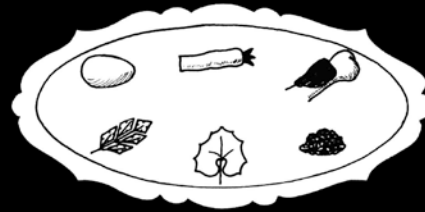


Haggadah B'chol Dor Va-Dor



הגדה

בכל
דור
חדש

וְהַגַּדְתָּ לְבִנְךָ

liberal  judaism

... and you shall tell it to your children

Introduction A Children's Seder



The *Pesach Seder* fulfils a simple yet profound biblical instruction. In Exodus chapter 13, we read:

And you shall tell your child on that day 'This is what the Eternal One did for me when bringing me out of Egypt'.

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר
בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי בְצֵאתִי מִמִּצְרַיִם.

*V'higgad'ta l'vin'cha ba-yom ha-hu leimor ba'avur zeh asah
Adonai li b'tzeiti mi-mitzrayim.*

This emphasises the two most important elements of the *Seder*. Firstly, it is meant to be told to our children. As such, it is important that it is presented to them in a way that is memorable, and encourages them to consider the significance of the events that led to our ancestors gaining their freedom from slavery in Egypt.

Secondly, this verse reminds us that the struggle for freedom is an ongoing task that is the responsibility of every generation of Jews. The statement 'This is what the Eternal One did for **me**' makes clear that this is not some ancient event from which we are separated by many centuries but a challenge and a responsibility to be faced by every generation of Jews. A *Seder* is not a successful or even a legitimate *Seder* if it does not speak to the next generation and remind them of their duty to remember their ancestors and to carry the *Pesach* message of liberty for all in their consciousness as bearers of the message of Judaism.

In order to ensure that the lessons of the *Seder* are made accessible to our children, the following pages are offered as an alternative *Haggadah*. On the left-hand pages are readings that will hopefully be suitable for those children who are just learning to read. The right-hand pages are for more advanced readers. The subject matter on each facing page is the same, meaning that the two pages can be read in tandem by readers of differing ages and abilities. At the foot of each right-hand page is a reference to the pages in the main *Haggadah* that deal with similar material so it is possible to incorporate the different versions of this *Haggadah* in a single *Seder*. At all stages of the *Seder*, children – and indeed all participants – should be encouraged to discuss and ask questions about what is happening.

As a rough estimate, reading the left-hand pages of this children's *Haggadah* will take around twenty minutes; the right-hand pages perhaps half an hour. If, in that time, the participants gain an awareness of the experiences and the courage of their ancestors, their duty to recall those experiences and to spread the message of liberty that was learned from them, then you will have fulfilled your responsibility to pass the message of *Pesach* to the next generation.

Have a happy *Pesach*!

Our Seder starts here Remember...

...that more than three thousand years ago, on this very night, some brave people – our people decided to escape from years of slavery. They wanted to end the suffering they had experienced, they wanted a better future for their children. For longer than they could remember, they had been slaves, as had their parents and grandparents. But now, suddenly, they had a chance to escape.

What lay ahead of them was a wilderness, a frightening place. But it was also the way to freedom. If they did not take this opportunity to run from this place of oppression, they, and those who came after them, would be slaves for ever.

So they left. Taking with them what little food they could carry, they gathered up their children and led them into the desert. Behind them was a life of slavery and suffering. In front of them, a wilderness and a future of freedom. When they left, they did not know if they would live or die. They did not know that they were actually the first generation of what history would eventually call the Jewish people. They did not know that what they were doing would be written in a book that would be called the Torah, would be remembered and recalled in every generation at this season, with this ceremony, this meal we call the *Seder*.

That is why we are here this evening. To remember the courage of our people who left Egypt on this night hundreds of years ago. To remember the people who have remembered throughout the generations as we do tonight. To understand our connection with our past and our responsibility to our future.



Illustrations in this children's *Haggadah*
were created by **Otto Geismar**,
for his 1928 *Haggadah*, and appear here by kind
permission of his great-granddaughter.

Kiddush

Leader:

Welcome to our *Seder*. This celebration is to remind us that our people were slaves in Egypt but they became free. It is a special day for us and we start our special day by lighting candles and making *Kiddush*.

