

CHRIST OUR PASSOVER: A CATHOLIC FAMILY SEDER

Introduction

Passover is a celebration of freedom, so it is ironic that I wrote this Passover seder to get myself out of a bind. I had already scheduled a seder for the conclusion of an after school Bible class I taught during Lent. The class drew just about 20 children from grades 4, 5, and 6. Following the theme of the sacrificial lamb, we covered Adam and Eve, the sacrifice of Abel, Abraham and Isaac, Moses and the Exodus, and the Temple of Solomon. Now, all that was left was to tie everything in to Jesus and the Mass. Passover, I thought, would be an engaging “hands-on” way to do that.

But planning a Passover seder for Catholic children presents a significant challenge. None of the choices readily available really fit my goals. I knew that the order of service (*seder* means *order*) was rich in Christian symbolism. The question was how best to communicate it. Following a Jewish format would be an interesting cultural experience. But the Christian meaning of it all would be missing. Passover would remain simply a Jewish feast that had little bearing on our own experience of Christian faith and worship. Next, I dug out a copy of a seder I had attended with a local community of Messianic Jews, that is Jews who believe in Jesus. This also was inadequate, because most of these faith communities are essentially evangelical protestant in their theology. Consequently, the intimate connection between the seder and the Mass was never made. A further challenge was the timeframe I had to work with. From a practical standpoint, I knew that whatever I decided to do, had to be done within an hour.

So I sat down with a friend who is a Jewish convert to Catholic Christianity to talk it out. At the end of that conversation, it was clear that there were three Passovers the children ought to know about: the Exodus, the Last Supper, and the Mass. I had to come up with a way of teaching them about all three, without confusing them by jumping back and forth between covenants.

The idea of celebrating the Passover at three separate seder tables was my answer. It provided the visual distinction necessary to demonstrate to the kids how our faith has its roots in god’s covenant with Israel. Instruction that applies primarily to the Exodus is taught from the Table of Israel by that table’s leader. Catechesis on connections between the Passover and the Mass is given from the Table of the Church by that table’s leader. Topics which are relevant to the Last Supper are given by both the Table of Israel leader and the Table of the Church leader, but at the Table of Jesus. This simple teaching technique is a powerful illustration of the reality that Christ Jesus is the point at which Judaism flows from Israel to the whole world.

***Christ Our Passover* is written to enable any family, religious education class, either within a parochial school or in Religious Education, to celebrate the Passover in a Catholic Christian context. While the seder follows the traditional Jewish format, I have made some adaptations for the sake of including instruction on Jesus' Last Passover, and the Mass. I have tried to include as much as one hour can hold. The vocabulary and structure is designed to be accessible to children around ten years old. It is not too simple, however, to be used with older children or adults. Our family uses it every year.**

Every seder is a prayer service with plenty of participation. Words are read, questions are asked, foods are hidden, uncovered again, and eaten. In order to preserve a sense of the Jewish character of the seder, I have included a few of the traditional prayers in Hebrew written phonetically. Try them, if you're game, (it's fun whether or not you succeed) or omit them. Each of these prayers is immediately followed by English translations.

Many Biblical passages are included as well. In the traditional seder, they come primarily from the book of Exodus. In *Christ Our Passover*, I have added some brief passages from the Gospels, (and one from Isaiah) to illuminate the Christian reality that we celebrate here.

It is my hope that *Christ Our Passover* will be a ready tool to help our Catholic children more fully appreciate the Jewish roots of their faith. I hope too, that by participating in the seder, our kids will grow in their understanding of the Jewishness of Jesus, and of Jews as the chosen people of God's first covenant.

But even more, I pray, that by celebrating Passover this way once, our Catholic children may come to see clearly how the Church celebrates the Passover every day in the sacrifice of the Mass. As St. Paul writes, "Christ, our Passover, has been sacrificed for us. Therefore, let us keep the feast."

May we ever keep it well!

