish survival –
And reach out to touch the world
In love, in freedom, in health, and in peace.

Traditionally we light two candles to remember God's commandment
Shamor v'zachor – Keep and Remember.

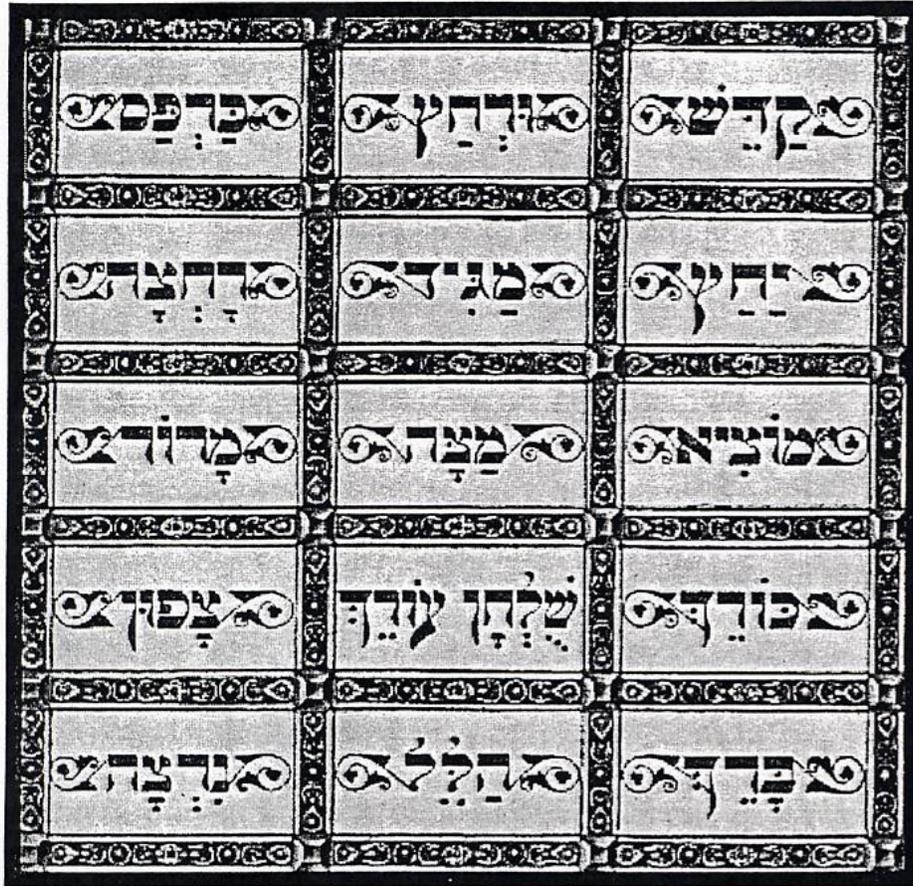
In some homes, there is a tradition to add a candle to represent members of the family – especially the children. Each added candle reminds us that everyone – no matter what age – is a light to the world and makes a difference in our homes and in our lives.

As we celebrate the Festival of Freedom, we add a candle for those who cannot be with us –
Friends and family in other places, or from our past,
Victims of disease, terror, and abuse, who do not yet know the sweet taste of freedom.

Ba-ruch a-ta A-do-nai	ברוך אתה יהוה
E-lo-hei-nu me-lech ha-o-lam	אלהינו מלך העולם
a-sher kide-sha-nu b'mitz-vo-tav	אשר קדשנו במצותיו
v'tzi-va-nu l'had-lik neir shel Yom Tov	צונו להדליק נר של יום טוב

*Blessed are You, O God, Sovereign of the Universe,
Who sanctifies us with Your commandments,
and commands us to kindle the lights of the Festival Day.*

THE ORDER OF THE SEDER
הסדר של פסח



KADEISH		NIRTZAH
URCHATZ	Blessing the Fruit of the Vine	
KARPAS	Washing the Hands	
YACHATZ	Blessing the Spring Greens	
MAGGID	Breaking the Middle Matzah	
RACHTZA	Telling the Story	
MOTZIMATZAH	Washing the Hands	
MAROR	Blessing the Bread~Matzah	
KOREICH	Eating the Bitter Herbs	
SHULCHAN OREICH	Eating the Hillel Sandwich	
TZAFUN	Eating the Festive Meal	
BAREICH	Finding the Afikomen	
HALLEL	Blessing the Meal	

KADEISH



BLESSING THE FRUIT OF THE VINE

Introduction of the Four Cups of Wine

V'hotzeiti והוצאתי
 | shall take you out
 from under the burdens of Egypt

It is the custom to drink four cups of wine during the Passover Seder.

V'hitzalti והצלתי
 | shall deliver you
 from their service

The number four is repeated throughout the traditional Haggadah – the Four Questions, the Four Children.

V'gaalti וגאלתי
 | shall redeem you
 with an outstretched arm

The Four Cups of Wine are linked to God's four promises to our people in the Exodus from Egypt as told in the Book of Exodus.

V'lakachti ולקחתי
 | shall take you to be My people





THE FIRST CUP

והוצאתי אתכם מתחת סבלות מצרים

V'hotzeiti etchem mitachat sivot mitzrayim

I will take you out from under the burdens of Egypt. (Exodus 6:6)



(We lift the first cup of wine and say)

