



**BOSTON
WORKERS
CIRCLE**

Center for Jewish Culture
& Social Justice

HAGGADAH

הגדה

for

של

PEYSAKH

פסח

**Boston Workers Circle
Arbeter Ring
2026 /5786**



<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.

We are living in extraordinary times.

Modern-day Pharaohs are threatening our Constitution and our democracy.

We are witnessing a revival of fascism. For those of us with relative privilege, the current moment has shown us how fragile our collective progress toward social justice has been. For those of us who are less privileged, the expansion of insecurity and inequality highlights the lack of legal protections and recognition we have lived with for generations.

In these difficult times, we gather today to celebrate Passover, the liberation of the Jewish people. We remember that we are linked to our history with all peoples in the fight for justice and freedom. This year, as we retell our ancient story, we are keenly aware that we must resist the actions of today's Pharaohs by creating and sustaining liberation movements at home and all over the world.

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 fight against current injustices. For as long as one person is oppressed, none of us is free.

Today, we say, “No Kings, No Pharaohs!”

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 those with privilege have joined those confined to the very narrow, stifling place created by the current social and political realities of our country. The word “seder” means “order,” and “Haggadah” means “the telling.” 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, we use the traditional “order” to tell a story about the need to come together against an openly bigoted government that runs roughshod over its people and the world. As 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.

[light the candles]

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 our future and the future of our children.

[We incorporate the ancient Hebrew blessing to connect to our history and the worldwide Jewish community. We root our secular Jewish rituals in Jewish languages from the Diaspora including Ladino, Yiddish, and English.]

[all]

As we say in Hebrew:

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

As we say in Ladino:

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

6.

[all]

As we say in Yiddish:

Likhtik iz di shayn fun peysakh
Likhtik iz di shayn fun sholem,
Likhtik iz di shayn fun mentshlehkhkayt,
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.

7.

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 recognize our own history in the current conditions faced by refugees and immigrants, especially those denied refuge or deported due to color, creed, or accent. We welcome those who have been traumatized by the savagery of current wars, terrorism, imperialism, colonialism, or climate change. As written in the Torah, “Do not oppress or mistreat the foreigner, for once you were strangers in the land of Mitzrayim.”

8.

Our hearts go out to all the people in Palestine, to Gaza and the West Bank, and to the Palestinian communities everywhere who are struggling under the weight of this endless siege, the occupation, the genocide, and the loss of tens of thousands of lives, the devastation of communities, cultural institutions, land, and so much more.

Since the horrific Hamas attack on Israel on October 7, 2023, the destruction in Gaza, the humanitarian crisis, and the loss of life, especially of children, are almost unfathomable. In the occupied West Bank, Israeli settlers are rampaging through and destroying centuries-old Palestinian villages. We must resist and speak out against fear and hate, whether born of ignorance or trauma.

As Jews, we are heartbroken and outraged by the violence being committed in our name. We stand with all people for a free Palestine with justice and equity for all. We commit ourselves to work towards the collective liberation of all people.

“Never again” means “never again for anyone.”

9.

Let us recognize that we are meeting on the ancient homeland and traditional territory of the Massachusett people. Boston Workers Circle pays a voluntary land tax to the Massachusett Tribe at Ponkapoag as a symbolic gesture acknowledging the historical dispossession of Indigenous lands and a way to support tribal sovereignty and economic development. We pay respect to Massachusett peoples past, present, and future and their continuing presence in their homeland and throughout the Massachusetts diaspora.

10.

We invite you to pour the first cup of wine.

[all]

As we say in Hebrew:

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

As we say in Ladino:

Dedikemos el primer vazo de vino al koraje, a la kreatividad i a la vitalidad para alevantarnos, para mozotros mizmos i también para los ke sufren por modo de los Parós de nuestros días.

11.*[all]*

As we say in Yiddish:

Mit dem ershtn glezl vayn, trinken mir lekoved der mutikayt, sheferishkayt, un le bikayt zikh ontsunemen far zikh aley n un far di vos laydn unter hayntike pares.

Which means in English:

Let us dedicate the first cup of wine to finding the courage, creativity, and vitality to stand up for ourselves and all those who are suffering under modern-day Pharaohs.

*[drink wine]***12.**

[SONG]

Let Our People Stay*(lyrics by Linda Gritz, based on the African-American spiritual Go Down Moses; composer unknown)*

When Pharaoh was in DC land
 Let our people stay
 His evil ways we could not stand
 Let our people stay

Go down, comrades,
 Way down in DC land
 Tell old Pharaoh
 Let our people stay

From San Diego up to Maine
 Let our people stay
 The cruelty is quite insane
 Let our people stay

Go down, comrades....

Let's melt the ICE, the people said
 Let our people stay
 Let's end the horror, pain, and dread
 Let our people stay

Go down, comrades....

13.

