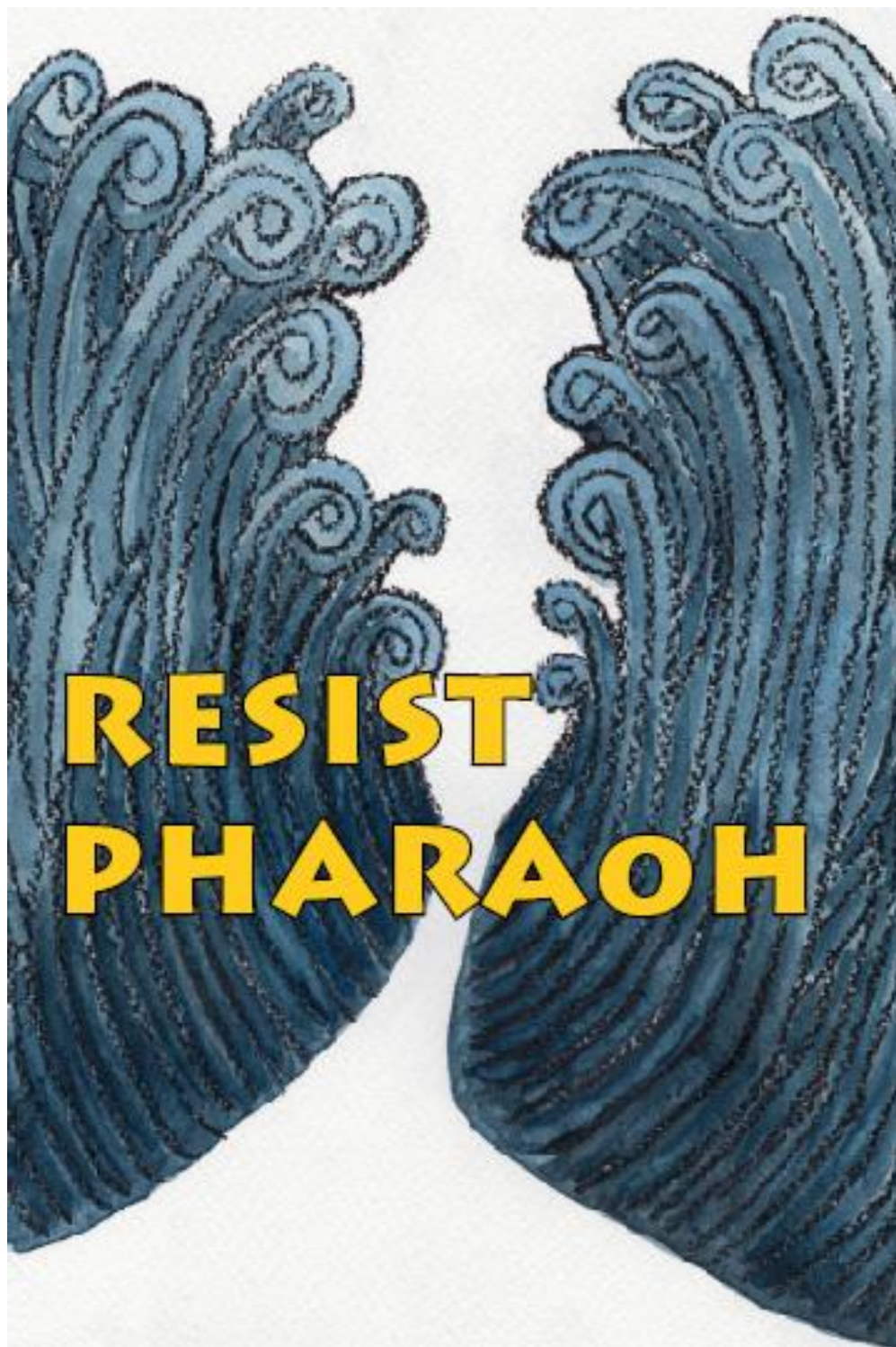


OUT OF MITZRAYIM, INTO THE STREETS

JEWS UNITED FOR JUSTICE'S LABOR SEDER



MARCH 26, 2017 ▲ 28 ADAR 5777

ADAS ISRAEL CONGREGATION ▲ WASHINGTON, DC

2017 LABOR SEDER COSPONSORS

WITH SIGNS & WONDERS / OTOT U-MOFETIM

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WITH AN OUTSTRETCHED ARM / U-VIZROA NETUYAH

32BJ SEIU is the largest union of property service workers in the U.S. We are united to raise standards at work and improve conditions in our communities so that one day "working poor" will be a contradiction in terms. seiu32bj.org

Avodah strengthens the Jewish community's fight against the causes and effects of poverty in the United States by engaging corps members in service and community building that inspires them to become lifelong agents for social change. Participants in our Service Corps program live out and deepen their commitments to social change and Jewish life through a year of work at anti-poverty organizations in Chicago, New Orleans, New York, and Washington, D.C. avodah.net

For 18 years, **IMPACT Silver Spring** has brought people together to build diverse, place-based social networks in targeted neighborhoods in Montgomery County that bridge differences and foster interconnectedness. Our vision is for a thriving, multicultural community where people of all backgrounds are engaged, connected, and equipped to exercise individual and collective power to bring about the changes needed for a full and quality life. impactsilverspring.org

