



SOCIAL JUSTICE SEDER
APRIL 3, 2025 • 5 Nisan 5785

LOVE YOUR NEIGHBOR

THE REST IS COMMENTARY

with special guest
Sloan Luckie



The Jewish Community Relations Committee (JCRC) Social Justice Seder is presented each year to strengthen, deepen and broaden our partnership and relationship with people and organizations devoted to the work of social justice, promoting the values of justice, kindness, compassion, inclusion, and respect for the way diversity makes us stronger together.

The mission of the JCRC of the Jewish Federation of Greater Nashville is to advocate for Jewish interests and values, dedicate ourselves to the safety and security of the Jewish people and the State of Israel, and foster constructive and productive relationships within the Jewish community and among people of all faiths and cultures in order to promote a just, democratic and pluralistic American society.

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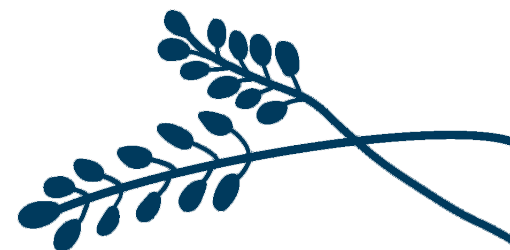
Melissa Alvarez
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Celia Goldstein

Deana Goldstein
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Steven Remer
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Cara Suvall
Irwin Venick
Michael Seth Wolf

April 3, 2025 • 5 Nissan 5785
Gordon Jewish Community Center

featuring
Mr. Sloan Luckie



Seder Leaders:
Rabbi Saul Strosberg
Cantor Tracy Fishbein
Guitarist Brett Fromson
Song leader Michael Hunter Ochs



Event Co-Chairs:
Danny Goldberg & Sara Roth

Table Hosts

Melissa Alvarez
Arlene Averbuch
Diane Beck
Michael Becker
Emma Canter
Teena Cohen
Erin Coleman
Barbara & John Dab
Dee Doochin
Quin Evans Segall
& Brenda Gadd

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& Brenda Gadd
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Hayley & Jacob Kupin

Bobbi Lipschutz
Rae Oleshansky
Judy Saks
Mary Shelton
Ricki & Barry Sokol
Patty & Jerry Stelmaszac
Alyssa Trachtman
Jeannie Ballinger
& Irwin Venick



In Memory of Avi Poster

I, Too
by Langston Hughes

I, too, sing America.

I am the darker brother.

They send me to eat in the
kitchen

When company comes,

But I laugh,

And eat well,

And grow strong.

Tomorrow,

I'll be at the table

When company comes.

Nobody'll dare

Say to me,

"Eat in the kitchen,"

Then.

Besides, They'll see how beautiful
I am And be ashamed—

I, too, am America.



When Avi and his beloved wife, Joie, relocated to Nashville from Chicago, he brought the concept of a Social Justice Seder with him, and as he became involved in the Jewish Federation of Greater Nashville he encouraged our local Jewish Community Relations Committee to organize a similar program here.



August 11, 1944-January 26, 2023

Over the past many years, the Social Justice Seder has explored many topics of concern including education, poverty, bigotry, multifaith and multicultural relationships. The Social Justice Seder was always intended to be a bridge between the Jewish and general communities in greater Nashville.

Avi's personal email list was vast and inclusive, including local elected officials, civic leaders, business leaders, nonprofit leaders, community activists, and clergy members. Over the years we relied on "Avi's List" to reach the widest contacts throughout the community.

In 2020 the JCRC Seder won the Nashville Scene Nations United Phila Award. This award celebrates a person, group, or organization using food to comfort, welcome, and empower those who seek an inclusive and equitable community table.

In honor and loving memory of Avi, we have created the Avi Poster Social Justice Seder Fund to endow this important community event. Please use the QR code to donate.



HINEI MAH TOV



Hinei mah tov u'manaim
Shevet achim gam yachad
(2x)

How good it is (how good it is)
How sweet it is (how sweet it is)
To be together on this day
(2x)

Preparing for the Seder

B'chol dor v'dor chayav adam lirot et atzmo k'ilu hu yatza miMitzrayim.

