
We welcome you to the 2020 version of the New England Jewish Labor Committee's 20th Annual Labor Seder. This year is unprecedented in many ways.

We want to thank all our honorees, Tom Flynn and Josh Zakim, as well as the workers of the Battery Wharf Hotel, Harvard Graduate Students Union, and the Dedham Teachers, for their understanding when we made this difficult decision to cancel our Seder. We want to thank all of our supporters who placed ads and purchased tickets, and all of the volunteers and staff who worked tirelessly for months to get to this place.

The New England Jewish Labor Committee is committed to continuing the essential work of supporting workers during the pandemic and assisting them when we recover.

We also believe that the message of the Passover Seder contains wisdom to help us endure and thrive, as the Israelites did under Pharaoh's life-threatening oppression, and provides us all with tools to give us hope.

We fully expect to bring our supporters together at a later date to celebrate our honorees in a festive way.

We wish you good health, perseverance, and courage.

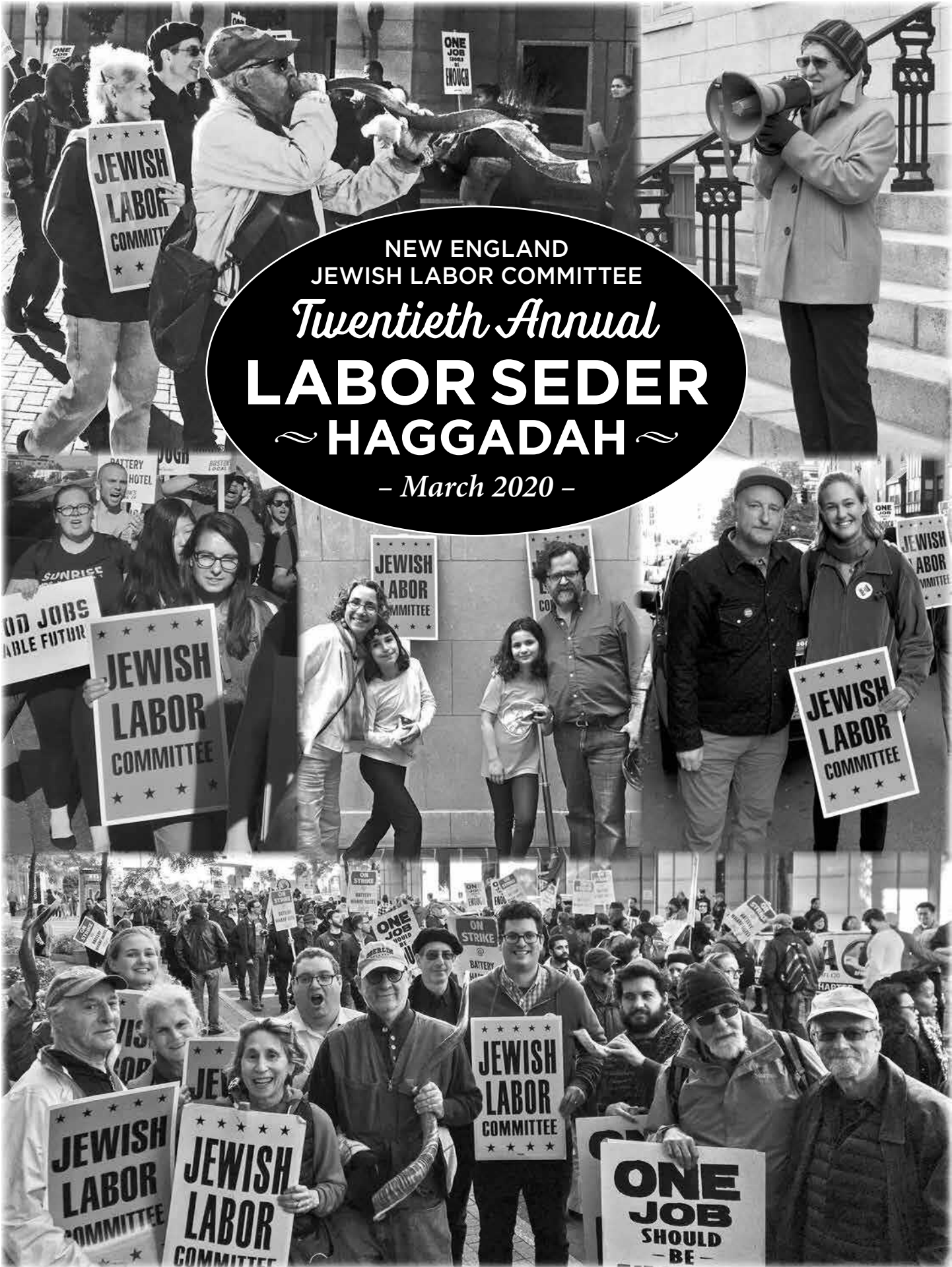
In solidarity,

The staff and leadership of the NEJLC

**Jewish Labor
Committee**

Jewish Values at Work





NEW ENGLAND
JEWISH LABOR COMMITTEE
Twentieth Annual
LABOR SEDER
~ HAGGADAH ~
- March 2020 -

JEWISH
LABOR
COMMITTEE

ONE
JOB
IS
ENOUGH

GOOD JOBS
FOR A
SUSTAINABLE FUTURE

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ONE
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SHOULD
BE



**Congratulations to the
Battery Wharf Hotel Strikers
for this well-deserved recognition.
Best wish to all the honorees.**

D. Taylor
President

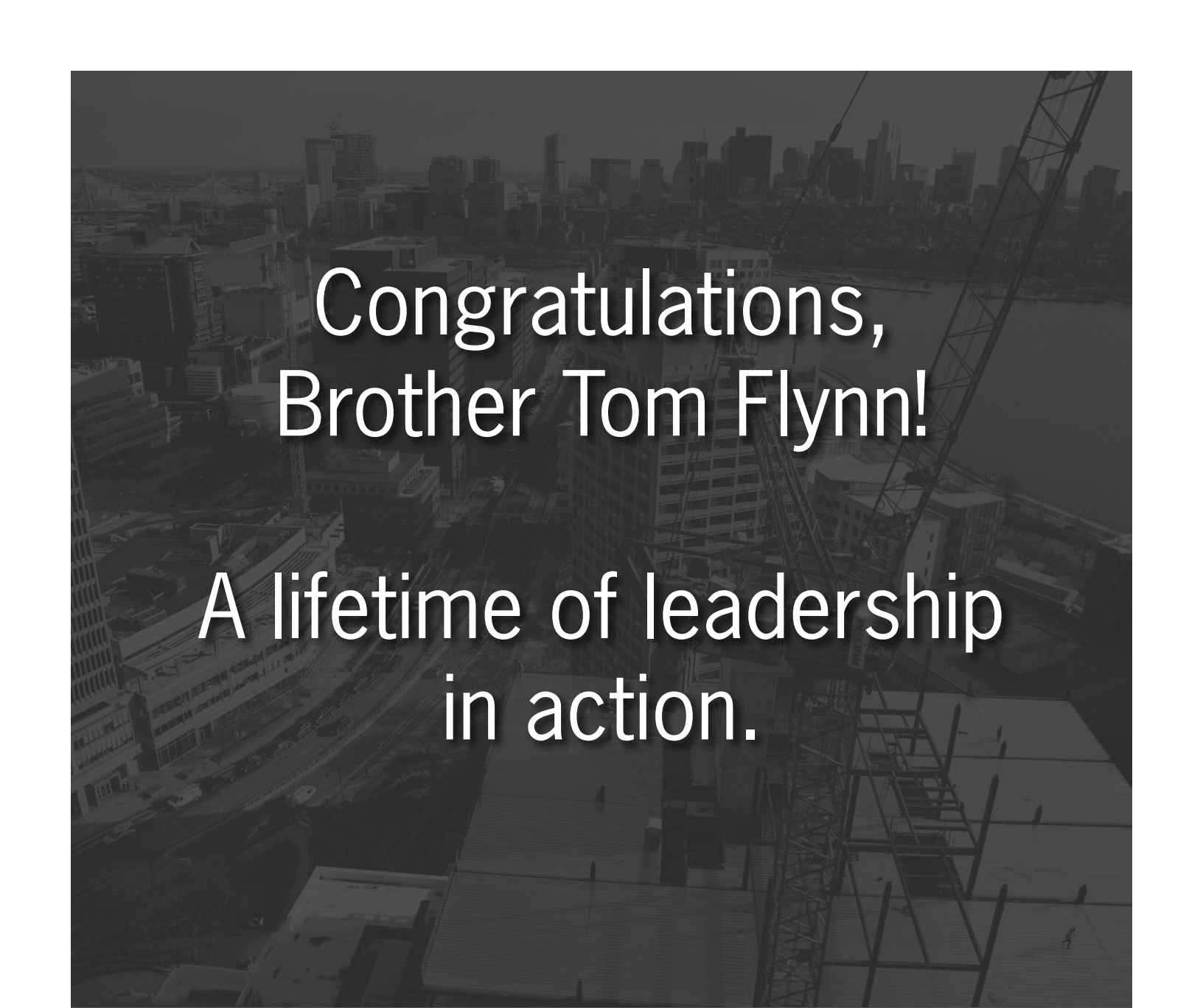
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UNITEHERE!
ONE JOB SHOULD BE ENOUGH



Congratulations,
Brother Tom Flynn!

