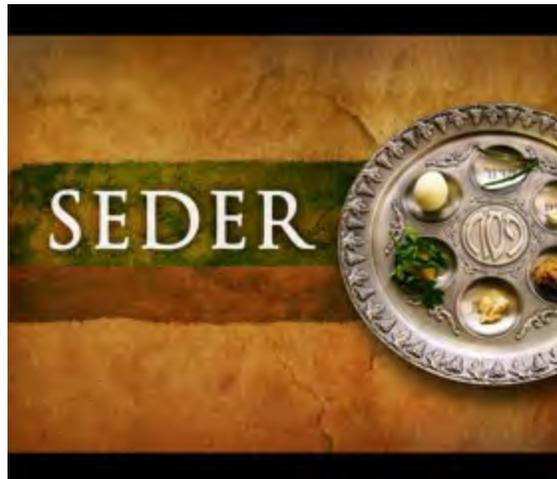
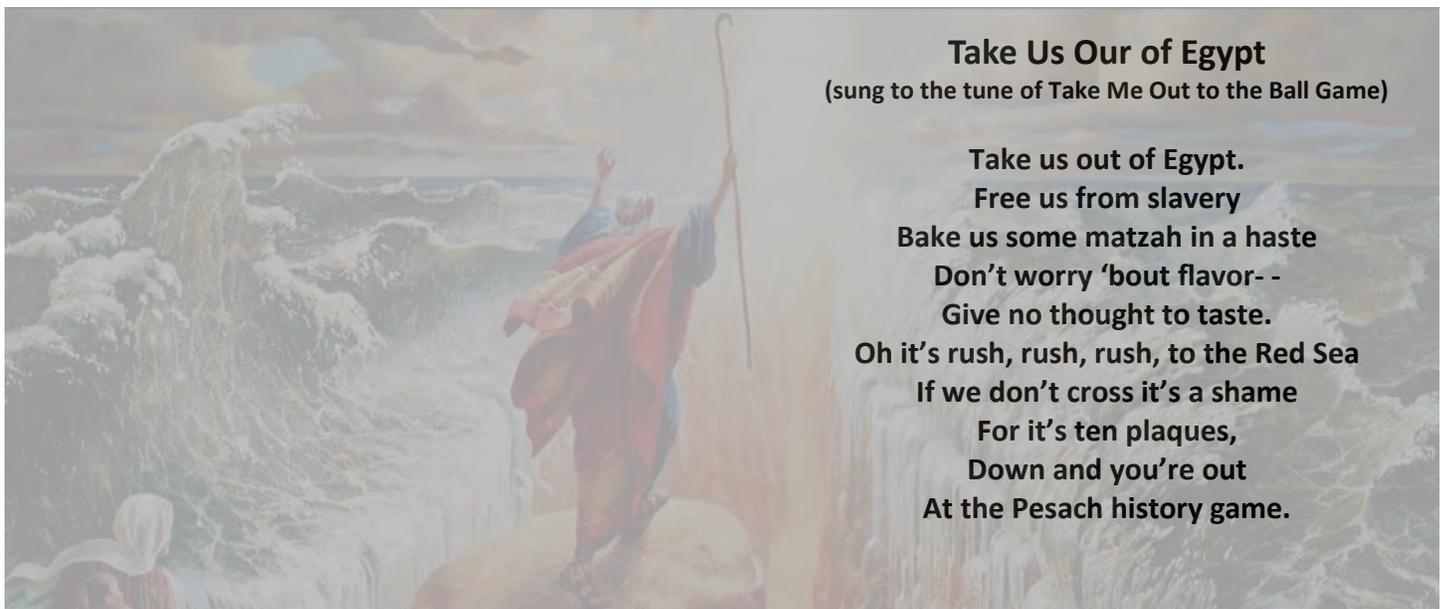


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PLEASE TURN BOOK OVER



**Take Us Our of Egypt**  
(sung to the tune of Take Me Out to the Ball Game)

Take us out of Egypt.  
Free us from slavery  
Bake us some matzah in a haste  
Don't worry 'bout flavor- -  
Give no thought to taste.  
Oh it's rush, rush, rush, to the Red Sea  
If we don't cross it's a shame  
For it's ten plaques,  
Down and you're out  
At the Pesach history game.

Through Christ, all glory and honor are yours, almighty Father, with the Holy Spirit in the holy church, now and forever.

*Together: Amen!*

Now let us pray for God's rule on earth as Jesus taught us:

*Together: **THE LORD'S PRAYER**—Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, forever. Amen.*

*[ Traditional Version ]*

*(Sharing the bread and the cup)*

### **NIRTZAH: CONCLUSION**

The Seder service now concludes, its rites observed in full, its purposes revealed.

