

HAGGADAH FOR PESACH



Workmen's Circle
Arbeter Ring
Boston
2012

Haggadah for Pesach

1.

Welcome to our Passover Seder.

Together we celebrate the festival of liberation of the Jewish people, who are linked throughout history with all peoples in the passion for justice and human liberty.

We have come together today for many reasons:

- because we are a people with deep historic roots and memories
- because many centuries ago, our ancestors left slavery and began their march toward freedom
- because the struggles for freedom never stop, and because they provide inspiration in our time
- because spring is all around, the earth is reborn, and it is a time to celebrate with family and friends

As we retell this ancient story, let us remind ourselves of those people around the world who are living this story today. Let us think of our Arab brothers and sisters in Tunisia, Egypt, Yemen, Bahrain, Syria, and Libya, struggling to overthrow oppressive dictators and establish more democratic societies. Our hearts lift when we think of their yearning and courage and we hope for their successes.

Let us celebrate our freedom and strengthen ourselves to join the fight against injustice wherever it exists. For as long as one person is oppressed, none of us are free.

For it is said: Every person, in every generation, must regard his or her self as having been personally freed from bondage in Mitzrayim, the Hebrew name of ancient Egypt and a metaphor for a time of enslavement.

2.

This season, Jews all over the country and the world are observing Pesach at their own Seders. The word “Seder” means “order,” and “Haggadah” means “the telling.” The traditional Haggadah contains very specific things to do and say. Our Haggadah has retained much of the basic order but has adapted much of the content. This follows in an ancient historical tradition. Ever since Rabbi Akiba used the Passover Seder to plan a revolutionary struggle against the Romans, Jews have used the Seder to begin work on “Tikkun” (healing and transformation). Today as part of the process of healing within our own communities, we welcome members of the Boston Muslim community as we join together, all children of Abraham, to celebrate the long walk towards freedom and acceptance.

For it is said: “Whoever enlarges upon the telling of the exodus from Mitzrayim, those persons are praiseworthy.”

3.

Please join us as we light the Passover candles:

[ALL]

As Jews have said for thousands of years:

Boruch ato adonoy, eloheynu melekh olom, asher kidshanu b'mitsvotav, vetsivanu, l'hadlich, ner shel yom tov.

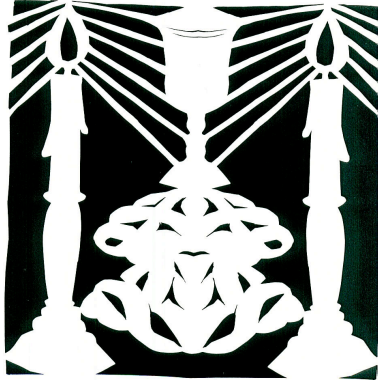
As Jews have said for hundreds of years:

Lomir ontsindn di likhtlekh tsu balaykhtn der velt mit der shayn fun sholem un frayhayt.

So we say:

We rejoice in our heritage, which gives us this tradition of lighting holiday candles. May we kindle the light of peace and freedom throughout the world.

[LIGHT THE CANDLES]



4.

These candles symbolize an end of winter, a beginning of spring, and also a long history of struggle against oppression. We must join with all oppressed peoples, honoring both our differences and our need to work together for the future of ourselves and our children.

We are the generation
That stands between the fires.
Behind us is the flame and smoke
That rose from Auschwitz and from Hiroshima.
Before us is the nightmare of a Flood of Fire:
A thermonuclear holocaust
That could make every human city
A crematorium without a chimney.
It is our task to make from fire
Not an all-consuming blaze
But the light in which we see each other;
All of us are different,
All of us are made in a human image.
We light this fire to see more clearly
That the earth, the human race,
Is not for burning.
We light this fire to see more clearly
The rainbow in our many-colored faces.

—excerpts from Arthur Waskow

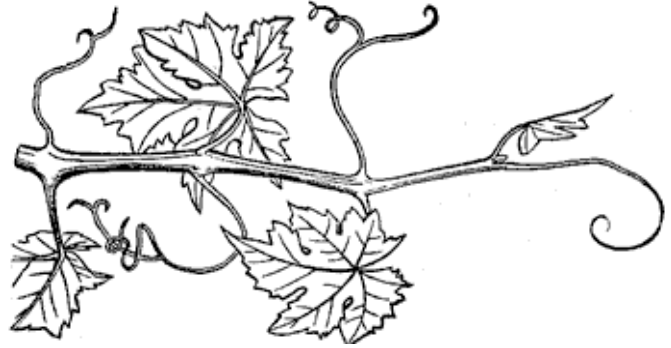
5. [SONG]
Vine and Fig Tree

And everyone 'neath their vine and fig tree
Shall live in peace and unafraid.
And everyone 'neath their vine and fig tree
Shall live in peace and unafraid.

And into ploughshares beat their swords
Nations shall learn war no more.
And into ploughshares beat their swords
Nations shall learn war no more.

Lo yisa goy el goy cherev
Lo yilmadu od milchama

Lo yisa goy el goy cherev
Lo yilmadu od milchama



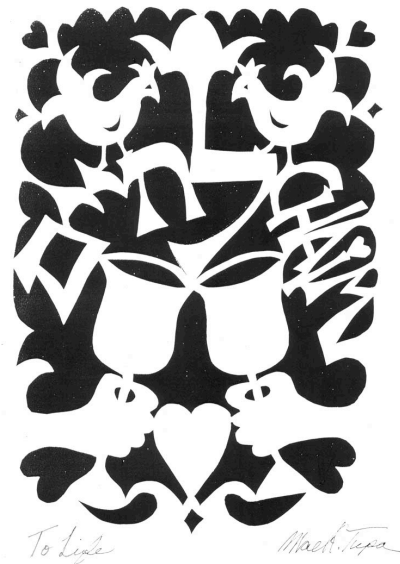
6.
Today we retell an ancient story, the story of the exodus from Mitzrayim and our liberation from slavery. We also remember and reflect on more contemporary struggles for justice and social equality.

As we have said, “Seder” means “order,” and thus the rituals we share, however modified, have a particular order that has gone on for centuries.
[POUR FIRST CUP OF WINE]

[ALL]
As we say in Hebrew:
Borukh ato adonoy eloheynu melek olom, borey pri hagofen.

As we say in Yiddish:
Mit dem ershtn glezl vayn trinken mir tsu khavershaft un kahile.

So we say:
The first cup of wine is dedicated to the Occupy Movement
and the struggle for economic justice for the 99%.
[DRINK WINE]



7.

KARPAS

Pesach is a springtime holiday. The karpas (or parsley) reminds us of springtime and hope. We dip the karpas in salt water because tears taste salty. We remember the tears of our people who cried in Mitzrayim when we were slaves. We are mindful of the tears of other peoples who are not free. And may we never be so comfortable that we become complacent and forget the pain of others. May we always be able to feel the connection between our own struggle for freedom so long ago and today's struggles against oppression, no matter where they occur.

