

# 2020 Passover Haggadah

By Rebecca Brown and Jason Aernie



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## INTRODUCTION

### Why is this night different?

Contributed by [Rebecca Brown and Jason Aernie](#)

Source:



*“Why is this night different from all other nights?”*

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## INTRODUCTION

### Welcome!

Contributed by [Rabbi Denise](#)

Source:

Welcome! We come together, a collection of those who are Jewish and Jewish, proximal to or in loving relationship with Jews, those who are Jews by choice or becoming-Jews. We come here across vast distances and representing many identities and experiences. It's perfect that we participate in a seder together, for the seder itself has brought Jews together across time and all the world. We, like all those many others, respect this tradition while we make it our own.

## INTRODUCTION

# Passover For Secular And Humanistic Jews

Contributed by [Society for Humanistic Judaism](#)

Source: Rabbi Miriam Jerris

The holiday of Passover is one of the most celebrated holidays in the Jewish calendar. Some believe that's because the holiday is primarily home-based and does not require membership or involvement in a synagogue or temple, although it can. The history of Passover, like most Jewish holidays, is multi-layered. It began with the celebration of spring, the rebirth of nature, and the birth of baby animals. The Exodus from Egypt was a later layer, which became the central and compelling story of the holiday. Although the story of the liberation of the Jews from Egypt is central in religious Judaism, remnants of the older nature holidays, both pastoral and agricultural, are easy to identify, such as the shank bone and the matzah.

Since the archaeological record is clear—there is no material evidence of the Exodus or corroborating documents of the story—Secular Humanistic Jews are left with the disturbing question: If the story isn't true, can we and do we want to continue celebrating the holiday? The themes of this holiday are universal. It is not difficult to identify with a story of liberation. There are many other reasons why we can and do continue celebrating Passover. Celebrating the holiday connects us to the Jewish people and our traditions. The theme of liberation and freedom is universal and timeless. Telling the entire story, both the myth and the history, only enriches our celebration of the creative imagination of our people at this time of year.

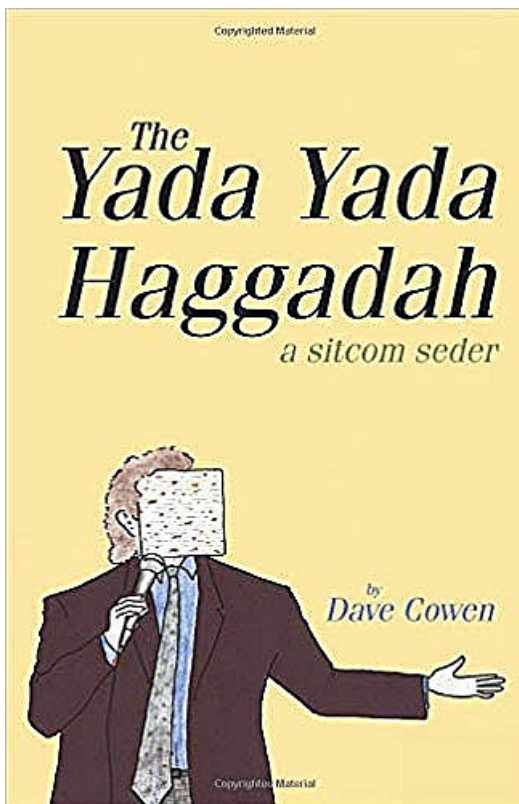
*Rabbi Miriam Jerris from the Society for Humanistic Judaism, March 2020*

## INTRODUCTION

# Jerry Seinfeld's Passover Stand-Up Introduction

Contributed by [Dave Cowen](#)

Source: The Yada Yada Haggadah by Dave Cowen



INT. COMEDY CLUB - NIGHT

JERRY

Do you know why they call it Passover? G-d told Moses that the Israelites should mark their doorposts with lamb's blood. So that He could "pass over" their houses. And spare them from the plague of the killing of the first born. My question is: Who was put in charge of telling everyone? That's a big job. There's a lot counting on that job. What if someone isn't home? How did they tell them? Did they leave a note? Probably not. The Egyptians could see it. Would have ruined the whole plan. Did they just take the liberty of putting lamb's blood on the door? What about when that family gets home, sees blood all over their door? "Honey, do you see this? Someone put blood on our door. Someone's out to get us! You better get off the couch and wipe this off." "I'm busy! Have our first born do it!"

adapted from The Yada Yada Haggadah  
- <https://www.amazon.com/dp/1793219109>



## Blessing the Wine

Contributed by [No More Deaths/No Más Muertes](#)

Source:

**בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן**

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

We praise God, Ruler of Everything, who creates the fruit of the vine.

**בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיָּנוּ וְקִיּוֹמֵנוּ וְהִגִּיּוֹנוּ לִזְמַן הַזֶּה**

Baruch Atah Adonai, Eloheinu Melech ha-olam,  
she-hechyanu v'key'manu v'higiyanu lazman hazeh.

Drink the first glass of wine!

## Humanistic blessing on wine

Contributed by [Rabbi Denise](#)

Source:

In joy and celebration, we come together at this seder.

Brukhim ha-adama ha-shemesh v'ha-geshem shehborim pre hagafen.

Blessed are the earth, the sun, and the rains that bring forth the fruit of the wine.

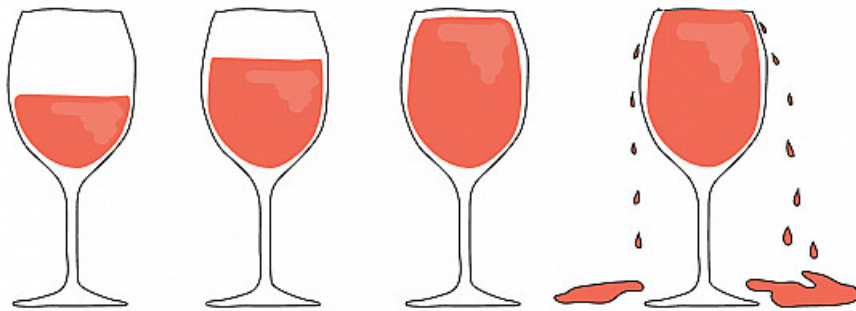


KADESH

## Four Cups of Wine

Contributed by [Haggadot](#)

**Source:** Original Illustration from Haggadot.com



## The COVID-19 Ritual 20 Second Handwash

Contributed by [Rebecca Brown and Jason Aernie](#)

Source:

Some new prayers to chant and meditate on as you take these 20 seconds to wash your hands:

Blessed are you, Lord our God, Ruler of the Universe, who gave us the foresight to practice modern medicine.

Blessed are you, Lord our God, Ruler of the Universe, who gave us the wherewithall to not hoard toilet paper and Purell.

Blessed are you, Lord our God, Ruler of the Universe, who hath inspired us to create remote-meeting apps such that we may practice social distancing.

Amen.

## Wash Your Hands song

Contributed by [Dvora Ferrell](#)

Source: <http://www.templerodefshalom.org/wp-content/uploads/2013/02/2013-SederSongs1.pdf>

### I Want to Wash My Hands

*to the tune of "I Want to Hold Your Hand" by The Beatles*

Oh yeah, I'll tell you something It's one of God's commands

When you start the Seder You need to wash your hands

You need to wash your hands

You need to wash your hands

Oh my what a feeling

Before the paschal lamb

And yes it's appealing I want to wash my hands

I want to wash my hands

I want to wash my hands

And we wash them when we say the Barchu

I pass the bowl around and say

On to you, on to you, on to you

Yeah, You got us praying To reach the Promised Land

Hear this we're conveying

We want to wash our hands

We want to wash our hands

We want to wash our hands



## Karpas

Contributed by [Spencer Ruskin](#)

Source: Original

**Leader:** We come now to the first element of the Seder Plate: Karpas, the green vegetable.

**Reader:** The Karpas is a symbol of the Spring. It represents the reawakening of life and reminds us that beneath the snow, the earth is not dead, but dormant. It signifies the life-sustaining crops of our ancestors, and with this blessing, we make favorable their growth.

**Reader:** The parsley is also historically symbolic of the biblical herb, ezov. It was this plant the Hebrews used to sprinkle the blood of the sacrificial lamb on their doorposts so that they would not be stricken by the 10th plague, the slaying of the first-born.

**Leader:** We temper this symbol of hope and rebirth by dipping it in salt water, symbolic of the tears of our enslaved forefathers. For without sorrow, how can we know joy? Without struggle, how can we know strength of will?

*Take a sprig of parsley, and dip it in salt water.*

*All: Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.*

(Blessed art thou, the LORD our God, King of the Universe, who createth the fruit of the earth)

*Eat the parsley.*

## Breaking the Matzah

Contributed by [Machar Congregation](#)

Source: Machar

Leader: We have drunk the wine and tasted the special foods of the Passover celebration. They symbolize our attachment to the traditions of our culture, to freedom, and to life. To remind us of these values as we go back out into the world, at the end of our festival meal, we shall return to have a final taste of matzah - our symbol of suffering and liberation, of renewal in nature and humanity.

