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WESTERN UNION TELEGRAM

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SYMBOLS
 DL = Day Letter
 NL = Night Letter
 LT = International Letter Telegram

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930A EDT OCT 1 67 AA104
 SSA79 A GSA007 (CT LLB34) NL PD MEMPHIS TENN 1
 DR M L KING
 234 SUNSET AVE ATLA
 DEAR MARTIN WILL COUNT IF URGENT THAT YOU COME TO MEMPHIS TO HELP US PUT OVER OUR CRUSADE. WE FACE EXCELLENT CHANCE FOR A MOST MEANINGFUL VICTORY FOR OUR CAUSE. YOUR PRESENCE WOULD INSURE THAT VICTORY. PLEASE COME. WE DARE NOT TAKE NO FOR AN ANSWER
 A W WILLIS DAN HOOKS JIM LAWSON S D KYLES HAROLD MIDDLEBROOK RUSSELL SUGARMAN (57).



Clayborn Haggadah

Labor Seder • Memphis, Tennessee • April 4, 2018

“Now when your brother sinks down in poverty
 And, without means, his hand falters beside you,
 Then you shall strengthen him,
 And enable him to live beside you...”

I am the Lord your God who brought you forth out of the land of Egypt...”

Leviticus 25:35, 38



We thank the many people who made this event possible, including the preparation of this special Haggadah:

Judah Fischer, Executive Director, The Atran Foundation; Rabbi Mordechai Liebling, Director, Social Justice Organizing Program, Reconstructionist Rabbinical College; Arieh Lebowitz, Associate Director, Jewish Labor Committee; Rabbi Barbara Penzner, Co-Chair, New England Jewish Labor Committee and Marya Axner, Regional Director, New England Jewish Labor Committee; Sarah Brammer-Shlay, Human Rights & Community Relations Fellow, American Federation of Teachers; Rev. Mark Matheny, Pastor, Retired, St. Lukes United Methodist Church, Memphis; Deondra Henderson and Frank Smith of Clayborn Temple; Reva Kriegel, Esq., Judy Peiser, Center for Southern Folklore; Shelly Ostrow, Holy Cow Catering; Ralph Seliger, National Board Member, Jewish Labor Committee; Anne Smith, Director, Workers Interfaith Network; Dominick Whitehead, Political Action Representative, AFSCME; and, of course, IAM2018 leadership, especially Lee Saunders, President, AFSCME and Bishop Charles Edward Blake Sr., Church of God In Christ.

The Jewish Labor Committee was originally formed, in solidarity with the U.S. labor movement, in February 1934 to oppose the rise of fascism in Germany and Austria. After the outbreak of World War II, the JLC worked to save Jewish cultural and political figures, as well as Jewish and non-Jewish labor leaders facing certain death at the hands of the Nazis. It succeeded in spirited some thousand leaders and activists to the United States, or to temporary shelter elsewhere, and assisted in the creation of children's shelters across Europe.

