



The Women's Wander

Haggadah and
Passover Recipes



Temple Shaaray Tefila
Celebrate • Learn • Pray • Connect



Dear Strong Women of Shaaray Tefila,

As we reflect on last year's first annual Women's Wander, we remain in awe of our incredible community of women of all ages. While we cannot be physically together this Passover, we can find strength in knowing that each of us will be in one another's hearts and minds as we raise our Miriam's cups and toast to freedom and redemption.

In our Women's Seder, we gather in our homes to create community, celebrate freedom and honor our female ancestors in the Passover story. We reflect not only on the role women played in the Exodus, but the many integral roles that each of us continue to play in the modern Jewish world.

This booklet is not a Haggadah, but it represents a few elements of a traditional Women's Seder and reminds us of our everlasting strength, resilience, and that each of us has a part to play in the retelling of the Passover story.

My hope is that you will take elements of The Women's Wander, integrate them into your traditional Seders this Passover and pass them on to your children.

We appreciate you. We celebrate you. We thank you for being a part of this community.

Tonight in Bedford...Next year in Jerusalem,

Your Temple Shaaray Tefila Family

Passover Granola

recipe by Alexis Myones

INGREDIENTS

- 2 1/2 cups matzo farfel
- 1 cup almonds and/or pecans
- 1/4 cup margarine or butter (1/4 stick)
- 1/4 cup brown sugar
- 1/4 cup honey
- 1/2 tsp cinnamon
- 1 package dried fruit bits or any dried fruit of your liking

PREPARATION

Preheat oven to 300 degrees. Spread the farfel and nuts onto a baking sheet. Bake for 15 minutes. Remove from oven and transfer to a bowl. In a small pan, melt the margarine, brown sugar, honey and cinnamon until they are blended together. Pour mixture over the farfel/nut mixture and coat well. Transfer back to baking sheet and bake for another 15 minutes. Remove from oven and let cool (you can transfer to a clean bowl.) After the mixture is cooled, add fruit bits and mix well.



My Trademark, Most requested, Absolutely MAGNIFICENT Caramel Matzoh Crunch

Alexis Myones' recipe (prepared by Ilene Weinfeld)

An outstanding, unique, and easy confection. If you make only one thing at Passover, make this.

4-6 unsalted matzohs

1 cup (2 sticks) unsalted butter or unsalted Passover margarine

1 cup firmly packed brown sugar

¾ cup coarsely chopped chocolate chips or semi-sweet chocolate

Preheat the oven to 375. Line a large (or two smaller) cookie sheet completely with foil. Cover the bottom of the sheet with baking parchment—on top of the foil. This is very important since the mixture becomes sticky during baking.

Line the bottom of the cookie sheet evenly with the matzohs, cutting extra pieces, as required, to fit in any spaces.

In a 3-quart, heavy-bottomed saucepan, combine the butter or margarine and the brown sugar. Cook over medium heat, stirring constantly, until the mixture comes to a boil (about 2 to 4 minutes). Boil for 3 minutes, stirring constantly. Remove from the heat and pour over the matzoh, covering completely.

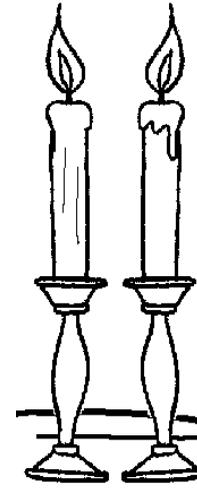
Place the baking sheet in the oven and immediately reduce the heat to 350. Bake for 15 minutes, checking every few minutes to make sure the mixture is not burning (if it seems to be browning too quickly, remove the pan from the oven, lower the heat to 325, and replace the pan)

Remove from the oven and sprinkle immediately with the chopped chocolate or chips. Let stand for 5 minutes, then spread the melted chocolate over the matzoh. While still warm, break into squares or odd shapes. Chill, still in the pan, in the freezer until set.

This makes a good gift.

Variation: you can also use coarsely chopped white chocolate (or a combination of white and dark), and chopped or slivered toasted almonds (sprinkled on top as the chocolate sets). You can also omit chocolate for a caramel-alone butter crunch

Candle lighting



Candle lighting has traditionally fallen to women in Jewish practice. Let us honor this by recognizing that the lighting of candles helps usher light into the darkness and allows us to begin our holidays peacefully.

Together:

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

-Hannah Senesch

Baruch Atah Adonai, Eloheinu Melech Ha-olam, asher kiddishanu b'mitzvotav vitzivanu lihadlik ner shel Yom Tov.

