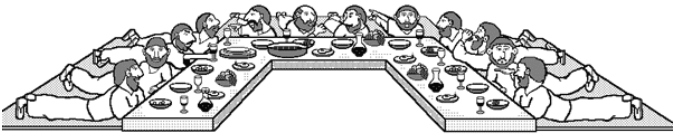
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A CHRISTIAN CELEBRATION OF THE PASSOVER MEAL



הגדה של פסח

(Haggadah Shel Pesach)

Adapted from the traditional Jewish Passover Meal by Jeffrey J. Harrison
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הגדה של פסח

(Haggadah Shel Pesach)

The Passover Meal has been celebrated by the Jewish people ever since God commanded it through Moses 3,472 years ago. Jesus of Nazareth celebrated it every year of his life on earth. During his last Passover Meal, which he ate with his disciples, Jesus explained the meaning of the meal in a new way. This new interpretation of Passover was celebrated by the early Jewish and Gentile Christians as "The Feast of the Savior's Passover." Over the years, this special meal developed into the Christian Communion or Lord's Supper.

The following is an adaptation of the traditional Jewish Passover Meal to help Christians celebrate Passover in the way the early Jewish and Gentile Christians did. It includes the events mentioned in the gospels that occurred during Jesus' last Passover (the "Lord's Supper" sections).

Reading parts for the Passover Meal: Narrator, Reader #1, Mother, Reader #2, Father, and Youngest. Reading parts for the Lord's Supper sections: Jesus, Peter, and John. Non-reading part: Judas.

INTRODUCTION

Narrator

The Lord spoke to Moses, saying, "These are the times chosen by the LORD, holy gatherings that you will announce at the times chosen for them. In the first month, on the fourteenth day of the month, at twilight, is the LORD's PASSOVER." *(Leviticus 23:4,5)*

"Now on the first day of Unleavened Bread the disciples came to Jesus, saying, 'Where do you want us to prepare for you to eat the PASSOVER?' And he said, 'Go into the city to a certain man…' And the disciples did as Jesus had directed them; and they prepared the PASSOVER." *(Matthew 26:17-19)*

LIGHTING THE CANDLES

נר של יום טוב

(The Lucernarium) *(Ner Shel Yom Tov)*

Reader #1

At the beginning of every Sabbath or Holy Day, in each Jewish family, two Sabbath candles are lit to mark the beginning of the day of rest

at twilight. They are a reminder of the lighting of the lampstand in the Temple in Jerusalem. In the early Church, the lighting of the evening lamps was known as the Lucernarium..

Mother

Places a cloth over her head and lights the candles. Then lifts her hands to the Lord. Baruch attah Adonai Eloheinu, Melech ha'olam. Blessed are you, Lord our God, King of the universe, who has made us holy by your commandments and enables us to light the lights of the Passover.

THE LORD'S SUPPER

(Luke 22:14-16)

Jesus and the disciples enter and recline at the table.

Narrator

And when the hour had come, Jesus reclined at the table, and the apostles with him. And he said to them,

Jesus

I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I will never again eat it until it is fulfilled in the kingdom of God.

THE BLESSING OF THE DAY

קדש

(Kadesh)

Reader #2

The meal begins with the pouring of the first cup, the CUP OF HOLINESS. The fruit of the vine is a symbol of joy. The blessing celebrates God's setting apart of those he has chosen for salvation.

All pour (but do not drink) the first cup.

Father

Lifts up his cup. Baruch attah Adonai Eloheinu, Melech ha'olam. Blessed are you, Lord our God, King of the universe, Creator of the fruit of the vine.

All

Blessed are you, Lord our God, King of the universe, who chose us

from among all the peoples of the world, and sets us apart by your HOLY commandments. You have given us HOLY days for rejoicing, festival seasons for gladness, and this day of the Feast of Passover, the season of our freedom, as a HOLY gathering—a time to remember our departure from the Egypt of sin into the light of the glory of your Son. Blessed are you, Lord our God, King of the universe, who has kept us alive, sustained us, and brought us to this season.

