

Welcome!



12th Annual Women's Seder
Tuesday, April 16

Temple Israel of the City of New York

Happy Passover!

Tonight we gather to celebrate Passover, our holiday of freedom. We will snack, enjoy four glasses (at least!) of wine, and tell the story of our ancestors' liberation from slavery in Egypt all while considering the role women have played through our Jewish narrative, as well as celebrating all that we have accomplished.

As we get started, get comfortable! Try to find a way to recline. In ancient times, eating while lounging on a pillow or couch was a sign of freedom. And most importantly learn and enjoy!



Hineh Mah Tov | הִנֵּה מַה טוֹב

הִנֵּה מַה טוֹב וּמַה נְעִים
שֵׁבֶת אַחִים/אַחִיּוֹת גַּם יַחַד

Hineh mah tov umah na'im
Shevet achim/achayot gam yachad

How good and how pleasant it is that
brothers and sisters dwell together (Psalm 133:1)



Thank you Seder Chairs

We honor our chairs

Lexa Merson

& Andrea Chase

as they lead us in the
candle lighting.



Candle Lighting

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ. מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

*Baruch Atah Adonai, Eloheinu Melech haolam,
asher kid'shanu b'mitzvotav
v'tzivanu l'hadlik ner shel Yom Tov.*

We praise God, Ruler of Everything,
who sanctifies us with mitzvot
and calls upon us to kindle the lights of the Festival day.



The Order of the Seder

Our Passover meal is called a *seder*, which means “order” in Hebrew, because we go through fourteen specific steps as we retell the story of our ancestors’ liberation from slavery in Egypt.

The first blessing over wine | *kadeish* | קַדִּישׁ

Ritual hand-washing in preparation for the seder | *urchatz* | וְרַחֵץ

Dipping a green vegetable in salt water | *karpas* | כַּרְפַּס

Breaking the middle matzah | *yachatz* | יַחַץ

Telling the story of Passover | *magid* | מַגִּיד

Ritual hand-washing in preparation for the meal | *rachtza* | רַחֲצָה

The blessing over the meal and matzah | *motzi matzah* | מוֹצִיא מַצָּה

Dipping the bitter herb in sweet charoset | *maror* | מָרוֹר

Eating a sandwich of matzah and bitter herb | *koreich* | כּוֹרֵיךְ

Eating the meal! | *shulchan oreich* | שְׁלֵחַן עוֹרֵיךְ

Finding and eating the Afikomen | *tzafoon* | תְּצַפּוּן

Saying grace after the meal and inviting Elijah the Prophet | *bareich* | בָּרַךְ

Singing songs that praise God | *hallel* | הַלֵּל

Ending the seder and thinking about the future | *nirtzah* | נִרְצָה



Matzah of Healing

This is the Matzavah of Healing.

As we begin our seder, we take pride in the growing *achdut* (unity) about the importance of Israel today. The expression "all of Israel is responsible for one another" is truer today than ever before. The war has brought Jews from around the world together in their support and love of Israel.

Tonight we add this fourth matzah to 'our table to represent the matzah of healing (*refuah*). This is the matzah that exemplifies our hopes for a healthy future for the Jewish nation. We recognize the need for all of us to end the silence too often felt in trying times such as these. We hope that with support from others, those that need it will have the opportunity and time to heal. Just as we have shared in the sadness and trauma of October 7, we look forward to a better future. We hope this matzah will bring us healing, strength, comfort, and renewal.

May the seder tables of our people be filled with reunited families and may those who are not with us be remembered with love. We pray that all those wounded by the war will achieve a *Refuah shleimah* (a complete recovery) through treatment, time, love, and the observance of our ancient traditions.

Let our matzah of *refuah* bring healing, joy, hope, comfort, and renewal to all those celebrating Pesach around the world. And may we continue to go from strength to strength.

Am Yisrael Chai!



Kiddush | The Blessing Over Wine

All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy – not to mention a practical way to increase that joy. The Seder starts with wine and then gives us three more opportunities to refill our cup and drink.

Traditionally, the four cups represent God’s four promises to the Israelites. God’s first promise, “I will bring you out from under the burdens of Egypt” (Exodus 6:6), reminds us of the Jewish commitment to social justice and social welfare. Tonight we will dedicate each of the four cups to the promises we make to ourselves – to be the best possible version of ourselves. Tonight each of our cups will be symbolic of four important attributes we look to embody and inspire in others. While the first cup is poured, we honor the quality of **Integrity**.

