Feliz Pesaj!





A Passover Haggadah

Viva Pesach! Celebrating Latin American Jews: Mexico, Central & South America

The Sisterhood of Temple Ahavat Shalom Northridge, CA

Our Sisterhood has told the story of our redemption in various ways. Each year we create our own Haggadah, sing new lyrics and melodies, sample different foods and pray with a new focus. We have celebrated the contributions of women in our history, explored the traditions of Chinese and African Jews, laughed as we celebrated Jewish humor, highlighted Jews in entertainment, honored the traditions of Sephardic and Ashkenazic Jews and even extolled the virtue of chocolate. This evening we will travel down another road -- learning about the Jews in Mexico, Central and South America.







Song: "What's New Buenos Aires"

(From Evita by Andrew Lloyd Webber, text by Jennifer Bennett)

What's new Buenos Aires?
I'm a Jew—and I am proud to be, ¿y tu?
Let's say Dayenu!

Vamanos a Buenos Aires!

Sit back—you ought to know what we're gonna have this eve

Just a seder filled with great harmony

Fill me up with your food, with your wine, with your prayer, join in with me

Let me dance to your beat, make it soft, make it sweet,

sing it with me

Recline, relax and then you'll learn a thing or two

Get your friends together and start praying

Stand back Buenos Aires!

Because you oughta know what we're gonna have this eve

Just a seder filled with

Just a seder filled with

Just a seder filled with great harmony

Rabbi S.: Tonight we embark on a journey exploring the story of our Jewish brothers and sisters in Mexico, Central & South America, while re-telling our story of the Exodus from enslavement to freedom. Our seder will engage us with insights, perceptions, opinions, flavors and sounds – many embraced within our traditions and yet others may be unfamiliar, mysterious and intriguing.

"Seder" means order. Around the world and throughout centuries, Jews have celebrated Passover, holding to a similar sequence of events -- retelling the story of the Exodus, and continuing the call of hope and peace for the future. Variations on words may occur within the prayers, the songs may not be just in Hebrew, the rituals to enhance the story may vary and the natural environment may influence the foods and beverages. Our sages tell us any custom accepted by a community over a period of time carries great weight.

Lighting the Festival Candles

Rabbi K.: Some families in our focus tonight inherited the tradition of spreading a white cloth on their dining table every Friday night or at holiday times and lighting candles, though they do not know why. In exploring the history of Jews in Mexico, Central and South America, we will learn of people who are described as Crypto Jews and Conversos, also known as New Christians. All Jewish holidays include the lighting of candles. It separates ordinary time from sacred time. The flickering light reminds us of the importance of keeping the fragile flame of freedom alive in the world. We acknowledge that as the candles brighten our Passover table, so too do good thoughts, words and deeds brighten our lives. Together we sing:

בַּרוּךְ אַתַּה יי אֱלֹהֵינוּ מֵלֶךְ הַעוֹלַם, אֲשֶׁר קְדְּשָנוּ בִּמְצִוֹתַיו וְצָנַנוּ לְהַדֹּלִיק נֵר שֵׁל יוֹם טוֹב.

Baruch Atah Adonai, Eloheynu Melech ha'olam asher kidishanu b'mitzvotav v'tzivanu l'hadlik ner shel Yom Tov.

Blessed are You, Adonai, our God, Sovereign of the universe, who sanctifies us with laws and commands us to light the festival lights.

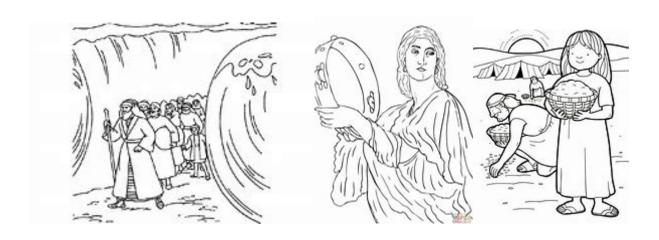


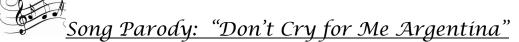
During Passover we are told to consider as if we were in Egypt, trying to break free from slavery. We are to remember the story of our patriarchs and matriarchs from over two thousand years ago. How did our people come to be in Egypt? Our ancestors, Abraham, Isaac, Jacob and their families were semi-nomadic herders, always searching for fertile pastures to graze their sheep, cattle and camels, and land to dig wells for fresh water. Abraham, our first patriarch, was commanded by God to leave his home in the Land of Ur, now a part of southern Iraq, and travel to a land that God would show him. Abraham and Sarah obeyed and found themselves in the Land of Canaan. We know it as The Promised Land, Eretz Israel. It was here that God made a covenant with Abraham and Sarah, saying "To your descendants I have given this land".

Years passed and Isaac, their son, was told by God to "Dwell in this land – for to you and your descendants I give all these lands." More years passed. Trying to survive a severe drought, Jacob, son of Isaac and our third patriarch, took his family and travelled south, far from The Promised Land and settled in The Land of Goshen, Egypt. Rejoining with his son Joseph, who was already living amongst the Egyptian Pharaoh and his people, Jacob and his descendants remained in Egypt for many years, living as sheepherders, farmers, artisans, merchants and shop owners.

The Israelites lived peacefully until a new Pharaoh arose in Egypt who, feeling threatened by the large Israelite population living in his country, enslaved them. For over four hundred years the Israelites served as slaves to the many Egyptian Pharaohs who ruled Egypt until God heard the Israelites' cries and redeemed them.

Passover was not observed during the forty years of wandering in the wilderness. When our ancestors finally reached the Promised Land and camped in the plains of Jericho, they celebrated with a Passover ritual. As it says in the Book of Joshua, "On the fourteenth day of the month at sunset, the Pesach offering was made, the manna ended and they ate from the produce of the Land of Canaan."





