

An abridged

**PASSOVER
HAGGADAH**

in English

Edited by
Peter and Michele Guinness

© PG & MG Guinness 1999

An Order of Service for Passover

AN INTRODUCTION TO THE JEWISH PASSOVER.

LIGHTING THE CANDLES FOR A FESTIVAL

KIDDUSH -- “Blessing of the festival” --, drinking of the first cup, eating of herbs in salt water, breaking of the middle matzah - the Afikomen.

HAGGADAH -- “The narration” or “Telling” --, the four questions, the reply, the ten plagues in Egypt, Da-yainu -- “It would have been enough for us” --, the Seder dish, singing of Psalms (The Little Hallel), drinking of the second cup, the men wash hands, and eating, Matzah, Maror, Haroseth.

THE MEAL. After the meal children search for the Afikomen. Sharing out the Afikomen

GRACE AND THANKSGIVINGS AFTER THE MEAL. Singing of Psalms, grace after the meal, blessings, the drinking of the third Cup -- “The cup of blessing” --, Elijah's cup, singing of Psalms, concluding blessings, the fourth cup, ending.

INVENTORY

Jug for water	Parsley	Serviette for Afikomen
Hand towel	Lettuce	Chocolate eggs to redeem
Bowl - for handwashing	Elijah's cup	2 order of services
Matzah	Chalices	Song words sheets
Matzah holder	Candlesticks	4 Questions
Seder dish	Candles	3 sons words
Haroseth	Matches	Notes, see next page
Baked Egg	Bowl (small)	NB. Crumbs (leavened)
Shankbone	Salt	torch
Horseradish	Cushion	dustpan & brush

MGG NOTES**FREEDOM**

Festival of freedom, therefore a great celebration. there are fast days if you want to be morbid. But at a festival you let your hair down - drink plenty of wine = symbol of rejoicing.

Celebration of deliverance from bondage and captivity, (Egypt = oppression) a crossing of the Red Sea from slavery to total freedom - the Promised Land. A wonderful picture of what Easter is for us.

Great poignancy for Jesus, "I have earnestly desired to eat" He knew the symbolism intimately - and used it - like an audio-visual aid.

TIME FOR LAUGHTER

Plenty of jokes - humour a safety valve for Jews.

THE NIGHT BEFORE

St Paul writes: "You know the saying, 'A little bit of yeast makes the whole batch of dough rise.'? 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." (1 Cor 5:6-7 paraphrased)

EVERY JEW SHOULD IMAGINE THAT THEY WERE ACTUALLY THERE

The Egyptians made us suffer terribly ...

"He brought us out of Egypt with a mighty hand and an outstretched arm."

PGG NOTES

PESACH - Paschal - Passover vb. "to pass over, to spare". Ex 14 - remember this for ever.

HAGGADAH - the narration or the telling. Very old, especially the first part, handed down. Some of it first century additions and then medieval stuff added at the end (much omitted tonight.)

Various rabbis mentioned. Hillel - godly, respected, was an old man when Jesus was a boy. Gamaliel - also respected .. he taught St Paul. Also Rabbi Akiba (born AD 40 and murdered by the Romans during the Bar Kochba revolt AD137).

LAST SUPPER SEATING ARRANGEMENT - low 15 cm table - leaning on elbow, feet out towards the walls, three sided "C" shape. John and Judas

[MATT, MARK, LUKE compared to JOHN's accounts Thurs / Fri]

An Introduction to the Passover

The Jewish festival is called, *Pesach*, from which we get the word “Paschal”, from the Hebrew verb, “to pass over” or “to spare”. *Pesach* is celebrated for 7 days, and bread with yeast in it is not to be eaten. Only unleavened bread is permitted. Hence it also known as “the Feast of Unleavened Bread”. On the first evening of Passover the *Seder* -- “The Service or Order”-- is read and chanted in Jewish homes. The father of the household leads, and the mother in particular, has been preparing the home and the festival meal and special unleavened cakes and recipes for many days. It is the night when Jews remember that they escaped to freedom from the tyrant in Egypt and the night when the angel of death passed over their homes which had the blood of a lamb daubed on the doorposts. The *Torah* --the Old Testament Law, the books of Moses-- instruct that the festival must be fulfilled with groups of friends and relatives. No one should be left alone. It commands that this festival should be kept annually. The account of the first Passover is to be found in Exodus chapters 12 - 15.