Baruch Atah Adonai, Eloheinu Melech Ha-olam, she'hechiamu V'ki'amanu V'heegianu laz man ha zeh.

This Special Occasion

The shehecheyanu prayer is used to mark special events in one's life as well as to mark the arrival of festivals throughout the year. We make this blessing tonight in honor of this special occasion-may there be many more to come.

בְּרַחֵם אֱלֹהֵינוּ יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּים וְהַחַיִּים וְהַחַיִּים לְדוֹר וָדוֹר.

Blessed are You, our G-d, Ruler of the universe, who keeps us in life, who sustains us, and who enables us to reach this season.

*Baruch Atah Ado-nai, Eloheinu Melech ha'olam
Shehecheyanu v'kiy'manu v'higi-yanu laz'man hazeh.*

Daughters of Sarah

READER: Where are the daughters of Sarah?

ALL: All Jewish women, everywhere, we are Sarah's daughters.

READER: Are Miriam's daughters here?

ALL: Every Jewish woman who raises her voice or instrument in song and music, or who moves her body in dance and celebration, we are Miriam's daughters.

READER: The daughters of Ruth, where are they?

ALL: Every woman who makes the difficult choice to cast her lot with the Jewish people, and every woman who chooses to follow their women, out of loyalty or out of love, we are Ruth's daughters.

READER: Esther's daughters, are they with us?

ALL: Every woman who has rebelled against the stereotype of women as sex symbols, every woman who has taken a stand for her political beliefs, we are Esther's daughters.

READER: Do we number Beruriah's daughters among us?

ALL: Every Jewish woman who has thirsted for study and knowledge created her own *midrash*, interpreted the Torah's laws or felt enraptured by a Hebrew prayer, we are Beruriah's daughters.

READER: Are Dona Gracia Nasi's daughters here?

ALL: Every woman who has succeeded on her own, or who has had to deny some part of herself to survive, every woman whose bravery has helped others survive, we are Dona Gracia's daughters.

READER: The daughters of Hannah Senesh, are they here?

ALL: Every Jewish woman fighter, Zionist, or poet, we are Hannah's daughters.

READER: Where are the daughters of Debbie Friedman?

ALL: Every woman who has the spirit of the *Shechina* (female spirit) inside of her, who is moved by prayer and whose spirit is renewed through voices raised in song, we are Debbie's daughters.

READER: And the daughters of the unnamed ones, where are they?

ALL: They are all the unnamed women, known only as "daughter of," wife of," mother of." Women whose names are unknown and whose voices are unheard. We could not be here today without you and will speak up because you could not. All of us, well known or anonymous, quiet or vocal, we are all, all of us, your daughters.

Marian Gassman's Matzo - Lemon Sponge Cake

8 eggs (separated) + 1 whole egg

1 ½ cup of sugar

Salt

½ lemon (grated rind and juice)

1 c. matzo cake meal (sifted)

Preheat oven to 350. Beat yolk until light. Add sugar and beat again, then add a pinch of salt, the lemon juice and rind, the matzo cake meal and lastly fold in the whites beaten until stiff but not dry. Bake in a 10" inch ungreased spring pan for 45 minutes. Invert pan until cake is cool.

Embarrassingly- Easy Chocolate Chip Macaroons

Alexis Myones

2 egg whites

1 14-ounce bag of sweetened coconut flakes

1 14-ounce can of sweetened condensed milk

2 tsp. vanilla extract

1 pkg. chocolate chips

Preheat oven to 350. Beat egg whites until not quite stiff. Combine with all other ingredients and mix well. Drop by teaspoonfuls onto a well-greased cookie sheet (or use parchment paper). Leave 2" between macaroons and form them with your fingers into little peaks. Bake for 10 to 12 minutes. Remove when macaroons are slightly brown. Cool.

Orange-Almond Cake

The single ingredient in almond meal, also called almond flour, is almonds — nothing else. Bob's Red Mill brand makes a blanched meal and a "natural" one. The blanched is light in color; the natural is darker, made with unskinned almonds. For this cake, use blanched meal. This is a simple, delicious confection with lots of orange flavor and crunch from a topping of sliced almonds.

