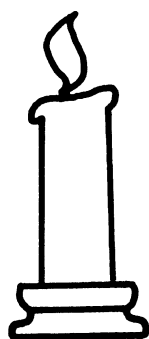


**A Celebration of Freedom  
for All the  
Children of Abraham, Hagar, and Sarah**

חגיגה של חירות לכל ילדיהם  
של אברהם, של תגר ושל שרה

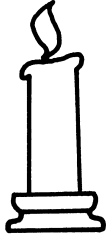
إحتفال الكبير لإنتلاق حرية  
أولاد إبراهيم. هقار. و سارة



**Spring 1999**

*This Spring dinner celebrates Palestinian and Jewish women and men who, encouraged by devoted supporters, are expanding their circles to include one another, and thus bring Light to their peoples and all Earth.*

*We gather at this table the people and living wisdom of Abraham, Jesus, and Mohammed. We have come forward in time like a Golden Thread to enter a new millenium of cooperation, hope, and Light — together.*



## A Celebration of Freedom for All the Children of Abraham, Hagar, and Sarah

*Host:* Tonight Palestinians, Jews, and their friends gather at this meal under one tent to help one another continue moving from being enslaved by ignorance about our oneness, toward increasing familiarity and compassion, and to our high destiny of cooperating to build our common future. During this evening let us remember from the Psalm of old that "Thou preparest a table before me in the presence of mine enemies." So, because we have chosen to be here, this table is already blessed.

*Questioner:* Why is this night different from every other night?

*Jewish reader:* Because on every other night — tonight as well —  
We call out to another people, "Let our people go!"  
But tonight we also hear another people  
Calling out to us: "Let our people go!"

*Palestinian reader:* Tonight the children of Hagar, through Ishmael, and  
The children of Sarah, through Isaac  
Call out to each other:  
We too are children of Abraham!  
We are cousins, you and we!

*As Isaac and Ishmael once met at  
The Well of the Living One Who Sees,  
So it is time for us to meet —  
Time for us to see each other, face to face.  
Time for us to make peace with each other.*

*All:* They reunited at the funeral of their beloved father, Abraham,  
To honor their eternal bond to him and to each other.  
Tonight we also come together, intending to  
Release ourselves from the slavery of the ignorance of  
Our oneness.

*Palestinian Host:* In the name of God, the Compassionate, let us begin by dedicating this celebration to the Truth of our oneness with all life and with each other, and to the Spirit of goodwill and wanting the best for each other, in which we come together.

*Rumi, the Arab 13<sup>th</sup> century Arab said: Out beyond ideas of rightdoing and wrongdoing, there is a field. I'll meet you there.*

*Jewish host: (Reads from the Torah, Genesis 1:1-3)*

*(Lights the God Candle)*

*I light this God candle to affirm that God is the Source of all Light.  
We affirm that this is a collective people of Light, and that we have come from  
the place of Light.*

*To honor God, we gather together at this table, now, in the springtime of the  
year — a time of new beginnings and new birth — to celebrate the Freedom  
that comes from abandoning into life's Great Work of healing relationships.*

*Through time, women and men have discovered the knowledge of a way to  
Freedom.*

*Questioner: What do we cherish and hold in this collective that states the knowledge of a way  
to Freedom?*

*All: The truth of our oneness with all life and with each other.*

*Questioner: How do we learn and pass on to others this essential knowledge of a way to  
Freedom?*

*All: We place these commandments in the center of our thoughts. We carry this  
essential knowledge in our hearts and live it in our daily lives, that all who know  
us might see that we are free and may be blessed.*

*Questioner: What is the first step to Freedom?*

*All: Knowing that The Lord Our God the Lord is One.*

*Questioner: How do we know this?*

*All: It is the oldest memory that our soul contains. It is the memory of this original  
unity: All is one. We are one.*

*Questioner: What is the oldest experience we have of the earth?*

*All: The rhythm of life and death, a natural and harmonious cycle.*

*Questioner: What does this rhythm teach us?*

*All: We are one with all life. In full knowledge we accept our dependence on all of life and take our place within the cycle.*

*Palestinian Host: This is the cycle of life:*

*God gives to humankind the Creation.  
All life begins in the water.  
The water gives life to the land.  
The land gives nourishment to the seed.  
The seed gives of itself to become grass.  
The grass gives food to the animals.  
The animals give to humankind.*

*All: Humankind gives love to God by protecting  
the water  
the land  
the seed  
the grass  
the lamb  
and all humankind.*