The service liturgy is in a book called the *Haggadah* --the narration or telling--. Copies are often beautifully illustrated for children and adults. The service is in Hebrew and Aramaic, which means that for most Jews it is not in their everyday language, so children and many adults will not understand fully what they are saying. It is only fairly recently that Israeli Jews have a service in what is their common language. The *Haggadah* that is given here is much abridged, and in English. It has been paraphrased using the English translations from three *Haggadahs*, given in the bibliography. Jewish groups have written their own adaptations. Most are for home use, but there are many for communal use, especially in kibbutz in Israel where the whole community takes part. In some ancient communities the Rabbi would lead the Seder. The first part of the *Haggadah* is very old. Copies from the tenth century prove its antiquity, but hints about issues from the Second Temple period make it evident that parts predate the time of Jesus. The general form and the wording used for the first part and the blessings after the meal are very likely the same as would have been in use during the time of Jesus. Scholars believe the early parts are much older. Various Rabbis are mentioned in the *Haggadah*; Rabbi Hillel, an old man when Jesus was young, and a very influential and respected Pharisee; Rabbi Gamaliel --doctor of the law and a member of the Sanhedrin, and teacher of the Apostle Paul; and Rabbi Akiba, born around 40 AD and martyred in 137 AD. The latter supported the revolt by Bar Kochba against the Romans. The theme of freedom and liberation from tyrants is used over and over, and has inspired persecuted Jews in different ages, including this century. Christians could well benefit from a realisation that they rejoice in a freedom obtained on that particular Passover around 29 AD, but that they still wait with longing for the full freedom when they celebrate this feast with in the kingdom of heaven.

The Gospel writers all assume we know about Passover. Jesus's parents went every year to Jerusalem for the Passover, and when Jesus was twelve he got in to trouble for not going home with them. On the 14th day of the month of Nisan at mid-day the slaughter of the lambs took place in the temple precincts. In Jesus's last week, according to Matthew, Mark and Luke, this took place on the Thursday afternoon until sunset. 15th Nisan starts at nightfall on the Thursday, the evening when they celebrated the Passover - just the 12 disciples and Jesus. After the *Seder* --Jesus's Last Supper with his disciples-- they sing hymns (as we will do) and go out to Gethsemane, having had a full meal, wine and a long service. In the night Jesus is arrested, tried and by Friday mid-day the Roman authorities had crucified him. He died at 3pm. He therefore was crucified on the first day of Passover. Friday nightfall is the start of the Sabbath, so Jesus's body is hurriedly placed in simple grave clothes and laid in a new tomb nearby. It is a little puzzling how so much travelling from Gethsemane to Annas's house at night, then on to Caiaphas, the High Priest's house, Pilate and Herod, back to Pilate and then to ill treatment by the soldiers and crucifixion

could all occur between mid-night Thursday and mid-day Friday on a festival day. Some suggest Jesus had this early Passover meal even on the Wednesday so that there is enough time for the trial and the travelling. John uniquely in his gospel, keeps the same timing and sequence at the other gospel writers, but has the proper Jewish Passover on the Friday night. He begins the account of the last supper with, "Now *before* the feast of the Passover" (John 13:1). In John's Gospel, Jesus celebrates a Passover meal on Thursday evening, one day earlier than everyone else. Judas Iscariot is able to go out and do his betrayal. The events take place during Thursday night and Friday morning. So that Jesus is himself killed between mid-day and 3pm at the *same* time that the Passover lambs are being slaughtered in the Temple precincts. John ends his account with the need to get Jesus buried hurriedly because it was the day of Preparation. They did not want to leave the bodies on the cross for the Sabbath, "for that Sabbath was a high day". (John 19:31). It was the day of "Preparation for the Sabbath" and Passover. The main significance for John, is that Jesus is the Passover Lamb. For St Paul the idea is paramount, "Christ our Passover has been sacrificed for us, so let us celebrate the feast, not with the old leaven of corruption and wickedness, but with the unleavened bread of sincerity and truth." (1 Corinthians 5:17) The chronology of the events is much discussed. Whichever view one takes, either John's or the Synoptic Gospel's view, it is evident that Jesus celebrated a Passover meal with his disciples during that week, and died and was buried on Friday afternoon.

