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JEWS FOR RACIAL &  
ECONOMIC JUSTICE

## Introduction

Despite skyrocketing levels of hate violence, hate violence prevention at the community level has been wildly under-resourced in our city, and the Jewish community, the Asian community, and all New Yorkers have been short changed.

Instead, the city has poured resources into NYPD's Hate Crimes Task Force and focused on prosecutions – sometimes arresting children as young as 13 or 14. All we have to do is look at the ever-increasing levels of violence to understand that this strategy isn't working – in fact, *it can't work*. Research shows that “...*hate crime laws' harsher punishments have not been shown to deter hate violence.*”

In addition, many of the communities most directly impacted by hate violence – immigrants, undocumented New Yorkers, Trans New Yorkers, Black New Yorkers, and other – are also least likely to contact the NYPD, for understandable reasons.

Instead we need to invest in approaches that *prevent* violence through education and community-building, *interrupt* violence, through community-based upstander/bystander trainings and rapid response at the local level, and *repair* through restorative justice, counseling and peer-support.

JFREJ and our partners in the NYC Against Hate coalition understand that hate violence and bias incidents are most effectively prevented in our communities, by building solidarity and meeting people's basic needs with expanded access to mental health care and other social services.

This Passover, we invite you to join us as we reflect on what it means to take responsibility for the safety of our neighbors, and how we can take a leap of faith in order to discard the systems of safety that aren't working for us, and instead find a promised land in which all New Yorkers have the resources and freedom to thrive.



## Welcome

Good evening everyone and welcome. Tonight we are celebrating the Jewish holiday of Passover, or “Pesach” in Hebrew. This eight-day-long celebration commemorates the story of Exodus, where Moses freed the Jews from enslavement. This holiday is observed by gathering with friends and family for a dinner called a Seder, where we memorialize the story of Exodus by reading the Haggadah, which is the Jewish text that frames our Seder. And then, we celebrate our freedoms by enjoying a feast when we have concluded the story.

Tonight, we are doubly blessed because it isn’t just Passover, it is also Ramadan, so we send love and blessings to our Muslim family and to all of our beloved communities across our city.

We look forward to celebrating, learning, and being in community with one another this evening.

In Judaism, we often say the following “shehechiyanu” blessing to celebrate the beginning of a holiday or new experience. Tonight we celebrate this privilege of meeting our neighbors in the streets and breaking bread—or “breaking matza!”—with one another. Tonight, we celebrate that we can model true community safety.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם שְׁהַחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמַן הַזֶּה:

*Baruch atah Adonai Eloheinu ruach ha'olam she'he'chiyanu,  
v'ki'i'manu, v'higiyanu laz'man hazeh.*

Blessed are You God, Spirit of the universe, who has kept us alive,  
sustained us, and brought us to this season.

## First Cup of Wine

On Passover, we drink four cups of wine to symbolize the richness and strength of redemption we felt as we brought ourselves to liberation. We lean to the left as we drink each cup to emulate the luxury and leisure we can experience as a free people.

*While it sometimes may feel far away, how do you envision a world free from hate, where everyone has what they need to thrive?*

*Choose one blessing*

פְּרִי הַגָּפֶן - אַתָּה נִשְׁתֶּה, "לְחַיִּים!"

*P'ri hagafen, ito nishteh, "l'chayim!"*

The fruit of the vine, with it let us drink "to life!"

סְבִרִי חֲבֵרַי! בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם  
בוֹרֵא פְּרִי הַגָּפֶן:

*Sav'ri chaverai! Baruch atah Adonai Eloheinu  
ruach ha'olam borei p'ri hagafen.*

Attention, friends! Blessed are You God, Spirit of  
the universe, creator of the fruit of the vine.

## Urchatz: Washing of the Hands

Handwashing offers a moment of preparation, of gathering ourselves together before we move forward together in the seder. During the first hand-washing, we ritually handwash without saying a bracha, a blessing. Take a moment to physically center yourself.

*Wash hands by pouring water over each hand 3 times, or by rubbing your hands together in emulation of washing your hands.*



***Wash hands by pouring water over each hand 3 times  
and recite one of the following blessings.***

עַל-נְטִילַת יָדַיִם - לְהִיּוֹת בְּמָקוֹם הַזֶּה בְּזִמְנָן הַזֶּה.

