



# The Passover Celebration

Haggadah for the Seder

I, the Lord, am your God, who brought you out of the land of Egypt, the house of bondage: you shall have no other gods beside me.



# Palm Sunday Celebration

*Hosanna*

## Festival Candle Lighting

### Leader

Welcome to our Passover Seder. Let us celebrate the Exodus from Egypt, God's redemptive liberation of Israel from slavery and spiritual misery.

Passover starts with the lighting of two candles accompanied by a blessing. It is traditionally done by the mother of the house. To make ourselves ready, let us keep silence to receive the celebration in peace and Passover quietness.

*A time of silence.*

### Mother

*As the candles are lighted:*

Praised are you, Lord our God, Ruler of the universe, who has 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 spiritual joy and promise to all of us. Amen.

### Participants

Praised are you, Lord our God, Ruler of the universe, who has brought us life, and sustained us, and enabled us to reach this season of joy.

## The Seder Symbols

### Leader

Tonight we celebrate the Passover, the feast of freedom and redemption, and we read from the Haggadah. Haggadah is a Hebrew word meaning story. It is a special story. It relates our history: enslavement in Egypt, freedom, the holy commitment at Mount Sinai, and the return to the Promised land.

The Haggadah ritual is called "seder" meaning "order" in Hebrew. The various parts of the "seder" are symbolized on this special plate.

*The leader points out the different kinds of food on the platter as they are explained.*

The following are part of the Passover ritual. Here is a shank bone of a lamb called in Hebrew *zeroah*.

### Participants

What is the significance of the *zeroah*?

### Leader

Traditionally, the shank bone of a lamb is used as a reminder of the lamb offered on Passover at the Temple in Jerusalem two thousand years ago. It also recalls that God passed over the houses of the Hebrew people in Egypt:

Then when your children ask you, "What is the meaning of this rite?" you shall say: It is the Lord's Passover, for he passed over the houses of the Israelites in Egypt when God struck the Egyptians but spared our houses. (Exodus 12:2-27)

### Leader

Here is an egg. In Hebrew it is called *beytza*.

### Participants

What is the significance of *beytza*?

### Leader

The egg is a reminder of the roasted egg offered at the Temple of Jerusalem at the Passover festival.

### Leader

Here is a piece of bitter herbs. It is called in Hebrew *maror*.

### Participants

What is the significance of the *maror*?

### Leader

It reminds us of the bitterness and hardship of slavery.

**Leader**

Here is a mixture of chopped apples, cinnamon, nuts and wine. It is called *haroset*.

**Participants**

What is the significance of the *haroset*?

**Leader**

The *haroset* is a remind of the mortar used by the forced Hebrew laborers in Egypt.

**Leader**

Here is a green vegetable call in Hebrew *karpas*.

**Participants**

What is the significance of the *karpas*?

**Leader**

The *karpas*, a piece of parsley, is 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.

**Leader**

There are additional symbols of the Passover Seder that we can see on the table. One of them is *salt water*.

**Participants**

What is the significance of the *salt water*?

**Leader**

It is symbolic of the bitterness which Israel endured in its experience of slavery. It will be used to dip the *karpas* or parsley.

**Participants**

What is the significance of this second dish with three matzo or unleavened bread?

**Leader**

It represents, among other things, the three patriarchs, Abraham, Isaac and Jacob. I will hide a piece from the middle of the three; it will be found and eaten at the end of the Seder. It is the *afikoman*, a word of Greek origin meaning a kind of dessert. It is traditional that the children or young participants will look for it before reciting grace over the Passover dinner.

**Participants**

How many cups of wine or grape juice are we to partake in the Passover Seder?

**Leader**

Each participant is expected to partake of four cups of wine or grape juice. This requirement is based on the biblical account of Exodus outlining the four stages by which Israel was delivered from slavery:

Therefore say to the children of Israel, I am the Lord. I will *free* you from the burdens of the Egyptians and *deliver* you from their bondage. I will *redeem* you with an outstretched arm and with mighty acts of chastisement. I will *take* you as my people and I will be your God. (Exodus 6:6-7)

The wine is usually red, recalling the color of the blood which the Hebrews sprinkled on the doorposts of their homes so that their first-born sons could be "passed over."