What was the possible arrangement of the guests that evening? Roman and Greek meals at the time were held at low tables, at which one lay down, leaning on one's elbow. A typical table is likely to have been in three sections, in the shape of a squared C. The disciples lying on their sides, roman style, at right angles to the low table, would all have their feet pointing out to the walls of the room. The servant could supply food from inside the C shape, gaining access at the open end of the C. A servant could wash feet, by going along the walls of the room, washing feet one by one, whilst dinner was being eaten. One can conjecture that Peter is at the extreme end of one of the branches of the C shape. John is at the other end of the C across the gap. Jesus lies next to John, Judas next and the remaining disciples in turn round to Peter. At one point in the evening Peter cannot hear what Jesus has said, so he calls across to John to find out. John is lying at the end position on the other end of the C shape, "close to Jesus breast" (John 13:23-26). John can then ask Jesus, "Who is it that will betray you?" Jesus, replies that he will give a dipped morsel to that person. Judas, must be within reach, possibly lying on the other side of Jesus from John, so that Jesus can supply him with this morsel. It is reckoned that this place is reserved for the honoured guest, right next to the host. If so, Jesus is giving Judas a sign of friendship.

The Passover rules required that four cups of wine be drunk, because it was a feast and great celebration was encouraged. Normal meals would not have wine.

The Jewish Passover is a time for laughter, plenty of jokes --humour is a safety valve for Jews. They talk easily about the way many in the world have tried to destroy them --and laugh. It is essentially a festival of freedom, and therefore rejoicing. There are other times for fasting. The Passovers we have enjoyed with church groups of 60 to 150 have been wonderfully exciting, and celebratory, with children sensing the power of the occasion. Singing, laughing, dancing and plenty of noise. And yet it can move to a deep sense of reverence and awe.

Passover has great significance for the Christian. It is the source, inspiration and meaning within the Communion service. It is a celebration of the freedom from the bondage of sin, it is a Eucharist --a thanksgiving-- for our deliverance from the sting of death, and looks to the joy of Easter.

A Passover Haggadah

THE LIGHTING OF THE CANDLES

The mother lights the candles as she says:-

Blessed are you, O Lord our God, King of the universe, who has made us holy through your word and has commanded us to kindle these lights in honour of the festival.

*Baruch atah Adonai
elohenu melech
ha'olam asheh
kiddushanu
bemitzvosav vitzivanu
lehadlich neh shel
yom tov.*

KIDDUSH AND FIRST CUP

All say together whilst each holding up the first glass of wine:

Blessed are you, O Lord our God, King of the universe, who created the fruit of the vine.

#1

Baruch Ata Adonai, Elohenu Melech ha'olam, baure peri hagafen.

The Leader continues:

Blessed are you O Lord our God, King of the universe who has chosen us from among all peoples and made us holy through your word. For in your love you have given us times for gladness, rejoicing and festivals; you have given us this feast of unleavened bread as a celebration of the freedom you give us and in memory of our departure from Egypt.

Blessed are you O Lord our God who has kept us alive and brought us safely to this day of rejoicing.

Now all drink (a sip will do) from the first cup, the Cup of Sanctification or Holiness)

THE FATHER WASHES HIS HANDS

The leader only, washes his hands, a young person pours some water over his wrists, and hands, and then the leader dries them.

This practice originates from the ritual washing before handling sacrifices in the Temple.

(Lehman p9, p228 footnote)

PARSLEY DIPPED IN SALT WATER

This “first dipping” is to be passed round and then before it is eaten, the leader says:

Blessed are you O Lord our God, King of the universe
who brings forth fruit from the earth.

