

A Passover Haggadah

הגדה של פסח

Gia di “Paskua Judaika”

19th Annual

CAPE VERDEAN-JEWISH



United in Hope and Action

Unidu na Speransa i Ason

April 6, 2025

Welcome to the 19th Annual Cape Verdean-Jewish Passover Seder

Part of the Passover tradition is that everyone - children and adults - is encouraged to ask questions. Some questions you may have include:

Why this event?

What is the Jewish holiday of Passover?

How do the themes of Passover connect to the Cabo Verdean people?

Why an event with Jews and Cabo Verdeans together?

What do we, as Cabo Verdeans and Jews, have in common?

We hope to answer these tonight.

Tonight, we are going on a journey together...

...from slavery to redemption

...from fear to freedom

...from darkness to revelation

Why this Event?

Jews and Cabo Verdeans have much in common: histories of enslavement and liberation, far-flung diasporas, the challenges of migration to the United States, and heritages prevailing over tremendous hardships.

Nineteen years ago, when we first started this event, many Jews, and some Cabo Verdeans, were surprised to learn that we have a shared history. Yes, the histories of Cabo Verdeans and Jews are intertwined. Many Cabo Verdeans today, including people at this Seder, have Jewish ancestors. This kinship is a result of two waves of Jewish immigration to Cabo Verde. First, in the 15th and 16th centuries, Portuguese Jews arrived on the islands, many escaping religious oppression and others forcibly sent there by the Portuguese Crown. Then, from 1850 to 1890, Moroccan Jews came, fleeing hardships in Morocco.

Both groups intermarried with other Cabo Verdeans and ceased to exist as separate communities. While few, if any, practicing Jews remain in Cabo Verde today, many remnants of the Jewish community can be seen in dozens of Jewish surnames (including Levy, Cohen, Azulay and others); in Jewish tombstones with stars of David or Hebrew inscriptions on at least four islands, in the name of the town Sinagoga (Portuguese for synagogue); and in people who claim their Jewish ancestry.

Benvindu a 19th Paskua Kabuverdianu-Judeu

Parti di tradison d-es selebrason judaiku di “Passover” e ki tudu algen, grandí y pikinóti, debi fazi perguntas, móda kes li:

Pamódi es eventu?

Kuzé ki é “Paskua Judaiku”?

Módi ki kes tema d-es selebrason judaiku, “Passover” sta relasionadu ku povu kabuverdianu?

Pamódi ki Judeu ku kabuverdianu ta selebra es fésta djuntu?

Kuzé ki nos, kabuverdianu ku judeu, nu ten en komun?

Nu ta spera ma nu ta respondi kes perguntas li oji.

Oji nu stâ fazi un viajen djuntu...

...di skravatura pa redenson

...médu pa liberdadi

...sukuru pa revelason

Pamódi es Eventu li?

Judeus ku Kabu-verdianus tem txeu em komun: storias di eskravatura y libertason, un diaspora estensu, dezañus di imigrason pa Estados Unidos y di eransa ki prevalési dibaxu di grandis difikuldadis.

Dizanóvi anu atrás, kuandu nu inisia és eventu, txeu Judeus, y alguns Kabuverdianos, fika sorprendidu na sabi ma nu ten un stória en komun. Sim, stórias di Kabu-verdianos y Judeus sta entrelasadu. Txeu Kabu-verdianos oje, inkluintu pessoas ki sta li ku nos, ten ansestrais Judeus. Es parentesku é rezultadu di dos ondas di imigrason Judaiku pa Kabu Verdi. Primeru, na séklu 15 ku 16, Judeus Portugês txiga na ilías di Kabu Verdi, txeu pamodi es staba ta fuji di opreson relijiozu y otus foi mandadu a forsa pa Cabo Verde, a mandu di Koroa Português. Dipos, di 1850 a 1890, Judeus Marokinus ben pa Cabo Verde ta fugi di adversidadis na Marrokos.

Kes dos grupus kaza ku Kabu-verdianos y es dexa di ezisti komu komunidadis separadu. Embora poku, ou si inda ten Judeus pratikantes na Cabo Verde, txeu vestíjius di komunidadadi Judaiku podi ser vistu na dezenas di apilidus Judeus (inkluintu Levy, Cohen, Azulay y otus). Vestíjius di komunidadadi Judaika podi ser vistu na pedra di túmulu Judaiku ku strelas di Davi ou inskrison na Ebraiku na pelu menos kuaru ilhas, na nomi di sidadi di Sinagoga na ilha de Santanton; y na pessoas ki ta revindika ses antepasadus Judeu.

What is Passover?

Holidays mark an important time for both Jewish and Cabo Verdean people. In Cabo Verdean culture, and for Christians all over the world, Easter celebrates Jesus Christ's resurrection and is a time for families to come together. As part of this holiday, some say that Jesus Christ's last supper before his death was actually a Passover meal. Passover is the Jewish holiday that celebrates the liberation of the Jews from slavery in Egypt during the time of the Hebrew Bible/Old Testament. Through this Cabo Verdean-Jewish Passover Seder, we are exploring these traditions and more, and we're so glad to be here with you.

This story of freedom and rebellion against brutal slavery has inspired countless men and women to work toward freedom in our times. We must remember the past in order to understand today and to protect our tomorrows. Therefore, in each generation and each year, Jews retell the story of the exodus to their children and grandchildren, so they, too, will understand the pain of slavery and the value of freedom. Passover tells the story of all people who have ever been in bondage, and it compels all of us to work toward freedom for those who remain physically, economically, or spiritually enslaved.

This Year's Theme

This year's theme is "United in Hope and Action." Yes, in these perilous times, we need unity, hope, and united action springing from hope to counteract the threats we face and to build the better future that we and our children and our children's children deserve.

