

The Jeub Family Seder

Story told by Moses, 4000 B.C.

Prophesy fulfilled by Jesus Christ, 30 A.D.

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Kadesh-Sanctification of the Day (stand)

Child (1): This night is the most important of Jewish feasts. It is celebrated each year by God's people to help them remember how God protected them from the plagues that were sent upon Egypt, and their leaving to return to the Holy Land which God had promised to their father Abraham.

Child (2): As we gather for this sacred celebration in the presence of our loved ones let us remember that we are rejoicing with the whole house of Israel, both young and old. This feast links us with the past because it is an ancient tradition that has been handed down from generation to generation.

Child (3): Jesus, too, celebrated this feast with his family and friends. He did so for the same reason all good Jews share in this meal—so that the stories of his people would become his own. We celebrate today with the hope that the experience of God protecting, redeeming and freeing will become part of our own personal experience.

All: God is the same yesterday, today, and forever. Alleluia!

Lighting of the Festive Candles

(Mother lights the candles)

Mother: Praised are you, Lord our God, Ruler of the universe, who sanctified us by your commandments and commanded us to kindle the lights of the Passover holiday. I pray that the brightness of these lights may inspire us and bring joy and promise to all of us.

All: Amen!
(All sit)

Kiddush—The first cup of the Wine

Father: Each cup of wine that we share in the Seder has a special meaning. This Kiddush cup of the cup of freedom, reminds us of the words that God spoke to His people in Egypt.

All: "I am the Lord, I will free you from the burdens which the Egyptians lay upon you."

(Father pours the wine. All hold up their cups of wine.)

Father: Praised are you, Lord our God, Ruler of the universe, who has chosen us among all peoples and sanctified us with your commandments. With an everlasting love you have given us holidays and seasons for rejoicing, and this day of the Feast of Passover, the time of our freedom, in remembrance of Israel's going out from Egypt.

All: Blessed are You, Lord our God, Ruler of the universe, creator of the fruit of the vine.

(All drink the first cup.)

Karpas-Rebirth and renewal

(All take celery greens and dip them twice in salt water)

Father: See, winter is past, the snows are over and gone. The flowers appear on the earth. The season of glad song has come.

All: Blessed are you, Lord our God, Ruler of the universe, creator of the fruit of the earth.
(All eat greens)

Tachatz: Breaking of the Middle Matza—the Afikoman

(Father takes the middle Matza from his plate, breaks it in two pieces, wraps the larger half in a cloth, and sets it aside. While he is still breaking it, he says:)

Father: This is the bread of affliction which Israel ate in the land of Egypt. It is a symbol of days of slavery and pain, endured by the Jewish people for centuries. It is a symbol also of the slavery and pain of so many in the world today. It is our hope that all humankind one day will be free of oppression.

The Four Questions

Child (4): Why is this night different from all other nights?
On all other nights we eat either leavened or unleavened bread. Why on this night only Matza?

Child (5): On all other nights we eat herbs of any kind. Why on this night only bitter herbs?

Child (6): On all other nights we do not dip herbs even once. Why on this night twice?

Child (7): On all other nights we eat in an ordinary manner. Why on this night do we dine with special ceremony?

Maggid – The Narration

Father: God commanded that parents are to tell to their children the story of the Passover so that they will always remember how he reached out to his people in their misery and lifted them up into freedom. Each food that we eat reminds us of the story of freedom.

Child (8): What is the meaning of the Maror?

Mother: The Maror means bitter herbs. It symbolizes the bitterness of the sufferings that the Israelites suffered in Egypt. It is written in the Bible: "The Egyptians forced the children of Israel into slavery and made their lives unbearable with hard labor, work with clay and bricks, all kinds of work in the fields; they forced on them every kind of labor."

Child (9): What is the meaning of Haroset?

Father: This Haroset is meant to represent the mortar between the bricks. It is also a reminder of the hard labor the Israelites were forced to do in Egypt.

Child (10): Why do we use salt water?

Mother: The water reminds us of the tears of the people. It is symbolic of the bitterness which Israel endured in its experience of slavery.

Child (11): What is the meaning of Zeroah?

