

HAGGADAH

הגדה

for

של

PEYSAKH

פסח

Boston Workers Circle
Arbeter Ring
2022 /5782



<http://circleboston.org>

Haggadah for Peysakh

1.

OPENING WELCOME TO ALL

2.

[SONG]

Pesah Ala Mano (*Pesakh is at hand*)
(Flory Jagoda)

Purim, Purim, Purim lano
Pesah, Pesah ala mano
Laz matsas si stan faziendo
Loz yaprakis si stan koziendo
Aman aman, aman, aman,
Il Dio bendicho mos da mazal.

*Now that Purim is over,
it is time to prepare for Passover.
The matzohs are being baked,
the stuffed leaves prepared.
Amen...
May God give us good fortune.*

Purim, Purim, Purim lano
Pesah, Pesah ala mano
La nona sta dziendo a loz nyetos
Alimpija il puelvo, kantoniz i loz tecos
Aman, aman...

*The Grandmother tells her grandchildren,
To clean the dust in the corners and ceilings.*

Purim, Purim, Purim lano
Pesah, Pesah ala mano
Il Sinjor Rubi diso a laz tiyas
No kumer il pan ocho diyas
Aman, aman...

*And then comes the Rabbi to remind the
aunts not to eat bread for eight days.*

3.

Welcome to our Passover seder. Although we are spatially separated, we are united in spirit.

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 freedom. This year as we retell this ancient story of rebirth and growth, we also remember over 400 years of oppression and violence in the US caused by enslavement and its legacy of anti-Black racism still alive today. We commit to a humble journey towards a better understanding of the intersections of racism and antisemitism so that we can contribute to the dismantling of white supremacy.

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

Let us celebrate our freedom from enslavement in Mitzrayim 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.

4.

In Hebrew, “Mitzrayim” means “the narrow place” —first a refuge, then a place of enslavement, and finally the birth canal of a people. Today we find ourselves in a new narrow place created by the pandemic. This moment highlights both the gross inequity in our country and our world *and* our interdependence. Let us use this moment to uncover what is often hidden and to deepen our commitment to work towards a world where every life is valued. Let us commit that even when our government will not prioritize the people most impacted, we will care for each other.

5.

The word “seder” means “order,” and “Haggadah” means “the telling.” Our Haggadah has retained much of the traditional order but has adapted much of the content. 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*). For it is said: “Whoever enlarges upon the telling of the exodus from Mitzrayim, those persons are praiseworthy.”

6.

Please join us as we light the Passover candles.

[light the candles]

These candles symbolize an end of winter, a beginning of spring, a cautious re-emergence from the pandemic, 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 our future and the future of our children.

7.

[all]

As we say in Hebrew:

Boruch ato adonoy, eloheynu melekh ha-olom, asher kidshanu b’mitsvotav,
vetsivanu, l’hadlik ner, shel yom tov.

8.

[all]

As we say in Ladino:

Sigun la tradision de nuestro komunidad, mozotros ensendamos las kandelas de pesah.

9.

[all]

As we say in Yiddish:

Likhtik iz di shayn fun peysakh
Likhtik iz di shayn fun sholem,
Likhtik iz di shayn fun mentshlekhhkayt,
Likhtik iz di shayn fun der velt.

Which means in English:

Radiant is the light of Peysakh,
 Radiant is the light of peace,
 Radiant is the light in humanity,
 Radiant is the light in the world.

10.

Today we retell an ancient story, the story of the exodus from Mitzrayim and our liberation from enslavement. Each year we remember, not just the story of our own oppression and deliverance in ancient times, but also our current struggles for social justice.

We feel the plight of refugees, especially those rejected due to culture and race, who have been traumatized by the savagery of current wars and terrorism. As written in the Torah, "Do not oppress or mistreat the foreigner, for once you were strangers in the land of Mitzrayim."

We protest systemic inequity in all forms, from discrimination in education, housing, and jobs to disparities in access to COVID testing, treatment, and vaccines.

We commit ourselves to work towards the collective liberation of all people.
 We must speak out against the fear and hate born of ignorance.

11.

We invite you to pour the first cup of wine.

