

**THIS TIME WE CANNOT CROSS UNTIL WE
CARRY EACH OTHER. ALL OF US REFUGEES,
ALL OF US PROPHETS. NO MORE TAKING
TURNS ON HISTORY'S WHEEL, TRYING TO
COLLECT OLD DEBTS NO ONE CAN PAY.
THE SEA WILL NOT OPEN THAT WAY.
THIS TIME THAT COUNTRY IS WHAT
WE PROMISE EACH OTHER, OUR RAGE
PRESSED CHEEK TO CHEEK UNTIL TEARS
FLOOD THE SPACE BETWEEN, UNTIL
THERE ARE NO ENEMIES LEFT, BECAUSE
THIS TIME NO ONE WILL BE LEFT TO
DROWN AND ALL OF US MUST BE CHOSEN.
THIS TIME IT'S ALL OF US OR NONE.**

AURORA LEVINS MORALES

PASSOVER HAGGADAH



Jewish Voice for Peace

FREEDOM AND SLAVERY, liberation and oppression, are both always present and always possible. We arrive at the Passover table breathless, with the salty taste of authoritarian racism ripe on our tongues. We arrive at the Passover table full of awe, with the rise of grassroots popular movements insisting on connection across borders and walls. We arrive strong and grateful for one another; for our ever-growing movement for justice and liberation.

In the words of the poet and activist, Aurora Levins Morales:

“This time we cannot cross until we carry each other. All of us refugees, all of us prophets. No more taking turns on history’s wheel, trying to collect old debts no one can pay. The sea will not open that way. This time that country is what we promise each other, our rage pressed cheek to cheek until tears flood the space between, until there are no enemies left, because this time no one will be left to drown and all of us must be chosen. This time it’s all of us or none.”

This year we dedicate our seders to all of us, to our insistence on intersectionality, from gentrification to colonization; we are organizing to disrupt the root causes of displacement and violence at home and abroad.

May you find moments in this seder to exhale, to lean your head on the shoulder of a friend or comrade, to feel yourself arriving on the shores of liberation. May you find moments of fierce righteous rage that motivate you to re-commit to local and national organizing.

And may you find moments to carry one another across, your pain and your losses, your visions and your victories, because this time it’s all of us or none.

L’Chayim, To Collective Liberation,
JVP Rabbinical Council



EDITED BY BRANT ROSEN TO BE A YEAR TO YEAR HAGGADAH, READY FOR ALL YOUR LIBERATORY SUPPLEMENTS. THANKS TO VINCENT CALVETTI-WOLF, ARIANA KATZ, RABBI ARI LEV FORNARI, RABBI LYNN GOTTLIEB, JESSICA ROSENBERG, WENDY SOMERSON AND RABBI ALISSA WISE FOR THEIR WORK ON PREVIOUS EDITIONS OF THIS HAGGADAH.

THE SEDER

1. KADESH – Sanctification of the gathering

First cup of wine: L'chayim to education!

2. UR'CHATZ – Washing hands before eating green vegetables

3. KARPAS- Eating a piece of vegetable dipped in salt water

4. YACHATZ – Breaking the middle matzah

5. MAGGID - Telling of the story

Second cup of wine: L'chayim to solidarity!

6. RACH'TZAH - Washing hands before eating matzah

7. MOTZI – Blessing over matzah as food

8. MATZAH – Blessing over matzah as a special mitzvah

9. MAROR – Eating the bitter herbs

10. KORECH – Eating a sandwich of haroset & bitter herbs

11. SHULCHAN ORECH – Eating the festive meal

12. TZAFUN - Eating the afikomen

13. BARECH - Grace after meals

Third cup of wine: L'chayim to the BDS Movement!

Fourth cup of wine: L'chayim to community!

14. HALLEL - Song and Praise!

15. NIRTZAH - Conclusion

הִנֵּה מַה־טוֹב וּמַה־נְּעִים
שֶׁבֶת אַחִים גַּם־יַחַד.
הִנֵּה מַה־טוֹב וּמַה־נְּעִים
שֶׁבֶת אַחִים גַּם־יַחַד.

