

# Passover Seder Haggadah Supplement

 SOCIETY HILL  
SYNAGOGUE

**April 23, 2024 | 16 Nisan 5784**  
Compiled by Rabbi Nathan Kamesar



# Welcome to Society Hill Synagogue!

We are so glad you are here, and we hope you enjoy Passover Seder with our community!

We invite you to join us in observing the following Jewish and communal traditions that are very important to our congregation:

- Covering one's head while praying or studying in our Sanctuary, classrooms, or social spaces.

Additionally, we request that you:

- Refrain from writing, taking photos or video, and talking or texting on cellphones while in the synagogue during the seder, unless medically or emergently necessary.
- Refrain from smoking while on the synagogue property – indoors or outdoors – and within 25 feet of our building.
- Limit eating and drinking to the Social Hall and courtyard areas.

Please let us know if you need accommodations to facilitate your household's full inclusion and participation in synagogue services, programs, and activities.

**There are many opportunities to get to know the Society Hill Synagogue community and channel your interests and passions through activities, programs, and celebrations.** Please contact Sahar Oz at 215.922.6590 or [soz@societyhillsynagogue.org](mailto:soz@societyhillsynagogue.org) to connect with chairs of any of our committees below.

Adult Education · Coolanu: Culture & Community · Executive · Facilities · Finance · Food Insecurity  
God's Unfinished Business (Helping Fellow Congregants in Need) · Greeting · Hebrew School · Inclusion  
Marketing & Branding · Membership · Personnel · Playschool · POWER (Racial and Economic Justice on a  
Livable Planet) · Religion · Social Action · Society Hill Players Dinner Theatre · Triple Chai (Ages 54+)  
Volunteering at Vare-Washington Elementary School · Young Families Group · Young Friends (20s-30s)

Rabbi Nathan Kamesar | Hazzan Jessi Roemer | Rabbi Emeritus Avi Winokur  
President Carmen Hayman | Executive Director Sahar Oz

 418 Spruce Street

 215.922.6590

 @societyhillsynagogue

 Society Hill Synagogue

 [www.societyhillsynagogue.org](http://www.societyhillsynagogue.org)

# About Society Hill Synagogue



Society Hill Synagogue is an independent congregation, rooted in tradition, flourishing with life. Our services are based on Conservative liturgy while incorporating influences from the Reconstructionist, Renewal, and Reform movements, and beyond. We emphasize lifelong learning, social action, soulful music and prayer, and sacred community.

We pride ourselves on being warm, welcoming, and intergenerational. We embrace our diverse membership, including interfaith couples and families, LGBTQ+ individuals and families, people of color, and people of all abilities.

## Join us for the rest of our Pesah programming!

### TUESDAY

APRIL 23, 2024  
15 NISAN, 5784

9:30 am - 12 pm  
Pesah Service

12 pm Pesah Lunch

No Hebrew School

6 pm Pesah Seder

### WEDNESDAY

APRIL 24, 2024  
16 NISAN, 5784

Building Closed

### THURSDAY

APRIL 25, 2024  
17 NISAN, 5784

Building Open

Young Friends:  
Matzah Pizza Night  
(RSVP for location)

