

Passover Haggadah

April 15, 2020

UNITARIAN UNIVERSALIST CONGREGATION AT SHELTER ROCK



Introduction

Welcome to our first ever on-line mini-seder! We gather tonight to tell the ancient story of a people's liberation from Egyptian slavery. This is the story of the origins of the Jewish people. From these events Jews gain their ethics, vision of history and their dreams for the future. Passover is an important part of our religious heritage, which comes from our Jewish ancestors. Over the years this bold step toward freedom has become symbolic of the need of people everywhere to move toward freedom.

For millennia, Jews have commemorated this festival with a ceremonial meal called a Seder. Seder means, "order" in the Hebrew language. The content of the Seder has been passed down by tradition and has been reinterpreted from time to time so that it is not only a celebration of the past, but a commitment to the present and future.

The Hebrew word "Haggadah," the book used at the Seder, means "telling." We gather tonight to *retell* the timeless tale, for tonight we are all Jews in Spirit.

קדש Kadesh – Sanctification of the Day

Baruch atah Adonai, Eloheinu melech ha'olam, shehecheyanu v'kiy 'manu, v'higiyanu lazman hazeh.

Blessed art Thou, O Lord our God, whose Presence fills the universe, who has given us life and strength and brought us to this season of joy.

Now, in the presence of loved ones and friends, with the emblems of festive rejoicing before us, we gather for a sacred celebration.

In community with our elders and young ones linking and bonding the past with the future, we heed the call to remember.

"You shall keep the Feast of Unleavened Bread, for on this very day I brought your hosts out of Egypt. You shall observe this day throughout the generations as a practice for all times."

Lighting the Chalice

Maija:

May the festival lights we now kindle
Remind us of the warmth of community
That inspires us to use our powers:
To Heal and not to Harm,
To Help and not to Hinder,
To Create and not to Destroy,
To make Freedom the Sound
And the Song of Diversity.

Barry:

*Baruch atah adonai eloheinu melech ha'olam, asher kidshanu b'mitzvotav, v'tzivanu
l'hadlik ner shel yom tov.*

Maija:

Blessed art Thou, O Lord our God,
Spirit of the Universe, who has
Sanctified us by Thy Commandments,
And has commanded us to kindle the festival lights.

כידוש Kiddush – Blessing of the Wine

Richard: Passover is the oldest holiday on the Jewish calendar. During the Seder, we will retell the thrilling story of the Israelites' coming out of slavery to freedom. As we remember this moving chapter in our people's past, may we learn to appreciate more deeply the freedom we enjoy. May we also learn to care about all those who are not yet free. May we join in working for the day when all people everywhere shall be free from tyranny, from poverty, from war and from hatred.

Richard: This cup is for the Prophet Elijah who visits all of our Seders. We now open the door to let him in and we bring his passion for justice into our lives.

Richard:

Baruch atah adonai eloheinu melech ha'olam, borei pri hagafen.

Richard: Blessed art Thou, O Lord our God, Ruler of the Universe, creator of the fruit of the vine.

Richard: Have some wine.

ורחץ Urchatz -- Washing Hands

Barry: Everyone has washed their hands before coming to the table. At the Seder, this is an act of purification as well as cleanliness.

כרפס Karpas – It's Spring!

Harriet: Even before the Exodus from Egypt, each spring our ancestors celebrated the liberation of the earth from winter's darkness and rejoiced in the rebirth of nature. The egg, one of the most ancient symbols of rebirth and renewal, and, the green parsley on our Seder plate remind us of spring. Let us each take a small piece of parsley. We combine the hopefulness of Spring with tears of slavery by dipping it in salt water and say together:

Harriet: In partaking of this fruit of the earth, we give thanks for all the earth's bounties, and in return offer our pledge to protect her.

Song: Adir Hu, Harriet McKenna

Barry: Now is the time to eat the karpas.

יחץ Yachatz – The Bond of Sharing Matzah

Barry: Since this Seder is happening on-line, everyone has matzah available at their particular location. Take a matzah and break it in two, put one half back. The larger of the two halves, because the future will be greater than the past, is set aside for dessert – the *afikoman*. Please cover your *afikoman* with a napkin. Now without the children looking, hide it away. We trust that they will find their *afikoman* after your meal.

Karin: Among people everywhere, the sharing of bread forms a bond of fellowship. We say together the ancient words which join us with people everywhere, particularly with all who are in need, such as the wrongly imprisoned and the beggar in the street. We pray for the deliverance of people from bondage everywhere.

