

BOSTON IN 1880,

SHOWING STEAM RAILROADS AND STATIONS.



FREEDOM FOR ALL

A Haggadah Supplement



ADL[®]
NEW ENGLAND

What responsibilities come with freedom?

This Passover Is Different

This Passover, as we drink the four cups of wine, recite the traditional blessings, and enjoy our meal while reclining, we urge you to think about the question: "what responsibilities come with freedom?"

Our thoughts may turn to those who are not free to gather in person with family or in community due to the pandemic, or to those who even before the pandemic were experiencing under or unemployment, food insecurity, lack of resources, homelessness and grief. We may consider those on a modern-day exodus to the United States as they flee strife and hardship in their home countries. We may look within our communities and see oppressive and violent manifestations of centuries of racial injustice. And, within our country, we contemplate how our democracy, so essential to our freedom, has been shaken to its core.

This Haggadah insert is intended to help you reflect on what freedom means to you, your connection to the concept of freedom, and how you can help advance freedom in your community. You will find activities that you can do leading up to the Seder and ways in which you can incorporate these themes into the Seder itself. This insert is designed to be a starting point, to leave you with more questions than answers, much like the holiday of Passover itself. We hope it expands your thinking and then drives you to action. As we rejoice in our freedom, we must also take on the fight for freedom for all.

Before the Seder

The Land Beneath Our Feet

Before thinking of where we are going, it is essential to understand the past. We often talk about the past in terms of our history, culture, race and heritage. Less often do we examine the history of the land we are presently on, or the history of communities we are presently a part of.

Ahead of your Seder, assign a few participants to learn more about the history of the land on which you reside.

- Ask to focus on the Indigenous Nations that inhabited, and continue to live on, the land you live on now. Visit native-land.ca to start learning.
- Research organizations serving Indigenous Nations and Native American-owned businesses and encourage people attending your Seder to support them.
- Consider adding a land acknowledgment at the beginning of your Seder and assign a participant to prepare it and share what they learned in their research with others. The Native Governance Center provides guidance and best practices on how to do so [here](#).

A Seder Plate for Freedom

IN RECENT YEARS:

In recent years, we have seen various symbols added to the Seder plate to bring different issues to the forefront. Oranges represent **solidarity with the LGBTQ+ community** and other marginalized communities within the Jewish community. Pineapples have had a **complicated symbolic history** and are used to represent welcoming and prosperity. Fair trade chocolate reminds us that forced labor still exists and that there is a long path ahead for economic justice. Olives are a symbol of hope for peace between the Israeli and the Palestinian people.

THIS YEAR:

This year create an entire separate Seder plate focused on freedom. Ask your guests to bring a small item representing freedom that you can display on your Freedom plate. During your Seder, ask people to share the symbolism of the item that they brought. You can also ask them to reflect on the actions that they took to advance freedom this year. Ask: "what do you wish to do differently?"

During the Seder



Defining Freedom

Having a shared understanding of freedom is important as we think of our role in helping to advance freedom for all.

Alternate reading aloud the quotes below.

"We realize the importance of our voices only when we are silenced."

- Malala Yousafzai, Pakistani activist for female education and the youngest Nobel Prize laureate.

"The function of freedom is to free someone else."

- Toni Morrison, Nobel Prize- and Pulitzer Prize-winning novelist, editor and professor.

"As long as one dissident is in prison, our freedom will not be true."

- Eli Wiesel, Professor, political activist, Nobel laureate, and Holocaust survivor.

"Freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed."

- Dr. Martin Luther King Jr., Civil rights activist and Nobel laureate.

"You can chain me, you can torture me, you can even destroy this body, but you will never imprison my mind."

- Mahatma Gandhi, Indian lawyer and politician who led India's non-violent independence movement against British rule.

"Conformity is the jailer of freedom and the enemy of growth."

- John F. Kennedy, 35th president of the United States.

Reflect on the quotes above and have a conversation guided by the following questions:

- 1) Which quote resonates the most with you? Why?
- 2) Do these quotes capture the meaning of freedom for you? Why or why not?
- 3) What would you add to expand on the meaning of freedom?

Four Promises of Freedom



During the Seder, participants drink four cups of wine to remember four promises of deliverance that God made to the Jewish people. (Exodus 6:6-7).

I will free you.

I will deliver you.

I will redeem you.

I will take you to be my people.

Before drinking the first cup of wine, use the guiding questions below to brainstorm four promises you can make to each other to help to advance freedom for all. Recite them throughout the Seder with each cup of wine.

