

# CELEBRATING A PASSOVER MEAL

THE INSTITUTION OF THE PASSOVER  
TORAH - EXODUS 13, 1-10

And Moses said to the people, "Remember this day, on which you went free from Egypt, the house of bondage, how the LORD freed you from it with a mighty hand; no leavened bread shall be eaten. You go free on this day, in the month of Abib. So when the LORD has brought you into the land of the Canaanites, the Hittites, the Amorites, the Hivites and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall observe in this month the following practice: Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of the LORD. Throughout the seven days unleavened bread shall be eaten; no leavened bread shall be found with you, and no leaven shall be found in all your territory. And you shall explain to your son on that day, 'It is because of what the LORD did for me when I went free from Egypt.'

"And this shall serve you as a sign on your hand and as a reminder on your forehead - in order that the teaching of the LORD may be in your mouth - that with a mighty hand the LORD freed you from Egypt. You shall keep this institution at its set time from year to year."

## The Significance of the Passover

Welcome to the Feast of the Passover which unites us with a tradition going back more than 4,000 years, celebrated by Jesus and still observed in Jewish households. For Christians, God's great redemptive act is the resurrection of Jesus, the symbol of freedom from all that enslaves humanity. For Jews, God's great redemptive act is the exodus from Egypt: freedom from slavery, the resurrection of a nation. It is this story which the Passover Haggadah tells. Because Judaism is the cradle of Christianity - Jesus was a Jew - this is a story of which we are also part, affirming at our point in history *It is because of what God did for me, when I went forth from Egypt*. God's action offers our salvation, as much as it offered salvation to Hebrew slaves 4,000 years ago.

As with many festivals, the origins of the Passover are lost somewhere in the distant past. Its earliest associations are probably with the annual Barley Harvest, which would account for it being known as the Feast of Unleavened Bread. When the Temple existed in Jerusalem it was customary to make a pilgrimage there each spring to sacrifice a lamb as a thank-offering. Today these early agricultural and sacrificial elements have faded into obscurity and the Passover commemorates the Exodus from Egypt and is a great celebration of freedom. It is the night of deliverance. The various elements in the Seder meal, whatever their origins recall the events of the first fifteen chapters of the Book of Exodus and their main theme is freedom.

At the heart of the Passover is the sharing of a meal, but there are also a number of other symbolic actions:

- the drinking of four cups of wine - proclaiming this a holy day; recalling God's saving acts; thanksgiving for God's gifts; affirming God's continuing action in present and future;
- the emphasis on the message of Elijah and the role of Miriam - a place at the table; the opening of a door; the mixing of cups of water and wine;

- the matzah, and the items on the Seder Dish, roasted egg; lettuce; horseradish; salt water; haroset; a shankbone of lamb - each a reminder of a part of this story in which we share.

*Bless, we pray, Lord our God, King of the Universe, our observance of this Feast of Passover. Let it help us to perceive more clearly that you are our guide in all that is best in life. Give to all people the desire and strength to seek truth and practise righteousness, in the faith that your grace will crown our efforts, and in the hope that the day will come when you will reveal the fullness of your light to all people. Amen.*

## **The Passover Meal**

EHAD MI YODEAH, PESAH TIME

[hymn]

### **KADESH, SANCTIFICATION OF THE DAY**

**Leader:** Now in the presence of loved ones and friends, before us the emblems of festive rejoicing, we gather for this sacred celebration. We heed once again the divine call to service. Living the story that is told for all peoples, we gather to observe the Passover.

**Voice 1:** 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 for all times.

**Leader:** We assemble in fulfilment of the Commandment.

**Voice 2:** Remember the day on which you went forth from Egypt, from the house of bondage, and how God freed you with a mighty hand.

### **LIGHTING OF THE FESTIVAL CANDLES**

*The candles are lit*

**Voice 3:** May the festival lights now kindled, inspire us to use our powers to heal and not to harm, to help and not to hinder, to bless and not to curse, to serve you, O God of freedom.

