

An AHC Haggadah

Draft 4 – March 27, 2010



First Draft for Seder, April 2 2007; Second Draft for Seder, April 19, 2008;
Third Draft for Seder, April 4, 2009; Fourth Draft for Seder, March 27, 2010

This *AHC Haggadah* was initially put together for the celebration of Passover
for members of the AHC and guests.

The contents of this haggadah includes material from the haggadot of the following Hebrew Catholics:

Marty Barrack, *Passover with Rabbi Yeshua*
Roy Schoeman, *A Passover Seder in the Light of Christ*
Bill Windel, *A Messianic Haggadah*

We are grateful for their collaboration in this first AHC Haggadah.

Since this is a work in progress, please take note of anything that you think can be improved.
We will be happy to receive your suggestions at the email address below.

Notes: The italic phrases that appear between paragraphs are instructions for the participants.

Every time we reach the term “**Reader**”, the next person at the table,
in clockwise rotation, reads the corresponding section.

This *AHC Haggadah* is intended for use in family or small group settings.
Within that context, it may be freely downloaded, printed/copied and distributed from the AHC web site at:
<http://www.hebrewcatholic.org/HCLiturgicalYear/hebrewcatholicla.html>

For parish or large group settings, we recommend
The Paschal Meal – An Arrangement of the Last Supper as an Historical Drama,
It has an imprimatur from The Most Rev. Karl J Alter, previously Archbishop of Cincinnati.
This booklet may also be freely downloaded, printed/copied and distributed from the AHC web site above.

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In *Behold the Pierced One* (Ignatius Press, ©1986), in a meditation on Holy Thursday, Cardinal Ratzinger wrote:

“Israel had to make a pilgrimage, as it were, to [Jerusalem] every year at Passover in order to return to its origins,
to be recreated and to experience once again its rescue, liberation and foundation.” (pg. 104)

Further on in his meditation, Cardinal Ratzinger wrote:

“... it seems to me, this Passover celebration which has come down to us from the nomads, via Israel and through Christ,
also has (in the deepest sense) an eminently political significance.

We as a nation, we in Europe, need to go back to our spiritual roots, lest we become lost in self-destruction.

“This feast needs to become a family celebration once again ... under the banner of the Lamb.” (pg.106)

Introduction

Leader: The Passover celebration tells the story of God's miraculous liberation of the People Israel from 400 years of slavery in Egypt. It prefigures an even greater liberation by God, 1,000 years later, from the slavery of sin.

Reader: The story of the People Israel, however, begins a millennia earlier through God's choice, first of Abraham, then of Abraham's son Isaac, and then of Isaac's son Jacob. Abraham's obedience to God and his willingness to sacrifice his son Isaac pre-figured God's sacrifice of His only-begotten son, born also from Abraham's seed, two thousand years later

From the seed of Jacob, whose name is changed to Israel, the twelve tribes of Israel are formed. The major events and signs of salvation history will be revealed through the history of this chosen people, as God reveals himself to man, and reveals man to himself.

Reader: Through the events surrounding their liberation from Egypt, God begins the work of transforming His People Israel into a nation and a Kingdom, in preparation for the coming of Messiah. The liberation from Egypt is rich in prophetic symbolism: the crossing of the Red Sea from slavery to freedom prefigured our Baptism freeing us from original sin; the Blood of the Lamb on the doorpost sparing us from temporal death prefigured the Blood of Christ on the Cross sparing us from eternal death; the forty years journey in the wilderness until reaching the promised land and Jerusalem was a type of our lifetime here on earth until we reach our eternal home, the "Heavenly Jerusalem"; and the manna with which God miraculously fed the Jews in the desert prefigured the true bread of life, the Eucharist, which God feeds us during our pilgrimage on earth.

Reader: One thousand years following the liberation from Egypt, another Israelite - Yeshua, the Son of God and the son of Mary, the Second Person of the Holy Trinity, and our Messiah - came to liberate us from the slavery of sin and give us new life. The period surrounding Passover provides the setting through which the Paschal mysteries of the New Covenant unfold. During the Passover Seder, Yeshua instituted the Sacrament of the Holy Eucharist and established the new priesthood, beginning with the apostles, to offer the Holy Sacrifice of the Mass. Following the Seder, the events of Holy Week proceed with our Lord dying on the Cross – effecting our redemption - and then rising to New Life on the third day. In, with and through our Lord, Yeshua haMashiach, we participate in these events in the liturgies of Holy Thursday, Good Friday, Holy Saturday and Easter Sunday.

Leader: Let us now, in solidarity with our Jewish brothers and sisters, go back to our roots and celebrate the mighty acts of God, which freed us from slavery in Egypt and prepared us for an even greater freedom, freedom from slavery to sin. May our celebration of the Passover, as it was celebrated by our ancestors and fulfilled in Yeshua and his Church, contribute to the reconciliation of man with God, and also with each other, through Messiah our Lord.