Jews and Cabo Verdeans share histories of oppression and enslavement, as well as migration, resilience, and liberation.

While Cabo Verdeans suffered under Portuguese colonial rule across six centuries, they always maintained hope for freedom. Led by Amilcar Cabral's extraordinary vision for effective action, Cabo Verde finally achieved independence from Portugal 50 years ago, in 1975, though racism, poverty, and other challenges remain.

Kuzé k-é “Paskua Judaika”?

Feriadus ta marka tenpus inportanti tantu pa povu Judeu y pa Kabuverdianu. Na kultura kabuverdianu y pa tudu kriston na mundu interu, Páskua ta selebra resureison di Jezus Kristu y e momentu pa familia sta djuntu. Komu parti d-es kultura alguns pesoas ta fla ma jantar di Páskua foi ultimu refeison di Jezus Kristu antis di se morti. Páskua e kel feriadu Judeu ki ta selebra ses libertason di eskravatura na Ejitu durante tenpu di Biblia Ebreu/ Velhu Testamentu. Durante es Páskua Judeu y Kabuverdianu nu sta selebra tradisons y mutu mas, y nu sta txeu kontenti di sta li ku nhos.

Es stória di liberdadi i di revólta kóntra un skravatura brutal dja inspira un monti di ómis y mudjeris pa trabadja pa liberdadi na nos tenpu. Nu ten ki lenbra di pasadu pa nu podi konprende nos dia di oji y sabi proteji nos manhã. Sendu asin na kada jerason y tudu anu, nos judeu nu ta konta storias di ezodus pa nos fidjus y netus, pa es tanbé es intendi dor di eskravatura y valor di liberdadi. Paskua ta konta stória di tudu povu ki dja foi akorrentadu y se stória ta konpelinu pa trabadja pa liberdadi di kes ki inda sta skravizadu, fizikamenti, spiritualmenti y ekonomikamenti.

Tema des Anu

“Unidu na Speransa y Ason”. Sin, nes tempu prigosu, nu mesti di unidadi, speransa y ason ki ta brota speransa pa kontraria kes amezasas ki nu ta enfrenta y pa konstrui um futuro midjor ki nós, nós fidjus y fidjus di nós fidjus ta mereci.

Judeus e Kabuverdianus ta partilha stórias di opreson y di scravatura, cima imigrason, risilênsia y libertason.

Embora Kabuverdianus sufri txeu na duminiu kulunial portugues durante seis sekulus, sempri es manti speransa na liberdadi. Lideradus pa extraordinariu vison de Amilcar Cabral pa um ason efikaz, Kabu Verdi konsigi finalmenti si Independensia di Portugal dja sta bem fasi 50 anos, na 1975, embora rasismu, pobreza y otus desafius ta permaneci.

Jews have endured two millennia of oppression by multiple regimes. Brutality by ancient Egypt (the Exodus story recounted yearly during Passover), the Portuguese and Spanish Inquisitions, and the Nazi regime each required new reasons for hope and new waves of resistance, as does renewed anti-Semitism.

For both Cabo Verdeans and Jews, hope serves as a guiding light, inspiring action in pursuit of a brighter today and better tomorrow. Today, as challenges persist globally, this spirit of hope and proactive change empowers youth to honor these legacies by building a more just and united world.

Judeus suportata dós milénus di oprison pa variu regimis. Brutalidadi de antigu Egitu (storia de Exodu ta kontadu anualmenti duranti Paskua), Inquisison portugues y spanhol y regimi nazi, exigí kada um des novus motivus di speransa e novus ondas de resistênsias , cima antisemitismu renovadu.

Tantu pa Kabuverdianu komu pa Judeu, speransa sirbi di luz orientador, ki inspira ason na buska di un oji mas brilhanti y di un manhan midjor. Oji, na midida ki desafiús ta persisti na nivel mundial, es spiritu di speransa y di mudansa proativu kapacita jovens a honra es legadus, konstruindu un mundu mas justu y unidu.

Candle Lighting | Sendi Vela

In the Jewish tradition, we welcome every Sabbath and holiday with the lighting of candles. As we light these candles, we pray that their brightness and warmth bring joy, hope and peace to us and to people the world over.

Na tradison Judeu, nu ta da boas vindas a tudu Sábadu y feriadu ku sender di velas. O ki nu ta sendi es velas, nu ta kanta pa ki ses brilhu y kalor trazenu alegria y speransa y pa gentis na mundu interu.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי, וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל הַסֵּדֶר הַזֶּה

Ba-ruch a-tah a-do-nai e-lo-hei-nu me-lech ha-o-lam a-sher kid-sha-nu b'mitz-vo-tav v'tsi-va-nu l'had-lik ner shel a se-der ha-zeh.

Traduson: Benditu Nhor-Dés, Rei di Univérsu ki santifika-nu ku bus mandaméntu i e manda-nu sendi es véla di serimónia.

Translation: Blessed art Thou, our G-d, Ruler of the universe, who has sanctified us with Your commandments, and commanded us to light these Seder lights.

In the Cabo Verdean tradition, we light a candle to accompany a prayer or request. We light this candle tonight as we pray for a strengthening of the ties between our two peoples.

Na tradison kabuverdianu, nu ta sendi véla pa konpanha orason ó algún pedido. Nu ta sendi es véla li oji enkuantu nu ta rezâ pa estreita lasus entri nos dós povu.

Kiddush
Blessing over the First Cup of Wine
Benson sobri Primeru Tasa di Vinhuo

We dedicate this first cup of wine to our ancestors, who overcame slavery and persecution to give us our freedom, and guided by hope for a better future, took action to build that future.

Nu ta dedika es primeru kopu di vinhu pa nos antepasados, ki vensi eskravatura y persigisonāu pa danu liberdadi, y guiadu pa speransa na un futuro midjor, toma ason pa konstrui es futuro.