**All:** Blessed are you, Lord God, King of the Universe; you have sanctified us with your commandments and commanded us to kindle the festival light.

### **KOS KIDDUSH, THE CUP OF SANCTIFICATION**

**Leader:** Our story tells that in diverse ways, with different words, God gave promises of freedom to his people. With cups of wine we recall each one of them, as now the first:

*The first cup of wine is poured*

**Leader:** We take up the Kiddush cup and proclaim the holiness of the Day of Deliverance!

**All:** Blessed are you, King of the Universe, creator of the fruit of the vine.

**Leader:** We praise you, Lord God, King of the Universe! You have called us for service and have hallowed our lives with commandments. In love you have given us festivals for rejoicing, seasons of celebration, this Festival of Unleavened Bread, the time of our freedom, a commemoration of the Exodus from Egypt. Praised are you, Lord, our God, who gave us this joyful heritage and who sanctifies the festival.

**All:** Blessed are you, King of the Universe, for you have sustained us and brought us to this season.

*All drink the first cup of wine*

### **KARPAS, REBIRTH AND RENEWAL**

**Voice 4:** Arise, my beloved, my fair one, and come away;  
For lo, the winter is past, flowers appear on the earth,  
The time of singing is here.  
The song of the dove is heard in our land.

**Leader:** Spring brings new growth and new life; fresh shoots are a symbol of hope and renewal; salt water reminds us of the tears shed by the Israelites in slavery.

**All:** Blessed are you, King of the Universe, creator of the fruit of the earth.

*All take some lettuce and dip it in salt water. All eat the lettuce.*

### **YAHATZ, A BOND FORMED BY SHARING**

**Leader:** Now I break the middle matzah and conceal one half as the afikoman. Later we will share it, as in days of old the Passover offering itself was shared at this service in Jerusalem. Among people everywhere, sharing of bread forms a bond of fellowship. For the sake of our redemption, we say together the words which join us with God's people of old, and with all who are in need, with the wrongly imprisoned and the beggar in the street. For our redemption is bound up with the deliverance from bondage of people everywhere.

**Voice 5:** This is the bread of affliction, the poor bread which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in want share the hope of Passover. As we celebrate here, we join with God's people everywhere.

### **MOTZI, MATZAH, MAROR**

*The uppermost of the three matzah is broken. All break matzah into four pieces.*

**Leader:** Blessed are you, King of the Universe, for you bring forth bread from the earth.

**All:** Blessed are you, King of the Universe, for you hallow our lives with your commandments, and you have given the commandment to eat Matzah.

*One piece of matzah is eaten. Horseradish is placed on the second piece of matzah.*

**Leader:** The Bitter Herbs remind us of the slavery in Egypt.

**All:** Blessed are you, King of the Universe, for you hallow our lives with your commandments, and you have given the commandment to eat bitter herbs.

*The matzah is eaten*

**Leader:** Preserving a bond with the observance of our ancestors, we follow a practice of Hillel, from the time when the Temple stood. He combined the matzah and the maror and ate them together, so that he might observe the precept handed down to him, exactly as his father before him: "They shall eat the paschal lamb with matzah and maror together."

*Horesradish and haroset are placed between the third and fourth pieces of matzah*

**Voice 6:** Together they shall be: the matzah of freedom, the maror of slavery. For in the time of freedom, there is knowledge of servitude. And in the time of bondage, the hope of redemption.

*The matzah is eaten.*

**Leader:** The Haroset reminds us of the brick and mortar but also of the sweetness of redemption.

**Voice 1:** We will go, young and old. We will go with our sons and our daughters, for we must observe unto God a festival. So it was said before the first Passover observance.

*The second cup of wine is poured*

**Voice 2:** Why is this night different from all others nights? On all other nights we eat either leavened bread or matzah; on this night, only matzah.

