

# **SEDER**

## Preparations

### Items to Purchase:

grape juice or wine (ea. person drinks four times)  
matzo bread  
lamb (a roasted shank bone)  
horseradish (moror)  
celery/lettuce/parsley (green herb)  
haroses (apples, almonds or other nuts, raisins, cinnamon)  
egg (roasted)?

### Table setting:

3 matzos (or 3 groups of 2-3 each) each separated by a napkin  
pitcher of grape juice or wine  
lamb  
the egg  
horseradish (moror)  
haroses  
green herb  
dish of salt water  
candles & matches  
towel and small bowl of water for washing  
one Elijah cup

### Individual setting:

plate  
silverware  
cup

### Cleanup:

3 trays plates, cups, silverware  
trash

### Turn Lights Down!

## **Explanation of Seder**

### A) SEDER

- 1) Passover 3300 years ago  
10th plague  
celebrating  
Israel's freedom from slavery,  
identity as a people (giving of Law/journey thru wilderness)  
gift of the promised land
- 2) Creation  
Springtime  
Agricultural feast gift of land, all from God

### 3) Redemption

God gives freedom & hope in oppression  
celebrating continued acts of redemption & freedom

## B) FOODS

1) Pesach (roasted lamb shankbone) Ex. 12:310; 13:1116  
Paschal lamb blood painted on door to save life – symbol of cost of salvation  
Jesus is Lamb of God

2) Matzo (unleavened bread) Ex. 12:1417; 13:610  
also called feast of unleavened bread  
symbol of haste of departure bread not have time to rise  
symbol of cleansing in Spring, purity (no yeast)  
source for our unleavened bread in Communion

3) Moror (bitter herbs) Ex. 12:8; Numbers 9:11  
horseradish caution  
reminder of bitterness of life of Israelites in Egypt  
also for us some things taste bad but still need to do it

### 4) others added:

a. wine

symbol of the promised land  
celebration and rejoicing

b. Karpas (greens often celery)

symbol of the greening of Spring  
celebration of God's gift of life and food and bounties

c. salt water

symbol of the crossing of the Red Sea  
symbol of the tears of affliction

d. Haroses (fruit mixture – fruit, nuts, cinnamon)

symbol of the mortar/clay used in building pyramids

e. roasted egg

symbol of the freewill offering brought every day to the

Temple during this festival. Known as the festival offering, it was brought on  
each of the three main festivals.

## C. LEADERS

1. Leader of the ceremony

2. Woman of the house

lights the candles

leads several parts

may serve as head of the table

3. Man of the house

fills the glasses with wine (grape juice)

leads several parts  
may serve as head of the table

4. 4 youngest at each table

5. 4 oldest at each table

6. reader - someone to read the Exodus story

7. doorman - someone to see that the door is shut and opened for Elijah

#### **D. ACTIONS**

1. blessing the Hebrew wording

2. the many blessings and thanksgivings

3. the toasting or thanksgiving with the cups and drinking 4 times

4. the Afikomen (desert)

hide it

ransom back if someone finds it and hides again

sign that Elijah will come if no one finds it

5. foods as reminders of Spring, Promised Land, and blessings

6. foods as reminders of suffering and cost of salvation

7. sharing of places and ways of oppression and of new freedoms

8. remembering of suffering of Egypt

#### **LIGHTING OF THE CANDLES**

(the woman of the house lights the candles while the man of the house fills the wine cups)

L: Please stand.

W: As we kindle the festival lights, we pray for the illumination of the Spirit of God to bring great personal meaning to this, our Passover Celebration.

C: Blessed are You, O Lord our God, Ruler of the universe, who has kept us alive, and preserved us, and brought us to this season. May our homes be consecrated, O God by the light of Your Countenance shining upon us in blessing and bringing us peace.  
Amen!

M: As the Lord our God spoke to Moses and revealed the plan by which the Lord would redeem the children of Israel, the Lord made four promises:

W: "I will bring you out from under the yoke of the Egyptians,  
I will deliver you from being slaves,  
I will redeem you with an outstretched hand  
and I will take you as My people, and be Your God." (Exod.6:67)

L: At Passover, we celebrate God's promises of redemption and relationship by drinking from our cups four times. With each cup, let us remember the union that God desires.

