



SHARING A PASSOVER MEAL

WHAT IS A SEDER?

The Seder is a ritual involving a retelling of the story of the liberation of the Israelites from slavery in ancient Egypt, taken from the Book of Exodus. The Seder itself is based on the Biblical verse commanding Jews to retell the story of the Exodus from Egypt:

"You shall tell your child on that day, saying, 'It is because of what the LORD did for me when I came out of Egypt.'" (Exodus 13:8)

At the *Seder*, Jews read the text of the Haggadah, which contains the story of the Israelite exodus from Egypt, various special blessings and rituals, drinking wine, and Passover songs. The *Seder* is among the most commonly celebrated Jewish rituals, performed by Jews all over the world.

You might think that the *Seder* predates the coming of Jesus because it remembers an event many, many years before He came – but it doesn't, the *Seder* was developed in the first few centuries AD, possibly as a Jewish response to the growth of Christianity that was designed to remember what to Jewish thinking is the most important event in history. However as Christians, we can see how all

the richness of Jewish history and culture ultimately points to Jesus and we should humbly appreciate this tradition and all that it means.

PASSOVER

The word *Seder* is Hebrew for "set order" or "service." The festival of Passover is celebrated according to a set order. However, that doesn't mean there is only one correct way to conduct a *Seder*. Among the global Jewish population there are several thousand variations of the Passover *Seder* because through the years, the basic theme of Passover—redemption and deliverance—has been associated with different historical situations the Jewish people have found themselves in.

Jesus celebrated a Passover meal with His disciples before going to the cross. It was at this meal, Jesus revealed God's overarching plan for salvation.

The *Seder* we will follow here is unique because it is designed specifically for followers of Jesus. We hope by spending time learning about Passover, you will see how this celebrated feast is all about Jesus, our wonderful Saviour.



HOSTING THE SEDER

SETTING UP

There's a lot of components to consider when hosting , it's worth enlisting the help of your group to share the responsibility of hosting.

Remember – it doesn't need to be perfect, these are symbols that point us to Jesus so there's no harm in using what you have available or tweaking things to suit your group.

MEAL

There's space to share a meal together as part of the Sedar. A Meal might include: hummus, pitta breads, some skewered chicken with vegetables, or lamb.

EACH PERSON PARTICIPATING WILL NEED:

- A copy of all the words they need to read and pray, covered in this booklet
- Wine cup filled with wine/juice
- Plate and cutlery for dinner.

SETTING YOUR TABLE

You will need:

- Candles and lighters
- Hand washing bowl and towels
- Clean tea towels for the *Matzah* bread
- One place setting and one cup set up but untouched throughout the meal.

Ceremony foods needed:

These items are placed on a serving platter or Seder Plate.

- A lamb shank bone
- *Matzah* (unleavened bread or crackers covered with a napkin)
- Bitter herbs – horseradish
- Saltwater in small dish
- Charoset on a plate - A mixture of ground apples, nuts, and wine.
- Karpas - parsley
- Maror - horseradish
- Betzah - a whole roast egg

THE *SEDER*

THE BLESSING OF THE FESTIVAL CANDLES

It is Jewish tradition that before sunset, and before sitting down for the *Seder*, the mother and her daughters light the candles and pray. In our setting, the women and girls in attendance will pray the pre-*Seder* prayer after the candles are lit.

*The candles are lit to begin the Seder.
While lighting the candles the women pray:*

WOMEN:

**Blessed are You, O Lord our God, King of the universe,
Who has sanctified us by Your commandments.
May the rays of these festival candles cast their glow upon the
earth and bring the radiance of Your divine light to all who still
dwell in darkness and in bondage.**

**Blessed are You, O Lord our God, King of the universe
Who commanded us to be a light to the nations,
And who gave to us Jesus our Messiah; the Light of the World.
May this season, marking the deliverance of our spiritual
ancestors from Pharaoh, arouse us against any tyrant who
keeps man bowed in servitude. In gratitude for the freedom
which is ours, may we strive to bring about the liberation
of all mankind.**

**Bless our home/s and our dear ones with the warmth and
peace of the Holy Spirit. In Jesus' name.**

ALL:

Amen.

INTRODUCTION

LEADER:

The *Seder* takes us back to those events that occurred more than 3,000 years ago. It recalls how God delivered Israel from bondage in Egypt. Throughout history, many people have been enslaved by tyrants, but the Israelites were the first to be delivered by God, and to celebrate a holiday dedicated to freedom.