*Together: This privilege we share will ever be renewed. Until Gods plan is known in full, Gods highest blessing sealed:*

**PEACE!**

*Together: Peace for us! For everyone!*

For all people, this then is our hope:

*Together: לשנה הבאה בירושלים!  
בשנה הבאה, אולי כל להיות חופשי!*

*L'SHA-NAK HA-BA-AH BEE-ROO-SHA-LA-YIM!*

*Next year in Jerusalem! Next year, may all be free!*



*Holy, holy, holy. My heart, my heart adores you!*

*My heart knows how to say to you: you are holy, Lord!*

*Santo, santo, santo. ; Mi Corazón te adora!*

*Mi corazón te sabe decir: ; Santo eres, Señor!*

All glory and blessing are yours...until he comes again.

Children: Why do we eat bread at this Table?

Together: *On the night before he died, Jesus took bread. After giving thanks, he broke it, and gave it to his disciples, saying, "Take, eat. This is my body, given for you. Do this in remembrance of me."*

Children: Why do we drink from the cup at this Table?

Together: *The same night Jesus took the cup, saying, "This cup is the new covenant sealed in my blood, shed for you for the forgiveness of sins. Do this in remembrance of me."*

Children: What do we remember at this Table?

Together: *We remember God's gracious love for us, Christ's death and resurrection for us, and the Spirit's tender care for us.*

Let us proclaim the mystery of faith:

Together: *Memorial Acclamation*

*Christ has died, Christ has risen, Christ will come again.*

Gracious God, pour out your Holy Spirit upon us...

[PRAYER OF THANKSGIVING FOR THE FAITHFUL DEPARTED]

**Charoset** is a mixture of apples, nuts, wine and spices, made into a paste. It symbolizes the mortar our ancestors used to build Pharaoh's cities. Its sweetness is symbolic of the blessings of freedom. Preserving a bond with the observance of our ancestors, we follow a practice of Hillel, from the time when the Temple stood. He combined the matzah and maror, and ate them together, so that he might observe the precept handed down to him, exactly as his parents before him: *They shall eat the paschal lamb with matzah and maror together.* [NUM 9:11]  
*Together: Together they shall be-the matzah of freedom, the maror of slavery. For in the time of freedom, there is knowledge of servitude. And in the time of bondage, there is the hope of redemption.*

(MAROR AND CHAROSET ARE EATEN BETWEEN TWO PIECES OF MATZAH)

[All eat as the meal is served]

### **KOS HARTZA-AH: THE FOURTH CUP , THE CUP OF ACCEPTANCE**

As our Seder draws to an end, we take up our cups of wine one last time. The Redemption is not yet complete. The fourth cup recalls us to our Covenant with the Eternal One, to the tasks that still await us as a people Called to the service of God, to a great purpose for which the people of Israel lives: the preservation and affirmation of hope. As it is written,



*Together: And I will take you to be my people* [EXOD 6:7]  
ברוך אתה, הו אלוהים, בורא היקום, בורא פרי הגפן.  
*Ba-ruch a-ta Adonai E-lo-hey-nu me-lech ha-o-lam bo-rey p'ree ha-ga-Jen.*

*Blessed are You, O God, Creator of the Universe, who creates the fruit of the vine.*

### **THE GREAT PRAYER OF THANKSGIVING**

The Lord be with you.

*Together: And also with you.*

Lift up your hearts!

*Together: We lift them to the Lord.*

Let us give thanks to the Lord our God.

*Together: It is right to give our thanks and praise.*

*Children: Why do we give thanks and praise before this Table?*

*Together: We give thanks for God's work of creation, liberation, and salvation.*

It is indeed right, our duty and delight...We worship and adore your glorious name, joining our voices in their unending praise:

Please turn to page 9 for Hymn  
**Let Us Break Bread Together**

## MOTZ, MATZAH, MAROR, & CHAROSET

We link ourselves with our brothers and sisters in this world who are not yet free, as we fulfill the commandment to eat *matzah*, the bread of affliction. As it is written,

*Together: For seven days, you shall eat unleavened bread, so that you may remember the day of your departure from the land of Egypt all the days of your life. [DEUT.16:3]*



(THE UPPERMOST MATZAH IS BROKEN AND DISTRIBUTED)

ברוך אתה ה' אלוהינו, בורא העולם, המוציא לחם מן הארץ.

Ba-ruch a-ta Adonai, E-lo-hey-nu me-lech ha-o-lam ha-mo-tzee le-chem min ha-a-retz.

*Blessed are You, O God, Creator of the Universe, who brings forth bread from the earth.*

ברוך אתה ה' אלוהינו, בורא העולם, מי ואוצרות חיינו עם מצוות, ומי ציווה אותנו לגבי אכילת מצה.

Ba-ruch a-ta Adonai, E-lo-hey-nu me-lech ha-o-lam a-sheer kid-sha-nu b'mitz-vo-tav v'tzee-vanu al a-chee-lat ma-tza.

