

*A Humanistic Haggadah
For Passover*



**Kol Haverim
Finger Lakes Community
For
Humanistic Judaism**



WELCOME AND INTRODUCTION

Welcome to Kol Haverim's Passover Seder. In celebrating this holiday, we feel our connection to our ancient past and to those who have celebrated Passover for thousands of years.

The Passover seder is one of the most important celebrations for the Jewish people. Traditionally it is a time to remember the story of how the Jewish people escaped slavery in Egypt. The Exodus story allows us to embrace a universal message: enslaved peoples can aspire to freedom. It is a time for humanistic Jews to celebrate not only *Jewish* freedom, but *human* freedom. It is also a time to try to free ourselves from the things that enslave us. The holiday of Passover also includes the ancient celebration of spring and the renewal of the life cycle.

Our seder is designed to reflect on the origins of Passover while also reflecting on the values and ethical lessons that history teaches us. At the same time that we renew our relationship with our distant past and with Jews throughout the world, we also look for ways in which the lessons of yesterday are relevant to us today.

This booklet is called a Haggadah, which literally means, "the telling." Humanistic Haggadot differ from traditional ones by focusing on human themes and struggles rather than on God's role in the story.

Throughout the seder, we will be taking turns reading passages in the Haggadah. These passages are indicated by diamond symbols: ♦. We invite you to participate, but if you are not comfortable reading aloud, please feel free to pass.

COMMUNITY SEDER

[If the Passover seder falls on the Sabbath, begin here]



All Sing: Shabbat Shalom

Sabbath greetings

Shabbat shalom, shabbat shalom, shabbat, shabbat, shabbat, shabbat shalom (2x)

Shabbat, Shabbat, Shabbat Shabbat shalom (2x)

Shabbat shalom, shabbat shalom, shabbat, shabbat, shabbat, shabbat shalom

[If the Passover seder falls mid-week, begin here]



All Sing: Hinei Matov

How good and sweet it is here, sitting together as brothers/sisters

Hi-nei ma-tov u-mah-na-yim, She-vet a-chim gam ya-chad (2x)

Hinei ma tov, she-vet a-chim gam ya-chad (2x)

All say:

We gather tonight to celebrate the love of family and friends.

We gather to celebrate the rebirth of the earth.

We gather to celebrate the renewal of hope.

We gather to celebrate freedom from oppression for all people.

◆ Passover is the festival of life. It is the festival of Jewish survival. It is the season of freedom. This seder is not confined by time; all history is present tonight. ◆

Candle Lighting

◆ Let us welcome the holiday of Passover by lighting candles. Just as they bring joy and light to our seder, so may we bring joy and light to our families, to our friends, and to those who dream of and work for freedom. ◆

[Someone at each table lights the candles.]

All say:

Baruch ha-or ba-o-lam
Baruch ha-or ba-a-dam
Baruch ha-or ba-pesach

Blessed is the light of the world
Blessed is the light of humanity
Blessed is the light of the Passover Festival



All sing: Hevenu Shalom Aleichem

We bring you greetings of peace

Hevenu, shalom aleichem (3x)
Hevenu, shalom, shalom, shalom a-lei-chem

The Seder Steps

◆ The seder ceremony traditionally consists of 14 steps carried out in a specific order. In fact, the word *seder* means order in Hebrew; the ceremony of Passover is celebrated through the order of the service. This order was set many centuries ago, and since that time, the basic structure of the seder has not changed, although every generation modifies the story and the elements to reflect the spirit of the times. ◆

◆ Long ago, the Rabbis felt it was important for everyone to remember all the steps of the seder because each one teaches something of Passover and Jewish history, but they knew it might be hard to do so. To simplify things, they composed a rhyme, using Hebrew words, to help everyone remember the order of the seder. It is customary to begin the seder by reciting or singing together this rhyme, to celebrate this idea of order passed down through the generations. ◆

Leader: These are the traditional steps of the seder:

1. *Kadesh*: First cup of wine
2. *Urchaz*: Washing of the hands
3. *Karpas*: Appetizer
4. *Yachatz*: Dividing of the matzah
5. *Maggid*: Telling the story
6. *Rachtzah*: Second washing of the hands
7. *Motzi Matzah*: Blessing of the Matzah
8. *Maror*: Bitter Herb
9. *Korech*: Sandwich

10. *Shulchan Orech*: ENJOY the seder meal
11. *Tzafun*: Eat the *afikomen*
12. *Barech*: Third cup of wine and Elijah's cup
13. *Hallel*: Songs of praise
14. *Nirtzah*: Conclusion

All recite or sing:

Kadesh Urchatz
 Karpas Yachatz
 Maggid Rachtzah
 Motzi Matzah
 Maror Korech
 Shulchan Orech
 Tzafun Barech
 Hallel Nirtzah

Leader: Tonight our own seder keeps some elements of this order alive, while substituting others to reflect our values. As did our ancestors, we begin with the first step: the *kadesh*.

Kadesh The First Cup of Wine

◆ In Jewish culture, wine is a symbol of joy and is an integral part of Jewish celebrations. Tonight we drink four glasses or sips of wine, each one reminding us of the Passover themes: the importance of freedom, the struggle for survival, and the beauty of the natural world. ◆

◆ With this first cup, we honor the spring season of rebirth. Passover has its roots in ancient spring festivals of farmers and shepherds who celebrated the first signs of daffodils, tulips, crocuses, primroses, and other flowers and green plants. ◆

[Speaker 1]

For lo, the winter is past,
 The rains are over and gone,
 The blossoms have appeared in the land,
 The time of the singing of birds has come
 And the voice of the turtle dove
 Is heard again in our land.
 The fig tree puts forth her green figs,
 And the vines with their tender grapes
 Give off a sweet fragrance.

(from Song of Songs)

◆ Let us raise this first cup of wine to celebrate springtime, growth, and new life. ◆

Raise glasses and all say:

Baruch ha-aretz,
ha-shamesh, v'ha-gashem
boray p'ree ha-gafen.

Blessed are the earth, the sun and the rain
which bring forth the fruit of the vine.

(Drink the first cup of wine.)

Karpas
To Spring, Growth, New Life

◆ The green of parsley reminds us that Spring is here, the season of new life. We begin our seder with a taste of this simple vegetable to remind us of our ancestors in Egypt, who could eat only simple foods. ◆

◆ We dip the parsley in salt water to remember that although we celebrate the spring in freedom today, at one time this season of rebirth was salted with the tears of the Jewish people during slavery ◆

[All take some parsley, dip into salt water, and eat.]



Yachatz
Breaking the matzah

Leader *(Breaks the middle matzah and holds up the afikomen):*

Tradition says that the *afikomen* is the matzah we set aside for our final dessert so that we will walk away remembering why we have gathered here and what we are celebrating. In particular, we remember the slaves who had so little to eat that they might put some of their food away to save for later, for a time when they may have nothing to eat. In their memory, we place the *afikomen* in a napkin and hide it, and after dinner the children will try to find it and trade it back for prizes. When we find the *afikomen*, it will remind us that what is broken is not really lost, as long as children search and remember.

[Leader sets one half of the afikomen aside for the final dessert and will hide the other half.]

Maggid

Telling the story of Passover

◆ The telling of the story of Passover traditionally began with a prayer whose meaning still resonates with us today. Called the *Ha Lachma Anya* (“This is the bread of affliction”), it is an invitation to outsiders to join us in our festive meal and to honor the meaning of the past. ◆

[At each table, uncover the matzah]

All say:

This is the bread of bitterness
Which our ancestors ate in the land of Egypt.
All who are hungry — come and eat.
All who are needy — come and celebrate Passover with us.
Now we are here; next year may we all be together again.
Now we are slaves; next year may we all be free.

The Four Questions

Leader – *Ma nish-ta-nah ha-laila ha-zeh mi-kol ha-ley-lot.* Why is this night different from all other nights? The youngest children traditionally ask these four questions at the Passover seder. We invite some of our children to lead us in asking, and singing, the four questions.