Father: The Zeroah is the lamb which was sacrificed to the Lord on the night that the Holy One passed over the houses of our ancestors in Egypt. While all the firstborn of the Egyptians died, the children of the Hebrews were protected by the blood of the lamb that they spread over their doorposts.

In the New Testament, we are told that when John the Baptist saw Jesus coming toward the river, he said, "Look, there is the Lamb of God, who takes away the sins of the world." For Christians, Jesus is the lamb who shed His blood that we may have eternal life.

Child (12): What is the significance of the Unleavened Bread?

Mother: It is the bread of affliction, which our ancestors took with them out of Egypt. For it is written, "They baked cakes with dough which they had brought from Egypt. Unleavened because they had been driven out of Egypt with no time to let their bread rise."

Child (13): What is the significance of the Karpas?

Father: The Karpas is the parsley or celery greens and serves as a reminder of springtime, the season of Passover. We use it as a sign of gratitude to God for the goodness of the earth, for our bread and food.

Child (14): What is the meaning of the Beytza?

Mother: The Beytza, the egg, is a reminder of the roasted egg that is offered at the Temple of Jerusalem at the Passover festival. The egg is a symbol of new life. God had promised to his people a new life of peace in the land of Israel.

The Second Cup of Wine: The Cup of Memory

(Father pours the wine. All hold their cups of wine.)

Father: This second cup is the cup of memory. Not only were our ancestors redeemed by God from slavery, but all of us are now redeemed in spirit and example. Each of us here and each generation is a beneficiary of God's power of salvation. For this reason we raise our cup and drink the wine of memory, we remember the stories, we remember so that salvation is ours.

All: Blessed are you, Lord our God, Ruler of the universe, creator of the fruit of the vine.
(All drink the second cup.)

Rahatz – Washing of the Hands

(A bowl of water and a hand towel are brought to the leader)

Father: We are ready to enjoy the Passover meal. Before we eat, let us wash our hands and say together:

All: Blessed are you, Lord our God, Ruler of the universe, who sanctified us with your commandments and commanded us concerning the washing of the hands.
(All wash their hands)

Motzee-Matza: Blessing over the Matza

(The father breaks the top Matza and shares a piece with each family member)

Father: Blessed are you, Lord our God, Ruler of the universe who brings forth bread from the earth.

All: Blessed are you, Lord our God, Ruler of the universe who sanctified us with your commandments and commanded us to eat Matza.
(Each person eats a piece of Matza)

Maror: Eat the Bitter Herb

(Everyone dips the bitter herbs in the haroset)

All: Blessed are you, Lord our God, Ruler of the universe, who made us holy with your commandments.
(All eat the bitter herbs)

Korekh: Eat the Bitter Herb and Matza together

(The bottom Matza is broken, and each participant takes two pieces with some bitter herbs in between forming the Hillel Sandwich.)

Father: Rabbi Hillel, a Hebrew hero, did this in Temple Days. He joined Matza and bitter herbs in order to observe the biblical command: "They shall eat the Passover offering together with Matza and Maror."
(All eat their Hillel Sandwich)

Shulhan Orekh: The Passover Meal

(Dinner is served)

Tzafun: The Afikomen

Father: Traditionally, the Afikomen is hidden, and at desert time, the children search for it as Israel is searching for its hidden Savior. A reward is given to the child who finds it and the Afikomen is shared and songs are sung to rejoice over the coming of the savior.

(Father leads in singing *Jehovah Jirah*. Mother hides the Afikomen during the singing. After the singing, the children run to the other room to find the Afikomen. A prize is given to the winner.)

Father: It is believed by some that the Afikomen was the bread that Jesus broke, gave thanks to God, and shared with his friends.
(Father breaks the Afikomen and passes it around, but no one eats it yet)

All: We thank you Heavenly Father.

Father: Then Jesus said, "This is my Body, which will be given for you."

Mother: As we eat this bread of the Afikomen, let us remember, as Christians, that Jesus' body was broken for us so that we may be bound together in love as we share the bread as members of the Body of Christ.
(All eat their piece of Afikomen)

Barekh: Grace After Meal

Father: The Bible says: "When you have eaten and are satisfied, you shall thank the Lord your God for the good land which he has given you."
Praised be the Lord, our God, Father of all, who sustains the world with goodness and gives us the food of the earth."