Please take a piece of matzah now and hold it up while saying these words:

Karin:

This is the bread of affliction,
The poor bread which our ancestors ate in the land of Egypt.
Let all who are hungry come and eat.
Let all who are in want share the hope of Passover.

מה נשתנה *Ma Nishtanah – The 4 Questions*

Barry: Before we tell the whole story, we will answer these questions.

Erik or Fiona: *Ma Nishtanah halailah hazei mikol haleilot?* Why is this night different from all other nights? On all other nights, we eat either bread or matzah. Why on this night only matzah?

Barry: We eat only matzah because when Pharoah, King of Egypt, told our ancestors that they could leave, there was no time to let the bread rise. They had to take the bread out of the oven while it was still flat.

Erik or Fiona: On all other nights, we eat all kinds of herbs. Why on this night do we eat especially bitter herbs like horseradish?

Barry: At the Seder, we eat bitter herbs to remind us of the bitterness that our ancestors experienced when they were oppressed by the Egyptian taskmasters, and to remind us how bitter is the lot of those who are caught in the grip of slavery or poverty, even today.

Claudia: On all other nights, we do not dip vegetables in anything. Why on this night do we dip vegetables in salt water and charoset?

Barry: We dip things twice in the course of the Seder: parsley in salt water and horseradish in charoset. The salt is to replace tears with gratefulness. The charoset is to sweeten bitterness and suffering.

Cynthia: On all other nights, we eat without special festivities. Why, on this night, do we dine with special ceremony?

Barry: We dine with special ceremony this night to retell an ancient story of liberation. In reality, it is not ancient but eternal in its message and its spirit. It proclaims our burning desire to achieve liberty and justice for all.

מגיד Maggid – The Story of Exodus

Heidi: This poem by my mother Carol Warm reviews our history from the patriarch Abraham up to the time of the Exodus from Egypt.

Heidi:

Abraham was the first of the Jews—he spread his seed and the race.
He lived in Canaan for many years, that land The Holy Place!
Isaac, Abraham's son and heir, continued to spread the word.
His offspring and followers, Jews they were, their beliefs far and near were heard.

From Isaac there came Jacob, he led the Jewish tribe—he had twelve sons, but only Joe
with Rachel, his favorite bride.
Joseph's brothers hated him, they sent him to Egypt so far, he got into Pharaoh's good
graces, because he could read a star.

He interpreted dreams and stars of night, the future he could understand, for this old
Pharaoh let him bring all Israel to Egypt, his land.

For years, the Israelites thrived and lived, until a new Pharaoh ruled—he was cruel to
the Jewish folk. They had to work with sweat and tools.

They built the mighty pyramids that span up to the sky. As slaves, they'd toil from the
day they were born, until the day they'd die.

Then Moses was born of a Jewish slave, but she set him on a stream, because mean
Pharaoh killed the boys, and she wanted her son's life redeemed.

He was saved and raised by a princess, right in Pharaoh's home, never did the Pharaoh
know that Moses would lead all Jews home. His struggle to free the Hebrew slaves,
begins to unfold right here, so relax and listen as we begin the Passover story to hear!!!

Ken: Thousands of years ago, our people were slaves to Pharaoh in Egypt, until we
were brought forth from that land of sorrow to a new land of milk and honey. Had we
not been rescued from the hand of the despot, surely we and our children would still be
enslaved, deprived of freedom and human dignity. The Passover Seder is our special
way to relive that time.

Claudia: The Bible tells us that when Joseph succeeded in interpreting Pharaoh's
dreams, Pharaoh rewarded him by making him a prince. In this position, Joseph helped
Egypt to survive during the years of famine which he predicted would come. The
famine was particularly bad in the land of Canaan, where his family lived. So his father,
Jacob, went from Canaan down to Egypt to get food. The family came with him and
settled in Egypt.

Matthew: Many years passed, and a new Pharaoh ruled Egypt. This Pharaoh did not know about Joseph's good deeds. The sons of Jacob now had many children, grandchildren and great-grandchildren. The Hebrews were so numerous that Pharaoh began to feel afraid—maybe these Hebrews would turn against him. So he declared that all Hebrews would be slaves. He then set taskmasters with whips to force them to work building Pharaoh's cities.

Sarah: But Pharaoh was still afraid, so he declared a new law saying that every Hebrew baby boy shall be thrown into the Nile River to drown. One woman who just had a baby boy did not comply. In order to save him from Pharaoh's law, she hid him in a basket and floated the basket in the tall grass that grew by the river. Her daughter Miriam watched to see what would take place.