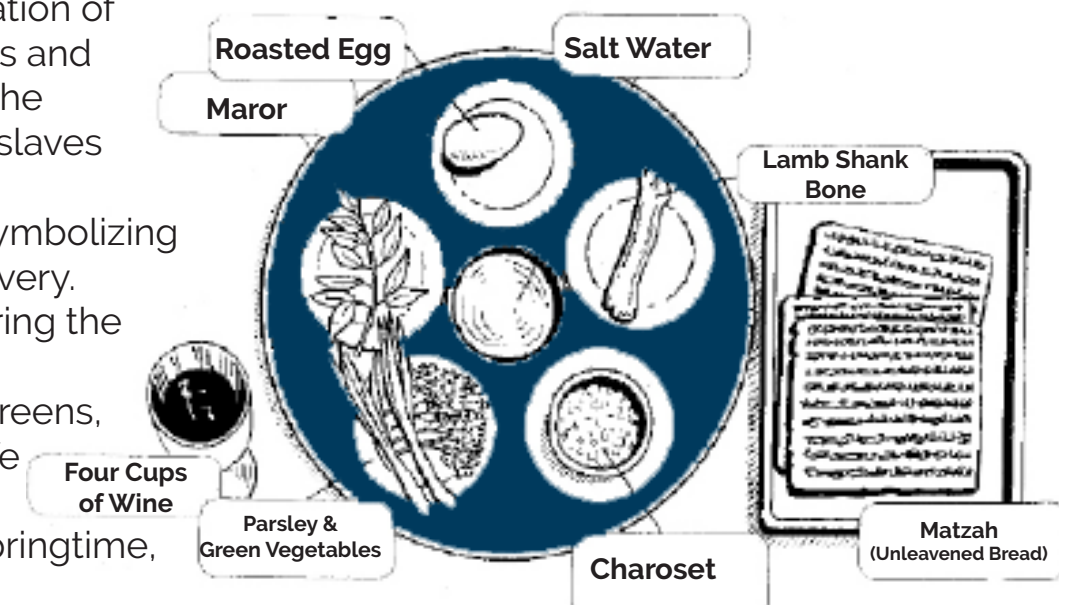
בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא
ממצרים.

**From generation to generation, each of us
is obligated to see ourselves as though we,
personally, had just been freed from slavery.**

The word "Seder" literally means "order." Seder customs include drinking four cups of wine and eating matzah as well as other symbolic foods placed on the Passover Seder plate.

On the Seder plate are:

- *Charoset*, a combination of dates or apples, nuts and wine, representing the mortar used by the slaves to make bricks.
- *Maror*, bitter herb, symbolizing the bitterness of slavery.
- A shank bone honoring the ancient sacrificing.
- *Karpas*, parsley or greens, representing new life and renewal.
- Egg representing springtime, birth, and renewal.
- On the table, salt water, reminding us of the tears of the slaves.



At its most fundamental level, the Passover seder is meant to remind us that we know firsthand the suffering and degradation faced by those who are poor. We know the sharp pain of hunger, the slavery that is poverty and persecution. And we also know that this memory, this shared experience, compels us to act.

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

All who are hungry, let them enter and eat.

All who are in need, let them come celebrate Passover with us.

Now we are here. Next year in the land of Israel.

Now we are enslaved. Next year we will be free!

The Seder's Order

by Marge Piercy

The songs we join in
are beeswax candles

burning with no smoke

a clean fire licking at the evening
our voices small flames quivering.

The songs string us like beads

on the hour. The ritual is

its own melody that leads us

where we have gone before

and hope to go again, the comfort

of year after year. Order:

we must touch each base

of the haggadah as we pass,

blessing, handwashing,

dipping this and that. Voices

half harmonize on the brukhahs.

Dear faces like a multitude

of moons hang over the table

and the truest brief blessing:

affection and peace that we make.

Kadesh

Recite the Kiddish

Urchatz

Wash hands before eating karpas

Karpas

Eat a vegetable dipped in salt water

Yachatz

Break the middle matzoh and hide
the larger half for the Afikomen

Maggid

Tell the story of Passover

Rachtzah

Wash hands for the meal

Motzi

Say the HaMotzi (blessing over bread)

Matzah

Eat matzah

Marror

Eat bitter herbs

Korech

Eat matzah and bitter herbs together

Shulchan Orech

Eat the Festive Meal

Tzafun

Eat the Afikomen

Barech

Say Grace After Meals

Hallel

Sing Hallel (songs of praise)

Nirtzah

Conclude the Seder



Lighting the Festival Candles

Before the start of every Sabbath or Jewish holiday, it is traditional to light two candles in honor of the holiness of the day.

After lighting the candles, recite:

Baruch atah Adonai, Elohanu melech ha-olam, ah share keed-sha-nu b'mitz-vo-tav, v'tzee-va-nu, l'had-leek-nair, shel yom tov.

ברוך אתה ה' אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של יום טוב.

"There always were two ways to live in a world that is often dark and full of tears. We can curse the darkness, or we can light a light and a little light drives out much darkness.

May we all help light up the world."

- Rabbi Jonathan Sacks

Blessed be Adonai, Ruler of the universe, who has sanctified us with commandments, and who commands us to kindle the Festival lights.



Shehecheyanu

It is customary in Jewish tradition to offer the Shehecheyanu, a prayer that is mentioned in the Talmud and which has been part of Jewish blessings for centuries.