*Palestinian Host: We have before us the symbols of the cycle of life.*

*(Host indicates each symbol as she or he repeats, "The water, the land, the seed, the grass, the lamb," and as she or he says, "Humankind," and motions to all sitting at the table.)*

*Let us eat of the symbols of the cycle of life that are on our plates.*

*(All drink and eat)*

*All: For the whole of Creation and its rhythm of life and death, we give thanks, O God.*

*Jewish Host: Let us say together the words of the ancient Psalm:*

*All: The Lord is my shepherd, I shall not want.  
He maketh me to lie down in green pastures.  
He leadeth me beside the still waters.  
He restoreth my soul  
He leadeth me in the paths of righteousness for His name's sake.  
Yea, though I walk through the valley of the shadow of death, I will fear no evil,  
for  
Thou art with me.*

*Thy rod and thy staff they comfort me.  
Thou preparest a table before me in the presence of mine enemies.  
Thou anointest my head with oil  
My cup runneth over.  
Surely, goodness and mercy shall follow me all the days of my life, and  
I will dwell in the house of the Lord forever.*



*Jewish Host: Let us light the Candle of Abraham.*

*Jewish  
Hostess: (Lights the candle)*

*Same  
Woman: Hear, O Sons and Daughters of Light, the Lord our God, the Lord is One. We  
thank Thee, O God, for Abraham, Isaac, and Jacob; for Moses and the prophets  
who established the tradition and were faithful to the path of Light.*

*All: We affirm the Light.*

*Questioner: What is the knowledge of the way toward Freedom that we have learned from  
the age of Abraham?*

*Response: This is the knowledge:  
That the Lord Our God the Lord is One.  
That people must move from slavery into freedom in order to serve God.  
That people must cooperate with their collective, set under the authority of God.  
That God's people in the collective must demonstrate righteous behavior.*

*Questioner: How did we learn these things?*

*Response: The knowledge has been passed down through the tradition. Abraham was the  
first to realize that God is One. Abraham passed the knowledge to his son Isaac,  
and Isaac passed it to his son Jacob.*

*Questioner: What did Moses do?*

*Response: Hundreds of years later, Moses led his people out of slavery in Egypt. In their  
haste to flee to freedom, there was not time to wait for bread to rise..*

*Jewish Host: (Lifts the plate of matzoh)*

*On our table we have the matzoh. This unleavened bread is the symbol of the movement toward Freedom. It symbolizes the ability to move quickly. The same mobility is required of us today.*

*(Takes a piece of matzoh and passes the plate around the table for each person to take a piece also)*

*All: I eat this matzoh to affirm that I have the mobility of spirit required to act quickly.*

*(All eat the matzoh)*

*Questioner: What else did Moses do for his people?*

*Response: Moses set down the Law, the Ten Commandments, a big step forward for civilization.*

*Questioner: What are the Ten Commandments?*

*All: You shall have no other Gods before me.  
You shall not make for yourself a graven image.  
You shall not invoke the name of God in vain.  
You shall keep the sabbath holy.  
You shall honor your father and mother.  
You shall not kill  
You shall not commit adultery.  
You shall not steal  
You shall not bear false witness against your neighbor.  
You shall not covet anything that is your neighbor's.*

*Questioner: How do these commandments move us toward Freedom and genuine security for all?*

*Response: In order to be free, we must have agreements about right behavior and know what to expect from one another. We must understand that there is no individual survival. Because All Is One, we are inextricably interdependent, and neighbors forever. The conditions of reciprocal non-violence, dignity, self-determination, and cooperation must be fulfilled for genuine Freedom and security.*

*Questioner: Why does the Torah teach: "When a stranger lives-as-a-stranger with you in your land, you shall not oppress him; the stranger who lives-as-a-stranger [hager hagar] with you shall be as one of your citizens; you shall love her as yourself"?*

*Reader: Because Hagar Mamitzria — Hagar the Egyptian — was a stranger in the midst of Hebrews, and Hebrews were strangers in the Land of Egypt.*

*Questioner: Why do we break the matzoh in two?*

*Reader: Because the bread of affliction becomes the bread of freedom — when we share it. Because the Land that gives bread to two peoples must be divided in two, so that both peoples may eat of it. So long as one people grasps the whole land, it is a land of affliction. When each people can eat from part of the Land, it will become a land of freedom.*

