



*When the hour came, he took his place at table with the apostles. He said to them, "I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it (again) until there is fulfillment in the kingdom of God." Luke 22:14-16*

*St. Anne's Celebration of an Authentic Passover Meal from 33 A.D. with Christ Centered Overtones. We are using the meal Jesus Celebrated the night before he Died to understand the Eucharistic Celebration of Today and the Meaning of Holy Week. Through this Celebration we will trace our roots to help us understand what John meant when he said*

*"Behold the Lamb of God."*



*"Hag-ha-Pesach"*



# ST. ANNE'S PARISH FAMILY CELEBRATES OUR HERITAGE

## INTRODUCTION



The Event which has been prepared for you this evening is one which we believe closely resembles the final Passover which Jesus and his family celebrated together. The Last Supper, as we have come to know it, was conducted according to Jewish Law in the city of Jerusalem during the time of the Second Temple.

The Temple was a focal point for the Festival of Passover because the Paschal Lamb of each family had to be sacrificed at the altar of the Temple. Three male members of the household would have brought the lamb to the Temple for sacrifice. The lamb would have been returned home to be roasted and then eaten at the Passover.

In 70 CE the Temple was destroyed by the Romans. Since that time the Passover Seder has changed. Many Jewish communities no longer eat the roasted lamb because it cannot be sacrificed and prepared according to the Law. The definition of chametz (wheat, barley, rye, and oats) has been extended to include items like legumes and rice. The roasted egg which now appears on the Seder plate was added as a symbol of mourning for the loss of the First Temple, destroyed by the Babylonians in 586 BCE, and the loss of the Second Temple destroyed by the Romans in 70 CE.

Passages from the modern Haggadah or Passover Prayer book, which refer to the return to Jerusalem and the fall of the Temple have been eliminated for our purposes tonight, but these are important components of the modern Seder.

Passover was the most important and the most popular feast of year for first-century Jews. It remains so throughout the centuries and is still important and popular today. While the Temple was still standing, Jerusalem a city that ranged in population between 30,000-80,000 would balloon in size as hundreds of thousands of pilgrims arrived from all over the known world for Passover was a pilgrimage feast. For all who could make the journey it was to be celebrated in Jerusalem. Passover was already an ancient feast by the first century. It is probably history's oldest continuous feast.

Remember that the first generation of Christ followers were Jewish with only a sprinkling of gentiles since Samaritans. It was in the context of the Passover meal that they came to understand their identity. The early breaking of the bread or agape meal was modeled after the Jewish Passover meal.

Without a clear understanding of all that Passover means, we as, Christians cannot appreciate what we



mean when we proclaim that Jesus is the lamb of God (gospel of John) or what St. Paul meant when he proclaimed that Jesus was a Passover sacrifice. With renewed appreciation of Passover's symbolism and essence, we as Christians can better appreciate our Eucharist, our holy communion and our celebration of the Lord's Supper which is the re-utilization of the Last Supper.

The Hebrew word "zikkaron" which was brought into Greek as "anamnesis" and finally into English as "memory" literally means, commemoration, celebration, remembrance, memorial. Technically it meant, the bringing of past events into the present so as to participate in them. The Passover meal was "zikkaron" "In every generation a man is bound to regard himself as though he personally had gone forth from Egypt. (BT Pesachim) This would be the meaning that Jesus would have in mind when he gifted us the Eucharist. By celebrating this event tonight we hope to help you bring the past into the present so as to participate in it.

## COMPONENTS OF THE SEDER



### ★ LIGHTING THE CANDLES:

A blessing is recited and then the candles are lit. The mother or the mistress of the house would perform this blessing.

### ★ BLESSING THE WINE:

A blessing is recited before drinking. During the seder four cups of wine are consumed. The father or male member of the house would perform this blessing.

### ★ WASHING OF HANDS:

The hands are washed twice in the seder, once before dipping the vegetable in salt water, and once before the meal. It was customary for a pitcher to be carried around the table and water poured over the hands of each participant. This activity would have been performed by at least two women, one to carry the water pitcher and the other to hold the basin. This activity would have been carried out by daughters or perhaps servants.