Ma nish-ta-nah ha-laila ha-zeh mi-kol ha-ley-lot

Question 1

*She-b'chol ha-leilot anu ochlin chametz u-matzah.
Ha-laila hazeh, ku-lo matzah.*

Question 2

*She-b'chol ha-leilot anu ochlin sh'ar y'rakot.
Ha-lailah hazeh, maror.*

Question 3

*She-b'chol ha-leilot ein anu matbilin afilu pa-am echad,
Ha-lailah hazeh, sh'tei f'amim.*

Question 4

*She-b'chol ha-leilot anu ochlin bein yoshvin u-vein m'subin.
Ha-lailah hazeh, kulanu m'subin.*

Leader: These are our four questions:

On all other nights we eat either bread or matzah.

Why, on this night, do we only eat matzah?

On all other nights, we eat ordinary greens.

Why, on this night, do we eat bitter herbs?

On all other nights, we do not dip our food once.

Why on this night, do we dip our food twice in salt water?

On all other nights, we eat either sitting up or leaning back.

Why on this night are we supposed to lean back and relax when we eat?

The answers to these questions are contained in the Passover story and the remaining steps of the Passover service. The story of Passover is told in the Torah, in the book of Exodus. Even though we do not know how much of the story actually happened, it is this version of the story that our ancestors have told for generations. In the traditional story, God plays a very significant role in what happened.

As Humanistic Jews, we feel it is most important to emphasize what *people* do, and how people's actions affect things. However, the traditional Passover story is a vital part of our history, and we tell the story of Moses and the Jews in Egypt at Passover to honor the generations that came before us; we tell the story at Passover because it has been an important story of freedom and survival for people around the world.

The Story of Passover



More than 3000 years ago, the Jewish people suffered from a great famine and were forced to leave the land of Canaan that had been their home for generations. Many of them traveled to Egypt in search of food and a home. The Pharaoh of Egypt knew of the Jews from his trusted advisor, Joseph, a Jew who had saved the kingdom from famine. For this reason, the Pharaoh welcomed the Jews and let them share in the wealth of the kingdom. Many years passed and the Jews flourished and prospered in the land of Egypt.

Eventually, however, a new Pharaoh became the ruler of Egypt, one who did not know of Joseph, and who feared and hated the Jews. This Pharaoh forced the Jews into slavery, making them work all day building cities and palaces for him. But he was still afraid that one day, the Jews would rise up and seize the kingdom. So he decreed that no Jewish boys should be allowed to live. One day not long after this decision, a Jewish woman had a baby boy, and she hid him from the Pharaoh's soldiers to protect him. But she could not hide him forever, so she asked her daughter, Miriam, to make a special basket for him and to place the basket in the river. Miriam did so and watched to make sure that the baby was safe.

The Pharaoh's daughter was at the river bathing, and she saw the basket floating in the river. She pulled the basket from the river, and was so taken with the sweet baby inside, that she decided to take the baby home to the palace and raise him as though he was her own son. Pharaoh's daughter named the baby Moses, which, in Hebrew, means "brought out of the water." Miriam was overjoyed to see her brother taken care of, and ran to tell her mother the good news.

Moses grew up pampered in the palace of the Pharaoh, but he was not happy. He knew he was the son of Jews, and everywhere he went in the kingdom, he saw how hard the Jewish slaves worked, and how cruelly they were treated. One day, he saw one of Pharaoh's guards beating a Jewish man. Moses became very angry and cried out to him to stop. The guard would not, and enraged, Moses killed the guard. He knew then he must leave the kingdom, and he fled into the desert, vowing one day to return and set his people free.

Moses lived for many years away from Egypt. He thought often of the Jewish people living as slaves, but did not have the courage to return to help them. How could he, a simple man, ask the Pharaoh to let the Jews go free? Moses found the courage because God promised to support him and his people.

