



Haggadah for a Unitarian- Universalist Seder

Original text by Alan Jordan and adapted text from many sources including compilations by Lynn Ewing, Caryn Goldman, Sam Mackintosh, and Michael Strassfeld

Chalice Designed by Carolyn Chaney, Unitarian Universalists of Redwood City.

Adapted for:
San Mateo Unitarian-Universalist Church
San Mateo, CA
1998

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Dedication

To . . .

. . . the memory of **Mary Ann Jackman**.

A dear friend and member of Main Line Unitarian Church, Devon, Pennsylvania who truly appreciated freedom.

and

. . . **Kay McCann**, of San Mateo Unitarian Universalists. Every day of her life is an example of how one person can foster promotes world peace and freedom.

*The photograph of the candle that is superimposed on the chalice is a photo that I took of a candle that **Liz Sheppard** and I lit in her memory after her recent death.*

Special Thanks

I extend a very special thank you to **Shelia Sandow**, of the Unitarian Universalists of San Mateo for motivating me to write this Haggadah, and to the members of the Unitarian Universalists of San Mateo for using this Haggadah in their Passover seder for six years. Also, I warmly thank **Dick Davis**, of San Mateo Unitarian Universalists for encouraging me to publish it.

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or

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Order of the Service

1. INTRODUCTION (THE SERVICE STARTS ON PAGE 6.).....	4
2. WELCOME	6
<i>PARTICIPANT #1 & EVERYONE</i>	6
<i>PARTICIPANT #2 & EVERYONE</i>	7
<i>EVERYONE</i>	7
3. THE KIDDUSH (BLESSING OF THE WINE)	7
<i>EVERYONE</i>	8
<i>Three Seder plates are put on each table.</i>	9
4. THE SYMBOLS OF PASSOVER.....	9
<i>PARTICIPANT #3</i>	10
<i>PARTICIPANT #4</i>	10
<i>PARTICIPANT #5</i>	11
<i>PARTICIPANT #6</i>	11
<i>PARTICIPANT #7</i>	11
<i>(Drink the first glass of wine.)</i>	12
<i>TEENAGE PARTICIPANT(1) or LEADER</i>	12
<i>TEENAGE PARTICIPANT(2) or LEADER</i>	13
<i>TEENAGE PARTICIPANT(3) or LEADER</i>	13
<i>TEENAGE PARTICIPANT(4) or LEADER</i>	14
<i>(Remove the Seder plates and fill glasses with wine.)</i>	14
<i>CHILD #1</i>	14
<i>PARTICIPANT #8</i>	14
<i>CHILD #2</i>	15
<i>PARTICIPANT #9</i>	15
<i>CHILD #3</i>	15
<i>PARTICIPANT #10</i>	15
<i>CHILD #4</i>	15
<i>PARTICIPANT #11</i>	15
<i>(Optional: Sing Spirit Of Life, on page 18.)</i>	15
<i>EVERYONE</i>	16
<i>(Drink the second glass of wine.)</i>	18
<i>EVERYONE</i>	18
5. BEGIN THE MEAL	18
6. AFTER THE MEAL.....	19
<i>(Drink the third cup of wine .)</i>	19
7. ELIJAH.....	19
<i>The door is opened for Elijah to enter the room.</i>	19
<i>Drink the fourth cup of wine</i>	20
<i>Please join me in singing . . .</i>	20
<i>EVERYONE</i>	21
<i>EVERYONE</i>	21
SONG: SPIRIT OF LIFE	22
SONG: DAYENU:.....	23

1. Introduction (The service starts on page 6.)

Welcome! We are about to participate in a Unitarian-Universalist celebration of the holiday of Passover

In the Jewish religion, Passover is also referred to by its Jewish name, Pesach (Pay-sach.) This is a happy holiday. Passover venerates the importance of freedom. It is a celebration of the liberation of the Hebrew people from the domination of the Pharaoh.

From my perspective, the Passover Holiday has two main goals: The first is celebrating the freedom of each person attending the Seder. The second purpose is to ingrain in every participant the importance of freedom.