Please raise your glasses.
Nhos labanta nhos kopu pur favor.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Ba-ruch a-tah a-do-nai, e-lo-hay-nu me-lech ho-o-lam, bo-ray p'ri ha-ga-fen.

Traduson: Benditu Nhor-Dés, Rei di Univérsu pa vinhu ki nu ta resebi di bu bondadi.

Translation: Blessed art Thou, our G-d, Ruler of the universe, who creates the fruit of the vine.

(Drink from the first cup)
(Bebi primeru tasa)



Maggid - The Stories of Our Journeys from Slavery to Freedom

Tonight, we tell the story of two exodus: our journeys from slavery to freedom, and from colonialism to independence.

Jewish Story



In the Book of Exodus in the Bible, Jews tell the story that, long ago, our ancestor Joseph went to Mitzrayim =|i/(the Hebrew term for Egypt). In a time of famine, his people joined him. They were welcomed, and they prospered. But when new rulers came to power, our people were enslaved to work hard in the fields. Life was bitter, but our ancestors survived.

The Egyptian Pharaoh feared our growing numbers and ordered his army to kill all first-born Jewish sons. A Jewish woman named Yocheved resisted. She put her infant son, Moses, in a basket that she pushed into the Nile River, hoping he would be rescued by an Egyptian family. One of Pharaoh's daughters found him and raised him. Moses grew up to oppose Pharaoh and asked him to "let our people go." When Pharaoh said "No," G-d sent ten plagues to Egypt. After the last plague—the killing of firstborn Egyptian boys—Moses and his sister Miriam led our people out of Mitzrayim. When we arrived at the Red Sea, the waters would not part until one man, Nachshon, walked into the water. His mythical step as a free person parted the waters, and in this story, we walked across on dry land to freedom.

Maggid - Stórias di Nos Jornada di Skravidon pa Liberdadi

Oje nu ta konta dós stória di exodus: nos jornada di skravidon pa libertason, y di kolonialismu pa independensia.

Stória Judeu



Na Livru di Ezodus na Biblia, Judeus ta konta stória ki txeu ténpu na pasadu, nos antepasadu José bai pa Mitzraim (palavra Ebreu pa Ejitu). Nun tempu di fómi, se povu bai ku el. Es foi benvindu, y es prospera. Ma kuandu novus governantes txiga na poder, nos povu foi skravizadu pa trabadja duru na kampu. Vida era amargu, mas nos antepasadu sobrevivivi.

Faraó Ejípsiu staba ku medu di krexsimentu di nos povo y el da orden pa ses tropa mata tudo primojenitus di Judeus. Un Judeia ki txomaba Yocheved rezisti. E poi Moisés, se fidju pikinoti, na un sestu ki e pintxa na Rio Nilu, ku speransa ma un familia Ejípsiu ta salvaba el. Un fidja di Faraó atxal y krial. Moisés kria y kaba pa bai kontra Faraó y el pidil pa “dexa nos povu sai”. Kuandu Faraó fla “Nāu”, Deus manda dez praga pa Ejitu. Dipos di últimu praga-xasina di primojenitus di Ejitu- Moises y se irman Miriam lidera nos povu pa sai di Mitzrayim. Kuandu nu txiga na Mar Burmedju, agua ka ta abriba ti ki un omi, Nachshon, travesa agua. Se pasu mítiku sima un algen livri dividi agua, y nes stória, nu travesa na tera seku pa liberdadi.

The historical foundations of this story are not clear. Yet many other periods of exile are certainly documented, with Jews suffering oppression under many other regimes in many other lands. Two of those were in Spain and Portugal, where rulers expelled all Jews in 1492 and 1496. Following these expulsions, anyone accused of practicing Judaism in either Spain or Portugal was subject to torture, and possibly death, by state-sponsored Inquisition courts. In the 20th century, the Holocaust that killed 6 million Jews in Europe, and sent thousands of surviving refugees into a new global diaspora, followed many centuries of oppression in many other lands.

Cabo Verdean Story

Starting in the mid-15th century, the Portuguese empire colonized Cabo Verde's ten empty islands, some 500 kilometers off the west coast of Africa. Slave traders forcibly removed people from their homes in mainland Africa and took them to Cabo Verde. From there, most were transported by sea to the Americas or Europe. Many Africans died in the cruel conditions, both on land and at sea. Slave traders and owners tried to deny the human dignity of those who survived.

The enslaved Africans who were not sent abroad remained on the islands of Cabo Verde to work on cotton and sugar plantations. Many escaped to remote regions of the interior, to form their own communities far from enslavement.

In the early years, many Portuguese Jews also arrived on the islands, fleeing the Inquisition. Later, Portugal sent convicts, outlaws, and political prisoners to the islands. In the 19th century, some Jews fleeing oppression in Morocco sought refuge in Cabo Verde. Today, we are a mix of all of these people.

Even after slavery was abolished in Cabo Verde in 1876, our people continued to be deprived of basic human needs and rights. We struggled against Portuguese abuse, racism, and neglect.

Fundason istoriku des stória ka é klaru. Mesmu asi txeu otus periodu di eziliu sta devidamenti dokumentadu, ku Judeus ta sufri txeu opreson dibaxu di txeu otus rejime na txeu otus tera. Dos di kes tera é Spanha y Portugal, undi guvernantis spulsa tudu Judeu na 1492 y 1496. Depos des spulson, kualker algen akuzadu di pratika Judaismu ker na Spanha o na Portugal era torturadu, y posivelmenti mandadu mata, pa tribunal di Inkizison apoiadu pa stadu. Na sékulu 20, Olokaustu mata 6 milion di Judeus na Europa, y manda miliaris di refujiadus sobreviventi pa un novu diáspora global, segidu pa txeu sékulu di opreson na txeu otus tera.