### ★ AFIKOMAN:

During the Seder three matzot are used, two representing the two loaves of bread that were placed in the Jerusalem Temple on festival days, plus an additional one for Passover. They are stacked together and placed in a special bag or covered with a special cloth. The middle matzah is broken in half during the ritual and set aside for after the meal as a dessert, this is called the afikoman.



### ★ CUP OF ELIJAH:

Elijah was a great prophet and the conscience of Israel in the days of King Ahab and Queen Jezebel. According to tradition, Elijah did not die but ascended to heaven in a chariot. His return has been anticipated by generations of Jews ever since. The cup of

wine on the Seder table symbolizes that Elijah would be a welcome guest at every Seder. When the cup is poured the door is opened and then closed. The opening and closing would have been done by one of the children.

## SEDER PLATE:



### ★ LAMB BONE

Lamb Bone-a reminder of “the mighty arm” of God, which encouraged the Pharaoh to release the Children of Israel. It is also symbolic of the Paschal offering.

### ★ MAROR (BITTER HERB)

a symbol of the bitter lot of the Israelites during their enslavement in Egypt. Today we use horseradish but many different bitter herbs have been used.

### ★ CHAROSET

a symbol of the mortar and bricks the Israelites were forced to make for their taskmasters. It is traditionally made of apples nuts and red wine.

### ★ KARPAS (PARSLEY)

it is dipped into salt water and eaten at the beginning of the seder. The parsley is the fruit of the earth and the salt water represents the tears of the people.

### ★ CHAZERIT

a second bitter herb or vegetable is added to the plate because the Torah says “They shall eat it (the Paschal Lamb) with unleavened bread( matzot) and bitter herbs, the plural meaning the maror and another bitter.

### ★ BAYTZA (ROASTED EGG)-

a symbol of mourning for the loss of the First Temple, destroyed by the Babylonians in 586B.C.E, and the loss of the Second Temple destroyed by the Romans in 70C.E. With the Temple destroyed, sacrifices could no longer be offered. The egg symbolizes this loss and has become the food of mourners.

### ★ WINE:

Traditionally two cups of wine are served at Sabbath and Festival meals. One is served at the beginning of the meal, after the blessing; and the second is served at the end of the meal, after grace. Since Passover, the Festival of Freedom, is so joyous and memorable a holiday, two additional cups of wine are served. One of these additional cups is served after the Haggadah or story has been recited (immediately before the meal is served) and the other additional cup is consumed at the conclusion of the service, just before the closing songs and hymns are sung. The cups are representative of the four promises of the Passover, Book of Exodus.

1. I will bring you out of Egypt.

2. I will deliver you from their bondage.
3. I will redeem you with an outstretched arm.
4. I will take you to Me for a people.

★ **MATZOT:**

Referred to as unleavened bread. During the Passover Season it is eaten exclusively :  
 “They took up their dough before it had time to leaven” (Exodus) “For seven days there-  
 after you shall eat unleavened bread...for you departed from the land of Egypt hur-  
 riedly...so that you may remember the day of your departure from the land of Egypt as  
 long as you live” (Deuteronomy).

★ **SEDER:**

Refers to the order in which the Passover story is told.

★ **NATIONS:**

Refers to all other peoples of the known world who worshipped idols and other gods.

## PASSOVER SEDER

Blessed are You, Lord, our God, King of the Universe, Who has sanctified us through His  
 commandments, and commanded us to kindle the flame of the festival.

Blessed are you Lord, our God, King of the Universe, Who created the light of the fire.

☛ (Light the candles)



Blessed are you, Lord, our God, King of the Universe, Who has  
 kept us alive and preserved us and enabled us to reach this  
 happy season.

☛ (pour the wine)

Blessed are you, Lord, our God, King of the Universe, Who cre-  
 ated the fruit of the vine.

Blessed are you, Lord, our God, King of the Universe, Who has  
 chosen us from all peoples and singled us out among other na-  
 tions by sanctifying us with your commandments. You have lovingly given us, Lord, our  
 God, times for gladness, festivals and set seasons for rejoicing this day of the Feast of  
 Unleavened Bread, the season of our Liberation and a holy assembly as a memorial of the  
 exodus from Egypt; for You have chosen us and sanctified us above all peoples, you have  
 given us this heritage in joy and gladness your holy festivals. Blessed are You, O Lord,  
 Who hallows Israel and the festive seasons.

