

A PASSOVER SEDER MEAL

AND

HOLY EUCHARIST



St. Aidan's Episcopal Church  
Alpharetta, Georgia  
March 31, 2010

(The first eight pages are for your information and education only, and are not part of the **Haggadah** which will be read.)



Passover is called the "feast of freedom" since it celebrates the Exodus of the Israelites from bondage in Egypt and memorializes the night when the faithful were protected by the blood of the lamb, a clear picture of the sacrifice of Jesus, the Lamb of God Who takes away the sins of the world. (John 1:29, 36)

The book of Exodus tells us how Moses was sent by God to Pharaoh to be a deliverer of Israel. The Pharaoh, of course, did not heed Moses' appeal to set the people of Israel free from their slavery, and the stage was then set for the showdown between the God of Israel and the gods of Egypt. The final terrible plague that would descend upon the people of Egypt would be the death of the firstborn sons in the land. Only those families that sacrificed an unblemished lamb (*pesach*) and smeared its blood upon the doorposts of the house would be "passed over" (*pasach*) from the impending wrath from heaven.

The name *Pesach* (translated Passover) derives from the Hebrew word *pasach* (passed over) and refers to the sparing of the households of the faithful on account of the sacrificial blood of the lamb.

That night the meal of the sacrifice was to be roasted with unleavened bread and bitter herbs and eaten in haste, since the Jews were to be ready to begin their journey immediately after God smote the Egyptian firstborn sons. God "passed over" those homes whose doorposts were sprinkled with the blood of the Passover lamb. God further commanded that Passover be observed annually as a permanent reminder of the deliverance from Egypt.

During the Seder, the whole household (our St. Aidan's family) takes on the sanctity of the Temple where the "sacrifice" becomes the Seder meal.

Although we do not know for sure, there are many who believe that the Last Supper was a Seder, the meal celebrated at the Jewish Passover. We do know that Jesus used the language, food and ritual of the Passover to help His disciples understand the meaning of His death in the context of their culture. A Passover Seder celebrates the Jews' freedom from slavery in Egypt and the longing for freedom everywhere in the world. The Last Supper is the framework for the Holy Eucharist which, at its heart, celebrates freedom from the power of sin and death through Jesus' life, death, and resurrection.

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## AN UNDERSTANDING OF A CHRISTIAN PASSOVER

We are about to begin a festival, a celebration of thanksgiving, praise and remembrance that has been an annual event for about three thousand years.

A little later this evening, our young people will ask us four very important questions. But before we begin, let's ask ourselves an equally important question. That question is: "Why are we, as Christians, celebrating a Jewish festival?"

There are two equally valid answers to that question.

The *first* is that our scripture tells us that as Christians we are children of Abraham and as such are commanded by our scripture to celebrate the Passover in order to be mindful of the will of the One, Living God and our deliverance from slavery and oppression.

The *second* reason is Christ Jesus. Scripture leads us to believe that Jesus celebrated Passover in Jerusalem every year of His life.

*"Every year Jesus' parents went to Jerusalem for Passover."* Luke 2:41

And scripture tells us that though Jesus knew the dangers of returning to Jerusalem, He choose to return for the last Passover of His life.

*"I have very much wanted to eat this Passover meal with you before I suffer."* Luke 22:15

It was also at His last Passover, the event we call the Last Supper, that Jesus inaugurated the New Covenant. And it was here at the Seder Dinner that Jesus requested that we celebrate portions of His last Seder in remembrance of Him.

This booklet that we will use tonight is called a **Haggadah**, which means "the telling." We are going to be telling the story of God's redemptive work through history. Upon the table is the Seder plate, containing the ceremonial foods of Passover. Our Covenant Singers will be providing the beautiful music for praise and thanksgiving. With the Haggadah, the Seder plate and the music, we use all of our senses to experience God's perfect will and love for us.

Let us now begin our Seder Dinner, knowing that at the end of this evening we will have a better understanding of our Jewish Lord and Savior, a deeper understanding of Holy Eucharist, and knowing that we will have broader understanding of the early Church, the Apostolic Fathers, and the scripture they left us.

## **SYMBOLS OF A PASSOVER SEDER**

**The symbols of a Seder** enable us not only to hear the story of Israel's deliverance but, in many cases, to taste the story as well, as we absorb the lesson of faith in God as Defender of the right and as Deliverer of the oppressed. These symbols and their flavors help us sympathize with our ancestors of the Exodus, help us to feel the trials of their embittered lives of bondage, and help us celebrate the joy of their subsequent triumph of freedom.

Because the Hebrew language does not have an alphabet similar to English and because there are no vowels, there are many variations on how Hebrew words are spelled. The pronunciation is given following the word.



**BEYTZA** (BEY-zah) (also spelled beitzah or betzah) is a hard-boiled egg, and is a reminder of the roasted egg offered at the Temple of Jerusalem at the time of the Passover festival. An egg is also a symbol of life and triumph over death.



**CHAROSET** (ha-ROE-set) (also spelled charoses, haroset, haroseth) is a mixture of *apples, almonds and raisins, cinnamon and wine*. It represents the mortar used by the Israelites in their forced labors to build palaces and pyramids in Egypt.

