

LOMIR UNDZER SHUL BAGRISN

Lomir undzer shul bagrisn (Let us greet our school, the elders)
Lomir nachas fil genisn (Let us be joyful)
Lomir, lomir, lomir
Lomir, lomir, lomir
Lomir undzer shul bagrisn.

Lomir di eltern bagrisn....

A zeesn Pesach – A sweet Passover

Passover is a celebration of freedom, freedom of the Jews from enslavement in Egypt. This spirit of freedom and rebellion against brutal slavery has inspired men and women throughout history. The traditional Seder says, "Every person in every generation must regard him or herself as having been personally freed from bondage in Egypt."

We must remember the past to understand today and to protect our tomorrows. Therefore, in each generation and each year, we re-tell the story to our children and to our grandchildren, that we were slaves in Egypt. As the Haggadah says, "B'khol dor v'dor," from generation to generation.

Our story is the story of all people who have ever been in bondage. Let us therefore celebrate our freedom and strengthen ourselves to join the fight against injustice wherever it exists today. As long as one person is oppressed, no one is free.

It is a tradition to begin the Seder with a toast. Please raise your glass. Let us drink this first toast to the spirit of freedom, which inspired an enslaved people to rebel and fight their oppressors. Let us drink to all people who still struggle for freedom. Until all are free, none are free.

ALL: To all who struggle for freedom

Let us explain the Pesach Seder symbols. On your table there is a plate with three matzohs. Divide the middle matzoh into two halves; wrap one half and set it aside. [*reader wait.*] Hold up the other half and say:

ALL: Matzoh - This is the bread of affliction that our ancestors ate at the time of their escape from Egypt. Therefore it is also the bread of liberation and rebellion.

[*Hold up wrapped Matzoh half.*]

This portion of the Matzoh is called the afikomen. It will be hidden for the children to find after the meal. When it is found, it will remind us that what is broken off is not really lost to our people, so long as the children remember and search.

Elijah's Cup: This special cup of wine is for Eliyohu Hanovi, Elijah the prophet, a friend of the poor and the oppressed. According to tradition, Elijah appears as a poor man to see if he will be accepted and well treated. This cup reminds us to open our homes and hearts to all who are in need, all who yearn to be taken in not as strangers but as fellow human beings. We think of over 65 million displaced people around the world still longing to belong someplace safe we think of the thousands of imprisoned asylum seekers in the United States.

ELIYOHU HANOVI

Eliyohu hanovi, Eliyohu hatishbi,
Eliyohu, Eliyohu, Eliyohu hagilodi

(Elijah, the prophet, the great one)

1. Bim hera b'yameynu, yavo eleynu
Im Moshiakh Ben David (repeat last line)

2. Alle vartn, yung un alt,
brenng derleyzung, brenng shoin bald
Mit Moshiakh Ben David (repeat last line then chorus)

(All wait, young and old; bring
deliverance – bring it quickly!)

Now we will explain the contents of the Seder plate:

Baytzoh: Baytzoh, the egg, is a symbol of springtime, fertility and the giving of life. We dip the egg in salt water to taste the tears that accompany birth in times of slavery and freedom. [*Dip egg and eat*]

Zroah: The zroah, or shankbone, is symbolic of the animals sacrificed during the exodus. The doorposts of the Jewish homes were marked with lamb's blood so that the angel of death would "pass over" and not take their first-born children. It also recalls the ancient custom of eating a young lamb to celebrate the arrival of spring

Morer: Morer are the bitter herbs. We eat them to remind us of the bitterness of slave labor that our ancestors were forced to perform.

Charoses: Charoses is a mixture of apples, nuts, wine and spices. It symbolizes the mortar that our ancestors used to build Pharaoh's cities.

Karpas: The karpas, or green vegetable, symbolizes the life that is reborn each spring. We recall our ancestors who were farmers and remember that it is the earth and the product of people's labor that feed us.

Our Seder table welcomes new traditions among the old; as with every part of our Seder, you are invited to embrace them or not.