☛ (Drink the first cup of wine)

## WASHING OF HANDS (NO BLESSING)

Blessed are You, Lord, our God, King of the Universe, Who creates the fruit of the earth.

☛ (parsley is dipped in salt water and eaten)

[THE MIDDLE MATZAH IS BROKEN, LEAVING ONE HALF BETWEEN THE TWO WHOLE ONES AND SETTING ASIDE THE OTHER HALF AS THE AFIKOMAN]

☛ (the matzot are uncovered, the dish is raised and the leader declares:)

This is the bread of our affliction which our fathers ate in the land of Egypt. Let those who are hungry come in and partake. Let all who are in need come and celebrate the Passover. Now we are slaves but in the year to come may we be free men.

☛ (the wine glasses are refilled)

☛ (the youngest at the table asks)

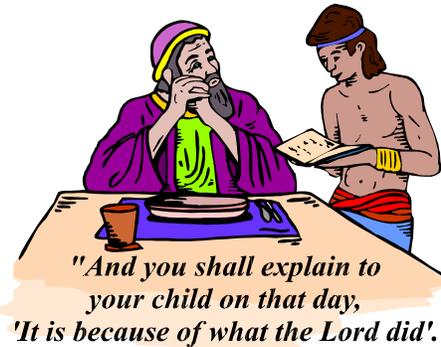
Why is this night different from all other nights?

On all other nights we eat leavened and unleavened bread, why on this night only unleavened bread?

On all other nights we eat all kinds of herbs, why on this night only bitter herbs?

On all other nights we do not dip our herbs into anything even once, why on this night do we do it twice?

On all other nights we eat roasted, stewed and/or boiled meat, why on this night do we eat only roasted meat?



☛ (the matzot are uncovered)

Slaves were we to Pharaoh in Egypt and the Lord, our God, brought us out from there with a mighty hand and an outstretched arm. If the Holy One, Blessed be He, had not brought our fathers out of Egypt, then we and our children and our children's children would still be enslaved to Pharaoh in Egypt. Therefore, if all of us were wise, all mature, all versed in the Torah, it would still be our duty to tell the story of the Liberation from Egypt. The more one dwells upon the details of the Exodus, the more he is praised.

Blessed be the Omnipresent, *Blessed Be He*. Blessed be the One Who gave the Torah to His people Israel. *Blessed Be He*. The Torah speaks of four kinds of children; the wise, the wicked, the simple and the one who is too young to ask.

What does the wise son ask? "What mean the testimonies, the statutes, and the ordinances, which the Lord, our God, commanded you?"

It is then your duty to tell him all the laws of the Passover down to the last detail of the Afikoman.

What does the wicked son say? "What does this service mean to you?" since he says "To you" and not "to himself" he excludes himself and thus denies God. Refute his arguments and tell him: "This is done because of that which the Lord did for me when I came out of Egypt." 'For me' and not for him, implying that if he had been there he would not have been redeemed.

What does the simple son ask? "What is this?" You shall say to him: "By strength of his hand, the Lord brought us out of Egypt, from the house of bondage."

To the son who is too young to ask, you shall tell him, for it is said, "On that day you shall tell your son, "This commemorates what the Lord did for me when I came out of Egypt."

In the beginning our ancestors worshipped idols but now the Almighty has drawn us to His service, as it is said, "And Joshua said to all the people. 'This is the word of the Lord, the God of Israel: Long ago Terah, father of Abraham and the father of Nahor, lived be-

yond the River and they served other gods.

But I took your father Abraham from beyond the River and led him throughout the land of Canaan and multiplied his seed giving him Isaac. Unto Isaac I gave Jacob and Esau. I gave Esau the inheritance of Mount Seir but Jacob and his sons went down to Egypt.”

Blessed be He Who redeems His promise to Israel – Blessed be He! For the Holy One, Blessed be He, was mindful of the end of the bondage so as to fulfill the promise made to Abraham our father at the Covenant of Sacrifice, as it is said, “And He said to Abraham, ‘Know for certain that your seed shall be strangers in a land that is not theirs; and they shall be enslaved and oppressed there for four hundred years. But also know that they shall serve and thereafter they shall go forth with great substance.’”



☛ (the matzot are covered, lift the wine but don't drink)

And this promise has stood by our fathers and by us in every generation. For not one alone has risen up against us to destroy us, but in every generation there are those who seek to destroy us; but the Holy One, Blessed be He, delivers us from their hands.