Most nations observe an Independence Day, but the observance of the birth of Jewish freedom is unique because of its profoundly religious character.

Our identification with the history of Israel helps us more fully understand the Jewish people, from whom our Christian heritage comes. It also helps us to appreciate the fact that when we celebrate communion, it recalls when Jesus, as a Jew, celebrated Passover the night before His crucifixion.

It is traditional among the Jews at Passover to be especially hospitable to strangers. We, too, express this hospitality by saying together:

ALL:

***“Let all who are hungry come and eat,
let all who have need come and celebrate the Passover!”***

1. KIDDUSH “SANCTIFICATION”

*Fill the first cup of wine: the “Cup of Sanctification.”
(Don't drink it just yet)*

LEADER:

We begin this service by sanctifying the name of God and proclaiming the holiness of this festival.

In the East, wine is as common a drink as tea and coffee are for us. Through a blessing over wine, Jewish people usher in the Sabbath and all festivals. With this cup of wine, the symbol of joy, let us now usher in our festival of Passover.

In Luke 22, we can read about how Jesus observed this ceremony with His friends:

READ:

LUKE 22:14-18 [NIV UK]

When the hour came, Jesus and his apostles reclined at the table. And he said to them, 'I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfilment in the kingdom of God.'

After taking the cup, he gave thanks and said, 'Take this and divide it among you. For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes.'

ALL PRAY IN UNISON:

Our God and God of our fathers, we thank You that You have enabled us to gather in happy fellowship to celebrate Passover. Help us this night identify with Jewish people everywhere who perform this ancient ritual, linking us with Your work in history.

As we relive each event in Israel's ancient struggle, and celebrate their emergence from slavery to freedom, we pray that all of us may keep alive in our hearts the love of freedom. Help us dedicate our lives to the end of all forms of tyranny and injustice.

As we partake of this cup of wine, symbol of joy, we acknowledge You, our Creator, our Father, our Liberator. We praise Your holy name.

Leader may also pray then traditional words of the Kiddush:

LEADER

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

Blessed are You, O Lord our God, King of the universe, who chose us from among all people for your service, and exalted us by teaching us holiness through your commandments.

Out of love you have given us, O Lord our God, holidays for gladness, festivals and seasons for rejoicing—among them this day of the feast of unleavened bread—the season of our freedom, a festival of holy assembly, commemorating liberation from Egypt.

Today we also remember what Jesus did for us on the cross. He redeemed us from the slavery of Sin.

From among all peoples you have chosen us, and did sanctify us by giving us your holy festivals as a joyous heritage.

Blessed are You, O Lord our God, King of the universe,

who makes holy Israel and the festivals.

Blessed are You, O Lord our God, King of the universe,
who has given us life and sustained us,
and brought us to this happy season.

All – Drink the first cup of wine.

2. URCHATZ “FIRST WASHING OF THE HANDS”

LEADER:

It was an ancient custom in the East, especially among the Jews, to wash their hands before eating. A pitcher/bowl of water with napkins has been placed near each guest at the table. We now wash our hands by dipping our fingers in the water. (See reference in Mark 7:1-8).

All wash hands.

3. KARPAS “EATING OF THE GREEN VEGETABLE”

LEADER:

A green vegetable is a symbol of springtime and the miracle of nature's renewal. At this season, when the earth arrays itself in fresh green growth, we are reminded to renew our desire for a world where freedom and justice will prevail. The salt-water into which the Karpas is dipped symbolises the salty tears shed by the oppressed Israelites.

For Christians, it can represent new life, growing in His word and discipleship to Jesus

Before partaking of the Karpas, we recite the following blessing:

ALL PRAY IN UNISON:

**Praised be you, O Lord our God, King of the universe,
Creator of the fruit of the earth.**

All eat the vegetable after dipping it in the salt-water.

4. YACHATZ “BREAKING OF THE MIDDLE CAKE OF MATZAH”

LEADER:

The leader or host may wish to hold up the three matzahs.

For the daily meal there is one loaf of bread. But on the Sabbath, there are two loaves as a reminder of the double portion of manna that fell on Friday for Israel as they travelled in the wilderness (as in Exodus 16:22). In honour of Passover, a third *matzah* was added specifically for the *Seder*.

The unleavened bread (*matzah*) is found in its special covering, called a “Unity”, even though it has three sections. As part of our ceremony, *the middle piece of matzah is removed*. It is broken in half; one half is hidden somewhere in the room in a small napkin and is called the *afikomon*.