Keshet is a national grassroots organization that works for the full equality and inclusion of lesbian, gay, bisexual and transgender Jews in Jewish life. Led and supported by LGBTQ Jews and straight allies, Keshet strives to cultivate the spirit and practice of inclusion in all parts of the Jewish community. Our work is guided by a vision of a world where all Jewish organizations and communities are strengthened by LGBTQ-inclusive policy, programming, culture and leadership, and where Jews of all sexual orientations and gender identities can live fully integrated Jewish lives. keshetonline.org/

Sarah Marcus

Organized in 1951, **Temple Sinai** has over 1,100 member families and is one of the largest Reform Jewish congregations in the Washington, DC area. The Temple Sinai community offers a breadth of opportunity for ritual observance, Jewish education, and *tikkun olam* (repairing the world), as well as a remarkable religious education program and NAEYC-accredited Nursery School. templesinaidc.org

UNITE HERE Local 25 is the union of hotel workers in the Washington metropolitan area, representing over 6,500 non-managerial employees working in all hotel departments. More than 30 hotels and other related businesses employ our members and are under contract to our union. The membership of our union is united and militant, come from many nations and backgrounds, and speak over 20 languages. dchotelworkers.org

WITH A MIGHTY HAND / B'YAD CHAZAKAH

Aaron Alexander

Adas Israel Congregation seeks to create a unique, shared space where we can discover what it means to be human and to be part of a sacred community. Through the medium of Judaism, we foster moments that celebrate joy and wonder, through which we seek to travel the path of sacred action, kindness, and repairing the world. adasisrael.org

Originally a turn-of-the-century family farm, **Am Kolel's Sanctuary Retreat Center** property has been in the hands of religious orders since the 1950's, first as a convent and then a monastery. Today, Sanctuary continues to be a place for people of all ages to experience peace and joy amidst the bounty of nature. Under the auspices of Am Kolel (Hebrew for "an inclusive people"), Sanctuary is a 501(c)3 community directed by Rabbi David Shneyer and devoted to spiritual renewal, deep ecumenism, and tikkun olam, which means "repairing/healing the world." am-kolel.org

Arieh Lebowitz

Bet Mishpachah is a congregation for gay, lesbian, bisexual, and transgender Jews, and their friends and allies including all who wish to participate in an inclusive, egalitarian, and mutually supportive community. Our membership is comprised of singles, couples, and families, and is open to everyone, regardless of religious affiliation, sexual orientation, or gender identity. We gather for weekly Shabbat services, educational and social events, social action/social justice community service, and holidays. betmish.org

Eli Elias

Fabrangen (from *farbrangen*, "bringing together in joy") is an egalitarian and participatory Havurah founded in 1971. Fabrangen welcomes everyone to its services and activities, whatever their age, race, religious upbringing, sexual orientation, family situation, or physical or mental ability or disability. Fabrangen holds weekly Shabbat services and annual holiday services. fabrangen.org

Located nearby in Harford County, MD, **Habonim Dror Camp Moshava** is a unique Jewish camping experience where children (ages eight to seventeen) engage in high-spirited, creative activities that challenge their minds and feed their souls. In a kibbutz-like environment dedicated to inclusion and social justice, campers develop a strong and personal connection to Israel and the Jewish people, gain leadership skills and self-confidence, form friendships that last a lifetime and have FUN! campmosh.org

Jessica Chilin

The **Jewish Labor Committee**, and its Washington, DC chapter, provides a vital bridge between the Jewish community and the American labor movement on issues of social justice and a just peace in the Middle East. It has a long history of active programs and educational projects around the country to carry out these objectives. jewishlaborcommittee.org

Kalmanovitz Initiative for Labor and the Working Poor, based at Georgetown University, develops creative strategies and innovative public policy to improve workers' lives in a changing economy. lwp.georgetown.edu

Metropolitan Washington Council, AFL-CIO is the local affiliate of the national AFL-CIO, working with nearly 200 affiliated union locals and our community, religious, student, and political allies to improve the lives of workers and their families throughout greater Washington. dclabor.org

Rich Edelman

SEIU Maryland/DC State Council

Temple Emanuel is the oldest Reform Congregation in Montgomery County. Located in Kensington, Maryland, Temple Emanuel is in many respects a partnership between its members and its professional staff. Volunteers serve on Temple committees dealing with a range of activities. Whatever the talents or interests you bring, there is a place for you in the Temple family. templeemanuelmd.org

The **United Food and Commercial Workers (UFCW) Local 400** represents 35,000 members working in the retail food, health care, retail department store, food processing, service and other industries in Maryland, Virginia, Washington, D.C., West Virginia, Ohio, Kentucky and Tennessee. Through the support, unity, and involvement of members, and through community and political involvement, Local 400 helps workers obtain and hold onto better paychecks, job security, decent fringe benefits and justice on the job. ufcw400.org

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WHY A LABOR SEDER?