[POUR SALT WATER INTO BOWL, EAT KARPAS (PARSLEY) DIPPED IN SALT WATER]

8.

[SONG]

Ale Brider All Brothers

Un mir zaynen ale brider,	And we are all brothers.
Oy, oy, ale brider,	
Un mir zingen freylekhe lider,	We sing happy songs and stick together,
Oy, oy, oy.	

Un mir zaynen ale eynik,	And we are all united,
Oy, oy ale eynik,	
Tzi mir zaynen fil tzi veynik,	Whether many or few.
Oy, oy oy.	
Day, day, day, day....	

Un mir zaynen ale shvester,	And we are all sisters,
Oy, oy ale shvester,	
Vi Sore, Rivke, Rut un Ester,	Like Sarah, Rebecca, Ruth and Esther.
Oy, oy, oy.	

Un mir zaynen ale freylekh	And we are all gay,
Oy, oy, ale freylekh	
Vi Yoynosn un Dovid hameylekh	Like Jonathan and King David.
Oy, oy, oy.	

Day, day, day, day....

9.

MATZAH

Matzah is known as the “bread of poverty.” One reason we break the middle matzah in a traditional seder is to show that the poor need to set aside some of their food for the next meal.

As Ladino-speaking Jews, originally refugees from Spain in 1492, and then extending to the Balkans, Turkey, the Middle East and North Africa, say:

Esto es el pande la afrisyon ke komieron mos padres en tierra de Ayifto. Todo el ke tiene ambre venga y koma. Todo el ke tiene de menester venga y pasuke.

This is the bread representing our affliction that our people ate in the land of Ayifto (Mitzrayim). May whoever is hungry come and eat. May anyone who is in distress come and celebrate with us.

As the Yiddish writer, I.L. Peretz, said, “Az ir vet take zogn, ‘Zol yeder vos iz hungerik araynkumen un esn,’ zol keyner nisht darfn araynkumen.” If you really call out ‘Let all who are hungry come and eat,’ may there be no one in the world who needs to come in!”

10.

The bread of poverty is not a thing of the past. Today with the continuing economic crisis, the faces of the poor are everywhere: the Coalition of Immokalee Workers, public health employees in Wisconsin, middle class people from California to Maine caught in the collapse of public and private institutions, bankrupt by medical expenses and rising mortgage payments, hurt by the loss of social supports, often struggling out of sight in our cities, suburbs, and rural areas.

We acknowledge the people who have struggled in poverty for generations and the newly poor in this country and abroad.

In this spirit we would like to honor the many children in our shule who have been adopted from other countries — countries where the “bread of poverty” is sometimes the only food on the table.

For all of those who are separated from their daily bread let us recite together “The Lord's Prayer from Guatemala” by Julia Esquivel.

[ALL]

Give us this day our daily bread:

the bread of freedom to associate and organize,
the bread of being able to be at home and walk the streets without being abducted,
the bread of not having to search for a place to hide,
the bread of going into the streets without seeing machine guns,
the bread of equality, the bread of happiness.

Let the bread of your work and the bread of education come into our huts, stalks and straw, into our cardboard shacks,
and let us carry them in our knapsacks as we travel through life.

The bread of land titles for all campesinos and peasants,
the bread of milk for all children under two years of age who suffer malnutrition and hunger,
the bread of medical assistance for those in the countryside,
the bread of land for the thousands of landless campesinos.

Amen.

11.

Tonight we will also set aside the afikomen, the matzah that is traditionally eaten at the end of the meal. In a smaller Seder, we would now hide the Afikomen, but here it is already hidden. Later, when the children search for the Afikomen, it reminds us that the Jewish people, like the broken matzah, can never be lost or destroyed. The Afikomen also reminds us, the adults, that our children have a right to be heard.

12.

We invite the children to sing the traditional Four Questions. We ask and then answer these questions together tonight.

As Jews have said for thousands of years:
Mah nishtanah halailah hazeh mikol haleilot?

Sheb'chol haleilot anu ochlin chametz u'matzah.
Halailah hazeh kulo matzah.

Sheb'chol haleilot anu ochlin she'ar yirakot.
Halailah hazeh maror.

Sheb'chol haleilot ein anu matbilin afilu pa'am echat,
Halailah hazeh sh'teh f'amim.

Sheb'chol haleilot anu ochlin bein yochvin u'vin m'subin.
Halailah hazeh kulano m'subin.



13.

As Jews have said for hundreds of years:
Ma nishtana halayle haze mikol haleloys
Farvos iz di dozike nakht fun peysakh andersh fun ale nekht fun a gants yor

Shebekhol haleloys
Ale nekht esn mir say khomets say matse
Ober halayle haze in der dozike nakht fun pesakh esn mir nor matse

Shebekhol haleloys
Ale nekht esn mir kolerley grinsn
Ober halayle haze in der dozike nakht fun pesakh moror
Bloyz bitere kraytekher

Shebekhol haleloys
Ale nekht tunken mir ayn afile eyn mol oykh nisht
Ober halayle haze in der dozike nakht fun pesakh tunken mir ayn tsvey mol

Shebekhol haleloys
Ale nekht kenen mir esn say zitsndik glaykh say ongelent
Ober halayle haze in der dozike nakht fun pesakh esn mir ale ongelent

Ma nishtana halayle haze mikol haleloys
Farvos iz di dozike nakht fun peysakh andersh fun ale nekht fun a gants yor

14.

So we say:

Why is this night different from all other nights?

On all other nights we eat bread or matzah.

Why on this night do we eat only matzah?

On all other nights we eat any kind of vegetables.

Why on this night do we eat bitter ones?

On all other nights we do not dip one food into another.

Why on this night do we do so twice?

On all other nights we may sit at the table either upright or reclining.

Why on this night do we recline?

15.

Four questions, are there only four questions? There are countless questions. In the spirit of this night, we ask some of the other questions that burn in our hearts.

Why does oppression exist in the world?

Why is corporate greed allowed to triumph over the welfare of all?

Why are large corporations and banks “too big to fail,” while public schools, universal access to health care, and collective bargaining rights are dispensable?

Why are we unable to protect all of our children, from Roxbury, to Haiti, Congo, Darfur, Iraq, Afghanistan, Israel, the West Bank and Gaza?

Why do we learn war, generation after generation, and how can we teach peace instead?

16.

[SONG]

Avodim hayeenu

We were slaves, now we are free people.

Avodim hayinu, hayinu

Ata b'nai chorin, b'nai chorin.

Avodim hayinu

Ata, ata, b'nai chorin

Avodim hayinu

Ata ata b'nai chorin, b'nai chorin.

17.

