

# A Passover Haggadah

הַגְּדָה שֶׁל פֶּסַח

## Gia di “Paskua Judaika”

20<sup>th</sup> Annual

**CAPE VERDEAN-JEWISH**



**PASSOVER SEDER**

Celebrating Connection

*Selebrandu Konexons*

March 22, 2026

## **Welcome to the 20<sup>th</sup> Annual Cape Verdean-Jewish Passover Seder**

Why do Cabo Verdeans and Jews gather together today?

Because freedom stories were never meant to be told alone.

Because migration binds us across oceans and generations.

Because history teaches us what silence costs.

Because hope is not passive. It demands action.

In a time when division is loud, solidarity must be louder.

This day reminds us:

Freedom is not just remembered.

It is protected.

It is practiced.

It is passed down.

## ***Benvindu a 20<sup>th</sup> Paskua Kabuverdianu-Judeu***

*Pamodi ki Kabuverdianus ku Judeus ta djunta oji?*

*Pamodi stórias di liberdadi nunca ka foi dadu pa kontadu es sô.*

*Pamodi migrason ta uni-nu entri osianus i jerasons.*

*Pamodi istória ta inxina-nu kantu ki silénsiu ta kusta.*

*Pamodi speransa ka é pasivu. El ta iziji ason.*

*Nun ténpu ki divizon sta txeu, solidariedadi ten ki ser más inda.*

*Es dia ta lembra-nu:*

*Liberdadi é ka sô pa lembradu.*

*É pa protejedu.*

*É pa pratikadu.*

*É pa pasadu pa dianti.*

## **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. 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 - Celebrating Connection**

Twenty years! Twenty years of celebrating connection. Twenty years of coming together - Cabo Verdeans and Jews - sharing our histories, cultures, religions, and experiences, in a spirit of mutual respect and curiosity. Bridging differences at a time in this country when there are forces that seek to divide us from one another, that try to get us to see certain groups as the "other" or as a threat. Two decades of building connection between these two groups that, on the surface, seem so different, and yet, once you go deeper, have so much in common, including an intertwined history.

Twenty years ago, in 2006, when eighteen people gathered together and decided to create an event that had never happened before, an event that would bring these two unlikely groups together, no one expected that they were creating something that would last more than a year or two. In fact, nobody in that room was sure that anyone besides themselves would show up. They set an ambitious goal of fifty people attending that first year, and then, to their great surprise, a hundred people poured through the door of the basement of St. Patrick's Church.

And here we are together, twenty years later, continuing to build bonds. Over these past twenty years, we have learned that we have so much in common, and also many differences, and that we can learn from one another. We have learned that Jews are part of the Cabo Verdean story and that Cabo Verdeans are part of the Jewish story. We each have faced and overcome tremendous hardships and obstacles. We each have built resilient cultures that we can be proud of and that we can pass on to our children. We each are laying the foundation for a better world, the more just and more peaceful world that we all long for and deserve. And that is a lot to celebrate.

## **Kuzé k-é “Paskua Judaika”?**

*Feriadus ta marka tenpus inportanti tantu pa povu Judeu i pa Kabuverdianu. Na kultura kabuverdianu i pa tudu kriston na mundu interu, Páskua ta selebra resureison di Jezus Kristu i 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 duranti tenpu di Biblia Ebreu/Velhu Testamentu. Duranti es Páskua Judeu i Kabuverdianu nu sta selebra tradisons i mutu mas, i 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 i mudjeris pa trabadja pa liberdadi na nos tenpu. Paskua ta konta stória di tudu povu ki dja foi akorrentadu i se stória ta kompelinu pa trabadja pa liberdadi di kes ki inda sta skravizadu, fizikamenti, spiritualmenti i ekonomikamenti.*

### **Tema des Anu - Selebrandu Konexons**

*Vinti anu! Vinti anu ta selebrá nos ligason. Vinti anu djuntadu — Kabuverdianus ku Judeus — ta partilia nos stória, nos kultura, nos relijion ku nos speriénsia, nun spíritu di respetu mutuo i kuriozidadi. Ta kria ponti entri diferéncias nun ténpu ki, nes país, ten forsas ki kre dividi-nu, ki ta tenta fazé-nu odja sertus grupu sima "kes otus" ó sima un amiasa. Dós dékada ta konstruí ligason entri es dós grupu ki, na superfisie, ta parsi txeu diferenti, mas, óra ki nu ba más fundu, nu ta odja ma nu ten txeu kuza en komun, inkluidu un stória ki sta ligadu na kunpanheru.*