*Blessed are You, O God, Creator of the Universe, who hallows our lives with commandments, and who has commanded us regarding the eating of matzah.*

Tonight, as we taste the *maror*, the bitter herbs, we share in the bitterness and disappointment of the lives of our forebears. We recognize the bitter consequences of exploitation and repression, the loss of lives and the waste of human potential

(A BIT OF HORSERADISH IS PLACED ON A PIECE OF MATZAH)

*Together:*

ברוך אתה ה' אלוהינו, בורא העולם, מי ואוצרות חיינו באמצעות המצוות, ומי ציווה אותנו לגבי אכילת מרור.

Ba-ruch a-ta Adonai, E-lo-hey-nu me-tech ha-o-lam a-sheer kid-sha-nu b'mitz-vo-tav v'tzee-vanu at a-chee-lat ma-ror.

Blessed are You, O God, Creator of the Universe, who hallows our lives through commandments, and who has commanded us regarding the eating of maror.

(EAT THE MAROR)

### KOS B'RACHA: THE THIRD CUP, THE CUP OF BLESSING

Together, we take up the cup of wine, now recalling the third divine promise. As it is written,

*Together: I will redeem you with an outstretched arm [EXOD 6:6]*

ברוך אתה ה' אלוהינו, בורא העולם, בורא פרי הגפן.

Ba-ruch a-ta Adonai E-lo-hey-nu me-lech ha-o-lam bo-rey p'ree ha-ga-fen.  
Blessed are You, O God, Creator of the Universe, who creates the fruit of the vine.

### KOS ELIJAHU: THE CUP OF ELIJAH

Elijah the Prophet, from the village of Tishbi in Gilead, challenged the injustice of the king and overthrew the worship of Baal. He healed the sick and helped the widowed. Legend has it that Elijah returns to earth, from time to time, and befriends the helpless. This man of mystery became associated with the End of Days, the Messianic hopes of our people —the prophet Malachi promising that Elijah would come to turn the hearts of parents to their children, and the hearts of children to their parents, and to announce that time when all humanity would celebrate freedom.

*Together: Hence, Elijah the Prophet has a place at every Seder. We open the door that he may enter, and set a cup of wine to represent the triumph of justice and freedom for all God's children.*

How many images this moment brings to mind, how many thoughts the memory of Elijah stirs in us! The times when we were objects of distrust, when our doors were open to surveillance, when ignorant and hostile people forced our doors with terror!

*Together: As we confront the injustice of this world, may we all be like Elijah, who in defense of justice, challenged power.*

In the traditional Jewish Seder, a child would open the door as the family sing the **Eliyahu Hanavi**, which says

*Together: May Elijah the Prophet come soon and in our day, ushering in the Messianic Age.*

As Christians, we dwell in the Messianic age, ushered in by the birth, death and resurrection of our Lord, Jesus Christ, who came to challenge power and authority, and establish God's rule on earth.

The paschal lamb of God who shed his blood that we may be liberated from sin and death. We proclaim the good news of Christ, and wait for the day when all nations recognize and embrace him as our Lord and Savior.

What is the meaning of this MATZAH, this unleavened bread?

*Together: Of old, matzah was meant to recall that the dough prepared by our people had no time to rise before the final act of Redemption. As we read in the Torah, “And they baked unleavened cakes of the dough since they had been driven out of Egypt and could not delay, nor had they prepared provisions for themselves.” [EXOD 12:39]*

*To the driven of the earth, we link ourselves as we fulfill the commandment: “For seven days you shall eat matzah, that you may remember your departure from Egypt as long as you live.” [DEUT 16:3]*

What is the meaning of this MAROR, this bitter herb?

*Together: It was eaten, they said because the Egyptians embittered the lives of our people. As it is written in the Torah, “With hard labor at mortar and brick and in all sorts of work in the field, with all the tasks ruthlessly imposed upon them.” [EXOD 1:13-14]*



We remember that it was we who were slaves, we who were strangers. And therefore, we recall these words as well:

*Together: You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt. [EXOD 23:9]*

When a stranger resides in your land, you shall not wrong him; you shall love him as yourself, for you were strangers in the land of Egypt. [LEVIT 19:33-34]

*Together: You shall not subvert the rights of the stranger, or the orphan. Remember that you were a slave in the land of Egypt. [DEUT 24:17-18]*

Not only our ancestors alone did the Holy One redeem, but *us* as well, along with them. As it is written, “And God freed us from Egypt, to take us and give us the land which the Eternal had sworn to our ancestors.” [DEUT 6:23]

What does this mean, “It would have been enough”? Surely no single one of these would indeed have been enough. It means, then, that we must celebrate each step toward freedom as if it were enough, and then continue with the next step. It means that we are to reject each step because it is not the whole liberation.