I would like to answer the first traditional question:

WHY DO WE EAT MATZAH?

When Pharaoh let our ancestors go from Mitzrayim, they were forced to leave quickly.

There was no time to let dough rise and bake it into bread for the journey. So they snatched up their dough and fled Pharaoh's army. The hot sun beating down on the dough as they carried it along with them baked it into a flat, unleavened bread which they called matzah. That is why we eat matzah on Pesach.

I would like to answer the second question.

WHY DO WE EAT MOROR (HORSERADISH)?

Because our ancestors were slaves in Mitzrayim and their lives were made bitter. That is why we eat moror (or horseradish) on Pesach night.

18.

I would like to answer the third question.

WHY DO WE DIP HERBS TWICE?

We dip the parsley because it reminds us of the green that comes to life again in the springtime, and the salt water reminds us of the tears of the Jewish people before they became free. We dip the moror, the bitter herbs, in the sweet charoyses as a sign of hope; our ancestors were able to live with the bitterness of slavery because it was sweetened by the hope of freedom.

Let us also dip twice for the tears and sweetness of two peoples, Israeli and Palestinian; for the future of both peoples who must learn not to repeat the sorrows of the past but to create the joys of the future.



Now I would like to answer the last question.

WHY DO WE RECLINE?

In ancient days, slaves were forced to eat quickly because their masters did not permit them to waste a single moment when they could be working. And so, the slaves ate either standing up or squatting on the ground. At our Passover Seder, we mark our freedom by eating sitting or reclining.

19.

The symbols and the story of Passover reflect the struggles against injustice, both old and new.

This is the story of Pesach. Let us turn to our ancient tradition.

During a famine, Jews came to Mitzrayim. Their children multiplied and prospered.

They held important positions and played an important role in the political, cultural, and economic life of the country. The old Pharaoh died, and there arose a new Pharaoh, who said to his advisors: Look! The Jewish people are too mighty for us. So Pharaoh put the Jews into labor gangs and set taskmasters over them with heavy loads. He made them slaves and treated them harshly.

20.

In spite of the many cruel decrees of Pharaoh, the Jewish people continued to live and grow strong. Hard work could not destroy them. Pharaoh now hit on a new and more terrible plan. He commanded the Jewish midwives to kill every boy born to a Jewish family. The heroic midwives defied this decree. They continued to help the women give birth and their babies grew healthy and strong.

Shortly thereafter, a son was born into the house of Levi, to Yocheved and her husband Amram. Yocheved, frightened by Pharaoh's law, hid her son in a basket and placed it on the River Nile.

21.[SONG]

Oyfn Nil On the Nile

*(The little basket floats on the river, upon the flowing Nile
Quietly and steadily that little basket so still.
And wavelets move along so gently and so mild
As if to keep from doing harm to the little child.
The wavelets surely are not as cruel as Pharaoh and his knaves
And surely, surely they would not drown the freer of the slaves.)*

Chorus:

Shvimt dos kestl oyfn taykh, oyfn groysn Nil
Shvimt dos kestl ruik glaykh, shvimt dos kestl shtil.

Un di khvalyes geyen shtil, geyen tzart un lind
Vi zey voltn hitn zikh ton shlekhts dem kind

Chorus

O, di khvalyes zaynen dokh nit vi pare shlekht
Nit dertrinken veln zey, dem bafrayer fun di knekht.



22.

The Pharaoh's daughter rescued the baby; the baby's sister Miriam, who was hiding in the bulrush plants, offered to find a woman to nurse him. She ran to get Yocheved, the baby's mother. So Moses, Moishe, which means, "drawn from the water," was raised by the princess, his own mother and sister.

He grew up as a prince, but aware that he was a Jew. One day he tried to stop a taskmaster from beating a slave. Moses hit the taskmaster and accidentally killed him. He was forced to flee the palace and ran to the town of Midian where he became a shepherd and married a woman named Zipporah. The story goes that one day he saw a bush that was on fire and yet alive and green. Moses saw this as a sign from God that he must rescue the Jewish people from slavery. Through many struggles with the Pharaoh, and also through many trials with the Jewish people, Moses became a great leader. He saw his people's suffering in Mitzrayim and wanted to set them free.

23.

Ten plagues ravished Mitzrayim, and then the Pharaoh finally agreed to let the Israelites leave. Soon after, however, Pharaoh had a change of heart and mobilized his soldiers to recapture the Jewish slaves, who were now on the shores of the Red Sea.

The Jews looked back and saw Pharaoh's army approaching. The only way out was to jump into the sea before them. According to the book of Exodus, the sea divided.

Legend has it that the waters did not divide until one man, Nachshon, walked into the sea.

In doing so he acted as a free person ready to take the ultimate risk for his freedom. Only after Nachshon and those who followed him made their first break with slavery did the waters divide.

When they reached the other side, the waters flowed back together, catching the army of Mitzrayim and drowning them.

24. [SONG]

Oh Mary Don't You Weep

Well if I could I surely would
Stand on the rock where Moses stood
Pharaoh's army got drowned
O Mary don't you weep

O Mary, don't you weep, don't you mourn
O Mary, don't you weep, don't you mourn
Pharaoh's army got drowned
O Mary, don't you weep

Moses stood on the Red Sea shore
And smote the water with a two by four
Pharaoh's army got drowned
O Mary don't you weep

O Mary don't you weep....

Well one of these nights bout 12 o'clock
This old world is gonna reel and rock
Pharaoh's army got drowned
O Mary don't you weep

O Mary don't you weep....

25.

When the Jewish people had crossed the Red Sea, they looked back at Pharaoh's army and realized that they who were drowning had suffered as well. The Israelites' joy at escaping slavery was not complete because of the suffering of the others. A full cup of wine is a symbol of joy. We acknowledge the suffering of the people of Mitzrayim by dipping our finger into our cup and removing a drop of wine, one for each of the ten plagues:

[DIP AND RECITE]

[ALL]

Dahm-Blood, Tz'fardaya- frogs, Kinim-lice, Arov-beasts, Dever- cattle disease, Sh'chin- boils, Barad-hail, Arbeh-locusts, Choshech-darkness, Makat B'chorot- plague on the firstborn.

26.

Today the world is far from being free. Each drop of wine is hope and prayer that people will throw out the modern plagues that threaten us all.

Let us dip and recite again:

[ALL]

War, Torture, Poverty, Racism, Sexism, Homophobia, Genocide, Religious Discrimination, Greed, Pollution

27.

There is another continuing plague that we need to acknowledge: the ongoing violence and suffering in Israel/Palestine. This seemingly endless conflict and injustice is rooted in Palestinian and Jewish history. Fleeing anti-Semitism and the Holocaust in Europe, and wanting to establish a safe haven and center of Jewish culture, Jews created a state that dispossessed many Palestinians of their lands and reduced other Palestinians to inequality in their ancestral home. As we bear witness to the repeated failures of the peace talks and the continuing occupation, we realize again that Jewish suffering cannot justify the excesses of Jewish power; that Israeli security can only be built on justice for Palestinians.