So Moses returned to Egypt, accompanied by his brother Aaron, and went to the palace to demand that Pharaoh free the Jews. "Let my people go!" he said. But Pharaoh refused and instead made Jewish life even more miserable. Moses warned the Pharaoh that the Jewish God would punish the Egyptians if he did not let the Jews go free, but Pharaoh still refused to let them go, and the punishment began. Moses returned again and again to demand the freedom of his people; each time the Pharaoh refused, and each time a horrible plague befell the people of Egypt. First blood, then frogs, lice, wild beasts, cattle disease, boils, hail, locusts, and a deep darkness that lasted for three days. Finally, the last, most terrible punishment descended — one morning, Egyptian families awoke to find their firstborn sons had died in the night. Yet the Jewish children had been spared — Moses warned them that a terrible fate awaited the Egyptians, and to protect themselves, the Jews should paint their doorposts with the blood of the animals they had sacrificed in honor of their God. When God saw this mark on the doors, he passed over the Jewish houses.

At last, Pharaoh gave in and allowed the Jews to leave that very night. Fearing that Pharaoh would change his mind once again, the Jewish people packed up their belongings quickly, and escaped early in the morning, beginning a joyful journey to freedom. Soon after they left, Pharaoh did indeed change his mind, and sent his soldiers on horses to bring them back. Even with the troops in pursuit, the Jews kept going forward until their path was blocked by the Red Sea. Moses begged God one more time for help, and God responded — the Red Sea parted, revealing a passage of dry sand. The Jews were able to pass through to the other side; then the Red Sea closed behind them, preventing Pharaoh's troops from following. The Jews were free at last.

Freedom is not easy; it takes hard work to make a community and a society, and the Jewish people struggled after they left Egypt for forty more years before they were able to enter the land of Israel. We continue that hard work today, the hard work of freedom that asks us to remember those who came before us and to persevere. We tell the story of Passover to remember how our ancestors suffered in slavery, and how they persevered till they attained the freedom they sought. Even though our ancestors were slaves, they refused to give up hope. In honor of our ancestors' will and determination, we celebrate this story today.

 **All Sing: Go Down Moses**

When Israel was in Egypt land,
Let my people go!
Oppressed so hard they could not stand,
Let my people go!

Go down Moses, way down in Egypt land
Tell old Pharaoh, Let my people go.

When Moses took them from their toil,
Let my people go!
He led them all to freedom's soil,
Let my people go!

Go down Moses, Way down in Egypt land
Tell old Pharaoh, Let my people go.

Second cup of wine
To Liberation and Freedom

◆ The struggle for freedom never stops. Since the time of Pharaoh, there have been other times in other lands when the Jewish people have sought freedom from discrimination, persecution, and poverty. Tonight, we celebrate the perseverance, courage, and skill of our ancestors in their escape from bondage into freedom. ◆

◆ As we celebrate freedom, let us not forget the slavery of other people, past and present, in our own country and around the world, those who suffered and continue to suffer at the mercy of those in power who seek to crush the powerless, to silence those who would dissent, and to eradicate those who are different. ◆

[Speaker 2]

I have a dream that one day this nation will rise up and live out the true meaning of its creed --- "We hold these truths to be self evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a desert state sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

-Martin Luther King Jr.

Leader - If anyone would like to recognize a particular group of people who suffer from persecution, discrimination, and oppression, please feel free to do so now.

[Please feel free to speak.]

◆ So long as others are not free, so long as others are slaves to ignorance, poverty, and hopelessness, our own freedom is incomplete. Let us strive for a time when people everywhere will lead lives of dignity, cooperation, happiness, and creativity. ◆



Raise glasses and all say:

Baruch ha-chay-rut ba-a-dam
Baruch ha-ka-vod ha-a-dam
Baruch ha-ya-yin ba-pesach

Blessed is human freedom
Blessed is human dignity
Blessed is the wine of the Passover festival

[Drink the second cup of wine.]

