



סֵדֵר קֶשֶׁת - פֶּסַח תּשׁמג

A Queer Seder – Pesach 5783

Welcome

[Leader]

To observe Pesach is to remember history:

[Reader]

We remember the oppression we faced in Mitzrayim. During the seder, we will hear time and again that we must remember the story of the Exodus as if we ourselves were there.

[Reader]

Remembering is not enough, though: seders have been held on occupied land, with food grown by slaves, led by people who devalue others on the basis of race, disability, or gender. To fully embrace Pesach, we must also learn from our experiences each year, choosing new paths that repair the world.

[Leader]

To observe Pesach is to be subversive:

[Reader]

For thousands of years, Jews have gathered at the seder table as an act of resistance: in Judea during the Bar Kokhba revolt, in Spain during the Inquisition, in Warsaw during the Holocaust.

[Reader]

Pesach is a festival of liberation, which also acknowledges that none of us is free until all of us can be free.

[Leader]

To observe Pesach is to be inclusive:

[Reader]

Everyone is welcome. Everyone is needed. The seder we celebrate tonight would not be the same if any one of us were absent or could not participate meaningfully in the seder.

[Reader]

Tonight, we tell the story of the Exodus in many different ways, because we all learn in different ways. We taste foods, tell stories, answer questions, and sing songs. Our goal is for each of us to see ourselves as the people who left Mitzrayim, if only for a moment — and to make sure everyone else at the seder table has the opportunity to do the same.

[Leader]

To observe Pesach is to celebrate:

[Reader]

We take our time with the seder, celebrating by enjoying leisure all evening long. Even as this evening gives us an opportunity to examine the oppression of our own time, we also take time to acknowledge the progress that we've made. We are leaving Mitzrayim if we can continue to do this work.

“Seder” means “order” — and every seder follows a set order:

- | | | |
|-------------------|------------------|----------------|
| •Welcome | •Olive | •Dinner |
| •Seder Plate | •Motzi | •Afikomen |
| •Candles | •Bitter Herbs | •The Third Cup |
| •First Cup | •Hillel Sandwich | •Elijah’s Cup |
| •Miriam’s Cup | •Story | •Grace |
| •Hand Washing | •Second Cup | •Fourth Cup |
| •Spring Vegetable | •Hand Washing | •Next Year |
| •Matzah | •Orange | |

[Leader]

הִנֵּה מַה טוֹב וּמַה נְּעִים שֵׁבֶת אַחִים גַּם יַחַד

Hineh mah tov u'ma-na'im shevet achim gam yachad.

[Everyone]

How good it is for family to be together.

What is on the Table?

[Readers: Each person is invited to read a grouped set of lines – or to pass]

The Seder Plate

We place a Seder Plate at our table as a reminder to discuss certain aspects of the Passover story. Each item has its own significance.

Maror מרור – The bitter herb. This symbolizes the harshness of lives of the Jews in Egypt.

Charoset חרסת – A delicious mix of sweet wine, apples, cinnamon and nuts that resembles the mortar used as bricks of the many buildings the Jewish slaves built in Egypt

Karpas כרפס – A green vegetable, usually parsley, is a reminder of the green sprouting up all around us during spring and is used to dip into the saltwater

Zeroah זרוע – A roasted lamb/shank bone/beet root symbolizing the sacrifice made at the great temple on Passover (The Paschal Lamb)

Beitzah ביצה – The egg symbolizes a different holiday offering that was brought to the temple. Since eggs are the first item offered to a mourner after a funeral, some say it also evokes a sense of mourning for the destruction of the temple.

Zayit זית - The olive on the seder plate symbolizes the suffering of the Palestinians and the ways in which we enable oppression. It also symbolizes our hope for peace, for we are not free until everyone is free.

Tapuz תפוז - The orange on the seder plate has come to symbolize full inclusion in modern day Judaism: not only for women, but also for people with disabilities, intermarried couples, and the LGBT Community.

Matzah

Matzah is the unleavened bread we eat to remember that when the Jews fled Egypt, they didn't even have time to let the dough rise on their bread. We commemorate this by removing all bread and bread products from our home during Passover.

Miriam's Cup

Another relatively new Passover tradition is that of Miriam's cup. The cup is filled with water and placed next to Elijah's cup. Miriam was the sister of Moses and a prophetess in her own right. After the exodus when the Israelites are wandering through the desert, just as Hashem gave them Manna to eat, legend says that a well of water followed Miriam and it was called 'Miriam's Well'. The tradition of Miriam's cup is meant to honor Miriam's role in the story of the Jewish people and the spirit of all women, who nurture their families just as Miriam helped sustain the Israelites

Elijah's Cup

The fifth ceremonial cup of wine poured during the Seder. It is left untouched in honor of Elijah, who, according to tradition, will arrive one day as an unknown guest to herald the advent of the Messiah. During the Seder dinner, biblical verses are read while the door is briefly opened to welcome Elijah. In this way the Seder dinner not only commemorates the historical redemption from Egyptian bondage of the Jewish people but also calls to mind their future redemption when Elijah and the Messiah shall appear.

Candles

Nayrot

[Leader]

We start every Jewish holiday by lighting candles. On Shabbat, on Yom Kippur, and on Pesach, candles serve as a reminder that this time and this space is special and outside of the ordinary.

[Readers: Each person is invited to read a grouped set of lines – or to pass]

It is said, there is nothing new under the sun, yet nothing remains the same. Against the backdrop of eternity the earth displays an ever-changing countenance. The sun rises and the sun sets, yet each day and each season is fresh and new.

Slowly, one season emerges from another. The harshness of ice and snow yields to gentle, nourishing showers. Inevitably, the cold, dark days succumb to the warmth and light of Spring. We rejoice in the warm light and rich blessings of this season.

The celebration of Passover represents the perennial rebirth and survival of the Jewish people and the world of nature. The light of these candles symbolizes a renewal of life, a reaffirmation of freedom.