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]

14.**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.

15.

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.

16.

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!

17.**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?

We invite the children to sing the traditional Four Questions.

We ask and then answer these questions together tonight.

18.

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.

19.

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 haleloys

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 haleloys

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?

20.

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.

21.

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 charoyeses 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.]

22.

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 do we have more than enough food, but so much of it is not safe/healthy to eat?
- Why do the wealthy pay less in taxes than the poor?
- Why did people vote for Trump?
- Why are the people with the most power not working to make the world more peaceful?

23.

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.

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.

24.

[SONG]

Oyfn Nil (*On the Nile*)*(lyrics by Avrom Reizen; 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 tsart un lind
 Vi zey voltn hitn zikh ton shlekhts dem kind.

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

Shvimt dos kestl....

Un di khvalyes royshn nit, rirn zikh nor koym,
 Vi zey voltn tsitern oyfheybn a shoym.

*And the waves make no noise, just barely move,
 As if they were afraid of creating foam.*

Shvimt dos kestl....

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

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

Shvimt dos kestl....

25.

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.

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.

26.

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.

27.**THE EDGE** (excerpt)

Aurora Levins Morales

This is the place where the way is blocked, the end of the road, the edge of the land...

This tumultuous sea is where we choose to act, step off the land, right into the tide, sick and tired of being sick and tired, determined now to reach the other side.

This is when we threw down our tools and walked off the job, walked out of school, voted to strike, sat down in the road, when we spoke the forbidden language at the top of our lungs. This is the moment of enough is enough.

When one child too many was gunned down for breathing.

When crowds marched to the border, demanding return.

When the landlord raised the rent again, and we wouldn't pay.

When the union bosses said accommodate,
but young Clara Lemlich climbed up on a table
yelling strike now, because we will not wait.

When we walked to work in Montgomery.

When we took our boats to Alcatraz.

When we said not in my name, no more.

When we marched against the Viet Nam War.

When children walked out of classrooms in Soweto, in Managua,
last month in their millions all around the world.

When we lost our patience. When our outrage was bigger than our fear.

When we said boycott, sanction, divest. When we said Si Se Puede.

When we said water is life, we will defend it. When we said
Black. Lives. Matter.

...As we walk into the water and keep walking deeper and deeper, even though the waves slap at our faces, we'll know this is how it happens. This is how the sea parts, the road opens, this is how things change....

28.

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. 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.

We invite you to refill cups as needed.

[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.

29.

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

[all recite]

- Abuse of power
- Wars
- Hate, including racism, antisemitism and Islamophobia
- Social injustice
- Inequitable access to education
- Injustice towards the LGBTQIA+ community
- Economic insecurity, Food insecurity and Housing insecurity
- Structural and emotional violence from immigration policy
- Climate change
- Animal abuse

30.

As we tell the story of our liberation from slavery in Egypt and attempt to make sense of the overwhelming current historical moment, let us consider 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 the “ceasefire” in Gaza truly becomes a ceasefire...**Dayenu!**

When the tens of thousands of homes, schools, hospitals, mosques, olive groves, and cemeteries destroyed in Gaza and the West Bank are rebuilt as a place where Palestinians can at last live and thrive in freedom and dignity...**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!**

When the millions of political prisoners held without charges in prisons and detainment centers in China, Iran, Israel, the United States, Russia, Sudan, Venezuela, and all around the world are released....**Dayenu!**

When we stand up and stop imperialist wars, assassinations, and takeovers driven by greed for power, territory, and resources...**Dayenu!**

31.

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 and given priority over development for the sake of profit . . . **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 dismantle white supremacy in our institutions, neighborhoods, homes, and hearts. . . . **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!**

32.

[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>

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>

33.

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. As it is said: our job is not to complete the task, but never to abandon it.

34.

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.



PASCHAL LAMB

Tradition directs us to hold up a roasted lamb bone 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. Many thanks to the shule for making clay bones.

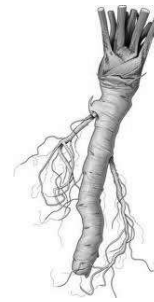
35.

MOROR

The bitter herbs symbolize the bitterness of enslavement.

SALT WATER

This represents the tears of our ancestors in enslavement.



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.

36.

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 inclusion and engagement of LGBTQ people in 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 war in Gaza, 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.

37.

We invite you to pour a second cup of wine.

[all] As we say in Hebrew:

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

[all] As we say in Ladino:

Dedikemos el sigundo vazo de vino a la paz endjuntos kon la djustisia -- ke no ayga mas gerra, non komidas, opresión, i okupasi3n de Israel/Palestina.

38.

[all] As we say in Yiddish:

Mit dem tsveytn glezl vayn, trinken mir lekoved sholem un gerehtikayt un a sof tsu milkhome, hungertoyt, 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 war, starvation, oppression, and occupation in Israel/Palestine.

