

Pesach
(Holiday of Divine Protection)
5780

Eternal YOU
Where are YOU?
And where are We?

We celebrate this Holiday of Your Presence:
You were at our doors
Protecting us from Your Wrath.

Are we Israelites or Egyptians to this plague?
Your Rabbi once wrote,
"It is sad to be a slave;
It is horrible to be a Pharaoh."
Have we been Pharaohs?

Have we been Pharaohs to Your earth?
Have we acted as if the home You give us
Is ours to plunder and destroy?

Have we been Pharaohs to other men?
Have we thought of the alien or downtrodden
As less than ourselves?
Have we participated in ripping off
Workers and migrants, other colors and shapes?

Have we been Pharaohs to each other?
Have we gained our pride
At the expense of the other?
Have we frittered away Jewish solidarity
Over small differences of dress and observance?

Have we been Pharaohs to our own selves?
Certain that we are masters of destiny
And owners of what You have granted us.
"Who is this God?" said Pharaoh.
"I. I. I."

What can we paint at our doors
To say, "Pharaohs no more"?

We offer our need for protection.
We offer our fear, our uncertainty,
Our humanity, frail and fragile.
We offer our desire to see
Your world and all its inhabitants
From Your point of view.

We are zooming out
To make this special day
God-time and God-space.
Time that is made by prayer,
Space that is made in sacrifice.

We ready ourselves
To try harder
To learn to live by Your order (Seder)
And find YOU once more.

Let us now begin.

Notes

Holiday of Divine Protection

A. Flashman, *From Protection to Passover* (2018)

Eternal You

Martin Buber *I and Thou*

Kaufmann p. 123

Gregor Smith p. 75

Ich un Du s. 91

Your Rabbi

Abraham J. Heschel *The Insecurity of Freedom* (1966) p. 98

Paint at our doors

Exodus 12:7

Time..Space

Buber, Kaufmann p. 59

And even as prayer is not in time but time in prayer, the sacrifice is not in space but space in the sacrifice

Gregor Smith p.9

Ich und Du p. 11

Und wie das Gebet nicht in der Zeit ist, sondern die Zeit im Gebet, das Opfer nicht in Raum ist, sondern der Raum im Opfer