*Vinti anu atrás, na 2006, kantu dezoitu pesoa djunta i disidi kria un eventu ki nunka ka tinha kontisidu antes, un eventu ki ta uni es dós grupu ki ningen ka ta imajinaba djuntu, ningen ka imajina ma es staba ta kria un kuza ki ta duraba más ki un anu ó dós. Na verdadi, ningen na kel sala ka tinha sertéza si otus pesoa além des própi ta parseba. Es kria un meta ambisiozu di resebi sinkuenta pesoa na kel primeru anu, i dipòs, pa ses grandi surpresa, un sentu di pesoa parse na salon di Igreja di São Patrisiu.*

*I li nu sta djuntu, vinti anu dipòs, ta kontinua ta kria lasus. Duranti es últimos vinti anu, nu prende ma nu ten txeu kuza en komun, i tambí txeu diferénsa, i ma nu pode prende ku kunpanheru. Nu prende ma Judeus fazi parti di stória di Kabu Verdi i ma Kabuverdianus fazi parti di stória di Judeus. Kada un di nos dja nu enfrenta i nu vense txeu difikuldadi i txeu obstaklu. Kada un di nos dja nu konstruí kulturadas rezistenti ki nu pode xinti orguliu di es i ki nu pode pasa pa nos fidjus. Kada un di nos sta ta po kelprimeru pedra pa un mundu midjor, un mundu más justu i ku más pas ki nos tudu nu ta deseja i nu merese. I kel-li é kuza txeu pa nu selebrá.*

## **A Message from Cabo Verde**

### **Recognition of Past Planning Committee Members and Co-Chairs**

*Un Mensajen di Cabo Verde*

*Rekonhesimentu di  
Ex-Menbrus i Kordenadoris di Komitê Organizador*

## 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 Sábada i feriadu ku sender di velas. O ki nu ta sendi es velas, nu ta kanta pa ki ses brilhu i calor trazenu alegria i speransa i 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 antepasadus, ki vensi eskravatura i persigisonāu pa danu liberdadi, i 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.

### **The 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, i 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, i 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 i 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 i krial. Moisés kria i kaba pa bai kontra Faraó i 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 i 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, i 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.

### **The 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 i Portugal, undi guvernantis spulsa tudu Judeu na 1492 i 1496. Depos des spulson, kualker algen akuzadu di pratika Judaismu ker na Spanha o na Portugal era torturadu, i posivelmenti mandadu mata, pa tribunal di Inkizison apoiadu pa stadu. Na sékulu 20, Olokaustu mata 6 milion di Judeus na Europa, i 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 i lébas pa Cabo Verde. Di la maior parti foi transportadu di barku pa Amerikas ó Europa. Txeu Afrikanu mori di manera kruel, tantu na tera komu na mar. Kumersianti i 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 i 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, i 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 i direitu umanu basiku. Nu luta kontra abuzu, rasismu i neglijensia 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 liberdadi. Eroi di luta di libertason Amilcar Cabral luta, organiza, papia, i kumanda kontra dominiu Portugês, mantendu nos kultura i 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 i 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, i tanbe di refugiadus Judeu mas risenti di Marocos. i Judeu i Kabuverdianu ta vivi gósi ladu a ladu na Massachusetts, Rhode Island, i 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 i na otus. Kontandu stórias Biblikus di Ezodus tudu anu, nu ta lembra tanbé mo ke ten inspiradu otus kumunidade 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 i 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 i ason, pa mesmu objetivu di dias midjor , pa nos familia, nos povu, nos pais, i pa mundu. Di médu a liberdadi, di eskuridon a revelason, di skraidon 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*  
Nat Seelen and Kirsten Lamb of Ezekiel's Wheels

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## Remarks by Speakers *Koméntarius di Várius Ménbrus*

Evandro Carvalho  
Colette Phillips

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### 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 i kal ké signifkadu i kual é kes varius ritual. Páskoa é igualmente sobre escravidão i liberdade, ntom kes kuaru Perguntas propozitadamente ta inklui kestons ki ta levanu a pensa nes dos.\**