Freedom vs. Slavery. That's what Passover is all about. Many wars are fought when people feel that one or more of the freedoms that they feel are their inalienable rights are restricted or taken away.

As we go through this booklet, we will learn that there are many different types of freedom, and this is fitting. The booklet that we are reading from is called a Haggadah (Ha-GA-dah). "Haggadah" means "teaching." Teaching is one of the cornerstones of the Jewish heritage. Teaching is so crucial to the Jewish religion that the name of a Jewish religious leader is Rabbi, which means, you guessed it, "teacher."

Judaism has survived for almost six thousand years. Many changes take place over 6,000 years. Words change. Customs change. People's attitudes change. One of the few constants over that time is peoples' attitudes towards freedom. Few people wanted to belong to someone else (be a slave) 6,000 years ago, and few people want to be slaves today. However, the types of freedom that we want and enjoy change.

It is fitting that a service to commemorate freedom should be free to change, and tailored to the needs of each person attending. The Passover Seder provides a vehicle for accommodating change.

In fact this particular Haggadah was written because people felt that the old one was becoming outdated.

The head of the household often conducts Seders. Usually, but not always, the Seder Leader knows most of the people attending. This allows the Leader to customize the content of the Seder to the needs of the participants.

One problem associated with teaching values is that the process can sometimes be boring, particularly to children. If you are going to spend hours discussing something, and you are going to do this every single year, because you want what you have to say to become a part of each person, it is helpful to dish out food and fun in addition to facts. Seders provide lots of food, a chance for participants to ask and answer questions and, YES, prizes!

A Seder is a meal with a tremendous amount of teaching attached to it. The word Seder means “The Order of Service.” Synagogues and churches publish *an* order of service for each Sabbath, but this is *The* Order of Service. A particular Order of Service is mandated because of the importance of freedom. Yet, there are thousands of Haggadahs, each teaching the lessons and importance of freedom in a way that seems most relevant for the participants and the culture in which those participants live.

Sincerely,

Alan Jordan

2. Welcome . . .

LEADER

We are in the presence of loved ones, friends, guests and extended family. Let us begin our celebration of freedom with a toast and a song. Please pick up a glass of water, wine, soda or juice and repeat after me . . .

L'chaim . . . To Life

L'shalom . . . To Peace

L'cherut . . . To Freedom

As we conduct our Seder tonight, we will follow many of the traditions that Jews have passed down from generation to generation. Let us remember that there are many different types of freedom. Let us be aware that one may be free to vote, but not free to walk down a street without thinking about the color of his skin, the sound of her voice, the appearance of one's clothing, one's sexual orientation, or physical challenges. Let us remember that slavery comes in many forms, and let us rejoice by lighting the traditional Jewish festival candles.

(A member of the congregation comes forward to light the festival candles.)

PARTICIPANT #1 & EVERYONE

May the festival lights that we now kindle
Inspire us to use our powers;
To heal, and not to harm,
To help, and not to hinder
To bless, and not to curse
To serve the holy cause of Freedom

(The festival candles are lit.)

LEADER

Also, because we are celebrating the Passover as Unitarian-Universalists, let us light the symbol of our liberal religious faith, the chalice.

(A member of the congregation comes forward to light the chalice)

PARTICIPANT #2 & EVERYONE

Rise up

LEADER

This is a Hebrew prayer. There will be many Hebrew prayers and sayings in this service. As Unitarian-Universalists, some of us do not believe in God, and some of us do. Some of us believe in a God that commands. Others do not. As UU's we rejoice in the freedom of those among us who do not believe in God to say these words as a gesture of respect for those among us who do believe in God, and not a prayer.

Blessed art Thou, O Lord
King of the Universe, who has
Blessed us by Thy Commandments
and has commanded us to kindle the Festival Lights.

EVERYONE

Candles shine before us, stars are in the skies
Wine is in our glasses, light is in the eyes.

(Leader at each table lights a candle.)