[pour first cup of wine]

[all]

As we say in Hebrew:

Borukh ato adonoy, eloheynu melekh ha-olom, borey pri hagofen.

12.

[all]

As we say in Ladino:

Sigun la tradision de nuestro pueblo dizimos, kon djoya, gracias ke podemos kontinuar bevir poko de vino endjuntos.

13.

[all]

As we say in Yiddish:

Mit dem ershtn glezl vayn, trinken mir lekoved der mutikayt, sheferishkayt, un lebigayt fun di vos makhn adurkh struktureln diskriminatsye.

Which means in English:

Let us dedicate the first cup of wine to the courage, creativity, and vitality of those who experience structural discrimination.

[drink wine]

14.**KARPAS**

Peysakh 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 enslaved. We are mindful of the tears of peoples who are not free. And may we never be so comfortable that we become complacent and forget that pain. May we always be able to feel the connection between our own struggles for freedom and today's struggles against oppression, wherever they occur.

[eat karpas dipped in salt water]

15.**MATZAH**

Matzah is known as the "bread of affliction." One reason we break the middle matzah is to remind ourselves that the key to freedom is to plan for the future. Some are free now but we must continue to plan for the long-term to ensure all will be free. Dividing the Matzah also reminds us that our nation is divided by fear and ignorance, racism and economic inequality, Islamophobia and xenophobia. Until these divided parts are made whole, our seder cannot truly be ended, and our nation cannot be whole.

All are invited to break the matzah (or drawings or other items) and hide it. This hidden matzah is known as the afikomen, which children of all ages can search for at the end of our seder. The seder cannot end until the afikomen is found, which reminds us that our children must be heard.

16.

As we say in Ladino:

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.

Which means in English:

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.

17.

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," which means: 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!

18.**THE FOUR QUESTIONS/DI FIR KASHES**

Jewish cultures all over the world have celebrated Peysakh and asked the traditional Four Questions in their own native languages. There are several hundred versions from French to Korean to Judeo-Arabic.



In English: Why is this night different from all other nights?

In Ladino: Kquanto fue demudada la noche la esta mas ke todas las noches?

19.

We invite the children to sing the traditional Four Questions.

We ask and then answer these questions together tonight.

As we say in Hebrew:

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 yoshvin u'vin m'subin.

Halailah hazeh kulanu m'subin.

20.

Which means in Yiddish:

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 doziker nakht fun pesakh esn mir nor matse.

Shebekhol haleloys

Ale nekht esn mir kolerley grinsn

Ober halayle haze in der doziker nakht fun pesakh moror

Bloyz bitere kraytekher.

Shebekhol haleloys

Ale nekht tunken mir ayn afile eyn mol oykh nisht

Ober halayle haze in der doziker 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 doziker 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?

21.

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 Peysakh.

I would like to answer the second question.

WHY DO WE EAT MOROR?

Our ancestors were enslaved in Mitzrayim and their lives were made bitter. That is why we eat moror (horseradish or bitter greens) on Peysakh.

22.

I would like to answer the third question.

WHY DO WE DIP HERBS TWICE?

The first time, we dip the parsley in salt water because the parsley 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. The second time, we dip the moror, the bitter herbs, in the sweet charoyes as a sign of hope; our ancestors were able to live with the bitterness of enslavement because it was sweetened by the hope of freedom.

Now I would like to answer the last question.

WHY DO WE RECLINE?

In ancient days, the enslaved 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 enslaved ate either standing up or squatting on the ground. At our Passover seder, we mark our freedom by eating while sitting or reclining.

[When they composed the seder, the ancient rabbis adopted the custom of reclining from their Greek and Roman neighbors' symposia: banquets where teachers and students would recline to eat, drink, and talk. They learned from one another playfully and joyfully, relaxing to enjoy one another's company over a shared dinner table. The leisure to learn in convivial company exemplified for them the dignity of being free people.]

23.

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

- How can we work together to create sensible solutions for climate change?
- How can we welcome diversity in our community?
- How can we make our leaders representative of the people they serve?
- How can we work towards liberation for all people?

24.

The symbols and the story of Passover reflect the struggles against injustice, both old and new. This is the story of Peysakh. 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: "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 enslaved them and treated them harshly.