We have come together at this time for many reasons. A traditional Passover seder is a festive meal in which we remember and reenact the ancient Jewish story of liberation from slavery in Egypt. Over the centuries, thousands of different versions of the Passover haggadah, or “narrative,” have been written. This haggadah has been prepared to bring the Jewish, labor, and activist communities together to retell the story of the Exodus in a time many of us feel we are actually living that story. Like the story of our time, the Passover story is one of a tyrannical leader, persecution, oppressive policies, impossible work demands, misery, destruction, and finally, we pray ... a successful struggle for freedom.

Adapted from the Jewish Labor Committee Passover Haggadah, Third Edition, Spring 2002

♪ **We Rise (by Batya Levine)** ♪

We rise ... humbly hearted
Rise ... we won't be divided
Rise ... with spirit to guide us
Rise!

Chorus:

In hope, in prayer, we find ourselves here
In hope, in prayer, we're right here! (2x)

We rise, all of the children
Rise, elders with wisdom
Rise, ancestor surround us
Rise!

(Chorus)

We rise, up from the wreckage
Rise, with tears and with courage
Rise, fighting for life
Rise!

(Chorus)

We rise ... humbly hearted
Rise ... we won't be divided
Rise ... with spirit to guide us
Rise!

♪ Ozi V'Zimrat Yah (Exodus 15:2) ♪

עֲזִי וְזִמְרַת יְהוָה לִישׁוּעָה

Ozee v'zimrat yah,
Vayhi lee leeshoo'a

God is my strength and my song, and has become my salvation!

SHEHECHEYANU

The *Shehecheyanu* blessing gives thanks for the arrival of any long-awaited occasion such as a holiday or a new beginning. Saying the *Shehecheyanu* to mark this night and this political moment may seem completely counterintuitive - no one is grateful for this moment. But given that we are living this moment nonetheless, how blessed we are to be experiencing it together, as a community that is committed to the ongoing fight for justice, compassion, and love.

The power and potential in this room are enormous.

Let us say together:

בָּרוּךְ אַתָּה יי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיָּמנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

Baruch atah adonai, eloheinu melech ha-olam, shehecheyanu vekiyemanu vehigianu lazeman hazeh.

**Blessed are You, Source of All Life, Spirit of the Universe,
who has given us life, and kept us strong, and brought us to this time.**

HADLAKAT NEROT/CANDLE LIGHTING

In the light of the Passover candles,
We celebrate the spirit of freedom,
Our candles a beacon of liberation
For our people, for all people.
It is our task to make from fire
Not an all-consuming blaze
But the light in which we see each other.
Each of us distinct, yet
Each of us bound up in one another.
Adapted from the Workmen's Circle Haggadah

As the candles are lit, we say together:

We light these candles to illuminate our work for justice and liberation.

KIDDUSH/SANCTIFICATION OF THE DAY

Our seder formally begins with the *kiddush*, the sanctification of this moment in time.

The text of the *kiddush* reminds us that we ourselves have the power to create holiness and wholeness. We do not directly bless the wine, nor praise its sweetness. Rather, we thank God for the fruit of the vine - which we make into the wine. That fruit can also be used to make vinegar, which is sharp and bitter. Our choices determine whether this sacred moment inspires bitterness or sweetness, complacency or action.

We say together:

בְּרוּךְ אַתָּה יי, אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah adonai, eloheinu melech ha'olam, borei p'ri hagafen.

**Blessed are You, Source of All Life, Spirit of the Universe,
Creator of the fruit of the vine.**

Adapted from T'ruah's The Other Side of the Sea: A Haggadah on Fighting Modern-Day Slavery, p.7

KARPAS/GREEN VEGETABLE DIPPED IN SALT WATER

In a classical seder we dip a green vegetable, the karpas, into salt water to symbolize the tears of oppression. These last few months have indeed been a time of tears and destruction. But it has also been a time of new growth, as we find our roots and our voices together. Sometimes the tears we shed in sorrow are what waters the sprouts of action, as it is written in Psalm 126:

Hazor'im b'dimah b'rinah yiktzoru
Those who plant in tears will reap in joy.

Tonight we dip the karpas in salt water and taste not only our tears, but also the verdant, life-giving freshness of our newly growing strength.

We say together:

בְּרוּךְ אַתָּה יי, אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

Baruch atah adonai, eloheinu melech ha'olam, borei p'ri ha'adamah.

**Blessed are You, Source of All Life, Spirit of the Universe,
Creator of the fruit of the earth.**

HAVRUTA/MEETING OUR NEIGHBORS

Now please turn to your neighbor - preferably someone you don't know - introduce yourself, and then share something about your sorrow or tears and something about freshness, hope, or growing strength.

MAH NISHTANAH/THE FOUR QUESTIONS

The four questions we ask at the beginning of the seder set in motion the telling of the Passover story. We ask and then debate why tonight is different from all other nights. Over the last 138 nights since the election, many of us have lived and breathed endless variations on that question. Over and over we have asked ourselves:

All recite:

1. What is going on?
2. How did we get here?
3. How will we respond to this moment?
4. How will sustain ourselves, our communities, and our sense of hope in this terrible time?