Because we have experienced oppression and bondage, we vow to fight for justice and freedom wherever they are lacking, and to support the peacemakers on both sides of this heartbreaking conflict.

28.

Rami Khouri:

“The enormity of the devastation that both people have suffered is the experience of Siamese twins, organically bound to one another at birth and therefore destined to live or die together. There cannot be life for one and death for another. There cannot be salvation and peace for one, but destruction and chaos for the other. There cannot be national restitution for one, and national dissolution for the other. One twin cannot snatch life for itself at the cost of the other twin's death. This is the ultimate reality that defines the fate of Jews and Palestinians, and it can only be activated when the mutual suffering and psychological torment of both peoples is fully appreciated. The cheers of one people echo to the moans of the other. The life of one twin comes at the expense of the other's desire to live well.”

29.

In light of our history and the many borders that have been closed to us, we are deeply troubled by the “separation wall” that Israel is building beyond its internationally accepted borders. We also note that the US is constructing its own separation wall along the border with Mexico.

We honor the Israelis, Palestinians, and internationals who nonviolently struggle to stop the wall, and acknowledge that making the “other” invisible will never lead to reconciliation, that creating ghettos poisons those denied and those in power. We grieve for the people of Gaza living in what is often called “the world’s largest prison” and hope we can have the compassion within our own community to open the gates of our hearts and minds. May we find the strength to create a future where no one suffers oppression, persecution, expulsion, or annihilation!

30.

We are reminded at Passover that in 1609, half million “Moriscos” were thrown out of Spain. These people were the Muslim equivalent of the Jewish “Conversos,” people who were converted to Christianity under duress but who were never really accepted or trusted. Like the Jews in 1492, they were brutally expelled, with horrific suffering and loss of life. This again, reminds us of the commonality of human experience and the interwoven history of Jews and Muslims.

We know that many peoples and religions have experienced injustice and share our yearning for liberation and commitment to a better world, and that there are both secular and religious ways to affirm these values.

We join with our Muslim sisters and brothers, here and abroad, in their struggle for freedom and justice. Let us now hear these words from the holy Quran.

31.

From the Qur'an

The Qur'anic verse is 2:218

" Truly, they who have attained to faith, and those who have forsaken their homelands (*muhajirun*) and are striving hard in God's cause — they may look forward to God's grace: for God is all-forgiving, a dispenser of grace."

This verse refers to the historical Hijrah of the early Muslims who left their homes, families, and possessions in Mecca to migrate to Medina (about 200 miles away), in order to practice their new faith freely, free from persecution.

At that time, they followed the Prophet Muhammad (peace be upon him) to Medina, but it took a lot of faith to do that, because it meant leaving behind a different way of life, all their possessions, and even family members who disagreed with them.

The spiritual connotation applies today to the spiritual journey or Hijrah. In other words, to anyone who attains to a strong faith, and acts to change his/her way life, repents, and leaves behind what he once loved to do that might have been sinful, or you could say, is free from the shackles of sin. She takes that step, that Hijrah or journey, to come closer to God. And the verse pronounces that "God is all-forgiving" and full of Grace.

32.

The biblical patriarch Abraham is traditionally considered the father of both Judaism and Islam—Judaism through Abraham's son Isaac, and Islam through Abraham's son Ishmael. As we seek peace in the Middle East, let us remember that Israeli Jews and Palestinian Muslims are cousins.

Let us celebrate the powerful non-violent struggles for freedom in the Arab world by our Muslim cousins. One day, may our whole family be free.

33.

[SONG]

Peace, Salaam, Shalom

سلام
שלום
PEACE

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34.

The Great Lawrence Strike of 1912

One hundred years ago, Lawrence, Massachusetts textile workers launched an explosive eight-week strike that popularized the slogan "Bread and Roses" - dignity and improved conditions as well as higher wages. Their victory made it clear that semi-skilled workers - many of them recent immigrants and nearly half of them women - could organize themselves to improve their conditions.

What started as a wage protest quickly became a fight for better conditions both on and off the job. At daily strike meetings, representatives from more than a dozen ethnic branches coordinated their activities. Women played a central role throughout the strike. Day after day, they led aggressive demonstrations in the face of fierce police opposition. A police attack on mothers and children prompted a Congressional hearing that publicized the strikers' low wages and barebones living conditions.

After eight weeks, the owners gave in. The strikers won a 15% hike that granted the largest raise to the lowest-paid workers. The owners also agreed to meet grievance committees. The Lawrence system led to pay hikes for over 150,000 New England textile workers.

As one strike banner proclaimed, the Bread and Roses participants had learned that "in struggle, you gain your rights."

Dexter Arnold, excerpts from an article in the Union Labor News

35. [SONG]

Bread and Roses

As we go marching, marching
In the beauty of the day
A million darkened kitchens
A thousand mill lofts grey
Are touched with all the radiance
That a sudden sun discloses
For the people hear us singing
Bread and roses, bread and roses

As we go marching, marching
We battle too for men
For they are women's children
And we mother them again
Our lives shall not be sweetened
From birth until life closes
Hearts starve as well as bodies
Give us bread, but give us roses.

Words by James Oppenheim (1912)

36.

Please rise for a minute of silence in memory and celebration of the Bread and Roses strike and in solidarity with all of those who fight today's anti-union actions and support the collective bargaining rights of all workers.

37.

Even in times of difficulty, the Seder reminds us there is still much to do. We have a vision, we take it to heart, and we work hard to make it happen. What miracles and accomplishments would be sufficient in today's world for us to be truly satisfied, to create a besere velt, a better world?

[ALL SAY: DAYENU! at the end of each line]

When all the workers of the world have enough jobs and money, enjoy safe, healthy, and secure working conditions, and can take pride in their work . . . Dayenu!

When the air, water, fellow creatures and beautiful earth are protected for the benefit and enjoyment of all, and given priority over development for the sake of profit . . . Dayenu!

When people of all ages, sexes, sexual orientation, races, religions, cultures, and nations respect and appreciate one another . . . Dayenu!

38.

When all children grow up in freedom, without hunger, and with the love and support needed to realize their full potential . . . Dayenu!

When food, shelter, and health care are accepted as human rights and are available to all . . . Dayenu!

When no elderly person in our society has to fear hunger, cold, or loneliness . . . Dayenu!

When the US Jewish community welcomes an open and sensitive dialogue that respects the historical narratives, aspirations, and equal humanity of Israelis and Palestinians, Jewish, Christian, and Muslim, without raising the specter of anti-Semitism... Dayenu!

When people everywhere have the opportunities we have to celebrate our culture and use it as a basis to work for progressive change in the world . . . Dayenu!

