



Jewish Social Justice Network

Passover Social Justice Resources

A Haggadah Supplement • April 2003 / Pesach 5763



Established in 2000 and incubated at the Jewish Fund for Justice, the **Jewish Social Justice Network (JSJN)** is the only national effort dedicated to building and supporting grassroots Jewish social justice organizing in the United States. Our member groups use community organizing, advocacy, activism, education and training to increase Jewish participation in issues central to repairing the gaps in America’s social fabric: protecting the rights of immigrants and workers, defending and broadening civil rights and civil liberties, combating poverty, enfranchising and de-criminalizing youth, fighting for healthcare, housing, education and social services, and working against bigotry, hatred, racism and violence.

JSJN seeks to strengthen the endeavors of its member organizations; broaden this work by supporting similar, emerging efforts; and build the visibility of Jewish social justice endeavors. JSJN does this to help grow the movement of Jews engaged in change-making, to enhance the effectiveness of the organizations doing so in their communities every day and to meaningfully contribute to social change in the U.S.

JSJN builds the capacity of its member groups through information-sharing, training and technical assistance, leadership development and opportunities for collaborative work, and strategically collaborates with national Jewish and social justice organizations in ways that create opportunities for JSJN member groups’ involvement and strengthen Jewish participation in local social justice work.

JSJN and its member groups are non-partisan, non-profit and reach out to Jews of all ages and backgrounds across the spectrum of Jewish affiliation and identity.

We welcome your input, involvement and support.

Jewish Social Justice Network
260 Fifth Avenue, Suite 701
New York, NY 10001
Tel: 212-213-2113 x23
Fax: 212-213-2233
Email: info@jsjn.org
Web: www.jsjn.org
Incubated at the Jewish Fund for Justice

The work of the JSJN has been made possible with generous support from The Nathan Cummings Foundation, The Ford Foundation, The Righteous Persons Foundation, The Shefa Fund, The Thorn Fund and individuals across the United States.

Additional resources can be found on our website at www.jsjn.org. For more information or to order hardcopies of this book, please contact us at info@jsjn.org / 212-213-2113 x23

Contents

ABOUT THESE RESOURCES	2	FROM EGYPT TO EL MONTE: SLAVERY THROUGHOUT THE AGES	15
	The Jewish Fund for Justice		Progressive Jewish Alliance
IN EVERY GENERATION	3	DELIVERANCE FROM EGYPT & DR. MARTIN LUTHER KING, JR.	17
			Jews United for Justice— Washington DC
AN INVITATION TO FREEDOM	4	IMMIGRANTS & RESISTANCE / SYMBOLS OF THE SEDER / . . .	19
	Jewish Community Action		Jews for Racial & Economic Justice
MAOTE CHITIM / WHEAT MONEY	6	“FOR WE WERE STRANGERS IN THE LAND...”	22
	Jewish Community Relations Council of Greater Boston		Tekiah: A Jewish Call to Action
HA LACHMA ANYA / THE BREAD OF AFFLICTION /	7	THE FOUR CHILDREN	24
	Jewish Alliance for Law & Social Action		Jewish Organizing Initiative
MAGGID / TELLING	8	QUEER BEAUTY & THREE CHILDREN	26
	Jewish Community Relations Council of Greater Boston		Keshet: Boston’s LGBT Organizing Project
HOW TO GET OUT OF HERE	9	THE TEACHING OF THE FOUR CHILDREN	28
	Jewish Organizing Initiative		Jewish Alliance for Law & Social Action
DISOBEYING AUTHORITY	11	OTHER RECOMMENDED RESOURCES	29
	Avodah: The Jewish Service Corps		
THE INSIDE VERSION: FIVE NEW QUESTIONS	12	CONTRIBUTORS & MEMBER GROUPS	30
	Jews United for Justice—St Louis		
DAYEINU/DIVEST: FOUR QUESTIONS	14		
	Jews for Racial & Economic Justice		

About These Resources

“...The seder is, and always has been, a call to action against injustice and oppression. It seder offers us the opportunity to ask ourselves how we will make the coming year—not just this night—different from all others.”

—Jews United for Justice/Deliverance from Egypt & the Legacy of Dr. Martin Luther King, Jr.

“...Even if we have already spent hours studying and honoring our people’s courage; even if we have made use of our people’s suffering, again and again, to empathize and stand in solidarity with others who suffer; even then we are commanded to tell our stories and listen for new truths. The more truths we share, the louder our call for justice.”

—Keshet / Queer Beauty & Three Children

April 2003/Pesach 5763—In the midst of a war abroad and at home, deep in troubled economic times and struggling with increasingly complex challenges in our local communities, American Jews will sit down on April 16 to begin marking Passover, the festival commemorating our ancient Exodus.

Freedom, liberation and resistance; slavery, tyranny and oppression—all these are central elements of the story we will recount. As Jews for Racial & Economic Justice affirms, “We know the power of telling an old story and the responsibility it gives to each generation... We remember the past in order to be engaged with our present...(and) we must liberate each other, again and again,” (“Immigrants & Resistance / Symbols of the Seder”).

The 11 member groups of the **Jewish Social Justice Network (JSJN)**, incubated at the Jewish Fund for Justice, focus their work year-round on issues directly tied to liberation, equality and justice for all people living in our country—protecting the rights of immigrants and workers, preserving public housing and improving public education, ending state and gun violence and the criminalization of youth, combating racism and bigotry. The JSJN member groups—and many other Jewish groups across the globe—have created contemporary, challenging and relevant additions to the commemoration of Passover. They ask hard questions—“Who taught us to dream? Who taught us that we could transform, that we could be free?” (Jews United for Justice—St Louis, “The Inside Version: five New Questions) and boldly connect our modern struggles to our ancient experience—“Let us not, in the name of progress and modernity forget that individuals and entire peoples quest for the freedom we tasted after the Exodus” (Tekiah: A Jewish Call to Action, “For We Were Strangers in the Land”).

JSJN is pleased to share with you these alternative readings for the Passover *seder* (traditional meal; the Hebrew word means “order”) and *d’vrei Torah* (literally “words from the Torah”). Included are contributions from JSJN member groups and allied organizations.

We hope these resources inspire and move you, and help create an atmosphere of change-making and pursuit of justice at your *seder* tables and well beyond.

Next year in a world of justice and peace,

—Cynthia Greenberg, Director

In Every Generation

In every generation, each person has the obligation
To look at himself, to look at herself
As if personally brought out of Egypt.

We have discussed liberation and sung its praises.
We have recounted oppression and remembered its tears.
We have numbered our blessings and offered our gratitude.
And now, with pangs of hunger in our bellies,
We prepare to indulge in a feast of redemption.

Still, others cannot celebrate liberation.
Others yet shed tears.
Others cannot yet sing out, *Dayeinu*.
Others hunger for redemption.

Each one of us has the power to act as an agent of redemption,
if only we can see ourselves as God’s partners
in pursuing justice.

I can stay the tears of others, if I can see myself
as diminished by their sorrows.
I can hasten the time when everyone will be able
to rejoice in freedom
if I can see myself as the companion of those
fighting against oppression.
I can honor the struggle of people everywhere
to gain dignity and deliverance from bondage.