### FRIDAY

APRIL 26, 2024  
18 NISAN, 5784

Building Open

TGISHabbat Services  
with *Oneg* Dinner

### SATURDAY

APRIL 27, 2024  
19 NISAN, 5784

Shabbat Morning  
Services  
and Torah Discussion  
with *Kiddush* lunch

### SUNDAY

APRIL 28, 2024  
20 NISAN, 5784

Building Closed

### MONDAY

APRIL 29, 2024  
21 NISAN, 5784

9:30 am - 12 pm  
Pesah Service  
with *Yizkor* Service

12 pm Pesah Lunch

### TUESDAY

APRIL 30, 2024  
22 NISAN, 5784

Building Closed

No Hebrew School

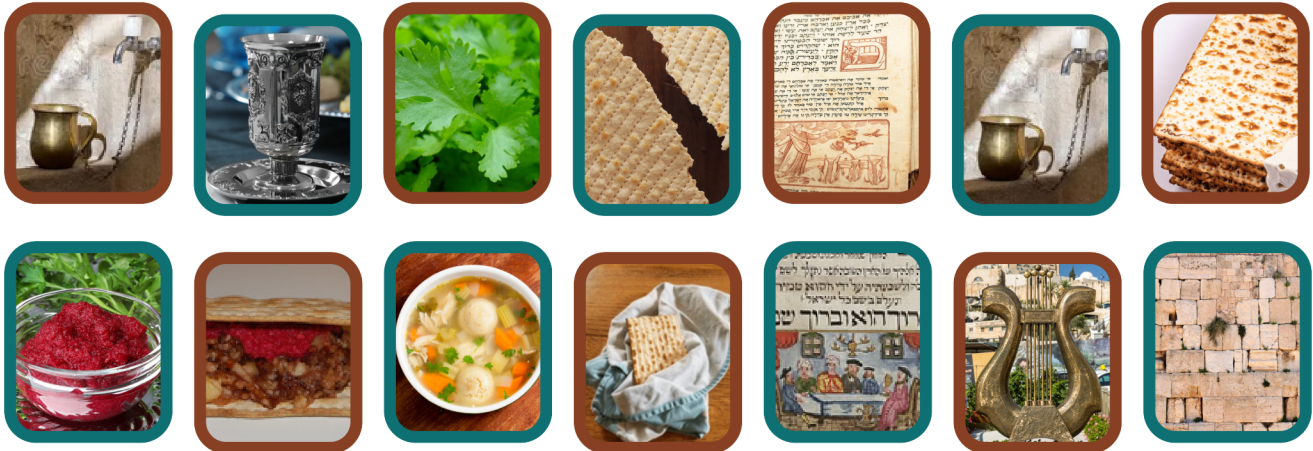
For more information about these events, visit [societyhillsynagogue.org/calendar](https://societyhillsynagogue.org/calendar)



# *Simanei HaSeder* • Signposts of the Seder

## Reading #1

Only with the invention of printing could average householders dream of owning separate copies of a Haggadah for everyone sitting around the table. In the early years, the leader of the household might own a handwritten version on parchment, but even that was rare given the cost: a single Haggadah required the hides of two to three sheep or calves--that's twenty to thirty animals for a family seder of ten--not to mention the labor for curing the hides into something to write on, and copying prayers letter by letter. **Rabbi Lawrence Hoffman (1/2)**



## Reading #2

In the eleventh century, people began devising mnemonics of the Seder's order, presumably as an aid to memory. There were many of them, but one, in particular, stuck, and is used nowadays almost universally. Almost every printed Haggadah begins with it, arranging it in word pairs that are often sung as part of the actual Seder ritual. A "table of contents" has become part of "contents" for which it was once the "table." **Rabbi Lawrence Hoffman (2/2)**



## *Kadesh* • Blessing over wine, sanctifying the holiday

### Reading #3

There are two obligations in relation to Kiddush. One is to experience *che'rut*, freedom. Wine and grape juice give pleasure and induce a feeling of liberation. The second is that each of the four cups of wine is an organizing anchor for a different part of the Seder. The first cup is the Kiddush, which declares the sanctity of the day, an obligation on every sacred day. Over the second cup we recite Maggid, the telling of the Passover story, the central purpose of the Haggadah. A third cup is added to the Birkat Hamazon, the grace after meals not just at the seder but on all august occasions. The fourth cup is connected to Hallel (praise) which concludes the Seder. **Rabbi Daniel Landes**

### Reading #4

The blessing over the first cup of wine uses the phrase, "Adonai our God... You gave us this Festival of Matzot, the time of our freedom, a *holy occasion*." In Hebrew, the words for holy occasion are *mikra kodesh* (מִקְרָא קֹדֶשׁ). The word *mikra* derives from the root *kuf, reish, alef* (כ-ר-א), meaning "to call." As a *mikra kodesh* the festival is literally a "holy calling," as though the day itself calls forth to us to respond to it. **Rabbi Arthur Green (1/2)**

