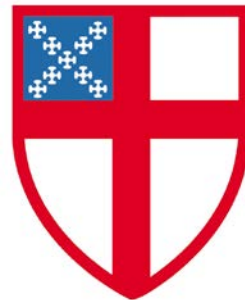


# ST. MICHAEL & ALL ANGELS

## EPISCOPAL CHURCH



### Our Vestry & Staff

J. Byron Greene, Sr Warden  
(850) 591-9285  
Charlie Clark, *Acting Jr Warden*  
(850) 893-5507  
Candice Billups  
Junious D. Brown  
John M. Grayson  
Delores B. Lawson  
Melanie Martin  
H. Alexis McMillan  
Ebenezer Oriaku  
Geraldine Roberts  
Kathleen Rodgers  
Laureatte Scott

Laureatte Scott, *Treasurer/Vestry Clerk*  
Kathleen Rodgers *Financial Secretary*  
DL LaSeur-*Organist & Music Director*  
Monique Alleyne, *Asst. Organist*  
Chris White, *Drummer/Choral Director*  
Sam Oliver, *Vergers*  
Elizabeth Humes, *Admin. Assistant*  
James Crowell, *Sexton*

### Our Clergy

The Right Rev. Samuel Howard  
*Bishop, Diocese of Florida*  
  
The Rev. Cal Goodlett  
*Interim Rector*  
  
(850) 894-2301  
[cal.goodlett@comcast.net](mailto:cal.goodlett@comcast.net)

### Ministers of the Church

The People of St. Michael

*Palm Sunday is April 9, 2017*

*Passover begins sundown on  
Monday, April 10, 2017*

# FREEDOM SEDER

Hosted by St. Michael  
Led by Leonard Helfand

**Wednesday,  
April 12, 2017  
6:15 pm**

Maundy Thursday Service: at 6:15 pm

Good Friday Service: at 6:15 pm

Easter Sunday Service  
at 10:00 am on April 16.

1405 Melvin St, **Tallahassee, FL 32301**

**Phone: (850) 681-0844**

**Email: [office@stmichaelandallangels.org](mailto:office@stmichaelandallangels.org)**

**Website: [www.stmichaelandallangels.org](http://www.stmichaelandallangels.org)**

Find us on **Facebook and Twitter** as well!

# THE SEDER TABLE

When the Seder begins, each table has the following:



1. A basket of several sheets of matzah, the un-leavened bread, covered by a napkin.
2. A seder plate that includes: an egg; a chicken bone (shankbone); raw kale greens (a bitter herb); sprigs of parsley/green onion (vegetable) ; ground horseradish; and charoseth (a mixture of chopped nuts and apples with wine).
3. Bottles of wine, grape juice, and water.

4. An empty cup for Elijah and two unlit candles. (Only at LEADER:'s table)
5. A bowl of salt water.

## Go Down, Moses

When Israel was in Egypt's land, Let my people go,  
Oppressed so hard they could not stand, Let my people go,  
**CHORUS**

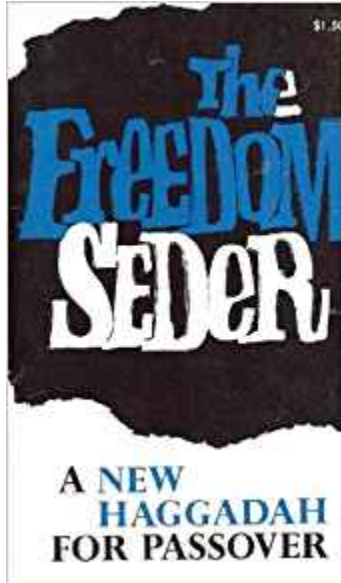
**Go down, Moses, way down to in Egypt's land;  
Tell old Pha-roah, to let my people go.**

The Lord told Moses what to do, Let my people go,  
To lead the children to Israel through, Let my people go,  
**CHORUS**

They journey to at his command, Let my people go,  
And came at length to Canaan's land, Let my people go,  
**CHORUS**

Oh, let us all from bondage flee, Let my people go,  
And let us all in Christ be free, Let my people go,  
**CHORUS**

**LEADER:** We celebrate tonight with blessings toward freedom, peace, and justice — in the **THE FREEDOM SEDER**, A Haggadah written by **Rabbi Arthur Waskow**



This Haggadah was actually used in a Freedom Seder held on the third night of Passover, April 4, 1969, the first anniversary of the death of Martin Luther King, in the basement of a Black church in Washington DC. About 800 people took part, half of them Jews, the rest Black and white Christians.