Butter (for the pan)
5 eggs, separated
Pinch of salt
1 cup superfine or granulated sugar
1 teaspoon vanilla extract
Grated rind of 1 orange
2 cups almond meal (almond flour)
½ cup sliced almonds
Extra superfine or granulated sugar (for sprinkling),
Confectioners' sugar (for sprinkling, optional)

1. Set the oven at 350 degrees. Butter a 9-inch spring form pan. Line the bottom with a round of parchment paper cut to fit it. Line the sides with parchment paper.
2. In an electric mixer on medium speed, beat the egg whites and salt until they hold stiff peaks. Working quickly, use a rubber spatula to transfer the whites to another bowl.
3. In the mixer bowl, combine the egg yolks and superfine or granulated sugar. Beat at medium speed for 2 minutes or until the mixture is pale and thickened. Beat in the vanilla.
4. Remove the bowl from the mixer stand. Use a rubber spatula to stir in the orange rind and almond meal until thoroughly blended. Then stir ¼ of the egg whites into the yolk mixture, which is quite thick at this point, to lighten it. Fold in the remaining whites until no pockets of white show in the batter.
5. Spread the batter in the pan. Sprinkle with sliced almonds and superfine or granulated sugar. Bake the cake for 40 to 45 minutes, or until it is brown on top and set in the middle. Transfer the pan to a wire rack to cool completely.
6. Unlatch the ring on the spring form and lift it off. Carefully peel off the parchment. Use a wide metal spatula to transfer the cake to a platter, leaving the parchment paper on the bottom of the pan. Sprinkle with confectioners' sugar, if you like.

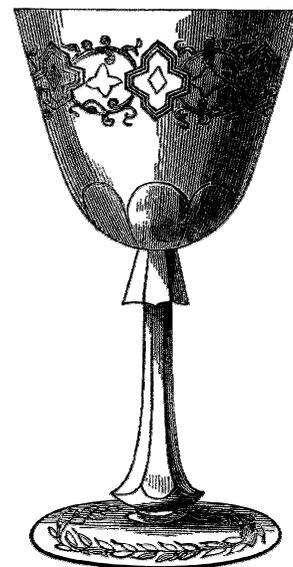
The First Cup

READER: We dedicate the first cup of wine to the women of the Exodus, Shifra, Puah, Yocheved, Miriam, Batya and Zipporah, each of whom played a critical role in the redemption of our people.

Like our Jewish sisters throughout the ages, these women were strong and courageous in the face of oppression. Our Sages recognized this when they said, "Through the merits of the righteous women of that generation The Israelites were redeemed from Mitzrayim."

All: If not for the courage of these women, the Jewish people would not have survived. We lift the first cup of wine and say together:

Blessed are You, our G-d, Ruler of the Universe, Who creates the fruit of the vine.



בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
פְּרֹא פְּרִי הַגֶּפֶן.

Baruch Atah Ado-nai, Elo-heinu Melech Ha'olam,
borei p'ri ha-gafen.

The Four Daughters

The Torah speaks of the obligation of telling your child the story of our Exodus. Tonight, we discuss it with four daughters. At the time, we aware that we must also discuss it with our sons, so that they may be cognizant of our place at this table, our responsibilities and our points of view.

Wise Daughters

At times, we are wise girls, strong and confident in what we know and who we are, curious and eager to learn more, seeing clearly through tangled and complex dilemmas and able to make wise and appropriate decisions for ourselves and on behalf of others. Yet, as wise girls we risk growing complacent in our knowledge, smug in the “superior” wisdom of the status quo and so caught up in the pursuit of learning and producing that we neglect others around us and our own well-being.

Wicked Daughters

At other times, we are wicked girls, angry, rebellious, critical, and negative. We set ourselves apart from our community, feeling, perhaps that we don't belong and not understanding that it is we, not others, who place ourselves on the outside. Yet, it is as wicked girls that we are able so see our world from another perspective, to see that some times “the emperor wears no clothes” and to speak up and criticize what is wrong and what is unjust.

Simple Daughters

At times, we are simple girls, relaxed and playful, enjoying life without questioning, analyzing, or examining deeply, loving others with passion that cannot be expressed in words, being loved in return without any logic or reason. Yet, as simple girls we risk missing the color and texture of our complex universe, and we may forfeit the opportunity to contribute to *tikkun olam*, the repair and healing of the world.

PREPARATION

Season the brisket all over with salt and pepper, then rub the meat with 2 teaspoons grated garlic, thyme and rosemary. Place brisket in a large bowl, cover tightly with plastic wrap, and refrigerate for at least 2 hours and up to overnight.

When you are ready to cook the brisket, heat the oven to 325 degrees.

Heat 2 tablespoons oil in a 6 1/2-quart Dutch oven over medium-high. Sear the brisket in the oil until browned on both sides, about 3 minutes per side. Transfer meat to a plate.

Add remaining 4 tablespoons oil and onions to pot, and sauté until lightly browned on the edges and very tender, about 8 minutes. Return brisket and any juices to the pot with the onions.