25.

In spite of the many cruel decrees of Pharaoh, the Jewish people continued to live and grow strong. Pharaoh now hit on a new and more terrible plan. He commanded the Jewish midwives to kill every boy born to a Jewish family. They refused to comply. Two of the heroic defiant midwives, Shifra and Puah, helped a son to be 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.

26.

[SONG]

Oyfn Nil (*On the Nile*) (lyrics by Avrom Reisen; music by Mikhl Gelbart)

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

*The little basket floats on the river, on the Nile
The little basket floats quietly and steadily still.*

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

*And wavelets move along so gently and so mild
As if to keep from doing harm to the little child.*

Shvimt dos kestl....

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

*The wavelets are surely not as cruel as Pharaoh
And surely they would not drown the freer of
the enslaved.*

Shvimt dos kestl....

27.

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, Moyshe, which means, "drawn from the water," was raised by his own mother, his sister, and the Pharaoh's daughter.

He grew up as a prince yet aware that he was Jewish. One day he tried to stop a taskmaster from beating an enslaved Jew. Moses hit the taskmaster and accidentally killed him. He was forced to flee the palace. 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 that he must rescue the Jewish people from enslavement. Perhaps the burning bush was the light of freedom shining in his eyes. Some say that Moses was the first community organizer, helping Jews see their treatment as unjust and leading them in a fight against oppression and an escape to freedom, building a sense of unity and peoplehood.

28.

The story says that ten plagues ravished Mitzrayim, and then Pharaoh finally agreed to let the Jews leave. Soon after, however, Pharaoh had a change of heart and mobilized his soldiers to recapture the Jews, 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 parted, creating a path.

Legend has it that the waters did not divide until one man, Nachshon, walked into the sea. As he walked in, the water rose above his ankles, above his knees, above his waist, above his shoulders, above his mouth and nose - and he kept walking forward. In doing so he acted as a free person ready to take the ultimate risk for his freedom, and only then did the waters of the Red Sea part for the Jews to walk through.

29.

[SONG]

What's That I Hear

(Phil Ochs)

What's that I hear now ringing in my ear,
I've heard that sound before,
What's that I hear now ringing in my ear,
I hear it more and more.

It's the sound of freedom calling,
Ringing up to the sky,
It's the sound of the old ways falling,
You can hear it if you try,
You can hear it if you try.

What's that I see now shining in my eyes,
I've seen that light before,
What's that I see now shining in my eyes,
I see it more and more.

It's the light of freedom shining,
Shining up to the sky,
It's the light of the old ways a-dying,
You can see it if you try,
You can see it if you try.

What's that I feel now beating in my heart,
I've felt that beat before,
What's that I feel now beating in my heart,
I feel it more and more.

It's the rumble of freedom calling,
Climbing up to the sky,
It's the rumble of the old ways a falling,
You can feel it if you try,
You can feel it if you try.

30.

When the Jewish people had crossed the Red Sea, the waters flowed back together, catching the army of Mitzrayim and drowning them. The Jews' joy at escaping enslavement was not complete because they saw the suffering of others.

A full cup of wine is a symbol of joy. We acknowledge the suffering of the people of Mitzrayim by dipping a spoon into our cup and removing a drop of wine, one for each of the ten plagues.

[refill cups]

[all dip and recite]

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.

31.

Today the world is far from being free. Each drop of wine is hope and prayer for *a besere velt*, a better world for all. Let us dip again and recite ten modern plagues, written by the Vov sixth grade Shule class.

[all recite]

- ❖ COVID-19
- ❖ Racism
- ❖ Homophobia
- ❖ Transphobia
- ❖ Lack of healthcare - mental and physical
- ❖ War / violence
- ❖ Food Insecurity
- ❖ Inequality
- ❖ Hate / Stereotyping / Scapegoating
- ❖ Climate Change

32.

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?

At the end of each line, we invite you to say “DAYENU!” which means: It would have been enough!

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, genders, sexual orientations, races, abilities, religions, cultures, and nations respect and appreciate one another . . . Dayenu!

33.

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 all who seek welcome in this country are welcomed . . . Dayenu!