*Palestinian Host: Let us affirm together.*

*All: Hear, O Daughters and Sons of Light, the Lord our God, the Lord is One.*



*Palestinian Host: Let us light the Candle of Jesus.*

*Palestinian Hostess: (Lights the candle)*

*Same Woman: Thou shalt love the Lord thy God with all thy soul, with all thy mind, with all thy heart, and with all thy strength. Thou shalt love thy neighbor as thyself. Eliminate all hate. Resist not evil. We thank Thee, O God, for Jesus who brought us the perfected path of Light.*

*All: We receive the Light.*

*Questioner: What is the knowledge of the way toward Freedom that we have learned from Jesus?*

*Response: Ignorance is slavery.  
Knowledge is Freedom.  
We follow the way of Light.*

*Questioner: What is the way of Light?*



*Response: The Three Commandments:*

*Thou shalt love the Lord thy God with all thy soul, with all thy mind, with all thy heart, and with all they strength.*

*Thou shalt love thy neighbor as thyself.*

*Eliminate all hate, resist not evil.*

*Jesus said: Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy: But I say unto you, love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. Ye shall be Sons of the Most High: For He is kind toward the unthankful and evil. He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Be ye merciful, even as your Father is merciful.*

*Living these Three Commandments, the individual is on the path of Light.*

*Questioner: Why do we have this leavened loaf on our table?*

*Response: The leavened loaf is a symbol of how the kingdom of God on Earth will come. Although we are small in number, we are the necessary catalysts that will help take the peace process to maturity, like leaven in bread.*

*Jesus said: The Kingdom of God is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.*

*Jewish Host: (Lifts the plate with the leavened loaf)*

*Let us eat of the leavened loaf to affirm our commitment to work for the Kingdom of God on Earth until it be accomplished.*

*(Takes a piece of the loaf and passes it around the table for each to take a piece)*

*All: I eat of the leavened loaf to affirm that I work to accomplish the Kingdom of God on Earth.*

*(All eat the bread)*

*Palestinian Host: Let us affirm together.*

*All: Thy Kingdom come  
Thy will be done.*



*Man: Let us light the Candle of Mohammed.*

*In the name of God, the Compassionate, the Merciful, we affirm the greatness of the people of the book.*

*Questioner: What is a contribution of the followers of Mohammed to the approaching 21<sup>st</sup> century and the new age of Community — Come-unity?*

*Reader: We acknowledge the importance of tolerance and acceptance of all peoples and their ways to God, the highest.*

*The Koran says: Say ye, 'We believe in God, and what has been revealed to us, and what has been revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and what was brought to Moses and Jesus, and what was brought unto the Prophets from their Lord; we will not distinguish between any one of them, and unto Him are we resigned.'*

*Questioner: What more do we learn from the descendants of Ishmael about coexistence and unconditional love in every situation?*

*Reader: Ibn al-Arabi, the great 12<sup>th</sup> century Islamic teacher, said:  
My heart is capable of every form,  
a cloister of the monk, a temple for idols,  
a pasture for gazelles, the votary's Kaaba,  
the tablets of the Torah, the Koran.*

*Love is the creed I hold:  
Wherever his camels turn,  
love is my creed and faith.*

*Questioner: Remind us, what did the greats of these traditions teach us about how to live together?*

*Reader: From Islam: No one of you is a believer until he desires for his brother that*

*which he desires for himself.*

*Reader: From Jesus: All things whatsoever ye would that men should do to you, do ye even so to them.*

*Reader: From Rabbi Hillel 2,000 years ago: What is hateful to you, do not do to your fellow man. This is the whole Law. The rest is commentary.”*

*(Everyone tastes parsley dipped in salt water, then eats the sweet charoset.)*

*Questioner: Why do we dip herbs in salt water, and eat the sweet charoset?*

*Reader: First for the tears of two peoples, Israeli and Palestinian. Then, for the sweetness of two peoples — Palestinian and Israeli — and, for the future of both, who must learn not to repeat the sorrows of the past but to create the joys of the future.*

*Questioner: Why is there an egg upon the ceremonial plate?*

*Reader: The egg is a symbol of birthing — a new beginning, a fresh start. When Jews once went forth from Mitzrayim, the Narrow Place, it was the birthtime of that people, the People of Israel; and today we are witnessing and nurturing the rebirth of freedom for another people, the People of Palestine.*

*Questioner: And in this spirit of acceptance and a new beginning together, will each of us hear “Hagar and Sarah” calling to us in this coming new age?*

*Palestinian Woman: I am calling you, oh, Sarah.  
This is your sister Hagar  
Calling through the centuries  
To reach you from afar.*