**Participants**

What is the significance of that special wine cup on the middle of the table?

**Leader**

This special cup is called *Elijah's cup*. It relates to a fifth expression of deliverance:

And I will lead you to the land which I swore to give to Abraham, to Isaac and to Jacob, and I will give it to you as a possession, I the Lord. (Exodus 6:8)

Elijah's cup is a symbol of hope, of prophetic hope in the coming of the Kingdom of God upon our world.

## The First Cup Of Wine: The Cup Of Blessing

### Leader

Blessed are you, Lord our God, Ruler of the universe, creator of the fruit of the vine.

### Participants

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 Matzo, the time of our freedom, in remembrance of Israel's going out from Egypt. Blessed are you, Lord our God, who sanctifies Israel and the festival seasons.

*All drink the first cup of wine.*

## Washing Of The Hands

*A pitcher of water, a bowl and a towel are brought to the leader of the Seder for the washing of hands.*

## Eating A Green Vegetable

*Everyone dips the green vegetable into the salt water and the leader says the blessing.*

### Leader

Blessed be you, Lord our God, Ruler of the universe, creator of the fruit of the earth.

## Break The Middle Matzo: Afikoman

*The leader uncovers the matzo, breaks the middle of the three matzos, leaving one half on the plate. The other half, the afikoman, is to be hidden and will be eaten after the children have found it at dessert time.*

## The Passover Story

### The Bread Of Affliction

*The leader lifts up the plate for all to see the matzo. The recital of the Haggadah begins with the Ha Lakhma Anya, "The Bread of Affliction."*

### Participants

Ha Lakhma Anya. 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 year we will be free, that next year humankind will be free of all oppressions.

### Leader

May one of the children open the door to welcome the hungry of body and spirit.

Let all who hunger for bread and freedom come to partake, to celebrate the bread and freedom of this Passover celebration.

*The leader covers the matzo.*

### Four Questions

*The youngest person, preferably a child, asks the four questions. Different children may ask the questions.*

### Participants

Why is this night different from all other nights?

1. On all other nights we eat either leavened or unleavened bread. Why on this night only matzo?
2. On all other night we eat herbs of any kind. Why on this night only bitter herbs?
3. On all other nights we do not dip herbs even once. Why on this night twice?
4. On all other nights our ancestors ate sitting or reclining. Why on this night did they all recline?

## **Leader**

*The leader uncovers the matzo.*

I'm very touched by your questions, for the story of this night is just what I wanted to share with you. Indeed, this night is different from all other nights, for on this we celebrate the going forth of Israel from slavery into freedom and redemption, from a time of hardship to a time of blessing.

## **Participant 1**

Why do we eat only matzo tonight?

When Pharaoh let our ancestors go from Egypt, they were forced to flee in great haste. They had no time to bake their bread. They could not wait for the yeast to rise, so the sun beating down on the dough as they hurried along baked it into flat unleavened bread called matzo.

## **Participant 2**

Why do we eat bitter herbs tonight?

Because the Bible tells us that our ancestors were slaves in the land of Egypt and their lives were made bitter by the oppressors.

## **Participant 3**

Why do we dip the herbs twice tonight?

We dip the parsley into salt water because it reminds us of the green that comes to life in the springtime. We dip the bitter herbs into the sweet haroset as a sign of hope. Our ancestors were able to withstand the bitterness of slavery because it was sweetened by the hope of freedom.

## **Participant 4**

Why do we recline at the table?

Because reclining at the table was a sign of a free person in olden times. We follow the tradition by remembering that our ancestors were freed on this night.

## **Participants**

We were slaves of Pharaoh in Egypt and God brought our people from there with a strong hand and a promise of redemption.

It is our duty to tell the story of the Exodus and to recall the heroism of those days and God's assistance. In every generation, the story of the Exodus has given to us and to all humanity the courage to face difficulties and to continue with our religious commitment and faith.