Place lemon and orange zests in a small bowl and reserve. Measure out 2 tablespoons lemon juice and reserve for the salad dressing. Pour remaining lemon juice, orange juice and wine over the brisket, then add enough water to come halfway up the sides of the meat (about 1 cup). Bring liquid to a simmer over high heat.

Cover pot, transfer to the oven, and cook for 1 1/2 hours. Turn the meat over in the pot and stir in remaining 2 teaspoons garlic. Cover pot and continue to cook until the meat shreds easily with a fork, about 1 to 1 1/2 hours longer.

Uncover pot, stir in the reserved lemon and orange zests, and continue to cook, uncovered, 15 minutes more.

Just before serving, prepare the salad: In a large bowl, whisk together reserved 2 tablespoons lemon juice, garlic and salt. Let it sit for 1 minute, then whisk in oil. Toss with greens, endive, radicchio and herbs. Taste and add more salt or olive oil, if needed.

Slice meat and serve, with pan juices spooned over and some of the salad piled on top. Serve the rest of the salad in a bowl on the side.

Citrusy Brisket With Spring Lettuces

NY Times - MELISSA CLARK

INGREDIENTS

FOR THE BRISKET:

- 1 (3 1/2- to 4-pound) beef brisket
- 2 1/2 teaspoons kosher salt, plus more to taste
- 1 teaspoon black pepper
- 4 teaspoons finely grated garlic (from about 5 large cloves)
- 1 tablespoon chopped thyme leaves
- 1 teaspoon chopped rosemary leaves
- 6 tablespoons extra-virgin olive oil, plus more for serving
- 2 large white onions, halved and thinly sliced
- 1 teaspoon finely grated lemon zest
- 1/2 teaspoon finely grated orange zest
- Juice from 2 lemons
- Juice from 2 oranges
- 1 cup dry white wine

FOR THE SALAD:

- 1 garlic clove, finely grated or minced
- 1/2 teaspoon kosher salt, plus more to taste
- 1/3 cup extra-virgin olive oil, plus more to taste
- 4 cups spring lettuces or baby spinach
- 2 cups sliced endive (from 2 to 3 endives)
- 1 small head radicchio, sliced (about 2 cups)
- 1 cup mixed soft herbs (leaves and tender stems), such as dill, basil or tarragon

Daughters Who Don't Know How to Ask

At other times, we are girls who don't know how to ask, we don't understand, we find that we cannot speak the language of the people in our company, we are struck dumb by a profound or strange new experience, or we are fearful because nothing like this has ever happened to us before. If we can remain silent, and tolerate our fear and inability to speak for a while, we may discover worlds of riches we couldn't possibly have imagined. But if our fear paralyzes us, if we lose confidence and withdraw from the world, or if it is fear of others that silences us, we truly need to be brought out from our slavery "by a mighty hand and an outstretched arm."

Each girl within us needs the other girls. The wise girl needs the forcefulness of the wicked, the playfulness of the simple and the sense of wonder of the speechless one. The wicked needs the erudition of the wise, the self-acceptance of the simple and the contemplative spirit of the speechless. The simple needs the diligence of the wise, the clear vision of the wicked and the confusion of the speechless. And the one who is struck dumb needs the words of the wise, the shout of the wicked and the song of the simple.

At different times, each of our girls appears. We are, in turn, interested and curious, frustrated and angry, calm and contented, sad and fearful. It is easy to praise the wise, scold the wicked, smile with the simple, and rescue the speechless. It is far more difficult to challenge the wise, to love and appreciate the wicked, to prod the simple, and to allow the dumbstruck to struggle with confusion. We must learn how to encourage each girl's special gifts and discourage destructive tendencies. All of these exist within us, sometimes in harmony and other times in cacophony. Our personal liberation depends upon understanding and balancing all of the very different parts of ourselves. May we come to know and accept the four girls within all of us so that we can grow closest to the wholeness and freedom this year.

Ten Plagues of Jewish Women

Those were the plagues G-d sent to the Egyptians, horrors that were part of our liberation. Today, we see ourselves as God's partners, not in the punishment of other people, but as agents for redeeming the world. We therefore look around with open eyes at the plagues that enslave us.

BLOOD - The dying hopes and dreams of women struggling with infertility and miscarriage.

FROGS - The uncontrollable leaping rate of violence against women.

LICE - The negative stereotypes that cause Jewish women to feel shameful or dirty or degraded.

BEASTS - The hunger and poverty that eats away like a beast at the most vulnerable women, especially single mothers, the elderly and children.

CATTLE DISEASE - The distorted body images that hurt us physically or psychologically.

BOILS - The conscious or unconscious sexism that rises to the surface even in Jewish liturgy and communal life.

