



פסח  
שמח

Happy Passover!

הגדה של פסח

Haggadah for Passover

st. monica catholic community

## WELCOME!

**6:00–6:30 p.m.**

Happy hour and logging on to livestream: [stmonica.net/seder](http://stmonica.net/seder)

**6:30–7:15 p.m.**

Praying the Haggadah

*The Ritual Prayer of the Passover/Seder Dinner*

**7:15–7:45 p.m.**

The meal is served.

**7:45–8:15 p.m.**

Concluding Blessing

You may find more information about the Seder meal, history, and information about the leaders at [stmonica.net/seder](http://stmonica.net/seder)



## GATHERING SONG

### GOD OF ABRAHAM

Bernadette Farrell



Cantor All  
\*(Petition .....), Lead us to your king - dom.



Cantor All 1-16  
(Petition .....), Lead us to-gether, lead us to free-dom.



Final  
lead us to free - dom. Lead us to free - dom now.

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## Welcome and Introductions

Msgr. Lloyd Torgerson

### CANDLE LIGHTING

בוט סוי

From bondage to freedom. From darkness to light: we come together this evening to commemorate God's deliverance of the people of Israel from bondage to Pharaoh in Egypt, to freedom in the Promised Land. By lighting these festival candles, we remember both their salvation and our own continuing salvation .

We light the Festival lights to symbolize the holiness and joy of this occasion. Traditionally, women light the candles; in our day, men are welcome to as well.

*Before lighting the candles, the one designated to light the candles says:*

May these festival lights awaken our commitment  
to use the power within us:

to heal and not to harm,  
to help and not to hinder,  
to bless and not to curse,  
and to serve you, O God of freedom.

*The candles are lit.*

**CANTOR GARY DENK:**

Baruch Atah Adonai Eloheinu Melech ha-olam  
asher kidshanu b' mitzvo-tav u'vitzivanu l' hadlik nair shel yom tov.

vBaruch Atah Adonai Eloheinu Melech ha-olam  
shehkhe- kheh-yanu v' key-y 'manu v' 'higi-yanu la'zman hazeh.

**ALL:**

We praise You, Eternal God,  
for keeping us in life, for sustaining us,  
and for enabling us to reach this season.

**KADEISH**

שדק

*THE FIRST CUP OF WINE: THE CUP OF BLESSING*

[CANTOR KEN COHEN: Invitation to the first cup of wine]

**RABBI MIRIAM GLAZER:**

Bless all good things, and rejoice!  
Bless the people whose lives we have touched, and we have touched us!  
Bless the gardens we have tended,  
the difficult but wise decisions we have made.  
Bless our families, friends and communities.

**CANTOR GARY DENK:**

Baruch Atah Adonai Eloheinu Melech ha-olam borei p'ri ha-gafen.

**ALL:**

Be praised O Lord our God, Ruler of the universe,  
creator of the fruit of the vine.

*All drink from the cup of wine.*

## URHATZ

עֲרֻזָּה

### HANDWASHING

[CANTOR KEN COHEN: Explains the ritual of washing hands]

#### MSGR. TORGERSON:

Water flows through the Passover story for death as well as for life. Pharaoh sought to drown all newborn Hebrew male babies in the Nile. Yet to save his life, Moses' mother placed her infant son in a basket to float down the Nile, guarded by his sister. And the baby Moses was drawn out of the water by Pharaoh's own daughter.

Stranded at the shore of the Red Sea, the Hebrews were saved when the sea split. Water is used to clean and purify and is a sign of new life.

## KARPAS

סַפְּרָב

### DIPPING THE GREENS

#### RABBI MIRIAM GLAZER:

The greens we dip are a sign of spring, a time of new life. Yet greens are fragile, just as new life is fragile; we dip them in salt water, a symbol of eternity.

*Each person takes a piece of the greens,  
dips the greens in the salt water after the cantor chants.*

#### CANTOR GARY DENK:

Baruch Atah Adonai, Eloheinu Meleh ha-olam, borei p 'ri ha-adamah.

