

## PREPARATION FOR THE PASSOVER SEDER

The law of Moses states that anything containing leaven is to be removed from the home.

### All individual place settings:

- appropriate for a very nice dinner, with a cup of wine (already poured) at each place.

### All tables have:

- A bowl of fresh water with a towel, for the washing of hands (to be passed around).
- A dish with enough sprigs of parsley for each person at the table to have some (once).
- A small bowl of salt water, for everyone to dip the parsley into (once).
- A large amount of *matzoh*, (unleavened bread), enough for everyone to have two pieces to dip, and to eat with the regular meal.
- A small bowl of *maror*, (bitter herbs), enough for each person to dip into twice.
- A bowl of *kharoset*, (the apple mixture), enough for each person to dip into once, and to eat with the regular meal.

### In addition, at the leader's table:

- A candlestick, with candles and matches for the hostess to light as she recites the blessing. She may choose to cover her head as she speaks; if so, provide a head covering.
- A complete place setting for Elijah the prophet, with a full cup of wine.
- A plate, with three large matzohs (the middle piece must be large enough for all present to have two pieces) stacked and wrapped together in a linen cloth, or napkin.
- Another clean linen cloth, or napkin, to wrap the *afikomen* in.
- A large plate, on which is placed the following: The items common to the other tables (parsley, salt water, *maror*, *kharoset*), and: a roasted egg, and the shankbone of a lamb.

### Instructions for the host:

- Welcome everyone, make sure they know where to sit, and see that everyone has a copy of the *Haggadah*. Encourage all to get familiar with the basic instructions.
- As the guests arrive, it is a good idea to determine who will read the various parts, and to see that everyone has access to a copy of the *Haggadah*.

The following are needed, in order of appearance:

**Leader 1:** The host, who speaks what the Jewish host would speak in a traditional Passover *seder*.

**Leader 2,** who speaks using New Testament references to describe the Christian fulfillment of the ceremony, and leads a prayer for the meal.

The **Hostess,** who lights the candles, and offers the first blessing.

A **Child,** (traditionally, the youngest boy), who asks the four questions.

**Readers 1-15,** who tell the Passover story from the books of Genesis and Exodus.

**Children,** who search for the *afikomen*, (the dessert).

A **Child,** who opens the door for Elijah.

Instructions for everyone:

- When you take your seat at the table, you should have a copy of the *Haggadah*, or be sharing one with someone else.
- The words following the word, "Everyone:" are to be spoken in unison, when led by the host.
- Words in parentheses ( ) are actions, to be done when directed.
- The following is a word list, with pronunciations and meanings of some of the words we will be using. You might wish to familiarize yourself (and each other) with them:

*Haggadah*—ha GOD uh, the guide book, a 'script' of the evening's activities.

*Seder*—SAY der, the entire festive meal and related activities.

*Afikomen*—ah feek OMEN, the dessert.

*Kiddush*—KID ish, the first blessing, to sanctify what is to come.

*Urkhatz*—OOR cots, the washing of hands.

*Karpas*—CAR pus, a green vegetable or herb (parsley).

*Yachatz*—YAH cots, the breaking of the bread.

*Matzoh, matzohs*—MOT sah, unleavened bread.

*Maror*—MA roar, bitter herbs (horseradish).

*Kharoset*—ha ROW set, mortar, the sweet apple mixture.

*Maggid*—MOG eed, the story of passover.

*Pesah*—PAY suh, the passover lamb, the sacrifice.

*Baytzah*—BATE sah, the egg.

*Dayenu*—dah YAY new, "It would have been enough"

*Hallel*—HALL ell, hallelujah, praises.

*Schulchan Orech*—SHOOL con O wreck, the passover dinner.

*Tzafun*—ZA foon, the finding of the afikomen after the meal.

*Beirach*—BY rock, grace after the meal.

## THE PASSOVER HAGGADAH

### INTRODUCTION:

When everyone is seated, and ready to begin:

Leader 1: We have gathered to participate in an annual commemorative festival initiated by the God of Abraham, Isaac, and Jacob, almost 3,500 years ago. Its heritage, our heritage, is not only long, but deep and rich in its spiritual meanings. The things I say and do tonight are an attempt to do only what a Jewish host would do in a traditional Passover *seder*.

Leader 2: For 1,500 years, the Jews remembered their bondage and their redemption; then the Great "I AM" enriched this feast by revealing the reality of the Passover shadow. His son, Jesus, instituted the Lord's Supper at the Passover feast, when He revealed his true identity as the Passover lamb, our Redeemer. The things I say tonight are an attempt to bring the meaning of this into our traditional *seder*, by acknowledging Jesus as the Passover sacrifice, the Lamb of God.