The leader breaks the Middle Matzah in two and places the larger piece back with the others (still in the middle) and wraps the smaller piece in a cloth. The matzah that is removed is called the afikomon.

The leader/host asks any children present to close their eyes as they hide the afikomon.

LEADER:

The *afikomon* becomes an important part of the *Seder* service. Why this middle *matzah* is broken, and the other two are not, is unclear in Jewish tradition. However, we as Christians might recognise that the Unity represents God. A unique type of unity that is manifested in three Persons: Father, Son and Holy Spirit. The significance of the breaking of this middle *matzah* will be seen later in the service.

5. MAGGID “RECITAL OF THE PASSOVER STORY”

The leader uncovers the matzah, lifts it up and says:

LEADER:

Behold the *matzah*, bread of poverty, which our spiritual ancestors ate in the land of Egypt. Let all who are hungry come and eat; all who are needy, come and celebrate the Passover with us.

Now we are here; next year may we observe the Passover in the land of Israel. Now many are still enslaved; next year may all men be free.

As believers in Christ, we too celebrate this Seder. Jesus celebrated Passover throughout His life, including the night before He died. As we participate in this Seder, we reflect on our own salvation – how the Lord, rescued you, personally, from the slavery of Sin into eternal life and freedom in Jesus Christ.

The *Haggadah* – the telling of the exodus from Egyptian bondage – is for the entire family. Being child-centred, it especially encourages the children to ask questions concerning the ritual and meaning of the service. The *Seder* brings families together and strengthens the bonds of Jewish family solidarity.

*The wine cup is filled the second time: the “Cup of Praise.”
Do not drink it now.*

A child (or the youngest person present) then asks the “Four Questions.”)

THE FOUR QUESTIONS:

- 1.** On all other nights we may eat either leavened or unleavened bread, but on this night why only the unleavened bread?
- 2.** On all other nights we eat all kinds of herbs, but on this night why only bitter herbs?
- 3.** On all other nights we do not even once dip our herbs, but on this night why do we dip herbs twice?
- 4.** On all other nights we eat either sitting or reclining, but on this night why do we recline?

LEADER

Before we read the *Haggadah*, which tells the whole story in detail, let me answer these questions one by one:

1. We eat *Matzah* because when our ancestors were told by Pharaoh that they could leave Egypt, they had no time to bake bread with leaven, so they baked it without leaven.
2. At the *Seder* we eat bitter herbs to remind us of the bitterness our ancestors experienced when they were oppressed by the Egyptian taskmasters.
3. At the *Seder* we dip food twice; the green vegetable in salt-water, as we have already explained, and the bitter herbs in Charoset, as we will later explain.
4. In antiquity slaves ate quickly, standing or squatting on the ground, while royalty, nobility and wealthy dined on couches. To indicate that the ancient Israelites were now free, they too reclined while eating. Since it is not practical for each person to have a dining couch this evening, we will lean to the left when drinking the wine and eating the *Matzah*.

At this time it is appropriate to sing a song of praise to God.

When the Israelites had completed the crossing of the Red Sea, Moses led them in singing a song of praise, found in Exodus 15.

This composition has been designated in Jewish literature as the *Shirah*, "The Song." This evening we will speak the words to the "Horse and Rider Song" also known as "I Will Sing Unto the Lord."

ALL SPEAK IN UNISON:

**I will sing unto the Lord for He has triumphed gloriously,
The horse and rider thrown into the sea.**

**I will sing unto the Lord for He has triumphed gloriously,
The horse and rider thrown into the sea.**

**The Lord, my God, my strength, my song,
has now become my victory;**

**The Lord, my God, my strength, my song,
has now become my victory.**

**The Lord is God and I will praise Him,
My Fathers' God and I will exalt Him, The Lord is God and I will
praise Him, My Fathers' God and I will exalt Him.**

ALL PRAY IN UNISON:

God's unfailing help has sustained our fathers and us, for not only one enemy has risen up to destroy us, but in every generation do men rise up against us seeking to destroy us: but the Holy One, praised be He, delivers us from their hands.

READ:

EXODUS 7:1-5

With a small spoon, spill a drop of the wine onto your plate as each plague is mentioned.

LEADER:

These were the 10 plagues which God brought upon the Egyptians in Egypt: (1) blood, (2) frogs, (3) gnats, (4) flies, (5) cattle disease, (6) boils, (7) hail, (8) locusts, (9) darkness, (10) death of the firstborn.