This is purely to arouse interest! The parsley reminds us that they used sprigs of hyssop to daub the doorposts with the blood of the lambs so that the angel of death would see it and pass over.

THE BREAKING OF THE MIDDLE MATZAH

The middle of the three matzah is taken out of the coverlet, and broken in half. One half is wrapped in a serviette and kept hidden by the father. This piece is called the Afikomen (the “desert”). It will be the last thing to be eaten, and will represent the Passover lamb. The other half matzah is returned to lie amongst the other two.

The “Afikomen” is in modern Judaism the symbol of the Passover Lamb.

(p52 Judaica Library.)

The three loaves under one coverlet are called a unity, for the Christian a picture of the Trinity. The wrapped Afikomen could be seen as a picture of the death and burial of Christ.

On all Sabbaths and festivals, two Matzot are used because two portions of Manna fell during the time of wandering in the wilderness when Moses took the people of Israel out of Egypt. The extra middle Matzah commemorates the Exodus, and is also known as the bread of poverty.

Raise the three matzot and the Seder dish and say:

This is the bread of affliction which our fathers ate in
the land of Egypt. Let all who are hungry come and eat.
Let all who are in need come and celebrate the
Passover.

Fill the second cup.

THE FOUR QUESTIONS

These are asked by 4 different children, who each in turn read:

- (1) Why is this night different from all other nights?
Why can we eat leavened bread or unleavened bread on
any other night, but tonight only unleavened bread?
- (2) Why can we eat all kinds of vegetables on any
other night, but tonight only bitter herbs?
- (3) Why do we not normally dip our food, but tonight
we dip it twice?

Manish tana halleila
hazer.

- (4) Why can we eat sitting or leaning on any other night, but tonight we are supposed to lean?

THE REPLY GIVEN BY THE FATHER

The leaders says:

There was a time when we were slaves of Pharaoh in Egypt; but God brought us out from there with his mighty hand and an outstretched arm. It's a terrible thought, that if the Lord, blessed be his name, had not brought our forefathers out of that country of cruelty, we, our children and our children's children might still be slaves. The more one speaks about the escape from Egypt the better. We must mention it all the days of our lives, even after the Messiah has come.

The Torah speaks of four kinds of son which the father must answer; a wise son, a wicked son, a stupid son, and one who never asks the right questions.

- (1) The wise son says, **“What is the meaning of all the signs and rules which the Lord our God has commanded us?”** (Deut 6:v20)

The father's duty then is to explain all the laws of the Passover to him.

- (2) The wicked son says, **“What does this service mean to you?”** (Exodus 12:v26)

Now because he says, “to you” it shows that he has no interest in the service. This is a very serious thing, for it means that he is separating himself from the rest of the people of Israel. The father should therefore give him a sharp answer and say, “It is because of what the Lord did for me when I came out of Egypt.” (Ex 13:v8) “For me”, the father should point out and not for him; for if he had been in Egypt, God would not have thought him fit to become a free person.

- (3) The stupid son says, **“What's this for?”**

The father then explains quite simply; “This is to remind us of how God brought us out of Egypt and out of bondage by the power of his mighty hand.” (Ex 13:v14)

Now since the fourth son cannot ask the right questions, the father has to answer what he hasn't been asked!

Long, long ago, before the days of Abraham, our forefathers were worshippers of idols. But now, the Lord is our God and we serve only him.

Joshua told the people, “The Lord God of Israel says, ‘I took Abraham your father out of the land East of the river Euphrates and led him into the land of Canaan. There I increased his family and gave him Isaac his son. Isaac had two sons, Jacob and Esau. To Esau I gave the country around Mount Seir, but Jacob went down into Egypt.’” Josh 24:v2-4

Blessed be God, who keeps the promises he made to Israel. Blessed be he, for he calculated the exact number of years we should spend in slavery in Egypt so that he could fulfil what he had told to Abraham. He said, “One day your children will be strangers in a land which isn't theirs. They will be slaves to the kings and peoples of that country and will live in misery for 400 years. But I will punish that cruel nation and they will come out with great wealth.” (Gen 15:13-14)

Moses is not mentioned anywhere in the service because no-one is to attract attention away from God who rescued the people himself.