When we open our hearts, no less our homes, to every refugee around the world until there are no more refugees...Dayenu!

34.

When we dismantle white supremacy in our institutions, neighborhoods, homes, and hearts Dayenu!

When young people’s lives matter more than guns.... Dayenu!

When the health of our teachers, food service, and retail workers are valued more than corporate profits and political posturing... Dayenu!

If today each person could say, this year I worked as hard as I could toward collective action in response to collective injustice. . . . Dayenu, Dayenu!

35.

[SONG]

Dayenu (*It Would Have Been Enough*)

(*composer unknown*)

Eeloo hotzee hotzee anoo	<i>If God had only taken us out of Mitzrayim,</i>
Hotzee anoo mimitzraim	
Hotzee anoo mimitzraim	
DAYENU	<i>It would have been enough.</i>

Eeloo natan natan lanu	<i>If God had only given us the Sabbath,</i>
Natan lanu et ha Shabat	
Natan lanu et ha Shabat	
DAYENU	<i>It would have been enough.</i>

Volt kayn seyder nit gevezn	<i>If there were no seder ,</i>
Kayn hagode nit gevezn	<i>If there were no Haggadah,</i>
Ober kneydlekh yo gevezn	<i>But if there had been matzo balls!</i>
DAYEYNU	<i>It would have been enough.</i>

36.

What does this mean, “It would have been enough?” Surely no one of these things would indeed have been enough for us. Dayenu means to celebrate each step toward freedom as if it were enough, then to start out on the next step. It means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation. It means to sing each verse as if it were the whole thing — and then sing the next verse.

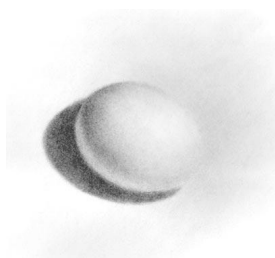
37.

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.



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 that accompany birth and death in times of enslavement and freedom.

38.



PASCHAL LAMB

Tradition directs us to hold up a roasted lamb bone (z'roa), to recall the Passover story of the doorposts of Jewish homes in Mitzrayim 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. You can also use a beet to represent the blood and a model or drawing of a lamb bone 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.

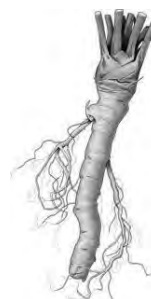
In this way we affirm our ancient traditions while acknowledging ethical and ecological concerns about the eating of meat.

MOROR

The bitter herbs symbolize the bitterness of enslavement.

SALT WATER

This represents the tears of our ancestors in enslavement.



39.

CHAROYSES

CharoySES is a sweet mixture of fruit and nuts, with variations around the world, such as apples, nuts, wine, and spices; dates, figs, apricots, and prunes; or oranges, peanuts, and bananas. In all cases, it symbolizes the mortar that our ancestors used to build pyramids. The sweet taste of the charoySES also reminds us that even in the bitterest times of enslavement, 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.

40.

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 modern custom is the addition of an orange on the seder plate. Scholar Susannah Heschel began putting an orange on her seder plate to symbolize the fruitfulness that LGBTQ people bring to the Jewish community.

And there are those who add:

We left Mitzrayim as enslaved 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.

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 that 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. The olive reminds us of the heartbreak of the Israeli occupation of Palestinian territories and the massive uprooting of centuries-old Palestinian olive trees. At the same time, we are reminded of 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.

41.

[pour second cup of wine]

[all]

As we say in Hebrew:

Borukh ato adonoy eloheynu melek ha-olom, borey pri hagofen.

42.

[all]

As we say in Ladino:

Sigun la tradision de nuestro pueblo dizimos, kon djoya, gracias ke podemos kontinuar bevir poko de vino endjuntos.

43.

[all]

As we say in Yiddish:

Mit dem tsveytn glezl vayn, freyen mir zikh mit di breyte aliansn fun kehiles vos arbetn tsuzamen tsu makhn a sof tsu struktureln diskriminatsye.

Which means in English:

With the second cup of wine, we celebrate the broad coalitions of community organizations working together to eradicate structural discrimination in all its forms.

[drink the wine]



44.