I am breaking this matzah into two pieces. One half I will return to the table.

*[Leader breaks a matzah, sets down half, and holds up half as the afikoman.]*

The other half I will wrap in a napkin and save until the end of the meal. This piece is called the 'Afikoman'

Without it the seder cannot end, so I must make sure that it does not get lost. Of course, I am very forgetful, so I may need help finding it if I do misplace it. In fact, I manage to lose it every year - it ends up seemingly "hidden" (tsaphun). So just figure that I'll be asking all you younger folks to help me find it pretty soon.

YACHATZ

## Middle Matzah

Contributed by [Sarah Ginsberg](#)

Source:



## The Traditional Magid

Contributed by [Rebecca Brown and Jason Aernie](#)

Source:

Before asking the Four Questions, recite:

There arose in Egypt a Pharaoh who knew not of the good deeds that Joseph had done for that country. Thus he enslaved the Jews and made their lives harsh through servitude and humiliation. This is the basis for the Passover holiday which we commemorate with these different rituals tonight.



## A Historical Perspective

Contributed by [Society for Humanistic Judaism](#)

Source: Rabbi Jeffrey Falick

When earlier we recalled the story of the Exodus, we acknowledged it as a work of fiction. Yet only one hundred years ago, most scholars still believed that the tale was true in many of its details.

Then they started digging ... literally ... with shovels and pails. It eventually became clear that the story we had told ourselves for millennia did not take place. There had been no mass flight from Egypt, no conquest of the land of Israel, otherwise known as Canaan. The Israelites were natives of the land; they were Canaanites themselves!

So how did the story come to be?

In the late second millennium B.C.E., Egypt dominated Canaan. The pharaohs demanded regular tribute from vassal kings who in turn exploited their own peasant populations.

According to some scholars, in the thirteenth century B.C.E. the region experienced significant upheavals and power shifts. Taking advantage of these changes, many peasants rebelled, throwing off the yoke of their vassal kings. Archeological remains reveal that some fled to and cleared Israel's central highlands, where tribes and towns began to form. In a long, complicated and gradual process they became known as the Israelites. Did this contribute to inspiring our story?

If so, the Exodus tale may have served as an allegory about liberation from Egypt's ongoing domination and exploitation of Canaan's populace. The narrative may also reflect other ancient regional instabilities. Famines and droughts provoked repeated migrations. The Torah's stories about Abraham and Sara's journey to Canaan and their grandchildren's descent to Egypt may disclose memories of these population shifts.

Other historians suggest an alternative possibility. They propose that the Exodus story was influenced by the experience of one tribe, the Levites, that may have come to Israel from Egypt. Many Levite names, including Moses

and Aaron, are Egyptian in origin. The Levites were cultic experts and possessed no territory. Were they the outsiders who circulated the original Exodus tale?

The details are buried in history, but history gives wings to legends and legends yield heroes like Moses. Over hundreds of years, our story emerged with its account of one great man, dedicated to justice and to the liberation of his people. He challenged Pharaoh and led the Israelites to freedom. For millennia he has inspired many others who have been downtrodden or enslaved to bring about their own deliverance. And that's why we told it tonight!

For more on these ideas, see S. David Sperling, *The Original Torah: The Political Intent of the Bible's Writers* (New York: New York University Press, 1998); and Richard Elliott Friedman, *The Exodus* [New York: HarperOne, 2017].

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Rabbi Jeffrey L. Falick, Birmingham Temple Congregation for Humanistic Judaism

## Arba Qushyot - Four Questions (English & Transliteration)

Contributed by [Machar Congregation](#)

Source: Machar

*Mah nishtanah ha-lailah ha-zeh mi-kol ha-leilot? mi-kol ha-leilot?*

Why is this night different from all other nights?

*She-b-khol ha-leilot `anu `okhlin hamets u-matsah, hamets u-matsah, ha-lailah ha-zeh ha-lailah ha-zeh kulo matsah?*

On all other nights we eat either bread or matsah. Why, on this night, do we eat only matsah?

*She-b-khol ha-leilot `anu `okhlin sh`ar y`raqot, sh`ar y`raqot, ha-lailah ha-zeh, ha-lailah ha-zeh maror, maror?*

On all other nights we eat herbs of any kind. Why, on this night, do we eat only bitter herbs?

*She-b-khol ha-leilot `ein `anu matbilin `aphilu pa'am `ehat, `aphilu pa'am `ehat, ha-lailah ha-zeh ha-lailah ha-zeh sh'tei ph'amim?*

On all other nights, we do not dip our herbs even once. Why, on this night, do we dip them twice?