All: We welcome this festival by lighting candles:

The candles are lit

Baruch atah Adonai eloheinu melech ha-olam asher kidd'shanu b'mitzvotav v'tzivvanu l'hadlik ner shel (shabbat v'shel) yom tov.

We thank You God, for Your rules that make us special and for asking us to light the (Sabbath and) festival candles.

All: We welcome this festival by drinking wine or grape juice and giving thanks to God for bringing us joy:

Baruch atah Adonai eloheinu melech ha-olam borei p'ri ha-gafen.

We thank You God, for making the fruit of the vine.

All: We give thanks to God for letting us share this special time together.

Baruch atah Adonai eloheinu melech ha-olam she-hecheyanu v'kiyy'manu v'higgiy'anu la-z'man ha-zeh.

We thank You God, for keeping us alive, looking after us, and letting us share this special time.

The first glass of wine or grape juice is drunk, leaning to the left

קידוש

Every day should be celebrated because we are so lucky to be alive. Judaism has special days, which we sometimes call 'holy'. On these days we remember things about our past and remind ourselves how being part of the Jewish people makes us feel. Whenever we start a special day, we welcome it by lighting candles.



The candles are lit

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו,
וצונו להדליק נר של (שבת ושל) יום טוב.

As well as lighting candles, we also drink wine or grape juice. This is another way of reminding ourselves that this is a special day – grapes and the drinks that are made from them have always been used for celebrating times of joy. At our *Seder*, we will drink four glasses. We use the first to welcome this festival:

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.

The *Seder* meal we share to welcome this festival of *Pesach* is an occasion for families to be together. As we look around the table at the people sharing this special time, let us give thanks to God for enabling us to be together:

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקימנו והגיענו
לזמן הזה.

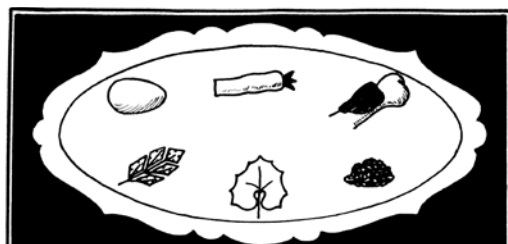
We praise You, Eternal God, Ruler of the universe, for keeping us alive, sustaining us, and enabling us to reach this season.

The first glass of wine or grape juice is drunk, leaning to the left

Karpas

Leader:

To help us remember this special day, we have many different things on the table.

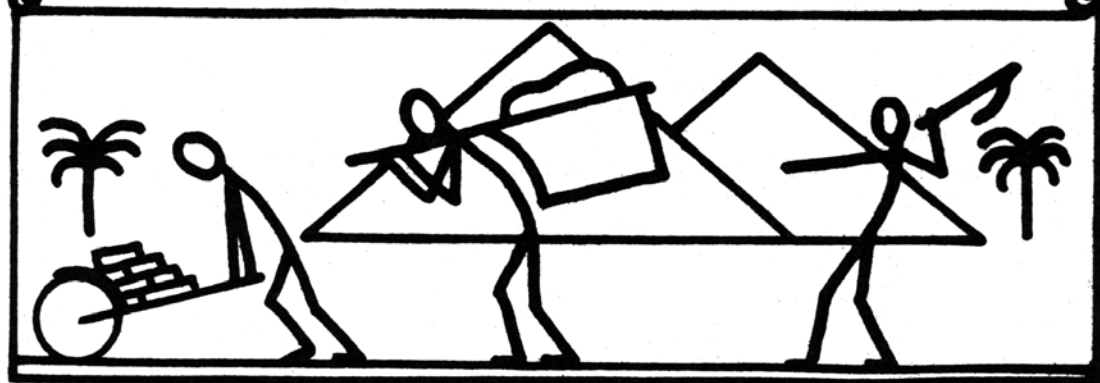


Let's begin with the *Karpas*, parsley, a green herb which tells us that spring is here.

Baruch atah Adonai eloheinu melech ha-olam borei p'ri ha-adamah.

We thank You God, for making food grow from the ground.

All take a piece of parsley, dip it in salt water and eat it.



כַּרְפָּס

Another name for *Pesach* is *chag ha-aviv* – the spring festival. All around us we see the world coming back to life after the winter. Hundreds of years ago, our ancestors did not have warm homes. Winter was a difficult time for them. So they were very pleased when the first signs of spring appeared – and when the first full moon of the spring was in the sky, they held a spring festival.

