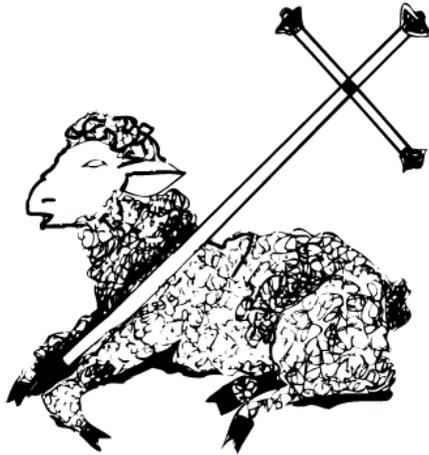


PESACH

A CHRISTIAN PASSOVER



*Produced by Father Peter Dolan
for the Ark of the Covenant Prayer Group
at Holy Family Church, Ingol,
amended for use at Holy Trinity Church, Freckleton.*

SUGGESTIONS

The Seder meal is meant to be a family affair with invited guests. There is no reason to prevent you having one at home, but you should gather some friends to be with you.

The special 'seder' foods will include the following:-

1. Unleavened bread: pitta-bread will do very nicely, even though it may not be strictly kosher. The real thing as used today resembles a rather tasteless Ryvita. You should have enough for three pieces wrapped in a serviette on a plate in front of the leader, and two or three pieces for each guest. It is to be eaten during the meal as well as part of the ceremony.
2. Bitter Herbs: a small amount of shredded horseradish root, or bitter chicory. It is not meant to be terribly pleasant. Each guest should have some.
3. Spring Greens: Chinese leaves, lettuce or celery. Again each guest should have some.
4. Boiled egg: shelled and browned under a grill. One is enough: it is symbolic.
5. Heroset: This is a very pleasant purée of nuts, cinnamon, apples and red wine. I suggest that you experiment with a recipe. This is meant to be very nice.
6. A shank bone of lamb: Either have a joint of lamb some days before the meal and save the bone, or cultivate a friendly butcher.
7. And of course WINE: Traditionally this was red wine, but use whatever you have a preference for. Remember that there are supposed to be four glasses drunk as toasts during the celebration, so, apart from the quantity obtained, it may be an idea to arrange transport, or supply non-alcoholic drink, for the drivers, poor things.

The main part of the meal can be anything you like from vegetarian to fish and chips, but there ought to be sufficient about it to make it different – a real celebration. You can, but should not really, serve lamb. One of the sad things about the celebration is that the temple has gone, - with its sacrifice. Yet it is precisely because of this that we as Christians can join in the sacrifice.

You could begin with soup, followed by salad and jacket potatoes with butter, and a turkey based meal; but beef, ham or pork will do equally well [after all we are Christian]. Traditionally, Jews would include a fish course-and often make salmon the main dish.

Fruit and cheese make a convenient desert, although you may try a local confectioner, or you may have a go at something from your family cook book.

Whatever you do, make it a treat. It bears repeating that this is meant to be a special meal - a celebration.

INTRODUCTION

ORIGINS

Passover, as celebrated today has a long and complex history. Its origins could be said to be in two primitive feasts that were combined by the early Israelite law writers, and then used as a basis to celebrate God's various gifts of freedom in their history. This was done in much the same way that our religious forefathers took a variety of pagan customs and 'christianised' them into feasts. For example our present celebration of Christmas is the thinly disguised pagan Roman feast of Saturnalia.

The more ancient of the two feasts taken by the law writers was a nomad custom of asking God's blessing on the 'herd movements' that took place in the early spring, as soon as the new lambs were mature enough to face the travelling to the summer pastures in the south. It is from this that the idea of 'Paschal Lamb' is to be found.

The second of the ancient customs was an agricultural celebration of thanksgiving for the first harvest of wheat. This would be associated with a spring clean - as the 'old yeast', kept in uncooked dough, was burnt and the first of the new batch of pitta-type bread would be baked from the newly ground flour.

Links would quickly be made with the biblical story of eating 'unleavened bread' because of the haste with which the preparations were said to be made for the desert journey away from Egypt's slavery, and the improbable last 'plague' - blood of lambs on door posts preserving from the calamity that caused Pharaoh's heart to turn against the Israelite slaves. So we have the raw materials for one of the five major feasts of the Jew as a liturgy of worship evolved in his new land; God's act of deliverance from slavery - His gift of freedom; the sacrifice and eating of a lamb; the spring clean of the home, and the first baking from new flour. In temple times households would gather, after the slaughter of their lamb and its presentation in the temple, for a week of feasting, as they relived the memories of God's deliverance, with prayer and hymns.

TODAY

Over the ages customs have changed and adapted. Since the temple was destroyed in 68 AD there has been no sacrifice. The Passover lamb is replaced by a symbolic 'shank-bone'. This surely is a sad reminder to the Jewish remnant of the splendour of an ancient ritual and temple that once was. In spite of this the other elements of this feast remind them that God has delivered them, and is delivering them. They are His People, and so they are free. It is a most important reminder to a people, who often feel that they are exiled from a 'promised' land, that God freed them from slavery, and in their wandering in the desert gave them law, and made them not only a people- but his own people.

