

L'Chaim -



To Life-

A UU Haggadah for Church Celebrations

By Reverend Julie-Ann Silberman-Bunn

Preparation:

- **Set a formal table, with candles.**
- **You will need two attractive wine glasses or goblets, one for Elijah's cup and one for Miriam's cup.**
- **A small cloth to cover and wrap the Afikoman.**
- **A Seder plate with: Roasted Shank bone (this can be replaced by a beet or olives), parsley, roasted egg, charoset, horseradish and an orange.**
- **Each person needs 2 cups- one for water, one for juice or wine.**
- **A small plate for the rituals that precede the meal.**
- **You will need enough parsley, hard boiled eggs, horseradish, charoset and orange slices for each person.**
- **You will also need bowls of salt water and plates of matzo.**
- **You will need a bowl of water and a hand towel for the leader.**

- **Make plans for a meal whether potluck, or catered. The social element of a Seder is very important. You may also want to make sure you have activities for children, such as coloring pages, toys, or games.**

- **Make sure you have something to give as a prize to all the children who participated in the hunt for the Afikoman.**

know it will sing it first in Hebrew so everyone can learn the tune. Then, please join us as we sing it once in English.

Hinei Mah Tov (Traditional)

Hinei Mah Tov Umah Nayim, Shevat Achim Gam Yahad!

Hinei Mah Tov Umah Nayim, Shevat Achim Gam Yahad!

Hinei Mah Tov, Shevet Achim Gam Yahad!

Hinei Mah Tov, Shevat Achim Gam Yahad!

In English: How good it is and how pleasant, when people can be together!
How good it is and how pleasant, when people can be together!
Good and pleasant, people in peace together!
Good and pleasant, people in peace together!

Hineh Mah Tov

Traditional

Voice

Hi - neh mah tov u - mah na - yim. Shev - et a - heem gam ya -

had. Hi - neh mah tov shev - et a - heem gam yah -

had.

Elijah's Cup:

Elijah's cup is filled.

[Leader picks up Elijah's cup for all to see.]

Leader:

This is the cup of hope. The Seder tradition is to pour a cup for the prophet Elijah. For millennia, people have opened the door for Elijah, inviting him to join their Seders, hoping that he would bring with him a better world.

Urchatz: Washing of the Hands

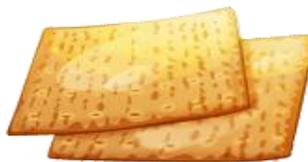
It is customary for all to wash their hands at this point in the Seder; it is a symbolic act of purification. We are fortunate, we live in place where water is abundant and we are able to wash our hands whenever we feel the need. In recognition of the symbolic act of purification only the leader of this Seder will wash their hands.

Karpas: Dipping Greens in Salt Water and Eating Them

The parsley reminds us of all the new life springing from the ground at this time of year. These greens help us to remember the blessing of spring with its promise of new life. The traditional blessing thanks God for the new life growing from the ground.

"Baruch ata Adonai elohenu melech ha-olam boreit p'ri ha'adamah."

Everyone please take a piece of parsley and dip it in the salt water. After you have dipped the parsley, eat it.



Yachatz: Breaking the Middle Matzo, setting aside the Middle Matzo (Afikoman)

Our leader will break the middle matzo, and wrap one part of it in a cloth. This piece of matzo will be hidden until the end of our feast when the children will be sent in search of it.

Leader:(Lift the Matzo) Look at this bread, it is the bread of affliction, the bread of which our ancestors ate. Let all who are hungry, come and eat with us. This festival is dedicated to freedom, freedom from the bonds of slavery, freedom from hunger, poverty, injustice and fear everywhere.

Together: May all who are hungry come and eat with us. (eat a piece of the matzo)

The Four Questions: (these are read by either the youngest child who can read or shared among the four youngest readers.)

Child: First Question- On all other nights we eat either leavened or unleavened bread; why on this night do we eat only unleavened bread?