All drink from the CUP OF HOLINESS.

VEGETABLE כרפס

(Karpas)

Reader #2

The first thing to be eaten was a piece of vegetable dipped in salt water, a reminder of the tears of the children of Israel in Egypt. We, too, remember the sorrow of our slavery to sin before we knew Jesus. The blessing is a reminder to lift our eyes to God even when we encounter difficult things in life.

Father

Dips a piece of vegetable in salty water and holds it up. Baruch attah Adonai Eloheinu, Melech ha'olam. Blessed are you, Lord our God, King of the universe, who created the fruit of the earth.

All eat a piece of vegetable dipped in salty water.

BREAKING THE MIDDLE MATZA יחץ

(Yachatz)

Reader #1

Next, the unleavened bread, called matza in Hebrew, was broken. The three matzas wrapped together in one cloth are a symbol of the Tri-unity of God. Only the center matza is broken, a symbol of the death of Jesus.

Father

Takes the three matzas, wrapped in a cloth. Removes the center matza and breaks it in two. Wraps the larger half in a napkin and hides it under the pillow on his seat. Puts the other half back in the cloth with the two other matzas.

Reader #2

The hiding of the hidden matza is a symbol of the burial of Jesus. In Hebrew the hidden bread is known as the Aphikomen, which means "the coming one."

THE PASSOVER STORY

מגיד

(Maggid)

Father
Lifts up the wrapped matzas.

All

This is the food of affliction which Israel ate in the land of Egypt, a symbol of the barrenness of life without Jesus. Let all who are hungry come and eat; let all who are in need come and hear the story of the Passover.

All pour (but do not drink) the second cup.

Reader #1

The second cup is the CUP OF INSTRUCTION.

Youngest

Why is this night different from all other nights? On other nights we eat either leavened or unleavened bread; why on this night do we eat only unleavened bread? On all other nights we eat any kind of vegetables; why on this night do we eat only bitter ones? On other nights we don't dip vegetables in salt water; why do we on this night? On all other nights our ancestors ate sitting or reclining. Why on this night did they all recline?

Father

This night is different from all other nights, for tonight we celebrate the deliverance of Israel from slavery into freedom, from hardship into blessing. I will answer all your questions. But you must listen very, very carefully.

Reader #2

"And it will come about when your children say to you, 'What does this tradition mean to you?' that you will say, 'It is a PASSOVER sacrifice to the LORD who PASSED OVER the houses of the sons of Israel in Egypt when he struck the Egyptians, but spared our homes.'" *(Exodus 12:26,27)*

As Jesus said, "'Do this in remembrance of me'… For whenever you eat this bread and drink the cup, you proclaim the Lord's death until he comes." *(1 Corinthians 11:24,26)*

All

We were slaves in the Egypt of sin, but the Lord our God rescued us with a mighty hand and an outstretched arm. And if he had not brought us out of our slavery, we would still be slaves of Satan and of sin.

Father

Many years ago, in Egypt, the children of Israel were forced to work long and hard every day. They made bricks from mud, so that Pharaoh could build storehouses and cities for himself. If they did not work hard enough, they were whipped and beaten by the slave drivers that Pharaoh set over them. So the children of Israel cried to the Lord. And God in heaven saw their tears and heard their cries for help. And he sent Moses to Pharaoh saying, "The LORD says, 'Let my people go!'"

Narrator
Leads the song, LET MY PEOPLE GO.

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 to Egypt's land.
Tell old Pharaoh, "Let my people go!"

Father

But Pharaoh refused to let the sons of Israel go. So God sent ten horrible plagues against the Egyptians.

All

With the name of each plague, each puts his finger into his cup and drips a drop of juice onto his plate. Blood. Frogs. Gnats. Insects. Cattle disease. Boils. Hail. Locusts. Darkness. Death of the firstborn.