The Freedom Seder was welcomed by tens of thousands of Jews, and soon became the model and stimulus for many Haggadot that made the Passover Seder an affirmation of the liberation of its celebrants — feminist Haggadot, environmentalist Haggadot, antiwar Haggadot, vegetarian Haggadot, pro-labor Haggadot.

The efforts of a Freedom Seder became sharper and more urgent in 1968, when the Passover came one bare week after the murder of Martin Luther King, the April uprising of black Washington against the blank-eyed pyramid-builders of our own time. Who in those days could forget that the prophet King had remembered Moses? The prophet King had spoken of how he had been to the mountain-top, had seen a promised land, but might never enter.

And then we realized that in 1969, the third night of Passover, April 4, would be the first anniversary of King's death.

For us this Haggadah is Jewish, but not only Jewish. In our world all men face the Pharaohs who could exterminate them any moment, and so enslave them all the time. Passover therefore fuses the history and the future of all mankind.

Just as the whole bitterness of history lives within the Bitter Herb on the table. So for life, and peace, and freedom: L'Chaim! L'Shalom! L'Cherut!

# The Freedom Seder

*(Raise the cup of wine and say:)*

**LEADER:** Barukh atah adonai elohenu melekh haolam boray p'ri hagafen.

**ALL:** Blessed art thou, O Lord our God, King of the Universe, who creates the fruit of the vine.

*(Drink the first cup of wine.)*

**LEADER:** Blessed art thou, O Lord our God, King of the Universe! who hast made of one earth, one flesh all the peoples of the world, who didst exalt Mankind by breathing the life of the mind and the love of freedom into him, who didst sanctify us so that we might know and say what was holy and profane, what was freedom and what slavery. Blessed art thou, O Lord our God, who with love has allowed us to give ourselves and thee solemn days for joy, festivals and seasons for gladness. Blessed art thou, O Lord our God, who didst allow Israel to imagine this day of the Feast of Unleavened Bread, the season of our freedom, a holy convocation, a memorial of the departure from Egypt. Blessed art thou, O Lord! who sanctifiest Mankind, freedom, Israel, and the seasons.

**ST MICHAEL LEADER:** Blessed art thou, O Lord our God, King of the Universe who makest a distinction between holy and holy: between the holiness of this festival and that of the Sabbath; between the holiness of light and the holiness of darkness; between the holiness of the Jewish people and the holiness of other peoples. Blessed art thou, O Lord, who hast made all peoples holy and hast commanded us, even against our will, to become a beacon for justice and freedom for them all.

*(At each table, take pieces of parsley, dip in salt water, passes the water around the table, and say:)*

**LEADER:** Barukh atah adonai elohenu melekh haolam boray p'ri ha'adamah.

**ALL:** Blessed art thou, O Lord our God, King of the Universe, who creates the fruit of the earth.

*(Everyone then eats this piece of parsley. A plate with 3 pieces of matzo is on the table. At LEADER:'s head table, the middle matzah is broken in two pieces, and the larger piece is*

*hidden for an afikoman. Then at each table, uncover the matzah and lift the basket and all say:)*

**ALL:** Lo! This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry eat thereof; and all who are in need come and celebrate the Passover. (OPEN DOOR.) As our door is open, may not only the hungry come but also the spirit of the prophet Elijah, that we may tonight think wisely and feel deeply as we celebrate the Passover! For Elijah we set aside this cup of wine. (POUR CUP.)

**LEADER:** As the Jewish tradition says: "Hashatah hakha; l'shanah habaah b'arah d'yisrael." This year we celebrate here, but the next year we hope to celebrate in the land of Israel."

**ST MICHAEL LEADER:** And as another tradition says, "Ubi libertas, ibi patria" where there is liberty, that is my country. That is my Israel. For were we sitting tonight in Jerusalem, we should still say, "Next year in Jerusalem." For this year, not only we, but all are slaves and aliens: next year we hope that all shall be free. This year, all eat as aliens in a land not wholly theirs. Next year we hope all will celebrate in "the land of Israel" meaning in a world made one and a world made free.

