



Beautiful Savior Lutheran Church

CHRIST OUR PASSOVER Seder Supper



Haggadah

*[Hebrew for "telling forth."
The narration of the Passover story]*

**April 12, 2022
6:30 p.m.**

Beautiful Savior Lutheran Church CHRIST OUR PASSOVER



In this Christian Seder we have tried to remain as close as possible to the Passover as it would have been celebrated in Christ's day. Portions marked with  a star of David are from the Jewish Seder and may very well be how Christ and His disciples celebrated the meal. Portions marked with  a cross are quotes from the Gospel accounts of the Last Supper. And unmarked portions are explanations of the ceremony.

Seder is a Hebrew word which means “set order” or “service.” This booklet is called a *haggadah*, which is Hebrew for “the telling forth.” This book is essentially an order of service for the *Passover Seder*.

The Passover Seder has 14 parts which tell the story of the Passover:

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|-------------|-------------------|------------|
| 1.KIDDUSH | 6.RACHTZAH | 11.TZAFUN |
| 2.U'RECHATZ | 7.MOTZI MATZAH | 12.BARECH |
| 3.KARPAS | 8.MAROR | 13.HALLEL |
| 4.YACHATZ | 9.KORECH | 14.NIRTZAH |
| 5.MAGGID | 10.SHULCHAN ORECH | |

The Lighting of the Candles and the Welcome

Pastor: The service begins with the women and girls at each of the tables lighting the candles and then praying the following prayer together:



Women and Girls: Blessed are You, O Lord, our God and God of Abraham, Isaac, and Jacob. You sanctify us by Your Word and allow us to kindle these lights. May the rays of these festival candles cast their glow upon the earth and bring the radiance of Thy divine light to all who still dwell in the darkness and in bondage. Bless our homes and dear ones with the warmth and peace of Your Holy Spirit. Amen.

The Welcome



Reader A: 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, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire--head, legs and inner parts. Do not leave any of it till morning; if some is left till morning, you must burn it. 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 judgment 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 commemorate; for the generations to come you shall celebrate it as a festival to the LORD--a lasting ordinance.” *Exodus 12:1-14*

† **Reader B:** And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, “Where will you have us go and prepare for you to eat the Passover?” And he sent two of his disciples and said to them, “Go into the city and a man carrying a jar of water will meet you. Follow him, and wherever he enters, say to the master of the house, ‘The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?’ And he will show you a large upper room furnished and ready; there prepare for us.” And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover. *Mark 14:12-16 ESV*

Pastor: Welcome to our Passover Seder. Tonight we observe an ancient, colorful, and significant festival. The Seder Meal takes us back to those events which occurred more than three thousand years ago. It recalls how God delivered Israel from their bondage in Egypt. As Christians, it also takes us back to the night before our Savior died as He and His disciples celebrated the Passover for the last time and Holy communion for the first time.

Pastor: The Apostle Paul reminds us that the true Israel consists of all who believe in Jesus as Savior (Romans 9-11). Through prayer and song, ritual and symbol, custom and ceremony we look upon ourselves as though we were among those enslaved and then brought forth to freedom, for indeed, we have been slaves to sin, and in the cross have been brought forth to freedom.

Pastor: The Seder often begins with a Psalm of Praise. We join in singing *O Light Whose Splendor*.

1 O Light whose splen - dor thrills and glad - dens
 2 As twi - light hov - ers near at sun - set,
 3 In all life's bril - liant time - less mo - ments,

With ra - diance bright - er than the sun,
 And lamps are lit, and chil - dren nod,
 Let faith - ful voic - es sing Your praise,

Pure gleam of God's un - end - ing glo - ry,
 In eve - ning hymns we lift our voic - es
 O Son of God, our Life - be - stow - er,

O Je - sus, blest A - noint - ed One;
 To Fa - ther, Spir - it, Son: one God.
 Whose glo - ry light - ens end - less days.