Father

But the children of Israel were protected through all these frightening things.

Reader #1

We, too, face a terrible time of trial, when God is judging all the kingdoms of the world with disasters, plagues, and wars. This is known to Israel as the "footsteps of the Messiah." Jesus said we will be hated by all and face persecution and death. But God promises to be with us through all these things, and that the "one who endures to the end, this one will be saved." *(Matthew 24:13)*

Father

Finally Pharaoh could refuse no longer. So Moses and the children of Israel departed and escaped into the desert. But after they left, Pharaoh changed his mind, and mounted his chariot to pursue them. With a great army, he chased across the desert. When the children of Israel saw him approaching, they became frightened, for their way was blocked by the sea. But Moses cried out to the Lord. And God reached down and parted the

waters for them! On dry ground they crossed and escaped to safety! But when Pharaoh's army tried to cross, the water returned and drowned them all. Moses and the children of Israel were safe from harm and free to go to the Promised Land!

Reader #1

The miraculous deliverance of Israel from Egypt is a picture of the deliverance of the Church, when God will rescue it from its tribulation and from the bondage of this world, and will miraculously catch away his bride in the sight of all the nations. "Then we who are alive, who remain...will be snatched up in the clouds in order to meet the Lord." *(1Thessalonians 4:17)* Then, we, too, will enter our Promised Land.

Narrator

"Has any god ever tried to go and take for himself a nation out of another nation by trials, by signs and wonders, by war, by a mighty hand and by an outstretched arm, and by great terrors, as the LORD your God did for you in Egypt before your eyes?" *(Deuteronomy 4:34)*

Leads the song, DAYENU ("For that alone we should be grateful")

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!
2) Had he split the sea before us, but not fed us in the desert,
Split the sea before us, well then—Dayenu!
3) Had he fed us with the manna, but not brought us to Mt. Sinai
Fed us with the manna, well then—Dayenu!
4) Had he brought us to Mount Sinai, but not led us into Israel,
Brought us to Mount Sinai, well then—Dayenu!
5) Had he led us into Israel, but not given us the prophets,
Led us into Israel, well then—Dayenu!
6) Had he given us the prophets, but not built for us the Temple,
Given us the prophets, well then—Dayenu!
7) Had he built for us the Temple, but not promised the Messiah,
Built for us the Temple, well then—Dayenu!

Reader #2

Rabbi Gamaliel used to say: "Everyone must consider the meaning of these three symbols: the PASSOVER LAMB, the UNLEAVENED BREAD, and the BITTER HERBS; otherwise the duty of telling the Passover story has not been fulfilled."

Father

Holds up the LAMB bone. On the night before the children of Israel left Egypt, God said to Moses, "Speak to all the congregation of Israel, saying...they are each one to take a LAMB for themselves, according to their fathers' households, a LAMB for each household.... The whole assembly of the congregation of Israel is to kill it at twilight. Then they will take some of the blood and put it on the two door posts and on the lintel of the houses in which they eat it. And they will eat the flesh that night, roasted with fire." *(Exodus 12:3,6-8)*

So the Israelites did according to Moses' instructions. They killed a LAMB, one for each family. And they put the blood on their door, on the lintel and on the door posts. Then they roasted it and ate it with their meal, without going outside until the next day. That same night, the angel of death flew over Egypt. And in every house that did not have the blood of the LAMB on its doorposts and lintel, the first-born child died. *Passes the bone around the table.*

Reader #1

The blood of the LAMB protected the children of Israel from God's judgment in the same way that Jesus' blood protects those who believe in him. The Bible calls Jesus "our PASSOVER LAMB." *(1 Corinthians 5:7)* He gave his life to deliver us from sin and to protect us from the judgment that is about to come upon the whole world. The Israelites had to put the blood of the LAMB on the door posts and on the lintels of their homes. We, too, must apply the blood of Jesus to our homes and our lives by believing in him and confessing him before men.