- 1) When have you been oppressed? What does freedom look and feel like? How does your freedom relate to the freedom of others? How might you use your freedom to advance freedom for all?
- 2) What does a world in which we are actively challenging and disrupting ableism, antisemitism, anti-Muslim bias, racism, heterosexism, and all other forms of bigotry look like to you? What steps can you take to get us closer to that world? Are there laws you can help change? Conversations you can have? New leaders you can help elect? Business and non-profits you can support?
- 3) How can you hold yourself accountable to this work? What will you do when the work gets uncomfortable? How will you return to this work re-energized when you are feeling discouraged?

Another Liberation Story

By retelling the story of the Exodus, the Jewish people, throughout generations, have found the courage to face difficulties while holding fast to our faith.

At this Seder, learn about another story of liberation, one that took place right here in the Commonwealth. Review the timeline provided in the following pages which has been adapted from "Timeline of Events Relating to the End of Slavery" by Matthew Johnson, 2010 Swensrud Teacher Fellow at the Massachusetts Historical Society.

1638 The ship *Desire* brought into Boston the first shipment of people who were enslaved from Barbados. The Africans were probably traded for with Native American captives, as this was a common practice in Massachusetts Bay.

1641 Massachusetts becomes the first colony to legalize slavery through the passage of the Body of Liberties.

1672 All people who were enslaved were to be brought to the colonies only through the Royal African Company (RAC), per charter of the British Parliament.

1680 -1681 Plan devised by Massachusetts colonists to circumvent the Royal African Company's monopoly and import people who were enslaved into Massachusetts resulting in an additional route for the trade in the colony.

1698 Parliament rescinds the Royal African Company's monopoly of the slave trade. The slave trade is now open to all willing to pay a duty and New England merchants became heavily involved in the slave trade. Massachusetts changes its colonial tax code so that the legal status of person who is enslaved is considered as property, not as a person.

1700 Judge Samuel Sewall publishes *The Selling of Joseph*, the first anti-slavery article published in New England. Sewall wrote the article because John Saffin, a wealthy merchant, refused to grant Adam, an man who was enslaved, his freedom despite his promise to do so after seven years of servitude. Adam sues for his freedom. Judge Sewall organizes the anti-slavery society known as the Boston Committee of 1700.

1701 John Saffin responds to *The Selling of Joseph*, defending his actions and attacking Sewall's condemnation of slavery.

1703 Adam wins his freedom.

1705 Massachusetts enacts a duty of £4 on all people who are enslaved imported to the colony. Massachusetts enacts a law against interracial marriages. Judge Sewall responds to John Saffin's 1701 pamphlet by reprinting an English pamphlet from *The Athenian Oracle* which condemns the slave trade.

1707 Massachusetts imposes a 5 shilling fine on any free Black people who helped any fugitives from slavery. Freed Black people were allowed to join the militia.

1722 First smallpox inoculation in the colonies administered in Boston to great success. The idea of inoculation came from Onesimus, a man who was enslaved, who described how African tribes used inoculation to treat diseases.

1731 George II instructs all royal governors to prohibit the laying of duties on the importation of people who were enslaved.

1750 Crispus Attucks, who would become the first person to be killed in the U.S. Revolution, escapes from slavery. Parliament expands slave trading policies to allow individuals to engage in the slave trade by paying a duty to the RAC.

1771 Massachusetts Colonial assembly passes a resolution calling for the end of the importation of African people who were enslaved into the colony. Governor Thomas Hutchinson refuses the measure.

1773 During the U.S. Revolution, numerous groups of people who were enslaved and freeman in MA unsuccessfully petition the colonial legislature and the governor for their freedom.

1781 Great Barrington court issues ruling in Brom and Bett v. Ashley. Brom and Bett were two people who were enslaved by John Ashley and sued for their freedom. Mum Bett (Elizabeth Freeman) was born with slave status in upstate New York. She was given to John Ashley of Sheffield, MA. She sued for her freedom after receiving serious injuries at the hand of Ashley's wife. That spring Mum Bett asked Theodore Sedgwick, an attorney, to file suit for her freedom. (Brom also joined in suing for his freedom.) Sedgwick argued that slavery was illegal under the new Massachusetts Constitution of 1780, which included a Declaration of Rights that stated: "*All men are born free and equal, and have certain natural, essential, and unalienable rights; among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing, and protecting property; in fine, that of seeking and obtaining their safety and happiness.*" The jury agreed with this argument and Brom and Bett were issued their freedom.

1783 On July 8, slavery was effectively abolished in Massachusetts, with the ruling by the Massachusetts Supreme Judicial Court in the Commonwealth v. Jennison case. Quock Walker, a man who was enslaved, sued his owner for his freedom. The court used the Massachusetts Declaration of Rights, that state "all men are born free and equal", as the basis for saying that slavery was abolished under the Massachusetts Constitution.

It would be another 82 years before all the people who were enslaved in the U.S. would be emancipated.



Modern Day Plagues

Modern-day plagues afflict our communities and our families every day. At this Seder, we commit to denouncing bias and bigotry when we see it and working to combat systemic oppression. Our fights for freedom and justice are interconnected.