Raise the second cup, but do not drink it.

This raising and soon setting down the second cup without drinking it is humorously called “the false alarm”.

This is the promise which we and our forefathers have clung to. Pharaoh is not the only tyrant who has tried to destroy us. There have been Pharaohs in every generation, but the Holy one blessed be he, delivers us from their hands.

The 6 million who died in the Holocaust 1939-1945, are remembered this night.

My father was a wandering Aramean. He went down into Egypt, because of a famine in Canaan, and took refuge there. We were few in number when we went, about seventy people, but we multiplied and became like the stars of heaven. We grew strong and great and powerful and the Egyptians became afraid. They mistreated us and made us suffer terribly. Then we cried to the Lord the God of our fathers and the Lord heard us and saw our sorrow, toil and oppression. He brought us out of Egypt with a mighty hand and an outstretched arm, not by an angel or seraph or messenger, but the Holy One blessed be he, did it himself alone in the power of his might.

He said, “I will pass through the land of Egypt on that night and will strike down every first-born in the land both man and cattle. I will do destroy all the Egyptian gods, for I alone am the Lord.”

And these are the ten signs which the Holy One,

blessed be he, brought upon the Egyptians:

Spill a drop of wine, by dipping your finger in your wine, and touching your plate, as each plague is mentioned.

The wine is spilt to signify the spilling of blood, and to remember that we take no pleasure in the plagues inflicted upon the Egyptians. Jewish people recognise the horror that their enemies had to endure these judgements.

All say each plague slowly together:

Blood	Dom	#2
Frogs	Tsfardeyah	
Lice	Kinim	
Wild beasts	Arov	
Pestilence	Dever	
Boils	Schechin	
Hail	Barah	
Locusts	Arbeh	
Darkness	Cheschech	
Death of the firstborn Makas Bechodos		

Often participants add to the list, “mother-in-law, kids,”!

OPTIONAL SECTION

Rabbinical arguments to praise God more.

Father: Rabbi José the Galilean said he could prove in addition to the ten plagues in Egypt, the Egyptians were also afflicted by 50 at the Red Sea.

Child: How did he do that?

Father: Well - the Torah says that when the plagues broke out, the magicians said to Pharaoh, “This is the finger of God.” But when the Egyptians drowned in the sea, the people of Israel saw God’s mighty hand. If one finger on God’s hand caused 10 plagues, then 5 fingers would produce 50.

Child: So there were really 60 plagues.

Father: Rabbi Akiba reckoned on 240.

Child: Is that a record?

Father: No. Rabbi Akiba proved that every plague God brought really consisted of five plagues.

Child: Five plagues?

Father: Yes. Remember the verse that says, “He sent forth against them the fierceness of his anger, wrath, fury, trouble and angels of destruction.”? Well anger is one, wrath is two, fury is three, trouble is four, and angels of destruction is five. That adds up to 250 plagues, 50 in Egypt and 200 at the Red Sea. How thankful we ought therefore to be to our God for his many acts of kindness.

(End of optional section.)

DA-YAINU

The word “da-yainu” to be said or sung in response to each phrase:

#3

“Da-yainu” means, “It would have been enough for us”, or “that would have been sufficient”.

If he had only brought us from Egypt and not executed judgment on them. **Da-yainu.**

If he had only slain their firstborn and not given us their wealth. **Da-yainu.**

If he had only given us their wealth and not divided the sea for us. **Da-yainu.**

If he had only divided the sea for us and not caused us to pass through it on dry land. **Da-yainu.**

If he had only satisfied our needs in the wilderness and not fed us with manna. **Da-yainu.**

If he had only brought us to Sinai and not given us his law. **Da-yainu.**

If he had only brought us into the land of Israel and not built for us his temple. **Da-yainu.** (last one).

In building the temple for us he gave us a place to atone for our sins. Therefore how much more must we go on thanking God for all his great mercies to us.

Rabbi Gamaliel used to say, “He who does not explain the following three things on Seder night has not done his duty.”

