

Benjamin Family Haggadah

By Alexandra Benjamin

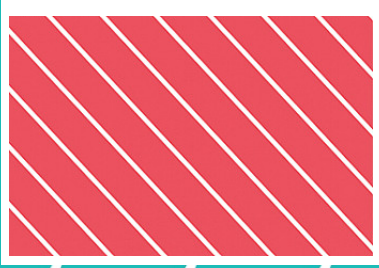


Table of Contents

Table of Contents	2
Kadesh	3
The First Cup - Out of Slavery	3
Traditional Kiddush (Hebrew)	4
Maggid - Beginning	5
Pesach Matza Maror	5
Koreich	6
The Alternative Seder Plate	6
Bareich	8
The Third Cup - I will redeem you	8
Hallel	9
The Fourth Cup - I will gather you	9
Commentary / Readings	10
A Feminist Seder Ma Nishtana	10

Commentary / Readings A Feminist Seder Ma Nishtana Contributed by [Alexandra Benjamin](#)

Source: Jane Jacobs

At all other דִּוְרָו, our minds can be full of stressful anticipation for the night different from all other nights, whether we are surrounded by our nearest and dearest, our friends, or complete strangers. Tonight, may we enjoy a calming and empowering evening surrounded by our "sisters":

At all other דִּוְרָו, we can be concerned about food- whether we have eaten too much or too little, whether people find what we've prepared tasty, how we're going to survive the sheer quantities of matzot and our overall appearance. Tonight, may we all be free of food and body consciousness, anxieties and insecurities.

At all other דִּוְרָו, we read of the heroic struggles and soul-searching of our forebears as they left Egypt. Tonight, we will consider our personal acts of heroism as we struggle to break free from the shackles which imprison our respective souls, and celebrate the many Heroines in our daily lives.

Kadesh

The First Cup - Out of Slavery Contributed by [Alexandra Benjamin](#)

Source: Alexandra Benjamin

Traditionally each of the cups of wine are linked to one of the statements of redemption spoken by God in the Torah "I will bring you out", "I will deliver you", "I will redeem you", "I will gather you to me." (Exodus 6:6-7).

This cup of wine therefore corresponds to the first statement "I will bring you out of slavery" For women the first step to freedom was equality in the law. The struggle for this freedom began in the desert, when the daughters of Zelephachad demanded their right on inheritance. It continues today, as there are still countries in the world where women do not have the right to vote. This cup of wine is dedicated to all of those women, the daughters of Zelephachad, the Suffragettes and modern campaigners, who have fought for women's equality in the law.

Kadesh
Traditional Kiddush (Hebrew)
Contributed by [Hillel Smith](#)
Source: (Traditional)

(On Shabbat begin here, and include the portions in parentheses:

וְיִהְיֶה עֶרֶב וְיִהְיֶה בֹקֶר יוֹם הַשְּׁשִׁי. וְיִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וְיִכְלֹ אֱלֹקִים בְּיוֹם הַשְּׁבִיעִי
מִלְאֲכָתוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מִכָּל מִלְאֲכָתוֹ אֲשֶׁר עָשָׂה. וַיְבַרְכֵךְ אֱלֹהִים אֶת יוֹם
(הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל מִלְאֲכָתוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.)

סְבִירֵי מִכְנֹן וְכַבֵּן וְכַבֹּתִי

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא פְּרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן וְקִדְשָׁנוּ
בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּצִדְקָתְךָ (שְׁבִיבוּת לְמִנוּחָה ו) מוֹעֲדִים לְשִׁמְחָה, חֲגִים וְזִמְנִים
לְשִׁשׁוֹן, אֶת יוֹם הַשְּׁבִיבוּת הַזֶּה וְאֶת יוֹם חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ (בְּצִדְקָתְךָ). מִקְבָּא
קִדְשִׁי, זְכָר לִיצִיאַת מִצְרַיִם. כִּי בְנוּ בְּחִרְתָּ וְאוֹתֵנוּ קִדְשָׁתָּ מִכָּל הָעַמִּים, (וְשָׁבַת) וּמוֹעֲדֵי
קִדְשֶׁךָ (בְּצִדְקָתְךָ וּבְרַצוֹן), בְּשִׁמְחָה וּבְשִׁשׁוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יי, מִקְדֵּשׁ (הַשְּׁבִיבוּת ו)
יִשְׂרָאֵל וְהַזְּמַנִּים.