#### ALL:

Be praised O Lord our God, Ruler of the universe,  
who creates the fruit of the earth.

*All eat the greens.*

## YACHATZ

יָצַץ

### BREAKING THE MATZAH

#### **RABBI MIRIAM GLAZER:**

Now we break the middle Matza in two  
and hide the larger part till the end of the Seder.

*The leader at each table uncovers the Matza, takes the middle Matza, breaks it in two; the smaller piece is replaced between the two whole Matzot on the table and recovers the Matza. The larger piece, known as the Afikomen, will be hidden away, so that if there are children, they can search for it at the end of the Seder.*

#### **Why do we break the matzah?**

We break the matzah, because we know:  
if we hold on to a whole loaf for ourselves alone,  
it remains the bread of oppression.

But if we break a loaf in order to share it with others,  
it becomes the bread of freedom.

**“There’s a crack in everything. That’s where the light comes in.”**

*Leonard Cohen*



Among people everywhere, sharing of bread forms a bond of fellowship.  
For the sake of our redemption, we say together the ancient words  
which join us with our own people and with all who are in need,  
with the wrongly imprisoned, the oppressed, the unfree,  
the prisoners of conscience, the beggar in the street.

*We uncover the matzah and say together:*

**ALL:**

This is the simple bread the ancient Hebrews ate after they fled Egypt.  
Let all who are hungry come and eat;  
let all who are in need, come and share with us.

**RABBI MIRIAM GLAZER:**

Our redemption is bound up with the deliverance  
from bondage of people everywhere.

*The leader covers the matzot and puts the plate back on the table.  
We fill the second cup of wine.*

V

**CANTOR KEN COHEN:**

Every journey to freedom is a journey of the spirit,  
and it is by asking a question that all journeys of the spirit  
are set in motion. Of all questions, the deepest is this: **WHY?**

*A child among us now asks four questions  
about the differences which mark this night.*

## THE FOUR QUESTIONS

*Why is this night different from all other nights?  
The children ask the questions:*

### CHILDREN:

1. On all other nights we eat either leavened or unleavened bread.  
Why are we eating only MATZA, unleavened bread, tonight?
2. On other nights, we eat vegetables and herbs of all kinds.  
Why on this night must we eat only bitter herbs?
3. On all other nights, we don't dip our vegetables in water—  
why on this night do we dip our greens into salt water?
4. On all other nights we eat sitting upright—  
why, on this night, do we all lean?

### CANTOR KEN COHEN:

Generation after generation tells the story of the God's liberation of the people from slavery. For the story of the Exodus awakens the courage of all people to face difficulties, to overcome those difficulties and to continue with our religious commitment and faith.

## EXPLANATION OF PASSOVER SYMBOLS

*The leader holds up the plate of matzah.*

### RABBI MIRIAM GLAZER:

Why do we eat the Matza this night?

This is the bread of suffering, bread our ancestors hastily prepared so that they could flee to freedom.

### ALL:

All who are hungry, let them enter and eat.

All who are in need, let them come and celebrate Passover.

Now we are here. Next year, in a land of peace and plenty for all.

Now there are still slaves in the world.

Next year, may all human beings be entirely free.

**CANTOR GARY DENK:**

Baruch atah Adonai, Eloheinu Melech ha'olam,  
hamotzi lechem min ha'aretz.

**ALL:**

Praised are you, Creator, who brings forth bread from the earth,

**MAROR**

מרור

*Bitter Herbs*

**RABBI MIRIYAM GLAZER:**

Why do we eat only bitter herbs?

In memory of the bitterness of slavery, we take the bitter herbs, dip them in haroset as reminders of the bricks the ancient Hebrews were forced to make.

**CANTOR GARY DENK:**

Baruch atah Adonai Eloheinu Melech ha'olam,  
asher kid'shanu b'mitzvotav u'vtzivanu al achilat maror.

**ALL:**

Praised are you, Creator, who commanded us to eat the bitter herbs.