We eat the sweet charoyes and bitter moror together to remember the sweetness of freedom and the bitterness of enslavement. As we eat them, we sweeten our awareness that life in the real world is a “sandwich” of bitter and sweet.

[eat piece of matzah with charoyes and moror (horseradish)]

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. Our roots are the same. As we seek peace in the Middle East, let us remember that Jews and Muslims are cousins.

45.

[SONG]

Better Times Will Come

(Janis Ian; Yiddish lyrics by Linda Gritz)

Better times, better times will come.
 Better times, better times will come.
 When this world learns to live as one,
 Oh, better times will come.

Kumen vet, kumen vet di tsayt,
 Kumen vet, kumen vet di tsayt,
 Ven di velt vet fareynikt zayn,
 O, kumen vet di tsayt.

*The time will come,
 The time will come,
 When the world will be as one,
 Oh, the time will come.*

Lomir shafn a velt on a shrek
 Ful mit freyd un libshaft on an ek,
 Harmonye un haskome,
 Nito mer keyn milkhome,
 O, kumen vet di tsayt.

*Let’s create a world without fear,
 Full of joy and love without end,
 Harmony and accord,
 No more war,
 Oh, the time will come.*

Kumen vet, kumen vet di tsayt,
 Kumen vet, kumen vet di tsayt,
 Ven di velt vet fareynikt zayn,
 O, kumen vet di tsayt.

*The time will come,
 The time will come,
 When the world will be as one,
 Oh, the time will come.*

When we greet each dawn without fear,
 knowing loved ones soon will be near,
 When the winds of war
 cannot blow any more,
 Oh, better times will come.

Better times, better times will come.
 Better times, better times will come.
 When this world learns to live as one,
 Oh, better times will come.

Though we live each day as our last,
 we know someday soon it will pass.
 We will dance, we will sing
 in that never-ending spring,
 Oh, better times will come.

Better times, better times will come.
 Better times, better times will come.
 When this world learns to live as one,
 Oh, better times will come.

Af undz're teg vet kumen a sof,
 Naye doyres vaksn, blien uf,
 Tantsn un zingen
 In an eybikn friling,
 O, kumen vet di tsayt.

*An end will come to our days,
 New generations grow and bloom,
 Dancing and singing
 In a never-ending spring,
 Oh, the time will come.*

Kumen vet, kumen vet di tsayt,
 Kumen vet, kumen vet di tsayt,
 Ven di velt vet fareynikt zayn,
 O, kumen vet di tsayt.

*The time will come,
 The time will come,
 When the world will be as one,
 Oh, the time will come.*

46.

Passover, 1943, The Warsaw Ghetto Uprising

The first night of Passover, April 19, 1943, is a historic date in modern Jewish history, the start 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. They resisted. They fought back. Unable to take the Ghetto by military force, the desperate Germans destroyed it, brick by brick.

With the Warsaw Ghetto in flames, the fighters turned to guerilla activity. They lived in underground bunkers, fought from the sewers, and struggled on amid the charred rubble of the Ghetto.

47.

On May 16th, 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.

It is fitting that at our seder we remember and pay homage to those who gave their lives for our honor and freedom.

48.

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 Helene Moszkiewiez who worked with the Belgian resistance from inside the Gestapo. We remember Rosa Robota, who organized the smuggling of dynamite to blow up a crematorium in Auschwitz. We remember Chaika Grossman, Gusta Drenger, Zivia Lubetkin, Gisi Fleishman, Tosia Altman, Zofia Yamaika, Niuta Teitelboim. 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 honor's sake,
 Blessed is the match consumed in kindling flame.



49.

Irena Klepfisz, a child survivor whose father fought and died in the Warsaw Ghetto 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; 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.

50.**A Litany for Those Not Ready for Healing**

(Dr. Yolanda Pierce; excerpted and adapted)

Let us not rush to the language of healing, before understanding the fullness of the injury and the depth of the wound.

Let us not rush to offer a bandaid, when the gaping wound requires surgery and complete reconstruction.

Let us not speak of reconciliation without speaking of reparations and restoration, or how we can repair the breach and how we can restore the loss.

Let us not rush past the loss of this mother's child, this father's child...someone's beloved son.