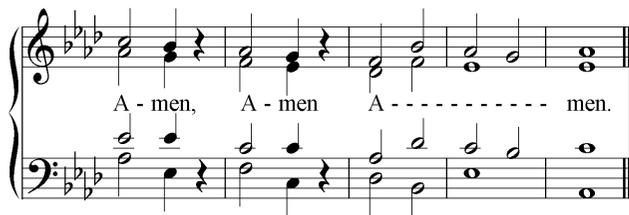
Our feast this evening also reminds us that central to Jewish faith and ritual was the 'household'. We know from the gospels that Jesus himself did much of his teaching through what is called table-ministry. Passover was essentially this. It involved extensive preparation by all the family members. It also reminds us that good company, good food, and good wine, are most important elements in the celebration of God who is rich in blessings.

For us as Christians, it is useful to remember that ceremonies such as these could well be the roots from which our own Eucharist springs.

May you enjoy the evening. May you learn more deeply of the blessing of God, whose great and Holy Name is to be praised, now and forever.

A - PREPARATION

- 1 COMMENTATOR 1 At the beginning of our ceremony we remember two of the customs that were part of the preparation for the Jewish Seder Meal. The FIRST is the removal of all leaven (in Hebrew “Chametz”) from the house.
- 2 READER 1 A reading from the Book of Exodus:- “For seven days you must eat unleavened bread. On the first day you are to clean all leaven out of your homes ... you are to hold a sacred gathering on that first day, and again on the seventh day. The feast is to begin on the 14th day of the first month (in Hebrew this was called the month of NISAN). These days are to be held as HIGH FEASTING days. You are to keep these days of fasting because I brought you out from slavery in the land of Egypt. [Exodus 12:15-18]
This is the word of the Lord.
3. ALL:



4. COMMENTATOR 2 This symbolic act of making ready for a new beginning was taken up by St. Paul in his letter to Corinth [1 Cor.5:7-8] where he tells them “Get rid of the old yeast that you may be a new batch without yeast – as you really are - therefore let us keep the feast not with the old yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.
5. MC Let us with the leader of our feast now reject all that holds us back from God.
6. LEADER May all leaven in my possession, whether I have seen it or not whether I have removed it or not, be annulled and considered as dust of the earth.
7. COMMENTATOR 2 The Christian community has taken up this act of repentance as part of the preparatory rites of the Eucharist. So, for a moment, let us call to mind that we are all sinners under God’s grace, and, renouncing the old ways, let us ask God’s mercy.

8. ALL sing three times:

Ky-ri-e, Ky-ri-e e-le-i-son.

The musical score is written for voice and piano. It consists of two systems of staves. The first system has a 2/4 time signature, and the second system has a 3/4 time signature. The melody is in the treble clef, and the piano accompaniment is in the bass clef. The key signature is one sharp (F#). The lyrics are: Ky-ri-e, Ky-ri-e e-le-i-son.

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9. COMMENTATOR 1 The SECOND custom was the task of the mother and her helpers to lay the tablecloth and light the festival lights. Candles not only supply the ‘light’ and give a ‘party-feeling’ to the feast, but they recall how God guided his chosen people from the darkness of their slavery into the freedom of the promised land, and how he led them by a ‘pillar of fire’ at night-time.
10. COMMENTATOR 2 For us Christians, Jesus the Messiah comes as the ultimate liberator. He frees us from the slavery of sin. He leads us with his light into the fullness of the promised kingdom of God our Father. Jesus our Messiah offers us new life as children of God. The light has indeed come, and each day is another dawning of liberation for us. Jesus is our Light.
11. COMMENTATOR 1 The seven-branched candle holder is called a MENORA. For the Jew, it symbolises the seven spirits of God that serve before his presence in the temple.
12. COMMENTATOR 2 St. John takes an idea such as this in the book of Revelation when he refers to the churches in Asia Minor- as containers of light - God’s LAMPS. Because of our baptism, Jesus our light invites us to be light bearers with him, bringing his light into our world of darkness.
13. MC The hostess now lights the candles of the main table, reaching out, when the candles are lit, to receive the warmth and light in her hands and holding this to her eyes.
14. HOSTESS We proclaim that you are blessed, O Lord Our God, King of the Universe. You lead us to holiness in your commands. May you be blessed in the lighting of the candles of this feast.

15. MC Let us conclude this first part of our feast with a song.

16. ALL:

*Chorus: The light of Christ has come into the world;
the light of Christ has come into the world.*

1. All men must be born again
to see the Kingdom of God;
the water and the Spirit bring
new life in God's love
2. God gave up his only Son
out of love for the world,
so that all men who believe in Him
will live for ever.
3. The light of God has come to us
so that we might have salvation;
from the darkness of our sins we walk
into glory with Christ Jesus.