We find a second cup filled with water, in honor of Miriam, the sister of Moses, who found water for the escaping Israelites throughout their sojourn in the desert. Miriam has become a symbol of the strength and struggles of women throughout the world. As more and more women speak out, we hear the voices of workers, artists, actors, athletes, of all generations, across countries and cultures, rising against age-old forces of sexism, misogyny and exploitation

The real story of the orange on the Seder plate: In response to homophobia in the Jewish community, Rabbi Susannah Heschel originated the custom, saying that the orange "suggests the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life."

The orange, today, is a symbol of solidarity with all LBGTQ people. Its seeds symbolize rebirth and renewal. And spitting out the seeds reminds us to spit out the hatred and ostracization of homosexuals and others who feel prejudice's sting.

The olive reminds us that for the Palestinian people, olive groves have for centuries provided sustenance, and therefore, food. Without food, as Sholem Aleichem pointed out, people are only free to die. Peace between Israel and the Palestinian people must bring an end to the destruction of olive groves by Israeli bulldozers so that Palestinians may have a future that includes the taste of olives, and the taste of freedom.

It is traditional at this time to open the door and say: "Let all who are hungry come and share our Matzoh." We speak here not only of hunger for food. We also say, "Let all who hunger and struggle for freedom and justice join our Seder!" This year many remain enslaved. Next year, may all be free.

ALL: L'shona ha-boh, b'ney choiren. Next year, may all be free.

MAH NISHTANAH

Mah nishtana haleilah hazeh mikhol halailos.

At every Seder, it is the role of the children to ask four questions. We will now hear these traditional Four Questions.

First Question:

Mah nishtana haleilah hazeh mikhol halailos? Sheb'khol halailos anu oykhlim khometz umatzoh, haleilah ha-zeh kuloh Matzoh?

Farvos is di nacht andersh foon alleh necht foon a gantz yor? Alle necht foon a gantz yor essn mir sei khometz oon sei Matzoh, ober di nacht foon Pesach, nor Matzoh?

Why is this night different from all other nights? On all other nights we eat either leavened or unleavened bread. But tonight, why do we eat only Matzoh?

Answer: When the Jews were fleeing from Egypt they had no time to bake bread. They prepared the dough in great haste and baked it in the sun into flat unleavened bread, which they called Matzoh.

Second Question:

Sheb'khol halailos anu oykhlim sh'or y'rokos; haleilah hazeh, Moror?

Alle nekht foon a gantz yor esn meer alerlay greensn; ober di nacht foon Pesach, nor morer?

On all other nights, we eat all kinds of herbs and greens. Why, on this night, do we eat only bitter herbs?

Answer: We eat only bitter herbs tonight to remind ourselves of the bitter time our people had as slaves in Egypt.

ALL: Avodeem hayeenu... We were slaves in Egypt.

Third Question:

Sheb'khol halailos ain anu matbileen afilu pa'am echad; haleilah hazeh, shtay p'amim?

Alle nekht foon a gantz yor tunken meer nit ein afileh eyn mol; ober di nacht foon Pesach , tsvey mol?

On all other nights we don't dip our vegetables even once; why on this night do we dip them twice?

Answer: We dip the bitter morer into the sweet charoses to remind us that in the most bitter times of slavery, our people have always remembered how sweet freedom could be. We dip the parsley into the salt water because the salt water reminds us of the tears of the Jewish people before they became free and the green parsley reminds us that spring is here and that new life will grow.

We dip them twice for the tears of two peoples, Israeli and Palestinian; for the sweetness of two peoples, Palestinian and Israeli; for the future of both peoples who must learn not to repeat the sorrows of the past but to create the joys of the future.

[Eat morer and choroses on a piece of matzoh; dip parsley into salt water and taste.]