Kiddush (Prayer of Sanctification)



Pastor: We begin this service by sanctifying the name of God and proclaiming the holiness of this festival in the words of the Kiddush, the prayer of blessing. Wine in the East is as common a drink as tea or coffee is for us. With the blessing over wine, the Jew ushers in the Sabbath and all festivals. With this cup of wine, the symbol of joy, let us now usher in our festival of Passover.

(The first cup of wine, the cup of Sanctification, is filled but not yet drunk.)



Pastor: Praised be to You, O Lord, King of the Universe, Creator of the fruit of the vine. Praised be to You, O Lord our God, King of the universe, who did choose us from among all people for Your service, and exalted us by teaching us holiness through Your commandments. Out of love You have given us, O Lord, our God, holidays for gladness, festivals and seasons for rejoicing – among them, this day of our freedom, a festival of holy assembly, commemorating our liberation. From all people You Have chosen us, by giving us Your holy festivals as a joyous heritage.



All: Praised be to You, O Lord our God, King of the universe, who creates the fruit of the vine; Blessed are You, O Lord, our God, King of the universe, who has given us life and sustained us, and brought us to this happy season.

(All drink of the first cup of wine.)

U'rechatz **(The First Washing of Hands)**

Pastor: It was the ancient custom in the East, especially among the Jews to wash their hands before eating. At this, the first washing of hands, only the head of the table washes his hands as a symbol that as a free man he is king in his home.

(The host washes his hands.)



Reader A: A dispute also arose among them, as to which of them was to be regarded as the greatest. *Luke 22:24 ESV*

Pastor: It was considered an honor to be the one chosen to present the water and towel to the host to wash his hands. It may have been this which caused the argument among the disciples about who was the greatest of them. Jesus Himself solved the dispute.



Reader B: Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. *John 13:3-5 ESV*

† **Reader A:** When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do just as I have done to you.” *John 13:12-15 ESV*

Karpas **(The Green Vegetable)**

✳ **Reader B:** Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, “Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.” Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. *Exodus 1:8-11 ESV*

✳ **Pastor:** A green vegetable is the symbol of Springtime and joy of life. The saltwater into which the Karpas is dipped has been interpreted as the salty tears shed by the oppressed Israelites. For the oppression of Pharaoh turned the joy of the Israelites to sorrow. Before partaking of the Karpas, we pray together,

✳ **All:** Blessed be You, O Lord our God, King of the universe, creator of the fruit of the earth.

(The vegetable is eaten after being dipped in the salt water.)

Yachatz **(Breaking of the Bread)**

Pastor: For the daily meal there is one loaf of bread, but on the Sabbath there are two loaves as a reminder of the double portion of manna which fell on Friday for Israel as they traveled in the wilderness (Exodus 16:22). In honor of the Passover, a third matzah, unleavened bread, was added.

The Matzoh Tosh is one linen with three compartments. A sheet of matzah is placed in each of the three compartments. The middle matzah of this unity is taken from the linen and broken. One piece is left in the Matzoh Tosh. The second piece is wrapped in a cloth and is called the “afikomen” which is Greek for “that which comes after.”

This custom probably began after the time of Christ, when the temple was destroyed. In ancient times nothing was to be eaten after the Pesach, the Passover lamb. But, since the destruction of the temple, the lamb, which could only be slain as a sacrifice in the temple, no longer forms part of the traditional Seder meal. Therefore, the Jews began breaking off a piece of matzah to be eaten at the end of the meal as a replacement for the Passover lamb.

(The host breaks the bread, hides the larger piece, replaces the smaller piece between the other two, and lifts the plate containing the matzohs.)



All: This is the bread of affliction which our forefathers ate in the land of Egypt. Let all who are hungry come and eat: Let all who are in need join us as we celebrate this Passover feast.

Maggid **(Telling the Story)**

(The second cup of wine, the Cup of Praise, is poured but not drunk.)

Pastor: The following questions are traditionally asked by the youngest child present at the Seder.



Child 1: How is this night different from all other nights? On all other nights we may eat either leavened or unleavened bread, but on this night why only the unleavened bread?



Child 2: On all other nights we eat all kinds of herbs, but on this night why bitter herbs?



Child 3: On other nights we do not even once dip our herbs but on this night why do we dip herbs twice?