Leader 1: When Hezekiah first became king of Judah, he began to repair the Lord's temple in Jerusalem. His father, and the people of Israel had turned away from the Lord, and the Passover had not been celebrated in great numbers in accordance with what was written in the law. King Hezekiah ordered all the priests and Levites to consecrate themselves, and to purify the temple. It was time to return to the Lord, and to serve Him again; but by the time the temple was repaired and consecrated, and the priests were ready to serve, it was past the appointed time for Passover. It seemed right to Hezekiah, his officials, and the whole assembly in Jerusalem to celebrate the Passover right then, in the second month, instead of waiting a whole year to celebrate in the first month, as God had commanded Moses; so messengers were sent throughout the land, inviting the people of Israel to come to Jerusalem, celebrate the Passover, and return to the Lord. While most scorned and ridiculed them, many people humbled themselves, and a large crowd came to Jerusalem to celebrate the feast. "The hand of God was on the people to give them unity of mind to carry out what the king and his officials had ordered, following the word of the Lord." They began to celebrate the Passover at a time not commanded by the Lord, and although most of the people who came had not purified themselves, they ate the Passover anyway, contrary to what was written. But Hezekiah prayed for them, saying, "May the LORD, who is good, pardon everyone who sets his heart on seeking God—the LORD, the God of his fathers—even if he is not clean according to the rules of the sanctuary." And the LORD heard Hezekiah and healed the people.

Leader 2: This is an example of God looking into the hearts of His people, the Jews, and forgiving them, even when they had not observed all of His commandments. We believe that through faith in Jesus Christ, we Gentiles have been 'adopted' as God's people. The apostle Peter once said on our behalf, "God, who knows the heart, showed that He accepted them [the Gentiles] by giving the Holy Spirit to them, just as He did to us [the Jews]. He made no distinction between us and them, for He purified their hearts by faith." "We believe it is through the grace of our Lord Jesus that we are saved, just as they are." The book of Romans teaches us that, "sin shall not be your master, because you are not under law, but under grace." So, as God's people, we have been set free from the law—nevertheless, because we choose tonight to observe a portion of that law, some might fear that God will not be pleased with us, or hold against us our failure to observe all of His instructions about the Passover, so let us pray, like King Hezekiah, that the Lord will pardon *us*, who wish tonight to set our hearts on seeking Him, even though we know we can never alone fulfill the righteous requirements of the law.

Everyone: Dear Lord, please hear us, forgive us, and heal us, as we seek only to honor You by remembering how You have set Your people free.

Leader 1: As we light the festival lights, we pray for the illumination of The Spirit of God to bring great personal meaning to this, *our* Passover celebration.

Hostess: Blessed are you, O Lord our God, ruler of the universe, who has set us apart by your Word, and has commanded us to light the festival lights. Blessed are you, O Lord our God, ruler of the universe, who has kept us alive, and sustained us, and brought us to this season. May this home be consecrated, O God, by the light of Your countenance, shining upon us in blessing, and bring us peace!

Everyone: AMEN!

Hostess: **(Light the candles)**

Leader 2: In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it.

## **KIDDUSH—SANCTIFICATION OF THE FESTIVAL— THE FIRST CUP**

Leader 1: **(Lift up the first cup of wine)**

With praise, and with the symbols of our feast, let us renew the memories of our past. Praised are you, O Lord our God, ruler of the universe, who has chosen us from all peoples, and exalted and sanctified us by your Word. In love you have given us, O Lord our God, solemn days of joy, and festive seasons of gladness, even this day of the Feast of Unleavened Bread, a holy convocation unto us, a memorial of the departure from Egypt. You have chosen us for your service, and have made us sharers in the blessings of your holy festivals. Blessed are you, O Lord, who sanctifies your people Israel and the festive seasons.

Leader 2: As Jesus began His final Passover, our Messiah shared the first cup of wine with his disciples. And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God." After taking the cup, he gave thanks and said, "Take this, and divide it among you. For I tell you, I will not drink again of the fruit of the vine until the kingdom of God comes."