*Al n'tilat yadaim - lihiyot b'makom hazeh biz'man  
hazeh.*

Concerning the washing of hands - to be in this  
place at this time.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ עַל-נְטִילַת יָדַיִם:

*Baruch atah Adonai Eloheinu ruach ha'olam asher  
kid'shanu b'mitzvotav v'tzivanu al n'tilat yadaim.*

Blessed are You God, Spirit of the universe, who  
sanctified us with Your commandments and  
commanded us regarding hand-washing.

## **The Four Questions**

In many Jewish traditions, the youngest child at the seder recites the following Four Questions. Passover isn't just remembering an old story – it's about reaffirming our liberation and traditions "from generation to generation." What better way to affirm our liberation than by asking questions, and teaching our children to ask questions?

מַה-נִּשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל-הַלֵּילוֹת?

שֶׁבְּכָל-הַלֵּילוֹת, אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה; הַלֵּילָה הַזֶּה, כָּלוּ מָצָה.

שֶׁבְּכָל-הַלֵּילוֹת, אָנוּ אוֹכְלִין שְׂאֹר יֵרָקוֹת; הַלֵּילָה הַזֶּה, מָרוֹר.

שֶׁבְּכָל-הַלֵּילוֹת, אֵין אָנוּ מְטַבִּילִין אֶפְלוּ פַּעַם אַחַת; הַלֵּילָה הַזֶּה, שְׁתֵּי פַּעַמִּים.

שֶׁבְּכָל-הַלֵּילוֹת, אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין; הַלֵּילָה הַזֶּה, כָּלֵנוּ מְסֻבִּין.

*How is this night different from all other nights?  
Mah nishtanah halailah hazeh mikol haleilot?*

### *Question One*

On all other nights, we eat chametz (leavened foods) and matzah.  
Why on this night, only matzah?

*Sheb'chol haleilot anu ochlin chametz umatzah?  
Halailah hazeh, halailah hazeh, kuloh matzah?! (2x)*

### *Question Two*

On all other nights, we eat all vegetables.  
Why, on this night, maror (bitter herbs)?

*Sheb'chol haleilot anu ochlin sh'ar y'rakot?  
Halailah hazeh, halailah hazeh, maror, maror?! (2x)*

### *Question Three*

On all other nights, we don't dip even once.  
Why on this night do we dip twice?

*Sheb'chol haleilot ein anu matbilin afilu pa'am echat?  
Halailah hazeh, halailah hazeh, sh'tei f'amim?! (2x)*

### *Question Four*

On all other nights, we eat either sitting upright or reclining. Why on this night do we all recline?

*Sheb'chol haleilot anu ochlin bein yoshvin uvein m'subin?  
Halailah hazeh, halailah hazeh, kulanu m'subin?! (2x)*

## So why is this night unlike all others?

Passover is our opportunity to remember our story and reflect on what freedom really looks like. We tell the same story and answer these questions every year through the seder and pass it down through the generations in part to solidify it in our shared memory, but also because our story of liberation takes on new dimensions as history and our lives transpire.

While we follow the same general rituals and answer these questions every year – and will do so tonight – Passover allows us to tell the story in our own homes and communities – and streets! – and inject our own meaning and traditions into it:

*So why is this night unlike all others?*

*Tonight, we gather with our neighbors in community over the unique and shared tribulations we face. We model what it looks like to keep each other safe, fed, and joyful.*

*So why is this night unlike all others?*

*Tonight, we come together to reject the hate violence that has plagued our city, targeting Asians, Jews, trans New Yorkers, unhoused New Yorkers, and so many others.*







## Karpas

Karpas, the green vegetable, represents spring. At Passover, we eat these greens to welcome the new season with hope, but we dip the greens in salt water to remember the tears of our ancestors – and the tears of our family and neighbors throughout our broken, imperfect city.

*Dip a green vegetable in salt water and recite one of these blessings:*

פְּרִי הָאֲדָמָה - נֹאכְלָהּ בְּהוֹדָאָה.

*P'ri hagafen, nokhlah b'hoda'ah.*

The fruit of the earth, let us eat it with gratitude.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם בּוֹרֵא פְּרִי  
הָאֲדָמָה:

*Baruch atah Adonai Eloheinu ruach ha'olam borei  
p'ri ha'adamah.*

Blessed are you God, Spirit of the universe,  
Creator of the fruit of the earth.