♪ **For What It's Worth (by Stephen Stills)** ♪

There's something happening here
What it is ain't exactly clear
There's a man with a gun over there
Telling me I got to beware

I think it's time we stop, children, what's that sound
Everybody look what's going down

There's battle lines being drawn
Nobody's right if everybody's wrong
Young people speaking their minds
Getting so much resistance from behind

It's time we stop, hey, what's that sound
Everybody look what's going down

What a field-day for the heat
A thousand people in the street

Singing songs and carrying signs
Mostly say, hooray for our side

It's time we stop, hey, what's that sound
Everybody look what's going down

Paranoia strikes deep
Into your life it will creep
It starts when you're always afraid
You step out of line, the man come and take you away

We better stop, hey, what's that sound
Everybody look what's going down
Stop, hey, what's that sound
Everybody look what's going down
Stop, now, what's that sound
Everybody look what's going down
Stop, children, what's that sound
Everybody look what's going down

ESER MAKOT /TEN PLAGUES

God brought ten plagues on the people of Egypt to convince Pharaoh to let our people go. Our city and our country are also suffering from the plagues of tyrannical leadership. By naming just a few of these modern plagues tonight, we refuse to let ourselves become numb to the havoc and misery they cause.

We read the name of each plague aloud together:

CORRUPT AND LYING LEADERS
CLOSED BORDERS
DEPORTATIONS
SHREDDING OF THE SOCIAL SAFETY NET
RACISM, ANTI-SEMITISM, ISLAMOPHOBIA, XENOPHOBIA, MISOGYNY, & MORE
ENVIRONMENTAL DESTRUCTION
ROLLBACK OF PROTECTIONS FOR WORKERS AND FOR POOR AND VULNERABLE
COMMUNITIES
HEALTH CARE TAKEN AWAY
DESTRUCTION OF GOVERNMENT INSTITUTIONS
FASCISM

MAGGID/TELLING THE STORY

Reader:

The haggadah tells us that in every generation we must each see ourselves *k'eelu hu yatzah mee-Mitzrayim* – as though we ourselves were freed from Egypt. This year the story speaks for itself:

All recite:

Long ago, a new king rose over Egypt. 'Behold!' he said. "The people are too many and too mighty. Let us deal shrewdly with them." He set over them taskmasters to afflict them and to make their lives bitter and harsh.¹ We became slaves to Pharaoh in Mitzrayim.

Had God not brought us out of Egypt with a strong hand and an outstretched arm, we and our children and our children's children would still be servants to Pharaoh.

Reader:

There arose in America a President who did not know the real promise of this country, who did not recognize the beauty of our American ideals. He made our lives harsh with schemes of registers, walls, deportations, and humiliation. He embittered our lives: trampled the poor, cut our safety nets, and flouted the law. He afflicted us and enabled the forces of hate. He feared that we, the people, were too numerous - and he tried to divide us from each other.

All:

But the more he afflicted us, the more we multiplied.²

Reader:

When millions of people marched around the globe and filled the streets to say "no" the day after an empty inauguration - we multiplied. When we filled the airports with welcome after they tried to slam shut our doors with a hate-filled Muslim ban - we multiplied. When we rang their phones so many times they could not answer us all - we multiplied.

All:

We will not stand idly by the blood of our sisters and brothers.³ We know the heart of the outsider because we were outsiders in Mitzrayim.⁴

Reader:

Together, we will lift up the oppressed with our own strong hands and outstretched arms. We come from a proud history: our Jewish forebears were workers, strikers, unionists, and activists. Our immigrant families fled terror and sought freedom. Our enslaved and indigenous ancestors fought for their place in an America that tried to deny their humanity. We share a common ancestry of resistance.

¹ Exodus 1:9-11, 14

² Exodus 1:12

³ Leviticus 19:16

⁴ Exodus 23:9

All:

Whoever destroys one life, it is as if they destroyed an entire world...
Whoever saves one life, it is as if they saved an entire world.⁵

Reader:

The midwives Shifrah and Puah were the first to resist. Pharaoh ordered every Hebrew baby boy killed at birth, but these two women refused to murder our children. They stood up to the most powerful man in their world. It was they who saved Moses the first time, making possible our whole story of liberation. The second time Moses was saved by his sister Miriam and mother Yocheved. Any of us can find our inner Shifrah and Puah, our Miriam and Yocheved. These times are life and death for too many people - we can all save lives in our times.

All:

Not just one enemy alone has risen against us, but in every generation they have risen against us to destroy us. Yet we have been saved from their hands.⁶

Reader:

Today we face a new Pharaoh and we live in fear for our neighbors, our communities, our country, and ourselves. But let us remember that we have faced Pharaoh before- and we have won.

All:

Even if we were all old and wise and learned in Torah, we would still be commanded to tell the story of the Exodus from Mitzrayim.

Reader:

These stories give us strength for the work ahead: we have been here before, countless times. At each step on our long journey to freedom, we encountered a moment when we were unsure we would survive. Maybe right now we feel we are standing at the Red Sea. Maybe right now we feel we have still only been through the first plague, with nine more to come. But we will never stop, and we will never be stopped. Though the road ahead is long, may we see how far we have already come, and the incredible power we carry with us.

