



BOSTON WORKMEN'S CIRCLE  
CENTER FOR  
JEWISH CULTURE  
& SOCIAL JUSTICE  
[www.circleboston.org](http://www.circleboston.org)

# HAGGADAH FOR PEYSAKH

Boston Workmen's Circle  
Arbeter Ring  
2018



## Haggadah for Peysakh

1.

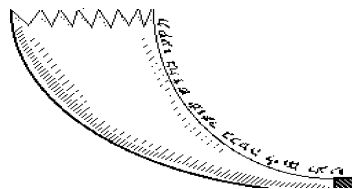
Welcome to our Passover seder.

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. Throughout our history, the shofar has been our call to action. Today, it calls us to *[all are invited to recite together]*

RISE UP! *[shofar blast]*

SING OUT! *[shofar blasts]*

FIGHT BACK! *[shofar blast]*



As we retell this ancient story, the quintessential immigration story, let us remind ourselves of those people around the world who are living this story today, as they leave slavery behind and venture into the unknown in search of freedom seeking their own promised land. 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 themselves 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. Let us sing, and believe, that we are all one family.

3.

[SONG]

**Ale Brider** (*All Brothers*)

(based on the poem Akhdos [*Unity*] by Morris Winchevsky)

Un mir zaynen ale brider,	<i>And we are all brothers.</i>
Oy, oy, ale brider,	
Un mir zingen freylekhe lider,	<i>And we sing happy songs.</i>
Oy, oy, oy.	

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

Day, day, day, day....

Un mir zaynen ale freylekh  
 Oy, oy, ale freylekh  
 Vi Yoynosn un Dovid hameylekh  
 Oy, oy, oy.

*And we are all gay,  
 Like Jonathan and King David.*

Un mir zaynen ale pleytim  
 Oy, oy, ale pleytim,  
 Tseraysn lomir ale keytn.  
 Oy, oy, oy.

*And we are all refugees,  
 Let's break all chains.*

Day, day, day, day....

4.

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.”

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.

6.

*[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 mentshlekhkayt  
 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 Peysakh

7.

Today we retell an ancient story, the story of the exodus from Mitzrayim and our liberation from slavery. Each year we remember, not just the story of our own oppression and deliverance in ancient times, but also more contemporary struggles for justice and social equality. We feel the plight of refugees who have been traumatized by the savagery of current wars and terrorism. As written in the Torah, “Do not oppress or mistreat the foreigner, for once you were strangers in the land of Egypt.”

We must speak out against the fear and hate born of ignorance. 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.

8.

For each cup of wine, we invite you to pour each other’s cup, so that we can each experience both serving and being served.

*[pour first cup of wine]*

*[all]*

As we say in Hebrew:

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

As we say in Yiddish:

Mit dem ershtn glezl vayn, trinken mir lekoved der mutikayt, sheferishkayt, un lebigkayt fun imigrantn.

Which means in English:

Let us dedicate the first cup of wine to the courage, creativity, and vitality of immigrants.

*[drink wine]*



9.

## 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 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, wherever they occur.

*[pour salt water into bowl, eat karpas dipped in salt water]*

10.

## MATZAH

Matzah is known as the "bread of affliction." 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 also reminds us that our nation is divided by fear and ignorance, racism and economic inequality, Islamaphobia 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 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.

11.

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:

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.

12.

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 affliction is not a thing of the past.

We are members of the shule 5th grade class. In December, we held a rally at the South Bay Correctional Facility in support of immigrants who have been detained by ICE. We demanded the release of two Massachusetts residents, Francisco Rodriguez of Chelsea and Siham Byah of Nahant. We were overjoyed to hear several weeks later that Francisco was released as he waits for his asylum appeal to be determined. We were heartbroken to learn of Siham's deportation back to Morocco, and remain steadfast in our commitment to #NotOneMore deportation.

14.

## 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?

What other languages are spoken in our community?

*[responses from the community]*

15.