**Voice 3:** On all other nights, we eat all kinds of herbs; on this night we especially eat bitter herbs.

**Voice 4:** On all other nights, we do not dip herbs at all; on this night we dip them twice.

**Voice 5:** On all other nights, we eat in an ordinary manner; tonight we dine with special ceremony.

**Leader:** Four times the Torah bids us tell our children of the Exodus from Egypt. Four times the Torah repeats: "And you shall tell your child on that day..." from this, our tradition infers that there are different kinds of people. To each we respond in a different manner, according to the question, the situation and the need.

**Voice 6:** The wise person asks, "What are the precepts, laws and observances which God commanded us?" In response we should explain the observances of the Passover thoroughly.

**Voice 1:** The wicked person says, "What is this observance to you" and not "to us". he rejects the essentials of faith. thus we respond: "It is because of what God did for me when I went forth from Egypt.

**Voice 2:** When the simple person asks, "What is this?" Then we say, "With a mighty arm God freed us from Egypt, from the house of bondage."

**Voice 3:** With the person unable to ask, you must begin yourself, as it is written: "You shall tell your child on that day, saying: 'This is because of what God did for me when I went free from Egypt.' "

**Leader:** As in the pages of our histories, so too in the events of our time, in the encounters of our daily lives, these persons, the wise, the wicked, the simple, the one unable to ask, reappear in various guises. To this day, their questions must be pondered and answers sought, the story given life and meaning.

## **MAGGID, THE NARRATION**

**Leader:** There are many questions. Now we begin to answer. Our history moves from slavery to freedom. Our narration begins with degradation and rises to dignity. Our service opens with the rule of evil and advances toward the Kingdom of God.

**Voice 4:** We were slaves to Pharaoh in Egypt, and God freed us from Egypt with a mighty hand. Had not the Holy One, praised be he, delivered our people from Egypt, then we, our children, and our children's children would still be enslaved.

**Leader:** Therefore, even if all of us were wise, all of us people of understanding, all of us learned in the Law, it would still be our obligation to tell the story of the Exodus from Egypt. Moreover, whoever searches deeply into its meaning is considered praiseworthy.

**Voice 5:** For Redemption is not yet complete.

**Leader:** We have known physical bondage and spiritual servitude. We have also been subjected to social degradation. For in the eyes of others we were a subject people.

**Voice 6:** My father was a fugitive Aramaean. He went down to Egypt with meagre numbers and sojourned there, and there became a great and populous nation.

**Voice 1:** I took your father Abraham from across the river and I led him into the land of Canaan, and I increased his descendants; and I gave him Isaac and to Isaac I gave Jacob. When Jacob and his children went down into Egypt, Joseph was already in Egypt. Joseph had emerged with power over the land of Egypt...There was famine in all lands, but in the land of Egypt there was bread...and Pharaoh said to the Egyptians, "Go to Joseph; whatever he tells you, you shall do"...and all the world came to Joseph in Egypt. After Joseph died and all his brothers and all that generation, a new king arose over Egypt who did not know Joseph. And he said to his people, "Look, the Israelite people are much too numerous for us. Let us, then, deal shrewdly with them. lest they increase, and in the event of war, join our enemies on fighting against us and gain ascendancy over the country."

**Voice 2:** So they set taskmasters over them with forced labour and they built garrison cities for Pharaoh. The Egyptians embittered their lives with harsh labour at mortar and brick and in all sorts of work in the fields. But the more they were oppressed, the more they increased and spread out, so that the Egyptians came to despise and dread all the Israelites. So Pharaoh charged all his people, saying , "Every boy that is born shall be

thrown into the Nile, but let every girl live." We cried unto the Lord the God of our ancestors, and God heeded our plight, our misery and our oppression.

**Leader:** God heard our moaning, and God remembered his Covenant with Abraham, Isaac and Jacob, and God looked upon the Israelites, and God knew...

**Voice 3:** And God said, "I will go through the land of Egypt on that night and I will mete out justice against all the gods of Egypt. I the Eternal.

**Leader:** And God brought us out of Egypt by a mighty arm and awesome power, and by signs and portents; not through a messenger, nor through any intermediary or any supernatural being, but the Holy One, alone, in solitary glory.