Ba-ruch a-ta A-do-nai	ברוך אתה יהוה
E-lo-hei-nu me-lech ha-o-lam	אלהינו מלך העולם
Bo-rei p'ri ha-ga-fen	בורא פרי הגפן
Ba-ruch a-ta A-do-nai	ברוך אתה יהוה
E-lo-hei-nu me-lech ha-o-lam	אלהינו מלך העולם
a-sheer ba-char ba-nu mi-kol am	אשר בחר בנו מכל עם
v'ro-me-ma-nu mi-kol la-shon	ורוממנו מכל לשון
v'ki-de-sha-nu b'mitz-vo-tav	וקדשנו במצותי
va-ti-tein la-nu A-do-nai E-lo-hei-nu	ותתן לנו יהוה אלהינו
b'a-ha-va (sha-ba-tot l'me-nu-cha u)	באהבה (שבתות למנוחה ו)
mo-a-dim l'sim-cha	מועדים לשמחה
cha-gim uz-ma-nim l'sa-son	חגים וזמנים לששון
et yom (ha-sha-bat ha-zeh v'et yom)	את יום (השבת הזה ואת יום)
chag ha-ma-tzot ha-zeh	חג המצות הזה
z'man che-ru-tei-nu (b'a-ha-va)	זמן חרותנו (באהבה)
mik-ra ko-desh	מקרא קדש
ze-cher li-tzi-at mitz-ra-yim	זכר ליציאת מצרים
ki va-nu va-char-ta	כי בנו בחרת
v'o-ta-nu ki-dash-ta mi-kol ha-a-mim	ואותנו קדשת מכל העמים
(v'sha-bat) u-mo-a-dei kod-she-cha	(ושבת) ומועדי קדשך
(b'a-ha-va uv-ra-tzon)	(באהבה וברצון)
b'sim-cha uv-sa-son hin-chal-ta-nu	בשמחה ובששון הנחלתנו
Ba-ruch a-ta A-do-nai	ברוך אתה יי
m'ka-deish (ha-sha-bat v')	מקדש (השבת ו)
yis-ra-eil v'haz-ma-nim	ישראל והזמנים

Blessed are You, O God, Sovereign of the Universe, who creates the fruit of the vine.

Blessed are You, O God, Sovereign of the Universe, who has chosen us and distinguished us by sanctifying us through Your commandments. You have lovingly favored us with (Shabbat for rest and) festivals for joy, seasons and holidays for happiness, among them this (Shabbat and this) day of Pesach, the season of our liberation, a day

of sacred assembly commemorating the Exodus from Egypt. You have chosen us, sanctifying us among all peoples by granting us (Shabbat and) the people Israel and the festivals (lovingly and gladly) in joy and happiness. Blessed are You, O God, who sanctifies (Shabbat and) the people Israel and the festival seasons.

SHEHECHEYANU

Ba-ruch ata A-do-nai	ברוך אתה יהוה
E-lo-hei-nu me-lech ha-o-lam	אלהינו מלך העולם
She-he-che-ya-nu	שהחינו
V'ki-ye-ma-nu	וקימנו
V'hi-gi-ya-nu	והגיענו
Laz-man ha-zeh	לזמן הזה

Blessed are You, O God, Sovereign of the Universe,
for giving us life, for sustaining us, and for enabling us to reach this season.

URCHATZ



WASHING
THE HANDS

(Without reciting a blessing)

The Exodus begins in water. Moses is delivered from the birth waters of his mother's womb to the waters of the Nile. Those waters carry him to safety. The Israelites' tears flow into the Red Sea. The Sea parts, and they cross to safety.

On our journey through the desert, we were sustained with water. Abraham greeted the strangers at his tent with water. Rebecca offered water to travelers and their animals.

Water is birth.

Water is life and sustenance.

Water is deliverance.

Water is cleansing.

Water is a metaphor for Torah.

Water quenches our spiritual thirst.

We begin our Passover Seder by welcoming Miriam the Prophetess into our community. Miriam's actions set the tone for our celebration. Miriam was a rebel, a mediator, a cultural figure, a prophet, a musician, a beloved leader, and an outspoken, strong, and independent woman.

According to Midrash, wherever Miriam went, wells of water would spring up in the wilderness. Whenever they needed water, the women would recite, "Spring up, O well – sing to it." (Numbers 21:17) And the water would flow from the well to sustain and nurture the people. When Miriam died, the Midrash continues, the wells dried up and were gone.

Not only did Miriam's wells sustain and nurture the people, but they had healing powers, as well. These powers are our inheritance. We too nurture and sustain our families, friends and loved ones. We bring healing through our words and our touch.

And now we link ourselves to Miriam's wells as we wash our hands and cleanse our souls in preparation to retell the story. We pray for those who have touched our lives, for those who reach out for our healing touch, and for those who have no one to hold and comfort them.

May the cleansing and healing waters of Miriam's well sustain all of us and those we love.

*Hands are washed in silence without the recitation of any blessing
(We invite you to pass Miriam's Bowl around your table,
washing the hands of the person next to you,
as you silently reflect on the names of loved ones
who will be healed by the waters of Miriam's well.)*

MI SHEBEIRACH by Debbie Friedman

מי שברך אבותינו
Mi she-bei-rach a-vo-tei-nu
מקור הברכה לאמותינו
M'kor ha-bra-cha l'i-mo-tei-nu

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

מי שברך אמותינו
Mi she-bei-rach i-mo-tei-nu
מקור הברכה לאבותינו
M'kor ha-bra-cha l'a-vo-tei-nu

Bless those in need of healing

With r'fu-a sh'lei-ma
The renewal of bodu

The renewal of spirit
And let us say, Amen

KARPAS



BLESSING THE SPRING GREENS

The Karpas represents spring and new growth, rebirth and the stirring of new life. We taste in this fresh green all the potential in nature and in ourselves. We celebrate our growth, the flowering of our spirit and the timbre of our melody. As we rejoice in the coming of Spring, we read from *Song of Songs*. These Biblical verses extol the pleasures of love that nourish lovers and the world in which they live.

*My beloved spoke thus to me,
Arise, my darling, my fair one,
Come away!*

*For now the winter is past,
The rains are over and gone.
The blossoms have appeared in the land,
The time of pruning has come.*

*The song of the turtledove
Is heard in our land.
The green figs appear on the fig tree,
The vines in blossom give off fragrance.*

*Arise, my darling, my fair one,
Come away!*



(Song of Songs 2:10-13)

*We dip these greens in the salt water that parted when our ancestors fled to freedom.
We dip these greens in the salt water of tears that flow from all narrow places of oppression.
We dip these greens as a reminder of life's struggles.
We dip these greens as a prayer that one day all tears shall fall only in joy.*

Ba-ruch a-ta A-do-nai
E-lo-hei-nu me-lech ha-o-lam

Bo-rei p'ri ha-a-da-ma

ברוך אתה יהוה
אלהינו מלך העולם

Blessed are you, O God

ורא פרי האדמה

who creates the fruit of the earth.