*Together: It means to sing each verse as if it were the whole song... and then to immediately begin singing another!*

Liberation is costly. Even after God had delivered the Israelites from Egypt, they had to travel through the desert. They had to bear the responsibilities and difficulties of freedom. There was starvation and thirst, and they kept complaining. They complained that their diet was monotonous, and what is worse, many of them preferred the days of bondage and the fleshpots of Egypt. We must remember that liberation is costly. It needs unity. We must hold hands and refuse to be divided. The ruler always wants to divide and rule. We must know that before we reach our Promised Land, there will be imprisonments, there will be banings, there will be detentions without trial, there will be deaths in detention, there will be exile, there will be division, and there will be treachery and disloyalty. We must be ready. Some of us will not see the day of our liberation physically. But these people will have contributed to the struggle. Let us be united, let us be filled with hope, let us be those who respect one another. —Archbishop Desmond Tutu

### **PESACH, MATZAH, AND MAROR**

According to the Mishna, Rabbi Gamliel said, “Whoever does not consider well the meaning of these three — *pesach*, *matzah*, and *maror*—has not fulfilled the purpose of the Seder.” And so we ask, as we have throughout our evening together ...

(LEADER LIFTS UP THE Z’ROAH, THE ROASTED SHANKBONE)

What is the meaning of this PESACH, this roasted shankbone?

*Together: In family groups, our people ate the pesach—the paschal lamb—when the Jerusalem Temple was still standing. For them, the pesach was a reminder that God had “passed over” the houses of our ancestors in Egypt during the Redemption. In our day, too, we invoke God as the guardian of the household of Israel — indeed, of all people—as we renew the family bond and strengthen our ties with the whole household of Israel.*

(LEADER LIFTS UP A PIECE OF MATZAH)

Had You divided the sea, and not permitted us to cross on dry land...

*Together: Dayenu!*

Had You permitted us to cross on dry land, and not sustained us for forty years in the desert...

*Together: Dayenu!*

Had You sustained us for forty years in the desert, and not fed us with manna...

*Together: Dayenu!*

Had You fed us with manna, and not given us the Sabbath...

*Together: Dayenu!*

Had You given us the Sabbath, and not led us to Mount Sinai...

*Together: Dayenu!*

Had You led us to Mount Sinai, and not given us Your Torah...

*Together: Dayenu!*

Had You given us Your Torah, and not commanded us to help perfect Your world...

*Together: Dayenu!*

***We will sing this hymn later in the Seder***

***Let Us Break Bread Together***

*Let us break bread together on our knees; (on our knees)*

*Let us break bread together on our knees. (on our knees)*

***REFRAIN***

*When I fall on my knees, with my face to the rising sun, O Lord, have mercy on me. (on me)*

*Let us drink wine together on our knees; (on our knees)*

*Let us drink wine together on our knees. (on our knees)*

*Let us praise God together on our knees; (on our knees)*

*Let us praise God together on our knees. (on our knees)*

Each drop of wine we pour is hope and prayer, that people will cast out the plagues which threaten everyone everywhere they are found, beginning in our own hearts.

(EACH PARTICIPANT DIPS FINGER IN WINE, ONCE FOR EACH PLAGUE, PLACING A DROP ON HIS/HER PLATE)

*Together: We pour ten drops for the plagues of Egypt:*

*Dam, Blood , דָּם*

*Tz'far-dey-ah, Frogs, צַפְרָדַעִים*

*Kee-neem, Lice, כְּנֵים*

*A-rov, Wild Beasts, חַיֹּת פָּרָא*

*De-very, Blight, כְּמִשּׁוֹן*

*Sh'khin, Boils, שְׁחִין*

*Ba-rad, Hail, בָּרָד*

*Ar-beh, Locusts, אַרְבֵּתֵי*

*Kho-shekh, Darkness, חוֹשֶׁךְ*

*Ma-kat B'kho-rot, Slaying of the First-Born לַהֲמִית שֶׁל בְּכוֹרוֹת*

Each drop of wine is our hope and prayer—that people will cast out the plagues which threaten everyone everywhere they are found...beginning in our own hearts:

*Together: The making of war,*

*The teaching of hate and violence,*

*Despoliation of the earth,*

*Perversion of justice and of government,*

*Fomenting of vice and crime.*

*Neglect of human needs,*

*Oppression of nations and peoples,*

*Corruption of culture,*

*Subjugation of science, learning, and human discourse,*

*And the erosion of freedoms.*

And yet, how plentiful are the reasons for our gratitude to God for the favors bestowed upon us! You brought us out of Egypt, divided the Red Sea and permitted us to cross on dry land. You sustained us for forty years in the desert, fed us with manna, gave us the Sabbath, and brought us to Mount Sinai to receive Your Torah. You made us a holy people, commanding us to help perfect Your world, to fill Your Creation with truth and with righteousness.

*Together: Tonight, we give thanks for Your many miracles. Any one of them would have been enough. Yet day by day, You continually bestow them upon us all.*

Had You brought us out of Egypt, and divided the sea for us...dayenu! It would have been enough.