**RABBI MIRIYAM GLAZER:**

Our ancestors went down to Egypt  
but generations later Pharaoh enslaved us.  
We cried out and God heard our cry,  
saw our plight and our oppression,  
and led us out of Egypt with a mighty hand,  
with an outstretched arm, with awesome power,  
and with signs and wonders.

# CANTOR KEN COHEN:

Traditional African American Spiritual  
Arr. John L. Bell



1. When Is - rael was in E - gypt's land;  
2. Thus saith the Lord, bold Mo - ses said,  
3. No more in bon - dage shall they toil,



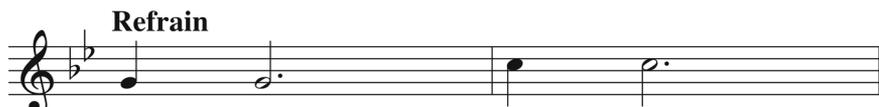
let my peo - ple go! Op -  
If  
Let



pressed so hard they could - n't stand;  
not I'll smite your first - born dead,  
them come out with E - gypt's spoil,



let my peo - ple go!



Go down, Mo - ses,



way down in E-gypt's land. Tell OI'



Pha - roah to let my peo-ple go.

**RABBI MIRIAM GLAZER:**

But Pharaoh, who imagined himself to be all-powerful,  
refused to subordinate himself to the voice of God,  
as spoken through Moses. In response to Pharaoh's arrogance,  
God sent one terrible plague after another to the land of Egypt.  
The people of Egypt greatly suffered. Although we ourselves were liberated,  
our own "cup of salvation" can never be full  
because of the suffering of the Egyptian people.  
Therefore, as we recite the plagues, one by one,  
we remove a drop of wine from the cup with the mention of each plague.

**CANTOR KEN COHEN**

*Recite the ten plagues together.*

*Using your little finger, remove one drop of wine from your cup  
and place it on your plate as each plague is read.*

**ALL**

- |     |                    |                                |
|-----|--------------------|--------------------------------|
| 1.  | ✠ Dom.             | ✠ <b>Blood</b>                 |
| 2.  | ✠ Tsi'far'dayah.   | ✠ <b>Frogs</b>                 |
| 3.  | ✠ Kinim.           | ✠ <b>Lice</b>                  |
| 4.  | ✠ Ahrov.           | ✠ <b>Wild Beasts</b>           |
| 5.  | ✠ Dehver           | ✠ <b>Cattle Plague</b>         |
| 6.  | ✠ Sh'cheen.        | ✠ <b>Boils</b>                 |
| 7.  | ✠ Bah'rad.         | ✠ <b>Hail</b>                  |
| 8.  | ✠ Arbeh.           | ✠ <b>Locusts</b>               |
| 9.  | ✠ Hoshech          | ✠ <b>Darkness</b>              |
| 10. | ✠ Makat Bechor'ot. | ✠ <b>Slaying of First Born</b> |

**MSGR. LLOYD TORGERSON:**

Oh God, teach us to rejoice in freedom,  
but not in our oppressor's pain.  
May the day come when oppression is no more  
*And the Christian scriptures add:*  
"And God will wipe the tears forever from their eyes."

How blessed we are because of the many gifts God has bestowed upon us!

**CANTOR KEN COHEN:**

*Describes the dayenu: "It Would Have Been Enough..."*

**ALL:** Respond to the Cantor by singing the refrain Dayenu.  
*It would have been enough.*

**Dye-dye-ay-nu, Dye-dye-aya-nu**  
**Dye-dye-ay-nu- dye-ay -nu-dye-ay -nu!**

**RABBI MIRIYAM GLAZER:**

How plentiful are the reasons for our gratitude to God for the many favors he has bestowed upon us!

## **THE PASSOVER SYMBOLS**

**MSGR. LLOYD TORGERSON:**

What is the meaning of this Pesach, the paschal lamb?