Everyone: Blessed are you, O Lord our God, ruler of the universe, who has created the fruit of the vine. **(Drink the first cup, the cup of sanctification.)**

## **URKHATZ—WASHING OF HANDS**

Leader 1: The earth is the Lord's, and everything in it; the world, and all who live in it; for he founded it upon the seas, and established it upon the waters. Who may ascend the hill of the Lord? Who may stand in his holy place? He who has clean hands, and a pure heart, who does not lift up his soul to an idol, or swear by what is false. Let us offer the bowl of water to one another, and share in this hand washing ceremony.

Leader 2: Let us also reflect upon the lesson and example of humility given by Jesus on that night, when he laid aside his clothes, wrapping himself with a towel. After that, he poured water into a basin, and began to wash his disciples' feet, drying them with the towel that was wrapped around him. When he had finished washing their feet, he put on his clothes, and returned to his place. "Do you understand what I have done for you?" he asked them. "You call me 'Teacher', and 'Lord', and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet."

Everyone: **(Pass around the bowl of water, and the towel, dipping, then drying your hands)**

## KARPAS—PARSLEY AND SALT WATER

Leader 1: **(Lift up the parsley)**

Passover is a holiday that occurs in the springtime, when the earth is becoming green with life. This herb, called *karpas*, represents life, created and sustained by Almighty God. Let us take a sprig of parsley.

Everyone: **(Pass the karpas, taking one sprig for yourself)**

Leader 1: **(Lift up the salt water)**

But life in Egypt for the children of Israel was a life of pain, suffering, and tears, represented by this salt water. Let us dip the parsley into the salt water, remembering that our life on earth is sometimes immersed in tears.

Everyone: Blessed are you, O Lord our God, ruler of the universe, who creates the fruit of the earth. **(Pass the salt water, dipping, then eating the karpas)**

## THE FOUR QUESTIONS

The child: Why is this night different from all other nights? On all other nights, we eat either leavened or unleavened bread. Why, on this night, do we eat only unleavened bread?

On all other nights, we eat all kinds of herbs. Why on this night do we eat bitter herbs?

On all other nights, we do not dip the herbs. Why on this night do we dip them?

On all other nights, we eat without special festivities. Why on this night do we hold this special dinner?

Leader 1: It is both a duty and a privilege to answer the four questions of the Passover, and to recite the mighty words of our faithful God. This night is different from all other nights because when the Jews were slaves in Egypt, the Lord our God delivered them with a mighty hand. This night represents their last night as slaves.

Leader 2: This night also represents *our* last night as slaves. We ourselves were slaves to sin, and the Lord our God delivered *us* with a mighty hand. "Don't you know that when you offer yourselves to someone to obey them as a slave, you are a slave to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from sin, and have become slaves to righteousness."

## YACHATZ—MATZOH—UNLEAVENED BREAD

Leader 1: On all other nights we eat bread made with leaven, but on Passover, we eat only *matzoh*, unleavened bread. We do this to remember that when the children of Israel left Egypt, they went quickly, and did not have time to let their bread dough rise.

Leader 2: But more than that, leaven has come to symbolize sin. “Don’t you know that a little leaven works through the whole batch of dough? Get rid of the old leaven, that you may be a new batch without leaven—as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old leaven, the leaven of malice and wickedness, but the bread without leaven, the bread of sincerity and truth.”

Leader 1: **(Lift up the 3 matzohs)** This is the bread of haste, the bread of affliction, which Israel ate leaving Egypt. Let all who are hungry come and eat. Let all who are in need share in the hope of the Passover. Three *matzohs* are wrapped together for Passover. The Jewish *rabbis* call the three a ‘unity’. Some consider it a unity of the patriarchs—Abraham, Isaac, and Jacob. Others explain it as a unity of worship—the priests, the Levites, and the people. **(Stand up, displaying the 3 matzohs)**

Leader 2: We who know the Messiah can see in these three *matzohs* the ‘unity’ of the Father, the Son, and the Holy Spirit. Just as the *matzoh* has been pierced and is now broken, so Jesus’ body was pierced and broken.

Leader 1: **(Take the middle matzoh from the three, and break it in half. Hold up one of the broken pieces)** This half is now called the *afikomen*—the dessert. It is wrapped in linen, and hidden away for later. When it is found, it must be returned, and a ransom paid, for the Passover to continue. **(Wrap the afikomen in the linen cloth)**

Leader 2: It is wrapped in linen, as Jesus’ body was wrapped for burial and placed in a tomb—hidden away—for a time.

Hostess: Children, hide your eyes until you hear that the *afikomen* is hidden!