3. The Kiddush (Blessing of the wine)

*(Everyone at the table has a glass of wine,
or a substitute for wine, in front of them.)*

LEADER

Behold this cup of wine! See its warm glow. Let it be a symbol of joy today as we celebrate our Festival of Freedom. We are ready to fulfill the commandment of drinking the first of four cups of wine. This recalls God's promise of redemption to the

people of Israel as it says in Exodus 6:6, "I will take you out from under the burden of the Egyptians."

Let us sanctify this wine!

Blessed art Thou, Adonai (ad-on-oy) O Lord, our God, King of the Universe, who creates the fruit of the vine.

Passover is a time of reflection and of new hope. As we look backwards at the Exodus, we also look forward to the future redemption.

EVERYONE

As we remember the Exodus of the Jewish people from the bondage of the Pharaoh as they left Egypt, we also are aware of the plight of all those in the world who suffer from physical, emotional, political or financial bondage.

We are committed to acting righteously, and through our actions bringing them to redemption. We each will do what we can so that all the oppressed may enjoy Passover next year in a land of beauty and peace. For those among us who are Jewish, we extend the traditional wish, "Next year in the land of Israel," but we say it as a metaphor for the concept of Universal freedom.

LEADER

Dear God, you gave us the Sabbath for rest and the festivals for happiness, and the holidays and seasons for rejoicing. Praised are Thou, Who make holy the Sabbath and Israel and the festive seasons.

(Option 1: If there are bowls that everyone may reach:)

Let us wash our hands three times to purify ourselves, and to remind ourselves that not everyone in the world enjoys sanitary conditions.

(Option 2: If there are many people in attendance, the Leader may wash his or her hands symbolically for everyone.)

I now wash my hands three times on behalf of each of us. By my action I symbolically purify each of us. We are each reminded that not everyone in the world enjoys sanitary conditions.

(Water is poured from a pitcher over one hand, and then the other, three times. Then, the hands are dried)

Three Seder plates are put on each table.

One has three pieces of matzoh, one has a shank bone and an egg-- either roasted or cooked--some horseradish ("bitter herbs") and celery or parsley, also Haroseth (Ha-rosa, a compound of nuts, fruits and wine) In the third plate vinegar or salt water.

4. The Symbols of Passover

LEADER

We have before us three plates. On one plate are three pieces of matzoh—the bread of affliction—bread baked without leavening. This matzoh is like the matzoh the Jewish people ate in dessert when they departed from Egypt. The three pieces of matzoh are stacked together, to signify unity. *(With passion:)* All who are hungry—let them come and eat. I will now break the middle piece of matzoh, wrap it in a cloth and put it aside until our feast is concluded. This piece of matzoh is known as the Afikomen. After the meal the children will hunt for it. The winners will share a reward for finding it.

(The Leader breaks the middle matzoh in the plate, leaving half of it there. He puts aside the other half till after supper, for the Afikoman. It is discreetly hidden.)

Throughout time the breaking of bread together has signified an act of fellowship. We dedicate this festival to the celebration of freedom in all of its forms, including freedom from bondage, hunger, poverty, harassment, inequality, fear, bias, and hatred.

(The door is opened.)

All who are needy—all who are hungry, please come and celebrate the Passover with us.

As our door is open, so are our souls. We welcome any souls who would partake with us—in body, or in spirit. We extend our spiritual well wishes to all who may be being persecuted anywhere, and we say this prayer for them: Adonai, our God, and God of our ancestors, have mercy on all those who are in distress and who being oppressed, whether on land or on sea. Save them and take them from enslavement to redemption, speedily in our days, and let us say, Amen.

We particularly welcome the spirit of Elijah, who in defense of Justice challenged power. It is foretold that Elijah will usher in the coming days of righteousness and peace. For Elijah, we set aside this cup of wine.

(A cup is filled and set aside.)

It is time to discuss the other symbols of Passover. Who would like to share their knowledge with all of us?

