

# A Unitarian Universalist Haggadah for Passover

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Edited by Rick Weiss

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# INTRODUCTION

## **The Passover Seder**

**Leader:** The Passover Seder is one of the most important celebrations on the Jewish cultural calendar. It takes place in the home, often with extended family and friends attending. It reenacts a defining moment in tribal history of what it means to be a Jew, and so becomes a teaching moment, not just for the children, but also for the adults, no matter their age or how many Seders they have celebrated.

### **A Journey from “Narrowness” to “Conversation”**

**Member:** Passover, or *Pesach* in Hebrew, commemorates the exodus of the Hebrew slaves from Egypt. A spring holiday of remembrance and rebirth, Passover’s emphasis on freedom expands beyond the ancient Exodus story to connect with our own lives and the world around us. The *Haggadah* is our guidebook for this journey.

**Member:** In the ancient Exodus story, the Hebrew name for Egypt is *Mitzrayim*, which means “narrowness,” and the Hebrew slaves eventually end up in *B’midbar*, which translates to “conversation.” Tonight we will ask many questions about ourselves, others, and our world. To ask questions on our journey is to signal our desire to grow. By admitting what we do not know, we take the first steps toward greater knowledge and learning. To ask questions, regardless of whether we receive answers, is to signify our freedom, and to acknowledge that we do not live in isolation.

### **Why We Are Together Tonight**

**Leader:** We have come together this evening for many reasons.

We are here because we are Jews, because we are members of the Jewish nation, or because we wish to honor the Jewish tradition with its deep historic roots and its valuable old memories and stories.

**Member:** We are here to tell one another the ancient story of Israel's freedom from bondage in Egypt - a great struggle for freedom and dignity - and apply it to our own lives.

**Member:** We are here because the struggle for human freedom never stops.

**Member:** We are here to remember all people - Jews and non-Jews - who are still struggling for their freedom.

**Leader:** The *seder*, which means “order” in Hebrew, is both a Jewish service and a meal in which we drink and eat symbolic foods. Everything we put into our bodies during the *seder* (and everything we do *not* consume, such as leavened bread) is meant to be very intentional and meaningful.

## The Passover Symbols

**Leader:** The Seder ritual uses numerous symbols, many of them traditional foods. These symbols are on the table before us.

**Member:** First we have three **MATZOS**, to remind us of the bread which our ancestors ate during their hasty departure from Egypt. Some say the three matzos symbolize the **Kohanim** (priests), the Levites (singers), and Israel (the other eleven Jewish tribes). We wrap them together to symbolize the unity of the Jewish people.

**Member:** The second symbol is **Z'ORAH**, which can mean either a bone or a vegetable. The roasted lamb shankbone, or **PESACH**, reminds us of the spring sacrifice our fathers brought to the Temple in Jerusalem. The Talmud also permits a roasted beet to be used, as the red color reminds us of the blood of the sacrifice. Having the choice of symbols also remembers the diversity of the Jewish and other peoples of the world.

**Member:** The third symbol is **BETZAH**, an egg, which reminds us of a second offering brought to the Temple on Passover. It was known as the Festival Offering, for it was brought on each of the three Pilgrimage Festivals: **Pesach**, **Shavuot**, and **Succot**.

**Member:** It may also represent the egg of life, a symbol of the birth of the young in spring. The egg reminds us of our evolutionary past and of the gifts of human inheritance. But the egg is fragile. It represents potential that can be destroyed. The **Betzah** symbolizes the fragility and interdependence of life.

**Member:** Another analogy is made to the Jewish people. The longer you cook it, the harder the egg gets. Similarly, the greater the pressure on the Jewish people, the stronger their faith becomes.

**Member:** The fourth symbol is the **MOROR**, the bitter herbs, which remind us of the bitterness of slavery, which the Hebrews were compelled to endure.

We eat it to taste pain so that we may more readily value pleasure, and let the sharpness of the taste awaken our senses and remind us that to struggle is better than the complacent acceptance of injustice.

**Member:** The fifth symbol is the **CHAROSET**, made to resemble mortar, which reminds us of the bricks and mortar used by slaves — Hebrews and others — to build palaces for the benefit of their masters. Yet the taste of **charo~~se~~t** is sweet, and thus reminds us of the sweetness of freedom.

**Member:** The sixth symbol is the **KARPAS**, a green vegetable, used to remind us that **Pesach** coincides with the arrival of Spring and the gathering of the barley harvest, the first grain crop harvested in the spring.