[Hebrew Reader indicates which version they're reading, then Everyone reads the English]

Masculine	Feminine	Gender-Expansive
<p>ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותו וצונו להדליק נר של יום טוב</p>	<p>ברוכה את יי שכינה אלתינו מלכת העולם אשר קדשתנו במצותיה וצויתנו להדליק יום טוב</p>	<p>ברוך אתה יי אלהינו מלך העולם אשר קדשתנו במצותיה וצויתנו להדליק נר של יום טוב</p>
<p><i>Baruch atah Adonai, Eloheinu Melech ha'Olam, asher kidshanu b'mitzvotav, v'tzivanu l'hadlik ner shel Yom Tov.</i></p>	<p><i>Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, asher kidashtanu b'mitzvotaiha, v'tzivatanu l'hadlik ner shel yom tov.</i></p>	<p><i>Bruche ateh Adonai, Elot'heinu Melche ha'Olam, asher kidshanu b'mitzvotaihe, v'tziv'tanu l'hadlik ner shel Yom Tov.</i></p>
<p>Blessed are You, Adonai our G-d, Ruler of the Universe, who has sanctified us with laws and commanded us to light the festival candles.</p>	<p>Blessed are you, Shechina, Queen of the Universe, who has made us holy through her commandments and commands us to light the candles of this holiday.</p>	<p>Blessed are you Adonai, Divine Power of the Universe, who has sanctified us with laws and commanded us to light the festival candles.</p>

~

[Light the candles.]

The First Cup

Kadesh

[Leader]

Pesach is a celebration of choice: the choice of when to labor, when to rest, and when to celebrate. We choose how we can best observe the traditions and laws of Judaism, trusting our community to know when to adapt tradition to meet each of our needs. We say a blessing to sanctify this time, to remind ourselves again that we have stepped out of the everyday routine and into a time of celebration.

[Pour a cup of wine for the person on your left.]

[Everyone]

Our G-d and G-d of our ancestors, we thank You for enabling us to gather in friendship, to observe the Festival of Freedom. Just as for many centuries the Passover Seder has brought together families and friends to retell the events that led to our freedom, so may we be at one with Jews everywhere who perform this ancient ritual linking us with our historic past. As we relive each event in our people's ancient struggle, and celebrate their emergence from slavery to freedom, we pray that all of us may keep alive in our hearts the love of liberty. May we dedicate our lives to the abolition of all forms of tyranny and injustice.

[Those who are able Recline on their left side, and together let us raise our glasses]

[Hebrew Reader indicates which version they're reading, then Everyone reads the English]

Masculine	Feminine	Gender-Expansive
<p>ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן</p> <p><i>Baruch atah Adonai, Eloheinu Melech ha'Olam, borei p'ri hagafen.</i></p> <p>Blessed are You, Adonai our G-d, Ruler of the Universe, who created the fruit of the vine.</p>	<p>ברוכה את יי ששנה אלהינו מלכת העולם בורא פרי הגפן</p> <p><i>Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, bora p'ri hagafen.</i></p> <p>Blessed are you, Shekhinah, Queen of the Universe, creator of the fruit of the vine.</p>	<p>ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן</p> <p><i>Bruche ateh Adonai, Elot'heinu Melche ha'Olam, bore'e p'ri hagafen.</i></p> <p>Blessed are You, Adonai our G-d, Ruler of the Universe, who created the fruit of the vine.</p>
<p>ברוך אתה יי אלהינו מלך העולם שחיינו וקיימנו והגיענו לזמן הזה</p> <p><i>Baruch atah Adonai, Eloheinu Melech ha'Olam, shehecheyanu v'kiyimanu v'higiyanu lazman hazeh.</i></p> <p>Blessed are You, O Lord our G-d King of the Universe, who has kept us alive and sustained us and enables us to reach this season.</p>	<p>ברוכה את יי אלהינו מלכת העולם שחיינו וקיימתנו והגיעתנו לזמן הזה</p> <p><i>B'rucha at Yah, Eloteinu Malkat ha'Olam, shehecheyatnu v'kiyimatnu v'higiyatnu lazman hazeh</i></p> <p>Blessed are You, Our G-d, Queen of the Universe, who has kept us alive and sustained us and enables us to reach this season.</p>	<p>ברוך אתה יי אלהינו מלך העולם שחיינו וקיימתנו והגיעתנו לזמן הזה</p> <p><i>Bruche ateh Adonai, Elot'heinu Melche ha'Olam, shehecheyatenu v'kiyimatenu v'higiyatenu lazman hazeh.</i></p> <p>Blessed are You, O Lord our G-d Ruler of the Universe, who has kept us alive and sustained us and enables us to reach this season.</p>

~

[Drink the first cup.]

[Leader]

We lean to the left or otherwise make ourselves comfortable as we drink because we are able to rest. We can take our time with the seder and have no need to rush.

Miriam's Cup

Kos Miryam

[Leader]

We include on our seder table Miriam's Cup. Legend tells of a mysterious well filled with living waters that followed the Israelites through their wandering in the desert while Miriam was alive.

We each pour drops of water from our own drinking glasses into Miriam's cup as a reminder that we each have a role in sustaining our community on our journey.

[Pass around Miriam's cup, each person pours some water from their own glass into the cup.]

[Readers: Each person is invited to read a grouped set of lines – or to pass]

In every generation, we experience both oppression and liberation. Miriam is the prophet who shows us the work necessary to bring about redemption.

In our wanderings, both as a people and as individuals, Miriam's well still accompanies us as a sustaining presence in the desert, enabling us not just to survive, but to thrive.

Miriam's well reminds us that our journey has both direction and destination—to a place where freedom is proclaimed for all. A land flowing with milk and honey.

[Leader]

זאת כוס מרים כוס מים חיים זכר ליציאת מצרים

Zot Kos Miryam, kos mayim hayim. Zeikher l'yitziat Mitzrayim.

[Everyone]

This is the Cup of Miriam, the cup of living waters. Let us remember the Exodus from Mitzrayim.

Hand Washing

Urchatz

[Leader]

We will wash our hands twice during our seder: now, with no blessing, to get us ready for the rituals to come; and then again later, we'll wash again with a blessing, preparing us for the meal.

[Reader]

Water is a necessity for life and a symbol of cleansing. By washing our hands, we are washing away the last crumbs of ordinary time, just as we washed away the last crumbs of leavened bread.

[Reader]

Too often during our daily lives we don't stop and take the moment to prepare for whatever it is we're about to do. Let's pause as we wash our hands to consider what we hope to get out of our evening together.