(From Evita by Andrew Lloyd Webber, text by Jennifer Bennett & Cantor Ken Cohen)

It won't be easy, you'll think it strange
When we try to explain Pharaoh's deeds
That we're still called to schmooze 'bout Moses saving the Jews
You won't believe it, when you hear about all that was done
The water rising all around Nachshon
And that this old story is true

Moses tried to flee from Pharaoh, from slavery
Couldn't swim all his life down the Nile
Running from the Egyptians, no time for baking rye bread
So he chose freedom, parting waters, trying everything new
But Pharaoh would not let him go
He was unrelenting and quite hard on the Jews
"Please part for me, O' Red Sea
The truth is I'm leaving Egypt
All through my wild days, those nasty 10 plagues...
Blood, frogs, flies, darkness
Now we eat karpas"

And as for the seder, and as for wine

We'll welcome Elijah right in

We'll eat bitter herbs, sweet charoset too

They are so delicious, they're not the dishes we're usually eating

But this night is different, it's true

We're free and it's all thanks to you!

"Please part for me, O' Red Sea

The truth is, I'm leaving Egypt

All through my wild days, those nasty ten plagues

Blood, frogs, flies, darkness

Now we eat karpas"

There are many journeys to discover tonight – people who left the homeland of their ancestors for the New World, whether by choice or by force, carrying their Jewish traditions and sometimes rediscovering them as generations passed. Maria Villaralla knew that her mother's family had Jewish origins in Spain. "We practiced Jewish tradition as much as we knew," she says. Ayelet Corona has Jewish roots on both sides and says her mother's family came from a village in Mexico where most of the inhabitants "don't mix milk and meat, didn't work on Saturday and leave pebbles on tombstones".

As a young boy, William Sanchez, now a priest in Albuquerque, New Mexico, did not know the reason why his family spun tops on Christmas, did not eat pork and whispered about their ancestors who left medieval Spain. After DNA tracking he learned his family was part of New Mexico's Crypto-Jews, descendants who maintain some Jewish traditions of their ancestors while adhering to the Catholic religion.

In a tiny Brazilian village, a woman shares the memory of her father, who once a year for the entire day he would wrap himself in a white sheet with black stripes, abstained from eating and read prayers out of an old book. She doesn't know why he did that, or if he knew why, but she remembers.

In Latin America, off and on throughout centuries, to live as a Jew could be life-threatening. Even after the end of the Inquisition, certain people's lineages were under scrutiny. Those vying for public or political office would trigger an inquiry of possible racial impurity. Suspicious activities that could brand someone a Jew included bathing on a Friday and dressing in clean clothes; mirrors covered for mourning, draining and disposing of blood after slaughtering a bird to eat; fasting on certain days, such as our Yom Kippur; eating corn tortillas (which are unleavened) during the Jewish holiday of Passover; and circumcising sons. Anyone guilty of these "crimes" faced drastic punishments including torture, imprisonment, forced wearing of a sanbenito, a kneelength yellow gown, or a dunce-cap, and execution.

A new study examining the DNA of thousands of Latin Americans reveals the extent of their likely Sephardic Jewish ancestry, more widespread than previously thought. "We were very surprised to find it was the case," says Juan-Camilo Chacón-Duque, a geneticist at the Natural History Museum in London who co-authored the paper. Before Chacón-Duque joined this study as a scientist, he had actually submitted his own DNA as a participant. He, like the thousands of others who volunteered, was curious about his own ancestry. He grew up in northwest Colombia, and he had heard the stories. It was a local custom to slaughter a pig for festivities, and it was said that you ate pork publicly to prove you were not a Jew. From that and other tales passed through his family, he had wondered. It turns out he has Converso ancestry.

As with any great story, we yearn to attain meaning and grow from the experience. In our story of freedom, the seder plate is the centerpiece and the heart of the Passover seder.



The Seder Plate

It is time to greet the seder plate. It reminds us that we were once slaves in Egypt and carried heavy burdens. The seder plate holds the major symbolic foods. **Karpas**, meaning a fresh raw vegetable, symbolizes that Passover is the Festival of Spring. **Haroset**, comes from the Hebrew word for clay. It is a mixture of fruit, nuts, spices and wine, representing the mortar used by our ancestors to make bricks while enslaved to Pharaoh.

A **lamb shank bone**, the only meat on this plate, reminds us of our people being told to slaughter a lamb, smear its blood on the doorposts of their homes so that the Angel of Death would pass over them. A **roasted egg** is another reminder of the renewal of life. From slavery to freedom, the egg symbolizes celebration and hope for the future. **Maror**, meaning bitter, represents the bitter life endured under slavery. **Hazaret**, an additional bitter herb, is eaten with the maror, because we all know misery loves company. An **orange** is on the plate to remind us not to oppress others because they are different from you or me. It calls us to fight against any and all exclusion of others.

Tonight we honor those courageous Jews who eventually found a new homeland in Mexico, Central & South America. On our seder plate we have jicama as the karpas, chili pepper as our maror, red cabbage as the chazaret, and banana to our charoset.

A cup of lime juice represents the tears of the Israelite slaves.



First Sip of our Celebratory Beverage

Rabbi K.: Today, about 400,000 Jews live in Latin America, the greatest number in Argentina, followed by Brazil and Mexico. Smaller populations thrive in Chile, Uruguay, Venezuela, Columbia, Peru, Paraguay, Bolivia and every Central American country with Panama being the most populous of Central American Jewish citizens. Tonight we celebrate Passover with sips of refreshing Chicha Morada! A traditional purple corn, non-alcoholic drink from Peru, it is made by boiling maize morado (purple corn) with water, lime juice, cinnamon, cloves and sugar. Sometimes apple, pear and pineapple are added. Though our blessing thanks Adonai for the fruit of the vine, and tonight's celebratory beverage is not from the vine, but rather from corn stalks, for the sake of our traditional blessing together we sing:

בָּרוּךָ אַתָּה יִיָ, אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, בּוֹרֵא פְּרִי הַנֶּפֶן

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Blessed are you, Adonai our God, Sovereign of the universe, who has created the fruit of the vine.

Praised are you, Adonai our God, Sovereign of the universe, who has chosen us from among all people and made us holy through Your mitzvot. With love You have given us seasons for rejoicing, festivals for joy, and special times for celebration. Among them is the festival of Passover, a sacred gathering to commemorate the Exodus from Egypt. Praised are you, Adonai, who sanctifies Israel and the festivals.