B - EXPLANATION OF THE FOODS ON THE SEDER TABLE

17. MC The candles are lit, and our prayer of preparation complete. The leader will now explain the significance of the items on the special 'seder plate' in front of him. First he will take the shank bone of lamb.

18. COMMENTATOR 1 The lamb was to be a male, unblemished, sacrificed in the temple, roasted whole, on a cross-like spit. One branch penetrated its length, the other separated its front feet. No bone of it was to be broken. In 70 AD the Roman army destroyed the temple. Since then there has been no temple and no sacrifice and so there can be no lamb. This bone is to replace the original roast lamb.

{ NOTE it was not strictly 'sacrificed'. It was presented to the temple staff to be offered. The killing and butchering were done by the head of the family. }

19. COMMENTATOR 2 For us Christians, the destruction of the temple and the ending of the offering of the paschal lamb is simply the end of the symbol. Jesus, the Messiah, is the true Lamb of God, slain and risen, the complete fulfilment of all redemptive sacrifices, taking the sins of all the world away with his blood that is poured out, and offering to us the freedom of the Children of God.

20. LEADER Here is a shank bone of a lamb. In Hebrew it is called zeroah.
21. ALL What is the meaning of zeroah?
22. LEADER Zeroah, the shank bone of the lamb, is to remind us of the time when the angel of destruction passed over the homes of our ancestors because they were protected by the blood of the passover lamb.
23. MC The leader takes the egg. It has been hard boiled, shelled and then roasted brown.
24. LEADER Here is a roasted egg. In Hebrew it is called beytza.
25. ALL What is the meaning of beytza?
26. LEADER In ancient times an egg was hard boiled and rolled in ashes. The life promised within the egg, destroyed in the cooking, and rolled in the dust became a suitable sign of mourning the dead. It is used this evening as a sign of the Jew who mourns the passing of the temple and its worship.
27. MC The Leader takes some of the bitter herb from the seder plate. This is usually a piece of horse-radish root, or chicory, but any sharp tasting herb will suffice.
28. LEADER Here is a piece of bitter herb. In Hebrew Maror.
29. ALL What is the meaning of maror?
30. LEADER Maror is to remind us of the bitterness, and hardship of slavery wherever it is experienced.
31. MC The leader now takes some of the mixture of chopped apples, cinnamon, nuts and wine.
32. LEADER This sweet tasting mixture is called Haroset in Hebrew.
33. ALL What is the meaning of haroset?
34. LEADER Haroset reminds us, by its colour and texture, of mortar. It is a symbol of labour. God has promised to bless labour, and make it sweet, even when it is forced upon us.
35. MC The leader now takes some of the green salad.
36. LEADER These green salad leaves are called Karpas in Hebrew.
37. ALL What is the meaning of Karpas?
38. LEADER Karpas reminds us that this is spring. It reminds us that each year God blesses our earth with its clothing of fruitfulness. We must always thank Him for such blessing.
39. MC The Leader takes up the container with the salt-water.
40. LEADER This salt water is to remind us of so many hot, salt tears shed, and so much sweat drenching so many in pain, frustration and distress.

During this feast we will constantly remind ourselves that we are on a journey from slavery to freedom, from dark to light, from death to new life.

41. READER 2. A reading from the book of Revelation: Then I saw a new heaven and a new earth, the first heaven and the first earth had disappeared now, with its sea. I saw the holy city, the new Jerusalem, as a bride dressed for her husband. Then I heard a loud voice call from the throne, ‘Look, here God lives among the humans. He will make his home among them, they will be his people and he will be their God, God-is-with-them. He will wipe away all tears from their eyes, there will be no more death, and no more mourning or sadness or pain. The world of the past is gone.’ [Revelation. 21:1-4]
42. MC There is a second plate in front of the leader. On this plate are three pieces of unleavened bread.
(The leader now lifts up this plate.)
43. LEADER. This the plate with the three pieces of unleavened bread.
44. MC. In Hebrew the bread is called *Matza* or plural *Matzot*.
45. ALL What is the meaning of these three matzot?
46. COMMENTATOR 1 Three has always been a significant number. In ancient times it was a number specially sacred to God. It reminded the Jew of the three patriarchs, Abraham, Isaac, and Jacob, who were the fathers of his people. The bread is without yeast, because the origins of this feast are in journey. Bread without yeast would keep fresh for longer, and it would take less cooking.
47. MC During the meal one of the matzot will be broken into two pieces and one of these pieces, wrapped in a serviette, will be hidden in the room. The young people of the household would search for it, and when found exchange it for some reward.
48. COMMENTATOR I This hidden half of matzah is called the *afikomen*, from a Greek word *epikomios*. This epikomios was the after-dinner entertainment customary in pagan circles. It was however considered a little too ‘pagan’ for a religious ceremony, so the Rabbis adapted this into a kind of children’s party game with which to conclude the meal.
49. COMMENTATOR 2 Jews could never really understand what was the significance of this, although they thought, and still do, that it has something to do with the hidden nature of the Messiah who will be

revealed to his people. For the Christian it has the obvious significance of ‘resurrection’; body broken, hidden in the tomb, to be revealed later. But perhaps, if this was done in Jesus’ time, and if the Last Supper was, as may be surmised, a Passover celebration, would it not be very suitable if the bread broken at a point in the meal, hidden by Jesus, discovered by the children and surrendered to him, was to be taken by the Master and used for consecration into his body?