*She-b-khol ha-leilot `anu `okhlin bein yoshvin u-vein m'subin, bein yoshvin u-vein m'subin, ha-lailah ha-zeh, ha-lailah ha-zeh kulanu m'subin?*

On all other nights, we eat either sitting or leaning. Why, on this night, do we eat while leaning?

Leader:

As we continue our seder, we will answer these four questions about what makes this night different from all other nights.

## Dr. Seuss' Four Questions

Contributed by [Guy Mann](#)

Source: [www.acs.ucalgary.ca/~elsegal/Uncle\\_Eli/Eli.html](http://www.acs.ucalgary.ca/~elsegal/Uncle_Eli/Eli.html)

### The Four Questions

Why is it only  
on Passover night  
we never know how  
to do anything right?  
We don't eat our meals  
in the regular ways,  
the ways that we do  
on all other days.

'Cause on all other nights  
we may eat  
all kinds of wonderful  
good bready treats,  
like big purple pizza  
that tastes like a pickle,  
crumbly crackers  
and pink pumpernickel,  
sassafras sandwich  
and tiger on rye,  
fifty felafels in pita,  
fresh-fried,  
with peanut-butter  
and tangerine sauce  
spread onto each side  
up-and-down, then across,  
and toasted whole-wheat bread  
with liver and ducks,  
and crumpets and dumplings,  
and bagels and lox,  
and doughnuts with one hole

and doughnuts with four,  
and cake with six layers  
and windows and doors.

Yes--

on all other nights  
we eat all kinds of bread,  
but tonight of all nights  
we munch matzo instead.

And on all other nights  
we devour  
vegetables, green things,  
and bushes and flowers,  
lettuce that's leafy  
and candy-striped spinach,  
fresh silly celery  
(Have more when you're finished!)  
cabbage that's flown  
from the jungles of Glome  
by a polka-dot bird  
who can't find his way home,  
daisies and roses  
and inside-out grass  
and artichoke hearts  
that are simply first class!  
Sixty asparagus tips  
served in glasses  
with anchovy sauce  
and some sticky molasses--  
But on Passover night  
you would never consider  
eating an herb  
that wasn't all bitter.

And on all other nights  
you would probably flip  
if anyone asked you  
how often you dip.

On some days I only dip  
one Bup-Bup egg  
in a teaspoon of vinegar  
mixed with nutmeg,  
but sometimes we take  
more than ten thousand tails  
of the Yakkity-birds  
that are hunted in Wales,  
and dip them in vats  
full of Mumbegum juice.  
Then we feed them to Harold,  
our six-legged moose.  
Or we don't dip at all!  
We don't ask your advice.  
So why on this night  
do we have to dip twice?

And on all other nights  
we can sit as we please,  
on our heads, on our elbows,  
our backs or our knees,  
or hang by our toes  
from the tail of a Glump,  
or on top of a camel  
with one or two humps,  
with our foot on the table,  
our nose on the floor,  
with one ear in the window  
and one out the door,  
doing somersaults  
over the greasy k'nishes  
or dancing a jig  
without breaking the dishes.  
Yes--  
on all other nights  
you sit nicely when dining--  
So why on this night

must it all be reclining?

## The Four Children

Contributed by [Jeremy Kenner](#)

Source: Original

Traditionally, The Four Sons (or Children) include a wise son, a wicked (or rebellious) son, a simple son and one who does not even know enough to ask. Each of the first three ask questions about the Seder, essentially "Explain all this to me - what are my responsibilities?" "What has all this nonsense you are babbling about got to do with me?" and "What IS all this anyway?" while the fourth is silent - requiring the adults to be proactive in providing an explanation of the Seder proceedings.

Some say that The Four Children is a metaphor for four different attitudes toward tradition, toward belonging and toward being active or passive in the face of injustice. Some say it is about stages of life, from childhood, through adolescence and into adulthood (and, potentially, back again toward old age).

In the spirit of telling the story of Exodus and different attitudes that one might take to one's communal and global responsibilities, think about your relationship to your tradition, the people from whom or the place from which you come and the events taking place there.

- Do you understand what is going on?
- Do you feel any obligation to do anything about it?
- What would you do if you could?
- What should you tell your children about it?



-- EXODUS STORY

## Entering Mitzrayim

Contributed by [Elke Reva Sudin](#)

Source: Original



## Exodus Story: SparkNotes Edition

Contributed by [Rebecca Brown and Jason Aernie](#)

Source:

While the Jews endured harsh slavery in Egypt, God chose Moses to lead them out to freedom. Moses encountered God at the burning bush and then returned to Egypt to lead the people out of Egypt. He demanded that Pharaoh let the Jewish people go. But Pharaoh hardened his heart and refused to let the Jewish people go. That is why God sent the Ten Plagues.