Candle Lighting

Leader: It is the lady of the house who traditionally lights the candles for the Sabbath and all festivals, including the Passover celebration. We are reminded that it was Our Lady, Mary, who brought forth the Light of the World.

Lady of the House:

Light the candles, then recite the following blessing:

ברוך אתה, יי אלהינו, מלך
העולם, אשר קדשנו במצותיו וצונו
להדליק נר של יום טוב.

Barukh Atah Adonai, Eloheynu Melekh HaOlam
Asher kidshanu b'mitzvotav, v'tzivanu l'hadlik, ner shel yom tov.

“Blessed art Thou, O Lord, our God, King of the universe,
Who has made us holy by the Law,
and has commanded us to kindle the Festival light.”

And:

Blessed art Thou, O Lord, our God, King of the universe,
Who has sent Thy Son, Thine only Son Yeshua haMashiach
to be the Light of the world and our Passover Lamb,
that through Him we might have life.

Symbols of Passover

Leader: We have the following terms:

Haggadah:

The booklet, literally “the telling”, contains the instructions, prayers and text for the Passover Seder.

Passover:

The Jewish festival commemorating the freeing of the People Israel from their slavery in Egypt (*the Exodus*). “... *when I see the blood, I will **pass over** you ...*” (Ex. 12:13)

Seder:

The ritual festival meal celebrated during Passover. It literally means the “order” in which the meal is celebrated.

(Lifting the Seder plate, say:)

We have on the Seder plate before us the symbols of our Passover.

Matzah:

represents the flat, unleavened bread which our ancestors ate during their departure from Egypt.

Roasted Shankbone:

represents the lamb that was ritually sacrificed and offered at the Temple of Jerusalem during Passover.

Roasted Egg:

a symbol of new life.

Maror:

bitter herbs that remind us of the harshness of Israel’s slavery in Egypt.

Charoset:

a mixture of fruit, nuts, honey and wine. The charoset symbolizes the mortar which our ancestors used to make bricks for the building of Egyptian cities and pyramids.

Karpas:

or green vegetable reminds us of how God brought the Israelites through the Red Sea and made them a new nation.

(Lift the Seder plate for all to see, and say:)

These are the symbols of Passover. Let us now sanctify this holy celebration.

The Four Cups of Wine

Leader: As we celebrate the Seder, we will drink four cups of wine. These cups stand for the four promises God made to Moses (Exodus 6:6,7). Each cup has its own name and meaning.

Reader: First is the **Cup of Blessing or Sanctification**. God said:

“I will free you from your burdens in Egypt.”

Second is the **Cup of Judgment**. God said:

“I will rescue you from slavery by mighty acts of judgment.”

Third is the **Cup of Redemption**. God said:

“I will redeem you with my outstretched arm.”

The fourth cup is the **Cup of Praise**, where we praise God for His promise:

“I will take you for my people, and I will be your God.”

Reader: This Passover, as we celebrate these promises of redemption by drinking four cups of wine, let us remember the relationship that God desires to have with each of us. These promises, once spoken to Moses and to Israel, are the same promises God speaks to us today.

All: God *has* brought *us* out from the yoke of bondage
God *has* freed *us* from being slaves
God *has* redeemed *us* with an outstretched arm
God *has* taken *us* as His own people, and He *is our* God



The First Cup of Wine - The Cup of Sanctification (Kiddush)

“I will free you from your burdens in Egypt.”

Leader: The first of our four cups is called the “Kiddush” or “the Cup of Sanctification.” This cup is to be consumed as we recline to our left side. This “reclining” posture reminds us that we are free, as we shall explain shortly. Let us lift together this first cup of wine and, reclining to the left, bless the Name of the Lord.

(Lifting the first cup of wine, say:)

All: **Blessed art Thou O Lord our God, King of the universe.**
You have chosen us from among the nations.
You have made us holy in Your Son, our Messiah.
You have given us commandments with which to glorify You.
You give us days of rest, holidays for joy, festivals for gladness,
and this Passover to remember our deliverance from bondage.

Blessed art Thou O Lord, our God, Who hallows His people and the Festivals.”

Leader:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא, פְּרִי הַגֶּפֶן.

Barukh atah Adonai, Eloheynu Melekh haOlam
Boray p'ree hagafen. Amen”

All: **Blessed art Thou, O Lord our God, King of the universe,
Who creates the fruit of the vine. Amen**

Leader: Let us all drink this first cup of Passover.

(All drink the Cup of Sanctification together.)

Washing the Hands

Leader: At this point in the Seder, I will wash and dry my hands without a blessing, on behalf of all of us. In doing this, we symbolize the washing away of worldly wisdom so that we can approach the Seder open to the wisdom of God’s providence.