Shehechyanu – Who has Given Us Life – The Blessing for Firsts

Rabbi S.: The Shehecheyanu blessing encourages Jews to offer thanks for new and unusual experiences. It is typically recited at the beginning of holidays and to celebrate special occasions. How fortunate we are to be here to celebrate. Together let's joyously sing:

בָּרוּך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֶיָנוּ וְקִיְּמְנוּ וְהִגִּיעֲנוּ לַזְּמַן הַזֶּה

Baruch atah Adonai, Eloheinu melech ha-olam, she'hecheyanu v'kiy'manu v'higi-anu laz'man hazeh.

Blessed are you, Adonai our God, Sovereign of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

Urchatz – Washing the Hands

וּרְתַץ

Rabbi K.: At this point, I will symbolically wash my hands for all of us, without saying the blessing. One reason for this is to create a reflective moment, to pause and just be. Open your mind to new possibilities and be refreshed with tonight's seder experience.



A Nigun: a Jewish tune or melody without words to elevate our souls

Karpas – Vegetable appetizer

כַרַפַּס

During Passover we recognize that winter is past and spring has arrived. Fresh garden vegetables represent the coming of spring and the renewal of life, as well as it being a new year. This year in celebration of Latin American Jews, our karpas is jicama (hee-kah-ma). Sometimes referred to as the yam bean, Mexican turnip, or Mexican potato, the jicama is an edible root vegetable native to Latin America and high in fiber. It is often sold by street vendors and commonly eaten raw, seasoned with lemon or lime juice and chili powder.

Cantor: Please take a piece of jicama and dip it into the lime juice, as we recite the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,בּוֹרֵא פְּרִי הָאֲדָמָה.

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.

Blessed are You, Adonai our God, Sovereign of the universe, who creates the fruit of the earth.

We are grateful for the people who plant and harvest our fruits, grains and vegetables from the earth. Our lives feel refreshed with new energy.

Yachatz – Breaking the Middle Matzah

Matzah is the oldest symbol of redemption in the seder. The Torah tells us to eat matzah, for "we came out of the land of Egypt in haste." Fleeing Egypt, our ancestors could not wait for their bread to rise and bake in their ovens. They took the flat, unleavened dough and after crossing the Red Sea and in a safer place, cooked it on an open fire. We are commanded to remember the day our people fled the land of Egypt and to appreciate our freedom. Tonight's matzah is the corn tortilla, a thin, unleavened flatbread, made from maize (corn). In South America, a flatbread called arepa, predates the arrival of Europeans to America, and was called tortilla by the Spanish from its resemblance to the traditional Spanish round, unleavened cakes.

Rabbi K & S.: It is said the three matzot symbolize thought, speech and action. We take the middle matzah, symbolic of speech, and break it in two. One half is placed between the other two matzah as a reminder that our words are linked to our thoughts and action. The other half is hidden away, suggesting the value of humility and living an ethical life while working to redeem oneself through acts of loving kindness.

Maggid – Telling the Story

מגיד

Cantors: Raise the tray with the matzot as we sing together:



leste el pan de la afrisiyon ke komiron muestros padres en tierra de Egypto. Todo el ki tiene ambre venga i komer, todo el ki tiene di minister venga i paskwe. leste anyo aki, a el anyo el vienen en tierra de Israël. leste anyo aki siervos, a el anyo el vienen ijos e ijas foros.

יסטאיי איל פאן דהלאאפריסייון קה קומירון מואסטרוס פאדרייס אן טיארה דהאגיפטו. טודו איל קי טיאניי אמברה באנגה יקומאר, טודו איל קי טיאניי די מיניסטאר באנגה יפאסקוויי. יסטאיי אניו אקי, א איל אניו איל ביאנין אן טיארה דה ישראל. יסטאיי אניו אקי סיארבוס, א איל אניו איל ביאנין יגוס איה יגאס פורוס. הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכל. כל דצריך ייתי ויפסח. השתא הכא. לשנה הבאה בני חורין

Ha lachma anya di achalu avahatana b'ara d'Mitzrayim. Kal dichfin yeitei v'yeichul. Kal ditzrich yeitei v'yifsach. Hashata hacha, l'shanah haba'ah b'ara d'Yisrael. Hashata avdei. L'shana haba'ah b'nei chorin.

Everyone together: This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and share the Pesach meal. This year we are here. Next year may we all be in our Promised Land. This year we are slaves but next year we hope to be free.

Four Questions מהגשתנה

Rabbi K.: The four questions are actually extensions of the basic question: Why is this night different from all other nights? As we weave the familiar with the unfamiliar let us rejoice in our freedom to explore and to learn.

"Nunca es tarde para aprender - It is never too late to learn"

<u>Cantors:</u> The Four Questions in Ladino (using traditional Israeli Melody)

Kuanto fue demudada la noshada a esta mas ke todas las noshadas?

- 1) Ke en todas las noshadas/ non mos entinyentes/ afilu vez una la noshada/ la esta dos vezes.
- 2) Ke en todas las noshadas/ mos komientes levdo o sesenya i la noshada la esta todo el sesenya.
- 3) Ke en todas las nohadas mos komientes resto de vedruras i la noshada la esta lishuga.
- 4) ke en todas las noshadas mos komientes i bevientes tanto asentados i tanto areskovdados
- À la noshada la esta todos mos areskovdados.

Judaism has always encouraged questions. Arguing and interpreting are part of our tradition. The Book of Exodus commands us to observe Passover by eating matzah and bitter herbs and to tell our children about being slaves and then becoming free. The four questions have evolved since the first seder in ancient days. Consider these four questions:

Uno(1): What is meant by a "Converso" or a "Crypto-Jew"?