The prayer thanks G-d for enabling us to experience a new or special occasion. We say it when marking the beginning of a holiday, hearing the sound of the Shofar, lighting Hanukkah candles or eating the new fruit of the season.

Tonight is the first time this year we have gathered together in this room to build and sustain all that connects us.

Tonight is a perfect time to say the Shehecheyanu.

Baruch atah Ado-nai, Elo-heinu melech ha-olam, she-heche-yanu, v'kiye-manu vehigi-yanu la-z'man ha-zeh.

ברוך אתה ה' אלהינו מלך העולם
שהחיינו וקיימנו והגיענו לזמן הזה.

Blessed are You, Lord our G-d, Ruler of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

A core belief of Judaism is **Tikun Olam:**
Together with G-d, we must Repair the World.

Rabbi Tarfon taught:
"It is not your responsibility to finish the work,
but neither are you at liberty to neglect it."



The First Cup

Holding the cup of wine
in one's right hand, recite:

Baruch atah Ado-nai
Elo-heinu melech ha-olam
boreh pree ha-ga-fen.

ברוך אתה ה' אלוהינו
מלך העולם, בורא פרי הגפן

Blessed are You, Lord our G-d,
Ruler of the Universe, who
creates the fruit of the vine.

Handwashing

Urchatz ורחץ

Now all who wish may wash
their hands as a reminder
that our actions are holy.

THE 4 CUPS

The Four Cups

Every Seder is a journey,
and the stages of the
journey are marked
by the Four Cups.

Traditionally, the Four Cups
represent G-d's four promises
of redemption: "I will take you
out....free you....redeem you....
and take you as my people."
(Exodus 6:6-7)

They are also said to represent
the process of becoming free,
from the first stage, when we
were freed from harsh labor
but were still slaves, to the
second and third stages, when
we were freed and then led to
safety, and finally to the fourth,
when—after traveling through
the desert—we were taken
into Covenant at Sinai.



Sanctifying the Day

Kadesh

On Passover we are commanded to drink four
cups of wine (or grape juice). Tonight we drink
four cups in order to symbolize our joy in being
together and to remember G-d's four promises.

I SHALL TAKE YOU OUT
from under the burdens of Egypt
I SHALL RESCUE YOU
from their service
I SHALL REDEEM YOU
with an outstretched arm
and with great judgments
I SHALL TAKE YOU TO ME
for a people and I shall be a G-d to you.

Exodus (6:6-7)





DIPPING & BREAKING

Parsley in Water

כרפס *Karpas*

Parsley, or another vegetable, is dipped in salt water. Tonight, we are using sweet potato. The parsley symbolizes both the humble origins of the Jewish people as well as the rebirth of Spring. In Eastern Europe, where green vegetables were not common, a potato was used instead. The salt water symbolizes the tears shed during our slavery in Egypt.

Before eating the vegetable, recite the following blessing:

Baruch atah Adonai Elo-heinu melech haolam boreh pree ha'adamah.

ברוך אתה ה' אלוהינו מלך העולם
בורא פרי האדמה.

Blessed are You, Lord our G-d, Ruler of the Universe, who creates the fruit of the earth.

The Middle Matzah

יחץ *Yachatz*

The middle matzah on the plate is broken in half. One half is put back in the stack; the other half is placed in a napkin or special holder and put aside, and is now known as the "Afikomen."

It is traditional in many homes to hide the afikomen now for children to find. Because it must be eaten at the end of the meal, they are often given a prize for finding it.

This is one of many traditional ways of giving children a part in the Seder.



**Each table has
parsley grown by
the Grow to Learn
Cooperative**

Cowboy boots



& Jewish roots.