Point to each item saying:

(1) The Paschal Lamb - “Pesach” (The shankbone)

Apart from the Afikomen (the half Matzah) this shankbone is the only reminder today of the lambs sacrificed in the temple. A shankbone - a

(p57 Passover - Judaica)

forearm of a leg of lamb is used because of the text, "with outstretched arm he delivered us".

(2) The unleavened bread - "Matzah"

The bread is strictly made so that the dough does not rise. As a precaution, it is pierced, to prevent fermentation during baking. "He was pierced for our transgressions" (Ps 22 & Isa 53)

(3) The bitter herbs - "Maror"

The horseradish's bitter taste is to remind us of the harshness of the slavery in Egypt. The baked egg is an ancient symbol of mourning in the Middle East.. It is burnt to remember that the Temple was burnt and destroyed. Without a temple, no actual lamb sacrifices are possible. Daniel 9: "Messiah shall cause sacrifice to cease."

The leader or others continue with the following questions and answers.

(Q.1) Why did our forefathers eat the Passover lamb when the temple was standing?

(A.1) They ate it because the Holy One, blessed be he, passed over and spared the homes of the people of Israel on the night when he smote the Egyptians.

(Q.2) Why do we eat unleavened bread?

(A.2) We eat it because at the time when the supreme King of kings, the Holy One, blessed be He, rescued our forefathers, they were in such a hurry that there was no time for their dough to rise.

(Q.3) And why do we eat bitter herbs?

(A.3) We eat them because the Egyptians embittered the lives of our fathers in Egypt.

So you see, in every generation every Jew should feel as if he himself actually came out of Egypt.

Therefore it is our duty to thank, praise, glorify, exalt, honour, bless, extol, and adore him who performed all these miracles for us and for our forefathers.

#4

He brought us from slavery to freedom, from anguish to rejoicing, from mourning to feasting, from darkness to light, from bondage to redemption.

Let us therefore sing a new song to him, hallelujah!

Read or sing from the "Little Hallel", (Psalms 113 & 114)

#5 #6

Sing other songs.

Hallelujah! Praise the Lord, let the name ..

Hinei matov Ps 133.

Then lift the second cup and say:-

Blessed are you O Lord our God, King of the universe, who redeemed us and our forefathers and has kept us alive to eat Matzah and Maror tonight. #7

So, Lord our God, God of our fathers, grant us health and happiness so that we can enjoy many more anniversaries and festivals in the future.

Blessed are you O Lord who has redeemed Israel.

Blessed are you O Lord our God, King of the universe, who created the fruit of the vine. #1

Baruch ata Adonai, Elohenu Melech ha'olam, baure peri hagafen.

Drink the second cup.

The men wash the hands with a small quantity of water poured over their hands and a towel to dry them and say:-

The servant would wash the feet of all the guests at a feast in ancient times.

(Jessop p21)

Blessed are you O Lord our God, King of the universe who commanded us to wash our hands.

Read the text from John whilst the men are washing their hands.

“During supper Jesus ... rose from (the table), laid aside his garments, and girded himself with a towel. Then he poured water into a basin and began to wash the disciples feet, and to wipe them with the towel ...

... ‘Do you know what I have done to you? If I then your Lord and Teacher have washed your feet, you also ought to wash one another’s feet.’” (John 13:2-5, 12-14)

EATING THE PASSOVER SYMBOLS.

Get each item ready first, say the blessing (Beracha) and then eat.

MATZAH

A piece of matzah from the upper and middle matzot is passed round to each person and then the leader says:

Blessed are you O Lord our God, King of the universe
who brings bread from the earth and has commanded
us to eat matzah.

MAROR

*The leader dips Maror (horseradish) into the Haroseth, gives
a piece to each person and says:*

Note Haroseth is made from walnuts, apple, red wine, cinnamon.

Blessed are you O Lord our God, King of the universe,
who has commanded us to eat bitter herbs.

MATZAH, MAROR & HAROSETH

*Each person receives a piece of horseradish dipped in
Haroseth, sandwiched between two small pieces of matzah and
the leader says:*

This reminds us of the mud and straw bricks that the Israelites had to
make in Egypt.