*Together: Dayenu!*

But the more the Israelites were oppressed, the more they increased and spread out, and the Egyptians came to despise and dread them. Pharaoh charged all his people, saying, “Every boy that is born shall be thrown into the Nile.” The Children of Israel cried out to God, and God heard and remembered. [EXOD 1:11ff]

*Together: God remembered the Covenant with Abraham and Sarah, Issac and Rebekkah, Jacob and Leah and Rachel. And God looked upon the Israelites, and God knew. [EXOD 1:24-25]*

And God brought us out of Egypt by a mighty hand, by an outstretched arm and awesome power. [DEUT 26:8]

*Together: The time the Israelites remained in Egypt was four hundred and thirty years. At the end of the four hundred and thirtieth year, they departed from the land of Egypt. [EXOD 12:40-41]*

We praise God, who keeps faith with the people of Israel. God’s promise of redemption in those ancient days sustains us now.

*Together: For more than one enemy has risen against us to destroy us. In every generation, in every age, some rise up to plot our annihilation. But God’s power sustains and delivers us.*

“That’s the difficulty in these times: ideals, dreams, and cherished hopes rise within us, only to meet the horrible truth and be shattered. It’s really a wonder that I haven’t dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything, I still believe that people are really good at heart. I simply can’t build my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness. I hear the ever-approaching thunder, which will destroy us too. I can feel the suffering of millions, and yet, if I look up into the heavens, I think it will all come right, that this cruelty too will end, and that peace and tranquility will return again. In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out.”—Anne Frank

### **MAKOT MITZRAYIM: THE PLAGUES OF EGYPT**

Our rabbis taught: When the Egyptians armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. God silenced them and said, “My creatures are perishing, and you sing praises? [TALMUD BAVLI, SANDHEDRIN 39B]

*Together: Though we descend from those redeemed from brutal Egypt, and have ourselves rejoiced to see oppressors overcome, our triumph is diminished by the slaughter of the foe. And so it is that we lessen our joy at this Passover Seder by pouring out ten drops of wine as we now recall the Ten Plagues upon Egypt.*

*Together: Mab nish-ta-na ha-lai-lab ba-zeb mee-kol ba-ley-lot?*

*1) She-b'chol ba-ky=lot a-nu ocb-ken cba-metz u'ma-tzab, ha-lai-lab hazeh ku-lo ma-tza.*

*2) She-b'chol ba-ley-lot a-nu och-leen sh'ar y'ra-kot, ha-lai-lah ha-zeb ma-ror.*

*3) She-b'chol ba-ley-lot a-nu mat-bee-leen a-fee-lu pa-am a-chat, ha-lailab ba-zeh sb'teyf a-neem.*

*4) She-b'chol ba-ley-lot a-nu och-leen beyn yosb-veen u-veryn m'su-been, ba-lai-lab ha-zeh kku-la-nu m'su-been.*

Why is this night different from all other nights? On all other nights, we eat either leavened bread or matzah. On this night, we eat only matzah.

*Together: On all other nights, we eat all kinds of herbs. On this night, we especially eat bitter herbs.*

On all other nights, we do not dip herbs at all. On this night, we dip them twice.

*Together: On all other nights, we eat in an ordinary manner. Tonight, we dine with special ceremony.*

The answers? The answers are in the story itself.

### **MAGGID: THE TELLING OF THE STORY**

There are many questions. Now we begin to answer. Our history moves from slavery toward freedom. Our narration begins with degradation and rises to dignity. Our service opens with the rule of evil and advances toward the kingdom of God. This is our theme:

*Together: We were slaves to Pharaoh in Egypt, and God freed us from Egypt with a mighty hand. Had not the Holy One delivered our people from Egypt, then we, our children, and our children's children would still be enslaved.*

Our ancestors were nomadic wanderers. They went down to Egypt with meager numbers and sojourned there, and there became a great and populous nation. [DEUT 26:5]

*Together: I took your parents, Abraham and Sarah, from across the river, and I led them into the land of Canaan, and I increased their descendants. I gave them Issac, who married Rebekkah. Together, they gave birth to Jacob, who married Leah and Rachel. [JOSH 24:3-4]*

Joseph, the son of Rachel and Jacob, was a dreamer. His jealous brothers sold him to a passing caravan, and he was brought down to Egypt. Joseph's gift of dream interpretation took him to the depths and the heights, and he became Pharaoh's most trusted adviser. When there was famine in all the lands, Joseph brought his family to Egypt, and they prospered there. [GEN 41:45ff]

*Together: But there arose a Pharaoh who did not remember Joseph. He said to his people, "The Children of Israel are more numerous and Powerful than we." So the Egyptians afflicted us, setting taskmasters over us, and forcing us to build their garrison cities, Pithom and Raamses. [EXOD 1:6ff]*

forbidden our future, there are our hearts, there is our hope. Let there be no doubt: As the waters of the sea once parted for our ancestors, so will they part, speedily and in our day, in Syria, in the Middle East, in parts of Europe, in every place of terror and tyranny.

