



**The North Bedford Church Partnership
Putnoe Heights & St Mark's**

**An Order of Service for
A Passover Remembrance
with
Holy Communion**



In the same way after supper He took the cup
1 Cor 11 v 25

THE HAGGADAH

The account of the Passover order (Seder) is known as the Haggadah, 'the telling'. The exact wording of the Haggadah changes from tradition to tradition but all versions contain the same elements, as they have done for centuries.

On the Seder plate itself there is always:

- MAROR:** the root of horseradish or lettuce, the bitter taste a reminder of the Israelite suffering
- HAROSET:** a combination of apples nuts and cinnamon mixed with wine as a reminder of the mortar the Israelites used in building storehouses for the Egyptians
- ZERO'A:** Roasted lamb shank bone, a reminder of the Paschal lamb sacrificed in the Temple
- BETZAH:** Roasted, boiled egg, a symbol of birth and represents the festival sacrifice (Hagigah) offered in the Temple. The roasting is a sign of mourning for the destruction of the Temple
- KARPAS:** Parsley, radishes or celery to dip in salt water as a reminder of the Israelites tears

On the table there will always be:

- MATZAH:** A reminder that when the Israelites left Egypt they did not have time for the bread to rise. Before the Passover is celebrated all leaven is searched out, burnt or thrown away
- SALT WATER:** In which to dip the karpas
- WINE:** Red or white, typically with one cup being filled from another as a sign of freedom. People were considered free if they were served by someone else

Four cups of wine are drunk during the Passover Seder.

These symbolise God's four promises to the Israelites in the book of Exodus:

"I will lead you out from under the Egyptian yoke"

"I will deliver you from slavery"

"I will redeem you"

"I will take you to be my people"

The number four appears in the four questions and the four children

INTRODUCTION

THE LIGHTING OF THE CANDLES

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.

KIDDUSH AND FIRST CUP

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

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

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 from the first cup, the Cup of Sanctification or Holiness.

Urchatz: The father would then wash his hands, a young person pouring some water over his wrists and hands before the father dried them.. This practice originates from the ritual washing before offering sacrifices in the Temple.

The “first dipping” of the parsley in salt water would be passed round and then before it is eaten, the leader would say:

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

The parsley which is often used is a reminders that sprigs of hyssop were used to daub the doorposts with the blood of the lambs, so that the angel of death would see it and pass over.

YACHATZ: THE BREAKING OF THE MIDDLE MATZAH

The middle of the three Matzot would be taken out of the coverlet, and broken in half. One half would be wrapped in a serviette and kept hidden by the father. This piece is called the Afikomen (the “dessert”). It would 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 three Matzot and the Seder dish would be raised and the following words said to start the Maggid, the narration:

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.

The second cup would then be poured but not drunk.

MAH NISHTANAH: THE FOUR QUESTIONS

Typically these would be asked by four different children:

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?
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

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 FOUR SONS

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.

The wise son says, “What is the meaning of all the signs and rules which the Lord our God has commanded us?”

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

The wicked son says, “What does this service mean to you?”

Because the son says “to you” it shows that he has no interest in the service itself. This is seen as a serious thing, because 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.”

“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.

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.”

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.”’

“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 four hundred years. But I will punish that cruel nation and they will come out with great wealth.’ “

Moses is not mentioned anywhere in the service. The reason for this is so that the attention and focus is not taken away from God. It is God himself who rescued the people.

The second glass is raised but not drunk.

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.

In the present times, the six million who died in the Holocaust are often remembered here.

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 firstborn in the land both man and cattle. I will 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:

Typically a drop of wine from the cup is spilt as each plague is mentioned. This is done by dipping a finger in the wine and then touching the plate. This is repeated with each plague as everyone says each plague slowly together:

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

The second glass is then set down.

(Setting down of the second cup of wine without its being drunk is called “the false alarm”.)

IT WOULD HAVE BEEN ENOUGH: DA-YAINU

The word “da-yainu”, “It would have been enough for us” is said in response to each phrase. In the full version there can be up to 11 or more different verses.

If He had only brought us from Egypt and not executed judgement 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.**

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.”

The Paschal Lamb — “Pesach” (zero’a—the shankbone).