Let us not value property over people; let us not protect material objects while human lives hang in the balance.

Let us not be afraid to sit with the ugliness, the messiness, and the pain that is life in community together.

Let us not offer clichés to the grieving, those whose hearts are being torn asunder.

Instead...

Let us mourn black and brown men and women, those killed extrajudicially every 28 hours.

Let us lament the loss of a teenager, dead at the hands of a police officer who described him as a demon.

Let us weep at a criminal justice system, which is neither blind nor just.

Let us call for the mourning men and the wailing women, those willing to rend their garments of privilege and ease, and sit in the ashes of this nation's original sin.

Let us be silent when we don't know what to say.

Let us be humble and listen to the pain, rage, and grief pouring from the lips of our neighbors and friends.

Let us decrease, so that our brothers and sisters who live on the underside of history may increase.

Let us listen to the shattering glass and let us smell the purifying fires, for it is the language of the unheard.

May I see my own complicity in injustice.

May I feel regret for my indifference.

May I be forgiven when I have remained silent.

May I be equipped with a zeal for righteousness.

May I never grow accustomed or acclimated to unrighteousness.

51.

We recognize that those of us who are white benefit from and are complicit in the oppressive policies that uphold white supremacy; and hence, here and now, our place in the Passover story is complex and uncomfortable. From this complex and uncomfortable place, we commit ourselves to the work of teshuvah and reparations.

All the world is a very narrow bridge, and the most important thing is not to be overwhelmed by fear.

--Reb Nachman of Breslov

[As we said earlier, "Mitzrayim" means "the narrow place" in Hebrew]

52.

[SONG]

Gesher Tzar Me'od (*Narrow Bridge*)

Kol ha'olam kulo gesher tzar me'od, vеха'ikar lo le'fached klal.

(All the world is a very narrow bridge, and the main thing is to have no fear at all.)

53.

[pour third cup of wine]

[all]

As we say in Hebrew:

Borukh ato adonoy eloheynu melekh ha-olom, borey pri hagofen.

54.

[all]

As we say in Ladino:

Sigun la tradision de nuestro pueblo dizimos, kon djoya, gracias ke podemos kontinuar bevir poko de vino endjuntos.

55.

[all]

As we say in Yiddish:

Mit dem dritn glezl vayn, lomir gedenken undzer eygene tife ibergegebnykayt in gerangl kegn rasizm.

Which means in English:

We drink the third cup of wine to remember our own deep commitment to the struggle to recognize and repair the damage caused by racism.

[drink the wine]

56.

MIRIAM'S CUP

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



57.

ELIJAH'S CUP

Elijah the Prophet, Eliyohu Hanovi, traditionally wanders the world in the garb of a poor person to see how the world treats the downtrodden, to see whether the world has achieved justice and is ready for the coming of the Messiah. Elijah is the symbolic hope of peace, freedom, and happiness that will come to our people and to all the people of the world.

Elijah comes to every seder as a loving guest. 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 welcome everyone: strangers, immigrants, refugees, and new ideas, which strengthen and enrich our lives.

Today, we cannot just sit passively and await Elijah's return. Let us, like Elijah, be moved to action to bring about a world of peace and justice.

[pour wine into Elijah's cup]

[the children can go to the door and symbolically open the door for Elijah]

58.

[SONG]

Eliyohu Hanovi (*Elijah the Prophet*)

(Music composer and Eliyohu Hebrew lyricist unknown; Yiddish text by Yudel Mark; Miriam Ha-n'vi'ah Hebrew text by Leila Gal Berner)

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.

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

Miriam ha-n'vi'ah,
 Oz v'zimrah b'yadah.
 Miriam tirkod itanu l'hagdil zimrat olam.
 Miriam tirkod itanu l'taken et ha-olam.