### Reading #5

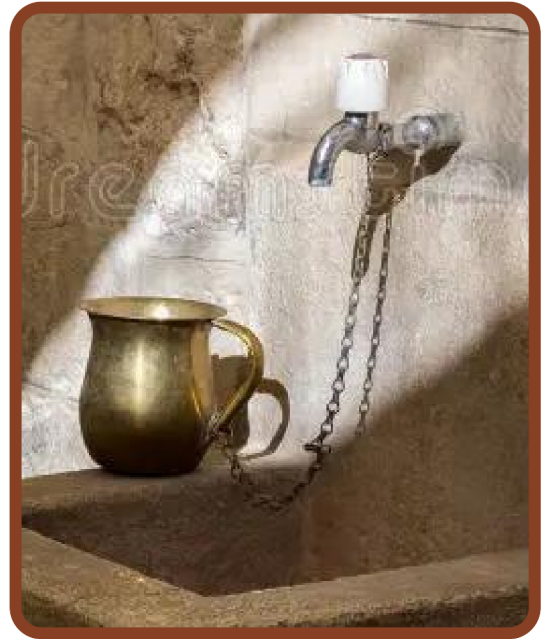
Each of the festivals has its own "call." On Pesach we are called to freedom. The sense of call makes for a different type of freedom than that of simply breaking all restraints. We respond to it by examining our own enslavements and asking how we can become more free and bring others more freedom. **Rabbi Arthur Green (2/2)**

## Ur<sup>h</sup>atz

### Reading #6

We revert to the customs of the Temple era, including preserving *taharah*, ritual purity and spiritual integration, and avoiding *tum'ah*, ritual impurity and spiritual alienation. By arising to wash, we place ourselves in the company of *olei laregel*, the holiday pilgrims. One night a year, one can maintain this heightened consciousness of one's ritual state.

**Rabbi Daniel Landes**



## Karpas (1/3)



### Reading #7

*Arise my darling, my fair one, and come away. For lo the winter is past, the rains are over and gone. The blossoms have appeared in the land, The time of singing has come. The song of the turtledove is heard in our land. The green figs form on the fig tree, The vines in blossom give off fragrance. Arise, my darling, My fair one, and come away. Song of Songs 2:14*

## *Karpas (2/3)*

### Reading #8

When I was growing up, my mother would read these verses from Song of Songs each year at our Passover seder. This will always be karpas for me, sprigs of fresh parsley dipped in the sound of my mother's voice, saying "Arise my darling," saying, "For lo the winter is past." Saying no matter what bitterness life might bring, there is always the possibility of love. And where there is love, there is hope. **Rabbi Sharon Cohen Anisfeld (1/5)**

### Reading #9

On all other nights, my mother would teach us hope as a discipline, a choice, an obligation. I remember coming to her upset about a situation that felt desperate to me at the time. "Imagine," she said, "just think how the Israelites felt standing at the Sea with the Egyptian army closing in behind them! If they had hope, so can you!" **Rabbi Sharon Cohen Anisfeld (2/5)**

### Reading #10

At the seder, my mother would read these verses from Song of Songs and remind us that not all hope has to be quite so hard-earned. Sometimes it is just a gift—unbidden, unwilled, unexpected. Like the way your breath catches at the glimpse of a young crocus pushing up through the snow, or the way the heart softens at the sight of a stream melting in early spring. This is the promise of karpas – at once utterly implausible and inevitable. **Rabbi Sharon Cohen Anisfeld (3/5)**



## *Karpas (3/3)*



### Reading #11

Karpas promises that the renewal unfolding in the world around us will come just as insistently to our own lives, to the places that have frozen over in our own weary and wary hearts. Even in the darkest times and narrowest places, there is a song in our souls waiting to well up again. One rabbi connects the Song that the Israelites sing as they cross the sea on their way out of Egypt to this promise of renewal. **Rabbi Sharon Cohen Anisfeld (4/5)**

### Reading #12

He teaches that there is a song in us that will always be there, that has had and will always have the power of renewal. It is in our souls and "it can never be forgotten." "This is the deliverance that is there for every generation." The entire seder is an invitation to taste the tears and hopes of our ancestors. To hold them close. To know that we have been here before. We have been in narrow places and we have left them behind. We have stumbled suddenly upon wide open places, possibilities opening within us, before us. **Rabbi Sharon Cohen Anisfeld (5/5)**

# *Yahatz*

## Reading #13

The Haggadah quickly introduces the theme of brokenness. Its trajectory will take us from brokenness at the outset to wholeness at the end. In the words of the Mishnah when we instruct our children about the meaning of Passover, we "begin with lowliness and end with the celebration." That trajectory is expressed verbally throughout the Haggadah, but frequently in Judaism, theological reflections are also articulated in another language: ritual behavior. **Rabbi Neil Gilman (1/2)**