Let us lift up the first cup together and bless the name of the Lord!

- C: Blessed are You, 0 Lord our God, who has chosen us for Your service from among the nations. In love have You given us, 0 Lord, our God, holy days for joy and festivals for gladness. You did give us this Feast of Unleavened Bread, the festival of freedom, in commemoration of our liberation from Egypt. You have chosen us for Your service from among the nations and have sanctified us by giving us, with joy and gladness, this Holy Festival. Blessed are You, 0 Lord our God, Ruler of the universe, who hallows Israel and the festivals.
- C. Barukh atah Adonai Eloheynu melekh ha'olam borey pri hagofen! (Blessed are You, 0 Lord our God, Ruler of the universe, who creates the fruit of the vine)

(all drink the first cup)

### **THE SANCTIFICATION**

(use water bowl and towel to wash hands [and feet] - this is where Jesus washed the disciples feet)

- L: Let us now wash our hands (feet) and so prepare for this Passover Feast. This is a symbolic act of purification, showing that we want to do this right and come before God openly.

### **KARPAS**

L:

Passover comes in springtime, when the earth is becoming green with life. This vegetable, Karpas, represents life, created and sustained by Almighty God.

- C: We give thanks to You, 0 Lord our God, for all Your bounties. We give thanks to You, 0 Lord, for the gift of the land and for all it produces.
- W: But life can be full of pain, suffering, and tears. This salt water represents the difficulties of life and the tortures of slavery the Israelites suffered in Egypt. Let us dip Karpas in the salt water and let us pray that the tears and pain of life serve to give greater gratitude and appreciation for the blessings of Almighty God.
- C: Barukh atah Adonai Eloheynu melekh ha'olam borey pri hagofen!  
(Blessed are You, 0 Lord our God, Ruler of the universe, who creates the fruit of the vine)

(all eat the celery dipped in the salt water)

### **BREAD OF AFFLICTION**

- L: We now perform Yachatz. I break the middle matzah in two, removing one half and setting it aside. This will be the Afikomen., the dessert, to be eaten at the end of the meal. If the children will cover their eyes, the man at the table will hide it. If the children find the afikomen, the man at the table will have to buy it back. If they do not find it,

may that be a sign that God will also reveal the Messiah this year.

( the man at each table holds up the plate of matzah and says:))

M: Lo! This is the bread of affliction, the humble and simple bread which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate this Passover with us.

C: With thankfulness to Almighty God, we invite the hungry and all in need to share with us at this meal and at all times.

W: May it be God's will to redeem us from all trouble and from all slavery. Next year at this time may all God's people be free!

M: May the whole house of Israel be free from fear and want and be  
privileged to be a symbol of peace for all nations.  
(wine cups are refilled)

### THE FOUR QUESTIONS

Youngest:

- 1: Why is this night different from all other nights? On all other nights we eat either leavened bread or unleavened matzah, but on this night we eat only matzah.
2. On all other nights we eat all kinds of herbs, but on this night we eat only the bitter moror.
3. On all other nights we do not dip our vegetables even once in anything, but on this night we dip twice.
4. On all other nights we eat our meals sitting or reclining, but on this night we eat only reclining.

W : Once, we were slaves to Pharaoh in Egypt, and the Lord, in His goodness and mercy, brought us forth from that land with a mighty hand and an outstretched arm. Had not the Holy One, blessed be God, rescued us from the hand of Pharaoh, surely we and our children would still be slaves. Therefore, we gather every year to retell this ancient story. For it is really not ancient, but eternal, in its message and spirit.

01dest :

1. Concerning the Matzah, we eat this unleavened bread to remember that our ancestors, in their haste to leave Egypt could not wait for the bread to rise., and so removed them from the ovens while still flat.
- 2: Concerning the Moror, we eat bitter herbs to remind ourselves how bitter is slavery and oppression.
- 3: Concerning the Charoset, we eat this mixture of chopped apples, honey, and nuts to remind us of the brick and mortar the Israelites used to build the cities of Pharaoh. We dip the greens in salt water to remind us that tears add appreciation for life; and

we add Charoset to the Moror to remind us that bitterness can be sweetened with the hope we have in God.

