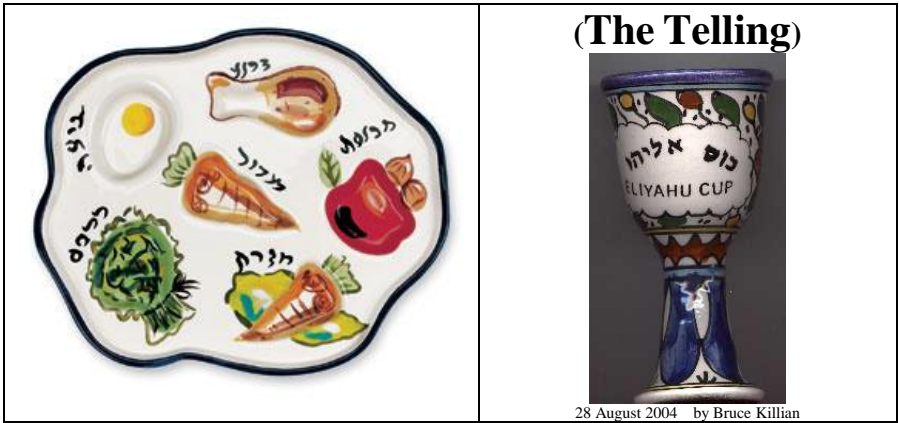


Messianic Passover Haggadah



28 August 2004 by Bruce Killian

(The Telling)

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Seder is the name of the Passover festival meal which starts at sunset. Seder means ‘Order’ it is a meal done in a particular order. Jewish greeting, “How is your peace?”; Answer, “In order.”

* This book is in reverse—a Hebrew Haggadah would start in the back of this book and move toward the front of the book. In Jewish homes additional prayers are added if the Seder occurs on the Sabbath. Often much of the Seder is done in Hebrew.

Background: God commanded the Seder memorial meal to be celebrated. He also commanded All adult male Israelites three times per year to come to Jerusalem for a weeklong festival. Passover starts the most important of these weeklong celebrations. The father responsible for the spiritual training of his children leads the Seder. Much of the Seder is a type or shadow of the Eucharist. Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ (Colossians 2:16-17). As a shadow is to reality so these are a shadow of reality. These events also take place in heaven.

Light Candles:

Leader: As we light these candles tonight, we pray God will light our hearts with his Holy Spirit. We want to understand how God has redeemed his people.

Woman of the house lights candles and prays: Blessed are You O Lord our God, King of the universe. Who hallows our lives with commandments and bids us to lights these holy festival lights.

* Lighting the candles separates the mundane from the sacred.

All: Feel free to ask additional questions throughout the Seder. There is a glossary on the back cover.

* Marks Jewish understanding of Seder events.

☞ Marks Christian/Catholic understanding of Seder events.

1. Kiddush—First Cup—Cup of Sanctification

Leader: יַ Add a small amount of water to pitcher of wine then pour each person a glass of wine.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.
Baruch Atah Adonai, Eloheynu Melek ha-olam
Boray p'ree ha-gofen

All: Blessed are You, O LORD our God, King of the universe,
Creator of the fruit of the vine.

Leader: Let us also thank God for our lives:

ברוך אתה יי אלהינו מלך העולם שהחיינו וקיימנו והגיצנו לזמן הזה.
Baruch Atah Adonai, Eloheynu Melek ha-olam,
Shehaheyanu vekeyamanu vehigeyanu lazman hazeh

All: Blessed are You, O LORD our God, King of the universe, Who has given us life, sustained us and brought us to this season of rejoicing. You, selected us from among all peoples and exalted us among nations, and did sanctify us with the commandments. And You O LORD our God, have given us festival days for joy this feast of unleavened bread, the time of our deliverance from Egypt. For you have selected us, and sanctified us from among all nations, in that You caused us to inherit Your holy festival days. Blessed are you O LORD our God, who has made holy Israel and the festival days.

All: יַ Sip from the first cup.

The Four Cups (Explanation)

Leader: During the Seder Celebration, we drink four cups of wine for the four promises God made to Moses (Exodus 6:6-7). Each cup has its own name and meaning.

1. **Cup of Sanctification**, from when God says, “I will free you from the yoke of the Egyptians.”
2. **Cup of Judgment**, from God saying, “I will free you from being slaves.”
3. **Cup of Redemption**, from God’s promise, “I will redeem you with my outstretched arm.”

4. **Cup of Praise**, where we praise God for saying, “I will make you as my own people, and I will be your God.”

✚ “I will free you from being slaves in Egypt.” The Church Fathers noted Egypt in the Old Testament was a figure of sin, and the Jews’ slavery there, a picture of one’s slavery to sin.

Leader: Let us drink this first cup in remembrance of God’s promise to deliver us from our slavery in Egypt, our slavery to sin.

All: ☩ [Leaning on your left side, drink the first cup.](#)

2. **Urchatz**—Wash hands

All: ✚ [Wash hands](#) but don’t say the blessing

✚ **Leader:** Jesus washed the disciples feet symbolize cleansing from sin: it is very likely there were far more disciples than just the twelve apostles at the Last Supper Seder. Foot washing was a sign of hospitality. **John 13:4-8,12-18** Jesus rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel with which he was girded. He came to Simon Peter; and Peter said to him, “Lord, do you wash my feet?” Jesus answered him, “What I am doing you do not know now, but afterward you will understand.” Peter said to him, “You shall never wash my feet.” Jesus answered him, “If I do not wash you, you have no part in me.” When he had washed their feet, taken his garments, and resumed his place, he said to them, “Do you know 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 as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them.