Child 4: On all other nights we eat either sitting or reclining but on this night why do we recline?



Pastor: Avadim hayinu l'Pharaoh b'Mitzrayim. Because we were all slaves to Pharaoh in Egypt.



Adults: We were slaves to Pharaoh in Egypt, and the Eternal God brought us forth from there with a mighty hand and an outstretched arm. If the Holy One, Blessed be He, had not brought forth our ancestors from Egypt, then we, our children, and our children's children might still be enslaved in Egypt.



Pastor: Just as there are four questions, so there are four ways of asking. The Torah speaks of four types of children: one who is wise, one who is rebellious, one who is simple, and one who does not know how to ask.


The wise son asks, "What is the meaning of the laws, regulations, and ordinances which the Lord God has commanded?" To him you shall explain all the laws of the Passover even to the last detail, that nothing may be eaten and no entertainment or revelry is to take place after the afikomen.


The rebellious son asks, "What does this service mean to you?" By using the expression to you, it is evident that this service has no significance for him. He has thus excluded


himself from his people and denied God; Therefore, give him a caustic answer and say: ‘It is because of what the Lord did for me when I came out of Egypt.’ For me, not for you, for had you been there in Egypt, you would not have deserved to be liberated.


The simple son asks, “What does this mean?” Tell him, “With a mighty hand the Lord brought us out of Egypt, out of the house of slavery.”


As for the one who does not know how to ask, begin by explaining as we are told: “You shall tell your son on that day, ‘I do this because of what the Lord did for me when I came out of Egypt.’”

 **Reader B:** The Bible tells us that in ancient times our ancestors dwelt, “On the other side of the great river and lived among idol worshippers.” Our father Abraham was the first to know that God is one. So that he could worship in freedom, God told Abraham to leave Haran and to go to a land that He would show him.

 **Reader A:** The Bible says, “I took your father Abraham from the other side of the River and led him throughout all the land of Canaan.” And it relates: And the Lord said to Abraham, “All the land that you see, to you I will give it, and to your descendants forever.”

 **Reader B:** Abraham’s herds grew fat in the land, and God gave him Isaac. And Isaac’s son Jacob had many sons, but his favorite son was Joseph, who was sold by his jealous brothers to a caravan, and they brought Joseph to Egypt.

 **Reader A:** Joseph rose to become Pharaoh’s administrator over all Egypt. He prepared storehouses with grain. When drought and famine fell on all the region, Joseph’s brothers came to Egypt to buy food. He recognized them, and had them bring their families to Egypt. There the Hebrews lived and multiplied.

 **Reader B:** There arose a new king in Egypt who did not know Joseph and he said to His people, “Behold, the children of Israel are too many and too mighty for us. Let us weaken them with slavery.” Therefore, he set over them taskmasters to afflict them with

their burdens. And they built for Pharaoh treasure cities, Pithom and Rameses. And they were slaves.



Reader A: And to destroy this entire people, Pharaoh charged the midwives of the Hebrews, “Every son that is born you shall cast into the river.”



Reader B: A woman of the tribe of Levi placed her infant son inside a basket of bulrushes by the river’s bank. He was found by Pharaoh's daughter and she called him Moses.



Reader A: His sister had been watching, and she offered his mother as nursemaid. Thus Moses was raised knowing his own people.



Reader B: When Moses was grown, he one day came upon an Egyptian smiting a Hebrew, and he killed the Egyptian. In fear Moses fled and dwelt in the land of Midian.



Reader A: For 430 years the Israelites groaned in their slavery and cried out to God. God heard their groaning and remembered His covenant with Abraham, Isaac, and Jacob.



Reader B: So one day as he was guarding the sheep the voice of God spoke to Moses from a burning bush, saying, “I will send you to Pharaoh that you may bring forth my people the children of Israel out of Egypt.”



Reader A: Again and again Moses stood before Pharaoh, demanding, “Let my people go.” But Pharaoh’s heart was hardened.



Reader B: As it is written, “We cried unto the Lord the God of our Father and the Lord heard our voice and saw the affliction and our toil and oppression.”