A lifetime of leadership
in action.



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Regional Council of Carpenters

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Jewish Values at Work

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– Welcome to the –

NEW ENGLAND JEWISH LABOR COMMITTEE

Twentieth Annual

LABOR SEDER

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**Led by Rabbi Barbara Penzner, co-chair of the NEJLC
and Rabbi of Temple Hillel B'nai Torah
With help from Cantor Vera Broekhuysen
and Rabbi Mike Rothbaum,
and members of the NEJLC Board**

Text by Rabbi Barbara Penzner and Rabbi Mike Rothbaum

The mission of the New England Jewish Labor Committee is to engage the Jewish community in support of issues affecting working people, and engage the labor community in issues that affect Jews and the Jewish community. We are the New England Chapter of the Jewish Labor Committee, a non-profit charitable entity with a home office in New York City.

For membership or programmatic information, contact us at:

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NEW ENGLAND JEWISH LABOR COMMITTEE

PASSOVER HAGGADAH

– *March 2020* –

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2020 HONOREES



Thomas J. Flynn

**Executive Secretary-Treasurer,
North Atlantic States Regional Council of Carpenters**

“Tom Flynn leads by example, and his professional knowledge, pragmatism and loyalty have earned him the respect and trust of union members and contractors alike.”

—David Borrus, Business Manager, Pile Drivers and Divers Local 56
North Atlantic States Regional Council of Carpenters



Josh Zakim

Former District 8 City Councilor

“As a City Councilor, Josh has been an advocate for labor rights and economic justice, and his work has earned him the respect of community members throughout our city. I congratulate him on this well-deserved recognition.”

—Mayor Martin J. Walsh

Seder means Order

Welcome to our Labor Seder!

The Passover Seder tells the story of the Exodus from Egypt. In the Bible the Israelites, the ancestors of the Jewish people, overcame Pharaoh and his taskmasters, escaping slavery to make their way to freedom and the Promised Land.

The Exodus story is, in essence, a tale of immigrant workers who are oppressed by a large, powerful government that no one believes can be overcome — not Pharaoh, not the Israelites, not even Moses. The story we tell at Passover is about the transformation of the Israelites, of Moses, and of Pharaoh, through sacred, spiritual power.

Why do we frame our retelling in an established order? Though we sincerely hope that change will take place overnight, we know that doesn't happen. Just as oppression arises through a series of steps, so does liberation succeed by moving forward, step by step.

The process of moving from oppression to liberation is identical to the work of labor unions: to organize workers, to build power, and to achieve a better life for everyone. This is the order we seek as we share this seder tonight.



Order of the Passover Seder

- **Kadesh** – Setting the tone of the Seder with a blessing over wine
- **Ur'chatz** – Washing the hands before we eat
- **Karpas** – Dipping the vegetable in salt water with a blessing
- **Yachatz** – Breaking the middle matzah, hiding half for later
- **Maggid** – Telling and discussing the story of Passover
- **Rachtzah** – Washing the hands again, with a blessing
- **Motzi Matzah** – Blessing over the meal, beginning with eating the matzah
- **Maror** – Blessing over and eating bitter herbs
- **Korech** – Eating a sandwich of matza, bitter herbs, and charoset
- **Shulchan Orech** – Enjoying the meal
- **Tzafun** – Finding and eating the afikoman (hidden matzah)
- **Barech** – Blessing of gratitude after the meal
- **Hallel** – Singing
- **Nirtzah** – Conclusion to the Seder in solidarity and hope



The Seder Plate

The entire story of the Haggadah is contained in the Seder plate. Each item symbolizes an aspect of the Exodus. Each table has a plate that contains all the elements for use during the Seder, though traditionally one does not take from the Seder plate itself.

Maror, a bitter herb, reminds us of the bitterness of enslavement

Karpas, a green vegetable, symbolizes springtime, hope and renewal

Charoset, a mixture of fruit, nuts, wine and spices, represents the mortar that our ancestors used to build Pharaoh's storage cities

Zeroa, a roasted bone, beet or "Paschal yam," (for vegetarians) evokes the offering of the paschal lamb that Jews ate at the Holy Temple on Passover in ancient times

Beitza, a boiled egg, symbolizes the circle of life and death

Chazeret, another bitter herb for the "sandwich" eaten during the course of the Seder following the custom established by Hillel the Elder, reminds us that our ancestors "ate matzah and bitter herbs together."

Orange: Recently, Jewish ritual has included new symbols on the seder plate, beginning with an orange. Its many sections, all sweet and juicy, remind us that all humans contain the sweetness of the divine image. Susannah Heschel, daughter of Rabbi Abraham Joshua Heschel and a scholar in her own right, introduced the orange as a symbol of inclusion for gays and lesbians. She shared orange sections during the seder, with participants spitting out the seeds as we spit out oppression. The orange became known more widely as a symbol for including women equally with men. Today we include it as a way to acknowledge the sweetness of all those who feel marginalized within the Jewish community.

Kadesh

Each of the four cups of wine or grape juice that we drink reflects an essential aspect of the Seder. Each cup builds on the one before, and illuminates the surrounding teachings. Tonight we dedicate these four principles that are fundamental to our cycles of organizing:

1. Our consciousness is raised and we cry out in protest: **awareness**.
2. We make a **commitment** to ending oppression.
3. We take **action** and build a movement.
4. We celebrate our victories and continue to **reach out** until all people are liberated.



The First Cup of Wine – Awareness

Honoring Tom Flynn

We dedicate this first cup to **awareness**. When Pharaoh decided to impose harsh labor on the Israelites, they did not protest. When Pharaoh decreed that infant boys would be thrown into the Nile while the girls were allowed to live, parents cowered in fear, and did not protest.

Liberation could only happen when the Hebrews themselves cried out: “They were groaning under the bondage and cried out; and their cry for help from the bondage rose up to God. God heard their moaning, and God took notice of them.”

The first step to standing up, whether to taskmasters or to Pharaoh or to bullies or to any injustice, is this simple act: look and see. You may not feel personally threatened. You may be perfectly comfortable. You may want to run away.

We learn from the Jewish thinker Emmanuel Levinas that the experience of seeing the face of another person, whether friend or stranger, immediately creates a bond of responsibility.

In the traditional haggadah, the story told in the seder, Moses is never mentioned. **The oppressed must first awaken to their suffering.** True liberation comes through spiritual power, radical self-love, and trust in God. Tonight we seek to open our eyes to know the pain of the oppressed, to learn our role in that oppression, and discover what we can do to resist, transforming oppression into freedom.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

Baruch atah Adonai, Eloheinu, Melech ha-olam, borei p'ree hagafen.

Blessed are You, Source of All, who creates the fruit of the vine.

The Shehechyanu

Blessing of Gratitude for This Moment

Baruch atah Adonai, Eloheinu Melech ha-olam, shehecheyanu, v'kiy'manu, v'higianu laz'man hazeh.

בְּרוּךְ אַתָּה יְהוָה	Blessed are You,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Creator of time and space,
שֶׁהַחַיָּנוּ וְקִיַּמָּנוּ	who has given us life, sustained us,
וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.	and enabled us to be present to celebrate this moment.

(We drink the First Cup of Wine.)

Honoring Tom Flynn:

New England Jewish Labor Committee 2020 Clara Lemlich Shavelson* Awardee

Thomas J. Flynn is a 33-year member of Carpenters Local 327, and has led the 30,000 members of the North Atlantic States Regional Council of Carpenters as Executive Secretary-Treasurer since 2017. For the five years prior to that he served as the National Political Director for the United Brotherhood of Carpenters.

Tom has brought diversity and equity to construction trades, with programs to increase the number of women and to train immigrants and people of color in the trades. The Jewish Labor Committee also appreciated Tom's participation in the JCRC Israel Study Mission in the July of 2019 along with several JLC board members and construction workers from North Atlantic States Regional Council of Carpenters.

Early in his career Tom was elected to the local's Executive Board and later won elections to serve as Organizer and Business Manager. He was born and raised in Dorchester and is a graduate of Wentworth University with a degree in Construction Management.



**Clara Lemlich Shavelson (March 28, 1886 – July 12, 1982) was a leader of the Uprising of 20,000, the massive strike of shirtwaist workers in New York's garment industry in 1909.*

Ur'chatz – Hand Washing

In a traditional Seder, we would now wash our hands to prepare for the rituals to come. **As workers, our hands are our tools. They are also an extension of our souls, our very being.** In Judaism, labor is sacred, just as the day of rest is sacred. When we wash our hands, we give thanks for the power to create, to build, to heal, and to join hands in solidarity.

We honor workers, and celebrate the fruits of their hands.

“Imagine that you are washing away all cynicism and despair, and allow yourself to be filled with the hope that the world could be really transformed in accord with our highest vision.”

