

LET THE MAGGID SPEAK

A HAGGADAH TO INSPIRE THE SHARING OF OUR REFUGEE STORIES

2022 CE/5782/1443 AH



**You shall not oppress a stranger, for you know the
feelings of the stranger, having yourselves
been strangers.**

WESTCHESTER
JEWISH 
COALITION FOR
IMMIGRATION



A collaboration between WJCI & The Pelham Jewish Center

MUSIC RECOMMENDATIONS

Maggid 1 Hishtadlus Nigun – melody by Batya Levine

There is a concept in Jewish thought, that in a person's life, they need to have both hishtadlus (personal effort) and bitachon (trust) and learn to balance the two. This song is a tribute to the power and endurance it takes to do our own unique work in this lifetime. Batya Levine

Maggid 2 Ma Nishtana – Traditional Ladino Melody

Der Fir Kashes / The Four Questions

Chorus: *Ma nishtana haleilah hazeh mikol haleilot / Why is this night different from all other nights?*

Maggid 3 Where You Go I Will Go - by Shoshana Jedwab

Where you go I will go beloved / Where you lie I will lie beloved / Where you go I will go refugee/ Where you lie I will lie Refugee / Where you go I will go Mother Earth / Where you go I will go children / Where you go Ancestors.

Chorus: *And your people are my people / Your people are mine / Your people are my people / Your divine my divine*

Maggid 4 Im Eshkakheikh Nigun - melody by R. Michel Twersky

Modeh/ah ani l'fanecha / Ruach chai vkayam / Thank you, Living G-d and Spirit for giving me another day of awareness

V'hi she'amda - Traditional, music by Yonatan Razel

V'hi she-am'dah la-avoteinu v'lanu/ Shelo echad bilvad, amad aleinu l'chaloteinu/ Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu/ v'HaKadosh Baruch Hu matzileinu mi-yadam.

And it is this (the Torah) that has stood by our ancestors and for us./For not only one (enemy) has risen up against us to destroy us/but in every generation they rise up to destroy us./But the Holy One, Blessed be G-d, delivers us from their hands

Dayenu - Traditional, sung by The Maccabeats

Dayenu x 15 / It would have been enough

Eliyahu Hanavi – Traditional, sung by Theodore Bikel

Chorus: *Eliyahu hanavi / Eliyahu hatish'bi / Eliyahu hagil'adi / Bim'herah (beyameinu) yavo eleinu /im Mashi'ach ben David / Elijah the prophet / Elijah the Tishbite / Elijah the Giladite / May he soon (in our days) come to us / with the Messiah son of David.*

Closing Song Od Yavo Shalom Aleinu (Salaam), sung by Sheva

Od yavo' shalom aleinu (x3) Ve al kulam (x2) / Salaam (Salaam) / Aleinu ve al kol ha olam, Salaam, Salaam (x2) / Peace will come upon us (x3) Peace will upon us and on everyone.

THE FOURTH MAGGID/MAGGIDAH

Song Suggestion: *Im Eshkakheikh Nigun*

Text Study 4 - *Let the Maggid Speak*

דורשי רשומות אומרים: רצונך שתכיר מי שאמר והיה העולם?
למוד הגדה, שמתוך כך אתה מכיר את הקב"ה ומדבק בדרךיו.

Translation: The expounders of tales used to say: "Do you want to know the One Who Spoke The World Into Being? If so then learn stories (*Haggadah*), for through them you will come to know the Holy One Blessed Be He and cling to his ways."

The Fourth Storyteller Speaks

The Fourth Cup - The Cup of Hope

As we prepare to drink this cup we reflect on the enduring power of hope. How does sharing refugee stories save us? How can we create a world that is safe and welcoming for the strangers among us? How do strangers become friends?

ברוך אתה ה', אלהינו מלך העולם בורא פרי הגפן.

Blessed are you, our G-d, Ruler of the universe, who creates the fruit of the vine.

The Fourth Question: Why is storytelling so important? What can be revealed through a story that cannot be revealed otherwise?

Suggested Closing Song: *Od yavo shalom*

Welcome from the Westchester Jewish Coalition for Immigration. We are so glad that you have chosen to come together to share your refugee stories. We hope this resource enables you to create a meaningful experience that inspires you to take action through volunteer organizations such as ours.

We are so grateful to Rabbi Resnick for expanding and embellishing our understanding of the Passover rituals with this beautiful text. A *todah rabbah* to our song meister, Jack Klebanow who compiled our Song List. These wordless melodies (*niggunim*), simple songs, and age-old prayers speak to our shared longings, and touch our hearts.

- *The WJCI Team*

Introduction: Storytelling is a deep and abiding human impulse, a way of reaching out beyond the self that transcends time and place and religion and language and culture. In ancient Hebrew the word for storytelling – *Aggadah* or *Haggadah* – comes from the word *eged*, which means knot or web. The *Maggid*, is the storyteller, the spinner of webs which enchant us, binding us to one another through thick tapestries of meaning. They restore us to ourselves, reinvigorated and freer than we were before with a recommitment to creating a world in which no one need say, "My father was a fugitive Aramean..."

Tonight, like every seder night, is a night of storytelling about the refugee experience. **Four tales, four questions, four cups.** It is a night when, through the diversity of our experiences, we will rub up against that which makes us most truly human: our ability to reach out, our ability to listen with an open heart and our ability to respond in kind. According to the story in Exodus, 2.4 million Israelites fled Pharaoh. According to HIAS there are over 68 million displaced people, asylum seekers, and refugees in the world today. As the *Haggadah* wisely teaches, whoever expands upon these stories is worthy of praise.

