

COMMUNITY SEDER



Community Seder Haggadah **April 12th 2020**

This Haggadah was prepared by University of Orange and The HUUB for our online community seder on April 12th, 2020. We are celebrating the 130th anniversary of the First Unitarian Universalist Church of Essex County. We have pulled from a few of our favorite haggadahs and made some modifications to the traditional order. We hope to evolve it every year.

Seder Activities

- 1) Opening and Welcome to the First Unitarian Universalist Church of Essex County 130th Anniversary and Seder on Easter
- 2) Lighting the candles
- 3) The First Cup of Wine: To Spring
- 4) Removal of Chametz
- 5) Song: *Zum Gali Gali*
- 6) 6 Symbols of Seder
- 7) Second cup of wine: To our Ancestors and Teachers
- 8) The 4 Adults
- 9) Song: *If I Had a Hammer*
- 10) The Telling & The 10 Plagues
- 11) Third cup of wine: To Resistance, Action, Liberation
- 12) Elijah's Cup
- 13) Miriam's Cup
- 14) Song: *Dayenu*
- 15) Fourth Cup of Wine: To the Future



Opening & Welcome

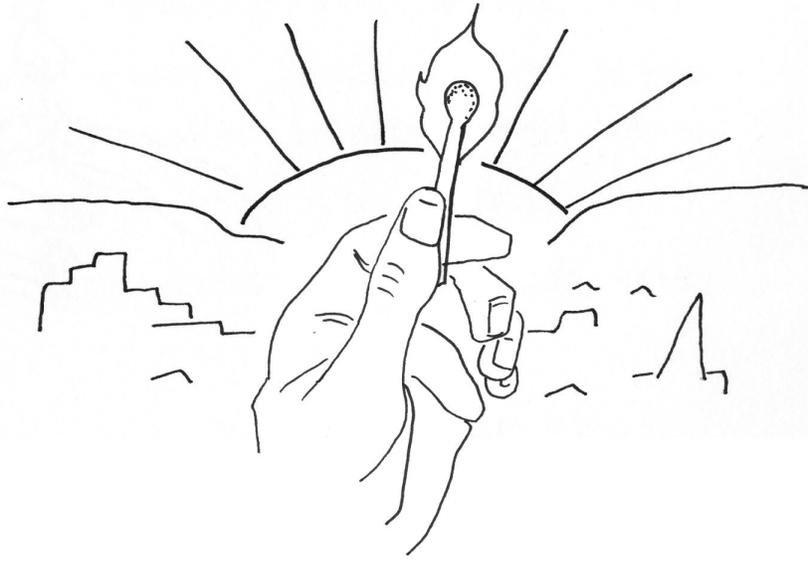
Welcome to our Passover Seder. We made this Haggadah for The HUUB, University of Orange & First Unitarian Universalist Church of Essex County community. It challenges us to connect our history with our present and to act. Let us celebrate our freedom and strengthen ourselves to join the fight against injustice wherever it exists today. For as long as one person is oppressed, none of us are free.

The first Pesach was celebrated 3,000 years ago when the people of Israel liberated themselves from the oppression of Egyptian slave masters and began their march toward freedom. We honor all people who have struggled or are struggling for their freedom as we share the aspirations of our liberated ancestors.

This week, Jews all over the country and the world are observing Pesach at their own Seders. The word "Seder" means "order" and "Haggadah means "the telling."

Today we celebrate the 130th anniversary of the First Unitarian Universalist Church of Essex County. Our congregation has nurtured the spirits of many who fought for justice and worked for the liberation of all peoples.

Today we are suffering from a plague brought about by the refusal of the pharaohs of our time to let our people go! May this seder give us comfort for our losses and strength for the journey ahead.



Lighting the chalice & candles

In lighting the candles at dusk, we symbolize the end of an ordinary day and the beginning of a sacred day, a day which reminds us of the first day at Creation, and the first day of our peoplehood.

Candles also symbolize an end of Winter, a beginning of Spring and a long history of the struggles against oppression. We must join with all oppressed peoples, honoring both our differences and our need to work together for the future of ourselves and our children.