When I look at myself in the mirror
after this celebration of freedom,
Who will I see?

JEWISH FUND FOR JUSTICE

New York City
www.jfjustice.org
212-213-2113

Composed by Jewish Fund for Justice Rabbinical Advisory Committee member Rabbi Jack Moline of Agudas Achim Congregation in Alexandria, VA, this special reading may be included anywhere in the *Haggadah*. It is especially appropriate toward the end of *Maggid*, after the reading of *B’Khol Dor Vador* (In Every Generation) that follows immediately after *maror* (pointing to the bitter herbs).



**JEWISH
COMMUNITY
ACTION**

Minneapolis-St Paul
www.jewishcommunityaction.org
651-632-2184

KaShia Tasli Moua, a
member of the Hmong
community in Minneapolis-
St Paul wrote this poem
for JCA's annual multi-
faith, multi-racial seder.



An Invitation to Freedom

From the time our history was planted in this world
it has been recorded that my people
have been persecuted and shunned
making bloodshed and breathing just as common in our
daily existence.

For this,
many of my kin have shed tears of sorrow
while others of different skin have shed tears of remorse.

It has been said that
the Hmong are a nomadic people with no fixed land to call
home
These words speak tragic misunderstandings to my ears.

For nomad by definition,
is one who wanders
aimlessly.
We have been mistakenly deemed
as aimless wanderers with no home
as if we were slaves to the mark of the sun and force of
the wind.

But I invite you
to celebrate in our glory and fortune
for Hmong, by definition
means "Free people!"

We are not lost souls,
rather we move with clear vision and directed courage.
We are not caged in despair, struggling to find our home,
rather our home surrounds us with a grace and abundance
beyond our comprehension
Even beyond the periphery of sky twinkles
blue glistening crashed on the edge of the earth
and rosy shades lining the settling sun.

Our home does not end nor begin with
longitudes and latitudes
it does not welcome us with green signs
and mile markers
our home cannot be captured
within lines and borders.

... continued

Like nomads, our feet have hardly touched ground
long enough to warm the soil
Yet we do not swagger, heads bowed down and heavy
with displacement
We move with strength and purpose
and intent to remain free people
for we cherish our
freedom to be, to love, to live

I soak in delight
as my thoughts wrap around the knowledge that
my home is not yet to be found, claimed or staked
And I pray that we will all awake each morning
and rest each night
with peaceful minds
and the realization
that whether our feet stand in deserts,
valleys or mountains
on this end of the river
or that side of the ocean
We should dance.

For on all ends of the earth
our home will thrive within the tender love of our families
and warmth of our friends
And on all ends of the earth
our home will
welcome us with gently swaying branches
soothe us with refreshing waves
embrace us within her beautiful blossoms
and set us free.

**JEWISH
COMMUNITY
ACTION**



**JEWISH
COMMUNITY
RELATIONS
COUNCIL OF
GREATER
BOSTON**

Boston
www.jcrcboston.org
617-457-8649

Compiled by Orit Kent.



Maote Chitim / Wheat Money

Prior to the beginning of Passover, we are commanded to begin thinking about other people who might not be able to afford to celebrate Passover. We collect money to distribute to poor people so that they too will be able to celebrate the Seder. This money is called *Maote Chitim*, literally, “wheat money.” Why do we do this? Rabbi Eliyahu Kitov explains: This custom has nothing to do with one’s regular giving of charity for that commandment has to be performed all year. It is rather because of the idea of freedom that is inseparable from Passover. *Even if one has already fulfilled the regular commandment of charity... one cannot appreciate the full implication of freedom if one knows that his neighbor is hungry and in need.*”

Do you agree with the last statement? How would our lives be different if everyone had adequate food or housing? Based on this statement what are the implications for the larger society?

Ha Lachma Anya / The Bread of Affliction

Many *haggadot* urge us to be advocates for the poor and vulnerable. We say, “all who are hungry, come and eat” to teach us to share our food with others. We like the suggestion that “we place an empty plate on our table to remember the homeless. They are even less fortunate than the Israelite slaves who, at least had dwelling places.” We ask our guests to “fill the plate” by pledging money or work hours at a shelter or soup kitchen. Perhaps we could fill the plate with “opportunities for service,” naming the many shelters and soup kitchens from which our guests could choose their pledge.

**JEWISH
ALLIANCE FOR
LAW & SOCIAL
ACTION**

Boston
www.jalsa.org
617-227-3000



**JEWISH
COMMUNITY
RELATIONS
COUNCIL OF
GREATER
BOSTON**

Boston
www.jcrcboston.org
617-457-8649

Compiled by Orit Kent.



Maggid / Telling

At the seder itself, at the beginning of *Maggid*, the telling of the story of the Exodus, we start by getting up from the table to open our front door and read the following:

This is the bread of affliction that our ancestors ate in the land of Egypt... Let all who are hungry, come and eat. Let all who are in need, come in and share the Pesach meal. This year we are still here. Next year, in the land of Israel. This year we are still slaves. Next year, free people.

How does this set the stage for the seder?

Why do we differentiate between those who are hungry and those in need?

Do we do this in our own lives?

At some point in each of our families' histories, our family lived without good housing and conditions, whether that was before coming to America, when they first immigrated, or later. Tell the story of your family; when was this the case? Why? What happened to change things? What are things like now? How do you fit into this story? What would you like the next chapter of the story be?

How To Get Out of Here: An Excerpt

In fury, in pain and confusion, young, idealistic, ready, impulsive Moses killed the taskmaster who beat the slave. And then he fled to the desert, through the barren hills and over dried riverbeds, to think, and to wait and to grow, beyond the Jordan River. Moses arrived at and stayed many years in Midian. He married Tziporah and had children. He tended flocks in the wilderness. Life there was good, and yet he never forgot *Mitzrayim* and the good people enslaved there under Pharaoh.

One day, while grazing his flock and gazing out on the vastness of the desert, he envisioned a bush that burned and burned and did not burn up. And he heard a voice, saying to him what he knew to be true—that the people in his memories were his own people, that he should return to them, and together they would find a way to be free.

Moses left his life and family in Midian, and returned to *Mitzrayim*. And what's happening now back in the Egypt of his youth, his crime, his vision?

The Jews are tired
The Jews are angry
The Jews are talking with each other
The Jews are beginning to organize
Talk of rebellion, talk of escape
Debate, argue, struggle
Unity, struggle, unity, NO struggle, unity struggle
Community!

And then, a rumor:
Did ya' hear?
Hear what?
He's back in town.
Who's back in town?
Moses. Remember Moses?
Never expected to see him again.
How does he look?
Older and wiser...and a little possessed.
He's come out as Jew!
He wants to work with us
Says he has ideas about how we can all get out of here...

JEWISH ORGANIZING INITIATIVE

Boston
www.jewishorganizing.org
617-350-9994

In 1999, JOI fellows Alison Altschuller, Gary Band, Lauren Grabelle, Marisa Howard, Idit Klein, Tom Levinson, Jessica Menken, Mara Sands, Bonnie Shulman and Dara Silverman prepared a JOI *Haggadah* for a community *seder*, with support from Michael Brown and Simon Klarfeld. This is an excerpt. The complete JOI *Haggadah* is available for \$10 directly from JOI.