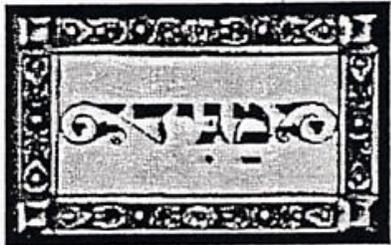
YACHATZ



BREAKING THE
MIDDLE MATZAH

No prayer is recited as we take the middle matzah from our seder plate and break it in half. We do this in silence, as a reflective act. We recognize that, like the broken matzah, we too are incomplete, with hopes yet to be fulfilled and promises yet to be redeemed. We wrap one half of the matzah and hide it. Like the matzah, parts of ourselves are more hidden than revealed. Parts are still unknown, parts we do not wish to acknowledge or to own. The Afikomen represents the hidden, the unknown, the denied. We will put the two halves of the matzah together again at the end of the meal. This will be a symbol that what is missing is not lost, as long as we remember and search.

MAGGID



TELLING
THE STORY

(Hold up the matzah and say)

This is the bread of poverty, the bread of hardship that our ancestors ate in Egypt.

Let all who are hungry come and eat. Let all who are in need come and share our Passover.

This year we are here. Next year, may we be in the land of Israel.

This year we are slaves. Next year may we all be free.

	Ha-sha-ta av-dei
Ha lach-ma an-ya	La-sha-na ha-ba-a b'nei cho-rin
Di a-cha-lu a-va-ha-ta-na	
B'ar-a d'mitz-ra-yim	
Kol dich-fin yei-tei v'yei-chul	הא לחמא עניא
Kol ditz-rich yei-tei v'yif-sach	די אכלו אבהתנא
Ha-sha-ta ha-cha	בארעא דמצרים
La-sha-na ha-ba-a b'ar-a d'yis-ra-eil	כל דכפין ייתי ויכול

כל דצריך ייתי ויפסח
השתא הכא
לשנה הבאה בארעא דישראל

השתא עבדי
נה הבאה בני חורין

We begin Maggid, The Telling by saying that all who are hungry should come and eat. This is an invitation to all who are in need. Most of us are not opening our doors to the nameless, faceless, needy and hungry. Most of the people we invite to our table are well-fed. So how do we accomplish this goal at our Seder table? We must recognize that hunger comes in many forms, and that we feed others with our nurturing, love and understanding. We extend an invitation to those who are physically, spiritually, and emotionally hungry, and in need to be part of the Passover experience – the experience of liberation, the experience of moving from darkness to light.

THE FOUR QUESTIONS



Ma nish-ta-na ha-lai-la ha-zeh
Mi-kol ha-lei-lot מה נשתנה הלילה הזה
מכל הלילות



She-be-chol ha-lei-lot a-nu och-lin
Cha-meitz u-ma-tzah
Ha-lai-la ha-ze ku-lo ma-tzah שבכל הלילות אנו אוכלין
חמץ ומצה
הלילה הזה כלו מצה



She-be-chol ha-lei-lot a-nu och-lin
She-ar y'ra-kot
Ha-lai-la ha-zeh ma-ror שבכל הלילות אנו אוכלין
שאר ירקות
הלילה הזה מרור



She-be-chol ha-lei-lot ein a-nu mat-bi-lin
A-fi-lu pa-am a-chat
Ha-lai-la ha-zeh sh'tei fa-mim שבכל הלילות אין אנו מטבילין
אפילו פעם אחת
הלילה הזה שתי פעמים

She-be-chol ha-lei-lot a-nu och-lin
Bein yosh-vin u-vein me-su-bin
Ha-lai-la ha-zeh ku-la-nu me-su-bin שבכל הלילות אנו אוכלין
בין יושבין ובין מסבין
הלילה הזה כלנו מסבין



WHY IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS?

On all other nights we eat either leavened bread or unleavened bread – matzah.

Why on this night do we eat only matzah?

On all other nights we eat all kinds of vegetables.

Why on this night must we eat bitter herbs?

On all other nights we do not usually dip vegetables even one time.

*Why on this night do we dip twice?
On all other nights we eat either sitting upright or reclining.
Why on this night do we eat reclining?*

AVADIM HAYINU ONCE WE WERE SLAVES ~ NOW WE ARE FREE

(uncover the matzah)

Once we were slaves. Today we celebrate in freedom and safety.
But even as we express our gratitude, we remember all who are still enslaved today.
Let our people go!

A-va-dim ha-yi-nu, ha-yi-nu עבדים היינו
A-ta b'nei cho-rin, b'nei cho-rin עתה בני חורין

Let us not rest until all are truly free. We must fulfill the mitzvah of Pidyon Shevuyim, Redemption of the Captives. Let our people go!

*When Israel was in Egypt land
Let my people go!
Oppressed so hard they could not stand
Let my people go!
Go down Moses, way down in Egypt land
Tell old Pharaoh to let my people go!*



Avadim Hayinu

עבדים היינו

We were slaves to Pharaoh in Egypt, and God freed us from Egypt with a mighty hand, and an outstretched arm. And if God, Praised be the One, had not taken our ancestor out of Egypt, then we, and our children, and our children's children would still be enslaved to Pharaoh in Egypt.

Therefore

even if all of us were scholars,
even if all of us were sages,
even if all of us were elders,
even if all of us were learned in the Torah,
it would still be our obligation to tell the story of the Exodus from Egypt.

Moreover, whoever searches deeply into its meaning
and elaborates on the story of the Exodus deserves praise.

The story is told of a Passover Seder of scholars in B'nei B'rak. They were deeply engaged in

discussing the story of the Exodus from Egypt all through the night, until their students came to them and said, "Our Teachers, the time has come to recite the morning prayers!"

THE FOUR CHILDREN

The Torah speaks of four children – the wise one, the rebellious one, the simple one, and the one who does not know how to ask. We are commanded to teach all of our children, each according to individual ability, and we, their mothers and fathers, learn from them.

THE WISE CHILD CHALLENGES US

This child astonishes us with scholarship and knowledge of *Halacha* – Jewish Law. We praise this erudition and thirst to learn, while we encourage the wise child to join heart with head in seeking knowledge.