We also have joy, and hope. We have a responsibility to our city and everyone in it to make it a place without the pain of hate or violence. *Pesach* marks the beginning of a season of renewal and creation, where the dead grey ground of winter is transformed into the blossoming green of spring. If we don't turn our tears and the tears of everyone who has suffered into something new and hopeful, then they suffered for nothing.

## Maggid: Part One

Passover tells the story of the Jews' liberation from enslavement in *Mitzrayim* – "the narrow place." The conditions that Jews endure in this story—genocidal violence, forced labor and oppression—symbolize so many other kinds of violence and hardship through the centuries, and bind us to the suffering of others.

We are commanded to remember and retell our story "*B'chol dor vador chayav adam lirot et atzmo k'ilu hu yatza mimitzrayim*. In every generation, each person must see themselves as if they had come out of *Mitzrayim*."

This commandment demands our highest form of empathy, and our most powerful capacity to imagine. We can use our empathy and imagination to connect with our ancestors, and we can use it to connect with all who have struggled against oppression and survived violence. Passover bends time, connecting the past directly to the present—inviting us to understand the pain and oppression we face today – the *Mitzrayim* we must now escape.

As JFREJ members said at an earlier Passover, "As we celebrate our own freedom tonight, we will think about people whose freedom has yet to be won and the ways in which we ourselves are still not free. For we know from Fannie Lou Hamer "'nobody's free until everybody's free.'"



## Maror

Now we eat the Maror – the bitter herb.

Maror represents the bitterness of the Jews enslavement in *Mitzrayim* and the cruelties we face today: antisemitism, racism, hate violence, gun violence, and state violence.

*from Maror, by Marge Piercy*

A bitter cud.  
Biting into the bitter, that bites back.  
Of all the gross tastes, sweet and salty,  
sour, we seek it the least.  
We spit it out.  
But not tonight. ...

This is the moment for naming  
that box, for feeling the walls,  
for studying the dimensions  
of the prison I must choose  
to leave in my exodus of one.

I can join with no one else,  
I cannot walk out with you  
until I measure my walls  
then break them down.  
Darkness into light.

Fear and silence into  
cursing. The known  
abandoned for something  
new and frightening. Bitter  
is the first taste of freedom.

## Charoset

Now we eat the Charoset.

Jews from across our diaspora have many different recipes for charoset, but it contains some combination of nuts, fruit, spices, and wine. Charoset comes from the word "clay" and it represents the mortar that the enslaved Jews used to build Pharaoh's palaces. It also adds another dimension to the story we're telling. Charoset may represent the bad times, but it is also sweet. It has that duality. The bad times may be bad, but we still have joy; we have resilience and we have each other.

Tonight, even as we recognize the very real pain around us – the members of all of our communities who have been victims of hate and violence, and all the people our city has failed to nurture and protect – we also get to notice that we're here together right now. We have each other. Just as the charoset-mortar glued together bricks, tonight, and all other nights, we stick together.

*So why is this night unlike all others?*

*Tonight, we are together to see our neighbors' faces and know that we keep each other safe.*

## Second Cup of Wine

*Choose one blessing*

פְּרִי הַגָּפֶן - אֶתוֹ נִשְׁתֶּה, "לְחַיִּים!"

*P'ri hagafen, ito nishteh, "l'chayim!"*

The fruit of the vine, with it let us drink "to life!"

סְבִרֵי חֲבֵרַי! בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם  
בוֹרֵא פְּרִי הַגָּפֶן:

*Sav'ri chaverai! Baruch atah Adonai Eloheinu  
ruach ha'olam borei p'ri hagafen.*

Attention, friends! Blessed are You God, Spirit of  
the universe, creator of the fruit of the vine.



## Maggid Part Two

Moses was the child of enslaved Jews, saved from death by Batya, Miriam, and his mother, Yocheved, and raised in Pharaoh's palace. As an adult, Moses went out among the people and saw one of Pharaoh's taskmasters beating a Jewish worker. Moses intervened to stop the beating, and in his anger he killed the taskmaster. Afraid for his life, Moses was forced to flee – he left his people behind, crossed the desert, and began a new life as a shepherd on the shores of the Red Sea.

