

**To the children, parents, grandparents... to our families and
friends gathered here... to the Camp Kinderland family
gathered together today...to all people in the great brotherhood
and sisterhood of humanity: gut yontif.**

**Greetings to you all on this ancient festival of Pesach, our holiday
of Passover. At this time of year, Jews all over the world are
observing Pesach at their own Seders. The word “Seder” means “order,” and the word
“Haggadah” means “the telling.” In this ordered telling, year after year,
our community imparts our heritage, traditions, and values.
This year we are once again proud to welcome the students,
teachers, and families of The Kinderland Shule.**

We invite the alumni of the Flatbush/Park Slope/Kinderland Kindershules to stand.

Greetings from the Shule!

LOMIR UNDZER SHUL BAGRISN

Lomir undzer shul bagrisn (Let us greet our school)

Lomir nachas fil genisn (Let us be joyful)

Lomir, lomir, lomir

Lomir, lomir, lomir

Lomir undzer shul 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. And, as the Haggadah says, "B'khol dor v'dor," from generation to generation.

The traditional seder tells us that each year we must regard the story of Passover as if we ourselves had just been freed from slavery. 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. 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. For it is said "Every person in every generation must regard him or herself as having been personally freed from bondage in Egypt".

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 we, 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.

ELIYOHU HANOVEE

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,
brenge derleyzung, brenge shoin bald

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

Mit Moshiakh Ben David (repeat last line then chorus)

Miriam's Cup:

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 for us of the strength of women as well as for the struggle for liberation of all women throughout the world.

It is traditional at this time to open the door and say: "Let all who are hungry come and share our Matzoh."

The Yiddish writer, I.L. Peretz said, "Az ihr vet takkeh zogn, 'Zol yeder vos iz hungerik araynkumen oon essn,' zol keyner nisht darfn araynkumen." "I only want to wish you... if you should really say, 'Whoever is hungry come in and eat', may there be no one who needs to come in!"

May the day soon come when no one goes hungry.

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.

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 in salt water 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 made into a paste. 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 their labor that feed us.

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 mikhoh halailos? Sheb'khol halailos anu oykhlm 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 oykhlm 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 , tsvay 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, 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;

The wolf shall also dwell with the lamb....And a little child shall lead them.

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; our fight is 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.

As Yocheved stands by his cradle her bitter tears are falling; she does not know whether the child she is nursing will grow to be a slave or a free man.

“Ich shtay bei dein vigl
Ich shtay un ich kler
Oif dein blas ponim
Trift mein trer – mein bitterer trer.

Ich zoig dich, mein kind,
Zoig dich teg un necht
Tsi zoig ich ois a freier mentsch,
Tsi zoig ich ois a knecht?”

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 a terrible thing started happening. 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, they did not know what to do. 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, each of us dips a finger in our wine glass and spills out one drop for each plague. As we name 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.

The freedom story of the Jewish people has become the freedom story of all people who have been enslaved and oppressed. The enslaved have been 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

Chorus:

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 slaves. 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, as are so many others in the world today. Sadly, the struggle against racism is far from over. Our own history teaches us we must 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.

The Passover Seder has been celebrated all over the world in many different times, and in many different places.

During the late middle ages, when Moorish rule of Spain ended, Spanish Jews suffered years of bitter oppression. Driven from their homes, robbed, tortured, even burned at the stake for keeping their faith, they refused to yield.

Many Jews pretended to convert; but silently, in secret, they continued to practice Jewish customs knowing they were risking death. They were called Marranos, and Abraham Reisin's poem *Zog Maran* is the story of their Passover.

Zog Maran

Zog Maran, du bruder mayner
Vu iz greyt der seder dayner?
In tifer heyl, in a cheyder,
Dort hob ich gegreyt mayn seder.

Zog Maran, mir vu bay vemen
Vestu vayse matzes nemen
In der heyl, oif Gots barotn
Hot mayn vayb dem teyg geknotn.

And haggadohs you'll be needing
How will you get them for the reading?
In the cavern's darkness hidden
There I keep the books forbidden.

And Marrano, I beseech you.
What if your mortal foe should reach you?
When I hear his death knell ringing
I will drown it with my singing.