♫ [If doing foot washing sing “They’ll Know We Are Christians”](#)

✚ ✚ If time permits review events of preceding week page 26.

✚ [Empty table to focus the attention on the Seder and Unity plates.](#)

3. Karpas—Parsley

ברוך אתה יי אלהינו מלך העולם בורא פרי האדמה.
 Baruch Atah Adonai Eloheynu Melek ha-olam,
 Boray p'ree ha-adamah.

All: Blessed are You O LORD our God, King of the universe,
 Creator of the fruits of the earth.

Distribute the karpas, each should dip it in salt water then eat it.

- *Karpas dipped in salt water symbolizes life immersed in tears. So, it is fitting that the parsley representing life be dipped in salt water representing tears. Tears for the sadness of the bondage in Egypt, tears of repentance for our sin, and ☞ tears for the suffering Jesus went through to free us from our sin.
- *Karpas also stands for the branches of hyssop that were used to place the lamb's blood on the doorposts and lintels that first Passover night. David in the Psalms used hyssop as a symbol of purification: Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow (Ps 51). Now clean inside and out.
- ☞ Cleaned house of leaven, washed our bodies and cleansed in the interior—all symbols of cleansing from sin, much as in the Mass we start with the penitential rite.

4. Matzah—Unleavened Bread

☞ In ancient Aramaic, the language Jesus spoke:
 הא לחמא עניא די אכלו אבהתנא בארעא דמצרים
 Ha lachma anya dee akaolu avahasana
 b'ara d'mitzrayim.

Leader: Blessed Are you LORD God, King of the Universe, Who bring forth bread from the earth.

Leader: behold the bread of affliction: break the middle matzah in half; leave the smaller half between the two whole pieces. Wrap the larger half in a linen cloth and bury (hide) it. *The buried middle piece is the Afikomen (originally meaning 'he is coming' now meaning desert). **Children** cover your eyes while the Afikomen is buried.

- ✦ The three matzahs on the Seder table traditionally represent: Kohen, Levi and Israel - three types of Jews. The three matzahs represent the division of the Jewish nation into Kohen (priests), Levi (priestly assistants) and Israel (the remaining tribes). By representing all Jews at the Seder, one is reminded of the importance of Jewish unity. Technically, the three matzoth are placed on the Seder table in order to properly fulfill two separate commandments. Two whole, unbroken matzoth are necessary in order to make the Festival blessing over bread. The command of eating matzah, however, is fulfilled with a piece from a broken matzah, symbolizing "the bread of affliction."
- ✦ To Christians this piece of matzah represents Jesus' body wrapped in the shroud and buried. The three pieces of matzah called the Unity together represent God the Father, Son and Holy Spirit.

Leader: Uncover and raise plate with 2½ matzah

All: Take hold of the plate

All: This is the bread of our affliction which our ancestors ate in the land of Egypt; let all those who are hungry enter and eat thereof; and all who are in distress come and celebrate the Passover. At present, we celebrate it here but next year we hope to celebrate it in the land of Israel. This year we are servants here but next year we hope to be freemen in the land of Israel.

Leader: Put the plate down and cover the matzah.

All: ☞ Leaning on you left side, finish the first cup or wine.

Leader: The meaning of reclining around the table is we rest in the light of finished redemption.

Remove the Seder plate from the table.

All: ☞ Fill the second cup of wine, but do not drink yet.

5. Maggid—Tell the Exodus story

The Four Questions:

Children or youngest: asks the following Four Questions:

Child: Why is this night different from all other nights? On all other nights, we eat leavened or unleavened bread; why on this night do we eat only Matzah, unleavened bread?

Leader: This night is different from all other nights because on this night we celebrate our going forth from slavery into freedom. We were slaves to Pharaoh in Egypt, and the Lord saved us with a mighty hand. If God had not taken our fathers out of Egypt, then we, our children, and our grandchildren, too, would still be Pharaoh's slaves. We eat only matzah, unleavened bread, because when Pharaoh finally let the people go they had to flee Egypt quickly. There was no time to let the yeast rise in the dough before they baked it.

Child: On all other nights we eat vegetables and herbs of all kinds; why on this night do we eat only bitter herbs?

Leader: We eat bitter herbs to remind us how bitter it was to live as slaves in Egypt.

Child: On all other nights, we don't dip herbs even once; why on this night do we dip twice?

Leader: We dip the parsley in salt water to remind us of our tears, for our slavery. We dip the bitter herbs, the horseradish, in the sweet apples (haroseth), to remind us our ancestors were able to withstand bitter slavery because they never lost the sweet hope of freedom. ✨ As Christians we remember our bondage to sin, and for the price Jesus paid for our redemption.

Child: On all other nights we eat either sitting up; why on this night do we all recline?

Leader: Why do we eat reclining? Because freemen not slaves recline at table. And since our people became free this night, we recline.

After the Temple was destroyed in A.D. 70 this question replaced:

Child: Why on this night do we eat only lamb that is roasted?

Leader: The Pascal Lamb can only be eaten roasted, as dictated in Exodus 12:8-9: “And they will eat that night meat roasted on the fire and unleavened bread; with bitter herbs they shall eat it. Do not eat it raw, nor boiled in water, but roasted in fire...”

*Some say the reason for roasting the meat is to maintain a connection between the people and the sacrifice, as something roasting on a fire needs constant watching and turning to prevent it from burning.