SING: HINEI MAH TOV

Hiney ma tov u'ma nayim shevet achim gam yachad
Hiney ma tov u'ma nayim shevet achim gam yachad
Hiney ma tov u'ma nayim shevet achim gam yachad
How good and pleasant it is, brother, sisters, all of us,
sitting together.
How good and pleasant it is, brother, sisters, all of us,
sitting together.

TAKE A DEEP BREATH. You have made it to the seder, to this consecrated place where we tell and tell again stories of liberation and justice being built. Take a deep breath. You have made it through a year of struggle, of solidarity, of heartbreak. You have bravely crossed the sea. You have mourned our dead. Take a deep breath. You have cooked and cleaned and worried about headcounts. You have cleaned out chametz – the muck of life, the forbidden crumbs keeping us from renewal, and liberation.

CONSIDER: THOUGHTS ABOUT MITZRAYIM AND YISRAEL

IN THE WAKE of the violence, turmoil, colonialist control, and ongoing Occupation, we want to acknowledge the distinction between “mitzrayim” – the narrow place – where the story we tell at Passover takes place and Egypt, the modern-day nation state. We are not conflating contemporary Egyptians with the pharaoh and taskmasters that appear in the Passover story. In the U.S., and worldwide, anti-Arab racism and Islamophobia saturate our media and our culture, and we must be vigilant to oppose it and interrupt it at every turn.

Likewise, the word Yisrael (Israel) when found in the liturgy does not refer to the modern nation/state of Israel. Rather it derives from the blessing given to Ya’akov (Jacob) by a stranger with whom he wrestles all night. When Ya’akov finally pins the stranger down, he asks him for a blessing. The stranger says, “Your name will no longer be Ya’akov but Yisrael for you have wrestled with God and triumphed.” Therefore, when we say “Yisrael” in prayer we are referring to being Godwrestlers, not Israelis.

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל (שֶׁבֶת וְשֶׁל) יוֹם טוֹב.

BLESS: CANDLE LIGHTING

At your table, light your candles together.

Baruch atah adonai eloheynu melech ha'olam asher
kidshanu b'mitzvotav v'tzivanu l'hadlik ner shel (Shabbat
v'shel) yom tov.

Blessed is the spirit of freedom in whose honor we kindle the lights of this holiday, Passover, the season of Freedom.

NIZKOR, WE REMEMBER

EVEN AS WE GIVE THANKS for the gift of being together at this time, we take a moment of silence, in memory of all those we have lost in the past year, since we last sat at the Passover table together. They may be family or personal loved ones; they may be people who were killed by state-sponsored violence; they may be people who died for the cause of liberation.

We remember... [*participants share names of those they are remembering.*] May the memories of these righteous be a blessing and a reminder of why we gather together to organize, to co-resist, and to demand justice. We will now hold a minute of silence in remembrance.

BLESS: SOCIAL ACTION BLESSING

A blessing to mark the purpose of our gathering – to strengthen our commitment to pursue justice together.

“I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.”

– Martin Luther King Jr., “Letter from Birmingham Jail,” April 16, 1963

Tonight we have a powerful group of people gathering around this table telling the Exodus story as one way to gain a deeper understanding of oppression and refuel our work for liberation in our time. We are involved in many struggles, in our local communities and around the world, all intersecting and inseparable.

At this seder we have participants involved in many different facets of the struggle for justice and liberation. Before we say a blessing for social justice, we invite everyone here to share campaigns they are involved in, issues they are working on, struggles they feel passionately connected to. We know that all of our disparate work is but different parts of the same struggle for healing and justice.

Participants share struggles in which they are currently involved.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְרַדּוֹף צְדָקָה.

TOGETHER:

*Baruch atah adonai eloheinu melekh ha-olam
asher kid'shanu b'mitzvotav v'tsivanu lirdof
tzedek.*

Blessed is the source who shows us paths to holiness and commands us to pursue justice.

KADESH: THE FIRST CUP OF WINE

L'chayim to education!