## **Leader**

It is the obligation of parents to tell to their children the story of Passover so that they in turn might recount it to their children.

Children are different, their interests, conviction or indifference are portrayed in the questions concerning Passover. Rabbinical sages say that there are four kinds of children, and each one deserves a different answer in the celebration of the Seder.

## **Participant 1**

The wise child is eager to celebrate each holiday and continue the traditions of centuries. He or she will ask: What is the meaning of the precepts which God commanded us concerning the Passover?

You must tell this child the meaning of Passover, the thirst for freedom of the people of Israel, and the spiritual liberation that God brought to his people.

## **Participant 2**

The rebellious child does not participate wholeheartedly in the celebration. This child generally asks mockingly: What is the meaning of this ritual *to you?*

Our answer should emphasize the meaning of Passover to everyone. This service represents the freedom that God has given each and everyone of us. My freedom, your freedom, our freedom is represented by the great freedom God gave us all through the Exodus.

### Participant 3

The simple child is innocent, naive. He or she wants to understand the meaning of Passover, its story of freedom. The parents should explain all the details to the child and point out God's intervention in the liberation from bondage.

### Participant 4

There is a child who does not know how to ask. This child is shy, and keeps to him or herself. The parents should follow the biblical recommendation with patience and tenderness: "You shall tell your child on that day: this is done because of that which the Eternal did for me when I came forth out of Egypt."

## The Story Of Oppression and Liberation

### Leader

Blessed be God who keeps his promises to Israel and fulfills them in every age. Blessed be the Holy One who has saved his people from tyrants and tyrannies.

### Participant 1

The book of Deuteronomy states: "My father was a wandering Aramean, and he went down to Egypt, and sojourned there; he became a great and important community. The Egyptians dealt harshly with us and oppressed us, they imposed heavy labor upon us." (Deuteronomy 26:5-6)

### Participant 2

The Book of Exodus confirms this story. It tells us that after Joseph died, a new Pharaoh arose who forgot what Joseph and his people had meant for Egypt. This Pharaoh enslaved all Israel and condemned all newborn males to death.

### Participant 3

A child, a descendant of Levi, was saved by Pharaoh's daughter and reared in the palace. Later in life he realized that he was a son of Israel and escaped to the desert. There in Horeb, God revealed himself at the burning bush and said:

I am the God of your ancestors, the God of Abraham, the God of Isaac, the God of Jacob.

I have indeed seen the misery of my people in Egypt. I have heard their outcry against their slave masters. I have taken heed of their suffering and have come down to rescue them from the power of Egypt, and to bring them out of that country into a fine, broad land; it is a land flowing with milk and honey. The outcry of the Israelites has now reached me; yes, I have seen the brutality of Egyptians toward them. Come now; I will send you to Pharaoh and you shall bring my people Israel out of Egypt. (Exodus 3:6-10)

*The participants sing:*

### Let My People Go

Moderately slow

When Is-rael was in E-gypt's land, Let my peo-ple go, Op-press'd so hard they could not stand, Let my peo-ple go.

Broad

Go down Mo - ses 'way down to E - gypt's land, —

rall

Tell — old Pha - raoh, — Let my peo - ple go!

The musical score is written in G minor (one flat) and 4/4 time. It includes guitar chords (Gm, D7, Eb, Cm) and performance directions like 'Moderately slow', 'Broad', and 'rall'. The lyrics are written below the notes.

We need not always weep and mourn,  
Let my people go.  
And wear these slavery chains forlorn.  
Let my people go!

### Refrain

O let us all from bondage flee,  
Let my people go.  
And soon may all this world be free;  
Let my people go!

### Refrain

### Leader

Moses pleaded with Pharaoh, who stubbornly refused to free the Hebrew slaves. God afflicted him with Ten Plagues that left the people and the land desolate.

*Wine is poured into any empty cups.*

We recall Ten Plagues by pouring drops of wine as we mention each of them. We do not pour the wine out of joy. According to an ancient Jewish tradition, we express our compassion for the suffering of the Egyptians. Although they were enemies and tormentors, they were also children of God, and fellow human beings. We temper our joy with drops of wine spilled from our cups.