*(At each table, fill the wine cups for a second time. The youngest person identified prepares to read.)*

**A young person:** Why is this night different from all other nights? On all the other nights we may eat either leavened or unleavened bread, but on this night only unleavened bread; on all the other nights we may eat any species of herbs, but on this night only bitter herbs; on all the other nights we do not dip even once, but on this night twice; on all the other nights we eat and drink, either sitting up or leaning back, but on this night we all lean back.

**LEADER:** Because we were slaves unto Pharaoh in Egypt, and the Lord our God brought us forth from thence, with a mighty hand, and an outstretched arm; and if the most Holy, blessed be He! had not brought forth our ancestors from Egypt, we, and our children, and our children's children, had still continued in bondage to the Pharaohs in Egypt; therefore even though we were all wise, all of us people of understanding and experience, all of us having knowledge in the law, it nevertheless is incumbent upon us to discuss the departure from Egypt, and all those who discuss the departure from Egypt, are accounted praiseworthy.

*Another reader:* Let us begin our own discourse tonight with the story of Moses and the rebellion of our forefathers against slavery, as it was retold in our own days by a prophet: "Moses lived in a period of dictatorship. His people were slaves. The bosses made them work under a speed-up system, and committed horrible atrocities, such as trying to kill all the boy-babies born to the Jews."

*Another reader:* "Moses himself was saved from such a death only because his mother hid him in a reed basket in the Nile River. There he was found by the daughter of the Pharaoh, which is what they called their dictator in Egypt. The princess took Moses to the royal palace and had him brought up as her own son."

*Another reader:* "When Moses was a young man he became curious about the Hebrew slaves, and one day went to the brickyards where some of them were working. The first thing he saw was an Egyptian boss hitting a Hebrew laborer. Moses was a powerful young man. He lost his temper. He hit the boss and killed him! He buried the body hastily in the sand, and went back to the palace."

*Another reader:* "But a fire had been kindled in Moses' heart, a fire of concern about his people and their suffering. The next day he went back to the hot brickyards. Then he learned two things that those who try to help their fellow men often discover. He found, first, that slaves often spend as much time and energy fighting each other as they do fighting their common oppressors, and second, that slaves do not always welcome their deliverers. They get accustomed to being slaves. Even after they have been freed, if freedom brings hardship, they may want to go back 'to the fleshpots of Egypt.'

*Another reader:* "This time Moses found two Hebrews fighting each other. When he rebuked them, they turned on him and said, 'Who made you our boss? Do you mean to kill us as you did that Egyptian yesterday?' Moses feared that in order to turn suspicion away from themselves they would tell the Egyptians that he killed the boss. He concluded that it might not be healthy to stay around those parts, so he ran away. In his new home, he settled down to a nice comfortable life, raising a family and feeding the flocks of his father-in-law.

*Another reader:* "Only, after a while, God came into the picture. What was the sign that God had come? It was a bush that burned and burned and did not stop burning. Moses had had a fire kindled in his heart once, but it went out, or at least died down. God is the Being whose heart does not stop burning, in whom the flame does not die down. What was God all burned up about? The voice that came out of the bush said, 'I have seen the affliction of my people that are in Egypt and have heard their cry by reason of their oppressors.' it was

the physical, economic, and spiritual suffering, the injustice, the degradation to which actual people were subjected here on earth, that caused God concern.”

**Another reader:** "And the proof that God had entered into Moses, and that Moses had really been converted, was that he had to go back and identify himself with his enslaved people, organize them into Brick-makers 'Union Number One' and lead them out of hunger and slavery into freedom and into 'a good land, and a large, a land flowing with milk and honey.'

**Another reader:** "At the head of the Ten Commandments stand these great words: 'I am the Lord thy God which have brought thee out of the land of Egypt, out of the slave-house. Thou shalt have no other God before me but this God who is in the hearts of his prophets as the Eternal Flame that will not let them rest where there is injustice and inequality until these have been done away with and men set about building God's House instead of the slave-house.'"

**Another reader:** "To be religious, the Hebrews discovered, is to get out of Egypt into Canaan; to refuse to be slaves or contented draft-horses; to build brotherhood in freedom because that is what men and women, the children of God, were created to do! And religious leaders are those who identify themselves with the oppressed, so that men may carry out this, their true mission in the world."

