

PRIDE SEDER



**MARTIN DI MAGGIO
2023**

Sometimes you're trapped in a battle
That you cannot control,
But you must have hope
That you will overcome.

Once the storm abates
And you're victorious,
A life you had forgotten
Shall return to you...

And you know well enough
That fighting is the right path;
Believing in yourself,
Feeling hopeful.
You have the power
To always keep moving forward:
You hold the secret
That makes you feel alive!

You have the strength
And you will win the fight!
You have the strength:
No one shall defeat you anymore!
You have the strength
And you will win the fight!

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Menorah Lighting	6
FIRST CUP	8
CHALLAH	9
WASHING	10
FIRST QUESTION	10
RED FOOD	10
SECOND CUP	11
SOME HISTORY	11
ORANGE FOOD	13
THIRD CUP	14
SECOND QUESTION	15
GREEN FOOD	16
BLUE FOOD	17
FOURTH CUP	17
MAH NISHTANAH?	19
CLOSING BLESSING	21

Blessed is the strength within us
which has kept us alive,
sustained us,
and brought us to this season with pride!

בְּרוּךְ הַכֹּחַ בְּתוֹכֵנוּ שֶׁהֵחֵינּוּ וְקִיְמָנוּ וְהִגִּיעָנוּ
לְזִמַּן הַזֶּה בְּגָאוֹה

Baruch hakoach betochenu,
shehecheyanu vekiyemanu,
vehigi'anu lazman hazeh bega'avah!

הִנֵּה מַה טוֹב וַיְמַה נְעִים
שֵׁבֶת עַמִּים גַּם יַחַד

Hinneh mah tov
umah na'im
shevet amim gam yahad

Behold how good and how pleasant it is,
for people to dwell together, in harmony.

MENORAH LIGHTING

BLACK

We first light the black or brown candle, which is our shamash - our 'helper' candle, thus we show that in all that we do we must stand up against racism.

Blessed is the light in the world, blessed is the light in humanity, and blessed is the beauty and richness that arises from embracing all races, ethnicities, and cultures.

RED

Blessed is the light in the world, blessed is the light in humanity, and blessed is joy and pleasure in the physical and emotional connections we feel in relationship to another.

ORANGE

Blessed is the light in the world, blessed is the light in humanity, and blessed is the light of dignity, to see oneself as completely whole and worthy.

YELLOW

Blessed is the light in the world, blessed is the light in humanity, and blessed is the gift to be open about who we are, without fear.

GREEN

Blessed is the light in the world, blessed is the light in humanity, and blessed is the strength to be just as we are and to see others just how they tell us they want to be seen.

BLUE

Blessed is the light in the world, blessed is the light in humanity, and blessed is complete healing - a refu'ah shleimah - the freedom from pain.

PURPLE

Blessed is the light in the world, blessed is the light in humanity, and blessed is the joy of fluidity, that allows us to create and re-create who and what feels most authentic today and tomorrow and into the future.

FIRST CUP

Let us raise our first glass of grape juice as we say together:

May love and pride dwell among us,
entering the hearts and homes of all people, everywhere,
filling our lives with kindness and compassion.

May this happen soon, while we yet live,
and let us say L'chayim! To life!

Let us pause for a moment



CHALLAH

This uncovered challah, normally covered, reminds us of the worthiness of our own bodies; that we need not be ashamed of our bodies and what we do with them.

It also reminds us of the joy that can come by being out of the closet, being open to the world and its possibilities.

Let us raise the challah as we say:

**Blessed are those who bring forth
bread from the earth!**

בְּרוּכִים הַמוֹצִיִּים
לֶחֶם מִן הָאָרֶץ

Beruchim hamotzi'im lechem min ha'aretz

WASHING

With the flow of water we purify our hearts
and wash ourselves clean of old scars and habits,
clean of all the hindrances to being
clearly here, present in this moment.

FIRST QUESTION

Red represents passion, joy and pleasure.
Yet passion, joy and pleasure are often not afforded to queer
people throughout time and place, our right to these aspects of
human connection are often taken away through law and
violence.

In which ways do we fight back and celebrate the joy and
pleasure of our physical and emotional connections with
others?

RED FOOD

Let us savour the taste of the red dishes on the table,
allowing ourselves the freedom to
experience all its flavours fully.



SECOND CUP

As we pour and drink a glass of water we acknowledge the symbolism of water as a catalyst for change and transformation.