THE REBELLIOUS CHILD CHALLENGES US

This child questions our traditions and authority. Rejecting the time-honored answers, this child threatens us by standing outside our community. We fear losing the rebellious child, yet admit that perhaps it is we that have pushed the child away. It is not enough to invite the child to hear our story – we have to be ready to listen to new ideas as well.



THE SIMPLE CHILD CHALLENGES US

For this child we relate the Passover story as a stirring tale. We share the enjoyment of the special foods, lingering patiently over the metaphors for freedom. We take pride in opening the soul of the simple child and helping the simple child to understand the ways of our people.

THE CHILD WHO DOES NOT KNOW HOW TO ASK CHALLENGES US

Ours is the precious task to light a spark in this child, to kindle within a lifelong passion for self knowledge and connection to the Jewish people.

*We have all been each of these children and they live within us now.
As we teach our children, and learn from them, we move toward freedom.*

In the Beginning our ancestors served idols, but then God embraced us and now we are called to serve the Divine. As it is said, “Thus says Adonai, the God of Israel, Long ago your ancestors lived beyond the Euphrates River and served other gods. Then I took Abraham and Sarah from beyond the river, and led them throughout the land of Canaan. I multiplied their descendants. I gave them Isaac, and to Isaac and Rebecca I gave Jacob and Esau. And to Esau I gave Mount Seir as his inheritance. And Jacob and his children went down to Egypt.” (Joshua 24:2-4)

Praised be the One who keeps the promise with Israel. Praised be the One who foresaw both our enslavement and our redemption when making the covenant with our ancestors Abraham and Sarah. As it is written, “God said unto Abraham, Know for certain that your offspring shall be strangers in a strange land, and they shall be enslaved and oppressed for four hundred years. But know with equal certainty that in the end they shall go forth in freedom, and I will judge the nation that enslaved them.” (Genesis 15:13-14)

My father was a wandering Aramean. He went down to Egypt with meager numbers and sojourned there, and there became a great and populous nation. (Deuteronomy 26:5) I took your father Abraham from across the river and I led him into the land of Canaan, and I increased his descendants, and I gave him Isaac and to Isaac I gave Jacob. When Jacob and his children went down into Egypt, Joseph was already in Egypt. Joseph had emerged with power over the land of Egypt. There was famine in all the lands, but in the land of Egypt, there was bread. And Pharaoh said to the Egyptians, “Go to Joseph. Whatever he tells you, you shall do: And all the world came to Joseph in Egypt. (Joshua 24:3-4, Exodus 1:5, Genesis 41:45, 54,55,57)

And after Joseph died and all his brothers and all that generation, a new king arose over Egypt who did not know Joseph. And he said to his people, “Look, the Israelite people are much too numerous for us. Let us, then, deal shrewdly with them, lest they increase, and in the event of war, join our enemies in fighting against us and gain ascendancy over the country.” (Exodus 1:6, 8-10)

So they set task masters over them with forced labor and they built garrison cities for Pharaoh – Pithom and Raamses. The Egyptians embittered their lives with harsh labor at mortar and brick and in all sorts of work in the fields. But the more they were oppressed, the more they increased and spread out, so that the Egyptians came to despise and dread the Israelites. So Pharaoh charged all his people saying, “Every boy that is born shall be thrown in the Nile, but let every girl live.” We cried unto Adonai, the God of our ancestors, and God heeded our plight, our misery, and our

oppression. (Exodus 1:11-12, 6:15-16, Deuteronomy 26:7))

God heard our moaning, and God remembered the Covenant with Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel and Leah. And God looked upon the Israelites, and said, "I will go through the land of Egypt on that night. And I will mete out justice against all the gods of Egypt, I the Eternal. (Exodus 1:24-25, 12:12))

And God brought us out of Egypt with a mighty hand and with an outstretched arm and with awesome powers and with signs and with wonders, not through a messenger, not through any intermediary or any supernatural being, but the Holy One, alone, in solitary glory. (Deuteronomy 26:8)

The time the Israelites remained in Egypt was four hundred and thirty years. At the end of the four hundred and thirtieth year, to the very day, all the hosts of God departed from the land of Egypt. That same night is God's watch-night for the children of Israel throughout the generations. (Exodus 12:40-42)

(Raise the cup of wine in thanksgiving)

We praise God who keeps faith with the people Israel.

It is the promise that has sustained our ancestors and us, for not just one enemy has arisen to destroy us; rather in every generation there are those who seek our destruction, but the God of our Ancestors, praised be the One, saves us from their hands.

V'hi she-am-da	והיא שעמדה
la-a-vo-tei-nu v'la-nu	לאבותנו ולנו
She-lo e-chad bi-l'vad	שלא אחד בלבד
a-mad a-lei-nu l'cha-lo-tei-nu	עמד עלינו לכלותנו
ei-le sh-b'chol dor va-dor	אלא שבכל דור ודור
om-dim a-lei-nu l'cha-lo-tei-nu	עומדים עלינו לכלותנו
v'ha-ka-dosh ba-ruch hu	והקדוש ברוך הוא
ma-tzi-lei-nu mi-ya-dam	מצילנו מידם

(Replace the cup)

THE TEN PLAGUES

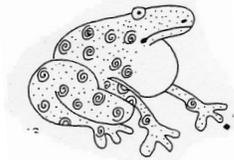
These are the plagues that God brought upon the Egyptians.

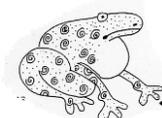
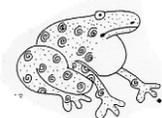
These plagues are still evident in our society.

They do not propel us toward liberation, because with them we hold ourselves hostage.

We pour out a drop of wine from our cups as we pronounce their names – we cannot have full joy while others still suffer.