Stória Kabuverdianu

Kumesandu na meiu di sékulu 15, inpériu Portugês koloniza kes dez ilias di Cabo Verde, a uns 500 kilometrus di kosta osidental di Afrika. Komersianti di Skravus tra pesoas di ses kaza a forsa na kontinenti Afrikanu y lébas pa Cabo Verde. Di la maior parti foi transportadu di barku pa Amerikas ó Europa. Txeu Afrikanu mori di manera kruei, tantu na tera komu na mar. Kumersianti y donus di skravus nega dignidadi umanu pa kes ki subrivivi.

Kes Afrikanus skravizadu ki ka foi mandadu pa stranjeru kontinua na Cabo Verde ta trabadja na plantason di algudon y asukar. Txeu skapa pa zonas lonji na interior, pa forma ses propriu kumunidani lonji di skravatura.

Na primerus anus, txeu Judeu Portugês txiga tanbe na nos ilias, ta fuji di Inkisison. Mas tardi, Portugal manda kondenadus, kriminozus, y prizionerus pulitikus pa ses ilias. Na sékulu 19, alguns Judeus ta fuji di opreson na Marocos djobi refújio na Cabo Verde. Oji, a nos é un mistura di tudu es povu.

Mesmu dipos di abulison di skravatura na Cabo Verde na 1876, nos povu kontinua sen ten ses nesesidadi y direitu umanu basiku. Nu luta kontra abuzu, rasismu y negligensia Portugês.



After 500 years of colonial oppression, our people began a long journey to freedom. The heroic freedom fighter Amílcar Cabral struggled, organized, spoke, and led against Portuguese rule, keeping our culture and hope alive. Although Cabral, like Moses, did not live to see his people's freedom, our people continued to carry out the revolution, and, on July 5, 1975, we finally won our independence.

Links between Jewish and Cabo Verdean Exodus

Although Jews have experienced multiple periods of exile over 2,000 years, two link directly with the history of Cabo Verde. Today, many Cabo Verdeans are descended from the early Jewish refugees from Portugal, as well as from more recent Jewish refugees from Morocco. And Jews and Cabo Verdeans now live side by side in Massachusetts, Rhode Island, and elsewhere.

Recalling our stories helps us to neither forget our ancestors' struggles, nor ignore sources of oppression, both in our own communities and in others'. In telling the Biblical story of Exodus every year, we also remember how it has inspired other communities fighting for their own freedoms. We, indeed, honor our past in challenging times. Today, the story of Exodus teaches us to join with each other to work against slavery, war, and oppression—wherever they still occur.

Dipos di 500 anos di opreson kulonial nos povu kumesa un grandi jornada pa libertadi. Eroi di luta di libertason Amilcar Cabral luta, organiza, papia, y kumanda kontra dominiu Portugês, mantendu nos kultura y speransa bibu. Apezar di Cabral, sima Moises, ka vivi pa odja libertason di se povu, nos povu kontinua revoluson, y, na 5 di Julhu di 1975, finalmenti nu ganha nos independensia.



Lasus entri Êzodu Judeu y Kabuverdianu

Apezar di Judeu ter pasadu txeu periodi di êziliu na 2.000 anu, ten dos lasus diretamenti ku storia di Kabu Verdi. Oji, txeu Kabuverdianu é dixsendenti di primerus refugiadu Judeu di Portugal, y tanbe di refugiadus Judeu mas risenti di Marocos. Y Judeu y Kabuverdianu ta vivi gósi ladu a ladu na Massachusetts, Rhode Island, y na otus lugar.

Relembra nos stórias ta djudanu a ka skese nem di lutas di nos antepasadus, nem skese fontis di opreson, tantu na nos propriu komunidadis y na otus. Kontandu stórias Biblikus di Ezodus tudu anu, nu ta lembra tanbé mo ke ten inspiradu otus kumunidadi pa luta pa ses propriu libertason. Nos, na verdadi, nu ta onra nos pasadu na tempu di dizafius. Oji, stória di Ezodus ta inxinanu a djunta nos tudu pa luta kontra skravidon, guera y opreson-seja undi for ki inda ta kontisi.



“Labanta brasu bu grita bu liberdadi, grita povu independenti, grita povu libertadu!”

(Raise your arm and shout out your freedom, shout out for an independent people, shout out for a free people!)

The seeds of the revolution take us on a new journey to freedom as we stand up against all forms of oppression. We stand united in hope and action for a common goal of better days ahead for ourselves, our families, our people, our country, and the world. From fear to freedom, from darkness to revelation, from slavery to redemption, we join together in our struggles, and in the struggles of all peoples who journey through terrors we cannot understand. Blessed is the light of our traditions that teach us to work for justice—for no one is free until everyone is free.

Sementis di revoluson ta lebanu na um novu jornada pa liberdadi, nu ta firma kontra tudu forma de opreson. Unidu na speransa y ason, pa mesmu objetivu di dias midjor , pa nos familia, nos povu, nos pais, y pa mundu. Di médu a liberdadi, di eskuridon a revelason, di skravidon a redenson, nu ta djunta nos luta a luta di tudu algen ki pasa pa terrores ki no ka ta komprende. Benditu seja, luz di nos tradison ki ta enxinanu trabadja pa justisa, mas ningén ka stá livri ti ki nos todú stá.

The Second Cup of Wine | *Segundu Tasa di Vinhuo*



We dedicate this second cup of wine to our children, our hope for the future. May they have the courage to take action against injustice and to build a brighter future for everyone.

Nu ta dedika es segundu tasa de vinhu pa nos fidjus, nos esperansa pa futuru. Pes ten koragen di agi kontra injustiça e pes konstrui un futuru midjor pa tudu nós.

Please raise your glass.
Nhos labanta nhos kopu pur favor.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן.