*We want people to intervene when they see someone being victimized. But would we want it to go down the way Moses handled it? Take a moment to talk with people sitting near you. Discuss what you could do if you saw something like this occurring. Do we want to respond in a way that might kill someone? How else might you intervene to try to keep everyone safe and alive?*

We've learned from the story of Moses and from our reflection tonight that in order for us to have real safety, no one can be disposable.

*So why is this night unlike all others?*

*Tonight, we are together to affirm that the system of public safety we have now is not making us safe and is harming our most vulnerable communities.*

*So why is this night unlike all others?*

*Tonight, we are together to affirm our shared belief that safety lies in "care, not cops," which means deep investment in the physical and mental wellbeing of our neighbors.*

While in exile, G-d appeared to Moses and revealed that it was his responsibility to return to *Mitzrayim* and liberate the Jews. So with his brother Aaron, Moses journeyed back to confront Pharaoh. But Pharaoh

refused to free the Jews. So G-d visited plagues upon Pharaoh's subjects. Take heed – this is what happens when your political leaders make bad policy decisions! Oppression hurts the oppressed the most, but it's bad for everyone – spiritually and materially.

The tenth and final plague was the worst – G-d killed the firstborn son of every household under Pharaoh's rule. Before this monstrous event, G-d instructed the Jews to sacrifice a lamb and mark their doors with its blood so that their houses would be spared.

## The Beet/Lamb Shank

The beet or shankbone on the seder plate represents the lamb. It commemorates sacrifice – in our story it is the sacrifice that allowed the Jews to mark their doors with blood and spared them from the plagues. The plagues are a dark part of this story. We want freedom. We want liberation. We want safety. But this is a terrible price to pay.

The system of public safety we have now is like these plagues. It offers safety to a few of us, by visiting violence on others. Our current system sacrifices Black and Brown New Yorkers, poor New Yorkers, immigrant New Yorkers, people with mental illness, and so many others to state violence and mass incarceration; to poverty and neglect; to ICE raids and homeless sweeps, in a futile attempt to keep a corrupt promise of safety.

And yet, despite all the misery, violence, and racism, this system doesn't keep us safe.

But the lamb also has another lesson for us. Because the lamb also represents spring and the birth of the new. It hints at the possibility of a new system of safety that isn't just for some of us, but is for everyone.

*Talk to the people sitting near you – consider what we would have to sacrifice in order to let go of the system we have now, and create something new and better.*



## Third Cup of Wine

*Choose one blessing*

פְּרִי הַגָּפֶן - אֶתוֹ נִשְׁתֶּה, "לְחַיִּים!"

*P'ri hagafen, ito nishteh, "l'chayim!"*

The fruit of the vine, with it let us drink "to life!"

סְבְּרִי חֵבְרַי! בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם  
בוֹרֵא פְּרִי הַגָּפֶן:

*Sav'ri chaverai! Baruch atah Adonai Eloheinu  
ruach ha'olam borei p'ri hagafen.*

Attention, friends! Blessed are You God, Spirit of  
the universe, creator of the fruit of the vine.





## Maggid Part Three

Finally, Pharaoh had no choice but to grant Jews their freedom. And so they began their journey out of *Mitzrayim*. But the story has a mysterious twist. After he allowed the Jews to leave, Pharaoh was visited by G-d, who, we are told, "hardened Pharaoh's heart." Pharaoh changed his mind, and sent his soldiers to recapture the Jews.

After decades of racist stop & frisk tactics, police killings of unarmed New Yorkers, and mass incarceration, our city began taking baby steps toward a more just, more humane system of public safety. We passed the Community Safety Act and the Right To Know Act; we enacted reforms to our racist bail system that lets those with money walk free while caging the poor; we ended the practice of trying and imprisoning children as if they are adults.

But now we're in a moment of backlash. The ravages of the pandemic and the awful rise in violence in our city are making New Yorkers afraid, and fear is hardening our hearts.

We can't let that happen. We can't go backwards. We can't forget the lessons we've learned in the worst possible way – through the suffering of our neighbors. We have to be better than our fear. We have to embrace the risk and the uncertainty that comes with letting go of what we have and setting out into the unknown in search of something better.