☛ (the cup of wine is replaced on the table and the matzot are uncovered)



Teach us what Laban the Aramean wanted to do to our father Jacob. Whilst Pharaoh condemned only the newborn male children to death, Laban looked to destroy our whole people.

And he went down to Egypt with few in number, and lived there until they became a great, powerful, and numerous nation. “And he went down to Egypt,” In obedience to the word of God, “And he sojourned there.” This teaches us that our father Jacob did not intend to settle in Egypt but meant to dwell there temporarily, as it is written: “And they said to Pharaoh: ‘We have come to sojourn in the land, for there is no

pasture for your servants, since the famine is so severe in the land of Canaan. So now, let your servants dwell in the land of Goshen.’”

“Few in number,” as it is said, “With seventy persons your father went down to Egypt but now the Lord, your God, has made you as numerous as the stars in the sky.”

“And there they became a nation,” teaching that the people of Israel distinguished themselves there. “Great and mighty” as it is said, “Now the children of Israel were fruitful and prolific; they multiplied and became great and strong and the land was filled with them.”

“And fertile,” as it is said, “I made you thrive like a plant; you grew into womanhood, your breasts became firm and your hair grew, but you were naked and vulnerable.”

“But the Egyptians ill-treated us and oppressed us and harshly enslaved us.” “And the Egyptians ill-treated us,” as it is said, “Come and let us deal wisely with them lest they multiply and it come to pass that when there befalleth us any war, they ally themselves with our enemies and fight against us and flee the land.”

“And they afflicted us,” as it is said, “So they set taskmasters over them to oppress them with heavy burdens, And they built store-cities for Pharaoh, Pithom, and Rameses.”

“And we cried to the Lord, the God of our fathers, and the Lord heard our voice and saw our affliction, our toil and our oppression.”

**“And we cried to the Lord, the God of our fathers,” as it is said, “and it came to pass in the course of those many days that the king of Egypt died and the children of Israel sighed on account of their bondage and they cried and their crying came before God by reason of their bondage.”**

**“And the Lord heard our voice,” as it is said, “God heard their groaning and God remembered his covenant with Abraham, Isaac and Jacob.”**

**“And he saw our affliction,” refers to the enforced suspension of marital relations, as it is said, “And God saw the children of Israel and God took cognizance of them.”**

**“And our toil,” refers to the drowning of the sons, as it is said, “Every boy that is born shall be thrown into the river but the girls shall be allowed to live.”**

**“And our oppression,” refers to the bitterness of slavery, as it is said, “and now behold, the cry of the children of Israel has come to me; and also I have seen the oppression with which the Egyptians oppress them.”**

**“And the Lord brought us forth out of Egypt with a mighty hand and with an outstretched arm, with a great terror and with signs and wonders.”**

**“And the Lord brought us forth, our of Egypt,” not by an angel, not by a seraph, not by a messenger, but by the Holy One Himself, Blessed be He, in His glory, as it is written, “I will pass through the land of Egypt in that night and will smite every first-born in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment, I am the Lord.”**

**“I shall pass through the land of Egypt on that night:” I, and not an angel. “And against all the gods of Egypt will I execute judgment:” I, and not a messenger. “I, the Lord:” I am He and no other.**

**“With a mighty hand” refers to the pestilence, as it is said, “Behold the hand of God is upon your livestock in the field, the horses, the asses, the camels, the cattle, and the sheep with a very severe pestilence.”**

**“And with an outstretched arm,” means the sword, as it is said, “With a drawn sword in his hand stretched over Jerusalem.”**

**“With great revelation,” refers to the manifestation of the Divine Presence, as it is written, “Or has any God ventured to go and take Him a nation from the midst of another nation by trials, by signs and wonders, by war and a mighty hand and by an outstretched arm and by great terrors according to all that the Lord, your God, did for you in Egypt before your eyes.”**

**“And with signs,” refers to the plague of blood, as it is said, “I will show portents in the heavens and on earth – blood, fire, and pillars of smoke.”**

**These are the ten plagues which the Holy One, Blessed be He, brought upon the Egyptians and they are:**

**☛ (at the mention of each plague a drop of wine is spilled. Dip your pinky into wine extracting one drop for each plague, do not put your finger to your mouth)**