50. MC Wine will be served during the meal, and there are a customary four blessings, or toasts, with wine.
51. ALL Why are there four blessings with the wine?
52. LEADER Four cups signify the four stages by which God forms his people. First, he freed them from slavery. Then he delivered them from their enemies. Third he redeemed them: Finally he took them to himself - they became his people as he became their God.
53. READER 1 A reading from the Book of Exodus: I have heard the groaning of the Israelites, enslaved by the Egyptians; and have remembered my covenant. So say to the Israelites: “I am Yahweh, [1] I shall free you from the forced labour of the Egyptians; [2] I shall rescue you from your slavery, and [3] I shall redeem you with outstretched arm and mighty acts of judgement. [4] I shall take you as my people and I shall be your God.” [Exodus 6:5-7]
54. MC A small ceremonial cup completes the special pieces of the seder table in front of the leader. *He holds this up and all say:*
55. ALL What is the meaning of this special cup?
56. LEADER This is a cup for the prophet Elijah. It recalls the belief and prophetic expectancy of God’s people for the coming of the kingdom of God into our world.
57. READER 2 Jesus was asked by his disciples “Why then do the teachers of the Law say that Elijah must come before the Messiah?” Jesus replied “To be sure Elijah comes and will restore all things. But I tell you Elijah has already come” ... and the disciples understood that he had been talking about John the Baptist. [Matthew 17:9-11]
58. MC Preparation and explanation now over, we move to the first major part of our Feast: Kiddush – or The Blessings.

C - THE BLESSINGS in Hebrew *ha kiddushim*

These consist of three parts.

The first glass of wine - [the cup of blessing].

A ritual washing of hands in preparation for eating, and the eating of some spring green with salt water.

1st Part The first glass of wine: the cup of blessing.

59. MC Would you pour some wine into your glass. Please stand, and raise your glass. The leader will sing the blessing.

60. LEADER:

Ba - ruh a - tah a - do - nai, e - lo - hei - nu me - leh ha - o - lam bo - rei----- p' - ri ha - ga - fen.

61. M.C. This means: “Blessed are you, Lord our God, ruler of the universe, creator of the fruit of the vine.” Can we all reply to the blessing, and say:

62. ALL Lord our God, ruler of the universe, you are worthy of all praise. You chose us among all people and have made us holy by your commands. With an everlasting love you have given us high days and feast days. You give us times of rejoicing such as this our feast of unleavened bread. You give us freedom, even as we remember how you delivered your people Israel from the slavery of Egypt. Blessed are you, Lord our God, for holiness and holydays.

63. MC Our toast is MAY GOD BE BLESSED NOW AND ALWAYS Would you drink your glass of wine.

2nd Part Ritual washing, in Hebrew *urehatz*

64. MC Before eating we remember the complex and thorough ritual purification that preceded the feast of Passover, by a brief wash of our hands in the bowl that will come around. You could then shake your hands dry, as was the custom of those days.

65. *A number of ‘servants’ now take bowls of water round the guests, beginning with the leader.*

66. COMMENTATOR 1 In the time of Jesus, the requirement of the keeping of the feast was for all the participants, women and men, to have a full bath. This ritual washing symbolised an overall cleansing and restoration of innocence.

67. COMMENTATOR 2 It could well be that such a ritual requirement led many of the early Christian baptisms to take place in the ritual bath (in Hebrew *miktva*), and at this time of the year.

3rd Part Eating of the spring greens dipped in salt water.

68. MC Would you eat a little of the salad, first dipping it in the salt water. The leader now says the second blessing - the blessing of the food.

69. LEADER Blessed are you Lord our God, ruler of the universe, you create the fruit of our earth, giving us the strength to plant and to harvest.

70. COMMENTATOR 1 This is the first food eaten during this part of the celebration; and the dipping of the salad - sign of the earth's spring time and the first fruits - into salt water - sign of sweat and tears, reminds us that from long time past our earth has shared our bondage.

71. READER 1 Accursed be the soil because of your sin.

It will produce brambles and thistles.

You will earn your food from the earth,

by the sweat of your face. [Genesis 3:17 & 19]

72. COMMENTATOR 2 Jesus came to free even our earth, that had shared in the pain and in the slavery of sin.

73. READER 2 "The whole of creation is waiting with eagerness for the children of God to be revealed. God imposed the sentence so that the whole of creation itself might be freed from its slavery to corruption and be brought into the same glorious freedom as the children of God." [Romans 8:21ff)

D - THE PASSOVER STORY in Hebrew *Maggid*.