HAIL – The continued attempts to limit our control of our reproductive rights, forcing women to have illegal abortions or carry out pregnancies that should have been ended.

LOCUSTS - The men who feed their egos by oppressing their wives—twisting Jewish law by refusing to grant divorces to these “chained” women known as agunot.

DARKNESS - The blind eye that does not see women as equal and valuable, leading to sexual harassment, glass ceilings, disrespect for aging women, and more.

SLAYING OF THE FIRST BORN - The pervasive presence of diseases like breast cancer and AIDS, which threaten to take more of our mothers, daughters, sisters, friends.

May this year bring each of us the opportunity to fight these plagues and others, that we may help bring redemption to G-d's world.

Matzo, Mushroom, and Onion Kugel

10 (6-inch) matzo crackers
2 1/2 cups fat-free, less-sodium chicken broth
1 cup hot water
1/4 cup vegetable oil
3 cups diced onion
2/3 cup grated carrot
1 teaspoon salt
1 teaspoon paprika
1/2 teaspoon garlic powder
1/4 teaspoon freshly ground black pepper
3 garlic cloves, minced
2 (8-ounce) packages pre-sliced mushrooms
2 tablespoons chopped fresh parsley
4 large egg whites 2 large eggs
Cooking spray

Preheat oven to 375°.

Place matzo crackers in a single layer on a baking sheet; bake at 375° for 5 minutes or until lightly browned. Break crackers into small pieces, and place in a large bowl. Pour chicken broth and water over matzo; let stand 10 minutes, stirring occasionally.

Heat oil in a large nonstick skillet over medium heat. Add onion; cover and cook 5 minutes, stirring occasionally. Add carrot and next 6 ingredients (carrot through mushrooms) to pan; cover and cook 5 minutes or until onion is tender. Add mushroom mixture and 2 tablespoons parsley to matzo mixture, stirring well. Combine egg whites and eggs in a bowl; stir with a whisk. Add egg mixture to matzo mixture; stir well.

Press matzo mixture into a 10-inch deep-dish pie plate coated with cooking spray. Bake, covered, at 375° for 20 minutes. Uncover and bake an additional 18 minutes or until lightly browned. Let kugel stand for 5 minutes, and cut into wedges. Garnish with parsley sprigs, if desired.

Janos Wilder's New American Haroset
prepared by Wendi Silverman, Stacey Simensky & Lisa Schwartz

2 granny smith apples
Juice of ½ lemon
½ cup of fresh mango, peeled and diced
½ cup chopped toasted pecans
½ teaspoon cinnamon
1 tablespoon honey
1 tablespoon Port or sweet wine

Peel, core, and dice the apples and sprinkle with the lemon juice.

Place all the ingredients in a food processor. Pulse once or twice just to break up. Let sit for the flavor to meld.

Libyan Haroset
prepared by Wendi Silverman, Stacey Simensky & Lisa Schwartz

¼ cup walnuts
¼ cup pecans
¼ cup almonds
¼ cup hazelnuts
½ cup raisins
1 cup pitted dates
1 ½ teaspoons cinnamon
1 ½ teaspoons allspice
½ teaspoon ginger
1 teaspoon nutmeg

Combine all the ingredients using a mortar and pestle or a food processor.

Serve the haroset with romaine lettuce as the bitter herb.

Dayeinu - It Would Have Been Enough

It would have been enough for G-d to take us out of Egypt. It would have been enough to bring us through the Red Sea, enough to give us the Torah and Shabbat, enough to bring us into the Land of Israel.

READER: If we listen to others with sensitivity and compassion,
ALL: Dayeinu

READER: If we challenge the absence of women in traditional texts, in chronicles of Jewish history and in the leadership of our institutions,
ALL : Dayeinu

READER: If we continue to organize, march and vote to affirm our values,
ALL: Dayeinu

READER: If we volunteer our time and money,
ALL: Dayeinu

READER: If we break the silence about violence against women and children in the Jewish community and everywhere,
ALL: Dayeinu

READER: If we teach our students and children to pursue justice with all their strength,
ALL: Dayeinu

READER: If we create art, music, dance and literature,
ALL: Dayeinu

READER: If we realize our power to effect change,
ALL: Dayeinu

READER: If we bring holiness into our lives, homes, and communities,
ALL: Dayeinu

READER: If we honor our visions more than our fears,
ALL: Dayeinu

While we count each of these blessings as if it would have been enough on its own, we know that more was given and more is promised. From singing Dayeinu we learn to celebrate each landmark on our people's journey. Yet, we must never confuse these way stations with the redemptive destination. Because there is still so much to do in our work of repairing the world.



