

# HAGGADAH FOR PESACH

Workmen's Circle  
Arbeter Ring  
Boston  
2014



## 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.

As we retell this ancient story, let us remind ourselves of those people around the world who are living this story today, struggling to overthrow oppressive dictators and establish more democratic societies. 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.

In Hebrew, “Mitzrayim” means “the narrow place” — the place that squeezes the life out of a human soul and body. During our seder together, let us reflect on some of the “tight places” we find ourselves in today as Jews, as Americans, and as human beings. 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.

3.

[SONG]

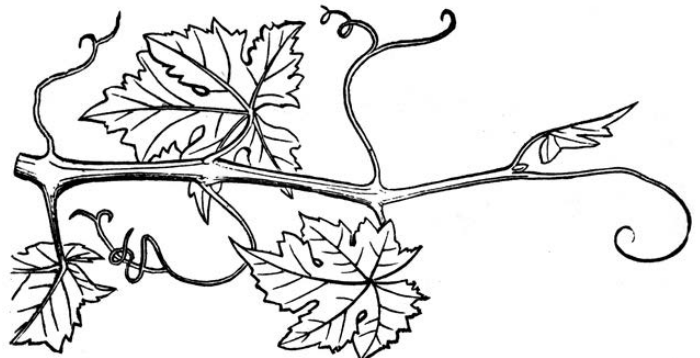
Vine and Fig Tree

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



4.

The word “seder” means “order,” and “Haggadah” means “the telling.” 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.”

5.

Please join us as we light the Passover candles:

[ALL]

As we say in Hebrew:

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

As we say in Yiddish:

Likhtik iz di shayn fun der velt  
Likhtik iz di shayn fun mentshlekhekayt  
Likhtik iz di shayn fun sholem  
Likhtik iz di shayn fun peysakh

Which means in English:

Radiant is the light in the world  
Radiant is the light in humanity  
Radiant is the light of peace  
Radiant is the light of Pesach

[LIGHT THE CANDLES]

6.

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.

7.

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. 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 national political life has become the narrowest of tight places. In states and cities, however, green shoots of social justice activism are bursting into life, as low wage workers and their advocates fight for economic justice.

8.

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.

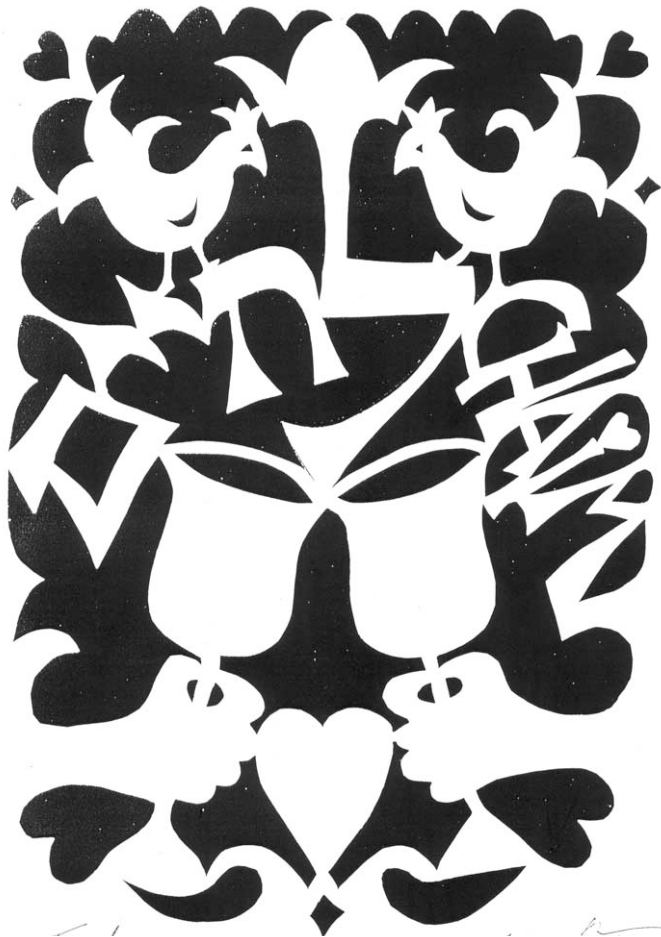
As we say in Yiddish:

Mit dem ershtn gleyzl vayn, trinken mir lekoved der mutikayt un lebikayt fun arbeter kemfn far a bisl parnose.

Which means in English:

Let us dedicate the first cup of wine to the courage and vitality of workers around the US who are struggling for a living wage and paid sick leave.