— *Tikkun Haggadah Supplement* by Rabbi Michael Lerner



Karpas – Dipping the Greens in Salt Water

“We do not eat the vegetable alone. We dip it into salt water, recalling the tears our ancestors shed during their long years in slavery. We mix bitterness with sweetness, slavery with freedom, past with future. We live with the contrasts because we know that no moment exists without a multitude of combinations — sorrow and joy, pain and comfort, despair and hope.”

— *A Night of Questions Passover Haggadah*

The green karpas reminds us of the promise of spring and the miracle of new growth. Who would believe that soft leaves could break through a hard seed? Likewise, **within hard oppression is the rebirth waiting to emerge.**

We dip the greens in salt water, knowing that salty tears may fall before spring arrives. Still we are determined to persist despite the harsh winter.

(Take some greens, dip them in salt water, and recite the blessing together.)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.

Baruch atah Adonai, Eloheinu Melach ha-olam, borei p'ree ha'adamah.

Blessed are You, Source of All, who creates the fruit of the earth.



Yachatz – Breaking the Middle Matzah

When we break bread together, we create bonds of friendship, respect and caring. At this point in the Seder, we break the middle matzah and hide part of it away to share later. We remember that people who are hungry also hide some of their bread for later, because they can't be certain where their next meal will come from.

We also break our work into parts. **We give what we can to the work today, saving our strength to sustain us for the work yet to come.**

In an act of radical hospitality, we welcome to our Seder all who need food to survive, namely any human being, regardless of their native land, religious tradition, language, gender expression, social status, political stance or personal characteristics. We pledge to feed and nurture each other's bodies and protect one another's freedom.

Here we include a Ladino (Judeo-Spanish) version of the traditional welcome. We open our homes and our hearts to the immigrants, many who come from Spanish-speaking countries, who have been detained, deported, and dehumanized, rather than welcomed.

הָא לַחֲמַא עֲנֵיאַ דִּי אֶכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם
כָּל דְּכַפִּין יֵיתִי וְיֵיכֹל
כָּל דְּצָרִיךְ יֵיתִי וְיִפְסַח
הַשְׁתָּא הָכָא לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל
הַשְׁתָּא עַבְדֵי לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין

*Ha lachma anya di achalu avhatana b'ara d'mitzrayim. Kol dichfin yeitei v'yeichol,
kol ditzrich yeitei v'yifsach. Hashata hacha, l'shanah habaah b'ara d'Yisrael.
Hashata avdei, l'shanah habaah b'nei chorin.*

This is the bread of poverty, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Passover.
Now we are here — next year in the land of Israel.
Now we are slaves. Next year we will be free.

“Esto es el pan de la afrisyon ke komieron mos padres en tierra de Ayifto. Todo el ke tiene ambre venga y koma. Todo el ke tiene de menester venga y pasuke.”
(As translated into Ladino, the Judeo-Spanish language of the Sephardi Jews, originally refugees from Spain in 1492, and whose diaspora extended to the Balkans, Turkey, the Middle East and North Africa.)

The Four Questions

Asking questions is a revolutionary act. When we question, **we go beyond accepting what is and inquire what could be different.** Though “wise people” say that nothing can ever change, this is the way it has to be, our inner wisdom tells us that is not true. Organizing work encourages us to ask questions:

On all other nights we eat leavened bread and matzah. Why on this night only matzah?

Why is it like this?

Women: Our mothers, in their flight from bondage, did not have time to let their dough rise while fleeing Egypt. As they carried the dough through the desert, the sun baked it into flat, unleavened bread we call matzah. Matzah represents our rush to freedom. To commemorate this we eat only matzah, not bread, during Passover. We know that desperate people do desperate things, but it is not the way things have to be.

On all other nights we eat all kinds of vegetables. Why on this night do we make certain to eat bitter herbs?

How could it be different?

Workers: We were slaves. We eat bitter herbs to remind us how bitter our ancestors’ lives were made by their enslavement in Egypt. But we were not created to be enslaved. We can be free..

On all other nights we do not dip one food into another even once. Why on this night do we dip twice?

What are we going to do?

Political leaders: We dip the parsley, the symbol of spring and renewal, in salt water to remember the tears of the Israelites during slavery. Later we dip the bitter herbs in the charoset, the sweet apple and nut mixture, to remember the bitterness of slavery paired with the sweetness of hope. We find new possibilities just waiting for us to try..

On all other nights we sit on straight chairs. Why on this night do we relax and recline on pillows?

Who can I work with?

Labor leaders and Jewish leaders: We were slaves. Long ago, the wealthy Romans rested on couches during their feasts. Slaves were not allowed to rest, not even while they ate. Since our ancestors were freed from slavery, we recline to remind ourselves that we, like our ancestors, can overcome bondage. We know that we can lean on others for support.

Song: Avadim Hayinu

Avadim hayinu, hayinu
Ata b'nei chorin, b'nei chorin
We were once slaves, now we are free.

Maggid

We now fill our cups in anticipation of hearing the story of slavery in Egypt. But we do not drink at this time, waiting until after we have heard the entire troubling story. We who are privileged to sit at this plentiful table dare not celebrate our joy over liberation as long as others are enslaved, oppressed, threatened, and killed by tyrants today. Shortly we will spill drops from the cup to represent the suffering caused by plagues ancient and contemporary.

Tonight, the stories we tell and hear will be our own. Turn to the person next to you at your table, and share a story of oppression and liberation from your family, from an ancestor, or from your own life.



Today's Ten Plagues

The plagues of Exodus brought terrible destruction to Egypt, threatening its social fabric and crippling its economy: Blood, Frogs, Lice, Wild Beasts, Cattle Disease, Boils, Hail, Locusts, Darkness, and Death of the Firstborn.

Of course, Egyptian society was already plagued by oppressive violence against the Israelites. The power of the ten plagues were to reveal that violence for all to see.

Regarding the text in Exodus, “The waters of the Nile turned to blood,” 15th century Portuguese commentator Rabbi Isaac ben Judah Abarbanel taught, “The Egyptians had shed blood by drowning the Israelite infants in the Nile. God now made this blood visible for all the world to see.” **Rabbi Abarbanel describes how hidden violence inevitably becomes visible.** The plagues were a natural response from the earth to the violence that had corrupted an entire land. Today, we see plagues that reflect the violence and destruction that our society has created, nurtured, and allowed to take hold.

- Ignorance:** Underfunding public schools and undermining science
- Bullying Truth-Tellers:** Threatening, demonizing and murdering journalists
- Divisiveness:** Sowing hatred between Americans and turning vulnerable populations into scapegoats
- Poverty wages:** Keeping workers in poverty so that stockholders and CEOs can amass more wealth
- Opioid addiction:** Promoting addictive drugs for profit without regard for the human cost
- Gun violence:** Promulgating weapons as a right and ignoring the role that guns play in hate crimes, murder, and suicide
- Mental anguish:** Constantly bombarding us with disturbing images and feeding insecurity about our future that leads to despair, depression, and anxiety
- War:** Using the military to destroy our enemies without seeking diplomatic solutions first
- Extreme weather:** Denying the science of climate change and causing irreparable destruction by reversing environmental regulations by reversing environmental regulations
- Death:** ...of refugees, the homeless, the poor; from a drug overdose, for lack of medical care, from suicide, in a hate crime; in solitary confinement, in a detention center, in extreme storms, heat, or cold; from domestic abuse, racial profiling, gun violence...

Together: In every generation, each individual must feel as if he or she personally had come out of Egypt.

Song: Dayenu

Dayenu is a song built on the recurring refrain, “it would have been enough.” Is it ever enough? No! But unless we stop and look back on how far we have come, the long road ahead will seem endlessly exhausting and sap our will. We cannot permit our oppressors to rob us of the joy of living! Precisely because it is never enough, we give thanks at this moment for all that life has to offer.

Ilu ho-tsi, ho-tsi-a-nu,
ho-tsi-a-nu mi-Mitz-ra-yim,
ho-tsi-a-nu mi-Mitz-ra-yim,
da-ye-nu!

*(If you had only taken us out of Egypt,
Dayenu!)*

CHORUS:

Dai, da-ye-nu,
Dai, da-ye-nu,
Dai, da-ye-nu,
Da-ye-nu, da-ye-nu, da-ye-nu!
Dai, da-ye-nu,
Dai, da-ye-nu,
Dai, da-ye-nu,
Da-ye-nu, da-ye-nu!

Ilu na-tan, na-tan la-nu,
na-tan la-nu et-ha-Sha-bat,
na-tan la-nu et-ha-Sha-bat,
da-ye-nu!

*(If you had only given us the Sabbath, day of
rest, Dayenu!)*

(CHORUS)

Ilu na-tan, na-tan la-nu,
na-tan la-nu et-ha-To-rah,
na-tan la-nu et-ha-To-rah,
da-ye-nu!

*(If you had only given us the Torah, our
teaching, Dayenu!)*

(CHORUS)



The Second Cup of Wine – *Commitment* Honoring Josh Zakim

We dedicate this second cup to **commitment**. Having told the trials and tribulations of our liberation, and having spilled from this cup in memory of those who suffered in the process, **we celebrate our freedom while acknowledging the price of freedom as well.**

With awe at the power that can overcome oppression, and full of compassion for the pain that accompanies it, we fully commit ourselves to creating a just world for all humanity.