To remember this, and to give our thanks for the world coming back to life at this time of year, we eat Karpas, some green herbs.

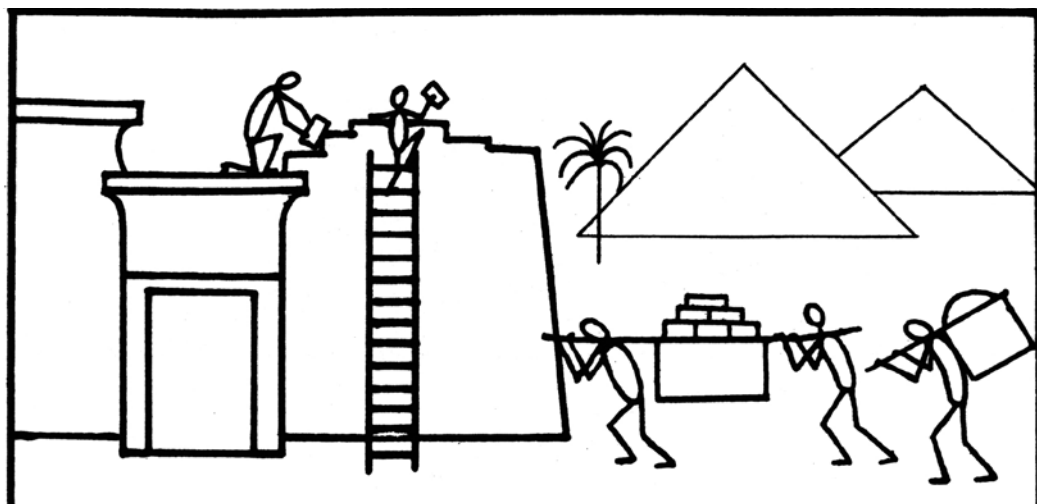
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

We thank You, Eternal God, Ruler of the universe, for making food grow from the ground.

All take a piece of parsley, dip it in salt water and eat it.



Lachma



Refill the glasses with wine or grape juice

Leader:

This is *Matzah*. It is a special type of bread. We eat it at *Pesach* to remind us of how our people suffered when they were slaves in Egypt.

At this point, the leader holds up the three *Matzot*.
The middle one is broken in two and the larger piece is the *Afikoman*,
which will later be hidden to allow the children to search for it.

All:

This is *Matzah*. When we eat it let us remember how lucky we are not to be slaves and promise to help the poor people in our world.

לַחְמָא

Refill the glasses with wine or grape juice

Another name for *Pesach* is *chag ha-matzot* – the festival of unleavened bread. *Matzah* is known as *lachma anya* – the ‘bread of suffering’ – so we eat *Matzah* during *Pesach* to remind us of how hard life was for our ancestors when they were slaves.

This traditional reading reminds us that we should always care for those less fortunate than ourselves and share whatever we have with those who need it.

The middle *Matzah* is broken in two; the larger piece will be hidden as the *Afikoman*. The smaller piece is replaced and the *Matzot* are lifted as we read:

<i>Ha lachma anya di achalu</i>	הָא לַחְמָא עֲנִיָּא דִּי אָכְלוּ
<i>av'hatana b'ar'ah d'mitzrayim.</i>	אֲבָהֲתָנָא בְּאַרְעָא דְּמִצְרַיִם.
<i>Kol dich'fin yeiy'tei v'yeichul</i>	כָּל-דִּכְפִּין יֵיטִי וְיִכֹּל,
<i>Kol ditz'rich yeiy'tei v'yif'sach.</i>	כָּל-דִּצְרִיךְ יֵיטִי וְיִפְסַח.
<i>Ha-shata hacha -</i>	הַשְׁתָּא הָכָא,
<i>l'shata d'atya b'ar'ah d'yisra'el</i>	לְשָׁתָא דְּאַתְיָא בְּאַרְעָא דִּישְׂרָאֵל.
<i>Ha-shata avdei -</i>	הַשְׁתָּא עֲבָדֵי,
<i>l'shata d'atya b'nei chorin</i>	לְשָׁתָא דְּאַתְיָא בְּנֵי חוֹרִין.