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.

Azoy iz der unhoib foon der neier Haggadah. Geven iz a velt doh; gelebt hot a shtot doh. Ot doh hobn mentshn gelebt un ge-arbet, gevaynt un gezungen.

Thus begins the New Haggadah. A world once existed here; a city once stood here. People lived and worked here, cried and sang here...

OIFN PRIPITCHIK

Oifn pripitchik brent a fayerl, Oon in shtub is heys
Un der rebe lernt kleyne kinderlech, Dem alef beyz.
Un der rebe lernt kleyne kinderlech, Dem alef beyz.

In the little stove a fire burns and the room
is warm; the rebbe teaches the little
children their alef-beyz.

Gedenkt zhe kinderlech, gedenkt zhe tayereh
Vos ir lernt doh
Zogt zhe noch amol uhn takeh noch amol, kometz alef-o
Zogt zhe noch amol uhn takeh noch amol, kometz alef-o

Remember little ones what you learn here,
Say it again and once again,
Kometz alef o.

In the 1930's, this world was attacked, as fascism arrived, 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."

ALL: B'khol dor v'dor

Until the end of all generations we shall never forget what the Nazis did.

Until the end of all generations we shall remember the heroic resistance of our people, which began on
the first night of Pesach, 1943.

When the Nazis came, Jews were herded together into ghettos. Daily, many were taken away to be
killed in the gas chambers of the concentration camps. But the Jews of Warsaw resolved that they
would not surrender without a struggle.

The enemy had a huge army, tanks, planes and flamethrowers. 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.

Even after the ghetto was burned to the ground, small groups of resistance fighters emerged from
bunkers to battle on for months. And although the Nazis were certain that not one Jew would escape
from the ghetto, several hundred did, and eventually joined partisan units in the forests.

Acts of resistance also took place in Vilna, Bialystok, Minsk and even the camps of Treblinka and
Sobibor. Throughout Europe, men and women, even children -- some as young as some of you here --
fought in partisan groups against the Nazis.

Shtil Di Nakht

1. Shtil, di nakht iz oisgeshternt
Un der frost hot shtark gebrent.
Tsi gedenkstu vi ikh hob dir gelernt
Tsu haltn a shpeyer in di hent?
(repeat last 2 lines)

2. A girl, a fur coat and a beret

With a pistol in her hand
A girl with a face as smooth as satin
Awaits the Nazi caravan.(repeat last 2 lines)

*(trans. 1) Still the night is filled with starlight
And the frost still on the land
Do you remember how I taught you
To hold a machine gun in your hand?*

She aims, she shoots she hits the target
With her small but useful gun
A truckload of enemy ammunition
Is stopped with a single shot just one
(repeat last 2 lines)

4. Fartog, fun vald aroysgekrokhn,
Mit shnay girlandn oyf di hor.
Dermutikt fun klayninkn nitsokhn
Far undzer neiyem, freiyen dor.
(repeat last 2 lines)

*(trans. 4) At dawn we crept out of the forest
With snowy garlands in our hair
Encouraged by our tiny triumph
For us and for freedom everywhere.*

We were slaves in Egypt and slaves in the death camps of fascism. We have much to remember.

ALL: B'khol dor v'dor: through untold suffering our people continue.

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, vos 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 in the concentration camps, the gas chambers and the ovens, the ghettos and forests. 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 zayer nomen zogn mir: mir veln zay aybik 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 zay kainmol nisht fargessn!

Third Candle

Ich tsind un dos licht in undenk foon mammehs, bobbehs, techter oon shvester--in undenk foon di haylikeh 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 aybik brenen in dem haylikn ondenk foon der groiser folk-ainikeit, vos zay hobn geshafn in Varshe, oon foon groisn folk-vidershtand, vos zay 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 haylikn ondenk foon mentschlecheh verde foon undzer brider oon shvester, tsu zayer kamf kegn rahshes, tsu der fon foon vidershtand.

We light this candle to the flag of resistance our brothers and sisters raised in the Treblinka death camp, 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 gayen forois dem lichtikn morgn antkegn. `Svet undzer folk nisht untergayn! 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 a bazindern licht in undenk foon di nit-yidn – di Chasidei-Oomoys Ha-oylem, vus hubn, in sakoneh foon zayer aygeneh lebn, geratevet Yidn fun oombreng.