-- EXODUS STORY

## Exodus story in LEGO

Contributed by [Ariel Irwin](#)

Source: <http://www.bricktestament.com/exodus/>



Sefer Shemot

illustrated through LEGOs

## Our Pleasure Diminished By The Pain of Others

Contributed by [Machar Congregation](#)

Source: Machar

Leader:

Let us all refill our cups.

*[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]*

Tonight we drink four cups of the fruit of the vine.

There are many explanations for this custom.

They may be seen as symbols of various things:

the four corners of the earth, for freedom must live everywhere;

the four seasons of the year, for freedom's cycle must last through all the seasons;

or the four matriarchs: Sarah, Rebecca, Leah, and Rachel.

A full cup of wine symbolizes complete happiness.

The triumph of Passover is diminished by the sacrifice of many human lives when ten plagues were visited upon the people of Egypt.

In the story, the plagues that befell the Egyptians resulted from the decisions of tyrants,

but the greatest suffering occurred among those who had no choice but to follow.

It is fitting that we mourn their loss of life, and express our sorrow over their suffering.

For as Jews and as Humanists we cannot take joy in the suffering of others.

Therefore, let us diminish the wine in our cups

as we recall the ten plagues that befell the Egyptian people.

Leader:

As we recite the name of each plague, in English and then in Hebrew,

please dip a finger in your wine and then touch your plate to remove the drop.

Everyone:

**Blood - Dam (Dahm)**

**Frogs - Ts'phardea (Ts'phar-DEH-ah)**

**Gnats - Kinim (Kih-NEEM)**

**Flies - Arov (Ah-ROV)**

**Cattle Disease - Dever (DEH-vehr)**

**Boils - Sh'hin (Sh'-KHEEN)**

**Hail - Barad (Bah-RAHD)**

**Locusts - `Arbeh (Ar-BEH)**

**Darkness - Hoshekh (KHO-shekh)**

**Death of the Firstborn - Makkat B'khorot (Ma-katB'kho-ROT)**

*[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]*

In the same spirit, our celebration today also is shadowed by our awareness of continuing sorrow and oppression in all parts of the world.

Ancient plagues are mirrored in modern tragedies.

In our own time, as in ancient Egypt, ordinary people suffer and die as a result of the actions of the tyrants who rule over them.

While we may rejoice in the defeat of tyrants in our own time, we must also express our sorrow at the suffering of the many innocent people who had little or no choice but to follow.

Leader:

As the pain of others diminishes our joys,  
let us once more diminish the ceremonial drink of our festival  
as we together recite the names of these modern plagues:

**Hunger**

**War**

**Tyranny**

**Greed**

**Bigotry**

Injustice

Poverty

Ignorance

Pollution of the Earth Indifference to Suffering

Leader:

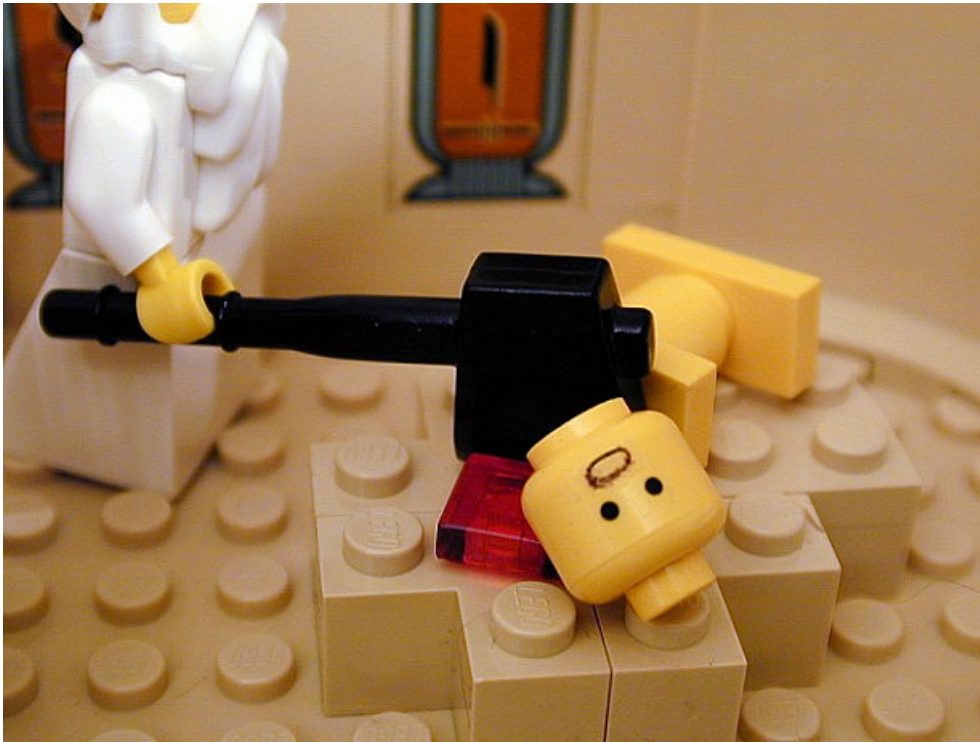
Let us sing a song expressing our hope for a better world.