This is the bread of affliction our ancestors ate in the land of Egypt. Let all who are hungry come and eat; let all who are in need come and share our Passover. This year here, next year in the land of Israel; this year oppressed, next year free.



Mah nishtanah



Why is this night different...

Leader:

Mah nishtanah ha-lailah ha-zeh mi-kol ha-leilot!

How different this night is from all other nights!

So many special things on our *Seder* table! All these things are here to make us ask questions. Here are some questions to ask:

Mah nishtanah ha-lailah ha-zeh mi-kol ha-leilot!

She-b'chol ha-leilot anu ochlin chameitz u-matzah, ha-lailah ha-zeh kulo matzah?

She-b'chol ha-leilot anu ochlin sh'ar y'rakot, ha-lailah ha-zeh maror?

She-b'chol ha-leilot ein anu matbilin afilu pa'am achat, ha-lailah ha-zeh sh'tei f'amim?

She-b'chol ha-leilot anu ochlin bein yoshvin u-vein m'subin, ha-lailah ha-zeh kullanu m'subin?

On all other nights we eat either leavened or unleavened bread...
On all other nights we eat different types of herbs and vegetables...
On all other nights we do not even dip once...
On all other nights we eat either sitting or leaning...

מה נשתנה



...from all other nights?

Remember that the whole point of the *Seder* is to teach the children about what happened at *Pesach* – 'You shall tell your child on that day...' On the table there are many unusual things, to encourage the children to ask questions all the way through the *Seder*. Just to start them off, here are four questions about this meal. These are traditionally read or sung by the youngest person at the table who is able to do so.

מה נשתנה הלילה הזה מכל הלילות!

שֶׁבְּכָל הַלֵּילֹת אָנוּ אוֹכְלִין חֲמִץ וּמַצָּה, הַלֵּילָה הַזֶּה כָּלוּ מַצָּה?

שֶׁבְּכָל הַלֵּילֹת אָנוּ אוֹכְלִין שְׂאֵר יַרְקוֹת, הַלֵּילָה הַזֶּה מְרוֹר?

שֶׁבְּכָל הַלֵּילֹת אֵין אָנוּ מְטַבִּילִין אֲפִילוּ פֶּעַם אַחַת.

הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים?

שֶׁבְּכָל הַלֵּילֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.

הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין?

...why only unleavened bread tonight?
...why bitter herbs tonight?
...why do we dip twice tonight?
...why do we all lean tonight?

Telling the story



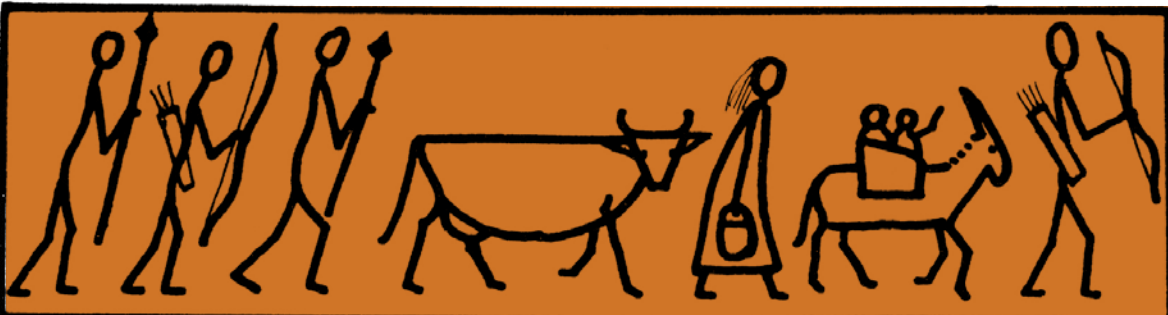
Leader:

Who has questions about any of the other the things on the table or what's happening tonight? All these things on the table, this special meal and this festival are meant to help us think about what happened to our people hundreds of years ago when they were slaves in Egypt. Who knows the story of what happened?

Reader 1: Our people were slaves in Egypt.

Reader 2: The Egyptians made them work hard.

Reader 3: Our people were treated very badly and were miserable.



Reader 4: The Egyptians were cruel to them and beat them.

Reader 5: God does not like people to be cruel to other people.

Reader 6: So God decided to rescue our people from Egypt.

Reader 7: God forced Pharaoh the king of Egypt to let the people go.