The earliest known Jewish settlers to make their way to Latin America were Conversos, sometimes identified as New Christians, and Crypto-Jews, also known as Marranos, an offensive word for Jews since it means "swine" or "pig". In the 1300's for the purpose of Christianizing Spain and Portugal, laws were enacted to force Jews to leave their homes and their professions. Jews agreed to convert to Catholicism in order to escape persecution and expulsion thus the name "Conversos". Crypto-Jews pretended to be Catholics to escape forced conversion, persecution and expulsion, but continued to practice Judaism secretly. In both situations, many of our ancestors at that time were confronted with life or death decisions. Conversos were harassed to prove they were not practicing Judaism. The term "Converso" was applied not only to the generation that converted but also to their children and their grandchildren and on down through the generations. It was time to look abroad for a resolution to the intolerable conditions of their lives.

Dos (2): How did the first Jews get to Latin America?

During the Spanish Inquisition, the 15th and 16th centuries were also an age of exploration, discovery, and expansion. Building empires, spreading Christianity, and finding sources of luxuries such as silks, gems and spices were paramount. With advancements in shipbuilding, maps and navigational tools, the time was right to seek and conquer new lands. Although Jews were prohibited from migrating to the New World, many Conversos and Crypto-Jews did sail with Spanish and Portuguese explorers. It is thought that Jews subsidized these voyages by paying high fees in order to escape persecution in Europe. These travelers found themselves in Mexico, Central and South America. For nearly one hundred years, many were able to reintroduce Jewish traditions until the Inquisition appeared in the New World. Once again, Jews, Conversos and Crypto-Jews lived in fear.

Dutch rulers were tolerant of Jewish migration and the open practice of religion and thus many Jews settled in the Dutch colony of Brazil. In 1637, Jews built a synagogue in Recife, Brazil and presently stands as the oldest existing synagogue in the Americas, now housing a Jewish cultural center and museum. Less than twenty years later, when the Dutch were forced to flee Brazil from the Portuguese, twenty-three Dutch Jews found their way to New Amsterdam, in what is now New York City, and formed the first Jewish congregation on Manhatten! But this is for another seder!

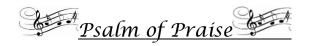
Tres (3): At what other times in history, was Latin America a destination for Jews?

The most populous time of immigration occurred during a fifty year span between 1880 and 1930. Primarily Ashkenazi, these Jews fled Europe and Russia under severe discrimination, persecution and brutal pogroms or massacres, along with the rise of Nazism. Sephardic Jews, migrating from North Africa and the Middle East, along with Sephardim who had first settled in the Caribbean after World War I, made their way to Mexico, Central and South American countries for a better life. In the 1940's, many post World War II refugees found safety in Latin America. The majority settled in countries with an open immigration policy, most notably Argentina, Mexico and Uruguay, followed by Venezuela, Colombia, Brazil and Chile. Many refugees came to this part of the world because relatives had arrived earlier. At the same time the United States had enacted laws restricting immigration. Contemporary Latin American Jews are the descendants of these nineteenth and twentieth century migrations.

Quatro (4): What is the current situation of Latin Americans Jews?

Jewish life, Reform, Conservative and Orthodox, is growing in Latin America, which is now home to an estimated 400,000 Jews. The growth comes as the region continues to transform economically as part of a social evolution following the end of military dictatorships that ruled many countries into the 1980s. In Mexico, about 40,000 Jews mostly live in Mexico City where there are more than 20 synagogues and several Kosher restaurants. Mexico embraces its small but vibrant Jewish population and attracts Jews from around the world to visit and settle. Argentina is home to the largest Latin American Jewish community with 250,000 with the majority in Buenos Aires. There are 90 synagogues in Argentina, with 65 located in the capital. The only other Kosher McDonalds outside of Israel is in Buenos Aires!

Some countries, due to political unrest, civil wars, dictatorships, increased anti-Semitism and pro-Palestinian movements along with the existence of Israel, have seen many Jews leave Latin America. During the military regime of 1976 to 1983 Argentina was a particularly hostile destination. 30,000 people 'disappeared' under the repressive regime and 1,900 were Jewish. Terrorist bombings in 1992 and 1994 killed 114 people, wounded hundreds and destroyed the Israeli Embassy and the Jewish Community Center. Meanwhile, Costa Rica is experiencing a growth in Jewish population with many Americans and Israelis setting up businesses or retiring to this Central American country. Even Guatemala, Honduras, El Salvador and Nicaragua with less than 1000 Jews each thrive relatively well. Panama is home to 10,000 Jews, the largest Central American population. In Panama City there is a market, "Super Kosher" that sells 10,000 different kosher products – it's the largest kosher market outside of Israel!



Mah lecha hayam ki tanus, hayarden tisov leachor. Heharim tirkedu cheilim, gevaot kivnei tzon.

Milifnei adon chuli aretz, Mlifnei eloah ya'akov. Hahofechi hatzur agam mayim, Chalamish lemayeno mayim. אָבָעווג יִּרְנֵי בוון.

מַה לְּךָ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסֹב לְאָחוֹר. הֶהָרִים תִּרְקִדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי צֹאן.

מִלּפְנֵי אָדוֹן חוּלִי אָרֶץ מִלִּפְנֵי אֱלוֹהַ יַעֲקֹב. הַהֹפְכִי הַצוּר אֲגַם מָיִם חַלָּמִישׁ לִמַעִינוֹ מָיִם. חַלָּמִישׁ לִמַעִינוֹ מָיִם.

The Four Children

We are told to tell the story of Passover to our children – teaching according to his or her ability. The Torah speaks of four types of children: one is wise, one is defiant, one is innocent, and one does not know how to ask. <u>They are aspects of our selves.</u>

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" This child is eager to learn and is told all that he or she may grasp in the experience of the seder. (*Deuteronomy 6:20*) You should teach this child all the traditions of Passover, even to the last detail. Tonight we are all wise as we are eager to learn about Jews in another part of the world, highlighting their history and their traditions.

The Defiant One asks: "What does this ritual mean to you?" This child acts like a stranger that does not want to be included. (Exodus 12:26) By using the expression "to you" he excludes himself from his people. Say "It is because of what Adonai did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him. For had he been in Egypt, he would not have been freed. Tonight we are not defiant, but rather we embrace a seder experience different from past years.