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.



16.

Which means in Yiddish:

Ma nishtana halayle haze mikol haleloys

Farvos iz di dozike nakht fun peysakh andersh fun ale nekht fun a gants yor

Shebekhol haleloys

Ale nekht esn mir say khomets say matse

Ober halayle haze in der doziker nakht fun pesakh esn mir nor matse

Shebekhol haleloys

Ale nekht esn mir kolerley grinsn

Ober halayle haze in der doziker nakht fun pesakh moror

Bloyz bitere kraytekher

Shebekhol haleylays

Ale nekht tunken mir ayn afile eyn mol oykh nisht

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

Shebekhol haleylays

Ale nekht kenen mir esn say zitsndik glaykh say ongelent

Ober halayle haze in der doziker nakht fun pesakh esn mir ale ongelent

Ma nishtana halayle haze mikol haleloys

Farvos iz di dozike nakht fun peysakh andersh fun ale nekht fun a gants yor

17.

I would like to answer the first traditional question:

### **WHY DO WE EAT MATZAH?**

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

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

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 Peysakh.

18.

I would like to answer the third question.

### **WHY DO WE DIP HERBS TWICE?**

We dip the parsley because it reminds us of the green that comes to life again in the springtime, and the salt water reminds us of the tears of the Jewish people before they became free. We dip the moror, the bitter herbs, in the sweet charoyes 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.

Now I would like to answer the last question.

### **WHY DO WE RECLINE?**

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

19.

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.

How can we all learn to celebrate diversity?

How can we live up to the ideals of welcoming immigrants as embedded in the Statue of Liberty?

Why do we still not have an immigration policy in this country that would enable all who desire it to become citizens?

What happened to honesty, empathy, curiosity, and generosity?

20.

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 made them slaves and treated them harshly.

21.

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.





22.

[SONG]

**Oyfn Nil** (*On the Nile*)*Refrain:*

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

*The little basket floats on the river, upon the  
 flowing Nile  
 Quietly and steadily that little basket so 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.*

*Refrain*

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

*The wavelets surely are not as cruel as Pharaoh  
 and his knaves  
 And surely, surely they would not drown the  
 freer of the slaves.*

*Refrain*

23.

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

He grew up as a prince, 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. 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 slavery. Moses 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.

24.

The story says that 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 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.

25.

[SONG]

**Never Turning Back**

(Pat Humphries)

We're gonna keep on walking forward, Keep on walking forward,  
Keep on walking forward, Never turning back, never turning back.

We're gonna light the way together...  
We're gonna show our children courage...  
We're gonna keep on walking forward...

26.

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

*[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

27.

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 plagues faced by immigrants:

*[all recite]*

Dangerous Journeys. Deportation. Exploitation. Persecution. Lack of Access to Education. Loss of Family. Racism. Religious Discrimination. Xenophobia. War.

28.

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!

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

29.

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 don't have to chant, "Black Lives Matter" because every day our society shows that they do . . . Dayenu!

When young people's lives matter more than guns.... 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!

30.

[SONG]

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

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.*

31.

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.

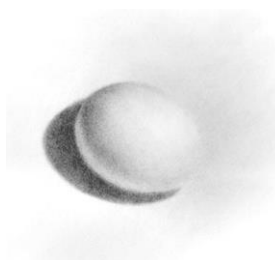
32.

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.

33.



### **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.

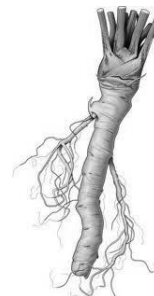
In this way we affirm our ancient traditions while acknowledging ethical and ecological concerns about the eating of meat.

### **MOROR**

The bitter herbs symbolize the bitterness of slavery.

### **SALT WATER**

This represents the tears of our ancestors in slavery.



34.

**CHAROYSES**

CharoySES is a mixture of apples, nuts, wine, and spices, or in some 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.

35.