*“This is no time for neutrality. We Jews cannot remain aloof or indifferent.
We, too, are either ministers of the sacred or slaves of evil.”*

— Rabbi Abraham Joshua Heschel

Abraham Joshua Heschel was an American rabbi, scholar and philosopher who was a leader of Jews in the Civil Rights Movement and whose commitment to social justice was integral to his practice of Judaism.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah Adonai, Eloheinu, Melech ha-olam, borei p'ree hagafen.

Blessed are You, Source of All, who creates the fruit of the vine.

(We drink the Second Cup of Wine.)



Honoring Josh Zakim:

New England Jewish Labor Committee 2020 Meyer London* Public Service Award

Josh Zakim, an attorney and community activist, was elected to the Boston City Council in 2013. Josh is the chair of the City Council's Committee on Civil Rights, and previously chaired the Committee on Housing & Community Development and the Special Committee on Transportation, Infrastructure, Planning & Investment. Growing up, Josh's parents instilled a strong sense of social and economic justice in him and his younger sisters. Josh's father, Lenny, lived out those values every day in his work throughout Greater Boston by building and growing coalitions among the region's many diverse groups. Josh brings that same passion for inclusiveness to his work serving the people of Boston.

Josh has stood with the JLC in our support for hotel workers of UNITE HERE! Local 26 across Greater Boston. This year he walked the picket line with the Battery Wharf workers. We at the JLC know we can count on his leadership and advocacy.

During his first term, Josh led the Council's efforts to address issues of equity and fairness in Boston. He authored the Boston Trust Act to improve trust and cooperation between immigrant communities and law enforcement, prohibiting the Boston Police Department from detaining residents based on immigration status. Josh also led a series of hearings to investigate serious health and safety concerns faced by Boston residents in rental housing, improving landlord accountability and maintenance. He successfully introduced an ordinance extending protections for apartment tenants whose homes are converted to condominiums or co-ops, including increased financial safeguards for elderly, disabled, and low-income tenants. Josh has also convened hearings to address the unique challenges faced by seniors in the LGBT community in finding affordable, welcoming housing in Boston. In 2015 he proposed a city-wide ballot referendum on Boston's bid to host the 2024 Olympic Games, an effort to give the city's residents a greater voice in the conversation.

Josh has consistently advocated for the interests of Boston's underserved and disempowered. Whether holding tax-exempt institutions publicly accountable when they resisted paying a fair share into the city's PILOT program or issuing the first City Council subpoenas in decades to hold slumlords accountable, Josh has worked to ensure that all Bostonians have a voice in matters of civic importance. He filed legislation to decrease barriers to the ballot box, allowing easier access to voter registration during routine interactions with city departments, including the Boston Public Schools, the Boston Public Library, and the Boston Transportation Department. After the election of Donald Trump, Josh led the Council in

(cont.)

**Meyer London (December 29, 1871 – June 6, 1926) was a Jewish Congressman from New York City. He represented the Lower East Side of Manhattan. He was active in the 1910 New York Cloakmakers Strike, during which the International Ladies' Garment Workers' Union (ILGWU) brought out 50,000 in a successful struggle for higher wages and better work conditions against their employers.*

unanimously passing a resolution in support of immigrants with Temporary Protected Status (TPS) and, using Boston's Trust Act as a model, he worked with advocates and elected officials from cities and towns across Massachusetts to help establish protections for immigrant populations in municipalities outside of Boston.

Josh graduated from the University of Pennsylvania and Northeastern University School of Law, and began his career at Greater Boston Legal Services (GBLS) where he represented working families who were facing the loss of their homes to foreclosure at the hands of predatory lenders. At GBLS, Josh fought for economic justice by working with stakeholders at all levels of government, his clients, and lenders to secure loan modifications that allowed most of these families to remain in their homes. Before running for office, Josh worked in the Public Finance group of the law firm Mintz Levin, focusing his practice on municipal bond transactions for the Commonwealth of Massachusetts, MassPort, and the MBTA.

Josh continues to play an active role in community organizations as a member of the Boston Ward 5 Democratic Committee and a board member of the Lenny Zakim Fund, an organization founded by his father and friends to provide financial support and management training to innovative non-profits dedicated to tackling complex social issues.

Josh and his wife, Grace Sullivan Zakim, live in Downtown Boston with their son, Leo.



Song: Eish Tamid/Which Side Are You On?

*Eish tamid tukad al hamiz-be'ach
Lo tichbeh, lo tichbeh
Eish tamid tukad al hamiz-be'ach
Lo tichbeh, lo tichbeh*

Which side are you on?
Which side are you on my people?
Which side are you on?
Which side are you on my people?

“A perpetual fire shall keep burning on the altar. It shall not go out.” — Leviticus 6:6

***Eish Tamid* tune by Shefa Gold;
Which Side Are You On by Florence Reece;
Mash-up by Ilana Lerman**



Rachtzah – Washing Hands Before Eating

Once again, we prepare for the food to come. We need to be reminded, out loud and often, of the intention we have set, the purpose that drives us.

Motzi, Matzah – Bread of Poverty

In Hebrew, matza is known as *lechem oni*, which means “bread of poverty.” It also means “bread of oppression.” In Judaism, there is no distinction between poverty and oppression.

When people live in poverty, that is oppression.

When people don't get paid properly for their work, that is oppression.

When we take a bite of matza, a plain flat bread that has not had time to rise, we know that to fight oppression, we must begin by addressing poverty. And we know that it is we who have to rise up.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atah adonay eloheynu meleh ha'olam hamotzi lehem min ha'aretz.

Blessed are you, Source of All, who brings forth bread from the earth.

(We eat a bite of matzah.)

(Some people follow the practice of refraining from eating any matzah in the weeks leading up to Passover, so that the first taste of matzah comes in the context of the actual Passover celebration and story-telling. You are welcome to eat or not eat the matzah as you choose.)

“We who believe in freedom cannot rest until it comes.” — Ella Baker

“When I walked out of prison, that was my mission, to liberate the oppressed and the oppressor both. Some say that has now been achieved. But I know that that is not the case. The truth is that we are not yet free; we have merely achieved the freedom to be free, the right not to be oppressed. We have not taken the final step of our journey, but the first step on a longer and even more difficult road. For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others. The true test of our devotion to freedom is just beginning.”

— Nelson Mandela

Maror – Biting into Bitterness

When JLC Rabbi Barbara Penzner led a group of clergy in protest at the first Hyatt shareholders meeting in Chicago, she brought a large tub filled with chunks of horseradish. Hearing the chants outside the meeting, Hyatt's Vice President of Human Resources came to speak to the clergy. Rabbi Penzner passed out the chunks of horseradish to all assembled, explaining that eating maror — bitter herbs — is a custom at the seder that reminds us of the bitterness of slavery. She then gave them to the Hyatt manager and compared the hotel chain to a modern Pharaoh. With 150 clergy watching, he took a bite.

We eat the bitter herb so that we, too, ingest the bitterness that causes us physical discomfort, so that we share in the pain that so many feel on the inside. **We cannot insulate ourselves from the distress that others are suffering.**

In solidarity with those who are still enslaved — who fight every day for survival, who live in fear of deportation, who know the injustice of systemic racism — for all those who are not free, we eat the bitter herb.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

*Baruch atah adonay eloheynu meleh ha'olam asher kiddeshanu
bemitzvotav vetzivanu al achilat maror.*

Blessed are you, Source of All, who has made us holy
with mitzvot and commanded us to eat maror.

(We eat a bite of horseradish with matzah.)

“When we see injustice in the world, both close to home and far away, we should recognize that our privilege doesn't just protect us from injustice; it comes with serious responsibility to alleviate it. Seeing ourselves ‘as if we went out from Egypt’ means that we should be part of the solution. Each of us must find a way to make a difference, to make the world better in our generation. That understanding is what we ingest with our symbolic foods at the Seder. When we see ourselves as if we, ourselves, went out from Egypt, we see ourselves as change-agents, as God's partners in repairing a broken world.”

— Rabbi Ellen Weinberg Dreyfus

Korech – Matzah, Bitter Herbs, and Charoset Together

Korech brings together the main elements of the Passover: the bread of freedom, the bitter herbs of slavery, and the sweetness of hope and persistence. Bringing together all these different elements in the ritual Korech sandwich, **we know that we are stronger together**. We are bound together in our suffering and in solidarity we will break free.

*“If I am not for myself, who will be for me?
But if I am for myself only, what am I?
And if not now, when?”*

— Hillel

“And if not with others, how?”

— Adrienne Rich



Shulchan Orech – The Meal (which will be served soon!)

In a traditional seder, the meal would be eaten now. At today's Labor Seder we will eat the meal at the end, after the last few remaining sections of our NE JLC Labor Seder ritual.

Tzafun – The Hidden and the Revealed

At this point in the Seder, we reveal the hidden half of the middle matza, and share it with all assembled. **Our work reveals that which is hidden:** lifting up the voices of those who have not been heard, and bringing to light those who have become invisible. The lingering taste of this last piece of matza reminds us of the power we hold when we work together to transform slavery into freedom.