<u>The Innocent One asks</u>: "What is all this?" I want to understand the importance of this story. You should tell this child: "It was with a mighty hand that Adonai took us out of Egypt, and to the Promised Land." (Deutoronomy 7:8) Tonight we may find ourselves asking more questions about Latin American Jews in order to appreciate their story.

As for <u>The One Who Does Not Know How To Ask</u>, "You shall explain to this child that "It is because of what Adonai did for me when I came out of Egypt." (Exodus 13:8) Let this child's imagination flourish, inspired by the items on the table. Tonight we take the time to enjoy new stories, music and foods as we experience Passover, the story of our freedom.

The Story continues....

Cantor: "And Adonai brought us out of Egypt with a strong hand, an outstretched arm and with great awe, with signs and wonders" (Deuteronomy 26:8). This verse alludes to the ten plagues which God brought against the Egyptians – "...with a strong hand" denotes two plagues, "and with an outstretched arm" – two more plagues; and "with great awe"—two more plagues; "and with signs" – two more plagues; "and wonders"—two more plagues. This year we state the plagues in Hebrew, English and Spanish.

דָֿם	Dam	Blood	Sangre
אָפַרְדֵּע Tz'fardea		Frogs	Ranas
כָּנִים	Kinim	Lice	Piojos
עָרוֹב	Arov	Wild beasts	Bestias salvajes
דָּבֶר	Dever	Cattle sickn	ess Ganado enfermo
שְׁחִין	Sh'chin	Skin Boils	Forunculos en la piel
בָּרד	Barad	Hail	Granizo
אַרְבֶּה	Arbeh	Locusts	Langostas
חשֶׁרְ	Choshech	Darkness	Oscuridad
מבּת בְּכוֹרוֹת Makat b'chorot Muerte de los primogénitos Slaying of the first born			

Rabbi K.: "In each generation, enemies have arisen against us to destroy us, and God has saved us from them. Jewish history is miraculous. It is wondrous that the Jewish people have been able to exist in exile for centuries, suffering the cruelest of persecutions. If we have survived, it is only due to God's miracles." (Rabbi Eliezer Azikri 16^{th} century mystic and scholar)



to the tune of "When You're a Jet" from West Side Story ©2007 Barbara Sarshik

When you are free, You'll be free all the way. Let the pharaoh decree! You won't have to obey.

When you are free, You won't suffer the lash. When you do a day's work, You will get a day's cash.

Imagine your life as something you can sweeten . . . Imagine a life in which you're never beaten

By a real demon!

When you are free, You will not be a slave Wishing that you could be Independent and brave.

When you are free, You won't cower in fear. You'll be free to fly high Or fall flat on your rear.

Now listen to me, and hear what I am saying . . . When you are free, your people will be playing, Not oy vaying!

When you are free, You can summon the nerve To say, "Hey, look at me! Give me what I deserve."

> When you are free, You will be free!

Dayenu (It Would Have Been Enough)

At this time we sometimes read the fifteen miracles that Adonai did for the Jewish people. They symbolize the fifteen psalms of David when he came to dig the foundations of the Holy Temple in Jerusalem. Tonight we highlight people who helped Latin American Jews and to memorialize the efforts of the Jewish communities in Mexico, Central and South America.

- In 1521, when Spain's explorer, Cortés, first conquered Mexico, he did so with a number of secret Jews. Judaism was banned at the time in Spain. Many secret Spanish Jews departed for the New World to live a more Jewish life. In fact, Spain's first Viceroy in Mexico, Antonio de Mendoza, possessed a Jewish surname, and historians suggest he was one of the first secret Jews who settled in Mexico.
- 2. Don Luis de Carvajal a well-known Portuguese-Spanish nobleman who was born to Jewish Conversos was Mexico's first Governor. He welcomed both Jews and Catholics into his land. His nephew, Louis Rodriguez Carvajal, embraced his Jewish identity in the new kingdom, and encouraged other secret Jews to do the same.
- 3. Jews first arrived in Brazil during the 17th century Dutch rule. In 1636 they built the first synagogue in the Americas, the Kahal Zur Israel Synagogue, in Recife, Brazil. Most were Sephardic Jews who had fled the Inquisition in Spain and Portugal for religious freedom in the Netherlands and later to South America. Brazil's successful sugar industry is attributed to these early Portuguese Jews.

 Today Jewish communities thrive in Brazil. It has the second largest Jewish

population in Latin America after Argentina with more than 120,000 Jews.

- 4. In 1864, Emperor Maximilian I issued an edict of religious tolerance and invited German Jews to settle in Mexico. His successor, President Benito Juarez, continued to enforce a separation of Church and State, ensuring that Mexico remained a haven for Jewish immigrants.
- 5. In 1887, while thousands of Russian Jews were killed in pogroms and the ports of Europe filled with Jewish families hoping to escape to America, Mexican President Porforio Diaz announced that Mexico would welcome 5,000 Russian Jews if they would settle government-owned, uncultivated lands. Many international philanthropists viewed Mexico as a promising site for Russian Jewish resettlement. In fact, President Diaz offered to donate an island off the coast of Mexico as a semi-autonomous Jewish colony. Between 1887 and the 1930s, 9,000 Eastern European and Germanspeaking Jews immigrated to Mexico, where they and their descendants have lived in peace and relative prosperity.