When the fleeing Jews reached the sea, they were trapped. We are told that, *"They were terrified and cried out to the Lord. They said to Moses, 'What have you done to us by bringing us out of Mitzrayim? Didn't we say to you, 'Leave us alone; let us serve Pharaoh?' It would have been better for us to remain slaves than to die in the desert!'"* Even with the brutal condition of bondage we were stuck in, some of us sought the comfort of the familiar rather than contend with the fear – and very real risks – that came with freedom.

When G-d, through Moses, parted the seas and allowed the Jews to finally leave *Mitzrayim*, we rejoice – not the death of our oppressors, but



at a profound opening – a literal sea change – that made a new future possible. This June, when the city council passes a new budget, we have to part the seas. We need a budget that makes a new future possible by divesting from the systems that are not working and do not reflect our values; by funding responses to violence that heal us, not cage us; by passing a budget that gives all of us the resources and freedom our communities need to thrive.

*So why is this night unlike all others?*

*Tonight, we are together to make demands for the FY23 New York City budget, because we believe our tax dollars should help New Yorkers thrive!*

*So why is this night unlike all others?*

*Tonight, we are together to demand a hopeful alternative to policing: meaningful investment in Hate Violence Prevention!*

*So why is this night unlike all others?*

*Tonight, we are together to demand a \$10 million investment in the P.A.T.H. FORWARD, program, which resources community-driven approaches to preventing hate violence.*

*So why is this night unlike all others?*

*Tonight, we are together to demand \$10 million to Hope Against Hate, so our Asian communities (including Asians within the Jewish community) can thrive safely, have their needs addressed, their contributions valued, and their stories told.*

*So why is this night unlike all others?*

*Tonight, we are together to demand \$5 million to the Hate Crimes Prevention Initiative, so that all New Yorkers can learn to prevent and interrupt violence through community based training, and repair damage through restorative justice.*

*So why is this night unlike all others?*

*Tonight, we are together to demand another hopeful alternative to policing: mental health services that provide effective preventative and longer-term care when so many misunderstand and misdiagnose, rely on punitive measures, increase harm, and fail to improve the lives of affected individuals.*

*So why is this night unlike all others?*

*Tonight, we are together to demand increased funding to Clubhouses in NYC, which provide effective community- and peer-based services and support to majority BIPOC members and include wraparound services like housing, employment, and education.*

*So why is this night unlike all others?*

*Tonight, we are together to demand \$1.5 million to Bronx Fountain House, which has proven an effective model of community safety and care by increasing opportunities for those most impacted by serious mental illness, ending social and economic isolation, lowering rates of recidivism, and expanding safe housing opportunities.*





## Motzi Matza – Eating the Matzah

In the Israelites departure from *Mitzrayim*, the biblical text says: “moreover, a mixed multitude went up with them.” A mixed multitude of others who, like the Jews, needed to escape from the narrow place. Tonight we are that mixed multitude – journeying to safety together, because my liberation is bound up with yours, because no is free until everyone is free.

The mixed multitudes fleeing Pharaoh didn’t have time to worry about how they would feed themselves once they made it out of *Mitzrayim*. They grabbed what they could, including their unleavened dough, and it baked on their backs as they fled. This matzah is what gets us by in the hardest of times. Because of this, it is our tradition to say at *Pesach*:

*This is the bread of affliction  
Which our ancestors ate in the land of Egypt.*

But the JFREJ members who created our Mixed Multitudes Haggadah see matzah differently:

“Everyone who has fled a difficult or violent situation, who has fought until stretched to the edges for justice and liberation, who has worked tirelessly but there is still not enough money to get by, knows how miraculous it is when out of seemingly nothing, there is dinner on the table. Matzah is not the bread of affliction: Matzah is the miracle of sustenance and life when you thought you had lost everything.”

The Passover text concludes:

*All who are hungry, let them enter and eat.  
All who are in need, let them come celebrate Passover with us.*

Community safety is about all of us taking responsibility for our neighbors and being able to depend on them to look out for us. When we welcome the stranger, open our door and invite them to eat with us, we are living out our obligation to take responsibility for our community



## Fourth Cup of Wine

*Choose one blessing*

פְּרִי הַגָּפֶן - אֶתוֹ נִשְׁתֶּה, "לְחַיִּים!"

*P'ri hagafen, ito nishteh, "l'chayim!"*

The fruit of the vine, with it let us drink "to life!"