*All raise their cups of wine.*

**Leader:** We praise the God who keeps faith with the people Israel. God's promise of Redemption in ancient days sustains us now.

**Voice 4:** For more than one enemy has risen against us to destroy us. In every generation, in every age, some rise up to plot our annihilation. But a Divine Power sustains and delivers us.

*All replace their cups untasted.*

**Leader:** The rabbis taught: When the Egyptian armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. God silenced them and said, "My creatures are perishing, and you sing praises?"

**Voice 5:** Though we rejoiced to see oppressors overcome, yet our triumph is diminished by the slaughter of the foe, as the wine within the cup is lessened when we pour ten drops for the plagues upon Egypt.

**Voice 6:** To remember upheaval that follows oppression, we pour ten drops for the plagues upon Egypt.

**Leader:** Each drop of wine we pour is hope and prayer that people will cast out the plagues that threaten everyone everywhere they are found, beginning in our own hearts: the making of war, the teaching of hate and violence, despoliation of the earth, perversion of justice and of government, fomenting of vice and crime, neglect of human needs, oppression of nations and peoples, corruption of culture, subjugation of science, learning and human discourse, and erosion of freedoms. We pour ten drops for the plagues upon Egypt.

*As each plague is named, with a teaspoon pour a drop of wine onto your plate.*

**Voice 1:** Blood;

**Voice 2:** Frogs;

**Voice 3:** Lice;

**Voice 4:** Wild Beasts;

**Voice 5:** Blight;

**Voice 6:** Boils;

**Voice 1:** Hail;

**Voice 2:** Locusts;

**Voice 3:** Darkness;

**Voice 4:** Slaying of the first-born.

**Leader:** Who is like unto you, O God, among the mighty! Who is like unto you, awesome in praises, working wonders! Our God shall reign for ever and ever! How many gifts God has bestowed upon us.

**Voice 5:** Had God brought us out of Egypt and not divided the sea for us

**All:** We should have been glad!

**Voice 6:** Had God divided the sea and not permitted us to cross on dry land,

**All:** We should have been glad!

**Voice 1:** Had God permitted us to cross the sea on dry land and not sustained us for forty years in the desert,

**All:** We should have been glad!

**Voice 2:** Had God sustained us for forty years in the desert and not fed us with manna,

**All:** We should have been glad!

**Voice 3:** Had God fed us with manna and not given us the Sabbath,

**All:** We should have been glad!

**Voice 4:** Had God given us the Sabbath and not brought us to Mt Sinai,

**All:** We should have been glad!

**Voice 5:** Had God brought us to Mt Sinai and not given us the Law,

**All:** We should have been glad!

**Voice 6:** Had God given us the Law and not led us into the land of Israel,

**All:** We should have been glad!

**Voice 1:** Had God led us into the land of Israel and not built for us the Temple,

**All:** We should have been glad!

**Voice 2:** Had God built for us the Temple and not sent us prophets of truth,

**All:** We should have been glad!

**Voice 3:** Had God sent us prophets of truth and not made us a holy people,

**All:** We should have been glad!

**Leader:** How plentiful are the reasons for our gratitude to God for the many favours bestowed upon us! God brought us out of Egypt, divided the Red Sea for us, permitted us to cross on dry land, sustained us for forty years in the desert, fed us with manna, ordained the Sabbath, brought us to Mt Sinai, gave us the Law, led us into the land of Israel, built for us the Temple, sent us prophets of truth, and made us a holy people to perfect the world under the kingdom of the Almighty, in truth and in righteousness.

**Voice 4:** Whoever does not consider well the meaning of these three, the paschal lamb, the unleavened bread and the bitter herbs, has not fulfilled the Passover.

*Leader indicates the shank bone*

**Leader:** What is the meaning of this paschal lamb?

**Voice 5:** In family groups, our people ate the paschal lamb when the Temple was still standing, as a reminder that God 'passed over' the houses of our ancestors in Egypt during the redemption.