Children: **(Hide your eyes!)**

Leader 1: **(Hide the afikomen, and return to your place. Remain standing)** The *afikomen* is hidden—you can open your eyes now! **(Hold up the other half of the broken matzoh)** Let us share this remaining piece of the unleavened bread of Passover. **(Break and distribute that piece of bread to each table, or person)**

Leader 2: **(See that everyone has bread)**

And Jesus took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."

Everyone: Blessed are you, O Lord our God, ruler of the universe, who brings forth bread from the earth. **(Eat the bread)**

Everyone: **(Distribute more matzohs to each other)**

### **MAROR—BITTER HERBS**

Leader 1: On all other nights, we eat all kinds of herbs, but on Passover, we eat *maror*, bitter herbs. Let us remember how bitter life was for the children of Israel in Egypt as we scoop some *maror* onto a piece of *matzoh*.

Everyone: **(Pass around the horseradish, scooping some onto a piece of matzoh)**

Leader 2: **(See that everyone has maror)**

While they were reclining at the table eating, Jesus said, "I tell you the truth, one of you will betray me—one who is eating with me." They were saddened, and one by one they said to him, "Surely not I?" "It is one of the twelve," he replied, "one who dips bread into the bowl with me." Let us remember also the bitterness of sin in *our* lives.

Everyone: Blessed are you, O Lord our God, ruler of the universe, who has set us apart by your Word, and commanded us to eat bitter herbs. **(Eat the maror)**

### **KHAROSSET—MORTAR FOR BRICKS**

Leader 1: On all other nights we do not dip our herbs, but tonight we do. We dipped them once in salt water to remember the tears of affliction and slavery. The children of Israel worked to make treasure cities for Pharaoh, using bricks and mortar. We now remember this with the brown apple mixture, called the *kharoset*. Let us once again scoop some bitter herbs onto a piece of *matzoh*. But this time, before we eat, let us dip the *maror* into the sweet *kharoset*.

Everyone: **(Take another piece of unleavened bread, dip it into the bitter herbs, then into the kharoset)**

Leader 1: **(See that everyone has kharoset)**

We dip the bitter herbs into the *kharoset* to remind ourselves that even the most bitter of circumstances can be sweetened by the hope we have in God.

Everyone: Blessed are you, O Lord our God, ruler of the universe, who has set us apart by your Word, and commanded us to eat bitter herbs. **(Eat the kharoset)**

### **MAGGID—THE STORY OF PASSOVER**

Leader 1: On all other nights, we eat without special festivities, but tonight we eat as God commanded, with special activities to remember the deliverance of His people from Egypt. The first Passover was eaten by a nation of slaves. They were instructed to eat the Passover quickly, awaiting departure from cruel bondage in Egypt. Today we may all relax and freely enjoy this celebration.

Reader 1: The God of glory promised the land of Canaan to Abraham, Isaac, and Jacob. Yet, He also promised 400 years of slavery and mistreatment in a foreign land. Jacob's sons became jealous of their brother Joseph, and sold him into slavery in Egypt; but God was with him, and rescued him from his troubles. God gave Joseph wisdom, and enabled him to gain the good will of Pharaoh, the king of Egypt. Joseph became ruler over Egypt, and all of Pharaoh's palace.

Reader 2: When a famine struck the land of Canaan, Jacob heard that there was food in Egypt, and sent his sons there. They saw their brother Joseph, who was now the ruler of Egypt, but they did not recognize him. On their second visit, Joseph told his brothers who he was, and Pharaoh learned about Joseph's family. After this, Joseph sent for his father Jacob, and his whole family. Then Jacob, whose name God had changed to 'Israel', went down to Egypt, where he, his twelve sons, and their families spent the rest of their lives.

Reader 3: As the time drew near for God to fulfill his promise to Abraham, the number of Israelites greatly increased. Then another king, who knew nothing of Joseph, became Pharaoh of Egypt. He dealt cruelly with the Israelites, imposing harsh and bitter slavery upon them. Still, God blessed His people in strength and number.

Reader 4: Pharaoh grew frightened, and ordered every baby boy among the Israelites to be drowned in the Nile River. One Israelite couple hid their little boy for three months. Finally, entrusting his future to God, they set him in a basket, and placed him upon the river. His sister, Miriam,

watched as he floated downstream. Coming upon the basket, Pharaoh's own daughter took pity on the child, and chose to raise him as her own son. She called him *Moses*, meaning "drawn from the water."

Reader 5: Moses grew up, and became aware of the labor of his people. One day, in a rage, he lost control of himself and killed an Egyptian, who was beating an Israelite slave. Fleeing the palace and the eye of Pharaoh, Moses became a shepherd in the wilderness of Midian, far from the cries of his suffering brothers.