*The Jews would only say the name of God in the Temple.

All: ♪ Recite Psalms 113 and 114.

Psalms 113:1-9 Praise Yahweh. Praise, O servants of Yahweh, praise the name of Yahweh. Let the name of Yahweh be praised, both now and forevermore. From the rising of the sun to the place where it sets, the name of Yahweh is to be praised. Yahweh is exalted over all the nations, his glory above the heavens. Who is like Yahweh our God, the One who sits enthroned on high, Who stoops down to look on the heavens and the earth? He raises the poor from the dust and lifts the needy from the ash heap; He seats them with princes, with the princes of their people. He settles the barren woman in her home as a happy mother of children. Praise Yahweh.

Psalms 114:1-8 When Israel came out of Egypt, the house of Jacob from a people of foreign tongue, Judah became God's sanctuary, Israel his dominion. The sea looked and fled, the Jordan turned back; the mountains skipped like rams, the hills like lambs. Why was it, O sea, that you fled, O Jordan, that you turned back, you mountains, that you skipped like rams, you hills, like lambs? Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, who turned the rock into a pool, the hard rock into springs of water.

The Four Sons

Leader: The Torah speaks of four sons: One is wise, one is wicked, one is simple and one does not even know how to ask.

1. The wise one asks: “What are the testimonies, the statutes and the laws which the Lord, our God, has commanded you?” You,

in turn, shall instruct him in all the laws of Passover, up to `one is not to eat any dessert after the Pesach lamb.'

2. The wicked one, what does he say? "What is this service to you?!" He says `to you,' but not to him! By thus separating himself he has excluded himself from participation in the remembrance of the Passover, and hence from its saving act of redemption. You, therefore, are to say to him: "It is because of this that the Lord did for me when I left Egypt"; `for me' but not for him! If he had been there, he would not have been redeemed!
3. The simpleton says: "What is this?" Thus, you shall say to him: "With a strong hand the Lord took us out of Egypt, from the house of slaves."
4. As for the one who does not know how to ask, you must begin for him, as it is said: "You shall tell your child on that day, `It is because of what the Lord did for me when I left Egypt.'"

Leader: During a famine in the land of Canaan, the sons of Israel moved to Egypt. They prospered there, and became a great nation. Pharaoh feared they might, in time of war, side with the enemy, so to subdue them he made them slaves and afflicted them with cruel labor. But they continued to thrive, as God had promised. This caused Pharaoh even greater alarm, and he ordered the slaughter of Israel's infant sons. By his command, every male child born to the Hebrews was to be cast into the Nile and drowned. But God raised up a deliverer, a redeemer, the man Moses. And He sent Moses to Pharaoh's court to declare the commandment of the Lord. But Pharaoh would not listen to the Lord of Hosts. And so, Moses pronounced God's judgment on Pharaoh's house and on Pharaoh's land. Through Moses plagues were poured out upon the Egyptians, upon their crops, and upon their flocks.

The Ten Plagues

Leader: Spill drop of wine in plate for each plague saying:

- | | |
|-------------------|------------------|
| 1. River to blood | 5. Cattle plague |
| 2. Frogs | 6. Boils |
| 3. Gnats | 7. Hail |
| 4. Flies | 8. Locust |

*These plagues judged the gods of the Egyptians—Nile, sun, frogs, cattle, etc.

Exodus 12:1-13 Yahweh said to Moses and Aaron in Egypt, 2 "This month is to be for you the first month, the first month of your year. 3 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. 4 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. 5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. 6 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. 7 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. 8 That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. 9 Do not eat the meat raw or cooked in water, but roast it over the fire--head, legs and inner parts. 10 Do not leave any of it until morning; if some is left until morning, you must burn it. 11 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 Yahweh's Passover. 12 "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 Yahweh. 13 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.

You shall keep this day as a feast for all your children's children. You will celebrate Passover forever."

By the blood of a lamb, Israel was spared. By the blood of the lamb was death made to pass over.

Passover is the night when death passed over the houses of Israel because of the blood of the Passover lamb. A mighty act of redemption, and a beautiful picture of redemption destined to come.

After God led Israel out of Egypt He led them to the shore of the Red (Reed) Sea where the pursuing Egyptian chariots caught up with them. God told Moses to hold his staff over the sea. While God hindered the advancing Egyptian army, He opened a way on dry land for Israel to escape from the Egyptians. While Israel was escaping the Egyptians pursued them right into the passage through the sea. When the entire Egyptian army was within the sea, God caused their chariots to have difficulty moving to slow the pursuit. When every Israelite had exited the sea, God commanded Moses to stretch his staff over the sea. As he did so the sea returned to its normal place and Pharaoh and all his army drowned. Israel then continued on in peace.

Dayenu—Meaning it would have been enough

♪ **All** join in singing of DAYENU

- If He had merely rescued us from Egypt, but had not punished the Egyptians, ♪ **DAYENU.**
- If He had merely punished the Egyptians, but had not destroyed their gods, ♪ **DAYENU.**
- If He had merely destroyed their gods, but had not slain their first born, ♪ **DAYENU.**
- If He had merely slain their first-born, but had not given us their property, ♪ **DAYENU.**
- If He had merely given us their property, but had not split the sea for us, ♪ **DAYENU.**
- If He had merely split the sea for us, but had not brought us through on dry ground, ♪ **DAYENU.**
- If He had merely brought us through on dry ground, but had not drowned our oppressors, ♪ **DAYENU.**
- If He had merely drowned our oppressors, but had not supplied us in the desert for forty years, ♪ **DAYENU.**

- If He had merely supplied us in the desert for forty years, but had not fed us with manna, ♪ DAYENU.
- If He had merely fed us with manna, but had not given us the Shabbat, ♪ DAYENU.
- If He had merely given us the Shabbat, but had not brought us to Mount Sinai, ♪ DAYENU.
- If He had merely brought us to Mount Sinai, but had not given us the Torah, ♪ DAYENU.
- If He had merely given us the Torah, but had not brought us to the land of Israel, ♪ DAYENU.
- If He had merely brought us to the land of Israel, but had not built us the Temple, ♪ DAYENU.
- We would have been satisfied, it would have been enough.