All: We thank you, Lord our God, for the good land which you have given to our ancestors, for bringing them out of the land of Egypt, and for redeeming them from the House of Bondage. We thank you for your Holy Word, which you have given us, and for the life of grace and loving kindness which you have graciously bestowed upon us, and for the food we eat with which you nourish and sustain us at all times.

The Third Cup: The Cup of Redemption

Mother: This third cup of wine represents redemption. It is believed that this is the cup that Jesus was sharing with his friends when he said, "This cup is the New Covenant in my blood which will be poured out for you."
Let us all drink and remember the redemption that is ours.

All: As it is written, "I shall redeem you with an outstretched arm." Praised are you, Lord our God, Ruler of the universe, creator of the fruit of the vine."
(All drink the cup of wine)

The Cup of Elijah

(The door is opened for the ceremony of receiving Elijah the Prophet. The cup of Elijah is filled and set in the middle of the table.)

Father: At this moment we welcome Elijah the Prophet. As we await his arrival, we ask God to inspire us by the examples of holy people and martyrs of the faith, the witnesses to God in darkness. Out of the depth of affliction, their testimony becomes a song of hope and faith in justice and of trust in the common bond that unites all of the peoples of earth.

Hallel: Recital of the Psalms

Father: Let us sing to the Lord a joyous song.

All: Alleluia!

Child (15): When Israel came forth from Egypt,
The house of Jacob from a people of alien tongue,
Judah became his sanctuary, Israel his domain.

All: Alleluia!

Child (16): The sea beheld and fled:
Jordan turned back.
The mountains skipped like rams.
The hills like the lambs of the flock.

All: Alleluia!

Child (17): Why is it, O sea, that you flee?
O Jordan, that you turn back?
You mountains, that you skip like rams?
You hills, like the lambs of the flock?

All: Alleluiah!

Child (18): Dance, O earth, at the presence of the Lord,
At the presence of the God of Jacob,
Who turned the rock into pools of water,
The flint into flowing springs.

All: Alleluia!

Neertza: Conclusion of the SEDER

The Cup of Hope and Freedom

(Father fills the cups for the fourth time. All lift their cups.)

Father: We partake of the fourth cup of the wine, the cup of freedom. It is a reminder of freedom, its hopes, struggles and dreams for so many enslaved nations and individuals. As committed children of God, we are called to witness this precious gift and make it known to all peoples of the earth: those who seek justice, those you lack any rights and who fight for freedom.

All: Blessed are you, Lord our God, Ruler of the universe, creator of the fruit of the vine.
(All drink the fourth cup of wine)

Final Benediction: The Freedom of Jerusalem

Father: The rights of the Seder are now concluded
In accordance with the ancient precept and custom.
With the same zeal that we have prepared for this day,
May we plan and live our daily lives.
Out of respect and thanks to our Jewish brothers and sisters who brought this sacred meal from ancient time to the present so that it can serve as a teaching to us and to all those who need to know of God, Redeemer and Savior, let us recite their words of joy:

All: May He inspire us to nobler living
And draw us close to Him.
May the battle cry for all who seek freedom
Ever ring in our ears.

All: NEXT YEAR IN JERUSALEM!

Father: We have now celebrated our unity in this symbolic meal, in sharing bread and wine. We recall the words of our Lord Jesus at this point in the Last Supper. He said, "Peace I leave you, my peace I give you, a peace the world cannot give..."

Let us now offer one another an appropriate sign of the peace we have we have experienced here tonight as a family and as children of God gathered to celebrate these mysteries of faith.

(All exchange a sign of peace and love)

(All join hands)

All: Holy Father, keep us true to your name so that we may be one. We do not ask you to remove us from the world, but to protect us from the Evil One. Consecrate us in truth (your Word is Truth). As you sent Jesus into the world, send us also. May we all be one, O God, as the Father and the Son are one.

Parents' Blessing

(With their hands outstretched over the members of the family)

Parents: May the Lord bless you and keep you!
May the Lord let His face shine upon you and be gracious to you!
May the Lord look upon you kindly, and grant you peace.

All: Amen!