On Saturday night include:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרָא מְאוֹכֵי הָאֵשׁ. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמְבַדֵּיל בֵּין קִדְשׁ לְחָל, ין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשִּׁת יְמֵי
הַמַּעֲשֶׂה. בֵּין קִדְשֵׁת שְׁבִיבוּת לְקִדְשֵׁת יוֹם טוֹב הַבְּדִלְתָּ, וְאֶת יוֹם הַשְּׁבִיעִי מִשִּׁשִּׁת יְמֵי הַמַּעֲשֶׂה
קִדְשֵׁת. הַבְּדִלְתָּ וְקִדְשָׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְשֵׁתְךָ. בְּרוּךְ אַתָּה יי הַמְבַדֵּיל בֵּין קִדְשׁ
[לְקִדְשׁ].

Hallel
The Fourth Cup - I will gather you
Contributed by [Alexandra Benjamin](#)
Source: Alexandra Benjamin

Our final cup of wine is for the statement 'And He gathered us to Him' Today we gather together as women, seeking support, sustenance and inspiration for one another. Women have gathered together throughout the ages to be with one another in good times and in bad. The final cup is dedicated to women who give of themselves to other women and create a sisterhood.

Drink the Fourth cup of wine

Maggid - Beginning

Pesach Matza Maror

Contributed by [Alexandra Benjamin](#)

Source: Alexandra Benjamin

“Rabbi Gammiel used to say that those who have not spoken of the following three things on Pesach has not fulfilled the obligation of the holiday. They are Pesach, Matza and Maror.”

Pesach – the Pascal Sacrifice. I am Pesach when I sacrifice my own needs for the needs of others. I am Pesach when I say yes, though I mean no. I am Pesach when I bleed each month.

Matza. I am Matza when I am broken and split into two. I am the sweetness of that first taste of Matza on seder night. I am the dryness of the Matza after 7 days of nothing else. I Matza when I am flat, and Matza when I am humble. I am Matza when I am filled with many contradictory characteristics. I am Matza the bread of affliction and Matza the bread of freedom.

Maror – I am Maror when I resent my place, and maror when I dwell on how I am wronged. I am maror when I cry and maror when I cause others to cry. I am maror when I slip into self pity and maror when my bitterness moves me to action. I am the sharpness and the wit of maror.

Bareich

The Third Cup - I will redeem you

Contributed by [Alexandra Benjamin](#)

Source: Alexandra Benjamin

“I will redeem you”. Modern Feminists focus not just on rights but on experience. We create female experiences to fill the gap from the past. We redeem our heritage. Jewish feminists no longer reject the bible out of hand as patriarchal. Instead we write our own commentaries and midrashim to insert the voices of women. We create our own rituals, such as Simchat Bat and sederim such as these. Not to replicate men's rituals but to create our own. The third cup of wine is dedicate to the creative and innovative women who are creating new Jewish expressions for all of us, who choose not to reject, but to redeem.

Koreich

The Alternative Seder Plate

Contributed by [Eileen Levinson](#)

Source: Eileen Levinson, Doikayt Seder 2009



Many of us are familiar with the traditional items on a seder plate as symbols for the themes of Passover. But what if the seder rituals had been written in modern times? Would we still choose the same items to represent such personal ideas? Would YOUR Passover story rely upon different symbols? This seder plate does not have the traditional symbols you would expect. Instead, it leaves a space for the participants (YOU) to fill in the blanks with new objects of meaning.

Think about an object that represents Passover in your life. The object can be serious or silly, literal or poetic, but it should be something that helps you relate to the holiday. Consider the themes that are symbolized in the traditional seder plate such as:

Oppression
Sacrifice

Bitterness
Challenges
Freedom
Renewal

How can your object add to our current understanding of the seder? Arrange your table's seder plate to tell a story of Passover as you see it today. Add as much or as little as you'd like - its all up to you.

To download the PDF, go to:

<http://haggadot.posterous.com/alternative-seder-plate>