We celebrate and honor women who strive to lead their lives with integrity. These women are unmistakably honest and have unflappable moral principles. Their lives are lived at the intersection of consistent actions and strong values. These women do the right things at all hours of the day – at home, at work, in their relationships, even when no one is looking, and most especially when it is difficult. Their integrity is unwavering and most inspiring. Tonight we raise a glass to the integrity of women who inspire us to be better!

Share the name of a woman you admire for her integrity.



Kadeish | קַדִּישׁ



Raise your glass of wine and say:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Shehechyanu | שְׁהַחֲיָנוּ

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁהַחֲיָנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזִמַּן הַזֶּה:

*Baruch Atah Adonai, Eloheinu Melech haolam,
shehechyanu v'key'manu v'higiyanu lazman hazeh.*

We praise God, Ruler of Everything, who has kept us alive,
raised us up, and brought us to this happy moment.

Drink the first glass of wine!



Goodbye, Goodbye Mitzrayim!

Goodbye, goodbye Mitzrayim, Mitzrayim, Mitzrayim goodbye!

We're sick of building the pyramids, losing our first-born kids,
so Mitzrayim goodbye!

To us and our good fortune, to Moses and to Adonai

Say adios to the overseer

We're getting out of here.

So Mitzrayim goodbye.

God told Moses: there is a simple message

That the pharaoh really needs to know.

Take you rod and take your brother Aaron

Tell the Pharaoh "let me people go".

To us and our good fortune

To Moses and to Adonai

Say adios to the overseer

We're getting out of here.

So Mitzrayim goodbye.



Happy Passover

Ritual Hand-Washing | Urchatz | וּרְחַץ

Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. We will wash our hands twice during our seder: now, with no blessing, to get us ready for the rituals to come; and then again later, we'll wash with a blessing, preparing us for the meal, which Judaism thinks of as a ritual in itself. (The Jewish obsession with food is older than you thought!) Usually during this blessing we use a cup to pour water over our hands.

Tonight we invite you to imagine pouring water over your hands as we say this blessing. *While doing so, please share something you would like to “wash away” as we head into spring!*

Dipping a Green Vegetable in Salt Water

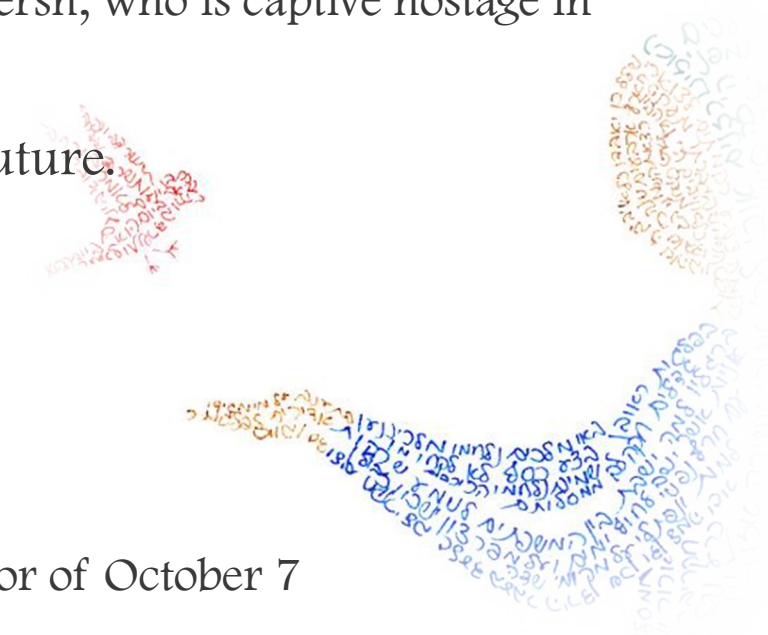
Traditionally, the salt water symbolizes the tears shed by the Israelites as they suffered under Egyptian bondage. It can also symbolize:

- ...the tears shed by Yocheved, Moses' mother, as she gave up her child so that he might live;
- ...the tears shed by Miriam as she looked in wonder as her mother left her brother in the water;
- ...the tears shed by Batya, the daughter of Pharaoh, when the Almighty gave her a child;
- ...the tears shed by Zipporah, Moses' wife, as she circumcised her son Eliezer, and heard his cries of pain and shock;
- ...the tears shed by Rachel Goldberg-Polin, as she speaks out on behalf of her son, Hersh, who is captive hostage in Gaza

The *karpas* is the symbol of Spring and hope, underscoring our faith in the future.