We do this to remind us of what Hillel said when the
temple was still standing. He did it to fulfil the verse
which says, "With unleavened bread and bitter herbs
they shall eat it." (Num 9:11)

Cutlery is a modern invention! Either of these "dippings" are possibly
the "sop" - the "morsel" dipped in food. It is a mid-eastern custom for
the host to give the most honoured guest this morsel. John 13:21-30

John 13:26 "So when he had dipped the morsel, he
gave it to Judas, the son of Simon Iscariot."

The second dipping has now taken place.

THE MEAL is now served.

*Beginning with slices of hard boiled eggs in salt water, eaten
with matzah.*

The salt water reminds us of the Red Sea and the tears of the Israelites
in Egypt.

During the meal the father hides the Afikomen.

*After the meal the children will search for the Afikomen. The
father will redeem it with a chocolate egg.*

THE GRACE AND THANKSGIVINGS AFTER THE MEAL

VARIOUS SONGS

#8 #9 #10

In the presence of your people.

God has spoken to his people.

Hevenu Shalom
aleichem.

The Afikomen (representing the Passover lamb) is broken and shared with everyone. Nothing more may now be eaten.

“Jesus, on the night when he was betrayed, took bread and when he had given thanks, broke it, and said, ‘This is my body which is broken for you. Do this in remembrance of me.’” (1 Cor 11:23-24)

.

Pause.

.

“... Christ our Passover lamb has been sacrificed for us. So let us celebrate the feast, not with the old leaven of corruption and wickedness, but with the unleavened bread of sincerity and truth.” (1 Cor 5:7)

Fill the third cup. THE CUP OF BLESSING

The third cup, the Cup of Blessing, is so called because it follows Psalms and prayers giving thanks to God. To bless, in Hebrew, “Baruch”, means “to give thanks”. In Greek the word is “Eucharisteo” from which we get the title Eucharist for our Communion service, remembers the giving thanks over the bread and the wine.

Read or sing Psalm 126

#11 or new number

I will enter his gates with

Blessed are you O Lord our God, King of the universe, who in his goodness feeds the whole world. With grace, loving kindness and mercy he gives food to all flesh, for his mercy endures for ever. By his great goodness we have never been without food and never will be, because he does good to all and feeds the creatures he has created.

#12 or new number

Various blessings occur here which are omitted except for:-

The all-merciful! He shall reign over us forever and ever.

The all-merciful! He shall be blessed in heaven and on earth.

The all-merciful! He shall be praised through all generations. He shall be glorified among us and honoured for ever.

The all-merciful! He shall break the yoke off our neck and lead us to our land.

The all-merciful! He shall send abundant blessing on this house and table at which we have eaten.

The all-merciful! He shall send Elijah the prophet who will give us good tidings.

The all-merciful! He shall bless...(relations, friends, family etc. present).

The all-merciful! He shall make us worthy of the days of the Messiah and of the life of the world to come.

May the Lord, the maker of Shalom (peace), give Shalom to us and to the land of Israel.

Blessed are you O Lord our God, King of the universe who created the fruit of the vine.

#1

Baruch ata Adonai, Elohenu Melech ha'olam baure peri hagafen.

Drink the third cup (the cup of blessing).

As we drink this Cup of Blessing, we read from the earliest written account of the Last Supper, and a commentary on it, both written by St Paul.

“In the same way after supper, he took the cup and when he had given thanks, he gave it to them saying, ‘Drink this all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this in remembrance of me.’”
(1 Cor 11:25-26)

“The cup of blessing which we bless, is it not a sharing in the blood of Christ? The bread which we break, is it not a sharing in the body of Christ?” (1 Cor 10:16)

Sing various songs during Communion.

#13 #14 #15 or new numbers

Glory be to Jesus

When I survey

One bread, one body

Fill the fourth cup and fill Elijah's cup.