- 6. Between 1933 and 1951, nearly every Latin American country established committees to fight anti-Jewish persecutions in Germany.
- 7. In 1938, Leonidas Trujillo, leader of Dominican Republic, declared that he was prepared to admit 100,000 German-Jewish refugees.
- 8. In November 1947, when the UN General Assembly voted to partition the territory of the British Mandate in Palestine, more than half of the Latin American member nations voted in favor of creating a Jewish state.
- 9. In the 1950s and 1960s, relations between Latin America and Israel strengthened due to joint programs in which Israel shared its experience and skills in areas such as agriculture, medicine, organization of cooperatives and rural, regional and community development. Thousands of Latino trainees participated in study programs in Israel during this time.
- 10. On May 11, 1960, in Buenos Aires, Argentina, Israeli Mossad agents captured Adolf Eichmann, who had implemented the 'Final Solution' which aimed at the total extermination of European Jewry. Given Argentina's role as a haven for Nazis and their sympathizers, this was a monumental feat to organize and achieve. He was transported to Israel where he underwent a full trial, convicted for his war crimes and hanged in 1961. The Mossad did not officially acknowledge its involvement in Eichmann's abduction until February 2005.
- 11. In 1967, hundreds of young Latin American Jews volunteered for civil service in Israel during the Six Day War.
- 12. We honor the Jewish communities in Brazil and Mexico, who in 1975 stood strong in indignation against their United Nations Representatives who voted in favor of defining Zionism as a form of racism.
- 13. For one week, from April 8 to April 15, 1967, Max Delvalle a Jew and Vice President of Panama, served as Acting President of Panama, while the President was out of the country. He said at the time that there were only two Jewish presidents in the world, the president of the State of Israel and him! Delvalle was described in the press as "the first Jewish president in the history of the Americas". Mazel tov!
- 14. Tears of joy and tears of sadness as we honor the Jewish statesman and nephew to Max Delvalle, Eric Arturo Delvalle, who in 1985 was elected President of Panama, only to be ousted three years later by General Manual Noriega. Eric Delvalle exiled to the United States and died in Cleveland Ohio, in 2015, at age 78.
- 15. We praise the synagogues (Reform, Conservative, Orthodox and Sephardi) of Latin America: thirty-five in Mexico, fifty in Brazil, ninety in Argentina, Columbia and Venezuela twelve, Chile & Uruguay eleven, Costa Rica, Guatemala and Panama four, Bolivia three, Honduras and Peru two, and one each in Ecuador, El Salvador and Nicaragua. L'Chaim!

Dayeinu (It Would Have Been Enough) זינו

I-lu ho-tzi ho tzi-a-nu Ho-tzi-a-nu mi-mitz-ra-yim Ho-tzi-a-nu mi-mitz-ra-yim Da-yei-nu

I-lu na-tan, na-tan la-nu Na-tan la-nu et ha-sha-bat Na-tan la-nu et ha-sha-bat Da-yei-nu

I-lu na-tan, na-tan la-nu Na-tan la-nu et ha-to-rah Na-tan la-nu et ha-tor-rah Da-yei-nu אָלוּ הוֹצִי, הוֹצִיאָנוּ הוֹצִיאָנוּ מִמִּצְרָיִם הוֹצִיאָנוּ מִמִּצְרָיִם דַּיֵנוּ

אָלוּ נְתַן, נְתַן לְנוּ נְתַן לְנוּ אֶת הַשַּׁבָּת נָתַן לְנוּ אֶת הַשַּׁבָּת דַיֵּנוּ

אָלוּ נָתַן, נָתַן לָנוּ נָתַן לָנוּ אֶת הַתּוֹרָה דַיֵּנוּ דַיֵּנוּ



Raise the Second Cup of wine and say:

You are blessed, Adonai our God, Who has redeemed us and redeemed our ancestors from Egypt and has brought us to this night to eat matzah and maror. May You enable us to reach other festivals and holidays—may they come to greet us in peace. You are blessed, Adonai our God, Who redeemed Israel.

Drink the second cup of wine, relaxed and in peace.

Cantor: "Ready", a poem by Rabbi Rachel Barenblat

"So the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders." —Exodus 12:34

You'll need to travel light.

Take what you can carry: a book, a poem, a battered tin cup, your child strapped to your chest, clutching your necklace in one hot possessive fist.

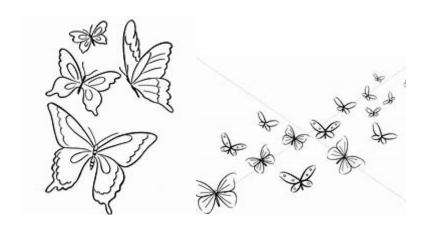
So the dough isn't ready. So your heart isn't ready.

You haven't said goodbye to the places where you hid as a child, to the friends who aren't interested in the journey, to the graves you've tended. But if you wait until you feel fully ready you may never take the leap at all and Infinity is calling you forth out of this birth canal and into the future's wide expanse.

Learn to improvise flat cakes without yeast. Learn to read new alphabets.

Wear God like a cloak and stride forth with confidence.

You won't know where you're going but you have the words of our sages, the songs of our mothers, the inspiration wrapped in your kneading bowl. Trust that what you carry will sustain you and take the first step out the door.



Rachtzah

Before partaking of our festive meal, we prepare ourselves with the washing of our hands. Think about your hands and how you use them for good in this world. Think what your hands do for others, be it your family, your friends, your colleagues, your community. Think about all the hands of others who do for you here and as you go from year to year.



בַּרוּךְ אַתַּה יי אֱלֹהֵינוּ מֵלֶךְ הַעוֹלָם, אֲשֶׁר קְדְשַׁנוּ בִּמְצִוֹתֵיו וְצְוַנוּ עַל נְטִילַת יָדַיִם.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Blessed are you, Adonai our God, Sovereign of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

(Everyone lightly cleanse your hands with the towelettes)

Rabbi Gamliel, grandson to Rabbi Hillel, and who lived during the First Century said "Whoever does not consider the meaning of these three things: Pesach, matzah, and maror, has not fulfilled the purpose of the seder."

In Egypt, blood of a lamb marked the doors of Jewish homes to be "passed over" by the tenth plague commanded by Adonai. The shank bone is a symbol to remind us of this. As our people hurried to flee from Egypt, they took with them their half-baked bread, pulled from the ovens before it was ready. The bread was incomplete, unfinished, as is our world. We live in a world that is, like the matzah, in need of wholeness and repair.

Motzi-Matzah



Let us bless this moment when we choose to eat matzah. Our ancestors, in their haste to be free, had no choice. It was matzah or nothing. Tonight we eat the matzah to remember those who came before us and their journey to liberation.