The *karpas* can also symbolize...

- ...Yocheved's faith that her son would be protected by God;
- ...Miriam's faith that she could save Moses by approaching the Egyptian princess;
- ...Batya's joy and sense of renewal when she found Moses;
- ...Zipporah's faith in a future with Moses;
- ...the joy of the Israeli women as they hugged their loved ones who survived the terror of October 7



Dipping a Green Vegetable in Salt Water

One must see oneself as one who came out of Be'eri.

Out of K'far Aza.

Out of S' derot.

Out of Ofakim.

Remember and do not forget until the final day.

Not to seed more fear: but to ready our hope.

Elderly will again sit on the lawns of Be' eri,

The streets of S'derot will fill with children playing.

Torched houses will be painted over,

Plowed fields will be furrowed and tomatoes will be picked.

The existential threat will be removed.

This is not a prophecy of consolation

THIS is our next agenda

Karpas | כַּרְפַּס

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה:

Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ree haadama.

We praise God, Ruler of Everything, who creates the fruits of the earth.

Breaking the Middle Matzah | Yachatz | יָחַצ!

We now break the middle matzah into two pieces. We eat matzah in memory of the quick flight of our ancestors from Egypt. As slaves, they faced many false starts before finally being let go. So when word of their freedom came, they took whatever dough they had and ran with it before it had the chance to rise, leaving it looking something like matzah.



Maggid

The Haggadah reminds us, "In every generation each person must see themselves as if they personally went out of Egypt." The rabbis wanted multiple generations to truly empathize with our ancestors who experienced the trauma of slavery and engage in the euphoric taste of freedom. To accomplish this, they simply couldn't ask us to read about the history; we needed to relive it. So they designed a Seder ~ an opportunity for us to pull up a chair and learn with all of our senses! The Seder is an educational work of art designed to help us truly experience what the Israelites experienced; a journey from hopelessness to the unadulterated joy of freedom. Tonight, we invite you to engage fully in this age old tradition!

The Four Questions

מַה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה. הַלַּיְלָה הַזֶּה כֵּלּוּ מַצָּה:

Shebichol haleilot anu ochlin chameitz umatzah. Halaila hazeh kulo matzah.

On all other nights we eat both leavened bread and matzah.

Tonight we only eat matzah.



The Four Questions

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַזֶּה מָרוֹר:

Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.

On all other nights we eat all kinds of vegetables,
but tonight we eat bitter herbs.



The Four Questions

מַה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שְׁבִיכּוֹל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפִּילוּ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים:

Shebichol haleilot ain anu matbilin afilu paam echat.

Halaila hazeh shtei fiamim.

On all other nights we aren't expected to dip our vegetables one time.

Tonight we do it twice.



The Four Questions

מַה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שְׁבִיחַל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:

Shebichol haleilot anu ochlin bein yoshvin uvein m'subin.

Halaila hazeh kulanu m'subin.

On all other nights we eat either sitting normally or reclining.

Tonight we recline.



Telling a New Yet Old Story of Passover | Magid | מגיד

The Heroic and Visionary Women of Passover

Contributed By Raechel Banks / By Justice Ruth Bader Ginsburg and Rabbi Lauren Holzblatt



On Passover, Jews are commanded to tell the story of the Exodus and to see ourselves as having lived through that story, so that we may better learn how to live our lives today. The stories we tell our children shape what they believe to be possible—which is why at Passover, we must tell the stories of the women who played a crucial role in the Exodus narrative.

The Book of Exodus, much like the Book of Genesis, opens in pervasive darkness. Genesis describes the earth as “unformed and void, with darkness over the surface of the deep.” In Exodus, darkness attends the accession of a new Pharaoh who feared the Israelites and so enslaved them. God alone lights the way out of the darkness in Genesis. But in Exodus, God has many partners, first among them, five brave women.