ELIJAH'S CUP AND

THE 4th CUP (THE CUP OF WRATH)

Elijah's cup is a spare goblet that has been on the table since the beginning. The Jews expect that Elijah will return before the Messiah comes. Jesus's disciples asked him, "Why do the scribes say that first Elijah must come?" Jesus replied, "Elijah does come, and he is to restore all things; but I tell you that Elijah has already come ..." The disciples understood that he was speaking to them of John the Baptist. (Matt 17:10-13)

The scriptures connected with this cup refer to judgment on the enemies of God. It is sometimes called the Cup of Wrath. We remember that Jesus drank the cup of wrath, when on the cross he was forsaken by God for our sake. After the Passover meal, in Gethsemane he prayed, "Father, if you are willing, let this cup pass from me, but not my will but yours be done."

Place Elijah's cup on the table. The Mother, followed by some of the children, goes to open the front door of the house and the Father says:

Pour out your wrath on the nations that do not know you and the kingdoms which do not honour your name, for they have devoured Jacob and laid waste his home. Pour out your fury on them, pursue them in anger and destroy them from under your heavens. (Ps 79:6-7, Ps 69:25, Lam 3:66)

#16 #17 #18 or new numbers

These are the days of Elijah.

O give thanks to the Lord all you his people.

Jubilate, everybody.

The soul of every living creature shall praise you O Lord, and the spirit of all flesh shall glorify your memory. From everlasting to everlasting you are God. We have no king, redeemer or saviour to deliver and rescue us except you. For the Lord never slumbers or sleeps.

The actual Passover service is much longer than this version. Children and others will be somewhat sleepy by now!

He awakens the sleeper, rouses the slumberer, makes the dumb speak, frees the captive, supports the weak, and lifts the burdens from our shoulders.

Even if our mouths were filled with song like the sea, our tongues with joy like its mighty waves, our lips with praise like the breadth of the sky, if our eyes shone like the sun and the moon and our hands were spread out like the eagles of heaven, if our feet were as

swift as the hind, we should still be incapable of thanking you adequately for one thousandth part of all the love you have shown us.

For you have redeemed us, freed us, fed us, delivered us, saved us and spared us. Therefore, our limbs which you have made, the spirit and soul which you have breathed into our nostrils, the tongues which you put into our mouths will thank, bless, praise, glorify, exalt, reverence, sanctify, and ascribe kingship to you, O Lord our king. For every mouth shall thank you, every tongue shall swear to you, every knee bow to you, and every being fall down before you.

#19 or new number

Praise be to your name for ever, O our king. You Lord God of our fathers are worthy of song, adoration, hymn, psalm, might and dominion, eternity, greatness, strength, glory, holiness, kingship, blessings and thanksgivings now and for all eternity.

Blessed are you Almighty God and King, great in praises, God of thanksgivings, Lord of wonders, who enjoys our singing and our worship.

#20 or new number

Songs of praise.

#21 #22 or new numbers

Great and wonderful

You shall go out with joy and be led forth in peace.

Next year in Jerusalem! (The cry of hope of every Jew in the Diaspora)

Blessed are you O Lord our God, King of the universe who created the fruit of the vine.

#1

Baruch ata Adonai, Elohenu Melech ha'olam baure peri hagafen.

Drink the 4th cup.

Our Seder is now complete according to the laws and customs of our people. As we have observed it here, so may we fulfil it in our lives in the days to come.

(Possibly) a reprise of "You shall go out with joy".

#22 or new number

BIBLIOGRAPHY

Scripture quotations from Revised Standard Version 1946, 1952

JESSOP Gordon. Passover. Olive Press 1980. CMJ, 30c
Clarence Rd, St Albans,

KLEIN Mordell ed. Passover. Popular Judaica Library. Keter
Books, Jerusalem 1973

LEHMANN J. The Lehmann Haggadah, 1969. Publishers: 20
Cambridge Terrace, Gateshead NE8 1RP

ROTH Cecil. The Haggadah with English translation & notes.
London Soncino Press 1959

SILBERMANN Dr. A M ed. Children's Haggadah. Translation
in prose & verse by Isidore Wartski & Arthur Saul Super. 4th
edition 1954. Shapiro, Vallentine & Co. London.