

## The Passover Seder Meal

The Seder is the meal traditionally celebrated by the Jewish people on the evening before the Passover to remember how God set the Israelites free from Egypt. We celebrate it tonight to learn more about what Jesus and his disciples were doing on the night that Jesus began The Lord's Supper, or Holy Communion, a meal that Christians have shared ever since. In it we experience again the freedom that Jesus' death and resurrection give to us. Imagine yourselves, then, gathered as a Jewish family on the night of this holy feast.

At each table, the Leader will prompt various stages of the meal. It would be helpful to designate an elder man and woman at the table to take the traditional roles of the family leaders. If there is a child at your table, please let the Leader know, as they will have a special role to play in our Seder Meal festivities.

### ORDER OF THE PASSOVER SEDER

<b>Kadesh:</b>	The blessing of the wine
<b>Urchatz:</b>	Washing of the hands
<b>Karpas:</b>	Eating a green vegetable
<b>Yachatz:</b>	Break the middle matzah: the afikoman
<b>Maggid:</b>	The Passover story
<b>Rahatz:</b>	Washing of the hands
<b>Motzee-Matazh:</b>	Blessing over the matzah
<b>Maror:</b>	Eat the bitter herb
<b>Korekh:</b>	Eat the charoset and matzah together
<b>Schulchan Oraych:</b>	The Passover Meal
<b>Tzofun:</b>	The afikoman
<b>Baraych:</b>	Grace after the Passover meal
<b>Hallel:</b>	Recital of the Psalms
<b>Nirtzoh:</b>	Conclusion of the Seder

## THE REST OF THE STORY: THE LAST SUPPER

*(Let us hear how the Passover has great meaning today for followers of Jesus Christ and how he celebrated the Last Supper with his disciples)*

L: As faithful Jews, Jesus and his disciples met on the night of Passover to eat their annual Seder meal together. This was Jesus' Last Supper with his disciples. It was at this meal that Jesus made a bold and dramatic change in the course of the entire world as he gave us the gift of Holy Communion, a sign of God's love and covenant relationship with us. It was at Passover that God the Creator made a new covenant with the entire world through the Redeemer, Jesus Christ.

Tonight we have learned that for the Jewish people, the Passover clearly shows their redemption from slavery and Egypt in a dramatic way. Passover also holds a greater picture of God's plan for the whole world, and how God plans to redeem all creation. Just as God delivered the Jewish people out of the slavery of Egypt, God also delivers us out of the slavery of our own sinfulness, through his son, Jesus Christ, our Passover Lamb.

I now ask you to remember this night.

L: Remember the matzah.

**All: Matzah is the unleavened bread.**

L: It was during the breaking of the matzah that the Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is given for you; do this in remembrance of me." (1 Corinthians 11:23-24)

L: Remember the maror.

**All: Maror is the bitter herb which we ate during the second dipping.**

L: It was during the second dipping that 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." (Mark 14: 17-20) Jesus identified Judas Iscariot as his betrayer as Judas dipped his matzah into the bowl of bitter herbs. The bitter herbs signify Judas' bitter end as he betrayed Jesus and later committed suicide.

L: Remember the third cup.

**All: The third cup is the cup of redemption.**

L: It was during the drinking of the third cup—the cup of redemption—that Jesus made a new covenant with all the world that we shall be redeemed. 1 Corinthians 11:25-26 says: In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this as often as 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.

## 14. NIRTZOH: CONCLUSION OF THE SEDER

### THE CUP OF FULFILLMENT, HOPE AND FREEDOM (Raise the wine glasses)

L: We now partake of the fourth and final cup of wine as we recite together.

All: **Blessed are you, O Lord our God, King of the universe, who created the fruit of the vine.** (Drink the cup of fulfillment)

### BENEDICTION

L: Our Passover is now complete. We have retold the ancient story of Israel's liberation. We have eaten the traditional foods, symbols of the struggle for human freedom.

All: **As we have been privileged to observe the Seder tonight, may all of us be privileged to celebrate it together again next year. May it be God's will to preserve us in life and in good health.**

L: May the spirit of this festival remain with us throughout the coming year, and may we be strengthened at all times with its teachings.

All: **May Zion be blessed with peace and may our people and all humankind live in peace and contentment. Amen.**

L = Leader

All – Assembled People

L: The purpose of this Seder is to help us remember the miraculous events that led to the exodus from an ancient land of slavery. The Old Testament, centuries ago, instructed us to meet, as we do tonight, when it declared, "And you shall tell your son on that day, saying it is because of what the Lord did for me when I came out of Egypt". In Exodus God tells the Jewish people that young and old should gather on the eve of Passover in order that older people might pass on to the children, and to all, this exciting part of our history.