Shalom + ,

Jaymie Stuart Wolfe

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AT THE TABLE OF ISRAEL:

LEADER: *“You shall celebrate Passover as a feast forever, and must observe it when you have entered the land which the Lord will give you as He promised. When your children ask you, ‘What does this feast of yours mean?’ you shall reply, ‘This is the Passover sacrifice of the Lord, who passed over the houses of the Israelites in Egypt; when He struck down the Egyptians, He spared us.”*

Exodus 12:24-27

AT THE TABLE OF JESUS:

LEADER: *“When the day for sacrificing the Passover lamb came, Jesus sent out Peter and John, telling them, ‘Go and make preparations for us to eat the Passover.’ ...And when the hour came, Jesus took his place at the table with His apostles. He said to them, ‘How I have longed to eat this Passover with you...’”*

Luke 22:7-8, 14-15

AT THE TABLE OF THE CHURCH:

LEADER: *“For I received from the Lord what I handed on to you, ..as often as you eat this bread and drink this cup, you proclaim the death of the Lord until He comes.”*

1 Corinthians 11:23-26

“Christ, our Passover lamb, has been sacrificed. Therefore, let us celebrate the feast.”

1 Corinthians 5:7-8

AT THE TABLE OF ISRAEL:

BLESSING OF THE FESTIVAL CANDLES (BRECHAT HANER)

(The Lady of the House kindles the candles, saying:)

“Baruch attah Adonai, Eloheynu Melech

Ha-olom, Asher Kidshanu B’Mitz-vo-tov Vitsu-va-nu L’had-lik Ner Shel Yom Tov.”

Blessed are You, O Lord our God, King of the universe, who has made us holy by the Law, and has commanded us to kindle the Festival-light.

ALL: *Blessed are You, O Lord our God, King of the universe, who has guarded our lives, and made us able to reach this Passover season.*

(The Table of Jesus lights its candles from the Table of Israel, and then passes the light to the Table of the Church.)

AT THE TABLE OF THE CHURCH:

LEADER: *Just as a woman begins the Passover celebration by bringing light to the seder table, so Mary brought the light of Jesus into the world.*

AT THE TABLE OF ISRAEL:

THE FOUR CUPS (EXPLANATION)

LEADER: *As we celebrate the seder, we will drink a cup of “wine” four times. These cups stand for the four things God promised to Moses (in Exodus 6:6,7). Each cup has its own name and meaning. First is the Cup of Blessing, where God promises, “I will free you from your burdens under the Egyptians.” Second is the Cup of Judgment. God says, “I will rescue you from slavery by mighty acts of judgment.” Third is the Cup of Redemption. God promises, “I will save you with my outstretched arm.” The fourth cup is the Cup of Praise, where God says, “I will make you my own people.”*

THE FIRST CUP: BLESSING (KIDDUSH) – “I will free you from your burdens”

LEADER: *We drink this first cup to remember God’s promise, that He would bring the people out from under the cruel laws of the Egyptians.*

(Fill the first cup and say the following blessing:)

Baruch attah Adonai, Eloheynu Melech Ha-olom Boh-ray Pree Ha-gaw-fen.

Blessed are You, O Lord our God, King of the universe, who creates the fruit of the vine.

ALL: *Blessed are You, O Lord our God, Ruler of the world. You chose us out of all the people, and selected us over all the nations, to make us holy through your commandments. Lovingly, You have given us the Sabbath days for rest, festival days for joy, and this feast of Passover to remember our freedom from Egypt.*

(All drink the first cup.)

AT THE TABLE OF JESUS:

THE WASHING OF THE HANDS (URCHATZ):

LEADER: *Now, the hands are washed without any special prayers. At the Last Supper, it is at this time that Jesus rose from His seat, took off His robe, and tied a towel around His waist. Then He poured water in a basin, and began to wash the disciples' feet. When He was finished, Jesus said, "Do you understand what I have done for you?" You call me 'teacher' and 'master' with good reason for that is who I am. But if I, your master and teacher, have washed your feet and served you, so you also should serve one another."* **(based on John 13:4-15)**

(All wash hands.)

AT THE TABLE OF ISRAEL:

DIPPING OF THE PARSLEY (KARPAS):

(Leader dips greens in salt water and the following blessing is said.)

ALL: *Blessed are You, O Lord our God, King of the universe, You create the fruits of the earth.*
(All dip the greens in salt water and eat them.)