[To wash your hands, you don't need soap, but you do need a cup to pour water over your hands. Pour water on each of your hands three times, alternating between your hands. If the people around your table don't want to get up to walk all the way over to the sink, you could pass a pitcher and a bowl around so everyone can wash at their seats... just be careful not to spill!]

Spring Vegetable

Karpas

[Leader]

Pesach is both a Celebration of Liberation and a Spring Festival. In this season of rebirth and renewal we read from the Song of Songs. The poetry of nature and of love evokes, as well, the love between the Divine and the Jewish people.

Arise my beloved, my fair one,
And come away;
For lo, the winter is past.
Flowers appear on the earth,
The time of singing is here.
The song of the dove
Is heard in our land.

עֲנֵה דוּדִי וְאָמַר לִי
קוּמִי לָךְ רַעֲיָתִי יָפֵתִי וְלֹכִי-לָךְ
כִּי-הִנֵּה הִסְתּוּ עֵבֶר הַגִּשְׁשִׁים חֹלֶף הַלֵּךְ לָךְ
הַנִּצָּנִים נִרְאוּ בְּאֶרֶץ עֵת הַזִּמְרִיר הִגִּיעַ
וְקוֹל הַתּוֹר נִשְׁמָע בְּאֶרְצֵנוּ

Let us go down to the vineyards
To see if the vines have budded.
There will I give you my love.

נִשְׁכִּימָה לְכַרְמִים
נִרְאָה אִם-פָּרְחָה הַגִּפְנוֹ
פֶּתַח הַסִּמְדִּיר הַנִּצּוֹ הָרְמוּנִים
שָׁם אֶתֵּן אֶת-דּוּדִי לָךְ

[Reader]

In times of plenty, we are called to remember those with less than us. What do we really need to eat, to survive? Are we entitled to more? Especially when others cannot access even these necessities?

Karpas questions our decadence, as others struggle to survive under the burden that our overconsumption places upon them – whose tears are more valuable?

[Take the spring vegetable, representing spring and new beginnings, to dip into salt water.]

[Leader]

We taste the salt water to remind us of the tears slaves cried and the harm they suffered before the Exodus.

Masculine	Feminine	Gender-Expansive
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאָדָמָה	בָּרוּכָה אַתְּ יְהוָה שְׁשֵׁנָה אֱלֹהֵינוּ מַלְכַת הָעוֹלָם בּוֹרֵא פְּרִי הָאָדָמָה	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאָדָמָה
<i>Baruch atah Adonai, Eloheinu Melech ha'Olam, borei p'ri ha-adama.</i>	<i>Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, bora p'ri ha-adama.</i>	<i>Bruche ateh Adonai, Elot'heinu Melche ha'Olam, bore'e p'ri ha-adama.</i>
Blessed are You, Adonai our G-d, Ruler of the Universe, who created the fruit of the earth.	Blessed are you, Shekhinah, Queen of the Universe, creator of the fruit of the earth.	Blessed are You, Adonai our G-d, Ruler of the Universe, who created the fruit of the earth.

~

[Dip the parsley in salt water and eat.]

Matzah

Yachatz

[Uncover the three pieces of matzah and hold them up.]

[Leader]

We are about to take the middle matzah and divide it in half. This matzah which we break and set aside is a symbol of our unity with Jews throughout the world. We will not conclude our Seder until the missing piece (the Afikomen) is found and spiritually reunited. This is a reminder of the indestructible link which infuses us as a world family.

[Break the middle matzah into two pieces]

[Everyone]

We cannot forget those who remain behind in any land of persecution, fearful of a growing public anti-Semitism or bigotry. To those still seeking liberty of life, to those striving courageously to build a better Jewish life in the country of their choice and to those of all humankind that strive to live a free and equal existence with all people of the world regardless of gender, race, ethnicity, sexual orientation and gender identity and religion, we pledge our continued vigilance, support, and solidarity.

[Place the larger piece of matzah, the Afikomen, in a napkin. Before the end of dinner, hide it]

[Leader]

Later, we will search for the hidden piece of matzah. In much the same way, we seek to reconnect with our neighbors throughout the world. Once having found the missing half, we will be able to continue our Seder.

[Reader]

For the daily meal, there is one loaf of bread; but on the Sabbath there are two loaves as a reminder of the double portion of manna which fell on Friday for the Children of Israel as they traveled in the wilderness. (Exodus 16:22) In honor of Passover, a third matzah was added specifically for the Passover Seder experience.

[Reader]

We eat matzah to remember the Exodus when the Hebrews had to leave Mitzrayim quickly. When the word of their freedom came, the Hebrews baked dough before it had a chance to rise, leaving as fast as possible.

[Leader]

*Ha lachma anya di achalu avhatana b'ara
d'Mitzrayim.*

Kol dichfin yeitei v'yechol.

Kol ditzrich yeitei v'yifsach.

Hashata avdei lashanah haba'ah b'nei chorin.

הא לחמא עמיה די אכלו אבהתנא בארעא דמצרים

כל דכפין ייתי ויכול

כל דצריך ייתי ויפסח

השטא עבדי - לשנה הבאה חורין

[Everyone]

This is the bread of poverty that our ancestors ate in the land of Mitzrayim. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are slaves; next year we will be free.

[Reader]

All are welcome at our table because until all of us are free, none of us will be free. This is the Jewish story and our modern reality: we leave places of persecution time and again, finding homes in new places as refugees and immigrants. We draw on our experiences to make space for all those who wish to join us.

[Open the door as a sign of hospitality. Place a pair of shoes on the doorstep to acknowledge those who do not have a place to call home.]

Olive Zayit

[Each person takes an olive and holds it up]

[Readers: Each person is invited to read a grouped set of lines – or to pass]

Olive trees mature slowly, so olive trees can only bear fruit during long periods of peace and justice. Olive trees, as well as olive branches, have become symbols of peace.

In Palestine and Israel, this symbol is a reminder of occupation: the destruction of one olive grove is the destruction of hundreds of years of work as well as the destruction of the livelihood of Palestinians.

Today, olives are a symbol of our hope for peace: we hope to replant the olive trees destroyed to make way for Israeli settlements in the West Bank.

This year, we have olives on our seder plate to remind us that not only are we not free until everyone is free, but we are not free until there is peace in our homes, in our community, and in our world.