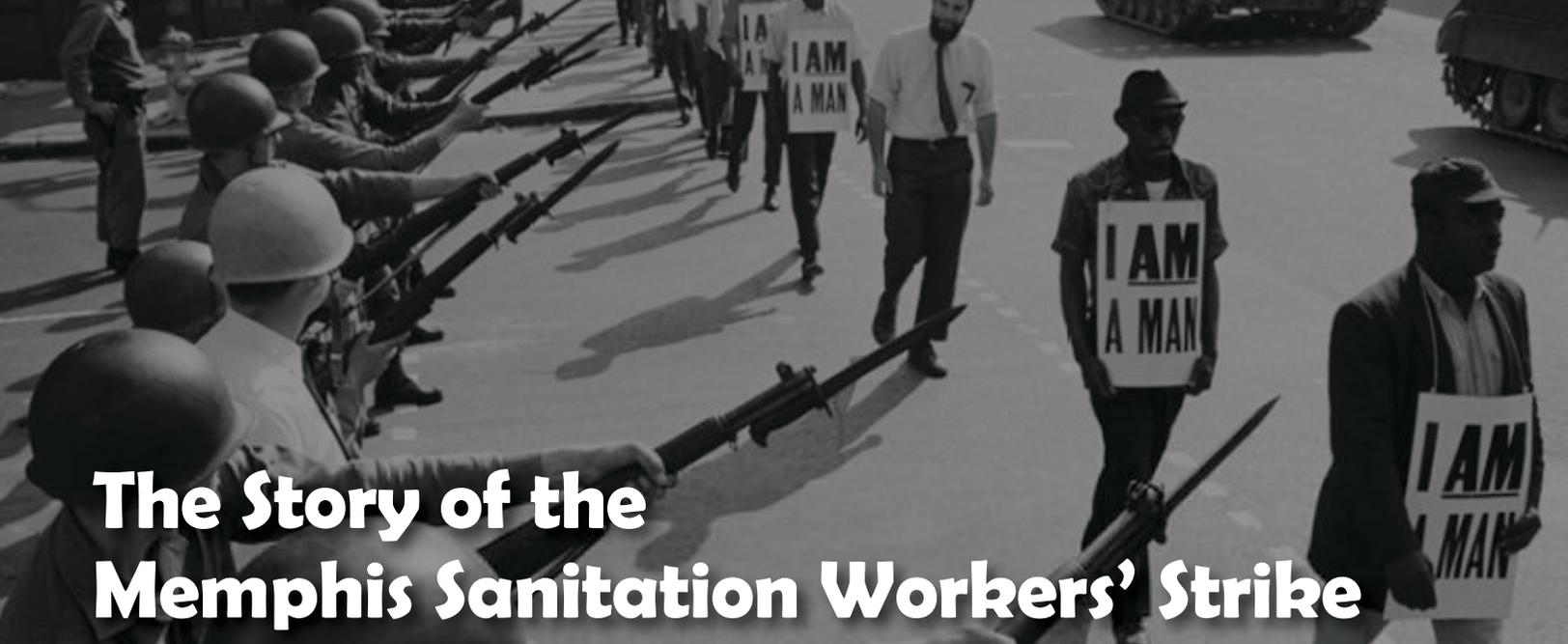
Immediately after World War II, the JLC founded an Anti-Discrimination Division, which combatted at a local level racial and ethnic discrimination in employment, education and housing in the United States and Canada. Together with local labor councils, traditional civil rights organizations and churches, the JLC became a base for civil rights efforts within the labor movement. The JLC distributed educational materials combating racism and played an important role in state and national campaigns for civil rights legislation.

Over the years, the JLC gave foundational support to the United Farm Workers, campaigned for the passage of the Fair Employment Practices Act in California, provided staffing and support for the 1963 March on Washington for Jobs and Freedom led by Dr. Martin Luther King, Jr. (along with A. Philip Randolph and Bayard Rustin) and worked to establish ethnic labor coalitions in a number of communities. In the mid-1950s, we organized programs on civil and human rights through our National Trade Union Council for Human Rights. Subsequently, the JLC organized panel discussions at conventions of the AFL-CIO on hate crimes. We carried out a ground level fight against apartheid in South Africa, meeting with Jewish community and black leadership representatives and offering our assistance to apartheid's opponents.

Today, the Jewish Labor Committee enables the organized Jewish community and the labor movement to work together in pursuit of our shared commitment to economic and social justice. Most recently, at last October's AFL-CIO National Convention in St. Louis, we helped to create a special "post-Charlottesville" workshop on racism, anti-Semitism, and Islamophobia. In actions to support Dreamers, our executive director, Jonathan D. Rosenblum, and New England JLC Board Co-Chair Rabbi Barbara Penzner were arrested at the U.S. Capitol in January 2018 on charges of obstructing the rotunda for, among other things, a sit-down strike and singing songs for justice.

We thank you all for participating in this historic national seder in Memphis. We look forward to working together in the future! L'Chaim!

— Stuart Appelbaum
President, Jewish Labor Committee



The Story of the Memphis Sanitation Workers' Strike

1968. Memphis, Tennessee.

The heart of the Jim Crow South.

African American sanitation workers were called “boy.” They faced poverty wages, a plantation-style work environment, and degrading, unsafe working conditions. The city refused to recognize their union, or even their basic humanity.

After two sanitation workers were crushed to death on the job, 1,300 of their AFSCME Local 1733 brothers stood together, risked everything, and went on strike. They demanded dignity and respect. They marched in the streets carrying placards with four simple, but powerful words: “I AM A MAN.”

The Bond Between Dr. King and Rabbi Heschel



Martin Luther King Jr., left, and Abraham Joshua Heschel, right, during Selma march in 1965. Courtesy of Susannah Heschel.