"I don't believe you can stand for freedom for one group of people and deny it to others."

— Coretta Scott King

Barech – Taking Time to Give Thanks

Once we have eaten and are satisfied, we pause for a blessing of gratitude. Afterward, we open the door for Elijah, the Prophet, waiting with great anticipation his announcement that the time of the Messiah has arrived. **That time could be now, and that person could be you.** It is up to us to nurture all souls because any one of us could be the one to redeem this broken world.

*If you always assume
the person sitting next to you
is the Messiah
waiting for some simple human kindness —
You will soon come to weigh your words
and watch your hands.
And if they so choose
Not to reveal themselves
In your time —
It will not matter.*

— Danny Siegel

The Third Cup of Wine – *Action* Honoring Local 26 Battery Wharf Hotel Workers

This cup usually appears in the Haggadah after the meal, reminding us to give thanks for the food, which would not be here without all of those who grew, harvested, processed, packaged, prepared, and served it.

The first chapter of the Book of Exodus depicts **women who stood with the oppressed**, responding to the pain they witnessed in Egypt. First the midwives, Shifra and Puah, defied Pharaoh’s brutal order to kill every male baby born to the Hebrew women and allowed them to live. Then Yocheved, Moses’s mother, courageously hid her infant child from the Egyptians who sought to destroy the baby boys. When she could no longer hide him, Yocheved placed her baby in a basket that floated along the Nile River. Moses’s older sister Miriam followed the basket to ensure that the baby remained alive. Finally, Pharaoh’s own daughter rescued that Hebrew baby and raised him in her father’s palace. Each of these women built on the courage and the perseverance of the ones who came before.

We dedicate this third cup to **taking action**. We are grateful for the work of the unions, the organizers, and the workers whose blood, sweat, and tears have transformed the lives of their coworkers and families, their workplace, and our community.



בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

Baruch atah Adonai, Eloheinu, Melech ha-olam, borei p'ree hagafen.

Blessed are You, Source of All, who creates the fruit of the vine.

(We drink the Third Cup of Wine.)

“Do not do this work by yourself. Step forward, get involved and then exercise your power to mobilize, to organize, to convince others. Be inclusive, build a community of activists...We need hope, the ingredient that keeps us going when we might otherwise quit. And don't forget the fun. The end doesn't justify the means; the means are the ends. If we want joy and friendship and laughter at the end of the struggle, then we must have them along the way.”

— Ruth Messinger, American Jewish World Service Global Ambassador

Like the Israelites, the Hotel Workers Stood up against Oppression

Story of the UNITE HERE, Local 26 Hotel Workers Who Went on Strike against the Battery Wharf Hotel



The first time Moses demanded that Pharaoh let the Israelites free from enslavement, Pharaoh responded by saying, “Moses, you are trying to keep them from their work! If the Israelites have all this time to be protesting, they must not be working hard enough.” He refused to let the Israelites go and, in fact he intensified the exploitation of the enslaved Israelites.

The Israelite slaves were generally expected to make bricks out of straw provided by their bosses and then use the bricks for construction. But in response to their initial protest, Pharaoh decreed that the Israelites must now gather their own straw, while still making the same amount of bricks. Of course, the Israelites were not able to produce as much as before, because it took time and energy to collect the straw. When Pharaoh saw the decreased production he called them lazy and punished them. But the Israelites continued

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to fight for their freedom. It was a long fight — it was not until the affliction of the Ten Plagues that Pharaoh conceded.

From the story of the Israelites, we learn that one may not immediately escape oppressive conditions just by making a demand, but through persistence and standing strong, one can triumph.

This fall, the JLC joined workers at the Battery Wharf Hotel when they went on strike for 79 days. They fought for healthcare, safe work conditions and an end to discrimination and harassment. Rain or shine, for 79 days, the Battery Wharf workers picketed and chanted. As the days grew shorter and colder, they persisted and taught our whole community what strong, sustained action looks like. We dedicate this cup to them, not just for speaking about a need to address historic discrimination in the hotel industry, not just for speaking about the needs for protections against sexual violence, not just for speaking about the need for fair pay and benefits, but for taking the action necessary to make these needs a reality.

Their recent strike has encouraged workers all across Boston to fight for their rights.



Hallel, Nirtzah – Coming to the End, Looking to the Future

Each of us has a role to play in the task of liberation; when we lift our voices together, we can crash through all obstacles to justice.

Staying Strong, Like the Israelites

Rather than accept being enslaved, the Israelites decided to take a risk to fight for their people's safety, and they won their freedom from slavery. But even after they left Egypt, the Israelites did not find themselves in safe or humane living conditions.

We know the story well — the Israelites wandered through the desert for 40 years, not knowing if they would ever reach a place where they could build a better life. They didn't know if they had done the right thing by choosing to fight for themselves or whether they had made a mistake that would only make things worse.

But the Israelites chose not to give up hope. They knew they were fighting not only for themselves but for their families and for generations to come. They knew that however long they had to wait would be worth it to win freedom and safety. And so they chose to stay strong in their effort to achieve security for their community. After 40 hard years, they finally made it to a place where they could be safe, like they had envisioned when they first decided to fight for their freedom.

The Story of the Harvard Graduate Students Union (HGSU) – UAW Local 5118, who went on strike and continue to fight for a first contract

In April 2018, after a three-year fight, student research and teaching assistants at Harvard voted to form the Harvard Graduate Students Union (HGSU). They unionized because, at a university with a \$40 billion endowment, too many student workers struggled to afford rent and healthcare. They unionized because, at a time of increased attacks on immigrant communities, immigrant and international student workers needed guarantees of safety and security. And they unionized because far too many student workers experienced discrimination and harassment on the job and lacked adequate recourse. By forming their union, student workers also sought to build power for the long term. “We want to have a greater say, greater democracy, in our working conditions,” explained Ben Green, a student worker in applied mathematics.

After winning their union, student workers hoped to quickly secure a fair contract. They elected a bargaining committee, voted on bargaining goals, and started meeting with the Harvard administration. But like Pharaoh, the hearts of the Harvard administrators were hardened. Emboldened by the Trump administration's efforts to strip student workers at private universities of their legal rights, Harvard failed to bargain in good faith. And Harvard failed to agree to the fundamental rights that other workers on campus — and student workers nationwide — have secured in their contracts.

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So, student workers and their allies organized. They delivered a majority petition calling for a fair contract; rallied for meaningful protections against discrimination and harassment; and organized a sit-in and one-day picket. And in October 2019, when the Harvard administration still would not budge, student workers voted overwhelmingly — by 90.4% — to authorize a strike. Olivia Woldemikael, a teaching assistant in the government department, explained, “We are voting to authorize a strike because student workers need basic rights and protections — and we need them now.”

In December 2019, student workers went on strike for four weeks. During that time, teaching assistants withheld teaching, office hours, and grading. Research assistants withdrew from their labs, databases, and archives. Every day, student workers and their supporters picketed in Harvard Yard and around campus. Delivery drivers refused to cross student workers’ picket lines. Members of the other unions on campus (such as UNITE HERE Local 26, SEIU Local 32BJ, and the Harvard Union of Clerical and Technical Workers) joined the pickets to show their support, local elected officials, unions community groups. The Jewish Labor Committee organized rabbis from across the Boston area to sign a letter supporting student workers’ demands, and mobilized Boston-area Jews to join workers on the picket lines. At an interfaith rally with Harvard chaplains, JLC Director Ari Fertig said, “The Jewish community has a particular obligation to support the rights of working people.”

In response to the strike, the Harvard administration signed six new tentative agreements; agreed to work with a federal mediator; and stated publicly that they hoped to achieve a contract by the end of January 2020. This was the first time that the administration had ever expressed a commitment to actually achieving a contract within a finite time frame. Student workers went back to work on January 1, on their own terms.

However, the fight is far from over. Nearly two years after voting to form their union, HGSU members are still working without a contract. And in recent weeks, the administration has

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once again dug in its heels. The Harvard administration continues to refuse protections against discrimination and harassment. And the administration is trying to union-bust by insisting on a “right to work” provision that would deprive HGSU of the resources it needs to effectively represent 4,500 student workers.

So, student workers now expect to once again escalate their campaign this semester. And as they escalate their fight, they know that the entire Boston labor community — including the JLC — will have their backs.

Though this fight for a first contract is long and hard, student workers at Harvard are inspired by all those who came before them. As Felix Owusu, a student worker in public policy, said, “Our grad union grew while standing on the shoulders of giants.” And HGSU members know that by continuing to build power, they can and will win. As Ege Yumusak, a student worker in philosophy, said, Harvard “is the wealthiest university in the world. We can have the strongest contract, too.”



Story of the Dedham Teachers

This past year, Dedham teachers took the unusual step of calling the first strike by public school teachers in Massachusetts since 2007. On a Thursday in October 2019, the Dedham Education Association made the difficult decision to walk off the job after two years of unsuccessful negotiations with the town. Dedham Schools were closed on Friday. After bargaining all weekend, the three-day strike ended when the teachers ratified an agreement on Monday afternoon.

