



**A GUIDE TO THE
CELEBRATION OF A
CHRISTIAN PASSOVER**

BY BRUCE J. LIESKE

**TO BE USED WITH A PASSOVER
HAGGADAH FOR CHRISTIANS**

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Foreword to the 2017 edition:

Much has changed in our ministry since this Hagaddah and its companion Guide was originally published. So I thought I would take this opportunity to update the reader on what is going on in the LC-MS within Jewish missions.

In 1973, at the encouragement of Rev. Bruce Lieske, their pastor, St. Luke's Lutheran Church in Philadelphia submitted a memorial to the 1973 convention of the Lutheran Church-Missouri Synod, titled "To Facilitate Gospel Proclamation among Jews." The synod ultimately referred this issue to an ad hoc committee, headed by Dr. Erwin J. Kolb then the Executive Director for Evangelism of the LC-MS. You can find these and related documents in *Witnessing to Jewish People* by Bruce J. Lieske available through our website at www.lije.org on the "Resources" page.

This beginning grew into what is now Lutherans in Jewish Evangelism (LIJE), founded in 1981. Rev. Lieske became its Founder and first Executive Director, and LIJE became the first mission society outreach of the LC-MS since World War II. There are 6,000,000 Jewish people in the United States, accounting for 45% of world Jewry.

To minister to this community, we help prepare congregations for ministry to Jewish people through preaching, teaching, writing and workshops while developing branches that are active and intentional in evangelism to the communities where God has placed them. We affirm and seek to be faithful to St. Paul's proclamation, **"For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile"** (Romans 1:16).

The vision of LIJE is two-fold:

- First, LIJE seeks to engage in intentional evangelism within every significant Jewish community in the United States, sharing Y'shua (Jesus) with all people and especially the Jewish people.
- Secondly, LIJE seeks to connect congregations for training in evangelism and to help our churches understand the Jewish roots of their faith.

These booklets were edited and written by Rev. Lieske early in the ministry of LIJE, and originally published through the Board for Evangelism. He worked to help facilitate those goals with the expressed goal of opening mission branches

in every city in the United States with a population of 20,000 or more Jewish people. There are 39 such areas in this country!

When this Hagaddah was published, I was not a believer in Jesus, having been raised in a Jewish home in Denver, CO. I came to faith in 1991 through the ministry of St. John's Lutheran Church in Denver, and began my ministry with a Jewish outreach organization in Denver, CO, called Menorah Ministries where I was serving as a volunteer missionary on the campus at the University of Colorado. By 1996 I was attending Concordia Seminary and had not heard much about the existing Lutheran mission to the Jews when I met Steve Cohen. He was then the field counselor and advisor to LIJE. In 1996 he left Jews for Jesus and came full-time with LIJE and moved to St. Louis. We worked together to found The Apple of His Eye Mission Society, which was ostensibly intended to be a missionary training center, working with LIJE. But it ended up effectively operating as a competing mission to the Jews, causing a lot of confusion within our church body. So Steve and Bruce decided to separate their work. Steve left the ministry of LIJE but continued to operate under LIJE's street name of "The Apple of His Eye."

Because of all this confusion, LIJE determined to open new mission branches under the name of "Burning Bush Ministries" to distinguish itself from Steve's new ministry, and in 1999, opened a new branch of mission in Detroit, MI, the first of "Burning Bush Ministries."

However, two branches of ministry were still open, St. Louis and New York, operating under the "Apple of His Eye" name. Both branches were attached to messianic-Lutheran congregations, Congregation Beth El in Queens, New York, and Congregation Chai v'Shalom in St. Louis, where I have the privilege of pastoring.

Congregation Chai v'Shalom was founded in 1998, celebrating its first worship service on April 18, 1998, about a year-and-a-half since beginning mission work in St. Louis. Then, in 2005, Bruce retired and LIJE called me to serve as its second Executive Director, and has moved its offices to St. Louis, MO, where it continues a variety of ministries under the structure of LIJE, such as The Apple of His Eye, Burning Bush Ministries, and Aish HaEmeth, our Center for Jewish-Christian studies.

Unfortunately, in 2008 our ministry and congregation in Queens, New York closed as the missionary there took a call to serve a traditional Lutheran congregation. But, we have opened new mission stations in Atlanta and S. Florida, and continue to minister in Detroit, St. Louis and Orlando, and work with

partner ministries to serve in the Ukraine and in Israel. We are actively working with congregations in the New York metro area to reopen our New York branch. **LIJE continues as a faith-ministry of the LC--MS, and as such relies on the regular support of those to whom God has called to sustain it with their gifts and prayers.**

Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field"

(Matthew 9:35-38).

--Rev. Kevin Parviz, Executive Director

Nota bene: You will note that this Hagaddah is different from a Hagaddah that I edited some years later (also available on our website). They both reflect the tradition of the Seder, and trust me, there are many different Hagaddahs. Both will serve you well.



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Acknowledgements

The encouragement to write *A Guide to the Celebration of a Christian Passover* and to edit *A Passover Haggadah for Christians* has come primarily from The Lutheran Church—Missouri Synod “Committee for Witnessing to Jewish People” and preeminently from Dr. Erwin J. Kolb, the Synod’s executive secretary for evangelism. Valuable suggestions have also come from others, and I am indebted to Beverly Doornbos of Oak Park, Ill., for allowing me to view her materials—which she has used to conduct Christian Passover seders in Lutheran churches in the Chicago area. I am also indebted to Rev. Kenneth Roufs, executive director of Good News for Israel, for his suggestions, and for free access to the fine Judaica library of Good News for Israel.

Of tremendous help to me was the willingness of the Christian women of the Ladies Koinonia of Divine Savior Lutheran Church, N. Fond du Lac, Wis., to trust their pastor in the doing of something “Jewish” and unknown by putting on two wonderful Passover seders in 1978 and 1979. In this regard, I am particularly grateful to Inez Koechel and my wife Ann, who were the co-chairmen.

My prayer is that Lutheran congregations will experience great blessings from these two little booklets as they celebrate the goodness of God and rediscover again and again the depth of His grace in Jesus, our Passover Lamb. Undoubtedly mistakes will be found in these booklets, for which I take full responsibility.

Kal Kavod Laylohim!
(All Glory Be to God!)

—Bruce J. Lieske

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Foreword

Some years ago several Jewish friends in the Army Reserve invited me to participate in their observance of the Passover with a group of Jewish families stationed at Fort Leonard Wood, Mo. It was a “fun” evening, happy singing and spirited conversation around the tables. I was an observer, listening to their prayers and ritual, but they insisted that I drink the wine and eat the food. I was struck by one repeated expression, “next year in Jerusalem.”

I asked a young pediatrician if he really meant that, that he would like to celebrate the Passover next year in Jerusalem. “Well, not really. It’s a symbolic expression,” he replied, “by which we identify with all Jewish people and express our common roots.”

The evening was a learning experience, indeed, learning about Jewish people and reviewing their beginnings from the Book of Exodus. But the experience didn’t help me understand or appreciate the “Christian Passover,” Holy Communion or the Lord’s (or Last) Supper.

The Committee on Witnessing to Jewish People of the Board for Evangelism of The Lutheran Church—Missouri Synod hesitated for some years to duplicate the growing number of *seders* or orders of service being published, but it is finally doing it. Why? Because upon examining the present *seders* available to our congregations we find that many of them are lacking in one or more ways, such as being authentically Jewish, being confessionally true, or adequately relating the Passover to the Lord’s Supper.

So we are publishing two booklets. One is a *hagaddah*, which is the order of service each participant should have. The other is this guide, to provide background information and all the suggestions a group needs to prepare for the Passover *seder*, including the food, table arrangements, and music. The two booklets are both the work of the pastor who authored the *Manual on Witnessing to Jewish People* and a number of tracts on Jewish evangelism, Bruce J. Lieske. Our concern

continues to be to understand and learn to love Jewish people so that we might share the good news of Jesus as the Messiah with them. The two booklets are:

A Passover Haggadah for Christians, 24 pages, 5½x8½, 25 cents each. Order No. 9-2372.

A Guide to the Celebration of a Christian Passover, 40 pages, 5½x8½, 65 cents. Order No. 9-2373.

Erwin J. Kolb
Executive Secretary
The Board for Evangelism
The Lutheran Church—
Missouri Synod

1

The Origin of Passover

Passover is the oldest of the Jewish festivals and is specifically commanded by God to be observed by the Jewish people:

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. Seven days you shall eat unleavened bread . . ." (Ex. 12:14-15).