[DRINK WINE]



9.

## 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 DIPPED IN SALT WATER]

10.

## [SONG]

Avodim hayinu

*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.

11.

## 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. Dividing the Matzah and hiding it also reminds us that over half of all fast-food workers make so little money that they have to rely on public assistance such as food stamps to meet their basic needs. The visible piece of Matzah becomes our bread of affliction, symbolizing the hunger that workers and their families experience because the minimum wage is so far below a living wage. Until these divided parts are made one again, our seder cannot truly be ended.

12.

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

Which means:

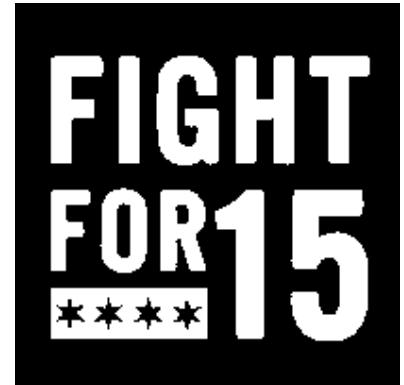
This is the bread representing our affliction that our people ate in the land of Ayifto (Mitzrayim). May whoever is hungry come and eat. May anyone who is in distress come and celebrate with us.

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!"

13.

The bread of poverty is not a thing of the past.

We are members of the shule 5<sup>th</sup> grade class. In January we led a rally at Burger King to call for a living wage of \$15 per hour and the right to unionize for Burger King's employees. We, along with like-minded activists, stood in solidarity with fast food workers in their "Fight for Fifteen" as part of a series of follow-up actions from the national day of action in December, during which workers from around the country called for an end to poverty wages. Chanting "Hold the burgers, hold the fries, make our wages super-sized," we demanded that Burger King, as well as other fast-food companies, offer livable wages, benefits, and workplace rights.



We celebrate the efforts here in Massachusetts to create ballot initiatives this year on raising the minimum wage and indexing it to inflation, and mandating earned paid sick time for full-time workers.

14.

Today we 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. At the end of our seder, when the children search for the afikomen, it reminds us that the Jewish people, like the broken matzah, can never be lost or destroyed. In a traditional ceremony, the seder cannot end until the afikomen or "dessert" is found; the children happily agree to a "ransom" and retrieve the hidden matzah. This reminds us also that our children have a right to be heard.

15.

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

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

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

What other languages are spoken in our community?

[RESPONSES FROM THE COMMUNITY]

16.

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 yochvin u'vin m'subin.  
Halailah hazeh kulano m'subin.



17.

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 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

18.

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.

19.

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 charoyeses 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.

20.

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 is the minimum wage not a living wage?

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?

21.

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.

22.

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, two defiant midwives, Shifra and Pu-ah 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.

23.

[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 kestd oyfn taykh, oyfn groysn nil  
Shvimt dos kestd ruik glaykh, shvimt dos kestd 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.

Chorus

24.

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. 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.

25.

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



26.

[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....

27.

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:

[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.

28.

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, Economic Inequality, Racism, Sexism, Homophobia, Genocide, Religious Discrimination, Greed, Global Warming

We invite you all to consider the many plagues that confront us in our lives. During the meal, reflect on and write or draw your plagues on the Post-its on your table and then put them on the easel near the dessert table for all to see.

29.

There is another continuing plague that we need to acknowledge: the ongoing violence and suffering in Israel/Palestine. This seemingly endless conflict is rooted in our shared 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 others to inequality in their ancestral home. As we bear witness to the repeated failures of peace talks and the continuing Israeli occupation of Palestine, we affirm again that historic Jewish suffering cannot justify the excesses of Jewish power, and that Israeli security can only be built alongside Palestinian security. Because we have experienced oppression and bondage, we vow to fight for justice and freedom and to support the peacemakers on both sides of this heartbreaking conflict.

30.

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.”

31.

We are reminded at Passover that in 1609, half a 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.

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.

There are many examples in our history of Jews and Muslims living together as supportive communities. Mimouna is a Moroccan Jewish tradition that brought together Jews and Muslims just after the end of Pesach to learn from each other’s traditions and to promote peaceful coexistence. Muslims would provide Jews with raw ingredients that had been forbidden during the holiday and they would make a communal celebration. As we seek peace in the Middle East, let us remember that Israeli Jews and Palestinian Muslims are cousins.

33.

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

34.