**Member:** Four times, in the course of this service, we shall drink wine, symbol of joy and thanksgiving. The four cups represent God's four-fold promise to the children of Israel. "I will free you,...and deliver you... I will redeem you,...and I will take you."

**Member:** On our table is Elijah's cup. Rabbis differed as to whether God had made four or five promises to the Israelites. Did God's promise to bring Israel into Canaan count as a fifth promise of redemption, and should therefore a fifth cup of wine be drunk at the Seder? It will be filled with wine later in the service.

**Member:** Popular belief left the decision of all moot questions of law and ritual to the prophet Elijah. The fifth cup came to be known as the Cup of Elijah, and gave rise to the custom of opening the door during the Seder service, so Elijah, also thought to be the one to announce the coming of the Messiah, might enter the house as a welcome guest.

**Leader:** In addition to these ancient symbols, we add several items to reflect our modern times.

Also on the table is Miriam's Cup. Miriam, the sister of Moses, played a central role in the Passover drama, from watching over Moses' cradle floating in the Nile to leading the people in singing and dancing after crossing the Sea of Reeds.

**Member:** Miriam's cup also serves as a balancing counterweight to the cup of Elijah. Where Elijah is a symbol for future redemption in the messianic era, Miriam symbolizes redemption in our present lives. Where Elijah lived in the wilderness alone, Miriam sojourned with the people of Israel in the same wilderness. Miriam acted as the tribal parent, offering hope and renewal throughout the journey.

**Member:** We bring Miriam's Cup to the Seder table also as a remembrance of all the mothers and women whose stories have been too sparingly told. Beyond the many men in the Haggadah, Miriam's Cup recalls the women as well. [Fill Miriam's cup with water.

זאת כוס מִרְיָם, כוס מֵיִם חַיִּים. זֵכֶר לְיִצְיָאת מִצְרָיִם.

***Not Kos Miryam, kos Mayim Chayim, Zaicher litzi-at Mitzrayim.***

**ALL:** This is the cup of Miriam, the cup of living waters.

Let us remember the Exodus from *Mitzrayim*.

**Member:** We add TAPPUZ - an Orange - to the Seder Plate as a symbol of inclusion of gays and lesbians and all others who are marginalized within the Jewish community and society in general. The orange is used as a symbol of the fruitfulness for all peoples when lesbians and gays and others are contributing and active members of community life. It reminds us that there are many sections or segments of people, but all are needed to make a whole society.

## **Nerot - Candles**

**Leader:** We begin this Passover Seder as we begin all celebration by kindling a light.

We light these candles and the UU Chalice for our families, our beloveds, our friends, our animals — for all our ‘relations’

**Member:** For those who are no longer friends and for those who are no longer enemies; for those from whom we feel an unwanted distance;

**Member:** For those whose lives have been Touched and for those still awaiting The Touch; for those who allow themselves to be seen and for those who still hiding out;

**Member:** For all those who stay “a part of” and for those who have a need to stay “apart from”; for all the wounded children;

**Member:** For those who feel empty and for those who feel full; for those who confuse ‘more’ with ‘enough’;

**Member:** For those who find it easy to think of themselves and may yet learn to think of others; for those who can think of others but do not yet think of themselves;

**Member:** For those just being born and for those who feel they are old but have not yet been born; for those who feel as if they have never really lived;

**Member:** For those in touch with their bodies who are getting in touch with their minds; for those in touch with their minds who are getting in touch with their bodies;

**Member:** For those who can love and for those who have yet to learn to love; for those who have yet to learn to allow themselves to be loved;

**Member:** For those who are getting what they want and for those who are getting what they need; for those who are not getting what they want or need; for those who do not yet know that they are getting what they want and what they need.

[Light the Chalice]

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

*Baruch atah Adonai, Elohenu Melech ha'olam, asher kid'shanu b'mitzvotav  
v'tzivanu l'hadlik ner shel (Shabbat v'shel) Yom Tov.*

**ALL:** Blessed is the Eternal Spirit who has made us holy by giving us the Law, obliging us to light the (Sabbath and the) Festival lights.

[The candles are lit.]

## KADESH

### Kiddush - Dedication

#### THE FIRST CUP: AWARENESS

[Fill your neighbor's glass with the first cup. On Passover, as a symbol of our freedom, no one should fill their own glass. Only 2 oz. is needed to be kosher.]

**Leader:** The Passover story is the story of change; from slavery to freedom; from dwelling in *Mitzrayim*, stuck in our “narrow place,” to dwelling with open choices, no longer stuck.

**Member:** Change can only happen after awareness of the need for change is understood; when you can recognize where you are and where you wish to go. You cannot be free if you do not understand the concept of freedom.