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There is Yocheved, Moses' mother, and Shifra and Puah, the famous midwives. Each defies Pharaoh's decree to kill the Israelite baby boys. And there is Miriam, Moses' sister, about whom the following midrash is taught:

[When Miriam's only brother was Aaron] she prophesied... "my mother is destined to bear a son who will save Israel." When [Moses] was born the whole house... filled with light[.] [Miriam's] father arose and kissed her on the head, saying, "My daughter, your prophecy has been fulfilled." But when they threw [Moses] into the river her father tapped her on the head saying, "Daughter, where is your prophecy?" So it is written, "And [Miriam] stood afar off to know what would be[come of] the latter part of her prophecy."

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Finally, there is Pharaoh's daughter Batya, who defies her own father and plucks baby Moses out of the Nile. The Midrash reminds us that Batya knew exactly what she doing:

When Pharaoh's daughter's handmaidens saw that she intended to rescue Moses, they attempted to dissuade her, and persuade her to heed her father. They said to her: "Our mistress, it is the way of the world that when a king issues a decree, it is not heeded by the entire world, but his children and the members of his household do observe it, and you wish to transgress your father's decree?"

But transgress she did.

Telling a New Yet Old Story of Passover | Magid | מַגִּיד

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These women had a vision leading out of the darkness shrouding their world. They were women of action, prepared to defy authority to make their vision a reality bathed in the light of the day. Retelling the heroic stories of Yocheved, Shifra, Puah, Miriam and Batya reminds our daughters that with vision and the courage to act, they can carry forward the tradition those intrepid women launched.

While there is much light in today's world, there remains in our universe disheartening darkness, inhumanity spawned by ignorance and hate. We see horrific examples in the Middle East, parts of Africa, Ukraine and even here in US. The Passover story recalls to all of us that with vision and action we can join hands with others of like mind, kindling lights along paths leading out of the terrifying darkness.

The Ten Plagues

These are the ten plagues which God brought down on the Egyptians:

We have been dipping our fingers into wine for years, sometimes rather amused by the tradition. All the while we are asked to imagine what the plagues must have been like for those innocents suffering under a stubborn leader. Unfortunately we now know a little more about the suffering experienced during terrible plagues. As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of God. We pour out a drop of wine for each of the plagues as we recite them.

Dip a finger or a spoon into your wine glass for a drop for each plague.

Share how your experience this year helps you understand the “ten plagues” better than in years past.

Blood | *dam* | דָּם

Frogs | *tzfardeiya* | צְפַרְדֵּיָע

Lice | *kinim* | כִּנִּים

Beasts | *arov* | עֲרוֹב

Cattle disease | *dever* | דַּבֵּר

Boils | *sh'chin* | שְׁחִין

Hail | *barad* | בָּרָד

Locusts | *arbeh* | אֲרֵבָה

Darkness | *choshech* | חֹשֶׁךְ

Death of the Firstborn | *makat b'chorot* | מַכַּת בְּכוֹרוֹת

Those Were the Plagues

Sung to the tune of “Those Were the Days”

Chorus:

*Those were the plagues my friend,
We thought they'd bring an end,
To hauling bricks we made
of straw and clay.*

*Pharaoh was dealt a blow,
and let our people go,*

*So we were free and sure
to have our way!*

Yi di di di di di, Yi di di di di di

*Those were the plagues,
oh yes, those were the plagues.*

Verse:

Once upon a time in Pharaoh's palace,
Mo' and Aaron raised a rod or two.

Remember how they brought
ten plagues on Egypt,
Until the tyrant said that he was through.



Dayeinu

By Perri Schwartz, an activist and writer based out of Atlanta, Georgia. She is a 2021-2022 alumnus of the Young Judea Year Course gap year. She interned with the Israel Daily News Podcast while on Year Course. She is also on the autism spectrum and is super passionate about making the world a better place. You can follow her on Instagram, @thezioprincess.

If only the world would speak out about our hostages still in Gaza.
Dayenu.

If only the world would speak out against antisemitism and hatred toward us.

Dayenu.





Dayeinu

If only the world would speak out about entire communities being desecrated and families violated in their own homes. Dayenu.

If only the world would speak out against Hamas for what happened on October 7th. Dayenu.

If only the world would believe Israeli women. Dayenu.

If only the world would know what a ceasefire actually means. Dayenu.