With this hope in mind, and in a time of unending worldwide conflicts, we recall the words of the Prophet Isaiah: And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

ISAIAH'S DREAM

And ev'ry one 'neath their vine and fig tree
Shall live in peace and unafraid (2x)
And into plowshares beat their swords
Nations shall learn war no more (2x)

2. Lo yisa goy el goy kherev
Lo yilmedu od milkhama (4x)

Fourth Question:

Sheb'khol halailos anu oykhlim bain yoshvin uvain m'subeen; haleilah hazeh, kulonu m'subeen?

Alle nekht foon a gantz yor esn meer sei zitsndik oon sei ungelent; ober di nacht foon Pesach, nor ungelent?

On all other nights, we eat either sitting or reclining; why do we eat only in a reclining position tonight?

Answer: Slaves ate hurriedly, standing up or squatting on the ground because their masters did not permit them to waste a single moment when they could be working. Tonight we sit and eat slowly because *that* slavery is ended. However, as the Haggadah says, until all are free, none are free; so as we celebrate we recognize that many are still in chains, exploited by self-serving governments or groups, by tyrants or in sweatshops.

B'chol d'or v'dor: in every generation we have joined together to demand justice. We pledge to fight the forces that seek to strip today's workers of all their hard-won rights, not just here, but in all the places to which exploitation and oppression have been exported. Please raise your glasses. Let us drink this second toast to the end of all slavery and exploitation, and to life: L'chaim.

ALL: L'chaim: to liberation and to life.

Let us now tell the story of our liberation...

GO DOWN MOSES

1. When Israel was in Egypt land, let my people go
Oppressed so hard they could not stand, let my people go

Chorus: Go down, Moses, way down in Egypt land
Tell old Pharaoh to let my people go.

2. Thus spake the Lord, bold Moses said; let my people go
If not I'll smite your first-born dead, let my people go. (chorus)

Once, long ago, the Pharaohs ruled Egypt. One Pharaoh feared that the national groups within his borders would collaborate with his enemies. Therefore, he enslaved them. Such was the fate of the Jews. The Egyptians put them to work building cities and also tried to reduce their numbers by ordering them to drown their male children. The horrified mothers hid their sons.

One woman, Yocheved, put her baby son in a basket and placed it in the Nile River. Pharaoh's daughter found him and decided to raise him as her own, naming him Moses. Not knowing Yocheved was his mother, she hired her to nurse the baby.

Moses, brought up as an Egyptian prince, was a man of conscience. One day he saw a slave being brutally whipped. Enraged, he struck the overseer, accidentally killing him. He fled Egypt and lived as a shepherd, taking an Ethiopian woman as his wife. After years in the desert, he realized he had to return to Egypt to free his people.

Man Come Into Egypt

There is a man come into Egypt
And Moses is his name
When he saw the grief upon us
In his heart there burned a flame
In his heart there burned a flame o lord
In his heart there burned a flame
When he saw the grief upon us
In his heart there burned a flame.

There is a man, come into Egypt
Come to stir the souls of men, (*and women!*)
We will follow him to freedom
Never wear those chains again.
Never wear those chains again o lord,
Never wear those chains again.
We will follow him to freedom
Never wear those chains again.

Moses went to the Pharaoh and said, "Let my people go." When the Pharaoh refused, Moses threatened to call down plagues upon the Egyptians. Pharaoh agreed to free the people, but he broke his promise. Then, many plagues began. Frogs and locusts swarmed over the land, and boils and lice covered the skins of the Egyptians. Again, the Pharaoh promised freedom, and again he broke his promise.

Then the first-born sons of the Egyptians died -- even the son of the Pharaoh. Because of these plagues, Pharaoh finally agreed to free the Jews. But, like most rulers, he could not be trusted. As soon as the Jews left Egypt, Pharaoh sent his army after them.

The Jews were stopped by the Red Sea, with Pharaoh's army right behind them. Then Moses raised his staff, and the waters seemed to spread apart, letting the Jews go through, then crashing back on the Egyptian army, drowning them.

It is said, "The waters did not divide until one man, Nachson walked into the sea. In doing this he acted as a free man, ready to take the ultimate risk for his freedom, and thus became a free man."