**ALL:** Let us remember, for now and for all time, that freedom starts in our hands, in our hearts, in our minds, with our internal reality.

Let us remember that freedom begins with acknowledging what is and then choosing to be free, taking action to become free, to feel free, to allow freedom and harmony in our lives.

**Leader:** We dedicate the first cup of wine to the awareness of being stuck, and of the need for freedom.

**ALL:** [raise your cups]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

*Baruch atah Adonai, Elohenu Melech ha'olam, Boray p'ree ha-gafen.*

**ALL:** Blessed is the Eternal Spirit which creates the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיָּנוּ וְקִיּוּמֵנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.

*Baruch atah Adonai, Elohenu Melech ha'olam,*

*sheh-heh-chiyanu, v'keey'manu, v'heegeeyanu laz'man ha-sah.*

**ALL:** Blessed is the Eternal Spirit of the Universe Who has sustained us with life and enabled us to reach this season.

**ALL:** drink the first cup.

[A sip is all that is necessary, or you may drain your cup, according to your desire.]

## KARPAS

### **Dipping Greens in Salt Water**

**Leader:** We eat a green vegetable to symbolize the coming of Spring, the season of hope and renewal. We dip it in salt water, symbolizing the tears of suffering, and in remembrance of all the tears that have been shed through the ages, and are still being shed today.

ALL: [Take a sprig of parsley and hold it up.]

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה:

*Baruch Atah Adonai, Eloheinu Melech ha-olam, Boray p'ree ha-adamah.*

ALL: Blessed is the Eternal Spirit which creates the fruits of the Earth.

[Dip the parsley into salt water and eat it.]

## YACHATZ

### **Breaking the Middle Matzoh**

**Leader:** I am breaking this matzoh into two pieces. The smaller half I will return to the table, the larger half be saved until the end of the meal. This piece is called the 'AFIKOMAN' and is very important because without it the seder cannot end. It is the duty of the Leader to hide and protect it until the end of the Seder when it is needed.

**Leader:** [Raises the matzoh] This is the matzo, the “bread of affliction” that was eaten in *Mitzrayim*. Let all who are hungry come and eat. Let all who are in want come and celebrate the Passover with us. Now are here — next year may we be in the land of our freedom, our *Eretz Yisroel*; now we are slaves, stuck in our own ‘Narrow Place’ — next year may we, and all the peoples of the world, be free.

[set the Matzoh on the table.]

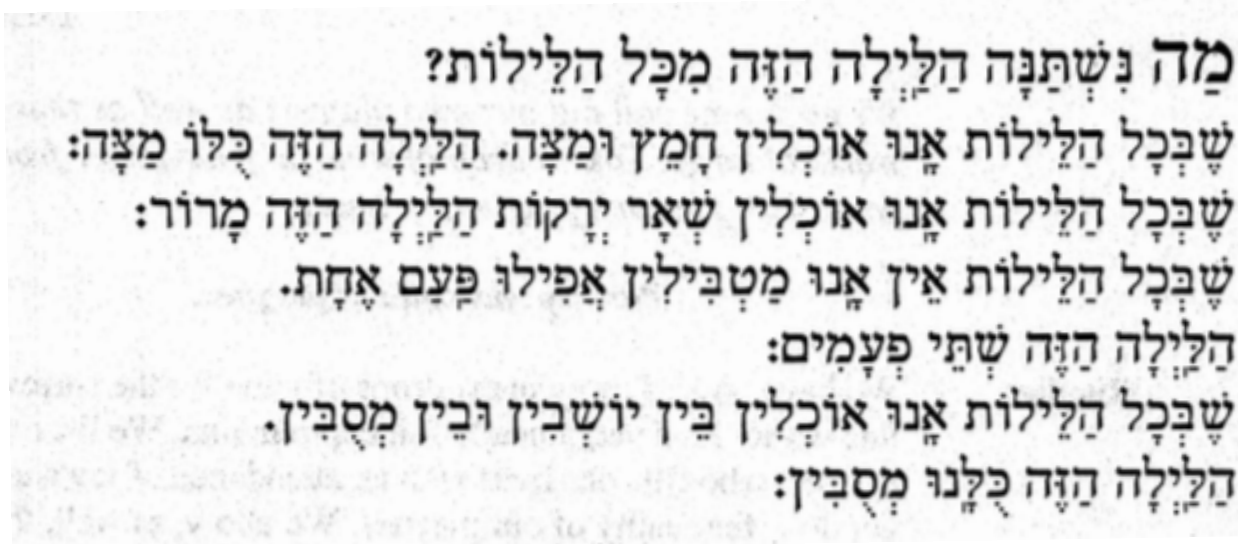
## MAGGID - Telling the Passover Story

### **The Four Questions**

**Leader:** Traditionally, the youngest child present who is able to do so recites ‘The Four Questions’, the *Mah Nishtana*. Every Jewish child growing up, and ready to replace the next oldest child, approaches this with either pride, anticipation, anxiety, or outright fear. Sometimes, with all of them.