Without a job, a person is deprived of his basic human rights, granted to him by God. Islam defines five sacrosanct rights:

The sanctity of his Life  
 The sanctity of his Religion  
 The sanctity of his Knowledge  
 The sanctity of his Honor/Dignity  
 The sanctity of his Property

From the Prophet of Islam, Prophet Mohammed, peace be upon him.

On the payment of wages: "Pay the wages of a laborer before his perspiration becomes dry."

On work: "The whole of a human being's dignity is tied up with his work, and that any sort of (lawful) work is honorable."

35.

[SONG]

Peace, Salaam, Shalom

سلام

שלום

PEACE

36.

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: Which means: It would have been enough! 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!

37.

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 today 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!



38.

[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.*

39.

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.

40.

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

[HOLD UP THE SYMBOL AS IT IS DISCUSSED]

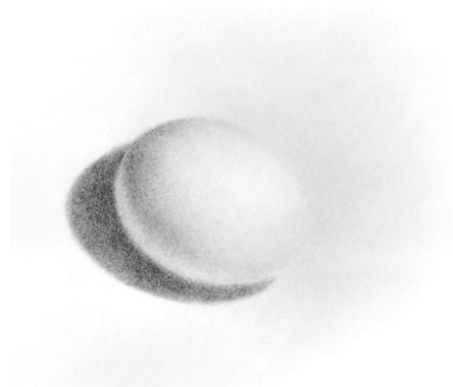
## **MATZAH**

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.

## **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), 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. Today 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.

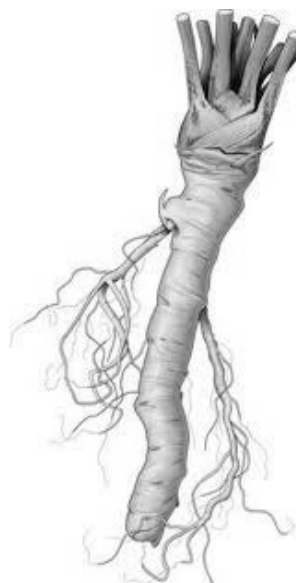
In this way we affirm our ancient traditions, as well as the importance of caring for all species of animals, and ethical and ecological concerns about the eating of meat.

**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, and 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 even 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 by Israeli soldiers and settlers 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.

[POUR SECOND 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 tsveytn gleyzl vayn, yublen mir di breyte aliansn fun arbetslayt, kirkhn, un kehiles vos arbetn tsuzamen tsu farbesern di badingungen fun di vos me batsolt veynik.

Which means in English:

With the second cup of wine, we celebrate the broad coalitions of labor, churches, and community organizations working together to improve the conditions of low-wage 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.



46.

In honor of the long struggle for justice in South Africa and to remember the powerful legacy of Nelson Mandela, let us stand and sing:

[SONG]

Senzeni Na

47.

### **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.

48.

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.

49.

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 honor's sake,  
 Blessed is the match consumed in kindling flame.



50.

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.”

51.

[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....

52

[POUR THIRD CUP OF WINE]

[ALL]

As we say in Hebrew:

Borukh ato adonoy eloheynu melekh olom, borey pri hagofen.

As we say in Yiddish:

Mit dem dritn gleyzl vayn, gedenken mir undzer tife bindung tsum gerangl fun ale arbetslayt.

Which means in English:

We drink the third cup of wine to remember our own deep commitment to the struggles of all workers for economic justice.

We invite you all to reflect on your personal actions dedicated to building a more just society over this past year. During the meal, please write one of your actions on the-Post-it on your table and then put it on the second easel near the dessert table for all to see.

[DRINK THE WINE]

53.

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.”

54.

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.”



55.

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?