Return Seder plate to the table.

Leader: *Rabbi Gamaliel says the three critical elements of the Passover are the lamb, matzah and bitter herbs

Pesach **Leader:** Take hold of the lamb shank bone and display. **Say:** The paschal lamb, which our forefathers ate in Temple times—for what reason? Because the most Holy One, blessed be He, spared the houses of our ancestors in Egypt, as it is said: You shall declare, this is the Paschal offering unto the Lord who passed over the houses of the children of Israel when He struck Egypt and spared our houses. Then the people bowed in worship.

Matzah **Leader:** Lift the matzah **say:** This matzah, which we eat, what is the reason for it? It is because there was not enough time for our father’s dough to rise when the King of Kings appeared, when the holy and blessed one redeemed them.

Maror **Leader:** Lifts the Maror **say:** This maror, which we eat, 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 life bitter with hard labor, with bricks and mortar, with all kinds of work in the fields, all this forced labor being rigorous. The bitter herb speaks of the sorrow, the persecution and the suffering our people under the

hand of Pharaoh; and as horseradish brings tears to the eyes, so, also, did the great affliction of our people bring tears to their eyes.

All: ☞ [Raise the second cup of wine](#)

The Second Cup—The Cup of Judgment

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.
 Baruch Atah Adonai, Eloheynu Melek ha-olam
 Boray p'ree ha-gofen

All: Blessed are You, O LORD our God, King of the universe, Creator of the fruit of the vine.

All: ☞ [Start to drink the second cup of wine.](#)

6. Wash Hands before Meal.

All:  [Wash hands](#)

ברוך אתה יי אלהינו מלך העולם
 אשר קדשנו במצותיו. וצננו על-נטילת ידים.
 Baruch Atah Adonai Eloheynu Melek ha-olam,
 Asher kidshanu b'mitzvotav, v'tzivanu
 al n'teeolas yadaheem.

All: Blessed are you, O LORD our God, King of the universe, who has made us holy by His law, and commanded us to wash our hands.

Leader: We wash our hands to remind us God is holy. As we come before Him, we too must be holy. Who may ascend the hill of the LORD? Who may stand in His holy place? He who has clean hands and a pure heart (Psalm 24:3-4).

7. Blessing of the matzah

Leader: [Uncover the unity and hold up the three matzoth.](#)

ברוך אתה יי אלהינו מלך העולם
 המוציא לחם מן-הארץ.
 Baruch Atah Adonai, Eloheynu Melek ha-olam,
 Hamotzee lechem Min Ha-aretz.

All: Blessed are You, O LORD our God, King of the universe, Who brings forth bread from the earth.

After placing the unity back on the table, break olive size pieces from the top and middle matzoth and distribute.

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו וצננו על-אכילת מצה.

Baruch Atah Adonai Eloheynu Melek ha-olam,
Asher kidshanu b'mitzvotav v'tzivanu al aochilat matzah.

All: Blessed are You, O LORD our God, King of the universe,
Who made us holy by His law,
And commanded us about the eating of unleavened bread.

All: Eat the matzah.

Unleavened Bread:

- ☞ Leaven is a symbol of sin—unleavened bread represents Jesus because He was without sin.
- ☞ Pierced—matzah is pierced—Jesus was pierced for our sin. Zechariah 12:10 They will look upon me whom they have pierced. Isaiah 53:5 He was pierced for our transgressions.
- ☞ Stripes—matzah is striped—Jesus was scourged for our healing. Isaiah 53:5 By his stripes we are healed.
- * Bread of haste—matzah must be cooked immediately because it only takes 13 minutes for it to begin to rise.
- * Unleavened bread is matzah meaning sweet. Leaven is hametz meaning bitter or sour. ☞ 1 Corinthians 5:6-8 compares leaven to pride, malice, and wickedness while unleavened compares to sincerity and truth.

8. Maror—The Bitter Herbs

Leader: Break the bottom matzah into small pieces—distribute

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו וצננו על אכילת מרור.

Baruch Atah Adonai Eloheynu Melek ha-olam
Asher kidshanu b'mitzvotav, v'tzivanu al aochilat maror.

All: Blessed are You, O LORD our God, King of the universe, Who made us holy by His law, and commanded us to eat bitter herbs.

Warn children—be careful horseradish can be very bitter.

All: eat the bitter herbs. Eat the matzah with a few shavings from the fresh horseradish root.

Leader: The bitter herb speaks of the sorrow and persecution of the people under Pharaoh in Egypt. As the horseradish brings tears to the eyes, so also did slavery bring tears to the eyes of the Israelites.

9. Korekh—Bitter Herbs and Haroseth

All take two pieces from the bottom matzah and make a sandwich with haroseth or ‘sweet apples’ and bitter herbs.