LEADER: *The "wine" is red in color to stand for the blood of the Passover Lamb. The parsley greens stand for the branches of hyssop that were used to place the lamb's blood on the door posts and lintels that first Passover night. The salt water represents the tears of God's people when they were slaves in Egypt, and also the waters of the Red Sea that God opened for their escape.*

AT THE TABLE OF THE CHURCH:

BREAKING OF THE MIDDLE MATZO AND THE AFIKOMEN (YACHUTZ):

LEADER: *Bread without yeast in it is "unleavened" bread. It is called "Matzah". At the seder it is found in a special covering called the "Unity". There are three pieces of matzah in the unity.*

Now the second one, the middle piece, is removed, and broken in half. One half is wrapped in a linen napkin and hidden. That hidden piece is called the "afikomen". Later, it becomes a special part of the seder.

(Table leader takes out the second matzah and breaks it in half. One half is replaced, the other is wrapped in a linen cloth, and becomes the "afikomen".

The leader hides the afikomen.)

Nobody really knows why breaking the middle matzah is part of Jewish tradition. But as Catholic Christians, we can see that the "Unity" stands for God, and the three pieces of matzah are for the Holy Trinity: Father, Son, and Holy Spirit. Jesus, the second Person of God and the second matzah, is taken away from the other two and is broken. We see something like this at every Mass. The priest takes unleavened bread, which is really Jesus, and breaks it. Eucharist is a way to share in how the Son of God became a man, and was "broken" on the cross.

AT THE TABLE OF ISRAEL: THE STORY (MAGGID):

LEADER: *You all know the story of how God brought the children of Israel out of Egypt by His mighty power.*

(The matzahs are uncovered and the leader lifts up the matzah covering, the “unity”, as everyone says the following blessing:)

ALL: *This is the bread of sorrow which our ancestors ate in the land of Egypt; let all those who are hungry come and eat with us; let all who suffer come and celebrate the Passover.*

(The “unity” is put back, the second cup is poured.)

THE FOUR QUESTIONS AND THE ANSWERS:

ALL: *Why is this night different from all other nights?*

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

ALL: 1. *On all other nights we eat leavened or unleavened bread; why on this night do we eat only matzah, unleavened bread?*

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

ALL: 2. *On all other nights we eat vegetables and herbs of all kinds; why on this night do we eat only bitter herbs?*

LEADER: *Why do we eat bitter herbs? It is to remind us how bitter it was to live as slaves in Egypt.*

ALL: 3. *On all other nights we never think of dipping herbs even once; why on this night do we dip twice?*

LEADER: *Why do we dip the herbs twice? We dip the parsley in salt water to remind us that there is hope for new life even when there are tears. We dip the bitter herbs, the horseradish, in the sweet apples (charoseth), to remind us that our ancestors were able to withstand bitter slavery because they never lost the sweet hope of freedom.*

ALL: 4. *On all other nights we eat either sitting up or reclining; why on this night do we all recline?*

LEADER: *Why do we eat reclining? Because free men, and not slaves, recline at table. And since our people became free this night, we recline.*

10 PLAGUES:

LEADER: *God saw our suffering and heard our cries. He brought us out of Egypt with a strong hand and with an outstretched arm, with great terror, and with signs and wonders. These are the ten plagues which the Most Holy brought upon the Egyptians.*

(As each plague is named, each person dips his/her finger in the glass, takes a drop of wine from the cup and puts it on his/her plate.)

ALL: *Blood, frogs, pests, flies, sickness, boils, hail, locusts, darkness, slaying of the first-born.*

LEADER: *In the Bible, wine is a symbol of joy. With each plague the Egyptians suffered we spill a drop of wine, and lessen our joy because of their sorrow.*

THE STORY CONTINUES:

LEADER: *And God spoke to Moses and his brother Aaron in Egypt, saying “On the tenth day of this month, each family will take a lamb into the house. The lamb should be without defect of any kind, a male, about one year old. Keep it until the fourteenth day of the month, and then kill it. Then you will take some of the blood and put it on the two side posts and the lintel of the door of every house. Roast the meat of the lamb and eat it with unleavened bread and bitter herbs. And this is how you should eat it: with a belt around your robe so that you don’t trip over it, with shoes on your feet, and your walking stick in your hand. And you should eat it quickly like people prepared to leave in a hurry, for this is the Passover of the Lord.*

I will go through Egypt on that night, and kill all the first-born in the land, both man and beast; I will destroy all the gods of Egypt: for I am YHWH, the one true God. The blood will be a sign on your houses. And when I see the blood, I will pass over you, and no death will come to you when I take the first-born of Egypt.