Ba-ruch a-tah a-do-nai, e-lo-hay-nu me-lech ho-o-lam, bo-ray p'ri ha-ga-fen.

Traduson: Benditu Nhor-Dés, Rei di Univérsu pa vinhu ki nu ta resebi di bu bondadi.

Translation: Blessed art Thou, our G-d, Ruler of the universe, who creates the fruit of the vine.

(Drink from the second cup)
(Bebi sigundu tasa)



Jewish Musical Performance | *Apresentason di Musika Judeu*
Juliata Cohen

The Four Questions | Kuaru Perguntas

It is a Passover tradition for the youngest member of a family to recite The Four Questions, asking why this holiday is important and what the various rituals and symbolic foods mean. Passover is equally about slavery and about freedom, so the Four Questions purposefully includes questions that provoke us to think about both.*

*É um tradison di Páskua un membru mas nobu di un familia resita kes Kuaru Perguntas, pergunta pamódi kes feriadu é importanti y kal ké signifkadu y kual é kes varius ritual. Páskoa é igualmente sobre escravidão y liberdade, ntom kes kuaru Perguntas propozitadamente ta inklui kestons ki ta levanu a pensa nes dos.**



READER:

מה נשתנה הלילה הזה מכל־הלילות?
שְׁבַכְל־הַלִּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצָה; הַלִּילָה הַזֶּה כֵּלּוֹ מֶצָה.
שְׁבַכְל־הַלִּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת; הַלִּילָה הַזֶּה כֵּלּוֹ מְרוֹר.
שְׁבַכְל־הַלִּילוֹת אֵין אָנוּ מְטַבִּילִין אֶפְלוֹ פֶּעַם אַחַת; הַלִּילָה הַזֶּה שְׁתֵּי פְעָמִים
שְׁבַכְל־הַלִּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין; הַלִּילָה כֵּלְנוּ מְסֻבִּין.

Mah nish-ta-nah ha-lai-lah ha-zeh mi-kol ha-lay-lot?

Sheh-be-chol ha-lay-lot a-nu och-leen cha-metz u-ma-tzah, ha-lai-lah ha-zeh ku-lo ma-tzah?

Sheh-be-chol ha-lay-lot a-nu och-leen she-ar ye-ra-kot; ha-lai-lah ha-zeh ma-ror?

Sheh-be-chol ha-lay-lot ayn a-nu mat-bee-leen a-fee-lu pa-am eh-chat; ha-lai-lah ha-zeh sh-tay p-ah-meem?

Sheh-be-chol ha-lay-lot a-nu och-leen bayn yosh-veen u-vayn m-su-been, ha-lai-lah ha-zeh ku-lah-nu m-su-been?

Why is this night different from all other nights?

On all other nights, we eat either leavened bread (bread that rises), or matzah; why on this night -- only matzah?

On all other nights, we eat all kinds of herbs; why on this night do we especially eat bitter herbs?

On all other nights, we do not dip herbs at all; why on this night do we dip them twice?

On all other nights, we eat either sitting or reclining; why on this night do we all recline?

Pamo ki es dia é diferente di tudu otus dias?

Na tudu otus nóti, nu ta kume pon abensuadu (pon ki ben di riba), ó matzá; pamodi na kel nóti li – so matzá?

Na tudu otus nóti, nu ta kume tudu tipu di ervas, pamodi na kel nóti li nu ta kume espesialmenti ervas margós?

Na tudu otus nóti, nu ka ta modja ervas; pamodi ki na kel nóti li nu ta modja dos bes?

Na tudu otus nóti, nu ta kumi ó xintadu ó reklinadu; pamodi ki na kel nóti li nu ta inkosta?

Answers to the Four Questions

On all other nights, we eat either leavened bread (bread that rises), or matzah; why on this night -- only matzah?



Matzah commemorates how the Jews were in such a hurry to leave Egypt that they could not wait for their bread to rise [before leaving]...Flat and deflated in appearance...matzah represents the humility of poverty and slavery, and is appropriately called the “bread of affliction.”

On all other nights, we eat all kinds of herbs; why on this night do we especially eat bitter herbs?

The eating of bitter herbs represents the bitterness of life as a slave in Egypt.



On all other nights, we do not dip herbs at all; why on this night do we dip them twice?

At the Seder, we dip a vegetable into salt water and bitter herbs into charoset. The very practice of dipping is meant to reflect freedom. Dipping food was a luxury reserved only for the aristocracy and upper class in ancient times.

On all other nights, we eat either sitting or reclining; why on this night do we all recline?

Reclining while dining was also a luxurious behavior historically, and its inclusion at the Seder further helps us embody and actualize a robust sense of freedom throughout the night.

Respostas pa kes Kuatru Perguntas

Na tudu otu note, nu ta kumé pon fermentadu (pão ki ta kria) ou matzá; pamod nes noti -- só matsá?

Matzá ta komemora modi ki judeus tinha tantu presa pa sai di Ejitu ki mal es sta podia esperaba pa ses pãu kria [antis des bai]... Laja y di aparensia murxu... matsá ta representa nos umildade di pobreza e di eskravidãu y é apropiadamente txomadu di “pãu di aflison”.



Na tudu otu noti, nu ta komé tudu tipu di ervas; pamodi ki nes noti nu ta kumé especialmente ervas amargus?

Kumé ervas margós ta representa amargura di vida di eskravu na Ejitu.



Na tudu otu noti nu ka ta mergudja ervas; pamodi ki nes noti nu ta mergudjas dos vez?

Na Seder, nu ta mergudja un vejetal na água salgadu y ervas amargu na charoset. Própi kel prátika di mergulia sta supostu refleti liberdade. Mergudja kumida era un luxu rezervadu so pa aristokrasia y klase altu na tempu antigu.