How To Get Out

... continued

So a new committee was formed, the “How to Get Out Of Here” committee. They met every Tuesday and Thursday night for two months, down by the fleshpots. At the end of two months, people weren’t sure that much had been accomplished. Some preferred to remain in slavery rather than face the perils of committee life.

They debated questions of violence and non-violence: is property damage acceptable? Causing enemies to suffer? What about the innocent bystanders? How about revenge?

But first, dialogue. Moses had an “in” with Pharaoh, and the time for negotiations had arrived. Armed with the best speech the propaganda committee could prepare and accompanied by a few support staff, Moses proposed that Pharaoh free the Jews, with as little fuss as possible.



Disobeying Authority: A Passover Teaching on Social Justice

The king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, saying, “When you deliver the Hebrew women, look at the birthstool: if it is a boy, kill him; if it is a girl, let her live.” The midwives, revering God, did not do as the king of Egypt had told them; they let the boys live. So the king of Egypt summoned the midwives and said to them, “Why have you done this thing, letting the boys live?” The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women: they are vigorous. Before the midwife can come to them, they have given birth.” And God dealt well with the midwives; and the people multiplied and increased greatly. And because the midwives feared God, He established households for them. Then Pharaoh charged all his people, saying, “Every boy that is born you shall throw into the Nile, but let every girl live.” [Exodus 1:15-22]

The story of Passover is one of the Western world’s best-known tales, and a model for liberation struggles throughout the ages. Yet few people realize that the story begins with a courageous act of resistance on the part of two women.

These women, who served as midwives, were ordered by Pharaoh to kill all the male Israelite children they delivered. They refused to carry out this order, the Torah tells us, because of their reverence for God.

It’s not clear whether these women were themselves Israelites (the language that the Bible uses to describe them—*m’yaldot ha-ivriyot*—can be understood to mean that they were “Hebrew midwives” or “midwives to the Hebrews”). What is known is that their courageous defiance saved the lives of many innocent children.

The midwives defied a direct order from their nation’s leader, leaving them open to charges of insubordination and even treason. On what basis do we decide to ignore or defy orders given by legal authorities?

New York City &
Washington, DC
www.avodah.net
212-545-7759 NYC
202-842-4700 DC

For more on this subject, see Aaron Kirschenbaum’s article in *Judaism and Human Rights*, ed. Milton Konvitz pp. 357-364.



The Inside Version / Five New Questions

Every Passover, the *Haggadah* says, we should feel as if we, personally, were being liberated from Egypt. That is always the point of the liberation saga: it is our story; we are getting free.

Some new questions to ask ourselves:

First question: Free from what?

The Hebrew for “Egypt” is *Mitzrayim*, which is a pun. It means “narrow place,” like Detroit, which means “the straights.” Each year at Passover time, we get a little more free, each year we leave that narrow place which is too small for us now. It is a different place each year, because we are in a different place each year. *Mitzrayim*, “the narrow place,” is also meant to conjure the birth narrows. Freedom is always a birth experience, a re-birth, renewal.

Second question: When does our freedom begin?

One of the great Chassidic Rebbes asked this question: when does our freedom begin? We might think it begins with leaving Egypt. The koan of the question puts our memory to work on our own lives, trying to discern the influences. Who said what to us when that gave us strength, that planted a seed, that snuck the message by the guardians of our equanimity, the way the soul eludes the intellect and speaks directly to the heart? Who taught us to resist the easier, softer way of complacency? Who taught us to dream? Who taught us that we could transform, be transformed? That we could be free? Who was it? What teacher? What voice? Who is part of our personal freedom chain? Who made it possible for us to get free?

Third question: What is freedom?

It is written that the Torah was given in the third month after leaving Egypt, the *Midrash* plays with the pun for the word “month” which in Hebrew is related to the word for “something new” (*chodesh/chidush*). That’s the form that our freedom takes every year: we move into something new, a place we haven’t been yet. How do we know we have achieved some measure of freedom? Not because we have crossed the state line and passed out of Egypt (or Detroit) into the Wilderness, but because we have learned something—new. Asking the two questions, when does freedom begin, and how do we know we have acquired



... continued

freedom re-fashions the liberation concept, re-formulating our notion of freedom from something that we have or do not have, to the process; re-thinking freedom from a matter of arrival to the matter of the journey; re-envisioning the liberation saga from a matter of achievement to a matter of simply being on the road. It is not about arrivals, but about process, not about goal but about journey, not about there but all about here. Radically here, on our own freedom trail. A link in our own freedom chain.

Fourth question: What interferes with the freedom journey?

We put out the *chometz*, all the leavened food, from our life for this journey. What is this *chometz* that we remove from our lives during *Pesach*? The *chometz* is anything inflatable, all the inflatable aspects of self that prevent God. The inflatable sense of self-aggrandizement, the inflatable narcissism of self—this is *chometz*, and this is what we take out of our lives during Passover. There is no room for God in a person too full of self. We get, in a word, humble. We call humility *bittul* which means suppression of self. Less self, more other, less self more Other—this is the emerging Jewish spirituality. That is the thing about *matzah*, *chometz*, one substance, *matzah* is just *chometz* in arrested development, that is our symbol of transformation, not one substance into another, but the continuum of being. That is what we celebrate on Passover, the continuum of being which is transformative by nature, in the way flower pushes through flower toward sunlight, in the way flour rises when mixed with water, these simple uniform models of transformation which teach that the process is all, not arriving, but being. It is the ultimate mind that removes us from the process, the present mind brings us back. *Hineini*. I am here. The holy is here.

And a Fifth Question: What is our response to the gift of freedom?

Gratitude, because it was a gift. Humility, because we did not make it happen.



JEWIS FOR RACIAL & ECONOMIC JUSTICE

New York City
www.jfrej.org
jfrej@igc.org
212-647-8966

Clad in frog masks and with *matzah* flying, in 2002 JFREJ held a Passover picket “Dayeinu/Divest” to tell America’s #1 private prison financier Lehman Brothers to stop profiting from human misery and injustice. These alternative Four Questions were one of several components and songs used in the action.



Dayeinu/Divest: Four Questions

Sung to the traditional melody

*Shebechol haleilot anu ochlin hametz umatzah
Chametz umatzah
Halailah hazeh halailah hazeh kulo matzah
Halailah hazeh halailah hazeh kulo matzah*

How is this bank different from the other banks,
from the other banks?

From the other banks?

Other banks leave prisons alone while this one
finances jails

While this one finances jails

The Lehman Brothers Bank, the Lehman Brothers bank
earns profits from the jails

The Lehman Brothers Bank, the Lehman Brothers bank
earns profits from the jails.

Thousands are held with no lawyers in a detention
center jail,

in a detention center jail. (repeat)

Immigrants are detained, immigrants are detained with no
charges or bail

Immigrants are detained, immigrants are detained with no
charges or bail.