At this point in the Seder a hymn, Dayenu, is usually sung. This song is a rising crescendo of thanksgiving, beginning with gratitude for physical deliverance and ending with gratitude for the spiritual blessings of the Sabbath, the Torah and the land of Israel. The Hebrew word Dayenu means "it would have been enough for us." The thrust of this song of praise and thanksgiving is to tell of the abundance of God's provision. The "Dayenu" is here...

SPEAK IN UNISON:

**Had He done nothing more than take us out of Egypt,
it would have been enough for us.**

**Had He done nothing more than given us the Torah,
it would have been enough for us.**

LEADER

As Christians, we can add a further *dayenu*, knowing that if God had only provided salvation through the death of our Messiah Jesus – it would have been enough. But we know that He did much more. For Jesus said of Himself: "I came that they may have life, and have it abundantly." He satisfies and gives us a joy in living which comes from a personal faith in Him.

6. RACHETZAH “SECOND WASHING OF THE HANDS”

Wash the hands by dipping the fingers in the cup of water.

LEADER:

Rabbi Gamaliel used to say:

“He who does not speak forth these three essentials of the Passover Seder has not discharged his duty:”

Pesach – the Passover lamb

Matzah – the unleavened bread

Maror – the bitter herbs

7. PESACH

The leader points to the shank bone of the lamb and says the following:

The Passover lamb which our forefathers ate – for what reason? Because the Holy One passed over the house of our ancestors in Egypt.

READ:

EXODUS 12:1-27

ALL IN UNISON:

We too bow in worship when we recall the words of the New Testament:

**“Christ, our paschal [Passover] lamb, has been sacrificed.”
(1 Corinthians 5:7)**

Indeed, the Old Testament Scriptures foreshadow this very event when they say: “He was oppressed, and He was afflicted, yet He opened not His mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so He opened not His mouth.” (Isaiah 53:7)

LEADER:

Blessed are You, O Lord our God, King of the universe, who brought forth bread from the earth.

8. MATZAH

ALL IN UNISON:

"Baruch atah, Adonai Eloheinu, Melech haolam, haMotzi lechem min haaretz"

("Blessed are You, Adonai our God, Sovereign of all, who brings forth bread from the earth")

LEADER:

This *Matzah* which we eat, what is the reason for it? Because there was not enough time for our fathers' dough to rise, when the king of all kings appeared and redeemed them. As the scriptures say, "and they baked dough, which they had brought out of Egypt, into *Matzah* cakes; for it had not risen, because they had been driven out of Egypt and could not prepare food."

All eat together of the Matzah, but not of the hidden Matzah.

LEADER

You will note that the *Matzah* is unleavened.

When the *Matzah* is baked, it is pierced, and it is striped. It is unleavened because it is to be without contamination, as Jesus was. Pierced and striped, it becomes a symbol of our Messiah, who being without sin, yet was pierced according to the Scriptures, as found in Zechariah 12:10: "*And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion and supplication, so that, when they look on Him whom they have pierced, they shall mourn for Him as one mourns for an only child, and weep bitterly over Him, as one weeps over a firstborn.*"

And also in Psalm 22 we find: "*They have pierced My hands and feet... they divide My garments among them, and for My raiment they cast lots*" (Psalm 22: 16b, 18).

The prophet Isaiah declares in Isaiah 53:5:

"But He was wounded for our transgressions, He was bruised for our iniquities; upon Him was the chastisement that made us whole, and by His stripes we are healed."

9. MAROR “EATING THE BITTER HERBS”

LEADER:

This Maror which we eat, what is the reason for it? It is because the Egyptians embittered the lives of our forefathers in Egypt, as the holy scriptures say, *'They made their lives bitter with harsh labour in brick and mortar and with all kinds of work in the fields; in all their harsh labour, the Egyptians worked them ruthlessly.'* (Exodus 1:14)

All eat together of the bitter herb after dipping it in the Charoset.

LEADER:

The bitter herb speaks of the sorrow, the persecution, and the suffering of our people under the hand of Pharaoh; and as horseradish brings tears to the eyes, so also did the great affliction of the people bring tears to their eyes.

The second cup (poured earlier) is raised and the following recited:

We are, therefore, duty-bound to thank, praise, laud, glorify and exalt, to honour, bless, extol and adore Him, who performed all these wonders for our fathers and for us.

For He took us out of slavery into freedom, out of misery into happiness, out of mourning into holiday, out of darkness into daylight, and out of bondage into redemption.