*Together: These deprivations are part of a person's emotional and intellectual life. They determine whether he is fulfilled as a human being...When you are written out of history as a people, when you are given no choice but to accept the "majority" culture, you are denied an aspect of your own identity...We must affirm that every human life is a reflex of divinity, and every act of injustice mars and defaces the image of God in man. — Rev. Martin Luther King, Jr.*

### **KOS GEULAH: THE SECOND CUP. THE CUP OF REDEMPTION**

With the second cup of wine, we recall the second promise of liberation. As it is written.

*Together: I will redeem you from your bondage. [EXOD 6:6]*

Remembering with gratitude the redemption of our ancestors from Egypt, rejoicing in the fruits of our struggle for freedom, we look now with hope to the celebration of a future redemption, the building of the City of Peace, in which all will rejoice in the service of God, singing together a new song.

*Together: ברוך אתה ה' אלוהינו, בורא העולם, בורא פרי הגפן.  
Ba-ruch a-ta Adonai E-lo-hey-nu me-lech ha-o-lam bo-rey p'ree ha-ga-fen.  
Blessed are You, O God, Creator of the Universe, who creates the fruit of the vine.*



(ALL DRINK THE SECOND CUP)

### **THE FOUR QUESTIONS**

We come now to the Four Questions which our tradition has posed to us. The Seder table was, and is, a time to ask, a time to search for answers. Tonight, as every Seder night, anyone may ask—for in our tradition, it is the asking which is sacred, and yet another expression of the freedom we now celebrate. So let these Four Questions serve as a symbol of the freedom of inquiry and of choice which all humanity has come to cherish.

## **YACHATZ: A BOND FORMED BY SHARING**

There are on this plate three pieces of *matzah*, the bread of affliction. We break the middle *matzah* and conceal one-half as the *afikomen*, a word of Greek origin meaning “dessert.” Later we will share it, as in days of old when the Passover offering itself was shared at the service in Jerusalem. Among people everywhere, sharing of bread forms a bond of fellowship.

For the Jewish people, the hope of freedom has been symbolized by the prayer, “Next year in Jerusalem.” But even were we right now sitting in Jerusalem, we would still say, “Next year in Jerusalem, the city of hope,” For this year, the freedom of all humankind remains diminished because tyranny still reigns and hatred still divides. Next year, we hope all will celebrate in “Jerusalem,” that is, in a world made one and a world made free.

For the sake of our redemption, we say together the ancient words that join us with all people in need, with the wrongly imprisoned and with the homeless in the street. For our redemption is bound up with the deliverance from bondage of people everywhere.

*Together: HA-LAKH-MA– AN-YA... This is the Bread of Affliction, the poor bread, which our parents 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. As we celebrate here, we join with all people everywhere. Next year in Jerusalem. Now we are still enslaved; next year may all be free.*

A-va-deem ha-yee-noo—we were slaves. We are slaves! Although it was yesterday that our people were born into slavery, memory makes yesterday real for us. We are slaves today because, around the world, there remain people in chains—and no one can be truly free while others are in chains. While there is poverty and hunger and homelessness, we are not free. While there is prejudice and bigotry and discrimination, we are not free. While there is violence and torture and war, we are not free. And while any of us remain less than we are meant to be, we are not free. Therefore, when we say that this year we are slaves, but that next year we shall be free, we make a pledge.

*Together: It is the same pledge we made last year, and the year before that. It is the same pledge we shall make next year, and the year after that. For the road to freedom is not an easy road, and we will not soon reach its end. Yet it is precisely this road which we all have chosen; and having chosen, we shall forever struggle to complete this journey.*

(LEADER TAKES UP ONE PIECE OF MATZAH)

## **THE MATZAH OF HOPE**

This is the Matzah of Hope. We are brothers and sisters in memory. We are brothers and sisters in sorrow. But most of all, we are brothers and sisters in hope. Wherever a Jew is still oppressed, wherever an African-American is still put down, wherever we are cut off from the past,

*Together:* ברוך אתה ה' אלוהינו, בורא העולם, בורא פרי הגפן.  
*Ba-ruch a-ta Adonai E-lo-hey-nu me-lech ha-o-lam bo-rey p'ree ha-ga-fen.*  
*Blessed are You, O God, Creator of the Universe, who creates the fruit of the vine.*

*Together:* אנחנו לשבח אותך, אלוהים, ריבונו של קיום! קראת לטיפולנו מקרב העמים, ויש לי מקודש חי עם מצוות. באהבה נתת לנו פסטיבלים לשמחה, עונות חגיגה, פסטיבל זה של מצוות, בפעם חירותנו, לזכר יציאת מצרים. שבח הם לך, הו אלוהים, מי נתן לנו מורשת שמחה זה מקדש ישראל בפסטיבלים.

*We praise you, God, Sovereign of Existence! You have called us for service from among the peoples, and have hallowed our lives with commandments. In love You have given us festivals for rejoicing, seasons of celebration, this Festival of Matzot, the time of our freedom, a commemoration of the Exodus from Egypt. Praised are You, O God, Who gave us this joyful heritage and sanctifies Israel and the festivals.*

(ALL DRINK THE FIRST CUP)



#### **KARPAS: BIRTH AND RENEWAL**

A green vegetable is the symbol of Spring, the season of renewal. At the Seder, we dip this in salt water, to represent the tears that the Jewish people shed when they were enslaved in Egypt, and all who continue to suffer beneath the yoke of oppression.