Scott: Pharaoh's daughter happened to be down by the river, praying that she might have a son. Imagine her happy surprise when she discovered the baby in the basket! Pharaoh's daughter named the baby Moses, brought him up in Pharaoh's palace and raised him as her own to be a Prince of Egypt. Years passed, and Moses became a man. When he found out that he was really Hebrew, he took up the cause of his people. He went before Pharaoh, saying "Let My People Go."

Song performed by Richard: ***When Israel Was in Egypt's Land*** – African American Spiritual

When Israel was in Egypt land, Let my people go!
Oppressed so hard they could not stand, Let my people go!
Go down, Moses, way down in Egypt land.
Tell old Pharaoh, Let my people go!

"Thus saith the Lord," brave Moses said, Let my people go!
"If not I'll smite your first born dead," Let my people go!
Go down, Moses, way down in Egypt land.
Tell old Pharaoh, Let my people go!

No more shall they in bondage toil, Let my people go!
Let them come out with Egypt's spoil, Let my people go!
Go down, Moses, way down in Egypt land.
Tell old Pharaoh, Let my people go!

Cynthia: But Pharaoh did not listen to Moses. So God brought down ten plagues upon the Egyptians. During each plague, Pharaoh promised to free the Hebrews. But as soon as the plague passed and relief came, he changed his mind. During the last plague, when the first born sons of the Egyptians were killed, the Angel of Death **passed over** the homes of the Hebrews, who had smeared the blood of a lamb around their doorways as a sign. Only then did Pharaoh finally obey God's command.

Barry: We spill one drop of wine from our cups onto a plate using a finger, one drop for each plague. When human beings suffer, our joy cannot be complete. Each drop of wine we pour is hope and prayer that people everywhere will cast out the plagues that threaten everyone, everywhere they are found, beginning in our own hearts.

Now we enumerate the ten plagues: Blood, Frogs, Lice, Wild Beasts, Cattle Disease, Boils, Hail, Locusts, Darkness, Death of the First Born.

Harriet: So the people of Israel led by Moses and Miriam very quickly gathered their belongings and began to walk towards the border. But then Pharaoh changed his mind yet again, and sent his soldiers to capture them and bring them back. The Hebrews found themselves trapped between the armies of Egypt behind them and a great sea in front of them.

Jim: Moses raised his staff and God moved the water aside. The Hebrews walked across to safety on the other side. But when Pharaoh's soldiers tried to cross, the sea came crashing back and drowned them all.

Barry: It is taught that in each generation every individual should feel as though he or she had actually been redeemed from Egypt. The Exodus story informed Jewish ethics, theology and philosophy of life through knowing the heart of the stranger, the plight of the weak, the pain of the oppressed, the despair of the homeless – for they were strangers in the land of Egypt.

Song performed by Ken: O, Freedom! O, Freedom! O, Freedom over me. And before I'll be a slave, I'll be buried in my grave; I will fight for our right to be free!

דיינו *Dayenu – It would have been enough*

Barry: What great things God did for us at that time! God brought us out of Egypt, parted the sea for us to escape, brought us food while we were lost in the desert, brought us to Mount Sinai, gave us the Ten Commandments, gave us the Sabbath, and brought us to the land of Israel.

If God had brought us out of Egypt, but had not parted the sea for us – dayenu.
If God had parted the sea for us, but had not fed us manna in the desert – dayenu.
If God had fed us manna in the desert, but had not brought us to Mount Sinai – dayenu.
If God had brought us to Mount Sinai, but had not given us the Law – dayenu.
If God had given us the Law, but had not given us the Sabbath – dayenu.
If God had given us the Sabbath, but had not brought us to the land of Israel – dayenu.

Song sung by Barry, join in wherever you are: **Dayenu** – Please sing along

Verse 1:

Ilu hotzi hotzianu, hotzianu mi Mitzrayim, hotsianu mi Mitzrayim, Dayenu.

Chorus:

Dai, Dayenu, dai dayenu, dai dayenu, dayenu dayenu, dayenu.

Dai, Dayenu, dai dayenu, dai dayenu, dayenu dayenu, Hey!

Verse 2:

Ilu natan natan lanu, Natan lanu et hashabat, Natan lanu et hashabat dayenu.

Chorus:

Dai, Dayenu, dai dayenu, dai dayenu, dayenu dayenu, dayenu.

Dai, Dayenu, dai dayenu, dai dayenu, dayenu dayenu, Hey!

Verse 3:

Ilu natan natan lanu, Natan lanu et hatorah, Natan lanu et hatrorah dayenu.