The Jews were free, but this victory was won through the misfortune visited upon the Egyptians. Therefore, as we each spill from our wine glass one drop of wine for each plague, we think with compassion of the misery of the Egyptians. Because in ancient times a full cup of wine was a symbol of complete joy, we remind ourselves in this way that our joy cannot be complete when others have suffered.

We are also reminded that whenever people are oppressed, the oppressors will ultimately suffer as well – at all times, in all places. Now we dip a finger into our wine and spill one drop for each plague.

All: Dahm-Blood; Ts'fardaya-Frogs; Kinim-Vermin; Orov- Flies; De'ever-Pestilence; Sh'chim-Boils; Barad-Hail; Arbeh-Locusts; Choshech-Darkness; Makat b'chorot-Slaying of the first-born.

After you pour out a drop of wine for each of the ten plagues that Egypt suffered, we invite you to then pour out drops of wine for ten modern plagues now afflicting refugee communities worldwide and in the United States.

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|--------------------------------|-----------------------|
| 1. violence | 6. xenophobia |
| 2. dangerous journeys | 7. Trump's Muslim ban |
| 3. poverty | 8. fear |
| 4. hunger | 9. discrimination |
| 5. lack of access to education | 10. loss of family |

The freedom story of the Jewish people is the freedom story of all people who have been enslaved and oppressed. The enslaved have been from everywhere, and of all colors; they have spoken all the languages of the earth. All have sung their freedom songs in the same freedom key.

OH MARY

Oh Mary don't you weep, don't you mourn,
Oh Mary don't you weep, don't you mourn
Cause Pharaoh's army got drowned,
Oh Mary don't you weep.

If I could I surely would, stand on the rock where Moses stood
Cause Pharaoh's army got drowned, Oh Mary don't you weep (chorus)

One of these nights around twelve o'clock, this old world's gonna reel and rock
Cause Pharaoh's army got drowned, Oh Mary don't you weep (chorus)

In this country, Black people were enslaved. They, too, resisted and fought for their freedom. One woman, Harriet Tubman, was called the Black Moses; for she, too, led many hundreds of her people out of slavery and North to freedom, constantly risking her life. She said, "I had reasoned this out in my mind; they was two things I had a right to, liberty and death. If I could not have one, I would have the other, for no man should take me alive."

ALL: B'khol dor v'dor. In every generation the struggle for equality continues.

Though slavery in the United States was ended, Black people are still fighting oppression. The struggle against racism is far from over. Our own history demands that we join this struggle. Let us drink the third toast to the common heritage of struggle against oppression, and to the kinship of all people.

All: To solidarity with our sisters and brothers all over the world.

Veise Broine

Veise broine schvartze gehle

Misht dee farbn oys tsu-zamen

Alle menshen zeinen breeder

Foon ain tatn, foon ain mamen.

Alle menshen zeinen breeder

Schvartze, gehle, broine, veise

Felker rasn un climaten

Siz an ois ge-trachteh meise.

All people are family

From one father and mother

Black yellow brown white

The differences are made up

ALL: B'chol dor v'dor...from generation to generation.

In our times, the Pesach Seder has taken on a new meaning, and given painful birth to new memories.

In the 1930s fascism arrived in Europe, and with it Hitler's plan for destruction. While some spoke out, most remained silent. Pastor Martin Niemoller warns of the price of that silence:

"In Germany they first came for the Communists and I didn't speak up because I wasn't a Communist.

Then they came for the Jews, and I didn't speak up because I wasn't a Jew.

Then they came for the trade unionists. And I didn't speak up because I wasn't a trade unionist.

Then they came for the Catholics and I didn't speak up because I was a Protestant.

Then they came for me--and by that time no one was left to speak up."

The Nazis took as their task the slaughter of millions, and thought they were invincible. They expected no resistance from the Jews whose culture they were bent on destroying forever. But throughout the Nazi onslaught, people resisted, and people endured. Regardless of the indescribable conditions in the ghettos and concentration camps, spiritual and intellectual life continued with underground schools and teachers, newspapers, theater and concerts.

