



**BOSTON
WORKERS
CIRCLE**

Center for Jewish Culture
& Social Justice

HAGGADAH

הגדה

for

של

PEYSAKH

פסח

Boston Workers Circle

Arbeter Ring

2023 /5783



<http://circleboston.org>

Haggadah for Peysakh

1.

OPENING WELCOME TO ALL

2.

[SONG]

Pesah Ala Mano (*Peysakh 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 some of us 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 recognize liberation movements at home and all over the world today. We commit to a humble journey towards a better understanding of oppression so that we can contribute to collective liberation.

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 oppression 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:

Briyante es la luz de Pesah.
Briyante es la luz de la paz.
Briyante es la luz en la umanidad.
Briyante es la luz en el mundo.

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, race, and gender. We welcome those who have been traumatized by the savagery of current wars, terrorism, and climate change. 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.

[Echoing the tradition in the Haggadah to associate four different words for redemption from Egypt in Exodus chapter 6, we will recognize particular instances of resistance to oppression today.]

[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:

Dedikemos el primer vazo de vino al koraje, a la kreatividad i a la vitalidad de todas personas opresadas.

13.

[all]

As we say in Yiddish:

Mit dem ershtn glezl vayn, trinken mir lekoved der mutikayt, sheferishkayt, un lebikayt fun di vos makhn adurkh badrikung.

Which means in English:

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

[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.

Today we have already broken the matzah and hidden the afikomen, the matzah that the children search for at the end of our seder. The seder cannot end until the afikomen is found, which reminds us that our children have a right to 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: Kuantu 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 peysakh esn mir nor matse.

Shebekhol haleloys

Ale nekht esn mir kolerley grinsn

Ober halayle haze in der doziker nakht fun peysakh moror, bloyz bitere kraytekher.

Shebekhol haleylays

Ale nekht tunken mir ayn afile eyn mol oykh nisht

Ober halayle haze in der doziker nakht fun peysakh tunken mir ayn tsvey mol.

Shebekhol haleylays

Ale nekht kenen mir esn say zitsndik glaykh say ongelent

Ober halayle haze in der doziker nakht fun peysakh 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 the shule Daled class.

- Why have Jewish people been treated differently and unfairly?
- Why are people continuing to treat our planet and environment badly?
- Why do we treat animals that we eat badly?
- Why do some people or groups of people believe they are better than others?

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.

28.

Moses 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.

29.

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.

30.

[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.

31.

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.

32.

In very real terms today, that means we see and acknowledge the suffering of the Palestinian people.

In the eloquent words of “No Moses in Siege” by Mohammed el-Kurd:

*On July 16, 2014, four boys--aged between nine and fourteen--
were killed by Israeli naval fire while playing soccer on a beach in
Gaza City.*

Was it because there were no more graves in Gaza
that you brought us to the beach to die?

Was it because rubbing us in our houses,
like our cousins, like our futures, like our gods,
would be a bore?

Was it because our cemeteries need cemeteries and
our tombstones need homes?

Was it because our fathers needed more grief?

We were limbs in the wind,
our joy breaking against the shore.
Soccer ball in between our feet
We were soccer in between their feet.
No place to run. No Moses in siege.
Waves stitched together, embroidered, weaved
un-walkable, indivisible, passage--implausible,
on most days we weep in advance.

We looked up to the clouds, got up on clouds.
Here, we know two suns: earth's friend and white phosphorus.
Here, we know two things: death and the few breaths before it.

What do you say to children for whom the Red Sea doesn't part?

33.

A full cup of wine is a symbol of joy. And 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.

34.

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.

35.

We, the shule Vov class, would like to see the world free of these 10 plagues:

[all recite]

- Racism
- Homophobia
- Sexism
- Social and economic injustice
- Abuse of power by authorities and private entities
- Body and beauty standards
- health inequality
- Gun violence
- Climate change
- Animal cruelty

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?

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!

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 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!

When we achieve a just and equitable end of the occupation of Palestinian lands, so that Israeli Jews and Palestinians can live together in freedom and in peace...Dayenu!

38.

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!

39.

[SONG]

Dayenu (*It Would Have Been Enough*)
(composer unknown)

Eeloo hotzee hotzee anoo
Hotzee anoo mimitzraim
Hotzee anoo mimitzraim
DAYENU

If God had only taken us out of Mitzrayim,

It 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,

It 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 had been matzo balls!

It would have been enough.

40.

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.

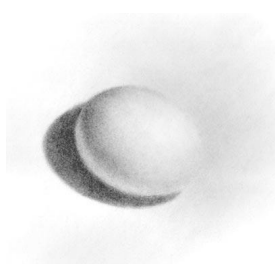
41.

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.

42.

**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.

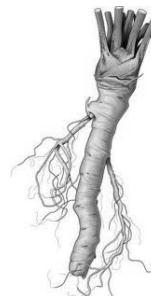
In this way we affirm our ancient traditions while acknowledging ethical and ecological concerns about the eating of meat.

MOROR

The bitter herbs symbolize the bitterness of enslavement.