Adult:First Answer-when the Jewish people fled from Egypt they were in a great hurry and did not have time to allow their bread dough to rise. The sun baked their bread with its heat, since the dough did not rise it was flat. They called this flat bread Matzo. To remember this, tonight we eat only matzo.

Child: Second Question- On all other nights we eat many kinds of herbs, why on this night do we eat only bitter herbs?

Adult: Second Answer-The Jewish people lived bitter lives in Egypt, we eat the bitter herbs to remind us of their suffering, and the suffering of many people still face.

Child:Third Question-On all other nights we do not dip one food in another, why on this night do we dip the parsley in salt water, and the bitter herbs in charoset?

Adult:Third Answer-We dip parsley sign of new life in salt water to remind us that even in the best of times there may be sorrow; We dip the bitter herbs in charoset to remind us that even the most bitter experiences in life can be sweetened with the hope and freedom.

Child:Fourth Question-On all other nights people sit up straight at the table. Why on this night may we recline during dinner?

Adult:Fourth Answer-Long ago reclining at the table was a sign of a free person. We may recline tonight to remind us that the Jewish people were freed from slavery.

Maggid: The Telling of The Passover Story

Everyone:What is the story of Passover? What makes this story important enough for us to remember it with a festival each year?

This story is told in the Hebrew Bible, which Jews know as the Torah. In the biblical book of Exodus we are told a story about how the Jewish people were made the slaves of a mean ruler. The ruler was called the Pharaoh. The Pharaoh wanted big buildings made from brick so he made the Jews into slaves and forced them to make bricks and build buildings.

The Pharaoh was also very much afraid that someday one of the Jewish boys would grow up to be king of the land. He decided that there should be no little Jewish boys in his land and he ordered them all killed. Many were killed, but one baby names Moses was saved by the Pharaoh's daughter and she raised him like he was her own son.

Moses, saw a soldier hurting a slave, and while trying to help the slave killed the soldier. Moses knew the Pharaoh would be very angry with him so he ran away.

Moses became a shepherd in a faraway place. One day as he was wandering with his sheep Moses saw something strange...a small bush was burning brightly! As he got closer to it, he realized the bush was speaking to him. Moses believed it was the voice of God telling him to go back to Egypt and free the Jewish people from slavery.

Moses followed the directions he heard and returned to Egypt because he knew the way the Jews were being treated was wrong. When Moses returned to Egypt he found that the old Pharaoh had died, and a new Pharaoh had come to power. Moses asked the Pharaoh to let the Jewish people go but the Pharaoh was not happy about having someone tell him what should happen! Moses believed bad things would happen to the people of Egypt if the Pharaoh did not free the Jewish people...but still the Pharaoh would not listen.

Life was very hard for the Jewish people before Moses came back to Egypt. Moses was right bad things did happen because the Pharaoh would not release the Jews from slavery. Horrible things did start to happen. Ten plagues came and after each Moses asked for the Jews to be freed, after each the Pharaoh refused.

The final plague was the killing of the first born children. To save their own children from this plague the Jews were told to put the blood of a lamb over their door, this way the angel of death would know which homes to PASS-OVER, and so it is told that the first born of all the Egyptians was killed including the Pharaoh's son.

Tradition says we use our little finger to put a drop of wine or juice on our plates to represent each of the plagues. These drops represent sorrow for what happened to the Egyptians. Together we recite the plagues.

Everyone:

1. Blood
2. Frogs
3. Lice



4. Wild Beasts
5. Cattle Disease
6. Boils
7. Hail
8. Locusts
9. Darkness
10. Death of the first born

Finally the Pharaoh let the Jewish people leave Egypt, but he sent his army to follow them. The Pharaoh had told his army to trap the Jewish people against the sea and kill them. When the Jews were at the water's edge and

the army was close behind the water parted and the Jews were able to cross. When the army tried to follow the waters flowed quickly back and the men were all swept away by the water and never seen again.