**BLOOD, FROGS, GNATS, PEST, CATTLE  
PLAGUE, BOILS, HAIL, LOCUST, DARK-  
NESS, THE SMITING OF THE FIRST  
BORN.**

**How many are God's kindnesses be-  
stowed upon us.**

**If he had brought us out of Egypt and  
had not punished the Egyptians.**

*It would have been enough.*

**If he had punished the Egyptians and  
not destroyed their gods.**

*It would have been enough.*

**If he had destroyed their gods and not  
slain their first-born.**

*It would have been enough.*

**If he had slain their first-born, and  
not given us their substance.**

*It would have been enough.*

**If he had given us their substance and  
not parted the sea for us.**

*It would have been enough.*

**If he had parted the sea for us, and  
not led us across dry land.**

*It would have been enough.*

**If he had led us across dry land, and  
not overwhelmed our adversaries  
in its midst.**

*It would have been enough.*

**If he had overwhelmed our adversar-  
ies in its midst, and not satisfied  
our needs in the wilderness for  
forty years.**

*It would have been enough.*

**If he had satisfied our needs in the  
wilderness for forty years, and not  
fed us with manna.**

*It would have been enough.*

**If he had fed us with Manna, and not  
given us the Sabbath.**

*It would have been enough.*

**If he had given us the Sabbath, and  
not brought us near to Mount Si-  
nai.**

*It would have been enough.*

**If he had brought us near to Mount  
Sinai, and not given us the Torah.**

*It would have been enough.*

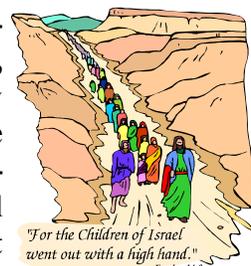
**If he had given us the Torah and not  
led us into the land of Israel.**

*It would have been enough.*

**If he had led us into the land of Israel  
and not built the Temple.**

*It would have been enough.*

**How greatly the goodness of the Almighty  
has been doubled and redoubled towards  
us! He brought us out of  
Egypt and wrought judg-  
ment upon the Egyptians,  
smote their gods, and slew  
their first-born and gave  
us their substance and di-  
vided the sea for us and  
cause us to pass through it**



*"For the Children of Israel  
went out with a high hand."  
Exodus 14:8*

on dry land and overwhelmed our enemies in its midst and satisfied our needs in the desert for forty years and fed us with Manna and gave us the Sabbath and brought us near to Mount Sinai and gave us the Torah and built the Temple to enable us to atone for our sins.

☛ (the leader points to the shank bone)

“Why did our fathers eat the Paschal offering? Because the Holy One, Blessed be He, passed over the houses of our fathers in Egypt,” as it is said, “And you shall say: It is the Passover sacrifice for the Lord who passed over the houses of the children of Israel in Egypt when he smote the Egyptians and spared our homes. And the people bowed their heads and worshipped.”

☛ (the leader points to the unleavened bread)

This unleavened bread that we eat, what is it for? It is because there was no time for the dough of our fathers in Egypt to become leavened before the King of Kings, the Holy One, Blessed be He, revealed Himself to them and redeemed them. As it is said, “And they baked unleavened bread that they brought forth from Egypt because there was no leaven; for they had been thrust out of Egypt and could not tarry, neither had they time to prepare food for their journey.”

☛ (the leader points to the bitter herbs)

The Bitter Herb that we eat, what is it for? Because the Egyptians embittered the lives of our fathers in Egypt, as it is said, “And they embittered their lives with cruel servitude, setting them to work with mortar and bricks and all kinds of work in the field and the forced labor and servitude they performed with rigor.”

☛ (the Charoset represents mortar and bricks)

In every generation it is a person’s duty to consider himself as if he personally had come forth from Egypt, as it is said, “On that day you shall tell your son, saying, It is because of what the Lord did for me when I came forth out of Egypt.” For it was not our forefathers alone that the Holy One, Blessed be He, redeemed, but us as well, as it is said, “And he led us out of there to lead us to the land and to give us the land which He swore to our forefathers.”