**LEADER:** Thus wrote the prophet Muste. But many have seen the Passover as a time to think deeply on other aspects of the question of freedom and the relation of Man and God. They have thought, and they have talked—for the Passover is a time of talking, of conversing, of exchanging thoughts.

**ST MICHAEL LEADER:** But there have also been some who thought silence the most eloquent conversation. Thus long ago, some had appointed the Seder evening as the time of the great hope of his heart. Some wondered that if there was community of mankind, then in this night of Seder the wishes of all those flaming souls everywhere must arise and coalesce on high. More was not needed. Nothing was to be commanded or be prescribed. If either were to be necessary, then the one thing needed simply did not exist.

*(There shall be a few minutes of quiet in which all the lights are doused and the reader says:)*

**LEADER:** Blessed art thou, O Lord our God, King of the Universe, who creates darkness and commands us to meditate in silence.

*(Then someone at LEADER:'s table lights the candles and says:)*

Blessed art thou, O Lord our God, King of the Universe, who creates the light of the fire and commands us to converse with each other about the departure from Egypt.

Blessed be the Lord our God, who in the Torah he gave to his people Israel explains how to converse about the Passover with people of different dispositions. The Torah speaks distinctly of four different kinds of children: that is, the wise son or daughter, the wicked one, the simple one, and the one who is so young that he cannot understand.

*4 younger persons in attendance have been identified as these CHILD readers:*

**Reader for the wise child:** What mean those testimonies, statutes, and judgments, which the Lord our God hath commanded us? Then shall thou instruct him in all the laws of the Passover: even such details as the law that after the paschal lamb no dessert ought to be brought to the table. And as part of instruction in the laws, you shall discuss with him the nature of freedom and justice, and he shall begin to work out his own ideas of the meaning of the Passover. Together with him you may write and live a new Haggadah from year to year.

**Reader for the wicked child:** What is the service to you? to you, not to him; and because he takes himself out of the collective body, he denies the essence of religion: the unity of God and the community of Man. You should, therefore, make his teeth blunt and tell him: This is done because of that, which the Lord did for me, when I went forth from Egypt: That is, for me, but not for him; for had he been there, he would not have been redeemed.

**Reader for the simple child:** What is this? And then shalt thou tell him: We are remembering that a long time ago, in another country, when we and our families were forced to work for other people as slaves, we became free men with the help of the Lord; and we are celebrating our freedom.

**Reader for the child who is too young to ask questions of himself:** You should yourself begin to explain without waiting for him to ask, as it is said: And thou shalt tell thy son on that day, saying, this is done because of that which the Lord did for us, when we went forth from Egypt. For out of death, and sorrow, and slavery, he gave us life, and joy, and freedom; and so, tonight we remember both the death and the life; both the sorrow and the joy; both the slavery and the freedom. To remember the sorrow, we eat bitter herbs; to celebrate in joy, we drink sweet wine. And we sing of life because we love you!



**LEADER:** We speak to our children of the departure from Egypt because we know that in their generation too it will be necessary to seek liberation. Indeed, even before the sojourn in Egypt, it was necessary to seek liberation. Blessed be he, who preserves his promise unto Israel; blessed be the Most Holy, who foresaw the end of the captivity, that he might perform what he had promised to our father Abraham, as is said: And he said unto Abraham, know for certain, that thy seed shall be strangers in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge; and they shall afterwards go forth with great joy and a new freedom, with food and tools and clothing sufficient to make a decent life, and with a law of justice for all.

*(At each table, cover the matzah, lift up the cups, and say:)*

**ALL:** And it is this same promise, of life and freedom, which has been the support of our ancestors, and of us also; for not one only has risen up against us, but in every generation there are some who rise up against us, to annihilate us; but the Most Holy, blessed be he, has delivered us out of their hands.

*(Drink, set the cup on the table and uncover the matzah)*

**LEADER:** Search further and inquire in the last generation, what Hitler intended to do; for once again he intended to destroy all Israel and enslave Mankind.

**ALL:** And in this generation, search and demand to know about those who shape the fire of the sun to murder nations and all mankind; for at last those who rise up against us, to annihilate us, make no distinctions of race or belief, but plan to destroy us all, without exception. May the Most Holy, blessed be he, deliver us out of their hand again!