Leader: All the Seder foods help us to tell the story of Passover. So, too, the sweet apple mix, or haroseth, is a symbol of the mortar and bricks made by the Israelites in Egypt.

All eat the matzah and haroseth together. It is traditional to put some of the horseradish with the haroseth and make a little matzah ‘sandwich.’

- * This sandwich was eaten with lamb during temple times in Jerusalem. It is still the custom today to give this morsel with affection to a loved one.
- ✚ At the last supper Judas reclined at Jesus’ left and John at His right. Jesus and Judas shared a dish of haroseth between them. John 13:24-30 Peter signaled John to privately ask Jesus who would betray Him. Jesus answered, “It is he to whom I shall give this morsel when I have dipped it.” So, when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. Then after the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” after receiving the morsel, he immediately went out; and it was night.
- * The haroseth represents the mortar, and brick—it is sweet in the light of redemption.
- * The Israelites did build the pyramids in Egypt. The pyramids are built of bricks made like concrete not of stone.

10. Shulchan Orech—Serve Festival Meal.

Bring out the food and place on table.

Consume the roasted egg dipped in salt water and then the appetizers.

- * This represents the burnt offering. It represents mourning for the loss of the Temple.
- ☞ This is the origin of the Easter egg. The Easter egg hunt may have arisen from the search for the Afikomen and leaven.
- * Some sects of Jews do not consume the egg.
- * Originally, finish with the lamb completely and last.
- * Because the lamb could only be sacrificed at the Temple in Jerusalem and the Temple was destroyed in A.D. 70, Most Jews today do not serve Lamb at a Seder just an empty roasted shank bone. They generally serve beef or fowl.
- * At this meal no leaven—bread, cake, muffins, etc. is served. Jews never allow unclean foods such as pork, or shellfish. Some communities require all Passover foods to be marked kosher.
- ☞ 30+ times in the NT Jesus is called the Lamb of God. Examples John the Baptist identified Jesus saying behold the Lamb of God. Also He is the Lamb slain from the creation of the world.
- * The Passover lamb was chosen four days before Passover. The lamb was then to be brought into the home and made a pet for those 4 days. ☞ Israel chose Jesus on Palm Sunday four days before the Last Supper.
- * The Passover lamb was to be skinned—☞ Jesus was flayed by scourging.
- * Levite shepherds certified the sacrificial male lambs were without blemish and were born within the proximity of Jerusalem with the tower of the flock in Bethlehem marking the outer limit. ☞ Jesus is the Lamb of God, certified by the Levite shepherds on the night he was born.
- * No bone of the Passover lamb could be broken. ☞ Jesus our Passover (1 Co 5:7) had no broken bones (John 19:36). The shank bone is the bone the Romans broke to hasten death on the cross and shepherd broke to change the ways of rebellious sheep.

- *The Passover lamb was to be the best available year old male lamb from the flock. ☞ God will provide Himself a Lamb for the Sacrifice (Gen 22:8).
- ☞ Blood on the doorway to the home. Jesus' blood was on the cross our doorway to eternal life. The blood is placed in the form of a cross. *Those houses with blood were passed over and the occupants lived. Without the blood the firstborn died.
- ☞ 1 Peter 1:18-20 We were not redeemed with perishable things such as silver or gold, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world.
- *Any Passover lamb remaining until the morning must be burned. ☞ Jesus' body was burned as a holocaust at the resurrection.
- *The lamb must be roasted whole and weighed about 70 pounds. None could be saved to the next day. It would feed many.

Finish the second cup of wine. Clear all food from the table. Clear the plates and tableware.

All Sing: Psalms 126 ♪ When Yahweh brought back the captives to Zion, it seemed like a dream to us at first. Then our mouths were filled with laughter laughter and on our lips a song. Come back singing carrying the sheaves having gone in weeping with the seed. Now return the harvest with a song, come back singing carrying the sheaves.

All: Finish all food including dessert.

All: ☞ Finish the second cup.

All: ☞ Wash hands a third time.

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו. וצננו על-נטילת ידים.

Baruch Atah Adonai Eloheynu Melek ha-olam,
Asher kidshanu b'mitzvotav, v'tzivanu al n'teeolas yadaheem.

All: Blessed are you, O LORD our God, King of the universe, who has made us holy by His law, and commanded us to wash our hands.

Leader: We wash our hands to remind us God is holy. As we come before Him, we too must be holy.

11. Tzaphun—Afikomen

Children: Go on the search for the Afikomen. This should be a guided search with plenty of you are getting hot or cold to guide the searchers to quickly find it. Return Afikomen to the leader.

☞ There should be big reward for the one who finds the Afikomen.

☞ Fill the third cup—the cup of redemption. The water added to this wine should be warm. ☞ Think blood. Don't drink cup yet.

☞ At this point in the Seder, the Eucharist was instituted. Eucharist means thanksgiving.

* In Hebrew, the word for thanksgiving is todah. The rabbis taught that in the coming age all sacrifices would cease except the todah sacrifice, which would never cease. The todah was a sacrificial meal celebrated when one's life had been miraculously saved. The todah was the one offering where unleavened bread was offered on the altar.

☞ During the Mass, the gifts are brought to the altar and before the priest has washed his hands, he brings his hands down over the gifts and says a prayer that clearly has its roots in the Jewish blessing we have said repeatedly at this meal.

Leader: Blessed are you, Lord, God of all creation. Through your goodness, we have this bread to offer, which earth has given and human hands have made. It will become the bread of life.

Blessed are you, Lord, God of all creation. Through your goodness, we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.