Plagues

◆ As the food that we eat today nourishes our bodies, so does the experience of freedom, joy and hope give meaning to our lives. But even though we celebrate today, we must remember that there are plagues still afflicting the entire human family. It is our responsibility to help overcome them. ◆

◆ Traditionally, at the seder table, we remember the ten plagues that descended on the Egyptian people until the Jews were allowed to go free by spilling a drop of wine from our wine cups at the mention of each plague. Some say that these drops of wine are tears of regret that freedom had to be purchased through the death of so many Egyptian people. Others say that we cannot allow ourselves to drink from a full cup when our lives are sobered by the pain of others. ◆

◆ In that spirit, we now spill drops of wine to symbolize our hope that someday we will be satisfied, when all people are liberated from the plagues that still beset so many in the world today. ◆

Leader - We spill drops of wine from our cups at the mention of each contemporary plague.

[Dip a finger or spoon into wine and remove a drop of wine for each of the following ten plagues.]

All say:

Disease Homelessness Hunger Ignorance Pollution
Poverty Prejudice Racism Violence War

Leader - If anyone, including children, would like to add any others, please feel free to do so.

[Please feel free to speak.]

◆ Our ancestors have taught us that our history and our heritage are important; they are a source of strength and pride. Our presence here at the seder table is testimony to the truth of that message. The more we know and understand our past, the more it enriches our lives today and the better able we are to greet the future with compassion. ◆



All sing: Na'aseh Shalom

Let us make peace and friendship for all the world

Na'aseh shalom ba'olam
Na'aseh shalom aleynu
V'al kol ha'olam
V'imru, imru shalom

Na'aseh shalom
Na'aseh shalom
Shalom aleynu
V'al kol ha'olam

The Symbols on the Seder Plate



◆ The seder plate contains the symbols of the Passover story. An important part of the celebration is to explain the meaning of these symbols, especially for our children, so they can understand the way that our seder makes a connection between the past and the present. ◆

Parsley and Egg: *[All point to parsley and egg.]*

◆ We have already tasted the green of parsley that reminds us that spring is here; the egg, too, reminds us that this is a season of fertility and birth. But the egg is more than springtime. Traditionally, the cooked egg also represents the sacrifice that Jews made in their Temple before it was destroyed by the Egyptians. The egg on this plate reminds us that the Jews were not allowed to worship as they pleased in the time of the Pharaoh. ◆

Matzah: *[All point to matzah.]*

◆ Matzah is a symbol of freedom. According to the Torah, when the Jews fled Egypt, they took some dough for bread, but it didn't have time to rise. When they came to the desert, the sun was very hot and it baked the dough into a kind of hard, crumbly bread that we call matzah. Because they ate matzah instead of bread, on Passover we also eat matzah, to remind us of how they had to leave Egypt so quickly. ◆

◆ When our people were slaves in Egypt, they were also not allowed to sit and relax when they ate, but had to take their meager food quickly, standing or squatting where they worked. Tonight we recline and relax as we eat to symbolize the freedom and comfort that we live in today. ◆

[Eat a piece of matzah while reclining to the left.]

Maror, the bitter herbs: *[All point to bitter herbs.]*

◆ We eat bitter herbs, in this case, horseradish, to force ourselves to taste bitterness and remember the bitterness of slavery. It reminds us that struggle and hardships shake us out of complacency; by tasting this bitterness we renew our appreciation of the simple pleasures we often take for granted. ◆

[Eat some bitter herbs.]

Charoset: *[All point to charoset.]*

◆ This paste of nuts, apples, cinnamon, and wine symbolizes the mortar and bricks that slaves used to build the pyramids for Pharaoh. Its sweet taste reminds us of the sweetness of freedom. Now, the second time we dip our food, we mix the bitter taste of maror together with the sweetness of charoset, to remind us that even in times of struggle there are sweet moments to savor. ◆

[Dip horseradish into charoset and eat.]

Korech

◆ The great Rabbi Hillel suggested eating a combination of matzah, bitter herbs, and charoset together, to symbolize the entire story of Passover in one mouthful. This Hillel sandwich succinctly summarizes the essential elements of this story: struggle, labor, and liberation. ◆

[Eat a Hillel sandwich.]

Leader: We also have other items on our seder plate, these additions reflect changing practices and desires through the generations.