-- TEN PLAGUES

## Death of the Firstborn

Contributed by [Veronica Ades](#)

Source:



## Second Cup

Contributed by [Congress of Secular Jewish Organization](#)

**Source:** The Jewish Secular Community Passover Hagada

(raise second cup of wine)

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. Let us drink this cup of wine to symbolize our pledge to break the bonds of slavery for all who are not free.

**L'CHAIM!**

(Drink the second cup of wine)

At this point in our festivity, let us reflect upon the significance of Passover. Passover celebrates freedom. Can we be free while others are not? If there are people anywhere who are oppressed, then we cannot celebrate Passover with a clear conscience.

"Injustice anywhere is a threat to justice everywhere.

Injustice to any people is a threat to justice to ALL people.

I will not remain silent in the face of injustice."

— Dr. Martin Luther King, Jr.



## Traditional Dayenu

Contributed by [Rebecca Brown and Jason Aernie](#)

Source:

If God would've taken us out of Egypt and not executed judgment upon them, it would've been enough for us—Dayenu.

If He would've executed judgment upon them and not upon their idols, it would've been enough for us—Dayenu.

If He would've judged their idols, and not killed their firstborn, it would've been enough for us—Dayenu.

If He would've killed their firstborn, and not given us their wealth, it would've been enough for us—Dayenu.

If He would've given us their wealth, and not split the sea for us, it would've been enough for us—Dayenu.

If He would've split the sea for us, and not let us through it on dry land, it would've been enough for us—Dayenu.

If He would've let us through it on dry land, and not drowned our enemies in it, it would've been enough for us—Dayenu.

If He would've drowned our enemies in it, and not provided for our needs in the desert for 40 years, it would've been enough for us—Dayenu.

## The Symbols Of Our Hunger Seder

Contributed by [MAZON:](#)

Source: Mazon: Hunger Seder

Rabbi Gamliel taught that when we tell the story of the Exodus, we must also explain the meaning of the most important symbols: zeroah, matzah, and maror. *(Leader holds up each symbol as the designated portion is read.)*

Zeroah is a roasted shank bone, which reminds us that God told the Israelites to put lamb's blood on our doors to escape the tenth plague, the slaying of the first born.

We eat matzah because there was not enough time for the Israelites to allow their dough to rise before they fled Egypt from slavery into freedom.

Maror are bitter herbs, reminding us how the Egyptians embittered the lives of the Israelites.

At this Hunger Seder today, we recognize these traditional symbols as reminders of our obligation to work for the day when all people are free from the injustice and oppression of hunger.

*B'chol dor v'dor chayav adam lirot et atzmo k'ilu hu yatzah mi'Mitzrayim.*

In every generation, we are obligated to view ourselves as if we were the ones who went out from Egypt.

In every generation, we are obligated to view ourselves as if we were the ones who went out from Egypt, as it is said: And on that day tell your child, saying "For this purpose Adonai labored on my behalf, by taking me out of Egypt." It was not our ancestors alone who were delivered by the Holy Blessed One — we were also delivered with them. We were there, and yet we are also here, part of the unfolding story of pursuing justice in our own time. We retell and remember what was and at the same time we continue to shape what will be.

Who can say we've actually left? "Wherever you live, it is probably Egypt," Michael Walzer wrote. Do you live in a place where some

people work two and three jobs to feed their children, and others don't even have a single, poorly paid job? Do you live in a community where the rich are fabulously rich, and the poor humiliated and desperate? Do you live in a place where some people are more equal than others?

America is a golden land, absolutely, and for Jews, it has been an ark of refuge. But it has not yet fulfilled its promise... The seder marks the flight from the humiliation of slavery to the grandeur of freedom, but not everyone has come on this journey... Aren't we still commanded to bring everyone out of Egypt?