### THE SEDER SYMBOLS

L: Tonight we celebrate the Passover, the feast of freedom and redemption, and we read from the Haggadah. Haggadah is a Hebrew word meaning story. The Haggadah ritual is called "seder" meaning "order". The parts of the seder are symbolized at our table. (Pointing out the various items on the table)

L: These are three Matzot.

All: **They are unleavened bread like our ancestors ate when they hurried out of Egypt, followed by the Pharaoh and his chariots.**

L: This is Pesach.

All: **The sacrificial lamb, represented by this bone, reminds us that the Lord passed over the homes of the Jews when he killed the Egyptians' firstborn sons.**

L: This is Maror.

All: **It is bitter herbs, horseradish in our day, to remind us how bitter the slaves' lives were in Egypt and everywhere there have been slaves.**

L: This is Karpas, green leaves to suggest spring.

All: **This ancient appetizer reminds us of the branches that the Hebrews used to splatter the lamb's blood on the doorposts of their homes.**

L: This is Charoset, a sweet mixture of apples, nuts, cinnamon and grape juice.

All: **It represents burnt offerings brought to the temple during festivals in the old days.**

L: These are four wine cups, based on the book of Exodus outlining the four stages by which Israel was delivered from slavery.

All: **The Cup of Freedom, The Cup of Deliverance, The Cup of Redemption, and the Cup of Fulfillment.**

L: The wine goblet in the middle of your table is Elijah's Cup.

All: **Elijah is the prophet of hope who will announce the coming of the Messiah. This cup also symbolizes hospitality for any stranger who comes to join our Seder meal.**

L: These are the symbols of the Passover—echoes of the past and reminders in the present. As we eat them, may we remember the events that they recall and act out their spirit in our present-day doings. We'll now make this holiday holy by saying the Kadaysh, or blessing.

Please stand.

## 1. KADESH: THE BLESSING OF WINE

### FIRST CUP OF WINE: THE CUP OF BLESSING

(All stand. A woman from each table lights the candles. A man fills the first (small) wine glasses as the blessing is said)

**All:** Blessed are you, O Lord our God, King of the universe, for you created the fruit of the vine. Blessed are you, O Lord our God, for you chose us for your service and taught us to know what is freedom and what is slavery. Blessed are you, O Lord our God, for you honor us by this holy festival. Blessed are you, O Lord our God, King of the universe, for you have kept us in life and have brought us to this feast of freedom. (All drink the cup of blessing.)

L: Please be seated.

## 2. URCHATZ: THE WASHING OF THE HANDS

L: Next we wash our hands. This is a symbolic act of cleansing that comes before we begin this holy time. (**Candle lighter:** take a bowl and towel around to each one at the table, then wash and dry your own hands.)

## 3. KARPAS: EATING A GREEN VEGETABLE

### THE FIRST DIPPING

L: The third ceremony is eating the Karpas. We now dip this green fruit of the earth into salt water as we say together:

**All:** We give thanks to God for all his gifts as we share this fruit of the earth. We remember that our ancestors tilled the soil and were always grateful for the earth's produce. As we taste the salt water, we remember the tears shed by Israel when they were slaves and by people everywhere who are not free. May our thanks for the blessings we enjoy help to soften the pain of sorrow, and change our tears to joy and thankfulness. Blessed are you, O Lord our God, King of the universe, who created the fruit of the earth. (All eat the greens.)

## 4. YACHATZ: BREAK THE MIDDLE MATZAH: THE AFIKOMAN

L: We now perform the Yachatz. If the eldest man at each table will break the middle matzah removing half and giving it to me to hide. This will become Afikomen, our dessert, to be eaten at the end of our meal. (*Leader gathers matzo and hides it*)

L: (Raising the other half of the matzo together) Lo! This is the bread of affliction, the humble and simple bread that our ancestors ate in the land of Egypt. Let those who are hungry join us at this Seder, and let them eat of what we have to share.

**All:** With thanks for the blessings we have been given, we invite the less fortunate to share with us at this meal and also at other times.

L: May the Jewish people, wherever they are, those still deprived of total freedom enjoy liberty at this time next year.

**All:** May our people in Israel speedily attain freedom from fear and want and be privileged to build a symbol of peace for all the nations. (*place middle matzah back in linen*)

## THE THIRD CUP: THE CUP OF REDEMPTION

L: Behold, we are about to share the third cup of wine, which reminds us of God's redemption indicated in the scripture: "I will redeem you with an outstretched arm and with mighty acts of judgment."