Dam	Blood	The blood shed by extremists and terrorists.		דם
Tze-far-dei-a	Frogs	The leaping increase of apathy and complacency.		צפרדע
Ki-nim	Lice	The degradation caused by greed and the desire for money, wealth, and power.		כנים
A-rov	Beasts	The physical and emotional violence suffered by human rights abuses.		ערוב
De-ver	Cattle Disease	The environmental chemicals and global warming that damage our ability to bear healthy children.		דבר
Sh'chin	Boils	The disfigurement of bigotry based on race, gender, religion, sexual preference, age, and disabilities.		שחין
Ba-rad	Hail	The toxic substances that poison our air and water and pollute the earth.		ברד
Ar-beh	Locusts	The shame of poverty, hunger, and homelessness in the midst of plenty.		ארבה
Cho-shech	Darkness	The obstacles that impede our ability to provide affordable health care and education.		חשך
Ma-kot B'cho-rot	Slaying of the Firstborn	The countless deaths from pandemic disease and from drug addiction, violence, and war.		מכת בכורות



DAYEINU

DAYEINU

It would have been enough. What does this mean? Surely no one thinks that any one verse of the Passover song would have truly been enough for us.

DAYEINU

means that we should celebrate each step toward freedom as if it were enough – then to start out on the next step as if it, too, were enough. It means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation. It means to sing each verse as if it were the whole song – and then sing the next verse!

DAYEINU

For us, each step toward liberation is cause for celebration.

DAYEINU

For us, each step toward liberation is cause to sing God's praises and to express our deepest gratitude to God.

If You had taken us out of Egypt...

It would have been enough for us.

If You had given us the Shabbat...

It would have been enough for us.

If You had given us the Torah...

It would have been enough for us.

|-lu ho-tzi, ho-tzi-a-nu,

Ho-tzi-a-nu mi-mitz-ra-yim

Ho-tzi-a-nu mi-mitz-ra-yim

DAYEINU!

אלו הוציאנו ממצרים

דיינו

|-lu na-tan, na-tan la-nu,

Na-tan la-nu et ha-sha-bat

Na-tan la-nu et ha-sha-bat

DAYEINU!

אלו נתן לנו את השבת

דיינו

|-lu na-tan, na-tan la-nu,

Na-tan la-nu et ha-to-rah

Na-tan la-nu et ha-to-rah

DAYEINU!

אלו נתן לנו את התורה

דיינו

THE THREE SYMBOLS PESACH ~ MATZAH ~ MAROR

It is written

*that those who do not explain the following three symbols
at the Seder on Passover have not fulfilled their obligation:*

✧ PESACH

The Pesach is the Passover Offering that our ancestors ate in the days when the Temple stood in Jerusalem. The roasted shank bone on the Seder Plate is a symbol of that sacrifice. The shank bone links us to the Temple ritual of sacrifice, as well as to the personal sacrifices we make for others and others make for us. We sacrifice time, comfort and money for the benefit of others, and we receive the same from those who sacrifice for us. Take a moment to think about those who have sacrificed for you, and feel the gratitude that they deserve for helping you become the person you are.

✧ MATZAH

We eat Matzah on Passover to remind us that the Israelites had to flee Egypt before the dough had time to rise. Matzah, the bread of slavery, was transformed into the bread of redemption as it was carried out of Egypt. As we taste this unleavened bread of our ancestors, we empathize with people all over the world who are fleeing from their oppressors today. We pledge that we will not let our complacency become our modern day bread of affliction.

✧ MAROR

Maror, bitter herbs, is our pungent symbol of degradation and bondage in Egypt. It is a sharp reminder of pain, of disappointment, and of loss. Some of us, who are fortunate, have learned from our bitter experiences and emerged with a new awareness of our strengths. We have learned that bitterness can be transformed into a blessing.

B'CHOLDOR VADOR ~ IN EVERY GENERATION

Freedom can only be known by those of us who can speak and act on our own behalf. We must wrench ourselves from Pharaoh's grip, wherever it reaches – even within the deepest channels of our heart, even if we become our own Pharaoh, we are obligated to renew our struggle yearly and to increase our knowledge as we recline at the Seder table and recite:

B'chol dor va-dor cha-yav a-dam בכל דור ודור חייב אדם
Lir-ot et atz-mo k'i-i-lu hu לראות את עצמו כאלו הוא
ya-tza mi-mitz-ra-yim יצא ממצרים

In every generation, we are obligated to see ourselves as if we had come out of Egypt.

Jewish history is my history. As our ancestors were liberated from Egypt, so too, I was liberated from Egypt. And it is, therefore, my obligation to retell and relive this experience year after year, and to pass on the responsibility of retelling and reliving to the next generation.

(Lift the cup of wine and recite)

Therefore, we must revere, exalt, extol, acclaim, adore, and glorify God who performed all these miracles for our ancestors and for us. God took us

*from slavery to freedom, from despair to joy
from sickness to health, from mourning to celebration,
from darkness to light, from enslavement to redemption*

And so we sing to God a new song!

V'no-mar l'fa-nav shi-ra cha-da-sha, ונאמר לפניו שירה חדשה
Ha-le-lu-ya הללויה



THE SECOND CUP

והצלתי אתכם מעבודתם

V'hitzalti etchem mei-avadotam

I will deliver you from bondage. (*Exodus 6:6*)



Ba-ruch a-ta Ad-do-nai ברוך אתה יהוה
E-lo-hei-nu me-lech ha-o-lam אלהינו מלך העולם
Bo-rei p'ri ha-ga-fen בורא פרי הגפן

*Blessed are You, O God, Sovereign of the Universe,
Who creates the fruit of the vine.*

RACHTZA



WASHING THE HANDS

Ba-ruch a-ta A-do-nai	ברוך אתה יהוה
E-lo-hei-nu me-lech ha-o-lam	אלהינו מלך העולם
A-sheer ki-de-sha-nu b'mitz-vo-tav	אשר קדשנו במצותיו
V'tzi-va-nu al ne-ti-lat ya-da-yim	וצונו על נטילת ידים

*Blessed are You, O God, Sovereign of the Universe,
Who sanctifies us with Your commandments
and commands us concerning the washing of the hands.*

MOTZI MATZAH



BLESSING THE BREAD

Ba-ruch a-ta A-do-nai	בורך אתה יהוה
E-lo-hei-nu me-lech ha-o-lam	אלהינו מלך העולם
Ha-mo-tzi le-chem min ha-a-retz	המוציא לחם מן הארץ

*Blessed are You, O God, Sovereign of the Universe,
Who brings forth bread from the earth.*

Ba-ruch a-ta A-do-nai	ברוך אתה יהוה
E-lo-hei-nu me-lech ha-o-lam	אלהינו מלך העולם
A-sheer ki-de-sha-nu b'mitz-vo-tav	אשר קדשנו במצותיו
V'tzi-va-nu al a-chi-lat ma-tzah	וצונו על אכילת מצה