Illo hotzi, hotzi anu
Hotzi anu mi Mitzrayim
Dayeinu! (2x)

Illo natan, natan lanu
Natan lanu et haShabbat
Dayeinu! (2x)

Illo natan, natan lanu
Natan lanu et haTorah
Dayeinu! (2x)

Refrain:
Dayeinu (3x)
Dayeinu (3x)

Refrain

Refrain

Women of Jewish History - Second Cup of Wine

READER: We speak first of the Matriarchs, Sarah, Rebecca, Leah and Rachel, whom we revere for their wisdom and strength, for their faith and resourcefulness and for their capacity for compassion and love.

Next we speak of scholars and religious leaders such as Beruriah, the only woman recognized in the Talmud as a scholar in her own right.

From political activists and defenders of Judaism such as Deborah the Judge, Queen Esther who bravely stood up for her people, Hannah Senesh heroine of World War II, and Golda Meir, Prime Minister of Israel.

From these women a legacy has come down to us. May we be worthy keepers and transmitters of their legacy.

ALL: If not for the courage of these women, the Jewish people would not have survived.

Blessed are You, our G-d, Ruler of the Universe, Who creates the fruit of the vine.

*Baruch Atah Ado-nai, Elo-heinu Melech Ha'olam,
borei p'ri ha-gafen.*

Jodi Kimmel's Red Sea Sour

Ingredients (makes 1 cocktail):

2oz Distillery No. 209 gin (or other dry gin)
¾ oz Manischewitz syrup (recipe follows)
¾ oz fresh lemon juice

Preparation:

Shake all ingredients with ice well to combine. Strain into a chilled coupe or cocktail glass.

Manischewitz Syrup

Ingredients:

1 cup Manischewitz concord grape (or similar sweet kosher red wine)
¼ cup sugar

Preparation:

Heat the ingredients in a small saucepan over low heat until the sugar dissolves and the mixture develops a syrupy consistency. Let cool. This can be stored in the refrigerator in an airtight container for up to a week.

Sharon Feldman's Haroset (Mom's recipe)

6 Apples or amount that works
¾ cup Chopped dates (we buy chopped)
¾ cup Apricots chopped
¾ cup Pecans chopped
¾ cup Pistachios chopped
Honey
Manishewitz Wine
Cinnamon
Nutmeg (dash)

The Drunken Pharaoh
Prepared by Karen Spiegel

Recipe is from Recipes Remembered by **June Feiss Hersh**

If you see Elijah when you open the door, you've had too much!

1-piece matzo

1 tablespoon confectioner's sugar

Simple Syrup (a combination of 2 parts water and 1-part sugar boiled then cooled to make a sweet syrup) or a light corn syrup

1.5 ounces Old Pogue Bourbon*

½ ounce fresh lemon juice

2 ounces of Manischewitz wine

Club soda, to top off drink

Take piece of matzo and crush it, with the back of a spoon, until it is coarse. Do not make it into powder. Mix in the confectioner's sugar.

Take a 10.5 to 12-ounce glass. "Rim" (coat the rim of the glass with the simple syrup or corn syrup and then dip it right into the matzo to coat the entire rim). The syrup will help the crumbs adhere to the rim of the glass. Fill the glass half-way with ice.

In a shaker glass, filled halfway with ice, add the bourbon, lemon juice and Manischewitz. Shake vigorously and then strain it into rimmed glass. Top the drink off with club soda. L'Chayim!

*If you would not drink bourbon at Passover, substitute another appropriate alcohol in its place.

Shalyn Courtenay's
Pesach Gone Lime
(a Passover Gimlet)

Tito's Vodka (GF and Kosher for Passover)

Lime Juice

Splash of Simple Syrup to represent the sweetness of freedom.

Serve chilled or on the rocks.

Miriam's Song - Music and Lyrics by Deborah Lynn 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 thread and every strand
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.

As Miriam stood upon the shores and gazed across the sea,
The wonder of this miracle she soon came to believe.
Whoever thought the sea would part with an outstretched hand,
And we would pass to freedom, and march to the promised land.

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 with 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



Opening the Door for Miriam the Prophet

A famous Midrash says that when the pharaoh condemned first-born Jewish babies to die it was seven-year-old Miriam who told her parents not to lose hope.

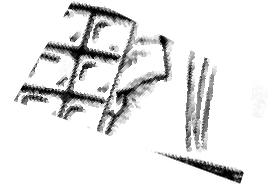
It was Miriam who watched over her brother Moses in the bulrushes until he was safe. Years later, after crossing the Red Sea, it was Miriam who led the Hebrew women with tambourine and song, acts recognized as signs of prophetic power.