## Reading #14

Here, we echo the opening words of the Haggadah—"This is the bread of affliction..."—by the ritual breaking of the middle matzah. It will eventually be made whole again through the act of eating: the first half at the beginning of the festive meal, and the other half at its conclusion, for the afikoman. **Rabbi Neil Gilman (2/2)**

# *Ha Lahma Anya* • The Bread of Poverty and Persecution

## Reading #15

As everyone knows, the Jews eat unleavened bread because the dough they brought out from Egypt in their rush to leave never had a chance to rise. Matza is then the **bread of liberation**. It is a mark of an exodus whose rapid pace overtook them unprepared. The Egyptians who enslaved them suddenly expelled them after God brought the plague on the first born. This Passover story is of the matzah of expulsion and exodus. **Noam Zion and David Dishon (1/2)**

## Reading #16

Yet *ha lahma*, the first official explanation for matza in the haggadah, calls it the "**bread of poverty and persecution**" based on Deuteronomy 16:3, "You shall eat unleavened bread bread of 'oni' (distress), for you departed from the land of Egypt hurriedly." Here matzah is a memorial not of liberation but of slavery. The life of oppression is marked by a pressured "hurried," pace, for the slaves do not control the rhythm of their existence. **Noam Zion and David Dishon (2/2)**

## Reading #17

This is a fitting preamble to *Magid*, the storytelling, and central, element of our Seder. It says, "This year we are still here, next year in the Promised Land. This year we are oppressed; next year, may we be free." The seder is an immersive exercise. The mishnah teaches that we begin the instruction and learning process by immersing ourselves in the experience of *g'nut* "degradation." Through the "bread of affliction" we remind ourselves of the mental, physical, and spiritual state of being afflicted.



# *Ha Lahma Anya* • The Bread of Poverty and Persecution

2/3



## Reading #18

Every year, there are numerous ways that we find ourselves constricted, perhaps without our even noticing. We are restricted by our habits that get the best of us, by the pressures we put on ourselves, by the limitations of our imaginations, by our inability to let go.

## Reading #19

The mishnah teaches that from degradation we are to move on to a space of praise and gratitude, praising the Divine for the hope we see on the horizon; we are on our way to the Promised Land, however we understand that; within sight, even if we are not fully there yet. We can almost smell its air, feel its breeze. The sense of our journey is in full swing.

## Reading #20

The seder is meant to conclude with a sense of redemption, imagining in full force what it would feel like to be truly free, truly evolved, soaking that notion deep into our bones and into our souls and into our beings. The taste of wine, the reclining, the singing with all our hearts -- this gets us to imagine what can and will be when we bring it about.

# *Ha Lahma Anya* • The Bread of Poverty and Persecution

## 3/3

### Reading #21

Yet, as we begin Maggid, we recite, “Let all who are hungry come and eat.” At precisely the moment that we start narrating our people’s archetypal experience of oppression and suffering, suffering so severe that we had to eat the “bread of affliction” to survive, our tradition calls us to invite in all who are hungry and in need. Just when we might be most inclined to focus inward, the Haggadah reminds us of the link between remembering our own suffering and our obligation to care about all who are suffering. **Leah Solomon (1/3)**

### Reading #22

In years past, this was easier. Before October 7, although we knew that Jewish history has seen many tragedies, few of us alive today had experienced such a cataclysm. Never, until now, were we confronted with the excruciating task of holding another people’s suffering even as our own is so vast and raw, let alone doing so when the perpetrators of the atrocities against us are members of that very people. **Leah Solomon (2/3)**

### Reading #23

The horrors of this year have shown us that our suffering, too, is inextricably linked to the suffering of our neighbors: neither Jews nor Palestinians anywhere in the world will live in safety until we all do; and none of us will be truly free until all of us are free. Expanding our hearts’ capacity to hold the suffering of Gazans who are desperately hungry and in need is the first step in charting a path toward a better future, so that all Jews and Palestinians in Israel, Gaza, and throughout the world, might live in security and freedom. **Leah Solomon (3/3)**

# *Maggid*

## The Four Questions

### Reading #24

The Seder must unfold in an atmosphere in which a child—or anyone—feels free to ask occasional questions even amidst a large group of adults. That’s easier said than done! Just a few minutes after the Four Questions are asked, the Haggadah tells of four children who ask entirely different questions. A “wicked” child asks such a terrible question that he’s told he deserves to have been left behind in Egypt! Unless we create an atmosphere that welcomes all questions, the most important ones may never make it to the table. There’s nothing wrong with reciting the beloved Four Questions. But we should remember that the designers of the Seder hoped to create an experience that would stimulate everyone’s spontaneous questions. It’s our job to create a lively Seder in which that kind of spontaneity can flourish. **Dr. David Arnow**