The festival has its roots in the Exodus, God's act of deliverance of His chosen people Israel from bondage to the Egyptians. The people Israel had already been chosen through the Abrahamic covenant, a covenant reiterated to Abraham's son Isaac and grandson Israel (Gen. 12:1-3, 7; 26:24; 28:13-14; 35:10-12). Indeed, God told Abraham that there *would be* an exodus, a liberation of his descendants from foreign bondage:

Then the LORD said to Abram, "Know of a surety that your descendants will be sojourners in a land that is not theirs, and will be slaves there, and they will be oppressed for four hundred years; but I will bring judgment on the nation which they serve, and afterward they shall come out with great possessions" (Gen. 15:13-14).

The Exodus out of Egypt was not just deliverance out of Egypt, but deliverance *to* a specific land, the *promised* land:

Then the LORD appeared to Abram, and said, "To your descendants I will give this land" (Gen. 12:7).

And when you come to the land which the LORD will give you, as He has promised, you shall keep this service (Ex. 12:25).

The Exodus was accomplished under the leadership of Moses. By the power of God Moses caused nine plagues to come upon the Egyptians in order to force the pharaoh to let God's people go free. Apparently the economic advantage of slave labor was too compelling an argument, so the pharaoh refused to let the Israelites go—even after plagues of blood, frogs, gnats, flies, cattle disease, boils, hail,

locusts, and darkness. The tenth and final plague was the killing of the firstborn of every living thing.

The Israelites were not to escape this plague automatically as they did the previous nine plagues, but were to escape only by trusting a prescribed ritual sacrifice of a perfect male lamb, one year old. The lamb was to be selected on the 10th day of the first month of the year, and slaughtered on the 14th day. Some of its blood was to be placed on the two doorposts and lintel of the entrance to the house. The lamb was to be eaten that night, the 15th day of the first month, along with unleavened bread and bitter herbs. That night at midnight God killed the firstborn in the land of Egypt, but He *pesach*, passed over, the houses of the Israelites because they had trusted God with His instructions about the lamb. The name *pesach* was subsequently given to the lamb that was sacrificed each year. The word *pesach* literally means a “sparing or immunity from calamity.” Exodus 12 records that the pharaoh rose in the middle of the night and immediately summoned Moses and Aaron, telling them to take the Israelites out of Egypt. They left that very night, by the light of the full moon,¹ with great possessions taken from the Egyptians—jewelry, gold, silver, and clothing—just as had been predicted to Abram (Gen. 15:14).

The Festival of Passover is also called The Feast of Unleavened Bread because unleavened bread was to be eaten for seven days beginning on the 15th day of the first month (*Nisan* or *Abib*). It should be noted that the commandment to observe Passover is inextricably tied to the Sinaitic or Mosaic Covenant, called by Christians the “Old Covenant.”

These are the appointed feasts of the LORD, the holy convocations, which you shall proclaim at the time appointed for them.

In the first month, on the fourteenth day of the month in the evening, is the LORD’S Passover. And on the fifteenth day of the same month is the feast of unleavened bread to the LORD; seven days you shall eat unleavened bread (Lev. 23:4-6).

The “passover of God”—sparing of the Israelites because of the blood of the lamb—was the act which made the Exodus possible. The other dramatic event of the Exodus was the crossing of the “Red Sea,” or more precisely the “Sea of Reeds” (*yam suph*) north of the Gulf of Suez. The Egyptians quickly recovered from the loss of the firstborn, and pharaoh sent his army out to recapture his departing labor force. Once again the Israelites were saved at night. Trapped between the oncoming Egyptian army and the Sea of Reeds, the Israelites despaired. But by means of a strong east wind which blew all night

God removed the waters of the sea, allowing the Israelites to pass eastward on dry land. Then in the morning God caused the waters to return, covering the pursuing army.

The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained (Ex. 14:28).

When the Israelites saw how they had been delivered from the Egyptian army, they sang a song of praise, recorded in Ex. 15:1-18. The song has been designated in Jewish literature as the *shirah*, “the song,” or “the song of the sea.” It occupies an important place in the daily synagogue liturgy and is also read on the seventh day of Passover, the anniversary of the crossing of the Sea of Reeds.

2

The Jewish Celebration of Passover

A. Passover Celebration in Bible Times.

God told the Israelites that they were to leave Egypt in the month of Abib (Ex. 13:4) and that the month of Abib was to “be for you the beginning of months; it shall be the first month of the year for you” (Ex. 12:2). The Hebrew word *abib* means “fresh young ears of barley” and came to mean “the month of growing green.” In the Middle East this corresponds with the months of March or April. After the Babylonian exile the name was changed to “Nisan” (cf. Esther 3:7), which means beginning. Other names given by the Jews to the Festival of Passover are: Festival of Unleavened Bread, Festival of Spring, and the Festival of Our Freedom. The latter name most adequately epitomizes the meaning of Passover, and the mood of Passover is one of joy and praise. Passover is celebrated on the 15th of Nisan, and because each Jewish month begins with the new moon, that day is the day of the full moon.

The early Christians celebrated the resurrection of Jesus every Sunday. But on the night of the 15th of Nisan they celebrated *pascha*, a unique celebration of the resurrection which emphasized the second

coming of the Messiah, Jesus. *Pascha* was always celebrated at the same time that the Jews observed Passover, and was kept according to the Jewish lunar calendar rather than the day of the week, viz., Sunday. The first bishops of the church at Jerusalem were Jewish, and by their guidance Christians everywhere celebrated *pascha* according to the lunar computation and method of the Jews. But at the Council of Nicea, A.D. 325, the Emperor Constantine said, "Let us have nothing in common with the detestable Jewish crowd." Thereafter Christians were prohibited from celebrating *pascha* at the time the Jews celebrated Passover. *Pascha* became known as Easter, and Easter was fixed as the first Sunday after the first full moon after the Spring Equinox. Separation of the Christian celebration of the Lord's resurrection from the Festival of Passover, in retrospect, seems unnatural (cf. especially the dates of Passover and Easter in 1986 and 1989 as given in the table on page 13).

Scripture records that on the third new moon after the Israelites left Egypt they came to the Wilderness of Sinai. Here, with Moses as mediator, God made a covenant with the Israelites. This covenant, which Christians of today call the "Old Covenant," includes within it the commandment to observe the Festival of Passover:

Three times in the year you shall keep a feast to Me. You shall keep the feast of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt (Ex. 23:14-15).

The Mosaic covenant was essentially a "constitution and bylaws" for the people of Israel, who had already been chosen by God through the Abrahamic covenant. God's intention was that they soon thereafter would claim the Promised Land, but they lost faith in God and in Moses and refused to enter the land. Therefore they wandered in the Sinai wilderness for 40 years. The Israelites *did* keep Passover on the first anniversary of the Exodus (Num. 9:1-5), but we have no record of their keeping it thereafter. The next reference to the observance of Passover is during the time of Joshua:

While the people of Israel were encamped in Gilgal they kept the Passover on the fourteenth day of the month at evening in the plains of Jericho. And on the morrow after the Passover, on that very day, they ate of the produce of the land . . . and the people of Israel had manna no more, but ate of the fruit of the land of Canaan that year (Joshua 5:10-12).

Shortly before he died, Moses for the second time mediated the Old Covenant. In this “second giving of the law” it was revealed that the animal sacrifices, including the Passover lamb, were to be sacrificed *at one place*.

Take heed that you do not offer your burnt offerings at every place that you see; but at the place which the LORD will choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I am commanding you (Deut. 12:13-14).

This “chosen place” was at Shiloh, then at Gibeon, but during the rule of David became fixed at Jerusalem (cf. 1 Chronicles 21:28—22:1). Specific Biblical references to the observance of Passover are scarce. Actually there is no record of Passover observance from the time of Joshua (c. 1400 B.C.) to King Hezekiah (c. 700 B.C.). Hezekiah purified the temple of Solomon and restored the Mosaic covenant practices. He wrote many letters “to all Israel and Judah . . . that they should come to the house of the LORD at Jerusalem, to keep the Passover to the LORD the God of Israel” (2 Chron. 30:1). After Hezekiah’s death Israel again fell into apostasy. During the reign of Josiah there was a revival of spirituality: “Josiah kept a Passover to the Lord in Jerusalem; and they killed the Passover lamb on the fourteenth day of the first month” (2 Chron. 35:1). This took place c. 620 B.C., and the chronicler states:

No passover like it had been kept in Israel since the days of Samuel the prophet; none of the kings of Israel had kept such a Passover as was kept by Josiah, and the priests and the Levites, and all Judah and Israel who were present, and the inhabitants of Jerusalem (2 Chron. 35:18).