Reader 8: And so we left Egypt and discovered freedom.

All: That's why we celebrate this festival of *Pesach*!

הַגְדָּה



We are here to remember our ancestors who left Egypt on this night hundreds of years ago. That is the answer to the children's questions in the *Mah Nishtanah*, that is the whole point of this *Seder* and this festival. Here's a poem that tells us what happened in Egypt all those years ago...

On a night just like this in a dark distant land
A people – our people – did what God had planned.
Men, women and children, all of them so brave:
Each knew that no longer would they be a slave.

For so many years they had worked without end
And Pharaoh's taskmasters whipped them again and again.
They built cities for Pharaoh, using bricks without straw
And knew that they couldn't take this any more.

Then Moses showed up with God's sign for the Jews
That came from a bush to Moses with no shoes.
God's message was clear; Moses went to Pharaoh
And told him directly: 'Let my people go!'

Pharaoh flatly refused – which is hardly surprising,
He would never put up with Israel's uprising.
So Moses responded by doing God's bidding:
Promised terrible plagues – and he sure wasn't kidding!

Now the Israelites watched these events with great awe
They had never seen anything like it before
Blood, frogs and darkness, a fiery hail shower –
They knew they were witnessing God's mighty power!

Moses made one final call to the palace front door
And said to Pharaoh 'You won't see me any more:
We'll be leaving when darkness descends at midnight
And when you awake, you will get a big fright.'

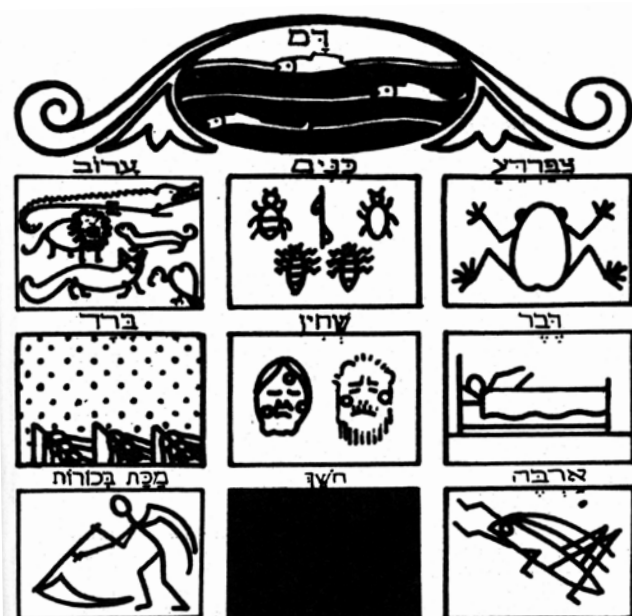
The Egyptians awoke and they wailed and they cried
To discover that all of their firstborn had died.
The Israelites packed up, made *Matzah* and left
And Pharaoh just sat there, alone and bereft.

And on this special day we have gathered to tell
The *Haggadah's* story that we know so well,
The words of our history. And why do we read them?
To recall how our ancestors discovered freedom.

Dayyeinu

Leader:

The Bible tells the story of how ten terrible things, called plagues, struck the Egyptians and made them let our people go free. Let's say those plagues out loud and spill a drop of our drink for each one, like a tear for the suffering caused by these plagues:



	Blood
	Frogs
	Lice
	Flies
	Cattle disease
	Boils
	Hail
	Locusts
	Darkness
	Death of the firstborn

Leader:

How lucky we are that God did all these things to save us! And after that, God gave us Shabbat, the Torah, the Prophets and then told us that we should make the world a better place. Even one of those gifts would have been enough...

All:

Dayyeinu!

דיינו

We are happy that our people escaped from the cruel Egyptians. But in order for this to happen, the Egyptians experienced terrible plagues. As we say each of the plagues, we spill a drop of wine, because even though we are celebrating our people's freedom, we are sorry that others had to suffer.



דם	Dam
צַפְרַדֵּעַ	Tz'farde'a
כִּנִּים	Kinim
עֲרוֹב	A'rov
דָּבָר	Dever
שַׁחִין	Sh'chin
בָּרָד	Barad
אֲרֵבָה	Ar'beh
חוֹשֶׁךְ	Choshech
מַכַּת בְּכוֹרוֹת	Makkat b'chorot

Many are the things that God did for our ancestors! Even if God had done only one of these things, it would still have been enough – דינו!