**LEADER:** These are the ten plagues which the Most Holy, blessed be He, brought on the Egyptians in Egypt:

*(Then each person takes the handle of their spoon, and dips into the wine ten times while saying the ten plagues)*

**ALL:** Blood, Frogs, Vermin, Poisonous beasts. Pestilence, Boils, Hail, Locusts, Darkness, Slaying of the firstborn.

**LEADER:** The tradition says that we spill wine from our cups in recounting the plagues because it is incumbent on us to reduce our pleasure as we remember the sufferings of the

Egyptians. And the tradition also tells us that when the angels rejoiced in the drowning of the Egyptians, the Lord our God, blessed be he, rebuked them saying, "Are these not my people also, and the work of my hands?" Let us therefore grieve for the sufferings of our brothers the Egyptians.

But let us also remember the lesson of the plagues: the winning of freedom has not always been bloodless in the past. Through the generations, our prophets who spoke the word of God directly to the kings and the people, those who worked out the law of justice in daily life, and revolutionary leaders who have faced the issue of violence in the struggle for freedom.

And when Lincoln said, "If every drop of blood drawn by the lash must be paid by one drawn by the sword, still must it be said. The judgments of our Lord are true and righteous altogether."

May we remember and honor tonight and at every Passover the bleak and hopeless courage of those who during the week of Passover 1943 began the Ghetto Uprising in Warsaw.

**ALL:** The moments of resistance have not been bloodless. The blood of tyrants and the blood of freemen has watered history. But we may not rest easy in that knowledge. The freedom we seek is a freedom from blood as well as a freedom from tyrants. It is incumbent upon us not only to remember in tears the blood of the tyrants and the blood of the prophets and martyrs, but to end the letting of blood. To end it, to end it!

**ST MICHAEL LEADER:** For as one of the greatest of our prophets, whose own death by violence at a time near the Passover we remember in tears tonight as the prophet Martin Luther King called us to know: "The old law of an eye for an eye leaves everybody blind. It destroys community and makes brotherhood impossible. It creates bitterness in the survivors and brutality in the destroyers. But the principle of nonviolent resistance seeks to reconcile the truths of two opposites—acquiescence and violence. The nonviolent resister rises to the noble height of opposing the unjust system while loving the perpetrators of the system. Nonviolence can reach men where the law cannot touch them. So we will match your capacity to inflict suffering with our capacity to endure suffering. We will not hate you, but we cannot in all good conscience obey your unjust laws. And in winning our freedom we will so appeal to your heart and conscience that we will win you in the process."

**ALL:** So the struggles for freedom that remain will be more dark and difficult than any we have met so far. For we must struggle for a freedom that enfolds stern justice, stern bravery, and stern love. Blessed art thou, O Lord our God! who hast confronted us with the

necessity of choice and of creating our own book of thy Law. How many and how hard are the choices and the tasks the Almighty has set before us!

**LEADER:** If we were to disarm the nations but not to end the brutality with which the police attack black people in some countries, brown people in others; Moslems in some countries, Hindus in other; Baptists in some countries, atheists in others; Communists in some countries, conservatives in others, it would not be sufficient;

**Another Reader:** If we were to end outright police brutality but not prevent some people from wallowing in luxury while others starved, it would not be sufficient;

**Another reader:** If we were to make sure that no one starved but were not to free the daring poets from their jails, it would not be sufficient;

**Another reader:** If we were to free the poets from their jails but not train the minds of people so that they could understand the poets, it would not be sufficient;

**Another reader:** If we educated all men and women to understand the free creative poets but forbade them to explore their own inner bliss, it would not be sufficient;

**Another reader:** If we allowed men and women to explore their inner bliss but would not allow them to love one another and share in the human fraternity, it would not be sufficient.

**LEADER:** How much then are we in duty bound to struggle, work, share, give, think, plan, feel, organize, sit-in, speak out, hope, and be on behalf of Mankind! For we must end the bloody wars that are killing men and women as we sit here, disarm the nations of the deadly weapons that threaten to destroy us all, end the brutality with which the police beat minorities in many countries, make sure that no one starves, free the poets from their jails, educate us all to understand their poetry, allow us all to explore our inner bliss, and encourage and aid us to love one another and share in the human fraternity. All these!