**READER:**

מה נשתנה הלילה הזה מכל־הלילות?  
שֶׁבְּכָל־הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה; הַלַּיְלָה הַזֶּה כֹּלֵוּ מֶצֶה.  
שֶׁבְּכָל־הַלֵּילוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת; הַלַּיְלָה הַזֶּה כֹּלֵוּ מְרוֹר.  
שֶׁבְּכָל־הַלֵּילוֹת אֵין אָנוּ מְטַבִּילִין אֶפְסֵלוּ פֶּעַם אַחַת; הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים  
שֶׁבְּכָל־הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין; הַלַּיְלָה כֹּלֵנוּ 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 i di aparensia murxu... matsá ta representa nos umildade di pobreza e di eskravidãu i 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 i ervas amargu na charoset. Própi kel prátika di mergulia sta supostu refleti liberdade. Mergudja kumida era un luxu rezervadu so pa aristokrasia i 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, i se inkluson na Seder ta djuda ainda mas a inkorpora i 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 i sofrimentus di imigrantis?*

***Resposta:*** *Kuandu Judeus staba ta fuji di Ejitu, es tevi ki sakrifika ses pon, ses sangue i 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 i pa liberdadi.*

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

***Resposta:*** *Oji nu ta kumé ervas margoz pa lembranu skravatura i opreson ki nos antipasadu sufri na Ejitu. Oji ki opreson ta izisti di tudu maneras di luta, omisiduu di jovens sen sentidu, konflitos internasional i genusiduu. Margoz di erbas ta lembranu di nos dor kompartilhadu i 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.



**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 diferensa relijozu i preni sobre kuzas ki nos religion ten di similhanti, sima Komunhon di Pon i Matza, Bedju Testamentu i Novu Testamentu, Páskua i Ultimu Seia, Regras di Páskua i Regras di Kuaresma, i 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 i vitoria gloriozu sobre nos lutas. Relaxadu i en refleson, elevadu ku es konekson, nu ta selebra ku konfortu pa sima di nos diferensas i kuzas igual ki nu ta kompartilia. Enkuantu nu ta selebra nos pasadu, nu ta spera futuru ku otimismo i union.*



## The Seder Plate | *Pratu Seder*

Each year during the Passover holiday, in the Jewish tradition, we place a plate in the middle of the table that has foods symbolic of different aspects of the Passover story. We typically eat these foods at different times during the Passover Seder, but tonight we will go through them all at once. And today we represent Cabo Verdean culture, as well.



*Tudu anu durante feriadu di Páskua, nu ta poi um pratu ki ten kumidas simbóliku di diferentis aspetu di stória di Páskua i representativu di kultura kabuverdianu. Tipikamenti nu ta kumes na partis diferenti di Páskua «Seder», ma oji nu sta ben kumes tudu djuntu. I oji també nu ta representa kultura kabuverdianu.*

### **Bitter Herb | *Erba Margós***

מרור

A bitter herb reminds us of the bitterness of slavery

*Un erva margoz ta lembranu di amargura di skravidon.*

### **Charoset**

חרוסת

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, i temperus, ki ta representa argamasa di nos antepasadus skravizadu uzadu na konstruson di piramidis i otus strutura na antigo Egipto.*

### **Parsley | *Salsa***

כרפס

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

*Um vejetal verdi, ki ta simboliza primavera, speransa i 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 representa oferta di Páskua, primavera, i siklu di vida i morti.*

## 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 i komunidadadi LGBTQI ten ki ser totalmenti inkluidu na nos komunidadadi.*

## Katxupa

ביצה

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.

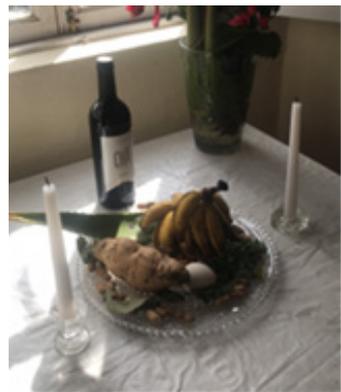
*Un gizadu Kabuverdianu di spigas di midju seku, fijon, vejetal, temperu i karni ó pexi; Kabuverdianus ta akredita na puder di katxupa pa transforma un simplis refeison n-um okazion pa konta stórias i kompartilia memórias.*

## Corn | *Midju*

תירס

In Cape Verde, corn (maize) has, for a long time, been one of the most important rain-fed crops and a basic part of everyday life. It is the foundation of traditional foods, such as katxupa and various other dishes, and it is a central part of the national diet. For many Cape Verdeans, corn is not just a crop, but a symbol of survival and cultural identity.

