



Martin O. Weddington Papers.

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איחוד
ליהדות
מתקדמת
באמריקה



A SEDER SERVICE AND COMMUNION

THE LIGHTING AND BLESSING OF CANDLES

THE KIDDISH

Blessed art Thou, O Lord our God, Ruler of the Universe, who has chosen us from among peoples of the earth and blessed us with Thy commandments. In love Thou hast given us festivals to celebrate our happiness, holy days to celebrate our seasons of joy, and this Passover season to celebrate our freedom. All praise to Thee, O Lord our God, Ruler of the world, who hast created the fruit of the vine.

THE FIRST CUP

(All drink the first cup, leaning to the left in the traditional manner of the Seder.)

THE KARPAS

THE YACHATZ

THE FOUR QUESTIONS (usually asked by the younger people present)

1. Why is this night different from all other nights? On all other nights we eat either leavened or unleavened bread. Why on this night do we eat only unleavened? On all other nights we may eat either kinds of bread. Tonight is different because our ancestors were told by Pharaoh that they could leave slavery, but had only enough time to bake bread without leaven.
2. Why, on this night, we may eat any kind of green. Tonight, why do we especially eat bitter greens? On this night we eat bitter greens to remind us of the bitterness our ancestors experienced when they were oppressed by the structures and attitudes of slavery.

3. On all other nights, we need not dip any food in another, even once. Why, on this night, must we dip greens twice: once in salt water and once with the charoseth?

On this night we dip twice. The salt water reminds of the tears shed from the enslavement of our people, and of the tears shed by the Egyptians when visited by the ten plagues. We are to remember each others' tears as a recognition of a common humanity we share, and that oppression makes victims of us all. The bitter greens eaten with the charoseth shall be explained later.

4. On all other nights we sit erect at the table. Why, on this night, do we recline?

On all other nights we eat erect. Tonight we eat at ease when we partake of the wine. In antiquity, slaves ate hurriedly, standing or squatting on the ground. Nobility, the royalty, and the wealthy in Egypt, Persia, Rome, and other Empires, dined on couches. To indicate freedom, we, too, recline while eating the matzoh and drinking the wine.

THE FOUR CHILDREN OF ISRAEL (a reminder of the kinds of questions and values each new generation must embrace, and how that affects the community.)

THE WISE CHILD asks: "What is the meaning of the laws, regulations, and ordinances which the Lord our God has commanded?"

(From Deuteronomy 6:20) To your children you shall explain all the laws of Passover even to the last detail, that nothing may be eaten that is not explained, and no revelry to take place until after the afikomen is eaten.

THE REBELLIOUS CHILD asks: "What does this observance mean to you?"

From this very question and the way it is asked, the rebellious child chooses to be set apart from his/her people, and is a denial of God's presence active in our midst.



THE PASSOVER SUPPER

THE BLESSING AFTER THE MEAL

On behalf of all of us assembled, I offer thanks to God for the food we have eaten.

Blessed be the one of whose bounty we have partaken, and through whose goodness we live.

Blessed be the Lord our God, and blessed be the name of God.

Blessed are You, O Lord our God, Ruler of the universe, who in Your goodness feeds the entire world, and in mercy provides sustenance for all living creatures. The blessings of food never fail us, for in Your goodness You provide for all our needs.

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COMMUNION LESSON- Scripture: Mark 14:12-16, 22-26

INVITATION :: CONSECRATION :: SHARING BREAD AND CUP

JESUS' FAREWELL TO HIS DISCIPLES- John 14, 15, & 16 (selected)

### WORDS OF PARTING

Lord, we thank you for the traditions of the past which guide and enrich our history as your people. We give you thanks for the inspiration of the present and the challenge it provides us to make our newest expressions of worship also traditions of a rich past.

As we are a part of this never-ending line of your people, we pray that we might feel the unity which binds all people as your children. We pray for true justice and mercy among all your people.

As we have completed this meal and this service of bread and cup, may our hearts and spirits be nurtured and strengthened by Jesus' love, just as our bodies have been nourished by the Seder meal and Passover celebration.

PASSING THE PEACE (A time for greeting and blessing one another.)

### BENEDICTION

Falcon Heights United Church of Christ  
Rev. Norman Broadbent, Senior Minister

Pilgrim Baptist Church of St. Paul  
Rev. Thomas Fantroy, Senior Minister





THE SIMPLE CHILD asks: "What does this all mean?"

Say simply that with a mighty hand did the Eternal bring us forth from the house of bondage.

For THE CHILD UNABLE TO KNOW HOW TO ASK A QUESTION we must start their understanding of these things at the very beginning by telling the story.

"You shall tell your children on that day, 'I do this because of what the Lord did for me when I came out of Egypt.'"

THE STORY OF ISRAEL IN THE LAND OF EGYPT - Exodus 12:1-36

THE TEN PLAGUES

And the Eternal brought forth Israel from Egypt with a strong hand and an outstretched arm, with great terror, and with signs and wonders. These are the ten plagues which the Most Holy, blessed be God, brought upon the Egyptians in Egypt:

pollution of the Nile...frogs...gnats...flies...cattle plague...boils...hail...locusts...thick darkness...and the death of the first-born.