4 Concerning reclining, reclining was a symbol of freedom. The first Passover was celebrated by a people enslaved ready to flee. Today we may recline to demonstrate our freedom.

C: Blessed is God who fulfills his promises, who is ever faithful to His servants who trust in Him.

(cups are raised)

01. In every age oppressors rose against us, to crush our spirit and bring us low.

0 2 Not in Egypt alone did Israel face the threat of total annihilation.

0 3 In many lands and many ages, the flame of Jewish life faced the fierce winds of tyranny.

04: In all these battles and desperate struggles, God's help and guidance assured our survival.

C:

Our hope is strong and our faith unshakable, that no enemy shall ever triumph over Israel.

(cups are put down)

### **THE CUP OF PLAGUES**

L: Though the plagues that were visited upon the Egyptians were the result of their own evil, we do not rejoice over their downfall and defeat.

C: When for the sake of our own welfare, other people meet with suffering and death, we mourn their loss and express sorrow over their destruction.

M:

A full cup is the symbol of complete joy. Though we celebrate the triumph of our sacred cause, our happiness is not complete so long as others have to be sacrificed for its sake.

L:

As we recite each plague let us dip a little finger into the cup, allowing a drop of wine to fall, reducing the fullness of our cup of joy this night.

Blood  
Locusts

Beasts

|                      |       |
|----------------------|-------|
| Frogs                | Boils |
| Darkness             |       |
| Gnats                | Hail  |
| Slaving of Firstborn |       |
| Flies                |       |

## **THE STORY OF PASSOVER**

Let us hear the story of the Passover:

Reading: Exodus 12:1 - 14

(the cups are raised)

C: Blessed are You, O Lord our God, Ruler of the universe, who has redeemed us and our ancestors from Egypt and has brought us to this occasion to partake of the matzah and the moror.

C: Barukh atah Adonal Eloheynu melekh ha'olam borey pri hagofen!  
(Blessed are You, O Lord our God, Ruler of the universe, who creates the fruit of the vine)

(second cup is drunk)

## **BLESSING OF MATZAH**

(leader breaks the top Matzah and distributes it to all at the table)

M: Blessed are You, O Lord our God, Ruler of the universe, who brings forth bread from the earth!

C: Blessed are You, O Lord our God, Ruler of the universe, who has sanctified us by Your commandments and has commanded us to eat matzah.

## **BLESSING OF MOROR**

(place both the moror and charoset together on the top matzah)

W: Blessed are You, O Lord our God, Ruler of the universe, who alone brings hope and joy in the midst of bitterness.

C: Blessed are You, O Lord our God, Ruler of the universe, who has sanctified us by Your commandments and has commanded us to eat bitter herbs.

## **HILLEL SANDWICH**

M: In ancient times, the revered sage, Hillel, observed literally the biblical command (Exodus 12:8) "With unleavened bread and bitter herbs they shall eat it," thus he combined them, even as we now do, and eat them together,

C: Blessed are You, O Lord our God, Ruler of the universe, who sweetens our

bitterness with Your redemption.

(someone may now hide the Afikomen for later ransom)

### **DINNER IS NOW SERVED**

#### **THE AFIKOMEN**

L: It is time to share the afikomen, the dessert, the final food eaten at Passover. From the time of the Exodus until the destruction of the Temple, shortly after Jesus, the Passover Lamb was the last food eaten. In its place we now partake of this piece of Afikomen. May its taste linger in our mouths. (if someone has hid the Afikomen,, the leader must ransom or buy it back with money or some gift)

#### **THE CLOSING GRACE**

( cups are filled a third time)

L: Let us say grace.

C:

Let us bless God's name forever and ever.

W:

Let us offer thanks to God for the food which we have eaten:

C:

Blessed are You, O Lord our God, Ruler of the universe, whose goodness feeds the whole world with goodness, with grace and with infinite mercy. You give food to every creature, for Your mercy endures forever.

M:

O Cod, Our God, be ever mindful of us as You have been of Your people of old so that we, too, may find enlargement, grace, mercy, life, and peace in You.

C:

Amen!

W:

O give thanks to the Lord, for He is good, for his mercy endures forever.

C: May the Lord give strength  
to His people; may the Lord bless His people with peace!

L: We partake of the third cup in gratitude for the redemption and freedom which the Lord granted our ancestors and in thankfulness for the earth's bounties of which we have eaten.