When the Nazis came, Jews were herded together into ghettos. Daily, thousands were taken away to be killed in the concentration camps. But the Jews of Warsaw resolved that they would not surrender without a struggle. Their heroic resistance began in the Warsaw Ghetto on the first night of Pesach, 1943.

The enemy had a huge, well equipped army; the Jewish fighters, ill and starving, had only a small quantity of smuggled weapons and handmade ammunition. They knew they could not win, but their example would strike a blow for freedom. For 42 days they fought; for 42 weary days they held the Nazi might at bay; for 42 days and nights they showed the world what human courage was.

Throughout Europe, our people resisted heroically; men and women, even children -- some as young as some of you here -- fought in partisan groups and underground against the Nazis.

Please raise your glasses. We drink this fourth toast to honor the heroism of those fighters. Their courage and hope in the face of unutterable brutality and despair inspire us.

All: To the spirit of resistance

Yedn yor tsindn mir ohn zeks ner tomid in aybikn undenk foon di zeks milyon brider oon shvester, kedoishim oon heldn, vos zeynen oomgekumen durch di hent foon di Nazis.

Every year at this time we light six eternal lights in lasting memory of 6 million brothers and sisters, martyrs and heroes, who were slaughtered by the Nazis.

First Candle

Ich tsind un dos ershteh licht in ondenk foon di haylik-umgekumeneh, vus hobn mit zayer toyt oondz bafoln lebn bleibn. Mir shvern: mir veln zay kainmol nisht fargessn

I light the first candle in memory of all those killed by the Nazis. We will repeat their oath b'khol dor v'dor: "If we forget those who fell, may we ourselves be forgotten."

Second Candle

Zol dos licht brenen l'zikorn undzere briderlech oon shvesterlech, di kinder. In zeyer nomen zogn mir: mir veln zey eybik haltn in undzereh hertzer.

May this light burn in memory of our brothers and sisters, the children. To those who wrote and hid and learned in defiance of the Nazis; to those who smuggled food and weapons or fought like adults; in the name of all the children who never knew childhood, we declare: Mir veln zey kainmol nisht fargessn!

Third Candle

Ich tsind un dos licht in ondenk foon mammehs, bobbeks, techter oon shvester--in ondenk foon di heylikeh froyen, vos hubn gelitn oon gekemft--martirer oon heldn foon oondzer folk.

I light this candle in memory of the heroic women -- mothers, grandmothers, sisters and daughters -- who, despite their suffering, fought courageously. Their struggles inspire women and men who are struggling today against modern forms of fascism.

Fourth Candle

Dos licht zol eybik brenen in dem heylikn ondenk foon der groiser folk-ainikeit, vos zey hobn geshafn in Varshe, oon foon groisn folk-vidershtand, vos zey hobn geshtelt antkegn dem soineh.

May this light always burn in memory of the united front forged by the diverse Jews of Warsaw, and of the heroic uprising made possible by that unity. The Warsaw ghetto reminds us of the common bonds uniting all who struggle against oppression and tyranny.

Fifth Candle

Ich tsind un dos licht in heylikn ondenk foon mentschlecheh verde foon undzer brider oon shvester, tsu zeyer kamf kegn rahshes, tsu der fon foon vidershtand.

We light this candle to the flag of resistance our brothers and sisters raised in the concentration camps, in the ghettos, in the depths of the Polish forests, in the partisan struggles in France and in Denmark.

Sixth Candle

Ich tsind un dos licht tsum aibikn morgn foon undzer folk, tsu zein oor-altn cholem foon a velt foon yoisher oon sholem. Mir geyen forois dem lichtikn morgn antkegn. `Svet undzer folk nisht untergeyn! Mir zeinen doh!

We light the sixth candle to the eternal future of our people, to its heroism and endurance, to its ancient dream of a world of justice, equality, and peace. We are going forward toward a bright tomorrow. Our people will endure; we are here: Mir zeinen doh!