This act reminds us of the Jewish priest who washed in the laver before performing any service to God. At the point in the Mass which echoes this moment of the Seder, the Catholic priest used to say:

Priest, Deacon: “Lavabo inter innocentes manus meas et circumdabo altare tuum Domine ut audiam vocem laudis et enarrem universa mirabilia tua.”

“I wash my hands in innocence, and go about Thy altar O LORD,
so that I may give voice to my praise and tell of all Thy wondrous deeds

Leader: Jesus used this occasion during His last Passover supper to wash the feet of the apostles, symbolizing their transformation into priests of the New Covenant and of service in humility.

Reader: “Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper, laid aside His garments, and girded Himself with a towel. Then He poured water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel with which He was girded.” (John 13:3-5)

Reader: “Do you understand what I have done for you?” he asked them. “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet.” (John 13:12-14)

(Leader pours a few drops of water over his hands and dries them.)



Dipping of the Parsley (Karpas)

Leader: Passover is a Springtime holiday, celebrated when nature is becoming green with new life. This vegetable, called karpas, represents life, created, renewed, and sustained by Almighty God.

Reader: We dip the parsley in salt water to recall the bitter tears shed during the time of slavery in Egypt. The parsley greens remind us of the branches of hyssop used to daub the lamb's blood on the doorposts and lintels that first Passover night. We recall that hyssop was used as a symbol of purification by David in Psalm 51:

*"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."
(Ps. 51:7)*

Reader: And it was also on a hyssop branch that Jesus was given His bitter last drink.

"After this Jesus, knowing that all was now finished, said (to fulfill the scripture), "I thirst." A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit." (John 19:28+)

Leader: So it is fitting that the parsley should be dipped in salt water representing tears – tears for the sadness of the bondage in Egypt, tears of repentance for our sin, and tears for the suffering Jesus went through to free us from our sin

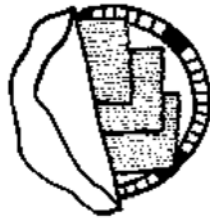
**בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הָאֲדָמָה.**

Barukh Atah Adonai, Eloheynu Melekh haOlam,
Boray p'ree haAdamah."

All: **Blessed art Thou, O Lord our God, King of the universe,
Who creates the fruit of the earth."**

Leader: Let us now dip the parsley in salt water and eat."

(All dip the parsley and eat.)



The Matzah and the Afikomen

Leader: On all other nights we eat bread with leaven, but on Passover we eat only matzah, unleavened bread. As the children of Israel fled from Egypt, they did not have time for their dough to rise. Instead, the hot desert sun baked it flat.

We have here three pieces of matzah in a special white covering called the *matzah toff* or *unity*. The rabbis provide various explanations for the three matzot wrapped together. In calling these three wrapped matzot a *unity*, some think of the unity of the patriarchs: Abraham, Isaac and Jacob. Others are reminded of the unity in worship of the Priests, the Levites, and the People of Israel. From the perspective of faith, we who know Messiah are reminded of the tri-unity of God: Father, Son and Holy Spirit.

*(Remove the three pieces of matzah from the matzah toff and put them on a plate.
Break the middle piece, and place both pieces on the plate.
The plate is lifted for all to see, and say:)*

All: **Behold the bread of affliction which our forefathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate the Passover with us. Now we are here; next year may we be in the Promised Land. Now we are slaves; next year may we be free men.**

*(Put down the plate and cover the matzah.
Wrap the larger half of the broken matzah in a white cloth or napkin and say:)*

Leader: This middle piece of matzah is called the *Afikomen*, a Greek word meaning “that which is to come”. It will be our dessert, the last food we eat tonight. It will be hidden and the children, if any, will receive a reward for finding the Afikomen.

(The afikomen is now hidden.)

Reader: This tradition celebrated for thousands of years presents a beautiful picture. Yeshua, the second person of the Holy Trinity, left Heaven and came to earth in two natures, divine and human. In his humanity, he was scourged and crucified, bearing in His own body the marks and piercing suggested by the Matzah; the broken Matzah reminds us that He was broken for us on the Cross; like the Afikomen, He was wrapped in a cloth and hidden in the tomb; and like those who receive a reward for finding the Afikomen, our Lord will rise on the third day, offering those who find him the greatest of rewards, Eternal Life.

All: **“... he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed.”** (Isaiah 53:5)

The Four Questions

Leader: We begin to tell the Passover story with the youngest asking four questions.

Chant the Four Questions – By the youngest present. Underlined words are sung twice.

Youngest: 1. Why is this night different from all other nights?

Mah nishtanah ha-lailah hazeh mikohl ha-leilot.^(2X)

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל
הַלַּיְלוֹת?

On all other nights we eat leavened or unleavened bread; why on this night do we eat only matzah, unleavened bread?