☞ 1 Corinthians 11:23-26 For I received from the Lord what I also passed on to you: 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 for you; do this in remembrance of me." In the same way, 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.

The Afikomen is broken into small pieces about the size of the end of a thumb or an olive and distributed to each guest.

☞ The three-compartmented unity represents God as the Trinity. The second or middle piece represents God the son. The second piece is broken—Jesus was broken for you and me. The disciples searched for his body. They learned He is not here, but in finding Him there is great reward.

★ Jews know the Afikomen represents the broken body of the slain lamb that can no longer be sacrificed. The tradition of the Afikomen precedes Jesus by a thousand years.

All: Eat Afikomen, it must be the last food consumed at the Seder.

12. Birka Hamazon—Grace after Meal, Third Cup— The Cup of Redemption

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.
Baruch Atah Adonai Eloheynu Melek ha-olam
Boray p'ree ha-gofen

Leader: ☞ Raise the third cup and say:

Leader: Blessed are You, O LORD our God, King of the universe, Creator of the fruit of the vine.

☞ The third cup is the “Cup of Redemption”. Let us remember the words of Jesus at the Last Supper after they had finished eating “This cup which is poured out for you is the new covenant in my blood.” (Luke 22:20)

☞ The cup of redemption gets its name from God’s promise, “I will redeem you with my outstretched arm.” In the context of the Exodus an outstretched arm with a sword. In the context the last supper, it the way Jesus would die on the cross with out stretched arms.

Wine is called the frothy blood of the grape (Deuteronomy 32:14).

All: ☞ drink the third cup.

Elijah’s Cup

Leader: ☞ Fill Elijah’s cup with wine.

Leader: One place setting has not been touched. It is Jewish tradition to keep this place for the prophet Elijah. He was prophesied to appear before the Messiah came.

“Behold, I will send you Elijah the prophet before the great and terrible 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 smite the land with a curse.” (Malachi 4:5-6).

Children: Open the door and look to see if Elijah has come to bring God’s promised savior to the people.

Leader: Israel still waits for the Messiah. But we know the Messiah has already come. Jesus is the Savior God promised, not only for Israel, but also for the whole world. And we know Elijah did come before Him, in the person of John the Baptist:

☞ “Do not be afraid, Zechariah, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth; And he will turn many of the sons of Israel to the Lord their God, and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared.” (Luke 1:13-17)

☞ They asked Jesus, “Why do the scribes say that first Elijah must come?” He said to them, “Elijah does come first to restore all things; But I tell you Elijah has come, and they did to him whatever they pleased, as it is written of him”(Mark 9:11-13).

☞ For all the prophets and the law prophesied until John; and if you are willing to accept it, he is Elijah who is to come. He who has ears to hear, let him hear. (Matthew 11:14)

☞ So Jesus did not need to reserve a cushion for Elijah.

13. Hallel—The Fourth Cup of Praise

All: ☞ Fill the fourth cup:


All: ☞ Raise the fourth cup and say:

ברוך אתה יי אלהינו מלך העולם
בורא פרי הגפן.

Baruch Atah Adonai Eloheynu Melek ha-olam


Boray p'ree ha-gofen

All: Blessed are You, O LORD our God, King of the universe,
Creator of the fruit of the vine.

The Fourth cup of wine— Jesus did not take cups 3 or 4 at the last supper. Jesus said at the second cup he would not drink of the fruit of the vine until I drink it anew in My Father's kingdom. When they offered Jesus wine mixed with gall/myrrh on the cross after tasting Jesus refused to drink (Mat. 27:34, Mark 15:23) but When Jesus saw that everything was complete He said I thirst and He was offered sour wine that He drank from a sponge (Mark 15:36, John 19:29). (By the way, offered with a hyssop branch—the specified instrument for putting the blood on the doorpost before the Passover. Then Jesus said it is complete or finished and He died. So, it is likely Jesus was completing the Seder, taking the last cup, and entering His Father's kingdom. (It cannot mean our redemption / justification was complete because that did not occur until the resurrection (Rom. 4:25)).

Leader: We come to the fourth and last cup. This cup tells of God's promise to gather a people to Himself. For us as Catholics, we see God has gathered people of every race and language and land to faith in Christ Jesus. We, the Church around the world, are His people: a new Israel with a new covenant. God has delivered us from slavery to sin by the Cross of Christ. Seeing the Blood of Jesus on the doorposts of our hearts, death will pass over us as well. Israel passed through the Red Sea. Likewise, we have passed through the waters of baptism. Therefore, God will gather us into the promised land of heaven where there is a new and eternal Jerusalem, There we will be living stones in a Temple that can never be destroyed, and we will celebrate the 'Wedding Feast of the Lamb'.

All:  Drink the fourth cup.

All:  Recite second part of the Hallel (Psalms 115-118).

Psalms 115:1-18 Not to us, O Yahweh, not to us but to your name be the glory, because of your love and faithfulness. 2 Why do the nations say, "Where is their God?" 3 Our God is in heaven; he does

whatever pleases him. 4 But their idols are silver and gold, made by the hands of men. 5 They have mouths, but cannot speak, eyes, but they cannot see; 6 they have ears, but cannot hear, noses, but they cannot smell; 7 they have hands, but cannot feel, feet, but they cannot walk; nor can they utter a sound with their throats. 8 Those who make them will be like them, and so will all who trust in them. 9 O house of Israel, trust in Yahweh--he is their help and shield. 10 O house of Aaron, trust in Yahweh--he is their help and shield. 11 You who fear him, trust in Yahweh--he is their help and shield. 12 Yahweh remembers us and will bless us: He will bless the house of Israel, he will bless the house of Aaron, 13 He will bless those who fear Yahweh--small and great alike. 14 May Yahweh make you increase, both you and your children. 15 May you be blessed by Yahweh, the Maker of heaven and earth. 16 The highest heavens belong to Yahweh, but the earth he has given to man. 17 It is not the dead who praise Yahweh, those who go down to silence; 18 it is we who extol Yahweh, both now and forevermore. Praise Yahweh.