The teachers’ demands included increasing pay to give teachers their fair share of a 12 year economic boom, during which most of the financial gains have been enjoyed only at the very top of the economic ladder, as well as mitigating an unfair increase in health care costs for Dedham union employees.

In addition, they fought for reasonable limits on special educator case loads, challenging the administration’s demand that special educators work more hours and take a class on their own time without any additional compensation. They also sought language in the contract to protect members from sexual harassment and to limit student use of cell phones in academic settings.

Knowing that strikes by public educator unions are not allowed by law in Massachusetts, and that if the strike failed, those who supported it would likely lose their jobs, all 275 educators who voted to strike (out of 277) risked it all. Sticking together, they proved the value of

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collective action. The Dedham teachers achieved a fair wage offer and no uncompensated extra work. They continue to negotiate agreements on sexual harassment language, student cell phone policy and special educator caseload limits.

The JLC stands proudly beside the Dedham Education Association and applauds their courageous action and their historic victory for their schools, and for teachers and workers everywhere.

The Fourth Cup of Wine – *Keep Reaching Out Until All Are Free*

After the Israelites reached the opposite shore of the Red Sea, one of the first commandments they received was never to become an oppressor. “Do not oppress the stranger, for you were strangers in the Land of Egypt.” Furthermore, they were told to love the stranger, to keep reaching out. None of us are free as long as others remain enslaved.

We dedicate this fourth cup to **reaching out**. After tonight’s Seder, we step forward into tomorrow, knowing what it was like to be oppressed. We move forward, committed to justice, seeking out all who remain in chains, and working toward their liberation.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah Adonai, Eloheinu, Melech ha-olam, borei p'ree hagafen.

Blessed are You, Source of All, who creates the fruit of the vine.

(We drink the Fourth, and Final, Cup of Wine.)



New England Jewish Labor Committee Membership Campaign

Becoming a member is an important way to support the work of the New England JLC. If you are not yet a member, we invite you to join now. A membership form can be found in the brochures on your table.

Please stand with us as a member of the New England JLC as we mobilize voices in the Jewish community to advocate for *fair pay, a safe working environment, and basic job security*. Your voice gives the JLC influence and your membership donation makes the JLC's work possible.

Why Become a Member?

Because it's a vote for justice in the workplace. The JLC stands up for the hard-working men and women in our community who struggle daily to make a decent living for themselves and their families, and we need you at our side in this fight. Help us be a strong Jewish voice in our community for fairness and equity.

Because your membership amplifies our voice. When we meet with our elected officials or speak with employers, our influence increases in direct proportion to our numbers. Becoming a member is an important way to help us bring about change, whether in the State House or in local boardrooms, whether or not you have time to become more actively involved.

Because JLC is an effective organization that uses its resources judiciously. The New England JLC runs on a modest budget, and much of our vital work is carried out by dedicated volunteers. Your membership contribution goes a long way and will have a real impact.

And if you are already a New England JLC member, please take a brochure and talk with others about the importance of joining. Even if they don't have the time to get actively involved in the JLC's work, it is an important way people can support our efforts for workplace justice.



Song: Solidarity Forever*

When the union's inspiration through the workers blood shall run,
There can be no power greater anywhere beneath the sun.
Though our unity will be tested by the folks in Washington,
We'll keep the union strong.

Solidarity forever, Solidarity forever
Solidarity forever, for the union makes us strong!

They have taken untold millions that they never toiled to earn,
But without our brain and muscle not a single wheel could turn.
Historic income inequality,
It makes my anger burn,
But the union makes us strong.

**Solidarity forever, Solidarity forever
Solidarity forever, for the union makes us strong!**



**"Solidarity Forever" was written in 1915 for the Industrial Workers of the World (IWW) by one of its members, Ralph Chaplin. It is one of the most famous songs of the U.S. labor movement, having been adopted by various unions and working class struggles in this country and beyond. Chaplin began writing the song while at a coal miners' strike in West Virginia. Lyrics adapted by Lisa Gallatin.*

Jewish Labor Committee, A History of Standing Up and Speaking Out

We are proud of the long history of the Jewish Labor Committee (JLC) in standing up and speaking up for Jews, for working people, and for victims of discrimination.

JLC was formed in 1934 by members of what were then called the “Hebrew needle trade unions” in response to the rise of the Nazi movement in Europe. Before and during the United States entry into World War II, the JLC established communication channels with underground anti-Nazi labor, socialist and Jewish groups in occupied Europe. JLC raised funds for weapons that were smuggled into the Warsaw Ghetto and organized an American coordinating committee of European trade union leaders operating in exile who worked to rescue well over a thousand Jewish and non-Jewish political and cultural leaders.

After the war the Jewish Labor Committee was actively involved in relief and rehabilitation work for the survivors. JLC staff worked with displaced persons in post-war DP camps, children’s homes, and other newly re-established Jewish institutions.

Working with the Yiddish-language *Jewish Daily Forward* and the New York radio station WEVD, JLC was able to renew ties between family members disrupted by the war and help bring these scattered remnants back into the fold of the larger Jewish world.

As early as 1944 JLC started educational activities against racism in the workplace. JLC established nearly two dozen local committees to combat racism and intolerance across the United States and Canada. These local committees became the foundation for the AFL Civil Rights Department.

JLC distributed tens of thousands of pieces of literature, showed filmstrips, and ran “rumor clinics” to combat racism. In time, JLC helped a number of the largest national unions establish their own civil rights departments.

JLC played a key role in national and state campaigns for civil rights legislation, in the historic civil rights marches of the 1950s and ‘60s, and in the Leadership Conference for Civil Rights. Our efforts during that era included a key role in the founding of the United Farm Workers, the passage of the Fair Employment Practices Act in California, and staffing and support of the historic 1963 March on Washington.

Sometime after World War II, it became clear to JLC that the Soviet regime was engaged in a concerted policy of discrimination against Jews in employment, education, culture, and religious expression, not affording them the rights of other recognized ethnic and religious groups in the multi-ethnic Soviet population. In the early 1960’s JLC was a founding member of the National Conference on Soviet Jewry. Two decades later JLC formed a special trade Union Council for Soviet Jewry, headed by Lane



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Kirkland, through which American trade unions “adopted” refuseniks, protested non-delivery of mail to Soviet Jews, and demanded full rights for Jews living in the USSR — including the right to leave the USSR.

As the United Nations was debating the creation of what would ultimately be called the State of Israel, JLC played a little-known behind-the-scenes role, working with socialist labor and trade unionist allies in a number of countries to secure their representatives support. After Israel was established in 1947, JLC lent support and sent aid to cooperatives in the young country, assisted a number of labor-related and cultural institutions, and provided support for the resettlement and absorption of some of the remnants of European Jewry.

In the past decades, the Jewish Labor Committee has mobilized to support labor campaigns for worker rights: janitors, construction workers, hotel workers, security workers, hospital workers, meat packers, airports workers, teachers, telephone company workers, farm workers, college faculty, graduate student faculty, fast food workers, social workers and others. We have encouraged the continued use of union made goods and union services. We educate the Jewish community about these issues and organize people to speak out in support of workers.

JLC stands as a determined Jewish voice in support of the disenfranchised, the weak, the defenseless or the oppressed. Our voice is needed more than ever with the current erosion of — and indeed attack on — worker rights, with immigrants in jeopardy, and with racism and antisemitism alarmingly on the rise. We hope you will join with us in our work and strengthen our voice.





*To everyone who helped make
this Labor Seder possible — especially those
contributors listed on the following pages —
we deeply appreciate your support.*

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and to our Silver Sponsor:
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HAPPY PASSOVER!

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IS PROUD TO TAKE PART IN CELEBRATING

The New England Jewish Labor Committee's 20th Annual Labor Seder.
Congratulations and thank you to Honorees Thomas J. Flynn
and Josh Zakim for their phenomenal and
continuing efforts to realize a more just world.

We also proudly recognize UNITE HERE 26 Battery Wharf Hotel Workers
Harvard Graduate Student Union UAW 5118 Region 9A and
Dedham Education Association for their hard-fought wins.