Sheb'khol ha-leilot anu okhlin khametz u-matzah,^(2X) *ha-laila hazeh*^(2X) *kulo matzah?*^(2X)

2. On all other nights we eat all kinds of vegetables; why on this night do we eat maror, bitter herbs?

Sheb'khol ha-leilot anu okhlin sh'ar yerakot,^(2X) *ha-laila hazeh*^(2X) *kulo maror?*^(2X)

3. On all other nights we do not dip our vegetables even once; why on this night do we dip them twice?

Sheb'khol ha-leilot ayn anu matbilin afilu pa'am akhat,^(2X) *halaila hazeh,*^(2X) *shtay p'amim?*^(2X)

4. On all other nights we eat our meals sitting or reclining; why on this night do we eat only reclining?

Sheb' khol ha-leilot anu okhlin bayn yoshveen oovayn m'soobeen,^(2X) *halaila hazeh,*^(2X) *kulanu m'subeen?*^(2X)

We Answer the Questions

Leader: It is both a duty and a privilege to answer the four questions of Passover and to recite the mighty works of our faithful God.

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

Leader: This night is different from all other nights because on this night we celebrate our going forth from slavery into freedom. We were slaves to Pharaoh in Egypt, and the Lord saved us with a mighty hand. If God had not taken our fathers out of Egypt, then we, our children, and our grandchildren, too, would still be Pharaoh's slaves.

We eat only matzah, unleavened bread, because when Pharaoh finally let the people go, they had to flee Egypt quickly. There was no time to let the yeast rise in the dough before they baked it.

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

Leader: We eat bitter herbs to remind us how bitter it was to live as slaves in Egypt. We are reminded that life is bitter for all who are enslaved, especially those who are enslaved to sin.

Reader: On all other nights we do not dip our vegetables even once; why on this night do we dip them twice?

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

Reader: On all other nights we eat our meals sitting or reclining; why on this night do we drink only reclining?

Leader: We recline tonight because in ancient days slaves and nomads sat on the floor or ground while eating, while free men reclined on pillows. We were slaves in Egypt, but tonight we remember that God brought us freedom. We also remember that we are a people made free by the Messiah.

The Passover Story

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

The Ten Plagues

Reader: God saw our suffering and heard our cries. He brought us out of Egypt with a strong hand and with an outstretched arm, with great terror, and with signs and wonders. We will then recall the ten plagues which the Most Holy brought upon the Egyptians.

As we fill our cups a second time, we are filled with joy at God's mighty deliverance. But let us also remember the great cost by which redemption was purchased: Lives were sacrificed to bring about the release of God's people from the slavery of Egypt. But a far greater price purchased our redemption from slavery to sin – the death of Messiah.

(Fill the glasses of wine a second time.

Leader: *As each plague is named, everyone repeats it while dipping a finger in the glass of wine, letting a drop of wine fall onto his plate, and reducing the fullness of our cup of joy this night.)*

The waters turned to blood
Frogs invaded the land
Lice invaded the land
Flies
Cattle diseases
Boils erupted
Hail fell
Locusts attacked the crops
Darkness covered the land for three days
Death of the Firstborn!

Reader: Pharaoh's heart was hardened. He withstood the first nine of the plagues and would not let the Israelites depart. So then God sent the tenth plague upon the land of Egypt: the death of Egypt's firstborn.

"And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sitteth upon his throne, even unto the firstborn of the maid servant who was behind the mill; and all the firstborn of cattle." (Ex. 11:5)

Reader: But to protect the children of Israel, God commanded the head of each Jewish household to sacrifice a spotless lamb, without breaking any of its bones, and to apply its blood to the doorway of our homes, first to the top of the doorway, the lintel, and then to the two side

posts. He told them to roast the meat of the lamb and eat it with unleavened bread and bitter herbs. He instructed them to eat it quickly, like people prepared to leave in a hurry, for this is the Passover of the Lord.

Reader: *“For I will pass through the land of Egypt that night, and I will smite all the first-born in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you, upon the houses where you are; and when I see the blood, I will pass over you, and no plague shall fall upon you to destroy you, when I smite the land of Egypt. This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations you shall observe it as an ordinance for ever.”* (Ex 12:12-14)

By the blood of the lamb Israel was spared.

By the blood of the lamb was death made to pass over.

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

For just as no bones of the first Passover lambs were to be broken, so none of the Messiah's bones were broken. (John 19:31+)

And just as the blood of those first Passover lambs on the crossed wooden beams of the doorposts and lintel of the Israelites homes saved them, so the blood of Jesus on the wood of the cross has saved us.