Psalms 116:1-19 I love Yahweh, for he heard my voice; he heard my cry for mercy. 2 Because he turned his ear to me, I will call on him as long as I live. 3 The cords of death entangled me, the anguish of the grave came upon me; I was overcome by trouble and sorrow. 4 Then I called on the name of Yahweh: "O Yahweh, save me!" 5 Yahweh is gracious and righteous; our God is full of compassion. 6 Yahweh protects the simple hearted; when I was in great need, he saved me. 7 Be at rest once more, O my soul, for Yahweh has been good to you. 8 For you, O Yahweh, have delivered my soul from death, my eyes from tears, my feet from stumbling, 9 that I may walk before Yahweh in the land of the living. 10 I believed; therefore I said, "I am greatly afflicted." 11 And in my dismay I said, "All men are liars." 12 How can I repay Yahweh for all his goodness to me? 13 I will lift up the cup of salvation and call on the name of Yahweh. 14 I will fulfill my vows to Yahweh in the presence of all his people. 15 Precious in the sight of Yahweh is the death of his saints. 16 O Yahweh, truly I am your servant; I am your servant, the son of your maidservant; you have freed me from my chains. 17 I will sacrifice a thank

offering to you and call on the name of Yahweh. 18 I will fulfill my vows to Yahweh in the presence of all his people, 19 in the courts of the house of Yahweh--in your midst, O Jerusalem. Praise Yahweh.

Psalms 117:1-2 Praise Yahweh, all you nations; extol him, all you peoples. 2 For great is his love toward us, and the faithfulness of Yahweh endures forever. Praise Yahweh.

Psalms 118:1-29 Give thanks to Yahweh, for he is good; his love endures forever. 2 Let Israel say: "His love endures forever." 3 Let the house of Aaron say: "His love endures forever." 4 Let those who fear Yahweh say: "His love endures forever." 5 In my anguish, I cried to Yahweh, and he answered by setting me free. 6 Yahweh is with me; I will not be afraid. What can man do to me? 7 Yahweh is with me; he is my helper. I will look in triumph on my enemies. 8 It is better to take refuge in Yahweh than to trust in man. 9 It is better to take refuge in Yahweh than to trust in princes. 10 All the nations surrounded me, but in the name of Yahweh, I cut them off. 11 They surrounded me on every side, but in the name of Yahweh, I cut them off. 12 They swarmed around me like bees, but they died out as quickly as burning thorns; in the name of Yahweh, I cut them off. 13 I was pushed back and about to fall, but Yahweh helped me. 14 Yahweh is my strength and my song; he has become my salvation. 15 Shouts of joy and victory resound in the tents of the righteous: "Yahweh's right hand has done mighty things! 16 Yahweh's right hand is lifted high; Yahweh's right hand has done mighty things!" 17 I will not die but live, and will proclaim what Yahweh has done. 18 Yahweh has chastened me severely, but he has not given me over to death. 19 Open for me the gates of righteousness; I will enter and give thanks to Yahweh. 20 This is the gate of Yahweh through which the righteous may enter. 21 I will give you thanks, for you answered me; you have become my salvation. 22 The stone the builders rejected has become the capstone; 23 Yahweh has done this, and it is marvelous in our eyes. 24 This is the day Yahweh has made; let us rejoice and be glad in it. 25 O Yahweh, save us; O Yahweh, grant us success. 26 Blessed is he who comes in the name of Yahweh. From the

house of Yahweh, we bless you. 27 Yahweh is God, and he has made his light shine upon us. With boughs in hand, join in the festal procession up to the horns of the altar. 28 You are my God, and I will give you thanks; you are my God, and I will exalt you. 29 Give thanks to Yahweh, for he is good; his love endures forever.

✚ Jesus said the Jews would not see His face until they say “Blessed is He who comes in the name of the Lord” (Luke 13:35). In this Psalm we said Blessed is he who comes in the name of the Lord. Hosanna—means Save us. Psalm 118:25-26 This is also said as part of the Holy, Holy, Holy. So after the holy, holy, holy we see our Lord in the Mass.

✚ Matt 26:30 Jesus sang this closing hymn—joyfully going to his death.

14. Conclusion

All: Blessed are You, O LORD our God, King of the universe for the fruit of the vine, for the produce of the field, and for the precious, good and spacious land which You have favored to give as an heritage to our fathers, to eat of its fruit and be filled by its goodness. Have mercy, LORD our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar and on Your Temple. Rebuild Jerusalem, the holy city, speedily in our days, and bring us up into it, and make us rejoice in it, and we will bless You in holiness and purity. Remember us for good on this day of the Festival of Matzoth. For You, LORD, are good and do good to all, and we thank You.

O Pure One in heaven above, restore the congregation of Israel in Your love. Bring them to the fullness of the knowledge of our beloved Messiah, your only-begotten Son Jesus, and to the fullness of the Redemption of your Church. Speedily lead Your redeemed people to Zion in Joy.