### Reading #25

Education begins with questions. Questions emerge when familiar patterns are disturbed. These four questions are stimulated by changes in the familiar patterns of the meal. Theological questions are stimulated by disturbances in the familiar patterns of life. Why do bad things happen to good people? Why do we have to die? How can we believe in a God that we can't see? The simple recitation of the Haggadah will stimulate these and many other questions of this kind. They may not be in the text, but they will be in the air. Let them emerge. Use them for educational purposes. And don't worry if they are not answered. Most significant theological questions have no easy answers. **Rabbi Neil Gilman**



# *Avadim Hayinu*

## Reading #26

The Hebrew word Haggadah means "telling." When we recite the Haggadah, we are telling a story. The story is an extended answer to the Four Questions. It is also a way of doing theology. We are more familiar with the kind of theology that is articulated in abstract statements, such as Maimonides' Thirteen Principles of Faith, which included, for example, the belief in divine reward and retribution. But this way of doing theology was more of a product of medieval culture than of Jewish tradition. **Rabbi Neil Gilman 1/3**

## Reading #27

The Torah itself is hardly replete with abstract philosophical or theological statements. Nor is rabbinic literature and Midrash. Both of these bodies of literature deal extensively with the agenda of theology and philosophy but they do so in the form of stories—the story of creation, of the Exodus from Egypt, of the revelation at Sinai and the rest. **Rabbi Neil Gilman 2/3**

## Reading #28

At the Passover Seder, we are commanded to do a number of things: eat matzah, eat bitter herbs, drink four cups of wine—and we are commanded to tell the story of the Exodus. We can do this in many different ways... and, in fact, the Haggadah includes different versions of the story. But what is significant here is that the story is the way of communicating the beliefs of Judaism. **Rabbi Neil Gilman 3/3**

# Four Children

## Reading #29

Four Children: the wise, the wayward, the simple, the sleeping. All are essential to the Divine Plan of Creation. Each manifests a different aspect of the Divine. All the children, all the Jewish souls, are integral to the Jewish People... All are intrinsic to God's Plan for humanity. Each is imbued with a unique way of perceiving the Divine. Only together is the unity of humanity complete... **Breslov Haggadah**

## Reading #30

Rather than search in others, we must delve into ourselves. We all, to varying degrees, have aspects of the Four Children—Four Selves—within us. We must integrate the positive elements and rechannel the negative. As we hear the voices of the children, as we learn how to handle them, let us also learn how to deal with the voices of the different selves inside us. Only together are we complete. **Breslov Haggadah**



# *V'hi She'amdah* • Standing Up For Us

## Reading #31

We want to build a Jewish community and identity that is not naive or willfully ignorant of real threats, but is also not primarily focused on a narrative of survival against a sea of enemies; there is so much more to being Jewish. **Tru'ah**

## Reading #32

The Hebrew for the phrase, "This promise has stood for our parents and for us in good stead," is *v'hi she'amda la'avoteinu v'lanu* (והיא שעמדה (לאבותינו ולנו), which literally means she stood for our parents and for us in good stead. Kabbalistic tradition insists that the redemption from Egypt has its root in Binah, the inner womb of God. Exodus/liberation is a rebirth, a new beginning of life, so it has to go back to the place within God that speaks to such a moment. **Rabbi Arthur Green (1/3)**

## Reading #33

There's a time when all our senses, all the aspects of our own personalities, dwell in darkness. "Jacob and his children went down to Egypt" means that our entire household, all the various emotions that we might think compose us as selves, sometimes are "in exile," unable to function. We are shut down; our inner lights are dimmed. **Rabbi Arthur Green (2/3)**

## Reading #34

The Kabbalist's response to such a moment is to dig a deeper wellspring within the self. There is an inner place that is deeper than any of our wounds, an endless resource from which redemption will spring forth. This is Binah, the mothering aspect of God, active within each self, within every human soul. **Rabbi Arthur Green (3/3)**