If God had brought us out of Egypt and not given us Shabbat – דינו!

If God had given us Shabbat and not given us the Torah – דינו!

If God had given us the Torah and not given us the Prophets – דינו!

If God had given us the Prophets and not encouraged us to perfect the world – דינו!

Hallel



Leader:

Our people were free! They were so happy, they sang songs of praise to God who had saved them. One of the Hebrew words for praising God is **Halleluyah!**

Hallelu hallelu hallelu, hallelu, halleluyah!
Kol ha-n'shamah t'hallel yah, hallelu halleluyah!
 Let us give praise – Let us all praise God. *Halleluyah!*

All:

Let's have our second drink to show how happy we are for the things God did for our people and for us:

Baruch atah Adonai eloheinu melech ha-olam borei p'ri ha-gafen.

We thank You God, for making the fruit of the vine.

The second glass of wine or grape juice is drunk, leaning to the left

הַלֵּל

How grateful we are, then, that God has given us all these things – and so many more! We give thanks to God who did all these wonderful things for our ancestors and for us.

God has led us:
 from slavery to freedom;
 from sadness to joy;
 from mourning to celebration;
 from darkness to light;
 Let us sing a new song to God:
Halleluyah!

הַלְלוּ הַלְלוּ הַלְלוּ
 כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ, הַלְלוּ הַלְלוּ יְיָ.

We give our thanks to God by drinking our second glass of wine or grape juice:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן

We thank You, Eternal God, Ruler of the universe, for making the fruit of the vine.

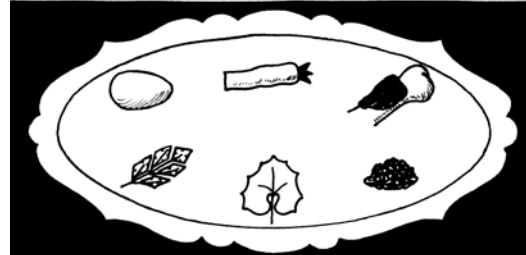
The second glass of wine or grape juice is drunk, leaning to the left



The Seder plate

Leader:

There are lots of things on the *Seder* table to make us ask questions about *Pesach*. We should try to find answers to help us remember how our people left Egypt and how important it is that all people can enjoy freedom.



Karpas – parsley

We have already eaten this but it's another reminder of spring – and the salt water that we dip it in makes us think of our people's tears when they were made to work as slaves.

Pesach

The bone and the egg remind us of the spring sacrifices our people used to take to the Temple in Jerusalem at this time of year.

Matzah

This unleavened bread that we eat for the next seven days reminds us that our people had to leave Egypt in a hurry.

Baruch atah Adonai eloheinu melech ha-olam ha-motzi lechem min ha-aretz

We thank You, God, for letting the earth give us bread.

Baruch atah Adonai eloheinu melech ha-olam asher kidd'shanu b'mitzvotav v'tzivvanu al achilat Matzah.

We thank You God, for Your rules that make us special and for asking us to eat *Matzah*.

Lean to the left and eat a piece of Matzah

Maror

The bitter herbs make us think of the bitter times our people had when they were slaves in Egypt. We take some bitter herbs and dip them in *Charoset*, the sweet paste that reminds us of the bricks our people made.

Baruch atah Adonai eloheinu melech ha-olam asher kidd'shanu b'mitzvotav v'tzivvanu al achilat Maror.

We thank You God, for Your rules that make us special and for asking us to eat *Maror*.

All eat a piece of *Maror* –Now it's time to eat real food!

פסח, מצה, ומרור

Rabban Gamliel used to say; 'If, on the Passover, you do not explain these three things, you have not fulfilled your obligation: *Pesach*, *Matzah* and *Maror*.'

רבן גמליאל היה אומר, "כל שלא אמר שלשה דברים אלו בפסח, לא יצא ידי חובתו, ואלו הן, פסח, מצה, ומרור."

Pesach – the Passover sacrifice

The bone on the *Seder* plate reminds us of the lamb that our ancestors would offer to God at this time of the year. *Pesach* is a spring festival and a lamb is a symbol of the spring. Because animal sacrifice ended when the Temple was destroyed, we just have the bone to remind us of this ancient practice.