Na tudu otu noti, nu ta kumé xintadu ou reklinadu; pamodi ki nes noti tudu nós nu ta reklina?

Reklina durante jantar també era komportamentu luxuozu istorikamente, y se inkluson na Seder ta djuda ainda mas a inkorpora y atualiza un forte sensason di liberdade durante kel momentui.

The Four Questions for Today

In 2007 Cabo Verdean teens from St. Patrick's Youth Group met youth from Teens Acting for Social Change, the youth group of a Jewish cultural organization called Workmen's Circle. Together they created this modern version of The Four Questions which mirror the original questions but reflect some of the issues we face today.

Question 1: Why is it important to recognize the sacrifices and hardships of immigrants?

Answer: When the Jews were fleeing Egypt, they had to sacrifice their bread, their lifeblood, and had to make do with matzah, the flat-cracker bread, as they did not have time to wait for their bread to rise. Immigrants across generations have made many sacrifices for their families and for freedom.

Question 2: What does the bitterness of the herbs mean for our past and for our duty to bring peace to the world?

Answer: Tonight we eat bitter herbs to remind us of the slavery and oppression experienced by our ancestors in Egypt. Today that oppression exists in all forms of the fighting, senseless youth homicides, international conflicts, and genocide. The bitterness of the herbs reminds us of our shared pain and our duty to bring peace to those currently being oppressed.

Kuattru Perguntas Pa Oji

Na 2007 adolexenti di Grupu di Jovens di S. Patrick («St. Patrick's Youth Group») na Boston inkontra ku jovens di «Teen Acting for Social Change», grupu jovem di um organizason kultural Judeu na Boston ki txoma «Workmen's Circle». Djuntus es kria es verson modernu di Kuattu Perguntas ki ta spelia perguntas orijinal má ta refleti alguns problemas ki nu ta enfrenta oji en dia.

Pergunta 1: *Pamodi ki e importanti rekunhési sakrifisius y sofrimentus di imigrantis?*

Resposta: *Kuandu Judeus staba ta fuji di Ejitu, es tevi ki sakrifika ses pon, ses sangue y subsisti ku matzá, un pon moda bolaxa lizu, pamodi es ka tinha tempu pa spera ses pon subi. Imigrantis duranti jerasons ten fetu txeu sakrifisius pa ses familia y pa liberdadi.*

Pergunta 2: *Kuzé ki amargu di ervas ta signifika pa nos pasadu y nos dever di trazi paz pa mundu?*

Resposta: *Oji nu ta kumé ervas margoz pa lembranu skravatura y opreson ki nos antipasadu sufri na Ejitu. Oji ki opreson ta izisti di tudu maneras di luta, omisidui di jovens sen sentidu, konflitos internasional y genusidui. Margoz di ervas ta lembranu di nos dor kompartilhadu y nos diver di trazi paz pa kes ki sta gosi li ta sufri opreson.*

Question 3: Given that on all other nights people of different faiths don't gather to observe together, why do we do so tonight?

Answer: We are coming together to celebrate our religious differences and learn about our religious similarities, like Communion bread and Matzah, the Old Testament and New Testament, Passover and The Last Supper, Rules for Passover and Rules for Lent, and Cabo Verdeans having Jewish ancestral roots.

Question 4: Why do we focus on the present on other days, but on this day we celebrate our past/history together?

Answer: On this night, two communities are joined in celebrating triumph and glorious victory over our struggles. Relaxed in reflection, elated with this connection, we rejoice in comfort over our shared differences and similarities. While celebrating our past, we await the future with optimism and togetherness.



Youth Presentation

Pergunta 3: *Sendu ki na tudu otu notis Psoas de Fé diferentis nu ka ta djunta pa silebra, pamodi ki nu sta fazel oji?*

Resposta: *Nu sta ta djunta pa selebra nos diferenca relijiozu y preni sobre kuzas ki nos religion ten di similhanti, sima Komunhon di Pon y Matza, Bedju Testamentu y Novu Testamentu, Páskua y Ultimu Seia, Regras di Páskua y Regras di Kuaresma, y Kabuverdianus ten raiz Judeu antigu.*

Pergunta 4: *Pamodi ki nu ta foka na prezente na otus dia, ma nes dia nu ta selebra nos pasadu/stória komun?*

Resposta: *Nes momentu li, dós komunidadadi sta djuntu na selebra triunfu y vitoria gloriozu sobre nos lutas. Relaxadu y en refleson, elevadu ku es konekson, nu ta selebra ku konfortu pa sima di nos diferensas y kuzas igual ki nu ta kompartilia. Enkuantu nu ta selebra nos pasadu, nu ta spera futuro ku otimismo y union.*



Apresentason di Juventudi

The Seder Plate | *Pratu Seder*

Each year during the Passover holiday, we place a plate in the middle of the table that has foods symbolic of different aspects of the Passover story and representative of Cabo Verdean culture. We typically eat them at different parts of the Passover Seder, but tonight we'll go through them together.



Tudu anu durante feriadu di Páskua, nu ta poi um pratu ki ten kumidas simbóliku di diferentis aspetu di stória di Páskua y reprezentativu di kultura Kabuverdianu. Tipikamenti nu ta kumes na partis diferenti di Páskua «Seder», ma oji nu sta ben kumes tudu djuntu.

Bitter Herb | *Erba Margós*

מָרֹר

A bitter herb reminds us of the bitterness of slavery

Un erva margoz ta lembranu di amargura di skravidon.

Charoset

חַרוֹסֶת

A mixture of fruit, nuts, wine, and spices, which represents the mortar our enslaved ancestors used in building the pyramids and other structures of ancient Egypt.

Un mistura di fruta, nozis, vinhu, y temperus, ki ta reprezenta argamasa di nos antepasadus skravizadu uzadu na konstruson di piramidis y otus strutura na antigo Egipto.