To celebrate Jewish freedom and deliverance requires discussing oppression in Jewish communities and by Jewish communities, including in Israel.

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?

[Hebrew Reader indicates which version they're reading, then Everyone reads the English]

Masculine	Feminine	Gender-Expansive
ברוך אתה יי אלהינו מלך העולם בורא פרי העץ	ברוכה את יי ששנה אלהינו מלכת העולם בורא פרי העץ	ברוך אתה יי אלהינו מלך העולם בורא פרי העץ
<i>Baruch atah Adonai, Eloheinu Melech ha'Olam, borei p'ri ha-eitz.</i>	<i>Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, bora p'ri ha-eitz.</i>	<i>Bruche ateh Adonai, Elot'heinu Melche ha'Olam, bore'e p'ri ha- eitz.</i>
Blessed are You, Adonai our G-d, Ruler of the Universe, who created the fruit of the tree.	Blessed are you, Shekhinah, Queen of the Universe, creator of the fruit of the tree.	Blessed are You, Adonai our G-d, Ruler of the Universe, who created the fruit of the tree.

~

[Eat the olive]

Motzi - Matzah

[Leader]

The Motzi is a prayer said before eating bread, including matzah.

[The top matzah is broken and distributed among those gathered]

[Readers: Each person is invited to read a grouped set of lines – or to pass]

The matzah that we eat on Passover has an even greater significance than mere historical reminiscence. It is truly the bread of affliction, bread that was not eaten in luxury.

For the people driven through the desert seeking G-d through great hardships and difficulty it was the very stuff of life - the foundation upon which they built their future. It is this same bread that we bring into our comfortable homes and our worldly lives.

Thus, it serves as a reminder to us that we are to be judged not by the opulence in which we live but by the ideals towards which we strive.

[Readers: Each person is invited to read a grouped set of lines – or to pass]

Masculine	Feminine	Gender-Expansive
ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ	ברוכה את יי שכינה אלתינו מלכת העולם המוציאה לחם מן הארץ	ברוך אתה יי אלתהנו מלך העולם המוציאה לחם מן הארץ
<i>Baruch atah Adonai, Eloheinu Melech ha'Olam, hamotzi lechem min ha-aretz.</i>	<i>Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, hamotziya lechem min ha-aretz.</i>	<i>Bruche ateh Adonai, Elot'heinu Melche ha'Olam, hamotziyeh lechemn min ha-aretz.</i>
Blessed are You, Adonai our G-d, Ruler of the Universe, who brings bread from the land.	Blessed are you, Shekhinah, Queen of the Universe, who brings bread from the land.	Blessed are you, Adonai our G-d, Ruler of the Universe, who brings bread from the land.
ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו על אכילת מצה	ברוכה את יי שכינה אלתינו מלכת העולם אשר קדשנו במצותיה וצונו על אכילת מצה	ברוך אתה יי אלתהנו מלך העולם אשר קדשתנו במצותיה וצונו על אכילת מצה
<i>Baruch atah Adonai, Eloheinu Melech ha'Olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.</i>	<i>Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, asher kidshanu b'mitzvoteiha al achilat matza.</i>	<i>Bruche ate Adonai, Elot'heinu Melche ha'Olam, asher kidshanu b'mitzvotei'he al achilat matza.</i>
Blessed are You, Adonai our G-d, Ruler of the Universe, who commanded us to eat matzah.	Blessed are you, Shekhinah, Queen of the Universe, who commanded us to eat matzah.	Blessed are you, Adonai our G-d, Ruler of the Universe, who commanded us to eat matzah.

~

[Eat a piece of matzah]

Bitter Herbs

Maror

[Leader]

Our first taste of the bitter herbs should be as bitter as we can each manage, bringing tears to our eyes to remind us of the bitterness of oppression that our ancestors experienced and that people around the world still experience today.

[Place a bit of horseradish on a piece of matzah]

[Hebrew Reader indicates which version they're reading, then Everyone reads the English]

Masculine	Feminine	Gender-Expansive
ברוך אתה יי אלהינו מלך העולם קדשנו אשר במצותיו וצונו על אכילת מרור	ברוכה את יי שכינה אלתינו מלכת העולם אשר קדשנו במצותיה וצונו על אכילת מרור	ברוך אתה יי אלתהינו מלך העולם אשר קדשתנו במצותיה וצונו על אכילת מרור
<i>Baruch atah Adonai, Eloheinu Melech ha'Olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.</i>	<i>Brucha at Yah, Shechina, eloteinu malkat ha'Olam, asher kidshanu b'mitzvoteiha al achilat maror.</i>	<i>Bruche ate Adonai, Elot'heinu Melche ha'Olam, asher kidshanu b'mitzvotei'he al achilat maror.</i>
Blessed are You, Adonai our G-d, Ruler of the Universe, who commanded us to eat bitter herbs.	Blessed are you, Shekhinah, Queen of the Universe, who commanded us to eat bitter herbs.	Blessed are You, Adonai our G-d, Ruler of the Universe, who commanded us to eat bitter herbs.

~

[Taste the horseradish.]

Hillel Sandwich

Koreich

[Readers: Each person is invited to read a grouped set of lines – or to pass]

There have been many suggestions as to Judaism's most fundamental concept. Here's my candidate: In each and every generation, each of us must see ourselves as if we left Mitzrayim.

Rav Kook says each of us took something from that experience that the world needs before it can be fully redeemed. Our father Abraham knew well how to argue with G-d, but he didn't argue when told his descendants would be slaves for 400 years.

We needed to live through the affliction, and come out on the other side, in order to empower others to do the same. We remind ourselves, each year, of our history and our responsibility.

We are commanded not to oppress the alien in our midst. That alone requires much intention. But, like G-d and our neighbor, the Torah commands we love the alien, the stranger, the undocumented farmworker, or nanny. Why? Because we were aliens in the Land of Mitzrayim.

The Torah is explicit: our experience in Egypt demands us to empathize with those who are in similar states of vulnerability. That's our contribution to redemption.

[Leader]

Rabbi Hillel instructed us to combine the bitterness of the maror with the sweetness of the charoset between the fortitude of the two pieces of matzah.

[Make a sandwich of matzah, maror, and charoset and eat it.]