# Plagues

## Reading #35

One of the glorious paradoxes of Passover is that at the very moment we celebrate our liberation from slavery under Pharaoh, we are invited to pay attention to where there are Pharaohs in our contemporary world, and even to notice the Pharaoh-like tendencies we might harbor in our own hearts. **HIAS Haggadah Supplement**

## Reading #36

At our seder tables, we rejoice as a people in our ongoing survival, generation after generation, despite those who would seek to destroy us. We focus on the “us-ness” of our story, that which makes us unique as the Jewish people. At the same time, we are invited to be God’s partner in responding to the pain of people who are not us, but are still God’s children. **Rabbi Hara E. Person**



## Reading #37

The Haggadah exhorts us to rejoice at oppression overcome, while inviting us to lessen the joy of our full cups of wine in commemoration of the suffering of our foes. And if we are to care about those who are our foes, how much more must we care about those who are not even our foes, but are simply not us. That is our challenge as free people—to care for the fates of others. It may be difficult work, but if this is God’s struggle, shouldn’t it also be ours? **Rabbi Hara E. Person**

# Pesah



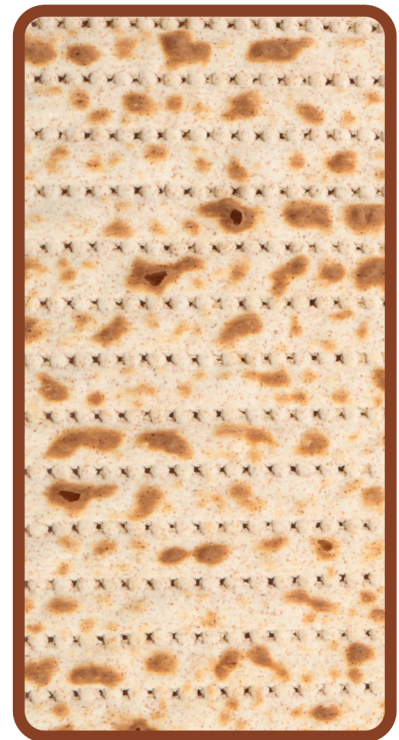
## Reading #38

Sacrifice, Korban in Hebrew, means to draw us near, intended to bring us closer to God. The korban is an expression of life's finitude, an encounter with mortality, a forced admission of how fleeting life really is. But even as sacrifice allows us to encounter human finitude, it also draws us near to infinity. The Korban allows for transformation: the offering and the lifting up of the merely material into the spiritual. From domestic parts of existence one brings a gift that finds its way to God. **Rabbi Daniel Landes**

# Matzah

## Reading #39

Some do not get the chance to rise and spread out like golden loaves of challah, filled with sweet raisins and crowned with shiny braids. Rushed, neglected, not kneaded by caring hands, we grow up afraid that any touch might cause a break. There are some ingredients we never receive. Tonight, let us bless our cracked surfaces and sharp edges, unafraid to see our brittleness and brave enough to see our beauty. Reaching for wholeness, let us piece together the parts of ourselves we have found, and honor all that is still hidden. **Rabbi Tamara Cohen**



## *Maror*



### Reading #40

Why do we eat bitter herbs? Feeling pain (bitterness) is actually a sign of redemption. Just feeling the bitterness was itself the first glimmer of freedom. Indeed, the worst slavery is when we grow so accustomed to it that we accommodate ourselves to it. **Rabbi Lawrence Kushner and Dr. Nehemia Polen citing Rabbi Yehuda Aryeh Leib of Ger citing Rabbi Yitzchak Meir of Ger**

## **In Every Generation (1/2)**

### Reading #41

Haggadah means narration, and tonight's celebration insists on the moral seriousness of the stories that we tell about ourselves. Stories are easily dismissible as distractions, the make-believe we craved as children... But tonight we are asked to take this faculty of the mind, so beloved by children and novelists, extremely seriously. All the adults who have outgrown story time are to be tutored tonight, with the physical props meant to quicken our pretending, and the ways of the child to guide us. **Dr. Rebecca Goldstein (1/4)**

### Reading #42

It is not enough to merely tell the story, but we must live inside of it, blur the boundaries of our personal narrative so that we spill outward and include as part of our formative experiences having lived through events that took place millennia before we were born. **Dr. Rebecca Goldstein (2/4)**