You will keep this day as a feast for all your children’s children. You will celebrate Passover forever.”

(based on Exodus 12:1-14)

DAYENU (It would have been enough for us)

God’s faithfulness to us is always more than we deserve or expect. The Hebrew word “dayenu” means “it would have been enough for us.” We now recall all that God did to bring us to freedom from slavery.

(Leader reads the verses, all say “DAYENU” as the refrain. The refrain can be sung at the beginning and end.)

If He had merely rescued us from Egypt, but had not punished the Egyptians

DAYENU

If He had merely punished the Egyptians, but had not destroyed their gods

DAYENU

If He had merely destroyed their gods, but had not slain their first-born

DAYENU

If He had merely slain their first-born, but had not given us their property

DAYENU

If He had merely given us their property, but had not opened the sea for us

DAYENU

If He had merely opened the sea for us, but had not brought us through on dry ground

DAYENU

If He had merely brought us through on dry ground, but had not drowned our oppressors

DAYENU

If He had merely drowned our oppressors, but had not supplied us in the desert for forty years

DAYENU

If He had merely supplied us in the desert for forty years, but had not fed us with manna

DAYENU

If He had merely fed us with manna, but had not given us the Sabbath

DAYENU

If He had merely given us the Sabbath, but had not brought us to Mt. Sinai

DAYENU

If He had merely brought us to Mt. Sinai, but had not given us the Law

DAYENU

If He had merely given us the Law, but had not brought us to the land of Israel

DAYENU

If He had merely brought us to the land of Israel, but had not built us the Temple

DAYENU, it would have been enough for us.

Leader: *How much more, then, should be love God for all that He has done for us. For He did all these things, and more.*

AT THE TABLE OF JESUS:

LEADER: *As disciples of Jesus, we can add a few more Dayenus. If God had merely come to be with us, but had not died to free us from slavery to sin; if He had merely died to free us from sin, but had not rose again to bring us into the promised land of heaven, Dayenu – it would have been enough for us, but not for Him.*

AT THE TABLE OF THE CHURCH:

LEADER: *And, if God had merely given us Jesus on the Cross, but had not given us His Body and Blood in the Eucharist, that too may have been enough for us. But again, He did so much more!*

THE PRAISES (HALLEL): (from Ps. 113-114)

ALL: (*RESPONSE) *Hallelujah! Praise the Lord, praise the name of the Lord.*

LEADER: *Blessed be the name of the Lord from this time forth and forevermore. From the rising of the sun to its setting, the Lord's name is to be praised.**

*The Lord is high above all the nations, and His glory above the heavens. Who is like the Lord who dwells on high, who humbles Himself to see all in heaven and on earth!**

*He raises up the poor out of the dust, and lifts up the needy. He sets them among princes in high places. He makes the childless woman become a joyful mother.**

AT THE TABLE OF ISRAEL:

THE SECOND CUP: JUDGEMENT (MAKKOT)

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

LEADER: *Baruch attah Adonai, Eloheynu Melech Ha-olom Boy-ray Pree Ha-gaw-fen.*

Blessed are You, O Lord our God, King of the universe, who creates the fruit of the vine.

*We drink this second cup, the Cup of Judgment, free from the judgments God put upon Egypt.
(All drink the second cup.)*

AT THE TABLE OF THE CHURCH:

WASHING OF HANDS (RACHATZ)

LEADER: *Watch what will happen in the seder now. You have seen a lot of these things before, because we do many of them at every Mass.*

ALL: *Blessed are you, O Lord our God, King of the universe, who has made us holy by His law, and commanded us about the washing of hands.*

(All wash hands.)