[Readers: Each person is invited to read a grouped set of lines – or to pass]

To the Rabbi Hillel, eating Matzah and Maror together was not a trivial matter. To him, slavery and freedom were merged in one historical event. The bread of poverty became bread of freedom and was tasted together with Maror, so that one should know both the bitterness of slavery and the joy of freedom.

In the time of freedom, we remember the bitterness of slavery; in time of oppression, we keep alive the hope of freedom. This is why Hillel's practice of eating Matzah and Maror together has such an important message for us today.

Rabbi Hillel asked, "If I am not for myself, who is for me? And if I am only for myself, what am I? And if not now, when?" Throughout the seder, we are reminded of our personal connection to the story of the Exodus.

We remind ourselves of the experience so that we can recognize oppression when we see it and take immediate action to end that oppression, both for ourselves and others.

The Five Questions

By Ezra Weissman

The MaNishtana traditionally asks us, “What is unique or different about tonight?” and, “Why do we eat Matzah, why do we dip and eat Bitter Herbs not just once, but twice and why do we recline?” These elements are symbolic themes that mirror the reflection our ancestor’s liberation from slavery, the hardships they experienced and the oppression that infringed on their freedoms. Tonight, at this Queer Liberation Seder we incorporate a fifth question and answer. “What is unique or different about tonight’s seder, why tonight do we have Pride?” Pride is an importance concept in the queer community. We are taught to feel the exact opposite - to feel ashamed for who we love, for who we are, for how we are born. Tonight, we use this word often to demonstrate we reject homophobia and transphobia, within the Jewish community and outside of it. Tonight, we are proud of our sexual orientations and gender identities.

Ma nishtana halaila hazeh mikol haleilot?

מה נִשְׁתַּנָּה הלילה הזה מִכָּל הלילות

*Shebichol haleilot anu ochlin chameitz u-matzah.
Halaila hazeh kulo matzah.*

שְׁבִיכָל הלילות אָנוּ אוֹכְלִין חָמֵץ וּמַצָּה
הַלֵּילָה הַזֶּה כֻּלּוֹ מַצָּה

*Shebichol haleilot anu ochlin shi'ar y'rakot
Halaila hazeh, maror?*

שְׁבִיכָל הלילות אָנוּ אוֹכְלִין שְׂאֵר יֵרָקוֹת
הַלֵּילָה הַזֶּה (כָּלּוֹ) מָרֹר

*Shebichol haleilot ein anu matbilin afilu pa-am echat
Halaila hazeh, shtei fi-amim?*

שְׁבִיכָל הלילות אֵין אָנוּ מְטַבִּילִין אֲפִילוּ פַּעַם אַחַת
הַלֵּילָה הַזֶּה שְׁתֵּי פַּעֲמִים

*Shebichol haleilot anu ochlin bein yoshvin uvein m'subin.
Halaila hazeh, kulanu m'subin?*

שְׁבִיכָל הלילות אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין
הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין

Why is this night different from all other nights?

- On all other nights we eat either leavened bread or matzah. Why, on this night, do we eat only matzah?
- On all other nights we eat all kinds of herbs. Why, on this night, do we eat only bitter herbs?
- On all other nights we do not dip herbs. Why, on this night, do we dip them twice?
- On all other nights we eat sitting or reclining on pillows. Why, on this night, do we eat only reclining upon pillows?

The fifth question:

שְׁבִיכָל הלילות סָדֵר אָנוּ עוֹשִׂים סָדֵר מְסֻרְתִּי. הַלֵּילָה הַזֶּה כָּלָנוּ גָּאִים

Shebichol haleilot seder anu osim seder masarti. Halaila hazeh, kulanu gayim?

On all other Seder nights we do a traditional Seder. Why, on this night, do we have Pride?

The Five Answers

Speaker 1: We were slaves in Egypt. Our ancestor in flight from Egypt did not have time to let the dough rise. With not a moment to spare they snatched up the dough they had prepared and fled. But the hot sun beat as they carried the dough along with them and baked it into the flat unleavened bread we call matzah.

Speaker 2: The first time we dip our greens to taste the brine of enslavement. We also dip to remind ourselves of all life and growth, of earth and sea, which gives us sustenance and comes to life again in the springtime.

Speaker 3: The second time we dip the maror into the charoset. The charoset reminds us of the mortar that our ancestors mixed as slaves in Egypt. But our charoset is made of fruit and nuts, to show us that our ancestors were able to withstand the bitterness of slavery because it was sweetened by the hope of freedom.

Speaker 4: Slaves were not allowed to rest, not even while they ate. Since our ancestors were freed from slavery, we recline to remind ourselves that we, like our ancestors, can overcome bondage in our own time. We also recline to remind ourselves that rest and rejuvenation are vital to continuing our struggles. We should take pleasure in reclining, even as we share our difficult history.

Speaker 5: We are proud to be trans, gay, lesbian, bisexual, queer, non-binary, gender fluid, and everything else under the rainbow. We are proud of historical queer Jewish resistance. Two generations ago we were forced to wear pink or black triangles as signs of shame in the camps. A generation ago, while enjoying our weekend escapes at bars, we would have been arrested, beaten, robbed, and raped. We honor our ancestors who fought back, and we channel their energy to continue fighting today. As a community we have come far, and while we are far from liberation, we should reflect proudly on our accomplishments. Tonight, let our hearts swell with pride at this Queer Passover Seder.

The Four People

by the Jewish Multiracial Network

[Leader]

On Passover, the Haggadah speaks about four sons; one who is wise, one who is evil, one who is innocent, and one who doesn't know to ask.

[Reader]

Tonight, let's speak about four people striving to engage in racial justice. They are a complicated mix of identity and experience; they are not simply good or bad, outspoken, or silent. They are Jews of Color and white Jews. They are Mizrahi, Sephardi, and Ashkenazi; they are young, middle-aged, and elders. They are a variety of people who are at different stages of their racial justice journey. Some of them have been on this journey for their entire lives, and for some, today is the first day. Some of them are a part of us, and others are quite unfamiliar.

[Reader]

What do they say? They ask questions about engaging with racial justice as people with a vested interest in Jewishness and Jewish community. *How do we answer?* We call them in with compassion, learning from those who came before us.

[Reader]

What does a questioner say?

"I support equality, but the tactics and strategies used by current racial justice movements make me uncomfortable."