**Leader:** Although every Haggadah I’ve ever seen repeats the traditional four questions verbatim, the Talmud makes it clear that these are only suggestions, and that other questions are to be encouraged.

**Leader:** At this Seder, with our chosen UU Family, the youngest present have not been learning this for years. Therefore, although the traditional Four Questions are printed below for reference, I'd like someone at each table to present us with **their** question.



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

Why is this night different from all other nights?

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

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

*She-b-khol ha-leilot `anu `okhlinsh`shi'ar y'raqot, ha-lailah ha-zeh,-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, `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 `okhlinbein yoshvin u-vein m'subin, ha-lailah ha-zehkulanu m'subin?*

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

**Member:** These questions are a central part of tonight's seder ceremony. Yet before we answer them, let us tell a story of Jewish hope. The tale of our people's first quest for freedom from slavery in Egypt was written so long ago that no one knows how much of it is fact and how much is fiction. Like all good stories, however, its moral lessons are valid and important.

**Member:** As we continue our seder, we will answer these some of these questions about what makes this night different from all other nights. Even in the traditional text, only two of the four questions receive an explicit answer. Here, as in many other places, Judaism presents few final answers, and always leaves unanswered questions for the next generation to solve.

## **THE RECITATION**

**Member:** “We were slaves to Pharaoh in Egypt, and the Eternal freed us from Egypt with a mighty hand.” Had not the Holy One redeemed our ancestors from Egypt, we, our children, and our children's children would have remained slaves in Egypt. Even if we were all wise, all understanding, all aged, all Torah scholars, we should still need to tell the story of the outgoing from Egypt and praise anyone who enlarges on it.

*[traditional text]*

**Member:** But slavery and oppression have many faces. Today we sometimes see our lives only from within the narrow context, the **Mitzrayim**, within which we live; and only from this self-generated version of reality, we lose sight of alternative possibilities, we see no avenue of change; we see only ‘**Mitzrayim**.’

**Member:** Not until we can see ourselves as stuck in our own **Mitzrayim** can we conceive of change. Only when we can say, “I don’t know and I need help,” can we open ourselves to the Eternal Spirit and with its power healing, and find the answers that will guide our way out of our **Mitzrayim**.

**Member:** This effort to heal ourselves must be performed constantly. If we do not succeed in, then we, our children, and our children’s children will be enslaved to the self-created **Mitzrayims** we pass on and that they inherit from us.

# Amazing Grace

as interpreted by Max Sampson and David Maleckar

and printed in The Santa Cruz Haggadah

Amazing Grace, how sweet the sound — That saved a soul like me.  
I once was lost but now I'm found, Was blind but now I see.

Once enslaved by wretched pride — I'd take a part of me  
I did not want inside myself And build an enemy.

Knowing I was once oppressed, — Believing myself free,  
In darkness I saw only this — The Moses side of me.

Amazing Grace, how bright the light — That made my eyes to see,  
My shadow cast upon the wall, — The Pharaoh side of me.

For every light there is a dark, — Two halves that make a soul,  
We must embrace the paradox, — To make our spirit whole.

Amazing Grace, how sweet the sound — That saved a soul like me.  
I once was lost but now I'm found, — Was blind but now I see.

**Member:** Year after year we are obliged to tell the story of the departure from **Mitzrayim**. We are obliged to tell the story of our slavery and of our redemption from slavery. We are obliged to talk about being and doing and then trusting in unexplainable realities. We are obliged to tell it as often as we can, because each year, as we live our lives day-by-day, the internal reality from within which we view the world changes. And as our internal reality changes, we see the concept of 'slavery' differently, we see the concept of **Mitzrayim** differently and we understand the Eternal Spirit and the great mystery of the redemption differently. Thus the sages say that anyone who tells the story of Passover over and over, that person is praiseworthy.