⁵ Mishna Sanhedrin 4:5

⁶ *V'hee sh'amdah*, Passover haggadah

♪ Dayeinu ♪

Although we enthusiastically sing “Dayeinu! It would have been enough!” to mark each step of our ancestors’ journey to freedom, we know that while each step was necessary, none was actually sufficient. Tonight we express our gratitude for the steps we have taken so far, and sing in anticipation of steps yet to come on the path to freedom and justice. Dayeinu! Enough is enough!

אלו הוציאנו ממצרים ... דיינו
אלו נתן לנו את־השבת ... דיינו
אלו נתן לנו את־התורה ... דיינו

Eelu hotzee’anu mee-Meetzrayeem ... Dayeinu
Eelu natan lanu et Shabbat ... Dayeinu
Eelu natan lanu et ha’Torah

If God had taken us out of Egypt ... *Dayeinu*
If God had given us Shabbat ... *Dayeinu*
If God had given us the Torah ... *Dayeinu*

How to outmaneuver a tyrant, by Rabbi Brent Chaim Spodek

Originally published in the Times of Israel, January 24, 2017

Take care of yourself. Joseph was the first innocent Jew to be brutalized by the Egyptian regime, but even in prison, he kept his spiritual faculties intact and did not despair. The dream world, thought in Jewish literature to come from the highest levels of Divine energy, nourished Joseph just as dreams or prayer or meditation or yoga or hiking might nourish us. We must find and maintain whatever it is that feeds our souls, even – no, particularly – in hard times. Audre Lourde reminds us that caring for ourselves “is not self-indulgence, it is self-preservation, and that is an act of political warfare.” From Joseph to Lourde to us, we are reminded that we cannot save ourselves if there is not a self to be saved.

Look beyond your tribe. The Egyptian regime oppressed not just Joseph, of course, but the whole Israelite population. They were bitterly enslaved, with harsh labor, and then, when the government decided that they had grown too numerous, murdered. The government gave the command to kill all the newborn Jewish babies, but two midwives who tended to the Hebrews refused to comply. Shifra and Puah wrote no letters and marched in no protests; they simply refused and resisted. They are described as women with the awe of God, and it’s easy to imagine these midwives, intimately involved with the miracle of birth, loving and honoring all life – not just the lives that looked most like theirs. We learn in the Sabbath liturgy that the breath of all life is needed to praise the Creator; to insist that only some breath is needed is blasphemy.

Fight the system, not the visible face of oppression. Where Shifra and Puah resisted within their world of midwifery, it wasn’t till Moses and Aaron that the Israelites overthrew the edicts that brutalized them. Young Moses was a hothead, killing Egyptian soldiers and running off hooligans who were harassing people – reacting to the visible faces of oppression. It wasn’t till God taught him to start focusing on structures that liberation happened. Moses had to learn that Pharaoh wasn’t going to give up his massive, enslaved workforce easily; it was going to take determination and dedication. God needed to teach Moses to go back to Pharaoh again and again and again – 10 times, each time with greater and greater power – in order to achieve liberation. Moses was a hero of the moment; *God had to teach him to be the hero of a movement.* Moses comes to teach us to keep our eyes on the prize – not on cultivating outrage, but on marshalling the power needed to dismantle structures of oppression.

Dance, dance, dance. Finally, the Israelites crossed the sea, miraculously achieving liberation of a sort. Miriam took her tambourine and led the people in dance and song, because as Rose Schneiderman teaches us, “we need bread, and we need roses, too.” Liberation wasn’t just about survival; it was – and is – about music and art and dance and love as well.

The struggles for freedom we face today are not unique and they are not unprecedented. If history teaches anything, it’s that people – sufficiently organized and motivated – can outrun and outlast even the mightiest enemies. Now is the time to learn from our ancestors and do it again.

Brent Spodek is rabbi at Beacon Hebrew Alliance in Beacon, New York. He is a member of the Rabbinic Leadership Initiative of the Shalom Hartman Institute. He previously served as the Rabbi in Residence at American Jewish World Service and the Marshall T. Meyer Fellow at Congregation B’nai Jeshurun in New York. Brent has been recognized by the Jewish Forward as one of the most inspiring rabbis in America, and by Newsweek/The Daily Beast as “a rabbi to watch.” Brent holds rabbinic ordination and a masters in philosophy from the Jewish Theological Seminary, where he was the first recipient of the Neubauer Fellowship. Prior to entering the rabbinate, he attended Wesleyan University and worked as a daily journalist in Durham, NC. He lives in Beacon with his wife Alison, a professor of environmental chemistry at Vassar College and their two children, Noa and Abraham.

Inauguration Sermon, by Rabbi Elizabeth Richman

Delivered for Shabbat Shemot, 5777

3200 years ago, says the Torah, “a new king rose over the land.”

This king, this Pharaoh, does not know the Israelites:

וַיִּקָּם מֶלֶךְ-חָדָשׁ עַל-מִצְרָיִם אֲשֶׁר לֹא-יָדַע אֶת-יִשְׂרָאֵל

This king, this Pharaoh, looks around his new kingdom and sees something he does not like:

People who look different from him.

People who speak a different language.

People with different names.

People who dress differently than he does.

This king looks around.

There are too many of them, he says.

They might be disloyal, he says.