Time and time again during the journey through the desert, the Israelites had to trust Moses and G-d's vision of a just future that the Israelites could not see themselves. As they wandered through the desert, eager to reach the Promised Land, they remained anxious about each step on their shared journey. They argued that there must be an easier way, a better leader, a better G-d. They grumbled to Moses and Aaron in Exodus 16:3, "If only we had died by the hand of G-d in the land of Egypt, when we sat by the cooking pot, when we ate our fill of bread! For you have brought us out into this wilderness to starve this whole community to death." Despite their grumblings, they continued onward in their journey.

[Reader]

As we learn in our Passover retelling, the journey toward liberation can be difficult to map out. There are times when we struggle to identify our own promised land. We see this challenge in various movements, whether for civil rights, women's rights, LGBTQ rights, workers' rights, and others. In our retelling of these struggles for justice, we often erase conflicts of leadership, strategy debates, or even the strong contemporary opposition to their successes. Only when we study these movements do we appreciate that all pushes for progress endure similar struggles, indecision, and pushback.

[Reader]

What does a newcomer say?

"How do I reach out and engage with marginalized communities in an authentic and sustained way?"

We tell the story of the Exodus from Egypt year after year; it is a story not only about slavery and freedom, but also a story of transition. At its core, the Passover story is about the process of moving from oppression to liberation. It informs us that liberation is not easy, but a process of engagement and relationship building.

As the Israelites wandered in the desert, they developed systems of interdependence. Every person contributed what they could given their skills, passions, and capacity to create the mishkan, the Israelites' spiritual sanctuary in the desert.

[Reader]

Those of us engaging or looking to engage in racial justice work can learn from that example. We need to show up, and keep showing up. We can spend time going to community meetings, trainings, marches, protests, and other actions while practicing active listening and self-education. Only by each person exploring their own privileges and oppressions, whatever they may be, can we show up fully and thoughtfully in racial justice work.

[Reader]

What does a Jew of Color say?

“What if I have other interests? Am I obligated to make racial justice my only priority?”

The work of racial justice is not only for People of Color; it is something everyone must be engaged in. Most Jews of Color are happy to be engaged in racial justice, whether professionally, personally, or a mix of both. However, too often the burden of the work falls on our shoulders. The work of racial justice cannot only fall to Jews of Color.

Instead, all Jews who are engaged in tikkun olam, repairing the world, should be engaged in the work of racial justice. Following the leadership of Jews of Color, white Jews must recognize their own personal interest in fighting to dismantle racist systems. When white Jews commit to racial justice work, it better allows Jews of Color to take time for self-care by stepping away from the work or focusing on a different issue. As Rabbi Tarfon writes in Pirke Avot 2:21, “It is not your responsibility to finish the work of perfecting the world, but you are not free to desist from it either.”

[Reader]

What does an avoider say?

“I am so scared of being called a racist, I don't want to engage in any conversations about race.”

Engaging in conversations about difficult subjects takes time and practice. When Joseph first began having prophetic dreams as a young man, he rudely told his brothers that despite his youth, they would eventually bow down to him. In Genesis 37:8, Joseph's brothers respond by asking, “Do you mean to rule over us?” And they hated him even more for his talk about his dreams.' However, as he matured, his dreams became his method of survival. As Joseph learned how to share his dreams with people in power, he was able to reunite with his family and create a period of incredible prosperity in Egypt.

[Reader]

We will make mistakes when engaging in racial justice. It is part of the process. Engaging in racial justice conversations can be painful and uncomfortable; it is also absolutely essential. We must raise up the dignity in others that we see in ourselves and our loved ones. Empathy for people of different backgrounds, cultures, religions, and races moves us to have these difficult conversations. Compassion for ourselves allows us to keep engaging through guilt or discomfort.

Exodus in 7 Hot Takes

By Cara Levine

1. Once upon a time, the Jewish people went into exile in the land of Egypt. During a famine, our ancestors Jacob and his family fled to Egypt where food was plentiful. His son Joseph had risen to a high position in Pharaoh's court, and they were well-respected and well-regarded, secure in the power structure of the time.
2. Generations passed and, in time, a new Pharaoh ascended to the throne. He found the Jewish people's differences threatening and ordered them enslaved. In fear of rebellion, Pharaoh ordered that all Hebrew AMAB (assigned male at birth) babies must be murdered at birth. Two Egyptian midwives (known to be lovers) named Shifrah and Puah defied his orders, claiming that "the Hebrew women are so hardy, they give birth before we arrived!" Through their courage, Moses survived. Fearing for his safety, his mother & sister Miriam placed him in a basket, and he floated down the Nile. Thanks to Miriam's intervention he was found, and adopted, by Pharaoh's daughter, who named him Moshe because min ha-mayim m'shitihu, from the water she drew him forth. She hired his mother Yocheved as his wet-nurse, who shared his Jewish identity with him. He survived to adulthood and was raised as the privileged Prince of Egypt.
3. When Moses was young he brought a piece of burning coal into his mouth and gained disability. Moses grew up aware of the slaves who worked in this father's brickyards. When he saw an overseer abuse a slave, he killed him. Fearing retribution, he set out across the Sinai desert alone. The Voice of G-d spoke to him from a burning bush, which flamed but was not consumed. The Voice called him to lead the Hebrew people to freedom. Moses argued with G-d, pleading inadequacy, but G-d disagreed.
4. Moses returned to Egypt and went to Pharaoh to argue that slavery is an injustice. He gave Pharaoh the mandate of mandates: LET MY PEOPLE GO and he said it with a LISP. Pharaoh refused, and Moses warned him that G-d would strike down the enslavers. Ten terrible plagues were unleashed upon the Egyptians & only when his nation lay in ruins did Pharaoh agree to the liberation of the Jewish people.
5. Fearful that Pharaoh would change his mind, the people fled, not waiting for their bread dough to rise (matzo!) The Jewish people did not leave Egypt alone; people from all levels of privilege and ethnicity went with them. Liberation is not for Jews alone, but for all the nations of the earth. Even Pharaoh's daughter came with us, and traded her old title (bat-Pharaoh, daughter of Pharaoh) for the name Batya, "daughter of G-d."
6. Pharaoh changed his mind and had his army follow the free people to the Sea of Reeds. The waters parted and they passed, and the great queer femme prophetess Miriam led them in "the song of the sea" which she improvised on the spot. The seas closed after the free people crossed and Pharaoh's army drowned.
7. To this day we relive our liberation, that we may not become complacent, that we may always rejoice when we are free, and fight when all/anyone/any peoples, are oppressed.