PARTICIPANT #3

The roasted shankbone reminds us of how God told Jews to protect themselves from a plague of death. Death of a first born child was inflicted upon the people of Egypt as retribution for when Pharaoh would not allow Jews to be free. It reminds us that painting lamb blood over the doorways protected the Jewish home and Jewish sympathizers from the Angel of Death. The Angel of Death PASSED OVER these houses.

PARTICIPANT #4

Another symbol is an egg. From an egg comes new life. An egg is the most ancient symbol of rebirth and renewal. This is a roasted egg. The roasting reminds us of the destruction of the early Jewish Temple, or house of worship.

PARTICIPANT #5

The bitter herbs on the plate are called the Moror. They remind us of the bitterness of slavery that the Jews were forced to endure. As long as slavery exists, or threatens to exist, anywhere it is fitting that we should be reminded of it, so that we may do what we can do as individuals to banish it forever.

PARTICIPANT #6

Also on this plate is the Charoses, which is an edible compound, made to resemble mortar. It reminds us that mortar was used to build the Egyptian cities.

PARTICIPANT #7

The final symbol is the Karpas, a green vegetable. It reminds us that Passover coincides with the arrival of spring. Spring is a new beginning. All of us have new beginnings in our lives. No matter how bad yesterday was, tomorrow holds new hope. The green of these vegetables helps us to recall a Native American saying "Today is the first day of the rest of your life."

LEADER

Let us drink wine or grape juice to celebrate the grapevine itself. A grapevine reminds us of our ability to grow, restore and prosper despite, *and sometimes because of*, adversity. When the grapevine is pruned, every branch is cut away. Only a stump is left. It seems that this stump will never be able to grow again, yet it does. When spring comes, it grows, and puts forth fruit. We harvest this fruit and make wine, which we use to celebrate. Let us learn from the grapevine. Let each of us grow from whatever adversities confront us. Also, let others harvest the fruit of our efforts, so that their lives, as well as ours, are enriched.

In a world without automobiles it was traditional to drink an entire glass of wine, now and three more times, but times change. Please enjoy the amount of wine or juice that is right for you—anything from a sip to a full glass.

Praised are you, Adonai, our God, King of the Universe, who creates the fruit of the vine.

(Drink the first glass of wine.)

(Dip parsley in the salt water and offer a piece to each person. Do NOT eat it at this time.)

When we taste the salty water on the sweet green, we remember the tears shed by the Jews, African-Americans, and all of the others who were placed into slavery. We are reminded of the suffering that those people, and their ancestors, endure as a result of the tortures of slavery. We reaffirm to do what we can do as an individual to forever banish slavery.

(All eat the parsley.)

In a few moments one or more of us will ask four traditional questions. The Talmud states that anyone can ask these four questions—even two scholars, or a person celebrating Passover alone, but before we ask the four questions, we tell of four different types of children, for it is traditional that the youngest child ask these four questions.

(Optional, if a teenager(s) has (have) agreed to participate.)

It is often true that children learn more readily from someone closer to their age than from an adult.

_____ <name(s)> _____ wish(es) to provide background and guidance so that the child or children among us will gain the most from asking the four questions.

_____, please share your knowledge with us.

TEENAGE PARTICIPANT(1) or LEADER

There are four verses in the Torah which imply that there are four different types of children who ask questions about Passover. Some children are wise, some are wicked, some are simple, and some do not yet know enough to ask a question.

(Boldly:) What does the wise child ask? ***(Explaining:)***

According to Deuteronomy (chapter 6, verse 20) the wise child includes himself in the greater community and asks: **"What is the**

meaning of the statutes, laws and rules which Adonai our God has commanded us?" We are obligated to tell this child all of the laws of Pesach. We are obligated to make the telling *interesting*, so that he or she wants to learn. We must tell all of the relevant rules, including the rule that there should be nothing eaten after the Afikomen is eaten so that its taste can linger in our mouths.