Just as rivers flow towards the sea, our lives are in constant motion, evolving and adapting.

We honor the power of change and the ability to embrace growth and transformation.

Like the water, we recognise our own fluidity and the creative potential within us.

SOME HISTORY

In May 1897, the world's first homosexual rights organization was formed in Berlin with the goal of repealing the laws that criminalized homosexuality in Germany. One co-founder was Magnus Hirschfeld, a prominent Jewish doctor. By 1912, more than 3000 doctors had joined in urging the repeal of these laws.

Hirschfeld's Institute of Sexual Science offered marriage counseling, STD testing and treatment, family planning and sex education programs. The Institute library had an unparalleled collection of biological, sociological and ethnological materials.

In 1920, Hirschfeld was brutally assaulted by anti-Semites in Munich. A Nazi commentator gleefully noted: “It is not without charm to know that Hirschfeld was so beaten that his eloquent mouth could never again be kissed by one of his disciples.” As the Nazis gained influence, their position on Hirschfeld’s organization was expressed in no uncertain terms: “Anyone who even thinks of homosexual love is our enemy.”

On May 7, 1933, trucks filled with storm troopers drove up to the Institute. A brass band played while the Institute was looted. More than 12,000 books were burned in a public ceremony.

The official SS newspaper announced that there were two million German homosexuals and called for their internment. The actual number of those arrested, while disputed, seems to be less than 100,000. In the camps, just as the Jews were forced to wear the yellow star, homosexuals were forced to wear a pink triangle and endured punishments that did not end in 1945. Because after the war, homosexuality remained a crime in both East and West Germany as well as in Britain, the U.S., and USSR. Thus, the homosexual inmates of the camps were not considered to have been unjustly imprisoned — so they remained imprisoned and were uncompensated for their suffering.

ORANGE FOOD

In progressive Judaism, the orange is a symbol of inclusion and affirmation. The symbolism of the orange traces back to the 1980s when it was used as a response to exclusionary attitudes towards women and LGBTQ+ individuals within Jewish spaces.

During a lecture, a man stated that women are like a squeezed orange, meaning they have no place in certain roles within Judaism. In response, feminist scholar and Rabbi Susannah Heschel placed an orange on the Seder plate during Passover to symbolize the inclusion of all marginalised groups within Jewish tradition.

Today, the orange serves as a reminder that every individual has a place at the table and deserves to be seen, heard, and valued within Jewish rituals, teachings, and communal life. It symbolises the ongoing struggle for justice, inclusivity, and acceptance of all people.

Let us eat a slice of orange in honour of inclusion.



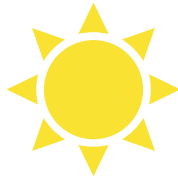
THIRD CUP

Like the sun's warm rays that pierce through the storm,
Yellow juice reminds us to transform.
To stand tall and strong, unwavering and true,
To let our colors shine in all that we do.

This nectar of joy, a taste of optimism,
In its tangy sweetness, a prism.
Reflecting the journey, the paths we have tread,
In search of acceptance, where love is widespread.

As we raise this glass, let us contemplate,
The resilience within us, strong and innate.
May the yellow juice invigorate our soul,
And inspire us to embrace our vibrant role.

So, let us drink, in unity and cheer,
To the strength that resides when faced with fear.
To the power of visibility and self-expression,
In this Pride Seder, let us find our liberation.



L'Chayim! To Life!

SECOND QUESTION

Misogyny, the systemic oppression and devaluation of women, affects all women, and has a profound impact on the lives of LGBTQ+ individuals and their allies.

By exploring the intersection of gender identity, sexual orientation, and misogyny, we can deepen our understanding of the interconnectedness of different forms of discrimination and work towards greater inclusivity and equality.

Considering the ways in which societal norms and expectations around gender have influenced the experiences of LGBTQ+ individuals. How has internalized misogyny affected the self-perception, self-expression, and acceptance of one's own identity?

GREEN FOOD

We recognise the strength within us to be true to ourselves and to honour the authentic identities of others.

We celebrate the power to break free from societal expectations and embrace our unique paths.

Just as green represents growth, vitality, and the beauty of nature, may our journey towards self-acceptance and acceptance of others continue to flourish.

May we have the courage to see and honor others as they tell us they want to be seen.

Let us foster a world where diversity is celebrated and every individual is valued.

Amen.

Let us taste the green food which is on this table.