Antisemitism

Ableism

Anti-Asian Bias

Anti-Immigrant Bias

Anti-Muslim Bias

Anti-Trans Bias

Heterosexism

Racism

Sexism

Bias Against any Group or Individual

Silence: The Failure to Challenge Bias

As each plague is mentioned, use your finger to add a drop of wine onto your plate. Ask your Seder participants to expand on the list: what other plagues are challenging our society today?

Interrupting Hate: A Quick Guide

At the beginning of this insert we posed the question "what obligations come with freedom?" Standing up when we encounter bias or injustice is one of these obligations. Before concluding your Seder, review the three steps below and have a conversation about what you might do in these situations in the future.

Speak up

- Make your voice heard. Name the hate and interrupt it when you hear it.
- Report incidents of hate to ADL, community officials or local law enforcement.
- Ask your elected officials to listen and take action – sign a petition, call, write, and email them – let them know that this issue matters to you.

Share facts

- Share information, data, reports, and links.
- Make the truth known. Shut down rumors, disinformation, conspiracy theories, tropes, and lies.

Show strength

- Have continuing conversations of understanding.
- Find ways to help others through volunteering your knowledge and time through community building activities.
- It is our responsibility to stand up for ourselves and for other marginalized groups through allyship, advocacy, and activism.

Caged Bird **By: Maya Angelou**

A free bird leaps
on the back of the wind
and floats downstream
till the current ends
and dips his wing
in the orange sun rays
and dares to claim the sky.

But a bird that stalks
down his narrow cage
can seldom see through
his bars of rage
his wings are clipped and
his feet are tied
so he opens his throat to sing.

The caged bird sings
with a fearful trill
of things unknown
but longed for still
and his tune is heard
on the distant hill
for the caged bird
sings of freedom.

15 The free bird thinks of another breeze

and the trade winds soft through the sighing trees
and the fat worms waiting on a dawn bright lawn
and he names the sky his own
But a caged bird stands on the grave of dreams
his shadow shouts on a nightmare scream
his wings are clipped and his feet are tied
so he opens his throat to sing.

The caged bird sings
with a fearful trill
of things unknown
but longed for still
and his tune is heard
on the distant hill
for the caged bird
sings of freedom.

Maya Angelou, "Caged Bird" from *Shaker, Why Don't You Sing?* Copyright © 1983 by Maya Angelou.

Como Tú / Like You / Like Me

By: Richard Blanco



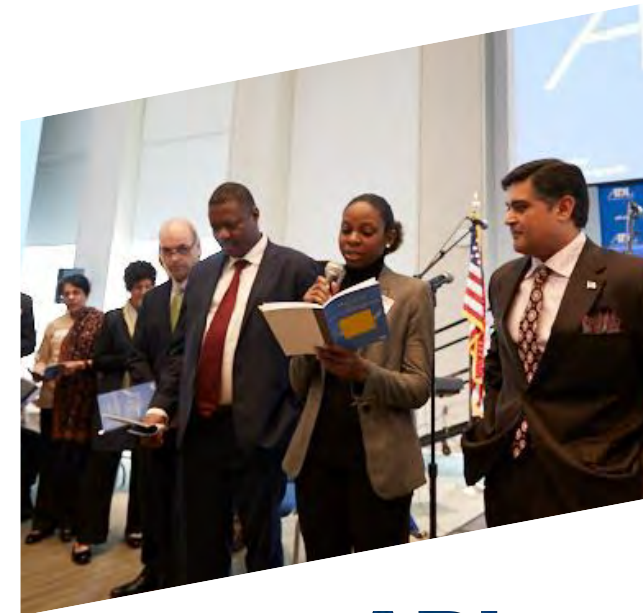
{for the D.A.C.A DREAMers and all our nation's immigrants}

. . . my veins don't end in me
but in the unanimous blood
of those who struggle for life . . .
. . . mis venas no terminan en mí
sino en la sange unánime
de los que luchan por la vida . . .
—Roque Dalton, Como tú

Como tú, I question history's blur in my eyes
each time I face a mirror. Like a mirror, I gaze
into my palm a wrinkled map I still can't read,
my lifeline an unnamed road I can't find, can't
trace back to the fork in my parents' trek
that cradled me here. Como tú, I woke up to
this dream of a country I didn't choose, that
didn't choose me—trapped in the nightmare
of its hateful glares. Como tú, I'm also from
the lakes and farms, waterfalls and prairies
of another country I can't fully claim either.
Como tú, I am either a mirage living among
these faces and streets that raised me here,
or I'm nothing, a memory forgotten by all
I was taken from and can't return to again.
Like memory, at times I wish I could erase
the music of my name in Spanish, at times
I cherish it, and despise my other syllables
clashing in English. Como tú, I want to speak

of myself in two languages at once. Despite
my tongues, no word defines me. Like words,
I read my footprints like my past, erased by
waves of circumstance, my future uncertain
as wind. Like the wind, como tú , I carry songs,
howls, whispers, thunder's growl. Like thunder,
I'm a foreign-borne cloud that's drifted here,
I'm lightning, and the balm of rain. Como tú ,
our blood rains for the dirty thirst of this land.
Like thirst, like hunger, we ache with the need
to save ourselves, and our country from itself.