With these candles we have pledged to remember always our family of six million. Mir veln keynmol nisht fargessn. We now light a seventh candle.

Seventh Candle

Mir tsindn un heint a bazindern licht in ondenk foon di nit-yidn – di Chasidei-Oomoys Ha-oylem, vus hubn, in sakoneh foon zeyer eygeneh lebn, geratevet Yidn fun oombreng.

We light a seventh candle to the Righteous Gentiles -- men and women who, though they themselves were safe, could not bear to see the torment and misery around them. They put their own lives and the lives of their families in jeopardy to do what they could to save as many people as possible.

As we light these candles, we must think also of all the non-Jews who were slaughtered by the Nazis: Roma, homosexuals, Jehovah's Witnesses, the handicapped, and thousands more.

These candles take on an added meaning, burning also in sorrowing memory of all those killed by acts of brutality that continue even today. Let these lights inspire us to fight ever harder for justice, peace and understanding among all people, lighting our way even through the darkness threatening these times.

Hirsh Glick's "Zog Nit Keynmol" was written in the midst of revolt, and became the anthem for all who fought fascism. **Please rise.**

ZOG NIT KEYNMOL

Zog nit keynmol az du geyst dem letstn veg
Ven himlen blayene farshteln bloye teg,
Vayl kumen vet nokh undzer oysgebenkte sho
Es vet a poyk ton undzer trot, MIR ZEINEN DOH! (repeat last 2 lines)

2. Geshribn iz dos lid mit blut un nit mit blay.
S'iz nit keyn lid fun zumer foygl oyf der fray.
Dos hot a folk ts'vishn falndike vent
Dos lid gezungen mit naganes in di hent.(repeat last 2 lines)

3. Never say that there is only death for you
Though leaden skies may be concealing days of blue.
Because the hour we have hungered for is near,
Beneath our tread the earth shall tremble, WE ARE HERE! (repeat last 2 lines)

Translation of verse 2: This song was written with blood, not with lead; It's not the song of a bird flying freely. A people, walls crumbling about them, sang this song with guns in their hands.

**We are the generation
That stands between the fires**

**Behind us, the flame and smoke
That rose from Auschwitz and from Hiroshima.**

Before us, the fires of war and violence

**It is our task to make from fire the light in which we see each other;
All of us different, all of us made in the human image.**

**We light this fire to see more clearly
That the earth, the human race, is not for burning.**

**We light this fire to see more clearly
The rainbow in our many-colored faces.**

When we fall silent before the horror of the 6 million Jews and 4 million others murdered by the Nazis, let us also remember the countless lives lost senselessly throughout history. And let us pledge to work for peace. Let us remember all who are still poor, imprisoned and oppressed...

ALL: ...and let us welcome all who are desperate to escape these conditions.

We recall the ancient biblical command: When the alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt.

It is a command that most of the world ignored and continues to ignore. But it is a command we must take to our hearts. We remember June 1939, when the German ocean liner *St. Louis* and its 937 passengers, almost all Jewish, were turned away from this country, forcing the ship to return to Europe; more than a quarter died in the Holocaust. Shortly afterward, the US closed its doors to 20,000 Jewish children.

This is what President Donald Trump is signing America up for today, with his executive orders that once again close America's doors to desperate people. But we remember. We hear the voices of our brothers and sisters; their voices are ours.

Home

By Warsan Shire*

no one leaves home unless
home is the mouth of a shark
you only run for the border
when you see the whole city running as well

you only leave home
when home won't let you stay.

you have to understand,
that no one puts their children in a boat
unless the water is safer than the land
no one crawls under fences

no one wants to be beaten
pitied
no one chooses refugee camps

no one leaves home until home is a sweaty voice in your ear
saying-
leave,
run away from me now
I don't know what I've become
but I know that anywhere
is safer than here

**Warsan Shire is a Kenyan-born Somali poet, writer and educator based in London. Born in 1988, Warsan has read her work extensively all over Britain and internationally.*

New Underground Railroad

On the New Underground Railroad
Running from the death squads, running from fear
On the New Underground Railroad
Will they be welcome up here?