**DAYANEU** (di-AY-nu) (also spelled Dayyenu) is a traditional Hebrew Passover Song, meaning "It would have been enough for us."

**FIFTEEN** Numbers were very significant to the Hebrew people. Passover takes place on the 15th of Nisan. There are fifteen steps in the order of the seder, and there are fifteen "favours" from God listed in the Dayaneu which conclude with the building of the Temple. There were 15 generations between Abraham, the father of the Hebrew people, and Solomon, who built the Temple. The Hebrew numerical value of Yahweh, one of the Hebrews' names for God, is 15.

**HAGADAH** (huh-GAH-duh) (also spelled Haggadah) is the telling and instruction of the Hebrew story of deliverance from Egypt found in Exodus 13:8.



**K'AREH** refers to the seder "plate" containing the symbolic foods of Passover: Shankbone, Matzah, Egg, Maror, Charoset, and Karpas.



**KADDASH** (KAH-dish) (also spelled kiddush) is the First Cup of Thanksgiving - Blessing of the Feast.



**KARPAS** (KAR-pas) Green vegetable such as parsley which serves as a reminder of springtime, the season of Passover and Easter. It is used as a sign of gratitude to God for the goodness of the earth, for our bread and food.



**MAROR** (mah-ROR) (also spelled moror) is horseradish, here mixed with sour cream. It is symbolic of the bitterness and hardship of the Israelites when they were slaves in Egypt.



**MATZAH** (MAHTZ-uh) (also spelled Matzoh) is unleavened bread and is symbolic of the hardships that the Hebrews endured in Egypt and the haste with which they departed. Having no time to bake their bread in ovens, they had to rely on the sun beating down on the dough to bake it into flat, unleavened bread as they hurried along.

**PASSOVER** dates back more than 3,000 years, when Moses led the Israelites out of Egypt to escape the rule of the Pharaoh, who had enslaved and oppressed them for many years. When the Pharaoh refused to grant Moses' request to free the Israelites, God visited ten plagues on Egypt. Before the tenth and final plague, which claimed the first-born of each family, Jews were given the following command: "And the blood (when placed on the door post) shall be for you a sign on the houses where you are, and I shall see the blood and I shall "pass over" you, and there shall not be among you a plague to destroy." (Exodus 12:13) It is a week-long Jewish holiday commemorating the Israelites' exodus from Egypt and their deliverance from slavery.

The word **PESACH** (PEH-sakh, PAY-sakhho (also spelled pesah) means passover offering, and applies to the lamb of sacrifice, recalling God's personal intervention on our behalf.

**SALT WATER** symbolizes the tears and sadness which Israel endured in its experience of slavery. The parsley will be dipped in it.

**SEDER** (SAY-d'r) is the traditional Passover Week Dinner celebrated by the Hebrews since the Exodus. It is the Hebrew Thanksgiving, giving thanks to God for deliverance and redemption. "Seder" literally means "order," and the 15 steps of order of the Seder meal are:

I	<b>Nerot</b> (ne-ROT)	Lighting the Candles
II	<b>Kadesh</b> (KA-desh)	Sanctify the Wine
III	<b>Ur'chatz</b> (er-CHATZ)	Washing the Hands
IV	<b>Karpas</b> (KAR-pas)	Dipping the Vegetables
V	<b>Yachatz</b> (Ya-HATZ)	Breaking the Matzah
VI	<b>Maggid</b> (mag-GID)	Telling the Story
VII	<b>Rachtzah</b> (rach-ZAH)	Washing the Hands for the Meal
VIII	<b>Motzi Matzah</b> (MOT-zi MAT-zah)	Eating Matzah
IX	<b>Maror</b> (mah-ROR)	Bitter Herbs
X	<b>Korekh</b> (KOR-ek)	Eating the Matzah with the Maror
XI	<b>Shulchan Arukh</b> (shool-CHON a-ROOK)	Eating the Meal

*(After the meal, we will celebrate the Holy Eucharist, but the Hebrews continue the Seder as follows:)*

XII	<b>Tzafun</b> (Tza-FOON)	Eating the afikoman
XIII	<b>Barekh</b> (bar-EKH)	Blessings after the Meal
XIV	<b>Hallel</b> (hah-ley-l)	Songs of Praise
XV	<b>Nirtzah</b> (nir-ZAH)	Conclusion of the Seder

Seder is also the "Feast of Unleavened Bread" mentioned in Acts 12:3-10 and 20:6-12.

At a Seder, **WINE** is the symbol of festivity and rejoicing. Traditionally each person drinks four cups, representing the four-fold promise which God made to the Israelites in Egypt. At a Christian Seder we only drink the **first two cups**.



I will **BRING** you out... (Cup of Sanctification)  
I will **DELIVER** you... (Cup of Deliverance)  
I will **REDEEM** you... (Cup of Redemption)  
I will **TAKE** you as my own people... (Cup of Restoration)

At the Eucharist, **WINE** (and bread) are used to remember Christ's sacrifice for us.



**ZEROAH** (ze-ro-AH) also spelled z'roa) is the shank bone of roasted lamb, and is used as a reminder of the lamb offered on Passover at the Temple in Jerusalem two thousand years ago. It also recalls that God "passed over" the houses of the Hebrew people in Egypt who had marked their doorways with the blood of a lamb.