(ALL DIP GREENS IN SALT WATER)

*Together:* שבח הם לך, הו אלוהים, בורא היקום, בורא פרי האדמה.

*Ba-ruch a-ta Adonai E-lo-hey-nu me-lech ha-o-lam bo-rey p-ree ha-a-damah.*

*Praised are You, O God, Creator of the Universe, who creates the fruit of the earth.*

(EAT THE GREENS)

## **KADEYSH: SANCTIFICATION OF THE DAY**

Now, in the presence of loved ones and friends, before us the emblems of festive rejoicing, we gather for our sacred celebration. With the household of Israel, our elders and young ones, linking and bonding the past with the future, we heed once again the divine call to service. Living our story that is told for all peoples, whose shining conclusion is yet to unfold, we gather to observe the Passover, as it is written in the book of Exodus (12:17)

*Together: You shall keep the Feast of the 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.*

We assemble in fulfillment of the commandment (Exodus 13:3)

*Together: Remember the day on which you went forth from Egypt, from the house of bondage, and how God freed you with a mighty hand.*



## **HADLAKAT HA-NEYROT: CANDLELIGHTING**

Our Passover celebration begins with the lighting of candles. As we kindle these flames, may we re-dedicate ourselves to keeping alive the flames of justice and human dignity.

(THE CANDLES ARE LIT)

*Together:*

כמו הנרות הללו נותנים אור וחום לכל מי אחז  
בם, כך אנו יכולים, על ידי החיים שאנו חיים,  
לתת אור וחום לכל מי והנה לנו. אנו משבחים  
אתה, אלוהים, בורא מלכותי של כל החיים,  
אשר ואוצרות חיו עם מצוות, מצווה עלינו אור הקדושים חגיגי קינדל.

*Ba-ruch— a-ta Adonai E-lo-hey-nu me-lech ha-o-lam a-sher kid-sha-nu b'mitz-vo-tav v'tzee-va-nu l'bad-leek near shel yom tov.*

*As these candles give light and warmth to all who behold them, so may we, by the lives that we live, give light and warmth to all who behold us. We praise You, God, majestic Creator of all life, who hallows our lives with commandments, and bids us kindle festive holy light.*

## **KOS KIDDUSH: THE FIRST CUP, THE CUP OF SANTIFICATION**

Our story tells that in diverse ways, with different words, God gave four promises of freedom to our people. With four cups of wine, we recall each one of them. The first promise,

*Together: I am God, and I will free you from the burdens of the Egyptians [EXOD 6:6]*

We take up the Kiddush cup and proclaim the holiness of the Day of Deliverance



## A PASSOVER SEDER

Welcome to our Seder! Tonight we observe an ancient, colorful and significant festival. For more than three thousand years, Jews have gathered to retell the tale of their deliverance from Egyptian bondage.

***Together: Tonight we participate as members of different communities...,communities that have historically struggled side-by-side for freedom. We share common dreams of equality, of justice, and of peace. Many of the symbols we use, and the songs we sing, may be strange to some — but their message will be familiar. And so tonight we join together, to send out a message of freedom—a message we hope will ring through the hills of our land and across the seas.***



History tells us that many people have been enslaved by tyrants. As most nations observe an Independence Day, so too the Israelites instituted this holiday commemorating their freedom from tyranny.

The uniqueness of this observance stems from its profoundly religious character. Every Jewish home becomes a sanctuary, every table an altar where gratitude is expressed to God, the Author of Liberty.

***Together: But the Passover Seder marks more than a historical event. We are taught that “in every generation, all of us are obliged to regard ourselves as if we had personally experienced the Exodus from Egyptian slavery.” Through prayer and song, ritual and symbol, custom and ceremony, we look upon ourselves as though we were among those who were brought forth, by the hand of God, into freedom.***

Thus, the Passover Seder is a re-creation, and a re-living, of that historical Exodus, of God’s redemptive power, and of the wonder and the blessing of freedom. This self-identification with the past stirs in us an appreciation for the freedom that is ours, and an empathy with the plight of any member of the family of humanity who still dwells under the shadow of modern-day Pharaohs. The Seder calls upon us to do everything in our power to assist in their emancipation from tyranny.

***Together: The Seder, which has kept alive the Jewish people’s love of liberty for 3000 years, has a significance for all humankind. Freedom, a precious gift, must never be taken for granted. In every age, it must be won anew. The Pharaoh of the Exodus is symbolic of every tyrant throughout history. The Seder expresses the need for eternal vigilance in the struggle to preserve and advance the cause of freedom and of human dignity.***

## OPENING MEDITATION BEFORE OUR SEDER BEGINS

*(To be read silently)*

The very first idea we are told we must know about God, the very first information that God tells us we are to know, is this: ***I am Adonai your God who brought you out of Egypt.*** God tells us this before admonishing us not to steal and not to kill, before commanding us to observe the Sabbath day, and before advising us not to worship other gods. It is as if God thinks that we need to be reminded of the great favor God did for us in Egypt, to make certain that we will reciprocate by observing the commandments.