**All:** Blessed are you, O Lord our God, King of the universe, who created the fruit of the vine. (Drink the cup of redemption)

## THE CUP OF ELIJAH THE PROPHET

L: Throughout our people's history, Elijah, the prophet, has been the beloved character pictured in legends as the bearer of good news.

**Women:** Jewish legend tells how Elijah mystically appears in times of trouble to promise relief, to lift sad spirits, and to plant hope in downcast hearts.

**Men:** Jewish tradition tells that Elijah's greatest mission is to come before the promised Messiah and announce his arrival, which will bring freedom and peace for all people.

(All stand. Child two opens the door)

L: Is Elijah there?

**Child Two:** No, he's not!!

L: Maybe next year Elijah will come!

[Singing of "Eliyahu Hanavi" (see insert), which means: "May the prophet Elijah come soon, in our time, with the Messiah, son of David." Child Two closes the door. All are seated.

(**Wine pourer,** fill the fourth (small) wine glasses.]

## 13. HALLEL: RECITAL OF THE PSALMS

L: Let us now praise God in the traditional words of the Psalms, for the many blessings that God bestows on us and for the goodness that God daily grants us:

L: How shall I repay the Lord for all the good things he has done for me?

**All:** I will lift up the cup of salvation and call on the name of the Lord.

L: I will pay my vows to the Lord now in the presence of all his people.

**All:** I will offer the sacrifice of thanksgiving and call on the name of the Lord.

L: I will fulfill my vows to the Lord in the presence of all his people.

**All:** In the courts of the Lord's house, in the midst of you, O Jerusalem. Hallelujah!

L: Give thanks to the Lord, for he is good; his mercy endures forever.

**All:** Let those who fear the Lord now proclaim, "His mercy endures forever."

## 9. KOREKH: EAT THE CHAROSET AND MATZAH TOGETHER

(Wine Purer: break bottom matzah and give it to all. All assembled place some charoset between two pieces of matzah forming a sandwich and say:

**All: Slavery is bitter, but as the sweetness of this fruit covers the bitterness of the herbs, the sweetness of God's redemption covers the old sorrow of our slavery.**

(All eat matzah and charoset)

## 10. SHULCHAN ORAYCH: THE PASSOVER MEAL

(Dinner is served)

[Afterwards we sing (see insert): Peace, good friends. May we meet again in peace]

**Shalom chaverim, shalom chaverim, shalom, shalom.**

**Le-hit-ra-ot, le-hit-ra-ot, shalom, shalom.**

## 11. TZOFUN: DESSERT (THE AFIKOMEN)

(When dinner is over, kids look for the basket containing the Afikomen. The one who finds it gets a prize... basket goes around to tables redistributing afikomen)

L: "Afikomen" means dessert or "that which comes last". In ancient times, the Paschal lamb was the last food to be eaten. In its place we now eat this piece of Afikomen, with which our meal is complete.

(All eat. Wine purer fills the glasses for the third time)

## 12. BORAYCH: GRACE AFTER THE PASSOVER MEAL

L: Let us now say grace.

**All: Let us bless God's name forever and ever.**

L: On behalf of all those at this table, we offer thanks to God for the food we have eaten.

**All: Blessed are You, O Lord our God, King of the universe, because in your goodness you feed the whole world, and in mercy you give all living creatures what they need to live. The blessing of food has never failed us, for in your goodness, you provide for all our needs.**

L: On this festival of freedom, we pray that liberty and peace will come to all people. Bless us on this day and on every day. You who deal kindly with all creatures, we ask you to deal kindly also with us.

**All: Amen.**

L: The Lord will never forsake the righteous nor shall their children ever hunger for bread.

**All: May the Lord give strength to his people; may God bless them with peace.**

(Wine purer: Fill the glasses for the second time.)

## 5. MAGGID: THE PASSOVER STORY

### THE FOUR QUESTIONS

**Child One: Why is this night different from all other nights?**

**Adults:** Once we were slaves to Pharaoh in Egypt, but God brought us out from that land with a mighty hand.

L: Had he not rescued us from Pharaoh, surely we and our children would still be slaves, and without freedom and dignity.

**Adults:** And so we gather year after year to retell this ancient story. For really, it is not ancient, but eternal in its message and spirit.

**Child One: On all other nights we eat either leavened bread or matzah, why on this night only matzah?**

**Adults:** We eat these unleavened cakes to remember that our ancestors were in such a hurry to leave Egypt that they couldn't wait for bread to rise and took it from the ovens while it was still flat.