There’s no rehab, non-violent offenders in jail

Non-violent offenders in jail (repeat)

It costs us, it costs us much more than Harvard or Yale

It costs us, it costs us much more than Harvard or Yale.

Other years at Pesach we recline but this year we protest
but this year we protest (repeat)

We won’t take it lying down, we won’t take it lying down,
this Lehman prison-fest

We won’t take it lying down, we won’t take it lying down,
this Lehman prison-fest.

From Egypt to El Monte: Slavery Throughout the Ages

All those familiar with the story of Exodus know that it has a happy ending: The Israelites are liberated from Egypt after 400 years of enslavement. Unfortunately, however, *yetziat mitzraim*, does not mark the world’s final encounter with slavery. And thanks to the international garment industry and to the underground world of “trafficking”—the business of the human flesh trade— modern-day slavery is alive and well.

United Nations reports estimate that at least four million people are trafficked around the world each year. According to the CIA, some 50,000 women and children are trafficked to the United States each year. Many of them are sold into prostitution. Many of them are forced into slave labor and work in sweatshops.

There are those who think that sweatshops are an abstract problem or a historical anachronism. This, unfortunately, is not true. In fact, the sweatshop crisis has swelled in recent years. Contemporary sweatshops are workplaces in which labor rights abuses, such as low wages, no overtime pay and suppression of union organizing efforts are present, and where human rights abuses, such as sexual harassment, coercive birth control and restricted bathroom breaks are systematic and widespread. Sweatshops exist not only in the Third World, but also in our backyard, here in Los Angeles, “the sweatshop capital of the U.S.,” where 120,000 sewing machine operators—mostly women, and nearly all immigrants—labor under harsh conditions.

Consider but a few cases of sweatshop abuses:

- In 1995, the Immigration and Naturalization Service (INS) found 71 Thai workers enslaved in El Monte, California. For up to seven years, they worked 18-hour days in an apartment complex surrounded by barbed wire and armed guards. They slept crammed into rat-infested rooms and were forbidden to make any unmonitored phone calls. They were forced to buy food from their captors who overcharged them. They were making clothes for brand-name manufacturers and retailers.

PROGRESSIVE JEWISH ALLIANCE

Los Angeles
www.pjalliance.org
323-761-8350

Written by Anat Tamir, with excerpts from PJA’s *No Shvitz: Your One-Stop Guide to Fighting Sweatshops*. Steeped in Jewish tradition, PJA’s two-pronged “No Shvitz” anti-sweatshop campaign both educates young adults about economic justice and works to pass “no sweat” legislation. To order copies of *No Shvitz*, contact PJA.



From Egypt to El Monte

... continued

- In U.S. Saipan, part of the U.S. territory of the Northern Mariana Islands, thousands of Asian immigrants pay exorbitant recruitment fees to work in garment factories. Workers are lured onto Saipan in hopes of a better life. Little do they know what awaits them. Upon arrival, their passports and return tickets are confiscated. To defray their debts, they work endlessly in conditions of virtual slavery. The clothing they sew is shipped tariff-free to the U.S. for sale by major retailers and manufacturers.
- In American Samoa, workers at a garment factory called Daewoosa were charged \$200 per month to live in rat-infested company barracks, often 36 people to a room. The factory's principal owner was charged with holding workers in involuntary servitude. The court also found that Daewoosa and several recruiting companies illegally charged the immigrants up to \$8,000 to obtain their jobs. When workers complained about conditions, it is documented that the owner allegedly withheld food for days and locked them out of the compound.

And the list goes on. That such conditions go virtually unchecked *anywhere* in the world is at once mind-boggling, infuriating and a catalyst for action.

Three thousand years ago, we were slaves in Egypt. At the turn of the 20th Century, we toiled in sweatshops. Three generations ago, we were slaves in Nazi labor camps. This Passover, let's remember those for whom slavery is a current reality and work towards ending it. "In every generation, a person must see themselves as if they, themselves, were freed from Egypt."



Deliverance From Egypt and the Legacy of Dr. Martin Luther King, Jr.

As we see the broken *matzah* before us, we call to mind our ancestors' exodus from enslavement and suffering in Egypt. We also remember that the *haggadah* teaches us of our obligation to see ourselves as having personally taken part in the bitterness of bondage and the sweetness of liberation. But it is not enough simply to remember, for the *seeder* is, and has always been, a call to action against injustice and oppression.

Indeed, the biblical Exodus narrative inspired one of this past century's most significant struggles for social and economic justice, the Civil Rights Movement of the 1950s and 1960s. April 4, 2001, three days before Passover, will mark the 33rd anniversary of the death of our country's brave and beloved hero in that cause, Dr. Martin Luther King, Jr. Because Jewish tradition honors the lives of our great teachers by commemorating the anniversary of their deaths, it is especially fitting to think about the parallels between the Exodus story and the history of the Civil Rights Movement.

When he was assassinated, Dr. King was supporting the 1300 mostly African-American sanitation workers in Memphis, Tennessee, who had gone on strike in February 1968 to protest the dangerous working conditions and dismal pay that kept most of them on welfare. Leaders in the civil rights movement quickly realized that the strike reflected a broader struggle for respect and economic justice for working people across the country. The focus of the Poor People's Campaign led by Dr. King quickly expanded to include economic issues in the Civil Rights agenda.

Dr. King and many others died fighting for the right of all people to respect, fair treatment, dignity, and a voice in the workplace and in the community. Today these goals are not yet fulfilled as the gap between the rich and the poor continues to grow. To honor Dr. King's legacy and to continue his still-unfinished crusade for social and economic justice, this Passover seder tonight offers us the opportunity to ask ourselves how we will make the coming year—and not just tonight—different from all others.

Washington DC
www.jufj.org
202-884-7635

Composed by Liz Richman and Andy Shugerman of Jews United for Justice with thanks to Laura McSpedon of the Student Labor Action Project for her contributions. In partnership with the Student Labor Action Project of Jobs with Justice, JUFJ also has a discussion guide available to accompany the documentary *At the River I Stand*, that covers the work of Dr. Martin Luther King, Jr. in Memphis during the final days before his assassination. For information about how to obtain the video and guide, contact JUFJ (info above) or SLAP 202-434-1106/ www.jwj.org.



Deliverance From Egypt

... continued

DISCUSSION QUESTIONS/READINGS

1. How do Jewish perspectives on liberation from Egypt compare to Dr. King's struggle for social and economic freedom?

"It's all right to talk about streets flowing with milk and honey, but God has commanded us to be concerned about the slums down here and His children who can't eat three square meals a day. It's all right to talk about the new Jerusalem, but one day God's preacher must talk about the new New York, the new Atlanta, the new Philadelphia, the new Los Angeles, the new Memphis, Tennessee. This is what we have to do."

From "I've Been to the Mountaintop"—Dr. King's last speech; in Memphis, TN, April 3, 1968

2. What lessons do we learn about our Jewish and human obligations to others from the story of the biblical Exodus, the seder, and Dr. King's leadership?

"Again and again we must rise to the majestic heights of meeting physical force with soul force...many of our white brothers, as evidenced by their presence here today have come to realize that their destiny is tied up with our destiny. And, they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone."