When the slaves ran off in the Civil War
You'd hear a midnight knock on a midnight door
And a young farm family hid a runaway slave
And kept her from an early grave.

When the Nazis came in the second World War
You'd hear a midnight knock on a midnight door
And an old Polish woman from the Aryan side
Took a young Jewish boy in the cellar to hide.

Now thousands flee from the Syrian war
You hear a midnight knock on a midnight door
And a safe door opens in the middle of the night
Half a family walks in their faces filled with fright

On the New Underground Railroad
Running from militia, running from fear
On the New Underground Railroad

Will they be welcome up here,
Will they be welcome up here
Will they be welcome up here?

Today, the forces of reaction seem to be prevailing. But there is hope in the solidarity that has arisen as people unite around their common interests, demanding action on climate change, racial justice, peace and immigration reform, and the rights of workers, women, LGBTQ communities, and refugees.

As Howard Zinn said, "To be hopeful in bad times is not just foolishly romantic. It is based on the fact that human history is a history not only of cruelty, but also of compassion, sacrifice, courage, kindness."

We see this in actions small and large, spontaneous and organized. Neighbors gather locally to protest unjust deportations; millions gather worldwide to resist the threat of a new fascism. Black Lives Matter and Native resisters make common cause; cities and states defiantly declare themselves sanctuaries. Jews and others form rings of peace to protect mosques after deadly attacks; Muslims guard and help restore vandalized Jewish cemeteries. Even our new House of Representatives reflects both our nation's true diversity and the promise of a conscious, energized electorate. And we are inspired and made hopeful by the courage of thousands of young people who took their call for climate justice and responsible gun laws to the streets and to political leaders, demanding their right to have a future.

When we act, we become part of a fellowship of people who express in their daily lives their conviction that they can make a difference in our world.

Our Seder ends by celebrating the steps of the Jewish people on the path to liberation with the traditional song, "Daiyenu."

DAIYENU

Chorus: Dai, daiyenu, dai daiyenu
Dai daiyenu, daiyenu daiyenu daiyenu (repeat)

Volt kayn Peysakh nit gevezn,
Volt kayn Moishe nit gevezn
Ober yidn fray gevezn, daiyenu

If there had been no Pesach, and no Moses
But the Jews had been free --
That would be enough!

Ilu natan, natan lanu, natan lanu et hatorah
Natan lanu et hatorah, daiyenu.

If we had just received the Torah...

Ilu hotzi, hotzi anu, hotzi anu mi Metsraiym
Hotzi anu mi Metsraiym, daiyeynu.

If we had only been brought out of Egypt...

The song says that “each step would have been enough: *Daiyenu*.” But we say: no single step is enough. Through our new *Daiyenu* we can envision the many steps before us on our path to liberation for all.

When all people can live peacefully wherever they choose. **ALL: DAYENU**

When the natural world is cared for and protected for the benefit of all. **ALL: DAYENU**

When all war stops and all nations are disarmed **ALL: DAYENU**

When Israelis and Palestinians can live together with mutual respect. **ALL: DAYENU**

When all the workers of the world can enjoy the fruits of their labor **ALL: DAYENU**

The Seder is the story of our oppression and our liberation, and that connects us to the stories of all oppressed people. Our Seder reminds us that if we want peace we must work for justice. The road to justice is long and the struggle for liberation difficult. Still, it is a road we ourselves must travel and a struggle that we ourselves must join.

As the Talmud tells us, we, like Moses, may not live to achieve these goals, but neither may we refrain from beginning. We have said today until all are free no one is free, and so this is our promise: to be part of every fight for freedom. Please raise your glasses. Let us drink one final toast to freedom and peace in a joyous world for all time.

All: To freedom and peace for all time.

Adults: Now we must ask the old eternal question: VEN VELN MIR ESSN?

Children: WHEN DO WE EAT?

ALL: NOW!!!!