While the destruction of the Egyptian army gave the Jewish people their freedom, it did not solve all their problems. The Jewish people were lost in a desert on a journey with no known destination. The desert turned out to be an unfriendly place.

After a time, the known harshness of slavery in Egypt seemed better than the unknown troubles the desert was putting in front of them. In Egypt they knew there would be food and a roof over their heads, in the desert they did not know what any day would hold for them. Some people turned against their leader, Moses. These people wandered for 40 years in the desert.

40 years later the children of those who had left slavery behind in Egypt, had great strength from their years growing up in the desert. This strength gave them the vision to enter a new land and begin a new life as a community.

Passover is a joyous holiday, but we can never forget that the joy comes from sacrifice. The Jews gained their freedom, but many Egyptians lost their lives. A full cup of wine is a symbol of complete joy, our cups are no longer full because of the drops we have taken out, we did this because happiness cannot be complete when others have suffered to bring us that happiness.

The joy of our celebration today is also lessened by our awareness of sorrow and oppression in all parts of the world. The plagues of the Egyptians can be said to be repeated in modern tragedies.

As the pain of others lessens our joy, let us once more take from our juice or wine as we say together these current day plagues:

Everyone:

1. Hunger
2. War
3. Homelessness
4. Domestic Violence

5. Environmental Destruction
6. Injustice
7. Poverty
8. Toxic Chemicals
9. Pollution of the Earth
10. Lack of Health care

As the Jews worked for their freedom, let this be our reminder that we too have to work for the freedom of all, to live a life of joy.

“Dayenu” is the Hebrew word for “Enough”. The song Dayenu reminds us that each thing we are given in life is a gift, and each gift is enough, but we are fortunate to have many gifts.

Dayenu

Traditional

Voice



I - lu ho-tzi ho-tzi - a - nu ho - tzi - a - nu mi-mitz-ray-im ho - tzi - a - nu mi-mitz-ray-im,



da - ye - nu. Da - da - ye - nu, da - da - ye - nu, da - da - ye - nu, da - ye - nu, da - ye - nu.

Dayenu (Traditional)

Ilu ho-tsi, ho-tsi-a-nu, Ho-tsi-a-nu mi-Mitz-ra-yim, Ho-tsi-a-nu mi-Mitz-ra-yim, Da-ye-nu!

CHORUS: Dai, da-ye-nu, Dai, da-ye-nu, Dai, da-ye-nu, Da-ye-nu, da-ye-nu, da-ye-nu! Dai, da-ye-nu, Dai, da-ye-nu, Dai, da-ye-nu, Da-ye-nu, da-ye-nu!

Ilu na-tan, na-tan la-nu, Na-tan la-nu et-ha-Sha-bat, Na-tan la-nu et-ha-Sha-bat, Da-ye-nu!

(CHORUS)

Ilu na-tan, na-tan la-nu, Na-tan la-nu et-ha-To-rah, Na-tan la-nu et-ha-To-rah,

English Version:

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 led 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

Second Cup of Wine:

The second cup represents God's promise to free the Jewish people from slavery. This time we will use a feminine term for the Holy. We drink this cup in gratitude for freedom from slavery.

Baruch ata Shekinah, ruach ha-olam, boreit pri hagafen

Everyone: Blessed , Skekinah, Breath of Life, Creator of the vine.

(take a drink)

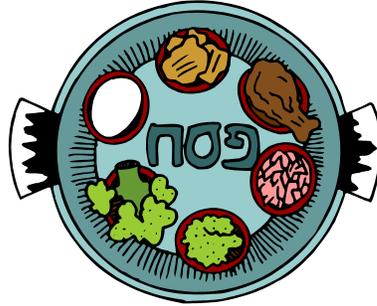


The Four Children

At Seders, we are told the story of the four children who may attend a Seder. One child may be wicked or rebellious; one child is wise, one simple and one mute. At our Seder we choose instead to look within ourselves and recognize the four children who lie within each of us.