Recite candle blessing:

“Blessed is the match consumed in kindling flame. Blessed is the flame that burns in the heart’s secret places. Blessed is the heart with the strength to stop its beating for honor’s sake. Blessed is the match consumed in kindling flame.”



The First Cup of Wine/Juice: To Spring

We raise our cups in a blessing:

Bless all these good things and rejoice!

Bless all the people we have touched,

Bless the gardens we have tended, and the battles we have won,

Bless the steps we have taken, the decisions we have made.

Bless our friends and allies.

Bless this night of reflection and remembrance, as we celebrate,

each of us, the liberation from Egypt, the liberation

of each and all of us, and

Bless our work for the liberation of all peoples!

Removal of Chametz

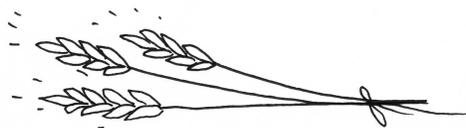
One Jewish tradition in preparing for Passover is eliminating chametz, or leaven, from your house. Traditionally, we go through our cupboards and storage areas to remove all products of leavened grain from our possession. When this task is accomplished, we destroy a symbolic measure of the collected items by burning, and a blessing is recited.

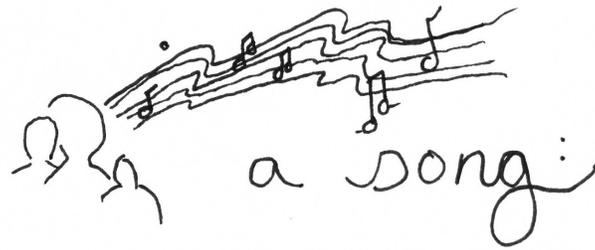
This spring-cleaning gives us an immediate opportunity to fulfill the mitzvah of *ma'ot hittin* (grains of wheat), or caring for the hungry. Many Jews collect their chametz and donate it to a food bank.

Our rabbis remind us that matzah, the sanctified bread of Pesach, is made of the same grain as chametz, that which is forbidden to us on Pesach. What makes the same thing either holy or profane? It is what we do with it, how we treat it, what we make of it. As with wheat, so too with our lives.

As we search our homes, we also search our hearts. What internal chametz has accumulated over the last year? What has puffed us up? What has made us ignore our good inclinations? What has turned us from the paths our hearts would freely follow?

Everyone writes down some personal chametz of which they want to be rid. When everyone is finished, we put our chametz together in a bowl for symbolic burning.





A Song! : Zum Gali Gali

Zum Zum Zum Zum Zum Zum Zum
Zum Zum Zum Zum Zum Zum Zum

Refrain:

Zum gali gali gali
Zum gali gali
Zum gali gali gali
Zum gali gali

Chalutza le'man avoda
Avoda le'man chalutza
Avoda le'man chalutza
Chalutza le'man avoda