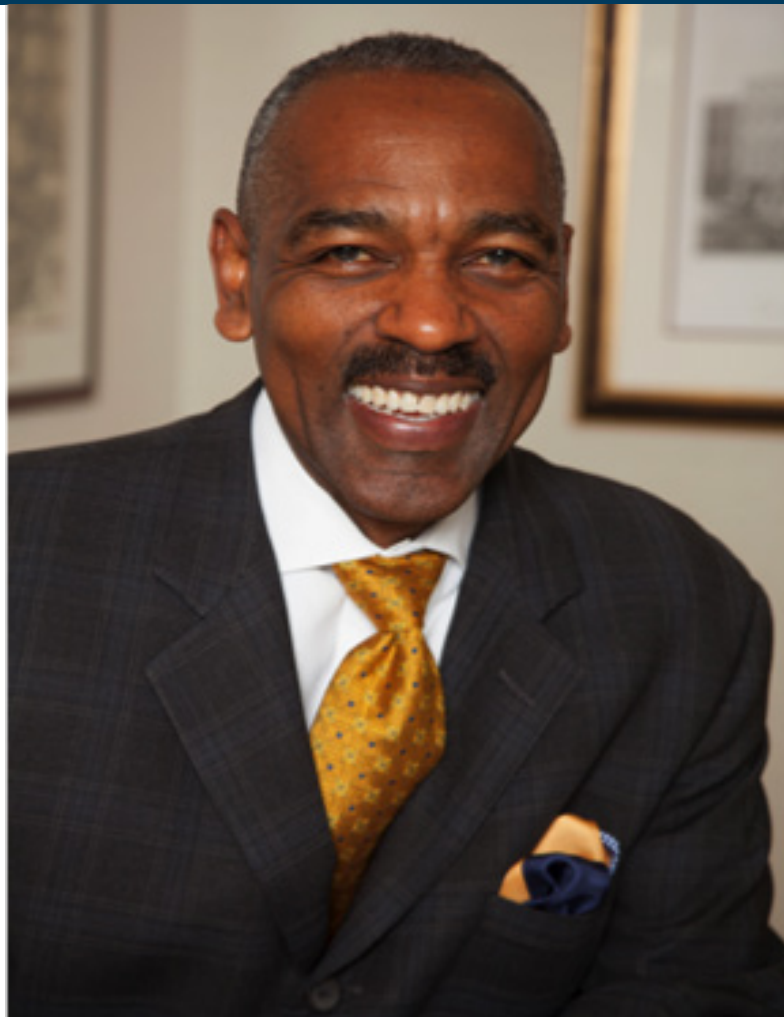
Jewish Federation
of Greater Nashville



MAGGID

SLOAN LUCKIE

is a teacher, community leader and youth mentor in his hometown of Chicago.



He began seriously studying Christian text at 13-years old. Sloan's mother, Sodonía Luckie, noticed his sincere interest and gave him his first bible in 1978. Following his pilgrimage to Israel in 2018, Sloan gained an appreciation and understanding of the relationship between Christian and Jewish text. To facilitate his study from original text, Sloan began learning the Hebrew language under the tutelage of Israeli citizen, Abby Hazony. It was through this connection with Abby, and he brother, Danny Goldberg, that Sloan developed a connection with Jewish Nashville, specifically through attending services at Sherith Israel and meeting Rabbi Saul Strosberg.

In addition to his intense study of Hebrew and Scripture, Sloan earned his MBA in Finance from the New York University Stern School of Business. He graduated, with honors, from the University of Hartford with a BSBA in accounting and became a Certified Public Accountant.

Sloan is actively involved in mentorship program focused on inner city, high school, teenage boys and supports "Plant Chicago", a non-for-profit organization that promotes local circular economies on the southwest side of Chicago generating equity and economic opportunity for all residents. His hobbies include writing and fitness. He's published two books, Body Under Construction and Journey to the Jacksons. He actively participates in tower climbs, obstacle course races and 5K- 1/2 Marathon runs to raise funds for cancer research, Wounded Warriors, and other not-for-profit causes. In 2024, Sloan received the Chamber 57 "Spiritual Leader of the Year" Award.

Sloan lives in Orland Park, Illinois with his two sons, Sloan Joseph Luckie II and Sterling William Luckie.

LOVE YOUR NEIGHBOR

in different traditions

A quick review of the world's five major religions reveals a common, foundational tenet mirroring the command to love your neighbor as yourself:

Islam: "Not one of you truly believes until you wish for others what you wish for yourself." – The Prophet Muhammad, Hadith.

Hinduism: "This is the sum of duty; do not do to others what would cause pain if done to you." – Mahabharata 5:1517.

Buddhism: "Treat not others in ways that you yourself would find hurtful." – Udana-Varga 5.18.

Christianity: "In everything do to others as you would have them do to you; for this is the law of the prophets." – Jesus, Matthew 7:12.

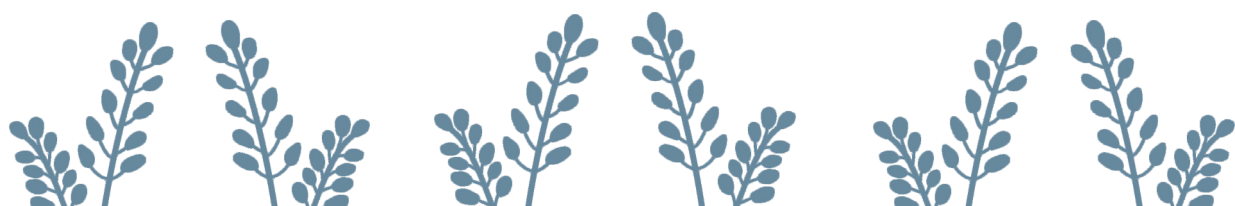
Judaism: "What is hateful to you, do not do to your neighbour. This is the whole Torah, all the rest is commentary." – Hillel, Talmud, Shabbat 31a.