Apart from the Afikomen (the half Matzah) the shankbone is the only reminder of the lambs sacrificed in the temple. A shankbone — a forearm of a leg of lamb — is used because, “He brought us out of Egypt with an outstretched arm.”

The unleavened bread - “Matzah”.

This bread is strictly made so that it does not rise. As a precaution, it is pierced, to prevent any fermentation during baking.

The bitter herbs — “Maror”.

The horseradish’s bitter taste is a reminder of the harshness of the slavery in Egypt. The baked egg is a symbol of mourning in the Middle East. It is burnt to remember that the Temple was burnt and destroyed. Since then Jews cannot offer sacrifices without the Temple. This symbol, seen on the dish but not mentioned, is a reminder of this sadness.

Why did our forefathers eat the Passover lamb when the Temple was standing?

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.

Why do we eat unleavened bread?

We eat it because of 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.

And why do we eat bitter herbs?

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 they actually came out of Egypt personally.

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. 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!

Psalm 113

Praise the LORD.

Praise, O servants of the LORD, praise the name of the LORD.

Let the name of the LORD be praised, both now and for evermore.

From the rising of the sun to the place where it sets, the name of the LORD is to be praised.

The LORD is exalted over all the nations, his glory above the heavens.

Who is like the LORD our God, the One who sits enthroned on high, who stoops down to look on the heavens and the earth?

He raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes, with the princes of their people.

He settles the barren woman in her home as a happy mother of children.

Psalm 114

When Israel came out of Egypt, the house of Jacob from a people of foreign tongue,

Judah became God's sanctuary, Israel his dominion.

The sea looked and fled, the Jordan turned back; the mountains skipped like rams, the hills like lambs.

Why was it, O sea, that you fled, O Jordan, that you turned back, you mountains, that you skipped like rams, you hills, like lambs?

Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, who turned the rock into a pool, the hard rock into springs of water.

After the psalms, the second cup is raised and all 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.

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.

The second cup is drunk and the following blessing said.

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

The men then wash their hands and the Passover symbols are eaten prior to the meal being eaten. The following prayers are now said.

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

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

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." This is meant to remind them of the mud and straw bricks they had to make in Egypt.

THE MEAL

The meal would now be served. The first thing to be eaten is a hard-boiled egg, with salt water poured over it. The egg is a sign of mourning, the salt water a reminder of the tears of those who were in captivity in Egypt.. During the meal, the Afikomen is hidden. These will be redeemed by the "father" from the children who have found it and after the meal the Afikomen is broken and shared with everyone. Nothing more would then be eaten.

The Afikomen (literally "dessert") represents the Passover lamb.

THE GRACE AND THANKSGIVINGS AFTER THE MEAL

The third cup, the "Cup of Blessing", comes after a series of Psalms and blessings, collectively known as the Birkhat Hamozon, 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, remembering the giving thanks over the bread and wine. Psalm 126 is recited

"I will enter his gates with thanksgiving in my heart ... He has made me glad." .

Birkat Hazan: 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.

Various blessings will follow including:

The all-merciful! He shall reign over us for ever 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. . . Our relations, friends, family...

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, 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.

THE THIRD CUP, *the Cup of Blessing, is passed round for everyone to drink.*

“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 Corinthians 11 v 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 Corinthians 10 v 16)

THE FOURTH CUP, Elijah’s cup is then poured

Elijah’s cup is a spare cup that has been at the top of the table since the beginning of the meal. The Jews expect that Elijah will return before the Messiah comes. Jesus’ 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. . .” Then the disciples understood that he was speaking to them of John the Baptist.

The Scripture verses connected with the fourth cup mean that it is called the Cup of Wrath. In some households the mother, followed by some of the children, will go to open the front door of the house whilst the father says the *Shefokh Hametekha*:

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.

The remainder of the "Little Hallel" or Praise is sung here; Psalms 115—18 followed by the "Great Hallel" Psalm 136. and the following blessing recited.

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.

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.

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

Next year in Jerusalem! *L'shanah haba'ah bi-Yerushalayim*
"Next year in Jerusalem" is the cry of hope for every Jew in the Diaspora

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

Drink the fourth cup.

The final prayer is now said:

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.