☛ (the unleavened bread is covered and the cup of wine is raised)

Accordingly, it is our happy duty to thank, praise, glorify, exalt, honor, bless, and extol Him Who wrought all these miracles for our fathers and for us. He brought us forth from bondage to freedom, from grief to joy, from mourning to festivity, from darkness to great light, and from subjection to redemption. Let us, therefore, sing before Him. *Hallelujah. Praise you the Lord.*

Hallelujah – Praise the Lord. Praise the Lord, you servants of the Lord, Praise the name of the Lord. Blessed be the name of the Lord. From the rising of the sun to its setting may the Lord’s name be praised. The Lord is high above all nations, His glory is above the heavens, Who is like the Lord, our God, Who dwells so high, Who looks down so low upon heaven and upon earth, Who raises up the poor from the dust; He lifts the needy from the dunghill; to set him with princes, With the princes of his people, Who makes the barren woman dwell in her house, as a joyful mother of children. Praise ye the Lord.

When Israel came out of Egypt, the House of Jacob from a people of a foreign language, Judah became his sanctuary, Israel his dominion. The sea looked and fled, The Jordan turned back. The mountains skipped like rams, The hills like lambs. What happened to you sea? What makes you run away? Jordan, why did you turn back? Why skip like rams, you mountains and hills like lambs? Tremble, earth, at the presence of the Lord, And the presence of the God of Jacob, Who turns the rock into a pool of water The flint-rock into a fountain of water.

☛ (liff the cup of wine)

Blessed are you, Lord, our God, King of the Universe, Who has redeemed our fathers from Egypt and enabled us to reach this night to eat unleavened bread and bitter herbs. Lord, our God, and God of our fathers, enable us to reach other appointed times and festivals in peace, rejoicing in the building of your city and joyful in your service. Then we shall partake of the sacrifice and the Paschal lambs, whose blood will reach the side of your Altar for acceptance. And we shall sing you a new song in gratitude for our redemption and for the deliverance of our soul. Blessed are you, Lord, who has redeemed Israel.

☛ (the second cup of wine is drunk while leaning to the left)

## WASHING OF HANDS



*Blessed are you, Lord, our God, King of the Universe, Who has sanctified us by your commandments, and enjoined on us the washing of the hands.*

☛ (Matzot is handed to all. All recite the following two blessings, one on the "bread" and the other for the Matzah before eating it.)

Blessed are you, Lord, our God, King of the Universe, Who brings forth bread from the earth.

*Blessed are you, Lord, our God, King of the Universe, Who has sanctified us by your commandments, and enjoined on us the eating of unleavened bread.*

☛ (Matzah is eaten in a reclining position)

[23 For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, 24 and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." 1 Cor. 11:23-24]

☛ (the bitter herb is dipped in Charoset)

*Blessed are you, Lord, our God, King of the Universe, Who has sanctified us by his commandments and enjoined on us the eating of the bitter herb.*

☛ (the bitter herb is eaten without reclining)

☛ (Make a sandwich of bitter herb and Charoset between two pieces of matzah)

[This is in commemoration of the Temple according to the custom of Hillel. For Hillel during the time when the Temple was still standing used to combine unleavened bread and bitter herb and eat them together in fulfillment of the verse "With unleavened bread and

bitter herbs shall they eat.”]

• The Seder Plate is removed from the table.

## THE MEAL

• (the meal is served and eaten)

## THE AFIKOMAN

• (after the meal the leader takes the afikoman and gives each one a piece to be eaten in a reclining position)

• (the third cup is filled and Grace after meals is recited as follows)



Blessed are You, Lord, our God, King of the Universe, Who nourishes the entire world; in His goodness, with grace, and with loving kindness, and with mercy. He gives nourishment to all flesh, for His loving kindness is eternal. And through His great goodness nourishment was never lacking to us and may it never be lacking to us and may it never be lacking to us forever. For the sake of His Great Name, because He is the God Who nourishes and sustains all, and benefits all, and He prepares food for all of His creatures which He has created. *Blessed are You, Lord, Who nourishes all.*

We thank you Lord, our God, because you have given to our forefathers as a heritage, a desirable, good and spacious land; because You moved us, Lord, our God, from the land of Egypt and You redeemed us from the house of bondage; for Your covenant which You sealed in our flesh; for Your Torah which You taught us and for Your statutes which you made known to us; for life, grace, and loving kindness which You granted us; and for the provision of food with which You nourish and sustain us constantly, in every day, in every season, and in every hour.