SALT WATER

This represents the tears of our ancestors in enslavement.



43.

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.

44.**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.

45.

[pour second cup of wine]

[all]

As we say in Hebrew:

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

46.

[all]

As we say in Ladino:

Dedikemos el sigundo vazo de vino a la paz endjuntos kon la djustisia -- ke no ayga mas okupasion de Israel/Palestina.

47.

[all]

As we say in Yiddish:

Mit dem tsveytn glezl vayn, trinken mir lekoved sholem un gerekhtikayt un a sof tsu badrikung un okupatsye in Yisroel/Palestine.

Which means in English:

Let us dedicate the second cup of wine to peace with justice and an end to oppression and occupation in Israel/Palestine.

[drink the wine]

**48.**

We eat the sweet charoyeses 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 charoyeses 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. Together, let us engage in solidarity in Israel/Palestine and throughout the diaspora.

49.

[SONG]

Vakht Oyf (Wake Up)

(Dovid Edelshadt)

Vi lang, o vi lang vet ir blaybn nokh shklofn
 Un trogn di shendlekhe keyt?
 Vi lang vet ir glentsnde raykhtimer shafn
 Far dem vos baroybt ayer broyt?

How long will you remain slaves
 And wear degrading chains?
 How long will you produce riches
 For those who rob you of your bread?

Vi lang, vi lang vet ir shteyn ayer rukn geboyn
 Derniderikt, heymloz, farshmakht?
 Es togt shoybn, vakht oyf, un tse'efnt di oygn
 Derfilt ayer ayzerne makht!

How long will you stand with your backs bent
 Humiliated, homeless, weak?
 It's daybreak, wake up, and open your eyes!
 Feel your iron strength!

Un ales vet lebn, un libn, un blien
 In frayen, in goldenem may.
 Brider, genug far tiranen tsu knien
 Shvert, az ir muzt vern fray
 Shvester, genug far tiranen tsu knien
 Shvert, az ir muzt vern fray.

And all will live, and love, and bloom
 In freedom's golden May.
 Brothers, enough of kneeling to tyrants.
 Swear you must be free!
 Sisters, enough of kneeling to tyrants.
 Swear you must be free!

Mir muzt vern fray, mir muzt vern fray!

We must be free, we must be free!

50.

Our hearts go out to all those caught in occupation, oppression, and war. We recall Ukraine's complex Jewish history, with pogroms and persecution, Cossacks and Nazi collaborators, as well as fertile soil for Jewish creativity and radical yiddishkayt.

Ukraine is the heart of the Bloodlands, an area which has witnessed two World Wars, a civil war, a major famine, and the Holocaust by Bullets. Once again, Ukraine has been invaded and occupied, with Russian missiles hitting Babi Yar, the site of the largest shooting of Jews in the Holocaust, Europe's largest mass grave. Ukraine's President Zelenskyy said,

“We were shelled last night in Kyiv, and we all died again at Babi Yar from a missile attack....killing the Holocaust's victims once again.”

May there be peace and an end to occupation and oppression in Ukraine, in Yemen, in Syria, in the Congo, in Israel, and in Palestine.

51.**Passover, 1943, The Warsaw Ghetto Uprising**

The first night of Passover, April 19, 1943, 80 years ago, 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.

52.

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.

53.

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.



54.

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.

55.

The Warsaw Ghetto Uprising inspired other acts of physical and spiritual resistance. When the news of the Uprising reached the Vilna Ghetto, Hirsh Glick was moved to write Zog Nit Keynmol, which quickly spread across the ghettos, concentration camps, and forests of Europe and became the anthem of the partisans fighting against oppression. We invite you to rise in body or spirit and join in singing this anthem.

56.

[SONG]

Zog Nit Keynmol (Never Say)

(lyrics by Hirsh Glick, set to the melody of a Russian song composed by Dmitri Pokrass)

Zog nit keynmol az du geyst dem letstn veg
 Ven himlen blayene farshteln bloye teg
 Kumen vet nokh unzer oysgebenkte sho
 S'vet a poyk ton undzer trot mir zaynen do.

Never say that there is only death for you
 Though leaden skies may be concealing days of blue
 Because the hour we have hungered for is near
 Beneath our tread the earth shall thunder, we are here.

Fun grinem palmen land biz vaytn land fun shney
 Mit zaynen do mit undzer payn mit unzer vey
 Vu gefaln s'iz a shpritz fun unzer blut
 Vet nokh a shprots ton unzer gvure unzer mut.

From land of palm trees to the far off land of snow
 We shall be coming with our torment and our woe
 And everywhere our blood has sunk into the earth
 Shall our bravery, our vigor blossom forth.

Geshriben iz dos lid mit blut un nit rnit blay
 S'iz nit kayn lid¹ fun a foigl oif der fray
 S'hot a folk ts'vishn falndike vent
 Dos lid gezungen mit naganes in di hent.

This song was written with our blood and not with lead
 It's not a song that summer birds sing overhead
 It was a people among toppling barricades
 That sang this song of ours with pistols and grenades.