Reader: And so God liberated the Hebrew people from slavery to Pharaoh. But the miracles didn't stop there! God led the people by a pillar of fire at night and a cloud by day. When Pharaoh changed his mind and sent his soldiers to bring the Israelites back to Egypt, God caused the Red Sea to open and our people to reach safety on the other side. Then the Red Sea closed again, destroying the armies of Egypt. The Pharaoh who once decreed the drowning of all Hebrew baby boys, watched as his own armies perished in a sea of reeds.



lu ho-tzi ho-tzi a-nu, ho-tzi a-nu mi-mitz-ra-yim,
 ho-tzi a-nu mi-mitz-ra-yim da-yei-nu.
 (Chorus) Da-da-yei-nu, da-da-yei-nu, da-da-yei-nu, da-yei-nu da-yei-nu.

Dayenu – It would have been enough!

Leader: It is tradition to review the mighty acts that God did for our ancestors and for us. As each one is read, please respond with *Dayenu* – meaning: *it would have been enough (for us)*!

The short refrain is: *Dayenu!*

The full refrain is: *Da da-yenu, da da-yenu, da da-yenu, da-yenu da-yenu!*

Reader: If He had rescued us from Egypt, but had not punished the Egyptians
All: Dayenu!

If He had punished the Egyptians, but had not destroyed their gods
All: Dayenu!

If He had destroyed their gods, but had not slain their first-born
All: Dayenu!

If He had slain their first-born, but had not given us their property
All: Dayenu!

If He had given us their property, but had not opened the sea for us
All: Dayenu!

If He had opened the sea for us, but had not brought us through on dry ground
All: Dayenu!

If He had brought us through on dry ground, but had not drowned our oppressors
All: Dayenu!

Reader: If He had drowned our oppressors, but had not supplied us in the desert for forty years
All: Dayenu!

If He had supplied us in the desert for forty years, but had not fed us with manna
All: Dayenu!

If He had fed us with manna, but had not given us the Sabbath
All: Dayenu!

If He had given us the Sabbath, but had not brought us to Mt. Sinai
All: Dayenu!

If He had brought us to Mt. Sinai, but had not given us the Law
All: Dayenu!

If He had given us the Law, but had not brought us to the land of Israel
All: Dayenu!

If He had brought us to the land of Israel, but had not built us the Temple
All: Da da-yenu, da da-yenu, da da-yenu, da-yenu da-yenu!

Reader: **It would have been enough for us!** How much more, then, should we love God for **all** that He has done for us. For He did all these things, and more.

In the fullness of time, He brought forth the Messiah who came to dwell with us, to teach us, to die and free us from sin, to rise again to lead us to the promised land of Heaven, to establish His Church, and to nourish us with Himself in the Bread of Heaven – the Eucharist, our Rock, our Way, our Truth, our Life.

All: Da da-yenu, da da-yenu, da da-yenu, da-yenu da-yenu!

Leader: But the Holy One, blessed be He, provided all of these blessings for our ancestors and for us. And not only these, but so many more.

All: **Blessed art Thou, O Lord our God, for You have, in Your mercy, supplied all our needs. You have given us Messiah, forgiveness for sin, life abundant and life everlasting. Hallelujah!**

Second Cup of Wine - The Cup of Judgment

I will rescue you from slavery by mighty acts of judgment

(Fill wine cup. Lifting the second cup of wine, say:)



Leader: We drink this second cup, the Cup of Judgment, commemorating our freedom from the judgments God put upon Egypt.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַתֵּבֵן.

Barukh Atah Adonai, Eloheynu Melekh haOlam
Boray p'ree hagafen. Amen!

All: **Blessed art Thou, O Lord our God, King of the universe
Who creates the fruit of the vine. Amen!**

All drink the second cup.

Hallel / Psalm of Praise - 113

Leader: Let the Name of the Lord be praised, now and forever!

(Left) Praise the Lord! Praise O servants of the Lord,
praise the Name of the Lord!

(Right) Blessed be the Name of the Lord
from this time forth and for ever more!

(L) From the rising of the sun to its setting
the Name of the Lord is to be praised!

(R) The Lord is high above all nations,
and His glory above the heavens!

(L) Who is like the Lord our God, Who is seated on high,
Who looks down upon the heavens and the earth?

(R) He raises the poor from the dust,
and lifts the needy from the ash heap,

(L) to make them sit with princes,
with the princes of His people!

(R) He gives the barren woman a home,
making her the joyous mother of children!

All: Praise the Lord!

Hallel / Psalm of Praise – 114

(L) When Israel went forth from Egypt,
the house of Jacob from a people of strange language

(R) Judah became his sanctuary, Israel his dominion.

(L) The sea looked and fled, Jordan turned back.

(R) The mountains skipped like rams,
the hills like lambs.

(L) What ails you, O sea, that you flee?
O Jordan, that you turn back?

(R) O mountains, that you skip like rams?
O hills, like lambs?

(L) Tremble, O earth, at the presence of the Lord,
At the presence of the God of Jacob,

(R) who turns the rock into a pool of water,
the flint into a spring of water.

