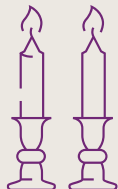


# A Passover Supplement for 5785



Our work and values as the Hatikvah Slate inspired us to put together this offering for your seder this year. We hope that one or all of these kavannot (intentions) will resonate with you this Passover, and even inspire discussion about Hatikvah around your seder table.

## Hadlikat Nerot Candlelighting



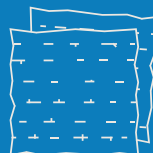
This Pesach as we reflect on a journey from a very narrow and oppressed time in our history to a time when we wandered for 40 years searching for our place in the world and what our impact would be to finally liberation and deepening our communities roots, we also reflect on the extreme brokenness around the world.

We are gathered here in community and chosen family to amplify the voices of all those who are oppressed. We start our seder with an intention to create light through our togetherness, not because we agree on everything, but because we are stronger when we lift each other up and recognize the divine light that each of us holds. We hope that the fire that is ignited around the world tonight will illuminate the path for a more hopeful future here and in Israel, eradicate hate and strengthen our resolve to keep cleaving to each other in our similarities and our differences.

Blessing: Blessed are you, divine light and energy in the universe who connect us all, obligating us to nurture and care for one another, amplifying the possibility of justice, freedom and liberation for each and everyone who is b'tzelem elohim (in your image). And together we say Amen.

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של יום טוב

ברוך אתה יהוה אלהינו מלך העולם. שהחיינו וקיימנו והגיענו לזמן הזה



## Ha Lachma Anya “This is the bread of affliction – let all who are hungry come and eat!”

The hostage families have lifted up the symbol of the single piece of pita that many hostages are receiving as their only food each day while in captivity, as is the case for Gazan civilians in the enclave, denied sufficient humanitarian aid. While their contexts and the roots of their suffering are different, we have learned from the brave hostage families and their advocates that the fates of each person in Gaza – Israeli or Palestinian – are intertwined and severely neglected by their respective governments.

The Talmud (*Brachot 34b*) teaches that even in the Messianic era there may still be hungry people who need to come and partake in our seder, but there will no longer be hunger as a result of war and political oppression.

Tonight, may we envision a world where the bread of affliction can also be a future bread of freedom, one that allows us to envision a future where Israelis and Palestinians can experience a life of freedom under democratic governance, safety, and peace.

## Maggid Just Before Dayenu



“[At the edge of the sea], each tribe of Israel was debating– who should go into the sea first? Each tribe said to the other ‘I will not go first!’ ‘Well, neither will we!’ Then Nachshon ben Aminadav descended into the sea, and his tribe with him...and the Tradition says that he sang [the words of Psalm 69] in prayer: ‘Save me, God; for the waters are coming even up to my soul! I am sunk in deep mire, where there is no standing...let not the water flood overwhelm me, neither let the deep swallow me up!’ (Adapted from Talmud Bavli, Tractate Sotah 37a)

As we move from the story of the ten plagues into the singing of “Dayenu,” celebrating abundance, we can learn from the example of Nachshon. Amidst plagues and pursued by the Egyptian army, in a liminal place of deepest existential fear, taking the first step into a new vision of freedom can feel impossible. And yet, Nachshon does it – not with a splashy display of bravado, but with fear in his heart and so deep in the water that it threatens to overtake not just his body, but his soul. But he steps forward anyway, naming his fear out loud with a prayer on his lips. This is how we pursue hope– from the darkest, narrow place, but claiming the abundance that can lie right on the other shore beyond our fear.



## Next Year in Jerusalem

“L’shanah haba beYerushalayim hab’nua!” For centuries, Jews have concluded the Passover seder with these words, “Next year in a rebuilt Jerusalem!” We’ve recited these words regardless of the physical state of the city – whether razed by Romans, besieged by the Crusades, open to Jews, or a dream for future generations.

Every year, we gather and envision what a Jerusalem rebuilt, renewed, could look like, one where our greatest aspirations for what Jerusalem could be are made manifest. Share with those at your seder table: What is your vision of a *Yerushalayim hab’nua*? And after the holiday ends, take one more step towards building the Jerusalem and the Israel not just as it exists today, but as we wish it to be – one that is rooted in our deepest ideals of democracy, freedom, safety, and human rights; a sacred place where our collective liberation is bound together– and **vote the Hatikvah Slate!**