Ten Plagues

[Leader]

After the Hebrews crossed the sea, the water fell back into place, drowning the army of Mitzrayim. When the Hebrews began to cheer, G-d rebuked the Hebrews, telling them that they should not cheer the deaths of other humans. To remind us of their anguish, we recite the ten plagues sent to Mitzrayim and spill away a drop from our cup.

[Dip a finger or a spoon into your glass for a drop for each plague, or otherwise count each of the plagues.]

[Reader]

These are the ten plagues that G-d brought down on Mitzrayim.

Blood	<i>Dam</i>	דָּם
Frogs	<i>Tzfardeiya</i>	צָפַרְדֵּי
Fire	<i>Kinim</i>	כְּנִים
Beasts	<i>Arov</i>	עֲרוֹב
Cattle Disease	<i>Dever</i>	דָּבָר
Boils	<i>Sh'chin</i>	שַׁחִין
Hail	<i>Barad</i>	בָּרָד
Locusts	<i>Arbeh</i>	אַרְבֶּה
Darkness	<i>Choshech</i>	חֹשֶׁךְ
Death of the Firstborn	<i>Makat B'chorot</i>	מַכַּת בְּכוֹרוֹת

[Reader]

As we remember these plagues inflicted in our name, we must also consider the plagues being inflicted in our names today.

[Dip a finger or a spoon into your glass for a drop for each modern plague, or otherwise count each of the plagues.]

Election Fraud
Erasure
Racial Profiling
Theft of Resources
Separation of Families
Institutionalized Oppression
Incarceration
Police Violence
War Crimes
Climate Change

[Reader]

Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar son of Azarya, Rabbi Akiva, and Rabbi Tarfon were in Bnei Brak discussing the Exodus from Mitzrayim. They discussed it all night, until their students came to them to say, “Our teachers, the time has come for saying morning prayers!”

[Reader]

This story of studying the story of the Exodus is a story of resistance: Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar, Rabbi Akiva, and Rabbi Tarfon’s discussion took place during a rebellion against Roman occupation. The rabbis’ students stood guard, ready to warn the rabbis to disband and avoid being caught.

[Reader]

When Rabbi Akiva was asked, “Which is better, study or action?” His response was, “Study — if it leads to action.”

Second Cup

[Pour a second glass of wine for the person on your left]

[Leader]

There are dozens of verses of Dayeinu (literally, “enough”). We’re grateful for each step toward freedom we take. We talk about these steps in the first person and in the now, because every Jew is obliged to regard himself as personally going out of Mitzrayim. We are each part of the Exodus.

[Hebrew Reader]

עֲבָדִים הָייְנוּ הָייְנוּ. עָתָה בְּנֵי חֹרִין
Avadim hayinu hayinu. Ata b'nei chorin.

[Everyone]

We were slaves to Pharaoh in Mitzrayim. Now we are free.

[Hebrew Reader]

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיְנוּ
Ilu hotzi-hotizanu, Hotzianu mi'-mitzrayim Hotzianu mi- mitzrayim, Dayeinu!

[Everyone]

If G-d had only taken us out of Mitzrayim, that would have been enough!

[Hebrew Reader]

אֱלֹהֵינוּ נָתַן לָנוּ אֶת-הַתּוֹרָה, דַּיְנוּ
Ilu natan natan lanu, natan lanu et ha-Torah, Natan lanu et ha-Torah, Dayeinu!

[Everyone]

If G-d had only given us the Torah, that would have been enough.

[Reader]

This moment can also be an opportunity to consider what steps we may still aspire to. What would be enough for us to be satisfied?

[Reader]

When all people have access to the information and care needed to ensure their well-being? *Dayeinu!*

[Reader]

When all people are free from threats of violence, abuse, and terror? *Dayeinu!*

[Reader]

When all people have shelter, food, and opportunity? *Dayeinu!*

[Hebrew Reader indicates which version they're reading, then Everyone reads the English]

Masculine	Feminine	Gender-Expansive
ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן	ברוכה את יי ששנה אלהינו מלכת העולם בורא פרי הגפן	ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן
<i>Baruch atah Adonai, Eloheinu Melech ha'Olam, borei p'ri hagafen.</i>	<i>Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, bora p'ri hagafen.</i>	<i>Bruche ateh Adonai, Elot'heinu Melche ha'Olam, bore'e p'ri hagafen.</i>
Blessed are You, Adonai our G-d, Ruler of the Universe, who created the fruit of the vine.	Blessed are you, Shekhinah, Queen of the Universe, creator of the fruit of the vine.	Blessed are You, Adonai our G-d, Ruler of the Universe, who created the fruit of the vine.

~

[Drink the second cup.]

Handwashing *Rachtzah*

[Leader]

We again wash our hands, washing away the pain and dust of the Exodus we have ourselves just experienced.

[Pour from a cup of water on each of your hands three times, alternating between your hands.]

Masculine	Feminine	Gender-Expansive
ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על נטילת ידים	ברוכה את יי שכינה אלתינו מלכת העולם אשר קדשנו במצותיה וצונו על נטילת ידים	ברוך אתה יי אלתהינו מלך העולם אשר קדשתנו במצותה וצונו על נטילת ידים
<i>Baruch atah Adonai, Eloheinu Melech ha'Olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.</i>	<i>Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, asher kid'shanu b'mitzvoteiha v'tzivanu al n'tilat yadayim</i>	<i>Bruche ateh Adonai, Elot'heinu Melche ha'Olam, asher kidash'tanu b'mitzvoteihe v'tziv'tanu al n'tilat yadayim.</i>
Blessed are You, Adonai our G-d, Ruler of the Universe, who commanded us to wash our hands.	Blessed are you, Shekhinah, Queen of the Universe, who commanded us to wash our hands.	Blessed are You, Adonai our G-d, Ruler of the Universe, who commanded us to wash our hands.