If tonight each person could say, "this year I worked as hard as I could toward my goals for improving this world, so that one day all people can experience the joy and freedom I feel sitting with my family and friends at the Seder table" . . . Dayenu, Dayenu!



39.

[SONG]

Dayenu

Eeloo hotzee hotzee anoo
Hotzee anoo mimitzraim
Hotzee anoo mimitzraim
DAYENU

If God had only taken us out of Mitzrayim

That alone would have been enough.

Eeloo natan natan lanu
Natan lanu et ha Shabat
Natan lanu et ha Shabat
DAYENU

If God had only given us the Sabbath,

That alone would have been enough.

Volt kayn seyder nit gevezn
Kayn hagode nit gevezn
Ober kneydlekh yo gevezn
DAYEYNU

If there were no seder

If there were no Haggadah

But if there were matzo balls!

That alone would have been enough.

40.

On each table is a Seder plate that holds a set of symbolic foods.

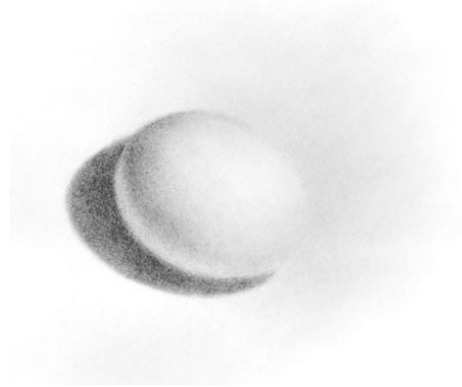
[HOLD UP THE SYMBOL AS IT IS DISCUSSED]

MATZAH

This is matzah, the bread of liberation, of rebellion, that our foremothers baked and ate in a time when they had to be organizing more and cooking less. It is traditional to open our door at this time and say: "May all who are hungry come and share our matzah; may all who struggle for freedom come and share our spirit!"

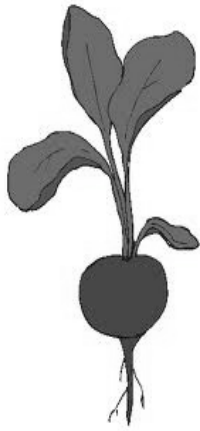
EGGS

The eggs are a symbol of springtime, fertility, and the giving of life. We are reminded of Pharaoh's threat to kill newborn Jewish babies, and of the courageous midwives who refused to carry out his orders. The egg also tells us, "The longer things are in hot water, the tougher they become." We dip the eggs in salt water to taste the tears which accompany birth and death in times of slavery and freedom.



41.

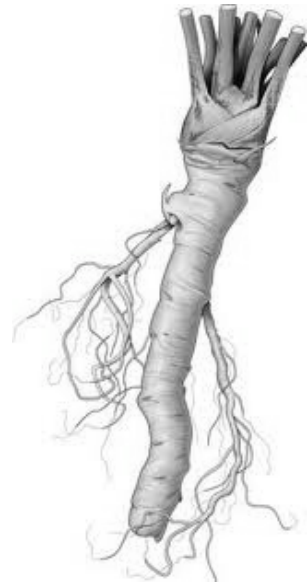
PASCHAL LAMB



Tradition directs us to hold up a roasted lamb bone (z'roa), which is symbolic of the animals sacrificed by early Jews. The doorposts of Jewish homes in Mitzrayim were marked with the blood of the sacrificed animals so that the angel of death would "pass over" and not take the first-born Jewish children. Also, our ancestors ate the paschal lamb in celebration of spring. The inclusion of a genuine lamb bone has inspired conversations regarding food justice and the ethical treatment of animals. This year, we are using a beet to represent the blood, and a model of a lamb bone, made by shule students, to represent the lamb, so that no animals are in fact sacrificed for our Seder plates, but the ancient symbol of that first Passover is retained. In this way we affirm our ancient traditions, the importance of caring for all species of animals, and the ethical and ecological concerns about the eating of meat.

MOROR

The bitter herbs symbolize the bitterness of slavery.



SALT WATER

This represents the tears of our ancestors in slavery.

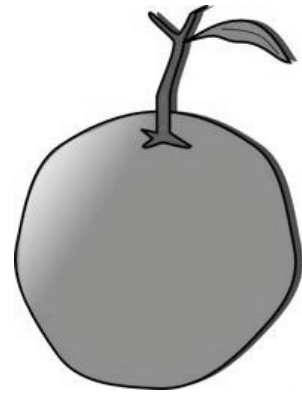
42.

CHAROYSES

CharoySES is a mixture of apples, nuts, wine, and spices, or in some other Jewish cultures, dates, figs, apricots, prunes, or oranges, peanuts, and bananas, that are made into a paste. It symbolizes the mortar that our ancestors used to build pyramids. The sweet taste of the CharoySES also reminds us that in the bitterest times of slavery, our people have always remembered the sweet taste of freedom.

KARPAS

The parsley and the salt water remind us that both the tender greens of the earth and the salt of the sea are joined together to sustain life.



43.

ORANGE

One of the gifts of our tradition is that we are able to interpret and expand the customs that have been handed down to us. One new custom is the addition of an orange on the seder plate. Rabbi Susannah Heschel put an orange at her own Seder plate as a gesture of solidarity with Jewish lesbians, gay men, bisexuals, transpeople, and all others who are marginalized within the Jewish community. And there are those who add: We left Mitzrayim as slaves and were reborn as a free people. So we bring to the Seder plate a fruit that carries, within itself, the seeds of its own rebirth.



44.

OLIVE

We add the olive to our Seder plate to bring to mind the olive branch, which has long been a symbol of peace, and to remember the olive tree which evokes an ancient past, shared by generations, tied to the ritual of harvest and to the traditions of preparing and sharing food with family and friends. As we think of the tensions in the Middle East and the massive uprooting of Palestinian olive trees, we also celebrate the olive branch as a sign of hope and an enduring future dating back to the time of Noah, the receding flood waters, and the beginning of a new life.



45.

TOMATO

We add a tomato to the Seder plate today, in honor of The Coalition of Immokalee Workers, the CIW, a community-based worker organization that advocates on behalf of seasonal workers in Florida for higher wages, better living conditions, respect from the industry and an end to indentured servitude. We honor the *Hey* class from our Shule who led other activists at a protest in December at Trader Joe's in Cambridge, whose management had refused to work with the CIW. "Trader Joe's might have snazzy Hawaiian shirts and tasty snacks, but their refusal to sit down with the CIW farm workers is neither stylish nor appetizing." The campaign has paid off! Just last month, Trader Joe's signed an agreement to support the CIW's Fair Food Program.

46.

[POUR SECOND CUP OF WINE]

[ALL]

As Jews have said for thousands of years:

Borukh ato adonoy eloheynu melekh olom, borey pri hagofen.