**Member:** In telling the story year after year, from one generation to the next, through good times and bad time, through peaceful times and times of tyrants who try to oppress or destroy the Jewish people: from Babylonians, to the Persians, the Greeks, the Romans, to the Spanish Inquisition, the Russian/Polish pogroms, to the Nazis, and the desecration of Jewish cemeteries;

**Member:** Through telling and retelling the story, we create a linked-chain back through the ages, all the way back to our ancestors who physically left the oppression of **Mitzrayim**.

**Leader:** I invite everyone to consider their own family tree and history. Is there anyone who is **certain** that no one in the past was ever a slave or in captivity?

## **THE STORY OF PASSOVER**

**Member:** Jacob had a favorite child, Joseph, who he favored by giving him a coat of many colors. His brothers were very jealous, and when the opportunity appeared, sold him into slavery to a caravan heading for Egypt. Despite this lowly beginning, by his skills he was able to achieve high office, and welcome the rest of Jacob's family when they came to Egypt later to escape a famine.

**Member:** The Hebrews prospered, and their numbers increased through several generations. But as time passed, another Pharaoh became the ruler of Egypt. He did not remember about Joseph and his wise leadership. This new Pharaoh turned the Israelites into slaves, and burdened them with heavy work and sorrow.

**Member:** After the Israelites were in Egypt for over 400 years, a man arose among them. He demanded that Pharaoh let his people go! Many times he risked his life to insist on the freedom of his people, until he finally succeeded.

**Leader:** That's the short version. For a longer version, read a traditional Haggadah, the Book of Exodus, watch the movie with Charlton Heston, or even the Disney animation.

**Member:** At our Passover Seder, we celebrate the story of Moses and the people he led out of slavery 3000 years ago. We celebrate the struggle of all people to be free. Throughout the centuries, the story of Moses and the exodus from Egypt has inspired Jews and non-Jews in times of persecution and hardship.

**Member:** Let us remember that the thirst for freedom exists in all people. Many centuries after the legendary time of Moses, African people were brought to America as slaves.

**Member:** These slaves longed for freedom, and they were inspired by the story of Moses and the ancient Israelites. When the slaves in America sang "Go Down Moses," they were thinking of their own leaders who were working to end slavery.

# GO DOWN MOSES

[music see Hymn#104]

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's land,  
    Tell old Pharaoh to let my people go.

“Thus saith the Lord” bold Moses said, Let my people go!  
“If not I'll smite your firstborn dead.” Let my people go!  
    Go down Moses, way down in Egypt's land,  
    Tell old Pharaoh to 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's land,  
    Tell old Pharaoh to let my people go.

O let us all from bondage flee, Let my people go!  
And soon may all the Earth be free. Let my people go!  
    Go down Moses, way down in Egypt's land,  
    Tell old Pharaoh to let my people go.

**Member:** The freedom we celebrate tonight is not only freedom from slavery. It is also the freedom to live in peace, with dignity and with hope for a bright future.

**Member:** This constant vision has inspired the Jewish people since the ancient times when the Bible was written.

**Member:** For centuries, most Jews lived in Europe, where they were often persecuted. They were driven from place to place, and their lives were often filled with terror and despair.

**Member:** There came a time when many Jewish families learned of a place called America, where people could live without fear. This was the promise that America held out to them and to many other suffering people. By the thousands, and then by the millions, year after year they crossed a large ocean. Enduring separation from all they had known, they faced the dangers of a long voyage before reaching the shores of America.

**Member:** For a time, many suffered from poverty and disease. Yet their courage, perseverance, and skills, helped to advance the freedoms that we celebrate here

tonight. This evening, as we celebrate our own freedom, let us take notice of the on-going struggles toward freedom here and in many other parts of the world.

*The Second Cup: Dedicated To The Struggle For Peace And Freedom*

[Fill the second cup.]

## TEN PLAGUES

### Our Pleasure Diminished By The Pain of Others

**Leader:** 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.

**Member:** 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.

**Member:** 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.

**Member:** Our happiness cannot be truly complete; 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:**

<b>Dahm</b>	דָּם	<b>Sh'chin</b>	שְׁחִין
Blood		Boils	
<b>Tz'fardaya</b>	צְפַרְדֵּי	<b>Barad</b>	בָּרָד
Frogs		Hail	
<b>Kinim</b>	כְּנִים	<b>Arbeh</b>	אַרְבֵּה
Vermin		Locusts	
<b>Arov</b>	עֲרוֹב	<b>Choshech</b>	חֹשֶׁךְ
Flies		Darkness	
<b>Dever</b>	דֵּבַר	<b>Makat B'chorot</b>	מַכַּת בְּכוֹרוֹת
Cattle Disease		Death of the Firstborn	



**Member:** 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.

**Member:** 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.

**Member:** 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:

**ALL:**

Hunger

War

Tyranny

Greed

Bigotry

Injustice

Poverty

Ignorance

Pollution of the Earth

Indifference to Suffering

## **The Lessons**

**Member:** There are many lessons to be learned from the story of Passover. For the Jewish people, the major lesson is that in every generation there have been those who sought to annihilate the Jewish people, either spiritually or physically. And in every generation, these self-styled oppressors fail.