*Miriam the prophet,
 strength and song in her hand
 Miriam, dance with us
 to increase the song of the world.*

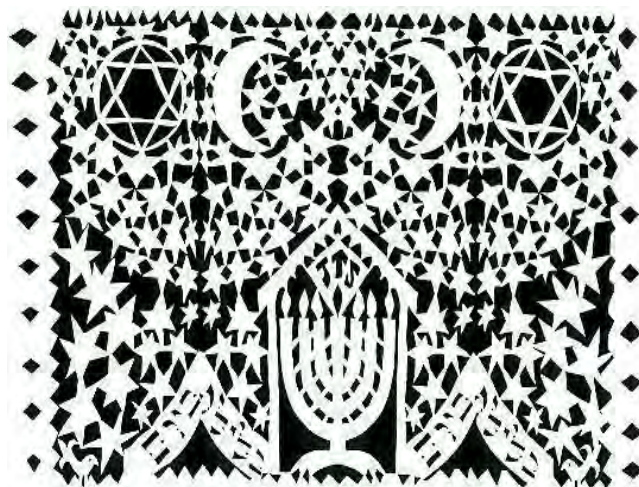
Bimheirah v'yameinu hi t'vi'einu
 El mei ha-y'shuah
 El mei ha-y'shuah.

*Miriam, dance with us
 to repair the world.
 Soon she will lead us
 in making a better world.*

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

59.

COMMUNITY GREETINGS



60.

[pour fourth cup of wine]

[all]

As we say in Hebrew:

Borukh ato adonoy eloheynu melek ha-olom, borey pri hagofen.

61.

[all]

As we say in Ladino:

Sigun la tradicion de nuestro pueblo dizimos, kon djoya, gracias ke podemos continuar bevir poko de vino endjuntos.

62.*[all]*

As we say in Yiddish:

Mit dem fertn glezl vayn, rufn mir oyf tsu aktsyes far restavrir-gerekhtikayt.

Which means in English:

With the fourth cup of wine, we send out a call to action for restorative justice.

*[drink the wine]***63.**

Chad Gadyo, One Little Goat, is traditionally sung at the end of a seder. In one interpretation, the song symbolizes a long chain of cause and effect, with justice prevailing in the end. Chad Gadyo has many verses and has been sung in many languages, including Hebrew, Aramaic, Yiddish, and Judeo-Arabic. Here are a few verses in Ladino.

64.

[SONG]

Un Kavritiko (*One Little Goat*)*(composer unknown)*

Un kavritiko, ke lo merkio mi padre
por dos levanim, por dos levanim.

*One little goat
that my father bought for two silver coins.*

Y vino el gato y se komio el kavritiko,
ke lo merkio mi padre
por dos levanim, por dos levanim.

*And the cat came and ate the goat
that my father bought
for two silver coins.*

Y vino el perro y ke mordio el gato,
ke se komio el kavritiko,
ke lo merkio mi padre
por dos levanim, por dos levanim.

*And the dog came and bit the cat
that ate the goat
that my father bought
for two silver coins.*

Y vino el palo y aharvo el perro,
ke mordio el gato,
ke se komio el kavritiko,
ke lo merkio mi padre
por dos levanim, por dos levanim.

*And the stick came and hit the dog
that bit the cat
that ate the goat
that my father bought
for two silver coins.*

Y vino el fuego y kemo el palo,
ke aharvo el perro,
ke mordio el gato,
ke se komio el kavritiko,
ke lo merkio mi padre
por dos levanim, por dos levanim.

*And the fire came and burned the stick
that hit the dog
that bit the cat
that ate the goat
that my father bought
for two silver coins.*

Y vino la agua y ya mato el fuego,
 ke kemo el palo,
 ke aharvo el perro,
 ke mordio el gato,
 ke se komio el kavritiko,
 ke lo merkio mi padre
 por dos levanim, por dos levanim.

*And the water came and killed the fire
 that burned the stick
 that hit the dog
 that bit the cat
 that ate the goat
 that my father bought
 for two silver coins.*

65.

The seder obligates each of us to view ourselves as if we individually were liberated from enslavement. We are reminded that liberation is never to be taken for granted; it requires constant re-dedication and action.

The seder often ends with the words:
 LASHANAH HABA'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.

And this year, we add:

NEXT YEAR BACK TOGETHER IN PERSON! PLEASE!

[Save the date: March 25, 2023, we hope to hold our Seder both in person and online]

66.