**ALL:** "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken. For let all the peoples walk each one in the name of its god, but we will walk in the name of the Lord our God for ever and ever."

**ST MICHAEL LEADER:** Blessed art thou, O Lord our God, King of the Universe, who hast promised us a world of peace, justice, and freedom. Blessed art thou, O Lord our God, King of the Universe, who dost strengthen us to build that world! Blessed art thou, O Lord our God, King of the Universe, who strengthened our forefathers to win their liberty and fulfill thy promise to end the captivity in Egypt.

**ALL:** Our forefathers felt deeply the strength of that promise as the breath of all their work: so deeply that they honored not themselves but the Almighty for conferring upon us his abundant favors of freedom, justice, sustenance, and law. Yet the work was their own; the profound Conversation between the Lord our God, blessed be he, and the people of Israel and the world was the conversation between the Promise and the Work, the Vision and the Creation; freedom, justice, sustenance, and law were all made real by their own hands.

**ST MICHAEL LEADER:** So let us remember that we celebrate both Mankind and God; and let us honor our forefathers by reciting as they did the chant that praised and exalted the King of the Universe for kindling the fire that lit their work. Let us remember their song, the Dayenu: "It Would Have Been Sufficient."

**Another reader:** What abundant favors has the omnipresent conferred on us!

**Another reader:** For if he had but brought us forth from Egypt, and had not inflicted justice upon the Egyptian, it would have been sufficient.

**Another reader:** If he had inflicted justice upon them, and had not executed judgment upon their gods, it would have been sufficient.

**Another reader:** If he had executed judgment upon their gods, and had not slain their first-born, it would have been sufficient.

**Another reader:** If he had slain their first-born, and had not bestowed on us their wealth which we had created, it would have been sufficient.

**Another reader:** If he had given us their wealth, and had not divided the sea for us, it would have been sufficient.

**Another reader:** If he had divided the sea for us, and had not caused us to pass through on dry land, it would have been sufficient.

**Another reader:** If he had caused us to pass through on dry land, and had not plunged our oppressors in the midst thereof, it would have been sufficient.

**Another reader:** If he had plunged our oppressors in the midst thereof, and had not supplied us with necessaries in the wilderness forty years, it would have been sufficient.

**Another reader:** If he had supplied us with necessaries in the wilderness forty years, and had not fed us with manna, it would have been sufficient.

**Another reader:** If he had fed us with manna, and had not given us the Sabbath, it would have been sufficient.

**Another reader:** If he had given us the Sabbath, and had not brought us near to Mount Sinai, it would have been sufficient.

**Another reader:** If he had brought us near to Mount Sinai, and had not given us his law, it would have been sufficient.

**Another reader:** If he had given us his law, and had not brought us to the land of Israel, it would have been sufficient.

**Another reader:** If he had brought us to the land of Israel, and had not built the Temple, it would have been sufficient.

**ALL:** Dayenu Dayenu!

*(Raise and lower the cup)*

**LEADER:** So speaks the Dayenu, and the collective wisdom of our fathers. Let us not forget that their Dayenu begins with resistance and confrontation, proceeds in travail, and ends with the triumphant creation of a new law and a new arena for the expression of law.

Not only in song and story must we remember their struggle, but in the very food that we fuse our bodies tonight. Whosoever does not make mention of the things used on the Passover, has not done his duty and these are they: the paschal lamb, the unleavened cake, and bitter herb.

*(From each table, someone raises the chicken bone---substituting for Lamb Shank)*

**Another reader:** The paschal lamb, which our ancestors ate during the existence of the holy temple, denoted that the Most Holy, blessed be he, passed over our fathers' houses in Egypt; as it is said: And ye shall say, it is the Lord's sacrifice of the Passover, because he passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses. And the people bowed their heads and worshipped.

*(From each table, someone raises the matzah:)*

**Another reader:** These unleavened cakes, wherefore do we eat them? Because there was not sufficient time for the dough of our ancestors to leaven, before the Holy Supreme King of Kings, blessed be he, appeared unto them, and redeemed them; as is said: And they baked unleavened cakes of the dough, which they brought forth out of Egypt; for it was not leavened, because they were thrust out of Egypt, and could not tarry; neither had they made any provision for themselves.