From "I Have a Dream"—Dr. King's address at the March on Washington for Jobs and Freedom, August 28, 1963

3. What types of specific/concrete actions and storytelling can we do now to advance King's legacy and the themes of Passover?

"We are all Pharaohs or slaves of Pharaohs. It is sad to be a slave of a Pharaoh. It is horrible to be a Pharaoh. Daily we should take account and ask: What have I done today to alleviate the anguish, to mitigate the evil, to prevent humiliation? Let there be a grain of prophet in every man!"

From Rabbi Abraham Joshua Heschel's The Insecurity of Peace (pp. 97-98); Heschel marched with King from Selma to Montgomery, Alabama, in the 1965 Voting Rights campaign.



Immigrants & Resistance / Symbols of the Seder

In Egypt, we faced the fear and greed of the Egyptian: their desire for our free labor and their fear of our strength as a unified and oppressed community. Today, in the United States and in New York City, the "We" has changed. Some Jewish communities, such as the Iranian communities in California, have directly felt the impact of anti-immigrant policies in the U.S. today. Many other Jews here today are not 'the stranger', But as Jews, we all remember the bitterness of slavery and the joy of liberation. We know the power of telling an old story and the responsibility it gives to each generation; we must liberate each other, again and again.

Each *Seder*, Jews remember and retell the story of our ancestors' enslavement in Egypt. We also retell the story of our liberation. We remember the past in order to be engaged with our present.

Immigrants have long been the only group in this country held in jail (called detention) without criminal charges. Since September 11th, tens of thousands of men and boys from Arab, Muslim, and Asian countries have also had to register with the newly created Bureau of Citizenship and Immigration. Special Registration has led to secret mass deportations and detention of many foreign citizens. These crackdowns, conducted in the name of security, have terrified whole immigrant communities, making immigrant workers even more susceptible to economic exploitation. Domestic workers, who are one of the most isolated sectors of the workforce, have become increasingly vulnerable to this exploitation.

The *seder* plate, an integral part of the Passover *seder*, represents many aspects of the Passover story. It represents the bitterness of enslavement, the sweetness of liberation, our hope for the future, and our belief in something more powerful than fear and greed.

MATZAH

We break the middle *matzah* in two, wrapping one portion in a napkin and hiding it. This division reminds us of the forced division of communities and families due to disappearances, detentions, and deportations of immigrants that are carried out in the name of public safety. The

New York City
www.jfrej.org
212-647-8966

As part of JFREJ's Campaign for Immigrant Justice/Racial Justice launched in 2002, this draft text was prepared for a Passover leafleting action. The campaign seeks to stem the tide of racism and anti-immigrant fervor sweeping our city and country in the wake of September 11th. JFREJ partners with immigrant-led community organizations to end special registrations, detentions, and deportations, and to win respect and better working conditions for domestic workers. Additional Passover materials can also be downloaded from our website, www.jfrej.org.



Immigrants & Resistance

... continued

portion of *matzah* that remains visible becomes our bread of affliction, *lekhem oni*, the suffering of those who do not know where their loved ones have been taken. The hidden piece of *matzah*, the *afikomen*, represents the horror hidden from our view—the treatment of those detained and prevented from speaking with their families, friends, or even lawyers. The disappeared are doubly blocked from our sight, physically separated in jails and detention centers, but also wrapped in a blanket of fear of further disappearances and legal attacks, fears intended to silence their communities. Until these divided parts are made one again, our *seder* cannot truly be ended. Until these families and communities are reunited, we have not yet achieved our freedom.

MAROR

Maror holds the sharpness of absence, of those who have been disappeared. We can taste the bitter, like tangible evidence of their pain.

From reading the newspaper, from going through one's daily life, there is little evidence that people, mostly men, are being registered, detained for unlimited lengths of time, imprisoned without reason, deported secretly in the middle of the night, and tortured without public knowledge. Suspicion, dark skin, a Muslim name, has been reason enough.

Hold that bitterness on your tongue. Taste it.

KARPAS

The *karpas* gives us the tension between the aliveness of Spring and the bitter tears we wept in the land of Egypt. We are refreshed by the greenness of the *karpas*, yet our tastebuds wince at the salt water to dip them in, as we recall our own experience of being strangers. Our tongues push our thoughts towards those who are made strangers in our present time, in this country.

We dip the *karpas*. The salt water is bitter tears running down the cheeks and seeping into the corners of the mouth; tears of all strangers everywhere. Taste them.

CHAROSET

Using mortar and bricks, the Jewish slaves, who were foreigners, the children of refugees from famine in Canaan,

... continued

built the pyramids. The *charo-set* reminds us of the mortar, a symbol of unrewarded toil. Tonight we eat *charo-set* to remember all exploitation of immigrant labor. Just as many Jews in this country once worked in sweatshops, immigrants continue to work long hours for poverty wages. We remember how our ancestors' work enriched the lives of the Egyptians, and challenge ourselves to think about the ways that many of us currently benefit from exploited labor. Immigrants plant, pick, and process our food; sew our clothes; take care of our children; and clean our homes and offices. For Jews, the descendants of slave laborers who built the pyramids, such profit should never be sweet. Instead, we take the sweetness of *charo-set* as a symbol of resistance and the possibility of liberation for all.

SHANKBONE

In Egypt, Hebrew slaves were spared the plagues visited on the Egyptians, and the shankbone how the slaves were passed over for the last plague—the killing of the firstborn. The story of our escape from slavery also tells a second story of a powerful God who punishes a society that holds slaves. Many of us recoil at the violence which the shankbone reminds us of, and we pull away from the idea of a vengeful and murdering God. In a world filled with violence, how do we form a vision of justice that is meant not only for our own community, but for all peoples? What does it mean to remember past suffering? What kind of liberation do we want to help create today?

THE EGG

Like the *karpas*, the egg gives us the theme of rebirth and renewal. As we remember past oppression, and think about current oppressions, we do not find only the bitterness of pain and despair. We also find hope—in the freshness of spring, in the sweetness of *charo-set*, in the smooth circular feel of the egg which holds the potential for new life. Some people dip not only the *karpas* in salt water, but also the boiled egg. In the past and present, in the retelling and rebirth, we find both the hope which the egg symbolizes and the pain of the salt water which accompanies it. With both symbols, we recreate our vision of a world reborn in justice and liberation.



TEKIAH: A JEWISH CALL TO ACTION

Boston
www.tekiah.org
617-482-4471 x24 (Day)
617-983-5184 (Eve)

This material was
prepared to accompany
Tekiah's 2002 workshop on
Immigrants and Labor.



"For We Were Strangers in the Land of Egypt..." / Immigrants and Labor

The readings and thoughts are from various texts and thinkers on these themes. Our hope is that you will take some of the stories of contemporary immigrant struggles back to your seder, and remember the histories of immigrants today are not unlike the Exodus and histories of the Jewish people. The struggles that remain for some in the present and for others in the memories of their parents and their grandparents must remain close to a Jewish quest for justice. Let us not, in the name of progress and modernity forget that individuals and entire groups of people quest for the freedom we tasted after departing Egypt. Moreover, in the same way that we found challenge and struggle after leaving Egypt, so do many immigrants and refugees seeking haven in the United States today.