Father

Holds up a piece of BITTER HERB. "And they will eat the flesh that same night, roasted with fire, and they will eat it with unleavened bread and BITTER HERBS." *(Exodus 12:8)* Tonight we eat BITTER HERBS to remind us of the BITTER days of slavery in Egypt. We dip them in haroseth to remind us of the hard labor of laying bricks with mortar, and in salty water to remind us of our tears.

Reader #2

Life without Jesus is BITTER and its fruit is death. The Bible teaches that "all have sinned and fall short of the glory of God." *(Romans 3:23)* Through obedience to sin, we became "slaves of sin." *(Romans 6:17)* This is our BITTER slavery. But through Jesus, our Messiah, we are set free.

Father

Holds up a piece of UNLEAVENED BREAD. "And they will eat the flesh that same night, roasted with fire, and they will eat it with

UNLEAVENED BREAD." *(Exodus 12:8)* We eat UNLEAVENED BREAD to remember the haste with which the children of Israel left Egypt. They had no time to let their dough rise before God delivered them to safety.

Reader #1

LEAVEN, or yeast, is a symbol of the wickedness of sin. "Celebrate the feast, not with old LEAVEN, nor with the LEAVEN of malice and wickedness, but with the UNLEAVENED BREAD of sincerity and truth." *(1 Corinthians 5:8)* The children of Israel, when they fled from Egypt, left all leaven behind. We, too, when we come to faith in Jesus, leave the leaven of sin behind. Today is our "day of salvation" when we accept the sacrifice of Jesus to cleanse us from our sins. *(2 Corinthians 6:2)*

Father

Our children have also asked why our ancestors ate RECLINING on this night. Our ease and comfort is a sign of our freedom from bondage and our deliverance by the mighty hand of God. Blessed be the Lord who keeps his promises to Israel. For he planned long ago to bring an end to our slavery.

Reader #1

In the early church, RECLINING was a symbol of Paradise, where we will be free from all earthly burdens and enter into the joy of the Father. By faith, we can enter right now into this deliverance and rest. "For the one who has entered God's rest has himself also rested from his works, as God did from his." *(Hebrews 4:10)* Blessed be the Lord who delivers us from earthly care and will bring us safely to his heavenly kingdom.

All

Therefore, we thank, praise, laud, glorify, extol, honor, bless, exalt, and adore the one who performed all these miracles for our fathers and ourselves. He brought us from slavery into freedom, from sorrow into joy, from mourning to a festival, from darkness to a great light, and from bondage into freedom!

Father

Raises the second cup, the CUP OF INSTRUCTION. Baruch attah, Adonai Eloheinu, Melech ha'olam. Blessed are you, Lord our God, King of the universe, who has redeemed us and our fathers, and brought us to this night on which to eat unleavened bread and bitter herbs. Blessed are you, Lord our God, King of the universe, who created the fruit of the vine.

All drink the cup.

BLESSING OVER MATZA מוציא מצה

(Motzi Matzah)

Father

Holds up the wrapped matzas. Blessed are you, Lord our God, King of the universe, who brings forth bread from the earth. *Passes top matza around.*

Each takes (but does not eat) a small piece.

All

Blessed are you, Lord our God, King of the universe, who has set us free by your commandments and has commanded us concerning the unleavened bread of sincerity and truth. *All eat the piece of bread.*

BITTER HERBS מרור

(Maror)

All

Each dips a piece of bitter herb in the haroseth, and holds it up. Blessed are you, Lord our God, King of the universe, who has set us apart by your commandments and set us free from the bitterness of sin. *All eat the bitter herb.*

BITTER HERBS AND BREAD כורך

(Korekh)

Father

Passes the bottom matza around.

Each takes two small pieces, then puts bitter herbs and haroseth between them, like a tiny sandwich.

All

Hold up the bitter herb "sandwich." "They will eat it with unleavened bread and bitter herbs." *(Exodus 12:8) All eat the "sandwich."*

THE MAIN MEAL שלחן עורך

(Shulhan Orekh)

At this time, all may eat freely. Traditionally, the first thing eaten is an egg dipped in salty water.