*(From each table, someone raises the bitter herb (the kale greens):)*

**Another reader:** This bitter herb, wherefore do we eat it? Because the Egyptians embittered the lives of our ancestors in Egypt; as is said: And they embittered their lives with cruel bondage, in mortar and brick, and in all manner of labor in the fields; all their labor was imposed upon them with rigor.

**LEADER:** It therefore is incumbent on every person in every generation not merely every Jew, but every man and woman to look upon himself, as if he had actually gone forth from Egypt; as it is said: And thou shall declare unto thy son, on that day, saying: This is done because of that, which the Lord did for us when we came forth from Egypt. It was not our ancestors only that the Most Holy, blessed be he, redeemed from Egypt, but us also did he redeem with them as it is said: And he brought us from thence, that he might bring us to the land which he swore to give unto our fathers.

*(Hold up the wine in your hand, and say:)*

**ALL:** We therefore are in duty bound to thank, praise, adore, glorify, extol, honor, bless, exalt, and reverence him, who wrought all the miracles for our ancestors and us: for he brought us forth from bondage to freedom, from sorrow to joy, from mourning into holy days, from darkness to great light, and from servitude to redemption: and therefore let us chant unto him a new song. Hallelujah!

*(set the cup on the table, and say:)*

**ST MICHAEL LEADER:** Blessed art thou, O Lord our God! Sovereign of the universe! Who hast redeemed us, and our ancestors, from Egypt; and caused us to attain the enjoyment of this night, to eat thereon unleavened bread and bitter herbs.

**LEADER:** Blessed art thou, O Lord, who hast commanded us to answer the questions of our children about the departure from Egypt, but who also inspired our forefathers in the tradition to leave some questions unanswered. For as no question is ever fully answered, so the four questions that our young people asked tonight have not been fully answered. May they and we seek out answers for ourselves and, seeking, ask new questions!

Barukh atah adonai elohenu melek haolam boray p'ri hagafen.

**ALL:** Blessed art thou, O Lord our God! King of the universe, who created the fruit of the vine.

*(Drink the wine while reclining on the left side.)*

Barukh atah adonai elohenu melek haolam hamotzi lechem min haaretz.

**ALL:** Blessed art thou, O Lord our God! King of the universe, who brings forth bread from the earth.

*(Every one at the table takes a piece of the matzah, breaks it in half, and prepares to make a little sandwich with bitter herb, horseradish and charoset – and then says the blessing:)*

Barukh atah adonai elohenu melek haolam asher kid'shanu b'mitzvotav v'tzivanu al akhiSat matzah.

**ALL:** Blessed art thou, O Lord our God! King of the universe, who hast sanctified us with thy commandments, and commanded us to eat unleavened bread.

*(Everyone takes a bite, and then says the next blessing:)*

Barukh atah adonai elohenu melek haolam asher kid'shanu b'mitzvotav v'tzivanu alakhilat maror.

**ALL:** Blessed art thou, O Lord our God! King of the universe, who hast sanctified us with thy Commandments, and commanded us to eat bitter herbs.

*(Every one is welcome to eat any remaining food offerings on the seder plate, including the roasted egg.*

**ST MICHAEL LEADER:** Brothers and sisters, we have been remembering our slavery and our liberation. But just as it was we, not our ancestors only, who were liberated in Egypt, so it is we, not our ancestors only, who live in slavery. Our slavery is not over, and our liberation is not complete. The task of liberation is long, and it is work that we ourselves must do. As the Talmud tells us, we, like Moses, may not live to complete the task; but neither may we refrain from beginning. We are about to eat; may our dinner give us strength for the work ahead! We are about to drink; may our wine give us joy for the work ahead! May we give each other strength in the struggle, just as we share this bread.

May we give each other joy in the struggle, just as we share this food and wine.

*(Supper is then served, buffet style, and all eat and drink joyfully.*

*A short discussion period on Freedom will follow the meal.*

*TO conclude the evening: all will sing the spiritual "We Shall Overcome". )*

## We Shall Overcome

We shall overcome,  
We shall overcome,  
We shall overcome someday ...  
Oh, deep in my heart,  
I do believe,  
Oh, we shall overcome someday.

- v2. We'll walk hand in hand, today.
- v3. God is on our side, today.
- v4. We are not afraid, today.
- v5. We shall live in peace, someday.