*As each plague is mentioned, the participants spill out a drop of wine into the plates.*

### Participants

*All recite in unison.*

- |                              |                   |             |
|------------------------------|-------------------|-------------|
| 1. Blood                     | 2. Frogs          | 3. Vermin   |
| 4. Flies                     | 5. Cattle Disease | 6. Boils    |
| 7. Hail                      | 8. Locusts        | 9. Darkness |
| 10. Slaying of the firstborn |                   |             |

### Dayenu

*The participants sing:*

The musical score for Dayenu is written in G major (one sharp) and common time (C). It consists of four staves of music. The first staff begins with a 'Lively' tempo marking and a 'D' chord. The lyrics are 'Da - da - ye - nu' repeated. The second staff has a first ending (1.) and a second ending (2.) leading to a 'D Fine' chord. The lyrics are 'da - da - ye - nu, da - ye - nu, da - ye - nu, da - ye - nu ye - nu, da - ye - nu.' The third staff has a 'D' chord and the lyrics 'Had he brought us out of E-gypt And not fed us in the desert,'. The fourth staff has chords 'D G D G D A7 D.C. at Fine' and the lyrics 'Brought us out of E - gypt, Well then - Da - ye - nu!'.

Had he fed us with the manna,  
And not then ordained the Sabbath,  
Fed us with the manna, well then - Dayenu!

*Refrain*

Had he then ordained the Sabbath,  
And not brought us to Mount Sinai  
Then ordained the Sabbath, well then - Dayenu!

*Refrain*

Had he brought us to Mount Sinai,  
And not given us the Torah,  
brought us to Mount Sinai, well then - Dayenu!

*Refrain*

Had he given us the Torah,  
And not led us into Israel,  
Given us the Torah, well then - Dayenu!

*Refrain*

Had he led us into Israel  
And not given us the prophets,  
Led us into Israel, well then - Dayenu!

*Refrain*

### Leader

How thankful we must be to God for all the good done for us...

### Participants

Dayenu! For that alone we would have been grateful!

### Leader

Had God only divided the sea for us and not brought us through it dry-shod...

### Participants

Dayenu For that alone we would have been grateful!

### Leader

Had God helped us forty years in the desert and not fed us with manna...

### Participants

Dayenu! For that alone we would have been grateful!

### Leader

Had God brought us to Mount Sinai and not given us the Torah...

### Participants

Dayenu! For that alone we would have been grateful!

### Leader

Had God given us the Torah and not brought us to the Land of Israel...

### Participants

Dayenu! For that alone we would have been grateful!

### Leader

We are grateful to the Lord, our God, for the redemption from Egyptian slavery, for the splitting of the waters of the Red Sea, for the manna that sustained us in the desert, for the Sabbath and the peace of our hearts.

## Passover Symbols

### Leader

Rabbi Gamliel used to say: Everyone must consider the meaning of these three symbols,

- Pesach, the Passover lamb,
- Matzo, the unleavened bread,
- Maror, the bitter herbs,

otherwise the duty of recounting the Passover story has not been fulfilled.

### Participant 1

What is Pesach, the Passover lamb?

### Leader

*The leader holds up the shank bone.*

It is the symbol of passing over the houses of the Hebrew slaves in Egypt, as the biblical text relates:

Then, when your children ask you, "What is the meaning of this rite?" you shall say: It is the Lord's Passover, for he passed over the houses of the Israelites in Egypt when he struck the Egyptians but spared our houses. (Exodus 12:26-27)

### Participant 2

What is matzo?

### Leader

*The leader holds up the matzo.*

It is a reminder of the haste with which the Hebrews left Egypt. The Scripture says:

The dough they had brought from Egypt they baked into unleavened cakes, because there was no leaven; For they had been driven out of Egypt and allowed no time even to get food ready for themselves. (Exodus 12:39)

### Participant 3

Why do we eat *maror*, bitter herbs?