Now let us praise Him with a new song.

ALL SING IN UNISON:

Praise, my soul, the King of heaven;

To His feet your tribute bring:

Ransomed, healed, restored, forgiven, Evermore His praises sing:

Alleluia, alleluia! Praise the everlasting King!

You may wish to play a alternative worship song of praise.

LEADER:

Truly we can say “Alleluia!” For the great redemption that God wrought on our behalf, redemption at an enormous cost: “For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life” (John 3:16).

All drink together of the second cup of wine: the “Cup of Praise.”

10. KOREKH “EATING OF A SMALL SANDWICH OF MATZAH, BITTER HERBS, AND CHAROSET”

LEADER:

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

The Matzah is combined with the Charoset and bitter herbs in a sandwich; they are all eaten together.)

As the bitter herb is a symbol of suffering, the salt-water a symbol of tears, the greens a symbol of hyssop, the wine a symbol of blood, so the Charoset is a symbol of mortar, representing the clay bricks which were made by our spiritual fathers in Egypt.

DINNER

This concludes the first portion of the Seder.

Dinner is served and shared together.

The reading of the Haggadah continues after the meal.

11. SHULCHAN ORECH “THE PASSOVER SUPPER”

Following the supper, the service continues.

LEADER:

And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper, 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 with which He was girded (John 13:2-5).

John 13-17 gives our Lord's teaching in the upper room which would have taken place at this point in the Seder.

12. TZAFON “EATING OF THE MIDDLE PIECE OF MATZAH”

The Afikomon is found by a child, or the youngest person present, and given to the leader of the table. The Afikomon is the portion of the middle Matzah that was hidden.

LEADER:

This part of the service is recorded for us in the New Testament, in which Jesus, our Messiah, explains its truth:
Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, “Take, eat; this is My body.” And He took a cup, and when He had given thanks He gave it to them saying, “Drink of it, all of you; for this is My blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in My Father’s kingdom”
(Matthew. 26:26-29).

The wine cup is filled for the third time: the “Cup of Redemption.”

LEADER:

It is significant that it’s the middle *Matzah* that Jesus points to (He broke it!) and says: “Take, eat; this is My body.” You will recall that the three pieces of *Matzah* comprise the “Unity.” The three pieces of *Matzah* symbolize Father, Son and Holy Spirit. The breaking of the middle *Matzah* earlier in the *Seder* represents the crucifixion of Jesus for our sins. The hiding and finding of the *Afikomon* represents His burial and resurrection.

It is also significant that the third cup of wine, called since antiquity the “Cup of Redemption”, is the cup Jesus used in the meal when He said, “Drink of it, all of you; for this is My blood of the covenant, which is poured out for many for the forgiveness of sins.”

It is this part of the Jewish Passover *Seder* that forms the basis of Christian Communion, which is really a *Seder* for Jewish and Gentile Christians alike. But more than that, the symbolic meaning of the whole *Seder* points to Jesus, the ultimate Passover Lamb!

Our Messiah came, He died, shedding His blood, even as God’s Passover Lamb of old, to provide redemption from sin for all who will place their faith and trust in Him.

All drink together of the third cup of wine: the “Cup of Redemption.”

13. BAREKH “GRACE AFTER THE MEAL”

ALL PRAY IN UNISON:

**Blessed are You, O Lord our God, our King, mightily praised,
the God of gratitude, the lord of wonders, goal of all our thanks, o
King and God, the life of all the World,**

**Blessed are You, O Lord our God, our King,
creator of the fruit of the vine.**

LEADER

You will note that at the head table two items on the *Seder* plate have not been touched. One, the *Betzah*, or whole roasted egg; and two, the shank bone of the lamb.

The whole roasted egg speaks of sacrifice. Isn't it strange that an egg is used to represent sacrifice? But one must remember that sacrifice not only means death; it also means life because its round shape emphasises the 'circle of life'.

The shank bone of the lamb is untouched because lambs are no longer sacrificed. In fact, they cannot be sacrificed because God commanded Israel to sacrifice only in a certain place (Deuteronomy 12:13-14): Jerusalem. The ancient Jewish temple was built there. But the temple was destroyed in 70 A.D., and now an important Islamic site, the Al Aqsa Mosque, stands on the exact spot, making sacrifices impossible.

As Christians we recognise that sacrifices are no longer necessary, because the death of our Messiah satisfied the need for sacrifice as specified in the Old Covenant. We recall that John the Baptist said "*Behold, the Lamb of God, who takes away the sin of the world!*" (John 1:29). Or as Paul wrote, "*Christ, our Passover Lamb, has been sacrificed*" (1Corinthians 5:7).