Maror/Bitter Herbs

Mother of Exiles, Shelter of the Homeless,
we are in need of your mercy.
We ask your blessing on your children everywhere
who are in danger today.
Bless all who suffer from injustice.
Shelter them in the warmth of your love
and safeguard them from the evil that rages around them.
Turn our eyes and hearts to their needs
and give us the courage to act for their good.
We ask this, relying on your compassion
and confident of your love. Amen.

—Pat Kozak

We are the generation that stands between the fires:
behind us the flame of smoke
that rose from Auschwitz and from Hiroshima;
before us the nightmare of a Flood of Fire,
the flame and smoke that that consume all Earth.
It is our task to make from fire not an all-consuming blaze
but the light in which we see each other fully.
All of us different, all of us bearing One Spark.

... continued

We light these fires to see more clearly
That the Earth and all who live as part of it
are not for burning
We light these fires to see more clearly
the rainbow in our many-colored faces.

Blessed is the one within the many.
Blessed are the many who make one.

—Rabbi Arthur Waskow

Charoset/Work

He whose works exceed his wisdom,
His wisdom shall endure;
But he whose wisdom exceeds his works,
His wisdom will not endure.

—Rabbi Chanina (*Pirke Avot*, Ethics of Our Fathers)

Karpas/Freedom

You will go out in joy
and be led forth in peace;
the mountains and hills before you
will burst in song,
and all trees of the field
will clap their hands.
Instead of the thorn
will grow the cypress,
and instead of briars
will come up the myrtle.
This will be the glory of the Lord,
for an everlasting sign
which will not be destroyed.

—Isaiah 55:12-13

TEKIAH: A JEWISH CALL TO ACTION



In 1999, JOI fellows Alison Altschuller, Gary Band, Lauren Grabelle, Marisa Howard, Idit Klein, Tom Levinson, Jessica Menken, Mara Sands, Bonnie Shulman and Dara Silverman prepared a JOI *Haggadah* for a community *seder*, with support from Michael Brown and Simon Klarfeld. This is an excerpt. The complete JOI *Haggadah* is available for \$10 directly from JOI.



The Four Children

Regarding four children the Jewish tradition speaks: One who is aware, one who is selfish, one who is ignorant, and one who does not know how to ask.

The child who is aware, what does she say?

“What does the Jewish tradition tell me about social justice, about how to respond to the inequality and injustice I see in today’s society?”

You shall tell her all of Judaism’s precepts and understandings about social justice. You shall tell her about the Passover story, that we were slaves in Egypt and that we were brought forth to freedom and therefore, we have an obligation to identify and work with groups that are still not free in today’s society. You shall tell her about the principle of *tikkun olam*, the repair of the world, the concept that the world was made imperfect and that Jews have an obligation to work for its repair. You shall tell her that God and human beings are partners in a creating a just society and a just world.

The child who is selfish, what does he say?

“Why would I want to share my resources with people who are less fortunate? Why should I care about people outside of the Jewish community?”

You shall tell the selfish child, “God commands us to perform acts of charity and justice. We should therefore be just to all peoples and look both inside and outside of our community.” The selfish son has placed himself outside of Judaism’s obligations for justice, but hopefully, the selfish son will come to learn the merit of caring about inequity in the future.

... continued

The child who is ignorant, what does she say?

“Why should I care about social justice?”

You shall tell the ignorant daughter the story of the Exodus, and explain how our liberation helps us to gain awareness of the exile of other peoples.

And about the child who does not know how to ask the question?

You begin by telling him about the rich legacy of the Jewish tradition, about its passion for justice. You tell him so that he will grow in love and dedication to service and social justice, in envisioning the fulfillment of the messianic dream, and in clinging to Torah and Jewish values as the guiding principles for his future dedication to social justice.

The idea of questioning is central to Jewish tradition and to the Passover *seder*. We are commanded not just to tell the story but to reinterpret it from our own perspectives. Let us take a moment to talk together about one of the most fundamental questions that remain after telling this story each year for generations: why is it that Moses, the primary human actor in this story, is not mentioned even once in the entire *Haggadah*? In *Pirke Avot*, Ethics of Our Fathers, it is written, “Who is wise? One who learns from everyone.” With that in mind, share your thoughts on why Moses, the leader of the Hebrew people, is never mentioned in the *Haggadah*.



These pieces were written by members of Ga'avah, Keshet's queer Jewish youth group, as part of a *haggadah* they authored.



Queer Beauty & The Three Children

We were slaves in Egypt, hunted as queers and Jews in every land in Europe and oppressed by homophobia and anti-Semitism in the United States, and together with our God we emerged with strong and outstretched arms. If God, with our ancestors, had not risked our deaths and risked the unknown for the sake of freedom; if our ancestors, with our God, had not held fast to life when there seemed to be no hope; if we, with God, had not insisted on the sanctity, the necessity, of our deepest softest selves; then we would still be slaves, still live in fear, or not live at all.

So even if we have already spent hours studying and honoring our people's courage; even if we had made use of our people's suffering, again and again, to empathize and stand in solidarity with others who suffer; even then we are commanded to tell our stories and listen for new truths. The more truths we share, the louder our call for justice.

The wise child asks: Why do my family, my religion and my society support a homophobic consciousness? To her you must say: They are afraid. They fear their norms, their own sexuality, their emotions. They bound those who are different from them in knots of seclusion. They take away our weddings, our partner's health benefits, our right to form alliances. To her, you must say that she has the power to change the pain. In her wisdom she can infuse love into the world. She can teach the ignorant of Queer beauty. With her you must sit down and develop a strategy to eradicate the injustice she is forced to breath every moment of her life. You must give her the struggle, beginning with Lesbos, through to your own life. Tell her every joy, every oppression, every laugh. She will take the past, mix it with her wisdom and question the world. The wise children are the leaders of our community. We celebrate their bravery, courage, passion, persistence and dedication. We strive to be like them.

... continued

The one who does not know how to ask: I can not ask a question. I do not know that being Queer is an option. If I could, I would ask you to show me the way out of this closet of my life. You teach me your Torah, of your God and of the ultimate truth of it all. You did not teach me of the white breathes between the inky letters, the space where I meet the text. I wish I could question the homophobia which permeates my being but I do not have the words or the support. I am wilting here, in these society chains. I cannot yell, but if I could you would not hear me. For I am abomination and you only see set letters and stone. My voice is fading. Strengthen me.

To the child that does not know how to ask: You must hold out your hands and led her into freedom's direction. Hold her all the way there. The children that do not know how to ask are all around us. They are not only our children, but our parents, teachers, siblings and friends. We venture together to build a world where they will have a vocabulary to question. We leave a place empty for these children/parents/teachers/siblings/friends. Their absence makes us fight harder.