Beet: *[All point to beet.]*

◆ Our earliest ancestors were shepherds who depended on sheep for their survival, and whose religious offerings included animal sacrifice. Traditionally, a lamb shank bone is placed on the seder plate to symbolize this history, and the important part this sacrifice plays in the Passover story. In recent times, some have preferred to substitute a vegetable for meat, and have used a beet instead, the red symbolizing the blood of the sacrifice. ◆

Orange: *[All point to orange.]*

◆ An orange carries within it the seeds of its own rebirth, and so represents fruitfulness, growth, and transformation. Today we include an orange to emphasize that *all* people are welcome to share in this holiday and in the Jewish tradition, regardless of gender or who we choose to love. ◆

Potato Peel: *[All point to potato peel.]*

◆ The potato peel represents what prisoners in Nazi concentration camps were forced to eat. Just as we were slaves in Egypt, we were slaves in fascist Europe. During Passover, we remember this period of suffering. ◆

[Speaker 3]

“The Butterfly”

The last, the very last,
So richly, brightly, dazzlingly yellow.
Perhaps if the sun’s tears would sing
against a white stone. . . .

Such, such a yellow
Is carried lightly ’way up high.
It went away I’m sure because it wished to
kiss the world good-bye.

For seven weeks I’ve lived in here,
Penned up inside this ghetto.
But I have found what I love here.
The dandelions call to me
And the white chestnut branches in the court.
Only I never saw another butterfly.

That butterfly was the last one.
Butterflies don’t live in here,
in the ghetto.

(Pavel Friedman 4/6/42)



Dayenu

◆The word *Dayenu* means “it would have been enough.” In the traditional Passover seder a litany of miracles is recited, giving thanks to God for raising the Jewish people, step by step, from the degradation of slavery to the heights of freedom. Each miracle is followed by the refrain *dayenu*. The meaning of this recitation is that we would have been satisfied with much less. ◆

◆But it is hard to be satisfied when so much suffering remains in the world. So tonight we affirm that it will take more than this historical liberation to make us satisfied. Tonight we affirm that we will be satisfied:

- | | |
|---|------------------------------------|
| ◆ When food and shelter are available to all◆ | [all say:]
<i>Dayenu</i> |
| ◆ When people everywhere can breathe clean air and drink clean water◆ | <i>Dayenu</i> |
| ◆ When the workers of the world receive respect and a fair wage for their labors◆ | <i>Dayenu</i> |
| ◆ When people everywhere live free from persecution◆ | <i>Dayenu</i> |
| ◆ When governments spend less on weapons and more on saving lives◆ | <i>Dayenu</i> |
| ◆ When people living with war and strife find ways to end violence and live in peace◆ ... | <i>Dayenu</i> |



All Sing: Lo Dayenu

Long ago our people learned
Not even food that they had earned
could satisfy their dignity if
They weren't free

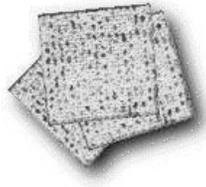
Chorus:

Lo dayenu, lo dayenu
Lo dayenu, dayenu, dayenu

So they roamed for many years
Through thirst and hunger, pain and fear
They sought a land of liberty where
All are free
(*Chorus*)

Let us heed this story's lesson
What it is requires no guessin'
Not enough - security!
We must be free!
(*Chorus*)

Shulchan Orech **THE MEAL IS SERVED!!**



Tzafun The hunt for the *afikomen*

[At the end of the meal, the children find the afikomen, and ransom it back to the assembled guests. The afikomen is divided and everyone is given a piece to eat.]

All Say:

We give thanks for the food we have eaten and for the many blessings we enjoy.
May we never be in want and may people everywhere never lack food.