**Voice 6:** In our day too, we invoke God as the guardian of the household of Israel, as in our dwellings we renew the family bond and strengthen our ties with the whole household of Israel.

*Leader indicated the matzah*

**Leader:** What is the meaning of this unleavened bread?

**Voice 1:** Of old, matzah was meant to recall that the dough prepared by our people had no time to rise before the final act of Redemption. 'And they baked unleavened cakes of dough since they had been driven out of Egypt and could not delay, nor had they prepared provisions for themselves.'

**Voice 2:** To the driven of the earth we link ourselves today as we fulfill the commandment: "For seven days you shall eat unleavened bread, that you may remember your departure from Egypt as long as you live.'

*Leader indicates the bitter herbs*

**Leader:** What is the meaning of this bitter herb?

**Voice 3:** It was eaten, they said, because the Egyptians embittered the lives of our people, as it is written: 'With hard labour at mortar and brick and in all sorts of work in the field with all the tasks ruthlessly imposed upon them.'

**Voice 4:** Today, as well, wherever slavery remains, we taste its bitterness.

**Leader:** In every generation, each of us should feel as though we ourselves had gone forth from Egypt, as it is written: 'You shall explain to your child on that day, it is because of what the Eternal did for me when I myself went forth from Egypt.'

**Voice 5:** Still we remember: 'It was we who were slaves, we who were strangers.' And therefore, we recall these words as well:

**Leader:** You shall not oppress a stranger, for you know the feelings of the stranger,

**Voice 6:** having yourselves been strangers in the land of Egypt.

**Leader:** When strangers reside with you in your land, you shall not wrong them...you shall love them as yourself,

**Voice 1:** for you were strangers in the land of Egypt.

**Leader:** You shall rejoice before God with your son and daughter...and the stranger, and the orphan, and the widow in your midst.

**Voice 2:** Always remember that you were slaves in the land of Egypt.

**Leader:** You shall not subvert the rights of the stranger or the orphan.

**Voice 3:** Remember that you were a slave in the land of Egypt.

**Voice 4:** Not only our ancestors alone did the Holy One redeem but us as well, along with them, as it is written: 'And God freed us from Egypt so as to take and give us the land sworn to our ancestors.'

*Wine cups are raised but not drunk*

**Leader:** Therefore, let us rejoice at the wonder of our deliverance from bondage to freedom, from agony to joy, from mourning to festivity, from darkness to light, from servitude to redemption. Before God let us ever sing a new song.

*Wine cups are set down*

## **PSALM 113**

**Leader:** Praise the Lord:

**All:** Praise the Lord!

**Leader:** You servants of the Lord, praise his name:

**All:** Let the name of the Lord be praised, both now and for evermore!

**Leader:** From the rising of the sun to the place where it sets:

**All:** The name of the Lord be praised!

**Leader:** The Lord is exalted above the earth;

**All:** His glory over the heavens.

**Leader:** Who is like the Lord our God?

**All:** He is throned in the heights above -

**Leader:** Yet he bends down:

**All:** He stoops to look at our world.

**Leader:** He raises the poor from the dust:

**All:** And lifts the needy from their sorrow.

**Leader:** He honours the childless wife in her home:

**All:** He makes her happy, the mother of children.

**Leader:** Let them give thanks to the Lord:

**All:** For his unfailing love.

## **KOS G'ULAH THE CUP OF REDEMPTION**

**Leader:** With the second cup of wine we recall the promise of liberation. This cup is not full because we spilled off some of its content when we enumerated the plagues inflicted upon the Egyptians. By drinking from this partially-filled cup, we express our sympathy for the Egyptians who lost their lives when Israel attained freedom.

**Voice 6:** Remembering with gratitude the redemption of our ancestors from Egypt, rejoicing in the fruits of our struggle for freedom, we look now with hope to the celebration of a future redemption, the building of the City of Peace in which all will rejoice in the service of God, singing together a new song. We praise you, O God, Redeemer of Israel!