LEADER: *At every Mass, the priest washes his hands like this. He says a prayer asking that God wash him clean from all his sins.*

BLESSING OVER THE UNLEAVENED BREAD (MATZOT)

(The three matzahs, “Unity”, are held up at each table.)

LEADER: *Baruch attah Adonai, Eloheynu Melech Ha-olom, Hamotzee Lechem Min Haw-aw-retz.*

ALL: *Blessed are you, O Lord our God, King of the universe, who brings forth bread from the earth.*

LEADER: *We hear almost the identical words at Mass as the priest raises the unleavened bread we call the host. But at Mass, we do not eat just bread. In Holy Communion we receive the real Presence of Jesus.*

(After placing the “Unity” back on the table, the table leader breaks small pieces from the top and middle matzahs and distributes them.)

ALL: *Blessed are You, O Lord our God, King of the universe, who made us holy by His law, and commanded us about the eating of unleavened bread.*

(All eat the matzah.)

AT THE TABLE OF ISRAEL:

THE BITTER HERBS (MAROR)

(The table leader breaks the bottom matzah into small pieces and dips his piece into bitter herbs.)

ALL: *Blessed are You, O Lord our God, King of the universe, who made us holy by His law, and commanded us about the eating of bitter herbs.*

(All eat the bitter herbs. Matzah can be dipped into prepared horseradish, or can be eaten with a few shavings from the fresh root.)

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

EATING THE BITTER HERBS WITH SWEET APPLES (KOREHK)

(The table leader takes two pieces from the bottom matzah and makes a “sandwich” with charoseth or “sweet apples” and bitter herbs.)

LEADER: *All the seder foods help us to tell the story of Passover. The bitter herb is a symbol of suffering; the salt water stands for tears; the greens are a symbol of hyssop branches; and wine reminds us of the blood. So, too, the sweet apples, or “charoseth”, is a symbol of the mortar and clay bricks made by the Israelites in Egypt.*

(All eat the matzah and charoseth together. It is traditional to put some of the horseradish with the charoseth and make a little matzah “sandwich”.)

THE PASSOVER MEAL:

(This is where an actual dinner would take place.)

EATING THE AFIKOMEN (TZAPHUN)

(The children search for the afikomen. The leader redeems it by giving a gold chocolate “coin” to each of them when they find it. The afikomen is broken into small pieces and distributed to each guest.)

LEADER: *The afikomen takes the place of the Passover Lamb, which was originally the final food of the seder feast.*

AT THE TABLE OF JESUS:

LEADER: *The Passover seder cannot be completed without the afikomen. So, our salvation from sin cannot be completed without Jesus. Jesus said, “I am the Bread of Life. Your fathers before you ate manna in the desert and they died. This is the bread that comes down from heaven. I am the living bread that comes down from heaven, anyone who eats this bread will live forever. The bread which I will give is my flesh for the life of the world.” (from John 6) Jesus gave us this bread, when He broke matzah at the Last Supper and said, “This is My Body.”*

What is afikomen really about? The middle matzah: broken, hid away, and then brought back and shared, represents Christ. The Son of God, the Second Person of the Blessed Trinity, came to be like us in everything but sin. He was broken for us on the Cross. Just like the afikomen, He was wrapped in linen – the shroud – and hidden away in a tomb. But on the third day, Jesus rose from the dead, and was seen by His disciples.

Isn't it interesting that just before He died, Jesus gave His Body to His disciples as Bread at Passover. And isn't it fascinating, too, that “afikomen” is a Greek word that means both “that which comes after” and “I have come”?

(All eat of the afikomen.)

AT THE TABLE OF ISRAEL

THE 3RD CUP: REDEMPTION (HA-GEULAH)

“I will save you with an outstretched arm.”

(The third cup is filled and raised.)

LEADER: *This cup stands for God's third promise: “I will save you”. God promised to save the people from slavery in Egypt, to redeem them, or “buy them back”.*

Baruch attah Adonai, Eloheynu Melech Ha-olom Boy-ray Pree Ha-gaw-fen.

ALL: ***Blessed are You, O Lord our God, King of the universe, who creates the fruit of the vine.***

(All drink the third cup.)