74. M.C. This contains three parts.

[1] The presentation of the unleavened bread as the bread of affliction.

[2] The children's question, and

[3] the telling of the story.

1st Part The ceremony of the bread of affliction

The leader now uncovers the matzot, and taking the middle one, he breaks it and holds the pieces for all to see.

75. LEADER ‘Ha lakhma anya’ [*this means “behold the bread of affliction”*] Let those who hunger for bread or for freedom come, let them join in our feast.
76. READER 2 Jesus said: “Blessed are those who hunger and thirst for justice. They shall have their fill” [Matt 5:6]
77. MC Matzot are now re-covered, the broken half to be hidden later.

2nd Part The second part of the story is The Children’s Question.

78. THE YOUNGEST PRESENT This meal is very different.
We haven’t started yet!
Why is it so long?
Why is there so much talking?
It is hard to understand, why is it different?
79. ALL now reply to the Youngest: It IS very different. Tonight’s feast is a great celebration. Our ancestors were slaves in Egypt. They were oppressed. God delivered them from slavery. He made them into his very own people. He gave them land and freedom. Their story is our story. It is as if we came out of slavery. We talk about it. We remember in words and actions the heroism of those days. We ask God for the grace to overcome all forms of slavery.
80. COMMENTATOR 2 The Eucharist that we celebrate may have begun as a Christian Passover, such as we are having this evening. Tonight is different, it is difficult to understand. Listen, observe, and learn as the story unfolds
81. LEADER It is the duty of every parent to hand on to their children the freedom that God has given to us. Let me tell you a story: Once upon a time there was a Jewish family who had four sons. Mum and Dad were very caring parents and each year at Passover the Father tried to explain the reasons behind this complicated meal, especially when the youngsters complained that the unleavened matza were not terribly pleasant to eat. You must know that their Mum made excellent fresh bread and they greeted the thought of a meal with matza in place of Mum’s bread with something like “Ugh”. The amount of wine to be

drunk also posed a question for them. Now, the eldest son was a clever boy. The second was at that awkward age when nothing at home was good enough. The third came bottom of the class, and always had done. And the youngest? He was the baby of the family, at that marvelous age when everything is a source of wonder and excitement.

ALL SAY What did the oldest boy say to his father?

LEADER The oldest, eager to learn, asked his father to explain the custom and the law. The father was delighted, and told him that because of their history, the bread was bread for a long journey. It had to be prepared in a hurry, and eaten in haste. And so they cooked it without leaven. That was why it was different, and a little unpleasant. Wine was blessed and drunk to toast a bountiful God who was mighty and a deliverer. And just as their ancestors, Jews of the time of the Exodus, had left the slavery of Egypt, we are given the opportunity to leave behind the things that hold us in bondage and oppression. We are able to celebrate the freedom offered to us by that same God who is just as mighty for us today.

ALL SAY What did the awkward son say to his father?

LEADER Because he was at that age, he sneered at everything. And the saddened father told him that since he was that way inclined, nothing in life or religion would have a meaning, and that he would unfortunately stay in the Egypt of his oppression until he came to his senses.

ALL SAY What did the dull boy say to his father?

LEADER Basically he said “Yer What?”

ALL SAY What about the baby of the family? What did he say?

LEADER When the father saw his eyes bright as buttons, all eager to learn, he was reassured and told all the family to watch carefully, to listen, and to take part as best they could, because the ceremony itself would be the best teacher, as it had been for so many generations of their people enabling them to experience the power of God’s saving grace.

3rd Part The Story of Oppression and Liberation [in Hebrew *Haggadah*]

82. COMMENTATOR 1 For the Jew the story of God’s greatness in Exodus is not simply past history, but a present ‘story’ of on-going deliverance by God of his people, being re-lived by each successive generation.

83. COMMENTATOR 2 Like the Jew remembering not just a past event, but celebrating his present freedom, his present deliverance, he is no longer anyone's slave - he is God's child. The Christian recalls exactly this. The Passover of Jesus is lived in the now. We celebrate not just a mighty deliverance from the state of un-redemption, by the Exodus of Jesus. We celebrate an ongoing - a present journey from darkness to light, from death to life with Him, who is the way, the truth and the light.
84. LEADER Blessed be God who keeps his promises to Israel and fulfills them in every age. Blessed be the Holy One who has saved his people from tyrants and tyrannies.
85. READER 1 "My father was a wandering Aramaean. He went down into Egypt to find refuge there, his tribe were few in numbers; but there he became a great nation; great, mighty, and strong. The Egyptians ill-treated us, they gave us no peace and inflicted harsh slavery on us." [Deut. 26: 5-6]
86. COMMENTATOR 1 The book of Exodus confirms this story. It tells how when Joseph died, a new Pharaoh arose who forgot what Joseph and his people had meant for Egypt. This Pharaoh enslaved them and oppressed them. A child was saved by Pharaoh's daughter and was reared in the palace. Later in life he realised that he was an Israelite, and after an incident that put him outside the law, he escaped to the desert. Here God revealed himself at the burning bush and said:
87. READER 1. I am the God of your father; the God of Abraham, Isaac and Jacob. I have seen the state of my people in Egypt. I have heard their cry to be free from the slave-drivers. I mean to deliver them out of that land and bring them to a land rich and broad. It is the home of the Canaanites, and other tribes who live there. [Exodus 3:6-10]
88. MC Let us sing a song to remember God's words to our ancestors.
89. ALL:
1. When Israel was in Egypt's land,
let my people go,
 Oppressed so hard they could not stand.
let my people go.
Go down Moses,
way down in Egypt's land;
tell old Pharaoh
to let my people go.