The Teaching of the Four Children

A principal of a Cambridge, Massachusetts Hebrew School decided that a discussion about the high stakes graduation tests that are now appearing around the country would be a useful way to teach the lessons of the Four Children. In the context of the high stakes debate, educators and community activists plead for recognition of the different cultural backgrounds and different learning styles of many of our students. They point out the inequities of judging whole school performance on the basis of one comprehensive exam written for all students. The principal hoped that this familiar discussion of a highly debated topic would help students understand the values implicit in the discussion of the Four Children of the *Haggadah* narrative.

Assuming that the students would be prepared to discuss the inequities of having 12 years of school performance ignored and only the score of one exam counted, or the inequities of testing all students with the same exam when some schools do not even offer certain essential courses and others have advanced preparation possibilities, the teacher anticipated a hot discussion on education and justice.

When the class approached the topic, however, the teacher found even a greater lesson opportunity. The students wanted to know why issues of public education were Hebrew School topics. How was a discussion of inequities in public policy a discussion for Hebrew School? Wasn't Hebrew School limited to Hebrew language and Jewish history. Recognizing a unique education moment, the teacher followed with a lesson demonstrating the relationship between Jewish values and the student lives outside of Hebrew School, a lesson on how Jewish values could and needed to be applied to all our life decisions. Like those students, does the story of the Four Children give us direction on our lives outside of the telling of the *Haggadah*?



Other Recommended Resources

Check out the following for additional social change/social justice Passover resources:

- **A Jewish Voice for Peace**, resources from a Passover Middle-East peace action, www.jewishvoiceforpeace.org
- **Coalition on the Environment and Jewish Life**, connecting Earth Day and Passover, www.coejl.org
- **Jewish Labor Committee** Haggadah, with a labor rights focus, \$5; write to JLC, 25 East 21st Street, NYC 10010
- **Jews for Global Justice** Freedom Seder Haggadah, created in conjunction with the April 16, 2001 day of action protesting the IMF/WTO and globalization; jewsforglobaljustice@yahoo.com
- **Love & Justice In Times of War Haggadah**, created by Bay Area activists from the Jewcy network, downloadable from www.colours.mahost.org/events/haggadah.html; hardcopies \$2/each haggadah_zine@yahoo.com
- **Ma'yan: The Jewish Women's Project**, Haggadah with a feminist and womens' rights focus, www.mayan.org
- **New Israel Fund**, extensive Haggadah supplements on justice issues in Israel, www.newisraelfund.org
- **Rabbis for Human Rights—North America**, *In Every Generation/A Haggadah Supplement on Economic Justice*, hardcopies available starting at \$10-18, bulk orders welcome haggadah@rhr-na.org; also downloadable, www.rhr-na.org
- **Shalom Center**, extensive holiday resources including material on non-violence, Israel/Palestine, lgbt issues and labor, www.shalomctr.org
- **SocialAction.com**, haggadah supplements on social justice themes including modern-day slavery across the world, domestic violence and police brutality, main site www.socialaction.com; directly to the haggadah resources, www.socialaction.com/haggadahsupplements1.html
- **Tikkun Magazine's** annual seder supplement focusing on domestic and global justice and peace issues, www.tikkun.org



Contributors & Member Groups

JSJN MEMBER GROUPS—CONTRIBUTORS

Avodah: The Jewish Service Corps

AVODAH: The Jewish Service Corps is a year-long program combining front-line anti-poverty work, Jewish study, and community building. It provides an opportunity for young people to live out and deepen commitments to Jewish life and social change through a year of work in low-income communities in New York City and Washington, DC.

NYC OFFICE

443 Park Avenue South, 11th Floor New York, NY 10016
Tel: 212-545-7759 Fax: 212-686-1353
General email: info@avodah.net Web: www.avodah.net

DC OFFICE

1101 14th Street, NW, 6th Floor Washington, DC 20005
Tel: 202-842-4700 General email: info@avodah.net Web: www.avodah.net

Jewish Community Action

Jewish Community Action was founded in 1995, uniting Jews throughout Minnesota in pursuit of social and economic justice. Diverse in our backgrounds and traditions, we come together in the spirit of tikkun olam, working to build a better community and a more just world. Our mission is to bring together Jewish people from diverse traditions and perspectives to promote understanding and take action on social and economic justice issues in Minnesota.

2375 University Avenue West, Suite 150 Saint Paul, MN 55114
Tel: 651-632-2184 Fax: 651-632-2188
General email: Suzanne@jewishcommunityaction.org Web: www.jewishcommunityaction.org

Jewish Community Relations Council of Greater Boston

The Jewish Community Relations Council (JCRC) of Greater Boston is the representative voice of the organized Jewish community. Rooted in Jewish values and informed by Jewish history, JCRC also reflects the ideals of American democracy. Comprised of constituent organizations, the JCRC: serves as a catalyst for building a strong and vibrant Jewish community in Boston and around the world; advocates for a safe, secure, democratic state of Israel; promotes an American society that is democratic, pluralistic and just.

In pursuit of its goals, JCRC facilitates dialogue and forges an action agenda by encouraging collaborative partnerships within the Jewish community and between the Jewish community and the broader society. To this end, JCRC: educates, assists and enables the Jewish community to pursue social justice; advocates on issues of Jewish communal concern; build coalitions for effective action and opportunities for community involvement; convenes the community in times of crisis, celebration and commemoration.

126 High Street Boston, MA 02110
Tel: (617) 457-8649 Fax: (617) 988-6255
General email: socialjustice@jrcrboston.org Web: www.jrcrboston.org

Jewish Fund for Justice

The Jewish Fund for Justice is the only national Jewish organization solely committed to fighting the injustice of poverty in America. By assisting grassroots organizations of low-income people from all backgrounds and faiths struggling for decent housing, schools, healthcare and jobs and by educating Jews about poverty issues and the importance of developing community-based, social justice partnerships, the Jewish Fund for Justice brings to life the core Jewish values of *tikkun olam* (repair of the world) and *tzedakah* (righteous giving). The Jewish Fund for Justice houses and incubates the Jewish Social Justice Network.

260 Fifth Avenue, Suite 701 New York, NY 10001
Tel: 212-213-2113 Fax: 212-213-2233
General email: jfjustice@jfjustice.org Web: www.jfjustice.org

Jewish Organizing Initiative

The Jewish Organizing Initiative provides Jewish young adults one-year paid fellowships in community organizing. Fellows are trained in organizing skills and educated in Judaism's religious, ethical, and historical tradition of working with groups for social and economic justice. JOI's mission is to create opportunities for Jewish young adults to work for social justice as trained grassroots community organizers, and to model a pluralistic Jewish community that values Jewish learning, relationship building and justice.

99 Chauncy Street, Suite 600 Boston, MA 02111
Tel: 617-350-9994 Fax: 617-451-7895
General email: joi@jewishorganizing.org Web: www.jewishorganizing.org

Jews for Racial & Economic Justice

In May 1990, a group of communal leaders, rabbis, educators, writers, and activists, dismayed by the increasing level of racial and ethnic tension, violence, and economic disparities in New York City, and by the lack of progressive responses from the Jewish community, founded Jews for Racial and Economic Justice (JFREJ). JFREJ provides an opportunity for all Jews—young and old, secular and religious, lesbian, gay, and straight—to explore issues of racial and economic justice and to shape a collective Jewish response. Using a combined strategy of education, community organizing, and strategic media work, JFREJ provides an outspoken, progressive Jewish voice in debates over our city's future, and widens the community of Jews who participate in the struggle for racial and economic justice.