**Member:** A lesson for all peoples would be that if you want liberation from an oppressed part of yourself or of the world, you must work at it with determination to attain that liberation. Do not despair at failure, but get up and try again., perhaps in a different way. You must also recognize when you need help, and ask for it. Remember, it takes along time for the stream to wear away the rock and find a new path. If there is a way, there is a path.

**Leader:** You also have to know the difference between “more” and “enough. We always want more, especially in this modern society where instant gratification is too slow. Regardless of what we want, it is often the Eternal Spirit, or simply the universe, that determines what we actually receive. The **Haggadah** teaches us to celebrate each step on the path as “enough” in the song “**Dayenu**,” which means “It would have been enough.” It begins: “Had He brought us out of Egypt, but not split the Red Sea for us — Out of Egypt, but no exit, **Dayenu!**”

**Leader:** The traditional lyrics list ten steps (or gifts or miracles) given by the Eternal to the Israelis, from leaving Egypt to arriving in Israel, and after each one, the chorus of **Dayenu** is sung.

**Leader:** Let us read a modern **Dayenu** responsively:

If we are delivered from bondage while others remain enslaved, could we say **Dayenu?**

    If we are at peace while others die in wars, could we say **Dayenu?**

If we are born to prosper, while others are born to poverty, could we say **Dayenu?**

    If we are noticed and remembered, while others are forgotten, could we say **Dayenu?**

If we have enough to eat while others starve, could we say **Dayenu?**

    If our homes are safe while others live in fear, could we say **Dayenu?**

If we have a place we belong while others wander far from home, could we say **Dayenu?**

    [Members add other things to which we must ask, **Dayenu?**]

**Leader:** Rabbi Gamliel used to say that whoever has not explained three things at the Passover Seder has not fulfilled his duty: **Pesach, Matzah, Moror.**

**Leader:** **Pesach**, the Passover sacrifice, is represented by the **Z’roah** or by the roasted Beet on the Seder plate. It symbolizes the Passover sacrifice eaten in the days of the Temple to honor that the tenth plague passed over the houses of the Hebrews in Egypt.

**Leader:** **Matzah**, the unleavened bread, represents the haste in which the Hebrews left Egypt; they were not at all prepared for the liberation that happened. Today, it may symbolize our own ‘unreadiness’ for liberation, for there are times when something must be done, whether we are ready or not.

**Leader:** **Maror** symbolizes the bitterness of slavery. It is a reminder in every generation that the Jews, as descendants of slaves, to do whatever can be done to lighten the load of those less fortunate, and to have sympathy to those who are oppressed, whether by their environment or by themselves.

**Leader:** **In every generation, we are obliged to regard ourselves as if we personally had been liberated from Mitzrayim!**

**Leader:** The second cup of wine is dedicated not only to the struggles of the Jewish people, but to all people seeking a secure life free of fear and persecution.

**Member:** We hope and work particularly for the Israelis and the Palestinians that they may all learn to live together in freedom and peace. Let us strive to fulfill the words of the prophet Micah: "They shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not take up sword against nation, they shall never again know war. But they shall sit every one under their vines and fig trees, and none shall make them afraid" (Micah 4.3-4).

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

*Baruch atah Adonai, Elohenu Melech ha'olam, Boray p'reee ha-gafen.*

**ALL:** Blessed is the Eternal Spirit which creates the fruit of the vine.

**Everyone:** drink the second cup. [A sip is all that is necessary, or you may drain your cup, according to your desire.]

## MOETZEE MATZAH

### Blessing over bread

[Distribute pieces from the top Matzoh to everyone.]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ:

*Baruch atah Adonai, Elohenu Melech ha'olam, hamotzee lechem min ha'aretz.*

**ALL:** Blessed is the Eternal Spirit which brings forth bread from the earth.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

*Baruch Atah Adonai, Eloheinu Melech ha-olam,  
asher kid'shanu b'mitz-vo-tav v'tzi-vanu ahl ah-chi-lat matzah.*

ALL: Blessed is the Eternal Spirit who has made us holy by giving us the Law,  
and obliged us to eat the special bread of Passover, the Matzah.