Mattityahu (Matthew 22:36-40 Completed Jewish Bible Study Bible)

"Rabbi, which of the mitzvot in the Torah is the most important?" 37 He [Yeshua] told him, "'You are to love ADONAI your God with all your heart and with all your soul and with all your strength.'b 38 This is the greatest and most important mitzvah. 39 And a second is similar to it, 'You are to love your neighbor as yourself.'c 40 All of the Torah and the Prophets are dependent on these two mitzvot."

Mattityahu 26: 19-30 (Complete Jewish Bible Study Bible [Excerpt])

The talmidim did as Yeshua directed and prepared the Seder. 20 When evening came, Yeshua reclined with the twelve talmidim; 26 While they were eating, Yeshua took a piece of matzah, made the b'rakhah, broke it, gave it to the talmidim ; 27 Also he took a cup of wine, made the b'rakhah, and gave it to them, saying, "All of you, drink from it! 29 I tell you, I will not drink this 'fruit of the vine' again until the day I drink new wine with you in my Father's Kingdom." 30 After singing the Hallel, they went out to the Mount of Olives.



THE 4 QUESTIONS

Recited by the youngest person at the table.

Mah Nishatana

Why is this night different from all other nights?

- On all other nights we eat either 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 bitter herbs?
- On all other nights we do not dip our food even once; why on this night do we dip twice?
- On all other nights we dine either sitting upright or reclining; why on this night do we all recline?



We eat only matzah to remind us that our ancestors left Egypt suddenly, so there was no time to make bread. Matzah was the daily bread of slaves because it was cheap and easy to make.

We eat only *maror*, or bitter herbs, to remind us of the bitterness of slavery that our ancestors endured while in Egypt.

We dip green vegetables in salt water to symbolize the replacing of our tears with gratitude. We make a Hillel sandwich with *maror* and *charoset* in between two pieces of matzah; this symbolizes the sweetening of our burden of bitterness and suffering.

We recline at the Seder table as a symbol of freedom. In ancient times, a person who reclined at a meal was a free person, while slaves and servants stood.

ANSWERS

- 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, shteif'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.

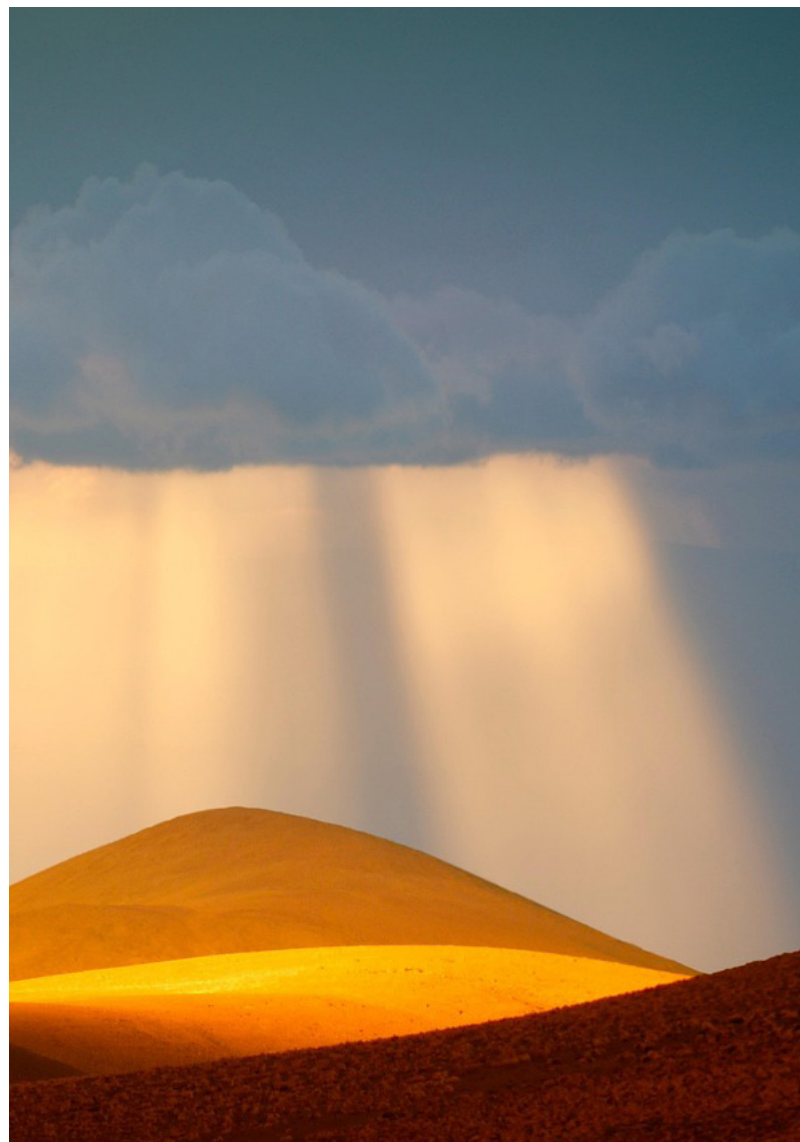
מה־נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל־
הַלַּיְלוֹת?
שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ
וּמִצָּה; הַלַּיְלָה הַזֶּה, כָּלוּ מִצָּה.
שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר
יִרְקוֹת; הַלַּיְלָה הַזֶּה, מָרֹר.
שֶׁבְּכָל־הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין
אֶפְלוּ פֶּעַם אַחַת; הַלַּיְלָה הַזֶּה,
שְׁתֵּי פְעָמִים.
שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין
יוֹשְׁבִין וּבֵין מְסֻבִּין; הַלַּיְלָה הַזֶּה,
כָּלָנוּ מְסֻבִּין.