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## TRIDUUM

Maundy Thursday, Good Friday, and The Great Easter Vigil comprise a trio of services which is actually one connected liturgy - called the **Triduum**.



The **Maundy Thursday** service commemorates Christ's institution of the Eucharist, after which He washed the disciples' feet; a powerful act of the servanthood expected of all followers of Christ. (John 13:1) The word maundy is from the Latin *mandatum*, meaning *commandment* or *rule*, referring to Jesus' new commandment in John that we "are to love one another as He had loved us." Our service includes the foot washing, in which members of the congregation may participate or simply observe. At the end of the service, the altar is stripped of its decoration, the nave is darkened, and remaining crosses are covered in black to show how Jesus was stripped of his vestments.

On **Good Friday**, the altar is bare, the aumbry is empty, its candle unlit, and the crosses are draped in black. A rough-hewn wooden cross is carried into the service and periods of silence emphasize the solemnity of Christ's death on the cross. All leave silently, yet filled with hope knowing the great deed God has done for us through the resurrection of Christ.

Those who attend these liturgies realize how much more joyous the Easter celebration becomes because of its dramatic contrast with Maundy Thursday and Good Friday. The splendor of the liturgy, with its glorious music and decorations, so beautifully celebrated at the **Easter Vigil** and **Easter Day** services, draws the worshipper to an even more joyous response to the great news of Christ's resurrection, and its meaning for each of us.

You are encouraged to return during each of the next three days for these services, as listed in the back of this booklet.

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# THE PASSOVER SEDER

## **Song Leader:**

Our service begins with singing **Go Down Moses** on page 9, which tells in song the story of God freeing the Hebrew people from slavery in Egypt. (**All stand**)

## **GO DOWN, MOSES**

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 ol' Pharaoh  
Let my people go.**

Thus saith the Lord, bold Moses said:  
Let my people go  
If not I'll smite your firstborn dead,  
Let my people go. (**Chorus**)

No more shall they in bondage toil;  
Let my people go.  
Let them come out with Egypt's spoil.  
Let my people go. (**Chorus**)

The Lord told Moses what to do;  
Let my people go.  
To lead the Hebrew children through.  
Let my people go. (**Chorus**)

O come along Moses, you'll not get lost;  
Let my people go.  
Stretch out your rod and come across.  
Let my people go. (**Chorus**)

When they reached the other shore;  
Let my people go.  
They sang a song of triumph o'er.  
Let my people go. (**Chorus**)

**(All sit)**

## **Leader:**

Welcome to our Passover service which begins on page 9 of your Haggadah, or instruction booklet. Haggadah is the Hebrew word for "telling" and our Haggadah tells the story of the Exodus from Egypt, of God "passing over" the houses marked with the lamb's blood so that the first-born would be saved, of God's redemptive liberation of Israel from slavery and spiritual misery, and of our own story of redemption.



**Leader:**

The word "**seder**" is Hebrew for "order" and refers to the liturgy with distinct steps. The Jews have a Shabbat Seder every Friday evening, and we are celebrating the Passover Seder.

Even if all of us were wise, all of us people of understanding, all of us learned in the law, it would still be important to recall the story of the exodus from Egypt. Moreover, whoever searches deeply into its meaning learns that ANY story of redemption is OUR story.

**People:**

The Hebrew people were slaves to Pharaoh in Egypt and the Lord freed them with a mighty hand. Had not the Holy One delivered the people, then we, our children, and our children's children would still be enslaved.

**Leader:**

Now in the presence of loved ones and friends, before us the emblems of festive rejoicing, we gather for our sacred celebration. With the household of Israel, our elders and young ones, linking the past with the future, we heed once again the divine call to service. "This is a day you are to commemorate, for the generations to come you shall celebrate it as a festival to the Lord - a lasting ordinance." (*Exodus 12:4*) Living our story, told for all people, whose conclusion is yet to unfold, we gather to observe the Passover, as it is written:

**People:**

"You shall keep the Feast of Unleavened Bread, for on this very day I brought your hosts out of Egypt. You shall observe this day throughout the generations as a practice for all times." *Exodus 12:17*

**Leader:**

We gather in fulfillment of the commandment:

**People:**

"Remember the day on which you went forth from Egypt, from the house of bondage, and how God freed you with a mighty hand." *Exodus 13:3*



## I. NEROT The Lighting of the Candles



*(All Stand)*

**Leader:**

**Nerot** (ne-ROT) - The lighting of the Candles - symbolizing the Light of the World sanctifying our time together tonight.

While the woman assigned lights the Passover festival candles, which are traditionally short since they are to be used up at this one meal, let us sing *Sabbath Prayer*.

*(The three candles are lit by the assigned woman during the singing. After lighting the candles, she waves her hands over the flames three times to welcome in the holiday.)*

### THE SABBATH PRAYER

May the Lord protect and defend you.  
May He always shield you from shame.  
May you come to be  
In Israel a shining name.

May you be like Ruth and like Esther.  
May you be deserving of praise.  
Strengthen them, Oh Lord,  
And keep them from the strangers' ways.