– R. Benjamin Resnick, *The Pelham Jewish Center, 5782*

Editor: Laura J. Lewis

Graphics: Amy Ecker

THE WEBS AND THE WEAVERS

What you'll need: 4 *Maggidim* (storytellers), copies of this Haggadah, 1 banana for every 2 guests, 4 cups of wine/grape juice, and a meal to share

Setting the table: Bunches of bananas should be set in the center of the table. In 2015, Syrian refugees Aylan and Galip Kurdi, three and five years old, drowned along with their mother, Rihan, on a Turkish beach just before reaching safety. In sharing their story, their father, Abdullah, who survived, recounted how throughout the Syrian Civil War he would bring home a banana every day for his children to share as a symbol of love's sweetness even in times of great suffering and violence. The banana on the seder plate was first suggested by Rabbi Dan Moskowitz of Vancouver, where the family had hoped to immigrate.

How it works: Community facilitators should choose four *Maggidim* - storytellers or weavers - who will share their tales leading up to the seder. Drawing on a story-slam format, our theme, like that of the traditional Haggadah, is "the refugee experience".

Maggidim can be Jewish or not, guests or community members and ideally include one or more recent refugees, preferably living in the community. WJCI can help connect communities with guests.

Each *Maggid* should plan to speak for five minutes. Language can be challenging, but when possible, stories should be rehearsed, but not scripted. Once each storyteller has finished, spend a minute or so and allow the story to resonate. How is their story similar to or different from the Passover story? How is their story the same as or different from your family's story? When you're ready, please feel free to ask questions. Repeat this process each time the *Maggid* speaks. Every *Maggid* section includes time for questions, a brief text study, a song, and the *Maggid's* cup – a blessing over wine.

Communities may choose to eat after the first two stories or after all the storytellers have spoken.

THE THIRD MAGGID/MAGGIDAH

Song Suggestion: Where You Go I Will Go

Text Study 3 - *The Stranger*

וְגַר לֹא תִלְחָץ וְאַתֶּם יִדְעֶתֶם אֶת־נַפְשׁ הַגֵּר כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ
מִצְרַיִם. (Exodus 23:9)

Translation: Do not oppress the stranger, for you all know the soul of the stranger, for you all were strangers in the land of Egypt.

A version of this verse appears no less than 36 times in the Torah, far more than any other commandment. Why does it appear so often? How does it relate to the refugee experience?

The Third Storyteller Speaks

The Third Cup - The Cup of Sameness

As we prepare to drink this cup we reflect on refugee stories that are similar to our own.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Blessed are you, our G-d, Ruler of the universe, who creates the fruit of the vine.

The Third Question: What are the similarities and how do they illuminate our own experience? How do they inspire us to act?



THE SECOND MAGGID/MAGGIDAH

Song Suggestion: *Ma Nishtana*

Text Study 2 - *The Fugitive Slave*

לֹא־תִסְגֹּר עֶבֶד אֶל־אֲדֹנָיו אֲשֶׁר־יִנְצֵל אֵלָיִךְ מֵעַם אֲדֹנָיו.
(Deuteronomy 23:1)

Translation: You will not return a slave who seeks refuge with you from his abusive master.

In his commentary on this verse, the great, medieval commentator Rashi writes, “This refers even to a non-Jewish slave who flees from his Jewish master and crosses the border into Israel.” What is the meaning of the border of the Holy Land according to Rashi’s comment? How does our Judaism influence how we think about borders today?

The Second Storyteller Speaks

The Second Cup- The Cup of Sadness

As we prepare to drink this cup we reflect on the unspeakable pain and loss that all refugees experience. As Jews, we know this pain all too well.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Blessed are you, our G-d, Ruler of the universe, who creates the fruit of the vine.

Every two guests takes one banana from the center of the table. The banana is shared with the following blessing:

בָּרוּךְ אַתָּה אֱתָה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאֲדָמָה:

Blessed are you, our G-d, Ruler of the universe, who creates the fruit of the earth.

The Second Question: How do we share that pain? How can we heal, remembering the sweetness of life even while tasting the bitterness?

THE FIRST MAGGID/MAGGIDAH

Song Suggestion: *Hishtadlus Nigun*

Text Study 1 - *Fugitive/Destruction*

אֲרָמִי אֲבָד אָבִי, וַיֵּרֵד מִצְרַיִמָּה וַיֵּגֶר שָׁם בְּמַתִּי מַעֲט, וַיְהִי שָׁם
לְגוֹי גָּדוֹל, עָצוּם וְרַב. (Deuteronomy 26.5)

Translation 1: My father [Jacob] was a **fugitive** Aramean, and he went down into Egypt and sojourned there with meager numbers, and he became there a great and mighty nation.

Translation 2: An Aramean tried to **destroy** my father [Jacob], and he went down into Egypt and sojourned there with meager numbers, and he became there a great and mighty nation.

Sometimes the word אֲבָד-*oveid* is translated as “fugitive/wandering.” Other times it is translated as “destroy.” Both translations can speak to the refugee experience. Which do you prefer and why?

The First Storyteller Speaks

The First Cup - The Cup of Difference

As we prepare to drink this cup we reflect on stories that are different from our own.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Blessed are you, our G-d, Ruler of the universe, who creates the fruit of the vine.

The First Question: How can we hear these stories more clearly? How can we make space for them in our hearts and in our communities? What do they reveal that was hidden?

Optional kids extensions: Read *Dreamers*, by Yuyi Morales. If you were going on a long trip and could only take one treat, what would it be?