Sometimes, the parasha is just spot on.

Pharaoh enslaves the Israelites, sets taskmasters over them.

He makes their lives bitter with forced labor.

And when the Israelites continue to thrive anyway, the king calls for murder.

He calls in two midwives named Shifra and Puah. He tells them that when they attend the births of Israelite women, they must kill all the baby boys.

His command is breathtaking in its horror: the killing of babies. By midwives.

But miraculously, the midwives refuse.

Pharaoh gives the command and without pause the Torah reports that Shifra and Puah have calmly refused to carry out the orders of the most powerful man in the country, the man everyone believes is a god.

Rabbi Jonathan Sacks famously calls their act “the first recorded instance of civil disobedience...”

Remarkably, this first act of civil disobedience is committed by two women who appear out of nowhere, women the Torah never mentions before, women the Torah never mentions again, women we know almost nothing about. We know their names, we know they loved God, and we know that they refused an immoral order. That is it.

How did it happen that two unknown women stand up to the most powerful man in the world?

The Rabbis grappled with this question, struggling to figure out who the midwives *really* were and why they would have defied the king.

Some say they were really Moses' mother Yocheved and sister Miriam. Others say they were righteous Egyptians. Even Rabbi Sacks assigns them a spiritual lineage, saying they are the ancestors of Thoreau, Gandhi, and Dr. Martin Luther King.

But Shifra and Puah were *not* Gandhi and Dr. King.

According to Torah they weren't Miriam and Yocheved.

We have no idea if they were Egyptian or Israelite or from another people.

And that is *exactly* the point.

That the Rabbis even have to ask who the midwives "really" were is one of the most powerful things about this story.

The Torah's answer to that question is that they were just people. Just people.

As ordinary people, Shifra and Puah must have been scared. How could they not have been?

That resonates with me.

I am also scared. When I look around at this city, our country, the world, at how much work there is to do to hold back the tide, forget about moving forward, I am daunted.

I feel small.

I am afraid that things have gotten so much bigger than I am that they're really just a little outside my control.

I bombard myself with the same questions the Rabbis asked about Shifra and Puah: "Who am I, really?"

I ask that question even as a rabbi, even as a community organizer.

And I know I'm not the only one who feels small in this moment.

So I have a proposal, for myself and for you:

We who think we're small, we who feel that things are out of our control, let's be ordinary the way Shifra and Puah were ordinary. Let's be "just people"... together.

Shifra and Puah were medical professionals; they didn't know from politics.

But they used what they did know, the skills they had, not just to birth babies, but to birth justice. To birth the first step toward the Exodus, our people's freedom story.

Like Shifra and Puah, I guarantee that EVERY. SINGLE. ONE OF US in this room – EVERY. SINGLE. ONE OF YOU – knows something or knows *how* to do something or knows someone who knows someone that will enable you to stand up for what's right.

Maybe you're a lawyer or a doctor. Maybe you build furniture. Maybe you're a transportation expert or you know something about Ohio. Maybe you take great photos or are good at Facebook. Maybe you write poetry, make art, can cook a meal for 20 no sweat.

Maybe you're one of the lucky ones and you already know what your secret expertise is, and how you will use it.

But maybe it will surprise you.

Maybe you will figure it out when you get told to do something that's wrong. Or maybe it will be when something wrong is happening and you have the choice to "wait and see" or to say, "No, I will not wait. I will stop this now because I know it is wrong."

And maybe you will need to learn or try something new. That might be exciting. Or it might be scary. It might even be boring. And maybe that too will surprise you.

The story of the midwives tells us that our job is to look for those moments, really, to *create* those moments, of synchronicity between what you can offer and what this world so desperately needs.

Look around. There are 800 of us gathered here this morning. 800 spiritual descendants of Shifra and Puah with the power to birth the world we want to see. 800 people with the power to write 800 new chapters of the story we are writing together.

Now listen:

What are you being called to do NOW, this week, this month, this year?

How will you create your own Shifra and Puah moment?

Will you hear the call from a neighbor or friend or parent or child or someone you have never met?

Will you hear the call when the king crosses the line?

Take a minute right now and think about one action that you're prepared to take, one commitment you're prepared to make.

And then keep listening, because you are going to be called on in new and unexpected ways.

As you listen,

May God bless you and keep you.

May God's light shine upon you and be gracious to you.

May God be with you and grant you peace as you look inward and outward with clear and courageous eyes, as you claim your rightful inheritance from Shifra and Puah, as you embrace your own power to birth justice, one action, one commitment at a time.

Rabbi Elizabeth Richman is Deputy Director and Rabbi in Residence at Jews United for Justice. She also serves on the board of Interfaith Worker Justice and is a former member of the Rabbinical Assembly's Social Justice Commission and the steering committee of DC Interfaith Worker Justice. A trained community organizer and teacher, Rabbi Richman has taught about Judaism and justice around the world, from Quebec to Qatar. Rabbi Richman was ordained by the Jewish Theological Seminary of America, where she was a Wexner Graduate Fellow and where she led Keshet|TS, the organizing campaign for the full inclusion of LGBTQ Jews in the Conservative Movement. Before entering the rabbinate, Rabbi Richman worked in the field of human rights and international development, and as an educator and project manager in the Jewish community. She holds an AB from Princeton University and a certificate from the Drisha Institute for Jewish Education. Rabbi Richman lives with her son, daughter, and husband Ben Dreyfus in Takoma, DC.