But the reminder is itself a commandment. It is the first commandment. It sounds like a simple description, but it is a commandment. What does it command us?

It commands us to know for all time that our God is a God of freedom, that the commandments God offers us are gifts, not burdens, that the acceptance of these commandments is not a form of self-denial but, precisely to the contrary, a form of liberation. God does not want our gratitude; what God wants is for us to understand that nothing matters more, nothing is more central to God's purpose, than our freedom —and then to teach us that freedom depends upon structure, upon parameters, upon law.

Tonight, at the great festival of our freedom, we are, all of us, from the youngest to the oldest, colleagues in the celebration of freedom. At the same time, we are partners in a Seder —which means “order.” The Jewish community might have chosen to celebrate and remember its liberation with noisy carnivals; others have. But we have been taught something different. What we have been taught is that the Exodus from Egypt was only the first step in our liberation; it was the step God helped us take. And then God pointed us in the right direction, the direction of learning, and God told us: “The rest is up to you. Here are My commandments as signposts along the way. And here is the Sabbath day, every week, as a *zecher l'yetziat mitzrayim*, a remembrance of the Exodus of Egypt. And here, once a year, is Passover — a time to re-enact the Exodus, to go back to the beginning and re-commence the long, difficult journey to freedom. And maybe, just maybe, not to become lost this time. And if we don't lose our way, then we all know what awaits us.

And we do, for we know that if we begin at the beginning, and follow the signs, then next year, we will be in Jerusalem...the Jerusalem of our yearning, the Jerusalem of our dreams, the Jerusalem which permeates our entire world, and is known by one, elusive, yet cherished, word: FREEDOM.

JOYOUS PASSOVER



## THE HISTORY OF PASSOVER

Exactly one month after Purim, on the eve of the 14th of Nisan, we celebrate one of the main festivals in the Jewish calendar, one of the *Shalosh Regalim*, the three main festivals of Judaism. It is the Festival of Redemption, also known as the Festival of Deliverance, the Festival of Spring (*Hag He-Aviv*) of **Pesach** (Passover). Today, Passover is the most observed Jewish holiday!

The origin of the festival is not clear, but we assume that it was celebrated already before the Jews left Egypt. It probably started in observing changes in nature during the different seasons of the year. Only at a later period was a deeper spiritual meaning given, and Pesach became a historic and national holiday, stressing the deliverance from Egypt at the time of Moses, rising from slavery to freedom or, as some like to describe it, as the birth of the Jewish nation.

Spring, the time of awakening to new life and nature, fitted very well with the idea of human awakening to freedom. Freedom is truly one of the ultimate Jewish values.

The story of Passover, as it appears in the Haggadah and read on Seder night, is well recorded in the Torah in the Book of Exodus. The Union of American Hebrew Congregations *Torah Commentary* is an exceptional source.

The Haggadah explains that Passover was celebrated to mean “passing by” or “over,” and the holiday was called by that name because God sent the Angel of Death to “pass over” the homes of the Hebrews when God punished the Egyptians by slaying their firstborn. The quickly-baked **matzot** (plural for matzah), according to the Haggadah, are eaten because the Jews were in such a hurry to get out of Egypt that they had no time to leaven their bread and bake it properly. More accurately, however, matzah probably dates back to a much older tradition that pre-dates Egypt, but was incorporated into the festival’s celebration. The bitter herbs (in Hebrew, maror) eaten on Seder night are declared to be reminders of the bitterness of life for Jews in Egypt. The **charoset** (a sweet mixture of apples, nuts, cinnamon and wine) was declared to symbolize the mortar mixed by the Hebrew slaves for building Pharaoh’s garrison cities.

The way Passover is celebrated today differs from the way the festival was held before the destruction of the Jerusalem Temple and exile. From a feast rich in colorful rituals and ceremonies taking place in the Sanctuary for all Jews, it was transformed into the home holiday with family and friends gathering together for the elaborate festival meal that we love so much today. Regardless of which century Passover has been observed, it has never ceased to serve as a reminder of oppression-passed and as an urgent call to end oppression in our own time — wherever it may appear, whomever it may affect.

Happy Passover!



# MAUNDY THURSDAY SEDER

April 9, 2020

Riviera Presbyterian Church is a spiritual community engaged in joyful worship, transformative education, and active service reflecting the path of Christ.

Riviera is open to all who want to be part of a community of faith seeking to reflect the path of Christ. God makes no distinction among people. We welcome members into the church's ministries and ordained offices without regard to race or ethnic background, economic or social circumstances, gender, sexual orientation, marital status or disability.

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