In March of 1968, Dr. King spoke at a gathering of rabbis honoring his friend and colleague Rabbi Abraham Joshua Heschel. As Dr. King entered the hall, the rabbis stood up, linked arms and sang “We Shall Overcome” in Hebrew, as a tribute to him. In introducing Dr. King to the rabbis, Rabbi Heschel asked, “Where in America today do we hear a voice like the voice of the prophets of Israel? Martin Luther King is a sign that God has not forsaken the United States of America.” According to Prof. Susannah Heschel, Rabbi Heschel’s daughter, “a few weeks later, Dr. King was hoping to join my family for the Passover seder. Instead, that terrible spring, my father read a psalm at Dr. King’s funeral.”

The Shehecheyanu Blessing of Gratitude

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

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיָּנוּ וְקִיְמָנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Blessed are You,
our God, Creator of time and space,
who has supported us, protected us,
and brought us this moment.

(We drink the First Cup of Wine.)

Ur'chatz Hand Washing

Rather than physically wash our hands, today we ask you to prepare for the rituals to come by taking a moment to introduce yourself to someone you don't know and sharing your purpose in coming to tonight's Seder.



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 cannot help but note that we all face brokenness in some way, especially today, even as we strive to improve. And for all we may see clearly before us, a numinous hiddenness looms like the high arch of crumbling and restoring Clayborn Temple. Take a look above, take a look at your middle matzo. Broken, sacred, searching for wholeness. Like a liberty bell, like the Clayborn bell that rang today for Dr. King. Hurt but true.

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

הָא לַחֲמַא עֲנִיא דִּי אֲכָלוּ אַבְהָתָנָא בְּאַרְעָא דְּמִצְרַיִם
כָּל דְּכַפִּין יֵיתִי וְיִיכַל...
הַשְׁתָּא עַבְדֵי לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין

*Ha lachma anya di achalu avhatana b'ara d'mitzrayim. Kol dichfin yeitei v'yeichol,
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...
Now we are slaves. Next year we will be free.

"Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny."

— Rev. Dr. Martin Luther King, Jr.
Letter from a Birmingham Jail
April 16, 1963



The Four Questions

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

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, which we call matzah. Matzah represents our rush to freedom. To commemorate this we eat only matzah, not bread, during Passover.

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

Avadim hayinu. We were slaves. We eat maror to remind us how bitter our ancestors' lives were made by their enslavement in Mitzrayim.

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

We dip the parsley, the symbol of spring and renewal, in salt water to remember the tears of the Israelites during slavery. We then 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.

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

Avadim hayinu. 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 also recline to remind ourselves that rest and rejuvenation are vital to continuing our struggles.

At your own table, we will discuss these four questions.

The Four Questions in Commemoration of the 50th Anniversary of Dr. Martin Luther King's Assassination

On this night, how can we see that when we work together against oppression all of us are strengthened?

On this night, how can the bitter herbs we eat inspire us to remake our workplaces with dignity and respect for all workers?

On this night, as we dip our vegetables as if in leisure, how can our dipping help us remember the legacy of Dr. King and our obligation/opportunity to press forward and finish his work?

On this night, how can we make real a world where all people can realize the fullness of their humanity and where we honor the divine image within us all?

Karpas

Dipping the Greens in Salt Water

The green karpas reminds us of the promise of spring. Even a sprig of parsley or a bite of celery can chase away winter's chill. We dip the greens in salt water, knowing that salty tears may fall before spring truly arrives. Still we are determined to persevere.

(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 Life, who creates the fruit of the earth.

Motzi, Matzah Bread of Poverty Bread of Freedom

Matzah is a very plain food: a flat, bland, cracker baked by the sun on the backs of those seeking freedom. But matzah is also a complex and paradoxical symbol. Matzah is imbued with the flavor of oppression as well as the taste of redemption. Tonight we dedicate the first matzah to Dreamers seeking opportunity and freedom in America. May this matzah help us to endure the hard times, knowing that suffering can sometimes contain the seeds of liberation.

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 Life, who brings forth bread from the earth.

(We eat a bite of matzah.)

Commitment

The Second Cup

We dedicate this second cup to commitment. Having raised this cup in celebration of our liberation, and having spilled from it in memory of those who suffered in the process, we know not only the joy of freedom, but 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.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

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

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

(We drink the Second Cup.)