**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 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.

**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. When we think of the tensions in the Middle East and the massive uprooting of Palestinian olive trees, we also celebrate the olive branch as a sign of hope and an enduring future dating back to the time of Noah, the receding flood waters, and the beginning of a new life.

36.

**BANANA**

Today, thousands of families are on their own exodus to freedom's distant shore. In one family's escape from the violence in Syria, two little boys, Aylan and Galip and their mother, Rihan drowned. Their father, Abdullah, survived. He shared how his sons loved bananas, a luxury in their native Syria, and how every day after work, Abdulla would bring home a banana for his sons to share. The banana reminds us of Aylan, Galip and children everywhere who are caught up in today's exodus.

We recognize the plight of Syrian, Rohingya, and refugees all over the world, and actively support their resettlement here in the United States and in Europe. We join with our Muslim siblings, here and abroad, in their struggle for freedom, justice, and dignity.

37.

*[pour second cup of wine]**[all]*

As we say in Hebrew:

Borukh ato adonoy eloheyenu melekh olom, borey pri hagofen.

As we say in Yiddish:

Mit dem tsveytn glezl vayn, yublen mir di breyte aliantsn fun kehiles vos arbetn tsuzamen oyftsunemen un bashiremen imigrantn.

Which means in English:

With the second cup of wine, we celebrate the broad coalitions of community organizations working together to welcome and protect immigrants.

*[drink the wine]*

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

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

38.

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.

39.

[SONG]

**Peace, Salaam, Shalom**

(Pat Humphries)

سلاام  
שלום  
PEACE

©Pat Humphries '01

40.

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

The first night of Passover, April 19, 1943, 75 years ago next month, 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. They resisted and fought back. Unable to take the ghetto by military force, the desperate Germans destroyed the ghetto, 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.

41.

On May 16<sup>th</sup>, 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.

42.

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.



43.

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.

44.

*[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 glezl vayn, gedenken mir undzer tife bindung tsu zayn tuers, nit tsukukers, opbaytn shrek un umvisn mit mitgefil un farshtand far pleytim arum der velt.

Which means in English:

We drink the third cup of wine to remember our own deep commitment to be upstanders, not bystanders, to replace fear and ignorance with compassion and understanding of the refugee crisis.

*[drink the wine]*

45.

Pastor Martin Niemoller, who was sent to concentration camps from 1937 to 1945 because of his anti-Nazi activities, wrote:

First they came for the Communists, and I did not speak out—  
Because I was not a Communist.

Then they came for the Trade Unionists, and I did not speak out—  
Because I was not a Trade Unionist.

Then they came for the Jews, and I did not speak out—  
Because I was not a Jew.

Then they came for me—and there was no one left to speak for me.

So today, when they come for immigrants, we say NO!



46.

## 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.

*[shake tambourine]*



47.

## 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 will always welcome strangers, immigrants, refugees, and new ideas that strengthen and enrich our lives.

Today, we cannot just passively sit 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]*

48.

[SONG]

**Eliohu Hanovi** (*Elijah the Prophet*)

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

*Miriam the prophet, strength and song in her hand  
 Miriam dance with us in order to increase the song  
 of the world.  
 Miriam dance with us in order to repair the world.  
 Soon she will lead us in making a better world.*

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

*[COMMUNITY GREETINGS]*

49.

*[pour fourth cup of wine]*

*[all]*

As we say in Hebrew:

Borukh ato adonoy eloheynu melekh olom, borey pri hagofen.