**Child Two: On all other nights we eat all kinds of herbs, but on this night we eat only maror.**

**Adults:** We eat bitter herbs on this night so we might taste of some bitterness and remind ourselves how bitter it is to be caught in the grip of slavery.

**Child Three: On all other nights we eat either sitting or reclining, but on this night we eat reclining and at rest.**

**Adults:** To recline at meals in ancient days was a sign of freedom. On this night of Passover we show our sense of complete freedom by leaning back as we eat.

### THE STORY OF ISRAEL IN EGYPT

L: In Abraham's day, God foretold the bondage his people would know.

**All: But God promised to save his people from this bondage and bring judgment on those who enslaved Israel.**

L: Great was God's promise, fulfilled so long ago.

**All: Great are God's promises in every age. They give hope to a suffering and downtrodden people.**

L: In every age, oppressors rose to crush our spirit and bring us low.

**All: In many lands and many ages, the flame of Jewish life faced the fierce winds of tyranny.**

L: Yet in all these struggles, God's help and guidance assured our survival.

**All: Our hope is strong and our faith sure that no enemy shall ever triumph over Israel.**

**Reader One:** Scripture tells that in a time of famine our ancestor Jacob left his home in Canaan with all his relatives and possessions to find food in Egypt.

**Reader Two:** Only 70 people went with Jacob, but over the years they grew to be a mighty people. The Egyptians became afraid the Israelites would betray them, so they decided to wear them out with forced labor and reduce their numbers by throwing male children into the river to drown.

**Reader Three:** It was too much to bear. The Israelites cried out to God, and God heard them. He called Moses to tell Pharaoh to let the people go, but Pharaoh wouldn't listen. Only after ten horrible plagues, when his own son lay dead, did Pharaoh tell Moses to take the people out.

### THE TEN PLAGUES

L: When people go against God's will, they bring pain and suffering on themselves. God's law helps us; to deny it and do evil hurts us.

**All: When Pharaoh defied God's command to let the Israelites go, he invited trouble for himself and his people.**

L: Yet we do not rejoice over the Egyptians' downfall and defeat. Judaism sees all people as God's children; even enemies who seek to destroy our people.

**All: When they meet with suffering and death for the sake of our welfare, we mourn their loss and are sad for their destruction.**

L: A full cup is the symbol of complete joy. Though we celebrate tonight, our happiness is not complete while others must hurt. Therefore, we take wine from our cups as we remember the plagues visited upon the Egyptians to show our sorrow for their losses. We now recite the list of Ten Plagues, pouring off wine as each is mentioned. (People at the tables take turns spooning a drop of wine from their cup into the salt water as each plague is mentioned).

Blood	Beasts	Locusts
Frogs	Boils	Darkness
Gnats	Hail	Slaying of the firstborn
Flies		

**Dayenu—** a song that means, "for this alone we should have been grateful"—grateful for freedom from Egypt, for the Sabbath, for the Law (Torah), and for the land of Israel. (*see insert*)

### OUR DELIVERANCE TODAY (B'CHOL)

L: The struggle for freedom never ends, for humans never reach total liberty and opportunity.

**All: In every age, some new freedom is won that adds to human happiness and safety.**

L: Yet, each age uncovers a new slavery, requiring new liberation to set us free.

**All: The events in Egypt were only the beginning of a force that will go on forever.**

L: In this spirit, we also participate in the Exodus, for we must dedicate ourselves to the work God began there.

### SECOND CUP OF WINE: THE CUP OF DELIVERANCE

**PSALM (HALLEL) (Reader Four reads Psalm 114 from insert.) (All raise their cups)**

**All: Blessed are you, O Lord our God, King of the universe, who redeemed our ancestors from Egypt and brought us here to this celebration.**

L: May it be your will, O God, to give us life and bring us in peace to many more festivals, holy days, and celebrations.

**All: May those times inspire us to rebuild the land of Israel, restore the city of Jerusalem, and cause your people everywhere to draw closer to your service.**

L: Then shall we give you thanks with a new song for our freedom.

**All: Blessed are you, O Lord our God, King of the Universe, who created the fruit of the vine. (Drink the second cup)**

### 6. RAHATZ: WASHING OF THE HANDS (*bowl and towel are returned to table*)

L: Let us say the blessing.

**All: Blessed are you, O Lord our God, King of the universe, you make us holy by your commandments and command us to eat this meal.**

### 7. MIDDLE (Motzee) MATZAH: Blessing over the Matzah

(*Wine pourer: Break the rest of the middle matzah up and give it to all at the table.*)

**Women:** Blessed are you, O Lord our God, King of the Universe, who brings forth bread from the earth.

**Men:** Blessed are you, O Lord our God, King of the universe, you make us holy by your commandments and command us to eat matzah.