For all, Lord, our God, we thank You and bless You. May Your Name be blessed forever by the mouth of all the living. As it is written, “And you shall eat and be satisfied and bless the Lord, our God, for the good land which He gave you.” *Blessed are You, Lord, for the land and for the food.*

Have mercy, Lord, our God, on Your people Israel, on Your city Jerusalem, on Zion the resting place of Your Glory, on the monarchy of the house of David, Your anointed, and the great and holy House upon which Your name is called. Our God, our Father – tend us, nourish us, sustain us, support us, relieve us; Lord, our God, make us not needful of the gifts of human hands nor of their loans – but only of Your Hand that is full, open, holy, and generous, that we not feel inner shame or be humiliated for ever and ever.

Our God and God of our fathers, may there rise, come, reach, be noted, be favored, be heard, be considered, and be remembered before You – the remembrance and consideration of ourselves, the remembrance of our fa-



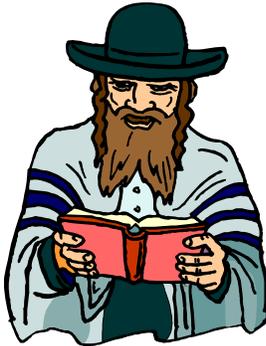
thers; the remembrance of Messiah, son of David, Your servant; the remembrance of Jerusalem, Your holy city; and the remembrance of Your entire people, the House of Israel – for deliverance, for well-being, for grace, for loving kindness, and for mercy, for life and for peace on this day of the Festival of Matzot. Remember us on it, Lord, our God, for goodness, consider us on it for blessing, and help us on it for good life. Concerning salvation and mercy, have pity, show grace and be merciful upon us and help us. For our eyes are turned to You; for you are the Almighty, gracious, and generous.

Blessed are you, Lord, our God, King of the Universe, who created the fruit of the vine.

[<sup>25</sup> In the same way also the cup, after supper, saying, “This cup is [the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” <sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. 1 Cor. 11:25-26]

☛ (drink the third cup of wine, pour the fourth cup; pour Cup of Elijah, and open door to welcome him.)

☛ (close door)



Praise the Lord, all you nations, praise Him, all you peoples! For his kindness to us was overwhelming, and the truth of the Lord is eternal.  
*Hallelujah!*

Give thanks to the Lord, for He is good;

*His kindness endures forever!*

Give thanks to the God of gods;

*His kindness endures forever!*

Give thanks to the Master of masters;

*His kindness endures forever!*

To Him Who alone does great wonders;

*His kindness endures forever!*

To Him Who made the heaven with understanding;

*His kindness endures forever!*

To Him Who stretched out the earth over the waters;

*His kindness endures forever!*

To Him Who made great luminaries;

*His kindness endures forever!*

The sun for the reign of day;

*His kindness endures forever!*

The moon and the stars for the reign  
of night;

*His kindness endures forever!*

To Him Who struck the Egyptians  
through their firstborn;

*His kindness endures forever!*

And removed Israel from their midst;

*His kindness endures forever!*

With strong hand and outstretched  
arm;

*His kindness endures forever!*

Who divided the Sea of Reeds into  
parts;

*His kindness endures forever!*

And caused Israel to pass through it;

*His kindness endures forever!*

And threw Pharaoh and his army into  
the Sea of Reeds;

*His kindness endures forever!*

To Him Who led His people through  
the wilderness;

*His kindness endures forever!*

To Him Who smote great kings;

*His kindness endures forever!*

And slew mighty kings;

*His kindness endures forever!*

Sichon, King of Emorites;

*His kindness endures forever!*

And Og, King of Bashan;

*His kindness endures forever!*

And gave their land as an inheri-  
tance;

*His kindness endures forever!*

An inheritance to Israel His servant;

*His kindness endures forever!*

Who remembered us in our lowliness;

*His kindness endures forever!*

And released us from our foes;

*His kindness endures forever!*

He gives food to all living creatures;

*His kindness endures forever!*

Give thanks to God of Heaven.