*Blessed are You, O God, Sovereign of the Universe,
Who sanctifies us with Your commandments,
and commands us concerning the eating of matzah.*

MAROR



EATING THE BITTER HERBS

(Dip horseradish in charoset and recite)

Ba-ruch a-ta A-do-nai	ברוך אתה יהוה
E-lo-hei-nu me-lech ha-o-lam	אלהינו מלך העולם
a-sheer ki-de-sha-nu b'mitz-vo-tav	אשר קדשנו במצותיו
v'tzi-va-nu al a-chi-lat ma-ror	וצונו על אכילת מרור

*Blessed are You, O God, Sovereign of the Universe,
Who sanctifies us with Your commandments
and commands us concerning the eating of bitter herbs.*

(Eat the maror, but do not recline)

KOREICH



THE HILLEL SANDWICH

Hillel, the first century sage, called for mixing together these foods so that no taste would overwhelm the others. We follow this practice, balancing our telling of the story with the bitter and the sweet, the memory of bitterness and sustenance, the fear of a seemingly endless journey through the desert and the comfort of God's perpetual presence along the way.

*(Break the bottom matzah, take a piece with some bitter herbs and charoset,
recite, and then eat them together)*

Zei-cher l'mik-dash k'hi-lel	זכר למקדש כהלל
Kein a-sah hi'lel biz-man	כן עשה הלל בזמן
She-beit ha-mik-dash ha-ya ka-yam	שבית המקדש היה קים
ha-ya ko-reich ma-tzah u-ma-ror	היה כורך מצה ומרור
V'o-cheil b'ya-chad	ואוכל ביחד
l'ka-yeim mah she-ne-e-mar	לקים מה שנאמר
al ma-tzah u-me-ro-rim yoch-lu-hu	על מצות ומררים יאכלהו

They shall eat it roasted over the fire, with unleavened bread and with bitter herbs. (Exodus 12:8)

SHULCHAN
OREICH



THE FESTIVE
MEAL



~ THE FESTIVE MEAL IS EATEN ~

TZAFUN



FINDING
THE AFIKOMEN

Earlier, during Yachatz, at each table we created the Afikomen. The middle of the three pieces of matzah was broken. The larger half of the broken matzah was hidden, for more is hidden than revealed.

The Afikomen is divided from itself, one divided into two. What is divided can often become whole again. The divisions between people can be mended and healed. When we eat the Afikomen, we consider the many divisions that keep us isolated and alone, and we consider how these divisions between loved ones, between people, between cultures, can someday be healed.

Traditionally the Afikomen is the true dessert of the festive meal.
Now the time has come to search for and eat the Afikomen.

BAREICH



BLESSING THE MEAL

Ba-ruch a-ta A-do-nai	ברוך אתה יהוה
E-lo-hei-nu me-lech ha-o-lam	אלהינו מלך העולם
Ha-zan et ha-o-lam ku-lo b'tu-vo	הזן את העולם כלו בטובו
B'chein b'che-sed uv-ra-cha-mim	בחן בחסד וברחמים
Hu no-tein le-chem l'chol ba-sar	הוא נותן לחם לכל בשר
Ki l'o-lam chas-do	כי לעולם חסדו
Uv-tu-vo ha-ga-dol	ובטובו הגדול
Ta-mid lo cha-sar la-nu v'al-yech-sar la-nu	תמיד לא חסר לנו ואל יחסר לנו
Ma-zon l'o-lam va-ed	מזון לעולם ועד
Ba-a-vur sh'mo ha-ga-dol	בעבור שמו הגדול
Ki hu eil-zan um-far-neis la-kol	כי הוא אל זן ומפרנס לכל
U-mei-tiv la-kol u-mei-chin ma-zon	ומטיב לכל ומכין מזון
l'chol b'ri-o-tav a-sheer ba-ra	לכל בריותיו אשר ברא
Ba-ruch a-ta A-do-nai ha-zan et ha-kol	ברוך אתה יהוה הזן את הכל



THE THIRD CUP



וגאלתי אתכם בזרוע נטויה ובשפטים גדולים
 V'gaalti etchem bizro-a n'tuyah uvishfatim g'dolim

I will redeem you with an outstretched arm and through extraordinary judgments. (*Exodus 6:6*)

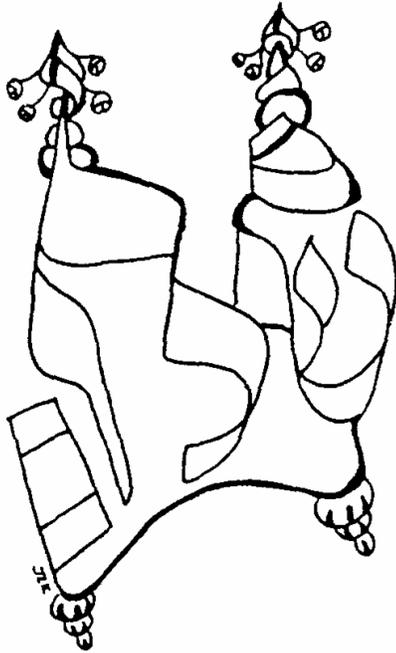
Ba-ruch a-ta A-do-nai	ברוך אתה יהוה
E-lo-hei-nu me-lech ha-o-lam	אלהינו מלך העולם
Bo-rei p'ri ha-ga-fen	בורא פרי הגפן

Blessed are You, O God, Sovereign of the Universe, Who creates the fruit of the vine.

PRAYER FOR WORLD PEACE AND FREEDOM

THE PAINT BOX

By Tali Shurak, Age 13



I had a paint box,
Each color glowing with delight.
I had a paint box with colors
Warm and cool and bright.

I had no red for the wounds and blood,
I had no black for an orphaned child.
I had no white for the face of death.
I had no yellow for burning sands.

I had orange for joy and life.
I had green for buds and blossoms.
I had blue for clear bright skies.
I had pink for dreams and rest.

I sat down
and painted
Peace.

The experience of the Exodus from Egypt links us to all people of all times and places who have ever been strangers in a strange land, caught in the isolation and despair of oppression.