While the Jews endured harsh slavery in Egypt, G-d chose Moses to lead them out to freedom.

Moses encountered G-d at the burning bush and then returned to Egypt to lead the people out of Egypt. G-d demanded that Pharaoh let the Jewish people go.

That part of our
Passover story is
best described
in the
Slave Spiritual
"Go Down Moses"

Go
Down
Moses



When Israel was in Egypt's land,
Let my people go;
Oppressed so hard they could not stand,
Let my people go.

Chorus

Go down, Moses,
Way down in Egypt's land;
Tell old Pharaoh
To let my people go!

"Thus saith the Lord," bold Moses said,
Let my people go;
"If not, I'll smite your first-born dead,"
Let my people go.

Chorus

THE 10 PLAGUES

Pharaoh hardened his heart and refused to let the Jewish people go. That is why G-d sent the ten plagues.

It is our tradition to remove ten drops of wine from our cups as we recite the ten plagues, as a remembrance of the suffering of the Egyptians, who are also G-d's children.

Remove a drop of wine
for each plague as you recite its name.

- 1
Blood • *Dam*
- 2
Frogs • *Tze-phar-day-ah*
- 3
Vermin • *Kee-nim*
- 4
Beasts • *Arov*
- 5
Cattle Disease • *De-ver*
- 6
Boils • *She-heen*
- 7
Hail • *Ba-rad*
- 8
Locusts • *Ar-beh*
- 9
Darkness • *Cho-shech*
- 10

Slaying of the first born • *Ma-kat Bechorot*

Following the slaying of the first born, Pharaoh allowed the Jewish people to leave. The Jews left Egypt in such haste that their dough did not rise, so they ate matzah. When Pharaoh changed his mind and chased after the Jews, G-d miraculously caused the Red Sea to split, allowing the Jews to cross safely. When the Egyptians entered the sea, it returned to its natural state and the mighty Egyptian army drowned. Our traditional commentaries teach that when the angels saw this, they started to sing praises, but G-d silenced them, saying, "How dare you sing for joy when my children are dying in the sea!" (Talmud Tractate Megillah 10b).

THE SECOND CUP

The second cup of wine is poured,
and a blessing is recited:

Baruch atah Ado-nai Elo-heinu melech
ha-olam boreh pree ha-ga-fen.
ברוך אתה ה' אלוהינו מלך העולם, בורא פרי הגפן.

Blessed are You, Lord our G-d, Ruler of the Universe,
who creates the fruit of the vine.

We drink the second cup of wine.

Handwashing

Rachtzah רחצה

Blessing before the Seder Meal

Motzi שולחן עורך

The blessing is recited at the beginning of the Seder meal.

*Baruch atah Ado-nai Elo-heinu melech ha-olam hamotzi lechem
min ha-aretz.*

ברוך אתה ה' אלוהינו מלך העולם המוציא לחם מן הארץ.

Blessed are You, Lord our G-d, Ruler of the Universe, who brings bread
from the earth.

Blessing over Matzah

Matzah

A blessing for matzah, only said on Seder nights:

*Baruch atah Ado-nai, Elo-heinu melech ha-olam, asher kid'shanu
b'mitzvotav v'tzivanu al achilat matza*

ברוך אתה ה' אלוהינו מלך העולם אשר קדשנו במצוותיו וצונו על אכילת מצה.

Blessed are You, Lord our G-d, Ruler of the Universe, who has sanctified us with
Your laws and commanded us to eat matzah.

The matzah is eaten.

Dayenu

Dayenu is a thousand-year-old song. In each line, we remember a major event in
our people's history and then say, "Dayenu," meaning "It would have been enough
for us." When we sing Dayenu, we remember moments in time when G-d gave us
life-changing gifts, and we remember moments in time when G-d saved our lives.
Each was the highest point in our experience; each was enough. But there was
always more.