Copyright © 2019 by Richard Blanco. Originally published
in Poem-a-Day on March 9, 2019, by the Academy of
American Poets, from *How to Love a Country* (Beacon
Press, 2019).



Go Down, Moses

African American spiritual

Verse 1: When Israel was in Egypt's land,
(Let My people go);
Oppressed so hard they could not stand,
(Let My people go);
Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: Let My people go.

Verse 2: The Lord told Moses what to do,
(Let My people go);
To lead the children of Israel through,
(Let My people go).
Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: Let My people go.

Verse 3: The pillar of cloud shall clear the way,
(Let My people go);
A fire by night, a shade by day,
(Let My people go).
Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: Let My people go.

Verse 4: As Israel stood by the water-side,
(Let My people go);
At God's command it did divide,
(Let My people go).
Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: Let My people go.

Verse 5: When they had reached the other shore,
(Let My people go);
They sang the song of triumph over,
(Let My people go).
Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: Let My people go.

Verse 6: Oh, let us all from bondage flee,
(Let My people go);
And let us all in Christ be free,
(Let My people go).
Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: Let My people go.

Did You Know?

The Biblical story of the Exodus was a source of inspiration for many African Americans who were enslaved. The spiritual Go Down Moses is one of the ways in which people who were enslaved expressed their longing for freedom and connection to the story of the Exodus. It is believed that Moses was a code word for Harriet Tubman and other "conductors" of the Underground Railroad which guided people to freedom.

Eagle Poem

By: Joy Harjo

To pray you open your whole self
To sky, to earth, to sun, to moon
To one whole voice that is you.
And know there is more
That you can't see, can't hear;
Can't know except in moments
Steadily growing, and in languages
That aren't always sound but other
Circles of motion.
Like eagle that Sunday morning
Over Salt River. Circled in blue sky
In wind, swept our hearts clean
With sacred wings.
We see you, see ourselves and know
That we must take the utmost care
And kindness in all things.
Breathe in, knowing we are made of
All this, and breathe, knowing
We are truly blessed because we
Were born, and die soon within a
True circle of motion,
Like eagle rounding out the morning
Inside us.
We pray that it will be done
In beauty.
In beauty.

Joy Harjo, "Eagle Poem" from In Mad Love and War.
Copyright © 1990 by Joy Harjo.

Misunderstanding

By: Ha Jin

So let misunderstanding spread.
It only shows how different
you are from others.
Many things cannot bear
explaining; you'd better
let silence and labor speak
in your defense.
You don't need many friends
or to be enamored with beautiful women
or share the wine of happy gatherings,
because you have solitude enough,
content to leave this world without a sound.
Distant thunder can give you pure joy.
Birds in the sky can teach you
another kind of wisdom.
As your soul is growing new wings
such words will disappear from your dictionary:
boundary, complaint, cowardice, collapse...

Ha Jin, "Misunderstanding" from A Distant Center. Copyright
© 2018 by Ha Jin.

About ADL

ADL is a leading anti-hate organization. Founded in 1913 in response to an escalating climate of antisemitism and bigotry, its timeless mission is to stop the defamation of the Jewish people and to secure justice and fair treatment to all. Today, ADL continues to fight all forms of hate with the same vigor and passion. ADL is the first call when acts of anti-Semitism occur. A global leader in exposing extremism, delivering anti-bias education and fighting hate online, ADL's ultimate goal is a world in which no group or individual suffers from bias, discrimination or hate. Read more at www.adl.org.

ADL has emerged as one of the most formidable anti-hate organizations because of its ironclad commitment to protecting the rights of all people regardless of their race, religion, national origin, sexual orientation, gender identity or level of ability. Since its inception, ADL has believed that America only would be safe for its Jewish people if it was safe for all its people – and that when it was truly safe for all its people, it also would be safe for its Jewish community. Since its founding, ADL's work has expanded to address anti-Semitism across the globe.

ADL works to protect all marginalized groups from the devastating impacts of extremism, reduce bias in individuals through education, and create an environment of laws and norms where all groups are treated fairly, and hate has no home.

More at www.adl.org and at www.newengland.adl.org.



https://twitter.com/ADL_NewEngland



<https://www.facebook.com/ADL.NewEngland>



Contact the ADL New England office at
www.adl.org/contact or (617) 406-6300