After eating, wait for the Narrator to begin.
(Don't start to clean up until the end of the entire program.)

THE LORD'S SUPPER

(John 13:21-30)

Narrator

During the meal, Jesus became troubled in spirit.

Jesus

Amen, amen, I say to you, one of you will betray me.

Narrator

John, reclining at Jesus' chest, was seated next to Jesus. This is why Peter asked John:

Peter

Tell us who he is speaking of.

John

Leaning back on Jesus' chest. Lord, who is it?

Jesus

The one for whom I dip the morsel and give it to him. *Jesus dips a piece of bread in the stew and gives it to Judas.* What you do, do quickly.

Judas exits.

THE HIDDEN BREAD

צפון

(Tzaphun)

Reader #2

After dinner, the meal continues with a very important game.

Father

To the children: Who can find the HIDDEN BREAD?

The children search for it and find it, with help if necessary, and present it to the Father, who holds it up.

THE LORD'S SUPPER

(Luke 22:19)

Narrator

This is the bread that was broken and HIDDEN earlier in the meal. Jesus explained the true meaning of the HIDDEN BREAD differently than the disciples had ever heard it before.

Jesus

Holds up a broken matza. Baruch attah, Adonai Eloheinu, Melech ha'olam. Blessed are you, Lord our God, King of the universe, who brings forth bread from the earth. *Breaks the bread in two.* This is my body which is given for you. Do this in memory of me. *Passes the bread to his disciples, who each take a piece, and hold it.*

Narrator

The HIDDEN BREAD or Aphikomen represents the Son of God: the "coming one." At the beginning of the meal, the breaking of the middle matza represented his death on the cross. This broken piece was "buried," as Jesus was, but has now been brought out again, a symbol of his resurrection. When we eat of this bread by faith, we share in his resurrected presence and power. This is the Lamb of God, "that takes away the sin of the world." *(John 1:29)*

Father

Passes the HIDDEN BREAD around the table. Each breaks off a piece and holds it.

Narrator

Let us pray. Father in heaven, we thank you for offering your Son, Jesus, on the cross for us. Open our hearts to receive his death as a sacrifice for our sin. In the name of Jesus we pray.

All

Amen. *All eat the bread together.*

GRACE AFTER THE MEAL

ברך
(Berakh)

All pour (but do not drink) the third cup, the CUP OF REDEMPTION.

Father

Holds up the cup. Blessed are you, Lord our God, King of the universe, who sustains the entire world with your goodness, grace, loving kindness, and compassion, and gives us food from the earth.

All

We give thanks to you, Lord our God, for the food with which you feed and sustain us every day, and at every hour. Take pity, Lord our God, on Israel, your people, and on Jerusalem, your city, and on the kingdom of the house of David, your anointed. Our God and Father, shepherd us, feed us, maintain us, sustain us, and ease us from all our troubles.

THE LORD'S SUPPER

(Luke 22:20,17,18 following Matthew 26:27-29)

Narrator

Jesus also gave a new meaning to the CUP OF REDEMPTION

Jesus

Holds up his cup. Baruch attah Adonai Eloheinu, Melech ha'olam. Blessed are you, Lord our God, Creator of the fruit of the vine. *Looking at his disciples.* This cup which is poured out for you is the new covenant in my blood. Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.

Narrator

In the Old Testament, Moses sprinkled blood on the children of Israel to show their acceptance of their covenant with God. When we drink this cup, we show our acceptance of the New Covenant that Jesus established through his blood; a covenant that brings us REDEMPTION from our sins and grants us eternal life.

Father

Holds up his cup. Blessed are you, Lord our God, King of the universe, Creator of the fruit of the vine.