May the Lord protect and defend you.  
May the Lord preserve you from pain.  
Favor them, Oh Lord, with happiness and peace.  
Oh, hear our Sabbath prayer. Amen.

**All Women:**

Blessed art Thou, O Lord our God, King of the Universe,  
for You have sanctified us by Your commandments,  
and commanded us to kindle the Festival Lights.

Blessed art Thou, O Lord our God, King of the Universe,  
for You have kept us alive, and sustained us,  
and brought us to this season.

May this gathering be consecrated, O God,  
by the light of Your countenance, shining upon us in blessing,  
and bringing us peace. Amen.



## II. KADESH Sanctifying the Wine



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*(All Sit)*

***Leader (raising his cup):***

**Kadesh!** (KA-desh) Everyone say it together with me - Kadesh. Now your host will pour wine or grape juice in your glass. Our Jewish brothers and sisters call this cup the cup of sanctification, to set apart or make holy, and indeed, this evening is a sacred event. From this point on, we ask that our time here tonight and our St. Aidan's family gathered here for this Passover and Eucharist be sanctified.

God's chosen people were slaves in Egypt and could do nothing but call out for help. God answered them, saying: "... and I will bring you out from under the burdens of the Egyptians."

With songs and praise, and with symbols of our feast, let us renew the memories of the past. The story tells that in diverse ways, with different words, God gave the promises of freedom. With sips of wine, we recall them.

***People:***

I am the Lord and I will free you from the burdens of your slavery.

***Leader:***

Let us praise and thank God for all the blessings of the week:  
for life, health, and strength;  
for home, love and friendship;  
for the disciplines of our trials and temptations;  
for the happiness of our success and prosperity.

***People:***

Blessed art Thou, O Lord our God, King of the Universe,  
Who creates the fruit of the vine.

***Leader:***

At a Seder, WINE is the symbol of festivity and rejoicing. Although we will only be drinking two cups of wine tonight, traditionally each person drinks four cups, representing the four-fold promise which God made to the Israelites in Egypt:

**People:**

I will BRING you out from under the burdens of the Egyptians, and  
I will DELIVER you from their bondage, and  
I will REDEEM you with an outstretched arm, and with great judgments.  
And I will TAKE you to me for a people. (*Exodus 6:6-7*)

**Leader:**

Blessed are You, **Adonai** (ah-doh-NIGH) our God, King of the Universe, who chose us from all peoples and exalted us from all tongues, and sanctified us with His commandments. And You gave to us, Lord our God, with love appointed times for gladness, festivals and times for joy, the day of this festival of Passover, the time of our freedom, a holy convocation, a memorial of the exodus from Egypt. For you chose us and sanctified us from all the nations and the festivals of your holiness in gladness and in joy you gave us a heritage. Blessed are You, Adonai, Who sanctifies Israel and the seasons.

*(ALL completely drink the first cup.)*

**People:** Blessed are Thou, Lord our God, Master of the universe, Who has kept us alive and sustained us, and has brought us to this special time.



**III. UR'CRATZ**  
**Washing the Hands**



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**Leader:**

**Urchatz** (er-CHATZ) - ceremonial hand washing. "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands, and a pure heart. . . (Psalm 24:3-4). Washing of hands is an important part of the Passover Service, taking place here only by me, and later, before dinner, all participating.

*(The Leader ceremonially washes his hands by pouring water from a small pitcher over his right hand three times, and then over his left hand three times, into a basin, then wiping his hands with a napkin. There is no blessing.)*



#### IV. KARPAS Dipping the Vegetables



**Leader:**

**Karpas** (KAR-pas). Your host will take a piece of parsley, dip it into the salt water, hold it and pass it for each person to do the same. We will eat it together after the blessing. The karpas, or parsley, serves as a reminder of springtime, the season of Passover and Easter. It is used as a sign of gratitude to God for the goodness of the earth, for our bread and food. The saltwater symbolizes the tears which Israel endured in its experience of slavery and when you shake the salt water off the parsley, it resembles tears.

**People:**

Blessed are Thou, O Lord our God, King of the Universe,  
Creator of the fruits of the earth.

*(All eat of the parsley after dipping it in the salt water.)*



#### V. YACHATZ Breaking the Matzah



*(After breaking one of the pieces, the **Leader** shows the matzah.)*

**Leader:**

**Yachatz** (Ya-HATZ), dividing or breaking the matzah is the next step. Your host will now take a piece of matzah, break it, and put it on his plate; then they will pass the plate to you to do the same. Now we break the Matzah, and later we will share it. Yachatz means "divide." Among people everywhere, the sharing of bread forms a bond of friendship. For the sake of redemption, we say together the sacred words which join us with each other and with all who are in need, with the wrongly imprisoned, and with the beggar on the street. Our redemption is bound up with the deliverance of people everywhere. If one person is despised, hated, or oppressed, all of us are.

**People:**

This is the bread of affliction which our fathers ate in the land of Egypt!  
All who are hungry, let them come and eat.  
All who are in need, let them come and celebrate this Passover with us.

**Leader:**

May it be God's will to redeem us from all evil and from all slavery.  
May everyone enjoy this festival of freedom!

**People:**

We praise You, O Lord our God, King of the universe,  
Who brings forth bread from the earth.