Orange *Tahpuz*

[Leader]

The orange is a symbol of the fruitfulness for all Jews when queer Jews can contribute and participate fully in Jewish life. It's a reminder that a diverse Judaism is a fruitful Judaism.

[Reader]

In the early 1980s, Susannah Heschel, a well-known Jewish feminist scholar, was introduced to an early feminist Haggadah that suggested adding a crust of bread on the seder plate, as a sign of solidarity with Jewish lesbians (which was intended to convey the idea that there's as much room for a lesbian in Judaism as there is for a crust of bread on the seder plate).

[Reader]

Heschel felt that to put bread on the seder plate would be to accept that Jewish lesbians and gay men violate Judaism like hametz [leavened food] violates Passover.

[Reader]

So at her next seder, she chose an orange as a symbol of inclusion of gays and lesbians and others who are marginalized within the Jewish community. She offered the orange as a symbol of the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life.

[Reader]

In addition, each orange segment had a few seeds that had to be spit out — a gesture of spitting out, repudiating the homophobia of Judaism.

[Eat an orange segment, spitting out the seeds to repudiate hatred towards LGBTQIA2S+ Jews within our Jewish communities.]

Dinner

Shulan Oreich

Now we eat! We start with the hard-boiled egg, the last item on the seder plate, in remembrance of the Festival Offering. Dip it in the saltwater before eating.

We'll resume the seder after dinner.

Afikomen

Tzafun

[Find the afikoman and negotiate its return.]

[Leader]

The afikoman is the last thing eaten at the seder. It is the matzah we've broken apart, hidden, and will now bring back together to eat as a whole.

[Reader]

The afikomen represents reuniting the 12 tribes of Israel, reuniting the different parts of Judaism today. It's a reminder to resist treating Judaism as a homogenous whole: our community is comprised of migrant Jews, queer Jews, Jews of color, Jews of all genders, secular Jews, disabled and chronically-ill Jews, Jews in non-Western countries, and every other Jewish identity.

The Third Cup

[Pour a third glass of wine for the person on your left]

[Hebrew Reader indicates which version they're reading, then Everyone reads the English]

Masculine	Feminine	Gender-Expansive
ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן	ברוכה את יי ששנה אלהינו מלכת העולם בורא פרי הגפן	ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן
<i>Baruch atah Adonai, Eloheinu Melech ha'Olam, borei p'ri hagafen.</i>	<i>Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, bora p'ri hagafen.</i>	<i>Bruche ateh Adonai, Elot'heinu Melche ha'Olam, bore'e p'ri hagafen.</i>
Blessed are You, Adonai our G-d, Ruler of the Universe, who created the fruit of the vine.	Blessed are you, Shekhinah, Queen of the Universe, creator of the fruit of the vine.	Blessed are You, Adonai our G-d, Ruler of the Universe, who created the fruit of the vine.

~

[Drink the third cup.]

Elijah's Cup *Kos Eliyahu*

[Pour a fourth glass of wine for the person on your left]

[Leader]

As we pass Elijah's cup around the table, pour some of your wine into the cup to fill it. Just as Elijah's cup can only be filled through our contributions, deliverance and redemption will only come when we all work to make it a reality.

[Reader]

In the Torah, Elijah was a fierce defender of G-d to a disbelieving people. At the end of his life, rather than dying, he was carried away to heaven while still alive. Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions.

[Open the front door to invite Elijah in.]

[Hebrew Reader]

אליהו הנביא, אליהו התשבי, אליהו הגלעדי, במהרה יבוא אלינו עם משיח בן דוד
Eliyahu hanavi, Eliyahu hatishbi, Eliyahu hagiladi, Bimheirah b'yameinu, yavo eileinu, Im mashiach ben-David.

[Everyone]

Elijah the prophet, the returning, the man of Gilad: return to us speedily, in our days with the Messiah, son of David.

Gratitude

Hallel

[Readers: Each person is invited to read a grouped set of lines – or to pass]

We praise G-d, Ruler of the Universe, who sustains the world. With your love and compassion, we can sustain a community to provide bread for all. Thanks to You providing for us, we need never lack for food. We praise G-d, source of food for us all.

As it says in the Torah: When you have eaten and are satisfied, give praise to your G-d who has given you this good earth. We praise G-d for the earth and for its sustenance.

May the source of peace grant peace to us, to the Jewish people, and to the entire world. Amen.

As we give thanks, so must we acknowledge that we are forever the migrant, the stranger, and even the colonizer. As we look for safety from oppression, so must we stand against the oppression of others wherever we see it.

Hard as it may be to admit, sometimes we cause the oppression of others.

We may not see harm we inflict until the people we hurt tell us about the impact of our actions.

We may not see harm we inflict through inaction and failure to question the structures and institutions around us until we listen to the experiences of the people injured.

We must listen to and acknowledge the truth of others' experiences to limit the harm we are each capable of.

The Fourth Cup

[Hebrew Reader indicates which version they're reading, then Everyone reads the English]

Masculine	Feminine	Gender-Expansive
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן	בְּרוּכָה אַתְּ יְהוָה שְׁשֵׁנָה אֱלֹהֵינוּ מַלְכַת הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן	בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן
<i>Baruch atah Adonai, Eloheinu Melech ha'Olam, borei p'ri hagafen.</i>	<i>Brucha at Yah, Shechina, Eloteinu Malkat ha'Olam, bora p'ri hagafen.</i>	<i>Bruche ateh Adonai, Elot'heinu Melche ha'Olam, bore'e p'ri hagafen.</i>
Blessed are You, Adonai our G-d, Ruler of the Universe, who created the fruit of the vine.	Blessed are you, Shekhinah, Queen of the Universe, creator of the fruit of the vine.	Blessed are You, Adonai our G-d, Ruler of the Universe, who created the fruit of the vine.

~

[Drink the fourth cup.]

Next Year Nirtzah

[Leader]

In the past, we ended the seder by promising ourselves, “Next year in Jerusalem.” Today, Jerusalem is within our reach, but is not our home. To be Jewish is to have a history of immigration, whether we celebrate Pesach in Israel or in the Diaspora.

Instead, let us end the seder by saying together:

[Hebrew Reader]

לְשָׁנָה הַבָּאָה בְּחֵירוּת
L'shanah haba'ah b'cheirut!

[Everyone]

Next year in freedom!