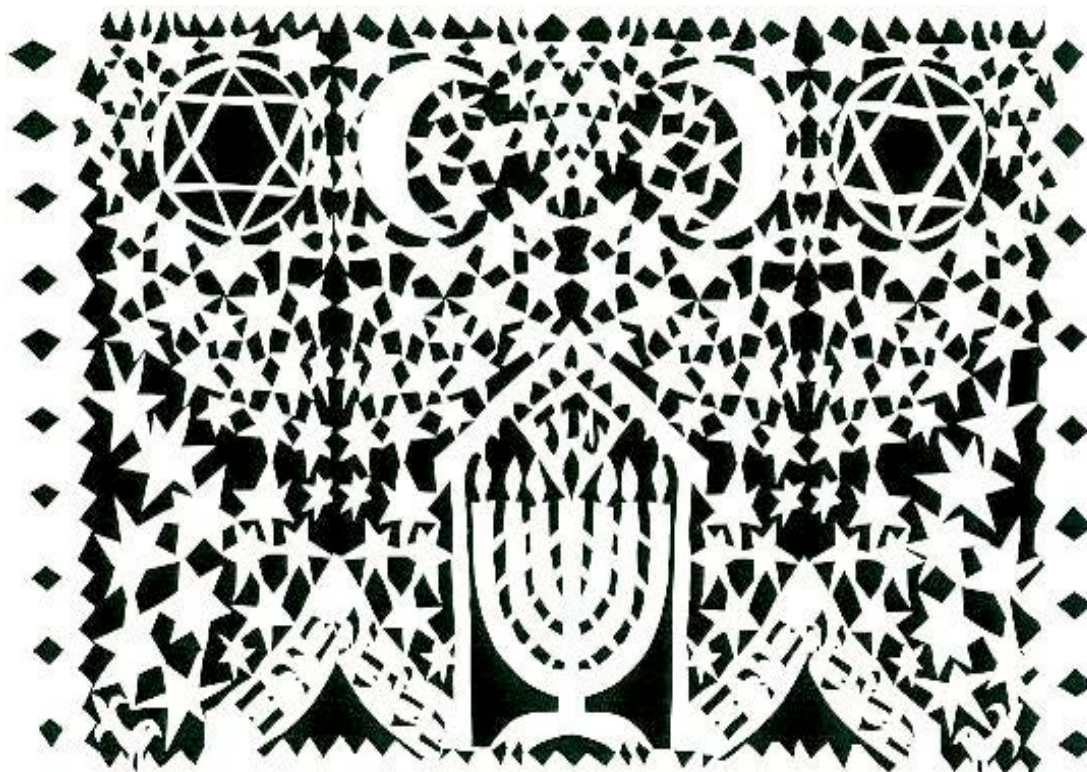
The angry child asks, “Why should I compromise?” And we answer that we choose the route of compromise because the alternative is mutual destruction.

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.



56.

**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?

57.

**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]



58.

**ELIJAH'S CUP**

Elijah 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 TAMBOURINE AS THE CHILDREN AT THE TABLE GO TO THE DOOR AND SYMBOLICALLY OPEN THE DOOR FOR ELIJAH]

59.

[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.

Let us raise our voices in tribute to the life and work of Pete Seeger, an icon, inspiration, and musical conscience for all of us:

[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!

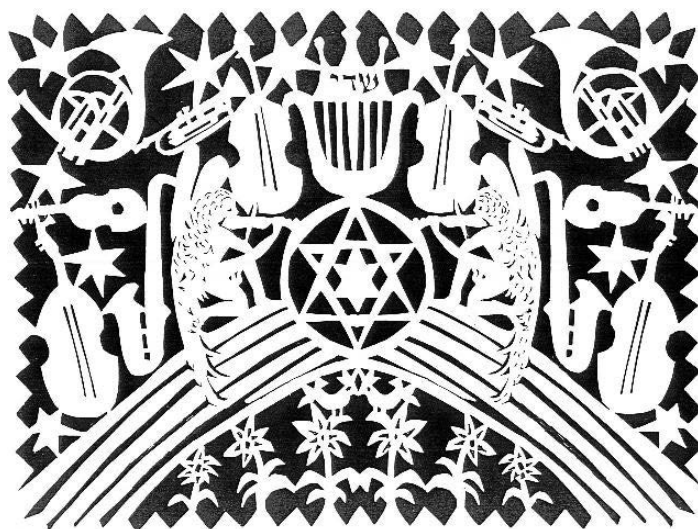
We shall overcome,  
We shall overcome,  
We shall overcome some day.

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

63.

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

Sephardic Passover Agada

Immigrant Justice/Racial Justice Haggadah

The Left Over Haggadah: A Remix

## INFORMATION ON CALLS FOR ACTION

*<http://newenglandjewishlabor.org/get-involved>*

Please use this page to make comments and suggestions on this Haggadah and/or to volunteer to help with Passover or other rituals. If you fill out this page, please tear it out of the Haggadah and leave it on the front table, give it to one of the Workmen's Circle volunteers, or mail it to Linda Gritz, Ritual Committee Chair, Workmen's Circle, 1762 Beacon St., Brookline, MA 02445-2124. Thank you very much for attending our seder and for your interest in the Haggadah.

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.

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

The Ritual Committee creates and updates Workmen's Circle rituals, currently including Rosh Hashonah, Yom Kippur, Tu B'Shevat, and Passover. If you are interested in participating in this work, please sign up below. We always welcome new members!

NAME: \_\_\_\_\_

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