Take a piece of our "matzah"- the corn tortilla. Together we recite the following blessings:

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Blessed are you, Adonai our God, Sovereign of the universe, who provides sustenance from the earth.

בַּרוּךָ אַתָּה יִיַ, אֱלֹהֵינוּ מֵלֶךָ הָעוֹלָם, אֲשֶׁר קְדְּשָׁנוּ בְּמְצְוֹתִיוּ וְצְנַנוּ עַל אֲכִילַת מַצָּה

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Blessed are you, Adonai our God, Sovereign of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

Maror מרור

We eat the bitter herbs to remember the suffering of our ancestors in slavery. We eat bitter herbs in solidarity with anyone who suffers now under oppression, fear and unjust imprisonment, whose freedom has been taken or never enjoyed to begin with in their lives. *Porque tenemos un chile en el platio del seder?* Why do we have a chile pepper on our seder plate? We honor more than just the struggle of our ancestors' journey from slavery to freedom, but also the gifts they gave us and the tools to survive any conditions and to always make it delicious! Take the chili pepper and together we recite:

ַבּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם ,מָרוֹר אֲשֶׁר קִדְּשָנוּ בְּמִצְוֹתִיו וְצִנָּנוּ עַל אֲכִילַת.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Praised are you, Adonai our God, Sovereign of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

Korech – Hillel Sandwich פורד

The charoset is symbolic of the mortar that our ancestors used to build the cities for Pharaoh in Egypt. It is sweet to remind us that in the midst of our slavery, our misery, there is always the hope of freedom, the sweet taste of freedom. Every generation, every life has both the bitter and the sweet. Always have extra charoset at the table so everyone can have more of the sweet!

A "sandwich" is made, composed of a piece of matzah (corn tortilla), maror (chile pepper), the hazaret (red cabbage), our second bitter herb and the charoset. It is eaten in a relaxed manner. Together we say:

"In remembrance of those who came before us, who yearned and struggled for a better life and those who currently struggle to find their place to be free."

Please enjoy your Hillel sandwich!



Beitzah – Rejoicing with the Eating of the Egg

The egg represents rebirth, to turn our lives in a new direction, to start anew. It is a symbol of hope for each of us, for our children and for all Jewish people around the world. It's a symbol of what can be. In order to act, we "egg" each other on! Please enjoy the egg as we rejoice in this moment of celebrating Passover.

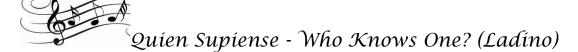
Shulchan Orech שֵׁלְחָן עוֹרֵךְ

Now it is time to enjoy the festival meal!

Please wait for your table to be invited to the buffet.



After dinner. Let's continue!



Quien supiense y entendiense, alavar al Dyo criense, Qualo son los doce, qualo son los trece?

- 13-Trece anyos de complas minyan,
- 12-Doce trivos de Yisrael,
- 11-Once estrellas de sueno de Yossef,
- 10-Diez comandamientos de la lei,
- 9-Mueve mezes de la prenyada,
- 8-Ocho dias de brit mila,
- 7-Siete dias de la semana,
- 6-Sesh dias sin Shabat,
- 5-Cinco livros de la lei,
- 4-Quatro madres de Yisrael, Sarah, Rivkah, Leah, Rachel,
- 3-Tres muestros padres son, Avraham, Isaac y Yacov,
- 2-Dos Moshe y Aaron,
- 1-uno es el Creador,

Uno es el Creador, baruch Hu uvaruch sh'mo

Tzafun אַפֿוּן The Afikomen

Rabbi Eliezer Papo said of the afikomen: "It is eaten at the end of the meal, when one is full and satisfied. This is a hint that the good of the world-to-come will be merited by one who is satisfied and happy with what he has in this world. The afikomen is a broken piece of matzah, to symbolize that in this world we only have part of the good, the remainder being stored away for us in the world-to-come..."

It is a mitzvah to say a blessing after we eat, to be thankful and praise the Creator of Life.

We also take this moment to thank those who cooked our Passover meal!



Raise the cup of wine, say the blessing, then take a sip

בָּרוּךְ אַתָּה יִיָּ, אֱלֹ הֵינוּ מֶלֶךְ הָעוֹלֶם, בּוֹרֵא פְּרִי הַגֶּפֶּן

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Praised are you, Adonai our God, Sovereign of the universe, who has created the fruit of the vine.

When we celebrate Passover with our families, many of us hide the afikomen for the children to find and receive a prize. The act of hiding provides us an opportunity to think about how the Jewish people have had to hide their identity in order to survive. As a baby, Moses is hidden by his mother so he will not be killed by the Egyptians. Miriam, his sister hides in the reeds to keep watch on him. Pharaoh's daughter finds Moses, and Miriam, who has hidden her identity, offers their mother to be his nurse maid.

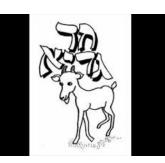
Many Jews hid their identity during the Spanish and New World Inquisitions. In fact, they hid it so well that generations later, people are now learning that their ancestors were Jewish. Today we learn of families who on Friday night light candles and say prayers in a foreign language they may not understand.

Many families under the reign of Nazi terror hid in forests or were hidden by their Christian neighbors. Many children were disguised as Christians, given new names and taught to not be Jewish in order to survive. Madeleine Korbel Albright, an Episcopalian who was raised Catholic, discovered at age 59 during the vetting process to serve as US Secretary of State, that she was born to Jewish parents. She also found out that more than a dozen of her family members died in the Holocaust, including three grandparents in concentration camps. Her father, a former Czech diplomat, and her mother never told her the family secret. Her parents converted to Catholicism in 1941 when Madeleine was four years old. She states that 'If it hadn't been for my parents having gotten me out of Czechoslovakia, I certainly would be dead."

Many Jews who escaped the Nazis arrived in Latin America, the United States and elsewhere, changing their names so as not to be identified as Jews. They named their children with names similar to the cultures they found themselves living. With the advancement of DNA tracking and the internet, many people are discovering their Jewish ancestry. By the 17th century, most Conversos had assimilated and lost any connection to Jewish customs. Today, some of their descendants are reclaiming their Jewish identity. They can join Jewish genealogy groups. Some have even converted to Judaism.