Reader 6: The Lord saw the suffering of the children of Israel, and heard their groaning. He would raise up a deliverer to lead them out of bondage. It was then that He appeared to Moses in a bush that burned with fire, yet was not consumed. Moses drew close and listened as God told him to go back to Pharaoh in Egypt. Fearful and reluctant, still Moses agreed to take God's message to the king of Egypt.

Reader 7: God Himself warned Moses of the resistance that he would encounter. The Lord said, "I know that the king of Egypt will not let you go unless a mighty hand compels him. So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go."

Reader 8: Moses left the wilderness and returned to Pharaoh's palace, the very place where he had been raised. Pharaoh was given God's message: "Let My people go, so that they may worship Me," but the Lord had hardened Pharaoh's heart, and just as God had spoken, Pharaoh refused to let the Israelites go.

Reader 9: God sent nine plagues, one by one, yet with each plague, Pharaoh further hardened his heart, and refused to let the Israelites go. The Egyptians were afflicted with discomfort, disease, and ruin. Still, Pharaoh would not relent.

Reader 10: Then the Lord said to Moses, "I will bring one more plague on Pharaoh and on Egypt. After that, he will let you go from here, and when he does, he will drive you out completely. About midnight, I will go throughout Egypt, and every firstborn son in Egypt will die, from the firstborn son of Pharaoh, who sits on the throne, to the firstborn of the cattle as well. There will be loud wailing throughout Egypt—worse than there has ever been, or ever will be again. But among the Israelites, not even a dog will bark at any man or animal."

Leader 1: Let us fill our cups a second time. A full cup is a symbol of joy, and indeed on this occasion we are filled with joy at God's mighty deliverance. But let us also remember the great cost at which redemption was purchased. Lives were sacrificed to bring about the release of God's people from the slavery of Egypt.

Leader 2: But a far greater price purchased our redemption from slavery to sin—the death of Jesus.

Leader 1: **(See that everyone's cups are full)**

As I recite each plague, let us dip a little finger into our cup, allowing a drop of wine to fall, reducing the fullness of our cup of joy tonight.

Everyone: **(As each plague is read, dip your little finger into your cup, and let a drop of wine fall from your finger into your plate or napkin)**

Leader 1: The first plague was when God turned all the water into blood.  
The second plague was when frogs came up out of the water and covered the whole land of Egypt.  
The third plague was when Aaron struck the ground with his staff, and the dust became lice all over the people and animals.  
The fourth plague was when swarms of flies poured into the houses and land of the Egyptians.  
The fifth plague was when a disease killed the livestock of the Egyptians in one day.  
The sixth plague was when Moses threw soot from a furnace into the air, and it became festering boils on the skin of the people and animals.  
The seventh plague was when the worst hailstorm in Egypt's history beat down everything growing in the fields, and stripped every tree.  
The eighth plague was when an enormous swarm of locusts devoured everything in its path, and not a green thing was left in Egypt.  
The ninth plague was when there was total darkness in Egypt for three days—darkness that could be felt.  
With the tenth and most awful plague, God pierced through the hardness of Pharaoh's heart. The tenth plague was the death of the firstborn.

Reader 11: The Lord said to Moses and Aaron in Egypt, "This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month, each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor. The animals you choose must be year old males without defect, and you may take them from the sheep or the goats."

Reader 12: "Take care of them until the fourteenth day of the month, when all the people of the community of Israel must kill them at twilight. Then they are to take some of the blood, and put it on the sides and tops of the door frames of the houses where they eat the lambs. That same night, they are to eat the meat roasted over a fire, along with bitter herbs, and bread made without yeast. Do not leave any of it till morning; if some is left till morning, you must burn it."

Reader 13: "This is how you are to eat it: With your cloak tucked into your belt, your sandals on your feet, and your staff in your hand. Eat it in haste; it is the Lord's Passover. On that same night, I will pass through Egypt, and strike down every firstborn—both men and animals—and I will bring judgement on all the gods of Egypt. I am the Lord. The blood will be a sign for you on the houses where you are; and when I see the blood, I will *pass over* you. No destructive plague will touch you when I strike Egypt. This is a day you are to remember; for the generations to come, you shall celebrate it as a festival to the Lord—a lasting ordinance."

Leader 1: "And when your children ask you, 'What does this ceremony mean to you?' then tell them, 'It is the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt, and spared our homes when He struck down the Egyptians.'"