No further Biblical records of Passover are given until *after* the Babylonian captivity, during the time of the restoration. Ezra tells of the rebuilding of the temple in Jerusalem, its dedication, and then adds: “On the fourteenth day of the first month the returned exiles kept the passover . . . and they kept the feast of unleavened bread seven days with joy” (Ezra 6:19, 22). One wonders if the Jews of the diaspora celebrated Passover. We have some evidence that they did. About the turn of the century a number of papyri, written in Aramaic, were found in Upper Egypt at the ancient Jewish settlement of Elephantine (near present-day Aswan). The King of Persia is quoted as saying:

Let there be a Passover for the Jewish garrison. Now you

accordingly count fourteen days of the month Nisan, and from the 15th day to the 21st day of Nisan are seven days of unleavened bread. Be clean and take heed. . . . Also drink no beer and anything at all in which there is leaven do not eat.²

Beer, of course, contains *hametz* (Hebrew word for leaven), and perhaps the Persian king wanted to make the Gentile beer-drinking soldiers understand why their Jewish comrades would not drink with them during this time of the year.

The Jewish Talmud records how Passover was celebrated during the early Christian era. The Sanhedrin, the 70 Jewish elders who exercised religious authority from the temple in Jerusalem, sent couriers to the Jews of neighboring countries informing them of the date of the new moon of the month of Nisan so that the Jews would know when to celebrate Passover and when to come to Jerusalem. Large numbers of pilgrims came to Jerusalem each year. The historian Josephus in his book *Jewish Wars* estimates that on one occasion during the rule of Emperor Nero (A.D. 54—68) 256,000 paschal lambs were offered at the temple.

We mentioned previously that the paschal lamb had to be slaughtered at the temple. Pilgrims brought their lambs to the temple, where they were ritually slaughtered by the priests and levites to the accompaniment of the blowing of the shofar and singing of the *Hallel* (Psalms 113—118) by a levitical choir. Priests gathered the lambs' blood in silver and gold basins and sprinkled it on the temple altar. Then the celebrants proceeded to their houses, where the lambs were roasted whole on wooden spits.

Each family group, together with friends, then celebrated the Passover in a home. The Talmud records that the residents of Jerusalem were most hospitable at Passover and customarily invited pilgrims into their homes. This tradition of hospitality is preserved to this day in the portion of the *hagaddah* which says: "Let all who are hungry come and eat, let all who have need come and celebrate the Passover." Indeed, this fits the description of Mark as to how the disciples prepared for the Passover which Jesus celebrated shortly before His crucifixion (cf. Mark 14:12-16).

In the home the head of the family led the *seder*, which included the eating of *matzah*, roasted lamb, and *charoseth*, the drinking of four cups of wine, and the singing of the *Hallel*. The *Hallel* was sung joyfully in the homes of the celebrants. Praise and joy has always been a hallmark of the Passover. There is a Talmudic saying: "The paschal portion may be the size of an olive, but the *Hallel* bursts the roof."³

B. Passover in the Post-Biblical Era

After the destruction of the Jewish temple in A.D. 70 the sacrificial aspects of the Mosaic covenant could no longer be kept. Passover celebrations underwent important changes. Roasted lamb was no longer permitted to be eaten, and in its place was substituted a shank bone of a lamb. On the *seder* plate next to the shankbone was placed a roasted egg (*haggigah*)—which symbolizes the festival offering which was formerly made in the temple in addition to the Passover lamb. One of the original four questions was, “Why is only roasted meat eaten on this night?” It was changed to a question concerning why on Passover night Jews eat reclining—symbolizing freedom. The basic liturgy for a *seder* is given in the Talmud in Chapter 10 of the tractate *Pesahim*, but it has been adapted through the ages to fit the different historical circumstances which have affected the Jewish people. Consequently Jews have recognized the religious validity of thousands of different variations in Passover *seders*.

C. Passover Celebration Today

Passover is usually celebrated on the first full moon immediately after the Spring Equinox. The dates of Passover and Easter through 1989 are given below:

<i>Year</i>	<i>Date of Passover</i>	<i>Date of Easter</i>
1980	April 1	April 6
1981	April 19	April 19
1982	April 8	April 11
1983	March 29	April 3
1984	April 17	April 22
1985	April 6	April 7
1986	April 24	March 30
1987	April 14	April 19
1988	April 2	April 3
1989	April 20	March 26

Today Passover is still the major Jewish festival, at once profound and joyous, a home and family celebration that emphasizes freedom. Preparation for Passover in a Jewish home is akin to Christian preparation for Christmas or Easter. Certain foods have to be purchased, letters and cards sent to family members and friends, and the house must be thoroughly cleaned.

The Scriptures say: “For seven days no leaven shall be found in your houses” (Ex. 12:19), so in preparation for Passover all food or drink

that contains leaven must be eliminated. The house must be purged of scraps of bread, cookie crumbs, yeast, baking powder, and beer. Rather than throw away costly staples, the rabbis have formulated a system for obeying the law. Those items are stored on a high shelf or in an unused room. Then the Jewish family, or synagogue, finds a Gentile friend, who is of course not bound by the Mosaic covenant, who will purchase title to those staples for a token purchase price of a dollar or two. During the Feast of Unleavened Bread the leavened items stored in the Jewish home or synagogue are then legal property of the Gentile. After the Passover season is over those staples are then resold by the Gentile to the Jewish party, hopefully at the same price!

On the evening before Passover there is a traditional ceremonial search for leaven. The head of the household takes a child with him to hold a lighted candle, a wooden spoon, a feather, and an old cloth napkin. He searches the home, looking for leaven. Finally he comes to the last room, which by prearrangement has a token amount of bread crumbs "hidden" in a highly visible spot. The feather is used to sweep the offending crumbs onto the wooden spoon, and everything is wrapped in the old napkin. Then a prayer is recited: "Any kind of leaven which remains in my possession that I have not seen nor removed or about which I do not know shall be regarded as non-existent and considered as the dust of the earth." The next morning on the 14th of Nisan the head of the household joins other men of the Jewish community at a designated ritual bonfire. They all then toss their bundles of leaven into the fire. Previous to this the Jewish housewife has brought out her set of Passover cookware and utensils—known to be free not only of nonkosher substances, but also of leaven. If the family is too poor to own a separate set, she has gone through an elaborate procedure of cleansing the cookware and utensils, called *kashering*.

The Jewish day begins and ends at sundown (cf. Gen. 1:5b). Before the destruction of the ancient temple the Passover lambs were slaughtered on the afternoon of 14 Nisan, and when the sun had set (making it 15 Nisan), the Passover celebration began. Jews living outside the land of Israel are called the "diaspora," and they have been instructed to keep the Feast of Unleavened Bread for eight days rather than seven days. Consequently the evening of 15 Nisan is designated as the "first *seder*" and the evening of 16 Nisan as the "second *seder*."

The home setting of a passover *seder* is one of beauty. The house is spotless, the table is covered with fine linen, and the central religious object is upon the table—the *seder* plate. It is specially designed with

portions assigned for the five symbolic foods. The Hebrew names and their English translations are given below:

<i>zeroah</i>	arm or shank bone	<i>karpas</i>	green vegetable
<i>baytzah</i>	egg	<i>charoseth</i>	sweet pastry mixture
<i>maror</i>	bitter herb		

A container of salt water also is placed near the *seder* plate.

The roasted lamb shank bone represents the ancient sacrifice of the Passover lamb, no longer possible since the destruction of the Jewish temple. The Hebrew word *zeroah* also means “arm” and reminds Passover celebrants that God delivered Israel out of Egypt by His action. When Moses gave the Law the second time to Israel he reminded them: “You shall remember that you were a servant in the land of Egypt, and the LORD your God brought you out thence with a mighty hand and an outstretched arm (*zeroah*)” (Deut. 5:15).

As we consider the egg we again appreciate the roots of Passover in the ancient sacrificial system of Biblical Judaism. The egg is a hard-boiled egg that has been roasted to a brown color. It is called *haggigah*, which was the Hebrew name for the special sacrifice that was made for festivals during temple times. Jews today perceive in the egg a reminder of the destruction of the temple, and the egg introduces a temporary note of seriousness into the otherwise joyful celebration of Passover. The egg was not used on the *seder* plate until after the destruction of the temple.

The bitter herb is usually freshly ground horseradish. The bitter herb commemorates the condition of the Israelites in Egypt, and the Passover liturgy (or *haggadah*) says: “This *maror* which we eat, what is the reason for it? It is because the Egyptians embittered the lives of our forefathers in Egypt, as the Holy Scriptures say, “They made their life bitter with hard labor. . . .” Remembering the bitterness in the context of freedom helps the celebrant to appreciate his freedom, and one rabbi explains that the ability to remember past bitterness helps one not to give in completely to any present circumstance of slavery, and helps to gender a passion for freedom.