We are told that Miriam visits every home where a woman's Seder is being held. We open the door to welcome her. Eagerly we await her arrival. As we think of Miriam, we admire her unusual strength and give honor to the leaders of our community.

As we open the door this evening, we are also mindful of this Seder as a place of hospitality and friendliness, where no woman is shut out. This is a place for all women to live with dignity and pride.

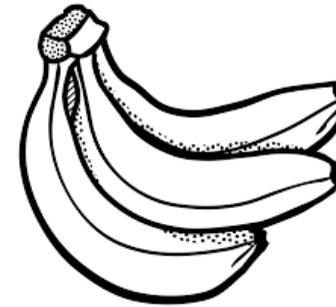
Fair Trade Chocolate or Cocoa Beans

The fair trade movement promotes economic partnerships based on equality, justice and sustainable environmental practices. We have a role in the process by making consumer choices that promote economic fairness for those who produce our products around the globe. Fair Trade certified chocolate and cocoa beans are grown under standards that prohibit the use of forced labor. They can be included on the seder plate to remind us that although we escaped from slavery in Egypt, forced labor is still very much an issue today.



Fair-trade coffee and chocolate: The topic of slavery comes up a lot throughout the Passover Seder, as it relates to Jewish history. And many families add these fair-trade items as a reminder that slavery still exists today and to highlight the Jewish concern for forced child labor.

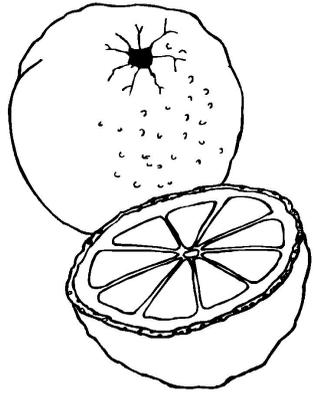
Banana



The world was awakened and shattered by the images of a little boy whose body lay lifeless amidst the gentle surf of a Turkish beach during the summer of 2015 - another nameless victim amongst thousands in the Syrian refugee crisis, the greatest refugee crisis since WWII. His name was Aylan Kurdi, 3, and he drowned with his brother, Galip, 5, and their mother, Rihan, on their exodus to freedom's distant shore.

Aylan and Galip's father, Abdullah, survived the harrowing journey, and in teaching the world about his sons; he shared that they loved bananas, a luxury in their native, war-torn Syria. Every day after work, Abdullah brought home a banana for his sons to share, a sweet sign of his enduring love for them. Writes Rabbi Dan Moskovitz of Temple Shalom in Vancouver, British Columbia, "We place a banana on our seder table and tell this story to remind us of Aylan, Galip and children everywhere who are caught up in this modern day exodus. May they be guarded and protected along their journey to safety, shielded by the love of their parents, watched over by God full of mercy and compassion."

New Additions For Your Seder Table



Orange

Many families and congregations have begun adding an orange to the Seder plate as a way of acknowledging the role of people who feel marginalized within the Jewish community. Professor Susannah Heschel explains that in the 1980's, feminists at Oberlin College placed a crust of bread on the Seder plate, saying, "There's as much room for a lesbian in Judaism as there is for a crust of bread on the seder plate." Heschel adapted this practice, placing an orange on her family's seder

plate and asking each attendee to take a segment of the orange, make the blessing over fruit, and eat it as a gesture of solidarity with LGBTQ Jews and others who are marginalized within the Jewish community. They spit out the orange seeds, which were said to represent homophobia.



Miriam's Cup

This new custom celebrates Miriam's role in the deliverance from slavery and her help throughout the wandering in the wilderness. Place an empty cup alongside Elijah's cup and ask each attendee at the seder to pour a bit of water into the cup. With this new custom, we recognize that women have always been – and continue to be – integral to the continued survival of the Jewish community. We see the pouring of each person's water as a symbol of everyone's individual responsibility to respond to issues of social injustice. Use the Religious Action

Center of Reform Judaism's Miriam's Cup reading insert in your seder to honor the women in your life and remember Miriam's contributions to the Exodus.

Miriam's Cup

Miriam's cup, glistening with water that energizes the soul, calls to us in confident invitation. We honor Miriam as a leader, prophetess and inspiring foremother.

Kos Miryam, in the middle of each of our tables, represents Miriam's well, which followed the Children of Israel through the desert until she died.