Narrator

The CUP OF REDEMPTION is a symbol of the blood of Jesus. The Bible teaches that "the life...is in the blood." *(Leviticus 17:11)* If Jesus were an ordinary man, his blood could not help us. But because he is God, this cup of the New Covenant is a symbol of drinking into us the divine life and spiritual presence of Jesus: "Messiah in you, the hope of glory." *(Colossians 1:27)*

Let us pray. Father in heaven, help us to apply the blood of Jesus to our lives, so that we may participate forever in the New Covenant, and join Jesus in the eternal kingdom of his Father.

All

Amen. *All drink the third cup, the CUP OF REDEMPTION.*

ELIJAH'S CUP אליהו הנביא

(Eliyahu Ha-Navi)

Father

To the children: Go to the door and see if ELIJAH is there. *The children go to the door, open it, look out, and then return.* Is he there? *After they answer, Father continues:* Well, maybe next year.

Reader #1

The Bible says that ELIJAH will come to announce the coming of the Messiah. *(Malachi 4:5)* This was fulfilled by John the Baptist when he said of Jesus, "Behold, the Lamb of God who takes away the sin of the world!" *(John 1:29)* But our time of waiting is not over. Jesus also said that "Elijah is coming and will restore all things." *(Matthew 17:11)* Although the Messiah has come once, he will come again to destroy his enemies and remain with us forever.

All pour (but don't drink) the fourth cup, the CUP OF HOPE, as well as an extra glass for Elijah set in the middle of the table.

Narrator
Leads the song, ELIYAHU HA NAVI

Eliyahu ha-navi, Eliyahu ha-Tishbi.
Eliyahu, Eliyahu, Eliyahu ha-Giladi
Bimhera v'yamenu, yavo elenu
Im Mashiach ben David, im Mashiach ben David.
Translation:
Elijah the prophet, the Tishbite, the Gileadite
In our own lifetime may he come quickly
With the Messiah Son of David, the Messiah Son of David.

SONGS OF PRAISE

הלל

(Psalms 113-118) *(Hallel)*

Narrator

Leads the song BARUCH HABA B'SHEM ADONAI (Psalm 118:26)

Baruch haba b'shem Adonai, aleluya (2x)
Baruch haba b'shem Adonai (2x)

Translation:
Blessed is he who comes in the name of the Lord. Hallelujah.

Other appropriate songs may also be sung at this time. Or a selection from the psalms of the Hallel (Psalms 113-118, 136) may be read.

Father

Lifts up his cup. Baruch attah Adonai Eloheinu, Melech ha'olam. Blessed are you, Lord our God, King of the universe, Creator of the fruit of the vine.

All drink the fourth cup, the CUP OF HOPE.

THE FINAL BLESSING

נרחה

(Nirtzah)

Father

It is good to praise you, Lord our God. It is a pleasure to sing praises to your name. The breath of all that live will praise your name. And the spirit of all flesh will continually glorify and exalt you, our King! For from everlasting to everlasting you are God, and beside you we have no King, or Redeemer, or Savior.

Reader #2

Lord, we ask you to accept these our praises tonight, and this our celebration of your Passover. May the truths we remember tonight live in our hearts as eternal flames and inspire us to surrender our lives wholeheartedly to you. And may they remind us to pray for the Jewish people, that they might know their Messiah, Jesus, has come.

Lord, we pray for the peace of JERUSALEM. And we ask you to bring us safely through this next year, that we might celebrate your Passover again. This we ask in Jesus' name.

All

Amen.

Reader #1

And now, together with all the saints, let us say, "Maranatha. Come quickly Lord."

All

Maranatha. Come quickly Lord.

Reader #2

Lord Jesus, come quickly, and deliver us from the troubles of this life that we might live and reign with you from JERUSALEM in your Messianic kingdom. For her we say together with your people Israel, "Next year in JERUSALEM!"

All

Next year in JERUSALEM!

Narrator

Leads the song, L'SHANA HABA'AH B'YERUSHALAIM

L'shana ha-ba'ah b'Yerushalaim (4x)

Translation:
Next year in Jerusalem!



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