סְבָרִי חֲבֵרַי! בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם  
בוֹרֵא פְּרִי הַגָּפֶן:

*Sav'ri chaverai! Baruch atah Adonai Eloheinu  
ruach ha'olam borei p'ri hagafen.*

Attention, friends! Blessed are You God, Spirit of  
the universe, creator of the fruit of the vine.

## An Orange on the Seder Plate

Professor Susannah Heschel began the tradition of placing an orange on the seder plate. The story that is often told is that a sexist man stood up during a lecture she was giving and said, essentially, "women should be rabbis as much as an orange belongs on the seder plate." It's a good story, but it's not as good as the true story. According to Professor Heschel she began this tradition at a seder (without the help of any shouting jerks):

*"At an early point in the seder... I asked each person to take a segment of the orange, make the blessing over fruit and eat the segment in recognition of gay and lesbian Jews and of widows, orphans, Jews who are adopted and all others who sometimes feel marginalized in the Jewish community.*

*"When we eat that orange segment, we spit out the seeds to repudiate homophobia and we recognize that in a whole orange,*

*each segment sticks together. Oranges are sweet and juicy and remind us of the fruitfulness of gay and lesbian Jews*

Tonight, we eat this orange to recognize the richness of our Jewish community – the magic and beauty of trans Jews and Black Jews and Asian Jews and Jewish elders and Jews with disabilities and all of the diversity that makes us who we are. But we also recognize that our family doesn't end at Jews – it only begins at Jews. We welcome our Arab family, our Muslim family, our Palestinian family, our Asian family – our family from communities all across New York City – and we say: we stick together.

*For Professor Heschel, spitting out the orange's seeds represent a rejection of homophobia, transphobia, and sexism. When you spit out these seeds, what are you rejecting?*

## **Rachatz: Washing of the Hands**

Handwashing, in Judaism, is a way to engage our bodies in the celebration of holidays and Shabbat. In handwashing, there is an opportunity to clear our minds, hearts, and (symbolically) our bodies to be present to the celebrations at hand. During the seder, we wash our hands twice. At the beginning, we did a handwashing/personal preparation moment without a blessing. Now, take a moment to take in the community around you, and to feel your body in this space.

*So why is this night unlike all others?*

*Tonight, we are together to affirm that the systems we have aren't keeping us safe. Rikers Island hasn't kept us safe; adding more cops to streets and subways has not kept us safe. The path to our safety lies in resourcing our communities and providing care for each and every New Yorker. We are together to raise our voices and demand a FY23 New York City budget that helps New Yorkers thrive!*



*Wash hands by pouring water over each hand 3 times  
and recite one of the following blessings.*

עַל-נְטִילַת יָדַיִם - לְהִיּוֹת בְּמָקוֹם הַזֶּה בְּזֶמַן הַזֶּה.

*Al n'tilat yadaim - lihiyot b'makom hazeh biz'man  
hazeh.*

Concerning the washing of hands - to be in this  
place at this time.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ עַל-נְטִילַת יָדַיִם:

*Baruch atah Adonai Eloheinu ruach ha'olam asher  
kid'shanu b'mitzvotav v'tzivanu al n'tilat yadaim.*

Blessed are You God, Spirit of the universe, who  
sanctified us with Your commandments and  
commanded us regarding hand-washing.

Together, among our mixed multitude – our New York family, we recline,  
safe in our solidarity. And we eat!

*Chag Pesach Sameach* from all of us at Jews For Racial & Economic  
Justice.



**Freedom To Thrive: Seder in the Streets Haggadah  
created by JFREJ members:**

Jade Groobman  
Paula Tartell  
Josh Nodiff  
Alexis Engel

with the JFREJ Freedom To Thrive Leadership Team  
& Leo Ferguson

Portions reproduced from JFREJ's Mixed Multitudes Haggadah,  
available at [www.jfrej.org](http://www.jfrej.org)

Gorgeous artwork by Rebecca Katz

**Join our campaign for hate violence prevention.**

Visit [jfrej.org/seder](http://jfrej.org/seder) to take action.

**Thank you to all of our NYC Against Hate Partners.**

[NYCAgainstHate.org](http://NYCAgainstHate.org)



**JEWS FOR RACIAL &  
ECONOMIC JUSTICE**