TEENAGE PARTICIPANT(2) or LEADER

(Boldly:) What does the wicked child ask? *(Explaining:)* In Exodus (chapter 12, verse 26) we are told that the wicked child asks **"What does this ritual mean to you?"** This is a wicked question because of its cynicism. This child removes himself or herself from his roots, or her culture. It is only blows from enemies that will awaken this child to his or her heritage. *(With passion:)* Banish this denial! Shock this child, set his or her teeth on edge, by replying, "What is wrong with you?" Why do you exclude yourself from our community by saying 'What does this ritual mean to you'?

Chapter 13, verse 8 of Exodus tells me that I perform this ritual because of what God did for ME when I went out of Mitzrayim (mitz-ray-eeem), the house of bondage." It was done for me and for you, not for God. If you had been there, and not included yourself in the greater community, YOU would not have been redeemed.

If this is not enough for you, consider the Holocaust. Consider what Hitler did to people who may not have even considered themselves to be Jewish. Truly, your heritage is a part of you. Do NOT divorce yourself from your heritage. Learn from it. Benefit from it. Do not be forced to learn the harsh lessons of history over again!

TEENAGE PARTICIPANT(3) or LEADER

(Boldly:) What does the simple child ask? *(Explaining:)* In Exodus (chapter 13, verse 14) we are told that the simple child asks "What's this?" Say to him or her: "It was with a mighty hand that Adonai, our God, took us out of Mitzrayim, the house of bondage."

TEENAGE PARTICIPANT(4) or LEADER

(Boldly:) What do you say to the child who does not yet know enough to ask a question? *(Explaining:)* This child shall not suffer because he or she does not yet know what to ask. Chapter 13, verse 8 of Exodus tells says, "And you shall explain to your child on that day, 'It is because of what Adonai did for me when I went free out of Mitzrayim.'"

LEADER

All of the requirements for beginning our meal are now present, we have said Kiddush, washed our hands and broken bread. Normally we would now eat, but this night is special, we need to ask THE FOUR QUESTIONS. Let us remove the Seder plate and fill our glasses with wine. Let us listen to the four questions. Let us develop a fresh understanding from the knowledge gleaned by the answers to these four questions.

(Remove the Seder plattess and fill glasses with wine.)



(Optional, if there are enough children to participate.)

Traditionally, the youngest child asks four questions, but in our group we have many children. It is fitting that four different children shall each ask one question, and that an adult will answer.

CHILD #1

Why is this night different from all other nights?

PARTICIPANT #8

On all other nights we eat either bread that has risen, or unleavened bread, matzoh. On this night, we eat only unleavened bread. This commemorates the bread that our ancestors ate when they were wandering in the dessert. *(Pause)* Let us take a moment to meditate on the meaning of freedom in our lives.

CHILD #2

On all other nights, we eat all kinds of vegetables and herbs. Why, on this night, do we eat only the bitter herbs?

PARTICIPANT #9

We eat the bitter herbs to remind us of the bitterness of slavery. *(Pause)* Let's take 30 seconds to silently reflect on the horrors of oppression.

CHILD #3

On all other nights we do not dip our food in salt water. Why on this night do we dip our food twice?

PARTICIPANT #10

We dip in salt water the first time to remember the TEARS that were shed in oppression. We did a second time to remind us of the SWEETNESS of liberation. Let's take 30 seconds to reflect upon what liberation means to each of us, and all of us collectively.

CHILD #4

On all other nights we eat either sitting or reclining. Why on this night do we all recline?

PARTICIPANT #11

We recline tonight because in ancient days only free people were permitted to recline during the meal. Slaves ate while standing. Let us take a moment to reflect upon the benefits of freedom, for the individual and for people as a whole.

*(Break the matzoh into small pieces and give two pieces to each person. Each person makes a small sandwich by spreading a little moro and then choroses on one piece of matzoh, and then using the other piece to cover it. **Then, everyone eats the sandwich.**)*

(Optional: Sing Spirit Of Life, on page 19.)

LEADER

Because the Egyptians would not release the Jews from slavery, the story goes that God, through Moses, brought plagues to the land of the Pharaoh.