**All:** Blessed are you, Lord our God, King of the Universe, Creator of the fruit of the vine.

*All drink the second cup of wine*

*All stand for grace before the meal*

(Tune: Leoni)

Praise to the living God!  
All praised be his name,  
Who was, and is, and is to be,  
For aye the same!  
The one eternal God  
Ere aught that now appears:  
The First, the Last, beyond all thought  
His timeless years

Formless, all lovely forms  
Declare his loveliness;  
Holy, no holiness of earth  
Can his express.  
Lo, he is Lord of all!  
Creation speaks his praise,  
And everywhere, above, below,  
His will obeys.

His Spirit floweth free,  
High surging where it will:  
In prophet's word he spake of old,  
He speaketh still.  
Established is his Law,  
And changeless it shall stand,  
Deep writ upon the human heart,

On sea, on land.

Eternal life hath he  
Implanted in the soul;  
His love shall be our strength and stay,  
While ages roll.  
Praise to the living God!  
All praised be his name,  
Who was, and is, and is to be,  
For aye the same.

## **SHULHAN OREIH THE MEAL IS SERVED**

[**Leader:** It is customary to begin the meal with hard-boiled eggs flavoured with salt water. This was the practice in Roman times. The egg has come to be symbolic of new growth, of new life, of hope. The roasted egg on the Seder plate has come to represent the ancient Temple service in Jerusalem, the holy city.]

## **KADEISH UR'HATZ, ORDER OF THE SEDER**

[*hymn*]

## **BAREIH, THANKS FOR DIVINE SUSTENANCE**

PSALM 126

**Leader:** When the Lord brought us back from slavery:

**All:** We were like those who dream.

**Leader:** Our mouths were filled with laughter:

**All:** Our tongues with songs of joy.

**Leader:** Then those around us said, 'The Lord has done great things for them.'

**All:** The Lord has done great things for us, and we are filled with joy.

**Leader:** Those who sow in tears,

**All:** Shall reap with songs of joy.

**Leader:** Friends, let us say Grace.

**All:** The name of the Eternal be blessed from now unto eternity.

**Leader:** Let us praise God, of whose bounty we have partaken.

**All:** Let us praise our God of whose bounty we have partaken and by whose goodness we live.

**Voice 5:** Through God's kindness, mercy and compassion, all existence is eternally sustained. God is forever faithful. Surpassing goodness fills all time and space. Sustenance there is for all. None need ever lack, no being ever want for food. we praise our God, the One, sustaining all.

**Leader:** On this Festival of Unleavened Bread, inspire us to goodness.

**All:** And on this Day of Liberation, make us a blessing.

**Leader:** On this Festival of Passover, preserve us in life.

**All:** Make us worthy of the promise of a world that is yet to be. May the One who blessed Abraham, Isaac and Jacob, bless this house, this table, and all assembled here; and so may all our loved ones share our blessing.

**Leader:** May the One who brings harmony into the spheres on high bring peace to earth for all humanity.

*The third cup of wine is pured*

### **KOS B'RAHA THE CUP OF BLESSING**

**Leader:** Let us now take up the third cup of wine in thanksgiving for redemption.

**All:** Blessed are you, King of the Universe, Creator of the fruit of the vine.

*All drink the third cup of wine*

### **KOS ELIJAHU, THE CUP OF ELIJAH**

*Elijah's cup is poured*

**Voice 6:** How many images this moment brings to mind, how many thoughts the memory of Elijah stirs.

**Voice 1:** The injustice of this world still brings to mind Elijah, who in defence of justice, challenged power.

**Leader:** Elijah opens up for us the realm of mystery and wonder. Let us now open a door for Elijah.

*A door to the outside is opened*

**Leader:** Behold, I will send you Elijah the prophet, and he will turn the hearts of the parents to the children and the hearts of the children to the parents before the coming of the great and awesome Day of God!