Leader: Ended is the Passover Seder according to custom, statute and law. As we are privileged to celebrate the Passover this year, may we be privileged to do so in the years to come.

All: Next Year in Jerusalem!

After the Seder

The **Vigil** or Watch—Every Israelite was required to spend time keeping vigil (watching) waiting on the Lord in the evening after the Seder, even if they were not in Jerusalem (Exodus 12:42).

✧ Gabriel visited Mary during this watch. Jesus and His disciples kept this watch in the garden of Gethsemane.

* On the day following the Sabbath following Passover (always a Sunday), the priest was to wave the first fruits of the land (Lev. 23:11). After this, the harvest could begin. ✧ Jesus our first fruits was offered and the harvest (the Church) could begin.

Before the Seder

- * Four days before Passover a lamb was selected and brought home as a pet. This lamb was to be the Passover sacrifice. It went from being ‘a lamb’, to ‘the lamb’, to ‘your lamb’. ☞ The Jews selected Jesus 4 days before the Passover on Palm Sunday.
- * The house was cleaned before Passover to get rid of the leaven (yeast). This is the origin of spring-cleaning. The morning before the Seder the house is searched for leaven— 10 pieces of bread (containing leaven) are hidden and found. Traditionally the head of the house with a candle, a goose feather and a wooden spoon does this search with the children.
- ☞ 1 Corinthians 5:7-8 Get rid of the old yeast that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb has been sacrificed. 8 Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.
- * On Passover at 3PM, the male head of each house slew a spotless year old male lamb. ☞ Jesus our Passover died at 3PM.
- * Attire for the Seder: wear sandals, staff in hand and cloak tucked into the belt. The Seder is a meal eaten in haste (Exodus 12:11). At a modern Seder all wear white robes and the father wears a crown as king of his household.
- * The father was responsible for the spiritual training of his children. ☞ Reconfirmed in the NT Eph 6:4 Fathers ... bring them up in the training of the Lord.
- ☞ Jesus sent Peter and John to Jerusalem to prepare the Passover— saying follow a man carrying a jug of water. This prevented Judas from knowing where the Seder would be celebrated preventing Judas from betraying Jesus too soon. They met in the home of Nicodemus or Joseph of Arimathea, because the Shroud of Turin was a Seder tablecloth and these men buried Jesus. Because it was a large upper room, and Jesus was later recognized by the breaking of the bread, there were probably at least 50 people at the last supper.

Seder Food and Table Preparation

On a plate (special plate if one has it) stack 3 whole pieces of matzah wrapping them in clean white linen napkin and have a second napkin available. This plate is called the Unity.

On a plate (special Seder plate if available) separately place:

1. A whole lamb shank bone—it must be unbroken/uncut.
 2. A roasted egg—place eggs in a conventional oven for 55 minutes at 235 degrees. About one egg/four people.
 3. Karpas—sprigs of parsley or celery for everyone present.
 4. Maror—bitter herbs: fresh or ground horseradish
 5. Some haroseth—see recipe below.
 6. Optional: one may have a second green herb. (Some sects of Jews used two spring greens.)
- There should be extra matzah and haroseth available.
 - In small bowls distributed, so every on can reach them place salt water.
 - In small bowls with water and towel distributed, so every on can reach them for dipping and cleaning one's fingers.
 - Provide leader with a small plate or bowl for the 10 drops of wine spilled during the plagues.
 - Each person should have a place setting including a wine glass.
 - There should be one unused place setting, reserved for Elijah.
 - Each place setting should include a cushion to recline on.
 - If doing foot washing, provide a pitcher, a large basin or tub and at least one towel.
 - Wine so each can have 4 cups, grape juice for children.

Haroseth recipe: enough for 10 to 16 people.

2 peeled and cored tart apples finely chopped

1 cup chopped walnuts (almonds or pistachios okay).

2 tbsp. wine

¼ tsp. cinnamon

2 tsp. honey

Mix and refrigerate—should turn brown.

Glossary

Afikomen: * He who is coming or dessert, ☩ now Eucharist.

Ashkenazi: Jews of northern European descent (German).

Dayenu: It would be sufficient or we would have been satisfied.

Haggadah: The book or booklet with the instructions, prayers and text for the Passover Seder. Literally means “the Telling”, because it is a recounting of the story of the Jews’ Exodus from Egypt.

Hametz or Leaven—is yeast which causes bread to rise.

Haroseth: A sweet mixture of chopped apples and wine, which symbolizes the mortar used by the Jewish slaves in Egypt.

Karpas: Parsley, celery or lettuce

Kiddush: Holy or sanctify.

Korekh; bitter herbs and haroseth together.

Maror: Bitter herbs (traditionally horseradish root), which symbolizes the bitterness of the slavery of the Jews in Egypt. When the root is not available, ground horseradish may be used.

Matzah (plural **matzoth**): Unleavened bread used during Passover, recalling the unleavened bread used by the Jews in their flight from Egypt.

Passover: The Jewish festival commemorating the freeing of the Jews from their slavery in Egypt (the Exodus).

Pesach and **Paschal:** other names for Passover lamb.

Seder: The ritual festival meal celebrated during Passover (literally means, “order” since the meal is highly ordered).

Sephardic: Jews of southwestern European descent (Spanish),

Oriental: Jewish community of eastern descent (Babylon).

* Marks Jewish commentary

☩ Marks Christian commentary.

♪ Marks to be sung at a Jewish Seder

Underline marks action.