**VI. MAGGID**  
**Telling the Story**



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**Leader:**

**Maggid** (mag-GID). We cannot eat the Seder meal until the story of Passover is told with joy and gratitude. The Maggid section of the Passover Seder is when we read from our Haggadahs about the Exodus from Egypt. "We will go, young and old. We will go with our sons and our daughters . . . for we must observe a festival to God!" (Exodus 10:9) So it was said before the first Passover observance. To this day, our young people continue to join in our observance.

**Young People:**

Why is this night different from all other nights?

**Leader:**

Because God passed over the houses of our fathers in Egypt, as it is written:  
"It is a Passover offering for God, Who passed over the houses of the Children of Israel in Egypt when He struck the Egyptians and spared our houses." (Exodus 12:27) We celebrate tonight because we were Pharaoh's slaves in Egypt, and the Lord our God delivered us with a mighty hand. Had not the Holy One, Blessed be He, redeemed us from Egypt, we would still be slaves.

***Young People:***

Why is it that on all other nights during the year we eat bread, but on this night do we eat only matzah?

***Leader:***

The matzah or unleavened bread is a reminder of the flight from Egypt. It recalls the dough prepared by our people, which had not time to rise before the act of redemption.

***Young People:***

Why is it that on all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs?

***People:***

The herbs recall the bitterness of Slavery.

***Young People:***

Why on this night do we dip the herbs in salt water and charoset?

***People:***

The salt water reminds us of the tears of the enslaved Israelites. The charoset is a symbol of the hope of freedom. We dip the bitter herbs into the charoset to remind us of the hope that sustained our ancestors during their slavery.

***Young People:***

Why on this night do we hold this Passover Service?

***People:***

We follow God's command that this day be kept as a day of remembrance for all generations.

***Leader:***

A wandering Aramean was my father. And he went down into Egypt and sojourned there, few in number, and there he became a nation, great, mighty, and populous. And the Egyptians treated us harshly and humiliated us and laid on us hard labor. Then 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 the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great deeds of terror, with signs and wonders. (Deuteronomy 26:5-8)

## SECOND CUP: THE CUP OF DELIVERANCE

### **Leader:**

The second cup is the cup of deliverance - remembering how the Israelites were delivered from their slavery in Egypt. The host will now pour wine into your glass for the second time. Though we descend from those redeemed from brutal Egypt, and have rejoiced to see oppressors overcome, yet our joy is diminished by the slaughter of the foe, as the wine in the cup of joy is lessened, when we pour ten drops for the plagues upon Egypt.



*(At the mention of each plague, **each person** dips a finger into their cup and dabs the drop of wine on their salad plate. Leader Demonstrates)*

### **Leader and People:**

These are the ten plagues that the Holy One, blessed be He, sent upon the Egyptians in Egypt. And they are:

1. Blood (Ex 7:14-25)
2. Frogs (Ex 7:26-8:11)
3. Lice (Ex 8:12-15)
4. Wild Beasts (Ex 8:16-28)
5. Blight (Ex 9:1-7)
6. Boils (Ex 9:8-12)
7. Hail (Ex 9:13-35)
8. Locusts (Ex 10:1-20)
9. Darkness (Ex 10:21-29)
10. Slaying of the first-born (Ex 11:1-12:36)

### **Leader:**

Every generation has its Egypt, its own brand of slavery and temptation that inhibits its development. We pour out ten more drops as our joy is further diminished by the plagues which continue to threaten everyone everywhere, beginning in our own hearts:

*(At the mention of each plague, **each person** dips a finger into their cups as they did above.)*

***Leader and People:***

1. Making war,
2. Teaching hate and violence,
3. Perverting justice and government,
4. Promoting vice and crime for profit,
5. Neglecting human needs,
6. Oppressing nations and people,
7. Corrupting culture,
8. Subjugating science, learning, and human discourse,
9. Losing freedoms, and
10. Practicing hatred because of race, religion, or gender.

***Leader:***

Please **stand** and lift your cups with me. With the second cup of wine we recall the second promise of liberation.

***People:***

As it is written: "I will deliver you from slavery . . ." (*Exodus 6:6*)

***Leader:***

Remembering with gratitude the redemption of our ancestors from Egypt, rejoicing in the fruits of their struggle for freedom, we look now with hope to our symbol of redemption.

***People:***

We praise you O God, Redeemer of Israel!

We praise you O God, Sovereign of all, who creates the fruit of the vine.

*(**All** drink the second cup and then **all** are seated.)*

***Leader:***

Should enemies again assail us, the remembrance of the Exodus, and of God's redeeming acts, will inspire us with new courage. The symbols of the Seder will help to strengthen our faith in God, Who redeems the oppressed.

*(The **leader** lifts the roasted shank bone.)*

**Leader:**

This is the **zeroah** (ze-ro-AH) or the shank bone of the roasted lamb. It is used as a reminder of the lamb offered on Passover at the Temple in Jerusalem two thousand years ago.



It also recalls **Pesach** (PEH-sahkh) or "passing over" when the sacrifice of the Passover lamb originally commemorated the passing over of those Jews who put their trust in the LORD God of Israel by applying the shed blood of the paschal lamb to their doorposts.