[Eat the Matzah.]

## MAROR

### Bitter herbs

[Take a small piece of matzah and put horseradish on it.]

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

*Baruch atah Adonai, Elohenu Melech ha'olam,  
asher kid'shanu bimitzvotav, vitzeevanu oll a-cheelot maror.*

ALL: Blessed is the Eternal Spirit who has made us holy by giving us the Law,  
and obliged us to eat bitter herbs.

[Eat the matzah and horseradish.]

## KORECH

### Matzoh, Charoses and Maror

**Leader:** Charoses is a mixture of apples, nuts, wine and spices that combined is made to resemble the mortar used by the Hebrew slaves. Its sweetness reminds us that even in the midst of slavery and oppression there is always the potential of the sweet taste of freedom.

**Leader:** Hillel, in remembrance of the Temple in Jerusalem, combined **matzah**, **maror** and **charoses** in sandwich as described in the Law, “With unleavened bread and bitter herbs they shall eat it.”

**All:** [Make a sandwich with two pieces of matzoh, some Charoses and Horseradish, and eat it.]

## **BARECH**

### *Remembrance - The Third Cup*

[Fill the third cup]

**Leader:** During this festival of life, let us remember our lost sisters and brothers - the millions of Jews enslaved and killed in the Holocaust. We remember them along with all the others who suffered.

**Member:** They were all parts of the rainbow - of ethnic, religious and sexual minorities, of progressive activists, resistance fighters, and people with disabilities. Their anguish and death is with us, even in our times of celebration.

**Member:** We resolve that their memory shall not be lost. We accept the responsibility of working to prevent such suffering from ever again occurring on this earth.

**Member:** We remember the heroism of those who fought against fascism and tyranny in the forests and the cities of Europe. Men, women, and children who loved freedom and humanity struggled with their own hands against the powerful armies of those who sought to oppress and kill them.

**Member:** We remember the Warsaw Ghetto Uprising on the dawn of the first day of Passover, April 19, 1943. The Nazis were coming to complete the deportation of the remaining Jews to the death camps.

**Member:** A shot rang out on Nalevki Street, signaling the beginning of this Jewish revolt. A few hundred Jews with a few guns and hand grenades had decided to resist the tremendous power of the German army and the Gestapo. The courageous men and women of the Jewish Fighting Organization held out for forty-two days.

**Member:** Although few of the Jewish fighters survived the battle, the story of their courage will never die. Similar acts of resistance took place in Minsk, Vilna, Bialystock, in the cities and towns of Poland, and even in the death camps - Treblinka, Sobibor, Auschwitz.

# Die Gedanken Sind Frei

[music see Hymn #291]

Die Gedanken sind frei, my thoughts freely flower  
Die Gedanken sind frei, my thoughts give me power  
No scholar can map them, no hunter can trap them  
No one can deny, die Gedanken sind frei!

I think as I please and this gives me pleasure  
My conscience decrees this right I must treasure  
My thoughts will not cater to duke or dictator  
No one can deny, die Gedanken sind frei!

And should tyrants take me and throw me in prison  
My thoughts will burst free like blossoms in season  
Foundations will crumble and structures will tumble  
And free folk will cry, "Die Gedanken sind frei!"

**Leader:** It is not only in the past that we confront dangers; destroyers, tyrants and oppressors are still with us today. Therefore we ask that those who with their actions cast the seeds of misery, of hypocrisy, of pollution, of destruction be allowed to see, feel, and taste the fruit of these actions:

**Member:** Those who instigate wars, who force children out to kill or be killed, to learn the lesson of "It's them or us."

**Member:** Those who participate in creating untrue reality maps when they lie by commission or omission.

**Member:** Those who use their religious or political belief systems to create distance and disharmony between themselves and their fellow travelers on the planet Earth.

**Member:** Those who rob, cheat or steal from those more helpless than themselves — the elderly, the widow, the immigrant, the employee.

**Member:** Those who physically, emotionally or sexually abuse their spouses, children, parents, or animals and then don't even seek psychological help.

**Member:** Those who first, last and always think only of themselves, who behave thoughtlessly and dishonor the concept of "friendship."

**Member:** Those who are unwilling to take responsibility; those who are quick to blame others without seeking to understand the part they played themselves in creating the problem.

**Member:** Those who self-righteously condemn other countries for doing what they or their country did at another time in history.... Those who ask other people and nations to do what they themselves are unwilling to do.

**Member:** Those who put profit before life by wasting resources, cut down rain forests, taking species to the brink of and over the edge of extinction or polluting the earth with toxic chemicals or greenhouse gases and endanger the future of our civilization.