**GEOFF FAGIONE:** The Hebrews ate the paschal lamb when the Temple was still standing. The Pesach is a reminder that God "passed over" the houses of the Israelite dwellings in Egypt.

**MSGR. LLOYD TORGERSON:**

What is the meaning of this Matza?

**MICHELLE FAGIONE:** We eat matzah to remind ourselves that even before the dough of our ancestors had time to rise, the people hurried out of Egypt – they could not delay. (Exodus 12:39).

**MSGR. LLOYD TORGERSON:**

What is the meaning of this Maror, bitter herb?

**GEOFF FAGIONE:** We eat the bitter herb to remind us that the ancient Egyptians embittered the lives of our people, as it is written: "With hard labor at mortar and brick and in all sorts of work in the field, with all the tasks ruthlessly imposed upon them."

**MSGR. LLOYD TORGERSON:**

What is the meaning of this Beytzah, the egg?

**MICHELLE FAGIONE:** After the escape from Egypt, the Israelites came into the Promised Land, and they built their Temple in Jerusalem. To the Temple they brought festival offerings, in thanksgiving for the fertility of their fields and their flocks. The egg recalls such offerings. The egg is the symbol of life, and of growth and fruition.

## THE SECOND CUP OF WINE

**ALL:**

It wasn't our ancestors alone whom God redeemed 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. We raise our cup and drink the wine of memory, the memory of salvation.

*All hold up cup of wine while the Berakah is sung.*

**CANTOR GARY DENK:**

Barukh Atah Adonai Eloheinu Melech ha-olam, borei p'ri ha-gafen.

**ALL:**

Be praised O Lord our God, Ruler of the universe,  
creator of the fruit of the vine.

*All drink from the second cup of wine*

## KOREKH

דיגמ

*TELLING THE STORY*

## MOTZI MATAH: BLESSING OVER THE MATZA

**CANTOR KEN COHEN:**

We each take a piece of the matzah explains the Cantor.

**CANTOR GARY DENK:**

Barukh Atah Adonai Eloheinu Melech ha-olam  
ha-motzi lehem min ha-aretz.

**ALL:**

Be praised O Lord our God, Ruler of the universe, who brings forth bread from the earth.

**CANTOR GARY DENK:**

Barukh Atah Adonai Eloheinu Meleh ha-olam  
asher kidshanu b' mitzvo-tav v'tsivanu ahl achilat matzah..

**ALL:**

Be praised O Lord our God, Ruler of the universe, who sanctified us with your commandments and commanded us to eat of Matza.

*Everyone eats a piece of Matza.*

**KOREKH**

קרר

*The Bitter Herbs and Matzah together*

*We dip some of the bitter herbs (“maror”) in the haroset.  
Each person takes some Maror and Haroset,  
then places it between two pieces of Matza like a sandwich.*

**RABBI MIRIAM:** Tradition teaches that, eating the two together symbolizes a moral migration from wickedness to virtue. We may at first brood bitterly (maror) over our past misdeeds; but matzah, a healing food, brings us to humility and contentment.

**CANTOR GARY DENK:**

Baruch Atah Adonai Eloheinu Meleh ha-olam  
asher kidshanu b' mitzvo-tav v'tzivanu al ahilat Maror.

**ALL:** Be praise, O Lord our God, Rule of the universe, who enables us to attain holiness through the religious duty of eating Maror.

*All eat the “sandwich”.*

## SHULHAN OREKH

דרוע וחלש

### *The Passover Meal*

#### **MSGR TORGERSON:**

You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt.

You shall not subvert the rights of the stranger, the widow, or the orphan. Remember that you were a slave in the land of Egypt.

#### **ALL:**

Therefore, let us rejoice  
At the wonder of our deliverance  
From bondage to freedom,  
From agony to joy,  
From mourning to festivity,  
From darkness to light,  
From servitude to redemption.  
Before God let us ever sing a new song.