THE LITURGY OF THE EUCHARIST

THE PEACE

Jesus says: 'Peace I leave with you; my peace I give you. Do not let your hearts be troubled, neither be afraid.

The peace of the Lord be always with you
and also with you.

Let us offer one another a sign of peace.

THE PRAYER OF THANKSGIVING

Minister: The Lord be with you

All: and also with you.

Minister Lift up your hearts

All: We lift them to the Lord

Minister: Let us give thanks to the Lord our God

All: It is right to give our thanks and praise

It is indeed right, it is our joy and salvation,
always and everywhere to give you thanks and praise
through Jesus Christ your Son our Lord.

Through Him you have created all things and made us in your own image.
Through His death on the cross and resurrection you freed us from sin
and opened the way to everlasting life.

Through Him you have sent your Holy Spirit,
calling us to be your people, a community of faith.
Nothing can separate us from your love.

And now we give you thanks because having loved His own who were in
the world, He loved them to the end; and on the night before he
suffered, sitting at the table with His disciples, He instituted these holy
mysteries, that we, redeemed by his death and restored to life by his
resurrection, might be partakers of his divine nature.

Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and saying:

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

We praise you Lord God, creator and sustainer of the universe. Grant that by the power of your Holy Spirit these gifts of bread and wine may be to us the body and blood of our Lord Jesus Christ, who on the night He was betrayed, took bread, gave thanks, broke it, and gave it to His disciples, saying 'Take, eat; this is my body which is broken for you. Do this in remembrance of me.'

In the same way, after supper, He took the cup and gave you thanks, and gave it to them, saying 'This is my blood of the new covenant poured out for you and for many, for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me'

**Christ has died:
Christ is risen:
Christ will come again.**

Send down your Holy Spirit that these gifts of bread and wine may be for us the body and blood of Christ. Unite us with Him for ever and bring us with the whole creation to your eternal kingdom.

**Through Christ, with Christ, in Christ,
in the power of the Holy Spirit,
we worship you in songs of everlasting praise.
Blessing and honour and glory and power
be yours for ever and ever. Amen.**

Minister: The bread we break is a sharing in the body of Christ.

**All: Though we are many, we are one body
because we all share in one bread.**

**Jesus, Lamb of God, have mercy upon us
Jesus, bearer of our sins, have mercy upon us
Jesus, redeemer of the world, grant us your peace.**

**Most merciful Lord,
your love compels us to come in.
Our hands were unclean our hearts were unprepared;
we were not fit even to eat the crumbs from under your table.
But you, Lord, are the God of our salvation,
and share your bread with sinners.
So cleanse us and feed us
with the precious body and blood of your Son,
that He may live in us and we in Him;
so that we, and the whole company of Christ,
may sit and eat in your Kingdom. Amen**

Draw near with faith. Receive the body of our Lord Jesus Christ, which was given for you, and His blood which was shed for you. Eat and drink in remembrance that He died for you, and feed on Him in your hearts by faith with thanksgiving.

AFTER COMMUNION

Lord Jesus Christ,
we thank you that in this wonderful sacrament
you have given us a memorial of your passion:
grant us so to reverence the sacred mysteries of your body and blood
that we may know within ourselves
and show forth in our lives
the fruits of your redemption
for you are alive and reign, now and forever.
Amen.

**Almighty God,
We thank you for feeding us
with the Body and Blood of your son, Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out
in the power of your Spirit
to live and work
to your praise and glory. Amen.**

God the Father, who sent His Son Jesus to suffer on the cross and by whose glory He was raised from the dead, strengthen you to walk with him in his Passion and Easter life; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

Go in peace to love and serve the Lord.
In the name of Christ.

The Lord Jesus Christ, on the night He was betrayed, took bread, and when He had given thanks, He broke it and said, "This is my body, which is broken for you; do this in remembrance of me." In the same way, after supper He took the cup, saying, "This is the new covenant in my blood; do this whenever you drink it in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until He comes.

I Cor 11 v 3

Text for Haggadah based on:
Michele Guinness—A Little Kosher Seasoning; Hodder & Stoughton
The Illuminated Haggadah with Medieval Illuminations from the Haggadah
Collection of the British Library; Stewart, Tabori & Chang