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

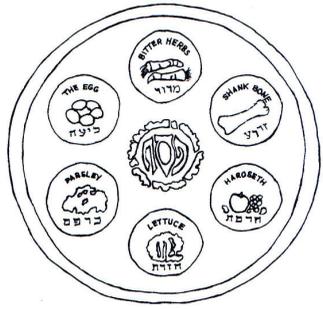
Water that flows in our veins,
Water that is the stuff of life,
For we are made of breath
And water, vision

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

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

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

the table; what sustains us
Every morning, every evening,
The common daily miracles
Like the taste of cool water



What's on a Traditional Seder Plate

Karpas (a green vegetable, most often parsley) represents the initial flourishing of the Israelites during the first years in Egypt. At the end of the biblical book of Genesis, Joseph moves his family to Egypt, where he becomes the second-in-command to Pharaoh. Protected by Joseph's exalted status, the family lives safely for several generations and proliferates greatly, becoming a great nation. The size of this growing population frightens the new Pharaoh, who enslaves the Israelites, lest

they make war on Egypt. Even under slave conditions, the Israelites continue to reproduce, and Pharaoh eventually decrees that all baby boys be killed. In the course of the seder, we dip the karpas in salt water (Ashkenazi custom) or vinegar (Sephardi custom) in order to taste both the hope of new birth and the tears that the Israelite slaves shed over their condition.

Karpas also symbolizes the new spring. One of the names for Passover is Hag Ha-Aviv or the "holiday of spring." Right around Passover the first buds emerge, and we look forward to the warmth and sense of possibility that accompany the beginning of spring. Some Ashkenazi Jews use a potato for karpas, as green vegetables were not readily available in Eastern Europe.

Haroset (sweet fruit paste symbolizing mortar) - This mix of fruits, wine or honey, and nuts symbolizes the mortar that the Israelite slaves used to construct buildings for Pharaoh. The name itself comes from the Hebrew word *cheres* or clay. Ashkenazi Jews generally include apples in haroset, a nod to the midrashic tradition that the Israelite women would go into the fields and seduce their husbands under the apple trees, in defiance of the Egyptian attempts to prevent reproduction by separating men and women.

Sephardic recipes for haroset allude to this fertility symbolism by including fruits, such as dates and figs, mentioned in Song of Songs, the biblical book that is most infused with images of love and sexuality.

Maror (bitter herb, often horseradish) - This bitter herb allows us to taste the bitterness of slavery. Today, most Jews use horseradish as maror. Originally, though, maror was probably a bitter lettuce, such as romaine, or a root, such as chicory. Like life in Egypt, these lettuces and roots taste sweet when one first bites into them, but then become bitter as one eats more. We dip maror into haroset in order to associate the bitterness of slavery with the work that caused so much of this bitterness.

Hazeret (second bitter herb, often Romaine lettuce) - A second bitter herb, used in korech or the Hillel sandwich, which consists of matzah and bitter herbs (some add haroset as well). Many Jews use horseradish for maror and Romaine lettuce or another bitter green for hazeret. Others use the same vegetable for both parts of the seder, and do not include hazeret on the seder plate at all.

Zeroa (shank bone) - A roasted lamb shank bone that symbolizes the lamb that Jews sacrificed as the special Passover offering when the Temple stood in Jerusalem. The zeroa does not play an active role in the seder, but serves as a visual reminder of the sacrifice that the Israelites offered immediately before leaving Egypt and that Jews continued to offer until the destruction of the Temple. Vegetarians often substitute a roasted beet, both because the red of the beet resembles the blood of the sacrifice and because the Talmud mentions beets as one of the vegetables sometimes dipped during the seder.

Beitzah (egg) - A roasted or hard-boiled egg that symbolizes the *hagigah* sacrifice, which would be offered on every holiday (including Passover) when the Temple stood. The roundness of the egg also represents the cycle of life — even in the most painful of times, there is always hope for a new beginning.

How Is the Seder Plate Arranged? - There are a few traditions regarding the arrangement of items on the seder plate. Most commonly, the maror is placed in the middle of the plate. The hazeret is at the six o'clock position followed by, moving clockwise, karpas (seven o'clock), beitzah (11 o'clock), z'roa (one o'clock), and haroset (five o'clock).

What Else Is On the Seder Table? In addition to the items on the seder plate, the seder table should also have three pieces of matzah wrapped or covered in a cloth and a container of salt water or vinegar in which to dip the karpas. Some seder plates have a compartment for matzah underneath, or include space for salt water among the other symbols. In most cases, though, matzah and salt water or vinegar sit near, but not on, the seder plate.

One way to encourage participation in the seder is to ask each guest to bring one item that, for him or her, represents liberation. Participants might bring family heirlooms that remind them of their family's immigration story, newspaper stories about current liberation struggles, or other symbolic objects. Each guest should place this item near the seder plate and, at an appropriate time in the seder, explain its significance.