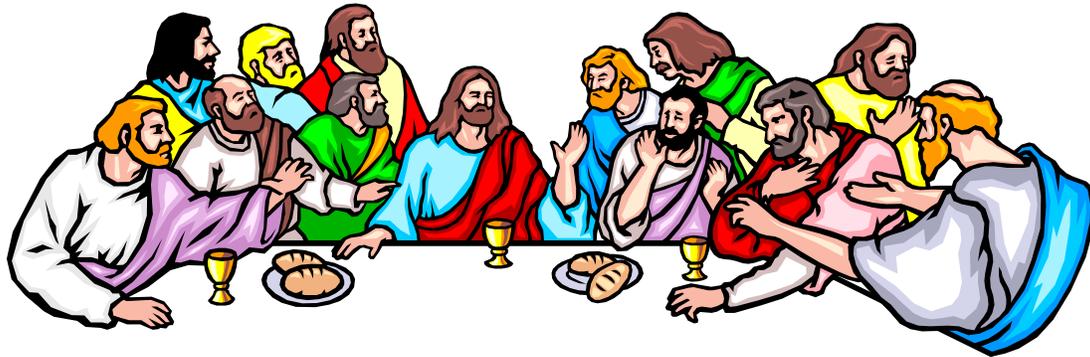
*His kindness endures forever!*

May Your name be praised forever, our King, the God and King who is great and holy in heaven and on earth; for to You, Lord, our God and God of our fathers, it is fitting to render song and praise, praise and hymns, power and dominion, victory, greatness and might, praise and glory, holiness and sovereignty, blessings and thanksgiving, from now and forever. Blessed are You, Lord, God, King, great in praises, God of Thanksgiving, Master of wonders, Who favors songs of praise – King, God, Life of all worlds.

Blessed are You, Lord, our God, King of the Universe, Who creates the fruit of the vine.

☛ (the fourth cup is drunk while reclining to the left)

The Seder is now concluded. Just as we were privileged to arrange it, so may we merit to perform it.



**Our Passover:** Luke clearly identifies the last supper of Jesus with the apostles as a Passover meal that commemorated the deliverance of the Israelites from slavery in Egypt. Jesus reinterprets the significance of the Passover by setting it in the context of the kingdom of God (Luke 22:16). The “deliverance” associated with the Passover finds its new meaning in the blood that will be shed (Luke 22:20)

⊕ **LIGHTING THE CANDLES:**

A blessing is recited and then the candles are lit. The Easter Antiphon “Christ our Light.”

⊕ **BLESSING THE WINE:**

A blessing is recited before drinking. The wedding feast of Cana. The abundance of wine in the Messianic times.

⊕ **WASHING OF HANDS:**

This ritual act set the Host apart as the most important Passover guest. Here Jesus washed the apostle’s feet instead. His action showed that we are called to serve. As a church we are a servant people. In John Gospel this is a “zikkaron”

⊕ **AFIKOMAN:**

During the Seder three matzot are used, Father, Son, and Holy Spirit. The middle matzah, Jesus, is broken in half and set aside. The breaking, wrapping, and “burying” (or hiding) the middle matzah in the matzah cover represented the death and burial of Jesus and they could not find him. He was not there. The finding represent the resurrection.

⊕ **CUP OF ELIJAH:**

Jesus states Elijah had come in John the Baptist. This cup with the afikoman began the agape meal. Symbols of table fellowship and fraternal Love.

SEDER PLATE:

⊕ **LAMB BONE**

Behold the Lamb of God who takes away the sins of the World. Happy are we who are called to his supper.

⊕ **MAROR (BITTER HERB)**

The Bitter lot of our lives when we are in the Slavery of Sin

⊕ **CHAROSET**

The brick walls still built when we are slaves to our sins.

⊕ **KARPAS (PARSLEY)**

The green of spring and the new hope that is offer by Christ who wipes away the tears of the people, the tears that are caused by sin.

⊕ **CHAZERIT**

is the point in the Passover service when Jesus gave the sop to Judas, who then left. Judas never ate the Passover lamb, or entered into the new covenant.

⊕ **BAYTZA (ROASTED EGG)-**

The first generation Christians mourned the loss of the Temple. But as they came to see themselves as temples of the Holy Spirit, the loss diminished and the egg became a symbol of new life or Easter.

⊕ **WINE: THIRD CUP OR 'CUP OF REDEMPTION'.**

<sup>25</sup> In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." <sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. 1 Cor. 11:25-26

⊕ **MATZOT:**

23 For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, 24 and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." 1 Cor. 11:23-24