Blessing the Washing of Hands

Leader: Earlier, when we washed our hands, we did so without a blessing to symbolize the washing away of worldly wisdom. But this time we are preparing ourselves to eat the sacred Passover meal, so we wash our hands with a blessing for spiritual purification.

Let us pray the blessing, and we will then wash and dry our hands as was done in ancient Israel.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל־נְטִילַת יָדַיִם.

Barukh Atah Adonai, Eloheynu Melekh haOlam,
Asher kidshanu b'mitzvotav, v'tzivanu al netilat yadayim.

All: **Blessed art Thou, Lord our God, King of the universe,
Who made us holy by His law and commands us to wash our hands.**

Blessing and Eating the Unleavened Bread (Matzah)

Leader removes top matzah from matzah toff and holds it up.

Leader: When blessing the matzah, we hold it with ten fingers, calling to mind the Ten Commandments.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִדֶּהָאָרֶץ.



Barukh Atah Adonai, Eloheynu Melekh haOlam,
hamotzi lechem min ha'aretz

All: **Blessed art Thou, O Lord our God, King of the universe
Who brings forth bread from the earth.**

Reader: These words are similar to the words we hear at Mass as the priest raises the unleavened host and says:

“Blessed art Thou, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.”

Leader: I will now break small pieces from the matzah and distribute them to each person.

When everyone has a small piece of matzah, leader lifts the matzah and says:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל־אֲכִילַת מַצָּה.

Barukh Atah Adonai, Eloheynu Melekh haOlam,
asher kidshanu b'mitzvotav, , v'tzivanu al akhilat matzah.

All: **Blessed art Thou, Lord our God, King of the universe,
Who made us holy by His law, and commanded us about the eating of matzah.**

Leader: Let us together eat the matzah.

All eat the matzah.

Blessing and Eating the Bitter Herbs (Maror)

(Leader breaks and distributes another piece of matzah to everyone.)

Leader: We are now commanded to eat the Maror. It is horseradish, so please be careful. Take a tiny amount from the plate onto your piece of matzah. The amount you use should be enough to bring a “tear to the eye”.

קָדְשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.
רַדְדָה אֶתְּךָ יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר

Barukh Atah Adonai, Eloheynu Melekh haOlam,
asher kidshanu b'mitzvotav, v'tzivanu al akhilat maror.

All: **Blessed art Thou, Lord our God, King of the universe,
Who made us holy by His law, and commanded us to eat bitter herbs.**

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

(All eat the bitter herb on the matzah.)

Second Dipping – The Charoset

(Leader distributes two pieces of matzah - from the bottom matzah in the matzah toff - to each person.)

Leader: On all other nights we do not dip our vegetables even once, but tonight we dip them twice. We have already dipped the parsley into the salt water. Now, we dip the bitter herbs into charoset.

The children of Israel toiled to build cities for Pharaoh, working in brick and clay. We remember this task in a mixture called *charoset*, made from chopped apples, honey, nuts, and wine. Let us make a matzah sandwich, similar to that eaten with Lamb during Temple times in Jerusalem. Take a small amount of bitter herbs and place it on a piece of matzah. Add about twice as much charoset and add the second piece of matzah to make the sandwich.

Reader: While they were reclining at the table eating, Yeshua said,

“I tell you the truth, one of you will betray me - one who is eating with me.”
They were saddened and one by one they said to him, “Surely, not I?”
“It is one of the twelve,” he replied, “one who dips bread into the bowl with me” (Mark 14:18-20)

(Leader, holding the piece of matzah with the maror and charoset, say:)

Leader: Barukh Atah Adonai, Eloheynu Melekh haOlam,
asher kidshanu b'mitzvotav, v'tzivanu le-ekhol et zevakh hapesakh, matza umaror.

All: **Blessed art Thou, Lord our God, King of the universe,
Who has made us holy by the law and commanded us to eat the paschal lamb
together with unleavened bread and bitter herbs.**

Leader: Let us eat together the maror and charoset sandwich.

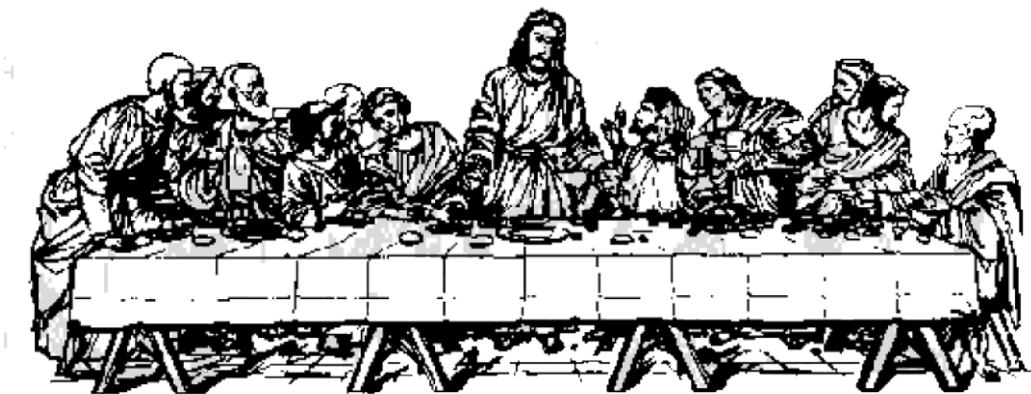
All eat the maror and charoset sandwich.