- Our *Independent inner-child* wants stories to be relevant, spiritual, uplifting and personal. This part will not settle for easy answers, leaps of faith, or a lack of depth. We remind this inner-child that we are connected to all who came before us. We have an obligation to hear their story.
- Our *Wise inner-child* appreciates the traditions which have been passed on from generation to generation. This part wants to know *why* we do what we do, and how our traditions have emerged. We teach this inner-child all that we can about our heritage, and encourage them to add the newest chapter to our great story.
- Our *Non-verbal inner-child* wants learning to be lively and fun, not just reading from a book. They want us all to connect emotionally and spiritually. We offer this inner-child food and song, love and family.
- Our *Simple inner-child* wants to hear the story a-new, as if we had never heard it before, with the wide-eyed wonder of a young child. As we share our story, we interact with it in a way that makes it new

As we continue our Seder, let us dedicate the many facets of ourselves to the values of freedom and justice.



The Seder Plate: where we will find all of the symbolic foods of Passover.

The Roasted Shank Bone: reminds us of the lamb blood the Jews placed above their doors so the angel of death would Pass-Over. In vegetarian homes this is sometimes replaced with either a beet or olives...a beet because it appears red to remind us of blood, olives because the olive branch is the universal symbol of peace.

The Matzo: reminds us of the Jews wandering in the desert without time to let their bread rise.

Maror: Dipping the Bitter Herb in Charoset and Eating it
Maror means bitter herb. At this time we remember how bitter the Egyptians made the lives of the Jews. We do not eat the maror alone, we combine it with the sweet charoset, binding together sorrow and hope.

Everyone: May we hope and work for justice, peace and freedom for all people everywhere. Let us mix the bitter and the sweet!

(eat matzo as a sandwich with charoset and horseradish)

The Roasted Egg:

Like the parsley the egg is a sign of renewed life. We eat the egg dipped in salt water that even the beauty of birth is mixed with pain.

(eat the egg)



Tappuz: The Orange

This is a new addition to the Seder plate, it came about when in the 1970's the first women Rabbi's were being ordained. One man yelled out "women belong on the bimah (the raised area at the front of the worship space) as much as an orange belongs on the Seder plate"...ever since people have been putting oranges on their Seder plates as a symbol of the struggle for equality for all people.
(eat a piece of orange)

Shulchan Orech: Eating the Meal

Leader: Now Let US Eat Dinner

Tzafun: Search for the Afikoman

The children are instructed on where to search for the Afikoman which was hidden earlier.

(Move on while kids are searching)

Third Cup of Wine:

Leader: This cup of wine reminds us that we have a responsibility to face the oppression that happens in the world around us, as Moses and Miriam did before us. Freedom, is a right that we must work to make sure all people can enjoy, even when we must struggle to make it a reality. (take a drink)

(When the children return with the Afikoman they are rewarded for finding it. Have something for every child who participates in the hunt.)

Leader: (Break the Afikoman and eat a small piece)

Barech: Blessing After the Meal

Leader:We are grateful for the food we have eaten, the joy of community, and the freedoms we cherish. Let us all say: (**Everyone**) L'Chaim-to life.

The Fourth and Final Cup of Wine:

This cup is dedicated to all those who have given of themselves to create a better world. If we all work for freedom and justice we can bring about the healing on the world, tikkun ha-olam. (take a drink)

Nirtzah: The Closing Prayer

Leader:We have recalled struggles against slavery and injustice. We have sung of freedom and peace. Today, living in the United States, we are more free than people have been at any other time in history. Yet 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.

Everyone: Next Year in Jerusalem; that all people may live in peace!
Happy Passover, L'Chaim, To Life!



Sources:

This Haggadah was written using a wide variety of sources. References include Oranges and Olives by Nancy Cronk, A Passover Haggadah for a Unitarian Universalist Seder. The Haggadah prepared for the Unitarian Universalist Church of Washington Crossing 1992 by Jim Sanders and Julie-Ann Silberman-Bunn