### Leader

*The leader holds up the maror.*

They are eaten as a reminder of the life of Israel in Egypt that was made bitter by their captors. The scripture explains:

So they treated their Israelite slaves with ruthless severity, and made life bitter for them with cruel servitude, setting them to work on clay and brickmaking, and all sorts of work in the fields. In short they made ruthless use of them as slaves in every kind of hard labor. (Exodus 1:13-14)

## Second Cup of Wine: The Cup Of Memory

### Participants

*The cups are filled for the second time.*

Not only our ancestors were redeemed by God from slavery; all of us also are now redeemed in spirit and example. Each of us, each generation, is a beneficiary of God's power of salvation. For this reason we raise our cup and drink the wine of memory, the memory of salvation.

*All hold up cups of wine.*

### Leader

Blessed are you, Lord our God, Ruler of the universe, creator of the fruit of the vine.

*All drink the second cup of wine.*

## Washing Of The Hands

*A wet cloth and towel are brought to the leader.*

### Leader

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

### Participants

Blessed are you, Lord our God, Ruler of the universe who sanctified us with your commandments and commanded us concerning washing of the hands.

## Blessing Over the Matzo

*Every participant takes a piece of the top matzo.*

### Leader

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

### Participants

Blessed are you, Lord our God, Ruler of the universe who sanctified us with your commandments and commanded us to eat of matzo.

*Each participant eats a piece of matzo.*

## Maror: Eat The Bitter Herb

*Everyone dips the bitter herbs in haroset.*

### Participants

Blessed are you, Lord our God, Ruler of the universe who made us holy with your commandments and commanded us to eat bitter herbs.

*All eat the bitter herbs.*

## Eat The Bitter Herb And The Matzo Together

*The bottom matzo is broken, and each participant takes two pieces with some bitter in between forming the sandwich.*

### Leader

Hillel did this in Temple Days. He joined matzo and bitter herbs in order to observe the biblical command:

"They shall eat the Passover offering together with Matzo and Maror." (Numbers 9:11)

*All eat the "Hillel Sandwich."*

## The Passover Meal

*Normally the meal served at this point in the Passover Seder, however, dinner will be after the Seder service.*

## The Afikoman

*After the meal the young participants search for the afikoman, which the leader has previously hidden. A reward is given to the young person who finds it.*

## Grace After The Passover Meal

### Leader

The Bible indicates the obligation to say grace: "When you have eaten and are satisfied you shall thank your God for the good land which he has given you." (Deuteronomy 8:10)

Praised be the Lord, our God, Father of all, who sustains the world with goodness and gives us the food of the earth.

### Participants

We thank you, Lord our God, for the goodly land which you have given to our ancestors, and bringing us out from the land of Egypt, and redeeming us from the House of Bondage. We thank you for the Torah which you have taught 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

*The cups are filled for the third time.*

### Participants

The biblical text reminds us of God's redemption: "I will redeem you with an outstretched arm and with mighty acts of judgment." (Exodus 6:6)

### Leader

Blessed are you, Lord our God, creator of the fruit of the vine.

*All drink the third cup of wine.*

## The Cup Of Elijah

*The door is opened for the ceremony of receiving Elijah the Prophet. The fourth cup of wine is filled. The cup of Elijah is filled and set in the middle of the table. After a few seconds of silence, the community welcomes the expected messenger of peace.*

### Leader

At this moment we welcome Elijah the Prophet, the messenger of final redemption and delivery from all forms of oppression.

Blessed be his presence and inspiration for all of us and humanity

### Participants

On this night of the Seder as we open the door of the house for Elijah the Prophet, we remember with reverence those men, women and children who perished at the hands of tyrants more wicked than the Pharaoh who enslaved our ancestors in Egypt.

### Leader

At this moment we remember the six million Jews and their communities who were destroyed in Europe by diabolical forces that turned against all that is sacred to Jews, Christians and all other peoples who hold human life sacred and a manifestation of God.

### Participant 1

On Saturday, July 15, 1944 Anne Frank made a remarkable entry in her diary. Anne was 15 years old then and, with her family and others, had been in hiding in an attic room for more than two years. Three weeks after this entry the hiding place was found and the Nazis sent all the inhabitants to concentration camps. Seven months later Anne died in the camp at Bergen-Belsen. She wrote that day in July:

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 up 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 sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquility will return again.