**Leader:** We were slaves in Egypt and we were slaves in fascist Europe. We have much to remember. Let us raise our glasses to those who were taken from us and to those who fought for freedom and life.

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

*Baruch atah Adonai, Elohenu Melech ha'olam, Boray p'reee ha-gafen.*

**ALL:** Blessed is the Eternal Spirit which creates the fruit of the vine.

**Everyone:** drink the third cup, but leave a few drops in the bottom.

## HALLEL

### For a Better World - The Fourth Cup

[Fill the fourth cup and a cup for Elijah.]

### **The Cup of Elijah**

**Leader:** In the last of the Prophetic books, Malachi wrote, “Behold, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the Eternal. He shall reconcile fathers with sons and sons with their fathers....” Medieval Jews took this to prophesy the coming of the Messiah, an anointed king descended from David, under whom Israel would again become a mighty nation. The King would restore the Temple and bring about an age of peace and holiness, when all peoples would acknowledge the Lord God of Israel.

**Leader:** On this Seder night when we pray for freedom, we invoke the memory of Elijah. May his spirit enter our home and every home, bringing a message of hope.

[All rise. One person opens the door]

**Leader:** We welcome Elijah with the ancient greeting: **Baruch habo b'shem Adonai.** Blessed be you who come in the name of the Eternal.

[The door is closed, all are seated.]

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

**Leader:** This is the cup of hope.

**Leader:** The seder tradition involves pouring a cup for the Hebrew prophet Elijah. For millennia, Jews opened the door for him, inviting him join their seders, hoping that he would bring with him a messiah to save the world.

**Leader:** Yet the tasks of saving the world - once ascribed to prophets, messiahs and gods - must be taken up by us mere mortals, by common people with shared goals. Working together for progressive change, we can bring about the improvement of the world, **tikkun ha-olam** - for justice and for peace, we can and we must.

**Leader:** Let us now symbolically open the door of our seder to invite in all people of good will and all those in need to work together with us for a better world. Let us raise our fourth cup as we dedicate ourselves to **tikkun ha-olam**, the improvement of the world.

**Everyone:** "L' tikkun ha-olam!" For the improvement of the world.

[Lift the fourth cup]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

*Baruch atah Adonai, Elohenu Melech ha'olam, Boray p'reee ha-gafen.*

**ALL:** Blessed is the Eternal Spirit which creates the fruit of the vine.

**ALL:** drink the fourth cup.

## **SHULCHAN ARUCH**

*The festive meal*



## BARECH

### Thanks After Meals

**Leader:** We offer four blessings of thanks after we eat.

**ALL:** Blessed is the Eternal Spirit, sustainer of all.

**ALL:** We give thanks to the Eternal Spirit for the earth and for providing us food from the earth.

**ALL:** Thank you, Eternal Spirit for the earth and the food.

**ALL:** We give thanks for loving-kindness wherever it manifests.

## TZAFFON

### Eating the Afikomen

**Leader:** *Lechem Oe-nee* and *Afikomen*. The bread of affliction and the bread of ultimate redemption.

**Member:** After the pain, the pleasure. After the pregnancy, the birth.

**Member:** After the wilderness, the oasis. After the tunnel, the light.

**Member:** After the exile, the homecoming;

**Member:** After *Mitzrayim*, *Eretz Yisroel*.

[The Leader distributes the *Afikomen* and all eat.]

## NIRTZAH

### Fulfillment

**Leader:** 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 75 years 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.

## **This Little Light of Mine**

TTTO: "This Little Light of Mine"

as printed in The Santa Cruz Haggadah

This little light of mine, I'm going to let it shine! (3X)

Let it shine, let it shine, let it shine.

*[Additional verses from The SC Haggadah]*

When I'm feeling down and out, I'm going to let it shine!

When I'm feeling really good, I'm going to let it shine!

When I'm feeling all alone, I'm going to let it shine!

When I'm looking for liberation, I'm going to let it shine!

*[Additional verses from Rick Weiss]*

When I'm on the road to freedom, I'm going to let it shine!

When the Red Sea parts before me, I'm going to let it shine!

When I escape from my *Mitzrayim* (Narrow Land), I'm going to let it shine!

When we seek to end oppression, I'm going to let it shine!

When I find the *Afikomen*, I'm going to let it shine!

When we greet Prophet Elijah, I'm going to let it shine!

When we eat the *Afikomen*, I'm going to let it shine!

[Ad lib around the table on the theme of Passover & Freedom]