Refrain

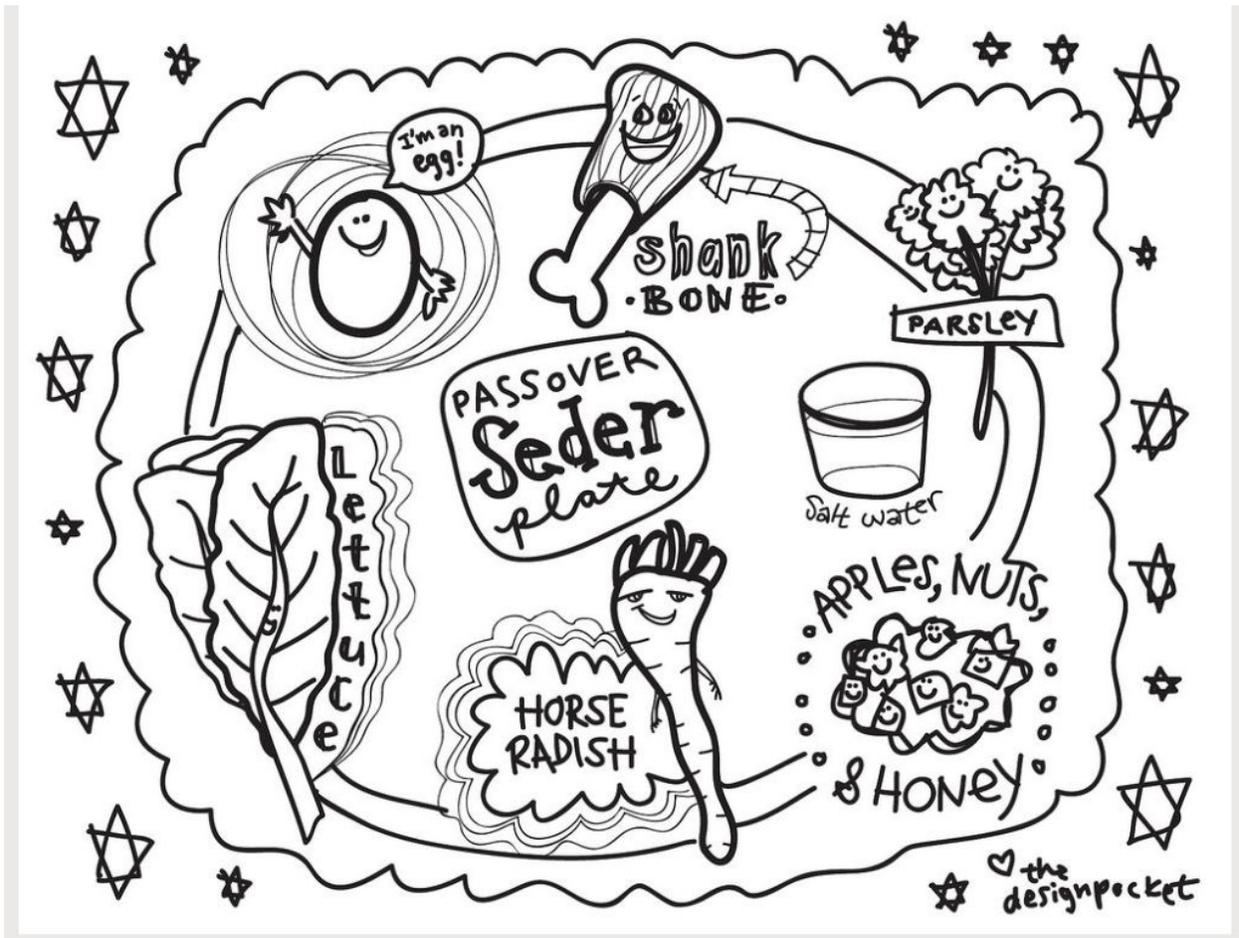
Hechalutz le'man chaverav
Chaverav le'man hechalutz
Chaverav le'man hechalutz
Hechalutz le'man chaverav

Refrain

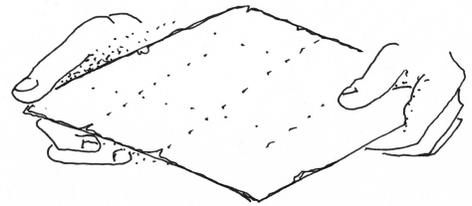
ZUM!!

Symbols of Seder

On our seder plate are several foods that represent the story of the Jews freedom from slavery in Egypt. Tonight we will tell their meanings and taste them to remember our ancestors.

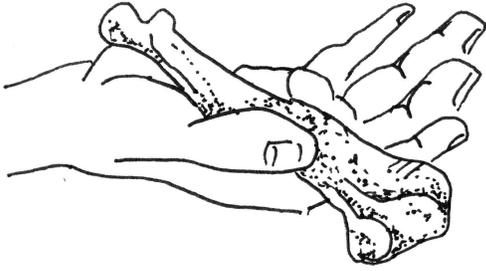


Matzah (*reader holds matzah*) - Matzah is the bread of liberation, of rebellion, that our foremothers baked and ate in a time when they had to be organizing more and cooking less. It is traditional to open our door at this time and say: "May all who are hungry come and share our matzah; may all who struggle for freedom come and share our spirit!" Blessed is the labor which has brought us this bread from the earth. It is a mitzvah, a blessing, to partake of this matzah.