2. The Lord told Moses what to do,
let my people go,
to lead the children of Israel through.
let my people go,

*Go down Moses,
way down in Egypt's land;
tell old Pharaoh
to let my people go.*

3. Your foes shall not before you stand.
And you'll possess fair Canaan's land.

4. O let us from bondage flee
and let us all in Christ be free.

5. I do believe without a doubt,
a Christian has a right to shout.

90. MC Would you please put some more wine into your glass.

91. LEADER We are going to recall God's mighty works as he turned Pharaoh's heart to let the people go. We will put a drop of wine on our plate for each of 'the plagues'. We do not drink. We are not joyful at the misfortune of another. We express compassion for the suffering of the Egyptians even though they were oppressors.

92. MC As each of the plagues are mentioned put a drop of wine on your plate. And say together as we do this:

93. ALL Blood in the river. *(put a drop of wine on your plate)*
Frogs everywhere *(put a drop of wine on your plate)*
Rats and smell *(put a drop of wine on your plate)*
Flies in swarms *(put a drop of wine on your plate)*
Cattle disease *(put a drop of wine on your plate)*
Boils and boils and boils *(put a drop of wine on your plate)*
Hail-storms that flattened the crops *(put a drop of wine on your plate)*
Locusts that ate the rest *(put a drop of wine on your plate)*
Darkness over the land *(put a drop of wine on your plate)*

And now, in silence, we now put a drop of wine onto the plate to remember the pain caused by the death of all innocents throughout the ages.

94. MC Let us sing our song of deliverance.

The reply to each verse is the Hebrew word DAYYENU (pronounced da-yea-nu) which means something like ‘Even that would have been enough’. The song ends with God’s greatest gift to the Jew, the Temple, and that is certainly more than enough.

95. CANTOR If all that God had done was to save us from Egypt and slavery, it would have been enough.

RESPONSE ‘Dayyenu’

Da Da Ye Nu---- Da Da Ye Nu---- Da Da Ye Nu Da Ye Nu Da Ye Nu-----
Da Da Ye Nu---- Da Da Ye Nu---- Da Da Ye Nu Da Ye Nu Da Ye Nu.

But He opened up the Red Sea. (pause)

If all that God had done was to open up the Red Sea, it would have been enough. RESPONSE ‘Dayyenu’

But He brought us through the water and destroyed the pursuers. (pause)

If all that God had done was to bring us through the waters and destroy our pursuers it would have been enough RESPONSE ‘Dayyenu’

But, He met our needs and gave us bread from heaven in the wilderness. (pause)

If all that God had done was to meet our needs in the wilderness, it would have been enough. RESPONSE ‘Dayyenu’

But He gave us TORAH (the law) at Mount Sinai. (pause)

If all that God had done was to give us torah at Mount Sinai it would have been enough. RESPONSE ‘Dayyenu’

But He brought us through the desert into Israel, the promised land. (pause)

If all that God had done was to bring us through the desert into Israel it would have been enough. RESPONSE ‘Dayyenu’

But He enabled us to build a temple. RESPONSE. ‘Dayyenu’

96. LEADER Let us pray: We thank you Lord our God for all of these works of power and wonder by which you delivered us and brought us to the land of promise with our Law and our Temple, with our Sabbath and with peace for our hearts. Praised and blessed be your holy name.

E - INSTRUCTIONS OF GAMALIEL AND HILLEL

97. MC. The preparation concludes with
[1] the presentation and eating of the Passover symbols, and
[2] the second glass of wine.

1st The Passover Symbols

98. LEADER Rabbi Gamaliel used to say that everyone must consider the meaning of the three symbols: Maror, Pesach, Matza.

99. ALL What is the meaning of Maror?

100. LEADER (*holding up the bitter herbs*) This is the sign of the bitter slavery that we endured in our land of captivity.

101. MC Would you eat a little of the bitter herbs.

102. ALL What is the meaning of Pesach?

103. LEADER (*holding up the shank bone*) This is the sign of the Passover Lamb. The scriptures tell us that when the children ask what is the meaning of this we are to say - it is the passover, for the Lord our God, blessed be He, passed over our homes when we were in Egypt and spared our children.

104. ALL What is the meaning of Matza?

105. LEADER. (*holding up a piece of matza*) This is the sign of the haste with which we left Egypt. There was not time to bake leavened bread. Blessed are You, Lord God of the universe. You bring forth bread from the earth, to strengthen us.