The Passover Supper is Served

Leader: And now let us enjoy our Seder dinner. Let us pray.

All: **Blessed art Thou, O Lord our God, King of the Universe,
Who Brings forth food from the earth.**

**Bless us O Lord, and these Thy gifts
Which we are about to receive from Thy bounty, through Christ our Lord.**



Eating the Afikomen

Before the Seder can continue, the children, if any, must search for the Afikomen.

Alternately, someone retrieves the Afikomen from the matzah toff.

The one who retrieves the Afikomen should return it to the leader, redeeming it for some small coin or prize.

Leader: It is time for us to share the Afikomen, the dessert, the final food eaten at Passover. It is shared as the Passover lamb was shared from the time of the exodus until the destruction of the Temple. It is said that the taste of the Afikomen should linger in our mouths.

Reader: It was when the Passover meal had ended that Jesus ...
“... took bread, and when he had given thanks he broke it and gave it to them, saying, “This is my body which is given for you. Do this in remembrance of me.” (Luke 22:19)

Leader takes the Afikomen and breaks a piece for each person at the table.

Leader: Before the Passover story was told, I *buried* the matzah in a linen cloth, just as Yeshua had been buried in the traditional Jewish linen burial cloth. This return of the matzah reminds us that Yeshua rose from the dead.

Let us now eat the matzah, meditating on the new covenant of redemption, reconciliation and life that our Lord has just established with His people.

Grace After the Meal

Psalm 126

All: When the Lord restored the fortunes of Zion, we were like those who dream.
Then our mouth was filled with laughter and our tongue with shouts of joy.
Then they said among the nations, “The Lord has done great things for them.”
The Lord has done great things for us; we are glad.

**Restore our fortunes, O Lord, like the watercourses in the Neg’eb!
May those who sow in tears reap with shouts of joy!
He that goes forth weeping, bearing the seed for sowing,
shall come home with shouts of joy, bringing his sheaves with him.**

Leader: Let us say grace.

All: Blessed be the Lord our God Whose food we have eaten and in Whose abundant goodness we live.

Leader: Blessed art Thou, O Lord our God, King of the Universe, Who sustains the whole universe in His goodness, with grace, loving kindness and mercy. He gives food to all, for His mercy endures forever. In His great goodness He never failed us with sustenance and may He never fail us, forever and ever, for the sake of His great name. It is He Who provides for all, sustains all, and is beneficent to all, preparing food for all His creatures whom He created.

All: Blessed are Thou, Oh Lord our God, Who provides food for all. Amen.

The Third Cup of Wine - The Cup of Redemption



“I will redeem you with my outstretched arm.”

Leader: Let us now prepare to drink the third cup of wine.

(Fill wine glasses. Lifting the third cup, say:)

This is the Cup of Redemption, symbolizing the blood of the Passover lamb which brought salvation in Egypt.

Reader: *“And likewise”, Yeshua picked up the third “cup after supper, saying, This cup which is poured out for you is the new covenant in my blood.” (Luke 22:20)*

Leader: Lifting the cup, we pray:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.

Barukh Atah Adonai, Eloheynu Melekh haOlam, b’ray p’ree hagafen. Amen!

All: **Blessed art Thou, Oh Lord our God, King of the universe
Who creates the fruit of the vine. Amen!**

Leader: Let us gratefully drink. *(All now drink the third cup.)*

The Cup of Elijah the Prophet.

(Elijah’s Cup is filled with wine.)

Reader: It is Jewish tradition to keep this cup for the prophet Elijah. He was prophesied to appear before the Messiah came.

“Behold, I will send the prophet Elijah before that great and dreadful day of the Lord comes.” (Malachi 4:5)

Leader: Now the door is opened to see if Elijah will come to bring God’s promised savior to the people.

(One of the children (or someone else) opens the door to welcome Elijah.)

The Jewish people still wait for the Messiah. But we know that the Messiah has already come. Jesus is the Savior God promised, not only for Israel, but for the whole world. And we know that the spirit of Elijah did come before Him, in the person of John the Baptist.