Pass around matzah for all to eat.

*Optional on this occasion, but families with children may want to do this!
Now we will hide the afikomen! We take one piece of matzah and wrap it in a napkin and hide it. When we find the afikomen it will remind us that what is broken off is not really lost to our people, so long as our children remember and search.*



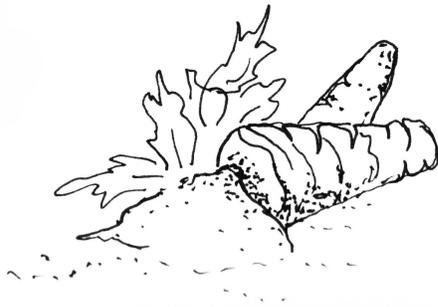
Roasted Lamb bone (*reader holds up lamb bone*) - The roasted lamb bone

symbolizes the animals sacrificed during exodus. The doorposts of the Jewish homes were marked with the

blood so that the angel of death would

“pass over” and not take their first-born children. Also, our ancestors ate the paschal lamb as a spring sacrifice. This year, we will not sacrifice a lamb for our ritual; instead we invited a baby lamb to our Seder as a guest.

Unfortunately she couldn't trust us and didn't come. Maybe next year.



Maror (*bitter herbs*) -The bitter herbs

symbolize the bitterness of slavery. Tonight

we taste the bitter herb and recognize the

bitter consequences of exploitation-- the

loss of lives, the waste of the sweet, powerful

potential greatness of all children, of all

peoples.

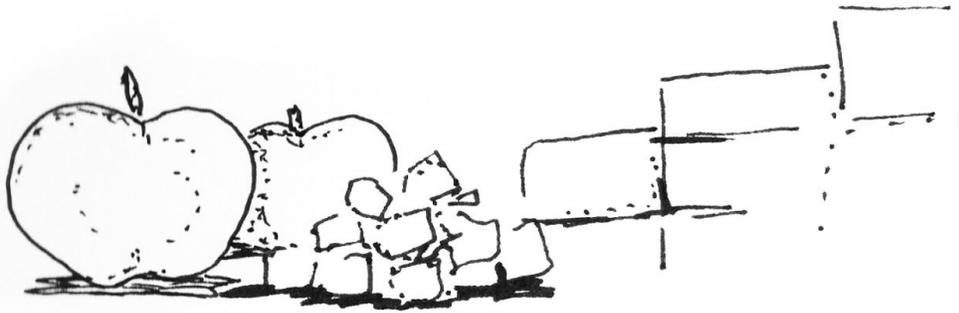
Eat a little bitter herb on your matzah.



Salt water - This represents the tears of our ancestors in slavery.

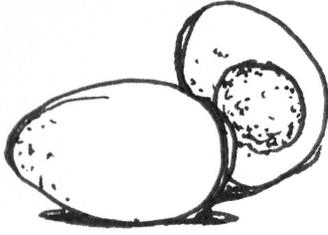
Karpas (Parsley) - The parsley and the saltwater remind us that both the tender greens of earth and salt of the sea are joined to sustain life.

All should dip parsley in salt water and eat.

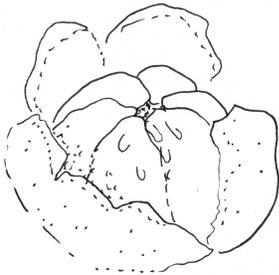


Charoset is a paste of apples, nuts, wine and spices. It symbolizes the mortar our ancestors used to build pyramids. The sweet taste of the Charoset also reminds us that in the most bitter times of slavery, our people have always remembered the sweet taste of freedom.

Eat charoset.