FIND YOUR SHIFRAH, PUAH, YOCHAVED, OR MIRIAM

Throughout our freedom story our ancestors stood up to tyranny or stepped up to make sure our people moved toward liberation and not despair. You came here today to get trained and to find those moments for yourselves.

Here's how:

UPSTANDER TRAINING: What to do when you witness tough stuff, whether a racist comment or worse. Led by Jessica Raven of Collective Action for Safe Space. **In the Gewitz Beit Am (Chapel).**

***Jessica Raven**, Executive Director of Collective Action for Safe Spaces, is a community organizer and activist for gender, racial, and economic equity. Before coming to CASS she managed communications at Bread for the City and the individual giving program for Polaris. Jessica is mom to one toddler and one cat, and tweets about motherhood, intersectional feminism, the need for affordable housing, and her daily encounters with catcallers at @thejessicaraven.*

***Maya Vizvary** is the Co-Director of the Workshops Team for Collective Action for Safe Spaces. During the day, Maya works as the sexual assault prevention coordinator for American University. In this role, she supports survivors one-on-one and implements prevention programming, which includes trainings, campus-wide events, and specialized workshops. Maya is passionate about comprehensive and trauma-informed advocacy, care provision, educational programming, and policies for vulnerable and underserved populations. She is also passionate about shifting our culture from one of violence to one of respect and compassion. Maya has her M.S.W. and M.P.H. from Washington University in St. Louis.*

YOU WORK FOR US NOW: Learn stories and practice skills to hold our elected officials accountable. Resisting the Pharaoh at 1600 Penn is critical, but we also need to hold local leaders responsible! Learn from an insider: Valerie Ervin, former Montgomery County Councilmember and Senior Advisor at Working Families, will teach us how to do it effectively along with JUFJ's own Laura Wallace and local Montgomery County leaders. Stories will focus on Montgomery County + DC, but the training is applicable to all. **In Smith Sanctuary.**

***Valerie Ervin** currently serves as Senior Advisor at Working Families. From 2006-2014 she served on the Montgomery County Council, the first African American woman to do so. Prior to that she was an elected member of the Montgomery County School Board from 2004-2006, recognized for her advocacy on behalf of struggling students and her work to close the achievement gap. Valerie has received numerous awards for her public service, including Washington's 100 Most Powerful Women Award in 2011 (Washingtonian Magazine) and Maryland's Top 100 Women in 2008 and 2012 (Daily Record).*

***Laura Wallace** is JUFJ's Montgomery County Community Organizer. Before coming to JUFJ Laura was a core leader for local grassroots organizing network Action in Montgomery (AIM). Laura has also worked for Jewish organizations including the Foundation for Jewish Studies and the Masorti Movement for Conservative Judaism in Israel. She is a longtime resident of Gaithersburg, where she lives with her husband and two children.*

SPENDING OUR MONEY OUR WAY: Come learn from Linnea Lassiter from the DC Fiscal Policy Institute and JUFJ's Sarah Novick about how something as mundane sounding as the city budget is actually one of the most powerful tools we have to advance racial justice and actualize our vision of the DC we want to live in. **In Wasserman Hall.**

Linnea Lassiter joined the DC Fiscal Policy Institute in 2016 as a policy analyst through the State Policy Fellowship of the State Priorities Partnership. She focuses on issues affecting low-income DC residents, including TANF, early childhood education, and other policies that have a disparate impact on DC residents of color. Linnea's background is in criminal justice policy and the racial, economic, and fiscal implications of mass incarceration. Prior to joining DCFPI, she worked with DC juvenile delinquency prevention programs, conducted research at the Urban Institute on the school-to-prison pipeline, and co-authored reports on modern-day debtors' prisons and felony disenfranchisement resulting from unpaid criminal justice debt.

Sarah Novick is JUFJ's DC Community Organizer. An AVODAH alumna, Sarah cut her organizing teeth at the Moishe Kavod House, supporting that community in its social justice and leadership work. Sarah has also taught second grade, and has a master's degree in Elementary Special Education and a doctorate in education with an emphasis on the social and emotional development of youth in schools.

NO HUMAN BEING IS ILLEGAL: Support and defend local immigrants. CASA, Sanctuary DMV, and other local partners will brief us on current conditions and train us on rapid response to deportations, know your rights, and other ways to support neighbors and friends. **In Kay Hall.**

Rommel Sandino is a Lead Organizer at CASA de Maryland, where he has been on staff since 2011. An expert in identifying, addressing, and tackling issues of injustice in Maryland and nationally, Rommel advocates on affordable housing, quality education, fair employment, accessible healthcare, and humane immigration. Rommel immigrated to the United States when he was 4 years old, settled in Montgomery County, and graduated from the University of Maryland with a degree in Government and Politics, a minor in US Latinos, and a Latin America Studies Certificate.