Katxupa

קַצוּפָה

A Cabo Verdean stew of hominy (dried corn kernels), beans, vegetables, spices and meat or fish; Cabo Verdeans trust in the power of Katxupa to transform a simple meal into an occasion for storytelling and sharing memories. Tonight, as we tell the stories of both our peoples, we celebrate.

Un gizadu Kabuverdianu di spigas di midju seku, fjon, vejetal, temperu y karni ó pexi; Kabuverdianus ta akredita na puder di katxupa pa transforma un simplis refeison n-um okazion pa konta stórias y kompartilia memórias. Oji, enkuantu nu ta konta stórias di es nos dós povu y nu ta selebra.

Cabo Verdean Agriculture | *Agrikultura Kabuverdianu*

Amílcar Cabral, Cabo Verde's national hero, studied agronomy at the Instituto Superior de Agronomia in Lisbon before returning to West Africa. As a celebration of his agronomist roots, we put one of the crops grown in Cabo Verde today on the Seder plate. Options are corn, sweet potato, or cassava (yuca) as a representation of Cabo Verde's farming tradition.

Nes anu di sentenáriu di sé naxsimentu, nu ta omenajea raíz di Amílcar Cabral na agronomia, ku midju, batata dosi y mandioca na mōn, ta resita es seginte orason:

Orange | *Laranja*

תפוז

A modern symbol representing that women and the LGBTQI community must be fully included in our community.

Um simbulu mudernu ki ta reprezenta u fatu ki mudjeris y komunidadadi LGBTQI ten ki ser totalmenti inkluidu na nos komunidadadi.

Parsley | *Salsa*

כרפס

A green vegetable, which symbolizes spring, hope, and renewal.

Um vejetal verdi, ki ta simboliza primavera, speransa y renovason.

Roasted Egg | *Ovu asadu*

ביצה

A roasted egg, which represents the Passover offering, spring, and the cycle of life and death.

Un ovu fritu, ki ta reprezenta oferta di Páskua, primavera, y siklu di vida y morti.



The Ten Plagues - Dez Pragas

LEADER: The deliverance of the Israelites from bondage in Egypt came only after Ten Plagues that G-d inflicted on the Egyptians. Even as we are grateful for our freedom, we are pained by the knowledge that our freedom came at the expense of great misfortune to the Egyptian people. As we recite each plague, we dip a finger in our wine glass and spill out one drop of wine, thereby acknowledging that our own joy is diminished by the memory of Egyptian suffering.

Libertason di Israelitas di skravidon di Ejitu ben so dipós di Dez Pragas ki G-d manda sobri Ejipsius. Mesmu gratus pa nos libertason, nu ta sufri sabendu ma nos libertason ben na kusta di grandi desgrasa pa povu Ejipsiu. Enkuantu nu ta resita kada praga, nu ta modja um dedu na nos kopo di vinhu y bota fora un gota, rekunhesendu asi ma nos propriu alegria e diminuidu pa memoria di sufrimentu Egipsiu.

English	Kriolu	Hebrew
Blood	<i>Sangi</i>	דָּם - <i>Dam</i>
Frogs	<i>Sapus</i>	צְפַרְדֵּי - <i>Tzefardeah</i>
Lice	<i>Piodju</i>	כִּנִּים - <i>Kinim</i>
Flies	<i>Moskas</i>	עֲרוֹב - <i>Arov</i>
Cattle Disease	<i>Duensa di Gadu</i>	דֵּבַר - <i>Dever</i>
Boils	<i>Frunkus</i>	שָׁחִין - <i>Shchin</i>
Hail	<i>Granizu</i>	בָּרָד - <i>Barad</i>
Locusts	<i>Gafanhotus</i>	אַרְבֵּה - <i>Arbeh</i>
Darkness	<i>Sukuru</i>	חֹשֶׁךְ - <i>Choshech</i>
Slaying of the First Born	<i>Kasina di Primojentus</i>	מַכַּת בְּכוֹרוֹת - <i>Makat Bechorot</i>

This ritual is particularly relevant today. In Israel and Palestine, and in other wars, we witness one side or the other being seen and being treated as less than fully human. Today we remind ourselves that each human life, no matter what “side” they are on, is precious.

Es ritual é partikularmente relevante oje. Na Israel y na Palestina, y na otus gerras, nu testemunha un ladu ou otu ta ser odjadu y tratadu moda menus ki totalmente umanu. Oje nu ta lembra ma kada vida umanu, ka importa di ki “ladu” el sta, é presiozu.

The Cabo Verdean people have suffered many plagues throughout their history. We will now recite the “Ten Plagues of Cabo Verde.” As we say the name of each plague, we will again dip our finger into the wine glass and remove a drop of wine and also say in unison “G-d forbid! Krédu-in-krus.”

Povu kabuverdianu dja sufri txeu pragas durante ses storia. Nu ta bem resita “dez Pragas di Cabo Verde”. Ora ki nu ta fla nomi di kada praga, nu ta poi dedu dentu di kopu di vinhu e nu ta tra um pingu di vinhu e nu ta fla num so voz “Krédu-en-krus, ô “G-d forbid.

Denge | Dengue

Séka | Drought

Coronavirus

Fómi | Famine

Gafanhotu | Locust

Skravatura | Slavery

Kolonialismu | Colonialism

Rasismo | Racism

Ventu Lésti | East Winds

Pobreza | Poverty

Krédu-en-krus



The Third Cup of Wine | *Terseru Tasa di Vinhuo*



We dedicate this cup to the courage and determination of the Jewish and Cabo Verdean people, who confront our current plagues - racism, antisemitism, and anti-immigrant hatred. May the hope in our hearts and the actions we take today lead to the day when these plagues are but a distant memory.