As Jews have said for hundreds of years:

Mit dem tsveytn glezl vayn fayern mir di bafayung fun mentshn in ale lender.

So we say:

With the second cup of wine we celebrate our shule students and their deep and sincere commitment to justice and human rights for all workers.

[DRINK THE WINE]

We eat the sweet charoyeses and bitter moror together to remember the sweetness of freedom and the bitterness of slavery.

[EAT PIECE OF MATZAH WITH CHAROYSES AND MOROR (HORSERADISH)]

In time of freedom we must not forget the bitterness of slavery.

[EAT PIECE OF MATZAH WITH MOROR]

47.

Let America be America Again (excerpts)

By Langston Hughes

Let America be America again.
Let it be the dream it used to be.
Let it be the pioneer on the plain
Seeking a home where he himself is free.
(America never was America to me.)

O, let my land be a land where Liberty
Is crowned with no false patriotic wreath,
But opportunity is real, and life is free,
Equality is in the air we breathe.
(There's never been equality for me,
Nor freedom in this "homeland of the free.")
Say, who are you that mumbles in the dark?
And who are you that draws your veil across the stars?

O, I'm the man who sailed those early seas
In search of what I meant to be my home — for
I'm the one who left dark Ireland's shore,
And Poland's plain, and England's grassy lea,
And torn from Black Africa's strand I came
To build a "homeland of the free."
The free?

O, yes,
I say it plain,
America never was America to me,
And yet I swear this oath — America
will be!

48.

Passover, 1943, The Warsaw Ghetto Uprising

The first night of Passover, April 19, 1943, is a historic date in modern Jewish history, the date of the Warsaw Ghetto Uprising. The Nazis had planned to liquidate the Ghetto as a birthday present for Hitler — a Judenrein Warsaw — a Warsaw empty of Jews.

But the Jews knew of their plans and were prepared. Unable to take the ghetto by military force, the Germans destroyed the ghetto in desperation, brick by brick. With the Warsaw Ghetto in flames, the fighters turned to guerilla activity and lived in the underground bunkers, fought from the sewers and struggled on amid the charred rubble of the Ghetto.

49.

On May 16 the Germans announced that the fighting was over and that “the Jewish quarter of Warsaw no longer exists.” But there were still hundreds of Jews in the subterranean bunkers of the Ghetto, which was now a heap of ruins. It took Hitler longer to subdue the Jews of Warsaw than to conquer all of Czechoslovakia and Poland.

One of the amazing ironies of the Warsaw Ghetto Uprising is that it began on the first night of Passover — the celebration of the liberation from bondage, the celebration of spring, rebirth, the gathering of the Jewish people to face down tyranny and assert their right to liberty. It is fitting that at our Seder we remember and pay homage to those who gave their lives for our honor and freedom.

50.

Because we have so few names of the Jewish women in our history, tonight we will also honor the memory of our unknown brave sisters, those who fought so courageously against the Nazi horrors. We remember Hannah Senesh and Haviva Reik, who parachuted behind enemy lines in Hungary and Slovakia to organize resistance and rescue Jews. We remember Vladka Meed, Chaika and Frumka Plotnitski, who served as couriers and smuggled arms for the ghetto fighters. We remember Rosa Robota who organized the smuggling of dynamite to blow up a crematorium in Auschwitz. Chaika Grossman, Gusta Drenger, Zivia Lubetkin, Gisi Fleishman, Tosia Altman, Zofia Yamaika, Niuta Teitelboim - these are but a few of the names we know. Their willingness to sacrifice their lives for their people shines through the words of Hannah Senesh, written shortly before her execution:

[ALL]

Blessed is the match consumed in kindling flame,
Blessed is the flame that burns in the secret fastness of the heart,
Blessed is the heart with the strength to stop beating for honors sake,
Blessed is the match consumed in kindling flame.



51.

There is much we can learn from those involved in the Warsaw Ghetto Uprising. Irena Klepfisz, a child survivor whose father fought and died in the uprising, wrote:

“I have concluded that one way to pay tribute to those we loved who struggled, resisted and died is to hold on to their vision and their fierce outrage at the destruction of the ordinary life of their people. It is this outrage we need to keep alive in our daily life and apply it to all situations, whether they involve Jews or non-Jews: the hysteria of a mother grieving for the teenager who has been shot; a family stunned in front of a demolished home; humiliation of a people whose culture is alien and deemed inferior; a people living under military rule. Because of our experience, we recognize these evils as obstacles to peace. At those moments of recognition, we feel the outrage that inspired the Jews of the Warsaw Ghetto and allow it to guide us in present struggles.”

52.

Occupy

Like a rumbling volcano,
The yearning of a million broken hearts,
From Tunisia to Egypt, from Libya to Algeria.
The molten lava of discontent,
Surges from Wall Street to Oakland, from London to Athens.
The fierce outrage of the repressed and the denied, the have nots and the hopeless,
Braving the tear gas and tanks, the pepper spray and billy clubs.

Uprisings sweep beyond Tahrir Square,
And tent cities spring up like mushrooms.
Young people chant, sing, debate, vote, clean, march, tweet,
The earth trembles with the fragile smell of spring and the sweet taste of democracy.

Pharaohs and strong men, bankers and CEOs,
Call out their soldiers,
And shutter themselves behind a barricade of money, guns, cruelty, and power.

We ask,
Who is the terrorist now?

Our children, our jobless, our homeless,
Are demanding what is rightfully theirs.
Joining a global yearning for free speech, equal opportunity, meaningful work, good housing, safe
food, affordable health care, a future.

The fierce outrage at the destruction of ordinary life,
Occupies our hearts,
Shakes off our complacency.

In the eyes of the young student in Yemen, the unemployed woman in Los Angeles,
In the bloodied heads and insistent voices,
We recognize our human family and the work that lies ahead.

Alice Rothchild



53.

[SONG]

Ale Mentshn Zaynen Brider

(verse by I.L. Peretz, to the music of Beethoven)

All people are brothers and sisters, black, white, brown, yellow. only the colors are different. By nature we are really the same. Mix the colors all together! All people are brothers and sisters from one father, from one mother. Yellow, brown, black, white, people, races, and climates, the differences have no real meaning.

Ale mentshn zaynen brider,
Shvartse, vayse, broyne, gele.
Andersh zaynen nor di farbn,
Di natur is dokh di zelbe.

Vayse, shvartse, broyne, gele -
Misht di farbn oys tsuzamen!
Ale mentshn zaynen brider
Fun eyn tatn, fun eyn mamen.

Ale mentshn zaynen brider,
Gele, broyne, shvartse, vayse.
Felker, lender, un klimatn -
S'iz an oysgetrakhete mayse.

54.