Eggs - The eggs are a symbol of springtime, fertility, and the giving of life. We are reminded of Pharaoh's threat to kill newborn Jewish babies, and of the courageous midwives who refused to carry out his orders. The egg also tells us, "the longer things are in hot water, the tougher they become." Such is the case in the "oppression cooker" of life.



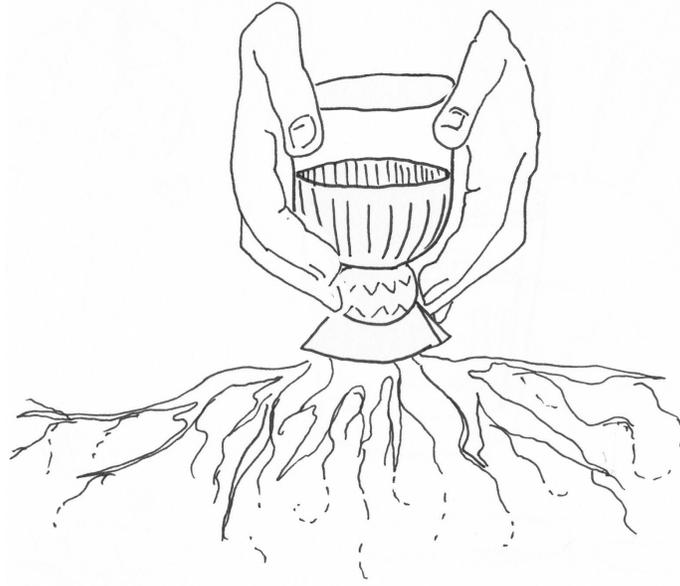
Orange - We eat the orange as a gesture of solidarity with the LGBTQ+ community, and others who are marginalized.

Everyone eats a slice of orange.



Olive - In the lands of Israel and Palestine, olive groves provide security. When olive groves are destroyed, the past and future are destroyed. Without economic security, a people can much more easily be conquered or enslaved. We eat an olive to make real our understanding of what it means each time a bulldozer plows up a grove. Without the taste of olives, there will be no taste of freedom.

Everyone eats an olive.



The Second Cup of Wine/Juice: To Our Ancestors and Teachers

We invite to the room the spirits of our ancestors. We honor you and thank you for bringing us to this moment. May our lives contribute to the healing of all our peoples and all of the worlds. We honor all those who have lost their lives in this plague and we express our gratitude to all the frontline workers--healthcare workers, supermarket clerks, farmers, truck drivers, pharmacists, warehouse workers, postal workers, bus drivers and all others--keeping our society together.

To those we have known and those whose work has inspired us, and made space for our lives. We are grateful to you who did and said things for the first time, who claimed and reclaimed our traditions, who forged new tools. Thank you to the teachers around us of all ages--the people we encounter everyday--who live out their values in small and simple ways and who are our most regular and loving reminders of the world we are creating together.

The Four Adults

It is a tradition at the Seder to include a section entitled “the Four Children.” We have turned it upside down, to remind us that as adults we have a lot to learn from youth. From the US to South Africa, young people have been, and are, at the forefront of most of the social justice movements on this planet. If there is a mix of ages of people at your seder, perhaps some of the older people would like to practice asking questions, and the younger folks would like to respond:

The Angry Adult

Q: Violent and oppressive things are happening to me, the people I love and people I don't even know. Why can't we make the people in power hurt the way we are all hurting?

A: Hatred and violence can never overcome hatred and violence. Only love and compassion can transform the world.

The Ashamed Adult

Q: I'm so ashamed of what my people are doing that I have no way of dealing with it?!?

A: We must acknowledge our feelings of guilt, shame, and disappointment, while ultimately using the fire of injustice to fuel us in working for change. We must also remember the amazing people in all cultures, who are working to dismantle oppression together everyday.