Rabbi Juan Mejía was born in Bogotá, Colombia in 1977 and raised as a Catholic. When he was 15, he discovered his Converso roots and began to explore the history of the secret Jews of Latin America. In 1999, to the surprise and bewilderment of his friends, he told them that he decided to convert to Judaism. At Chanukah, a family friend gave him an old brass menorah that he had found on one of his many antique searches around the city. Rabbi Mejia says "that year I lit the candles for the first time basking in the warmth of knowing that I was relighting a menorah that someone had lit and love and then had remained dormant for years, maybe decades. I beamed with the connection the mitzvah gave me to generations of my ancestors, that like the menorah, had remained dormant for ages."

Rabbi S.: Latin American Jews, whether in Mexico, Central America, South America, in addition to Cuba and the Caribbean, worked diligently to be successful and valued citizens in Latin America. Much of the region moved from agricultural based to industrialized societies and most notably evolved into nations valuing a separation of church and state and the establishment of a stable middle class. Tonight we are blessed to have people here who are of Latin American-Jewish ethnicity. We invite you to share a memory of living Jewishly in your home country. Please raise your hand so we can bring the microphone to you.





Song: Chad Gadya (Ladíno)

Un Cavrítico (One Kíd)

Y vino el malah amavet

que shoket y

que degollo el buey,

que se bevio la agua,

que ya mato el fuego,

que quemo el palo,

que aharvo el perro,

que mordio el gato,

que se comio el cavritico,

que lo merco mi padre por dos levanim,

por dos levanim.





The theme of the Haggadah is the redemption of the Israelites from Egypt; but the Haggadah also points to the future redemption of Israel, including Jews all around the world. At this point in our Seder, the door is opened in case Elijah the Prophet makes an appearance. We are filled with hope for the future. In his day, Elijah the Prophet, confronted the King who began to worship the pagan gods. Nearing Elijah's death, Adonai created a whirlwind which carried Elijah in a chariot of fire to everlasting life, never tasting death. The spirit of Elijah continues to create new connections, allowing us the freedom to enjoy our traditions. A chair is placed next to the seder plate for Elijah, which also represents a place for Jews who cannot attend the seder this year, whether through illness or otherwise prevented from participating.

ELIYAHU HANAVI

ELIJAH THE PROPHET

Eliyahu hanavi Elijah the prophet Eliyahu hatish'bi Eliyahu hagil'adi - Elijah the Giladite -

Bim'herah (beyameinu) yavo eleinu May he soon (in our days) come to us,

im Mashi'ach ben David. with the messiah son of David.

(x2) (x2)

Raise the cup of wine, say the blessing, then take a sip

בָּרוּךָ אַתָּה יִיָ, אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Praised are you, Adonai our God, Sovereign of the universe, who has created the fruit of the vine.

In the Year to Come

Rabbi K.: Let us bless those who work for a future that brings liberation to those who suffer today. Bless those who will bring us understanding and enlightenment in our daily lives. Bless those who will create in words, in music, in art and dance, visions that increase our empathy and joy.

Let us bless those who bring peace between people and between nations. Bless those who work to repair the world for us, our children and our children's children and generations to come.

Before we close, we invite you to share a blessing, a wish, words of kindness and hope.

Please raise your hand if you would like to be called upon to share.

ורצה Nirtzah

Everyone together: The Passover Seder is concluded, according to tradition with all its laws and customs. As we have been privileged to celebrate this Seder, so may we one day celebrate it in Jerusalem.

נָה הַבָּאָה בִּירוּשָׁלָיִםלְשָׁ.

L'shana Haba'ah b'Y'rushalayim (To the tune of The Girl from Ipanema!)

Next Year in Jerusalem!

Buenas Noches!





The Torah

TAS Sisterhood Seder Haggadots 2011-2018

Jews in Latin America, Jacob Beller, Jonathan David Publishers, NY 1969

The Jewish Presence in Latin America, David William Foster, Oxford Publ. 2018

Pesach For the Rest of Us, Marge Piercy, Schocken Books, NY 2007

The Illustrated History of the Jewish People, Nicholas DeLang, Editor, Harcourt Brace, NY 1997

A Historical Atlas of the Jewish People, Eli Barnavi, Editor, Schocken Books, NY 2002

The Jews of Latin America, Judith Laikin Elkin, Holmes & Meier, NY 1998

DNA Suggests Widespread Jewish Ancestry among Latin Americans, Mosaic, 12/26/2018

World Union For Progressive Judaism-Latin America

www.jewishvirtuallibrary.org

www.jewishpost.com

www.bechollashon.com

2019 Seder Committee

Arlene Stone, Committee Chair

Mel Birken, Becky Breuer, Sue Issler, Diane Levine, Sherry Lucks, Rhonda Mayer, Laraine Miller, Alyce Schultz-Rozsa, Laurie Scher, Sonia Smith, Judy Stehr, Tammy Singer

Rabbi Arturo Kalfus, Cantor Ken Cohen, Rabbi Dalia Samansky, Jennifer Bennett

SOUTH OF THE BOARDER CHAROSET

INGREDIENTS

- 1 pear, peeled, cored, and chopped
- 3 apples, peeled, cored, and chopped
- 3 bananas, peeled and mashed
- 2 cups pitted dates (about 1 lb)
- 2 cups sliced or slivered almonds (about 8 oz)
- 2 tablespoons ground canela (see Tips, below)
- 1 cup sweet red wine, such as Manischewitz Extra Heavy Malaga, plus additional if needed
- Matzoh or corn tortillas

PREPARATION

Combine all ingredients in food processor and purée. Transfer mixture to large saucepan and simmer over low heat, stirring frequently, until thickened, about 15 to 20 minutes. Cool completely, then chill, covered, until cold. Serve with matzoh or corn tortillas.

Tip:

Canela, also called true, Mexican, Ceylon, or Sri Lanka cinnamon, is a less pungent variety than the cassia cinnamon commonly used in the U.S.