Jewish teachings say though the plagues of the Egyptians were the result of their own evil doings, we are saddened by God's need to resort to them. It is important to regard all people as children of the Universe and God, even those who might seek to destroy life.

When, for the sake of one's welfare, others meet with suffering and death, we mourn their loss and express sorrow over their destruction.

EVERYONE

Let us have the compassion, intelligence, good sense and health to combat the modern plagues that exist in our World today:

- Nuclear devastation
- Conventional War
- Sexism, Racism, Ageism, and all of the other ism's that drain the joy of living
- Ignorance
- Homophobia and other love-draining fears
- Negativity
- Greed

These are the plagues of today, but the Passover story tells us that God resorted to punishing the entire Egyptian nation for not allowing his chosen people to be free. Many people over the centuries have been unable to justify such an action on God's part, but then we are not God, and we may not understand.

Nevertheless, the plagues were terrible, and it is customary to relate them in a very graphic way, so as never to forget them, nor to rejoice in their recitation. Please dip a finger in your glass of wine. Ten adults have participated in our service so far. I ask each

of our participants to announce one of the plagues. As they do, flick a drop of wine onto a plate as you repeat the plague:

- Participant # 1 - Blood
- Participant # 2 - Frogs
- Participant # 3 - Lice
- Participant # 4 - Wild Beasts
- Participant # 5 - Blight
- Participant # 6 - Boils
- Participant # 7 - Hail
- Participant # 8 - Locusts
- Participant # 9 - Darkness
- Participant # 10 - Slaying of the first born

LEADER

As you might imagine, after the last plague Pharaoh agreed to release the Jews from bondage. Moses led the Jewish people out of Egypt and into the desert. They remained there for forty long years. This is the time when Moses went up Mount Sinai and received the Ten Commandments from God. The old testament tells us that the Egyptians decided to once again enslave the Jews, but God intervened by parting the Red Sea, allowing the Jews to cross the sea to safety and then closing up the sea on the Egyptians as they were crossing the parted waters.

It is hoped that one who studies and understands history may not be forced to repeat the mistakes of the past. This is one reason why it is so important to reawaken our connection with the past. As we can see by observing the world today, the struggle for freedom is a continuous one. The human race may never reach total liberty and freedom. Much time passed between the enslavement of the Jews by the Egyptians and the Holocaust where Hitler executed seven million Jews.

In every age some new freedom is won and established, adding to the advancement of human happiness and security. Each new

age also brings with it a formerly unrecognized servitude, requiring new liberation to set the soul free.

We drink this wine to celebrate life—our joys, and our pain. As we fill and deplete these vessels, it is to symbolize life itself. We celebrate because we realize the power each of us has for physical, political, mental and spiritual liberation—for ourselves and for the whole of humanity.

Praised are you, Adonai, our God, King of the Universe, who creates the fruit of the vine.

(Drink the second glass of wine.)

Sing Dayenu on page 23.)

EVERYONE

The events in Egypt were but the beginning of a historical force that will forever continue. In this spirit, we see ourselves as participants. For now, we must dedicate our energies to the cause begun so long ago in Egypt. We shall defend the heritage of liberty. May the Earth be filled with peace. May all humanity live in harmony and contentment. May the meal we now share foster the realization of these goals. Happy Passover. Good Yon-tif. Shalom!

5. BEGIN THE MEAL

BEGIN THE MEAL

6. AFTER THE MEAL

After the meal the children are sent to look for the Afikomen. When it is found, the children are rewarded, and the Afikomen is distributed to everyone. It is customary not to eat any anything else after the Afikomen is distributed.

LEADER

In thanksgiving for this excellent meal that we have shared, the comradely of family and friends, the beautiful safe shelter in which we enjoyed this meal, the inheritance of the Torah and for the coming redemption that awaits us all, we say:

Praised are you, Adonai, our God, King of the Universe, who creates the fruit of the vine.

(Drink the third cup of wine .)

7. Elijah

The door is opened for Elijah to enter the room.