We pray for victims of terror wherever it may be found.
We pray for a time when all shall live in freedom and peace,
when the lamb will lie down with the lion and none shall be afraid.

May the One Who causes peace to reign in the heavens above
cause peace to descend on us, on all Israel, and on all the world.

OSEH SHALOM by Debbie Friedman

O-seh sha-lom bim-ro-mav	עשה שלום במדומיו
Hu ya-a-she sha-lom a-lei-nu	הוא יעשה שלום עלינו
V'al kol yis-ra-eil	ועל כל ישראל
V'i-me-ru a-mein	ואמרו אמן

כוס אליהו

KOS ELIJAHU

והבאתי אתכם אל הארץ
V'heiveiti etchem el haartz
I will bring you to your land
(Exodus 6:8)

ELIJAH'S CUP

At this point in the Seder, we fill up a cup and look toward our commitment to the future and the promise of redemption. We designate this cup for Elijah the Prophet who, according to tradition, will herald the coming of the Messianic Age. We add our own hopes to this vessel of Messianic hopes. The redemption that is to come will be shaped from all of our efforts and prayers.



We open the door for Elijah and step back from our internal and external problems. We release ourselves from all the difficulties that hold us hostage. We give ourselves permission to take comfort in the possibility of a Messianic Age when our personal narrow places and all the narrow places of the world will widen to reveal answers to all that is unresolved in our hearts.

Elijah the Prophet, we pray that you will come speedily in our days, hailing the Messianic Age.

Ei-li-ya-hu ha-na-vi	אליהו הנביא
Ei-li-ya-hu ha-tish-bi	אליהו התשבי
Ei-li-ya-hu, Ei-li-ya-hu	אליהו אליהו
Ei-li-ya-hu ha-gi-la-di	אליהו הגלעדי

Bim-hei-ra v'ya-mei-nu	במהרה בימינו
Ya-vo ei-lei-nu	יבא אלינו
Im ma-shi-ach ben da-vid	עם משיח בן דוד
Im ma-shi-ach ben da-vid	עם משיח בן דוד

Ei-li-ya-hu ha-na-vi	אליהו הנביא
Ei-li-ya-hu ha-tish-bi	אליהו התשבי
Ei-li-ya-hu, Ei-li-ya-hu	אליהו אליהו
Ei-li-ya-hu ha-gi-la-di	ליהו הגלעדי

HALLEL



PRAISING
GOD

At this point in our Celebration of Passover
we offer Songs of Praise to the One Who brought us out of Egypt.

HALLELUYA *Psalm 113:1*

Ha-le-lu-ya, Ha-le-lu-ya	הללויה הללויה
Ha-le-lu av-dei A-do-nai	הללו עבדי יי
Ha-le-lu-ya, Ha-le-lu-ya	הללויה הללויה
Ha-le-lu et sheim A-do-nai	הללו את שם יי
Ha-le-lu-ya, Ha-le-lu-ya	הללויה הללויה
Ha-le-lu-ya, ha-le-lu-ya	הללויה הללויה

Let all that live sing praises to God.

Ha-le-lu-ya הללויה

Halleluyah! Praise God.

Sing praises, you servants of God.

Praise the name of God.

HODU L'ADONAI KI TOV *Psalm 118:1-4*

Ho-du la-do-nai ki-tov	הודו ליהוה כי טוב
Ki l'o-lam chas-do	כי לעולם חסדו
Yo-mar na yis-ra-eil	יאמרו נא ישראל
Ki l'o-lam chas-do	כי לעולם חסדו
Yom ru na beit a-ha-ron	יאמרו נא בית אהרן
Ki l'o-lam chas-do	כי לעולם חסדו
Yom-ru na yir-ei A-do-nai	יאמרו נא יראי יהוה
Ki l'o-lam chas-do	כי לעולם חסדו

Give thanks to God for God is good, God's love endures forever!

Let the house of Israel declare, God's love endures forever!

Let the house of Aaron declare, God's love endures forever!

Let those who revere God declare, God's love endures forever!

MAL'CHA HAYAM *Psalm 114:5-8*

Ma l'cha ha-yam	מה לך הים
Ki ta-nus	כי תנוס
Ha-yar-dein	הירדן
Ti-sov l'a-chor	תסב לאחור
He-ha-rim	ההרים
Tir-ke-du ch'ei-lim	תרקדו כאילים
G'va-ot	גבעות
Chiv-nei tzon	כבני צאן
Mi-li-fe-nei a-don	מלפני אדון
Chu-li er-retz	חולי ארץ
Mi-lif-nei	מלפני
E-lo-ha ya-a-kov	אלוה יעקב
Ha hof-chi ha-tzur	ההפכי הצור
A-gam ma-yim	אגם מים
Cha-la-mish	חלמיש
L'mai-no ma-yim	למעינו מים

*The sea fled at the sight, the Jordan retreated.
Mountains skipped like rams, hills skipped like lambs.
O sea, why did you flee? Jordan, why did you retreat?
Mountains, why leap like rams, and hills like lambs?
Even the earth trembled at the presence of God at the presence of Jacob's God,
Who turns the rock into pools of water, the flint into fountains.*

KOL HAN'SHAMA *Psalm 150:6*

by Debbie Friedman

Ha-le-lu, ha-le-lu, ha-le-lu	הללו הללו הללו
Ha-le-lu, ha-le-lu, ha-le-lu	הללו הללו הללו
Kol han'sha-ma t'ha-lal ya	כל הנשמה תהלל יה
Ha-le-lu-ya	הללו הללויה

MIRIAM'S SONG *based on Exodus 15:20-21*

by Debbie Friedman

And the women dancing with their timbrels
Followed Miriam as she sang her song.
Sing a song to the One whom we've exalted.
Miriam and the women danced and danced the whole night long.

And Miriam was a weaver of unique variety,
The tapestry she wove was one which sang our history.
With every strand and every thread she crafted her delight,
A woman touched with spirit, she dances toward the light.

And the women dancing with their timbrels
Followed Miriam as she sang her song.
Sing a song to the One whom we've exalted.
Miriam and the women danced and danced the whole night long.

When 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.