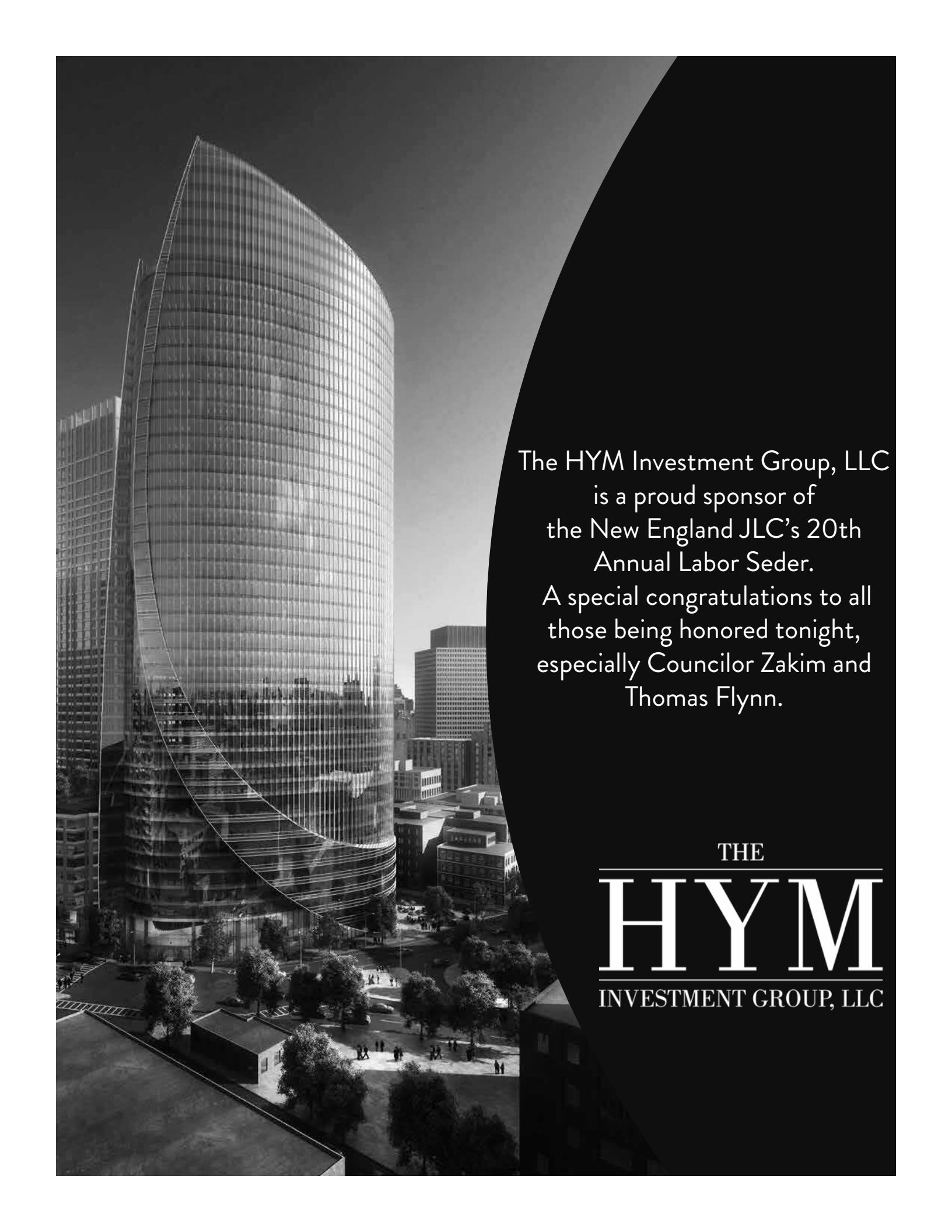


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A special congratulations to all
those being honored tonight,
especially Councilor Zakim and
Thomas Flynn.

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**The Boston City Council
wants to congratulate
our former colleague and
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Ed Flynn

**We congratulate honorees
the Honorable Josh Zakim
and
Executive Secretary-Treasurer
Tom Flynn
for their commitment to
the dignity of workers and
economic justice**

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Senator Sal DiDomenico
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2020 HONOREES!

**Councilor Josh Zakim and
Tom Flynn**



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HAPPY PASSOVER

Congratulations to the
New England Jewish Labor Committee's
2020 Honorees: Josh Zakim & Tom Flynn



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*Building Pathways is pleased
to join the New England Jewish
Labor Committee
in honoring Tom Flynn and
Josh Zakim and in recognizing
UNITE HERE 26, UAW 5118
Region 9A, and the Dedham
Education Association.*

***THE LABOR MOVEMENT
WAS THE
PRINCIPAL FORCE
THAT
TRANSFORMED
MISERY AND DESPAIR
INTO
HOPE AND PROGRESS.***

— Martin Luther King Jr.

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& We Wish You a Joyous Passover**



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Nurses
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The Massachusetts Nurses Association is proud to join the New England Jewish Labor Committee in honoring:

Tom Flynn and Josh Zakim

and recognizing

UNITE HERE 26 Battery Wharf Hotel Workers

Harvard Graduate Student Union UAW 5118 Region 9A

Dedham Education Association



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Best Wishes to the
N.E. Jewish Labor Committee



from the
Massachusetts UAW CAP Council

UAW Locals 422, 470, 1596, 1981,
2232, 2320, 2322 & 2324

The Mazur/Feldstein household
supports the New England
Jewish Labor Committee Labor Seder
and sends all honorees best wishes.

- Amy, Mike, Gabe and Jesse

COMBINED JEWISH PHILANTHROPIES
celebrates the

New England Jewish Labor Committee
on the occasion of the
20th Annual JLC New England Labor Seder

We join you in honoring

Josh Zakim
Tom Flynn

We salute you all for your dedication to social justice and
to creating workplaces that help all people
build a life of meaning and purpose.

Thank you for all you do.

MAY YOU GO FROM STRENGTH TO STRENGTH



In memory of my brother, Julius Topol

*A Courageous Fighter
for Civil and Labor Rights*

He marched in Selma

- Sidney Topol -



AFT Massachusetts

*recognizes and commends
the outstanding work of the*

**New England Jewish
Labor Committee**

and congratulates this year's honorees



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The over 60,000 members of 1199SEIU Massachusetts are proud to partner with our community and faith allies working toward quality care and good jobs for all. We are honored to support the New England Jewish Labor Committee and 20th annual Labor Seder. Congratulations to honorees: Tom Flynn, Josh Zakim, UNITE HERE Batter Wharf Hotel workers, Harvard Graduate Student Union UAW 8118 Region 9A, and Dedham Education Association. *Mazel tov!*



www.1199seiu.org/mass [1199SEIU.mass](https://www.facebook.com/1199SEIU.mass) [@1199mass](https://twitter.com/1199mass)

***Congratulations to the
2020 JLC Labor Seder
Honorees!***

***Thank you for being
important voices for justice!***

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The Greater Boston Labor Council congratulates today's Labor Seder honorees. We are proud to fight alongside you as we build a better world.



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***CONGRATULATIONS TOM ON YOUR AWARD
O'REILLY, GROSSO, GROSS & JONES, P.C.***

“All who are hungry, let them enter and eat.”

“All who are in need, let them come celebrate Passover with us.”

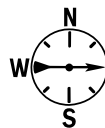


The BTU is proud to join with the Boston Jewish Labor Committee in its pursuit of freedom and justice.

A black and white photograph showing the silhouettes of a group of people holding hands in a circle, likely participating in a Seder. The background is a bright, hazy outdoor setting.

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**CONGRATULATIONS
NEW ENGLAND
JEWISH LABOR COMMITTEE**
on the occasion of your
20th Annual Labor Seder!

*Greater Boston Legal Services Attorneys Union
UAW Local 2320*
**Celebrates Thomas Flynn, Josh Zakim,
UNITE HERE 26 & JLC for all you do!**



*Mazal Tov from the IOWA team —
Rabbi David Jaffe, Dan Gelbtuch,
Sam Fine and Mimi Micner.*

בְּכֹל דּוֹר וְדוֹר חַיֵּב אָדָם לְרַאוֹת אֶת עַצְמוֹ כְּאִלוֹ הוּא וְצֵא מִמִּצְרַיִם

In every generation, each individual should feel personally redeemed from Egypt, as it is written, "You shall explain to your child on that day, it is because of what the Eternal One did for me, when I went free from Egypt" (Exodus 13:8).

Therefore, we should work, speak out, strive, and fight for the redemption of all the peoples of the world, as it is written: "You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt" (Exodus 21:9).

from A Night of Questions: A Passover Haggadah

In gratitude to all those whose lives embody the message of the Passover seder, especially Tom Flynn and Josh Zakim.

May you go from strength to strength!

Rabbi Barbara Penzner and Brian Rosman



**Congratulations to
all of the honorees
and
Happy Passover to the
New England
Jewish Labor Committee!**

Arnie Fertig
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Honored to continue the
Exodus together —
from 20 to 120,
Mazal tov!