*- Excerpt by Jeffrey Goldberg from NEW AMERICAN HAGGADAH edited by Jonathan Safran Foer*

## Koreich

Contributed by [Rebecca Brown and Jason Aernie](#)

Source:

Each person makes a sandwich using two pieces of matzah with maror and charoset, a mixture of nuts, fruit, wine, and spices that symbolizes the mortar used by the Jewish people to make bricks while enslaved in Egypt. This is done in commemoration of an enactment made by the great sage Hillel, who lived in the time of the Second Temple, to eat the Passover sacrifice together with matzah and maror in a sandwich.

## Orange

Contributed by [Society for Humanistic Judaism](#)

Source: Rabbi Jeff Falick

You will not find an orange included in any ancient Haggadah. It is a brand new tradition and it demonstrates just how quickly new traditions can spread.

Its origins lie in a fable that some university students invented for a feminist Haggadah in the 1980s. It tells the story of a girl who asks a rabbi about the place in Judaism for a lesbian. The angry rabbi retorts, "There's as much room for a lesbian in Judaism as there is for a crust of bread on the Seder plate."

When a prominent professor of Jewish studies came across the students' Haggadah, it gave her an idea for a new ritual. Placing bread on her Seder plate was out of the question. This, she believed, would suggest that people who were different violated Judaism. But maybe another symbol might do the trick. She selected the orange, noting that "it suggests the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life."

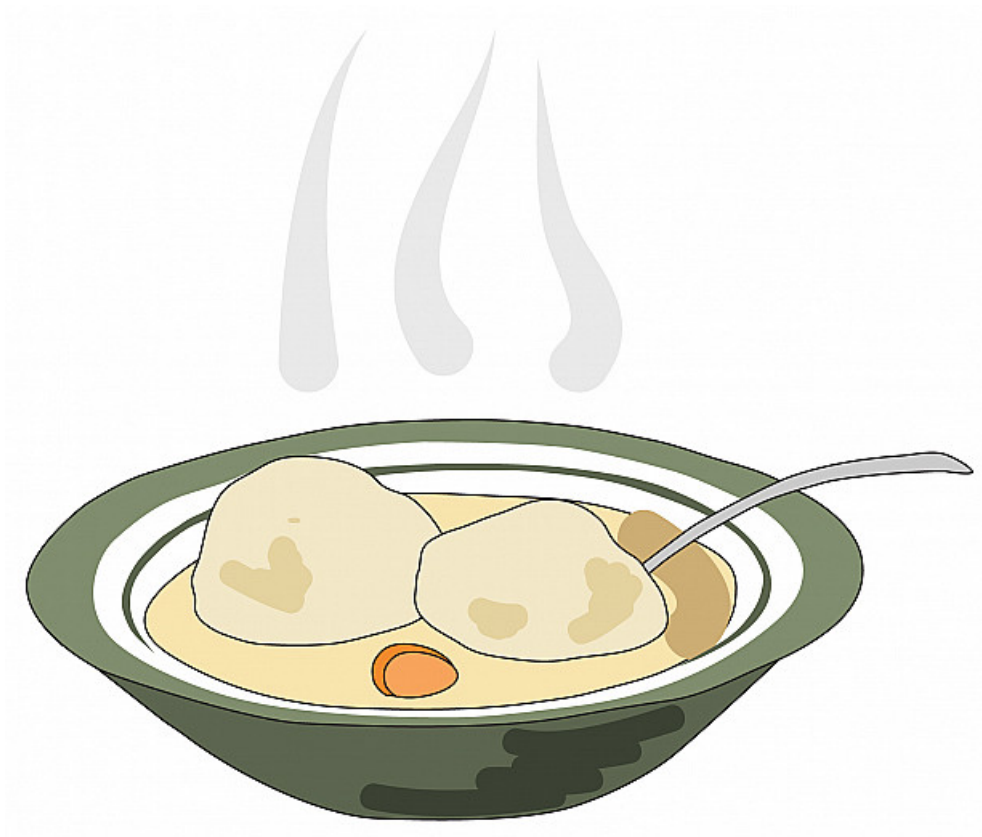
Today thousands of Jews around the world place an orange on their Seder plate. It serves as a proud statement of inclusivity.

SHULCHAN OREICH

## Let's Eat!

Contributed by [Haggadot](#)

Source: Original Illustration from Haggadot.com



## Third Cup

Contributed by [Congress of Secular Jewish Organization](#)

**Source:** The Jewish Secular Community Passover Hagada

Let us drink the third cup of wine to the heroism of the Jewish fighters who fought in the ghettos, the forests, on the war fronts together with the righteous gentiles and all of decent humanity to stop the curse of fascism from engulfing the earth. Let us be true to their memory by being ever vigilant to the cause of peace and freedom in our land and throughout the world.