“...Education is where we decide whether we love our children enough not to expel them from our world and leave them to their own devices, not to strike from their hands their chance of undertaking something new, something unforeseen by us, but to prepare them in advance for the task of renewing a common world.” – Hannah Arendt, 1968

We raise the first glass to education. At JVP we continually educate ourselves on the history of the conflict, the history of social movements that have come before, the political analysis of today, and the Jewish textual tradition. May we continue to learn and value education in all its many forms. This first cup we raise, l'chayim, to education!

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

בְּרוּכָה אַתְּ יְיָ אֱלֹהֵינוּ רוֹחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הַגֶּפֶן

TOGETHER:

*Baruch atah Adonai Eloheinu melech
ha'olam borei pri hagafen.*

Blessed is the Eternal, determiner of the universe, who creates the fruit of the vine.

UR'CHATZ: WASHING HANDS BEFORE EATING A GREEN VEGETABLE

There is a bowl of water, a cup, and a towel near your table. We invite each person to pour water over their neighbor's hands, helping them to wash.

TOGETHER:

As we help each other to wash our hands, we reflect on the mutual dependence that water creates. We commit to work for justice with others rather than in isolation.

KARPAS: EATING A PIECE OF VEGETABLE DIPPED IN SALT WATER

We dip a spring vegetable into salt-water – the spring vegetable reminding us of potential and promise and the salt water reminding us of the tears and the pain along the way. This is an invitation to hold complexity – a reminder that change is possible even in what seems like endless darkness. As you dip the green vegetable into the salt water, affirm for yourself the potential for justice even as we hold the tears of oppression.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הָאֲדָמָה

TOGETHER:

*Baruch atah adonai eloheinu melech ha'olam
borei pri ha'adamah.*

Blessed is the One, who sustains all life, and brings forth fruits from the earth.

YACHATZ: BREAKING THE MIDDLE MATZAH

SYSTEMS OF OPPRESSION break our world in so many ways large and small. They shatter bodies, families, communities, sometimes whole nations. The militarism we spread at home and abroad unleashes forces we cannot fathom or control. Rarely do we stop to contemplate our own complicity in systems that wreak havoc in our name.

As we break the matzah now, we ask ourselves: how do we benefit from the perpetuation of oppressive systems? What are we willing to do about it? And where might we start?

What is broken can never be what it once was. But it can be repaired.

MAGGID: TELLING OF THE STORY

YOUR CHILD WILL ASK

Rabbi Brant Rosen

Your child will ask
why do we observe this festival?

And you will answer
it is because of what God did for us
when we were set free from the land of Egypt.

Your child will ask
were we set free from the land of Egypt
that we might hold tightly
to the pain of our enslavement
with a mighty hand?

And you will answer
we were set free from Egypt
that we might release our pain
by reaching with an outstretched arm
to all who struggle for freedom.

Your child will ask
were we set free from the land of Egypt

because we are God's chosen people?
And you will answer
we were set free from the land of Egypt
so that we will finally come to learn
all who are oppressed
are God's chosen.

Your child will ask
were we set free from the land of Egypt
that we might conquer and settle
a land inhabited by others?

And you will answer
we were set free from the land of Egypt
that we might open wide the doors
to proclaim:

Let all who are dispossessed return home.
Let all who wander find welcome at the table.
Let all who hunger for liberation
come and eat.

“A new king arose over Egypt who did not know Joseph. And he said to his people, ‘Look, the Israelite people are much too numerous for us. Let us deal shrewdly with them, so that they may not increase; otherwise in the event of war, they may join our enemies in fighting against us and rise from the ground.’ So they set taskmasters over them to oppress them...”
(*Exodus 1:10-11*)

As we begin the Exodus story, we read that the oppression of the Israelites resulted from Pharaoh’s fear that their growth would somehow overwhelm the Egyptian nation. These verses certainly have an ominous resonance for the Jewish people. Indeed any member of a minority faith or ethnic group knows all too well the tragedy that inevitably ensues when a nation views their demographic growth as a “threat.”

Today it is all too common to hear Israel’s leaders and supporters suggest that the “Jewish character” of Israel is threatened by the demographic growth of the Palestinian people. How should we react to the suggestion that the mere fact of this group’s growth necessarily poses a national threat to Israel? As Jews living in the Diaspora, how would we respond if our leaders raised questions about the “demographic threat” of a particular minority group to the “national character” of our country? In a multi-ethnic society, can a state’s identity ever be predicated upon the primacy of one ethnic group without the oppression of another?