Rabbi Victor H. Reinstein

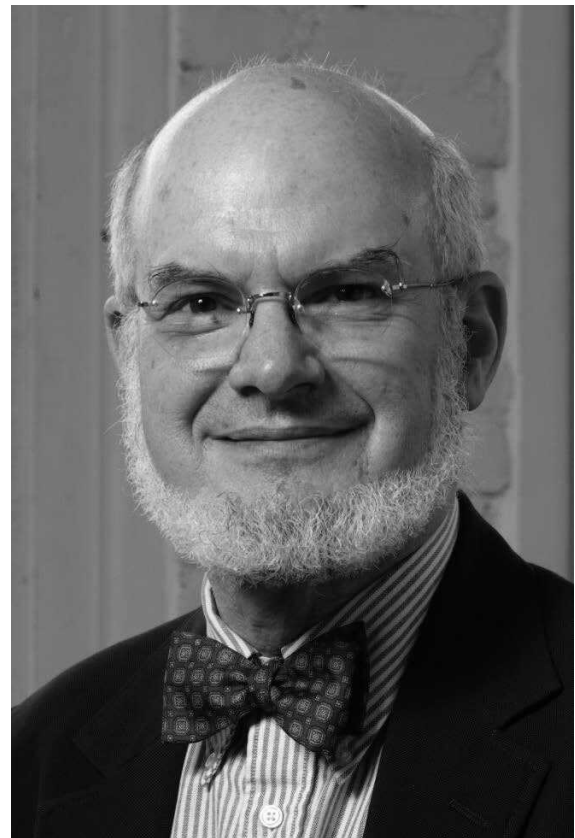
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JVS applauds honorees
Josh Zakim and Tom Flynn
for their steadfast commitment
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*Congratulations to
Tom Flynn, Josh Zakim,
Unite Here Local 26
Battery Wharf Hotel
Workers, Harvard Graduate
Student Union UAW 5118
Region 9 A, and Dedham
Education Association*

*Thank you to all of our
friends in labor who
fight for fairness and equality.*

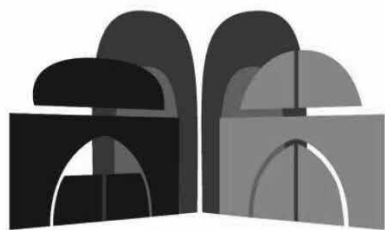
- Treasurer Deb Goldberg

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Thomas J. Flynn and Josh Zakim
for their years of work on behalf of economic and social
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of Massachusetts**

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**Do not oppress your hired
laborer...whether it is your family
or a stranger in your community
(Deuteronomy 24:14)**

Happy Passover



**Congratulations to the JLC
for 20 years working in
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Happy Passover!

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— Rev. Dr. Martin Luther King, Jr.

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in honoring

JOSH ZAKIM AND TOM FLYNN
at the 20TH ANNUAL LABOR SEDER



THANK YOU
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LABOR COMMITTEE

AND

THOMAS J. FLYNN
JOSH ZAKIM

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**We honor the
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its relentless
commitment to
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Barbara and Steve Grossman



The Labor Guild
congratulates Tom Flynn and
Josh Zakim for their years of
service to the labor and
interfaith communities



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*Congratulations
and onward with the
Jewish Labor Committee.*



Dahlia Rudavsky and Bob Jampol

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to all of
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Michael Felsen and Tolle Graham



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Josh Zakim**

&

Tom Flynn

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for their efforts in pursuit of economic justice

Rabbi Carl M. Perkins

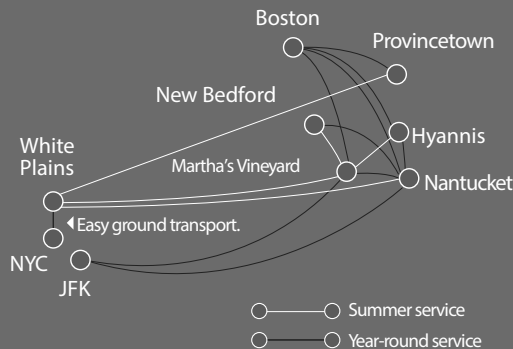
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**Congratulations
to this year's honorees
Thomas Flynn and Josh Zakim**



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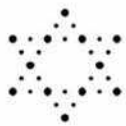
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***We look forward to a time when
Hope and History Rhyme***

MAZEL TOV to

Tom Flynn, Executive Secretary-Treasurer of the North Atlantic States Regional Council of Carpenters (NASRCC) and Josh Zakim, former City Councilor on being honored by the New England Jewish Labor Committee. And thanks to UNITE HERE 26 Battery Wharf Hotel Workers, Harvard Graduate Student Union UAW 5118 and the Dedham Education Association for their incredible resolve and courage in securing social and economic justice for their members and other employees throughout the Commonwealth.

Kudos, with enormous gratitude, admiration and inspiration to Tom Flynn, for his leadership of 50,000 carpenters and his resolve to insure that construction workers are treated fairly and honorably by employers, receive the wages and benefits mandated by collective bargaining agreements and are positioned to provide for their families, their retirements and their communities. Tom is committed to making his union a welcoming and comfortable setting for all workers and encouraging greater diversity in leadership roles in the Council.

And to former City Councilor Josh Zakim, for his longstanding dedication and service as Boston City Councilor as he steps down from the Council, on his unwavering commitment to human rights and economic justice and making the City of Boston a better place for working families.

To those workers who took on corporate interests, a prestigious university and a public school system, we all admire your daring and success.

To all those honored, thank you, thank you. May you go from strength to strength and continue to be an inspiration and a role model for all of us.

~ Joanne and Edward Goldstein

UNION STRONG | SEIU LOCAL 509



HAPPY PASSOVER!

**BEST WISHES TO
THE NEW ENGLAND JEWISH
LABOR COMMITTEE AND ALL
OF TONIGHT'S HONOREES.**

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HONORING

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NORTH ATLANTIC STATES REGIONAL COUNCIL OF CARPENTERS

AND

JOSH ZAKIM, FORMER DISTRICT 8 CITY COUNCILOR

AND RECOGNIZING

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New England Jewish Labor Committee 20th Annual Labor Seder

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PHOTO BY SARAH FISHMAN

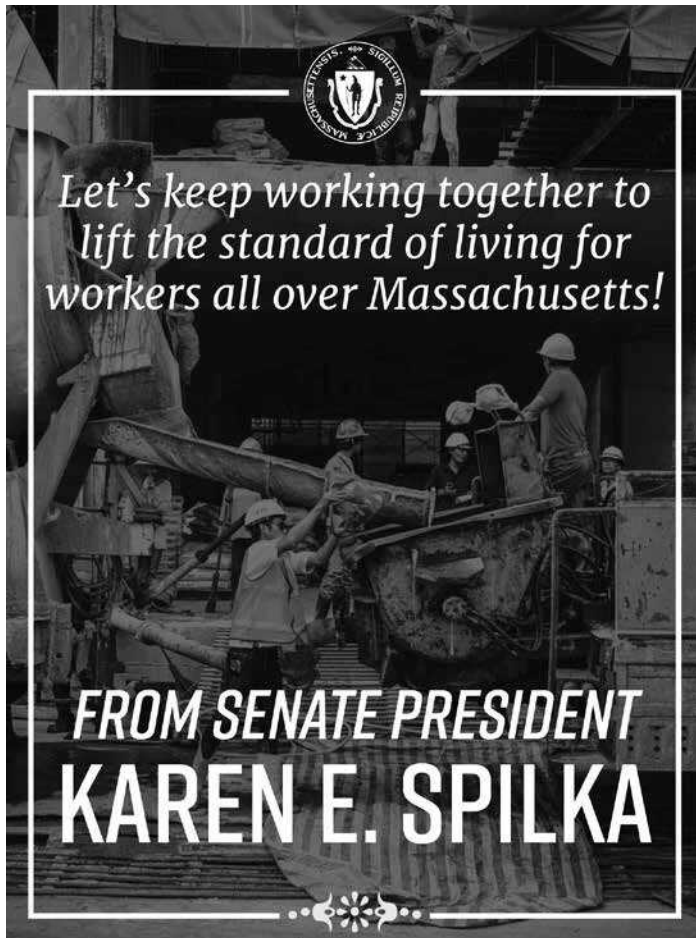
**Thank you to the New England Jewish Labor Committee for their
20th Annual Labor Seder and Congratulations to Thomas J. Flynn of
the North Atlantic States Regional Council of Carpenters, and
Josh Zakim, City Councilor.**



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Congratulations to

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Executive Secretary-Treasurer*

Thomas J. Flynn

&

New England Jewish Labor Committee

Best wishes for a Happy Passover



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**Jeffrey L. Hirsch
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sends his best wishes
for a meaningful and
Happy Passover.**



***We congratulate the honorees
and appreciate the work
of the New England
Jewish Labor Committee.***

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We're proud to support the
New England Jewish Labor Committee.



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*Thank you to the Jewish Labor Committee
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and **Mazel Tov** to the honorees!*



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Annual Labor Seder



Chag Pesach Sameach

**Congratulations Josh Zakim & Tom Flynn, and
thank you New England Jewish Labor Committee
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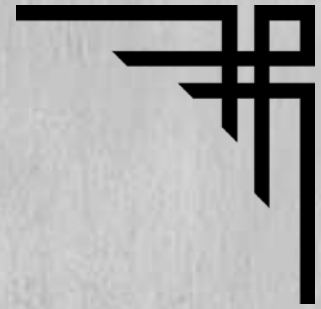
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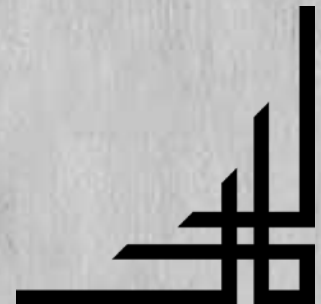
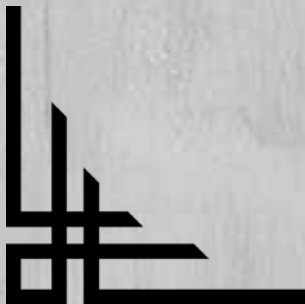
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The Massachusetts AFL-CIO proudly
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Tom Flynn**



At the Massachusetts AFL-CIO,
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