#### **PSALM 27: A SONG OF LIGHT (LILLIAN BOUKNIGHT)**

**REFRAIN:** The Lord is my light and my salvation.  
The Lord is my light and my salvation.  
Whom shall I fear?  
Whom Shall I fear?  
The Lord is the strength of my life. whom shall I fear?

In the time of trouble, he shall hide me.  
In the time of trouble, he shall hide me.  
In the time of trouble, he shall hide me.  
Whom shall I fear?

#### **REFRAIN**

Wait on the Lord and be of good courage.  
Wait on the Lord and be of good courage.  
Wait on the Lord and be of good courage  
Whom shall I fear?

#### **REFRAIN**

# dinner is served.

## TZAFUN

אֶפְקֹמֶן

### *The Afikomen*

Immediately after the meal, **CANTOR KEN** explains: the youngest at each table searches for the afikomen, hidden earlier in the Seder. When it is found, it is returned to the Leader for a small gift. All share in the afikomen, eating nothing after this.

## BAREKH

בָּרַךְ

### *Grace after the Passover Meal*

**CANTOR KEN:** The Bible indicates the obligation to say grace: “When you have eaten and are satisfied, you shall thank the Lord your God for the good land which he has given you.”

Deuteronomy 8: 10

**MSGR TORGERSON:** Be praised O Lord our God,  
who sustains the world with goodness and gives us the food of the earth.

**MEN:** We thank you, Lord our God, for the goodly land which you have given to our ancestors, and for bringing us out from the land of Egypt, and redeeming us from the house of bondage.

**WOMEN:** 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

**CANTOR KEN COHEN:**

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

*All hold the third cup of wine.*

**CANTOR GARY DENK:**

Baruh Atah Adonai, Eloheinu Meleh ha-olam. borei p'ri ha-gafen.

**ALL:**

Be praised O Lord our God, Ruler of the universe,  
creator of the fruit of the vine.

*All drink from the third cup of wine.*

## THE CUP OF ELIJAH

**CANTOR KEN COHEN:**

We are told that Elijah the Prophet visits every house where a Seder is being held.

Let us open the door of Elijah, and also as a symbol of hospitality and friendliness, as a sign that no one is excluded from our family.

*The door is opened and the special cup of Elijah is filled.*

**CANTOR KEN COHEN:**

We also remember now with reverence all those who have suffered persecution because of their religious and spiritual beliefs.

*The lector now reads a story of remembrance.*

**MSGR TORGERSON:** Behold, I will send you Elijah the Prophet. From beyond, Elijah's spirit enters in these walls and tastes again with us the wine of endless promise.

*The door is closed.*

## PSALM OF REJOICING

**CANTOR KEN COHEN** leads a song of rejoicing.

**NEERTZA:**

הצרינ

*Conclusion of the Seder*

**FOURTH AND FINAL CUP:  
THE CUP OF HOPE AND FREEDOM**

**CANTOR KEN COHEN:**

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 called to witness this precious gift and make known to all peoples of the earth; those who seek justice, those who lack any rights and who fight for freedom.

*All are poured and then hold the fourth cup of wine.*

**CANTOR GARY DENK:**

Baruh Atah Adonai Elohenu Meleh ha-olem borei p 'ri ha-gafen.

**ALL:**

Be praised O 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**

**CANTOR KEN COHEN:**

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.

**ALL:**

May God inspire us to nobler living. And draw us ever closer.  
May the battle-cry for all who seek freedom ever ring in our ears.

**CANTOR KEN COHEN:**

Lashana ha-ba-a bi-Y'rushalayim! Next year in Jerusalem!

**ALL:**

Next year in Jerusalem!

SONG: SHALOM HAVERIM

Refrain: Shalom, haverim, shalom haverim, shalom, shalom!  
Lehit raot, lehitraot, shalom, shalom!

Shalom, O my friends! Shalom, O my friends!  
Till we meet again, till we meet again, Shalom! Shalom!

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**Chef Derek Brandon Walker**, *The Mar Vista Grab & Go*, Mar Vista

**Gary Denk**, *Cantor*, St. Monica Catholic Community

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