Chorus:

Dai, Dayenu, dai dayenu, dai dayenu, dayenu dayenu, dayenu.

Dai, Dayenu, dai dayenu, dai dayenu, dayenu dayenu, Hey!

Barry: The struggle for freedom and human dignity is the sweep of our history. We remember the expulsion of the Jews and Moors from Spain in 1492 and the imposition of the Spanish Grand Inquisition. We remember the Holocaust, an attempt to annihilate the Jewish People by Hitler during World War II. In the United States, we remember the Great March of the Cherokee Nation in the early 1830's. We remember the great Labor struggles of the 1920's and 30's. And we remember the struggle for civil rights of the 1960's.

Richard: And today, the story continues as we witness the struggles in the Middle East, the never-ending warfare in Africa, the terrorized migrants coming from Central America, where mothers and children are separated by Immigration and Customs Enforcement (ICE). We try to respond to the cries of desperate people fleeing their homelands of Syria, Afghanistan and parts of Africa. We try to comprehend the terror reigning in Myanmar (Burma), the result of religious insanity. We stand in solidarity with Asian people who are harassed in the mistaken belief that they brought the coronavirus to America.

Maija: In our country we continue to struggle against intolerance of refugees from many lands, against religious bigotry and oppression. We try to achieve greater equality for all.

Karin: We hope to succeed in defending our natural resources against greed and ignorance, and to protect our earth against exploitation. We continue to work for recognition of the need to respect all living things.

Barry: Let us work together to build a world where people of all genders and sexual orientation, all races and religions, rich and poor, are treated with dignity.

Barry: The story continues throughout time and throughout the world. Wherever people struggle to keep their hopes alive, the Passover story is heard again.

The Seder Plate

Barry: Not only in song and story must we remember the struggles of the past, but in the very food that we eat tonight.

Ken: **The shank bone** symbolizes the lamb that was sacrificed to serve as a sign for God to pass over the houses of the Hebrews when He brought His last plague on the Egyptians.

Fiona: **The matzah** is the flat, unleavened bread which our ancestors ate during their departure from Egypt. We eat it to link us with refugees everywhere.

Erik: The bitter herbs, horseradish, or **maror** serves to remind us that the Egyptians embittered the lives of our ancestors. They must be chewed and tasted. It is not enough to talk abstractly about oppression. Tasting the bitter herbs is part of the process of feeling the affliction of body and spirit which any subjugated people suffers.

Heidi: **The charoset** serves to remind us of the joy of freedom.

Barry: As we partake of this symbolic food, let us look upon ourselves as though we, personally, were among those who went forth out of Egypt.

We give thanks for the gift of the fruit of the vine, and the joy of our lives together.

Song performed by Karin and Ken and Fiona: Every One 'Neath Their Vine and Fig Tree:

Now every one 'neath their vine and fig tree, shall live in peace and unafraid
Now every one 'neath their vine and fig tree, shall live in peace and unafraid
And into ploughshares turn their swords, nations shall learn war no more
And into ploughshares turn their swords, nations shall learn war no more

Miriam's Cup

Barry: Fill a cup with water next to Elijah's cup to acknowledge Miriam, the sister of Moses and a prophetess in her own right. When the Israelites were freed from bondage in Egypt, Miriam organizer of the women, sang and danced her people to victory. The

Jews sang a freedom song to Miriam's tambourine. The women called upon each other to be courageous, to take the chance, to learn what they could be as free people. The tradition of Miriam's cup stems from the legendary well that followed her and the Israelites in the desert and also the way in which she spiritually supported her people. The cup is meant to honor Miriam's story and the spirit of all women, who nurture their families just as Miriam helped sustain the Israelites.

Song performed by Harriet: ***Bashana Haba'a*** means "in the coming year" – our hope of peace)

Bashana haba'a neshev al hamirpeset v'nispor tsiporim nod'dot

(Next year we'll sit on the porch and count the birds)

y'ladam bachufsha y'sachaku tofeset bein habayit uven hasadot

(The children on vacation will play catch between the house and the field)

od tire od tire kama tov yihye bashana bashana haba'a

od tire od tire kama tov yihyebashana bashana haba'a

(Once again you will see how good it will be next year)

נִרְצָה **Nirtzah -- The Final Blessing**

Barry: Now the on-line portion of our Seder is concluded. Let us sing together

Song performed by Richard:

Shalom Chaverim, Shalom Chaverim, Shalom, Shalom.

Le hitra'ot, le hitra'ot, shalom, shalom.

Barry: Good-Bye Friends, and Peace until we meet again. Bon appetite!

Shalom