The Fearful Adult

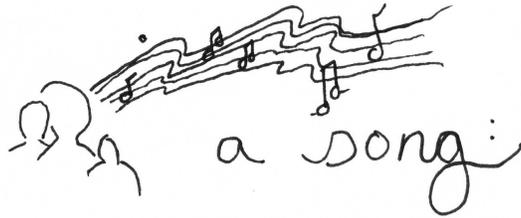
Q: Why should I care about 'those people' when they don't care about me? If I share what I have, there won't be enough and I will end up suffering.

A: We must challenge the sense of scarcity that we have learned from capitalism and our histories of oppression. If we change the way food, housing, education, and resources are distributed, we could all have enough.

The Compassionate Adult

Q: How can I struggle for justice with an open heart? How can we live in a way that builds the world we want to live in, without losing hope?

A: This is a question that we answer with our lives. Rabbi Abraham Joshua Heschel wrote: Just to be is a blessing. Just to live is holy. And yet being alive is no answer to the problems of living. To be or not to be is not the question. The vital question is: how to be and how not to be...to pray is to recollect passionately the perpetual urgency of this vital question.



If I Had a Hammer

If I had a hammer
I'd hammer in the morning
I'd hammer in the evening
All over this land

I'd hammer out danger
I'd hammer out a warning
I'd hammer out love
between my brothers and my sisters
All over this land

If I had a bell
I'd ring it in the morning
I'd ring it in the evening
All over this land

I'd ring out danger
I'd ring out a warning
I'd ring out love
between my brothers and my sisters
All over this land

If I had a song
I'd sing it in the morning

I'd sing it in the evening
All over this land

I'd sing out danger
I'd sing out a warning
I'd sing out love
between my brothers and my sisters
All over this land

Well I got a hammer
And I got a bell
And I got a song to sing,
all over this land

It's the hammer of Justice
It's the bell of Freedom
It's the song about Love
between my brothers and my sisters
All over this land

It's the hammer of Justice
It's the bell of Freedom
It's the song about Love
between my brothers and my sisters
All over this land

Maggid The Story

It's time to tell the story.

A long, long time ago, the Jews lived in a land called Canaan. Over time, a terrible drought came to the land and there was no water to grow the crops to feed the animals. The Jews were going to starve. Under the leadership of a man named Jacob, the small tribe traveled to Egypt where their kinsman Joseph lived as a special counsel to the Pharaoh of Egypt. For many years the Jews thrived, their numbers grew, and they lived happily alongside their Egyptian neighbors. Many years passed and a different Pharaoh came to power. He was afraid of the large numbers of Jews living in Egypt so he forced them to work as slaves. Jews were required to build his cities and pyramids. If they did not obey, they were badly hurt by his taskmasters. When slavery did not shrink the number of Jews in Egypt, Pharaoh commanded that every Jewish baby boy be thrown into the Nile River. During this time, a Jewish woman, Yocheved, gave birth to a baby boy. Wanting to protect him from Pharaoh's order, his sister Miriam had the idea to hide him in a basket and set him to float down the Nile River where he would be found by the Pharaoh's daughter who rescued him from the river and raised him as her own. She named him Moses, which means "drawn from the water."

As soon as Moses was rescued, Miriam brought their mother Yocheved to care for him as one of Pharaoh's servants. In secret, Yocheved told Moses that he was Jewish and told him of their struggles as slaves. As Moses grew he could not bear to watch how badly the slaves were treated. Moses fled Pharaoh's house and became a shepherd. One day, while watching his flock of sheep, Moses came across a bush burning with flames. Miraculously, the bush remained ablaze and never burned down. From inside the bush came a

voice that told Moses to return to Egypt and rescue the Jewish people from slavery. Moses was scared, but the voice said not to fear and to bring his brother Aaron to help him.

Moses returned to Egypt with his brother Aaron to ask Pharaoh to free the Jews, but Pharaoh refused to let the Jews go. So God sent 10 plagues to the Egyptians: Blood, Frogs, Lice, Wild Beasts, Cattle Disease, Boils, Hail, Locusts, Darkness, Death of the Firstborn. After each plague, Moses returned to Pharaoh to ask him to free the Jews, but each time Pharaoh's "heart was hardened" and he said "No!" On the eve of the last plague, the night before the Jews were to leave, they were given important instructions to kill, roast and eat a lamb and put some of its blood on the doorposts of their homes. In this way, the last plague would "pass over" the Jewish homes. That night was the first Passover.