*Here is my son, Ishmael,  
Your sister's son, alive.  
We share the sons of Abraham,  
Two peoples, one tribe.*

*Jewish Woman: Oh, yes, I am your Sarah.  
I remember you, Hagar.  
Your voice comes through the distance,  
A cry upon my heart.*

*It was I who cast you out,  
In fear and jealousy.  
Yet, your vision survived the wilderness,  
To reach your destiny.*

*But it wasn't 'til my Isaac  
Lay under the knife  
That I recognized your peril,  
The danger to your life*

*I tremble now, Hagar  
For our peril's still the same.  
We will not survive as strangers;  
We must speak each other's name.*

*Palestinian  
Woman and  
Jewish  
woman  
together:*

*We must tell each others' stories,  
Make each other strong,  
And sing the dream of ancient lands,  
Where both of us belong.*

*We must hear the prayers  
Where spirit was first sown,  
That all of our children  
May call this land their home.*

*All:*

*In the name of God, the Compassionate, the Merciful, we affirm the greatness of  
the children of Hagar and of Ishmael, and gratitude for the greatness of their  
way.*



*Jewish Host:* *Let us light the Candle of the Age of Community — Come-Unity.*

*Woman:* *(Lights the candle)*

*If thine eye be single thy whole body will be full of light. We thank Thee, O God,  
for the privilege of carrying the Light, and we affirm that we are those who come  
in the name of the Lord.*

*All:* *We pass on the Light.*

*Questioner::* *What is the knowledge of Freedom that we have in the Age of Community that  
we are just beginning to experience as we approach the 21<sup>st</sup> century?*

*Response: We have heard: Whosoever would save his life shall lose it; but whosoever shall lose his life shall save it.*

*Reader: We are those who have the knowledge of life because we know the meaning of this Great Paradox.*

*We have the knowledge of the Lord our God the Lord is One.*

*We give thanks that we have the knowledge of space, and time, and life.*

*Blessed is he who comes in the name of the Lord.*

*Blessed is he who comes in the spirit of wholeness and the spirit of whole knowledge.*

*All: We cherish this knowledge.  
We hold to this knowledge.  
We pass on this knowledge.*

*Reader: We have heard: Ye shall know the truth, and the truth shall make you free.*

*All: We affirm that we know the truth of our oneness, and we are free.*

*Palestinian Man: (Lifts the goblet of grape juice)*

*We have this grape juice — fruit of our beloved vines — before us on our table. It symbolizes that the time is now when we drink in living fellowship with Abraham, Hagar, Sarah, Jesus, Mohammed, and all the women and men of wisdom, in Spirit and in Truth.*

*All: I drink this juice from the fruit of the vines to affirm that the Spirit and Truth that was once promised is here now in our midst.*

*(All drink)*

*Host who began:*

*In closing this celebration, we will say a Shema — meaning Listen, Hear — for a new millenium, and new age of living life together, becoming the best we can be.*

*All:*

*If thine eye be single  
thy whole body will be full of light*

*Hear, O Sons and Daughters of Light  
The Lord our God, the Lord is One  
for He makes His sun to rise  
on the evil and the good  
and His rain to fall  
on the just and the unjust*

*Eliminate all hate  
Resist not evil*

*Thou shalt love the Lord the God  
with all thy soul  
with all thy mind  
with all thy heart, and  
with all thy strength*

*Thou shalt love thy neighbor as thyself*

*Inscribe these commandments in the center  
of thy thoughts*

*Write them with thy hand,  
speak of them, and  
live them each day, that  
all who meet you may know that  
you are free and may be blessed*

*Remember them when  
you arise in the morning to live the day*

*Remember them when  
you sit down to meditate*

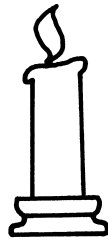
*Remember them when  
you go to sleep at night*

*Teach them to your children  
that they may walk the path of light*

*For God is the God of the Living*

*All: Now, may we remember in our hearts the words, the symbols, and the relationships here. And may we re-devote ourselves to one another, and to a year of unprecedented creativity and cooperation for the good of all.*

*Amen.*



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*We are grateful for Linda Hirschorn's "Hagar and Sarah," recorded on More Than Luck And A Prayer (1985, 1997) Oyster Productions, Box 3929, Berkeley, Calif. 94703, and for our ancestors and many diverse, devoted friends who have shared in the evolution of inclusive Spring celebrations for a long time.*

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