As we answer this question, pass olives around the table.

When our conversation is finished, we ask:

Zayit: al shum mah? – This olive: why do we eat it?

The olive tree is one of the first plants mentioned in the Torah and remains among the oldest species in Israel/Palestine. It has become a universal symbol of peace and hope, as it is written in Psalm 52: “I am like a thriving olive tree in God’s house, I trust in God’s loyal kindness forever and ever.” We add this olive to our seder plate as a reminder that we must all be God’s bearers of peace and hope in the world.

At the same time, we eat this olive in sorrow, mindful that olive trees, the source of livelihood for Palestinian farmers, are regularly chopped down, burned and uprooted by Israeli settlers and the Israeli authorities. As we look on, Israel pursues systematic policies that increasingly deny Palestinians access to olive orchards that have belonged to them for generations. As we eat now, we ask one another: How will we, as Jews, bear witness to the unjust actions committed in our name? Will these olives inspire us to be bearers of peace and hope for Palestinians – and for all who are oppressed?

THE FOUR QUESTIONS:

Ma nishtanah halailah hazeh mikol haleilot?

Sheb'khol haleilot anu okhlin hametz umatzah; halailah hazeh, kuloh matzah.

Sheb'khol haleilot anu okhlin sh'ar y'rakot; halailah hazeh, maror.

Sheb'khol haleilot ein anu matbilin afilu pa'am ehat; halailah hazeh, shtei f'amim.

Sheb'khol haleilot anu okhlin bein yoshvin uvein m'subin; halailah hazeh, kulanu m'subin.

Why is this night different from all other nights?

On all other nights we eat leavened products and matzah, and on this night only matzah.

On all other nights we eat all vegetables, and on this night only bitter herbs.

On all other nights, we don't dip our food even once, and on this night we dip twice.

On all other nights we eat sitting or reclining, and on this night we only recline.

What questions do you bring to the table? Turn to a neighbor and share what is on your heart and mind.

THE TEN PLAGUES

THE IDEA OF JUSTICE embodied in our story is direct and unquestioned—suffering for suffering. The people of Mitzrayim suffered because of their own leader, who is in part set-up by an angry God eager to demonstrate his own superiority. In our story, all of this was necessary for freedom.

Jews have been troubled by this for generations, and so, before we drink to our liberation, we mark how the suffering diminishes our joy by taking a drop of wine out of our cup of joy for each of the ten plagues visited on the people of Mitzrayim. We are about to recite the ten plagues. As we call out the words, we remove ten drops from our overflowing cups with our fingers.

We will not partake of our seder feast until we undergo this symbolic purification because our freedom was bought with the suffering of others. As we packed our bags that last night in Egypt, the darkness was pierced with screams. May the next sea-opening not also be a drowning; may our singing never again be their wailing. We shall all be free, or none of us shall be free because our liberations are intertwined.

Dam...Blood

Tzfardeyah...Frogs

Kinim...Lice

Arov...Wild Beasts

Dever...Blight

Shichin...Boils

Barad...Hail

Arbeh...Locusts

Choshech...Endless Night

Makat B'chorot...Slaying of the First-Born

DAYENU

Ilu hotsi, hotsianu, Hotsianu mi Mitzrayim, Hotsianu mi Mitzrayim,

Dayenu!

Ilu natan, natan lanu, Natan lanu et haShabbat, Natan lanu et haShabbat,

Dayenu!

Ilu natan, natan lanu, Natan lanu et haTorah, Natan lanu et haTorah,

Dayenu!

SECOND CUP OF WINE

SOLIDARITY IS HARD WORK. It requires ongoing self-reflection, clear accountability structures, continual learning and critical thinking. Also: humility, empathy, commitment, hope and love. True solidarity unites communities with different levels of oppression and privilege in the common struggle for liberation. It involves community building, support in struggle, awareness of our own relationship to different forms of oppression, and commitment to action that is accountable to those most directly affected by injustice.