As it is written: "When your children shall say to you: 'What is the meaning of this service?' You shall say to them: 'It is to remind us of the passage of the Lord, when He passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses.'" (Exodus 12:26-27)

**People:**

In our day, we invoke God, the Guardian of the household of Israel. We renew the family bond and strengthen our ties one to another. God saved them from their distress. So may God always shield the afflicted and forever remove every trace of bondage from our midst.

**Leader:**

In every generation, each person should feel as though he himself had gone forth, as a stranger, from Egypt. As such, we recall these words: "You shall not oppress a stranger, for you know the feelings of the stranger. When strangers reside with you in your land, you shall not wrong them. You shall love them as you love yourself." (Leviticus 19:33, Called the "Stranger Good Commandment")

**Song Leader:**

**DAYANEU** means "It would have been enough for us," and is a traditional Hebrew Passover Song. This song celebrates the various miracles God performed while liberating the hebrews from Egyptian servitude. Let us all join in singing it now.

*(All sing Dayenu)*

## DAYENU

**Da-da-yenu, da-da-yenu, da-da-yenu, dayenu, dayenu, dayenu**  
**Da-da-yenu, da-da-yenu, da-da-yenu, dayenu, dayenu**

- |   |  |
|---|--|
| 1. Had he brought us out of Egypt, but not split the sea before us, brought us out of Egypt, well then -- Dayenu!               | 5. Had he given us commandments, but not led us into Israel, given us commandments, well then -- Dayenu!                       |
| 2. Had he split the sea before us, but not fed us in the desert, split the sea before us, well then -- Dayenu! <b>(Chorus)</b>  | 6. Had he led us into Israel, but not given us the prophets, led us into Israel, well then -- Dayenu! <b>(Chorus)</b>          |
| 3. Had he fed us with the manna, but not brought us to Mt. Sinai, fed us with the manna, well then -- Dayenu!                   | 7. Had he given us the prophets, but not built for us the Temple, given us the prophets, well then -- Dayenu!                  |
| 4. Had he brought us to Mt. Sinai, but not given us commandments, brought us to Mt. Sinai, well then -- Dayenu! <b>(Chorus)</b> | 8. Had he built for us the temple, but not promised the Messiah, built for us the Temple, well then -- Dayenu! <b>(Chorus)</b> |



## VII. RACHTZAH

### Washing Hands before the Meal



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### **Leader:**

**Rachtzah** (rach-ZAH). Let us all wash our hands before the meal. There is a bowl of water for this purpose at your table, and your host or hostess will bring this around for you.

*(The **Leader** washes his hands by putting them into the basin in which he has poured water previously, and then wiping his hands with a napkin.)*

*(The **Host** or Hostess at each table takes a bowl of water and towel to each person, and they ceremonially wash their hands.)*

### **Leader:**

Blessed art Thou, O Lord, our God, King of the Universe, Who has hallowed us with Your commandments, and has commanded us concerning the washing of hands.



## VIII. MOTZI MATZAH Eating Matzah



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(The **leader** takes a piece of Matzah.)

**Leader:**

**Motzi Matzh** (MOT-zi MAT-zah). What is the meaning of the matzah? This is the bread of affliction which our fathers took with them out of Egypt as it is written: "And they baked unleavened cakes of dough since they had been driven out of Egypt and could not delay." (Exodus 12:39)

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

**People:**

To the afflicted of the earth, we link ourselves today.

Blessed art Thou, O Lord our God, King of the Universe, for You bring forth bread from the earth, and have sanctified us through Your commandments, and ordained that we should eat Unleavened Bread.



## IX. MAROR Bitter Herbs



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(The **leader** lifts the maror.)

**Leader:**

**Maror** (mah-ROR). What is the meaning of the moror? "Maror" means bitter herbs. We eat maror to recall that the Egyptians embittered the lives of the Hebrew people, as it was written: "With hard labor at mortar and brick and in all sorts of work in the field, with all the tasks ruthlessly imposed upon them." (Exodus 1:13-14)

**People:**

Today, as well, slavery remains, and we are reminded of its bitterness. Blessed art Thou, O Lord our God, King of the Universe, for you have sanctified us by Your commandments and ordained that we should eat Bitter Herbs.



**X. KORECH**  
**Eating the Matzah with the Maror**



**Leader:**

**Korech** (KOR-ek). Tonight we will eat the Maror, or horse radish, to bring tears to our eyes, in remembrance of the suffering and affliction of God's people as they were captives in Egypt. (Leader talks while demonstrating.) Take a small piece of matzah and dip it into maror (horseradish) on one end and some charoset (apple mixture) on the other. When we eat, we begin with the bitter side, and move to the sweet side, reminding us that though our slavery was indeed bitter, our redemption is sweeter still.

*(All eat of the matzah dipped in the maror and charoset.)*



**XI. SHULCHAN ORECH**  
**Eating the Meal**



**Leader:**

We are now ready to eat! Put aside your Haggadahs, lean back, and enjoy some delicious lamb, kugel, charoset and salad. Enjoy your Passover Feast!