All: And the Lord brought us out of Egypt with a mighty hand and with an outstretched arm and with great terror and signs of wonder.



Pastor: Plague after plague was sent on the Egyptians. There is a legend about the Egyptians who drowned in the Red Sea: when the Israelites crossed over safely, the angels in heaven began to sing in praise of God. But God looked down on the waters closing over the Egyptians, and cried, “How can you sing when my children are drowning?” Though not Biblical, this Jewish legend reminds us of God’s love even for the enemies of His people. Therefore we each remove one drop of wine from our glass as each of the ten plagues is read and one drop when the Egyptians drown. We celebrate with less than a full cup, less than a full heart. The ten plagues:



All: BLOOD... FROGS... GNATS... BOILS... HAIL... LOCUSTS... FLIES...
DISEASE... DARKNESS...



Pastor: And one final plague.



Reader A: God would kill the firstborn of all living things in Egypt. That night the Israelites were to take a lamb and butcher it. They were to take some of the blood and put it on the door posts of their homes. When the angel of death came for the firstborn, he would pass over the homes with blood on the door and those inside would be spared.



All: THE DEATH OF THE FIRSTBORN.




Pastor: When Pharaoh’s own son was stricken, Pharaoh arose in the night and called for Moses and commanded, “Go, leave my land.”





Reader B: But when the people reached the Red Sea, Pharaoh again broke his word. He sent his war chariots to pursue them and bring them back.





Reader A: The Lord caused the waters to be divided and the Israelites passed over in safety; then the waters closed on the Egyptians, with their war chariots. *(a final drop of wine is removed from the cup)* Thus the children of Israel were free.


 **Reader B:** From the Red Sea, Moses led the people inland. They crossed the desert, living in tents and booths made of reeds, as Bedouin do to this day. Early in their wandering they came into the wilderness of Sinai, and encamped, and Moses went up on the mount, where he received God's commandments.


 **Pastor:** And God spoke all these words: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery."

 **All:** You Shall Have No Other gods Before Me
Do Not Take God's Name in Vain
Remember the Sabbath Day
Honor Your Father and Mother
Do Not Kill
Do Not Commit Adultery
Do Not Steal
Do Not Bear False Witness
Do Not Covet Your Neighbor's House
Do Not Covet Your Neighbor's Wife, or Anything That Is Your Neighbor's

 **Reader A:** In the wilderness He provided them with bread from heaven in the morning which they called manna and quail in the evening when there was no food and water miraculously drawn from the rocks when there was nothing to drink.

 **Reader B:** And so God led them to the land He had promised to their father Abraham, a land flowing with milk and honey.

 **Pastor:** If the Holy One, Blessed be He, had not brought forth our ancestors from Egypt, then we, and our children, and our children's children might still be slaves in Egypt.

 **All:** We were slaves to Pharaoh in Egypt, and the eternal One, blessed be He, brought us out from there with a mighty hand and an outstretched arm.



Pastor: Let us remember and never forget: the promise of the Eternal One to deliver His people has been kept again and again through the ages.



All: Blessed be He who kept His promise to Israel. For it was forethought by the Holy One, to fulfill what He had declared to our father Abraham along with the covenant: “Know for a certainty that your seed shall be strangers in a land that is not theirs, and shall serve them, and that people shall afflict them during four hundred years. And that nation whom they serve, them also shall I judge! And afterward the afflicted shall go forth with great rejoicing.”

Pastor: At this point in the Seder a hymn is sung called, “Dayenu,” a rising crescendo of thanksgiving, beginning with gratitude for physical deliverance and ending with gratitude for the spiritual blessings of God’s Word and presence. The Hebrew word **Dayenu** (*day-yeh-new*) means, “It would have been enough for us.” The thrust of this song of praise and thanksgiving is to tell of the abundance of God’s provision.



Reader A: If He had brought us forth from Egypt, and had not inflicted judgment upon the Egyptians,

All: Dayenu.



Reader B: If He had inflicted justice on them and had not executed judgment upon their gods,

All: Dayenu.