[drink the wine]

39.

We eat the sweet charoyses 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 charoyses and moror (horseradish)]

40.

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.

At a time when modern-day Pharaohs are conspiring against Ukrainian sovereignty, we vow to resist. May there be peace and an end to oppression and occupation in Ukraine, Yemen, Sudan, the Congo, Venezuela, Iran, Israel, and Palestine.

Justice is the right of all who live in the wrong places in this world.

–Maya Abu Al-Hayyat, translated from Arabic to English by Fady Joudah

41.*[SONG]***Daloy Politsey**

[Unknown composer; perhaps from 1905 Russian revolution, with verses in Yiddish, refrain in Russian. Adapted to remove binary language. English verse by Lisa Gallatin (adapted from an English verse of unknown origin); fourth verse by Linda Gritz (adapted from the first verse)]

Khevre, tsuzamen	<i>Comrades, together</i>
Lomir zikh gebn di hent,	<i>Let us join hands,</i>
Lomir Nikolaykelen tsebrekhn di vent!	<i>Let's break down little Tsar Nikolai's walls!</i>

Hey, hey, daloy politsey!	<i>Hey, hey, down with the police!</i>
Daloy samederzhavyets v'rasey!	<i>Down with autocracy in Russia!</i>

Nekhtn hot er gefirt	<i>Yesterday he was driving</i>
A vegele mit mist,	<i>A little wagon full of trash,</i>
Haynt iz er gevorn a kapitalist!	<i>Today he's become a capitalist!</i>

Hey, hey, daloy politsey!	<i>Hey, hey, down with the police!</i>
Daloy samederzhavyets v'rasey!	<i>Down with autocracy in Russia!</i>

Comrades, together, all gather 'round
 Together we are strong enough
 To bring corp'rate greed down.

Hey, hey, daloy politsey!	<i>Hey, hey, down with the police!</i>
Daloy samederzhavyets v'rasey!	<i>Down with autocracy in Russia!</i>

Khevre, tsuzamen	<i>Comrades, together</i>
Lomir zikh gebn di hent,	<i>Let us join hands,</i>
Oys totalitarishkayt	<i>Down with totalitarianism</i>
Un oys mit zey're vent!	<i>And down with their walls!</i>

Hey, hey, daloy politsey!	<i>Hey, hey, down with the police!</i>
Daloy samederzhavyets v'rasey!	<i>Down with autocracy in Russia!</i>

42.**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.

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.

43.

We have so few names of the Jewish women in our history. Tonight we will honor the memory of our known and unknown brave sisters, those who fought so courageously against the Nazi horrors. We remember Zivia Lubetkin and Frumka Plotnitska, leaders and fighters in the Warsaw Ghetto Uprising. We remember Vladka Meed and Tosia Altman, 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

Their willingness to risk 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.

[Hannah Senesh parachuted into occupied Europe to help organize resistance and rescue Jews. She was captured, tortured, and executed in Hungary]



44.

Irena Klepfisz, a child survivor whose father fought and died in the Warsaw Ghetto Uprising, wrote (excerpt):
 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.

45.

A Rose Shoulder Up

Musab Abu Toha

Don't ever be surprised
to see a rose shoulder up
among the ruins of the house:
This is how we survived.

46.

We invite you to pour a third cup of wine.

[all] As we say in Hebrew:

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

[all] As we say in Ladino:

Bevemos el treser vazo de vino en memoria de la revolta en el geto de Varshava, i para enforteser muestra ovligasion de rekonoser i venser el fashizmo de oy.

47.

[all] As we say in Yiddish:

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

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 fascism today.

[drink the wine]

48.

MIRIAM'S CUP

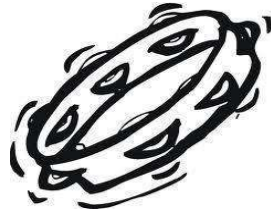
Rabbinic legend teaches that a magical well inspired by Miriam accompanied the Jews on their journey from Mitzrayim. As a midwife and a powerful Jewish woman and prophetess, Miriam represents birth, possibility, challenge, and moving through uncharted waters. She also was known for her tambourine and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

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.

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



49.

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. Let us fight the elimination of the good work of USAID and the cancellation of temporary protective status for those who are unable to return home safely.

Boston Workers Circle has been supporting a Haitian couple for over two years, and is now also supporting two women, one from Central America and one from South America. They, and so many other immigrants, are frightened that the lives they have built in the U.S. will be upended by current anti-immigrant policies. Boston Workers Circle members have been attending protests and stand outs and taking actions to peacefully express our outrage, including today at the nationwide No Kings protest.

See the action list at the end of this Haggadah to see how you can help our immigrant friends.

50.