*(The **host** or hostess should cut the hard-boiled egg into eight pieces - once in half, then three cuts. This is passed around, and each person takes a piece to eat or to be added to their salad. The charoset will be consumed as part of the meal.)*

*(The meal is served. The meal should be eaten in a combination of joy and solemnity, fellowship and discussion).*

*(Following the meal, an **El Shaddai** is sung, during which the tables are cleared of dishes and centerpieces, leaving only the candles by which to celebrate the Eucharist.)*

***Song Leader:***

In Judaism, the name of God is more than a distinguishing title; it represents the Jewish conception of the divine nature, and of the relationship of God to the Jewish people. To show the sacredness of the names of God, and as a means of showing respect and reverence for them, the scribes of sacred texts used terms of reference so as to keep the true name of God concealed.

**El Shaddai** is one of the Judaic names of God, and is translated as "God Almighty." It appears in Genesis, Exodus, Numbers, Job, the Psalms, and 2 Corinthians. Other Judaic names of God are "**El Elyon**", translated as "God Most High, Sovereign Over all" and "**Adonia**" which means "My Lord, My Master."

Let's all sing El Shaddai, while thinking of our conception of God's divine nature and of our relationship to Him.

**EL SHADDAI**

**El-Shaddai, El Shaddai, El-Elyon na Adon nai  
Age to age you're still the same, by the power of the name  
El-Shaddai, El Shaddai, Erkam ka na Ado nai,  
We will praise and lift you high, el Shaddai**

Through your love and through the ram,  
You saved the son of Abraham;  
Through the power of your hand,  
Turned the sea into dry land.  
To the outcast on her knees,  
You were the God who really sees,  
And by your might,  
You set Your children free. **(Chorus)**

Through the years You've made it clear,  
That the time of Christ was near,  
Though the people couldn't see  
What Messiah ought to be.  
Though Your Word contained the plan,  
They just could not understand  
Your most awesome work was done  
Through the frailty of Your Son. **(Chorus 2x)**

*(Continue singing until the tables are cleared.)*

**Note: In the modern Jewish Seder, following the meal there is:**

- **Tzafun:** Eating of the Afikoman or final Matzah;
- **Barech:** Reciting of the blessings after the meal; (Jews traditionally say blessings at the end of a meal, rather than at the beginning.)
- **Hallel:** Reciting the Psalms of Praise; and
- **Nirtzah:** The prayer that God will accept their observance and speedily send the Messiah.

**Leader:**

As Christians we believe that all of God's promises have been fulfilled in Jesus Christ. The Matzah has become for us the Eucharistic bread, the Body of Christ given for us. The final cups have become the one cup of the New Covenant, the Cup of Redemption and eternal life in God's Kingdom, the Blood of Christ shed for us. So in obedience to His command, we remember Him in the Breaking of the Bread and the Drinking of the Cup.

Our mission at St. Aidan's is to "To Know Jesus Christ and to Make Him Known." We hope that this Passover Service has helped you better understand the background of Jesus and the connection of the Passover celebration with our Holy Eucharist, the unleavened bread and wine - and will make you better able to "Make Him Known" because of your new understanding.

# THE HOLY EUCHARIST



***Celebrant:***

Friends, let us give thanks.

***People:***

The name of the Eternal be blessed from now to eternity.

***Celebrant:***

Let us praise God.

***People:***

Let us praise our God of Whose bounty we have partaken, and by Whose goodness we live. Through God's kindness, mercy, and compassion, all that is, seen and unseen, is sustained. God is forever faithful; His goodness fills all time and space.

May the One who blessed Abraham, Isaac, and Jacob,  
May the One who blessed our Mothers,  
May the God and Father of Our Lord Jesus Christ,  
Bless this house, this table, and all assembled here;  
And so may all our loved ones share His blessing.

***Celebrant:***

The Lord be with you.

***People:***

And also with you.

***Celebrant:***

O Loving Father, Whose dear Son, on the night before He suffered instituted the Sacrament of His Body and Blood, Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, Who in these holy mysteries gives us a pledge of eternal life; and Who now lives and reigns with You and the Holy Spirit, one God, for ever and ever. Amen.

**Open Our Eyes (*All Sing*)**

Open our eyes, Lord, We want to see Jesus,  
To reach out and touch Him, and say that we Love Him.  
Open our ears, Lord, and help us to listen -  
Open our eyes, Lord, we want to see Jesus.

***Celebrant:***

Let us all stand for the reading of the Gospel.

While they were eating, Jesus took bread, gave thanks, and broke it, and gave it to His disciples, saying, 'Take it; this is My body.'

Then He took the cup, gave thanks and offered it to them, and they all drank from it.

'This is my blood of the covenant, which is poured out for many,' He said to them. 'I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the Kingdom of God.'

***Celebrant:***

The Lord be with you.

***People:***

And also with you.

***Celebrant:***

Lift up your hearts.

**People:**

We lift them to the Lord.

**Celebrant:**

Let us give thanks to the Lord our God.

**People:**

It is right to give Him thanks and praise.

**Celebrant:**

Lord God of our Fathers; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ:

We give thanks to You for the goodness and love which You have made known to us:  
in creation;  
in the calling of Israel to be Your people;  
in our redemption from bondage in Egypt,  
in Your Word spoken through the prophets;  
and above all in the Word made flesh, Jesus, Your Son.