The green vegetable can be lettuce or endive, and symbolizes life. Other substitutions are acceptable, such as celery, parsley, or watercress. The *charoseth* is a sweet, brownish mixture of chopped apples, nuts, raisins, cinnamon, and wine. If apples are not available, some other fruit, such as figs, may be used. The *charoseth* symbolizes the red clay mortar which the Israelites used in order to make bricks in Egypt. The salt water represents the tears shed by the Israelites in Egypt. It is used for dipping the *karpas*, and also for the egg for those

families which have a custom of eating the egg before beginning the meal proper.

Although the *seder* plate, with its five symbolic foods, is the center of focus at the Passover table, there are four other important items: the unleavened bread, the wine, the festival meal, and the *haggadah*.

The unleavened bread, called *matzah*, is placed on the table in a special container called a *matzah tash*. This can be a square, white, silk bag that is divided into three compartments for the three *matzah* wafers. The three pieces of *matzah* together in the container are called a "unity." If a Jewish family does not own a *matzah tash*, they simply stack the three pieces of *matzah* on a plate, with each piece separated by a napkin. Jews take great precaution and care in the manufacture of the *matzah* bread to ensure that it has no leaven. There is an interesting explanation why three pieces of *matzah* are used on the Passover table. On each Sabbath in a Jewish home two loaves of bread are always blessed; this custom has its origin in the fact that when ancient Israel was in the wilderness it was forbidden to gather manna on the Sabbath, but two portions of manna were gathered the day before. The third piece of *matzah* on the passover table fulfills God's command: "Seven days you shall eat it with unleavened bread, the bread of affliction" (Deut. 16:3); this piece is the *middle piece of matzah*. This middle piece attains special significance during the *seder*. Another explanation sometimes given in Jewish tradition for the "unity" comprised of the three pieces of *matzah* is that it represents the unity of the three divisions of Israel—priests, Levites, and the rest of the congregation. Jewish Christians understand the "unity" to represent the Triune God, with the three pieces of *matzah* symbolizing Father, Son, and Holy Spirit. The breaking of the middle piece of *matzah* for them represents the crucifixion of the Son of God, and the hiding and rediscovery of a portion of this middle piece during the *seder* represents the burial and resurrection of Jesus.

Early in the *seder* it is broken in half. One of the halves, called the *afikomon*, is hidden and eaten later, after the festival dinner. After the destruction of the temple, when roasted lamb could no longer be eaten, it was the *afikomon* that was eaten as a symbolic reminder of the roasted lamb. We shall say more later about the Christian celebration of Passover, but we now call the reader's attention to the fact that this middle piece of *matzah* was probably the piece that Jesus used: "Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, 'Take, eat; this is My body'" (Matt. 26:26).

The Talmud specifies that men and women alike at the *seder* must

drink four cups of wine, even at the risk of becoming intoxicated. According to the Talmud, "A man is duty bound to sell his clothes, or to borrow money, or to hire himself out to obtain wine for the four cups." The wine should be red wine, and each portion must be at least a quarter of a *log*, about 4.6 fluid ounces (slightly more than ½ measuring cup).⁴ The ancients always diluted their wine with water, and the Talmud says of Passover wine: "The cup of blessing is not to be blessed, *until it is mixed* with water." The reason for having four cups of wine may relate to the four verbs of Ex. 6:6-7 which describe God's liberation of Israel:

I am the Lord, and *I will bring you out* from under the burdens of the Egyptians, and *I will deliver you* from their bondage, and *I will redeem you* with an outstretched arm and with great acts of judgment, and *I will take you* for My people.

There are other explanations for the four cups. The four cups can be called: the cup of sanctification, the cup of praise, the cup of redemption, and the cup of hope. It was the "cup of redemption" that Jesus used when He said: "Drink of it, all of you; for this is My blood of the new covenant, which is poured out for many for the forgiveness of sin" (Matt. 26:27-28).

Most Jews add a fifth cup of wine, the so-called "cup of Elijah," which is not drunk, but is allowed to stand on the table in hopes that Elijah will miraculously attend the *seder*. This cup is filled immediately after the post-meal prayer. Elijah, according to Jewish tradition is the forerunner of the Messiah. After the "cup of Elijah" has been filled, a boy opens the door to see if Elijah is waiting to come in, and the children then closely watch the cup to see if its level of wine has gone down. This custom of using the "cup of Elijah" is comparatively late, dating probably from the 18th century. But it expresses the ancient Jewish hope that the Messiah will come at Passover. The Talmud says (*Rosh Hashanah* 11b): "In Nisan they were redeemed, and in Nisan they are destined to be redeemed."

The festival meal has no specified menu, except that the food should be kosher and nothing with leaven in it is to be consumed. The atmosphere is festive and jolly. Sephardim (Spanish Jews) and North African Jews usually eat lamb as the main course. Other Jews traditionally do not eat lamb on Passover because there is no temple and therefore no sacrificial lamb. Among the favorite foods that Jewish people use at the *seder* are gefilte fish, matzah ball soup, roasted fowl, and beef.

The *haggadah* is what we might call the “order of worship” or “liturgy” for the evening. The *haggadah* used by the Passover *seder* leader frequently is a large, decorative book, embellished with gold lettering and reproductions of ancient Jewish art. Each *seder* participant has a smaller, plain paper-bound edition of the same book. The Hebrew word *hagaddah* means “telling” or “showing forth.” The theme of the *hagaddah* is, of course, the telling of God’s liberation of Israel from Egypt. This word is used in Ex. 13:8 when God commands: “And you shall *tell* your son on that day, ‘It is because of what the Lord did for me when I came out of Egypt.’” And so one of the purposes of celebrating Passover is to *proclaim* and praise God’s great act of liberation at the Exodus.

When Paul in 1 Cor. 11:26 wrote about Jesus’ celebration of the “Last *Seder*” (cf. Luke 22:15-16) with His disciples, he built on this same idea of “telling forth” when he wrote: “For as often as you eat this bread and drink the cup, you *proclaim* the Lord’s death until He comes.” The taking of Holy Communion is then another way a Christian has of proclaiming and praising God’s great act of liberating the world from its sins.

The Jewish *haggadah* is a compilation of quotations from the Bible and from the Talmud and other rabbinical writings. It was not written by any one author or group of authors, so it is not a literary composition in the ordinary sense. Indeed, there are at least 3,000 known *haggadahs*, each emphasizing some particular aspect of the Jewish experience in history. One of the most emotionally gripping celebrations of Passover was by the Polish Jews of the Warsaw ghetto in 1943. Their celebration of Passover inspired them to a defiant, yet doomed, revolt against their Nazi persecutors. Included in their *haggadah* was the following:

Pesah has come to the Ghetto again.
The lore-laden words of the Seder are said,
And the Cup of the Prophet Elijah awaits.
But the Angel of Death has intruded, instead.
As always—the German snarls his commands.
As always—the words sharpened up and precise.
As always—the fate of more Jews in his hands.
Who shall live, who shall die, this Passover night.
But no more will Jews to the slaughter be led.
The truculent jibes of the Nazis are past.
And the lintels and doorposts tonight will be red
With the blood of free Jews who will fight to the last.⁵

3

The Christian Appreciation of Passover

The early church, largely Jewish, celebrated Passover as a looking forward to the second coming of the risen Lord Jesus, and called it *pascha*. They had no annual festival to celebrate the resurrection like our Easter today, but rather celebrated the resurrection *every Sunday*. However, by the second century more and more Christians desired an annual resurrection festival which was separated from the Jewish Passover. Unfortunately this gave cause for a major controversy. Should the annual festival of the resurrection be celebrated always on the first day of the week (Sunday), or should it be governed by the Jewish Passover (which could fall on any day of the week)—and observed two or three days after Passover? The Council of Nicea, A.D. 325, formalized a break with the Jewish Passover and fixed Easter as always being on the first day of the week. The dissenting Christians, mostly in Asia Minor, became known as the Quartodecimals (the word referring to the “fourteenth” of *Nisan*). The power and prestige of the church at Rome further prevailed and most of the Christian roots in the Jewish Passover were severed. Today most Christians speak of the “Last Supper” whereas the New Testament would have us speak of the “Last Seder” as Luke records the words of Jesus: “I have earnestly desired to eat this Passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God” (Luke 22:15-16).

