

*From this root expression of goodwill toward God and his creation we get "Benediction" and "Grace" at meals.

The Christian "Easter" is a stranding together of five "risings," four of which are treated on thinksheet #1108--two historical (#1 and #4), two natural (#2 and #3): (1) Jesus' resurrection; (2) the early-Christian choice of Sun-day as the week's day of worship beginning with sunrise; (3) crop-rising in the "Spring" [the up-springing of the crops]; and (4) the up-rising of catechumens, i.e. believers who were baptized at Easter sunrise, themselves rising out of the water of baptism, into which they had been "buried with Christ."...Now, for this thinksheet let's think about a rising behind all these, the rising of God's people from Egypt under the leadership of Moses and Aaron. The JOY of that first Passover carries over, indeed "passes" over, into the four joys converging at Easter.

NOTE two facts about Jesus the Jew in this connection:

(1) What we call "the Lord's Supper" or "the Last Supper" was actually the memorial service "memorializing," i.e. ritual-remembering, the liberation from Egypt. The Jews call this the Haggadah (storytelling-of-Passover) Seder (order of the feast) of Pesach (our "Passover"--through Greek "Pascha," from which we get, for Easter, the adjective "Paschal"). So how good that as the Jews are celebrating Pesach, we Christians are celebrating Easter! For in the Christian Bible, two events are central: the EXODUS in the Jewish part of the Bible, and the RESURRECTION in the Christian part of the Bible.

(2) The Lord's Prayer is modeled directly on the Kiddush, the "sanctification of the Name" service--as hallowing God's Name in the everyday is the central sanction or motive in Judaism, and therefore in Christianity. In the "Baruch" ["Blessing"] below, note that the three phrases encompass the first three lines of the Lord's Prayer: We address God our Father, bless his Name, and pray that his Kingship or Kingdom will come in the doing of his will on earth as in heaven. In fact, that's all there is to the Lord's Prayer except the petitions for outer needs (in symbol, "bread") and for the inner need to have broken relationships restored and thus sick community cured (in symbol, "forgiveness")!...See, too, Matt.5 for "Baruch": "The Beatitudes."

Here, the Kiddush is reduced to the basic Blessing, and we can all sing it instead of just the leader. I have made the music syllabic, for easy reading. As we sing, let's remember that the heart of this blessing-remembering is personal identification with God's liberating action in Moses and Jesus, and thus self-naming of our identity as Christians in Christian community and in the world. Liturgically, our participation is a ritual reappropriation of the original Exodus and Resurrection experiences: in the service of Passover-Easter, we are there and the Events are here and now.

Model of "benedictions":
BERAKAH* Ps.119.12; 2Chron.29.10

BARUCH ATTAH ADONAI

BARUCH HU UVRUCH SH'MO

ELOHENU MBELECH HO'OLAM!

Blessed art Thou,
O Lord....
We bless you, O Lord,
(or) Blessed is....
(or even) Praise the
Lord,*

May your Holy Name
be blessed (in the doing
of your will, especially
in mitzvot, deeds we'd
not do if we didn't think
of you),

Our God, King of the universe!
(or "of time & space")

"Christ our Passover is sacrificed for us."--1Cor.5.7b