[POUR THIRD CUP OF WINE]

[ALL]

As Jews have said for thousands of years:

Borukh ato adonoy eloheynu melekh olom, borey pri hagofen.

As Jews have said for hundreds of years:

Mit dem dritn glezl vayn baern mir di heldn fun der velt velkhe kemfn kegn unterdrikung.

So we say:

We dedicate our third cup to all the children who are sent off to fight America's wars and to all the children in distant lands whose lives are devastated and lost as a consequence of American foreign policy; to all of our children.

[DRINK THE WINE]

55.

The sages speak of four kinds of children who view the Seder in four different ways and so ask different questions.

The wise child asks: "What does this all mean?"

This child should be taught about the Seder. Talk with this child about the nature of freedom and justice and about the need to act to transform the world.

The isolated child asks: "What does this mean to you?" and in so doing isolates himself or herself from the community of the Seder.

This child should be answered by saying: "Join us tonight. Be fully here. Listen closely. Sing and read and dance and drink. Be with us, become a part of us. Then you will know what the Seder means to us."

56.

The simple child asks: "What is this?"

This child should be told: "We are remembering a long time ago in another land when we were forced to work for other people as slaves. We became free people and we are celebrating our freedom and the struggles we face today."

Then there is the child who is too young to ask.

We will say: "Sweetheart, this wondrous evening happens in the spring of every year, so that we may remember how out of death and sorrow and slavery came life and joy and freedom. To remember the sorrow we eat bitter herbs; to remember the joy we drink sweet wine. And we sing of life because we love ourselves and each other and you."



57.

The story of the four kinds of children helps us probe some of the questions we face today.

Can we Palestinians and Jews care about all of our children? Can we see the fear and vulnerability in the 18-year-old soldier with a rifle as well as in the child who throws stones?

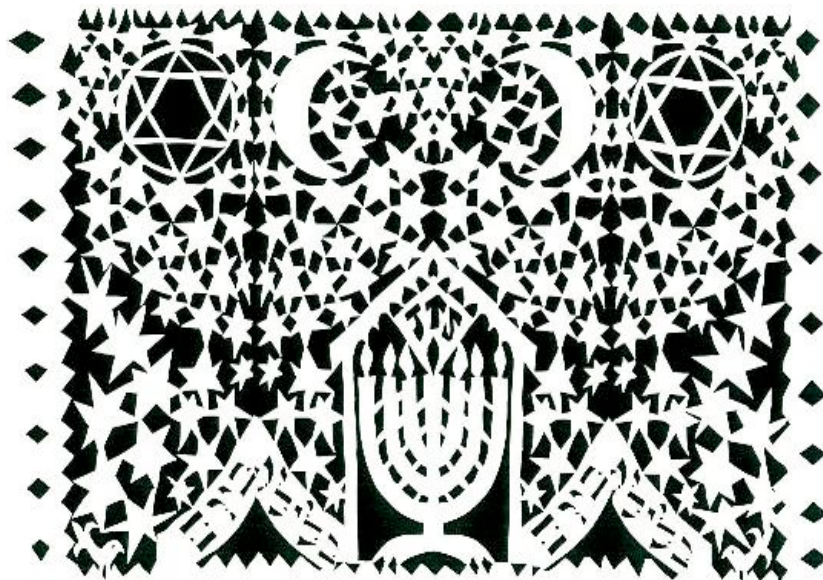
The angry child asks, "Why should I compromise?" And we answer that we choose the route of compromise because the alternative is mutual destruction.

The naïve child asks, "Do we have to love each other?" And we answer that if we recognize and respect each other's humanity, that's a beginning.

The frightened child asks, "How can I feel safe?" And we answer that when we can have peace with justice, we will all be safe.

The wise child asks, "How can we have peace with justice?" And we answer: "When we don't expect the other to accept less than what we would want for ourselves."

These are the questions with which we wrestle. Each of us carries inside ourselves the angry one, the frightened one, the naïve one, the wise one. Only if we can deeply hear all four of them can we truthfully answer all these questions. Only if we can deeply hear all four of them can we bring to birth a child, a people that is truly wise.



What Was Ours
Written by Riva Lencer, at 14

It was mine
It was always mine
God said it was ours
Its time we take back what's ours
With tanks

With government guns

With an army

Through laws and restrictions

With checkpoints
To save our people
By bulldozing a house

To get revenge
I answer to their threats
All I want is what's ours
And I'll do whatever I can

To get it
Even if that means taking lives,
Some day

Victory

Will be ours
Until then
I will shoot every Palestinian

To get—
God,
What have I done?

It was mine
It was always mine
God said it was ours
Its time we take back what's ours

With rocks

With a spare gun

With 14 year old boys

Through my life to save our
people
With checkpoints
To persecute our people

By exploding a bus
To get revenge
I answer to their threats
All I want is what's ours

And I'll do whatever I can
To get it
Even if that means taking lives

One day

Victory
Will be ours
Until then

I will blow up every Israeli
To get—
God,
What have I done?



59.

MIRIAM'S CUP

Rabbinic legend teaches that a magical well inspired by Miriam accompanied the Israelites on their journey from Mitzrayim. As a midwife and a powerful Jewish woman, Miriam represents birth, possibility, challenge, and moving through uncharted waters. She also was known for her tambourine and her singing. Let us fill her cup with water and honor the strength and joy of women throughout our history.

[Children gather behind leader with tambourine]

60.

ELIJAH'S CUP

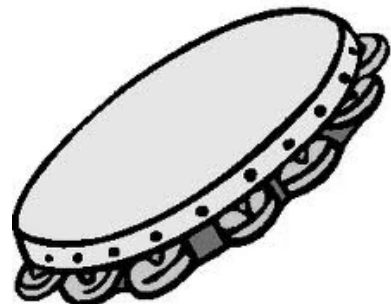
Elija comes to every Seder as a loving guest. We welcome his spirit to our Seder. Eliyohu Hanovi is the symbolic hope of peace, freedom, and happiness that will come to our people and to all the people of the world. Let us each pour some wine into Elijah's cup to show that we will act together. And let us open the door for Elijah, to show that we will always welcome strangers and new ideas that strengthen and enrich our lives.

Tonight we also leave a place at our table and in our hearts for those who are oppressed.

Let them all come sit with us.

[POUR THE WINE]

[SHAKE THE TAMBORINE AS THE CHILDREN AT THE TABLE GO TO THE DOOR AND SYMBOLICALLY OPEN THE DOOR FOR ELIJAH]



61.

[SONG]

Eliyohu Hanovi

Elijah the Prophet

Eliyohu hanovi, Eliyohu haTishbi
Eliyohu, Eliyohu, Eliyohu haGilodi.
Bimhera v'yameinu,
Yavo eleinu
Im Mashiach ben David.
Im Mashiach ben David.