BLUE FOOD

Blue represents healing, so before we taste the blue foods in front of us let us take a moment to pause and remember those we know in our lives who need healing:

May all who suffer know they are not alone.

May they experience refu'ah shleimah, the renewal of body and spirit.

Makom hako'ah betocheinu, mekorot haberacha mehevroteinu

May the source of strength that dwells so deep within us help us find the courage to make our lives a blessing,

And let us say: Amen.

Makom hako'ah betocheinu mekorot haberacha mehevroteinu.

May those in need of healing know refu'ah shleima,
the renewal of body, the renewal of spirit,

And let us say:

Amen.

Please eat



Purple represents the joy of fluidity, that allows us to create and re-create who and what feels most authentic today and tomorrow and into the future, and passion fruit imbues that creativity with passion.

Let us raise our fourth cup, filled with passion fruit, in celebration of this!

L'Chayim!



MAH NISHTANAH?

Why is this night different from all other nights?

On all other nights we consume familiar flavours,
but tonight, we embrace new and
diverse creations, in all colours.

Why is this night different from all other nights?

On all other nights, we do not fully celebrate our strengths,
but tonight, we rejoice in our individual power and resilience.

Why is this night different from all other nights?

On all other nights, we don't venture on the path of authenticity,
but tonight, we rise and see the beauty of our true selves.

Why is this night different from all other nights?

On all other nights, we eat with ordinary joy,
but tonight, we feast with extraordinary joy and sweetness.

¿Por qué esta noche es diferente a las demás?

En todas las demás, consumimos sabores familiares,
pero esta noche abrazamos nuevas y diversas creaciones, de todos los colores.

¿Por qué esta noche es diferente a las demás?

En todas las demás, no celebramos plenamente nuestras fortalezas,
pero esta noche nos regocijamos en nuestro poder y tenacidad personal.

¿Por qué esta noche es diferente a las demás?

En todas las demás, no nos aventuramos por el camino de la autenticidad,
pero esta noche nos levantamos y contemplamos la belleza de nuestro verdadero ser.

¿Por qué esta noche es diferente a las demás?

En todas las demás, comemos con alegría,
pero esta noche nos deleitamos con una alegría y dulzura extraordinaria.

Por que esta noite é diferente de todas as outras noites?

Nas outras noites, consumimos sabores familiares,
mas nesta noite, abraçamos criações novas e diversas, em todas as cores.

Por que esta noite é diferente de todas as outras noites?

Nas outras noites, não celebramos plenamente nossas forças,
mas nesta noite, nos alegamos com nosso poder individual e resiliência.

Por que esta noite é diferente de todas as outras noites?

Nas outras noites, não nos aventuramos pelo caminho da autenticidade,
mas nesta noite, nos erguemos e enxergamos a beleza de nosso verdadeiro ser.

Por que esta noite é diferente de todas as outras noites?

Nas outras noites, comemos com alegria comum,
mas nesta noite, nos banquetemos com alegria e doçura extraordinária.

Mah Nishtanah ha-lailah ha-zeh mikol ha-leilot?

She-b'chol ha-leilot anu ochlin k'minim yotsrim hadashim,
halailah ha-zeh, kol tzeva'im.

Mah Nishtanah ha-lailah ha-zeh mikol ha-leilot?

She-b'chol ha-leilot ein anu m'varkhin b'chol kochot shelanu,
halailah ha-zeh, b'chol gevurah.

Mah Nishtanah ha-lailah ha-zeh mikol ha-leilot?

She-b'chol ha-leilot ein anu ma'avirin al haderech ha-yesharah,
halailah ha-zeh, kum va-r'eh.

Mah Nishtanah ha-lailah ha-zeh mikol ha-leilot?

She-b'chol ha-leilot anu ochlim b'simcha v'ahava,
halailah ha-zeh, b'simcha v'devash.

CLOSING BLESSING

Let us say together:

Though neither the work nor the remembering
will ever be finished in our lifespan
we have completed this seder.
May our words here tonight
have meaning throughout the coming year;
may all of us — of every gender and sexual orientation —
feel a more thoughtful, more intense sense of pride
when the calendar next swings to the end of June.
May we recognize that liberation is not a destination,
but an on-going labor of love
and that no one is free until all the bonds are cut,
may it be so, speedily and soon,
and let us say:
Not next year: Now. Not anywhere else, but here and now,
everywhere and always.
Amen.

**HAPPY
PRIDE**

תג גאווה, שמח

**HAG
GA'AVAH
SAMEACH!**