**All:** Thanks be to God who has given us tidings of deliverance. Blessed is he who comes in the name of the Lord.

*The door is closed*

**Leader:** Hallelujah! Our song is one with the praise of all peoples: praise, for the earth restored to its goodness; praise, for people restored to themselves; praise, for life fulfilled in sacred celebrations.

### **PSALM 117**

**Leader:** Praise the Lord, all you nations:

**All:** Praise him all you people!  
**Leader:** Great is his love towards us;  
**All:** His faithfulness shall last for ever.  
**Leader:** Praise the Lord:  
**All:** Amen.

*Elijah's cup is raised*

**Leader:** Blessed are you, Lord God, King of the Universe, who has sanctified us with your commandment and commanded us to renew the hope of Redemption!

*The cup is set down untasted*

## **NIRTZHAH, CONCLUSION**

### **KOS HARTZA-AH, THE CUP OF ACCEPTANCE**

*The fourth cup of wine is poured*

**Leader:** As our Seder draws to an end, we take up our cups of wine. The fourth cup recalls us to our covenant with the Eternal One, to a task that still awaits us as a people called to the service of God, to a great purpose. the preservation and affirmation of hope.

**All:** Blessed are you, King of the Universe, Creator of the fruit of the vine.

*All drink the fourth cup of wine*

**Leader:** The Seder Service now concludes: its rites observed in full, its purposes revealed.

**All:** This privilege we share will ever be renewed, until God's plan is known in full, God's highest blessing sealed.

**Leader:** Shalom! Peace!

**All:** Peace for us, for everyone.

**Leader:** For all people, this, our hope:

**All:** Next year in Jerusalem! Next year, may all be free!

## **ADIR HU, A HYMN OF PRAISE**

*[hymn]*

## **GLOSSARY OF TERMS**

### 1. HAGGADAH (telling)

The story of the Exodus from Egypt, God's delivery of the Jews from slavery to freedom. Everything which should be said and done at the Seder meal is set out here.

### 2. ELIJAH'S CUP

A cup of wine and a place at table are provided for Elijah, who will herald the coming of Messiah.

3. MATZAH (bread of affliction)

Three pieces of unleavened bread, a reminder of the speed with which the original Passover meal was eaten.

4. CANDLES

The night before Passover, fathers search their homes with a candle to see that all leaven has been removed.

5. FOUR CUPS OF WINE

These are drunk at various set points throughout the meal. There is no joyful occasion, without the drinking of wine.

6. BETZAH (roasted egg)

Signifies the Temple sacrifices at festival times. Also a symbol of new life and the freedom enjoyed by the slaves after their escape from Egypt.

7. KARPAS (parsley or lettuce - dipped in salt water)

Parsley was used to mark the doors of Jewish households in Egypt.

8. MAROR (bitter herb)

This is usually horseradish and is a reminder of the bitter lives of the slaves in Egypt.

9. SALT WATER

Represents the tears shed by the Jews during their years of captivity.

10. HAROSET (Charoset; Haroseth)

A mixture of apples, nuts, cinnamon and wine - a symbol of the mortar used by the slaves to make bricks in Egypt; also of the joy and sweetness after slavery.

11. Z'ROAH (roasted shankbone of lamb - this is not eaten)

A symbol of the Passover Lambs sacrificed at Jerusalem.

12. LETTUCE(or parsley - dipped in salt water)

May be watercress or cucumber or any green vegetable which is a sign of spring. Lettuce is usually chosen, as it tastes sweet to begin with, but becomes bitter after a while, reminding Jews of how they were welcomed into Egypt at first, but later enslaved.

13. SEDER DISH

Contains the foods reminding all present of the festival's meaning.  
Seder = Order (of Service for Passover Night).

14. TORAH

Usually refers to the Five Books of Moses (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) though actually encompasses the whole of the Jewish Religion.

15. HILLEL

One of the most distinguished of the rabbis, born c70BC, a native of Babylon. It was Hillel who said, "What is hateful to you, do not do to your fellow."

*This material was prepared by the Worship Group of Quinton Methodist Church.*