### L'CHAIM!

In the sacred memory of the twelve million people who died in the holocaust we light this candle. And we light it also for the future...our future in a world of peace, justice and freedom.

*(Light Candle)*

## Elijah the Prophet

Contributed by [Congress of Secular Jewish Organization](#)

**Source:** The Jewish Secular Community Passover Hagada

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.

Our hopes have long been centered around Elijah since legends suggest that he will herald the time of complete human freedom. But he will come only when people have prepared the way for him. This simply means that we, the all, are Elijah. We must liberate ourselves from prejudice and injustice. We must truly listen to each other for better understanding. We need to remember our goal of creating a world where all people will be free, just as we were liberated from slavery in ancient Egypt.

Song: Eliyahu Ha'Navi

*E-lee-ah-hu hah-nah-vee*  
*E-lee-ah-hu hah-tish-bee*  
*E-lee-ah-hu A-lee-ah-hu*  
*E-lee-ah-hu ha-gil-a-dee*

*Bim-hay-rah B'yah-may-nu*  
*Yah-voh a-lay-nu*  
*Eem mah-she-ach ben-David*  
*Eem-mah-she-ach ben-David*

*E-lee-ah-hu hah-nah-vee*  
*E-lee-ah-hu hah-tish-bee*  
*E-lee-ah-hu A-lee-ah-hu*  
*E-lee-ah-hu ha-gil-a-dee*

Translation: Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite, Come to us quickly and in our day.



HALLEL

## Fourth Cup Of Wine

Contributed by [Society for Humanistic Judaism](#)

Source:

### FOURTH CUP OF WINE

(The Cup of Responsibility, *The Liberated Haggadah*, Rabbi Peter Schweitzer)

Tonight we are free, while so many remain enslaved.

*Let us not stand idly by.*

*Let us work to bring them freedom too.*

Tonight we are free, while so many remain embittered.

*Let us not stand idly by.*

*Let us work to bring them gladness too.*

For freedom does not come by chance.

*It is born of earnest struggle.*

*It is the gift of life, which we must now bring to others.*

*Precious is the life within the world.*

*Precious in the life within us.*

*Praised are those who bring forth the fruit of the vine*

*L'chaim!*

## Nirtsah - Fulfillment

Contributed by [Machar Congregation](#)

Source: Machar Congregation

Leader: *[Announces the name of the child or children who found the  
`afikoman.]*

Let us continue our seder by eating one last little piece of matsah to leave us  
with the taste of freedom's struggles.

[Everyone eat a last piece of matsah.]

Now, let us conclude our seder.

Everyone:

We have recalled struggles against slavery and injustice.

We have sung of freedom and peace.

We revisited times of persecution and times of fulfillment.

Only half a century ago, Nazis committed the crimes of the Holocaust.

Today, as Jews in the United States, we are more free than at any other time.

Yet Jewish history shows that life is ever-changing,

and we must learn how to survive under all conditions.

When we are persecuted, we must struggle for our own freedom.

The more freedom we attain,

the more we must help others attain freedom.

This is the lesson of Passover. This is why we celebrate the Festival of  
Freedom.

## CONCLUSION

### Declaration of Revolutionary Love

Contributed by [Shalom Bond](#)

**Source:** Revolutionary Love Project, <http://www.revolutionarylove.net/>

We pledge to rise up in Revolutionary Love.

We declare our love for all who are in harm's way, including refugees, immigrants, Muslims, Sikhs, Jews, LGBTQIA people, Black people, Latinx, the indigenous, the disabled, and the poor. We stand with millions of people around the globe rising up to end violence against women and girls (cis, transgender and gender non-conforming) who are often the most vulnerable within marginalized communities. We vow to see one another as brothers and sisters and fight for a world where every person can flourish.

We declare love even for our opponents. We vow to oppose all executive orders and policies that threaten the rights and dignity of any person. We call upon our elected officials to join us, and we are prepared to engage in moral resistance throughout this administration. We will fight not with violence or vitriol, but by challenging the cultures and institutions that promote hate. In so doing, we will challenge our opponents through the ethic of love.

We declare love for ourselves. We will practice the dignity and care in our homes that we want for all of us. We will protect our capacity for joy. We will nurture our bodies and spirits; we will rise and dance. We will honor our mothers and ancestors whose bodies, breath, and blood call us to a life of courage. In their name, we choose to see this darkness not as the darkness of the tomb - but of the womb. We will breathe and push through the pain of this era to birth a new future.