Reader A: If He had executed judgment upon their gods, and had not slain their firstborn,

All: Dayenu.



Reader B: If He had slain their firstborn, and had not bestowed their wealth on us,

All: Dayenu.



Reader A: If He had given us their wealth and had not divided the sea for us,

All: Dayenu.



Reader B: If He had divided the sea for us, and had not made us pass through on dry land,

All: Dayenu.



Reader A: If He had made us pass through its midst on dry land, and had not drowned our oppressors in the sea,

All: Dayenu.



Reader B: If He had drowned our oppressors in it, and had not supplied our necessities in the wilderness during forty years,

All: Dayenu.



Reader A: If He had supplied our necessities in the wilderness during forty years, and had not fed us with manna,

All: Dayenu.



Reader B: If He had fed us with manna, and had not given us the Sabbath,

All: Dayenu.



Reader A: If He had given us the Sabbath, and had not brought us to Mount Sinai,

All: Dayenu.



Reader B: If He had brought us near to Mount Sinai, and had not given us the Law,

All: Dayenu.



Reader A: If He had given us the Law, and had not led us into the land of Israel,

All: Dayenu.



Reader B: If He had led us into the land of Israel and had not built the Temple,

All: Dayenu.

† **Pastor:** As Christians we can add a further **Dayenu**, knowing that if God had only provided salvation through the death of our Messiah Jesus it would have been enough.

All: Dayenu.

† **Pastor:** But we know He did much more. For Jesus said of Himself, “I came that they may have life, and have it abundantly.” He satisfies and gives us joy in living which comes from a personal faith in Him.

Rachtzah (Washing Hands)

(Everyone washes their hands from the bowls that are passed around.)

Motzi Matzah (Blessing for the Bread)

(Everyone takes a piece of the top matzah and holds it in their hands.)

☞ **Pastor:** This unleavened bread which we eat, the child asked earlier: “What is the reason for it?” It is because there was not enough time for our fathers’ dough to rise, when the King of Kings appeared and redeemed them. As the Scriptures say, “And they baked dough which they had brought out of Egypt into matzah cakes; for it had not risen, because they had been driven out of Egypt and could not tarry or prepare food.”

☞ **All:** Blessed are You, O Lord, our God, King of the universe, who brings forth bread from the earth!

(All eat a bite from the matzah.)

Maror (The Bitter Herb)



Pastor: This Maror which we eat, the child asked earlier: “What is the reason for it?” It is because the Egyptians embittered the lives of our forefathers in Egypt, as the Holy Scriptures say, “They made their lives bitter with hard labor, with bricks and mortar, with all kinds of work in the fields, all of this forced labor being rigorous.” The bitter herb speaks of the sorrow, the persecution, and the suffering of the people under the hand of Pharaoh. As horseradish brings tears to the eyes, so also did the great afflictions of the people bring tears to their eyes.



All: Blessed are You, O Lord, our God, King of the Universe, who has given us Your commandments and invited us to eat bitter herbs.

(Using a spoon, all eat a bite of the bitter herb mixed with Charoseth.)

Korech (The Sandwich)



Pastor: Earlier the child asked a third question: “Why do we dip herbs twice?” The green vegetable in salt water, as we have already explained and the bitter herb in Charoseth. As the bitter herb is a symbol of suffering, the saltwater a symbol of tears, the greens a symbol of Spring, the wine a symbol of blood and joy, so the Charoseth is a symbol of mortar, representing the clay bricks which were made by our spiritual forefathers in Egypt.



Reader A: Jesus was troubled in his spirit, and testified, “Truly, truly, I say to you, one of you will betray me.” The disciples looked at one another, uncertain of whom he spoke. One of his disciples, whom Jesus loved, was reclining at table at Jesus’ side, so Simon Peter motioned to him to ask Jesus of whom he was speaking. So that disciple, leaning back against Jesus, said to him, “Lord, who is it?” Jesus answered, “It is he to whom I will give this morsel of bread when I have dipped it.” *John 13:21-26a ESV*

† Reader B: So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. Then after he had taken the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” Now no one at the table knew why he said this to him. Some thought that, because Judas had the moneybag, Jesus was telling him, “Buy what we need for the feast,” or that he should give something to the poor. So, after receiving the morsel of bread, he immediately went out. And it was night.