334 Auburn Ave., N.E.
Atlanta, Georgia 30303
Telephone 522-1420

Southern Christian Leadership Conference

Martin Luther King Jr., *President*

Ralph Abernathy, *Treasurer*

Andrew J. Young, *Executive Director*

OCT 3 1967

September 29, 1967

Mr. Adolph Held, President
Jewish Labor Committee
25 East 78th Street
New York, New York

Dear Mr. Held:

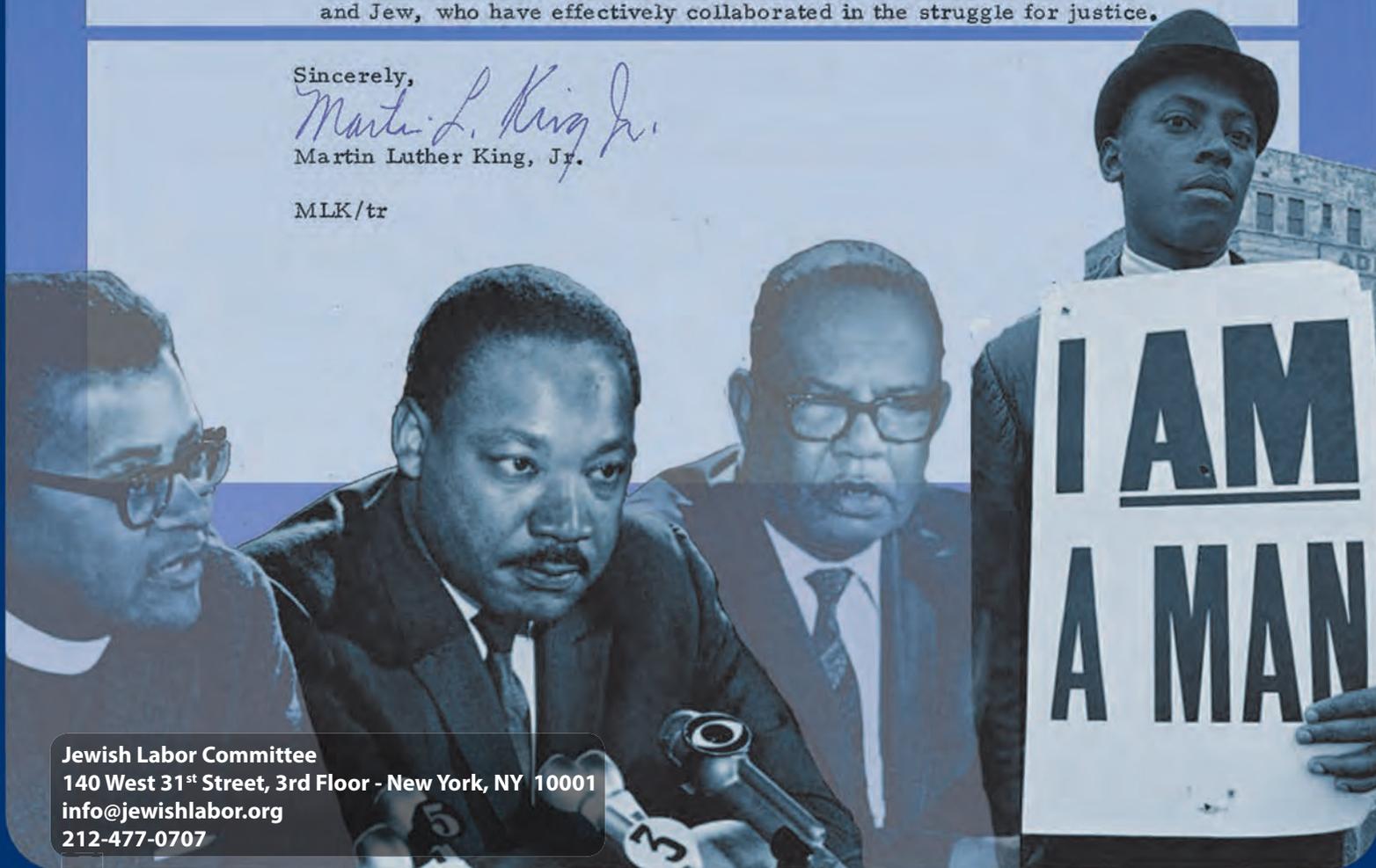
I am in receipt of your letter making inquiry of SCLC's position on anti-semitism. First, let me apologize for being rather tardy in my reply. Absence from the city and the accumulation of a huge volume of mail account for the delay.

3. SCLC has expressly, frequently and vigorously denounced anti-semitism and will continue to do so. It is not only that anti-semitism is immoral--though that alone is enough. It is used to divide Negro and Jew, who have effectively collaborated in the struggle for justice.

Sincerely,

Martin Luther King Jr.
Martin Luther King, Jr.

MLK/tr



Jewish Labor Committee
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