*Na Cabo Verde, midju ê, desdi txeu tempu, un di kes kuieta di sekeru más importante i un parti básiku di vida di tudu dia. El e basi di kumida tradicional moda katchupa i varius otus pratus, el e un parti sentral na alimentason nasional. Pa txeu Kabuverdianus, midju e ka somenti un kultura di sekeru, má un sinbolu di subrivivênsia i identidadi kultural.*



## 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 skraividon 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>	צְפַרְדֵּעַ - <i>Tzefardeah</i>
Lice	<i>Piodju</i>	כְּנָיִם - <i>Kinim</i>
Flies	<i>Moskas</i>	עָרוֹב - <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 carries particular weight today. In Israel and Palestine, and in other places touched by war, we see how suffering can harden hearts and blur our sense of one another's humanity. Today, we remind ourselves that every human life is sacred and worthy of dignity, regardless of sides or borders.

*Es ritual ten un signifkadu especial oji. Na Israel i na Palestina, i na otus lugaris afetadus pa gerra, nu ta odja mo ki sofrimentu podi endureni nós korason i obstruí nos persepson di umanidade di uns i otus. Oji, nu ta lembra nós mesmu ma tudu vida umanu e sagradu i meresi dignidadi, independenti di ladus ó fronteras.*

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 | *Terseu 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 i determinason di povu judeu i Kabu Verdianu, ki ta infrenta nos pragas atual - aumentu di atus di rasismu, anti-semitismu i 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 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 third cup) (*Bebi terseu tasa*)**



**Cabo Verdean Musical Performance | *Aprezentason di Muzika***  
***Kabuverdianu***  
***Lutchinha***

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The **Social Equity Access Fund** is a woman-of-color-founded initiative dedicated to advancing social equity by redistributing financial resources directly to individuals and grassroots organizations most affected by systemic barriers. Established in 2020, the fund is built on trust, asset redistribution, and barrier-free access, rejecting the red tape of traditional philanthropy and centering the belief that those closest to the challenges are closest to the solutions.

Through unrestricted cash assistance and investment in community-led organizations—especially those led by people of color—the fund strengthens local leadership and supports those working at the front lines of inequity.



We are deeply grateful for their generous donation, which helps make this event possible and strengthens our shared commitment to community empowerment.

[www.socialequityaccessfund.org](http://www.socialequityaccessfund.org)



## 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 i oprimidu. Antis di se morti, é flaba ma é ta voltaba 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 i nos korason pa tudu kes ki sta pasa nesesidadi.*



### ***Tasa di Cabral***

*Es kopu spesial é dedikadu pa Amilcar Cabral, un pensador brilianti, skritor, i stratejista, ki djunta ku otus grandis lidere di mundu, enkunat el staba ta lidera un luta di anus pa independensia di Cabo Verde i 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 i un lider di povu Judeu. Nu ta labanta es tasa pa onrâ tudu mudjeris valenti, sabias, i trabadjaderas di Cabo Verde i Judeu. Txeu des sta ku nos li oji. Nu ta selebra kontribuison di mudjeris na luta pa liberdadi na mundu interu i dedika nos kabesa pa trabadja pa liberdadi i 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 i dedika es 4 i ultimu tasa di vinhu pa lasus di union entri povu Judeu i Kabuverdianu. Ki nu konstrui na spritu des Seder i kontinua komprienson i konexon ki nu alkansa oji. Pa tudu kes ki ta konstrui pontis oji i na mundu interu.*

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

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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 Fináis*

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 antisemitism, 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, i apresentason di nos jovens, nu prendi sobri nos stórias, kulturans i koneksions. Es koneksions ki sta ta inicia i nu ta re-dedika nos més pa konstrui unidu na speransa i ason un mundu livri di gérra, i nu kre un mundu livri di rasismu, antisemitismu i tudu kes otu formas di opreson, un mundu di unidadi, amor i pás.*

### **Celebrating Connection** ***Selebrandu Konexons***

**20<sup>th</sup> Cape Verdean-Jewish Passover Seder**  
**20<sup>th</sup> Paskua Kabuverdianu-Judeu**

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**Emcees | *Méstri di Serimonía*:** Adelsa Mendes & David Schwartz

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**Translations/*Traduson* 2026:** Dora Simas, Ema Barros

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Special thanks to our guest musicians: Nat Seelen & Kirsten Lamb and Lutchinha

Special thanks to our speakers: Evandro Carvalho and Colette Phillips

Special thanks to our Audio-Visual team: Hernany Gomes & Nelson Resende



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

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