After the last plague, Pharaoh let the Jews go free, but they had to leave in a hurry before Pharaoh changed his mind. The Jews had no time to pack or prepare bread for their journey. They had to bake their bread in the sun before it had a chance to rise, while it was still flat. This was matzah. It was a good thing the Jews left in a hurry because Pharaoh did change his mind. As the Jews were approaching the Red Sea they could hear Pharaoh's army chasing after them. With Pharaoh's soldiers on one side and the Red Sea on the other, the Jews were trapped. It is said that one man, Nachson took a risk and walked into the sea. In doing this he acted as a free man. Only after Nachson and those who followed him made their first break with slavery did the waters divide and drown the army of Egyptians.

The idea of justice embodied in our story is direct and unquestioned — suffering for suffering. The people of Mitzrayim suffered because of their own leader, who is in part set-up by an angry God eager to demonstrate his own superiority. In our story, all of this was necessary for freedom. Jews have been troubled by this for generations, and so, before we drink to our liberation, we mark how the suffering diminishes our joy by taking a drop of wine out of our cup of joy for each of the ten plagues visited on the people of Mitzrayim. We are about to recite the ten plagues. As we call out the words, we remove ten drops from our overflowing cups with our fingers. We will not partake of our seder feast until we undergo this symbolic purification because our freedom was bought with the suffering of others. As we packed our bags that last night in Egypt, the darkness was pierced with screams. May the next sea-opening not also be a drowning; may our singing never again be their wailing. We shall all be free, or none of us shall be free because our liberations are intertwined.

Blood

Frogs

Lice

Wild Beasts (some say insects)

Cattle Disease

Boils

Hail

Locusts

Darkness

Death of the Firstborn



Third Cup of Wine/Juice: To Liberation/Action/Future

To those who have resisted, who have fought back; to those who are resisting, who are fighting back; to those who will resist, who will fight back. Tonight we particularly remember our glorious and brave sisters who fought so courageously against the Nazis. We remember Hannah Senesh and Haviva Reik, who parachuted behind enemy lines in Hungary and Slovakia to organize resistance and rescue Jews. We remember Vladka Meed, and Chaika and Frumka Plotnitski, who served as couriers and smuggled arms for the ghetto fighters. We remember Rosa Robota, who organized the smuggling of dynamite to blow up a crematorium in Auschwitz.

As we come together this year the world can seem grim, and at times we are very tired and lose hope of any change occurring, especially with the pace and level of destruction the US government is penetrating. This year we drink to the people around the world who are fighting for justice while sheltering in place.

As we recall the liberation from slavery of the Jewish people in Egypt we are able to empathize with the plight of other peoples. This continent was built in part through the enslavement of blacks who were wrenched from rich strong cultures of their own. All physical slavery involves a spiritual slavery as well. We dedicate ourselves tonight to a freeing of body and soul of all human beings.

Elijah's Cup

There is a custom to leave the Cup of Elijah empty until it is time to welcome Elijah to the Seder. The Cup of Elijah represents hope and redemption, something we must all work together to achieve.

Add some wine from Elijah's cup to your own glass. Open the door symbolically (generally, this privilege is awarded to a young child).

Stand and recite the following reading:

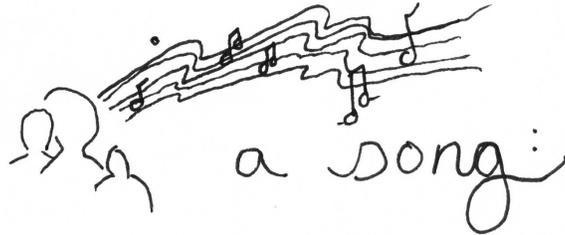
"In the middle of our Seder table, we have an extra cup of wine. This is the cup for Eliyahu. There is a tale that Eliyahu, or Elijah, a great ancient prophet who challenged rulers to live more justly, visits every Seder to wish everyone a year of peace and freedom. As we open the door for Elijah, we recognize that Passover is a night for openness. We open our doors to visitors, our minds to learning and personal growth, and our hearts to those less fortunate. May all who are hungry come and eat."