106. MC Would you please eat a morsel of matza.

107. LEADER Lord our God, creator of the universe, you always lighten our burden. You sweeten our sorrow and give us gladness for grief.

108. MC Would you please take some of the haroset and the bitter herbs and eat these together. (*pause*) Finally, would you make a kind of sandwich, with matza and bitter herbs, and eat a little of this.

2nd The Second Cup of Wine - the cup of Memory.

109. MC Would you please make sure you have some wine in your glass for the second toast, (*pause*) and would you please now stand and say together:

110. ALL As each generation is blessed by God, it must remember and give thanks. It is right for us then to take up the cup of memory, the memory of our salvation.

111. LEADER

Ba - ruh a - tah a - do - nai, e - lo - hei - nu me - leh ha - o - lam bo - rei----- p' - ri ha - ga - fen.

(*This means "Blessed are you Lord our God, Ruler of the Universe, creator of the fruit of the vine"*).

112. MC Let us drink our second toast 'REMEMBER- SALVATION'

113. LEADER We have heard the story, in accordance with the law.

We have washed our hands, in accordance with the law.

We have eaten the sweet and the sour, in accordance with the law.

We have drunk the cup of blessing and the cup of memory.

Now let us fittingly enjoy our feast.

LET THE PASSOVER MEAL BE SERVED.

114. ALL: **THANKS BE TO GOD.**

F - THE PASSOVER SUPPER NOW TAKES PLACE.

When the meal is finished the table is cleared, all resume their places to listen to the MC.

G - THE CONCLUDING CEREMONIES.

115. MC The table having been cleared, the hidden half matzah is searched for. When it is found, please could you bring it to the Leader, who may reward the finder and then will break it into enough fragments for a 'last morsel'. Would you like to join in the hunt?

116. MC There are five final items to conclude our ceremonial meal,
[1] A thanksgiving - Psalm 126 as a grace after the meal, perhaps sung,
[2] A third cup of wine called the cup of redemption,

[3] A strange little ceremony of waiting for Elijah, and the pouring of a cup of wine for him,

[4] The singing of one or more of the Hallel psalms for this occasion,

[5] And the fourth and final cup of wine - of Hope and Freedom, since God has called us to be his people as He has chosen to be our God.

1st The thanksgiving

117. MC As a thanksgiving, we say Psalm 126;
the response **(R.)** is: “God has done great things for us, filled us with laughter and music.”

All: **(R.)** – The Lord has done great things for us, filled us with laughter and music.

1. When the Lord restored the fortunes of Zion, then were we like those who dream.
2. Then was our mouth filled with laughter, and our tongue with shouts of joy. **(R.)**
3. Then they said among the nations, ‘The Lord has done great things for them.’
4. The Lord has done great things for us, and we are glad indeed. **(R.)**
5. Restore our fortunes, O Lord, like the watercourses of the Negev.
6. Those who sowed with tears will reap with songs of joy.
7. Those who go out weeping, carrying the seed, will come again with joy, shouldering their sheaves. **(R.)**

2nd The third glass of wine - the cup of redemption

118. MC Would you please fill your glasses with wine.

119. LEADER:

Ba - ruh a - tah a - do - nai, e - lo - hei - nu me - leh ha - o - lam bo - rei - - - - p' - ri ha - ga - fen.

(This means “Blessed are you Lord our God, Ruler of the Universe, creator of the fruit of the vine”).

120. ALL We remember O Lord our God, King of the Universe, that you have redeemed us with outstretched arm and with mighty acts.

121. MC Let us stand with our glasses in our hand.

122. ALL toast “REDEMPTION, BY GOD’S MIGHTY HAND”

123. MC Please sit down.

3rd Waiting for Elijah

124. COMMENTATOR 1 Two ancient and rather strange ceremonies recall the ‘waiting’ for Elijah. Elijah is an ancient prophetic figure of deliverance. The door of the room opens out often into cold and unfriendly night time. This reminds us of our need for the warmth of companionship and the protection of powerful intercessors like Elijah of old.

The second ceremony is the pouring of a glass of wine for him - this is called the cup of Elijah.

125. COMMENTATOR 2 There was never a blessing to go with this cup of Elijah, and it was not drunk. It is an interesting avenue of speculation to think that it could have been this cup that was taken by Jesus who may have then pronounced the New Covenant’s blessing over it “This is the cup of my blood”.

126. MC May we have a moment of silence while the door is opened and left open for a short time. (*Pause*). Would you please close the door. The small ceremonial ‘Cup of Elijah’ is filled with wine and placed in front of the Leader.

4th The Saying or Singing of the Hallel.

127. MC We will now say Psalm 113, which is one of the Hallel Psalms (Ps 113-118): the response **(R.)** is: “Give praise to the Lord who lifts up the poor.”

All: **(R.)** Give praise to the Lord who lifts up the poor.