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. There is no way to get from here to there except by joining together, working, marching and sometimes stumbling through the wilderness, watching, this time not for signs and wonders, but for opportunities to act. And whatever the obstacles - together we will prevail.

67.

Though we are at the end of the Seder, this moment marks a beginning. Let us begin the new season with a renewed awareness of the freedoms we enjoy and the obstacles we must still confront. We look forward to the time when we gather together again. We have retold the ancient stories, recalled historic movements of liberation, and reflected on the struggles people still face for freedom and equality.

As spring breaks out all around us, we now embark on a year that we hope will bring positive change in the world and freedom to people everywhere. Green shoots of social justice activism are bursting into life, with a rallying cry to actively build a world where all people are valued, protected, and free.

After this last song of our community seder, all are invited to search for the Afikomen, or create one! You are also welcome to stay on the line and shmooze in small groups of your choosing.

With this spring and Peysakh, our faith, our yearning, and our work for a better world are renewed.

68.

[SONG]

Kh'hob Dem Kheyshek (I Have Yearning)

(based on I am Willing by Holly Near; Yiddish lyrics by Yuri Vedenyapin)

[dedicated to those caught up in Ukraine and the other 23+ major armed conflicts around the world]

kh'hob dem gloybn, kh'hob dem kheyshek,
zayn fartsveyflt tor men nit,
mir gedenken doynes kemfers
far banayung un far likht.

*I have faith, I have yearning,
To be despondent is not allowed,
We remember generations of activists
For renewal and for light.*

mayn mishpokhe filt a veytik,
un mayn shtot iz ful mit tsar,
s'iz dos gantse land dershrokn,
es filt di velt a shvern gzar.

*My family feels pain,
And my town is full of sorrow.
The whole country is frightened,
The world feels a hard decree.*

kh'hob dem gloybn...

I have faith...

zoln kinder zen alts klorer,
un di firers kliger zayn;
blozt shoyrn, vintn fun banayung,
zol es baysn, s'iz keday.

*May children see more clearly
And the leaders be wiser;
Blow, winds of renewal,
Let it bite, it's worth it.*

kh'hob dem gloybn...

I have faith...

helf mir, boym, un halt mayn dayge,
helf mir, midber, halt mayn shrek,
mikh farkishef, royte shkie,
nem, bloye yam, mayn trer avek.

*Help me, tree, and stop my worry,
Help me, desert, stop my fear,
Enchant me, red sunset,
Ocean blue, take my tears away.*

I am open and I am willing,
For to be hopeless would seem so strange,
It dishonors those who go before us,
So lift me up to the light of change.

kh'hob dem gloybn...

I have faith....

Thank you for celebrating Peysakh with us!

We thank Mae Rockland Tupa for her papercuts.

See the next pages for calls to action and to share your thoughts on today's Seder.

INFORMATION ON CALLS FOR ACTION

Go beyond talk! Make this year a time of engagement and political and social action.

Help refugees around the world

The International Rescue Committee helps people affected by humanitarian crises to survive, recover, and rebuild their lives.

<https://www.rescue.org>

Equity

Join the Acting For Racial and Economic Justice Committee's Reparations Working Group:

bit.ly/afrejreparations

Take the pledge to take action for reparations at <https://www.forreparations.org/take-the-pledge/>

<https://www.thereparationshandbook.com/>

The Hey fifth grade Shule class calls on you to call your Massachusetts legislators to pass the Covid-19 Housing Equity Bill (HD. 3030). For more info, including suggested script:

homesforallmass.org/act

The Boston Ujima Project is a local initiative to return wealth and decision making power to Black, Brown and Indigenous communities in Boston. Get involved at <https://www.ujimaboston.com/join>

The Greater Boston Childcare Collective is a network of volunteers with childcare experience and a commitment to racial justice, who seek to enable children, and people with children, to fully participate in fighting for their own liberation. We center work being done by folks on the front lines of their movements. Get involved at

<https://www.facebook.com/pg/GreaterBostonChildcareCollective>

Contact your congressional representative to express support for HR40 Commission to Study and Develop Reparation Proposals for African-Americans Act:

<https://www.congress.gov/bill/116th-congress/house-bill/40>

Thank you very much for attending our Passover community seder.