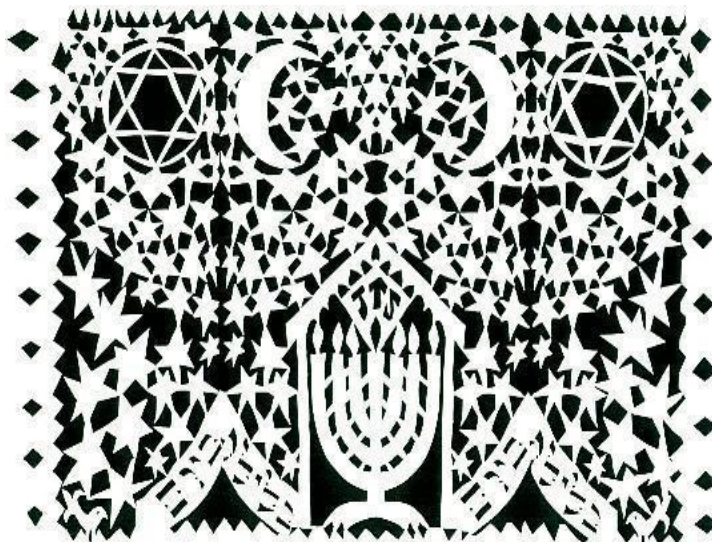
As we say in Yiddish:

Mit dem fertn glezl vayn, rufn mir oyf aktsye tsu efenen di grenetsn un bagrisn ale vos zukhn a mokem-miklet.

Which means in English:

With the fourth cup of wine, we send out a call for action to open our borders and welcome all who seek refuge.

*[drink the wine]*



50.

Chad Gadyo 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.

[SONG]

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

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 aharvio 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.

51.

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

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.

52.

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.

53.

We invite you to stand, as you are able, and join hands:

[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...

54.

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.

Let us all call out together:

TEKIAH

*[shofar blast]*

55.

The children are now 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!

**Thank you for celebrating Peysakh with us!**

**We hope you will join us for:**



*Roots, Resistance, Resilience*

BOSTON WORKMEN'S CIRCLE  
ANNIVERSARY FESTIVAL & CONCERT

HONORING:

Jenny Silverman, Dove Kent, Sherry Mayrent

Sunday, May 20, 2018

2:00 - 7:00 PM

Kresge Auditorium, MIT, Cambridge

Featuring:

Performances by A Besere Velt Yiddish Chorus,  
Shule Students & Radical Purim Players • Interactive History & Art Projects •  
Lectures from Distinguished Guests • Post-Festival Reception • and more!

Visit [www.circleboston.org/festival](http://www.circleboston.org/festival) for more information

\*\*\*

\*\*\*

\*\*\*

\*\*\*

We thank Mae Rockland Tupa for her papercuts.

**Passages taken from:**

Haggadah of the Sholem Aleichem Club of Philadelphia

BCCAS Haggadah

The Shalom Seders

A Family Haggadah

The Women's Seder Sourcebook

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 Boston Arbeter Ring community

Love and Justice in Times of War Haggadah

Sephardic Passover Agada

Immigrant Justice/Racial Justice Haggadah

The Left Over Haggadah: A Remix

Jewish Currents Haggadah supplement 2015

Jewish Labor Committee Seder 2015

HIAS Refugee Seder 2016

**INFORMATION ON CALLS FOR ACTION**

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

<http://www.lahuelga.com/>

Cosecha is a nonviolent movement fighting for permanent protection, dignity and respect for the 11 million undocumented immigrants in the United States.

<http://www.rcusa.org/>

Refugee Council USA provides advocacy on issues affecting the rights of refugees, asylum seekers, displaced persons, victims of trafficking, and victims of torture in the United States and across the world.

<https://ifnotnowmovement.org/>

IfNotNow is a movement led by young Jews working to transform the American Jewish community's support for the occupation of Israel/Palestine into a call for freedom and dignity for all.

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 or mail it to Linda Gritz, Ritual Committee Chair, Boston Arbeter Ring, 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 Boston Arbeter Ring Ritual Committee and is updated each year. We welcome your comments on this Haggadah and suggestions for next year's Haggadah.

---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---

The Ritual Committee creates and updates Boston Arbeter Ring 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: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PHONE NUMBER: \_\_\_\_\_

EMAIL ADDRESS: \_\_\_\_\_