Not only were the Jewish roots of Passover severed, but in time many Christians came to depreciate and despise Passover. In A.D. 1144 Jews of Norwich, England, were accused of a religiously motivated murder of a boy on the second day of Passover. From that time on the Passover blood-libel story, with many grotesque variations, circulated through Europe. The story was told that Jews would seize innocent Christian children, usually boys, at Passover time in order to repeat the suffering and crucifixion of Jesus. Or, a story was told that Jews needed to drink the blood of a Christian in order to be

cured of certain diseases. In the 14th century it was widely believed that Christian blood was needed for the baking of Passover *matzoth*. The blood-libel was based on inexcusable ignorance, because the Mosaic covenant prohibited the eating of blood, and this has always been one of the most carefully observed kosher laws of the Jewish people.⁶ Many murders of Jews and persecutions resulted from the blood-libel. As recently as 1952 a bishop of Austria refused the petition of the Austrian League for Human Rights to have this false story removed from a church in his jurisdiction.⁷

Obviously we cannot believe the absurd, blasphemous, and scandalous blood-libel stories. But can we go so far as to celebrate Passover as did the early Jewish Christians, forgoing an annual Easter festival? Probably not. How then do we, as Christians, appreciate Passover?

Paul assumes that the reader understands the meaning of Passover when he compares the Christian to unleavened bread:

You must remove the old yeast of sin so that you will be entirely pure. Then you will be like a new batch of dough without any yeast, as indeed I know you actually are. For our Passover festival is ready, now that Christ, our Passover lamb, has been sacrificed. Let us celebrate our Passover, then, not with bread having the old years of sin and wickedness, but with the bread that has no yeast, the bread of purity and truth (1 Cor. 5:7-8 TEV).

It would be unconscionable for any Jew to celebrate Passover with leaven in the house. Using this figure, Paul preaches repentance—turning away from sin and towards Jesus Christ. Jesus is the Passover lamb, sacrificed in our behalf. He is the “Lamb of God, who takes away the sin of the world” (John 1:29). Jesus was crucified *at the very time* when Jews were bringing their sacrificial lambs to the temple (John 19:14, 31, 42), on 14 Nisan. He was thus a final, perfect fulfillment of Passover.

We said previously that the Divine mandate to observe Passover was linked to the Mosaic covenant (cf. Lev. 23:5-6). When Jesus died on the cross, He thereby *fulfilled that covenant*, removing all of its complicated obligations of temple rites, kosher food laws, *and* observance of Passover. As Jeremiah had promised (Jer. 31:31-34), Jesus instituted a new covenant with a new Passover *seder* (Heb. 8:6-13). The new *seder* of the New Covenant is Holy Communion, which is for Christian Jew and Gentile alike. Just as Passover is the most important festival of Judaism, so Holy Communion is the central rite

of the Christian church. This is not to say that Christians, especially Jewish Christians, should not celebrate Passover in the ancient way. It is to say that they are no longer *obligated* to do so.

The table below compares the Passover *seder* to the “new” *seder* of Holy Communion:

	Passover <i>seder</i>	Holy Communion
Meaning	Liberation from Pharaoh in Egypt; freedom; hope in God	Liberation from sin; freedom; hope in God; communion with Jesus and Jesus’ people
Important foods	Lamb, <i>matzah</i> bread, wine	Lamb of God, <i>matzah</i> bread, wine
For whom	Israel only	New Israel only
Mood	Joy, praise, thanksgiving	Joy, praise, thanksgiving
Commanded by	God (Ex. 13:6-10)	Jesus (1 Cor. 11:23-26)

We note that the Jewish Passover *seder* of today is missing the most important item, the perfect male lamb—symbolized by the bare shankbone—but the new *seder* of the New Israel possesses the living, resurrected Lamb of God in the real presence of Jesus. Jewish legend has a saying: “As the Children of Israel were redeemed in Nisan, so will they be redeemed in the future in Nisan.”⁸ We believe that the redemption of mankind *did happen* on 14 Nisan: “Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for Him” (Heb. 9:28).

4

Christian Passover Experiences

A. The Opportunities

Most Christians have never had the privilege of being invited to a Jewish home for a Passover *seder*. This would, of course, be one way to

appreciate Passover, and especially to experience the mood of joy, praise, and celebration. Passover literature abounds, and reading books on the subject is rewarding. Suggestions for Passover reading are made in the bibliography at the end of this booklet. Three other possibilities present themselves: to conduct a *seder* demonstration, to conduct a Jewish *seder* with the congregation participating, and to celebrate a Christian Passover *seder*. Even if a congregation opts for none of the Passover experiences, chapters I-III and VII of this booklet can serve as the basis for an adult Bible study on Passover. We explain below the pros and cons of the three possible Passover experiences.

B. Passover Seder Demonstration

If a congregation is unfamiliar with the Jews, Judaism, and the festival of Passover, this may be the best way to introduce the subject. Many, if not most, Christians do not understand the basic Jewishness of the Christian faith and may be skeptical about participating in any kind of "Jewish worship," especially if they hold prejudicial attitudes towards Jews. The demonstration is a way for the Gentile Christian to consider from a distance, as it were, what Passover really is. The demonstration could be conducted by the pastor of the congregation if he were sufficiently knowledgeable, or even by a Jewish rabbi. An excellent way to conduct such a demonstration would be to enlist the help of a reputable Jewish evangelism agency to do it for the congregation. In this way the Christian dimension of the *seder* can be fully explicated. The Anti-Defamation League of B'nai B'rith publishes a booklet called *The Living Heritage of Passover* that contains an abridged Passover *haggadah* in English. This *haggadah* would be excellent for demonstration purposes.

C. Jewish Passover Seder with Congregation Participating

There are *haggadahs* available which have been edited jointly by pastors and rabbis, or written by rabbis, specifically for interreligious worship. Some are available from Christian publishing houses. However, these *haggadahs* usually leave out all mention of Jesus Christ and fail to draw out the fulfillment of the Mosaic covenant by Jesus. Also, they do not establish the link between Holy Communion and the *seder*. We would question whether such a *seder* is appropriate for Christian worship. If non-Christian Jews were present, use of such worship materials would constitute unionism. Such *haggadahs* written for interreligious worship are acceptable for Jews, but they are hardly acceptable for Christians. It would be better to use an authentic Jewish *haggadah*, or abridgement thereof, in a Passover

seder demonstration than to conduct a Jewish Passover *seder* with the congregation participating.

D. Celebration of a Christian Passover Seder

If the congregation allows, this is the best way to experience and appreciate Passover. A *seder* of this sort emphasizes Jesus as our Passover Lamb and incorporates Holy Communion in a natural way into the service. It recaptures the mode of worship of the early Christians, most of whom were Jewish. The Passover *haggadah* which accompanies this booklet is designed for just such a celebration. It in no way purports to be an expression of contemporary Judaism, and should not be used with the idea that "this is how Jewish people celebrate Passover." So that the reader may know which portions of the *haggadah* are common to Judaism today, the abridged form of the traditional Jewish text is printed in capital letters. The lower-case letters constitute the explanation of those words, plus additional text which makes the *seder* uniquely Christian. Celebration of a Christian Passover *seder* can replace the traditional Maundy Thursday service if so desired. If this is done, the pastor should be careful to explain why the somber, penitential mood of Maundy Thursday is being replaced with the mood of joy, praise, and thanksgiving. Indeed, it is helpful to reexamine some of the passages in the Gospel of John where Jesus in the upper room speaks of joy (cf. John 15:11; 16:20:24; 17:13). He exhorts the disciples: "Be of good cheer, I have overcome the world" (John 16:33). The Garden of Gethsemane account, sorrowful and tragic, is properly linked with the crucifixion and Good Friday, *not* with the scenario of the upper room and the Passover celebration that was held in it.

5

How to Plan and Carry Out a Christian Passover Seder

A. The Committee

Several months in advance a committee of ladies should be formed. They should be provided with a copy of the *haggadah* which will be used, and with this booklet. If time and schedules allow, it would be helpful to the committee to conduct a topical Bible study on Passover utilizing this booklet. For the first meeting of the committee we suggest a prayer-luncheon. Because most Christians have never experienced the taste of Passover foods, at the luncheon the head of the committee should prepare samples of the foods. In this way the ladies who will prepare the foods can have firsthand experience with their taste. Also the luncheon gives opportunity to pray for a meaningful Passover *seder*, and for the lost sheep of Israel. If the *seder* is to have an evangelistic outreach to Jewish people, the luncheon can begin a season of prayer for those non-Christian Jewish people who might be expected to attend the *seder*.