Reader 14: The Israelites did just what the Lord commanded, and at midnight, the Lord struck down all the firstborn in Egypt, from the firstborn of Pharaoh, to the firstborn of the prisoner in the dungeon, and the firstborn of the livestock as well. Pharaoh, all his officials, and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead.

Reader 15: During the night, Pharaoh summoned Moses and Aaron and said, "Up! Leave my people, you and the Israelites!" The Egyptians urged the people to hurry and leave the country. "For otherwise," they said, "we will all die!" So the Israelites took their bread dough, wrapped it in clothing, and carried it on their shoulders. And so, after four hundred and thirty years, to the very day, the Lord's divisions left Egypt. And when they had come out of Egypt, they baked cakes of unleavened bread, and the dough was without yeast, because they had been driven out of Egypt, and did not have time to prepare food for themselves.

## THE PASSOVER SYMBOLS

Leader 1: Rabbi Gamaliel (teacher of Saul of Tarsus, the Apostle Paul) said, "Whoever does not well consider the meaning of these three symbols: *pesah*, *matzoh*, and *maror*, has not truly celebrated this Festival."

Everyone: We have eaten the *matzoh* to remind us of the haste with which the children of Israel fled Egypt. We have tasted the *maror* to remind us of the bitter slavery they experienced.

## PESAH—THE LAMB OF GOD

Leader 1: **(Hold up the shankbone)**

*Pesah*, the Passover lamb, is represented by the shankbone. The bone is unbroken, reminding us of God's command that "they must not break any of its bones." The lamb was eaten by the Jews at Passover while the temple was in existence, as a memorial of God's favors, as it is said: "It is the sacrifice of the Lord's Passover, for He passed over the houses of the children of Israel." As God in the ancient night spared the houses of Israel, so did He save us in all kinds of distress, and so may He always shield the afflicted, and forever remove every trace of bondage from among the children of man.

Leader 2: "But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water." "These things happened so that the scripture would be fulfilled: 'Not one of his bones will be broken.'" We who have trusted in Jesus the Messiah, know that *He* is the Lamb of God, our *Pesah*, or Passover lamb. "For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect." Like the ancient Israelites, we know that it was *God Himself*, and not an angel, *God Himself*, and not a seraph, *God Himself*, and not a messenger, who achieved final redemption from sin and death. *God Himself*, through Jesus Christ, the Lamb of God, who takes away the sin of the world.

Everyone: Who is like you, O Lord? Who is like you—majestic in holiness, awesome in glory, working wonders? The Lord shall reign forever and ever!

## **BAYTZA—THE EGG**

Leader 1: **(Hold up the egg)**

The egg is a symbol of the freewill offering, brought on every day of the feast, during the existence of the Temple in Jerusalem. It is regarded as a symbol of sadness and mourning, reminding us of the destruction of the Temple. It is also considered by many to denote new birth, and eternal life, since the shape of the egg shows no beginning and no end.

Leader 2: The Apostle John wrote this about his vision of a Holy City, the New Jerusalem: "I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp." Jesus said, "I am the Alpha and the Omega, the First and the Last, the Beginning and the End."

## **THE SECOND CUP—THE CUP OF DELIVERANCE**

Leader 1: How great is God's love for us, that we should be called children of God. For this, we declare *DAYENU*—which means, "It would have been sufficient."

If the Lord had only rescued us, but had not judged the Egyptians,

Everyone: *DAYENU*

Leader 1: If He had only brought us out of Egypt, and not divided the Red Sea,  
Everyone: *DAYENU*

Leader 1: If He had only divided the sea, and not let us cross on dry land,  
Everyone: *DAYENU*

Leader 1: If He had only let us cross the sea on dry land, and not sustained us for forty years in the desert,  
Everyone: *DAYENU*

Leader 1: If He had only sustained us for forty years in the desert, and not fed us manna,  
Everyone: *DAYENU*

Leader 1: If He had only fed us manna, and not given us the Sabbath,  
Everyone: *DAYENU*

Leader 1: If He had only given us the Sabbath, and not led us to Mount Sinai,  
Everyone: *DAYENU*

Leader 1: If He had only led us to Mount Sinai, and not given us the law,  
Everyone: *DAYENU*

Leader 1: If He had only given us the law, and not given us an inheritance,  
Everyone: *DAYENU*

Leader 2: If YOU had only given us an inheritance, and not sent the Messiah,  
Everyone: *DAYENU*

Leader 2: If YOU had only sent the Messiah, and not taken away our sins,  
Everyone: *DAYENU*