Matzah – unleavened bread

According to the story in the Bible, the people leaving Egypt were in a hurry and did not have time to wait for the dough to rise before making bread – so when they baked it, they made *Matzah*. Eating *Matzah* during *Pesach* is another way of remembering the experiences of the people who left Egypt.



ברוך אתה יי אלהינו מלך העולם, המוציא לחם מן הארץ.

We praise You, Eternal God, Ruler of the Universe: You cause wheat to grow from the earth to enable us to make bread.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו על אכילת מצה.

We praise You, Eternal God, Ruler of the universe: Your commandments make us special and You ask us to eat *Matzah*.

Lean to the left and eat a piece of Matzah

Maror – bitter herbs

We eat the *Maror* to make us realise how bitter the lives of our people were when the Egyptians made them work so hard as slaves. It should also remind us how important it is that we do whatever we can to make sure that there are no slaves in our world. Let's take some bitter herbs along with some charoset and get ready to eat them:



ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו על אכילת מרור.

We praise You, Eternal God, Ruler of the universe: Your commandments make us special and You ask us to eat bitter herbs.

All eat a piece of *Maror* –Now it's time to eat our meal!

Thanksgiving for the Meal

Afikoman



During the meal, the children can look for the *Afikoman*.

Refill the glasses with wine or grape juice

Leader:

Let us thank God for the meal we have just eaten. When we finish, we'll have another drink to help us to give thanks.

Baruch eloheinu she-achalnu mi-shelo u-v'tuvo chayyinu. Baruch hu u-varuch sh'mo.

We thank You God for giving us food to eat which keeps us alive. Let God be praised.

Leader:

We are lucky that we have enough food to eat.

All:

We promise to remember those in our world who are hungry and try to share God's gifts equally.



Baruch atah Adonai eloheinu melech ha-olam borei p'ri ha-gafen.

We thank You God, for making the fruit of the vine.

The third glass of wine or grape juice is drunk, leaning to the left

Leader:

Now we're going to give our thanks to God for one final time by singing or shouting out the word that praises God! Then we'll have our final drink of the *Seder* in celebration of our freedom.

Halleluyah!



Repeat the blessing for wine, then drink the fourth glass of wine or grape juice, leaning to the left

בִּרְכַּת הַמִּזוֹן

Afikoman

During the meal, the children can look for the *Afikoman*.

Refill the glasses with wine or grape juice

Thanksgiving for the meal

בָּרוּךְ אֱלֹהֵינוּ שְׂאֵכְלָנוּ מִשְׁלֹ וּבְטוּבוֹ חַיֵּינוּ. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

We have eaten and been satisfied. Help us to be responsive to the needs of others and to listen to their cry for food. Open our eyes and our hearts, so that we may share Your gifts, and help to remove hunger and want from our world.

*Oseh shalom bimromav hu
ya'aseh shalom aleinu v'al kol
Yisra'el v'al kol b'nei adam.*

עֹשֶׂה שְׁלוֹם בְּמִרְמֹמָיו, הוּא יַעֲשֶׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל
כָּל-בְּנֵי-אָדָם.

May the Most High, Source of perfect peace, grant peace to us, to all Israel, and to all humanity.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

We thank You, Eternal God, Ruler of the universe, for making the fruit of the vine.



The third glass of wine or grape juice is drunk, leaning to the left

Refill the glasses – including Elijah's – with wine or grape juice.
A cup of water for Miriam may also be filled at this point.

Once more we give our thanks to God for bringing our ancestors to freedom. As we say a final *halleluyah*, let us recognise that the best way to show how grateful we are is to do whatever we can to help those who still live in slavery.

הַלְלוּיָהּ!



Repeat the blessing for wine, then drink the fourth glass of wine or grape juice, leaning to the left

Elijah's Cup, Miriam's Cup

Leader:

One day all people will live in freedom. Just before that day, Elijah the prophet will arrive to tell us it is coming. Let's see if he is here tonight to drink from his cup:

The door is opened



*Eliyahu ha-navi, Eliyahu ha-tishbi
Eliyahu, Eliyahu, Eliyahu ha-gil'adi.
Bim'heirah v'yameinu yavo eleinu
Im b'sorot tovo, y'shu'ot v'nechamot.*

*Miriyam ha-n'vi'ah oz v'zimrah b'yadah
Miriyam tirkod ittanu, l'hagdil zimrat olam.
Bim'herah v'yameinu hi t'vi'einu
El mei ha-y'shu'ah, el mei ha-y'shu'ah*

Elijah the prophet, the Tishbite from Gile'ad,
May he come to us soon, in our lifetime,
With tidings of good, of salvation and comfort.