If You had only given to us health
If You had only split the sea for us
If You had only led us through on dry land
If You had only provided for our needs in the wilderness for 40 years
If You had only given us Shabbat
If You had only led us to Mount Sinai
If You had only given us the Torah
If You had only brought us into the Land of Israel

Dayenu
Dayenu
Dayenu
Dayenu
Dayenu
Dayenu
Dayenu
Dayenu

Dayenu

Illu ho-tsi, ho-tsi-a-nu,
Ho-tsi-a-nu mi-Mitz-ra-yim,
Ho-tsi-a-nu mi-Mitz-ra-yim,
Da-ye-nu!

Chorus

Dai, da-ye-nu,
Dai, da-ye-nu,
Dai, da-ye-nu,
Da-ye-nu, da-ye-nu, da-ye-nu!

Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-Sha-bat,
Na-tan la-nu et-ha-Sha-bat,
Da-ye-nu!

Chorus

Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-To-rah,
Na-tan la-nu et-ha-To-rah,
Da-ye-nu!

Chorus



Eating the Bitter Herbs

Maror מרור

A blessing is said over *maror* (bitter herbs - usually red or white horseradish).

*Baruch atah Ado-nai, Elo-heinu melech ha-olam, asher kid'shanu
b'mitzvotav v'tzivanu al achilat maror.*

ברוך אתה ה' אלהינו מלך העולם אשר קדשנו במצוותיו וצונו על אכילת מרור.

Blessed are You, Lord our G-d, Ruler of the Universe, who has sanctified us with Your laws and commanded us to eat bitter herbs.

The maror is eaten.

Hillel Sandwich

Korech כורֶךְ

Each person makes a sandwich using two pieces of matzah with maror and charoset.

This is done in commemoration of an enactment made by the great sage Hillel, who lived in the time of the Second Temple.



Dinner

Shulchan Orech

Passover dinner is served.



THE AFIKOMEN

Tzafun

The afikomen put aside earlier is eaten as dessert.

GRACE AFTER THE MEAL

Barech

We are grateful for the earth that provides beauty, sustenance, and abundance.

We are grateful for the farmers, the grocery store workers, all those who work to ensure food arrives at our table.

We are grateful for those who prepared our food.

We are grateful for those who share our meal and our seder.

We are grateful for those who work to ensure food access and security for all.

We are grateful for our food, nourishing us in body and soul.

We pray that the One who establishes peace in the heavens grants peace for us, for all Israel, and all of humanity, and let us say, Amen.



V'ahavtah L'reiacha Kamocha

V'ahavtah l'reiacha kamocha
V'ahavtah l'reiacha kamocha
Zeh k'lal gadol baTorah, baTorah
Zeh k'lal gadol baTorah

Love your neighbor, love your
neighbor as yourself
Love you neighbor, love your
neighbor as yourself
This is the teaching of our Torah
This is the teaching of our Torah

THE THIRD CUP

The third cup of wine is filled
and a blessing is recited:

Baruch atah Ado-nai Elo-heinu melech
ha-olam boreh pree ha-ga-fen.
ברוך אתה ה' אלוהינו מלך העולם, בורא פרי הגפן.

Blessed are You, Lord our G-d, Ruler of the Universe,
who creates the fruit of the vine.

We drink the third cup of wine.

Welcoming Elijah

The fourth and final cup of wine is now filled.
An additional cup is then filled and set aside
for the prophet Elijah (Eliyahu). Tradition says
that Elijah, whose return will precede the
arrival of the Messiah, makes an appearance
at every Seder. We open a door to welcome
Elijah and we sing...

Eliyahu Hanavi

Elijah the Prophet, Elijah the Tishbite, Elijah
the Giladite, may he come speedily to us in
our days along with the Messiah
the son of David.

Eliyahu hanavi
Eliyahu hatish'bi
Eliyahu hagil'adi -

Bim'herah (beyameinu)
yavo eleinu
im Mashi'ach ben David.
(x2)

Elijah the prophet
Elijah the Tishbite
Elijah the Giladite -

May he soon (in our days)
come to us, with the messiah
son of David.
(x2)

THE FOURTH CUP

The fourth cup of wine is filled
and a blessing is recited:

Baruch atah Ado-nai Elo-heinu melech
ha-olam boreh pree ha-ga-fen.
ברוך אתה ה' מלך העולם, בורא פרי הגפן.

Blessed are You, Lord our G-d, Ruler of the Universe,
who creates the fruit of the vine.

We drink the fourth cup of wine.

Closing Section

Nirtzah

"Who are Jews? Jews predate all categories. Jews predate the modern concept of race. Jewish predate the modern concept of nationality. Jewish predate the concept of religion. Jews are a type of group common in the ancient near east, but uncommon in the west. Jews are a joinable, tribal group with a shared history, homeland and culture. All of this can be said in Hebrew with one word, Am.

We are Am Yisrael, the People of Israel.
Am Yisrael Chai. The People of Israel live."

--Dara Horn

Next Year in Jerusalem!
Next year, may we all
dwell in peace!