Leader 2: If YOU had only taken away our sins, and not conquered death,  
Everyone: *DAYENU*

Leader 2: If YOU had only conquered death, and not given us a home with you,  
Everyone: *DAYENU ! We thank you, praise you, and glorify you, O Lord, who brought us and our ancestors from slavery into freedom, from sorrow into joy, from mourning into gladness, and from darkness into light. Blessed are you, O Lord our God, ruler of the universe, who has provided all things for us, and created the fruit of the vine. (Drink the second cup, the cup of deliverance)*

### **HALLEL—PRAISES** (Psalms 113 & 114)

Leader 1: Praise the Lord! Praise, O servants of the Lord, praise the name of the Lord!

Everyone: Let the name of the Lord be praised, both now and forevermore.

Leader 1: From the rising of the sun to the place where it sets, the name of the Lord is to be praised.

Everyone: The Lord is exalted over all the nations, his glory above the heavens.

Leader 1: Who is like the Lord our God, the One who sits enthroned on high,

Everyone: who stoops down to look on the heavens and the earth?

Leader 1: He raises the poor from the dust, and lifts the needy from the ash heap;

Everyone: He seats them with princes, with the princes of their people.

Leader 1: He settles the barren woman in her home as a happy mother of children.

Everyone: Praise the Lord!

Leader 1: When Israel came out of Egypt, the house of Jacob from a people of foreign tongue,

Everyone: Judah became God's sanctuary, Israel his dominion.

Leader 1: The sea looked, and fled, the Jordan turned back;

Everyone: the mountains skipped like rams, the hills like lambs.

Leader 1: Why was it, O sea, that you fled, O Jordan, that you turned back;

Everyone: you mountains, that you skipped like rams, you hills, like lambs?

Leader 1: Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob,

Everyone: who turned the rock into a pool, the hard rock into springs of water.

### **SHULCHAN ORECH—THE PASSOVER SUPPER**

Leader 2: **(Lead a prayer for the blessing of the food)**

Everyone: **(EAT!)**

### **TZAFUN—THE AFIKOMEN—THE DESSERT**

Leader 2: This part of the Jewish *seder* is called "Ransomed by the father", and just as the Passover celebration cannot continue until the *afikomen* is found and ransomed, so our joy was not complete until Jesus had risen from the tomb, being seen and shared by many witnesses.

Leader 1: It is time for us to share the *afikomen*, the dessert. It is customary that nothing be eaten after this, and that the taste should linger in our mouths. If the children will find the *afikomen*, I will pay a ransom for it!

Children: **(Search for the afikomen—the child who finds it is paid a ransom by the host)**

Leader 1: Now let us share the *afikomen*. **(Break and distribute the afikomen to each table, or person)**

Leader 2: **(See that everyone has afikomen)** Our redemption is complete—the ransom has been paid! Now let us share Jesus!

Everyone: Blessed are You, O Lord our God, ruler of the universe, who brings forth bread from the earth. **(Eat the afikomen)**

## **BEIRACH—GRACE AFTER THE MEAL**

Leader 1: Jewish tradition is that grace is said after the meal. Let us say grace.

Everyone: Let us bless Him of whose bounty we have partaken and through whose goodness we live.

Leader 1: Blessed are you, O Lord our God, King of the universe, who sustains the world with goodness, with grace, and with infinite mercy. You have given food for every creature, for your mercy endures forever.

Everyone: Through your great goodness, food has been provided. May it never fail us at any time, for the sake of Your great Name.

Leader 1: You sustain and deal graciously with all your creatures.

Everyone: Praised are you, O Lord, who gives food to all. O God, our Father, sustain and protect us, and grant us strength to bear our burdens. Let us not, O God, become dependent upon people, but let us rather depend upon your hand, which is always open and gracious.

Leader 1: Our God and God of our fathers, remember us, as you have remembered them, so that we may find grace, mercy, life, and peace.

Everyone: AMEN

Leader 1: Remember us this day in kindness.

Everyone: AMEN

Leader 1: Visit us this day with blessing.

Everyone: AMEN

Leader 1: Preserve us this day for life.

Everyone: AMEN

Leader 1: With your saving and gracious Word, have mercy on us and save us, for unto you, the compassionate and merciful one, our eyes are ever turned, for you are a gracious and merciful King. The all-merciful! May He reign over us forever!

Everyone: AMEN

Leader 1: The all-merciful! May He sustain us in honor!