FROM THE TABLE OF JESUS

LEADER: *But the Bible tells us that after supper, Jesus “took a cup, gave thanks, gave it to them saying, ‘Drink from it all of you, for this is my blood of the new covenant which will be shed for many for the forgiveness of sins”. (Matthew 26:27,28) Jesus shed His blood like a Passover lamb. And He saved us “with an outstretched arm:; arms outstretched on the cross.*

AT THE TABLE OF ISRAEL

ELIJAH'S PLACE

(Elijah's cup is filled with wine. The table leader goes to the door and opens it.)

LEADER: *See that at your table there is one place setting that has not been touched. It is Jewish tradition to keep this place for the prophet Elijah. He was supposed to appear before the Messiah came. Now the door is opened to see if Elijah will come to bring God's promised savior to the people.*

AT THE TABLE OF THE CHURCH

LEADER: *Israel still waits for the Messiah. But we know that the Messiah has already come. Jesus is the Savior God promised, not only for Israel, but for the whole world.*

FROM THE TABLE OF JESUS

LEADER: *In the Gospels, Jesus was once asked about John the Baptist. He told the people that for any who had ears to hear it, John was the prophet Elijah.*

(The door is closed.)

LEADER: *See also, that there are some items on the seder plate that have not been touched. The roasted egg reminds us of the sacrifices that can no longer be made since the Temple was destroyed in 70 A.D. Because an egg is the first thing one eats after a loved one dies, it symbolizes the mourning of the Jewish people over the loss of the Temple. For Christians, the egg represents the new life that sacrifice makes possible.*

Six hundred years before Christ, the prophet Isaiah wrote about the Messiah to come. "He was led like a lamb to the slaughter. Like a sheep before its shearers, He was silent." (from Isaiah 53) The shank bone of the lamb on the seder plate is also untouched, because lambs are no longer sacrificed. Jesus is the final sacrifice. He is "the Lamb of God who takes away the sin of the world". (John 1:29)

AT THE TABLE OF THE CHURCH:

THE FOURTH CUP: PRAISE (HALLEL)

"I will make you My own people."

(Fill the fourth cup.)

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

(Raise the cup and say the following blessing:)

Baruch attah Adonai, Eloheynu Melech Ha-olom Boh-ray Pree Ha-gaw-fen.

ALL: *Blessed are You, O Lord our God, King of the universe, who creates the fruit of the vine.*

(All drink the fourth cup.)

CONCLUDING PRAYER

ALL: *Blessed are You, O Eternal, Our God, King of the universe, for the wine and for the fruit of the vine, and for the produce of the field, and for that desirable, good, and spacious land which you gave to our ancestors as an inheritance. Have mercy, O Eternal, Our God, on Israel, and upon Jerusalem, Your city, and on Zion, the house of Your glory, and upon the altar and Your temple. Rebuild Jerusalem in our days, and be gracious unto us, for You are good and gracious to all.*

AT THE TABLE OF ISRAEL:

LEADER: *The Passover seder is now complete. We are privileged to celebrate the Passover this year, may we be privileged to do so in the years to come.*

ALL: *Next year in Jerusalem!*

AT THE TABLE OF JESUS:

LEADER: *“God so loved the world, that He gave His only begotten Son, that whosoever believed in Him would not die, but have everlasting life.” (John 3:16) Jesus is the Great High Priest, and the Paschal—or Passover—Lamb of God. In fulfilling the covenant God made with Israel, Jesus establishes a new covenant of salvation for the world. Just as He came once to suffer and die, Jesus has promised to come again in glory.*

ALL: *Amen.*

AT THE TABLE OF THE CHURCH:

LEADER: *From the Cross Jesus said, “It is finished”. Just as the seder is now complete, so also is our salvation complete in Jesus Christ. Israel celebrates the Passover once a year. But at the Last Supper, Jesus gave the Church, a way to celebrate it every day at Mass. In Holy Eucharist, Jesus extends the sacrifice of His cross to us. May we keep His feast all the days of our lives, and celebrate the Wedding Supper of the Lamb forever in the eternal Kingdom of Heaven.*

ALL: *Alleluia, alleluia!*