You will note that one place setting and one cup at the head table has not been touched throughout the meal. For Jews who have not recognised that the Messiah has already come, one of the awaited guests is the prophet Elijah who, according to the Bible, never died but was carried up to heaven. No other character in Jewish history is surrounded with such a halo of mystery and wonder. In Jewish legend the ever-present Elijah is the champion of the oppressed; he brings hope, cheer and relief to the downtrodden; and he performs miracles of rescue and deliverance. A place is therefore traditionally set for him.

It is Elijah who, it is said, can explain all difficult passages in the Bible, and will settle all future controversies. The prophet Malachi says of him: *"He will turn the hearts of children to their parents."* Elijah symbolises the bringing of good tidings of joy and peace. His name is especially associated with the coming of the Messiah, whose advent Jews believed he would announce.

At this point in the *Seder* Jews customarily open the door and rise in hope that Elijah will enter. We know, however, that 'Elijah' has come – that role was fulfilled by John the Baptist – and that the Messiah, too, has come!

We continuously express our hope that He, Jesus, will soon come to those who do not know Him and that He will soon come again visibly as He promised:

"I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in My Father's kingdom" (Matthew 26:29).

(The fourth cup of wine is now filled. This can be called the "Cup of Hope.")

14. HALLEL "SINGING SONGS OF PRAISE"

At this point in the traditional *Seder*, portions of Psalms 115-118 are read and sung, followed by the Great Hallel, Psalm 136. This corresponds to the Biblical record of Jesus' celebration of Passover: *"And when they had sung a hymn, they went out to the Mount of Olives"* (Matthew 26:30). You may wish to read some of these Psalms now.

ALL PRAY IN UNISON:

I thank You that You have answered me and have become my salvation. The stone which the builders rejected has become the head of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord has made. Let us rejoice and be glad in it. Save us, we beseech You, O Lord! O Lord, we beseech You, give us success! (Psalm 118:21-25)

ALL SING IN UNISON

Praise God, from whom all blessings flow.

Praise Him, all creatures here below.

Praise Him above, ye heav'nly host.

Praise Father, Son, and Holy Ghost. Amen.

All drink together of the fourth cup of wine: the "Cup of Hope."

15. NIRTZAH “AFFIRMATION OF GOD’S ACCEPTANCE”

LEADER:

Blessed are You, O Lord our God, ruler of the World, f
or the grapevine and for its fruit: for the yield of the fields and for
the pleasant, good, and ample land which it pleased You to give
our fathers so that they might eat of its fruit and be satisfied by its
goodness.

Have mercy, O Lord our God, upon Your people Israel, on your city
of Jerusalem. Make us happy on this feast of *Matzah*, for you are
the good Lord, who does good to all, and we thank You for the land
and the fruit of the grapevine.

Blessed are You, O Lord, for the land and the fruit of the grapevine.
Amen.

ALL PRAY IN UNISON

**We do thank and praise You, O God of Abraham, Isaac and
Jacob, that You have accepted us as Your children because
Jesus, the perfect Passover Lamb, has taken away the sins of
the world! Come, Lord Jesus!**

Amen.

LEADER:

Our Passover *Seder* is now complete, even as our salvation and
redemption are complete. Just as we were privileged to celebrate it
this year, may we be privileged to do so in the future.

*The Lord bless you and keep you. The Lord make His face to shine
upon you, and be gracious to you. The Lord turn His face toward
you, and give you peace. (Numbers 6:24-26)*

SEDER GLOSSARY

AFIKOMON

That which is eaten after the meal; the hidden portion of the middle piece of Matzah.

BETZAH

Whole roasted egg, symbolizing sacrifice.

CHAROSET

A mixture of ground apples, nuts, and wine; symbolic of the mixture used to make bricks by the Jews in Egypt.

DAYENU

Traditional Passover song; meaning in Hebrew is "it is sufficient."

HAGGADAH

Narrative of the exodus from Egypt; the liturgical booklet containing the narrative and the *Seder* meal.

KARPAS

Green vegetable.

MAROR

Bitter herbs, like horseradish.

MATZAH

Unleavened bread; bread made without yeast.

TORAH

The Pentateuch (first five books of the Bible); the Old Testament; law or instruction.



  MaybridgeCommunityChurch

 MaybridgeCC  info@maybridge.org.uk