John 13:26b-30 ESV

✪ Pastor: Earlier, the child asked a fourth question: “Why do we recline?” In antiquity slaves ate hurriedly, standing or sitting on the ground, while royalty, nobility, and the wealthy dined on couches. To indicate that the ancient Israelites were now free, they too reclined while eating the Passover. Since it is impractical for each person to have a dining couch, we lean to the left when eating the matzah and drinking the wine.

✪ All: Blessed be He who keeps His promises to Israel that He delivered us from Egypt, punished the Egyptians, destroyed their idols, slew their firstborn, gave us their fortunes, parted the sea, drowned our oppressors, helped us in the desert, brought us to Mount Sinai, gave us the Law, brought us to Israel, built the Temple, and sent His Son to die for us. Praise be to God who keeps His promises. Praise be to God.

(Each person takes a piece of the third cake of Matzah and makes it into a sandwich with Charoseth and bitter herbs. The sandwich is eaten and the service continues.)

Pastor: At this point in the Seder the Jewish family may sing a song of blessing to God. We join in singing:

Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to Thee.
Holy, holy, holy, merciful and mighty!
God in Three persons, blessed Trinity

Holy, holy, holy! All the Saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and Seraphim falling down before Thee,
Which wert and art and evermore shall be.

Holy, holy, holy! Though the darkness hide Thee,
Though the eye made blind by sin thy glory may not see,
Only Thou art holy, there is none beside Thee,
Perfect in pow'r in love and purity.

△ Holy, holy, holy! Lord God Almighty!
All Thy works shall praise Thy name in earth and sky and sea.
Holy, holy, holy, merciful and mighty!
God in three Persons, blessed Trinity!

(All drink from the second cup of wine, the cup of praise.)

Schulchan Orech (The Meal)

Pastor: There is one final item on the Seder plate yet to be eaten. On the second day of Passover each family was to offer a second lamb as a Haggigah or peace offering. A second feast was held that night. It was this feast the chief priests were afraid they could not eat if they made themselves unclean by entering Pilate's house on Good Friday morning.

As a symbol of that offering, which can no longer be celebrated since the destruction of the temple, an egg has been placed on the Seder plate. For Jewish people, the egg is a symbol for hope for spiritual restoration and resurrection. We begin our meal by peeling and eating this egg darkened by sin and remembering the peace which is ours because Christ was sacrificed for us.

† Reader A: The next day [John] saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world! *John 1:29 ESV*

(All dip the egg in salt water and eat it.)

† Reader B: When the hour came, Jesus reclined at table, and the apostles with Him. And He said to them, “I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God.” *Luke 22:14-16 ESV*

All: Come, Lord Jesus, be our guest, let Your gifts to us be blessed. Amen.

(The ceremonial plates are cleared away.)

THE MEAL IS EATEN

(After the meal all plates are removed except for the wine.)

Tzafun

(The middle piece of matzah)

(The afikomon is found by a child and given to the Pastor.)

(The third cup of wine, the cup of redemption, is filled but not drunk.)

Pastor: To finish the meal, the hidden piece of Matzah, the afikomon, is produced. It represents the lamb which is no longer a part of the Passover meal. Nothing else may be eaten after the unleavened bread, though there are yet two final cups of wine, so that the participants may leave with the taste of the Passover in their mouths.

Pastor: It is the middle piece of matzah that Jesus points to and says, “Take eat this is my body.” For Jewish Christians it is very significant that it was this middle piece of bread our Lord used. You will recall that the three pieces of Matzah comprise a “unity.” The three pieces symbolize Father, Son, and Holy Spirit. You may also recall that since the destruction of the temple in 70 A.D. it is this *afikomon* which replaces the Passover Lamb. Therefore, the breaking of the middle matzah earlier in the seder represents the crucifixion of The Lamb of God, Jesus. The hiding of the *afikomon* represents His burial. And the finding of the *afikomon* represents His resurrection. Notice also that this bread which is used in Jewish households is pierced and striped.