(All eat their matzah pieces)

### 8. MAROR: EAT THE BITTER HERB—THE SECOND DIPPING

(**Candle Lighter:** spread bitter herb on the top matzah cake. Break into pieces and give to all.)

L: We now eat the maror. Thus, we remember how bitter is slavery. We say together:

**All: Blessed are you, O Lord our God, King of the universe, you make us holy by your commandments and command us to eat the bitter herbs.**

(Maror and matzah are eaten)

L: Remember the fourth cup.

**All: The fourth cup is the cup of fulfillment.**

L: It was the cup of fulfillment that Jesus was referring to when he said, "I will not drink again of the fruit of the vine until that day when I drink it in my Father's kingdom."

(Matthew 16:29) The next day, on Good Friday when Jesus was being crucified on the cross, he said, "I am thirsty". The soldiers guarding him soaked a sponge with cheap wine and gave it to him. When Jesus received the drink, he said, "It is finished", meaning, "it is paid in full", and then he died. Jesus, the One who was born to die for us, had fulfilled that part of his mission.

L: Remember the Pesach.

**All: The pesach is the sacrificial lamb, represented by the bone. It reminds us that the Lord passed over the homes of the Jews and saved the firstborn from death.**

L: Jesus Christ is our Pesach, the sacrificial lamb who was tortured and crucified on the cross for our sake. Because of Jesus Christ—our Pesach, God passes over our sins, saves us from eternal death, and gives us eternal life.

L: Again, remember the Pesach.

**All: The bones of the sacrificial lamb used in the Seder meal are not to be broken.** (Exodus 12:46)

L: When someone was crucified, it was customary to break the legs of the condemned person as they hung on the cross, in order to speed up their death. However as our Passover Lamb, Jesus' legs were not broken when he was crucified. (John 20:33)

L: Remember the afikomen.

**All: The afikomen is the matzah that was hidden and used for dessert.**

L: The word "afikomen" is a Greek word that means "that which comes last". For Christians, it is a symbol of the resurrection of Jesus, the Messiah, and his promise that he will again return to earth on the last day. Although Jesus was crucified on the day after Passover, he rose again on Easter morning and later ascended to his Father in heaven. Jesus will one day return in victory, and we wait for his return. That day will be the true afikomen—"that which comes last".

## THE FINAL BENEDICTION

L: The Lord bless you and keep you. The Lord makes his face shine on you and be gracious to you. The Lord look upon you with favor and give you peace. In the name of the Father, and of the Son, and of the Holy Spirit.

**All: Amen.**

# Passover Seder Haggadah



## Psalm 114

- <sup>1</sup> When Israel came out of Egypt,  
the house of Jacob from a people of foreign tongue,
- <sup>2</sup> Judah became God's sanctuary,  
Israel his dominion.
- <sup>3</sup> The sea looked and fled,  
the Jordan turned back;
- <sup>4</sup> the mountains skipped like rams,  
the hills like lambs.
- <sup>5</sup> Why was it, O sea, that you fled,  
O Jordan, that you turned back,
- <sup>6</sup> you mountains, that you skipped like rams,  
you hills, like lambs?
- <sup>7</sup> Tremble, O earth, at the presence of the Lord,  
at the presence of the God of Jacob,
- <sup>8</sup> who turned the rock into a pool,  
the hard rock into springs of water.

## Songs for the Passover Meal

**Dayenu**—a song that means, *“for this alone we should have been grateful”*

**Da-da-yenu, Dad-da-yenu,**

**Da-da-yenu,**

**Dayenu, Dayenu, dayenu... (repeat)**

**Shalom Chaverim**: *For after the Meal, before the Afikomen*

**Shalom chaverim, Shalom chaverim, shalom, shalom.**

**Le-hit-ra-ot, le-hit-ra-ot, shalom, shalom.**

***Peace, good friends. Peace, good friends, peace. Peace.***

***May we meet again, may we meet again, in peace, in peace.***

**Eliyahu Ha Navi**—*sing this chant before closing the door, after the Passover Meal.*

Fm C Fm C  
**Eliyahu ha- navi, Eliyahu ha-tish-bi,**

Ab Eb Fm C Fm  
**Eliyahu, Eliyahu, Eliyahu ha-gi-la-di.**

Bbm Eb Fm  
**Bim-hei-ra v'-ya-mei-nu, yavo ei-lei-nu**

Bbm Eb Fm C Fm  
**Im Mashiach ben David, im Mashiach ben David**