And the women dancing with their timbrels
Followed Miriam as she sang her song.
Sing a song to the One whom we've exalted.
Miriam and the women danced and danced the whole night long.

And Miriam the Prophet took her timbrel in her hand,
And all the women followed her just as she had planned.
And Miriam raised her voice in song, she sang with praise and might.
We've just lived through a miracle, we're going to dance tonight.

And the women dancing with their timbrels
Followed Miriam as she sang her song.
Sing a song to the One whom we've exalted.
Miriam and the women danced and danced the whole night long.



CHAD GADYA

Chad gad-ya, chad gad-yah
My father bought for two zuzim

1. Then came the cat and ate the kid
2. Then came the dog and bit the cat that ate the kid
3. Then came the stick and beat the dog that bit the cat that ate the kid
4. Then came the fire and burned the stick that beat the dog that bit the cat that ate the kid
5. Then came the water and quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid
6. Then came the ox and drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid
7. Then came the butcher and killed 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
8. Then came the angel of death and slew the butcher that killed 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
9. Then came the Holy One, blessed and just, and destroyed that angel of death that slew the butcher that killed 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 father bought for two zuzim
Chad gad-ya, chad gad-ya

ADIR HU ~ GOD OF MIGHT

A-dir hu, a-dir hu	God of Might, God of Right	איר הוא אדיר הוא
Yiv-nei bei-to b'ka'rov	Thee we give all glory	יבנה ביתו בקרוב
Bim-hei-ra, bim-hei-ra	Sing Thy praise in these days	במהרה במהרה
V'ya-mei-nu b'ka'rov	As in ancient hoary	בימינו בקרוב
Eil b'nei, eil b'nei	When we hear year by year	אל בנה לא בנה
B'nei bei-to b'ka'rov	Freedom's wondrous story	בנה ביתך בקרוב

WHO KNOWS ONE?

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ONE IS OUR GOD IN THE HEAVENS AND THE EARTH

TWO ARE THE TABLETS MADE OF STONE

THREE ARE THE PAPAS

FOUR ARE THE MAMAS

FIVE ARE THE BOOKS OF THE TORAH

SIX ARE THE SECTIONS OF THE MISHNAH

SEVEN ARE THE DAYS IN THE WEEK

EIGHT ARE THE DAYS TO BRIT MILAH

NINE ARE THE MONTHS TO CHILDBIRTH

TEN ARE THE COMMANDMENTS THAT MOSES BROUGHT

ELEVEN ARE THE STARS IN JOSEPH'S DREAM

TWELVE ARE THE TRIBES OF ISRAEL

THIRTEEN ARE THE ATTRIBUTES OF GOD



THE FOURTH CUP

ולקחתי אתכם לי לעם והייתי לכם לאלהים

V'lakachti etchem li l'am v'hayiti lachem leilohim

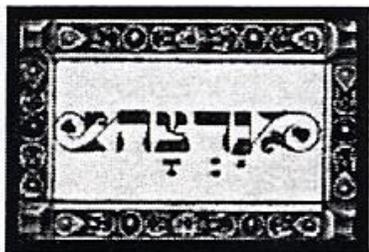
I will take you to be My people and I will be your God. (*Exodus 6:7*)



Ba-ruch a-ta A-do-nai	ברוך אתה יהוה
E-lo-hei-nu me-lech ha-o-lam	אלהינו מלך העולם
Bo-rei p-ri ha-ga-fen	בורא פרי הגפן

*Blessed are You, O God, Sovereign of the Universe,
Who creates the fruit of the vine.*

NIRTZAH



CONCLUDING THE CELEBRATION

Our celebration now has ended
With its history-laden rites.
We have journeyed to Egypt
On this storied night of nights.

We bore witness, we remembered
Our covenant with You.
So we pray that You redeem us
As You pledged your word to do.

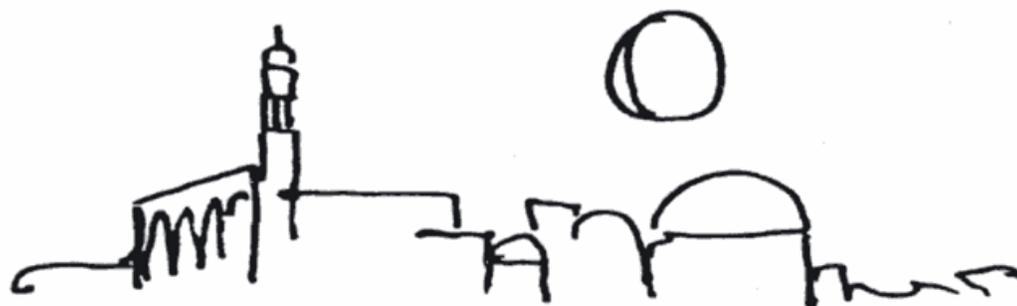
חסל סדור פסח כהלכתו
ככל משפטו וחקתו
כאשר זכינו לסדר אותו
כן נזכה לעשותו

זך שוכן מעונה
קומם קהל עדת מי מנב
בקדוב נהל נטעי כנה
פדוים לציון ברנה

לשנה הבאה בירושלים!!

L'sha-na ha-ba-a bi-ru-sha-la-yim!!

Next year in Jerusalem!!



♪ RUACH ELOHIM by Lisa Levine

Ru-ach Elohim, may God's spirit be with you;
Ru-ach Elohim, keep you safe from harm.
May the love of God be your shelter from every storm.

Ru-ach Elohim, may God bless you and keep you.
Bring you to the light and safe from harm.
May the love of friends be your shelter from every storm.

Ru-ach Elohim, may God's spirit be with you.
Bring you to the light and loving arms.
Together we will be a shelter from every storm.

יְבָרְכֶךָ יי וישמרך Y'va-re-che-cha A-do-nai v'yish-m're-cha
יָאֵר יי פָּנָיו אֵלֶיךָ ויחַנֶּךָ Ya-eir A-do-nai pa-nav ei-le-cha vi-chu-ne-ka
יֵשָׁא יי פָּנָיו אֵלֶיךָ Yi-sa A-do-nai pa-nav ei-le-cha
וְיֵשֶׁם לְךָ שְׁלוֹם V'ya-seim l'cha sha-lom

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