## In Every Generation (2/2)

### Reading #43

It is the imagination alone that can extend the sense of the self, broaden our sense of who we really are. We are Jews, insists the tradition, and the identity of an individual Jew is never strictly individual but also collective. By extending our personal narratives to include the formative tale of Jewish identity we appropriate that collective self as part of our own. **Dr. Rebecca Goldstein (3/4)**

### Reading #44

But the tradition also insists on possessing tonight's story in more general moral terms, the Torah reminding us never to oppress the stranger, "since you know the soul of the stranger, having been strangers in the land of Egypt." This story that we relive tonight is meant to grant us knowledge of "the soul of the stranger," and there is nothing more universal than that soul and our knowledge of it, and it is only the tutored imagination that can lead us to it and to the compassion it yields. **Dr. Rebecca Goldstein (4/4)**

## *Tzafun*

### Reading #45

"So, who has found the afikomen?" we ask. The finders hold the napkin-covered matzah tightly in their hands and are determined to bargain. It is part of our lesson plan -- this small rebellion. Each year we teach a new generation to resist bondage, to envision someplace better, to savor freedom, and to take responsibility for the journeys of their lives. And each year with the afikomen ritual, they hold power in their hands, just long enough to say, "Yes" or "No," with all eyes on them. With people waiting. Just long enough to learn to ask for what they want. **Ma'yan Haggadah**



# Elijah's Cup (1/2)

## Reading #46

Elijah's role in Jewish tradition is to herald the coming of the messiah. More generally, Elijah is the personalization of redemption because he never really died. According to the Book of Kings, he was taken up to heaven in a fiery chariot. He is the ultimate liminal personality who has mastered the threshold between life and death. **Rabbi Neil Gilman (1/2)**

## Reading #47

As such, he returns to earth at various liminal moments a, at every circumcision ritual, for example, at the Havdalah ritual at the close of Shabbat, and at this climax of the Pesach Seder. His appearance in our homes at this moment celebrates our achievement of redemption. But we understand, at the same time, that redemption is not complete. The world is not as yet redeemed. We remind ourselves of that unfinished work by opening our doors and looking out into the world at large. **Rabbi Neil Gilman (2/2)**



## Elijah's Cup (2/2)

### Reading #48

Memories of Elijah and the seder can be bittersweet, recalling the annual disappointment of not finding him at the door. Once, before Passover, according to a Hasidic tale, the disciples of Menaḥem Mendel (the Kotsker Rebbe) complained to him about this. He promised them that Elijah would be revealed to them at the upcoming seder. On the first night of the festival, the room was full, the atmosphere charged, with Elijah's cup waiting on the table. The seder proceeded, and finally the door was opened. What happened next left the disciples astonished. Nothing; no one appeared. Crushed, they turned to their Rebbe, whose face was beaming. Seeing their distress, he asked, "What's troubling you?" They told him. "Fools!" he thundered. "Do you think Elijah the prophet enters through the door? He enters through the heart." **Dr. Daniel Matt**



# Next Year In Jerusalem

## Reading #49

We live in a broken world... Exile—another name for brokenness—is not just the current condition of the Jewish people; according to the Kabbalah, it is the fundamental condition of the universe and of God. Before the beginning, before there was a heaven and an earth, God’s light poured forth, intended for divine vessels. But the vessels were not strong enough to hold the light and, in a primordial catastrophe known as “the shattering of the vessels” (*shevirat ha-kelim*), the divine light—God’s very being—was scattered like so many sparks. Today, we live surrounded by these sparks and by the shards of the vessels that were meant to hold them. **Dr. Nathaniel Deutsch (1/3)**

## Reading #50

But there is one place in this broken world whose very name contains the Hebrew word—*shalem*—for wholeness, peace, and, perfection. That place is Jerusalem. When we sing next year in Jerusalem, we are asking for a new beginning; for a return to wholeness. **Dr. Nathaniel Deutsch (2/3)**

## Reading #51

And yet there is another Jewish tradition, this time from Hasidism, that teaches us the virtue, even the necessity of “being broken” (*tsubrokhenskayt*). As a Hasidic saying paradoxically declares: There is nothing more whole than a broken heart. *Ayn davar yoter shalem me lev shavur*. Here, again, we find the same Hebrew word for “whole”—*shalem*—that lies at the root of Jerusalem. **Dr. Nathaniel Deutsch (3/3)**



# PESAH 2024/5784



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SYNAGOGUE

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NEXT YEAR IN JERUSALEM!*

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