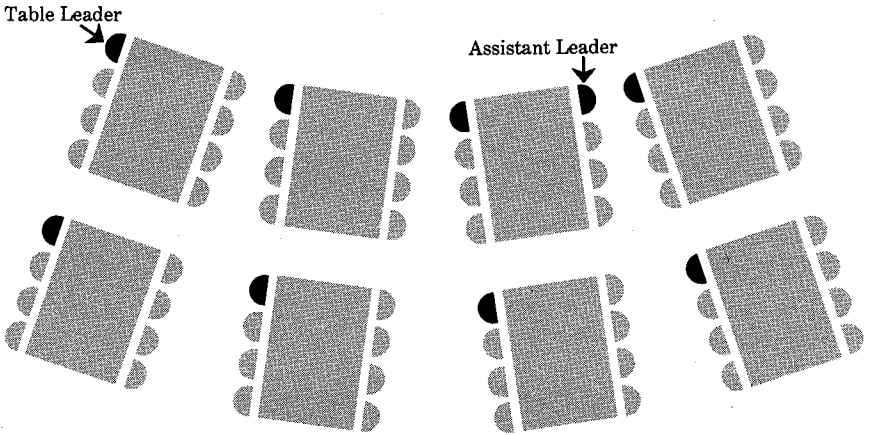
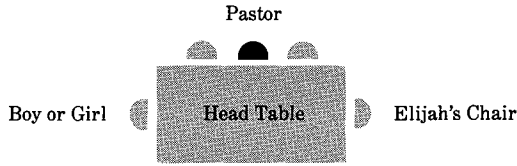
B. Location

The Passover *seder* is normally celebrated in a home setting, with the father conducting the service, and members of the family and friends following the service with their own *haggadahs*. It has also been the custom to hold *seders* in synagogues. More recently many Lutheran churches, wishing to recapture the Jewish heritage of the Christian faith, have held *seders* in their church buildings. In the church setting the pastor of the church will normally sit at the head table and conduct the *seder*.

C. Seating

The best seating arrangement, allowing for an unobstructed view of the leader, is depicted below:

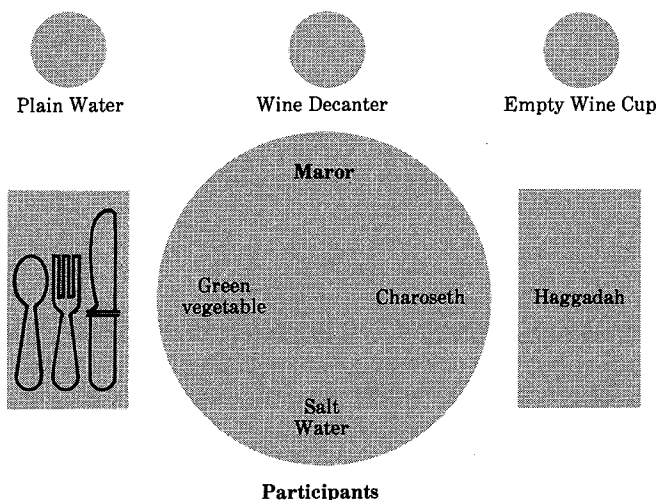
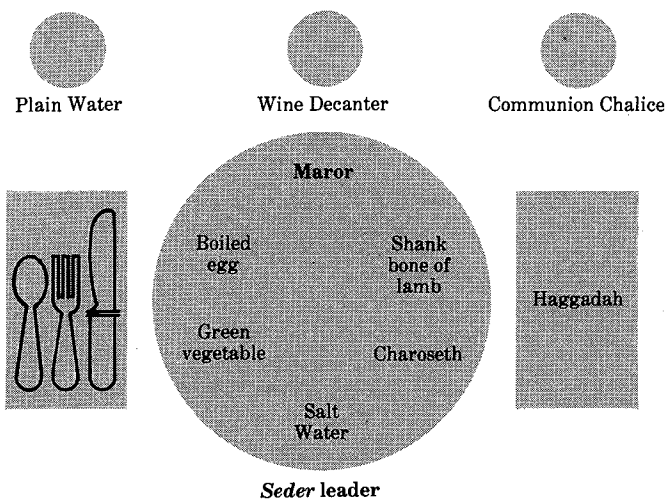
Seder Leader



The pastor may find it convenient to use a portable lectern as he reads the *haggadah* and delivers a brief homily. During the meal he should be seated. The *haggadah* which accompanies this booklet calls for another man to serve as assistant leader. This man should be seated at a table close to the head table. At each of the other tables a man acts as "table leader" in order to distribute the *matzah* and speak the words of Communion distribution. Also, each table ideally should have a boy or girl to find the hidden *afikomon* following the Passover supper.

D. Table Settings

The head table, if possible, should have an authentic Jewish *seder* plate. If one is not available, a large paper plate can serve as well. The place settings for the *seder* leader and participants are illustrated below:



Each table should have two tall white candles which are lighted by mother-daughter teams shortly before the *seder* begins. Elijah's place setting should be set the same as for the participants, except that no symbolic foods or wine should be placed there. We know that Elijah will not attend the *seder*! A large wine goblet can be used in lieu of a paper cup. At each table adjacent to the table leader's position there should be a "unity." This is a large dinner-sized paper plate with three

pieces of *matzah* stacked on top of each other, but separated and enclosed by four dinner-sized napkins. This napkin arrangement takes the place of the customary Jewish *matzah tash*. The spoon, fork, and knife can be plastic. **IMPORTANT!** When the time comes for the festival meal, the *seder* plates (except at the head table) should be removed. This makes room for the supper plate and food. After the supper it is convenient to once again clear the table of the supper plates. *Do not*, however, in either instance when plates are cleared remove the wine decanter, empty wine cup, the Unity, or the hidden *afikomon*. If the meal is catered, the removal of the supper dishes will be an added help to the caterer because he can then clean up and leave while the *seder* continues with a short sermon, Holy Communion, and conclusion.

E. The Symbolic Foods

Matzah bread may be purchased in 6" x 6" squares, which come about 12 to a box. The three pieces comprising the Unity at each table are adequate. The wine should be red, and preferable kosher out of respect for our Jewish heritage. Each of the four cups of wine which are drunk should be slightly more than $\frac{1}{2}$ a measuring cup in quantity. The wine in the decanter should be diluted either 1 part wine to 1 part water, or 1 part wine to 2 parts water. Grape juice should be used for the children, for those adults who prefer it to wine, and for those adults who will not be communing. Use different-color cups for the decanters—one color for wine and another color for grape juice.

The hard-boiled egg (head table only) should be roasted in an oven for 30 minutes at 275°F in order to give it a brown color—thus representing the ancient sacrifice made in the temple at festival times. The bitter herb, usually horseradish, need not be placed on the plates in abundance. An olive-sized portion on each plate will suffice. One sprig of the green vegetable on each plate is adequate. The *charoseth* should be prepared in sufficient quantity that each guest receives about a tablespoonful. It is made in the following way:

2 apples (cored and cut up)	$\frac{1}{2}$ cup raisins
$\frac{1}{2}$ teaspoon cinnamon	$\frac{1}{2}$ cup red sweet wine
$\frac{1}{2}$ cup of nuts (any kind)	Mix in blender. Serves 12 persons.

F. Suggested Menu and Recipes

Orthodox Jewish tradition forbids the mixing of meat and milk products; therefore out of respect for our Jewish heritage cream and butter should *not* be served at the *seder*.⁹ Foods containing leaven

(yeast) should not be served. If the meal is catered, make sure that the caterer does not bring rolls, which are of course *leavened* bread. One suggested menu is:

Appetizer—gefilte fish

Main course—roasted chicken

Vegetable—carrots or squash

Potato substitute—*matzah* kugel

Dessert—fruit; sponge cake. No ice cream!

Beverages—coffee, tea, punch. No milk!

GEFILTE FISH

4 pounds fish, 2 or 3 varieties
such as carp, snapper, or
mullet

1 cup water

1 tablespoon *matzah* meal

2 eggs

1 tablespoon sugar

3 carrots

6 large onions

Salt and pepper to taste

Skin and bone the fish and put the skin and bones, with the head, into a pot with the water. Put the fish fillets through a food chopper, then into a chopping bowl (or use a grinder). Add 3 of the onions, grated, and chop. Add the *matzah* meal and eggs, chopping all the time, adding a bit of water as you proceed. Add the sugar, salt, and pepper. Slice the other 3 onions and the carrots and place in the bottom of the pot. Cover with a fish rack. Add more water if necessary and bring to a boil. Form the fish into balls and put into the boiling liquid. Cover and cook rapidly for $\frac{1}{2}$ hour, then reduce the heat and continue to cook the fish for 2 hours more. Serve the fish chilled, with horseradish, dill pickles, and cooked carrot slices. Recipe serves 10.