† **Reader A:** But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. *Isaiah 53:5 ESV*

† **Pastor:** It is also significant that the third cup of wine, called since antiquity the “Cup of Redemption,” is the very cup Jesus used when He said, “Take drink.” For it was His very blood that redeemed us from sin and death. And it is in the sacrament of the Lord’s Supper which we will partake in this evening in worship that we receive the benefits of that redemption – forgiveness, life, and salvation.

✪ **Pastor:** Blessed are You, O Lord, our God, Ruler of the world, for the grapevine and for its fruit; for the harvest of the fields and for the pleasant, good, and ample land which it pleased You to give to our fathers so that they might eat of its fruit and be satisfied by its goodness. Make us happy on this feast of redemption, for You are the good Lord, who does good to all. Blessed are You, O Lord.

† **All:** We do thank and praise You, O God of Abraham, Isaac, and Jacob, that You have accepted us as Your children because Jesus, the perfect Passover Lamb, has taken away the sins of the world. Amen.

Pastor: The Lord be with you.

All: And also with you.

Pastor: Lift up your hearts

All: We lift them to the Lord.

✠ **Pastor:** It is truly good and right that we should at all times and in all places give thanks to You, Holy Lord. You bid your people cleanse their hearts and prepare with joy for the Passover feast to come. Renew our zeal in faith and life, and bring us to the fullness of grace that belongs to the children of God. Therefore we rejoice with all the angels and archangels and all the company of heaven and with them laud and magnify your name at Your high feast.

All Sing:

At the Lamb's high feast we sing Praise to our victorious King,
Who has washed us in the tide Flowing from His pierced side.
Alleluia!

Praise we Him, whose love divine Gives His sacred blood for wine,
Gives His body for the feast- Christ the victim, Christ the priest.
Alleluia!

Where the paschal blood is poured, Death's dread angel sheathes the sword;
Israel's hosts triumphant go Through the wave that drowns the foe.
Alleluia!

Praise we Christ, whose blood was shed, Paschal victim, paschal bread;
With sincerity and love Eat we manna from above.
Alleluia!

**(The afikomon is passed around the table,
each participant breaks off a piece and eats it.)**

Barech
(Grace After the Meal)



All: Blessed are You, O Lord, our God, our King, mightily praised, the God of gratitude, the Lord of wonders, Goal of all our thanks, O King and God, the Life of the world. Blessed are You, O Lord, King of the universe, Creator of the fruit of the vine.

(All drink from the third cup of wine.)



Reader A: Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

Matthew 26:26-28 ESV

Hallel **(Songs of Praise)**

(The fourth cup of wine, the cup of hope, is poured but not drunk.)



Pastor: A final cup of wine is filled for someone whom we have invited and pray will come. This is Elijah’s cup. Every year, Jewish families will pour a cup for Elijah and leave the door ajar, hoping that he will come. Jewish tradition says that Elijah will come at Passover and will announce the coming of the Messiah.



Reader B: “Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.” *Malachi 4:5-6 ESV*

Pastor: And every year the people wait, losing their faith and not knowing that Elijah has already come.

† **Reader A:** “Elijah does come, and he will restore all things. But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands.” Then the disciples understood that he was speaking to them of John the Baptist. *Matthew 17:11-13 ESV*



Pastor: In every generation, every individual must feel as if he personally had come out of Egypt. As the Bible says: “And you shall tell your son on that day, ‘It is because of that which God did for me when I came out of Egypt.’” For it was not our ancestors alone whom God, Blessed be He, redeemed. He redeemed all of us with them. As it is said: “He freed us from there that He might lead us to and give us the land which He promised our ancestors.”