בשנה הבאה בירושלים!



Freedom (Mi Chamocha)

BY
Michael Hunter Ochs

CHORUS:

Mi Chamocha ba'elim Adonai, Mi kamocha nedar bakodesh
Nora t'hilot, nora t'hilot oseh feleh

And the river is wide and the river is deep
And the river is standing between you and me and
Freedom, freedom, we shall overcome one day...

CHORUS

And the river is fear and the river is hate
And the river is standing between us and the gates of
Freedom, freedom, we shall overcome one day...

CHORUS

And the river divides and the river forgives
And the river's a wall and the river's a bridge to
Freedom, freedom, we shall overcome one day
Wade in the water, children
Wade in the water
God's gonna trouble the water.

Oseh Shalom

Oseh shalom bimromav
Hu Ya'aseh shalom aleinu
Ve'al kol Yisrael
Ve'imru, imru, Amen.

May the One who makes peace in his high places,
make peace upon us
On Israel and all people—
And say, Amen.

Wildpeace
by Yehuda Amichai

Not the peace of a cease-fire
not even the vision of the wolf and the lamb,
but rather

as in the heart when the excitement is over
and you can talk only about a great weariness.

I know that I know how to kill, that makes me an adult.

And my son plays with a toy gun that knows
how to open and close its eyes and say Mama.

A peace
without the big noise of beating swords into ploughshares,
without words, without

the thud of the heavy rubber stamp: let it be
light, floating, like lazy white foam.

A little rest for the wounds – who speaks of healing?

(And the howl of the orphans is passed from one
generation

to the next, as in a relay race:
the baton never falls.)

Let it come

like wildflowers,

suddenly, because the field
must have it: wildpeace.

'Wildpeace',
by Yehuda Amichai
The Seder ends with
sentiments urging for a better,
more peaceful tomorrow.





NO HATE ON MY PLATE

A HUMANS OVER HATE INITIATIVE





NO HATE ON MY PLATE (NHOMP) HAS TWO KEY GOALS:

Bring Us Together – Creating spaces where diverse individuals can share meals, connect, and bond over shared experiences and values.

Drive Change – Gathering insights to understand and address hate, injustice, bias, and discrimination through meaningful interventions.

NHoMP is launching a six-month pilot, hosting events citywide to refine the program and gather data for future growth and funding. Join us in making a difference!

HOW TO PLAY A PART:

- ✓ Provide a space where a meal between 15 and 40 people could be hosted.
- ✓ Provide food for one or more meals
- ✓ Be trained as a facilitator for the meals.
- ✓ Volunteer to help coordinate a meal.

HOW TO BE A PART:

- ✓ To keep up to date on **NHoMP** meals happening throughout the city as well as share information, you can visit: www.HumansOverHate.org/no-hate-on-my-plate/
- ✓ Follow us on Instagram and Facebook - @IamOverHate.

Contact Us

 MHRC@Nashville.gov

 www.humansoverhate.org

GROW2LEARN

JOIN US ON OUR FOOD SOVEREIGNTY JOURNEY!



ABOUT OUR COOPERATIVE

Grow2Learn fosters healthy communities by empowering individuals through growing food, training and year-round access to freshly picked produce

Our mission is to Grow Our Own Democracy.

KEY INITIATIVES

✓ Local Sourcing

Growing produce across Davidson County on a 28 day growing cycle.

✓ Local Jobs

Training a healthy and skilled workforce in hydroponic food production.

✓ Local Power

Partnering with community organizations to share fresh produce and inspiring healthier diets in our city.

A single Adopt a Crop sponsorship provides 20-25 pounds a month of hydroponically grown greens for local sharing.

\$300 = 1 crop / 1 month
\$3,000 = 12 crops / annually
\$5,000 = 1 grow tower purchase

To learn more please email:

✉ Grow2LearnTN@gmail.com

*Karpas hydroponically raised by Grow2Learn.
Served in collaboration with Kehillah Jewish High School.*



Grow Lab

Open House

Where greens grow

Join us at the Grow Lab, located at the headquarters of Cosecha Community Development. Take a tour of our hydroponic systems and witness the growth of fresh greens firsthand.

- 6 - 6:30 Networking Mixer
 - Taco Bar
 - Greens Sampling
 - Refreshments by The City Juicery
- 6:30 - 7:30 Program
 - Celebrating Supporters
 - Q & A

SCAN TO RSVP



2621 Nolensville Pike
Grow2LearnTN@gmail.com



TUESDAY

MAY 20, 2025

6:00 - 7:30 PM



The Community Relations Seder
is made possible thanks to the
generous support of donors to the
Jewish Federation of Greater
Nashville's Annual Campaign.

To learn more about the
important work of the Jewish
Federation of Greater Nashville
or to make a gift, please visit
www.jewishnashville.org



Jewish Federation
of Greater Nashville