If only the world would know how unsafe Jewish students feel on their college campuses. Dayenu.

Dayeinu

If only the world would know that Hamas is worse than ISIS.
Dayenu.

If only the world would know that ripping down posters of hostages who are kidnapped would not do anything but only fuel the fire.
Dayenu.

If only the world would know that Jews lived in Israel long before 1948. Dayenu.

If only the world would know that Israel is here to stay and we are not going anywhere. Dayenu.

If only the world would know that our IDF soldiers died while sacrificing everything.
Dayenu.

If only the world would know that our resilience is stronger than our hate. Dayenu.





Dayeinu

אלו הוציאנו ממצרים, דיינו:

Ilu hotzi hotzianu, Hotzianu mi mitzrayim

Hotzianu mi mitzrayim, Dayeinu

If God had only taken us out of Egypt,
that would have been enough!

אלו נתן לנו את התורה, דיינו:

Ilu natan natan lanu, natan lanu et haTorah

Natan lanu et haTorah, Dayeinu

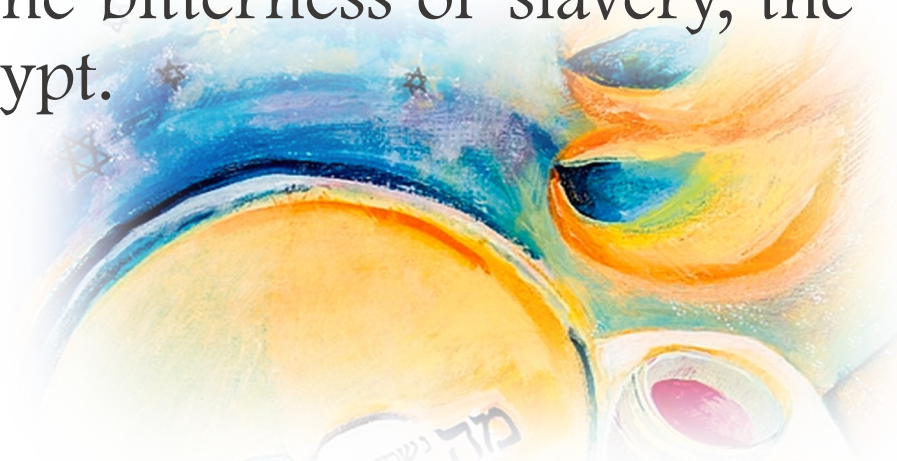
If God had only given us the Torah,
that would have been enough.

The Passover Symbols

The shank bone represents the *pesach*, the special lamb sacrifice made in the days of the Temple for the Passover holiday. It is called the *pesach*, from the Hebrew word meaning “to pass over,” because God passed over the houses of our ancestors in Egypt when visiting plagues upon our oppressors.

The matzah reminds us that when our ancestors were finally free to leave Egypt, there was no time to pack or prepare. Our ancestors grabbed whatever dough was made and set out on their journey, letting their dough bake into matzah as they fled.

The bitter herbs provide a visceral reminder of the bitterness of slavery, the life of hard labor our ancestors experienced in Egypt.



The Second Glass of Wine

Refill your glass of wine.

We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness. The second cup represents God's second promise to the Israelites: "I will deliver you from bondage" (Exodus 6:6).

Tonight we celebrate and honor women who embody the quality of **Resilience**. These women might suffer setbacks, or missteps, and they may even be knocked down by life, yet they come back at least as strong as before. Rather than letting difficulties or failure overcome them and drain their resolve, they find a way to rise like a phoenix from the ashes. They use optimism and tenacity to traverse through pain and disappointment without letting it crush their spirit. Tonight we raise a glass to the resilience of women and pray we learn from their power and strength especially in this moment.

Share the name of a woman you admire for her resilience.



Kadeish | קַדִּישׁ

Raise your glass of wine and say:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ. מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the second glass of wine!

The Blessing Over the Meal and Matzah | Motzi Matzah | מוציא מצה

The familiar *hamotzi* blessing marks the formal start of the “meal”. Because we are using matzah instead of bread, we add a blessing celebrating this *mitzvah*.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Baruch Atah Adonai, Eloheinu Melech haolam, hamotzi lechem min haaretz.

We praise God, Ruler of Everything, who brings bread from the land.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

*Baruch Atah Adonai, Eloheinu Melech haolam,
asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.*

We praise God, Ruler of Everything, who made us holy through obligations,
commanding us to eat matzah.