Reader: Before the birth of John the Baptizer, an angel of the Lord said,
“And he will go on before the Lord, in the spirit and power of Elijah...to make ready a people prepared for the Lord.” (Luke 1:17)

Later Yeshua spoke of John, *“And if you are willing to accept it, he is the Elijah who was to come.” (Matthew 11:14)*

It was this same John who saw Yeshua and declared,
“Look, the Lamb of God, who takes away the sin of the world.: (John 1:29)

Hallel / Psalm 117-118

(Left) Praise the LORD, all nations!
Extol him, all peoples!

(Right) For great is His steadfast love toward us;
and the faithfulness of the LORD endures for ever
– praise the LORD!

(L) O give thanks to the LORD, for he is good;
His steadfast love endures for ever!

(R) Let Israel say, His steadfast love endures for ever.

(L) Let the house of Aaron say,
His steadfast love endures for ever.”

(R) The LORD has chastened me sorely,
but He has not given me over to death.

(L) I thank Thee that Thou hast answered me
and hast become my salvation.

(R) The stone which the builders rejected has become
the cornerstone.

(L) Blessed be he who comes
in the name of the LORD!

(R) Thou art my God, and I will give thanks to Thee;

(L) Thou art my God, I will extol Thee.

(R) O give thanks to the LORD, for He is good;
for His steadfast love endures for ever!

(L) Give thanks to the Lord, for He is good,
for His kindness is everlasting;

(R) Give thanks to the God of gods,
for His kindness is everlasting;

(L) Give thanks to the Lord of lords,
for His kindness is everlasting;

(R) Who alone does great wonders,
for His kindness is everlasting;

(L) Who made the heavens with understanding,
for His kindness is everlasting;

(R) Who stretched out the earth above the waters, for
His kindness is everlasting;

(L) Who made the great lights,
for His kindness is everlasting;

- (L) The moon and stars, to rule by night,
for His kindness is everlasting;
- (R) The sun, to rule by day,
for His kindness is everlasting;
- (L) And brought Israel out of their midst,
for His kindness is everlasting;
- (R) Who struck Egypt through their first-born,
for His kindness is everlasting;
- (L) And led Israel through it,
for His kindness is everlasting;
- (R) Who split the Red Sea,
for His kindness is everlasting;
- (L) And gave the land as a heritage to Israel, His servant, for His kindness is everlasting;
- (R) Who led His people through the desert,
for His kindness is everlasting;

All: Thank the God of heaven, for His kindness is everlasting.

Reader: The soul of every living being shall bless Your Name, Lord, our God;
and the spirit of all flesh shall always glorify and exalt Your remembrance, our King.
From the beginning to the end of the world You are Almighty God;
and other than You we have no King, Redeemer and Savior.
To You alone we give thanks.

Reader: Even if our mouths were filled with song as the sea,
and our tongues with joyous singing like the multitudes of its waves,
and our lips with praise like the expanse of the sky;
and our eyes shining like the sun and the moon,
and our hands spread out like the eagles of heaven,
and our feet swift like deer
we would still be unable to thank You Lord, our God and God of our fathers,
and to bless Your Name,
for even one of the thousands of millions, and myriads of myriads,
of favors, miracles and wonders which You have done for us
and for our fathers before us. Lord, our God.

Reader: Therefore, the limbs which You have arranged within us,
and the spirit and soul which You have breathed into our nostrils,
and the tongue which You have placed in our mouth
they all shall thank, bless, praise, glorify, exalt, adore, sanctify
and proclaim the sovereignty of Your Name, our King.

Reader: For every mouth shall offer thanks to You,
every tongue shall swear by You,
every eye shall look to You,
every knee shall bend to You,
all who stand erect shall bow down before You,
all hearts shall fear You,
and every soul shall sing praise to Your Name.

All: Bless the Lord, O my soul, and all that is within me bless His holy Name.



The Fourth Cup - The Cup of Praise

“I will take you for my people, and I will be your God.”

(Fill the fourth cup. Lift the cup and say:)

Leader: We come to the fourth and last cup.

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

Leader: Let us lift our cups and bless the Name of the Lord!

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַתְּפִן.

Barukh Atah Adonai, Eloheynu Melekh haOlam,
boray p’ree hagafen. Amen!

All: **Blessed are Thou, O Lord our God, King of the universe
Who creates the fruit of the vine. Amen!**

(All drink this fourth cup.)

Reader: Blessed art Thou, Lord our God, King of the universe, for the fruit of the vine, for the produce of the field, and for the precious, good and spacious land which You have favored to give as an heritage to our fathers, to eat of its fruit and be filled by its goodness. Have mercy, Lord our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, and bless your One, Holy, Catholic and Apostolic Church. Remember us for good on this day of the Festival of Matzot. For You, Lord, are good and do good to all, and we thank You.

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

Leader: Our Passover Seder is now complete. As we are privileged to celebrate the Passover this year, may we be privileged to do so in the years to come. Let us conclude with the traditional wish that we may celebrate Passover ...

Lashanah haba’ah b’Yerushalayim!

All: **Next year in Jerusalem!**