1. Alleluia! Give praise, you servants of the Lord; praise the name of the Lord.
2. Let the name of the Lord be blessed, from this time forth for evermore. **(R.) (R.)**
3. From the rising of the sun to its going down, let the name of the Lord be praised.
4. The Lord is high above all nations, and his glory above the heavens. **(R.) (R.)**
5. Who is like the Lord our God, who sits enthroned on high, but stoops to behold the heavens and the earth?
6. He takes up the weak out of the dust and lifts up the poor from the ashes. **(R.) (R.)**
7. He sets them with the princes, with the princes of his people.
8. He makes the woman of a childless house to be a joyful mother of children. **(R.) (R.)**

5th The fourth & final glass of wine: We are the People of God

128. MC The final part of the seder, in Hebrew *nirtzah*, consists of
[1] some prayers of thanksgiving, and
[2] the drinking of the fourth and final glass of wine. The cup of hope and freedom which is to express that God has called us as his people
129. LEADER We shall rejoice in this day of pilgrimage feast, because you O Lord our God, creator of the universe, are benefactor to all. Blessed are you, for ever and ever.
130. ALL:

A - men, A - men A - - - - - men.

131. LEADER My brothers and sisters, let us bless the Lord.
132. ALL May the name of the Lord be blessed now and for ever.
133. LEADER Let us bless the Lord by whose bounty we have eaten our food
134. ALL We proclaim that you are blessed O Lord our God, we have eaten because of your bounty and now we give you thanks.
135. LEADER Let us bless the Lord by whose bounty we have drunk our wine.
136. ALL We proclaim that you are blessed, O Lord our God, King of the Universe, we have drunk the wine of your gladness.
137. MC Would you please place wine in your glass for the final toast. Would you now stand with your glass in your hand. While the leader sings the final blessing over the wine.

138. LEADER:

F B \flat F C F B \flat F

Ba - ruh a - tah a - do - nai, e - lo - hei - nu me - leh ha - o - lam bo - rei----- p' - ri ha - ga - fen.

(This means “Blessed are you Lord our God, Ruler of the Universe, creator of the fruit of the vine”).

139. ALL: Gather us together from the four winds in the kingdom which you have prepared for us. For yours is the power and the glory for ever. May your kingdom come. Let your love come upon us O Lord and we shall be saved.

140. COMMENTATOR 2 An early Christian cry was “Maranatha” - Come Lord Jesus! As Christians, let us join in our family prayer: OUR FATHER ...

142. LEADER We will drink the fourth cup of wine, the cup of Freedom. It is to remind us of the hopes, struggles and dreams for so many enslaved nations and individuals whom God will call to be his children in freedom. We are witness to God’s dream, and to make it known. Let us say our toast together:

143. ALL: WE ARE HIS PEOPLE HE IS OUR GOD.

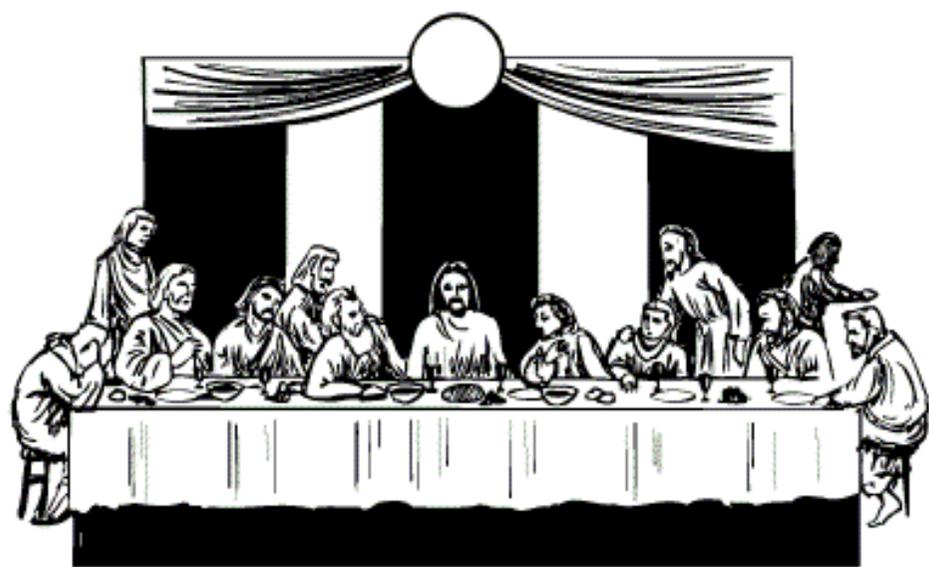
144. ALL sing twice:

You shall go out with joy
and be led forth with peace,
and the mountains and the hills
shall break forth before you.

There’ll be shouts of joy
and the trees of the field
shall clap, shall clap their hands.

And the trees of the field
shall clap their hands,
and the trees of the field
shall clap their hands,
and the trees of the field
shall clap their hands,
and you’ll go out with joy.

... .. o0o



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