Nu ta dedika es tasa pa korajen y determinason di povu judeu y KabuVerdianu, ki ta infrenta nos pragas atual - aumentu di atus di rasismu, anti-semitismu y ódiu anti-imigrante. Ki kes asons ki nu toma oji leva a dia ki es pragas pasa ta ser apenas un memória distante.

Please raise your glass.
Nhos labanta nhos kopu pur favor.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Ba-ruch a-tah a-do-nai, e-lo-hay-nu me-lech ho-o-lam, bo-ray p'ri ha-ga-fen.

Traduson: Benditu Nhor-Dés, Rei di Univérsu pa vinhu ki nu ta resebi di bu bondadi.

Translation: Blessed art Thou, our G-d, Ruler of the universe, who creates the fruit of the vine.

(Drink from the third cup) (*Bebi terseru tasa*)

Symbolic Cups

Elijah's Cup



This special cup is for Elijah the Prophet, a friend to the poor and oppressed. Before he died, he declared that he would return once in each generation disguised as a poor person, approaching people's doors to see how he would be treated.

Amilcar's Cup



This special cup is dedicated to Amilcar Cabral, a brilliant thinker, writer, and strategist, who allied with other major global leaders, as he led a years-long struggle for the independence of Cabo Verde and Guinea-Bissau, which was finally achieved in 1975. This cup reminds us to continue our fight for freedom in every place where oppression exists.

Miriam's Cup



This cup, filled with water, is in honor of Miriam, Moses' sister and a leader of the Jewish people. We lift this cup in honor of all the brave, wise, and hard-working Cabo Verdean and Jewish women, many of whom are here with us today. We celebrate women's contributions in the struggles for freedom all over the world and dedicate ourselves to working toward freedom and equality for all women.

Kopus simbolikus

Tasa di Elijah

Es tasa spesial é pa Elias ki é Profeta, un amigu di pobri y oprimidu. Antis di se morti, é flaba ma é ta volta ba un vês na kada jerson disfarsadu d-un omi pobri, ki ta aprosima di porta di algen pe odja modi kes ta trataba el. Es tasa ta lembranu ma nu debi abri nos kaza y nos korason pa tudu kes ki sta pasa nesesidadi.



Tasa di Cabral

Es kopu spesial é dedikadu pa Amilcar Cabral, un pensador brilianti, skritor, y stratejista, ki djunta ku otus grandis lidere di mundu, enkunat el staba ta lidera un luta di anus pa independensia di Cabo Verde y Guine-Bissau, ki foi finalmenti alkansadu na 1975. Es kopu ta lembranu a kontinua nos luta pa libertason na tudu lugar undi ten opreson.



Tasa di Miriam

Es tasa, xeiu di agua, e pa onrâ Miriam, irmã di Moises y un lider di povu Judeu. Nu ta labanta es tasa pa onrâ tudu mudjeris valenti, sabias, y trabadjaderas di Cabo Verde y Judeu. Txeu des sta ku nos li oji. Nu ta selebra kontribuison di mudjeris na luta pa liberdadi na mundu interu y dedika nos kabesa pa trabadja pa liberdadi y igualdadi di tudu mudjer.



The Fourth Cup of Wine | *Kuartu Tasa di Vinhuo*



We raise our glasses and dedicate this 4th and final cup of wine to the bonds between the Jewish and Cabo Verdean peoples. May we build on the spirit of this Seder, as we continue the understandings and connections that we achieved today. To all the bridge-builders and peacemakers with us today and all over the world.

Nu ta labanta nos kopu y dedika es 4 y ultimu tasa di vinhu pa lasus di union entri povu Judeu y Kabuverdianu. Ki nu konstrui na spritu des Seder y kontinua komprienson y konexon ki nu alkansa oji. Pa tudu kes ki ta konstrui pontis oji y na mundu interu.

Please raise your glass.
Nhos labanta nhos kopu pur favor.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Ba-ruch a-tah a-do-nai, e-lo-hay-nu me-lech ho-o-lam, bo-ray p'ri ha-ga-fen.

Traduson: Benditu Nhor-Dés, Rei di Univérsu pa vinhu ki nu ta resebi di bu bondadi.

Translation: Blessed art Thou, our G-d, Ruler of the universe, who creates the fruit of the vine.

(Drink from the fourth cup)
(Bebi kuartu tasa)

Closing | *Kómentariu Fináís*

Our journey together this afternoon now comes to an end. Thank you for joining us, as we honored our past in these challenging times. We shared prayers, music, and presentations by our youth, learned about our histories, cultures, and connections. Those connections in this moment also form a beginning, and as we rededicate ourselves to uniting in hope and action for a world free of war and want, a world free of racism and anti-Semitism, and all other forms of oppression, a world of unity, love, and peace.

Nos jornada djuntu des tardi dja sta txiga na fim. Obrigadu pa sta ku nos, pa onra nos pasadu n-es tempus di dizafius. Nu ta partilha orasons, múzika, y aprezentason di nos jovens, nu prendi sobri nos stórias, kulturás y koneksions. Es koneksions ki sta ta inicia y nu ta re-dedika nos més pa konstrui unidu na speransa y ason un mundu livri di gerra, y nu kre un mundu livri di rasismo, anti-semitismo y tudu kes otu formas di opreson, un mundu di unidadi, amor y pás.

United in Hope and Action ***Unidu na Speransa i Ason***

19th Cape Verdean-Jewish Passover Seder
19th Paskua Kabuverdianu-Judeu

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Translations/*Traduson* 2025: Rosa Fernandes

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Special thanks to our guest musicians: Juliata Cohen & Vanusa Santos

If you want information about this event or if you are interested in helping to plan future events, please contact us!

Si bu kre informason sobri es eventu o si bu sta interesadu na djudanu planeja futuros eventus por favor contactanu!



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