A cup of wine awaits him. Elijah symbolizes the stranger who is welcome at the table.

LEADER

Elijah was a biblical prophet from the village of Tishbi in Gilead, during the reign of King Ahab in the ninth century, B.C.E. Ahab's wife, Jezebel, worshipped the idol Baal. Elijah was fearful that the Israelites would also worship this idol. It took great courage for him to overcome the fear of the King and to demand an end to Baal. He was fearless in the name of moral conscience.

Elijah was also known for his comradeship, which the Prophet Malachi describes as "uniting the hearts of the fathers to the hearts of the children." The Seder unites all generations to celebrate together, each contributing an equal part to the service.

Because Elijah helped the poor and sick in his day, it is believed in folklore that he returns periodically to the Earth to help those in need. Elijah represents hope for people who long for freedom.

The prophet Malachi also said the Elijah would herald the coming of the Messiah—the day of deliverance—the day of world peace, the day of Redemption. Since redemption (deliverance to freedom) is a major theme of Passover, Elijah is exalted at the table.

(Fill the fourth cup of wine.)

The fourth cup of wine reminds us that we have an obligation to live morally, to respect the people of the world, to give to others, to uphold our life with sanctity, to be grateful for life's blessings.

Praised are you, Adonai, our God, King of the Universe, who creates the fruit of the vine.

Drink the fourth cup of wine .

May we be reminded of our ancient liberation and of our present obligation to be liberators.

In the San Mateo Unitarian Universalist Church¹, children are often asked to participate in the first part of the church service. When they leave the room, the congregation sings them on their way. I'll sing the words once, then,

Please join me in singing . . .

LEADER

May peace surround you
May joy surround you
As you go . . . As you go . . .
On your way.

¹ The San Mateo Unitarian Universalist Church is located in San Mateo, CA, and is in the process of evaluating a name change. The suggested new name is the San Mateo Unitarian Universalist Congregation.

EVERYONE

May peace surround you
May joy surround you
As you go . . . As you go . . .
On your way.

LEADER

Our service is almost over. We look forward to next year, when we will celebrate Pesach again. Let's sing a refrain to the children's benediction, and sing slightly different words as a conclusion to our celebration of freedom:

May peace surround us
May joy surround us
As we go . . . As we go . . .
Every day.

EVERYONE

May peace surround us
May joy surround us
As we go . . . As we go . . .
Every day.

(Optional, depending upon the mood of the participants.)

LEADER

So may it be!

I strongly suggest singing Spirit Of Life

Hymn # 123 in *Singing the Living Tradition*

Song: Dayenu

Ilu ho-tsi, ho-tsi-a-nu, (A singable English version:)
Ho-tsi-a-nu mi-Mitz- Had He brought all, brought all of
ra-yim, us, brought all of us
Ho-tsi-a-nu mi-Mitz- out from Egypt,
ra-yim, then it would have been enough.
Da-ye-nu! Oh, dayenu.

. CHORUS:
. Dai, da-ye-nu, Chorus:
. Dai, da-ye-nu, Da-da-yeinu____, da-da-
. Dai, da-ye-nu, yeinu____, da-da-yeinu____,
. Da-ye-nu, da-ye-nu, dayeinu, dayeinu, dayeinu.
da-ye-nu! (repeat)

.
. Dai, da-ye-nu, Had He given, given to us, given to
. Dai, da-ye-nu, us all the Sabbath,
. Dai, da-ye-nu, then it would have been enough.
. Da-ye-nu, da-ye-nu! Oh, dayenu.

Ilu na-tan, na-tan la- Chorus
nu, Had He given, given to us, given to
Na-tan la-nu et-ha- us all the Torah,
Sha-bat, then it would have been enough.
Na-tan la-nu et-ha- Oh, dayenu.
Sha-bat,
Da-ye-nu!

. (CHORUS)
Chorus

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

. (CHORUS)

Source:

<http://campuscgi.princeton.edu/~klez/zemerl/print.pl?title=Dayenu>