[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,
Brenge 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.
Miriam, dance with us to repair the world.*

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

*Soon she will lead us
in making a better world.*

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

51.
COMMUNITY GREETINGS

52.
This year for the Hey solidarity protest, the Hey class learned about ICE coming into courthouses to detain immigrants. As a class, we spoke to youth activists from Neighbors United for a Better East Boston. We also met with members of BVOCAL (Boston Voices of Community and Labor) to learn songs and chants. We couldn't stand out in front of the statehouse this year because it was too cold to hold a protest, so instead we held a Teach-In at Runkle for the Boston Workers Circle Shule community and are continuing to share resources about standing in solidarity with immigrants.

We invite you to join us in this important work. See the end of this Haggadah for actions you can take.

53.
We invite you to pour a fourth cup of wine.

[all]

As we say in Hebrew:

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

As we say in Ladino:

En beviendo el kuarten vazo de vino, dizimos: lucha para ke todas las kriaturas puedan pujar en un mundo ke selebra la diversidad, la djustedad i la inkluzividad!

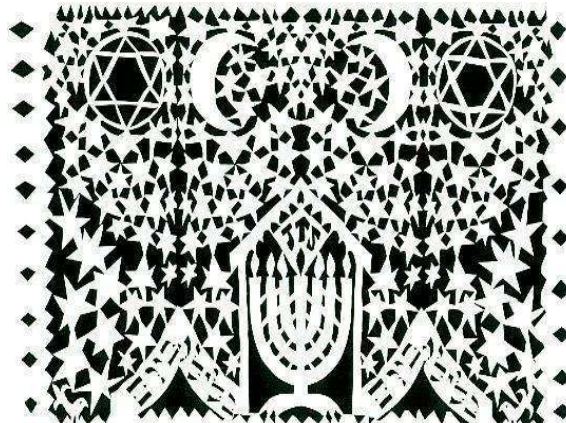
54.
[all]
As we say in Yiddish:

Mit dem fertn glezl vayn, rufn mir oyf tsu aktsyes kedey ale kinder zoln blien in a velt vos bazingt filminikayt, tsedek, un araynnemen.

Which means in English:

With the fourth cup of wine, we send out a call to action so that all children can thrive in a world that celebrates diversity, equity, and inclusion.

[drink the wine]



55.

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.

56.

[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.*

57.

The seder obligates each of us to view ourselves as if we individually were liberated from enslavement. We are living in a historical moment that is clearly demonstrating that freedom and justice CAN NEVER be taken for granted; they require constant vigilance, protection, rededication, and action. For marginalized communities, this moment may not feel new. For those with privilege, let the newness inspire allyship and action.

The seder often ends with the words: “next year in Jerusalem.” As a community that draws strength through our history of “doikayt” or “hereness”, and in awareness of how this metaphor of freedom has been misused, we say “next year in freedom from Pharaoh.” 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.

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 envelope here, and see if you can figure out the surprise!

58.

[SONG]

We are the Movement

(The Peace Poets, a collective of artists that celebrate, examine, and advocate for life through music and poetry)

We are the Movement
Liberation Moving
For Every Single Human
We have come to Win!



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.

Take action at home and on the phone

Find events, petitions, and volunteer opportunities (e.g., get out the vote in upcoming elections).

<https://www.mobilize.us/>

<https://swingleft.org/>

Fight illegal ICE actions

Fill out this petition to get ICE out of the courthouses

https://www.lucemass.org/courts?utm_source=ig&utm_medium=social&utm_content=link_in_bio

Donate to the Beyond Bond and Legal Defense Fund: <https://www.beyondbondboston.org/bondoverview> which raises money for immigration bonds to free people in ICE prisons in Massachusetts and Rhode Island or those detained elsewhere who are from or returning to MA. This money will go towards reuniting families with their loved ones.

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 refugees in Boston

Thank you to all who have donated or supported our work with immigrants! If you are interested in volunteering with the Immigrant Justice Committee, please contact us at ijc@circleboston.org. Donations can be made to our Go Fund Me account. <https://www.gofundme.com/f/support-our-immigrant-neighbors>

Please also consider donations to **BIJAN** (Boston Immigrant Justice Accompaniment Network), a partner organization that provides support, bond funds, and referrals for help.

<https://www.beyondbondboston.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 refugees:

Boston Workers Circle is cosponsoring a fundraiser with our partner 1for3, raising funds for refugees in the West Bank. Our team page is here: <https://www.classy.org/team/566146>. Folks can donate directly and/or join as a team member to fundraise for the team's goal.

Support the work of FJAH (Families For Justice As Healing), an organization fighting to end incarceration and creating alternatives to the prison system:

–Join an event: bit.ly/nonewprisonvolunteer

–Contact Your Reps and Learn about FJAH's Policy Priorities: bit.ly/FreeHerMA

–Volunteer to Support Reimagining Communities tinyurl.com/FHV2024