We light the 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 others.

These candles take on an added meaning, burning also in sorrowing memory of all those killed by the brutality of terrorism -- individual and state—that continues even today. Let all of these lights remind us to work even harder for justice, peace and understanding among all people.

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.

A poem for children to recite...

**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 other horrors of the world: the wholesale slaughter of Indigenous people, the millions of African people torn from their land who died in the Middle Passage or suffered for centuries in slavery, the devastating bombings of Hiroshima and Nagasaki. We remember too, the countless lives lost in senseless wars throughout history. And we pledge to work for peace.

We are living in a time of enormous unrest. In country after country in the Middle East and Africa governments and people are in turmoil. Our own country continues to pursue military action across the world, drones inflict their silent destruction. The Japanese people and the people of Haiti, of New Orleans, and so many of our own local areas devastated by natural disasters, are still struggling to rebuild. We do not know what this all means for the future; all we know is that we must continue to struggle for an end to the unconscionable economic injustice, that exists both at home and in the world.

Let us remember all who are still poor, imprisoned and oppressed...

ALL: ...and let our lives be whole enough and our hearts broad enough to include all struggles for freedom in our own.

The forces of reaction still often prevail. But people across the country and the world are pushing back. We saw this in the solidarity that continues to rise around environmental issues, gun control, and immigration reform. We see it being carried further by the still vibrant Occupy movement which rallied so promptly effectively in the face of Hurricane Sandy's massive destruction. That solidarity arises when people understand not only their common enemies but their common interests. We are inspired by that solidarity.

That spirit helps us remember that we are part of a fellowship of sisters and brothers who express in their daily lives their conviction that they can make a difference in our world. Let us remind ourselves of Nelson Mandela; of Clara Lemlich and Chaney, Goodman and Schwerner; of the young Israelis who join the peaceful protests of West Bank Palestinians in Bil'in and other villages; of Malala Yousafzai, who continues to fight for the right of Pakistani girls to an education, despite risks beyond imagination including assassination attempts. We draw inspiration from them and the many others who held to their beliefs in the face of imprisonment and even death.

We hope for a rebirth of an international peace movement that in these grim and fearful times would demand an end to violence, imperialism, and oppression. We hold more dearly than ever to the ideal that we will overcome; and that a new and better world must come from the old.

The traditional song Daiyenu, which celebrates the steps of the Jewish people on the path to liberation, says that “each step would have been enough:*Daiyenu*.”

DAIYENU

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

Volt kayn Peysakh nit gevezn,	If there had been no Pesach, and no Moses
Volt kayn Moishe nit gevezn	But the Jews had been free --
Ober yidn fray gevezn, daiyenu.	That would be enough!

Chorus
Ilu natan, natan lanu, natan lanu et hatorah If we had just received the Torah....
Natan lanu et hatorah, daiyenu.

Ilu hotzi, hotzi anu, hotzi anu mi Metsraiym If we had only been brought out of Egypt...
Hotzi anu mi Metsraiym, daiyenu.
Chorus

We now take a moment to express new goals and new challenges which are reflected in a new Dayenu:
it would be enough.

When all people can live peacefully in their own countries following their beliefs without interference
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**

But, in our day we must ask: Is it enough?

If we remember our oppression but forget the oppression of others, is it enough?

If we see the oppression of others, and remain silent, is it enough?

If we speak out against oppression, but do nothing to end it, is it enough?

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.

As we began our Seder with a greeting from the Kinderland Shule, let us end with the Camp Kinderland Hymn.

O Kinderland

O Kinderland du tsoyberland
Unter himlen frayen
Mir kumen zikh do opruen
Shtarken un banaiyen

O kinder kinder kinder Kinderland
Far kinder a ganeydn
Mir shpiln zich, mir lernen zich
Mir lebn doh in freydn (repeat)

Now we must ask the old eternal question:

VEN VELN MIR ESSN?

WHEN DO WE EAT?

ALL: GLEICH ITST!

WHEN???

ALL: NOW!!!!