Barech: Third Cup of Wine To Remembrance and Resistance

◆ Jewish resistance is fundamental to the Passover story. Tonight we honor a moment of resistance that took place during the dark time of the Holocaust, when six million Jews lost their lives. This moment symbolizes the courage of a people and the need to fight for honor, dignity and freedom. ◆

◆ Pesach 1943 saw the start of the Warsaw Uprising in which a bedraggled group of starving, poorly armed Jews resisted and fought the German army for 42 days. Not one surrendered. Although their leaders did not survive the fight, they cleared the path for several hundred other Jews to make their way through the underground sewers to join the Partisan bands in the forests. ◆

◆ Let us remember the heroism of these resisters and that of their allies — the courageous men, women and children who helped the Jewish people. We drink to their memory and to everyone who resists, who fights back. ◆

Raise glasses and all say:

Baruch a-mal ka-pei-nu
Baruch ha-zon ha-a-dam
Baruch p'ree ha-ga-fen

Blessed is the work of our hands
Blessed is the vision of our minds
Blessed is the fruit of the vine

[Drink the third cup of wine.]



All Sing: Peace Round

(A capella)

Peace, peace, peace, peace
Wars have been and wars must cease
We must learn to live together
In peace



Elijah and Miriam's Cup

◆ On the seder night we open the door for Elijah the Prophet and we place a cup of wine on the table especially for him. A few decades ago, Elijah was joined in our Haggadahs by Miriam the Prophet to show that men's and women's voices are now heard equally. ◆

◆ Legend has it that Elijah will one day return and solve all the world's problems, everyone's doubts and confusions. For us as Humanistic Jews, we know we cannot wait for that day, and we cannot rely on others to solve the world's problems — we must take the responsibility ourselves. ◆

◆ As a community, we should try to be like Elijah and Miriam in our strivings to better humanity. In other words, these prophets will come only when humanity has prepared a way for them ... by our deeds shall we know ourselves. ◆

◆ The song of Elijah and Miriam is a song of hope. We sing it as we open the door to let hope return to a troubled world, and perhaps to welcome a long-awaited age of peace. ◆

[Children open the door for Elijah and Miriam]



All Sing: Eliyahu Hanavi

*Elijah, the prophet, the Tishbite, the Gilendite,
May he soon come to us with the Messiah, son of David*

Eliyahu Hanavi, Eliyahu Hatishbi
Eliyahu Eliyahu Eliyahu ha-Giladi
Bimheira v'yameinu, yavo eilenu
Im Mashiach ben David, Im Mashiach ben David

Hallel and the Fourth Cup of Wine To Joy and the Future

◆ As our seder draws to an end, the fourth cup reminds us that our world is not a perfect place, but it is a place that we can strive to make better. There are tasks that still await us as a people, and we live for the hope of a better world.

◆ We dedicate this last cup to our families, our friends, our mentors, those who support and inspire us, and to those who came before us, on whose shoulders we stand, whose work and vision sustain us as we continue on this journey. ◆

◆ This final cup of wine embodies our hopes and dreams for the future, to a world not threatened by destruction, to a world in which all people are free. ◆

Raise glasses and all say:

Baruch-eem ha-chay-yeem ba-o-lam
baruch-eem ha-chay-yeem ba-a-dam

We love life.
We support life.
We drink, L'chaim. To life.

[Drink the fourth cup of wine.]



Passover Songs



Nirtzah Conclusion

◆ The Passover seder reminds us that the fate of every Jew is bound up with the fate of the Jewish people. And the destiny of the Jewish people cannot be separated from the destiny of all humanity. We are a world people, living in many lands. Since no one of us can survive alone, we must all learn to live together. ◆

Women & Girls:	And then all that has divided us will merge
Men & Boys:	And then compassion will be wedded to power
Women & Girls:	And then softness will come to a world that is harsh and unkind
Men & Boys:	And then both men and women will be gentle
Women & Girls:	And then both women and men will be strong
Men & Boys:	And then no person will be subject to another's will
Women & Girls:	And then all will be rich and free and varied
Men & Boys:	And then the greed of some will give way to the need of many
TOGETHER:	And then all will live in harmony with each other and the Earth
	And then everywhere will be called Eden once again.

~(Poem by Judy Chicago)~



All sing: Shalom Chaverim

Peace friends, until we meet again

Shalom chaverim, shalom chaverim, shalom, shalom,
Le hit ra-ot, le hit ra-ot, shalom, shalom.

Leader - It is traditional to end a seder by declaring the wish for a world at peace, a world that we ourselves must work to create. **We say together:**

Next Year, In Peace