Distribute the top and middle matzah for everyone to eat.

Dipping the Bitter Herb in Sweet Charoset | Maror | מָרוֹר

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet charoset. We don't totally eradicate the taste of the bitter with the taste of the sweet.


בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

*Baruch Atah Adonai, Eloheinu Melech haolam,
asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.*

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat bitter herbs.

*Share how sweet moments are made more meaningful
when layered over our bitter experiences.*

Eating a sandwich of matzah and bitter herb / *koreich* / כּוֹרֵיךְ



When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the *pesach*, or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs. While we do not make sacrifices any more – and, in fact, some Jews have a custom of purposely avoiding lamb during the seder so that it is not mistaken as a sacrifice – we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Some people will also include *charoset* in the sandwich to remind us that God’s kindness helped relieve the bitterness of slavery.

Perhaps in our world today after October 7th Hillel sandwich could have another explanation: the complexity of a hard simple cracker with bitterness and sweetness all at once, the oys and the joys we experience daily as Jews, as Jewish mothers, wives, sisters, women.

Enjoy Your
Meal!

Bete'avon -

בֵּתְאָבוֹן



Searching for the Afikomen | Tzafoon | צפון

The word afikoman is from the Greek epikomen or epikomion, meaning “that which comes after,” or dessert. Do you remember waiting and longing for the sweets at your holiday meal? Maybe you are not much of a dessert eater these days, but we could all use a little sweetness right now.



Take a moment to search through your memories of Seders gone by and find your “afikoman”.

Share a sweet seder memory!

The Third Glass of Wine

Refill your glass of wine.

The third cup of wine represents God's third promise to the Israelites: "I will redeem you with an outstretched arm and great judgments" (Exodus 6:6). We dedicate the third cup of wine to women who strive to cultivate **Humility** within themselves. These women acknowledge their imperfections; they know that their bumps and bruises make them more human, more empathetic, more present and we are drawn to their vulnerability. These women embrace their success and their failures. These women know the difference between self-confidence and pride and therefore don't need to be the loudest voice in the room. They use their strength and wisdom to seek and add value to others. They temper their desire for success because they understand deeply the power and danger of arrogance. They seek not to distance themselves by being better or stronger, but rather they see every interaction as an opportunity for growth and learning. We celebrate the humility of these women!

Share the name of a woman you admire for her humility.



Kadeish | קַדִּישׁ

Raise your glass of wine and say:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the third glass of wine!

Cup of Elijah

We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our seder. In the Bible, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was whisked away to heaven. Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions, such as a baby's *bris* and the Passover seder.



Eliyahu Hanavi

אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ הַתְּשֻׁבִי, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגִּלְעָדִי.
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד, עִם מָשִׁיחַ בֶּן דָּוִד.

Eliyahu hanavi, Eliyahu hatishbi, Eliyahu, Eliyahu, Eliyahu hagiladi.

Bimheirah b'yameinu, yavo eileinu Im mashiach ben David, Im mashiach ben David

Elijah the prophet, the returning, the man of Gilad:
return to us speedily, in our days with the messiah, son of David.



The Fourth Glass of Wine

Refill your glass of wine.

The fourth cup represents God's final promise to the Israelites: "I will take you to be my people and I will be your God" (Exodus 6:7). A relationship was born in the moment God redeemed the Israelites from Egypt – one of commitment, dedication and loyalty. Tonight we dedicate our fourth glass of wine to women who **Inspire**.

Women who inspire us do so because they are unapologetically true to themselves. They find something they love and their passion is infectious. Their enthusiasm pulses wildly in their veins and they rarely rest in seeking out opportunities to bring others closer to their passion. These women excel at what they do and they find time to perfect their craft not for some pat on the back but because the intrinsic reward of doing what they love is the greatest gift of all. They challenge us to find our own passion or rally us to join them in the causes we care about. They lead by example and have an unwavering commitment to bettering the world. We are grateful for the inspiration they cultivate in rising generations and we raise this glass to them!

Share the name of a woman who inspires you.



Kadeish | קַדִּישׁ

Raise your glass of wine and say:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the fourth and final glass of wine!