C: Barukh atah Adonai Eloheynu melekh ha'olam borey pri hagofen! (Blessed are You, O Lord our God, Ruler of the universe, who creates the fruit of the vine)

(all drink the third cup)

### **THE PROPHET ELIJAH**

L: There is an extra cup on the table. If a stranger should come and ask to keep the Passover with us, we would give him this cup of honor. We call it the "Elijah Cup". Jewish tradition states that Elijah, the prophet, will precede the Messiah and will announce his arrival and, with him, the arrival of freedom and peace for all people.

(All rise. One person opens the door of the house)

M: Direct your wrath, O God, upon evil and persecution. May that same spirit that led Elijah, enter the hearts of all people. May He inspire them to love you and may he fill them with the desire to build a world in which justice and freedom shall be the inheritance of all (Malachi 3:17).

C:

We await the coming of the Prophet Elijah. May he appear, bringing the Messiah with him.

(The door is closed. All are seated. The cups are filled)

### **THE CUP OF PRAISE**

C:

Barukh atah Adonai Eloheynu melekh ha'olam borey pri hagofen!)

(Blessed are You, O Lord our God, Ruler of the universe, who creates the fruit of the vine)

(all drink the fourth cup)

W: Blessed are You, O Lord our God, Ruler of the universe, for this fruit of the vine, and for all the bountiful produce of the field. We give thanks to You for all Your goodness.

(a Hymn of Praise is sung)

## THE CLOSING

- L: The service is now complete. We have retold the ancient story of Israel's freedom and salvation. With songs of praise we have called upon the name of the Lord.
- M: May the Lord who broke Pharaoh's yoke forever shatter all fetters of oppression and hasten the day when swords shall be broken into plough shares and spears into pruning hooks.
- W: May it be God's will to preserve us in life and in good health.
- C: May the spirit of this festival remain with us throughout the coming year: That God may God bless his people with peace, and that all humanity live in harmony and contentment. Amen.

## THE SATISFACTION (Dayend)

- L: How great is God's goodness to us! For each of His acts of mercy and kindness we declare **"IT WOULD HAVE SATISFIED US!"**
- L: Had God merely rescued us, but had not judged the Egyptians
- L: Had God judged the Egyptians, but not parted the Red Sea,
- L: Had God parted the Red Sea, but not fed us with manna
- L: Had God fed us with manna, but not given us the Sabbath,
- L: Had God given us the Sabbath, but not given us the promised land,
- L: But the Holy One, blessed be He, provided all these blessings for our ancestors. And not only these, but many more.
- C: Blessed are You, O God, for You have, in mercy, supplied all our needs. For You have not stopped even there, but you have given us Messiah, forgiveness for sin, life everlasting, and Your Holy Spirit.

## THE THREE SYMBOLS

- L: Rabbi Gamaliel said, "Whoever has not explained the three symbols of Passover, Pesach, Matzah, and Moror, has not fulfilled his responsibilities."

(holding up the roasted shankbone)

W: This Pesach reminds us of the lamb whose blood marked the house of the children of Israel. The lamb saved them, for the LORD "pesach" passed over their homes when He smote the firstborn of the Egyptians.

(holding up the Matzah)

M: This matzah reminds us of the haste with which the children of Israel left Egypt.

(holding up the bitter herbs)

W:

This Moror reminds us of the bitterness of slavery. As we read in Exodus 1:13-14, "So the Egyptians made the people of Israel serve with rigor, and made their lives bitter with hard service."

### **OUR PERSONAL DELIVERANCE**

M:

In each generation each Jew must look upon himself or herself as though he or she, personally, was among those who went forth from Egypt. Not our ancestors alone did the Holy One, blessed be He, redeem from suffering, but also us and our families.

(remembering and sharing of places and ways of slavery today)

C: Each generation is dutybound to contribute to the growth of freedom, else humanity's ideals become stagnant and stationary.

W: As inheritors of the priceless heritage of freedom, we join now in praising and glorifying God's holy name. He delivered us from slavery to freedom, from sorrow to happiness, from mourning to rejoicing, from darkness to light. In gratitude for these manifold blessings, we sing songs of praise to Him.

C: Hallelujah!