LIBERATION

The oranges on our chairs are here to remind us of the combined power of all of us in this room. The orange is a modern addition to the seder plate symbolizing the fruitfulness that results when communities change and begin to fully embrace all the "segments" of our community, including women, queer Jews, and others who were historically marginalized. May the sweetness of this fruit remind us that change is always possible, even when it seems most improbable.

בָּרוּךְ אַתָּה יי, אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.
Baruch atah adonai, eloheinu melech ha'olam, borei p'ri ha'eitz.

**Blessed are You, Source of All Life, Spirit of the Universe,
Creator of the fruit of the tree.**

♪ This Little Light of Mine ♪

This little light of mine, I'm gonna let it shine
This little light of mine, I'm gonna let it shine
This little light of mine, I'm gonna let it shine
Let it shine, let it shine, let it shine!

Everywhere I go, I'm gonna let it shine
Everywhere I go, I'm gonna let it shine
Everywhere I go, I'm gonna let it shine
Let it shine, let it shine, let it shine!

Out there in the dark, I'm gonna let it shine
Out there in the dark, I'm gonna let it shine
Out there in the dark, I'm gonna let it shine
Let it shine, let it shine, let it shine!

Thank you from the bottom of our hearts to the inspiring people and organizations who have donated their time and expertise to serve as our teachers and trainers tonight. We encourage you to explore all the ways they are changing this region for the better.

CASA

CASA is the foremost Latino and immigrant organization in the mid-Atlantic region and a national leader in building power and improving the quality of life in low-income Latino and immigrant communities. Its vision is for a future in which diverse and thriving communities live free from discrimination and fear, and work together with mutual respect to achieve full human rights for all. wearecasa.org



Collective Action for Safe Spaces (CASS)

Founded in 2009 as Holla Back DC!, Collective Action for Safe Spaces (CASS) has evolved from a blog to a dynamic organization that mobilizes the community to end public sexual harassment and assault in the DC metropolitan area. It does this through both online and offline activism, including workshops, innovative direct services, policy advocacy, and community outreach. Currently volunteer-led and -run, CASS utilizes the creativity and energy of the DC community to further its mission and vision. collectiveactiondc.org



DC Fiscal Policy Institute (DCFPI)

The DC Fiscal Policy Institute conducts research and public education on budget and tax issues in the District of Columbia, with a particular emphasis on issues that affect low- and moderate-income residents. By preparing timely analyses that are used by policy makers, the media, and the public, DCFPI seeks to inform public debates on budget and tax issues and to ensure that the needs of lower-income residents are considered in those debates. dcfpi.org



Many Languages, One Voice

Many Languages One Voice (MLOV) fosters leadership and facilitates community-led initiatives to increase the meaningful inclusion of immigrants in the District of Columbia who do not speak English as their primary language. Our work consists of advocacy and community organizing. mlovdc.org



Maryland Working Families

Maryland Working Families is a grassroots independent political organization fighting for a government that represents the values and works for the needs of Maryland's working families. Maryland Working Families achieves our goals by: developing and electing candidates who share our values; organizing issue campaigns to move progressive legislation; and building a movement of working families to hold our leaders accountable. Maryland Working Families is affiliated with the national Working Families Organization. workingfamilies.org/states/maryland



Sanctuary DMV

Sanctuary DMV is dedicated to protecting immigrants and targeted communities in the DC, Maryland, and Virginia area. Sanctuary DMV is a solidarity group that pledges to resist the newly elected administration's policy proposals to target and deport millions of undocumented immigrants and discriminate against marginalized communities including those who are black, indigenous, Muslim, latinx, and LGBTQ+.



OUR GRATITUDE

Thank you to SEIU for supporting the printing of this haggadah. The Service Employees International Union (SEIU) unites 2 million diverse members in the United States, Canada, and Puerto Rico. SEIU members working in the healthcare industry, in the public sector and in property services believe in the power of joining together on the job to win higher wages and benefits and to create better communities while fighting for a more just society and an economy that works for all of us, not just corporations and the wealthy. seiu.org

Gail Mattison, Marc Holderman, Charles Mallory, the staff, Cantor Arianne Brown, and Rabbis Gil Steinlauf, Aaron Alexander, Lauren Holtzblatt, and Kerrith Rosenbaum at Adas Israel Congregation for hosting us

The **AU Photo Collective** and **Alexander Baron** captured this evening in photo and video.

Zoë Cohen, an artist and teacher living in Philadelphia, created the beautiful poster and cover art. zoecohen.com

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And many more!

Jews United for Justice leads Washington- and Baltimore-area Jews to act on our shared values by pursuing justice and equality in our local community. We work on issues like affordable housing, paid family leave, fair taxation and budgets, police reform, worker and immigrant rights, and safety net funding. Through campaigns, programs, and public education, JUFJ builds relationships and mobilizes the Jewish community to demand and win meaningful change. Our work is grounded in Jewish text as well as the Jewish experience of both prejudice and privilege. We envision a healthy, fair, and safe D.C.-Baltimore region, where the rights and dignity of all residents are respected and their voices are heard, where working hard guarantees a decent living and everyone has access to quality health care and education. We believe that the only way to build such a community is for Jews to join with our neighbors to demand social change.

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www.jufj.org