140 West 22ND Street, Suite 302 New York, NY 10011
Tel: 212-647-8966 Fax: 212-647-7124
General email: jfrej@igc.org Web: www.jfrej.org

Jews United for Justice—St Louis

Jews United for Justice—St Louis is dedicated to working in coalition with partners and allies for the goals of economic, social and racial justice in the St Louis metropolitan area. JUJ was organized to be a progressive presence in the Jewish community and a Jewish presence in the progressive community.

7232 Chamberlain Avenue St Louis, MO 63130
Tel: 314-560-2994 General email: jujstl@aol.com No web address at this time

Jews United for Justice (DC)

Jews United for Justice seeks to organize a visible Jewish presence and takes action for economic and social justice in the Washington, DC area. JUFJ provides Jews with an opportunity to weave together Judaism and activism and creates a community in which to explore and strengthen commitments to both. JUFJ was created in April 1998, by a small group of Jews in the greater Washington, DC area. Drawing on a tradition of Jewish commitment to justice and the talents and

dedication of our growing membership, JUFJ is an exciting community-based organization that seeks to repair the world by concentrating on issues of local concern.

1424 16th Street NW, Suite 700 Washington, DC 20036
Tel: 202-884-7635 Fax: 202-797-5516
General email: info@jufj.org Web: www.jufj.org

Progressive Jewish Alliance

The Progressive Jewish Alliance is a national membership organization dedicated to the Jewish traditions of pursuing peace, promoting equality and diversity, and ensuring social and economic justice. PJA serves as an outspoken advocate and participant in the struggle for: social, racial, gender, ethnic, economic and environmental justice; the protection and extension of civil rights to ensure true equality of opportunity; the continued separation of church and state; an effective, equal opportunity public education system; peace and dialogue in the Middle East; the establishment of an independent Palestinian state and the maintenance of a secure Israel; effective and stringent gun control; reform of law enforcement and the criminal justice system; changes in community institutions to assure the full participation of women, gays and lesbians.

5870 West Olympic Blvd Los Angeles, CA 90036
Tel: 323-761-8350 Fax: 323-761-8355
General email: office@pjalliance.org Web: www.pjalliance.org

ADDITIONAL JSJN MEMBER GROUPS

Jewish Council on Urban Affairs

The Jewish Council on Urban Affairs combats poverty, racism and anti-Semitism in partnership with Chicago's diverse communities. Working throughout the city provides JCUA with a unique understanding of the economic, social and racial challenges that inextricably link all of our residents. JCUA recognizes that we are only as strong as the weakest among us and strives to help the most vulnerable in our society to empower themselves.

JCUA works with grassroots organizations on issues such as job creation, affordable housing, community reinvestment and neighborhood stability. By partnering with other racial, religious and cultural communities, JCUA enhances cross-cultural understanding while fighting anti-Semitism and racism. JCUA is guided by the prophetic Jewish principles of *Tikkun Olam* and *Tzedakah*. *Tikkun Olam* commands Jews to reconstruct the world by reaching out to those in need. *Tzedakah* comes from the Hebrew word *Tzedek* that translates as justice. According to the 12th Century Jewish sage Maimonides, the highest form of *Tzedekah* is helping people to help themselves. Since our inception, these principles have led JCUA to pursue social and economic justice and build a better quality of life for all of Chicago.

618 South Michigan Avenue, Suite 700 Chicago, IL 60605
Tel: 312-663-0960 Fax: 312-663-5305
General email: Jcuamail@jcuca.org Web: www.jcuca.org

Jewish Youth for Community Action

JYCA is a Jewish program created and led by youth to work towards progressive social change. We seek to educate, empower and inspire political, social and cultural awareness in young Jewish activists. By building a community based on trust, respect and cooperative processes, we create a safe environment for examining ourselves, and world issues through Jewish perspectives.

1611 Telegraph Avenue, Suite 500 Oakland, CA 94612
Tel: 510-763-5875 Fax: 510-251-9810 No general email or web addresses at this time

JSJN ALLIED ORGANIZATIONS—CONTRIBUTORS

Jewish Alliance for Law & Social Action

The Jewish Alliance for Law & Social Action is a new membership-based organization dedicated to being a strong, progressive, inter-generational voice, inspired by Jewish teachings and values, for social justice, civil rights, and civil liberties.

18 Tremont Street, Suite 320 Boston, 02108
Tel: 617-227-3000 Fax: 662-796-6625
General email: office@jalsa.org Web: www.jalsa.org

KESHET

KESHET seeks to create a fully welcoming and inclusive Jewish community for gay, lesbian, bisexual, and transgender (GLBT) Jews in Greater Boston. KESHET develops leadership for change among GLBT Jews and allies to effect concrete changes in Jewish institutions' policies and cultures. KESHET also creates opportunities for GLBT Jews to come together, celebrate, and explore our Jewish identities in an affirming environment. Our name means "rainbow" in Hebrew.

58 Glen Road #3 Jamaica Plain, MA 02130
Tel: 617-524-9227 General email: info@boston-keshet.org Web: www.boston-keshet.org

Tekiah: A Jewish Call to Action

Tekiah: A Jewish Call to Action is an alliance of progressive Jewish activists, community organizers and lay leaders in the Greater Boston area, committed to harnessing the innate strength and energy of the Jewish community to work actively for a fundamental, systemic change in American society. The members of Tekiah represent the full spectrum of Jewish community, sharing a common history, culture, and religion, and united by our ancient prophets' vision of social and economic justice. Our commitment to that vision motivates us to strive for *Tikkun Olam*, the repair and fulfillment of the world. Tekiah organizes around issues of local and global human rights and economic justice. The Hebrew word *tekiah* is chanted as part of the sounding of the *Shofar* during Rosh Hashana. Tekiah, like the blast of the *shofar*, aims to wake us up, and to call our attention to the world around us.

47 Cornwall Street #2 Jamaica Plain, MA 02130
Tel: 617-482-4471 x24 (Day—ask for Matt), 617-983-5184 (Eve—ask for Stacie)
General email: tekiah_boston@hotmail.com Web: www.tekiah.org

Jewish Social Justice Network

FOUNDING MEMBER GROUPS

Avodah: The Jewish Service Corps / New York City & Washington, D.C.

Jewish Community Action / Minneapolis—St Paul

Jewish Community Relations Council of Greater Boston / Boston

Jewish Council on Urban Affairs / Chicago

Jewish Fund for Justice / New York City

Jewish Organizing Initiative / Boston

Jewish Youth for Community Action / Oakland

Jews for Racial & Economic Justice / New York City

Jews United for Justice / St Louis

Jews United for Justice / Washington, D.C.

Progressive Jewish Alliance / Los Angeles

260 Fifth Avenue, Suite 701

New York, NY 10001

Tel: 212-213-2113 X23

Fax: 212-213-2233

Email: info@jsjn.org

Web: www.jsjn.org

Incubated at the Jewish Fund for Justice