ACKNOWLEDGEMENT OF GOD'S SUFFICIENCY

(Participants respond "...It would have been sufficient." to the following litany.

DAYAYANOO

THE PASSOVER SYMBOLS

Pesah, Matzo, Moror

OUR PERSONAL DELIVERANCE

In every generation, each person of God must look at himself or herself as though I, personally, was among those who went forth from Egypt. Not our forebears alone did God redeem from suffering, but also each one of us and our households.

The struggle for freedom is a continuous struggle, for never does humanity reach total liberty and opportunity. In every age, some new freedom is won and established, adding to the advancement of human happiness and security.

Yet, each age uncovers a formerly unrecognized servitude, requiring liberation to set free the human soul.

In every age the concept of freedom broadens, widening the horizons for finer and more noble living.

Each generation is duty-bound to contribute to this growth, else human ideals become stagnant and stationary.

The events in Egypt were but the beginning of a force in history which will forever continue.

In this spirit, we see ourselves as participants in the Exodus, for we must dedicate our energies to the cause there begun, and not yet completed.

#### THE SECOND CUP

As inheritors of the priceless heritage of freedom, we join now in praising and glorifying God.

For the miracles of the past and those in our own day, we offer thanks to God. You have delivered us from slavery to freedom, from sorrow to happiness, from mourning to rejoicing, from shadowed existence to light. In gratitude for these many blessings we shall sing songs of praise.  
(Drink the second cup.)

#### HALLEL- PSALM

Halleluia! Praise, O servants of the Lord, praise the name of the Lord!

Blessed be the name of the Lord from this time forth and forever more.

From the rising of the sun unto its going down, the Lord's name is to be praised.

#### THE THIRD CUP

MOTZEE MATZOH :: MOROR :: KOYAYCH



## HYMN FEAST

### BLESSED ASSURANCE

1. Blessed assurance, Jesus is mine!  
Oh, what a fore-taste of glory divine!  
Heir of salvation, purchase of God,  
Born of His Spirit, washed in His blood.
2. Perfect sub-mission, perfect de-light,  
Visions of rap-ture now burst on my sight,  
Angels de-scend-ing, bring from a-bove  
Echoes of mercy, whispers of love.
3. Perfect sub-mission, all is at rest,  
I in my Saviour am happy and blest,  
Watching and waiting, look-ing above,  
Filled with His good-ness, lost in His love.

#### CHORUS:

This is my story, this is my song,  
Prais-ing my Sav-iour all the day long;  
This is my story, this is my song,  
Praising my Sav-iour all the day long.

### WHERE HE MAY LEAD ME

1. Where He may lead me I will go,  
For I have learned to trust Him so.  
And I remember 'twas for me,  
That He was slain on Calvary.
2. O I delight in His command,  
Love to be led by His dear hand.  
His divine will is sweet to me,  
Hallowed by blood-stained Calvary.
3. Onward I go, nor doubt nor fear,  
Happy with Christ, my Saviour near,  
Trusting that I some day shall see,  
Jesus my Friend on Calvary.

#### CHORUS:

Jesus shall lead me night and day,  
Jesus shall lead me all the way,  
He is the truest Friend to me,  
For I remember Calvary.

HYMN FEAST

GUIDE ME O THOU GREAT JEHOVAH

1. Guide me, O Thou great Jehovah,  
Pilgrim thro' this barren land;  
I am weak, but Thou art mighty;  
Hold me with Thy pow'r-ful hand;  
Bread of heaven, Feed me till I want no more,  
Bread of heaven, Feed me till I want no more.
2. Open now the crystal fountain,  
Whence the healing waters flow;  
Let the fiery, cloudy pillar,  
Lead me all my journey through;  
Strong De-liv-'rer, Be Thou still my strength  
and shield,  
Strong De-liv-'rer, Be Thou still my strength  
and shield.
3. When I tread the verge of Jordan,  
Bid my anxious fears subside;  
Bear me thro' the swelling current;  
Land me safe on Canaan's side;  
Songs of praises I will ever give to Thee,  
Songs of praises I will ever give to Thee.

LEANING ON THE EVERLASTING ARMS

1. What a fellowship, what a joy divine,  
Leaning on the Everlasting Arms!  
What a blessedness, what a peace is mine,  
Leaning on the Everlasting Arms!
2. Oh, how sweet to walk in this pilgrim way,  
Leaning on the Everlasting Arms!  
Oh, how bright the path grows from day to day,  
Leaning on the Everlasting Arms!
3. What have I to dread, what have I to fear,  
Leaning on the Everlasting Arms!  
I have peace complete with my Lord so near,  
Leaning on the Everlasting Arms!

CHORUS:

Leaning, leaning, Safe and secure from all alarms;  
Leaning, leaning, Leaning on the Everlasting Arms.