MATZAH KUGEL

6 matzahs

4 tablespoons chicken fat

2 cups *matzah* meal

$\frac{1}{4}$ teaspoon salt

8 eggs, separated

$\frac{1}{4}$ cup finely ground,
blanched almonds

1 grated rind of 1 lemon

2 large, tart apples

1 cup melted chicken fat

Soak the matzahs in a little cold water until soft, then squeeze dry. Melt the 4 tablespoons of fat in a skillet, add the matzahs, and stir over medium heat for 5 minutes. Blend in the *matzah* meal and salt. Allow to cool. Add the well-beated egg yolks, almonds, and lemon rind. Peel, core, and grate the apples and add them to the batter. Beat the egg

whites stiff and fold in. Pour into a well-greased baking pan. Pour the melted fat evenly over the top and place at once into an oven heated to 350° F. Bake about 1½ hours until well browned. Serves 10.

CHICKEN ISRAELI STYLE (serves 4 to 6)

1 broiler-fryer chicken, about 3 lbs.	3 tablespoons vegetable oil
1 cup orange juice	1 medium-sized onion
1 cup white wine	1 stalk celery
1 teaspoon salt	1 carrot
½ teaspoon pepper	½ cup raisins
½ teaspoon cumin powder	2 whole oranges

Cut chicken in serving pieces. Prepare marinade of orange juice, wine, and spices. Put chicken in dish, pour marinade over it and marinate at least 1 hour. Remove from marinade, set marinade aside, dry chicken with paper toweling. Saute in oil until golden brown. Place in baking dish skin side down, pour marinade over chicken, together with vegetables. Cover with foil, bake at 350° for 1 hour. Turn chicken skin side up, add raisins, and bake 10-15 minutes till slightly crisp. Remove from dish, pour liquid in saucepan, and boil until it thickens to a golden brown glaze. Arrange on platter, pour glaze over, garnish with orange segments.

PASSOVER SPONGE CAKE

6 eggs, separated	⅔ cup cake meal
1 cup sugar	3 tablespoons sifted potato starch
1 teaspoon grated orange rind	⅓ teaspoon salt
¼ cup orange juice	

Beat egg yolks until thick and lemon-colored. Add orange rind and juice. Mix the cake meal, potato starch, and salt until thoroughly blended. Fold into the batter. Beat the egg whites until stiff but not dry, then fold in. Pour into an 8 x 8 x 2" pan lined with white paper. Bake at 340°F about 50 minutes, until the cake is golden brown and a cake tester inserted into the center comes out dry. Invert at once on a rack, remove the paper, and invert to another rack to cool.

G. Cost

Tickets should be sold in advance in order to pay for the symbolic foods and festival dinner, and to estimate the number of people who will attend. In April of 1979 the author's congregation sponsored a *seder* to which 92 people came. The cost of the symbolic foods and

dinnerware was about 25¢ per person, and a caterer was obtained to serve a delicious chicken dinner for about \$3.00 per person. The use of a caterer eliminates the tedium of preparation and cleanup and frees the committee to enjoy the *seder*.

H. About Holy Communion

If Holy Communion is incorporated into the *seder*, certain special problems present themselves, which are not in themselves insurmountable but which require special tact and handling by the pastor. The *seder* is essentially an informal talk-feast, with children especially welcome. Care must be taken that the children receive grape juice and not wine at their place setting, and when the “Cup of Redemption” is drunk they should abstain. Also, each table leader should make sure he does not distribute pieces of the broken middle *matzah* (the *afikomon*) to unconfirmed youth. The problem of non-Christian adults, or those of another Christian persuasion, is a bit more delicate. The *seder* leader should give clear instructions on this shortly before the *seder* proper begins, and a cue to this effect is so noted in our *haggadah*.

I. The *Seder* as an Evangelistic Outreach

The Christian Passover *seder* is an excellent way for a Christian to show his Jewish friend(s) that he appreciates the Jewish roots of Christianity and is sensitive to Jewish culture. Paul said: “To the Jews I became as a Jew, in order to win Jews” (1 Cor. 9:20), and “I have become all things to all men, that I might by all means save some” (1 Cor. 9:22). At the Christian *seder* a non-Christian Jew can see the intimate link between Jewish tradition and Jesus’ fulfillment of that tradition, in addition to hearing an evangelical message from the *seder* leader or other Christian speaker. We caution the reader on three points. First, pay for the *seder* tickets for your Jewish friend and invite him as your guest—this is in the best Jewish tradition because Passover time has always been a time of hospitality. Second, inform him ahead of time that the *seder* is a *Christian seder* and will be different from the *seders* which he may have attended. Third, if your *seder* will incorporate Holy Communion, explain to him that this is a rite for Christians only and that it would not be appropriate for him to drink of the third cup and eat of the *afikomon*.

J. Materials Needed to Celebrate a Christian Passover *Seder*

The lists below summarize the materials needed to celebrate a Christian Passover *seder*:

Tableware

Plastic spoons, forks, and knives
Dinner-sized paper plates
Small napkins
Large dinner-sized napkins (4 for each table)
White candles and candleholders (2 for each table)
Small paper cups (3 for each place setting)
Nut cups or small plastic cups (for salt water)

Foods

Matzah
Wine
Grape juice
Hard-boiled egg
Maror
Karpas
Charoseth
Salt water
Appropriate festival meal

Other Items

A *seder* plate
Communion chalice
Haggadahs (1 for each person)
A shankbone of a lamb
Paper for covering tables

Suggestions for the festival meal are given in Section F' above. The committee should not feel bound to the suggestions, and may substitute other foods. We are not bound to the terms of the Mosaic covenant, even as Paul says: "Therefore let no one pass judgment on you in questions of food and drink or with regard to a festival or a new moon or a sabbath" (Col. 2:16). *However*, if we are to truly appreciate not only our Jewish heritage but God's dealings in the past with His people, it is appropriate to be scrupulous about certain matters. These would be: use of unleavened bread only, avoidance of nonkosher food such as ham, and avoidance of dairy products. Once again we strongly suggest that the committee utilize the services of a competent, understanding caterer for the festival meal.

Matzah is readily available from large chain food stores, especially around Passover time. A *seder* plate can be purchased from most Jewish bookstores. If you live in a community where there is no Jewish

bookstore, may we suggest that you write to one of these two bookstores:

Mallin's Hebrew and English Book Store
5128 West Center St.
Milwaukee, WI 53210

Midwest Jewish Book and Gift Center
8318 Olive St. Road
St. Louis, MO 63132

A simple metal *seder* plate may be purchased for about \$15.

6

Songs Appropriate for a Christian Passover Seder

The music of Passover is as varied as the music of the Jewish people. Among the more important themes developed in the Passover music lyrics are:¹⁰ the prayer for dew, the counting of the *omer*, the four questions, the counting song "Who Knows One?", the ten plagues, songs about Elijah, songs about Moses, the Song of Songs (Song of Solomon), and the "Song of the Sea" (Exodus 15).

In our *haggadah* we have included four songs. Their names, and where the music may be found, are as follows:

- | | |
|------------------------|---|
| "Horse and Rider Song" | <i>Songs of Praise, Vol. 2, 1977.</i>
Servant Publications, 237 N.
Michigan St., South Bend, IN
46601. |
| "Dayenu" | Maurice Samuel. <i>Haggadah of
Passover, 1942.</i> Hebrew
Publishing Co., 79 Delancy St.,
New York, NY 10002. |
| "Alleluia" | <i>Folk Encounter, 1973.</i> Hope
Publishing Co., 380 S. Main
Place, Carol Stream, IL 60187. |
| "The Joy of the Lord" | Ibid. |

The traditional song "Dayenu" should be sung in Hebrew, which is transliterated in our *haggadah*. We suggest that the *seder* leader, or choir member, sing the Hebrew verses solo to the accompaniment of the organ, after which the congregation should sing them. This is easier than it might seem. It is only fitting that at least one song be sung in Hebrew. If communion is celebrated at the *seder*, it would be appropriate to add a hymn from *The Lutheran Hymnal* immediately following the short sermon, e.g., numbers 307, 310, 314, or 315.

Two other contemporary Christian songs lend themselves well to the celebration of a Christian Passover. They are printed below, and the music may be found in *Songs of Praise, Vol. 1*, published by Servant Publications, 237 N. Michigan St., South Bend, Ind. 46601.

"FILL MY HOUSE"

1. Fill My house—unto the fullest
Eat My bread and drink My wine—
The love I bear is held from no one.
All I have—and all I do—
I give to you.
3. Christ our Lord, with love enormous,
from the cross this lesson taught:
Love all men as I have loved you.
All I have—and all I do—
I give to you.
2. Take My time—unto the fullest.
Find in Me—the trust you seek.
Take My hands—to you outreaching.
All I have—and all I do—
I give to you.
4. Join with Me—as one in Christ-love.
May our hearts all beat as one.
May we give ourselves completely.
All I have—and all I do—
I give to you.