*Everyone is waiting, young and old.
To feel the joy of the coming of the Messiah,
Son of David.*

Eliyohu hanovi, Eliyohu haTishbi
Eliyohu, Eliyohu, Eliyohu haGilodi.
Ale vartn yung un alt,
Breng derleyzung, kum-zhe bald
Mit moshiakh ben Dovid.
Mit moshiakh ben Dovid.

Eliyohu hanovi, Eliyohu haTishbi
Eliyohu, Eliyohu, Eliyohu haGilodi.

62.

[POUR FOURTH CUP OF WINE]

[ALL]

As Jews have said for thousands of years:

Borukh ato adonoy eloheynu melek olom, borey pri hagofen.

As Jews have said for hundreds of years:

Dem fertn glezl vayn trinken mir tsu sholem, tsu frayhayt, un tsu friling.

So we say:

The Seder obligates each of us to view ourselves as if we individually were liberated from slavery. We are reminded that liberation is never to be taken for granted; it requires constant re-dedication and action. We drink this fourth cup of wine to reinvigorate ourselves in the struggle for women's reproductive rights, for only if women have control over their bodies can they truly exercise their freedoms.



[DRINK THE WINE]

63.

In Hebrew, “Mitzrayim” means “the narrow place” — the place that squeezes the life out of a human soul and body. This is both a literal and metaphorical place. As we come to the end of our Seder, let us reflect on some of the “tight places” we find ourselves in today as Jews, as Americans, and as human beings. The Middle East seems to become a tighter place with each passing day, squeezing our hearts with tragic, senseless death and destruction.

Here at home our political life has become the narrowest of tight places, squeezing concerns for justice out of an increasingly partisan and mean-spirited political process. We must make wide the place in our hearts and our politics for those who most need justice.

But the metaphor also includes the symbol of birth, of coming out of a narrow place emotionally and physically. Today we celebrate our traditions, our history, our work and our vision of a more just and equitable world.

64.

The Seder often ends with the words:

LASHANAH HABAH'AH B'YERUSHALAYIM (NEXT YEAR IN JERUSALEM)

Let us reflect on the meaning of these words for secular Jews who yearn for peace with hard-earned justice. We wish for next year in a Jerusalem that is shared among peoples and religious communities whose histories are twisted together like an ancient vine. Today we say, next year in this Jerusalem.

Wherever we live we find oppression and injustice, but there really is a better place, a promised land, that we as individuals and as a community can see and feel in our heads and our hearts. The way to get from here to there is by joining together, working, marching, and sometimes stumbling, through the wilderness, watching this time not for signs and wonders, but for an opportunity to act. May the spirit of this festival of freedom remain with us throughout the coming year. May its teachings inspire us to work toward our vision of “a besere velt,” a better world.



65.

[SONG]

We Shall Overcome

Words by Pete Seeger and Lucille Simmons, music adapted from African American Spirituals

We shall overcome,
We shall overcome.
We shall overcome some day.

Oh, deep in my heart,
I do believe,
We shall overcome some day.

We'll walk hand in hand...

We shall all be free...

We are not afraid... TODAY!

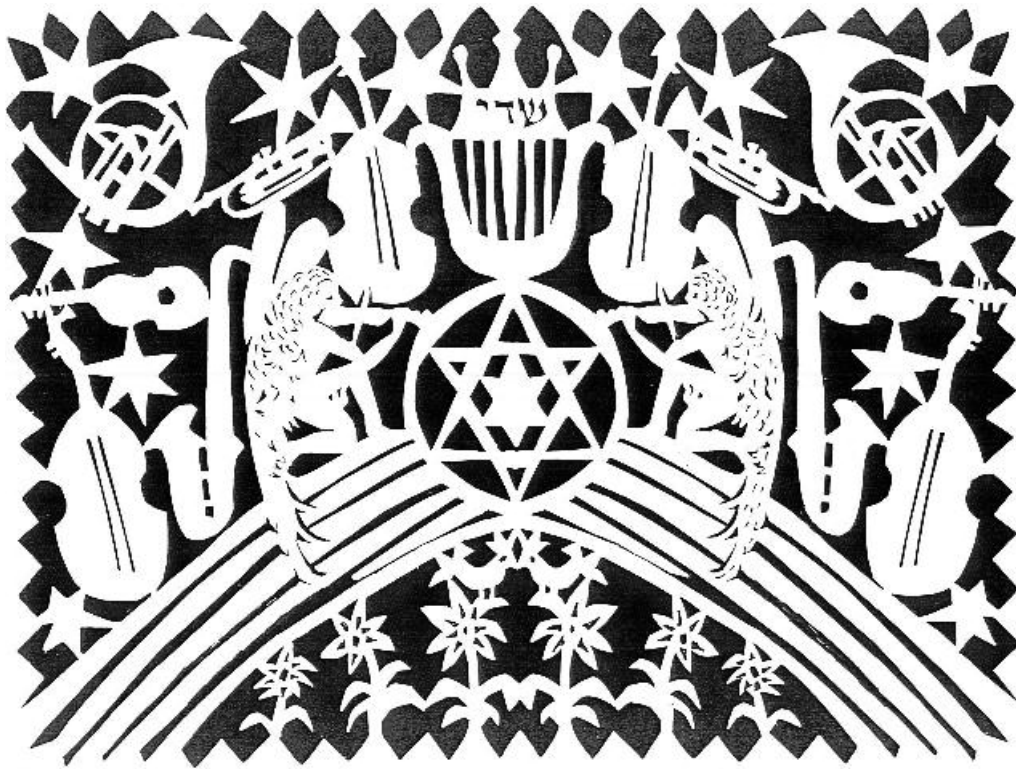
We shall overcome,
We shall overcome,
We shall overcome some day.

Oh deep in my heart.
I do believe,
We shall overcome some day.

66.

The children are now invited to search for the Afikomen as we prepare for our Seder meal. Bring the matzah here and see if you can figure out the surprise!





We thank Mae Rockland Tupa for her papercuts

Passages taken from:

Haggadah of the Sholem Aleichem Club of Philadelphia

BCCAS Haggadah

The Shalom Seders

Dorchester Freedom Seder

A Family Haggadah

The Women's Seder Sourcebook

Boston Globe

The Prophet Elijah in the Development of Judaism, by Aharon Wiener

"The Holocaust That Binds Us" 1984 by Rami G. Khouri

Winchevsky Centre's Annual Third Seder

Courage to Refuse Haggadah

A number of unpublished Haggadot compiled by the Boston Area New Jewish Agenda

Personal reflections and suggestions from The Workmen's Circle community

Passage from the Qur'an

Love and Justice in Times of War Haggadah 2003 (unpublished)

Sephardic Passover Agada

This Haggadah was created by the Workmen's Circle Ritual Committee and is updated each year. We welcome your comments on this Haggadah and suggestions for next year's Haggadah.

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