Everyone: AMEN

Leader 1: The all-merciful! May He bless this household, and all assembled here. May we all find favor in the eyes of God and men.

Everyone: AMEN

### **THE THIRD CUP—THE CUP OF REDEMPTION**

Leader 1: Let us fill our cups for the third time this evening. **(See that the cups are full, then lift up the cup of wine)** This is the cup of redemption, symbolizing the blood of the Passover lamb.

Leader 2: Jesus brought new meaning to this cup at His last Passover. After supper he took the cup, saying, "This cup is the new covenant in my blood; do this whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

Everyone: **(Lift your cup)** Blessed are you, O Lord our God, ruler of the universe, who creates the fruit of the vine. **(Drink the third cup, the cup of redemption)**

### **THE PROPHET ELIJAH**

Leader 1: **(Lift Elijah's cup)** This cup is for Elijah the Prophet. Elijah did not see death, but was swept up to Heaven by a great whirlwind, in a chariot of fire. It is the Jewish hope that Elijah would come at Passover, to announce the Messiah, Son of David.

Everyone: See, I will send you the prophet Elijah before that great and dreadful day of the Lord comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers.

Leader 1: **(Ask a child to open the door, in case Elijah is there)**

The Child: **(Open the door—if Elijah is there, let him in! If not, close the door and return to your place)**

Leader 2: And Elijah did come first. When Zechariah was serving as priest before God, he prayed for a son. Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. When Zechariah saw him, he was startled, and was gripped with fear. But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife, Elizabeth, will bear you a son, and you are to give him the name John. He will be a joy and delight to you, and many will rejoice because of his birth, for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit, even from birth. He will bring many of the people of Israel back to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children, and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord." Later, Jesus spoke of John when he said, "If you are willing to accept it, he is the Elijah who was to come."

## THE FOURTH CUP—THE CUP OF PRAISE

Leader 1: Let us fill our cups for the fourth and last time, and give thanks to God,  
our great redeemer. **(See that the cups are full)**

Give thanks to the Lord, for he is good.

Everyone: His love endures forever.

Leader 1: Give thanks to the God of Gods.

Everyone: His love endures forever.

Leader 1: Give thanks to the Lord of Lords.

Everyone: His love endures forever.

Leader 1: To Him who alone does great wonders,

Everyone: His love endures forever.

Leader 1: who by his understanding made the heavens,

Everyone: His love endures forever.

Leader 1: who spread out the earth upon the waters,

Everyone: His love endures forever.

Leader 1: who made the great lights—

Everyone: His love endures forever.

Leader 1: the sun, to govern the day,

Everyone: His love endures forever.

Leader 1: the moon and stars, to govern the night;

Everyone: His love endures forever.

Leader 1: to Him, who struck down the firstborn of Egypt,

Everyone: His love endures forever.

Leader 1: and brought Israel out from among them

Everyone: His love endures forever.

Leader 1: with a mighty hand, and outstretched arm;

Everyone: His love endures forever.

Leader 1: to Him, who divided the Red Sea

Everyone: His love endures forever.

Leader 1: and brought Israel through the midst of it,

Everyone: His love endures forever.

Leader 1: but swept Pharaoh and his army in to the sea;  
Everyone: His love endures forever.

Leader 1: to Him, who led his people through the desert,  
Everyone: His love endures forever.

Leader 1: who struck down great kings,  
Everyone: His love endures forever.

Leader 1: and gave their land as an inheritance,  
Everyone: His love endures forever.

Leader 1: an inheritance to his servant Israel;  
Everyone: His love endures forever.

Leader 1: to the One who remembered us in our low estate  
Everyone: His love endures forever.

Leader 1: and freed us from our enemies,  
Everyone: His love endures forever.

Leader 1: and who gives food to every creature.  
Everyone: His love endures forever.

Leader 1: Give thanks to the God of heaven.  
Everyone: His love endures forever! Give thanks to the God of Heaven!

Leader 1: **(Lift the cup)**  
Let us lift our cups, and bless the name of the Lord!

Everyone: **(Lift the cup)**  
Blessed are you, O Lord our God, ruler of the universe, who creates the  
fruit of the vine. **(Drink the fourth cup, the cup of praise)**

Leader 1: Our Passover celebration is now complete. It is the Jewish custom to  
make the wish that they may celebrate the Passover "Next year in  
Jerusalem!"

Leader 2: Our redemption is forever complete! Let us make the wish that we may  
celebrate the Passover next year with Jesus, in heaven!

Everyone: NEXT YEAR, IN HEAVEN!