"SONG OF GOOD NEWS"

1. Open your ears, Oh Christian people.
Open your hearts and hear good news!
Open your hearts, oh royal priesthood,
God has come to you.

Refrain: God has spoken to His people, Hallelujah!
And His words are words of wisdom, Hallelujah!

2. He who has ears to hear His message;
He who has ears then let him hear!
He who would learn the way of wisdom,
Let him hear God's Word.

Refrain.

3. Israel comes to greet the Savior;
Judah is glad to see His day!
From East and West the peoples travel,
He will show the way.

Refrain.

7

Glossary of Passover Terms

ABIB (AVIV)	Hebrew for the first month of the Jewish calendar, also called <i>Nisan</i> .
AFIKOMON	The piece of <i>matzah</i> which is broken from the middle <i>matzah</i> at the beginning of the <i>seder</i> and hidden, then "discovered" after the supper. Used by Christians as the bread for Holy Communion. At the traditional Jewish <i>seder</i> it is considered to be the dessert and is the last food to be eaten.
BEDIKAT CHAMETZ	Hebrew for "searching for leaven." The search for leaven on the eve before Passover.
BAYTZAH	Hebrew for "egg." The egg is hard-boiled and roasted, symbolizing the <i>haggigah</i> (temple sacrifice) that was made at important festivals before the Jewish temple was destroyed A.D. 70.
CHAMETZ	Hebrew for leavened bread or any food (such as beer) with leaven in it. Any <i>chametz</i> is forbidden during the Feast of Unleavened Bread (7 days' duration, except 8 days in the diaspora).

CHAROSETH	A pasty mixture of apples, cinnamon, nuts, and fruit which represents the clay or mortar used by the Israelites in Egypt.
DAYENU	Hebrew for "It would have been enough for us." Title of a traditional Passover song.
ECHAD MI YODE'A	Hebrew for "Who knows one?" A traditional Passover song.
GEFILTE FISH	Yiddish fish balls or cakes made of ground fish, eggs, <i>matzah</i> meal, onions, and spices.
GREAT HALLEL	Psalms 136, sung or said after the Hallel.
HAD GADYA	Hebrew for "one kid." A traditional Passover song.
HAGGADAH	Hebrew for "telling forth." The narration of the Passover story; the booklet used at the Passover <i>seder</i> .
HAGGIGAH	Hebrew for "festival offering." In temple times it was offered at the temple in addition to the Passover lamb.
HALLEL	Hebrew for "praise." Psalms 113—118.
HALLELUJAH	Hebrew for "praise the Lord." The word "praise" is mentioned in the Bible approximately twice as many times as is the word "thank."
HAG HA-MATZOT	Hebrew for "Festival of Unleavened Bread." One of the names for Passover.
HAG HA—PESACH	Hebrew for "Festival of the Passover Lamb Offering." Another name for Passover.
HAG HE-ABIB	Hebrew for "Festival of Spring" or "Festival of Ripening of Barley." Another name for Passover.
HOSHIAH-NA	Hebrew for the English "hosanna"; means "save us now, please." found in the Hallel portion of the <i>haggadah</i> . The cry of Jews of Jerusalem when Jesus entered Jerusalem on Palm Sunday (Matt. 21:9), which may have been on 10 Nisan, the day on which Jewish families set apart their perfect male lambs to be used for Passover (Ex. 12:3). If this chronology is followed, Jesus was crucified on 14 Nisan, a Thursday, thus allowing Him to rest in the tomb "three days and three nights" as He predicted in Matt. 12:40.

HYSSOP	A plant whose twigs were used in ceremonial sprinklings. According to Ex. 12:22 hyssop was used to apply the blood of the Passover lamb to the lintel and the two doorposts. Hyssop was used to extend the sponge with vinegar to Jesus on the cross.
KADDESH	Hebrew for “making holy” or “sanctified.” Liturgical prayer of sanctification. Also <i>Kiddush</i> .
KARPAS	Hebrew for parsley or other green vegetable.
KASHERING	Method of cleansing leaven from cooking vessels and eating utensils.
KITTEL	White robe worn by the leader of the <i>seder</i> .
KOSHER	Food that is ritually fit for use.
KOSHER FOR PASSOVER	Food that is not only ritually fit for use, but also devoid of leaven.
MAROR	Hebrew for “bitter herb.” Usually horseradish.
MATZAH	Unleavened bread.
MATZOT	Plural of <i>matzah</i> .
ME KIRAT CHAMETZ	Hebrew for “selling of leaven.” The sale to a Gentile prior to Passover of any <i>chametz</i> that has not been burned or discarded.
NISAN	First month of the Jewish calendar (March—April). Also known as <i>Abib</i> or <i>Aviv</i> . However, Jews today begin their year with the month of <i>Tishrei</i> (September—October), which was in ancient times the first month of the agricultural year. <i>Tishrei</i> is the first month of the “civil” year; <i>Nisan</i> , six months previous, is the first month of the “religious” year. All the months are lunar and have 29 or 30 days.
PASSOVER	The festival of Passover, which celebrates the Jewish deliverance from Egypt. From the Hebrew word <i>pasach</i> , meaning to “pass over.” The angel of death passed over those who had the blood of the lamb sprinkled on their doorposts and lintel.
PENTECOST	Jewish festival of <i>shavu'ot</i> occurring on the 50th day after Passover.

PESACH	Hebrew word which means to “pass over” or “immunity from calamity.” The word came to be applied to the male lamb that was sacrificed each year, and also can mean the festival of Passover.
SEDER	Hebrew for “set order.” The order of service used to celebrate Passover in the home on the first night of Passover (but on two nights outside the land of Israel).
SEFIRAT HA-OMER	Hebrew for “counting of the <i>omer</i> .” “ <i>Omer</i> ” means “sheaf of barley.” In temple times a special ceremony marked the beginning of the grain harvest. A sheaf of barley was used in the ceremony, which took place on the second day of the festival of Passover. The “counting of the <i>omer</i> ” thus begins on the second night of Passover and proceeds for 49 days. When 49 days are attained, it is then the 50th day after Passover, thus called “Pentecost.”
SHABBAT HA-GADOL	Hebrew for “The Great Sabbath”; the sabbath which falls just before Passover. It is called “great” because the Scripture reading for that day is from Malachi 4 and ends with the passage: “I will send you Elijah the prophet before the great and terrible day of the LORD comes. . . .” Jesus spent the <i>shabbat-ha-gadol</i> at the home of Mary, Martha, and Lazarus in Bethany (John 12:1). The next day was Palm Sunday (John 12:12ff.).
SIDDUR	The Jewish prayer book
SUKKOT	Hebrew for “tabernacles” or “booths”; the Festival of <i>Sukkot</i> falls in September—October. Passover, Pentecost, and <i>Sukkot</i> are the three major Jewish festivals (cf. Zechariah 14:16-19).
TALMUD	A collection of laws, commentary on the Old Testament, and Jewish history finalized about A.D. 500 in Babylonia. A shorter, somewhat different Talmud was finalized in the Land of Israel about A.D. 300. The Talmud is the source book for Passover <i>haggadoth</i> and for contemporary Judaism in general.

TORAH

Hebrew for "instruction." The first five books of the Bible; the entire Old Testament; the whole religious literature of Judaism.

YIDDISH

A language consisting of German dialects with a vocabulary admixture from Hebrew and slavic languages, written in Hebrew letters. Sometimes called "Jewish."

Notes

1. The Jewish calendar is a lunar calendar. The moon changes its phases once every 29.5 days. Jewish months are 29 or 30 days in duration. Each month begins with the new moon, consequently the 15th of each month is always the time of the full moon. The Israelites left Egypt on 15 Nisan (Ex. 12:6, 8, 29-31).
2. Levy, Isaac, *A Guide to Passover* (London: Jewish Chronicle, 1969), p. 22.
3. *Ibid.*, p. 28.
4. Klein, Mordell, *Passover* (Philadelphia: Jewish Publication Society, 1973), p. 62.
5. *Ibid.*, p. 31.
6. "If any man of the house of Israel or of the strangers that sojourn among them eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people" (Lev. 17:10).
7. Goodman, Philip, *The Passover Anthology* (Philadelphia: Jewish Publication Society, 1961), p. 23.
8. Klein, p. 100.
9. The prohibition of mixing meat and dairy products together comes from a Talmudic interpretation of Ex. 23:19: "You shall not boil a kid in its mother's milk."
10. Cf. the chapter "Music of Passover," pp. 272—94 of Goodman's *The Passover Anthology*.

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Notes

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