### **Participants**

At this moment we remember all those who suffer persecution because of their religious and spiritual beliefs. Their witnessing in the darkness of oppression is an inspiration for our faith communities.

### **Leader**

We await Elijah's arrival, we ask God to inspire us by the example of all the martyrs for truth and faith, the witnesses to God in darkness and suffering. Out of the depths of affliction their testimony becomes a song of hope and faith in justice and of trust in the common bond that unites peoples.

### **Participants**

Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite, in our own lifetime may he come speedily with the Messiah, the son of David, the Messiah, the son of David.

## **Hillel: Recital Of The Psalms**

### **Leader**

When Israel came forth from Egypt, the house of Jacob from a people of alien tongue, Judah became his sanctuary Israel his domain.

### **Participants**

The sea beheld and fled: Jordan turned back. The mountains skipped like rams, the hills like the lambs of the flock.

### **Leader**

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?

### **Participants**

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.

## **The Cup Of Hope And Freedom**

### **Participants**

*All lift cups.*

We will partake of the fourth cup of 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 to witness this precious gift and make it known to all peoples of the earth: those who seek justice, those who lack any rights and who fight for freedom.

### **Leader**

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**

### **Leader**

Our Passover Seder now concludes with the recital of a liturgical poem by Rabbi Joseph Tov Elem of the 11th century. The rites of the Seder are now concluded In accordance with ancient precept and custom.

With the same zeal that we have prepared for this day, may we plan and live our daily lives.

### **Participants**

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:

**NEXT YEAR IN JERUSALEM!**

## Christian Perspective of the Passover Seder

### Leader

As we have found the afikomen that has been hidden, we celebrate the fact that our long hoped for Messiah has come, and brought us a new freedom from a very old slavery. "Jesus said, "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free. Truly, truly, I say to you, every one who commits sin is a slave to sin. The slave does not have a permanent place in the household; the son has a place there forever. So if the Son makes you free, you will be free indeed." (John 8:31-34)

### Participants

To him who loves us and has freed us from our sins by his grace and made us a kingdom, priests to his God and Father, to him be glory and dominion for ever and ever. Amen. (Revelation 1:5-6)

### Leader

Jesus stood in the synagogue of his hometown of Nazareth and read from the Isaiah scroll that promised a new work of God in the world. When he had finished reading, he said, "Today this scripture has been fulfilled in your hearing" (Luke 4:21). We still live in the "today" of that fulfillment, and so we celebrate the coming of Jesus the Messiah, and the faithfulness of God in working throughout history to bring deliverance and freedom to his people.

*The Leader takes Elijah's cup in his right hand and holds the Afikomen in his left hand.*

I have taken Elijah's cup because we no longer wait for Elijah. We celebrate in joy today not only because Elijah has come, but because Messiah has also come!

### Participants

Blessed is He who has come in the name of the Lord!

### Leader

Let us all take a piece of the unleavened bread.

*Everyone takes a piece of the broken matzo.*

This broken bread of redemption reminds us of the broken body of our Lord Jesus Christ that was broken for us. Take and eat this, remembering that Jesus died for us, and in so doing accept the grace of God that brings freedom from bondage to sin.

*All eat the bread*

### Leader

Let us all take a cup of wine.

*Everyone takes a cup of wine.*

This cup reminds us of the blood of our Lord Jesus Christ that was spilled because of us and on our behalf. Drink this, remembering that God was in Christ reconciling the world to Himself, and in so doing accept the grace that transforms us and brings us from darkness into His marvelous light, and allows us to be people of God.

*All drink the cup.*

### Leader

The story of God's redemption is not ended. We celebrate what God has done in our history, and what he has done for us, but at the same time we still await a new future. All creation still groans and longs for its final redemption. As Jesus left, he promised he would come again and restore all things. We have faith enough to believe that God will not leave the world the way it is, so we await the day in which He will again come and bring His Kingdom in fullness.