Leader:

May peace and freedom come to our world soon.

All:

Amen.

The door is closed

The *Seder* concludes with the reading on the next page; some songs from pages 38 to 48 may be sung before concluding

כּוֹס שֶׁל אֵלִיָּהוּ, כּוֹס שֶׁל מִרְיָם

Now that we have given our thanks to God for saving our people from slavery in the past and for giving us freedom in our lives, it is time to look to the future, when all people will live in freedom.

That time is not here yet. According to Jewish tradition, the prophet Elijah will come and tell us when the perfect age of peace and freedom will be here for all humanity. And Miriam the prophet, who guided our people through the wilderness and helped them to find water to keep them alive every day, will give us life and strength to work for the day when Elijah will come to bring that future of perfect peace.

We open the door to welcome Elijah into our *Seder* and into our hearts, and we look for Miriam's support in our everyday lives in the hope that the ideal future we long for will soon be with us.

The door is opened

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתִּשְׁבִּי
אֵלִיָּהוּ, אֵלִיָּהוּ, אֵלִיָּהוּ הַגִּלְעָדִי
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ
עִם בְּשׂוֹרוֹת טוֹבוֹת, יְשׁוּעוֹת וְנִחְמוֹת.

מִרְיָם הַנָּבִיאָה עִז וְזִמְרָה בְּיָדָהּ
מִרְיָם תִּרְקֹד אֶתֵּנוּ לְהַגְדִּיל זִמְרַת עוֹלָם
בְּמַהֲרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ
אֶל מִי הַיְשׁוּעָה, אֶל מִי הַיְשׁוּעָה.



Miriam the prophet, strength and song are in her hand.
Miriam will dance with us to strengthen the world's song.
Soon, and in our time, she will lead us to the waters of salvation.

Leader:

May peace and freedom come to our world soon.

All:

Amen.

The door is closed

The *Seder* concludes with the reading on the next page; some songs from pages 38 to 48 may be sung before concluding



Conclusion

Leader:

Now we have reached the end of our *Seder*. Our thoughts turn for one final time to our ancestors who left Egypt on this night hundreds of years ago. We can now go to sleep peacefully in warmth and safety. For them, the terrifying journey to freedom continued. Let us promise to remember their journey as we celebrate *Pesach* and to do whatever we can in our lives to make sure that no person anywhere in the world is treated like a slave.

All:

We will leave here and remember what our ancestors did and carry the message of freedom for ourselves and future generations.

*Chasal siddur pesach k'hilchato
K'chol mishpato v'chukkato
Ka'asher zachinu l'saddeir oto
Kein nizkeh l'fesach le-atid lavo.*

Our *Seder* is now completed: we have followed the order, told the story, performed the rites, prayed the prayers and sung the songs. Let us pray for the Passover of the future, when all humanity will live in harmony and peace.

*La-shanah ha-ba'ah
bi-y'rushalayim!
Next year in Jerusalem!
La-shanah ha-ba'ah
kol chai nig'al!
Next year in a world
where all are free!*



Nirtzah

נִרְצָה

Conclusion



From Richard Codor's Joyous Haggadah®
2010 www.joyoushaggadah.com

חָסַל סְדוּר פֶּסַח כְּהִלְכָּתוֹ
בְּכָל-מִשְׁפָּטוֹ וְחֻקָּתוֹ
כְּאֲשֶׁר זָכִינוּ לְסֵדֶר אוֹתוֹ
בֶּן גִּזְכָּה לְפֶסַח לְעֵתִיד לְבוֹא

Our *Seder* is now completed: we have followed the order, told the story, performed the rites, prayed the prayers and sung the songs. Let us thank God that we have done so in freedom and safety, and let us pray for the Passover of the future, when all humanity will live in harmony and peace.

Next year in Jerusalem!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Next year in a world where
all are free!

לְשָׁנָה הַבָּאָה כָּל-חַי נִגְאָל!

לְשָׁנָה הַבָּאָה
בְּיָדֵינוּ חַיִּים