Ending the Seder and Thinking about the Future | Nirtzah |

נִרְצָה

Nirtzah marks the conclusion of the seder. At the end of the seder, we honor the tradition of declaring, “Next year in Jerusalem!” Though it comes at the end of the seder, this moment also marks a beginning. We are beginning the next season with a renewed awareness of the freedoms we once enjoyed and the obstacles we must still confront. Having retold stories of the Jewish people and reflected on the struggles people still face for freedom and equality, we are ready to embark on a year that we hope will bring positive change in the world and freedom to people everywhere. This year we add : Let all the hostages be free!

We pray that God brings health and healing to all the people of the world, as we say...

Ending the Seder and Thinking about the Future | Nirtzah | נִרְטָזָה

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

L'shana haba'ah birushalayim!

NEXT YEAR IN JERUSALEM!





I have a voice by Elana Arian

I will open my eyes, I will not look away

*I will use this gift I've been given every
day;*

I have a voice, my voice is powerful,

My voice can change the world.

*I will give of myself I will reach out my
hand*

*I will use this heart I've been given to take
a stand:*

I have a voice, my voice is powerful,

My voice can change the world.

ANNUAL TEMPLE ISRAEL BENEFIT

MAY 2, 2024, 6:30 PM

HONORING

CANTOR IRENA ALTSHUL

ON HER 10TH ANNIVERSARY AS
SENIOR CANTOR OF TEMPLE ISRAEL



THE SAVOY CLUB @ THE GM BUILDING
TICKETS, SPONSORSHIP, AUCTION ITEM DONATIONS
TEMPLEISRAELNYC.ORG/ANNUALBENEFIT2024

A NIGHT *of* REMEMBRANCE

A Ritual & Interactive Gathering for Yom Hashoah

Wednesday, May 8
6-7pm

Join us for our first annual *Hitkansut* gathering, a participatory commemoration of the Holocaust where we will poignantly weave survivor testimonies, literary texts, music, poetry, and prayer into a meaningful ritual of remembrance.

Led by Rabbi Buyer-Witman
&
Cantor Altshul



JOIN TEMPLE ISRAEL & TEMPLE EMANU-EL

FRIDAY, MAY 10 @6PM



**SHABBAT CELEBRATING
YOM HA'ATZMAUT, ISRAEL @ 76**

We will celebrate with a performance by the amazing a cappella group **Six13**, a sing-along of Israeli music led by our Cantors.

Oneg catered by **Lior Lev Sercarz**,
Daniel Boulud's former sous-chef/ founder/owner La Boîte.

@ TEMPLE ISRAEL
(In-Person & Virtual)



Coffee and Conversations

Tuesday, April 30 at 9:30 am

Cynthia Perthuis, Principal Owner at Senior Care Authority, will discuss the topics of growing older with grace: solo aging, 10 warning signs of dementia, living life to its fullest. Hosted by Susan Richter.

THE NEXT CHAPTER - A MONTHLY ISRAEL BOOK CLUB

with Rabbi Melissa Buyer-Witman & Cantor Irena Altshul

Next Session: Tuesday, April 30 at 6:00 PM

A monthly book club dedicated to the study of Israel and antisemitism! Our next book is Deborah Lipstadt's *Antisemitism Here and Now*. Pages 3-83 will be discussed on April 30.

WALK IN THE PARK with Cantor Altshul

Thursday, May 2 at 9 am, meet at NW corner of 79th Street and 5th Avenue

Back by popular demand. Also on June 6.

BOOK CLUB *Master Slave Husband Wife* by Ilyon Woo

Monday, May 20 at 7:30 pm on Zoom

The remarkable true story of Ellen and William Craft, who escaped slavery through daring, determination, and disguise, with Ellen passing as a wealthy, disabled White man and William posing as "his" slave. Facilitated by Maria Mostajo.

Thursday, May 16 - SACRED LAND EXHIBIT - Hebrew Union College at 11am

Photographer Ralph Gibson and producer Martin Cohen, TI member and former board chair, have conceived of a unique photographic exhibition and publication that capture the essence of Israel as a sacred land, both ancient and contemporary.

Tuesday, May 21 - MAXIMIZING OUR WELL-BEING at 6:30PM In-Person

A panel about taking care of ourselves featuring Dr. Felice Sussman and Dr. Danielle Friedman. No charge for WLC members, \$18 for guests.