We are, therefore, duty bound to thank, praise, laud, glorify, and exalt, to honor, bless, extol and adore Him who performed all these wonders for our forefathers and for us. For He took us out of slavery into freedom, out of misery into happiness, out of mourning into holiday, out of darkness into redemption. Now let us praise Him with song:

**(Traditionally the great Hallel, which includes all of Psalms 113-118 are sung.
We, too, join in a song of praise.)**


Sing praise to the God of Israel!
Sing praise for His visitation!
Redeeming His people from their sin,
Accomplishing their salvation,
Upraising a mighty horn within
The house of His servant David!

God spoke by the prophets long ago,
His promise on oath recalling—
To Abraham made in former years:
Of vanquishing foes appalling,
That those He delivered from their fears
Might gladly and truly serve Him.

O bright, rising Sun now shine on us
In need of illumination;
Come scatter the shades of sin and death


And shatter their domination.
Be guiding our footsteps on the path
Of peace, in Your presence dawning!

Pastor: It was the custom of the Rabbis that the Passover meal was not finished until all drank from the final cup of wine. Scriptural evidence leads us to believe that Jesus did not drink of the last cup of wine. That means, Christ did not complete the Seder, thus giving the disciples a message of hope that after the crucifixion would come the resurrection and the completion of the feast in heaven. We, too, look forward to that eternal feast when we celebrate Holy Communion.

 **Reader B:** [Jesus said], “I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.” And when they had sung a hymn, they went out to the Mount of Olives. *Matthew 26:29-30 ESV*

(The cup of hope is drunk.)

Nirtzah (Conclusion)

 **All:** Blessed are You, Lord God, King of the universe, who delivered us and delivered our fathers from Egypt, and brought us to this night to eat matzah and bitter herbs. So, too, Lord, our God and God of our fathers, bring us to future observances and feasts, in peace, that we may one day see the heavenly Jerusalem and rejoice in Your service. There we shall sing a new song of deliverance and redemption of our souls. Blessed are You, Lord, who has redeemed Your people.

Pastor: The modern Jews close their Seder with the words, “Next year in Jerusalem,” which expresses the desire of all Jews to return to their native land. As Christians, we too look forward to the day when we will be in our homeland, the New Jerusalem, the New Zion, the paradise of God. Let us close with the same words, expressing our hope that God will come soon to call us to that home.



All: Next year in Jerusalem!

Pastor: Come soon, Lord Jesus

All: Amen.

Pastor: The Lord bless you and keep you: The Lord make His face to shine upon you,
and be gracious to you: The Lord lift up His countenance upon you, and give you peace.

Numbers 6:24-26 ESV

All: Amen.

Passover Terms

AFIKOMON	The piece of matzah which is broken from the middle matzah at the beginning of the Seder and hidden, then “discovered” after the supper. Used by Christians as the bread for Holy Communion. At the traditional Jewish Seder it is considered to be the dessert and is the last food to be eaten.
BAYTZAH	Hebrew for “egg.” The egg is hard-boiled and usually roasted, symbolizing the temple sacrifice that was made at important festivals before the Jewish temple was destroyed in A.D. 70.
CHAROSETH	A pasty mixture of apples, cinnamon, walnuts, juice which represents the clay or mortar used by the Israelites in Egypt. Some families will add a little sand to make the charoseth truly gritty.
DAYENU	Hebrew for “It would have been enough for us.” Title of a traditional Passover song.
GREAT HALLEL	Psalm 136, sung or said after the Hallel.
HAGGADAH	Hebrew for “telling forth.” The narration of the Passover story; the booklet used at the Passover seder.
KIDUSH	Hebrew for “making holy.” Also Kaddesh.
KARPAS	Hebrew for celery, parsley or other green vegetable.
MAROR	Hebrew for “bitter herb.” Usually horseradish.
MATZAH	Unleavened bread.
MATZOT	Plural of matzah

NISSAN

First month of the Jewish religious calendar. Also known as Abib or Aviv. All the months are lunar and have 29 or 30 days.

PASSOVER

The festival of Passover, which celebrates the Jewish deliverance from Egypt. From the Hebrew word pasach, meaning to “pass over.” The angel of death passed over the house where the blood of the lamb was on their doorposts and lintel.

SEDER

Hebrew for “set order.” The order of service used to celebrate Passover in the home on the first night of Passover.