Derfar zog keynmol az du geyst dem letstn veg
 Ven himlen blayene farshteln bloye teg
 Kumen vet nokh unzer oysgebenkte sho
 S'vet a poyk ton undzer trot mir zaynen do.

So never say that there is only death for you
 Though leaden skies may be concealing days of blue
 Because the hour we have hungered for is near
 Beneath our tread the earth shall thunder, we are here.

57.*[pour third cup of wine]**[all]*

As we say in Hebrew:

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

58.*[all]*

As we say in Ladino:

Bevemos el treser vazo de vino a la memoria del solevantamiento en el geto de Varshava, i para enforteser nuestra ovligasion de rekonoser i venser la opresion de nuestros dias.

59.*[all]*

As we say in Yiddish:

Mit dem dritn glezl vayn, lomir gedenken dem varshever geto ufshtand un undzer eygene tife ibergegebnkayt in gerangl kegn badrikung.

Which means in English:

We drink the third cup of wine in memory of the Warsaw Ghetto Uprising and to deepen our commitment to the struggle to recognize and overcome oppression today.

[drink the wine]

60.

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. Every table has Miriam's cup, made by the Kindergarten shule class. Let us fill Miriam's cup with water and honor the strength and joy of women throughout our history.



61.

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]

[shake the tambourine as the children go to the door and symbolically open the door for Elijah]

62.

[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.*

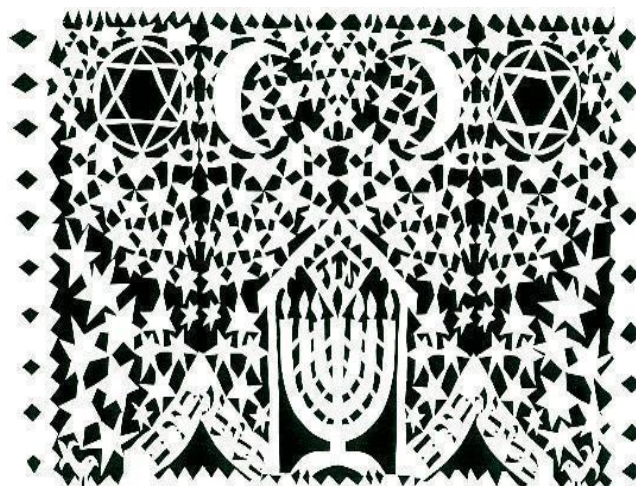
Bimheirah v'yameinu hi t'vi'einu
 El mei ha-y'shuah
 El mei ha-y'shuah.

*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.

63.

COMMUNITY GREETINGS



64.

Last month the shule Hey class, supporters from the public, and City Life/Vida Urbana activists organized and carried out a protest at the Massachusetts State House for housing justice - specifically in favor of rent control. We also performed a skit, sang, chanted, and learned from City Life/Vida Urbana.

Our Jewish community was involved because Jewish people were exposed to injustice in our past and we work to fix injustice in the world. Jews have faced a lot of oppression in our time and know how it feels, so we have empathy for others facing injustice.

65.

The Passover story is a powerful tool to address current examples of bondage and confinement, and speaks directly to the work of some of our partners, including Families for Justice as Healing, led by incarcerated and formerly incarcerated women. They have relaunched their campaign to pass the Prison Moratorium Bill to ensure that the \$50 million dollars being used to build more prisons would instead go towards releasing women, implementing alternatives, resourcing communities, and stopping the flow of people into incarceration.

On your tables and in the chat online, you'll find the flyer with further action steps to take to let the Governor and our legislators know that we support the prison moratorium.

66.

[pour fourth cup of wine]

[all]

As we say in Hebrew:

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

67.

[all]

As we say in Ladino:

Kon el kuarten vazo de vino yamamos a todas personas, ke luchen para restorar la djustisia aki, en nuestro pais.

68.

[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 here at home.

[drink the wine]

69.

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.

70.

[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.*

71.

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.

72.

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.

73.

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.

74.

After this last song of our community seder, the children are invited to search for the Afikomen as we prepare for our seder meal. When you find one, bring the matzah here and see if you can figure out the surprise!

Folks online, you are also welcome to stay on the line and shmooze.

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

75.

[SONG]

The Tide is Rising

(Rabbi Shoshana Meira Friedman and Yotam Schachter)

The tide is rising, and so are we!
 The tide is rising, and so are we!
 The tide is rising, and so are we!
 This is where we are called to be!
 This is where we are called to be!

The **task is mighty**, and so are we!...

The **storm is raging**, and so are we!...

The **world is ready**, and so are we!...

The **tide is rising**, and so are we!...

Thank you for celebrating Peysakh with us!

We thank Mae Rockland Tupa for her papercuts.

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>

Help incarcerated women here at home

Build up people, not prisons, with **Families for Justice with Healing**

<https://www.justiceashealing.org/>

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>

Help raise funds for Palestinian olive tree farmers:

<https://goodshepherdcollective.org/olive-tree-planting>

WE VALUE YOUR FEEDBACK!

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