So as we join together tonight to celebrate liberation, we recommit to struggling together for a world where everybody can have their voices heard.

We raise our glass and re-ignite our commitment to the work, responsibility and the joy of solidarity.

L'chayim to solidarity!

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן
בְּרוּכָה אַתְּ יְיָ אֱלֹהֵינוּ רוֹחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הַגֶּפֶן

TOGETHER:

*Baruch atah adonai eloheinu
melech ha'olam borei pri hagafen.
Blessed is the Eternal, determiner
of the universe, who creates the
fruit of the vine.*

RACH'TZAH: WASHING HANDS BEFORE EATING MATZAH

Traditionally water is poured twice or three times over the entire surfaces, front and back, of first the right and then the left hand. We then recite the hand-washing blessing before drying them.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

TOGETHER:

Baruch atah adonai eloheinu melech ha'olam asher kid'shanu b'mitzvotav v'tzivanu al netilat yadayim.

Blessed is our God, determiner of the universe, who has sanctified us with commandments, and commanded us to wash hands.

MOTZI & MATZAH: BLESSING OVER MATZAH AS FOOD AND AS A SPECIAL MITZVAH

We will now bless the matzah, "the bread of affliction," and as we bless it and eat it we dedicate ourselves to fighting oppression in all its forms so that never again shall anyone have to eat this bread of affliction, even as we understand so many currently suffer.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

TOGETHER:

Baruch atah adonai eloheinu melech ha'olam ha'motzi lechem min ha'aretz.

Blessed is our God, determiner of the universe, who brings forth bread from the earth.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל-אֲכִילַת מַצָּה.

TOGETHER:

Baruch atah adonai eloheinu melech ha'olam asher kidshanu b'mitzvotav v'tzivanu al achilat matzah.

Blessed is our God, determiner of the universe, who has made us holy through commandments and has commanded us to eat unleavened bread.

MAROR: EATING THE BITTER HERBS

"You think your pain and your heartbreak are unprecedented in the history of the world, but then you read. It was books that taught me that the things that tormented me most were the very things that connected me with all the people who were alive, who had ever been alive."

- James Baldwin

As we eat the bitter herb, we acknowledge that no one people have a monopoly on pain and oppression. The only way to liberation is to educate ourselves about the struggles of the past - and to learn that our pain is ultimately inseparable from the oppression experienced by all peoples.

ברוך אתה יי, אלהינו מלך העולם, אשר
קדשנו במצותיו, וצננו על-אכילת מרור.

TOGETHER:

*Baruch atah adonai eloheinu melech ha'olam asher
kidshanu b'mitzvotav v'tzivanu al achilat maror.*

Blessed is our God, determiner of the universe, who
has made us holy through commandments and has
commanded us to eat unleavened bread.

Let us now in silence and mindfulness, taste the bitter herb.

KORECH: EATING A SANDWICH OF HAROSET & BITTER HERBS

As we prepare to eat the Hillel sandwich with the sweetness of haroset and the bitterness of maror, highlighting the challenge to us to taste freedom in the midst of oppression. What are the moments of sweetness and helped to sustain us during the struggle this past year? What must we do to extend these moments into an even sweeter future for all who dwell on earth?

SHULCHAN ORECH: WE ENJOY OUR FESTIVE MEAL

It is now time to eat and shmooze with new and old friends and comrades! Enjoy!

TZAFUN: EATING THE AFIKOMEN

We now take the matzah we broke earlier in the seder and reunite the two pieces. In so doing, we affirm that while the brokenness caused by systems of oppression cannot be undone, it can be repaired.

May this symbolic act inspire us to dismantle the oppressive systems that shatter lives and fracture communities. This Passover, let us commit to sacred struggle, to bring down the Pharaohs of our day, to find true liberation, to enter the Promised Land that is promised to *all*.

BARECH: GRACE AFTER MEALS

*Nodeh l'eyn hachayim
Hazanah et hakol.
Al ha'aretz hatovah
v'har'chavah
Nishmor'na, v'hi
t'kay'meynu,
Unvakeysh mazon l'hasbi'a
bo
Kol yosh'vey teyveyl.*

Let us acknowledge the
source of life,
source of all nourishment.