For in these last days You sent Him to be incarnate from the Virgin Mary,  
to be the Savior and Redeemer of the world.  
In Him, You have delivered us from evil,  
and made us worthy to stand before You and  
to keep this Passover in remembrance of Him.  
And so, Father, we join the saints and angels in proclaiming Your glory,  
as we sing:

**Celebrant and People sing:**

Holy, holy, holy Lord, God of power and might,  
Heaven and earth are full of Your glory.  
Hosanna in the highest.  
Blessed is He who comes in the name of the Lord.  
Hosanna in the highest.

*(The Celebrant continues with these words:)*

And so, Father, as the final act of our Passover observance, we bring You these gifts.  
Sanctify them by Your Holy Spirit to be for Your people the Body and Blood of Jesus  
Christ our Lord, Who on the night of His last Passover supper took bread, said the  
blessing, broke the bread, and gave it to His friends, and said,

"Take, eat: This is My Body, which is given for you.  
Do this for the remembrance of Me."

After supper, He took the cup of wine, gave thanks, and said:

"Drink this, all of you.  
This is My Blood of the new Covenant,  
which is shed for you and for many for the forgiveness of sins.  
Whenever you drink it, do this for the remembrance of Me."

Father, we now celebrate the memorial of Your Son. By means of this holy bread and cup, we show for the sacrifice of His death, and proclaim His resurrection, until He comes again.

Gather us by this Holy Communion into one body in Your Son Jesus Christ.  
Make us a living sacrifice of praise.

By Him, and with Him, and in Him,  
In the unity of the Holy Spirit  
all honor and glory is Yours, Almighty Father,  
now and for ever. Amen.

And now, as our Savior Christ as taught us, we are bold to say:

***People:***

Our Father, Who art in heaven,  
hallowed be Thy Name,  
Thy kingdom come,  
Thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,

As we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For Thine is the kingdom,  
and the power, and the glory,  
for ever and ever.  
Amen.

***Celebrant and People:***

O Lamb of God, that takest away the sins of the world,  
have mercy upon us.  
O Lamb of God, that takest away the sins of the world,  
have mercy upon us.  
O Lamb of God, that takest away the sins of the world,  
grant us thy peace.

***Celebrant:***

Christ our Passover is sacrificed for us.

***People:***

Therefore, let us keep the Feast.

***Celebrant:***

The gifts of God for the people of God.

*(Music during the Eucharist – All Sing)*

**EAT THIS BREAD**

Eat this bread, drink this cup, Come to me and never be hungry  
Eat this bread, drink this cup, Trust in me and you will not thirst

**JESUS REMEMBER ME**

Jesus remember me, When You come into Your kingdom  
Jesus remember me, When you come into Your kingdom

**BLESS THE LORD MY SOUL**

Bless the Lord My Soul, and bless God's holy name  
Bless the Lord My Soul, Who leads me into life.

*(When all have communicated, the **Celebrant** says:)*

***Celebrant:***

Let us pray.

***Celebrant and People:***

Almighty and ever living God,  
We thank You for feeding us with the spiritual food  
of the most precious Body and Blood  
of Your Son, our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of Your Son,  
and heirs of Your eternal kingdom.

And now, Father, send us out  
to do the work You have given us to do,  
to love and serve You  
as faithful witnesses of Christ our Lord.  
To Him, to You, and to the Holy Spirit,  
be honor and glory, now and for ever.  
*Amen.*

***The Celebrant concludes:***

Almighty God,  
We pray you graciously to behold this, Your family,  
For whom our Lord Jesus Christ was willing to be betrayed,  
and given into the hands of sinners,  
and to suffer death upon the cross;  
Who lives and reigns for ever and ever.  
*Amen.*

**Surely the Presence** (*All Sing*)

**Surely the presence of the Lord is in this place.  
I can feel His mighty power and His grace.  
I can hear the brush of angel's wings,  
I see glory on each face.  
Surely the presence of the Lord is in this place.**

In the midst of His children,  
the Lord said He would be.  
It doesn't take very many,  
it can be just two or three,  
And I feel that same sweet spirit  
that I felt oft' times before  
Surely I can say  
I've been with the Lord **(Chorus)**

There's a holy hush around us  
as God's glory fills this place.  
I've touched the hem of His garment,  
I can almost see His face,  
And my heart is overflowing  
with the fullness of His joy.  
I know without a doubt  
that I've been with the Lord. **(Chorus)**

***The Celebrant dismisses the people, saying:***

Let us bless the Lord.

***People:***

Thanks be to God.

\*\*\*\*\*

***Please leave this service quietly and reverently.***

# **THE TRIDUUM**

## **Maundy Thursday, April 1**

**7:30 PM**

Proper Liturgy for Maundy Thursday with Parish Choir  
followed by the all-night Prayer Vigil

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## **Good Friday, April 2**

**12 noon**

Proper Liturgy for Good Friday

**7:00 PM**

Stations of the Cross, which follows Jesus along the path from  
His arrest to Calvary (more child-centered)

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## **The Great Vigil of Easter, Saturday, April 3**

**8:30 PM**

Officially, the first service of the season of Easter

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## **Easter Day, Sunday, April 4**

**9:00 AM and 11:15 AM**

Full music at both services