Miriam's Cup

Add water to Miriam's cup from your own water glass.

It is the women of our story who make its unfolding possible. Shifrah and Puah, the midwives who disobey Pharaoh's order to kill all newborn boys; Yocheved and Miriam, the mother and sister of Moses; Pharaoh's daughter who rescues Moses from the Nile. Pharaoh pays little mind to the women, yet it is their daring actions that began it all. It is because of them that we are here tonight; it is because of them that we are able to thank God for our freedom, just as Miriam led us in song to God after we crossed through the parted waters. With this ritual of Miriam's cup of water, we honor all women.

We commit ourselves to transforming all of our cultures into loving, welcoming spaces for people of all genders.



Dayenu

The dayenu is a rousing song of praise and thanksgiving. "Dayenu" means, "it would have been sufficient"; we are reminded to be grateful and proud of each success as it is achieved. How many times do we forget to pause and notice that where we are is exactly where we ought to be? Dayenu is a reminder to never forget all the miracles in our lives. When we stand and wait impatiently for the next one to appear, we are missing the whole point of life. Instead, we can actively seek a new reason to be grateful, a reason to say "Dayenu."

What does this mean, "It would have been enough"?

It means to celebrate each step toward freedom as if it were enough, then to start out on the next step. It means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation. It means to sing each verse as if it were the whole song - and then sing the next verse.

Dayenu

Refrain:

Dai, dayenu

dai dayenu,

Dai dayenu,

dayenu, dayenu (repeat)

Ilu hotzi hotzianu

Hotzianu mi-mitzrayim,

Hotzianu mi-mitzrayim,

Da-ye-nu

Refrain

Ilu natan natan lanu,

Natan lanu et ha-shabbat,

Natan lanu et ha-shabbat,

Da-ye-nu

Refrain

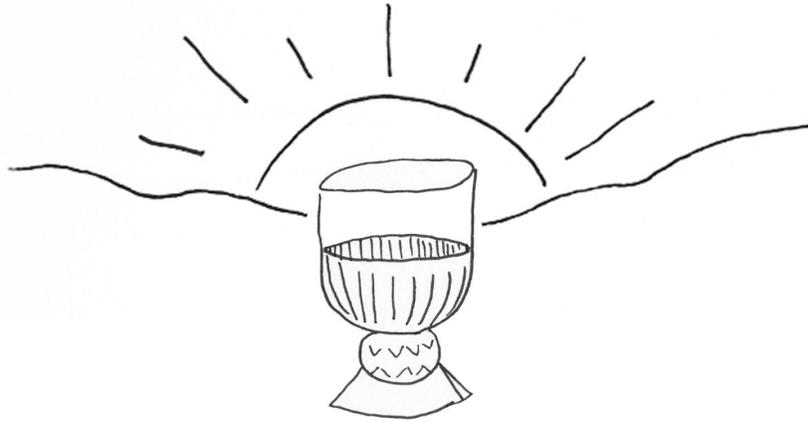
Ilu natan natan lanu

Natan lanu et ha-torah

Natan lanu et ha-torah

Da-ye-nu

Refrain



The Fourth Cup of Wine/Juice - A Cup to the Future

To uprooting oppression and transforming all of our living cultures. We refuse to give up our voices, our histories, our blood to the corporations and the governments, to the pharaohs of the present day. We refuse to leave behind any of our people who do not look or desire or move or speak or believe the way we do. We refuse to be left behind ourselves. We are powerful agents of change, and we are transforming our cultures to be so just, so free, so beautiful that we cannot even fully imagine them right now. Let us savor this taste of freedom that is to come. Let us never lose our conviction that the world we dream of, the 'world to come' is coming, right now, through each of us.