May we protect the
bountiful earth
that it may continue to
sustain us,

and let us seek sustenance
for all who dwell in the
world.

*Excerpted from The
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1996; Beacon, 1999).
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THIRD CUP OF WINE

L'chayim to Boycott, Divestment, and Sanctions!

IN THE LONG AND VARIED HISTORY of Jewish experience, we are inspired by those who have resisted injustice and fought for freedom. At JVP, we strive to live up to those values and extend that history. This is why we proudly support the Palestinian civil society call for Boycott, Divestment and Sanctions (BDS) as part of our work for freedom, justice and equality for all people. We join with communities of conscience around the world in supporting Palestinians, who call for BDS until the Israeli government:

Ends its occupation and colonization of all Arab lands occupied in June 1967 and dismantles the Wall; recognizes the fundamental rights of the Arab-Palestinian citizens of Israel to full equality; and respects, protects and promotes the rights of Palestinian refugees to return to their homes and properties as stipulated in UN Resolution 194.

We believe that the time-honored, non-violent tools proposed by the BDS call provide powerful opportunities to make that vision real. By supporting the Palestinian call, we follow in the footsteps of those who supported similar calls to support struggles in the Jim Crow South and apartheid South Africa. In so doing, we make our hope real and our love visible and we claim our own liberation as bound with the liberation of all.

As we raise our third cup of wine, let us rededicate ourselves to the call!

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוֹחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הַגֶּפֶן

TOGETHER:

Baruch atah adonai eloheinu melech ha'olam borei pri hagafen.

Blessed is the Eternal, determiner of the universe, who creates the fruit of the vine.

HALLEL: PRAISE

Together we will sing songs of peace & hope.

LO YISA GOY

Lo yisa goy el goy cherev

Lo yilmedu od milchama

Nation shall not war against nation,
and they shall study war no more.

OSEH SHALOM

Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol ha olam v'imru v'imru amein

May the one who makes peace on high, make peace upon us, upon all the world and let us say: amen.

Feel free to add your own songs here!

FOURTH CUP OF WINE

WE COME TOGETHER to envision the world we want to live in: a world where every individual has the right to self-determination by participating in shaping our future together. In this world, we look out and care for one another; we practice trust and kindness; we respect each other's personal (physical and emotional) space; we lend an ear or ask for a helping hand; we believe that everyone comes to do this work with good intent; and, we hold each other accountable when we err.

We will affirm each other in our spectrum of identities. We will model our shared vision of the world by creating a space that is as safe, inclusive and supportive as possible for all of us. This includes having thoughtful conversations with each other if/when we hear language used pejoratively or language that perpetuates stereotypes. We all feel the stress of the present state of affairs, and it is physically and emotionally draining. Though it is sometimes difficult to see, we know there is a rainbow on the other side of the storm cloud of injustice; if we didn't know this, we wouldn't be participants in the movement for peace and justice. It is because of the rainbow, not the storm cloud, that we act. We raise the fourth cup to the rainbow.

– Adapted from the JVP 2011 National Membership Meeting: Building a Community of Respect and Trust, a note from Stefanie Brendler, JVP Board member.

L'chayim to community!

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוֹחַ הָעוֹלָם בּוֹרֵאת פְּרֵי הַגֶּפֶן

TOGETHER:

*Baruch atah adonai eloheinu melech ha'olam
borei pri hagafen.*

Blessed is the Eternal, determiner of the universe, who creates the fruit of the vine.

NIRTZAH: CONCLUSION

We now end our Seder meal once again with the proclamation “Next Year in Jerusalem!” And so we ask: what will we do to ensure that Jerusalem lives up to its name as a city of peace? How will we respond as the Jewish state increasingly implements policies that claim this holy city in the name of one people only? Do we dare to dream of a city divided or a city truly united for all its inhabitants? ...and if we do believe that Jerusalem must be, once and for all, a true City of Peace, what are we willing to do to make it so?

CLOSING

As we close tonight, go around your table and say goodnight and one thing that you are taking away with you from this evening's seder.

TOGETHER:

Next Year in Jerusalem! Next Year in al-Quds! Next year in a City of Peace!